

# Abortion a major issue at Demo Convention

By JIM CASTELLI  
NEW YORK—(NC)—  
Abortion almost—but not quite—became the issue that broke up the spirit of party unity at the Democratic National Convention.

But within the context of the convention itself, abortion

was one of several controversial issues which most delegates temporarily put behind them to protect the November victory they believe is all but certain.

Abortion became a major issue at the convention when the Platform Committee approved a plank which said:

"WE FULLY recognize the religious and ethical nature of the concerns which many

## Background

Americans have on the subject of abortion. We feel, however, that it is undesirable to attempt to amend the U. S. Constitution to overturn the Supreme Court decision in this area."

Efforts to remove the plank from the platform failed but—although some abortion opponents are still not satisfied—it became clear at the convention that Democrats opposed to the abortion plank

were no more tied down to it than were Democrats opposed to planks on amnesty or military spending.

A number of people at the convention made their opposition to the abortion plank clear. The Missouri delegation—which gave seven of its 71 delegate votes to anti-abortion candidate Ellen McCormack—voted to withhold support from the plank.

The Minnesota delegation—which gave Mrs. McCormack 11 of its 65 votes—

and the Pennsylvania delegation were also circulating petitions expressing dissent from the plank.

WHEN Mrs. Coretta Scott King, widow of the civil rights leader, the Rev. Martin Luther King Jr., summarized the section of the platform on "civil and political rights," which contained the abortion plank, she made no mention of it.

Individual candidates, such as Michael Howlett, candidate for governor of

(Continued on page 7)



## Abp. McCarthy visits Miami; rites to be announced soon

(First of a series)

Miami's temperature soared in the 90s last weekend when Abp. Edward A. McCarthy visited Abp. Coleman F. Carroll, here.

"It's very much like the temperature in Phoenix," Miami's new coadjutor designate remarked, "but even though it gets to be 105 degrees

or so, we have a very dry heat and we don't feel it as much."

"I was particularly taken by the beautiful flowers and lush vegetation of South Florida," he said.

The archbishop said he was anxious to start his new assignment in assisting Abp. Carroll, "but no date has yet been set although we expect to make an announcement within the coming week."

On Saturday afternoon, the archbishop visited the Shrine of Our Lady of Charity of Cobre, the Cathedral of St. Mary, St. John Vianney Minor Seminary and the Chancery, accompanied by Abp. Carroll.

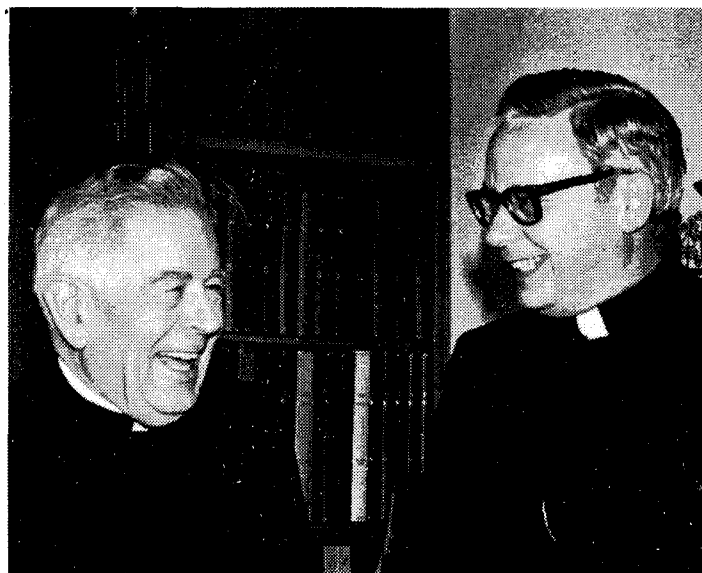
"I think, even as a youngster, that I wanted to devote my life to service, and the priesthood always had been attractive to me," Abp. Mc-

Carthy reminisced in an interview with The Voice.

"My parents, of course, played a key role in my decision," said the archbishop, who has two brothers that are priests in the Archdiocese of Cincinnati and a sister who is a nun serving in New Mexico. His other sister is the wife of a general contractor in Cincinnati.

"There have been so many people instrumental in helping me decide upon the priesthood," he said. Among them he singled out Sister Marie Loyola, his eighth grade teacher at St. Boniface School, Cincinnati. "She was so generous with her time even during periods after school that I will always remember her," he said.

"We were from what you



Archbishop Carroll and Coadjutor Archbishop McCarthy chatted last Sunday when the new Coadjutor visited Miami which will be his new home in a few weeks.

might call a 'mixed-marriage,'" the Archbishop said with a twinkle in his eye, "My mother was of German parentage and Dad was Irish, so we ended up in St. Boniface parish."

Another teacher, in high school, also encouraged his vocation. Father Hyacinth Blocker, in addition to sparking his interest in the priesthood,

also drew his attention to writing and eventually the young student became editor of the high school newspaper.

After completing eight years of studies at St. Gregory Seminary in his home city and Mt. St. Mary Seminary, Norwood, Ohio, he was ordained by Archbishop John T. McNicholas, O.P., in 1943.

"These were the days when they were just beginning the idea that priests should be consulted about what they wanted to do, so my classmates and I, as we were about to be ordained, all wrote letters to the archbishop saying what we would like as assignments.

"I had one clear thought—I did not want to study Canon Law. But I knew it wouldn't be good tactics to come out strongly and say I didn't want to do something—so I came out and said the things I would like to work at."

After ordination, Father McCarthy was assigned as an

(Continued on page 7)

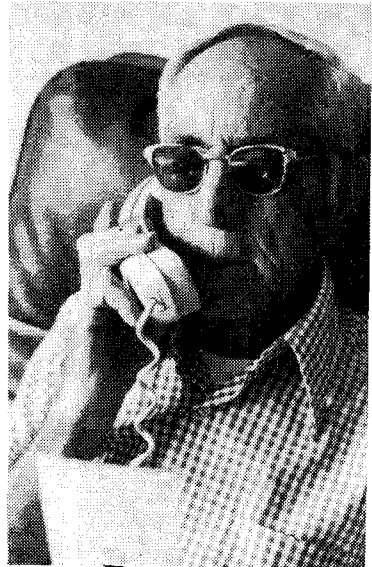
**Senior Americans**  
A Voice Special Section in today's issue contains information on Social Security, problems of the aged, how to make extra money, Golden Agers clubs and other information. See pages 11-14.

## Vocations league in Miami

# Elderly reach out through phone

By ARACELI CANTERO  
Voice Spanish Editor

"I was feeling so lonely. Every morning I'd look through the window at the sky knowing that God always listens..."



Member Manuel Gonzalez says vocations prayer with someone on phone.

"Then, one day, the phone rang and I found friends and a cause to live for."

This is what Pilar Perez said at her apartment in South Miami.

She is 72 years-old and like some 200 other elderly people in the Archdiocese, she is part of a "Vocations League" started several months ago. She says, "The phone has given me a new lease on life. Now I know I can help others and pray for them."

"We all can pray for an increase of vocations here."

"IT'S AMAZING what you can do on the phone," says the league organizer, Delia Berta Gonzalez.

"You can visit the elderly, you can help them bear their problems...you can use it to teach them how to reach out through it," she says.

A former teacher, Mrs. Gonzalez is full of zest and enthusiasm for life. Now she must spend most of her time at home taking care of her 86-year-old father and she's become a good friend of the telephone.



Organizer of the league, Delia Berta Gonzalez, checks her name file and makes a call.

"I can carry on my apostolate through it," she says, pointing to her card file with the names of the 200 people in the league.

For the most part they are the elderly and sick confined to home. They are all an essential part of the Diocesan vocational team involved in vocational work, under Father Felipe

Estevez, assistant director of vocations, here.

"THROUGH THE league these people have come to understand the meaning of vocation—that we all are called to live sanctity and evangelize others," says Mrs. Gonzalez.

"They have come to realize that their suffering has

(Continued on page 18)

**Español Pages 21-24**

Inside

Classified..... 20  
Editorial..... 6  
Gospel Truth... 16  
Know Your  
Faith..... 9  
Movies & TV... 8  
Prayers..... 16  
It's A Date... 17  
Senior  
Americans..... 11  
Spanish..... 21-24  
Youth..... 19

# S. Florida Scene

## 'Life' convention slated

South Florida pro-life groups are expected to participate in sessions of the fourth annual Florida State Right to Life Convention, Sept. 17 and 18 in Daytona Beach.

A dinner and dance will be included in the sessions at the Holiday Inn Surfside and hotel and convention reservations may be made by contacting the Florida Right to Life Convention Committee, P.O. Box 594, Maitland, Fla., 32751.

Complete details on speakers and program will be announced in future editions of The Voice.

## Again heads trustees

Shepard Broad has been named, for the fifth consecutive year, to the chairmanship of Barry College Board of Trustees.

At the final meeting of the trustees, Col. F. Reed Williams was elected vice-chairman and seven new members were elected to the board including Dorothy Inez Andreas, David Satin, Dr. Lawrence Hastings, John Michael Garner, Joan J. Webb, Michael J. Franco, James McFate Godard. Re-elected were John H. McGeary, George Meister, Sister Maria Riley, O.P., and Michael O'Neil who is taking a one-year leave of absence.

## Women's meet Aug. 5

Dr. Avalina Soriano has been selected presiding chairperson of the upcoming Hemispheric Conference for Women which is expected to attract more than 1,000 women from countries in the Americas to Miami Aug. 5-8.



Rehearsing are Chuck Stanley Jr., Mary Anne Moss, Betty Blank and Chuck Withey, with accompanist Mary Anne Mrowczynski.

## Four Archdiocese musicians, singers chosen for 'Congress'

Four musicians and singers from the Archdiocese of Miami will be among the 1,000-voice choir participating in Masses at the 41st International Eucharistic Congress which opens Aug. 1 and continues through Aug. 8 in Philadelphia.

The Archdiocese of Miami, which was allotted positions in the choir for one soprano, alto, tenor, and bass, will be represented by Charles Stanley, choir director, St. Coleman Church, Pompano Beach; Charles Withey, St. Ignatius Loyola Church choir, Palm Beach Gardens; Betty Blank, St. Louis Church Schola; and Mary Anne Moss, St. Coleman

Church Choir, Pompano Beach.

A native of Fort Lauderdale who was graduated from St. Thomas Aquinas High School there, Stanley began playing the organ in St. Anthony Church while an eighth grade pupil. In 1967 he became organist and song leader at Blessed Sacrament parish where he inaugurated a youth choir. In 1973 he became organist and adult choir director at St. Coleman Church. He is presently a junior organ major at Florida-Atlantic University.

Withey studied French Horn at the Rome Academy from 1941 to 1944 and for the following two years studied

choral singing there. He was a member of the Rome, New York Civic Chorus and St. Peter's Church Choir in Rome, N.Y.

A member of Epiphany Church choir from 1955 to 1963, Mrs. Blank organized the St. Louis Church choir in 1963. A member of the Schola in the choir, she plans and leads the music for the monthly children's Mass during the school year.

She joined the Community Chorus at Miami-Dade Community College South in 1969 and has participated in a number of Miami Philharmonic productions. She has also taken many music courses at the college including voice. Since becoming a member of St. Louis parish, Mrs. Blank has also assisted in the direction of several parish variety shows.

Formerly a member of the Armstrong College Glee Club in Savannah, Ga., her native city, Mrs. Moss is a past member of the Fort Lauderdale Symphony Chorus and has been a member of St. Coleman Church Choir since it was organized in 1969. She has also assisted in the choir direction and is a voice student.

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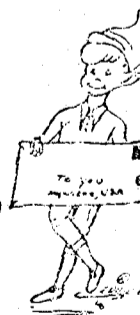
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## News briefs

### Olympic Latin Mass

Churches in Montreal are being urged to return to using Latin for parts of the Mass—particularly the Pater Noster and Agnus Dei—during the Olympic Games. Bishop Leonard Crowley, auxiliary of Montreal, has asked English and French pastors to adopt this measure to ease participation by athletes and visitors at the games.

### 10 Americans in conclave

The 80th birthday of the former archbishop of Washington, D.C., Cardinal Patrick O'Boyle, on July 18 brought the voting strength of U.S. cardinals in a papal election down to 10. The Americans' all-time high of 11 who could have voted in a conclave to elect a new pope was reached only this year when Cardinal O'Boyle's successor in the Washington archdiocese, Cardinal William Baum, was made a cardinal in May. Of the 137 cardinals, 116 could now enter a conclave to choose the next Pope.

### Violence in Argentina

Representatives of Argentina's bishops have been meeting with the country's military government to discuss the recent violence that has gripped the country, said a statement released in Buenos Aires by the Argentine Bishops' Conference. Since Jan. 1 more than 600 people have been killed in political violence in this country, including several priests. On July 4 three priests and two seminarians were found slain in their rectory.

### Priest quits Demo meet

A priest scheduled to give the benediction at the Democratic convention session in New York City which nominated Jimmy Carter for President, pulled out in protest over the party's plank opposing any pro-life amendment to the Constitution. Father Robert Deming of Kansas City, Mo., was not available for comment after the surprise move.

### French hit euthanasia

The permanent council of the French Bishops' Conference in Paris has declared that euthanasia (mercy killing) raises problems "more terrible" than those it tries to solve. "Euthanasia goes against the faith and hope of the believer," the statement read. "Our society tries to hide and eliminate anything that is contrary to the myth of prosperity—suffering, illness, death." The bishops declared that euthanasia, "like abortion, is one of those risky solutions taken to escape from dramatic situations. But it really only brings on new problems more terrible than the original ones."

### Court allows death

In another so-called 'death with dignity' case, the Massachusetts Supreme Court has ruled that treatment may be withheld from a severely retarded, elderly patient dying of leukemia. The state high court agreed with a lower court that it is not in the best interests of Joseph Saikewicz, a 67-year-old resident of the Belchertown State School with the mental capability of a three-year-old child, to receive painful drug treatment that would probably prolong his life from two to six months.

### Polish bishops protest

The Polish Bishops Conference has protested government pressure to forbid religious practices among children attending the state-run summer camps and colonies, the press office of the bishops' conference announced in Warsaw. The bishops also denounced the "pressures and threats" made by officials against university students who publicly profess their faith or show the desire to enter the priesthood or Religious life. In Poland all Catholic organizations are banned, including Catholic clubs at universities.



Fifty years ago, hundreds of thousands and other cardinals arriving for the 28th jammed Chicago's Michigan Avenue near the Art Institute to greet the papal legate International Eucharistic Congress.

## Eucharistic Congress is Church in miniature

PHILADELPHIA — (NC)—Among other things, the 41st International Eucharistic Congress in Philadelphia promises to be a celebration of the entire Church in miniature.

More than a million people from 100 countries are expected to attend the liturgies, conferences, seminars, exhibits and performing arts programs making up the largest single religious event in the nation's history.

Special arrangements have been made to coordinate activities for particular groups in the congress. Twenty-seven national, racial and ethnic groups, 47 national Catholic interest groups and five Eastern-rite groups will, to varying degrees, participate in the week-long event, Aug 1-8.

PRELATES FROM around the world will attend the congress, giving an international flavor to the largely American event. Year-long speculation about a possible visit of Pope Paul VI ended July 1, however, when the Vatican announced that the 78-year-old Pontiff would not attend the congress.

With more than 170 news

organizations from all over the world signed up to cover the congress, it will undoubtedly become a major media event.

