



Bishop Edward McCarthy is surrounded by children of various ethnic backgrounds in Phoenix where there is great diversity of people just as he will find in the Miami Archdiocese when he is installed as Coadjutor Archbishop in the near future. Set photos, page 5.

## Bp. McCarthy called 'warm, open' person

"You are taking with you the best bishop in the United States, and if you don't treat him well, we will send an expedition to get him back."

Father Marcel Salinas, Phoenix Diocesan director of Cursillos, echoed the sentiments of just about everyone in that diocese, over their loss of Bishop Edward McCarthy who will become Miami's Coadjutor Archbishop, serving here with Archbishop Coleman F. Carroll.

"Openness," "warmth," "approachable" are typical descriptions used again and again by those who have worked with him in Phoenix where he was named founding Bishop in 1969. He is considered a man who likes to be progressive and innovative within the law of the Church.

"HE IS very approachable," said Father Thomas O'Brien, chancellor in Phoenix, "an extraordinary person who won't turn anybody down. He is very genial, a man who never meets a stranger."

Bishop McCarthy apparently extended his geniality to virtually every group in the diocese, whether Spanish, elderly, young, separated priests, charismatics, members of others faiths, priests serving in distant parishes or people on the streets—instinctively reaching for unity, shaping the diocese into a community of one people while respecting their diversity.

"Administratively," said Father O'Brien, "he is innovative, always looking for new ways of reaching the people with the teaching of the Church. He moves things along quickly and won't hold back unless he

has real reservations about something. Here he had to organize all the organizations in the new diocese and had it done within a year and a half. But he likes to get consultations on everything. Even the Priests Senate serves as advisers."

"The Bishop has great openness and honesty with the people," said Msgr. Bernard, Vicar General. "He allows the greatest possible debate and consultation."

Msgr. Gordon described Bishop McCarthy as "more of a pastoral bishop than a chancery bishop" while still being a strong administrator and fine fund raiser. "And he favors the new within the law of the Church."

HIS warmth can be seen at confirmations, said Msgr. Gordon, "when he keeps meeting with the people for hours. And he comes to everything he is invited to."

Cursillo priest Father Salinas found only one admirable defect: "He works too much. He wants to be present in everything that takes place."

Father Salinas also noted that the bishop lives in the chancery downtown, "which is not in a good neighborhood."

"He is very open in his relationships. One thing he does not like is division. He has given a total acknowledgement of the Spanish speaking here. He made a cursillo, himself, when he was Auxiliary Bishop in Cincinnati. His door at the chancery is always open," Father Salinas went on.

(Continued on Page 4)

### ON ABORTION

## NCCB head urges Carter to reconsider

WASHINGTON—(NC)—Archbishop Joseph L. Bernardin, president of the National Conference of Catholic Bishops, has urged former Georgia Gov. Jimmy Carter to acknowledge the need for a constitutional amendment on abortion.

Archbishop Bernardin, however, said he was gratified by some of Carter's latest remarks on abortion in a recent

NBC "Meet the Press" interview.

In the interview, Carter said he "would have expressed the Democratic platform plank on abortion a little bit differently."

He called abortion "wrong" and said, if elected president, he would "do everything I can...to minimize the need for abortion." He also spoke of the possibility of a

"nationwide law" to provide alternatives to abortion.

The plank, adopted last month, calls it "undesirable" to amend the Constitution to correct the Supreme Court's abortion decision.

In June, Archbishop Bernardin called the platform plank on abortion "irresponsible" and "morally offensive."

Archbishop Bernardin said he was "gratified by Governor

# The VOICE

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## Demo convention confronted by pro-life protest

By JIM CASTELLI  
NEW YORK—(NC)—"Jimmy Carter: To be born again, one must be born for the first time," reads a 30-foot banner carried by marchers in an anti-abortion demonstration on the eve of the Democratic National Convention.

About 10,000 people, including a large number of children, took part in the march around the Madison Square Garden Center at the convention site.

The demonstration was aimed at a plank in the Democratic platform saying that it was "inadvisable" to attempt to amend the Constitution to overturn the Supreme Court's 1973 decision striking down most state's restrictions on abortion.

MANY people in the anti-abortion movement believe Carter was primarily responsible for the plank which was adopted with the aid of Carter supporters on the platform committee.

The abortion issue appeared to be only part of the concern about Carter's relationship with Catholic voters. During the primaries, Catholics were much more supportive of candidates such as California Gov. Edmund G. "Jerry" Brown, Rep. Morris Udall, of Arizona and Sen. Henry Jackson of Washington than they were of Carter.

Carter and his backers have made efforts to qualify his position on abortion and some observers believed it was likely Carter would name a Catholic—either Sen. Edmund Muskie of Maine or Rep. Peter Rodino of New Jersey—as his running mate. Rodino later withdrew.

Among developments at the start of the convention:

—Democratic party chairman Robert Strauss and attorney Edward Bennett Williams have suggested that

Carter meet with Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops, to smooth over differences caused by the abortion plank which Archbishop Bernardin has called "irresponsible."

—Leading party figures were reportedly pushing Muskie for the vice presidency to help Carter with Catholics.

—CARTER SAID he would have phrased the abortion plank "differently," noting "I personally think abortions are wrong." Carter has opposed a constitutional amendment, but backed programs such as improved adoption and family planning to reduce the demand for abortions.

—Stuart Eizenstadt, Carter's issues coordinator, told NC News that Carter was opposed to federal funding of abortions. "He believes government should not encourage abortion in any way," Eizenstadt said.

—Rodino, popular among Catholic ethnics, was scheduled at the last minute to join the party's two past presidential nominees, Senators Hubert Humphrey of Minnesota and George McGovern of South Dakota in addressing the convention.

—BACKERS of pro-life presidential candidate Ellen McCormack have at least 75 delegate signatures on a nominating petition, insuring that Mrs. McCormack will be nominated before the convention. Delegates signing such petitions are not required to vote for the candidate they nominate. All presidential candidates are given 15 minutes for nominating and seconding speeches.

—About 50 delegates met in a morning "Pro-life caucus" July 12.

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# Pope hits revolutionaries, cites faith

VATICAN CITY—(NC)— Revolutionaries who want to reconstruct both Church and society "from point zero" must be opposed by Christians rooted in tradition, Pope Paul VI told a weekly general audience here.

The Pope also charged that the "crises, trials, misfortunes and sufferings" which have plagued the Church recently are caused by "shaken faith" among Catholics.

Strong rooting in faith and tradition are essential for the building up of the Church, he declared.

**SPEAKING TO** a jammed audience the day before his scheduled departure for his summer villa at Castelgandolfo, the Pope blasted "calls to be revolutionaries heard in schools and read in newspapers."

"People urge us to discard all we have from tradition and be revolutionaries, as if

revolution were creative—it can be creative but in itself it is destructive," the Pope said.

"We mustn't throw out all that preceded us but rather continue it."

Beginning "from point zero to reconstruct a new society" is impossible, he declared.

Pope Paul compared the Church to a tree, budding in spring. "On the side of principle we must be conservative. The tree does not send out new shoots unless it has first sent out ancient roots."

**HE URGED** Catholics to develop "a sense of history" and to know "what has gone before us."

At the same time he criticized "fatalists, the lazy and the passive" in the Church who "aren't helping to build the Church up."

At the audience the Pope praised 80 nuns from various

nations and orders who were participating in an intercommunity renewal program in the Alban Hills.

"Such rapport between Religious communities is a new thing," the Pope told the Sisters.

"It doesn't mean that you are detracting from the originality of your individual orders. It is rather a way of expressing your solidarity with other Sisters."

He also greeted about 60 altar boys who serve at St. Peter's Basilica. The grammar-school-age youths attend St. Pius X preseminary in the Vatican.

**"THESE BOYS,"** the Pope said of the youth dressed in red cassocks, "are not canons of the basilica. But they are good boys whose souls are the spiritual flowers of this basilica." (Canons are cathedral clergy charged with conducting solemn worship at the diocesan cathedral, serving as consultants to the bishop, and administering a diocese in the absence of the bishop. At one time they had the power to elect a new bishop.)

Addressing the boys, the Pope said, "Remember always this period when you were ministers in the world's greatest church."

Later hundreds of American students of the American Foreign Study League cheered, clapped and whistled at the Pope when their group was announced.

**THE POPE**, impressed by their lively greeting, told the audience: "Do you know why these young people are so happy and lively? First, because they are students. But also because as Americans they are preparing to celebrate the eucharistic congress in Philadelphia."

## Voter sign up set in Hialeah

**HIALEAH**— Voter's registration for English and Spanish-speaking people who are citizens and have not yet registered for November elections, will be conducted Saturday, July 17 in Immaculate Conception parish hall, 68 W. 45 Pl.

Deputy registrars will register new voters between 5 p.m. and 9 p.m.

The 41st International Eucharistic Congress opens in Philadelphia Aug. 1.

Pope Paul VI, though invited, will not attend the congress. It is believed that the health of the Pope, who will be 79 in September, was the decisive factor in turning down the invitation.

The Pope, who loves to travel and is the most-traveled of any modern Pontiff, said in another context at the July 14 audience that travel had been for him "both an obligation and a good fortune."

**THE POPE** also spoke briefly to a group of children from the earthquake-torn region of Friuli in northern Italy.

To the youth, summering as guests of the Red Cross in central Italy, the Pope said, "you have brought back to us the dramatic picture of your region, shaken two months ago by a terrible earthquake."

He said that the children "had prematurely grown up because of this bitter and sad experience."

## To aid quake victims

A variety show to aid the victims of the recent earthquake in Northern Italy will be presented at 8 p.m., Monday, July 26, at Barry College Auditorium, NE 115 St., and Miami Ave.

All performers have volunteered their time and talents for the show sponsored by the Italian-American Civic League of Broward County.

Johnny Powers will serve as master of ceremonies for the production which will include singers, comedians, and specialty acts.

All seats are reserved and tickets may be obtained by calling 981-2495 or 925-4723.

## Young Adults Club set in Palm Beach

**WEST PALM BEACH**— A Catholic Young Adults Club has been formed in Palm Beach County and is conducting a county-wide recruitment among 18 to 30-year old single adults.

Acting officers are Lila Zimmerman, president; Tom Shore and Marilyn McCarty, vice presidents. Al Napierkowski is senior advisor to the new group.

Actually, Napierkowski explains, the new club "is a revival of a young adult club which flourished in the county a few years ago." He described it as "a sort of continuation for older age groups of the Catholic Youth Organization (C.Y.O.) with diocesan and national affiliations."

"We are primarily a social service club, comprised of single young adults of 18 through 30 years of age," he said. This disqualifies him from being, himself, a full qualified member since he is married with two children and is already in his thirties. But he is a former C.Y.O. member and was the major force behind the former C.Y.A.C. in the county during

the years when it was very successful.


"The purpose of our organization is to foster worthwhile friendships through the promotion of cultural, civic, social and spiritual activities," he said.

The former C.Y.A.C. was active, for example, helping certain migrant and Catholic Service Bureau programs, as well as promoting social and recreational events among themselves.

During these formative days, the acting officers and their advisor are seeking a centrally located regular meeting place, and hope that this can be arranged with Cardinal Newman High School. Napierkowski said the former club met regularly at facilities loaned by a Savings and Loan Association. "Eventually, we hope to grow sufficiently large to have more than one unit, by building separate clubs in other parts of the county," Napierkowski added.

Meanwhile, the recruitment drive continues, and those interested are asked to telephone Miss Zimmerman (967-6595), Shore (965-2818), Miss McCarty (965-0782), or Napierkowski (965-9398).

Written inquiries may be sent to Napierkowski at his home, 7880 Oakmont Dr., Lake Worth, 33463. "Our membership is not confined to Catholics," it was stated. The new club meets twice monthly, and expects to be formally organized, with permanent officers elected, at an early Fall rally.



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# Satisfy hungers of neediest, Pope urges

VATICAN CITY—(NC)—  
The eucharistic theme of "brotherly love" should spark eucharistic congress participants to satisfy the hungers of the neediest, Pope Paul VI wrote in a letter to his delegate for the 41st International Eucharistic Congress.

In a separate action the Pope also named the other members of his delegation to the congress, to be held in Philadelphia Aug. 1-8.

In his Latin letter, dated July 7, Pope Paul expressed to his legate, Australian Cardinal James Knox, his best wishes and hopes for the congress, whose theme is "The Hungers

of the Human Family."

THE POPE wrote that the name "Philadelphia," the City of Brotherly Love, is especially "in harmony with the eucharistic mystery which is the font and food of charity and unity in the heart of the Church."

"This sacrament is the sign of unity and the bond of charity," the Pope asserted. "Anyone who approaches such a divine banquet cannot ignore the unfortunate members of that body."

"He must feel committed, within the limits of his possibilities, to meet the needs of needy neighbors."



In his message to the legate, the Pope expressed hopes that all Americans "will be faithful to their great religious and civic traditions."

"May they always be able to mold their prosperity and their efforts for world peace after Gospel principles which

come from Christ living in the Eucharist and which draw their meaning from him."

THE PAPAL message praised the work done by Cardinal John Krol of Philadelphia to prepare both the spiritual and material side of the congress program.

He said that the congress would be enhanced by the association of Blessed John Nepomucene Neumann with Philadelphia. Blessed John, whose canonization is expected soon, was named bishop of Philadelphia in 1852. He was the first U.S. bishop to establish Forty Hours devotion in his diocese.

As members of the pontifical Mission to the 41st Eucharistic Congress in addition to Cardinal Knox, legate, the Pope named Msgr. Clemente Faccani, assistant to Archbishop Jean Jadot at the U.S. apostolic delegation; Msgr. Orazio Cocchetti, a papal master of ceremonies; Msgr. Charles McManus of the New York archdiocese, who is liturgical coordinator for the congress; Msgrs. Vincent M. Walsh and Frederick J. Helduser of Philadelphia; John McShain representing the Knights of Malta; and John Luviano representing the Knights of the Holy Sepulchre.



## Officials concerned over death ruling

NC NEWS SERVICE  
Church officials and others from around the country have expressed concern that the U.S. Supreme Court's ruling upholding the death penalty threatens the value and dignity of human life.

The high court ruled July 2 that the death penalty does not under all circumstances violate the constitutional ban against "cruel and unusual" punishment.

The rulings came in challenges to capital punishment laws in Georgia, Florida, Texas, Louisiana and North Carolina. In upholding those of the first three and striking down the Louisiana and North Carolina statutes, the court said that the death penalty is unacceptable when it is the mandatory punishment for a crime, without exception.

According to the Associated Press, 572 men and 10 women on death rows in 30 states were awaiting the court's decision. The American Civil Liberties Union estimates that almost 60 per cent of the condemned are non-white and poor.

CITING THE 1974 statement by the U.S. bishops opposing capital punishment, Francis J. Butler of the Department of Social Development and World Peace, U.S. Catholic Conference, said, "This decision can only mean a further erosion of the value of human life and an increased brutalization of our society."

"It is important to note

that in the context of the actions which may be taken as a result of this decision that Christ teaches us that we must be bearers of his love and forgiveness to those who are most distant and alienated from our society," he said.

In Worcester, Mass., Bishop Bernard J. Flanagan scored the court's decision on a number of points:

"I feel the restoration of the death penalty at this time is counter to the Christian crusade of respect for life," he said.

"I question also whether the death penalty is a deterrent to grave crime."

BISHOP FLANAGAN added that the death penalty is applied unfairly, saying that the "affluent and clever have often been able to avoid it" while the "poor and not so clever have not."

In a prepared statement, Aryeh Neier, executive director of the American Civil Liberties Union, which strongly opposes capital punishment said that "no system of justice...is infallible and that we ought not to put people to death when errors of judgment are unavoidable and irreparable."

"And even if we had a perfect system of justice, absolutely fair and absolutely reliable, the intentional killing of people by the state is barbarous in principle and violates the fundamental commitment to a decent and humane society."

Father Junipero Serra, missionary-explorer is memorialized in this statue recently dedicated near Hillsborough, Calif. Three Serra Clubs are active in the Archdiocese of Miami in Dade, Broward and Palm Beach Counties. Principal

work of Serrans is the nurturing and promotion of vocations to the priesthood and Religious life. Members annually contribute large sums toward the education of seminarians.

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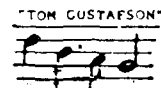
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# People praise bishop they're losing

(Continued from page 1)

"I know I am losing a personal friend and the same would go for every priest here. He pays no attention to criticisms of us he receives and never takes action without consulting with the individuals involved.

"Peculiar to this diocese is the fact that the Priests Senate are also his consultants...And there is great unity between the diocesan priests and Religious priests.

ACCORDING to Father Salinas, one parish bulletin was moved to pronounce: "Only Jesus himself could improve what he is."