Each day's events are clustered about a specific theme: the hunger for God, for bread, for freedom and justice, for the Spirit, for truth, for understanding, for peace, and the hunger for Jesus, the bread of life.

The congress will open Aug. 1 at 12 noon at Philadelphia's SS. Peter and Paul Cathedral, and will close with a Mass before an expected 250,000 people at John F. Kennedy Stadium. Other sites for congress events are the Spectrum and Veterans stadiums, both near JFK, the Philadelphia Civic Center and the Robin Hood Dell, east and west, two outdoor theaters.

DURING THE week there will be more than 50 liturgies; major conferences on hunger, family life, freedom and justice, clergy and Religious, ecumenism, youth ministry, and women and the Eucharist; 700 religious exhibits, an exhibition of liturgical arts and 14 different pageants, plays and concerts.

The congress itself was preceded by a year-long nationwide program of spiritual renewal, including a series of liturgical, catechetical, apostolic and social action projects. Among them was Operation Rice Bowl, a major fundraising drive that has raised about \$4.5 million for the needy around the world.

The Statio Orbis—the papal Mass—will begin at 4 p.m. Aug. 8 with a "parade of nations" from the Spectrum to nearby JFK Stadium. An hour later, it will be announced in the languages of the participating nations: "The Church of Jesus Christ is assembled for worship."

Then, a 1,200-member choir and a 200-piece orchestra especially assembled for the congress, will signal the start of the Mass. Cardinal James Knox, the Pope's legate to the congress, and 500 priests will concelebrate it on a huge 35-foot altar for those in the stadium, the thousands who will ring the outside and the millions in the United States and South America who will see the ceremony on television.

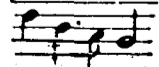
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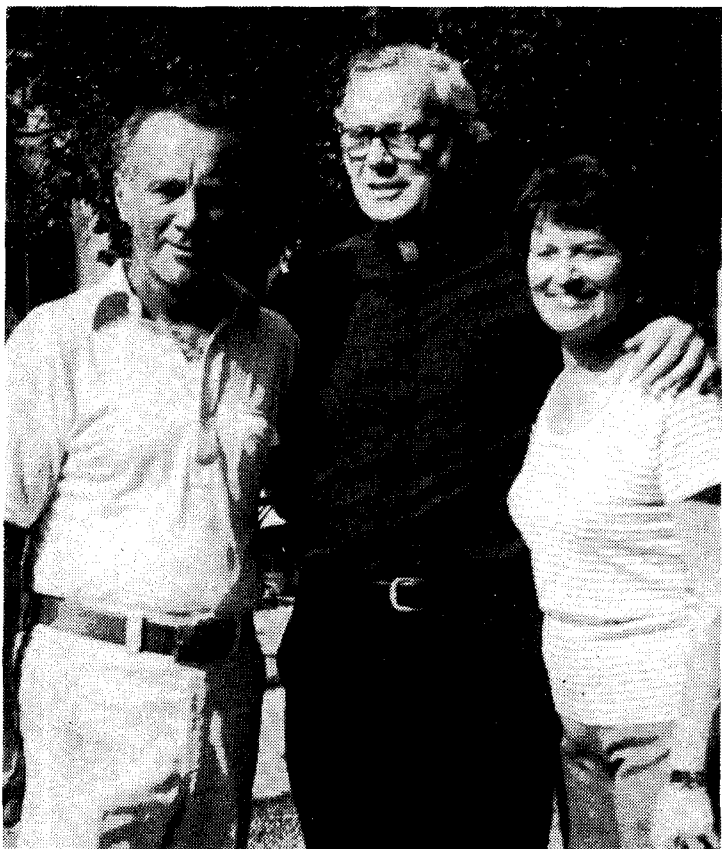
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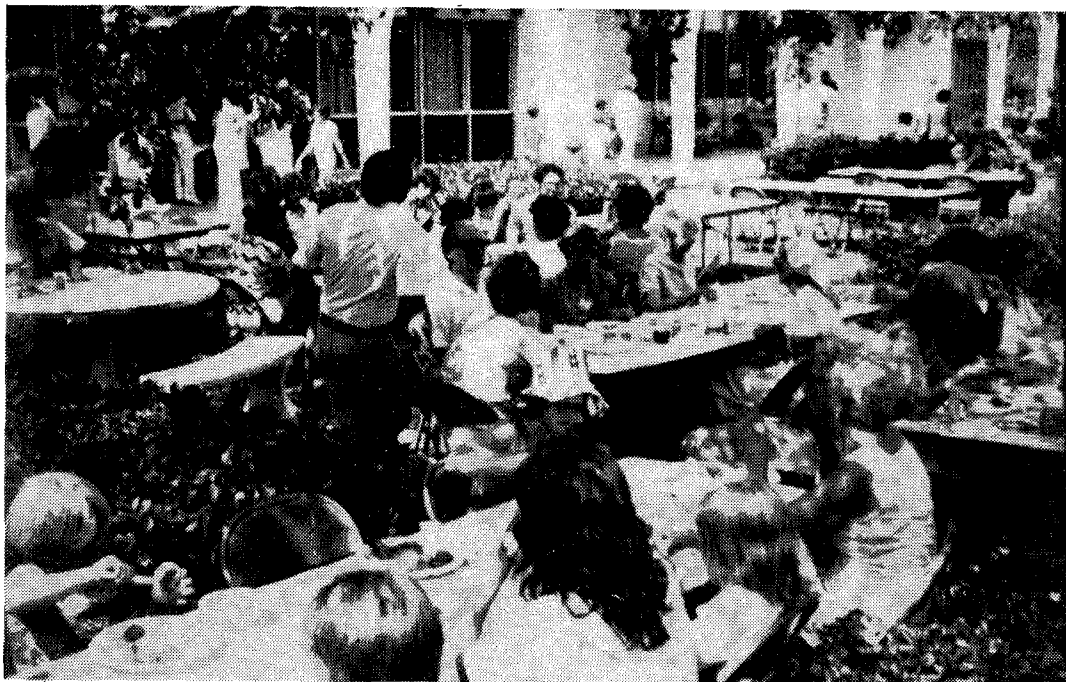
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Father Brendan Breen, C.P., rector at Our Lady of Florida Monastery, welcomes Mr. and Mrs. Henry Inserra, organizers of this year's fiesta in N. Palm Beach.



More than 1,300 South Floridians enjoyed the annual fiesta on the grounds of the Passionist Fathers monastery and retreat house. This year's benefit had an Italian theme.

## 1,300 attend fiesta at Monastery

**NORTH PALM BEACH**—A record 1,300 people enjoyed this year's annual fiesta on the grounds of Our Lady of Florida monastery and retreat house here, last Sunday.

The Italian fiesta featured ethnic food and was held in near perfect weather. The crowd represented almost every parish in the diocese, and others from Ft. Pierce, Orlando and north Florida. Father Brendan Breen, C.P., rector of the monastery, was in attendance with other Passionist priests of the monastery.

Henry Inserra and his wife, Virginia, of the local St. Paul of the Cross parish, organized the fiesta.

Mr. and Mrs. Inserra said, "As always, it has been a team affair joined in equally by many."

Mrs. Inserra, with other St. Paul of the Cross parishioners Mrs. Maryellen

Leahy, Mrs. Joy Klein and Mrs. Elaine Dytrick, were in charge of the ticket table. A team from nearby St. Francis of Assisi parish, Riviera Beach, which included Joe Scirrotto, Art Bourgea and Ron Gomes, served the meals. Henry Inserra was in charge of cooking.

There was music for dancing throughout the fiesta.



Carrying their food are the Albert Testa family of Fort Lauderdale. The fiesta is an occasion for friends in various parishes to get together.

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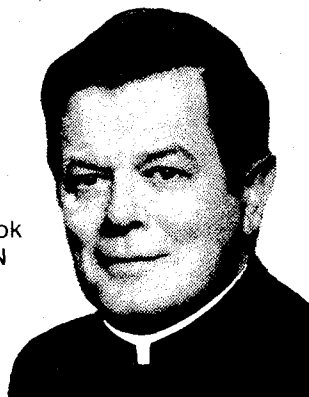
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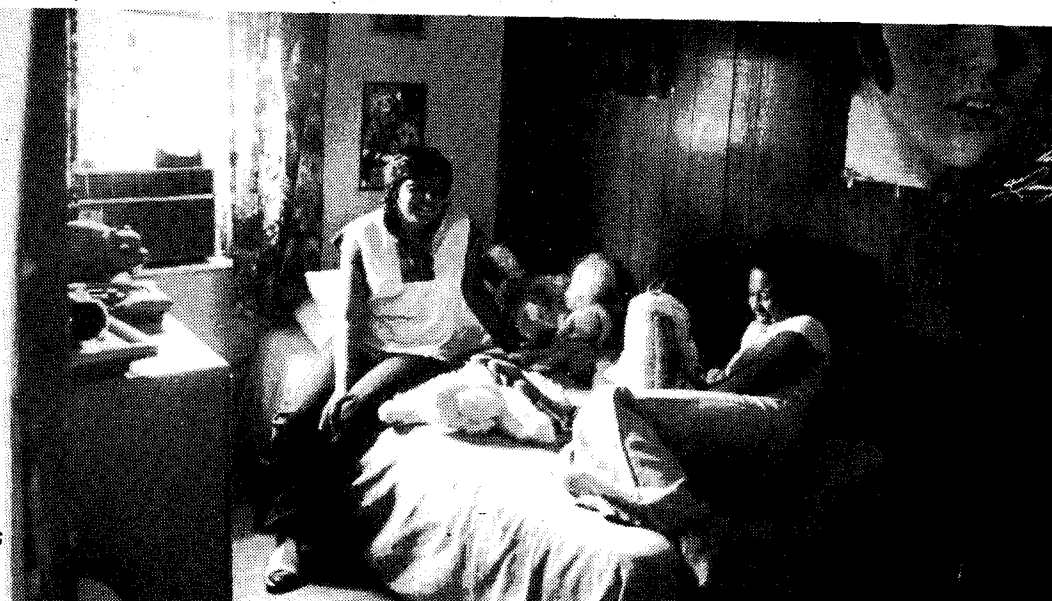
## *Bethany Residence: Refuge for girls*

Bethany Residence, a home for dependent teenage girls, is operated in Miami's southwest area by the Archdiocese of Miami and is maintained through donations to the Archbishop's Charities Drive.

Care is provided for the girls in a family-type setting where emphasis is placed on meeting the specialized needs of adolescent girls in their growth to maturity.

Residents attend local schools, are trained in the standards of Christian living, and live the lives of normal teenagers. They are responsible for the care of their sleeping quarters and their clothing and even help with the cooking and kitchen chores.

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Miami, Florida / THE VOICE / Friday, July 23, 1976 / Page 5

## Should faith, politics mix?

Between political conventions in a season overlaid with patriotic celebration, we can rightly ask where faith and government, the city of man and the city of God, the sacred and the secular intersect.

Politics must be the business of the believer if brotherly love is a consequence of the love of God. Public policy possesses the qualities of either moral goodness or badness; that makes it fair game for religious scrutiny and a matter of conscience for God-fearing men.

In a recent pastoral letter, Archbishop Edward A. McCarthy, newly appointed coadjutor of Miami, pinpointed some of the areas where Christian principles have practical application.

The right to life, including that of the unborn, is a basic human right which should have the protection of the law.

The national economy must reflect values of social justice and human rights, including an effective national commitment to genuine full employment and adequate assistance for those who cannot work or who are in need.

All persons of whatever race, condition or age, by virtue of their dignity as human beings, have an inalienable right to education provided by public and private funding. There should be equitable tax support for the education of pupils in both public and non-public schools to guarantee the freedom of parents in the education of their children.

The "right to eat" is directly linked with the right to life and demands U. S. food aid to combat hunger and malnutrition on a global basis and on the domestic scene, along with an agricultural policy of full production and an adequate and just return for farmers and farm workers.

A greater commitment of will and resources is required to meet the national housing goal of a decent home for every American family, especially for low and middle income persons, the elderly and minorities.

The communications media should be truly responsive to the public interest. Broadcasters, government, private business

and representatives of the viewing public should seek effective ways to ensure accountability in the formulation and implementation of broadcast policy.

The nation's foreign policy should reflect the protection of human rights. And international peace and justice, as well as relief for the world's poor, should be furthered by a policy of arms limitations."

Archbishop McCarthy pointed out that the "Church does not seek the formation of a religious voting bloc...However, citizens are urged to avoid choosing candidates simply on the personal basis of self interest."

The Christian looks beyond himself especially to those in special need. The choice of candidates becomes a matter of conscience since candidates' policies have direct bearing on the common welfare, especially the less fortunate.

In the days ahead, we will hear much political rhetoric. Let us judge with more magnanimity than self-concern; let us look for a man who can translate our ideals into political realities.

Workable compassion is faith made real.



By Dale Francis

## Did liturgists ever ask the people?

I heard a liturgical expert say the people shouldn't really use missalettes. He said they should be listening and not reading. I have just come from Mass. An earnest gentleman read from the Epistles. I am certain he is a well-intentioned man but considering the pronunciations, which seldom came much more than close, and some of the words he just happened to skip, it is a wonder that anyone understood anything about the first and second readings.

But he was almost infinitely superior in his reading to the priest who read the Gospel. It was, I am almost certain, in the English language for I recognized a word or two now and then. But it was impossible to understand the content of the Gospel from his reading.

THE ONLY thing that helped us was that we had the missalettes. Without them no one would have had any idea of what they were supposed to hear from the readings in Scripture.

I am not exaggerating the situation although I do realize that the situation is not ordinarily quite that bad. But I travel around quite a bit and I get to Mass in many different situations and I can tell you my experience is that in a majority of situations the readings of Mass are not done well.

I suppose some would say the answer is for all lectors to be trained better so they will read better and for priests to take some care they are understood in the liturgy. All right, I'd agree to that. But let us be honest. All lectors aren't going to read well, all priests

aren't going to speak distinctly.

SO THE ANSWER seems to me quite obvious. Let the people have their missalettes or missals, let them read as well as listen. If this does not please the liturgical purists then I suspect the reason is that most liturgical experts have very little experience with people. I can think of one liturgical expert who is a pastor and his views are always more practical because he understands the importance of remembering the liturgy is for the people.

I think that it can be agreed the people participate better in the Mass now than they did a couple of decades ago—that is they generally do. But I can remember in the forties Mass at a parish near the University of Notre Dame where the people very much

participated in the celebration of the Mass—and the responses were in Latin.

Obviously the use of the vernacular helps, almost everyone agrees with that, but use of vernacular does not automatically assure better participation or even better understanding.

I've said it before—and so have many other people—that we seem to have lost some of the reverence in the Mass. Some of this is because of liturgical changes, some of it because of changing attitudes—but then the changing attitudes may stem from liturgical changes.

TAKE THE MATTER of dress at Mass. I do not believe that everyone at Mass must be dressed in suit and tie or in best Sunday dresses. Some people

do not have suits or Sunday best clothing and in no way should they be made to feel they are less welcome at Mass because of this.

So I am not really speaking about informality in dress. But I am speaking about bare midriffs, shorts and other extremes of dress that the same individuals would not wear if they were called to a meeting with someone of importance. I do not want to be too explicit because it is possible to dress casually and yet respectfully. But what I am talking about I think everyone recognizes—unless, of course, you are blessed by belonging to a parish where such manner of dress is not seen.

I think such casualness—and you see it in the people going to receive Communion,

too—derives from liturgical changes that lessen the emphasis on the real presence of Christ in the Eucharist. I've said it before—but I don't expect anyone in a position of authority will hear it—but I think one of the things that has harmed the attitude at Mass has been the elimination of the genuflection in the recitation of the Creed. At the words of the Incarnation we are told to bow, where once we genuflected, but no one bows. There may be cultures where bowing is natural but not in this country. So unless the genuflection is restored—as our parish liturgical committee decided to do—the whole people sail by the Incarnation hardly noticing what is being said. We are influenced in our attitudes by our external actions—as I assume every liturgist knows—but liturgical experts are all too seldom really acquainted with the people.

THE PEOPLE are important. The liturgy must bring the people closer to God but for this to happen there must be an understanding of the people. A pastor I admire for his closeness to the people said the misgivings he had concerning the revised Rite of Penance was that it seemed to have been prepared by those who had little real experience with the people. He suggested that all liturgical changes really should be made after consultation with pastors.

I suspect he is right and that what difficulties there are have come because so much that has been done has come from scholarship rather than direct experience with the people. Without any intention of belittling the importance of scholarship, I would suggest the people are important and change, where it applies to the people, should be derived from an understanding of the people.

## Was baptizing in Jordan same as Christian baptizing?

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

**Q. Why did John the Baptist baptize people in the Jordan? Was this a Jewish custom? Was John the Baptist's baptism the same as Christian baptism today?**

**A.** Baths and ritual washings were prescribed in the Old Testament for the removal of various kinds of ritual impurities. Eventually a form of baptism for Gentile converts developed from these ritual washings. Slowly it became a recognized rite of initiation consisting of three parts: circumcision, baptism and

sacrifice. Thus it was that through circumcision and baptism the non-Jew entered the covenant and became a full-fledged Israelite.

By Christian Baptism one enters into the kingdom of God and shares in the saving work of Christ. John the Baptist announced the coming of the kingdom and administered a baptism of penance by which those who received it proclaimed their willingness to enter the kingdom. His ministry, then, presents a good transition from earlier baptismal practices to those which were specifically Christian in char-

### What is your question?

acter.

John's baptism was a baptism of repentance. "Repent, for the kingdom of God is at hand" (Mt 3:1). It was a baptism with water lacking full messianic efficacy; it was a figure and a preparation for the Baptism instituted by Christ, a symbol of the right disposition for the coming kingdom.

John the Baptist prepared the way. He was the "voice crying in the wilderness." He reminds us of our Christian mission to bring Christ to all men.

# Abortion seen major issue

(Continued from Page 1)

Illinois, also said they would not campaign on the abortion plank.

The Democratic nominee, Jimmy Carter, also expressed displeasure with the plank, although Platform Committee sources and observers believe Carter's aides pushed the wording of the plank.

Carter's issues coordinator Stuart Eizenstat told NC News just before the convention that he believed during the Platform Committee meetings that the language was an acceptable compromise between those who backed an amendment or wanted the platform to remain silent on the issue and those who wanted a stronger pro-abortion position.

Commenting on critical reaction to the plank, Eizenstat said that, looking back on the Platform Committee meeting, it might have been better to remain silent on the issue.

Eizenstat became involved in another controversy when he criticized a statement by Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops (NCCB), which called the abortion plank "irresponsible."

HE WAS quoted in the Atlanta Journal as having told a group of reporters, "I think the bishop went out on a limb. He was speaking for himself, not the conference (and) I understand he has been told by some people in the Church to cool it...that we had not endorsed abortion."

Upon hearing of the Eizenstat remark, every bishop in the country telegraphed Carter to say that Archbishop Bernardin was speaking for all the bishops as president of the conference.

Eizenstat then sent Bishop James Rausch, NCCB general secretary, a telegram apologizing, saying that his statement was based upon "mistaken information."

"It was not my intention to detract in any way from the due weight which should be accorded to his (Archbishop Bernardin's) statements," Eizenstat said.

"I sincerely apologize for any misapprehensions I may have left as a result of not knowing, as I now do, that he was speaking in his official capacity as president of the National Conference of Catholic Bishops."

"I ALSO understand that his views are shared by many other Americans. Please feel free to contact me directly during the campaign on matters of your concern. I promise you a respectful hearing."

Carter told a press conference at the convention, "I personally would have favored a different wording than the Democratic platform on the abortion issue. I would have preferred wording that would stay within the bounds of the Supreme Court decision, whatever it might be now or in the future—that we should do everything we can to minimize the need for abortion."

Carter also denied that he or his staff—"so far as I know"—were involved in drafting the abortion plank. "I did not try to dominate the platform committee. There were some things with which I was concerned, but that happens not to have been one of them."

"I'll do everything I can as a president," Carter said, within the rules set down by the Supreme Court, "to minimize the need for abortion."

"And I will be calling on other leaders in our nation, both secular and religious leaders, to help me pursue this goal."

"But I will be making myself available to leaders in the Church and I'll do everything I can to eliminate the displeasure that the people feel about the Democratic party

platform."

IN A telephone interview before Carter made these remarks, Archbishop Bernardin said he was "open" to a meeting with Carter. Abortion and other issues of concern to the bishops would be discussed at any meeting which was arranged, he said.

Carter made somewhat similar comments during a Meet the Press interview the Sunday before the convention opened.

Reacting to those comments, Archbishop Bernardin said, "I am gratified by Gov. Carter's statement of disagreement with the Democratic platform plank on abortion and glad that he has publicly reaffirmed his personal abhorrence of abortion."

"At the same time," he said, "I hope he will further clarify his position on the platform plank—a plank which in effect endorses permissive abortion—and on the measures needed to protect unborn human life."

"I agree with Gov. Carter that many measures are needed to 'minimize the need for abortion.' But it is evident that contraception—already widely available in this country—is not the answer."

"Positive programs to assist women with problems in pregnancy and remove the social and economic factors which cause some women to seek abortion are required instead."

"BEYOND that, the fact remains that a constitutional amendment is necessary to provide authentic protection for unborn human life. I trust Gov. Carter and the Democratic party perceive that Americans have a right, guaranteed under the Constitution," to seek such an amendment.

days in the States, I had taken special courses in Thomistic Theology and eventually, with this background, I got the idea that I could get my degree in Theology in one year if I put my mind to it, so I received permission to continue my studies at the Angelicum University in Rome," he said.

Summer vacation was just ending and the young priest was on a train returning to Rome to enter the Angelicum.

"I just happened to meet a Dominican priest aboard the train who also was going to the Angelicum and I asked him what he thought my chances were of being allowed to take my degree in only one year."

"Oh, you know how it is in Rome," the Dominican said, "just dare anything—be brash and ask."

"The next day after arriving in Rome I went to the

school to register. On the bulletin board I read that there was a new rector of the institution—the man I rode with on the train—he didn't know either that he was going to be the boss!"

"When I walked into his office, he just threw up his arms and said OK, OK, and that's how I was permitted to work toward my degree in one year."

"Immediately, I wired back to the archbishop, thinking he would be happy that someone from the Archdiocese was able to save a year of expense money."

"Soon I received an answer from him that said, 'well, fine, but when you get your degree, I'm sending you to Catholic University in Washington for Social Studies.'"

(Next week: Abp. McCarthy on the Church)



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### LARGE CATHOLIC STAFF

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## Abp. McCarthy visits Miami

(Continued from page 1)

assistant priest at St. Louis parish, Cincinnati, and was made an assistant at the Chancery.

"Really, I think it was because I knew how to type that they sent me on frequent trips to the archbishop's house with various papers." Eventually he was named personal secretary to Archbishop McNicholas.

"Then I got to meet the archbishop personally, and sure enough, the following Friday, he said 'you're going to study Canon Law,'" Abp. McCarthy laughed.

These were the years of World War II and as soon as the conflict ended the young priest was sent to the Lateran University, Rome, where he received his Canon Law degree.

"During my seminary

# How to make such bad movies — Part II

By MICHAEL GALLAGHER  
(The second of two parts)

Elephantine Productions, should reconsider whenever the omnipotent studio head contemplates hedging his bets on a genre film so as to appeal to sophisticates. Burt Lancaster's recent debacle, MOSES, though it, as well as the Egypt it depicted, was plagued with a host of evils (banal dialog, cheap sets, a cacophony of accents), is primarily a melancholy example of what happens when you try to make a traditional religious film without a definite point of view. MOSES is chock full of hints that there are rational explanations for the miracles recounted in Exodus, but these are slipped in hit or miss in a muddled attempt to please rationalists without confounding the simple piety of other viewers. The result is a hodgepodge that pleases nobody.

ROBIN AND MARIAN suffers in much the same way. The story—two lovers of Sherwood Forest reunited after twenty years—is essentially romantic, but it is shot through with anti-romantic sentiments (Sean Connery's Robin, for example, remarks casually that he hasn't thought of Marian in years) which in a more serious context might effect a realistic balance but which here simply disrupts the harmony and mood of the film. THE LAST HARD MEN, a recent release that is going to go nowhere despite the presence of James Coburn and Charlton Heston, represents an attempt to do a traditional Western

## movies

with an overlay of brutal realism that the form simply cannot bear, and the result is a thoroughly unpleasant movie.

A mentally deranged hero is the basic flaw that TAXI DRIVER and THE TENANT share. TAXI though it has been a popular and, to an incredible extent, critical success, offends more in this regard. For TAXI DRIVER's hero is way over the line right from the beginning. Nothing he can possibly do will be of much interest to us because we can see it coming, a predictability aggravated by what seems to be Director Martin Scorsese and Writer Paul Schrader's consuming passion for guns. Hence there is no real tension, no real interest.

Scorsese has tried to make up for the thinness of his film by a sensational climax, thus attempting to shock the viewer with a gory spectacle after throwing away the chance to move him. Roman Polanski, with all his faults a far more intelligent director than Scorsese, sustains our interest to some extent in the early stages of THE TENANT by trying to depict the course of events that affect his hero so adversely. But once the man does go over the edge, THE TENANT becomes just as predictable as TAXI DRIVER, and the tension goes out of it.

Finally, you shouldn't try to

make a horror film by letting special effects do duty for an intelligent and careful buildup. The just-released THE OMEN is a good case in point. THE EXORCIST and JAWS, whatever reservations you might want to have about either, succeeded so well because they were able to give terror a local habitation and a name. They were able to incarnate evil in a believable presence: the possessed girl and the shark. In both cases, much preparation went into the buildup, the basis in the first instance being standard Catholic writings and theology on diabolic possession and, in the second, unsensationalized shark lore. Then when it was time to trot out the special effects, they packed a punch. The wave of cheap films that tried to cash in on THE EXORCIST were alike in that there was the most sketchy of buildups and then a mad rush into special effects. Now we have THE OMEN, a film from a major studio, which apes the cheapies and is superior to them only in that it has more sophisticated and expensive trickery at its disposal. There is utterly no feel for the texture of Catholicism in THE OMEN. In one especially absurd scene for example, Gregory Peck and David Warner, searching for the sinister Italian priest who palmed off that cute little devil on Peck years before, wander like housewives at a vegetable market through a church full of monks at prayer, all of whom must be both blind and stone deaf. Then, of course, there is a little

matter of misrepresenting Scripture, passing off some pseudo prophetic doggerel as being intimately tied up with the Apocalypse. But even more significantly, at the end of JAWS and THE EXORCIST, we had the satisfaction of seeing the feared object at bay at last, confronted by somebody able to punish it for scaring us through most of the film.

We were able to cheer on Jason Miller and Max Von Sydow as they went after the devil; Roy Scheider as he made his last stand against the monstrous shark. But how are we supposed to root for Gregory Peck when, after slipping by a nasty devil dog afflicted with a defective sense of smell, he beats up a nanny, who seems not too much worse than a sinister Mary Poppins, and finally goes after an adorable five-year-old boy with the vicious daggers that came with his kill-your-own-Antichrist kit? We cannot. For the deficient talents of THE OMEN's director and script writer, taken up as they are with impaling priests and sending severed heads spinning through the air, are simply not equal to the task of making us believe that formidable and deadly evil really exist in these two characters.

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**"Christ Glorified" by Jewish artist Luise Kaish hangs in the chapel at Holy Trinity Mission Seminary in Silver Spring, Md.**

# Paul and Jewish law

By MARY MAHER

St. Paul's writing about Jewish law is one of the most sensitive areas within the Jewish-Christian dialogue today. It has always been so. It bristles with the possibility of deeper respect for our faith traditions or of a deeper misunderstanding and insulation from each other.

Yet the question comes from a common historical matrix. St. Paul spoke out forcefully and with consistency from his experience of conversion. He rightly claimed the radical newness which Jesus brought. In heightening the newness of the Christian tradition, he often played down the oldness of the Mosaic law tradition or, at least, its interpretation. At times he comes off in a roundly condemning tone.

**THE POSSIBILITY** of Jewish law and Christian Gospel co-supportive of each other is difficult to grasp. It may be almost impossible. Often lesser attempts at understanding go the route of police coffee parties which discuss the literary themes of modern Jewish writing. Synagogues and churches near to each other share common organ recitals. I am not speaking cynically, only factually. Topics such as the holocaust and Zionism make a hard dialogue which comes of the radical differences which really are.

I have been happy to have been a part of a hard dialogue group here in D.C. It was begun by a Reform rabbi, a Methodist minister and a Catholic director of religious education. The sharing extended out into the community from which its congregational members came. The Methodist minister, a Christian of great courage, invited us in an experience of "shalom" (well-

being, peace).

"Shalom" took Jewish and Christian differences seriously into account. It stressed oneness where oneness was, not simply imagined to be. It did not reduce givens of either tradition. It did justice to the integrity of both traditions by stressing that realms of language would not make oneness. Love came bearing understanding. No more. Group members were aware of Paul's style of language with its definite either / or stress.

**THEY WERE** aware of the Christian Gospel and its emphasis on grace which comes of beatitude more than law. There was no resolution of these bare religious issues which divide us. Yet there was also the experience of God's face turning to give peace. (Book of Numbers) A brotherhood evolved from the group.

One day during the meeting the rabbi who has two grand young sons turned his intense, sensitive face to the group and said, "If a pogrom were here and someone knocked on my synagogue door, who would save my sons?" His head dropped and then suddenly focused directly onto his minister friend. "Lyle would. Lyle would." One felt that the young rabbi had himself long shared some of his friends' harder hours of proclaiming the Gospel.

There is in a seminary here in the D.C. area a statue of a strong, potent risen Lord who seems to come in a Herculean way from the very material in which it is embedded. The arms are strong, imaged in Old Testament Mosaic strength and bold courage. Often it has seemed to me that the image is more a spiritual Colossus than a historical Christ. Yet, whatever, it is lovely, big, bold and uncompromising. It is strong and seems incapable of the malice of reducing differences to

platitudes by virtue of misplaced piety. It is the work of a Jewish artist.

**PAUL DID** stress that for Christians, the Old Covenant made with Moses had been replaced by Jesus Christ who claimed to inaugurate the New Covenant. There is no way short of distortion to change his claim for purposes of ecumenism. No Jew can accept his claim; no Christian can reject it. So Paul leaves us with Jesus' claim and we face an understandable dilemma.

But Paul himself warns Christians against showing contempt for the Jewish people when he reminds them that they (Christians) are wild branches grafted into the olive tree itself to share its life. "...Remember that you do not support the root: it is the root that supports you" (11,18). And he invites his listeners to a love of the Jews, since they are "still loved by God for the sake of their ancestors" (11, 28).