Beatriz Heaner, secretary to Father Jose Hurtado, vicar of the Spanish speaking, said, "He has really managed to improve the programs for the Spanish speaking. We wouldn't have this office if it were not for him. The Spanish office works with every other group and coordinates all efforts and closely works with the apostolic movement. The Bishop uses Spanish when he celebrates Mass for us."

"The Bishop often comes to our fiestas, like when we celebrate the Feast of Our Lady of Guadalupe," said Enrique Ortega, secretary at Immaculate Heart of Mary, a mostly Mexican-American parish. "He has established many schools for us and programs for the elderly, especially the poor." The admiration expressed by followers in Phoenix is no less great among members of his own family.

One of Bishop McCarthy's two priest-brothers, Father Norbert McCarthy, pastor of St. Bernard Church in Cin-



Bishop McCarthy participates in a Girl Scout ceremony in Phoenix. "He comes to everything he is invited to," said one priest.

cinnati, said enthusiastically "He has a great love of people.

"He has a deep need to serve all the people and is outgoing to Chicanos, priests who have left the ministry, divorced people, Spanish and others who could get left out.

"He makes an effort to visit priests who are far afield. If there is a pastor with only 50 families way out somewhere, he will go visit him.

"He is very visible to all his people.

"And he is a great believer in marriage encounter, prayer groups and the cursillo movement," said Father McCarthy.

He described his brother administratively as "creative, rather than liberal or conservative," and he cited the bishop's initiation of the married deacon program, the first of its kind west of the Mississippi and now numbering 47 married deacons.

"HE IS very family conscious and always made an effort to be close to us," said Father McCarthy who is the Bishop's younger brother but who attended the seminary at the same time. "He called just last night and we talked as usual mutual interests, problems about married life, the priesthood.

"He is a good theologian, but I would describe him more as pastoral in style."

Recollections of childhood are nostalgic and fond for the Bishop's brother. "He was a typical big brother, kind and protective. We had a close family life during the Depression. Our father was an electrician and was happy-go-lucky and made things kind of light around the house. Dad was sports minded and would spar with us sometimes. But he would also take us with him to confession on Saturday night and gave us encouragement for vocations, a habit which apparently bore fruit: an archbishop, two priests and a Sister (in addition to one married sister with five children.)

BISHOP McCarthy was apparently a typical American youth.

"My brother played the trumpet in high school and was involved in dramatics," said Father McCarthy who went on to describe how during the seminary days the two of them would roar down the road on an

old motorcycle to work during the summer.

And then there was the time he was punished for a prank while in the St. Gregory Seminary, Cincinnati.

Sister Catherine McCarthy, S.C., now stationed in Albuquerque, and the Bishop's older sister, said, "He made a dummy and put it in someone's bed to make it look like someone was there, and in those days in the seminary you had complete silence and discipline.

"Then one Christmas he had a pen with ink that would disappear and he came in and wrote on my collar and when I got upset he said 'What's the matter? The Archbishop didn't say anything when I wrote on his tablecloth.'"

But she added seriously, "Whenever I've had a problem he's always been there. He's a very approachable, gentle person with no need for ceremony.

"I think of him as a brother, rather than a bishop."

Apparently that goes for a lot of people.

## Pastor of oldest U.S. parish dies

PENSACOLA, Fla.— (NC)—Father Frank J. Tiri, pastor of America's oldest Catholic Parish and the oldest active priest of the diocese of Pensacola-Tallahassee, died here at the age of 72.

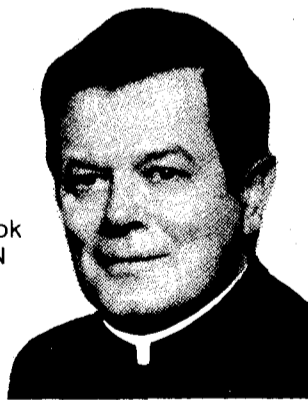
Father Tiri was pastor of St. Michael Parish, which traces its beginnings to a chapel built on Santa Rosa Island in 1559 by Spanish settlers.

Ordained in 1929, Father Tiri was for more than 30 years a mission circuit priest in Alabama and Florida. Most of his priesthood was spent going to communities where there were few or no Catholics.

He is credited with building more than eight churches in the Birmingham, Ala., diocese and four in the Mobile, Ala., diocese.

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# His diocese is sad to lose its bishop

As first Bishop of Phoenix, Archbishop-Elect Edward A. McCarthy is shown discussing plans for their new art center with students of St. John's Indian School at Laveen, Arizona, where he broke ground for the new facility. During his six years as spiritual leader of the Diocese of Phoenix, the prelate has distinguished himself through his concern for the well-being of all age groups in his flock.



A senior citizen received Holy Communion from the Archbishop-Elect during a special Mass for invalids which he celebrated at St. Thomas the Apostle Church in Phoenix. It has been reported that the prelate has expressed frustration that one of his major programs, providing more facilities for the aged, has not moved ahead so rapidly as he would like.



Youngsters of working parents in one of several day care centers, established by the Archbishop-Elect since he became Bishop of Phoenix, have a visit from the prelate while they enjoy outdoor activities.

Photos courtesy of 'Alive' magazine, Phoenix, Ariz.



In Pioneer, Arizona, Archbishop-Elect McCarthy celebrates Mass at the replica of an altar used by Father Kino at the Mission of Santa Cruz de Quiburi. The now Coadjutor-Archbishop of Miami has been very

active in civic and community activities in the Diocese of Phoenix where he has founded 18 new parishes, an adult religious education program and an extensive Spanish-Speaking Apostolate.



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# A welcome with open arms

# Editorials

When the appointment of the Coadjutor Archbishop of Miami was announced last week, Archbishop Coleman F. Carroll in an interview stated, "I am very pleased and very grateful to the Holy Father for naming Bishop Edward A. McCarthy... He comes to Miami with broad experience in the Church." Glancing at Bishop McCarthy's curriculum vitae one is indeed impressed with his background and qualifications for service in this unique Archdiocese. For years he served as personal secretary to two archbishops of Cincinnati. Selected for higher studies, he gained doctorates in both canon law and theology.

As chairman of the school board of his archdiocese, he was deeply involved in the critical problems of Catholic education and religious instruction, an experience so valuable to a bishop in these times.

Seven years ago he was chosen to be the First Bishop of Phoenix, Arizona and found himself facing a rapidly growing Church, which was bilingual, bicultural. Surely this background is providential preparation for his new appointment.

His fellow bishops have recognized his varied abilities and offered him several posts on national committees. Recently he was made chairman of

the United States Catholic Conference Committee on the Laity.

He now comes to an Archdiocese which, in the last 18 years, knows full well the meaning of crisis, challenge, cooperation. Archbishop Carroll was here only a few months when the freedom loving people of Cuba abandoned their homes and possessions and entered Miami as refugees. When the government was painfully slow to recognize the magnitude of this problem, he rallied the people of South Florida to offer them all possible aid in food, housing, work and spiritual assistance.

The black people of the community, meanwhile, came to realize, as did civic leaders, that the Church in this area was more than theoretically interested in their welfare. Concrete steps were taken gradually to respect their dignity as children of God and to offer protection to their civil rights.

A large migrant population posed another problem unknown in most areas. Dedicated laymen, able priests and Religious, gave much of their time and strength to alleviating the migrant living conditions and to prepare them for better jobs and homes.

The retirees and the aged who have come in

great numbers to Florida found the Church most concerned in building lower income apartments with government help.

All of these crises of the past two decades have sharply honed the concern and love of the people of the Archdiocese for their less fortunate brothers and sisters.

Because of this, we can say that the Church in South Florida has a challenging, bright future, as Archbishop-elect McCarthy unites with Archbishop Carroll to serve this area.

A survey of the 20 fastest growing cities in the U.S. reveals that 14 were in the state of Florida. It is encouraging to note, as we face more growth, our Major Seminary of St. Vincent de Paul, has a record number of candidates for the priesthood, an enrollment which promises to ease the still pressing problem of the vocation shortage. Moreover, our educational system is ready, when the economy is, to expand greatly. It is significant that not a single Catholic school in the Archdiocese has been closed.

So we congratulate Archbishop McCarthy in this appointment to the Church of Miami. We welcome him with open arms and beg God's blessings on all he does in our midst.

## ★★★★★★★★★★★★★★★★★★★★★ Guest editorial ★★★★★★★★★★★★★★★★★★★★★★

The following editorial appeared in *Alive*, monthly publication of the Diocese of Phoenix, where Archbishop-Elect Edward A. McCarthy has been serving as first Bishop.

Archbishop Edward McCarthy would not say, as did Caesar, "I came, I saw, I conquered." But he could.

In a scant six and a half years he welded a new diocese here in the heart of Arizona, and gave to that diocese, not just a body, but a spirit. Archbishop McCarthy fathered a new diocese; as St. Paul said of a church he founded, "for through Christ Jesus, I have begotten you." (1 Cor. 4:15)

And now the father of this diocese has been called to further work in the apostolate of the Church. He has been asked by the Holy Father to become the Coadjutor Archbishop of Miami in Florida. This means he is sent to work with the Archbishop of Miami, Coleman F. Carroll, and in time to succeed him and become the second Archbishop of Miami.

In his statement quoted above Archbishop McCarthy speaks, and truly, of his regret at leaving the Church of Phoenix. In its turn, the Church of Phoenix will speak, and truly, of its regret at his leaving. The new Archbishop is going because he is called, but we who were his people bewail the calling.

The list of his accomplishments in the diocese is impressive, but incomplete. This list tells of the visible things, the things which can be seen and marked on paper. But, like the sacraments, they are only the outward signs of the invisible grace.

Not on bread alone does man live, nor on works, no matter how noteworthy. Man lives in and on the spirit. It is not what a man does, but who a man is, that counts. So, too, is it with a diocese.

The unlisted, unmeasurable factor which is left out of the catalogue of accomplishments is the spirit of this diocese. And what is the spirit of this diocese? It is, I think, that God counts, and that we are privileged to love him in himself and

through our brothers. This spirit was breathed into the diocese by its founding Bishop, and this spirit he will long to see perdure beyond any of the listed accomplishments.

There is a certain, somewhat pessimistic, saying common to people when things go too well: "This is too good to last." This saying has gone around in the Diocese of Phoenix for several years. And it proved to be true. The Church has need of our Archbishop's person and abilities elsewhere. And so he must go, and so we must let him go.

But, as when a father leaves, he takes neither the body nor the spirit of the child he has begotten; so Archbishop McCarthy takes neither the body nor the spirit of the Diocese of Phoenix. He has bequeathed these to us, and he asks that when a new bishop is chosen for Phoenix within the next few months, we will show him that we are well-begotten sons of a first-rate father.

I think we can promise him that we will. JD

# Top Court's school ruling--so what?

By Dale Francis

There seemed to be happiness in Catholic circles because the Supreme Court ruled in favor of legislation in Maryland that provided some help for private colleges.

I can't imagine why. The decision offered no recognition of the value of religious-oriented education. As a matter of fact, the Supreme Court was willing to allow church-related private colleges to participate in the subsidies only because the schools didn't seem to be very religious.

Instead of affirming the secular contribution of church-related educational institutions, the Supreme Court went out of its way to once again express its opposition to any aid for church-related education—and, once again, to make clear the court was referring to Catholic education.

SOME CATHOLICS saw in the decision some hope that the Supreme Court had

had a change of heart since its earlier decisions that outlawed aid to Catholic elementary and secondary schools. One Catholic leader praised the Maryland decision and said, "Private educational institutions provide a valuable service to this pluralistic nation and it is time that the courts recognized this fact."

It's time all right but that wasn't what the Supreme Court did in its Maryland decision.

In discussing this maybe I'd better review just what the case was all about. In 1971, legislation in Maryland provided for a subsidy for private colleges and universities. To qualify the colleges and universities had to be state accredited, established before July 1, 1970. Seminaries wouldn't qualify, the college had to have one or more bachelor's degree programs.

What these colleges and universities received was a per-student grant for each full-time student that amounted to 15

per cent of what the state appropriated for its students in the state college system. Since the private colleges were providing educational opportunities for students who might otherwise be in the state colleges and universities, the 15 per cent grant wasn't overly generous but it was something, more than is given in other states.

THE GRANTS weren't restricted, except they couldn't be used for sectarian purposes. That didn't stop some Maryland citizens from bringing suit. They charged that since five of the colleges aided by the legislation were church-related that giving them aid was violating the separation of Church and state.

What the Supreme Court decided was that the legislation was constitutional, that the church-related institutions could receive the aid given to all private colleges and universities. That sounds good, doesn't it? Well, you have to

examine the 5-4 decision to understand what the decision really meant.

The majority decision was written to represent the views of three of the five members, there was a concurring decision offered by two of the justices. Therefore, the three who wrote the majority decision were the key members of the court.

What they said was that the Catholic colleges who were eligible for the grants weren't really very Catholic. They said the Catholic colleges "are characterized by a high degree of institutional autonomy." None of the four receives funds from, or makes reports to, the Catholic Church. The Church is represented on their governing boards, but, as with Mount Saint Mary's, "no instance of entry of Church considerations into college decisions was shown."

IN SHORT, these Catholic institutions are all right because they are relatively free from the Catholic Church. That

may make some Catholic educators happy but it comes close to insulting Catholic education.

The concurring decision comes from Justices Byron White and William Rehnquist. Justice White is the one man on the Supreme Court who consistently sees the question as one of schools that fulfill a secular purpose being eligible for aid for those schools. The concurring decision of these two justices said that so long as there is a secular legislative purpose and the primary effect of the law is neither to advance or inhibit religion, then there is no need to inquire whether the law entails excessive entanglement of Church and state.

But the three justices who made the favorable decision possible made it clear they are opposed to any kind of aid to religious-oriented schools. They pointed out that the decisions that barred aid in

(continued on page 8)

## News briefs

### Killings spur protests

The escalation of violence marked by the recent killing of three Pallottine priests and two seminarians at St. Patrick's parish in Buenos Aires has brought a wave of protest from Church leaders. Although Argentina has been flooded with political murders and kidnappings, the July 4 slayings came as a surprise because the dead priests were considered apolitical.

### Bishops uphold miners

"A forced or manipulated solution to a strike by the nation's tin miners could lead to new social conflicts," the president of the Bolivian Bishops' Conference has warned the military government in La Paz. The warning came after the president, Gen. Hugo Banzer, ordered a police and military crackdown on possible strike-related incidents which resulted in soldiers seizing a shipment of food that Catholic clergymen had intended for strikers in the village of Catavi.

### Pleads for prisoner

Cardinal Basil Hume of Westminster has joined the Anglican archbishop of Canterbury and England's top Orthodox rabbi in pleading for a 75-year-old woman missing after an Israeli rescue raid on Uganda's Entebbe airport. The woman, Mrs. Dora Bloch, was being held by terrorists in the Ugandan airport after the Air France plane she was aboard was hijacked in flight. On July 2, Mrs. Bloch was taken to a Kampala hospital after food became lodged in her throat.

### Carter aide blasted

Stuart Eizenstadt, a top aide to Jimmy Carter, was called "seriously misinformed" by the general secretary of the National Conference of Catholic Bishops (NCCB) after Eizenstadt was quoted as saying many Catholic bishops do not support a recent critique of the Democratic platform plank on abortion. In a telegram to Eizenstadt, Bishop James S. Rausch said the critique of the platform plank by Archbishop Joseph L. Bernardin of Cincinnati, NCCB president, "has the unqualified support of the bishops of the United States as well as being shared by millions of other Americans."

### Basilica opening held up

Disorganization in construction and other labor problems have threatened to delay the opening of the Basilica of Our Lady of Guadalupe in Mexico City. The modernistic structure will replace a church dedicated in 1709 which is now sinking on uneven foundations of rock and soft ground.

### Pope condemns murder

Pope Paul VI strongly condemned in his Sunday noon talk July 11, the machine-gun murder of Judge Vittorio Occorsio, a Rome appeals court judge. He asked Catholics to combat aberrant social behavior with good works. The judge was shot dead near his Rome residence. The neo-Fascist "New Order" claimed responsibility for the death of Occorsio, who had sentenced several Fascist and leftist terrorists to prison terms in recent years.

### Viets expel missionaries

Jesuit headquarters in Rome announced that the remaining Jesuit foreign-born missionaries working in Vietnam have been expelled by the Communist government. Jesuit spokesman Father Donald Campion, said that in a telegram from Bangkok, Thailand, Jesuits informed Rome officials that six Jesuits from Vietnam had arrived in Bangkok, July 8.

### Aid mercenary's family

A suburban parish in Washington has established a fund to help the family of executed mercenary Daniel Gearhart, after pleas for his life went unheeded by the government of Angola. Gearhart, an ex-Green Beret who fought in Vietnam, was captured by Cuban troops three days after he arrived in Angola in February. He and three Britons were executed by a firing squad July 10, Gearhart's 11th wedding anniversary. After the executions, the Angola government announced it was giving the men's families eight days to come up with \$5,000 if they wished to claim the bodies.