The U.S. bishops, in their Nov. 20, 1976 statement, said: "In effect, we find in the Epistle to the Romans (Ch. 9-11) long-neglected passages which help us to construct a new and positive attitude toward the Jewish people. There is here a task incumbent on theologians, as yet hardly begun, to explore the continuing relationship of the Jewish people with God and their spiritual bonds with the New Covenant and the fulfillment of God's plan for both Church and Synagogue.

Like Jacob, we may be called to be wounded and healed to receive more understanding. We may be called upon to be "anawim," the little ones of the Lord of the Hebrew Scripture who were given understanding because they dared to depend for it beyond themselves.

# Parish is small version of the Church

By JOSEPH M. CHAMPLIN

A new pastor or parish administrator would do well to spend several months listening to comments and suggestions from the people. That input, plus personal observations and other data, will give the leaders a good basis to make some decisions about future trends and practical projects.

However, these people also need to ask themselves a few questions: Where are we as a congregation?

What kind of a parish should we become? How do we reach that ideal?

The Vatican II Fathers believed that the parish is a little diocese, just as the diocese is a miniature of the universal Church.

IN THE DECREE on the Apostolate of Lay People, the laity are encouraged continuously "to cultivate the 'feeling for the diocese,' of which the parish is a kind of cell." (Number 10)

The Liturgy Constitution also notes: "But as it is impossible for the

bishop always and everywhere to preside over the whole flock in his church, he must of necessity establish groupings of the faithful; and, among these, parishes, set up locally under a pastor who takes the place of the bishop, are the most important, for in some way they represent the visible Church constituted throughout the world." (Number 42)

Our understanding of the Church, then, will color our concept of the diocese which, in turn, affects

our approach to the parish.

FATHER AVERY Dulles' classic book, "Models of the Church," can be most helpful in this regard. His analysis of five different models gives individuals in leadership roles a framework within which to analyze those "Where?" "What?" and "How?" inquiries.

Something on each model should be found in every parish; but the emphasis on this or that model will vary depending on the circumstances.

For example, an inner city parish may concentrate on the herald and servant models—preaching to the unchurched and alleviating neighborhood poverty. A mobile suburban congregation, on the other hand, could stress the community



In the days of Paul those who would add to Christ's demands were called "Judaizers."

know your faith

and sacrament models—quickly welcoming newcomers and developing effective parent programs preparing youngsters for their first sacramental experiences.

We can thus, according to Father Dulles, view the parish as:

- Institution. Leaders according to this concept would seek to foster in parishioners a sense of tradition, order, loyalty to the Holy Father and closeness to the bishop. Sending designated persons to the chrisom Mass so they can pick up the holy sacramental oils is one technique which will underscore the unity between parish and bishop. It also illustrates the congregation's oneness through him with the universal Church.

- Community. An administration in view of this model works to build a family or community spirit within the parish, to show each member how we form part of an intimately linked spiritual body. "I am the vine, you are the branches."

Occasional introductions at Sunday liturgies, coffee hours after Mass and nametags during study sessions are a few steps which have proven helpful in this process.

- Sacrament. This model believes that the Risen Christ is present in our midst through signs and symbols. The Church thus becomes the visible sign of Jesus' invisible presence.

Attractive vestments, gestures made carefully, baptismal candles and contemporary reconciliation rooms are obvious consequences of this concept which sees Church as sacrament.

- Herald. A biblical, Scripture, Gospel, preaching, teaching Church—those are notions we embrace according to that model.

Parish leaders who try to fulfill this ideal will encourage well prepared homilies, comprehensive religious education programs for young and old, and Bible oriented prayer groups.

- Servant. This model considers the Church as a group of people reaching out, trying to make the world a better place in which we live, working to overcome today's injustice and misery.

A Thanksgiving Day Mass with food for the poor and a committee for the missions are two possibilities which flow from the servant Church model.

## Faith: Word or love?

By STEVE LANDREGAN

God's free gift of salvation through Jesus Christ is so simple that for 2,000 years Christians of various sects have been insisting that perfect Christianity must call for more than Christ asks of all men.

In the days of Paul, those who would add to Christ's demands were called Judaizers, a name derived from the fact that they taught that men must not only answer Christ's call to "reform your lives and believe in the Gospel" (Mark 1, 15), but that they also must observe Jewish Law, the Law of Moses.

IN TWO of his letters, Galatians and Romans, Paul explains his teaching on observance of the Law by Christians. In Galatians the Apostle confronts efforts by Judaizers who were attempting to discredit Paul as an Apostle and accusing him of watering down the Gospel of Jesus Christ to win converts (Gal. 1, 10). Paul's repetition of the same teachings in Romans appear to reflect his concern that the Roman community not suffer similar division between its Jewish and Gentile members.

The problem has its roots in the Old Testament. To Israel the Law was the greatest religious reality, the revealed will of God, mediated through Moses, the Lawgiver.

For this reason, the Jew believed that the Law was absolutely necessary for his salvation and to do the will of God. So imbued was he with this belief that he found it difficult to think that even with the free gift of Christ's grace, the law could be completely dispensed with.

PAUL CONFRONTS the situation head-on in his letter to the Galatians where he writes "a man is not justified by legal observance but by faith in Jesus Christ" (Gal. 2, 15-16), and in Romans with the statement that "we hold that a man is justified by faith apart from observance of the law" (Rom. 3, 28).

In his teaching, Paul is careful to explain the place of the law in the plan of salvation. It is holy and good (Rom. 7, 12), a great gift to Israel (Rom. 9, 4), but possesses no power of itself to save man (Rom. 7, 14). It merely points out what sin is (Rom. 3, 20).

He uses an example easily understood by citizens of the Greco-Roman world, the pedagogue, a slave, whose sole responsibility was to watch over a boy and lead him to and from school while he was still a minor (Gal. 3, 23ff). The Law, in Paul's teaching, was such a guardian: "In other words the Law was our monitor until Christ came to bring about our justification through faith. But now that faith is here we are no longer in the monitor's charge. Each one of you is a son of God because of your faith in Christ Jesus. All of you who have been baptized into Christ have clothed yourselves with him" (Gal. 3, 24-27).

BUT PAUL points out that faith does not free the Christian from morality. The moral ideal of the commandments remain, they are exceeded by the commandment of love which is the fulfillment of the Law.

"Owe no debt to anyone except the debt that binds us to love one

another. He who loves his neighbor has fulfilled the law. The commandments, 'You shall not commit adultery; you shall not murder; you shall not steal; you shall not covet; and any other commandment there may be are all summed up in this 'You shall love your neighbor as yourself.' Love never wrongs the neighbor, hence love is the fulfillment of the law" (Rom. 13, 8-10).

Thus in Paul's teaching on the Law the unselfish, undemanding love of God and neighbor set forth but never completely achieved in the Old Testament (Dt. 6, 4-5; Lv. 19, 18) is made possible for Christians because man, reconciled by the death of Christ, is filled with the love of God through the power of the Holy Spirit (Rom. 5, 5ff).

"In Christ Jesus neither circumcision nor the lack of it counts for anything; only faith, which expresses itself through love" (Gal. 5, 5).

MAN'S FREEDOM from the law, Paul insists "is not a freedom that gives free rein to the flesh. Out of love, place yourselves at one another's service" (Rom. 6, 12).

The Christian who lives by the Spirit will not yield to immorality (Gal. 5, 16) but will enjoy the fruits of the spirit, "love, joy, peace, patient endurance, kindness, generosity, faith, mildness and chastity" (Gal. 5, 22).

For the Christian the Law is not something external, carved on stone tablets, but is written by the Spirit on his heart (2 Cor. 3, 3) in fulfillment of the promise of God made through Ezekiel (Ez. 36, 26-27).

# Senior Americans

## Special Section

# THE VOICE



## Church sponsors Four residences, 1 nursing home

Four residences for the aged and one nursing and rehabilitation center are operated in the Archdiocese of Miami for those senior citizens who no longer wish to have the responsibility of maintaining their own home or who need supervised medical care.

In West Palm Beach the Carmelite Sisters for the Aged and Infirm administer Lourdes Residence at 308 S. Flagler Dr. for more than 100 seasonal senior citizens between the months of December and March.

**THE SISTERS** also conduct the Pennsylvania Retirement Hotel adjacent to Lourdes which has accommodations for more than 200 persons. Mother Joseph Maynard, O.Carm., is the superior of the staff of 14 Religious assigned to both residences.

All applicants must be ambulatory and application for admission and further information may be obtained by writing to Sister George, O.Carm., at the Pennsylvania Hotel, 208 Evernia St., West Palm Beach.

An Archdiocesan Residence, St. Joseph's, is located in Fort Lauderdale at 3485 NW 30 St., and staffed by Sisters of Our Lady of Charity of the Refuge, under direction of Sister Generosa.

A homelike atmosphere and a comprehensive program to meet the day-to-day needs of the ambulatory aged, both men and women, is provided on an individual basis. The program is also conducive to group living.

**APPLICATIONS** are processed by the Catholic Service Bureau, 1300 S. Andrews Ave., Fort Lauderdale, Fla. 33316.

In North Miami the Sisters of Bon Secours conduct the Villa Maria Nursing and Rehabilitation Center at 1050 NE 125 St. Adjacent to it is the Villa Maria Retirement Center at 1025 NE 123 St.

A complete rehabilitation center is provided in the nursing complex which offers both in-patient and out-patient care. Physical and occupational therapy are provided, as well as a varied program of social and educational activities under the supervision of a social director. Outdoor patios are available for guests and their visitors.

Although 192 beds are provided at Villa Maria there is usually a waiting list and further information may be obtained by calling Mrs. Barbara Hambright at 891-8850.

**SIXTEEN** private rooms comprise the Retirement Center where meals are served in the main dining room. Residents are welcome to participate in social activities at the nursing center as well as in daily Mass in the nursing center chapel.

All of the residences have chaplains assigned to them and Mass is celebrated daily.

Additional information about Villa Maria Retirement Center may be obtained by contacting Sister Helen Mary at 891-8972. At the present time there is a waiting list.

## Social Security system provides most of income

The U.S. Social Security program, now under scrutiny by both federal agencies and private institutions, provides the bulk of retirement income.

Almost half, or to be precise, 45 percent of the income of retired men and women is provided by Social Security. But the individual who must rely solely on Social Security has an average income of \$181 a month—less than the rent of a small apartment in many urban areas.

William L. Mitchell, retired U.S. Commissioner of Social Security, said that recent statistics indicate that employment provides only 25 percent of the total income for persons 65 years of age or older. Personal assets accumulated over the years provide another 15 percent.

Private pensions, public assistance, veteran's benefits

and miscellaneous sources provide the remainder. If fortunate, the senior citizen can expect a portion of the miscellaneous contributions—three percent—to come from the family.

Mr. Mitchell explained that the Social Security Act was never meant to be the sole support of the elderly, but to provide a floor of protection. "It is assumed that people will have other assets to add to Social Security."

Many older people do not have other assets and with the present controversy that involves Congress for years not appropriating sufficient funds to finance Social Security the outlook for the future is clouded. Many younger people are beginning to resent funding a system that they believe will not be in existence when they are senior citizens.

Social Security in this country actually includes both social insurance and public assistance. Both employees and employers contribute to the first, which provides a monthly income, based on previous earnings, following retirement, disability or temporary unemployment.

The second provides from general revenues for those who do not qualify for the former or whose payments are too low to meet their basic expenses.

Recent amendments to the Social Security Act also provide for a widower to collect his deceased wife's benefits if they are higher than his own.

Monthly benefits are paid not only to the retired wage earner but also to his or her surviving spouse and dependent children. In the past survivors received only half the benefits that had been paid to the principal.

## 3 Low-cost complexes set up by Archdiocese

Three residential apartment complexes for senior citizens on fixed incomes have been completed in the Archdiocese of Miami at Miami Beach, Pompano Beach and Coral Springs.

First of the complexes constructed with Federal loan funds and monies provided by the Archdiocese was St. Elizabeth Gardens located at 801 NE 33 St. adjacent to St. Elizabeth Church.

Sister Mary Rita of the Daughters of Mary serves as

administrator of the modern complex which provides 150 units for retirees aged 62 or over. Each unit has a living room, dining area, bedroom, kitchen and bath as well as electrical appliances, wall-to-wall carpeting, reverse cycle air conditioning, and all utilities are included in the low rent which ranges from \$109.75 to \$137 per month.

Single men and women, married couples and handicapped persons with proof of disability are eligible for

residence if they are in good health and ambulatory. Wheel chair cases are not accepted.

Marian Towers, located adjacent to St. Mary Magdalen Church, Surfside, just north of Miami Beach, is situated at 17505 N. Bay Rd.

The complex provides 22 units and rates are from \$128.18 per month for an efficiency and \$142.69 for one bedroom apartments.

Like St. Elizabeth Gardens, Marian Towers is close to

shopping centers and beaches.

Paul Randall is the resident manager and Mrs. Germaine Guignard is assistant manager.

Newest of the complexes, built to meet the needs of some of South Florida's golden agers who cannot meet the inflationary cost of living with their fixed incomes which consist primarily of social security benefits, is St. Andrew Towers located at 2700 NW 99 Ave., Coral Springs.

Built adjacent to St.

Andrew Church, this complex has 430 units which include efficiency apartments at \$107.95 per month and one bedroom apartments which rent for \$127.57 per month.

Manuel DeGuzman is the resident manager assisted by Mrs. Ilba Donnelly.

All of the complexes have long waiting lists for admission and applications should be filed with the Archdiocese of Miami Office of Community Service, 620 NE 63 St.

# 32 Money-making ideas

Catholic Golden Age hopes that one or more of the Money-Making Ideas explained in this listing can be applied by you to bring in some extra income...

If you have the time, use your spare hours for pleasure and profit. Keep yourself active, you'll have a brighter outlook, and you'll have some extra cash.

Want more detailed information on these Money Makers? For complete brochure send 50¢ to: Money Makers, Catholic Golden Age, Scranton Life Building, Scranton, Pa. 18503.

1. ADDRESSING ENVELOPES AT HOME. Your typewriter keys may provide you with the key to a part-time financial bonanza. Did you know that billions of envelopes are addressed by business firms each year?
2. TUTORING. What were your best subjects in school? Did you excel in math, French, English, science, etc. There is an urgent need in America today for home tutoring.
3. PART-TIME SALESLADY. Here's a good source of income that comes just when you need extra money.
4. CLERICAL DEPARTMENT. If you are the reserved type of person, try your luck in the clerical and administrative departments of stores or companies.
5. ARE YOU A MR. FIX-IT? If you like to tinker with tools and are mechanically inclined, you can transform a hobby into a good paying spare-time business.
6. BOOKKEEPING SERVICE. Many small businessmen are notoriously poor bookkeepers. If you have a bookkeeping background or if you are methodical with figures, you should consider this job opportunity. You can make extra money working evenings or Saturdays for local shops.
7. SO YOU'RE A GOOD BAKER? How you build the business? Try placing your products in local groceries. You can advertise homebaked fresh bread and cakes as grandmother used to bake. Offer FREE samples as an inducement.
8. SUMMER JOBS GALORE—YOURS FOR THE ASKING. The good old summertime can be a good MONEY MAKING season for you.
9. HOTELS, MOTELS, MOTOR LODGES, PLAYLANDS, ETC. Motels, hotels, roadside stands, etc. need part time help on weekends and holidays. Inquire of establishments in your area. Even if no job is available at the time you contact them, you should leave your name and address and phone number.
10. PRIVATE SCHOOLS NEED YOUR HELP! Can you drive a station wagon or car? Are you a fair cook, seamstress? Many private schools are in urgent need of part-time drivers, cooks, clerks.
11. ARE YOU A GOOD SEAMSTRESS? You can sew your way to a small fortune if you're adept with the needle and thread. Folks are always remodeling or altering their clothes.
12. COMMUNITY BARTER LIST. A typewriter is all you need to open this business. Everybody has something to trade or sell.
13. GIFT BASKETS. An unusual part time occupation that's lots of fun and truly creative. Make your own gift baskets—from weaving the basket to filling it with fruits, candy, cookies and garnishing it with fancy trimmings.
14. PART TIME TYPISTS FOR LAWYERS, REAL ESTATE AGENTS. You can build a good practice by sending postal cards to all the barristers and real estate agents in the area. You'll be amazed how many responses you may get. You should make up to \$3.00 an hour during rush seasons.
15. DENTIST'S RECEPTIONIST. Many dentists need lunch hour or evening

replacements for their receptionists. Others need extra help on Saturdays. Call all dentists in town and tell them you'd be happy to help.

16. GREETING CARD REPRESENTATIVE. There's good profit in getting and selling greeting cards. A smart 50 per cent profit is usually the case.

17. ENCYCLOPEDIA REPRESENTATIVE. There's not one house in a thousand that owns a good set of encyclopedias. Every family is a prospect. Write to various companies for information. Book of Knowledge, Encyclopedia Britannica, etc.

18. PART TIME PUBLICITY. The trick to building a part-time publicity service is to land one account. Get a few releases printed and then make a small scrapbook to show prospects. One account will get you another.

19. SIGN PAINTING. To save your time, and accelerate your work, you can devise standard messages, prices, colors. Charge accordingly. Try beauty shops, super markets, dept. stores, drug stores, etc.

20. DO YOU HAVE A GREEN THUMB? You can turn this talent into "green dollars."

21. SELL YOUR PRIZE PLANTS. Folks buy plants all year long, especially at Easter time, Christmas, Memorial Day, etc.

22. SEWING FOR PROFIT. If you like to make your own clothes, why not get paid for this talent?

23. ORGANIZE YOUR OWN SEWING CIRCLE CLASSES. Organize a sewing class. Take 5 to 10 women at a time. Each person would pay you a fee of \$5.00 to \$7.00 for the course.

24. BABY SITTING SERVICE. Organize a group of girls and train them in the conduct of being good baby sitters. Then contact friends and guarantee them dependable and reliable baby sitters on quick notice.

25. A READY MARKET AWAITS "BRIGHT SAYINGS" and "EMBARRASSING MOMENTS" in a big-city newspaper and many magazines. Keep your ears open for cute remarks from children.

26. A REMINDER SERVICE. You can build up a nice little spare-time business from your home operating a Professional Reminder Service for clients. You send out cards, anniversary announcements, reminders, etc. and charge 4¢ or 5¢ for each card mailed.

27. TELEPHONE ANSWERING SERVICE. This is an especially good part-time business for shut-ins or anybody who has a good telephone voice and is home most of the day and the evening.

28. THE 3 C'S—CAKE, COOKIES, CANDY! Put your culinary talents to profit-making results—and have fun, too. Many big businesses originated from the kitchen stove!

29. MAKING DECORATIVE CANDLES. Candles come in a variety of sizes and shapes—and colors! You can feature seasonal candles for Christmas, Easter, Thanksgiving and other holidays.

30. SHELLCRAFT. Remember that tongue twister "picking sea shells at the sea shore"? Put a new twist on it and you'll make a nice bundle of money.

31. HOOKED RUGS WITH A "HOOK". The big difference between an ordinary hooked rug and one that will bring you a fancy price is DESIGN. If you can sketch or design an original design with taste and elegance, you have a much better chance of selling your rug.

32. ANTIQUES FOR SALE. Those 3 words can help turn your front porch or lawn into an outdoor showroom. The "antique bug" has bitten thousands of Americans. So search your attic, cellar, garage, for relics, antiques, bric-a-brac. Maybe that dented tin coffee pot is junk to you; but it may be worth \$5 to an antique collector.

## Senior Citizen club data sought

The Voice is currently seeking information concerning Young at Heart and Senior Citizens Clubs which are active in the more than 100 parishes of the Archdiocese of Miami.

Presidents of clubs for golden agers are urged to send to The Voice the names of present officers, the times of regular meetings, and a list of activities in which club members participate.

Information should be addressed to: Local News Editor, The Voice, P.O. Box 38-1059, Miami, Fla. 33138.

All copy received will be published at a future date.

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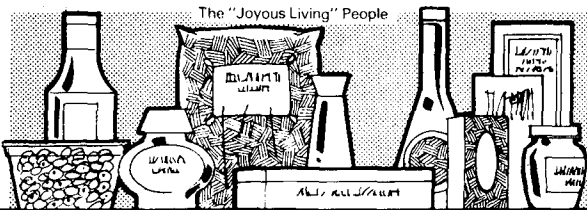
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# Children's neglect: cruel cross for elderly

One father can feed ten children but ten children cannot feed one father.

Elaborating on the proverbial line, Father Anthony Dal Balcon, administrator of Villa Rosa Home in Maryland recounted instances of well-to-do children having a parent declared bankrupt in a successful effort to avoid paying nursing care fees.

No matter what moral sensibilities may be offended by such a move, the fact remains that the children in these cases are within their legal rights. While parents bear financial responsibility for their minor children, children are not legally bound to support their parents, even if the parents are not financially or physically capable of caring for themselves.

Sister Mary Agnes, who administers Sacred Heart Home, also in Maryland, attributes the situation to the materialism of the age. "The American home is not built for two generations," she said. "Why is it not provided—right in the planning—for the people who have given life to us?"

"We are inviting disaster," she concludes.

Recognizing that some families simply cannot provide adequate care for their elder members, Sister Mary James, administrator of St. Joseph's Home for the aged, said:

"What I cannot understand is why, when we are taking total responsibility for them, they don't visit. We have 20 or 25 visitors a Sunday. This is really disgraceful."

Administrators at these homes, as well as at Carroll Manor, agree that it is best for people to be independent as long as possible. Mother M. Frances Michael, who administers Carroll Manor, detects a definite trend in this direction. She noted that many people, who a few years ago might have chosen a retirement home, are deciding now to live on their own until they require nursing care.

Finances are one reason, Mother Frances Michael indicated. Another cause

may be the waiting lists. Some of the homes limit the waiting list to one year, while at St. Joseph's the list is long enough to fill whatever opening may occur within the next three years. There is a separate file of people who have not yet completed the applications.

The length of the waiting lists is not surprising, considering that there are only 549 beds available in the four Catholic homes in the Archdiocese. At this time, Villa Rosa is the only one with definite plans for expansion.

"What we really need," Sister Mary James said, "are not more skilled nursing care homes, but intermediate care, longterm care facilities." Sister Mary Agnes also stressed the point that people should be able to choose to live in such institutions. She argued that the option should be open to all elderly people, not just to those who need constant

## Social Security: free booklet

Persons planning to retire can estimate the amount of their monthly Social Security checks through a free leaflet available at local Social Security offices.

"Estimating Your Social Security Retirement Check" explains how much work is needed to be eligible for Social Security benefits and how a person should figure the approximate amount of monthly payments to him or her and families. Copies are available at the Social Security office.

medical attention.

On the national average, only five percent of the population over the age of 65 is living in institutions. Many of the elderly continue to maintain their own homes, but a large number of people—for reasons of health, finances or loneliness—live with their children. For families in this situation, the administrators have suggestions for making a sometimes difficult arrangement more pleasurable and satisfying for all those involved.

Father Dal Balcon claimed that many people

who appear to be senile simply are suffering the effects of being ignored. "When they think they are good for nothing," he said, "they become withdrawn. Give them some affection, some friendliness and they come back to life."

He emphasizes the need for personal attention, for conversation, for letting the elderly know that they are an important part of the family.

Speaking from the results he has noticed at Villa Rosa, he suggests: "The best thing you can do

for a lady is have a beautician come in and do her hair."

Sister Mary James also spoke of helping the elderly maintain a positive self-image. She noted that many of the residents would rather wear their old clothes, long after they grow faded, than to change into something new. "You have to give them motivation," she said. "One of the ways we do this is by making a big occasion of Sunday Mass. They have to get dressed for Mass."

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# He wants everyone to have 'Golden Age' years

By GERALD M. COSTELLO

Somehow it doesn't fit—Msgr. John Randall, golden ager. He qualifies for the title, true, based on his birth date. But in his executive-style office on the southeast corner of New York City's new Catholic Center, his desk buried under paper work, the towers of the city rising behind him, he looks anything but ready for retirement.

And he has no plans for it, either.

"Retire? Not on your life," he told a recent visitor. "Why should I? I like what I'm doing; I deal with interesting people every day of my life. I'll be on the job as long as I can function."

But he realizes that many other older people aren't that fortunate. That's a major reason why Msgr. John Randall—a priest for 44 years, a key figure in the Catholic press for a quarter-century, now an official with a leading mission agency—has taken a new job in his free time.

He's a member of the Board of Directors and one of the driving forces behind Catholic Golden Age, an organization which provides spiritual and material benefits to 100,000 members across the country.

"A lot of organizations and institutions haven't done well by older people," Msgr. Randall said, "or at least as well as they could have. And that includes the Church. That shouldn't be, because let's face it: it's the older people who are keeping the ship afloat."

The organization in which Msgr. Randall has now taken such an active role—Catholic Golden Age—might not be able to remedy that particular problem, he conceded. But he does see it emerging as a forum for the voice of the older Catholic, an organized force through which older Catholics can make their viewpoint known.

"Call it a lobbying agency, maybe," he added, "but it's much more than that. Until now, there's never been a major national organization for older Catholics. The possibilities are almost unlimited."

Msgr. Randall, because of his long association with the Catholic press and his experience in the advertising and marketing fields fully realized the significance of creating such an 'agency'. He and several officials of Catholic Major Markets, an advertising cooperative of leading Catholic newspapers across the country, played an important role in the development of Catholic Golden Age.

"The results were encouraging from the standpoint of percentage response, and we're continuing the program. Membership rose from 10,000 or so to about 100,000—and we're not being unrealistic when we say we're shooting for



Msgr. John Randall, driving force of Golden Agers

over a million by the end of 1976."

Here's the way Catholic Golden Age works: Catholics over the age of 50 are invited to apply for membership by writing to the organization's headquarters at the Scranton Life building, Scranton, Pa. For a small membership fee they will receive a packet of material which enables them to obtain significant discounts on a variety of goods and services: vitamins and prescription

drugs; hotel and motel accommodations; car rentals; eyeglasses; film processing, etc.

"But there are spiritual advantages as well," Msgr. Randall said. "We have an annual Mass for members on Aug. 15, the Feast of the Assumption. This year the Mass was in the National Shrine of the Immaculate Conception in Washington,

with several bishops as celebrants. There will be a series of Masses each year for those members of Golden Age who have died within the year. And we'll really be able to expand the spiritual aspect of the organization's work when we move on to the next big effort—forming local chapters all over the country."

Local chapters, the priest explained, will enable Golden

Age to develop special retreats for members, specifically geared to older Catholics, at locations in different states. It will also provide members with greater opportunities to take advantage of special rates on tours which Catholic Golden Age offers.

The organization has a printed newsletter titled "Dimensions," and there are plans in the works for a quarterly magazine. Farther off in the future, but still a definite possibility, is construction of a retirement community.

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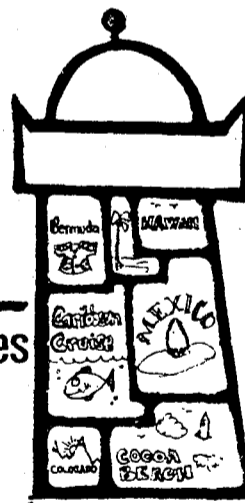
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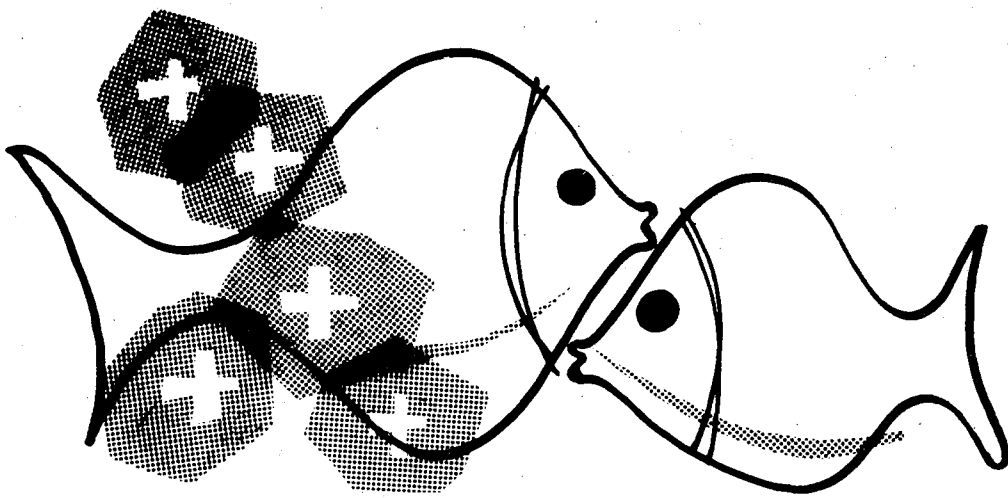
SIGNATURE OF MEMBER \_\_\_\_\_

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# THE GOSPEL TRUTH



"...as many as 5,000 men sat down. Then Jesus took the loaves, gave thanks, and gave them out...The people, seeing this sign that he had given, said 'This is really the prophet who is come into the world..'"

John VI

We assemble as the one body of Christ, to call upon the one God and Father of us all, binding ourselves more closely to him through the Bread that Jesus gives us.

"...se acomodaron en numero de unos 5,000. Tomó entonces Jesús los panes y, dando gracias, dio a los que estaban recostados...Los hombres, viendo el milagro que había hecho, decían: Verdaderamente éste es el profeta que ha de venir al mundo."

Juan 6, 10

Nos reunimos hoy como Cuerpo de Cristo para llamar a Dios Padre de todos. Nos unimos más fuertemente a El por el Pan que el mismo Jesús nos da.

## Jesus fulfills basic craving in man -- genuine eternal life

By Father John Catoir

Through Jesus Christ, God reveals himself to us. In this revelation he brings us the supreme gift—something that man craves, and since the very beginning of human consciousness, he seeks: eternal life.

This should not be understood as mere survival, or as strange, incomprehensible ghost-life in a mysterious hereafter. This eternal life begins when we listen to Christ, when we acknowledge him as our Lord and follow him.

**WHEN WE** become Christians, when we truly commit ourselves to the person of Jesus Christ, we enter into an entirely new understanding of life: our vision and perspective are radically altered. No longer are we trapped by the thought of the finality of death; no longer are we held within the limitations of time; no longer do we need to be anxious about the passing years.

All around us we see the signs of age, decay, death; and we know too well that someday we will come to the end of our own earthly existence. Yet because we believe the promise of Christ—

because we truly accept to be touched by the power of his resurrection—we no longer grieve about the brevity of life, and we are no longer gripped with uneasiness, with fear at the thought of death. In Christ, we live with a life that is not fragile and mortal, but that is an eternal reality given to us in the here and now of our passing human time.

**WHY DO I** constantly return to this theme? Is this a mere consoling thought—nothing more than the glass of wine given to the man about to be executed? Christ does not offer us pacifiers, mere words that could make our suffering human condition more palatable.