## Background commentary

# Bicentennial 'marred' by High Court rulings

By JIM CASTELLI

America's bicentennial celebration was marred for many Catholics and others by what Cardinal John Cody of Chicago called two "anti-life" Supreme Court decisions on abortion and the death penalty.

The decisions were complicated. The court ruled on three separate abortion cases, the major one involving a challenge to a Missouri law attempting to restrict abortion within the limits of the court's 1973 decisions eliminating most state restrictions on abortion.

The court ruled that Missouri could not require the consent of a husband for his wife's abortion, but it drew the heaviest criticism for its ruling that the state cannot require parental consent for an abortion on a minor.

The situation on abortion for minors is basically this: The court ruled that states cannot give parents a blanket "veto power" over their daughter's decision to have an abortion. But the court, closely divided in a 5-4 vote on the parental consent section of the Missouri law, gave strong indication that some sort of parental consent laws would be constitutional.

SUCH laws, the court indicated, would be able to require parental consultation in a minor's abortion decision; provide that a minor could get a court order for "good cause" to allow an abortion over her parents' objection; and possibly place even stronger restrictions on abortions for very young teenagers.

It is too early to tell whether the court's decision will spark greater support for a constitutional amendment to restrict abortion, but it is likely that the dozen states which have had parental consent laws and other states may try to draw up new laws as stringent as possible under the court's guidelines.

State laws may also be tightened up somewhat because of other rulings in the Missouri case. The court upheld a definition of the "viability" of the fetus which left the judgment to a physician, not to an arbitrary limit of 24 or 28 weeks. This could lead to a greater reluctance to do abortions after 20 to 22 weeks of gestation.

THE COURT also indicated that laws requiring a doctor's best effort to save the life of an infant surviving an abortion are constitutional, but it did so in a roundabout way which may convey the opposite impression.

The court struck down a "standard of care" provision in the Missouri law because, the court said, the provision could be interpreted in a way which would have prohibited all abortions. But the court indicated that the intent of the section—to preserve the life of an infant surviving an abortion—was constitutional.

The court also overturned a section of the Missouri law which prohibited

abortion induced by saline injection after the first 12 weeks of pregnancy. This procedure, the Missouri legislature argued, provided a risk to the health of the mother.

In overturning this section, the court ignored the findings of a lower court that an alternative procedure, the use of the drug prostaglandin, was available within Missouri.

RULING on five separate major death penalty cases, the court:

—Said "Mandatory" death sentences for certain crimes violate the constitutional prohibition against "cruel and unusual punishment."

—Left until another time the question of the constitutionality of the death penalty for crimes other than murder.

—Ruled that the death penalty for murder is constitutional as long as proper safeguards—including a second sentencing trial and jury instructions on mitigating and aggravating circumstances—are provided.

About 290 people now on death row may face execution under the new ruling, according to the NAACP Legal Defense Fund, which is filing for a rehearing in the death penalty cases.

In reaching its decision, the court relied heavily on the argument that the death penalty must be morally acceptable to Americans because 35 states and the federal government have voted to restore it since old death penalty laws were struck down as unconstitutionally arbitrary in 1972. The court also accepted the argument that the death penalty is an acceptable expression of society's "moral outrage" at the brutality of some crimes.

"The mere fact that the community demands the murderer's life in return for the evil he has done cannot sustain the death penalty," Justice Thurgood Marshall argued in a dissent in the 7-2 vote, because the Constitution requires that punishment respect human dignity.

ACTUALLY, the court's emphasis on looking to the state legislatures as an indication of the people's view of acceptable moral standards is striking because of the ease with which the court in 1973 struck down dozens of state laws placing various degrees of restriction on the performance of abortions.

But if the Court now says it looks to the states for guidance in deciding about the death penalty, opponents of capital punishment may be turning their efforts toward pressuring state legislators to reject death penalty laws and urging governors to commute death sentences to life imprisonment.

The argument of opponents of capital punishment is rather succinctly expressed by Bishop Carroll Dozier of Memphis: "If the death penalty is not cruel and unusual," he asks, "what the hell is?"

### Organization formed for musicians

WASHINGTON—(NC)—An organization focusing on the problems of parish musicians in the United States, called the National Association of Pastoral Musicians (NAPM), has been formed here.

Everyone from volunteer guitarist-singers with little or no formal training to

professional organists and choir directors is eligible for membership, according to Father Virgil C. Funk, president.

The purpose of the organization, Father Funk said, is to provide support for all practicing parish musicians by increasing their knowledge of music's role in liturgy, im-

proving repertory and encouraging participation by liturgical committees in planning music.

The organization, through its magazine Pastoral Music, will also evaluate current and new liturgical music, and assist parish level efforts to improve the quality of their music, according to Father Funk.

# Government schools seen against First Amendment

ST. CLOUD, Minn.—(NC)—“The principle of the First Amendment has been violated in the establishment of government schools,” an official of the Catholic School Administrators’ Association of New York State said here.

The people of the United States are coming to realize the falsity of the notion that “the public schools are neutral” concerning religion, said the official, Brother Thomas Draney, field representative of the New York association.

HE SAID that a group of parents in St. Louis is suing the public school system for violating the First Amendment. The parents contend that secular humanism, which they claim has been recognized as a religion by the U.S. Supreme Court in cases involving

conscientious objection to military service, is being taught in public schools.

“If it is a religion in one case, it is religion in another,” Brother Draney said. “If you cannot teach Catholicism in a public school, you cannot teach secular humanism either. The net result is that people must realize there is no such thing as neutral education; there never has been.”

Brother Draney, a member of the congregation of Christian Brothers, added: “I think we are coming to a point of recognition in this country that for many reasons we need a drastic change in the system.”

He contended that vouchers would be “a very equitable and sensible means of accomplishing this restructuring.”

A VOUCHER is a certificate distributed to parents by a local school district or other government agency. The parents then choose a school—public, private or church-related—which they consider appropriate for their child, enroll the child and turn the voucher over to the school. The school returns the voucher to the issuing agency in exchange for a sum of money determined by the voucher plan adopted by the local government.

The voucher system will come into existence “if we work at it,” Brother Draney said. “The acceptance of the plan would also depend upon how much political and social pressure is put upon the

government and bureaucracy.”

He said he expected teachers’ unions to oppose the system, although many individual teachers would welcome it. The secular humanists will oppose vouchers, he said, “because the public school now is for them exactly what the Protestant school was for many Americans a century ago. It was a tax-supported institution that propagated their view of life. Why give it up.”

Brother Draney contended that vouchers would bring extensive changes to both the public and nonpublic systems of education. “The essence of the voucher is what I call the ‘golden rule,’” he said. “He who controls the gold makes the

rules.”

Great freedom to choose schools would give parents greater influence in education, he said, and this would lead to a greater variety of schools to meet differing demands: traditional or innovative, emphasizing science or arts.

The voucher system would also stimulate competition, he said. “Those schools that couldn’t please the consumers would be out of business. It’s as simple as that. They would have to change.”

The voucher system would increase parental power “through the operation of free enterprise and the power of the consumers to put the money where it pleases them,” Brother Draney said.

## The school ruling . . .

(continued from page 6)

New York and Pennsylvania involved elementary and secondary schools that were more closely tied to Catholic dioceses. That education came “at an impressionable age,” which apparently made it that much more dangerous. Further, the majority decision added, this was aid for all private colleges, two-thirds of which have no religious affiliation, so the case was in “sharp contrast” to the New York decision, “where 95 per cent of the aided schools were Roman Catholic parochial

schools.”

SO ONCE AGAIN the Supreme Court made clear its prejudice.

The plain truth is that there is supposed to be a primary right of parents to choose the means for educating their children. But if the Supreme Court persists in insisting on a financial penalty for those who exercise this primary right then the freedom itself is violated. Catholic schools fulfill a secular function of education—but unhappily the majority of the Court still denies this.

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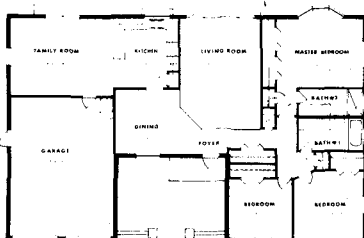
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# Zoning laws uphold curb on adult bookstores

WASHINGTON—(NC)—The U.S. Supreme Court has upheld the constitutionality of zoning laws that restrict the locations and density of so-called "adult" bookstores and movie theaters.

By a 5-4 ruling, the high court overturned a lower court decision which held the laws unconstitutional on the grounds they violated the equal protection clause of the 14th amendment to the U.S. Constitution.

The laws, enacted in Detroit in Nov. 1972, defined adult bookstores and theaters, and forbade their location within 1,000 feet of another such establishment or within 500 feet of any residence.

A challenge to the Detroit zoning measures was mounted by owners of the Nortown Theatre, Inc., and Pussy Cat Theatres, Inc., who claimed the laws "place a selective burden upon 'adult' bookstores and theaters," since they "treat some bookstores and theaters

differently than others..."

IN MARCH, 1974, a U.S. District Court judge upheld the city's restrictions, but the Sixth Circuit Court of Appeals reversed that verdict in June, 1975.

In his majority opinion overturning the appeals court, Supreme Court Justice John Paul Stevens pointed out that the exhibiting of films protected by the First Amendment was not at issue. "The ordinances are not challenged on the ground that they impose a limit on the total number of adult theaters which may operate in the city of Detroit," Stevens noted.

The restrictions imposed by the law do not "create an impermissible restraint on protected communication."

STEVENS was joined by Chief Justice Warren Burger and Justices Byron White, Lewis Powell and William Rehnquist, with Justices Potter Stewart, William Brennan, Thurgood Marshall and Harry

Blackmun dissenting.

The Detroit ordinances were enacted as part of "anti-skid row" laws which the city has been using since 1962 to regulate pawn shops, motels and other businesses.

In voting with the majority, Justice Powell filed a concurring opinion of his own, differing from his colleagues over their conclusion the "content of these materials" could be used as a basis for legislation affecting their display.

Powell said he did not "agree with the holding...that non-obscene, erotic materials may be treated differently under First Amendment principles from other forms of protected expression."

HE FOUND the challenged laws to be "in-

novative land use regulation," and pointed out that the city "has silenced no message, has invoked no censorship, and has imposed no limitation upon those who wish to view them."

Dissenters said the majority verdict "rides roughshod over cardinal principles of First Amendment law, which require that time, place and manner regulations that affect protected expression be content-neutral except in the limited context of a captive or juvenile audience."

Referring to Justice Stevens' majority opinion, which says in part, "few of us would march our sons and daughters off to war to preserve the citizen's right to see 'Specified Sexual Activities' exhibited in the theaters of our choice," the dissenters charged

"a concept wholly alien to the First Amendment" has been invoked.

If First Amendment guarantees were reserved to those instances, "then the right of free expression would be defined and circumscribed by current popular opinion," the four justices charged.

"It is in those instances where protected speech grates most unpleasantly against the sensitivities that judicial vigilance must be at its height," the dissent, written by Steward, went on.

A separate dissent written by Blackmun and signed by the other three dissenters said the Detroit laws were unconstitutionally vague.

## Tax cut in tuition slated for Senate

WASHINGTON—(NC)—Sen. James L. Buckley (R-Cons.-N.Y.) plans to propose a tax deduction for tuition paid to nonpublic schools as an amendment to the tax reform bill now being considered by the Senate, a spokesman for Buckley said.

The amendment will probably be proposed in the week of July 19 when the Senate begins consideration of the section of the bill containing amendments proposed by members of the Senate Finance Committee, the spokesman said.

Last September, Buckley introduced in the Senate a bill proposing a tax deduction of up to \$1,000 for themselves and each of their dependents for tuitions paid to any elementary, secondary or post-secondary private or public school.

Rep. James Delaney (D-N.Y.) introduced the same bill in the House.

Most members of the Senate Finance Committee

opposed this proposal, the Buckley spokesman said, but before reporting the tax reform bill to the floor, the committee accepted an amendment offered by Sens. Abraham Ribicoff (D-Conn.) and William Roth (R-Del.) proposing a tax credit of \$100 for nonpublic school tuition paid to institutions of higher education.

"We consider this a poor substitute for the Buckley-Delaney bill," the Buckley spokesman said. "The exclusion of elementary and secondary school parents is intolerable and unjustifiable and a form of anti-religious discrimination."

Buckley's office had earlier reported being "swamped with correspondence" that was "overwhelmingly favorable" to the tax deduction proposal.

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# How can they make such bad movies?

By MICHAEL GALLAGHER  
(The first of two parts)  
The great Cecil B. De Mille  
and his disciples, however

anachronistic and deficient  
they may have been with  
regard to characterization,  
whatever stunning liberties

they may have taken with the  
major aspects of history, were  
always careful to get the in-  
cidental details correct.

## movies

a Mexican-American woman  
(thin, by the way) dies in child-  
birth in an ambulance, and now  
we're supposed to be deeply  
moved. Then, too, this film, like  
LUCKY LADY, is afflicted  
with the guns-as-funny, guns-  
as-deadly ambivalence.

A second basic fallacy is  
one that is immensely popular  
at the moment: the attempt to  
turn legends inside out without  
any real understanding of  
them. The just-released THE  
MISSOURI BREAKS and  
BUFFALO BILL AND THE  
INDIANS are prime examples.  
One of the epic Western myths  
was that of the ruthless outlaw  
and the heroic lawman. In THE  
MISSOURI BREAKS,  
Director Arthur Penn and  
Writer Thomas McGuane give  
us a ruthless enforcer (Marlon  
Brando), motivated solely by  
money and blood lust. So far  
not too bad, perhaps. The  
image could be a corrective to  
such figures as Gary Cooper's  
heroic sheriff in HIGH NOON.  
But McGuane and Penn are not  
willing to stop there. They are  
not content unless we come to  
accept the outlaw gang as  
prankish, high-spirited lads  
whom society never gave an  
even break—downright decent  
fellows to a man. For example,  
one justifies his stealing horses  
for a living by telling a long  
story about a nasty, law-

abiding uncle who had shot his  
dog—the only creature the  
outlaw ever loved—just  
because it ate a pat of butter.

BUFFALO BILL, though  
a much better and far more  
humane film, is guilty of the  
same unthinking reversal, and  
the result, again, is a  
fabrication less worthy of  
intelligent belief than the  
original myth. Director Robert  
Altman's Buffalo Bill (Paul  
Newman) is a mere braggart  
with no real accomplishments  
to his credit. The Indians, on  
the other hand, Sitting Bull  
above all, are unfailingly noble  
and heroic. But if there's a  
Buffalo Bill myth, there's  
certainly a Sitting Bull myth,  
too. Was the great chief all that  
he is cracked up to be or not?  
On what grounds does Altman  
spare one legend and demolish  
the other?

The truth of particular  
historic events and characters  
is certainly more complex than  
the few simple ideas that people  
in general have stored in their  
heads, but to be more complex  
is quite different from being  
exactly the contrary. Altman,  
however, does not seem inter-  
ested in any enterprise so  
involved, as telling the whole  
truth apparently exhausting  
his capacity for complexity  
with such devices as his famous  
eight-track sound system.

In the next part, I'll take  
up, among other movies, TAXI  
DRIVER, THE TENANT, and  
THE OMEN.



"Angel and Big Joe," an Academy-Award winning short film starring Paul Sorvino and Dadi Pinero, will be presented Tuesday, July 20 at 8 p.m. on Channel 4. It is a moving psychological drama by Bert Salzman that explores a painful dilemma of deciding at a given moment whether one's responsibility is to others or to one's self.

## THE OMEN — slick, trashy, horror film

THE OMEN (Fox) — a  
slick, trashy horror show that  
exploits religion.

Gregory Peck has the bad  
luck to play lead in this film,  
one of the most distasteful ever  
put out by a major studio.  
He has the role of an American  
Ambassador to England who,  
five years earlier, allowed a  
sinister Italian priest to per-  
suade him to adopt a newborn  
infant as a substitute for his  
own son, born the same night,  
who died immediately after  
birth.

His wife (Lee Remick, who  
has little to do throughout but  
stare wide-eyed with horror—it  
is a pity one cannot squint with  
horror, just for variety) is  
sweetly innocent of this  
transaction, and she thinks the  
child is her own. The priest, of  
course, as is the wont of sinister  
Italian priests in this genre,  
was in league with you-know-  
who, and the child is the devil's  
own darling.

Now one would think that  
the reputedly clever Satan,  
since he has such great plans  
for the boy, the first step of  
which was to pass him off as  
the son of a man of considerable  
political power, would bide his  
time until little Damien, as he is  
called has at least locked up the  
Democratic nomination for  
president. But, no, the devil is  
apparently a vulgar showoff.  
Besides, with all the tempting

special effects techniques now  
available—lovely devices  
whereby, for example, the  
camera can depict a freshly  
severed head twisting in  
midair, slow motion of course,  
while a stream of blood gushes  
from its neck—he cannot resist  
making him move at once, and  
he is soon raising hell, as it  
were.

Those responsible for The  
Omen seem to be interested in  
religion only to the extent that  
they can exploit it. Thus they  
handle the Anti-Christ theme  
without a trace of intelligence  
or integrity, using it merely as  
a gimmick to initiate a series of  
violent and melodramatic set  
pieces, each more outrageous  
than its predecessor. Aside  
from the film's gross in-  
dulgence in this respect, there  
is also the matter of its  
misrepresenting scripture and  
its appalling ignorance of all  
that pertains to Catholicism.  
Some verses, whose real source  
might well be Nostradamus, are  
represented as coming from the  
Apocalypse (the Book of  
Revelation). Then a minor  
point, but one not without  
significance, writer David  
Seltzer seems to be under the  
impression that apostate is the  
equivalent of disciple. All in  
all, The Omen is a slick ex-  
pensively mounted, essentially  
trashy horror show. B (R).

I wish that somebody  
would stand behind the  
triumphant studio head, the  
triumphant director, the  
triumphant superstar as each,  
flush with a sense of in-  
vincibility, is about to embark on  
some altogether unsound  
project and whisper: "Frankly,  
T. J., I think the whole concept  
basically stinks." Think of all  
the dreadful pictures we might  
be spared! So let's take a look  
at some movies and the fun-  
damental misconceptions  
incorporated in them.

LUCKY LADY and  
MOTHER, JUGS AND  
SPEED (It's getting so movie  
titles as well as movies  
themselves should be rated) are  
inglorious examples of clumsy  
attempts to combine sentiment  
and slapstick, the deadly  
serious and the comic. LUCKY  
LADY, an ill-fated box office  
failure, which tried to make  
three rumrunners (Liza  
Minnelli, Burt Reynolds and  
Gene Hackman) into romantic  
heroes, was already heavily  
burdened by an absurd menage  
a trois plot device, but its fatal  
flaw was its being unable to  
make up its mind about what  
sort of style to settle for. Thus  
at one moment its tommy guns  
and grenades are no more than  
props in a Three Stooges romp,  
and the next they are quite  
lethal indeed. In the second  
movie, which deals with the  
mis-adventures of a private  
ambulance service, there's a  
scene in which a terrified  
woman with a broken hip goes  
for a downhill ride strapped to a  
runaway wheeled stretcher,  
missing by inches being  
crushed to death by a huge  
truck. Despite the woman's  
terror, we're supposed to find  
her brush with death hilarious,  
especially since she happens to  
be fat and black. A thin white  
woman wouldn't work at all.  
Later, however, there is a  
highly emotional scene in which

## Capsule reviews

SUNDAY, JULY 18

9:00 p.m. (ABC)—IN HARM'S WAY (1965)—John Wayne, Kirk Douglas and Patricia Neal star in this perfectly awful movie about the Navy in the early stages of World War II. The battle scenes look as though they were filmed in a bathtub, though there is a great deal of care lavished on sordid goings-on ashore. B

**BEST TV  
THIS SUNDAY**

9 A.M. — Ch. 7  
"The Church and The  
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10:30 A.M. — Ch. 10  
The TV Mass  
for Shut-Ins.

The Archdiocese of Miami's TV Programs in English

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# JUDITH:

## Old Testament Joan of Arc

know  
your  
faith

By FATHER ALFRED  
MCBRIDE, O. PRAEM.

The story of Judith (her name means "Jewess") was a popular one at Passover time since it is basically a liberation story. Just as Egypt threatened to enslave and destroy the Jewish People, so now the world's mightiest empire is again about to snuff them out in the person of general Holofernes. But just as God raised up Moses the valiant man to save the people at the Exodus, so now God raises up Judith the valiant woman to save the people at an Exodus experience revisited.

SCHOLARS CLAIM that since we cannot locate the underlying historical details and backdrop for this narrative, it is best to concentrate on its religious importance as an inspirational reinforcement of the continual providing presence of the Lord in the affairs of his believing and worshiping people. It is a story that once again dramatizes the work of the saving God of the Exodus and lends special meaning to the celebration of Passover as well as for the work of Christ whose ultimate work of salvation we celebrate in Easter and Eucharist.

The symbolic significance of Judith as a woman deeply involved in the work of salvation is seen in the Christian preference for applying to the Virgin Mary, the words of praise used for Judith:

"You are the glory of Jerusalem,  
the surpassing joy of Israel;  
you are the splendid boast of our people."  
(Judith 15,9)

While granting that all comparisons limp, there are links between Judith and Mary. Judith vows perpetual virginity after the death of her first husband. Mary is ever a virgin. Like a Joan of Arc, Judith leads the Jewish army to a splendid victory over a presumed unconquerable enemy. Mary is a spiritual Joan of Arc, not resorting to violence, but the peaceful spiritual weapons of grace to fight against the principalities and powers of evil. Judith takes a sword and beheads the very personification of evil, the general Holofernes intent on destroying her people.

MARY IS pictured as a valiant warrior overcoming Satan, the center of evil. Chapter 12 of the Book of Revelation describes Mary giving birth to her son, while a dragon of evil waits to consume him. Michael (one who is like God) makes war against this dragon and drives him away. It is her son who is the ultimate weapon against this evil and in his triumph over evil assures all people the confidence that sin shall not prevail:

"Worthy is the lamb that was slain  
to receive power and riches, wisdom  
and strength, honor, glory and praise!  
Fallen, fallen is Babylon the great,  
which made all the nations drink the  
poisoned wine of her lewdness!  
Alleluia! The Lord is King,  
our God the almighty! (Rev. 5, 12; 14,8; 19,6)

Through the daughter of Israel, Judith, salvation came to the people. Through the new daughter of the new Israel, Mary, salvation comes by her son Jesus. Judith conquered Babylon, the secular kingdom of evil. Jesus is victorious over Babylon, the spiritual kingdom of evil.

THIS BIBLICAL method of teaching salvation in poetic comparisons may fall strangely on our ears, yet it is not really all that



In an effort to save her people, Judith used her beauty, charm and cunning to gain entry to Holofernes' tent where she cut off his head with his own sword.

strange. People are forever noting coincidences in history and using past events to interpret new ones. This is especially so in the world of politics and history. When McGovern was running, he was called by the columnists the "Goldwater of the left," implying by the comparison that McGovern will stumble on extreme leftist statements just as Goldwater did with extreme rightist ones.

Think of all the preachers and commentators who love to use the Fall of the Roman empire as a

morality tale to interpret the present corruption. Every comparison has its weakness and strength. Its strong point is that it uses an old event to throw light on a new one. Its weakness is that it ignores the details that do not fit in the parallel.

The Judith story is a parable of salvation. Its weakness is that it is salvation by the sword. Its strength is that it does point up the ultimate weapon of salvation in spiritual power coming from God. It is upon that strength that we place our hope.

# Paul's church in evil Corinth

By STEVE LANDREGAN

The most unlikely place in the Graeco-Roman world for Christianity to take root and thrive was Corinth, a cosmopolitan, commercial, port city at the crossroads of the Empire. The city's reputation for immorality and licentiousness was so great that the expression to "live as a Corinthian" was used to describe a dissolute life and the common description of a prostitute was "a Corinthian girl."

Yet Corinth became the site of one of Paul's most successful and troublesome foundations (Acts 18:1-17). Fresh from failure and ridicule in Athens (Acts 17:23-34), Paul found ready listeners among Corinthians who responded enthusiastically to the Gospel of love and hope which was in stark contrast to the debauchery and human indignity of their surroundings.

IT WAS NO easy task to live as a Christian in the midst of a city like Corinth and Paul suffered much over the pastoral problems that plagued his converts as they tried to cope with the temptations and pressures of a pagan world.

First Corinthians was in fact Paul's second letter to the church at Corinth, but the first letter (I Cor 5:9) has been lost.

Like First Corinthians, the earlier letter was probably written from Ephesus in Asia (modern Turkey) where he spent about three years. In that letter, Paul tells us, he warned the Corinthians about associating with backsliders, members of the community who had returned to pagan ways.

The earlier letter raised a number of questions among the new Christians who put them into a letter of their own which was carried personally to Paul in Ephesus by elders of the Corinthian church (I Cor 16:15-18).

The reader of First Corinthians cannot help but be struck by the timelessness of the pastoral problems Paul deals with, problems that beset every Christian and every Christian community in every age: moral indifferentism; attempts to justify pagan moral standards; apathy toward immorality in their midst; factionalism; the presence within the community of radicals and reactionaries; members resorting to pagan courts instead of Christian charity to resolve their disputes; abuse of charismatic gifts and even division among the community at the Eucharist.

PAUL'S LETTER was an attempt to bring some order out of chaos. "Has Christ been divided into parts?" (1:13) he asks as he pleads for an end to factionalism. He chides them for their spiritual immaturity (3:2) demonstrated by their childish jealousy and quarrels, and tells them "I am writing you in this way not to shame you but to



admonish you as my beloved children" (4:

Sexual immorality was a hallmark of Corinth, where 1,000 sacred prostitutes served the Temple of Aphrodite, the goddess of love. Those Christians who had succumbed to the rite of sacred prostitution, Paul writes: "Do you see that your bodies are members of Christ? Would you have me take Christ's members and make them the members of a prostitute? (4:19) forbid. Can you not see that the man who is joined to a prostitute becomes one body with her?" (6:15-16) Paul's theology of the Church as the Body of Christ surfaces often in his description of the Eucharist, "Is not the cup of blessing a sharing in the blood of Christ? And is not the bread we break a sharing in the body of Christ? Because the loaf of bread is one, we many though we are, are one body, for we all partake of the one loaf" (10:16-17) and again in his discussion on the use of spiritual gifts where he reminds the Corinthians that "The body is one and has many

## Scolding

By MARY MAHER

Scolding is funny business. It can be a proof of love or an outlet for frustration. Most of us who are either parents or educators have scolded. We have been scolded. Whatever the motive for that scolding it has often been justified by the expression, "But, I'm doing it for your own good."

I recall a few years ago going to see San Francisco with my Uncle Charley, an Irish sea captain who was a native of that city. We toured a whole day and then decided to stop to eat. Where we stopped was near an adult movie theatre, a setting surely not unlike that which Paul roundly scolded in Corinth. I was not sure what was happening when I heard Charley scolding the scantily-clad girls who were inviting customers into their place of business.

Words like "too good to do that" and "your dignity" filtered through to me with great puzzlement. Charley was neither an evangelist nor a moralist by nature or grace. His scolding style was basically bad. It struck me how funny that this man would publicly scold others whom he did not know. Later as we were riding home, I finally asked him, "Charley, why did you scold her?"

HIS ANSWER came, staccato-like, out of some deep conviction which he held, "Unless some people are scolded, they don't know what care means."

I wish that his statement were not true but perhaps it is. I do not know why Paul scolded the Corinthians so roughly one minute and then so tenderly told them of his love for them the next. At least, so the Pauline writers present it. He may have needed to scold them for his own sake—he was relatively new to the task of explaining the moral terms of the Gospel. He sounds often very self-righteous and arrogant.

Yet the tenderness of his concern for these people is also evident. He seems, when he writes to Corinth, to be at a point in his own life where his zeal over his own conversion is transferred over to everyone else. This is sometimes the case or tone of conversion: People are so en-

**'Sexual immorality was a hallmark of Corinth, where 1,000 sacred prostitutes served in the temple of Aphrodite, the goddess of love.'**

**'Can you not see that the man who is joined to a prostitute becomes one with her?'**

**--St. Paul**

ren" (4:14).  
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members, but all the members, many though they are, are one body; and so it is with Christ." (12:12) "You then, are the body of Christ. Every one of you is a member of it" (12:27).

**THE LETTER** reaches a high point as Paul pleads with his spiritual children to seek first love, not the selfish and demanding love of the pagan but the unselfish and forgiving love of Christ (I Cor 13).

He climaxes his pastoral message with the promise of eternal life contained in the Resurrection of Jesus with a reminder that "The trumpet will sound and the dead will be raised incorruptible, and we shall be changed. This corruptible body must be clothed with incorruptibility, this mortal body with immortality. When the corruptible frame takes on incorruptibility and mortal, immortality, then will the saying of Scripture be fulfilled: 'Death is swallowed up in victory.' 'O death, where is your victory? O death where is your sting?'" (15:52-

54)

First Corinthians must have accomplished what Paul set out to do because Second Corinthians hardly mentions the serious problems taken up in the first letter.

**THERE WERE**, however, new problems, the most serious of which appears to have been the presence at Corinth of what Paul calls "super apostles" (11:5) who were undermining his authority.

Paul apparently made a short visit to Corinth to confront his detractors but left without completely resolving the situation. He returned to Ephesus but promised to come back to Corinth for a longer stay and deal once and for all with the problem.

The situation, however, evidently became much worse and Paul wrote another letter "in great sorrow and anguish, with copious tears—not to make you sad but to help you realize the great love I bear you" (2:4). Like the earlier letter

the text of this letter has been lost.

**PAUL ALSO** dispatched Titus to Corinth to act as his representative but before Titus could report back, Paul was forced to flee Ephesus after the riot of the silversmiths (Acts 19:23-40). When he finally met Titus in Macedonia, Paul received the news that the Corinthians had responded to his tearful letter in sorrow and submission.

Paul immediately wrote another letter (Second Corinthians) in which he expressed his joy at their reconciliation, writing "If I saddened you by my letter I have no regrets. Or if I did feel some regret (because I understand that the letter caused you grief for a time), I am happy once again: not because you were saddened, but because your sadness led to repentance" (7:8-9).

In First and Second Corinthians Paul shows the gentle but firm hand of a loving pastor confronting the problems of a flock trying to live the Gospel of unselfish love in a hostile and pagan world.

## Scolding can be a form of love

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thusiastic that they demand behavior like their own from everyone else. Paul becomes more compassionate towards human failure in the years which follow. He mellows. He never becomes more tolerant of evil however.

**HIS LATER** scolding will carry a more tender quality, a way of saying, "I understand what it means to be weak, to fail." Most of us can take scolding if we know that we are loved. We can take enormous correction of our behavior if we know that we are asked to improve for our own betterment and not simply to minimize our being a pain-in-the-neck to the person who scolds us.

Paul comes off in the books of Corinthians looking like one of the harsh schoolmasters with whom James Joyce had his literary wars. Yet we do need to ask why he is as he is. Paul came from a background where law was the prime consideration of goodness and where inner oneness with Yahweh was seen in the observance of the moral code down to the finest letter. The law assured a person that Yahweh was with him.

It is not surprising that Paul's conversion to Christ left him with this deep-rooted attitude that punishment would accompany loose living and disregard of law. It is lucky for us that Paul did stress this respect for moral law and the limits of human behavior, for such stress is essential also to Christian faith.

Without it we might find ourselves the recipients of a faith which meant little more than good will and sanguine sincerity.

We may not be able to take too much of Paul's scolding style but somehow in God's plan it does come out as great concern for us. It may be

true, as my Uncle Charley thought, that there is a part in each of us that knows it is loved only when it is scolded.

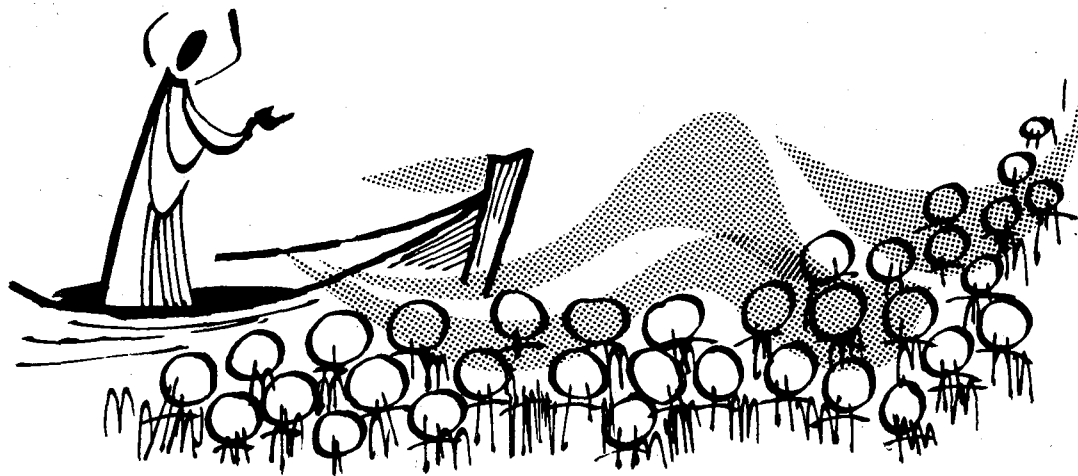


Mary Maher tells of an incident outside a San Francisco adult movie where her uncle scolded the scantily-clad girls who were inviting customers inside. Later he told her, "Unless some people are scolded, they don't know what care means."