It has often been said by unbelievers that religion is the opium of the people, but the promises of Christ are not empty words offered to sweeten what is bitter; to lighten what is heavy; to illumine what is dark. They are truth, light, reality of love, and if we receive them, we learn their transforming power. For these words literally change us, change our life; they open our hearts; they sweep fear away;

they bring us peace.

**OUR LORD** does not promise well-being, success, health or wealth to his followers—even though these would be regarded as most desirable by men. He offers us what is truly the most priceless treasure, and what we cannot secure for ourselves: eternal life. But this is not a vague promise to be realized in some distant future. It is given to us now. It begins now for those who listen to Christ and follow him.

No doubt we still feel pain, heaviness of spirit, confusion; we are still aware of the precariousness of our existence, but in the depth of our being there is a stable peace, a core of strength, the knowledge that now we are living a reality of love that will not end.

We cannot fully grasp the greatness of God's promise, but if we receive his gift with faith, hope and love, we will experience the power of his eternal life; we will rejoice in the knowledge that eternity begins now for those who love Christ and recognize him as their Lord.

## Prayer of the Faithful

17TH SUNDAY OF THE YEAR  
July 25, 1976

**Celebrant:** Our heavenly Father has revealed to us that true maturity lies in humility, meekness and patience. Let us pray that we may live and grow as He wishes us to.

**LECTOR:** The response today will be: Father, guide us to heaven.

That the Holy Father and our Bishops, who feed us the doctrines of truth, may be encouraged by our growth in the Spirit, let us pray to the Lord:

**People:** Father, guide us to heaven.

**LECTOR:** That we may use all our trials and crosses as an imitation of the obedient life of Jesus, let us pray to the Lord:

**People:** Father, guide us to heaven.

**LECTOR:** That all who suffer in the world may grow in holiness, let us pray to the Lord:

**People:** Father, guide us to heaven.

**LECTOR:** That we may have the courage to do all in our power to help others in need, especially in our inner city missions to the poor, let us pray to the Lord:

**People:** Father, guide us to heaven.

**LECTOR:** That we may grow to respect all the members of our own family as future candidates for heaven, let us pray to the Lord:

**People:** Father, guide us to heaven.

**Celebrant:** Heavenly Father, we often forget that You have destined all mankind to enter heaven; heaven is lost only to those who reject you. Help us to be ever loyal to you so that we may inherit the promise of eternal life. We ask this through Christ our Lord.

**People:** Amen.

## Oración de los Fieles

DECIMOSEPTIMO DOMINGO DEL AÑO  
25 de Julio de 1976

**Celebrante:** En Jesús, nuestro Padre nos ha mostrado que en la humildad, la paciencia, y la mansedumbre reside la verdadera madurez. Pidámosle hoy que nos enseñe a vivir como El quiere.

**LECTOR:** La respuesta de hoy será; Padre condúcenos al cielo.

**LECTOR:** Para que el Espíritu Santo siempre fortalezca al Santo Padre y a nuestros obispos que son maestros de la fe, oremos al Señor.

**Pueblo:** Padre condúcenos al cielo.

**LECTOR:** Para que en nuestras pruebas y en nuestra cruz de cada día sepamos imitar la mansedumbre de Jesús, obediente Hijo del Padre, oremos al Señor.

**Pueblo:** Padre condúcenos al cielo.

**LECTOR:** Por todos los que sufren, para que el dolor no les aplaste y sepan encontrar en él un camino a la santidad, oremos al Señor.

**Pueblo:** Padre condúcenos al cielo.

**LECTOR:** Para que con valentía hagamos todo lo posible para ayudar a los necesitados especialmente los que sufren en los barrios pobres de nuestras ciudades, oremos al Señor.

**Pueblo:** Padre condúcenos al cielo.

**LECTOR:** Para que sepamos respetar a todos los miembros de nuestra familia, imagen de Dios y futuros ciudadanos del cielo, oremos al Señor.

**Pueblo:** Padre condúcenos al cielo.

**Celebrante:** Padre celestial, muchas veces olvidamos que Tú nos has destinado a todos para el cielo. Sabemos que el cielo sólo se pierde al rechazarte a Ti. Ayúdanos a permanecer fieles para que podamos heredar la promesa de la vida eterna. Te lo pedimos por tu Hijo Jesucristo, redentor y hermano nuestro, que contigo ya vive y reina, Amén.



# It's a Date

## Dade County

Mrs. William Krug has been elected president of **MERCY HOSPITAL** Auxiliary. Other officers for 1976-77 are Mrs. Jose Carballo, Mrs. Herbert Virgin and Mrs. Edward St. Mary, vice presidents; Mrs. Joseph Carlow, treasurer; and Mrs. G. O. Wiggin, secretary. The Auxiliary presented the hospital with a donation of \$25,000 for the cancer clinic.

★★★

Girl Scout leaders are needed in **ST. ROSE OF LIMA** parish for Brownie and Scout troops. Leaders do not have to have daughters in scouting. Those interested should call Madelon Goff at 758-6539.

★★★

Members of the **CATHOLIC ALUMNI** Club will sponsor a party at 8:30 p.m. today (Friday) at the home of Wally Smith, 4520 SW 83 Ave. Non-members are welcome. For additional information call 226-3031. An evening at Biscayne Kennel Club, 320 NW 115 St. is planned for Thursday, July 23, at 7:30 p.m.

★★★

Victims of the recent earthquake in Northern Italy will receive proceeds from a variety show which the Italian-American Civic League of Broward County will sponsor at 8 p.m., Monday, July 26 in the **BARRY COLLEGE** auditorium, Miami Shores. Singers, comedians, and specialty acts performing are donating their time and talents. For reserved seats call 981-2495 or 925-4723.

★★★

**ST. JOHN BOSCO** parishioners will sponsor a summer festival beginning today and continuing through Sunday on the grounds at 1301 W. Flagler St. A variety of booths will be featured and American and Spanish refreshments will be served.

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## Palm Beach County

A six-day Scripture retreat for Religious opens Aug. 6 and continues through Aug. 12 at the **CENACLE RETREAT HOUSE**, Lantana. Jesuit Father Henry J. Bertels will be the retreat master. For further details and reservations call 582-2534.

## Broward County

A few reservations are still available for the special trip which **ST. BARTHOLOMEW** parish, Miramar, will sponsor to the Kennedy Space Center and special Bicentennial Exhibit on Tuesday, Aug. 17. Anyone interested in joining the one-day bus trip should call 987-7517.

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# Priest celebrates golden anniversary

Father Desider Hoffman, chaplain of Miami Beach Council, Knights of Columbus, celebrated his golden jubilee in the priesthood last Sunday in St. Margaret of Hungary Church, Cleveland.

Born in Nitra, Slovakia, where he was ordained on July 18, 1926, Father Hoffman retired from active duty in the Diocese of Cleveland in 1972 and has been assisting at St. Francis de Sales Church and St. Francis Hospital, Miami Beach.

New pastor emeritus of St. Margaret Church, Father Hoffman served in churches in his native country before coming to the U.S. In the Diocese of Cleveland he was stationed at the Greek Catholic

Church, and St. Anthony parish, Fairport Harbor; SS. Cyril and Methodius parish, Lakewood; Holy Trinity Church, Lorain; and Nativity of the Blessed Virgin Mary Church, Cleveland; before becoming pastor of St. Margaret of Hungary parish.

Former parishioners feted him at a banquet following the Mass of Thanksgiving Sunday.

Members of the Miami Beach KC Council will also



FATHER HOFFMAN

honor him at a testimonial dinner when he returns to Miami.

PL 9-6825

A TOUCH OF CAPE COD ON BISCAYNE BAY

# Mike Gordon

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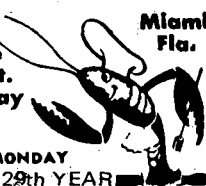
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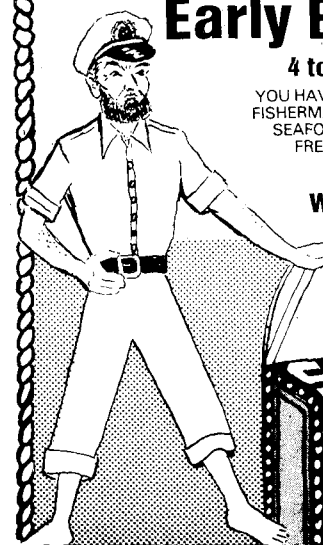
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# Mother Teresa captivates TV crew

NEW YORK—(NC)—At the conclusion of the NBC-TV taping of "A Conversation with Mother Teresa of Calcutta," director Jack Dillon emerged from the control room with a glazed look in his eyes. He joined the technicians who flocked around the nun.

IT SEEMED Dillon had been so caught up in what Mother Teresa was saying, according to interviewer Philip J. Scharper, that he had to keep asking himself: "What are you doing? You're supposed to be directing, not listening."

Others in the tough-minded camera crew reacted similarly to the message of the slight, wrinkled, smiling nun in the white sari, as she described her work in relation to the 41st International Eucharistic Congress.

ELECTRICIANS, a cameraman and soundmen—who can sometimes be among God's frozen people when it comes to televising long speeches or endless interviews—simply melted at her words about Christ, love, death and bread.

"God bless you, Mother Teresa," one said. "Pray for us, and we will remember you," said another.

Much of what the 66-year-old founder of the Missionaries



Mother Teresa on several television screens during taping of a special, "A Conversation with Mother Teresa of Calcutta" in New York.

of Charity will say during the upcoming show will echo her appeals in behalf of "the poorest of the poor" made before many audiences last spring in the United States and

Canada. The telecast is scheduled for 5 p.m. EDT Aug 1. It is presented by the U.S. Catholic Conference.

WHAT IS different about the program is that Mother

Teresa, who will address the Hunger for Freedom and Justice symposium at the Eucharistic Congress along with Archbishop Helder Camara of Olinda and Recife, Brazil, on

Aug. 3, will specifically link her work to the "hungers" to be discussed at the meeting.

THE SHOW, produced by Doris Ann, flows smoothly from one memorable quotation to another by Mother Teresa:

"We give the dying tender love and care—everything possible that the rich get for their money, we give them for the love of God."

"If people in the United States do not answer the needs of people...they will miss the touch of Christ in their lives. What is given to them is given to share, not to keep."

"If we do not give until it hurts, there is no meaning to giving."

"I think the youth of today want to give all to Jesus—all or nothing."

"We have only to follow Christ. We don't have to go ahead of him."

To feminists who support the cause of ordination of women to the priesthood as an aspect of the "hunger for justice," Mother Teresa's answer on the TV show is this. Women are the "heart" of the Church. Their primary role is one of serving others with love and compassion, in the style of Mary.

## Elderly pray by phone for vocations

(Continued from page 1)

meaning. They know that others are praying for them and offer their prayers and sufferings for an increase of apostles in the Archdiocese," she adds, saying "those of us in vocational work are convinced of the importance of prayer. That's why we got the elderly into it."

But members of the league are not just praying for vocations. As Mrs. Gonzalez explained, the group finds mutual support in each other and at any given moment they feel free to call each other and ask for help.

"WHEN SOMEONE is having a serious problem the phone committee can quickly get the 200 people praying at once, and that's a good reassurance," she comments.

"So far the response has

been fantastic," she says. There are seven people on the phone committee and each of us has a number of persons assigned to our care.

"We call them and listen to them, if there is time; otherwise, we just ask them to read with us the prayer for vocations they all have by the phone.

Through this program, Mrs. Gonzalez has come to know the needs of the elderly. She finds out whether they can go to church or whether they need a priest. She also informs

them about the religious programming sponsored by the Archdiocese on radio and television and she tells them about The Voice.

NOW SHE is thinking of taking the League to the Convalescent homes and to the hospitals.

Besides praying for an increase of vocations in general, some of the elderly designate their prayers for a specific seminarian.

"Hopefully they will be visited by them," says Mrs. Gonzalez.

The idea of the league started in January under the initiative of Msgr. Agustin Roman, Episcopal Vicar for the Spanish speaking.

He started a new radio program for the elderly and the sick, and asked them to offer their prayers and suffering for an increase of vocations in the Archdiocese.

"KNOWING my affinity for the telephone, he gave them my number," says Mrs.

Gonzalez.

Father Felipe Estevez immediately welcomed the League as part of the Vocational work he was doing. He believes this is one of the most creative ways of incorporating the community into what should be its most important concern.

To him, the task of fostering vocations is above all a Community task.

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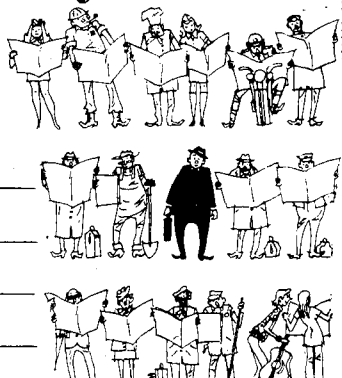
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A walk along the beach during summer when the concerns of school are distant and your four-footed companion makes no demands can be a time for thinking about one's life and its meaning, while the rhythm of the surf and the cry of birds fill the air.

## Pope hails Olympics' friendship

CASTELGANDOLFO, Italy—(NC)—Pope Paul VI has praised the Olympic Games in Canada as a celebration of friendship among peoples of the earth and a festival of peace.

To a crowd gathered at his summer residence here July 18, the Pope said: "The sphere of natural virtue penetrates that of physical exercises and confers on them a higher human, and indeed moral, value, and reaching to the social and international levels, it makes the Olympics a sort of celebration of friendship among peoples, a kind of feast of peace."

The Pope did not mention the political controversies that have led to the withdrawal from the Olympics of 24 African nations in protest over a New Zealand rugby team's tour of South Africa and of Taiwan in protest over Canada's demand that it not use the name Republic of China.

The Pope hailed the games for the qualities they demand and develop in the participants, and called them a festival of youth, a defense of physical health, combined with the discipline and grace of competition among human beings in movement.

## Does God always answer our prayers?

Dear Father,

I am told that God always answers us, but I don't believe it. There have been times when I really needed help and didn't get it. Do you think that God always answers you?

Kim

Dear Kim,

In the Bible, Jesus tells us that if we ask we shall receive and that if his Father takes care of the birds he is certainly going to take care of us. Yes, I do believe that God answers us. The problem is recognizing the answer.

If when we are in need we expect God to shout out his answer or perform some great

sign for us, we are going to be terribly disappointed. So often our father simply shows us the way and gives us the strength to do it. It might mean that we still have to really dig in there and struggle but that is often part of the answer. For example, if you weren't getting along with someone and asked God for help, his answer will probably be to give you the strength and the smarts to make things right.

We might remember Jesus right before he died. He went off to a garden and asked his Father for help. He got it. He was able to do what he had been sent for. It wasn't easy but he made it.

## 16 granted scholarships

Sixteen young women from South Florida have been named Presidential Scholars by Barry College.

Awarded each year to incoming students with high scholastic achievement and excellent recommendations, the scholarships have been presented to Karen Barnes, Sally Corea, Kathleen Farrell,

Franye Hecht, Maria del Carmen Pardinias, Victoria Veciani, and Lynn Wagner, all of Miami; Also Sharon Horton, Lake Forest, Susan Ramos, Hialeah; Leslie Storms, Wendy Thompson, Barbara Urion, and Ann Wasquez, Fort Lauderdale; and Helene Friedman, Karen Smith, and Pamela Weis, Hollywood.