**"Into this world of flimsy, false, and dying hopes, comes the one hope that can endure. Christian hope faces all facts, ... where no room is left for any excuse of self-deception."**

-- Geoffrey Fisher

# THE GOSPEL TRUTH



"As he stepped ashore he saw a large crowd: and he took pity on them because they were like sheep without a shepherd, and he set himself to teach them at some length." (Mk. 6:34)

God has gathered us together as his flock, whom he nourishes with Eucharistic food, whom he guides with the teaching of his Gospel.

"Al dejar la barca Jesús vio la gran muchedumbre que esperaba. Movidó a compasión se puso a instruirles, porque andaban como ovejas sin pastor." (Mc. 6:34)

El Señor nos ha reunido como a su rebaño. Nos alimenta con su pan Eucarístico y nos conduce y guía con las enseñanzas de su Evangelio.

## THE EUCHARIST and the Hunger for Truth

By MSGR. JOHN P. FOLEY  
What is truth?

The cynical and despairing question of Pontius Pilate has articulated in three short words the spiritual starvation of much of the human family.

What is truth?

A philosopher might say that truth is the conformity of ideas to reality.

IN HIS BOOK, "Theology and Sanity," lay theologian Frank Sheed says that insanity consists in refusing to recognize reality. God is the ultimate reality, Sheed insists, and so to refuse to recognize the existence and activity of God is the ultimate insanity. Indeed, all material reality—by its very limitation—provides a continuing reminder of its dependence on something, or someone, greater than itself; and all material reality—by its complex organization about which human minds continually discover more—provides a continuing reminder of its design by an intelligence which is truly superhuman, an intelligence which is truly supernatural.

But the arguments of the philosopher speak to the head and not to the heart. The late Cardinal John Henry Newman would have said that such arguments give "notional" knowledge, not "real"



knowledge—a knowledge to which the mind gives assent but with which the entire person does not become involved.

THE ANSWER of Jesus Christ to the question of the ages is: "I am the way, the truth and the life."

Jesus Christ is the personification of truth. In what he is, we see our cause and our destiny; in how he lives, we see our model and our source of strength.

There is a hunger for truth, real truth—the "gut" truth about why the human family is here and where it is headed. When answers cannot be found, there are those who try to kill the pangs of hunger for truth with drink or with drugs, with unbridled sex or with unlimited sensations. Even when answers can be found but are found to be too demanding or inconvenient, there are those who try to escape truth itself.

In "The Hound of Heaven," the poet Francis Thompson said, "I fled him down the labyrinthine ways of my own mind."

For those who are search-

ing for the truth, the words of Jesus are a consolation, "I am the way, the truth and the life."

For those who are fleeing from the truth, the words of Jesus are a discomfiting restriction, "I am the way, the truth and the life."

JESUS IS THE truth—in what he is, in what he says and in what he does.

And Jesus, who gave himself to the human family as the Bread of Life, is also the Bread of Light—the source of truth for all who believe in him and receive him.

It is true that, in receiving the Eucharist, we are receiving the Body and Blood of Jesus Christ, the God-man.

It is true that, in receiving the Eucharist, we are receiving a created share in the very inner life of God himself—a life which sensitizes our perceptions so that we see the truth more clearly; a life which influences our attitudes so that we live the truth more completely; a life which permeates our very being so that we love the truth unreservedly.

In receiving the Eucharist, we become truly identified with him whom we receive, Jesus Christ, who has said, "I am the way, the truth and the life"—and thus we satisfy the hunger for truth with Jesus, the Bread of life.

## Prayer of the Faithful

16TH SUNDAY OF THE YEAR  
Sunday, July 18

**Celebrant:** Our heavenly Father has appointed all of us to convey his message of love to others. Let us pray that we may be trustworthy missionaries.

**LECTOR:** The response today will be "Lord, make us your disciples."

That the Holy Father and our bishops may be strengthened in their task as our teachers, let us pray:

**People:** Lord make us your disciples.

**LECTOR:** That all who teach the Faith, parents, priests, Sisters, brothers and lay teachers, may be ever loyal to the Church, let us pray:

**People:** Lord, make us your disciples.

**LECTOR:** That we may always live in peace with one another, let us pray:

**People:** Lord, make us your disciples.

**LECTOR:** That we may learn to draw apart from the concerns of this world and pray each day for a more fervent faith in God, let us pray:

**People:** Lord, make us your disciples.

**LECTOR:** That our lives may be given fuller meaning in our efforts to win others to the teachings of Jesus, let us pray:

**People:** Lord, make us your disciples.

**Celebrant:** Heavenly Father, we are your unworthy servants, often lacking in zeal to bring mankind to the redeeming grace of Jesus. Help us to become more effective missionaries. We ask this through Christ our Lord.

**People:** Amen.

## Oración de los Fieles

ORACION DE LOS FIELES  
DECIMOSEXTO DOMINGO DEL AÑO

18 de Julio de 1976

**Celebrante:** Nuestro Padre nos ha llamado para que seamos testigos de su mensaje de amor ante los hombres. Pidámosle que nos haga dignos testigos suyos.

**LECTOR:** La respuesta de hoy será: "Señor, haznos discípulos tuyos."

**LECTOR:** Para que el Santo Padre y nuestros obispos sean fortalecidos por el Espíritu en su tarea de maestros de la fe, oremos al Señor.

**Pueblo:** Señor, haznos discípulos tuyos.

**LECTOR:** Por todos aquellos empeñados en la tarea de transmisión de la fe—padres de familia, sacerdotes, religiosas, hermanos y seglares— para que siempre se mantengan fieles a la enseñanza de la Iglesia, oremos al Señor.

**Pueblo:** Señor, haznos discípulos tuyos.

**LECTOR:** Para que siempre construyamos la paz entre nosotros, oremos al Señor.

**Pueblo:** Señor, haznos discípulos tuyos.

**LECTOR:** Para que en las preocupaciones y afanes de cada día encontremos también tiempo para la oración y para renovar nuestra fe en el Señor que nos ama y vela por nosotros, oremos al Señor.

**Pueblo:** Señor, haznos discípulos tuyos.

**LECTOR:** Para que nuestro afán por ganar a otros para Jesús sea también fuente de enriquecimiento de nuestro vivir, oremos al Señor.

**Pueblo:** Señor, haznos discípulos tuyos.

**Celebrante:** Padre Nuestro, nos reconocemos como indignos servidores tuyos faltos de celo y de entusiasmo para llevar a otros a Jesús nuestro Redentor. Hoy te pedimos que nos ayudes a ser más fervientes apóstoles tuyos. Te lo pedimos por tu Hijo Jesucristo hermano y Señor nuestro.

# It's a Date

## Broward County

A parish triduum honoring Our Lady of Mt. Carmel begins at 7:30 p.m. Mass today (Friday) in **ST. CHARLES BORROMEO CHURCH**, Hallandale and concludes Sunday, July 18.

A cruise on Biscayne Bay will be sponsored by **ST. MAURICE** parish, Fort Lauderdale, from 7:30 p.m. to midnight on Friday, July 30. For further information call 989-3041 or 989-7321.

**CATHOLIC WIDOWS AND WIDOWERS** of Broward County will meet at 8 p.m., Monday, July 19 at Blessed Sacrament parish, Fort Lauderdale. For further information call 772-3079.

Those graduated from **ST. BERNADETTE** School in 1966 are planning a class reunion on Saturday, Aug. 14. For further information call Luke Angelastro at 962-3984 or Lorraine Luongo at 961-1617.

Seats are still available for **ST. BARTHOLOMEW** parish trip to the Third Century bicentennial exhibit at the John F. Kennedy Space Center, Cocoa. The bus trip is sponsored by the parish Young at Heart Club. For reservations call 987-7517.

## Dade County

A dinner honoring Vincentian Father John King who has been serving at **ST. VINCENT DE PAUL** parish and is now transferred to Michigan, will be sponsored by the Parish Council at 8 p.m., Saturday, July 24 in the parish

## Homes sought for students

Homes are sought for high school students who will be arriving to visit South Florida from Europe and South America during August.

All International Cultural Exchange youths speak English in varying degrees, have their own medical insurance and their own spending money.

Those interested in opening their homes to any of the students may contact International Cultural Exchange, 6611 Riviera Dr., Coral Gables, Fla., 33146 or by calling 661-2948 or 271-5710

hall, 2100 NW 103 St. Reservations close on Monday, July 19 and may be made by calling 691-0771 or 696-1438.

Mrs. Maria Ballantoni has been elected president of **LITTLE FLOWER Women's Club**, Coral Gables. Other new officers are Mrs. Barbara McManus, vice president; Mrs. Lucy Petritz, recording secretary; Mrs. Julie DeDonatis, corresponding secretary; Mrs. Ellie Trotter, treasurer; and Mrs. Angela McConnell, historian.

Members of the **CATHOLIC ALUMNI CLUB** of Miami will participate in the 9:15 a.m. Mass on Sunday, July 18, in Little Flower Church, Coral Gables. Breakfast will follow at Holiday Inn, Miami Springs.

Donations are being accepted for the annual swap-meet sale which **ST. ROSE OF LIMA** Boy Scouts will sponsor in August. Furniture, appliances, clothing, etc. are needed. Anyone having goods to be donated should call 757-4796 or 759-6092 for pick up. Receipts for tax purposes will be provided.

Annual summer festival in **ST. JOHN BOSCO** parish, 1301 W. Flagler St. is scheduled for July 23, 24, and 25. A variety of booths will be provided as well as Spanish and American refreshments.

**HOLY FAMILY** Boy Scout Troop is in need of uniform parts, accessories and camping equipment. Those who wish to donate items or sell at reasonable cost should leave a note addressed to the Scout Master at the rectory. The donations will be picked up.

Monthly fish fry and birthday night for members of the **Coral Gables K. OF C.** is slated for tonight (Friday) at the hall, 270 Catalonia Ave., Coral Gables.

**ST. BRENDAN Women's Club** will sponsor its annual rummage sale from 9 a.m. to 1 p.m. daily beginning Saturday, July 17 and continuing through July 25 in the parish hall. School uniforms, books, toys, household items, plants, etc. will be available.

Members of the **Lay CARMELITES** will participate in a devotional meeting at 2:30 p.m., Sunday, July 18, in Gesu rectory in downtown Miami.

## Palm Beach County

A family picnic under the auspices of the **SHAMROCK CLUB** of Palm Beach County begins at noon, Sunday, July 25, and continues until 4 p.m. at John Prince Park. Tickets may be obtained by calling: 582-0334.

The **CATHOLIC YOUNG ADULTS** Club of the Palm Beaches is sponsoring a membership campaign inviting those between 18 and 30 to membership. For further information call 965-0782 or 965-2818.

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## Six-day retreat for nuns opens Aug. 6 in Lantana

LANTANA—A six-day Scriptural retreat for Sisters opens Friday, Aug. 6, and con-

tinues through Thursday, Aug. 12 at the Cenacle Retreat House, 1400 S. Dixie Hwy.

Jesuit Father Henry J. Bertels of Washington, D.C., will be the retreat master for the sessions which will focus on listening and responding to the word of God in personal, individual prayer. Sisters participating will be free to plan their own periods of private prayer with Father Bertels' assistance.

Reservations are now being accepted and may be made by calling the Cenacle at 582-2534.

## Your club directory

Presidents of senior citizens, young-at-heart, golden age clubs, etc., in parishes throughout the Archdiocese are asked to send to The Voice an outline of their activities.

Clubs should also include a list of officers for 1976-77 and their regular meeting times.

The Voice plans to publish a directory of these clubs in the near future and information should be forwarded to:

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# Carpenters 'depend on God' for everything

By NANCY SCUDDER  
LOISVILLE, Ky.—  
(NC)—A search for lasting values has moved two young converts to a lifestyle in which they say they "depend on God" to meet all their needs.

Rod Neeson, 22, and Dan Foley, 25, are trying to "handle situations and live like Jesus would if he lived today." Calling themselves "Christian Carpenters of Nazareth," the two work for the poor doing home repairs in New Albany, Ind. near here.

They earn no money and depend on God to provide the money and materials necessary for their jobs and their own livelihood. It works, they said.

"WHEN we don't have any money, God provides," Foley said. "Our lives are what they are, not because of who we are, but because of who God is."

"If you are doing what he (God) wants you to do, he will take care of you," Neeson added.

After experiences with the drug culture for Neeson and three years of wandering through Europe and Asia for Foley, both men became charismatic Christians and were converted to Catholicism.

From the very beginnings of his Christian faith, Foley said he saw that the message of Christ was "very simple...that I should trust God and love him and try to love others. I would let him take care of the rest."

A simple lifestyle is a good example to others, Foley said, because others can see that "there is something in your life that makes you happy—not a material possession but the presence of God."

A CLASS barrier that exists between the poor and the middle class is broken when the people Foley and Neeson work for discover that the two young men also live simply, Foley said.

Foley said he believes his life as a Christian living in voluntary poverty can serve as a "witness" to the poor who often feel alienated from middle-class churches and who are afraid to attend church because they don't feel they have the proper clothing or manners.

The two live in a log cabin in a wooded area near here that has neither plumbing nor electricity. The only heat comes from the fireplace.

Before their work as carpenters, Foley said the two did retreat work with

the community of Catholics at Mount Saint Francis here.

"I chose to become a Catholic and I love the Church not as a thing but as a person," Foley said. "In all things in my life I try to follow the teachings and respect the authority of the Church."

Neeson said the carpenters have found much need in the New Albany area for the type of home repairs they have been doing since last November.

FOR example, an elderly woman living alone was "freezing" during the winter because a hole had been made in her roof after she had a fire in her home. Her stove, which was the only source of heat, had been disconnected, Neeson said.

The carpenters fixed the roof and discovered she did not have indoor plumbing. Through donations from friends and the generosity of people who were tearing down an old home, they obtained plumbing fixtures and installed them in her home.

There are hard times in the life of voluntary poverty, Neeson admitted, such as cold nights in their cabin in the woods and not quite as much to eat as



they might like.

But Neeson said living simply has given both young men "times of real joy," where they are able to relate to the teachings of Jesus and his parable about

the lilies of the field.

And the two men said they are convinced that they need not worry about what they eat or drink—but that they should serve God and he will provide.

## MASS for Disneyworld Area Holy Family Catholic Church

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Also at Sheraton Towers Hotel Sr 435 North and I-4. Sun 9:15 a.m. and 11:30 a.m.

All Masses convenient to Disneyworld Fr. F. Joseph Harte, Pastor

## Canonization scored

Two leading Scotch Protestant churchmen have scored next Fall's canonization of Blessed John Ogilvie, saying the event threatens ecumenical dialogue between the Catholic Church and the (Presbyterian) Church of Scotland. The first attack on the canonization of the 17th-century Scottish Jesuit martyr, scheduled for October, came from Prof. James A. Whyte of St. Andrews University, chief of the Church of Scotland's interchurch relations committee. It was followed by even more critical remarks by Robert Kernohan, editor of the official magazine of the Church of Scotland.

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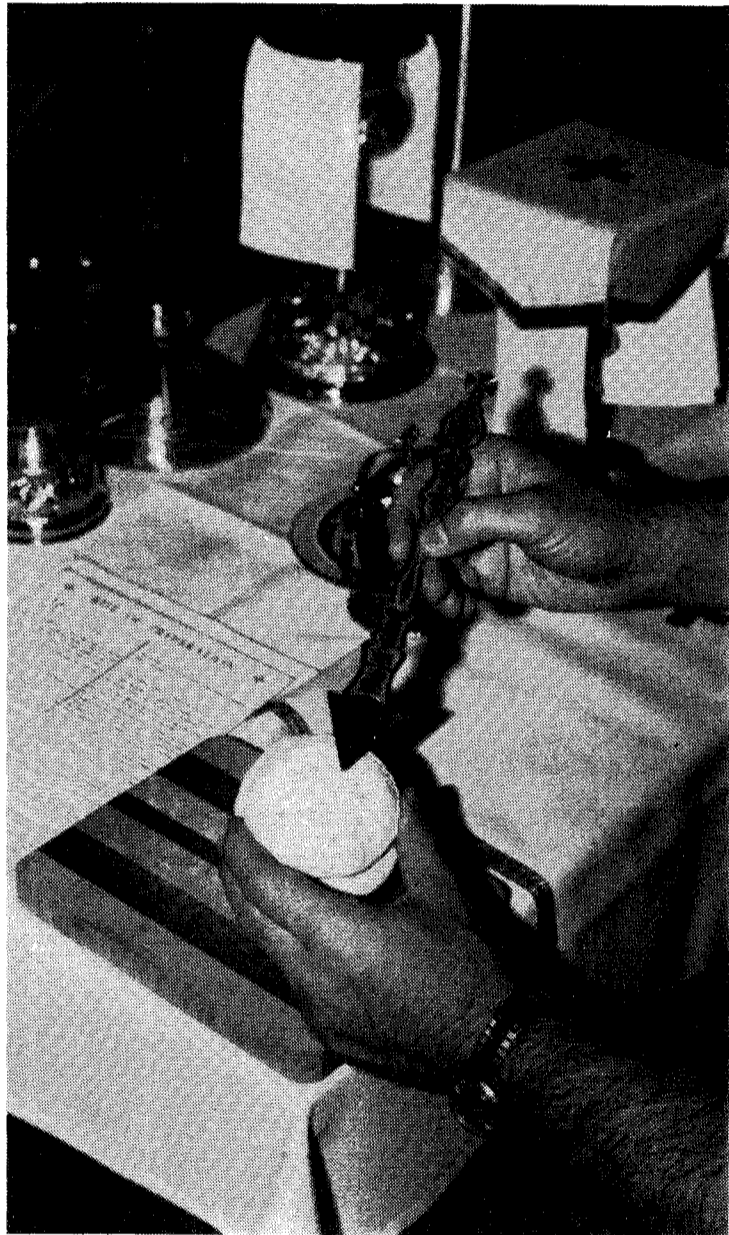
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# Ruthenian Rite Catholics build community here



Using the golden arrow which is used as a knife the priest points to the symbols in the Eucharistic bread (above) which bear the meaning "Christ Conquers". The bread is cut in small cubes which once consecrated will be dipped into the chalice and distributed to the faithful by means of a small golden spoon. Preparation of the bread is done by the priest at the side altar (below), in the presence of the congregation.



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

By ARACELI CANTERO  
Voice Spanish Editor

"People come here and are frightened because they hear Slovanic and find the priest facing the altar.

"They see the Icon screen and they say to themselves, 'wait a moment, this can't be a Catholic Church.'

"But it is," says Father Peter Lickman, pastor of St. Basil the Great Catholic Church, Miami.

"We only express our faith through a different rite," he adds. Then, pointing to a leaflet with quotes from a Vatican II Decree on Eastern Rites, he reads: "all members of the Eastern Rites should know and be convinced that they can and should always preserve their legitimate Liturgical Rite and their established way of life..."

BORN in a small town in Pennsylvania and ordained to the Catholic priesthood in the Ruthenian Byzantine Rite in 1968, Father Lickman has been pastor of St. Basil for almost five years.

He believes it is very important that all Catholics should know about the different rites in the Universal Church. He says, "I want to be able to go somewhere and say 'I'm a Ruthenian Byzantine Catholic,' without people reacting, 'what's that...is it really Catholic?'"

Like all of the other Eastern Rite Catholics, Ruthenians received their faith through one of the great Eastern Centers of Christianity: Jerusalem, Antioch, Alexandria or Constantinople. This is in contrast with Western Catholics who received it through Rome.

Yet as Father Lickman explained even Rome followed the Eastern Rite of Jerusalem until the Fifth century.

There are about 10 million Catholics in different parts of

the world who belong to Eastern Rites. Unlike the Orthodox Eastern Christians, Eastern Catholics are all in communion with Rome and about 1 million of them live in the United States and Canada.

IN MIAMI, Ruthenian Catholics had been without a priest until 1966. Before then, many attended other Byzantine Churches or had been assimilated into the Roman Rite.

This was the case of Nicky Pappa, of Hungarian birth, now president of the Men's Council at St. Basil. He helped build St. Clement Roman Catholic Church.

"It was through The Voice that I learned about my own rite being established here," he said. "I was glad to go back to my own tradition."

A similar case is that of Mr. and Mrs. Vasiliy Fedinec, a couple responsible for taking the first steps towards establishing their parish.

Immigrants from Czechoslovakia in 1949, they spent some years in Canada and Brooklyn, N. Y. before coming to retire in South Florida in 1961.

"I soon realized that Florida was a good climate for my countrymen," he said during an interview. "Several persons came down from the north and slowly we gathered a few families and wrote to our bishop about sending us a priest."

PRESENT status of Ruthenian Catholics in the United States is one of total independence from the Roman Ordinaries who have no jurisdiction over them. "The relationships are those of love between one Church and another," says Father Lickman.

But it wasn't so in the beginnings, due mainly to lack of proper understanding of the Eastern Catholic rites.

In the United States,

Ruthenian Catholics are under the Jurisdiction of Pope Paul VI, the Roman Congregation of the Oriental Churches and the present U. S. Apostolic Delegate in the United States, the Most. Rev. Jean Jadot.

They are structured into one Archdiocese, Munhall; and two Dioceses, Parma and Passaic of which St. Basil and all the parishes on the East Coast are part.

For a while known as Ukrainians, Ruthenians were for the most part peoples living in East Central Europe and North of the Carpathian mountains, who received their Catholic faith from Constantinople and Bizanzio.

THEIR first migrations to the U. S. started in 1879, mostly for economic reasons. By 1911, there were some 400,000 of them in this country, the majority of whom had settled in Pennsylvania.

By 1886, the first Ruthenian Catholic Church had been established, but due to lack of proper understanding of Ruthenian tradition of married clergy, some opposition followed from the Roman Hierarchy.

In 1890 the Roman Congregation on the Propagation of the Faith informed Ruthenian Bishops in Europe that Ruthenian priests wishing to serve in the United States and Canada must be celibate.

Yet, according to Father Lickman, a married clergy is very much part of the Catholic tradition of the East and the faithful are very accustomed to it. "They really see the priest as the 'father.'"

Asked about traditions they are trying to preserve, Father Lickman says, "We are not trying to preserve, we are just expressing our faith. We can only do it through the Church of Constantinople and Bizantium through which

(Continued on page 19)



# Young teen doesn't treat kid brother very lovingly

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

Dear Father,

I am 17 and have a younger brother 13. We don't get along so well. I know that I am supposed to love him, but at

times he gets me so mad I just blow up at him. Do you know how I can stop.

Pete

Dear Pete,

It is very sad at times to see members of the same family not getting along. These are people who we should be really close to. One of the problems with family is that we see so much of them because we live

## Straight Talk

with them. Another problem is that no matter what we do to them they are still family. If you treated some of your friends the way you treat your brother you would probably lose your friends. As a result you are very careful with them, and don't "blow up" when they annoy you.

At times I'm sure you surprise yourself with your patience and self control when it comes to friends. We do take liberties with family. We yell and scream and maybe even get physical because we know that when it is all over they will still be there.

You asked what you could do to improve things with your brother. I can't give you a magic solution. I can just ask you to remember that if you can be good and kind to strangers, you are capable of being good and kind to family. That is half the battle.

## 1976-77 School Calendar Archdiocese Schools in Dade County

Aug. 25	Teachers Report
Aug. 27	Teachers Professional Day
Aug. 30	Students report
Sept. 6	Labor Day Holiday
Oct. 29	End First Quarter
Nov. 1	No classes
Nov. 25-26	Thanksgiving Holidays
Dec. 8	No classes
Dec. 22	Christmas Holidays
Jan. 3	Classes resume
Jan. 14	End Second Quarter
Jan. 17	Teacher workday-No classes
Feb. 21	Washington's Birthday Holiday
March 18	End Third Quarter-No classes
Apr. 8-17	Easter Holidays
May 30	Memorial Day Holiday
June 8	Classes dismissed
June 10	Last Day for Teachers

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# St. Rose number one in volleyball tourney

Team number one from St. Rose of Lima parish downed Nativity CYO to cop the 1976 mixed volleyball championship last Sunday in the St. Rose auditorium.

Excitement and great sportsmanship were evident as 22 teams and their fans braved the rain to compete and cheer in the tournament. Third place was captured by St. Rose number three.

Also gaining berths in the final eliminations were Our Lady Queen of Peace, St. Stephen and St. Rose number two.

Mike Coyle, Nicole Frazier, John Field, Marie Sladky, Jay Stevenson, Marina Iglesias, Joe St. Thomas, Cathy Terheyden, Linda Orme and

Coach John Heffernan made up the championship team.

This year's mixed volleyball tournament was organized by the St. Rose CYO and supervised by Mr. and Mrs. Joe St. Thomas.

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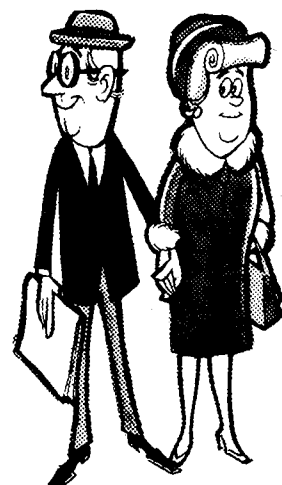
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# Ruthenians build community here

(Continued from page 17)

we received it." For Father Lickman, there can be no coin without two sides.

"We are the other side of the coin, we provide for the fullness of the Church," he adds.

**THE PEOPLE** attending St. Basil are from different ethnic backgrounds.

The majority are of Slavic origin, but there are also Italians and Cubans. Two of them, Julio Farah and his wife, executed the icons hanging at St. Basil.

According to ecclesiastical law, Catholics must follow the rite of their father, and even when they are baptized by a priest of another rite, by Church law they must practice that of their fathers.

**ADULTS** who choose to change rite, must go through what is called a "transfer of rite," which is done by appealing to the Apostolic Delegate with the reasons for the change.

"The request is very rarely denied," says Father Lickman, who knows of several of his parishioners changing to the Roman rite, and who has himself witnessed transfers of Roman Catholics to his own parish.

"Most of the people in my parish do look for good liturgy and for involvement with the Church," he says, and in fact these are two aspects Ruthenians care much about.

"We have a strong link between the Church and the home. The home is blessed by the priest each year and he also blesses the food that will be eaten to break the lenten fast," he explains.

In Byzantine rites the Liturgy is elaborate and uses much singing and praise.

"I like to sing my parts even when I celebrate by myself," says Father Lickman, who believes Eastern Catholics

have preserved many more of the traditions of the early Church. One of them is that of always distributing Communion under both species. The consecrated bread is dipped in the Chalice and deposited by the priest in the mouth of the recipient by means of a small spoon.

**IN THE** liturgy, congregation and priest face the altar, which is a symbol of the East or the Orient. They follow the early belief that Christ would return from the East.

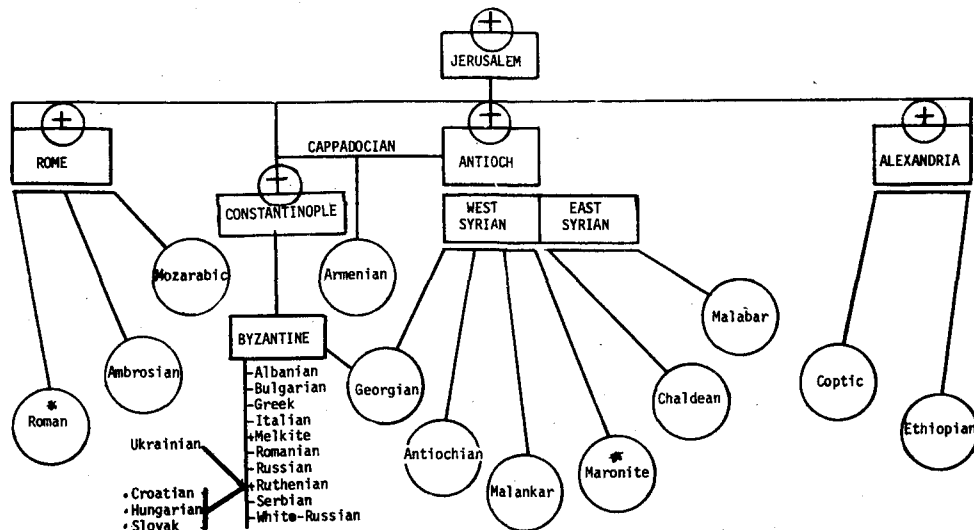
Byzantine Catholics describe their churches as "heaven on earth." Between the altar and the congregation they have an Icon screen (Iconostasis), which symbolically divides the "heavenly world," or altar area, from the "human world" or congregation. On the screen, which is the boundary line, stand the Images (Icons) of Christ, the Mother of God and the Saints.

"For us Byzantines, liturgy and faith cannot be separated," says Father Lickman.

"The Rite is a vehicle through which the faith is expressed, and there is such an intimate connection that there can't be one without the other," he says.

He is convinced of that and he tries to pass that conviction to his parishioners, some of whom come all the way from South Miami for the Sunday Mass.

St. Basil is located at 1475 NE 199th St. and during its years in existence it has become a home for Ruthenian Byzantine Catholics in South Florida, who regularly come together to express their Catholic faith, not only through the Liturgy but also through a whole patrimony of customs and traditions, feasts and fasts, saints and shrines.



The above chart shows the variety of rites in the Catholic Church. All of them developed out of Jerusalem from one of the Mother Churches in the original centers of Christianity—Antioch, Constantinople, Alexandria and Rome (marked with a cross on the chart). Most widely known to Catholics in the West is the Roman rite. But it is not the only one originated in the West. There is also the Ambrosian Rite, present in Milan, Northern Italy, and the Mozarabic, present in areas of Spain. Eastern Rites are more numerous. Among those better known

to us is the Byzantine Rite which has many variations, according to geographical regions. One of these is the Ruthenian Rite. Through modern migrations, most of these eastern rites are now present in the West and Rome is encouraging their preservation, since all provide for the universality of the Church. Eastern rites have their own hierarchy, independent from Roman jurisdiction but in communion with Rome and directly accountable to the Holy Father.

## Busing is for good purpose but doesn't achieve goals

By JOSEPH BREIG  
(One of a series)

To correct—or at least to lessen—injustices against black school children...

To improve the education of black and other minority children...

To foster better interracial relationships, thus contributing to harmony among the American people, and to the general welfare...

Those, surely, are among the reasons for the actions of judges who order wholesale busing of school children in order to create more of a racial mix in classrooms.

The trouble is that the ends which the courts envision to justify such busing are not being achieved.

The further—and much bigger—trouble is that the concentration on wholesale busing is distracting the nation, the legislators and the courts from measures which actually could contribute to the desired ends.

I know of no convincing evidence that busing for "racial balance" is improving the education of black children—or other children.

Neither is there any evidence that busing is improving the relationships between black and white Americans.

Further, there has been a remarkable change, in the past 10 or 15 years, in the thinking of many black Americans and their leaders.

Formerly, they almost unanimously favored "integration." They wanted a "color-blind" nation. But that attitude has been changed, as is seen in the light of the slogan, "Black is beautiful."

### Opinion

Gradually, of course we must look toward a future in which the pigmentation of skin will be as irrelevant, regarding rights and opportunities, as color of eyes.

I would emphasize the term "gradually."

The courts, it seems to me, have forgotten about gradualism—and they have forgotten entirely the feeling of parents concerning the busing of children as if children were so many pawns on a social-engineering chess board.

What we should be seeking is "E Pluribus Unum"—Out of Many, One; One in Many; Unity in Diversity; Diversity in Unity.

What we need also is justice for everyone, regardless of such factors as race, nationality, religious creed and other differences.

There are wise gradual

ways of working toward those great ends—but to my mind we now ought to see that wholesale court-ordered busing of pupils is not one of them.

Education can contribute importantly to progress toward the ends we should be seeking—but much more progress can be made through teaching and persuasion than through wholesale busing.

But while the courts order children onto buses, they undermine the foundations of the education which could contribute to the purposes for which they mistakenly order busing.

The courts push out of the schools the idea and the practice of man's brotherhood as being due to God's fatherhood. They push out religion which is the basis of what they seek. When will the courts see reality?

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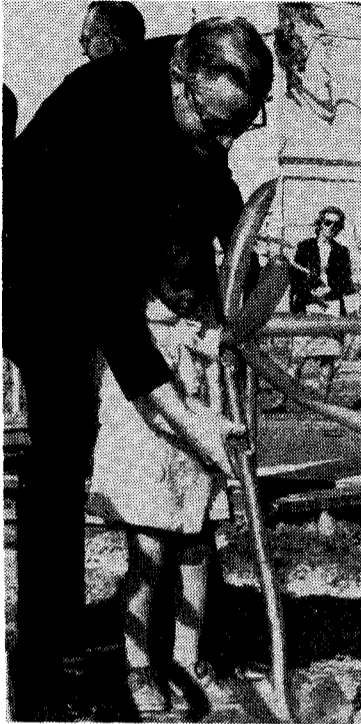
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# Phoenix opina sobre Obispo McCarthy



El Obispo McCarthy acepta la ayuda de 'gente menuda' durante los comienzos de las obras para una nueva guardería infantil en Phoenix.

(Viene de la Pág. 24)

Corazón de María, en Phoenix. "Viene a nuestras fiestas y ha empezado escuelas y programas para los niños y para los ancianos especialmente los más pobres. Es un obispo 'bueno, rebueno,' dijo con la voz casi quebrada."