### Your Corner

## You can help kids on trip

By ELAINE SCHENK

Interested in a fun day at the beach playing with migrant children? Holy Spirit youth group of Lantana takes the children, two-to eight-year-olds, from the Migrant Day Care Center every Wednesday from 10 a.m. to 3:30 p.m. Lunches are provided. Call Mike Major at 586-8531 if you'd like to share in the fun.

St. Bartholomew CYO's sloshin' station will be open for all tired, soiled automobiles on Saturday, July 24 from 9 to 4. It's at the Exxon Station across the street from the church.

Miniature golf, anyone? Holy Family youth group tees off at Golfland (17100 Collins Ave.) this Sunday, July 25. Not only that; they'll be taking advantage of the rides, trampolines, etc. from 7:30 to 10 p.m.

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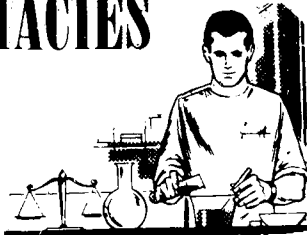


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## A los doce años, campeón de esquí



Resultaba increíble...el muchacho parecía volar sobre el agua, y luego se posaba elegantemente...dejando resbalar los esquís sobre el lago.

Se trataba de un campeón...Jimmy Toro, que ganó la competición de saltos y slalom el pasado domingo y quedó a cuatro boyas de distancia para alcanzar el record mundial que ya ha logrado durante sus prácticas.

Aunque a veces se muestra un poco aprensivo, el mismo Jimmy dice: "Me gusta esquiar, es bueno para los músculos."

"Eso sí, toma mucha práctica, tres a cuatro veces por semana. Cuatro horas cada vez." Dice que sueña con ganar el primer lugar en las próximas pruebas nacionales, que se celebrarán

Foto y Texto  
por Manuel López

aquí en el Club De SK. del Gran Miami, al oeste del aeropuerto.

Jimmy ha participado en ocho torneos este año, de los que ha ganado siete. Es puertorriqueño y pertenece a la parroquia de St. Maurice, en Ft. Lauderdale.

La asociación de esquí americana le ha dado las dos puntuaciones más altas en dos de las tres categorías de esquí acuático. La tercera es la de los trucos, en la que concentra ahora sus prácticas y es considerado ya experto. Esta categoría incluye dar vueltas de 360 grados sobre el agua, vueltas de lado, y vueltas sobre la estela del bote.

Toda la familia de Jimmy practica el deporte del esquí, aunque no todos participarán en las competiciones nacionales del 18 al 22 de agosto.



A la derecha Jimmy Toro demuestra su pericia para el zigzag de obstáculos, "slalom". Arriba: Se eleva tras abandonar la rampa de salto.

## Congreso de mujeres en Miami

Más de 1,000 mujeres del hemisferio oeste se reunirán del 5 al 8 de agosto en Miami para examinar su "destino interdependiente," los cambios acaecidos en la sociedad y posibles metas de acción para el futuro.

Las representantes acudirán de todos los rincones del continente americano, norte y sur y se enfrentarán con la tarea de revisar los temas de la educación, la salud, la economía, el gobierno y las posibilidades de liderazgo de la mujer en estos campos.

La Doctora Avelina Soriano, presidirá el Congreso según informó Rita Johnston, principal delegada de los Estados Unidos a la Comisión Interamericana en la Organización de Estados Americanos.

La Doctora Soriano, dirigió por algún tiempo la Oficina de Asuntos Latinoamericanos de la Arquidiócesis de Miami.

Natural de la República Dominicana, la Dra. Soriano es hoy Directora Ejecutiva del Centro Internacional de la Florida y cuenta con amplia experiencia de viajes por los países representados en este Congreso que ha sido calificado como evento oficial del Año Bicentenario por el Comité nacional del Bicentenario

(ARBA), y numerosas organizaciones.

Según informó Rita Z. Johnston principal organizadora de este congreso, la motivación de este es "cien por cien educativa y no política. Se propone ofrecer una oportunidad a las mujeres del hemisferio oeste para que juntas exploren las metas comunes, evalúen los

cambios en la sociedad y desarrollen programas de acción en beneficio de todos, en el continente americano."

La matrícula para el congreso tendrá lugar el jueves 5 de agosto a partir del medio día, en el Hotel Fontainebleau, 4441 Collins Avenue, Miami Beach. Para información (Dade) 576-5700; (Broward) 921-5920.



## ...en el mundo...

**NUEVA YORK**—El presidente de la Conferencia Nacional de Obispos Católicos (NCCB) dijo que estaría dispuesto a reunirse con el candidato presidencial demócrata Jimmy Carter.

Dos elevados funcionarios del Partido Demócrata—el Presidente del Partido Robert Strauss y Tesorero Edwin Bennet Williams—han sugerido que Carter se reúna con el Arzobispo Bernardin para hablar acerca de la aguda crítica al artículo sobre aborto de la plataforma del partido. (NC).

**MONTREAL**—Se urgió a las iglesias de Montreal que durante los Juegos Olímpicos retornaran a usar el latín para ciertas partes de la Misa, en especial el Padre Nuestro y el cordero de Dios. El Obispo Leonard Crowley, auxiliar de Montreal, ha pedido a los párrocos franceses e ingleses que adopten esta medida para facilitar la participación de los atletas y visitantes en los Juegos. (NC).

**WASHINGTON**—Tres Universidades católicas se encuentran entre las 38 en los Estados Unidos que han recibido becas del Departamento de Salud, Educación y Bienestar Social (HEW) para estudiar cómo preparar maestras bilingües. (NC).

**CIUDAD DEL VATICANO**—El Papa Paulo VI condenó con fuerza en su charla de la tarde del domingo 11 de julio el asesinato de un Juez de Apelaciones romano quien murió ametrallado. El Papa pidió a todos los católicos que combatan este tipo de conducta social aberrante a través de buenas obras. (NC).

**BUENOS AIRES**—Representantes de los Obispos de Argentina se han estado reuniendo con el gobierno militar de este país para hablar sobre la reciente ola de violencia que hace presa del país, hizo saber una declaración hecha pública por la Conferencia de Obispos argentinos. (NC).

**CIUDAD DEL VATICANO**—El único obstáculo que falta superar en el largo camino a la canonización del Bendito John Nepomucene Neumann es la aprobación final del Papa Paulo VI, dijo el Cardenal John Krol de Filadelfia.

Si el Papa Paulo VI da su aprobación en una acción que la mayoría de los observadores consideran conclusión inevitable—el Bendito John se convertiría en el primer Santo varón (NC).

**DENVER**—La Hermana Helen Flaherty, de la Orden de Hermanas de la Caridad, ha sido nombrada por el Arzobispo James V. Casey Vicaria de Mujeres Religiosas de la Arquidiócesis de Denver.

La Hermana Flaherty dijo que muy pocas mujeres se encuentran al frente de tales cargos en el país. Hace unos siete u ocho años atrás, sólo se nombran sacerdotes en estos cargos. (NC).

## ...en la ciudad

La Escuela Religiosa Cívico Patriótica de la Parroquia de San Juan Bosco tiene ahora su matrícula abierta. La escuela tiene como fin orientar a la niñez y a la juventud en los principios religiosos y cívicos. Para información llamar al 649-5464.

El XIII Festival de Verano de San Juan Bosco está a punto de comenzar. Todos están invitados a acudir los días 23, 24 y 25 de julio. Habrá kioscos, regalos y diversiones para todos en la familia.

Conferencias Pre-Caná en español para aquellos que se preparan al Sacramento del Matrimonio tendrán lugar los días, 2, 4, 9 y 11 de agosto a las 8 P.M. en el salón parroquial de San Juan Bosco. Las conferencias están bajo la dirección del Padre Angel Villaronga, O.F.M., director espiritual del Movimiento Familiar Cristiano, rama hispana. Las próximas conferencias serán el 8 de noviembre, también en San Juan Bosco.

La Ermita de la Caridad celebra su próxima romería mensual, el próximo domingo primero de agosto. Todos los "Matanceros" están invitados a participar en una tarde de folklore y alegría cristiana junto a la Virgen.

El Centro de Derechos Humanos, (CEDEHU), se propone publicar un folleto sobre "El Presidio Político en Cuba."

Para cambiar impresiones sobre el proyecto y recaudar fondos para su edición y publicación (ya en elaboración), CEDEHU ha organizado una cena informal que tendrá lugar mañana sábado 24 de julio a las 8:00 p.m. Para información llamar al 823-2903.

## Diáconos permanentes tendrán congreso

La primera conferencia nacional sobre el diaconado permanente, tendrá lugar del 6 al 8 de Agosto en la Universidad de St. John, en Colledgeville, Minnesota.

Participarán en la conferencia Monseñor Ernest Fiedler, director ejecutivo del comité de los Obispos Americanos para el diaconado permanente, y el obispo auxiliar de Detroit Mons. Walter Schoenherr.

Según afirmó un miembro del comité organizador, diáconos permanentes de toda la nación tendrán la oportunidad de compartir sus experiencias y sus preocupaciones sobre el diaconado.

"Los diáconos que han servido en áreas aisladas y aquellos que han ejercido el ministerio por varios años serán de especial utilidad para la conferencia," afirmó el mismo organizador John Newman de Cleveland.

Entre los temas a discutir durante esos días están: "El diácono permanente y la ley canónica," "Pluralismo Cultural", "Oración y dirección espiritual", y "Relación teológica entre el sacramento del orden y el matrimonio".

La conferencia está abierta a todos los diáconos, candidatos al diaconado, sus esposas, obispos, sacerdotes y seglares implicados en programas de diaconado.

## Se reúnen Obispos del continente

Tendrá lugar en Ottawa, Canadá, del 26 al 29 de Julio, la onceava reunión Interamericana de obispos, según anunció en Washington el obispo James S. Rausch, secretario general de la Conferencia Nacional de Obispos Americanos (NCCB).

Asistirán a las reuniones más de 25 obispos representando a la NCCB, la Conferencia Episcopal Canadiense (CCC) y el Consejo Episcopal Latinoamericano (CELAM).

El tema de las reuniones es "La Catequesis en la Iglesia de Hoy", que es también tema del próximo Sínodo de obispos que se reunirá en 1977 en el Vaticano.

Las discusiones durante los días de reuniones en Ottawa se centrarán en un trabajo titulado "La catequesis en la Iglesia de hoy: la juventud como modelo". El trabajo es el fruto conjunto de las tres conferencias episcopales participantes.

### COMENTARIOS EVANGELICOS

Por el Rev. José P. Nickse

Cuando Jesús vio tanta gente dijo a Felipe: "¿Dónde podremos conseguir pan para que coman?" Simón Pedro dijo: "Aquí hay un muchacho que tiene cinco panes de cebada y dos pescados. Pero, ¿qué es esto para tanta gente?" Jesús tomó los panes, dió gracias y los repartió a todos los que estaban sentados. Llenaron doce canastos con los pedazos que sobraban de los cinco panes de cebada. Cuando Jesús vio que querían tomarlo por la fuerza para proclamarlo rey, huyó de nuevo, solo en la montaña.

Juan 6:1-15

A Luis XIV de Francia le llamaban el Rey Sol. Construyó el palacio de Versalles para albergar su suntuosa corte y brillar como un sol en el firmamento político de Francia. Luis XIV definió su filosofía política en cuatro palabras: "El Estado soy Yo."

Luis XIV murió. A su funeral asistieron miles y miles de personas que llenaron las amplias naves de la Catedral de Notre Dame. El Arzobispo de París subió al púlpito para pronunciar la homilía durante los servicios fúnebres del Rey de Francia. De la boca del arzobispo brotaron cuatro palabras: "Sólo Dios es grande." Y regresó al altar para continuar la liturgia.

Esas cuatro palabras resumen el mensaje de Cristo, el hombre que no quería ser rey. Sólo Dios es grande. Sólo Dios merece nuestra alabanza. Sólo Dios puede llenar nuestros corazones a plenitud.

Aún los amigos más íntimos de Cristo, sus apóstoles, soñaban con un reino político, con un reino de este mundo. Como testigo mudo de la incomprensión de los hombres acompañó a Cristo en la cruz el letrero JESUS NAZARENO, REY DE LOS JUDIOS.

Sólo Dios es grande. Quizás por eso nos dice la primera de las Bienaventuranzas: "Felices los que tienen espíritu de pobre, porque de ellos es el Reino de los Cielos."

El evangelio no es una declaración de independencia. Es una declaración de nuestra dependencia total en Dios. Un Dios que nos ama, un Dios que nos libera, un Dios que respeta nuestra dignidad humana, pero un Dios que es principio y fin de nuestra existencia.

El mensaje del evangelio es para los que no quieren ser rey. Para los humildes, los mansos de corazón, los que buscan más allá de nuestros horizontes humanos para encontrar la verdadera felicidad. El evangelio es para aquellos que creen que sólo Dios es grande.



Miles de personas en España pasarán estos días bajo el 'Pórtico de la Gloria' de la Catedral de Santiago de Compostela, Galicia, para ganar el jubileo de este Año Santo Compostelano. Por privilegio pontificio ya atestiguado en el siglo XII, tienen carácter de "santos" todos los años en que la festividad del Apóstol Santiago (25 de Julio) coincide en domingo. Esto convierte a Santiago en la tercera ciudad santa del mundo, junto con Roma y Jerusalén. La ciudad alberga, según la tradición, los restos del Apóstol Santiago el Mayor y fue llamada por Pablo VI en 1965 "Faro de Unidad", por el papel que jugó en Europa como centro de peregrinaciones. Las excavaciones realizadas en el subsuelo de la basílica desde 1946 confirman el hecho de la presencia de los restos del Apóstol afirmada ya por documentos y tradiciones antiguas, desde el siglo IX. De todo el mundo acudían las gentes a la tumba de este apóstol del Señor y evangelizador de España; entre los peregrinos se cuentan los santos: Domingo de Guzmán, Francisco de Asís, Isabel de Portugal y Brígida de Suecia...Hasta existen esculturas medievales que representan a Cristo como peregrino a Compostela. Entre los visitantes de este año estará el Rey Juan Carlos I, que mañana sábado 24 efectuará, en la Catedral, la ofrenda del país al Apóstol.

Timpano representando la batalla de Clavijo en la Catedral de Santiago

## Cardenal alemán denuncia persecución comunista

COLONIA, Alemania—(NC)—El Cardenal Joseph Hoeffner de Colonia ha deplorado en su carta pastoral la persecución que llevan a cabo los comunistas sobre los cristianos tras el telón de acero.

El título de su carta, "No oís sus gritos," la ha tomado el Cardenal del slogan adoptado por un grupo de unas 10,000 personas unidas para protestar y solidarizarse con los cristianos en países comunistas.

"No me refiero hoy a la violación de derechos humanos, sino a la persecución abierta que existe contra los cristianos," escribía el Cardenal.

El Cardenal citaba en su carta palabras de Pablo VI afirmando "que muchos cristianos, sólo por el hecho de ser cristianos, y por el hecho de ser católicos sufren una persecución sistemática."

La carta pastoral del Cardenal Hoeffner señalaba las asperezas infligidas a los católicos en regímenes comunistas de Europa, Asia y parte de África.

"Resulta significativo," afirmaba el Cardenal en su carta, "el que los países que persiguen a los cristianos son precisamente aquéllos que nunca dan estadísticas sobre el número de sacerdotes y creyentes que exterminan, sobre el número de iglesias que fuerzan a cerrar o destruyen y sobre el número de vocaciones a quienes se les impide estudiar para el sacerdocio."