"Si no fuese por él yo no estaría en esta oficina," comentó Beatriz Heaner, la secretaria del Vicario Hispano, Padre José Hurtado. Creada por el Obispo la oficina de asuntos hispanos donde ella trabaja, coordina todos los programas de apostolado hispano, en las diversas parroquias. Unas 20 parroquias en Phoenix tienen un 50 por ciento de población con ascendencia hispana, y hay varios diáconos permanentes hispanos.

"Mi hermano tiene gran afecto por sus sacerdotes," comenta el Padre Norbert McCarthy desde su oficina en Cincinnati. "Le gusta ir a visitar a los que tienen parroquias alejadas, y cuando viene por Cincinnati con frecuencia saca a sus seminaristas a comer," comenta.

Para él, Monseñor McCarthy es un hombre de cualidades pastorales y sana, sólida teología. "Trata de mantenerse al día, a través de los cursos para obispos y por la lectura", dice.

Aunque el Padre Bernard es más joven, ambos vivieron juntos las inquietudes vocacionales. En sus encuentros hablan de la Iglesia y de inquietudes comunes.

El obispo tiene también una hermana religiosa, actualmente trabajando en pastoral parroquial en Albuquerque, y una hermana casada.

Todos describen al obispo como un hombre sencillo y abierto, siempre dispuesto a escuchar y a echar una mano en momentos difíciles.

Puede decirse que en Phoenix todos habían cogido gran cariño al obispo McCarthy, y ahora les cuesta arrancarse de él.

"Ustedes son bien afortunados, comentaba al teléfono el padre Salinas. "Se llevan a un hombre fantástico."

"Sólo me queda decirles que con su marcha yo pierdo un buen amigo."

## Las naciones cautivas

Por el DR. MANOLO REYES

La tercera semana del mes de Julio ha sido establecida en los Estados Unidos... como la semana de las Naciones Cautivas.

Este dramático recordatorio fue instituido por el Presidente Dwight D. Eisenhower en 1959, y desde esa fecha así ha sido proclamado hasta nuestros días.

La semana es para rendir tributo a las naciones que a través del mundo sufren la opresión del comunismo internacional.

Es un tributo de respeto a las naciones a las cuales les han sido negadas las libertades básicas del mundo civilizado.

Muchas veces se han oído voces en el Congreso de Estados Unidos recordando esta importante semana que está estampada con caracteres indelebiles en la historia de la libertad individual del ser humano.

Una de las declaraciones más destacadas fue hecha en fecha reciente por el Representante del Estado de

Iowa, William J. Scherle, quien se expresó así:

"En los años que siguieron a la Segunda Guerra Mundial, Rusia ha consolidado su poder sobre todos sus satélites usando todos los medios imaginables: a través de la fuerza militar y el chantaje económico, para que ninguna de las naciones cautivas pudiera abandonar la línea impuesta por Moscú.

Esto está basado en los llamados lazos de socialismo fraternal.

El Kremlin, algunas veces en forma cínica, otra veces en forma brutal, ha suprimido el nacionalismo independentista en el bloque oriental.

Afrentando esta agresión, como lo hicieron los Rusos contra los Húngaros en 1956 y contra Checoslovaquia en 1968, las naciones satélites han continuado luchando por alguna expresión de libertad.

Voces airadas se levantan de tiempo en tiempo, aún dentro de

la Unión Soviética.

Ellas no han sido escuchadas y han sido silenciadas. Pero ellas no serán olvidadas...

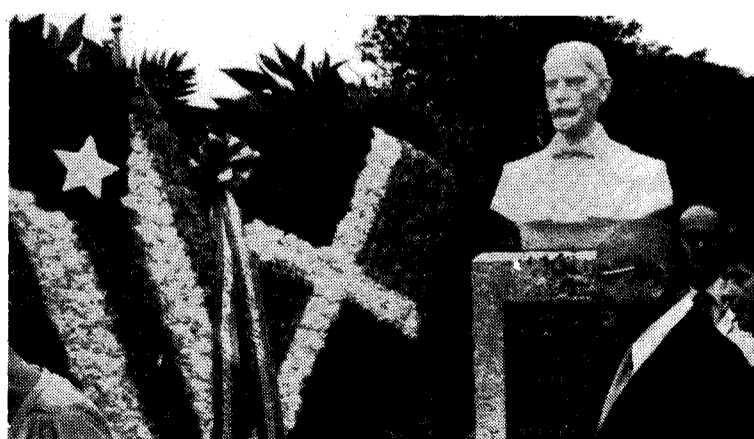
Ni estarán permanentemente silenciadas."

Así se expresó el Congresista de Estados Unidos William J. Scherle, en el Capitolio de Washington en la celebración de las semanas cautivas el año pasado.

La Unión Soviética ha venido protestando energicamente por la celebración de esta semana que recuerda la tiranía que ella ha impuesto sobre un tercio del mundo.

A su vez, simpatizantes, amigos, o agentes del comunismo internacional han silenciado o han tratado de impedir la conmemoración de la Semana de las Naciones Cautivas.

Pero poco han podido... y poco podrán... estas voces de las tinieblas... porque no se puede engañar a todo un pueblo por mucho tiempo.



Carlos Goico Morales, vicepresidente de la República Dominicana delante del busto descubierto el pasado sábado 10, en el Bayfront Park, en homenaje al fundador de su nación, Juan Pablo Duarte, en el 100 aniversario de su muerte.

Junto al busto aparecen las ofrendas florales de las banderas dominicana y cubana. Miembros de ambas comunidades en Miami habían organizado el homenaje a Duarte que contó con la presencia de más de 200 personas y numerosas personalidades.

## ...en el mundo...

**RIO DE JANEIRO**—Mons. Adriano Hipólito, vicario de Baixada Fluminense en el sector pobre de esta ciudad, lamentó los 40 asesinatos atribuidos al Escuadrón de la Muerte y tras quejarse "que vivimos bajo la ley de la selva", pidió al gobierno federal que intervenga y "purgue a la policía de los criminales". Se cree que el Escuadrón está formado por ex-oficiales del ejército y la policía, que contratan sus servicios con tiendas, almacenes, bancos y otros negocios para protegerlos de ladrones y otros delincuentes; en la tarea se toman la justicia en sus manos. Los funcionarios atribuyen las muertes a rencillas entre traficantes de drogas y extorsionistas. (NC).

★★★

**MANAGUA**—Los misioneros capuchinos norteamericanos que trabajan en Nicaragua hicieron una denuncia documentada de la muerte a manos de la Guardia Nacional de cinco campesinos, incluyendo un niño de ocho años que fue ahorcado y decapitado; y la desaparición después de arrestados, de muchísimos más campesinos. El gobierno dice que combate una fuerza guerrillera en las montañas de Zelaya y Nueva Segovia y por eso hace arrestos de sospechosos. El Gen. Anastasio Somoza prometió averiguar el paradero de más de cien hombres, mujeres y niños cuando tres obispos le visitaron en mayo, pero no ha dado ningún informe todavía. Los misioneros describen el "clima de terror" que obliga a muchas familias a abandonar sus hogares, y los métodos de tortura que emplea la Guardia Nacional. (NC).

★★★

**BOSTON**—El Pilot, semanario arquidiocesano, protestó contra la caricatura del Papa Paulo VI publicada por el Boston Globe pasadas las elecciones en Italia (que prolongaron la hegemonía de los demócrata cristianos frente a los comunistas). La caricatura parecía la de uno de los siete enanos de Blanca Nieves, y pintaba al pontífice mirando al cielo y diciendo: "Gracias a Dios." El Pilot declara que si bien es cierto que el Vaticano se opuso al avance del comunismo, no hay razón para mezclar la política con una "bendición papal." (NC).

★★★

**PHOENIX, Ariz.**—Un fuego ha causado más de \$50,000 en daños y ha destruido un antiguo comedor de la sociedad de San Vicente de Paul, aquí.

El fuego no impidió que se distribuyeran más de 1,000 almuerzos calientes al día siguiente, en un comedor contiguo. (NC).

★★★

**PHOENIX, Ariz.**—Dos vidrieras de 40 pies resultaron dañadas en una explosión en la catedral de San Simón y San Judas de esta ciudad.

La explosión dejó un boquete de dos pies de ancho por uno de hondo en el jardincillo frente a la entrada de la catedral que estaba cerrada y vacía cuando ocurrió la explosión.

La policía de Phoenix aún no ha determinado la causa de la explosión según afirmó el sargento Walter Welsh jefe de la sección de explosivos.

Tampoco se ha determinado el motivo de ésta ni se han detenido sospechosos según dijo el sargento.

El Padre Miguel McGovern párroco de esa Iglesia dijo que no sabe de nadie que tenga quejas contra la catedral. (NC)

## ...en la ciudad

La parroquia de la Inmaculada Concepción patrocinará el próximo sábado 17 de julio, un programa de matrícula para votar en las próximas elecciones. El programa ofrecerá orientación en inglés y en español, de 5-9 P.M., en el salón parroquial, 68 W. 45 Place, Hialeah.

La parroquia de San Juan Bosco prepara el XIII Festival de Verano que recoge fondos para poder llevar a cabo los diversos programas parroquiales. El festival tendrá lugar los días 23, 24, y 25 de julio.

Clases de Ciudadanía, para todos los interesados tienen lugar todos los martes a las 9 p.m. en el salón parroquial de San Juan Bosco. Para información llamar al 649-5464.

En Hialeah, los fieles de la parroquia de Santa Cecilia honrarán la festividad de la Virgen del Carmen con una Misa, procesión e imposición del Escapulario del Carmen. Los actos comenzarán a las 7:30 p.m. de hoy viernes 16 de julio.

La parroquia de San Benito en Hialeah homenajeó el pasado lunes al padre José Hualde que celebraba 40 años de ordenación sacerdotal. El padre Hualde ha servido por varios años como asistente en esa parroquia, ganándose el cariño de todos sus feligreses.

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# Pablo – fidelidad que ilumina nuestro peregrinar

Por OLEGARIO GONZALEZ DE CARDEDAL

A todo lo dicho en semanas anteriores, y para concluir, quizás fuera de interés añadir que la relación de Pablo con su comunidad es una relación creadora, frontal y crítica. La comunidad no surge de la puesta en común de ideales, posesiones o esperanzas sino de la aceptación de Cristo como Señor tal como nos llega en la predicación apostólica y tal como se nos ofrece en el bautismo y la eucaristía.

Es una relación frontal en el sentido de que siendo él mismo como apóstol un fiel creyente sin embargo tiene que estar frente a ella para recordarle la capitalidad de Cristo, su irreductible precedencia, su unicidad histórica y su venida imprevisible como juez.

Es finalmente una relación crítica en cuanto que la comunidad al no ser norma para sí misma, al tener que acoger la reconciliación y la libertad de Dios, ha de verse siempre referida a lo que el propio Cristo y las demás iglesias consideraron como reconciliación y libertad.

No existe por tanto un apóstol a la medida de la comunidad sino en cuanto la comunidad ha de ser a la medida de Cristo. El apóstol no es una mera respuesta a preguntas o necesidades de la comunidad que deberían ser respondidas y servidas tal como

ella espera. Tal domesticación de la misión apostólica no tiene que ver nada con un servicio fraternal.

La fidelidad del apóstol no consiste por tanto en una fácil adaptación o en un indiferenciado acogimiento de las esperanzas que sobre su vida se proyectan, sino sobre todo en un permanente esfuerzo para referirse a sí mismo y referir a los demás a Cristo, que es medida, valor y fuerza para todos.

A pesar de la distancia histórica que de él nos separa, y

**Hay que ser capaces de amar lo que nos desborda**

del carácter extraordinario de su vocación, Pablo sigue siendo, y debe ser especialmente en nuestros días, un paradigma de fidelidad.

No podrá ser un modelo exterior para repetir externamente sus acciones, pero debe ser un inspirador de nuestro talante apostólico.

Para todo problema encontramos luz no marginando la vida y la persona de Pablo sino haciéndole decir lo que a él las situaciones históricas de entonces no le obligaron a decir. Al margen de este aspecto sería necesario en la iglesia cultivar la admiración y encender el en-

tusiasmo por estas grandes figuras aun cuando no nos resulten directamente imitables.

Hay que ser capaces de amar lo que nos desborda; hay que ir a la escuela de quienes no

solucionan directamente nada pero a la larga lo iluminan todo.

Para quien quiera ser testigo fiel al evangelio de Jesús le resultará imprescindible sentarse humilde y anheloso a los pies de Pablo, para poder comprender cómo y por qué ese Jesús es Cristo, y cómo puede uno vivir de su espíritu en el mundo.

Pablo es el hombre que crea comunidad para los demás desde su enfrentamiento en soledad consigo mismo, con los hombres y con el mundo, y sobre todo desde su solidarización con el misterio de Cristo. Es el hombre de la comunión y de la explicitud que no calla sobre el sentido de su hacer y no deja anónimas su vida y su muerte sino que las nombra con el nombre desde el cual son luminosas para sí mismo y pueden tornarse iluminadoras para los demás.



## Planificación familiar por métodos naturales

WASHINGTON—Los métodos naturales de control de la natalidad serán pronto populares entre antiguas clientes de la píldora. De ahí que se debe planificar para cuando tal momento llegue, según afirmó el director de la Federación Americana de Planificación Familiar por Medios naturales, (NFPFA).

“El rápido aumento en el número de mujeres que abandonan la píldora para adoptar otros medios naturales, nos puede coger desprevenidos,” dijo Monseñor John J. Seli director del NFPFA.

“Existe un número insuficiente de instructoras bien preparadas para ayudar efectivamente a quienes nos piden ayuda ahora,” dijo Monseñor. “La situación se pondrá peor con el descenso de popularidad de la

píldora,” dijo.

Se necesitan lo menos seis meses de entrenamiento para que un instructor llegue a ser competente en el método natural de planificación familiar—un campo que ha progresado grandemente en los últimos años.

Según explicó Monseñor, se requiere tanto tiempo porque las instructoras, deben ellas mismas ser practicantes del método, o deben por lo menos tener conocimiento de los signos de su propia fertilidad.

Nuestra experiencia nos dice que los instructores deben hablar a los clientes de modo personal, al explicarles cómo funcionan los métodos naturales.

Si la instructora está utilizando una preparación hormonal para controlar su propia fertilidad, sus síntomas

corporales no le darán la experiencia corporal necesaria para ayudar a su cliente, explicó.

Monseñor Seli es de la opinión de que se deben organizar y aprovechar los programas ya existentes, pero afirma, que aunque algunos son excelentes, existe demasiada tendencia a dejar que las parejas aprendan de libros, y por sí mismas.

“Toda instructora debe conocer su propia fertilidad y estar segura de lo que los distintos métodos anti-conceptivos son y cómo funcionan,” dijo.

También manifestó que no está bien el simplificar el funcionamiento de los métodos naturales, ni fomentar la actitud de muchos doctores para quienes los métodos naturales no son efectivos. (NC)

### COMENTARIOS EVANGELICOS

POR EL REV. JOSE P. NICKSE

Los apóstoles se reunieron con Jesús y le contaron todo lo que habían hecho, y lo que habían enseñado. Entonces, él les dijo: “Vengan a un lugar apartado para descansar un poco”. Porque eran tantos los que iban y venían que no les quedaba tiempo ni para comer.

Marcos: 6:30-32

Reunirse con Jesús. La vida del apóstol cristiano es un constante diálogo con el Señor. Es vivir el evangelio y después regresar a Jesús a contarle todo lo que hemos hecho y enseñado.

Si recordamos el evangelio de la semana pasada, vemos cómo los apóstoles fueron enviados a predicar la Palabra. Sin pan y sin mochila, sólo armados con la Palabra de Dios.

Al regreso, vienen cansados del duro y largo camino. Vienen agotados de trabajar en el ministerio de la Iglesia. Pero vienen alegres a compartir sus experiencias con Jesús.

¿Acaso no encontramos en el evangelio de este domingo una pauta a seguir en nuestro apostolado? Es necesario salir y predicar el evangelio. Pero también es necesario regresar a Jesús y contarle nuestras vidas. En otras palabras, es importante la vida de oración.

Hay dos peligros que amenazan al apóstol incauto: el trabajo sin oración y la oración sin trabajo.

Una vida de oración que no nos lleve a vivir el evangelio, ni es vida ni es oración. El eje de la vida cristiana es la oración que lleva a la acción y la acción que lleva a la oración.

Al otro extremo, encontramos a los que salen a vivir y predicar la Palabra de Dios, pero no tienen tiempo de regresar y contarle a Jesús “todo lo que habían hecho, y lo que habían enseñado”.

La vida activa tiene que encontrar su fuente de energías en la vida de oración. Es el diálogo con el Señor que ilumina, que entusiasma, que nos ayuda a continuar el duro caminar del apóstol de Cristo.

Hay que salir. Pero también hay que regresar. Hay que compartir nuestra fe, pero también tenemos que crecer y madurar nuestra fe día a día.

En medio del bullicio de nuestro mundo, hay que ir al “lugar apartado”, hay que callar para escuchar al Dios que nos habla en lo más íntimo de nuestro ser.

## Falta instrucción religiosa

WASHINGTON—En 1975, el número de niños y jóvenes católicos en edad escolar, que no reciben ninguna instrucción religiosa, ha subido en 53,946, o un .85 por ciento sobre las cifras de 1974. El número total es de 6,681,930 ó 44.3 por ciento de los católicos en esa edad.

Los 8,378,356 jóvenes y niños matriculados en escuela católica o programas de educación religiosa en las parroquias (CCD), en 1975, constituye 55.6 por ciento de los católicos entre las edades de seis y 18 años, según datos recogidos por Mons. Wilfrid H. Paradis, secretario asociado de investigación y desarrollo de programas en el Departamento de Educación de la Conferencia Católica (USCC). Las cifras utilizadas en su in-

vestigación fueron recogidas del Directorio Católico que publica anualmente P. J. Kennedy e Hijos, N. Y. Estas estadísticas se compilan cada año en el mes de noviembre.

La baja en el número de niños de edad de escuela elemental que recibe instrucción religiosa tiene como causa el descenso en el número de niños en las escuelas. Si se miran los porcentajes, la cifra ha sido estable en los tres últimos años con cierto aumento en el año 1975, según explicó Monseñor.

“Sin embargo continúa en aumento el número de jóvenes de secundaria que no reciben instrucción religiosa alguna.

La población católica de esta edad ha bajado desde 1971 en 806,146 siendo en 1975 un total de

9,742,070 los niños católicos en la nación.

“Sin embargo continúa en aumento el número de jóvenes de secundaria que no recibe instrucción religiosa alguna, cuando la población católica de esta edad para 1975 subió en 95,938 desde el año anterior, llegando a 5,318,266.

En 1975, había 3,272,757 niños católicos de edad de escuela elemental, sin recibir ninguna formación religiosa formal, lo que constituye 33.59 de los católicos de esa edad.

A nivel de secundaria el número de jóvenes con instrucción religiosa subió en 200,595. El total de éstos en 1975 fue de 3,409,223 o un 64.1 por ciento de los católicos de esa edad. (NC).

# Vacaciones Federadas en Miami

La Ermita de Nta. Señora de la Caridad estaba repleta. Alrededor del altar había 12 sacerdotes presididos por Mons. Boza Masvidal, y en el ambiente se respiraba una fuerte carga de espiritualidad.



El joven Armando Escobedo, ganador del Premio Andrés Valdespino, recibe la enhorabuena de su madre, (arriba). La entrega del premio tuvo lugar durante el coctel de apertura de las Segundas Vacaciones Federadas. A la derecha, Monseñor Raúl del Valle, durante su discurso de apertura de las Vacaciones Federadas, en el Hotel Barcelona.

"A pesar de los cabellos grises de muchos de nosotros hoy todos nos hemos sentido jóvenes de Acción Católica" dijo Monseñor Boza al terminar la Eucaristía.

"Pero es que uno puede siempre ser joven si tiene a Dios y sabe mirar hacia adelante, hacia todo lo que queda por hacer..." "añadió exhortando a todos a permanecer unidos a la Jerarquía amando y construyendo la Iglesia."

Momentos antes el Padre Pedro Urrutia OFM, ex-consiliario Nacional de la Juventud de Acción Católica Cubana Femenina se había dirigido a los presentes recordando la memoria del hermano Vitorino fundador de la Acción Católica en Cuba.

Su imagen también presidió la ceremonia de apertura de las Segundas Vacaciones Federadas en el Hotel Barcelona, y permaneció en la memoria de todos los participantes durante estos días de encuentro que reunieron a cientos de 'josistas' cubanos hoy repartidos por toda la geografía.



Cientos de antiguos miembros de la Juventud de Acción Católica Cubana participaron en una Eucaristía en la Ermita de la Caridad, que concelebró Mons. Eduardo Boza Masvidal con 12

sacerdotes, el pasado sábado 10 de Julio. Como en tiempos de Cuba, dirigió el coro Martha Fernández Morrell, quien aparece en la foto arriba.



En Cuba Fray Teodoro de Sandoval, O.P. visitaba en burro a sus flejes de Fomento. Ahora ha cambiado el burro por una silla de ruedas, pero no le falta el entusiasmo de entonces. También acudió a la Ermita el sábado y emocionado saludó a multitud de antiguos conocidos. Entre ellos el Padre Francisco Villaverde O. P., en la foto con él. (arriba)

## HEP - Busca ayuda para poder ayudar

Por MANUEL LOPEZ

Natalie Clayton abandonó la escuela superior debido a problemas personales. Después de varios meses de búsqueda recogiendo pepinos fue invitada a tomar los exámenes de entrada del Programa de Equivalencia de Escuela Secundaria para trabajadores migrantes (HEP) y obtuvo la puntuación más alta de su grupo.

Fue así que Natalie decidió matricularse en este programa que dirige Billie Davies en la Universidad de Miami.

Ahora, después de cinco meses como estudiante en este programa, opina que estos estudiantes son a veces considerados por los demás como algo aparte—universitarios que están algo atrasados.

Personalmente sabe, sin embargo, que estas dificultades se pueden superar, y que es posible integrarse.

El ejemplo es ella misma.

Natalie ha completado sus estudios secundarios y ahora puede escoger: Puede entrar en el ejército, o en la universidad, o puede trabajar. El programa le ha ayudado a capacitarse para esta decisión, y en su caso será ir a la universidad.

"La mayoría de los estudiantes que dejan la escuela tienen muchos problemas", dice "no saben lo que quieren. Sólo saben que tienen que adelantar en la vida. Es por esto que los estudiantes del programa tienen dificultad en ajustarse. El hecho de que el programa es gratis tiende a producir apatía en estos estudiantes, que a veces toman ventaja del programa para su propio placer en vez de aprender. Pero para que el programa continúe, tenemos que producir por lo menos 70 diplomas al año. Los de nosotros que ya hemos obtenido nuestro diploma podríamos pensar 'yo ya tengo el mío, y me puedo olvidar de los

demás'; pero no, debemos animar a los demás, para que el programa continúe."

Según explicó la señora Davies, el programa está en peligro de sucumbir. El Departamento del Trabajo ha decidido no financiar el programa directamente, con los fondos nacionales, que antes le mantenían. Los fondos irán en bloque a patrocinadores específicos en cada estado, y éstos repartirán los fondos a los distintos programas bajo su tutela.

HEP funciona proveyendo no sólo educación, sino también alojamiento y comida, y hasta el momento la señora Davies sólo ha conseguido una tercera parte de los fondos necesitados para el próximo año, que se usarán en los aspectos educativos.

Hasta el momento, los principales patrocinadores han sido el Programa de Acción Comunitaria para Migrantes (CAMP) y el departamento de

educación para adultos del estado, que ha proveído la tercera parte de los fondos para el año próximo.

La señora Davies se graduó del programa y actualmente estudia para su 'masters'. Su tarea es la de conseguir el resto de los fondos antes de agosto, de auspiciadores privados.

"El problema no es solamente local, hay 14 programas como éste en toda la nación," dice.

"En Dade, el problema es especial ya que es una de las cuatro áreas con mayor concentración de trabajadores agrícolas en la nación," continúa.

"El programa HEP de la Universidad de Miami es uno de los que obtiene las mejores notas de sus estudiantes. Nacionalmente HEP provee educación a trabajadores agrícolas migrantes que de otra manera recibirían sólo una quinta parte de la educación que



Natalie Clayton

el estudiante americano promedio recibe. Según explicó la señora Davies la movilidad de estos estudiantes hace necesario proveerles de habitación y comida. Ya que no tienen residencia fija, se encuentran atrapados en un círculo vicioso que sólo se puede romper, a través de la educación, en un programa especial como éste," dijo.

El programa se esfuerza en adaptar estos estudiantes a la vida académica y social universitaria.

# La Iglesia no pide privilegios, Pablo VI

Tomado del discurso de Pablo VI sobre la situación de la Iglesia, en el trece aniversario de sus pontificado el pasado 21 de junio.

Estas consideraciones sobre los problemas internos de la vida de la Iglesia en nuestros días no pueden hacernos olvidar que existen otros, exteriores a ella y que, sin embargo, influyen, a veces de modo considerable,

sobre las posibilidades de acción y sobre su existencia misma en uno u otro país, en un determinado periodo histórico: son los problemas derivados de la relación que existe entre la Iglesia y los poderes civiles.

La historia milenaria de la Iglesia en las diversas regiones del mundo ha conocido múltiples formas de esta relación: desde las iniciales de hostilidad abierta

y de persecución violenta—hasta las de lucha desleal o la indiferencia, y también hasta las relaciones de buen entendimiento o de amistad y mutua colaboración.

La Iglesia—lo ha recordado con especial insistencia el reciente Concilio Ecuménico Vaticano II—, no pone su verdadera confianza en las ayudas humanas o en el auxilio del poder

del Estado, sino en Dios, en su Espíritu que la vivifica y en la presencia que le ha sido asegurada hasta el final de los siglos por su propio Fundador, el cual puede precisamente sacar de las pruebas y de las persecuciones elementos de fuerza y de progreso.

La Iglesia no pide para sí una tutela especial o una situación de privilegio.

La Iglesia sólo tiene necesidad y deseo de justa libertad. Esta libertad, la libertad del bien, la pide para sí por derecho propio y natural; la pide para sus hijos, como para todos los hombres, en nombre de los derechos sacrosantos e inalienables de la persona humana, de su dignidad, de su vocación divina a realizarse en plenitud de verdad y en el ejercicio de esa responsabilidad que ningún poder humano, ni la sociedad ni el Estado pueden quitarle...

En estas reuniones que, con ocasión de la celebración de nuestro onomástico, venimos repitiendo hacia la mitad de cada año, teníamos la costumbre de presentar una breve visión, no sólo de la vida y los problemas de la Iglesia, sino también de las situaciones más significativas de la vida internacional o de cada una de las naciones.

Hoy no tenemos tiempo para ello. Pero nos parecería faltar a nuestro deber de Padre, si no expresáramos, al menos, nuestra participación con el corazón y la oración—y donde nos resulta posible, también con la acción—en los sufrimientos de las poblaciones y en las dificultades para justas y pacíficas soluciones de los conflictos que siguen turbando a países geográficamente vecinos o lejanos de nosotros; así, en la todavía siempre atormentada Irlanda del Norte, en el territorio eritreo, en la zona austral de África y de un modo especial—precisamente en estos días—en África del Sur.

Un pensamiento afligido, aunque no sin el consuelo de algún nuevo motivo de esperanza, queremos dirigir de un modo especial al Líbano, tan querido siempre para nosotros. A él asociamos a toda la región del Oriente Medio, con todas sus poblaciones cristianas y no cristianas, pero hermanadas todas—así debería ser—por la invocación del único Dios que es común a las tres grandes religiones monoteístas.

¡Que esta invocación, que en tantas partes del mundo brota de tantos corazones sinceros, sirva para apagar con el amor los sentimientos de odio que dividen sobre la tierra a los hijos del mismo Padre y Creador que está en los cielos, y ayude a encontrar los caminos de la comprensión y de la paz!

Exhortamos a todos a la paz; y, por nuestra parte, seguimos escrutando en la noche los signos del alba, como os dijimos aquí, en el Consistorio: el Señor nos sostiene en nuestra esperanza.

Nos conforta María, Madre de la Iglesia, con su continua intercesión. Nos conforta Pedro, de quien recogimos hace ahora trece años la herencia difícil y exaltante. Nos conforta Juan Bautista, cuyo nombre llevamos y a quien hemos seguido humildemente hasta ahora y queremos seguir siempre, indicando al mundo, como hizo él, que Cristo es la única salvación, la única esperanza, la única liberación: He aquí el Cordero de Dios, que quita el pecado del mundo. Y yo vi, y doy testimonio de que éste es el Hijo de Dios".

Con nuestra bendición apostólica.

## VACACIONES FEDERADAS EN MIAMI



Doce sacerdotes celebraron la Eucaristía en la Ermita de la Caridad el pasado sábado 10 de julio, durante las Segundas Vacaciones Federadas de la Juventud de Acción Católica Cubana.

Desde la izquierda los sacerdotes, Manuel Rodríguez, Pedro Urrutia, OFM, Tomás Olazábal OFM, Alberto Villaverde, el diácono Rafael de los Reyes, Mons. Boza Masvidal, Francisco Villaverde O. P., Luis Casabón, Mons. Agustín Román, Bernardo Oyarzábal OFM, Emilio Vallina y Felipe Estévez. (ver fotos en la pág. 23.)

# LA VOZ

Suplemento en Español de "VOICE"

# Phoenix opina sobre Obispo McCarthy

"Sí, como no. Tengo mucho que decirles del obispo McCarthy.

"Es el mejor de la nación y si no le tratan bien mandaremos una expedición y nos lo traeremos de nuevo."

Esta fue la primera reacción del Padre Marcel Salinas C. M. F. al recibir la llamada telefónica de La Voz en su oficina de Phoenix, Arizona.

El Padre Salinas lleva 20 años en Phoenix y actualmente es Director diocesano del Movimiento de Cursillos.

En su opinión el obispo McCarthy es una persona abierta muy fácil de tratar, y preocupada por crear unidad en torno a sí. Lo mismo han ido repitiendo todos sus colaboradores y amigos, entre ellos el mismo canciller, el Padre Thomas O'Brien quien afirma que el Obispo no es un extraño para nadie. "Por los frutos les conocerán," dice el refrán evangélico. Y es realmente por los frutos que se puede ir conociendo a este primer obispo de Phoenix.

Basta echar una mirada a los programas que han ido surgiendo en la diócesis, en favor de los pobres, de los ancianos y de los

niños necesitados.

Todos se sienten a gusto con él. Lo mismo carismáticos, que cursillistas, religiosas o seglares, sin olvidar a los sacerdotes que dejaron el ministerio activo, para quienes el obispo también ha encontrado trabajo en su diócesis.

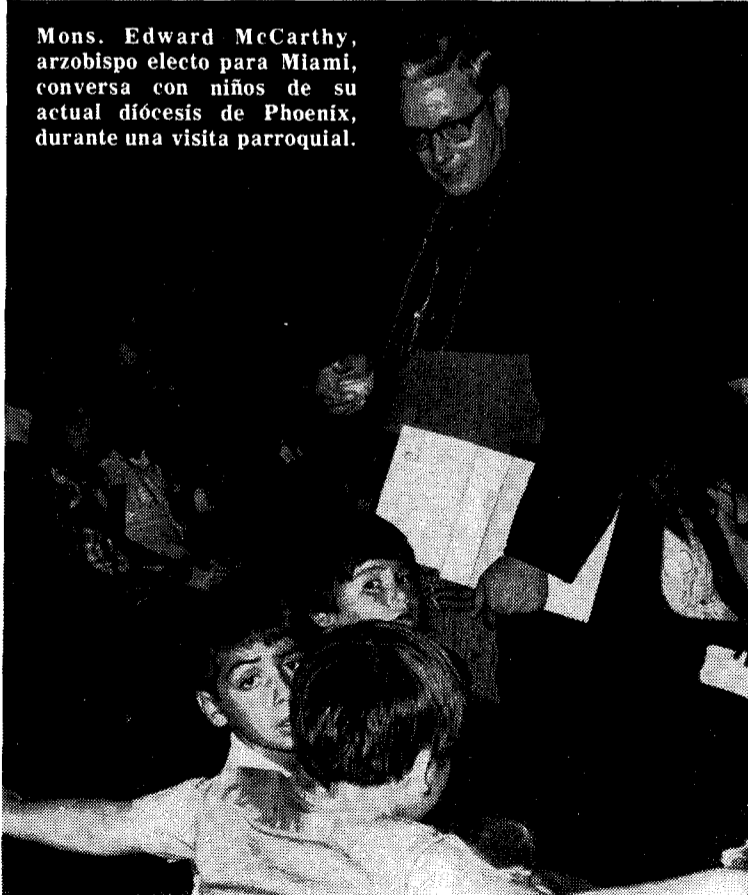
Administrativamente, el obispo es innovador que busca cauces para comunicar al pueblo las enseñanzas de la Iglesia.

"Si no encuentra objeciones, procura tomar decisiones rápidas," dice su canciller el Padre O'Brien. "Generalmente busca el asesorarse con otros antes de decidir," añade.

"Yo diría que es más pastor que administrador," afirma su Vicario General Monseñor Bernard Gordon. En las confirmaciones pasa horas conversando con las familias, y en general le gusta participar en todo a lo que se le invita.

"A nosotros nos visita con frecuencia, sobre todo cuando celebramos a la Virgen de Guadalupe," dice Enrique Ortega, secretario en la Parroquia del Inmaculado

(Pasa a la Pág. 21)



Mons. Edward McCarthy, arzobispo electo para Miami, conversa con niños de su actual diócesis de Phoenix, durante una visita parroquial.