En su carta, el Cardenal urge a los católicos a despertar la conciencia pública sobre la persecución comunista de los cristianos, mostrando al público datos y hechos específicos.

"No podemos pensar en el

martirio y en los mártires como en hechos del pasado," escribía el Cardenal. "Son realidades que se dan en países no lejanos a nosotros."

El Cardenal pedía oraciones no sólo por los perseguidos sino también por los perseguidores haciendo una llamada a la negación de sí en los placeres

como el fumar, y la bebida, con el fin de solidarizarse con el dolor de los católicos oprimidos en países comunistas. El Cardenal Hoeffner añadía:

"A pesar del progreso de nuestra civilización, nuestra época está más manchada de la sangre del martirio que ninguna otra en la historia humana."

## Teólogos del mundo irán al Congreso

FILADELFIA (NC)—Más de 300 teólogos de todo el mundo, representando 25 tradiciones cristianas, participarán en un simposio teológico de dos días durante el 41 Congreso Eucarístico Internacional que se celebrará aquí.

El simposio tendrá lugar los días 4 y 5 de agosto y será la única sesión teológica del Congreso.

Participará en las reuniones el Cardenal Jan Willebrands de

Utrecht, Países Bajos, que es presidente del Secretariado Vaticano para promoción de la unidad cristiana. También asistirán, entre otros, el Arzobispo ortodoxo griego Iakovos de Aftia; Robert Marshall, presidente de la Iglesia Luterana en América y el Obispo Episcopal de Washington, John M. Allin que preside la Iglesia Episcopal de los Estados Unidos.

## Colombianos celebran Independencia aquí

La colonia colombiana de Miami celebró el pasado domingo en el Bayfront Park la conmemoración del 20 de julio, fecha de la independencia de su país.

Los actos oficiales comenzaron el domingo con unas 100 personas ante la estatua del libertador Simón Bolívar, la presencia de banderas de cinco países bolivarianos (Colombia, Bolivia, Ecuador, Perú y Venezuela) y estandartes de los departamentos de Colombia.

Los asistentes se trasladaron después al Parque Greynolds

donde unos 200 colombianos se unieron con bailes y comidas típicas.

Ante la estatua del Libertador el Cónsul de Colombia, Roberto García Peña y su esposa, depositaron una ofrenda floral en nombre de las 15,000 personas que forman la colonia colombiana en Miami.

Las celebraciones terminarán mañana sábado 24 con una velada lírica colombiana en el teatro Ateneo de la Universidad Internacional de la Florida (FIU).

# El teléfono nos une en oración

Por ARACELI CANTERO

"Me sentía bien sola y cada mañana miraba al cielo sabiendo que Dios siempre escucha..."

"Un día sonó el teléfono y encontré nuevos amigos y una causa por la que vivir."

Así se expresó Pilar Pérez al visitarle en su apartamento muy cerquita de la parroquia de St. Brendan, donde vive con su esposo de 86 años, hoy enfermo.

Pilar tiene una hija en Cuba a quien no ha visto en muchos años. Pero no pierde la esperanza de encontrarse con ella algún día.

Se lo pide a Dios todos los días, pero también tiene tiempo para rezar por las vocaciones.

Como otros 200 ancianos de la Archidiócesis, Pilar es ahora parte de una "Liga Vocacional," que lleva funcionando apenas unos meses en Miami.

"El teléfono me ha dado nueva vida," dice. "Ahora sé que puedo acudir a otros y rezar por ellos. Todos podemos pedir por

un aumento de vocaciones aquí."

"Es impresionante lo que se puede hacer por teléfono," dice Delia Berta González, organizadora de la Liga Vocacional.

"Se puede visitar enfermos, ayudarles a llevar sus problemas y enseñarles a recurrir a otros por la oración," dice.

Maestra durante 18 años en Cuba, Delia Berta es una mujer llena de energías y entusiasmo por vivir.

Defendiendo la vida tanto del no-nacido como la del anciano, pasa la mayor parte de su tiempo. Y eso a pesar de estar recluida en su hogar por cuidar a su padre de 86 años que está enfermo.

Con sus compañeros inseparables, el teléfono y el tarjetero de direcciones, Delia Berta González, que dirige la Liga Vocacional de la Archidiócesis.

"He hecho grandes amistades con el teléfono y llevo todo mi apostolado a través de él," dice señalando su tarjetero con los nombres y direcciones de las 200 personas en la Liga Vocacional.

No todos son enfermos o ancianos. Algunos trabajan en casa o pasan mucho tiempo en el hogar. Este es el caso de Manuel González, quien con frecuencia permanece en la casa acompañando a los nietos para que los hijos puedan acudir a sus reuniones de cursillistas o

diversas actividades apostólicas.

El Sr. González y todos los miembros de la Liga son parte esencial del equipo archidiocesano cooperando en la pastoral vocacional bajo el Padre Felipe Estévez, director asociado de la Oficina de Vocaciones aquí.

"A través de la Liga esta gente ha llegado a comprender lo que es la vocación—la llamada a todos a vivir la santidad y a ser evangelizadores de otros," dice Delia Berta.

"Ahora saben que su sufrimiento tiene sentido y que

otros rezan por ellos.

"Sabemos que no se puede pensar en aumento de vocaciones y olvidar la oración, por eso pedimos la ayuda de los ancianos," explica Delia Berta.

"Ellos no sólo piden por las vocaciones sino que también se ayudan mutuamente.

"Cuando alguien tiene un problema serio, el comité telefónico pone en movimiento a las 200 personas," explica.

A través del programa Delia Berta va conociendo las necesidades de los ancianos. Muchos no pueden ir a la Iglesia y les consigue un sacerdote que les visite. También les informa sobre los programas católicos en la radio y televisión o la posibilidad de suscribirse a La Voz.

"La respuesta ha sido fantástica hasta el momento. Nadie me ha rechazado al llamarles," dice Delia Berta que ahora está pensando en llevar el programa a los hogares de ancianos y los hospitales.

Algunos tienen asignado a un seminarista y rezan por su perseverancia.

La idea de la Liga surgió en enero bajo la iniciativa de Mons. Agustín Román, Vicario para los hispanos.

Había comenzado un programa de radio para los enfermos y ancianos y les pidió ofrecer sus penas por las vocaciones.

"Conociendo mi amistad con el teléfono les dio mi número."

El Padre Felipe Estévez inmediatamente aceptó la "liga vocacional" como parte integrante de su trabajo en la Oficina Diocesana de Vocaciones. Piensa que es un modo muy efectivo de incorporar a la comunidad en la preocupación vocacional que tanto le afecta.

Para él la tarea del fomento de vocaciones es ante todo responsabilidad de toda la comunidad.



Pilar Pérez (arriba) y Manuel González (izquierda) son miembros de la Liga Vocacional y utilizan el teléfono para unirse en la oración por las vocaciones y por quienes necesitan ayuda.

## Rey cederá derecho a nombrar obispos

Un portavoz del Vaticano ha informado que el rey Juan Carlos I de España renunciará a su derecho de presentar candidatos para el nombramiento de obispos en caso de sedes episcopales vacantes.

El portavoz, el Padre Romeo Panciroli, afirmó que el Rey ha comunicado a Pablo VI su deseo de renunciar a este privilegio que data del siglo 16.

Tal afirmación por parte del rey apunta a una mejora en las relaciones entre España y el Vaticano. Relaciones que habían permanecido algo tirantes durante el gobierno de Franco.

El mismo Pablo VI había pedido a Franco el cese de tal privilegio en 1968, petición que Franco no concedió.

La cuestión del nombramiento de los obispos en España, estaba entre las prioridades a resolver durante las discusiones llevadas a cabo para la revisión del concordato de 1953 entre España y el Vaticano.

El privilegio de nombramiento de obispos había sido otorgado por Roma a los Reyes Católicos, Isabel y Fernando en premio a sus esfuerzos de evangelización del Nuevo Mundo, privilegio que heredó el Generalísimo.

De acuerdo con tal privilegio, el gobierno español elabora una

lista de candidatos al episcopado, de la cual el Vaticano hace su selección de tres nombres. Uno de ellos es finalmente elegido por el gobierno español para el servicio episcopal.

Con las transformaciones en la Iglesia española, y la participación de esta más activamente en la defensa de los obreros, la crítica del gobierno por la represión del pueblo vasco...etc. la selección de candidatos fue haciéndose cada vez más difícil para el gobierno.

El Concilio Vaticano II, por otra parte, al abogar por la separación Iglesia-Estado, también vino a dificultar la puesta en práctica del privilegio español.

Durante los últimos años, el Vaticano evitó la problemática del Concordato español nombrando administradores apostólicos para las sedes vacantes, o como ayudantes de los obispos más ancianos.

Actualmente son varias las diócesis españolas, unas nueve, las que no tienen obispo con plenos poderes.

La actual decisión del Rey Juan Carlos sobre su renuncia al "privilegio de presentación" de candidatos, augura nuevas negociaciones sobre el concordato entre España y el Vaticano. (NC)

## Entregan tierras a campesinos

TALCA, Chile—Obispos y teólogos de Latinoamérica y Europa se reunieron aquí para honrar la memoria del Obispo de Talca, Manuel Larrain, un pionero de la justicia social.

La celebración, que duró cuatro días, culminó con la entrega de terrenos a familias campesinas, labor que había constituido el proyecto continuo del Obispo Larrain cuando aún vivía.

Hacia 10 años de la muerte del obispo, en un accidente automovilístico pero su memoria se mantenía bien viva entre sus conocidos, hoy honrando su memoria.

"Manuel está hoy entre nosotros, y sentimos aún sus palabras de ánimo," dijo el Arzobispo brasileño de Olinda-Ricife, Monseñor Helder Cámara.

El arzobispo recordó las horas que ambos habían pasado juntos durante el Concilio Vaticano II y en las reuniones del Consejo Episcopal Latinoamericano (CELAM) en cuya iniciación en 1955 ambos colaboraron.

"Cuando acabó el Concilio

Vaticano II, Manuel me abrazó diciendo: "hermano, ahora comienza el verdadero trabajo," dijo Mons. Cámara recordando al difunto prelado.

"La Iglesia puede mostrar su grandeza promulgando documentos, pero nosotros tenemos que mostrar al mundo y especialmente a la juventud, que tenemos la valentía y el coraje para llevar a cabo tales directivas," siguió diciendo Monseñor Cámara, citando las palabras de su amigo.

El Cardenal Raúl Silva de Santiago hizo la entrega de los títulos de propiedad de terrenos a 17 familias campesinas de Talca, que fueron las últimas de 300 en recibir propiedades que antes pertenecieran a la Iglesia, desde 1962 en que Mons. Larrain comenzase esta labor social.

Durante todos estos años, los obispos de Chile también ejercieron su labor social proveyendo con ayuda económica y técnica a los campesinos que a su vez lograron organizar cooperativas de trabajo.

El obispo Larrain se había distinguido también por pro-

mover la reforma litúrgica y apoyar el apostolado de los laicos.

Había sido ordenado sacerdote en 1927, después de ejercer su profesión de abogado por varios años. Ordenado obispo en 1938, pronto se dio a conocer en Chile como promotor de la justicia social. (NC).

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# Hemos de construir la Iglesia, Pablo VI

Catequesis del Papa en la audiencia general del miércoles, 7 de julio.

Vosotros, los que venís a visitar y a venerar la sede del humilde Sucesor del Apóstol, Simón hijo de Juan, a quien Jesucristo mismo llamó Pedro, como palabra, como profecía,

como destino histórico, ¿vais buscando—no sólo en el lugar de su tumba sino también en el trofeo monumental—aquello que glorifica su memoria y simboliza su misión espiritual? ¿No sentís resonar dentro de vosotros la promesa que precisamente Jesús hizo al Apóstol cuando le dijo:

“Tú eres Pedro, y sobre esta piedra edificaré yo mi iglesia”?

Todo hay que escucharlo, repensarlo de nuevo y, dentro de lo posible, comprenderlo. Escojamos ahora una sola palabra: “Yo, el Señor edificaré...” Edificaré, ¿qué significa? Quiere decir construir,

coger materiales informes y dispersos y, conservando su estructura esencial, modelarlos, unirlos, compaginarlos en un plan arquitectónico confiriéndoles así la utilidad y la dignidad de un único diseño que refleje un pensamiento, una finalidad, una belleza que es de

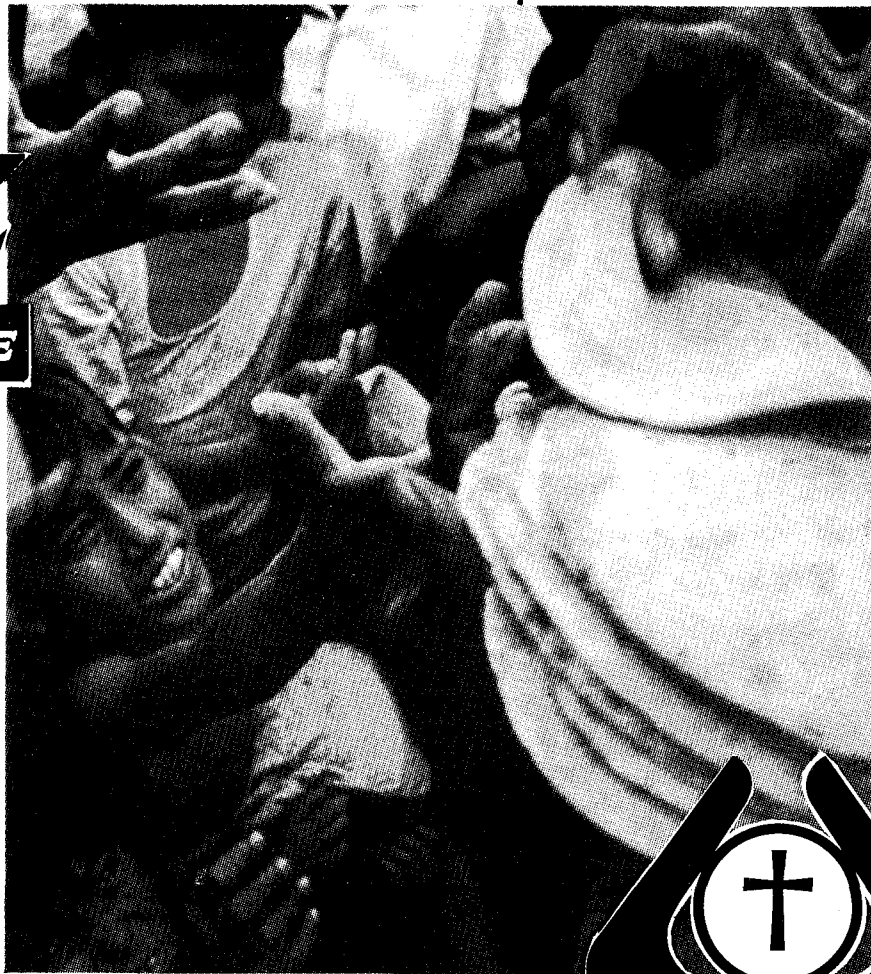
cada uno de los materiales y a la vez de todo el conjunto del edificio.

Es la construcción de la Iglesia que Cristo mismo realiza en la historia; una construcción que para nosotros, hijos del tiempo, está—podemos decir—comenzando siempre. Todo el trabajo realizado en los siglos que nos han precedido no nos exime de la colaboración con el divino Constructor; es más, nos llama, y no sólo a una tarea de fiel conservación y menos aún de pasivo tradicionalismo u hostil rechazo a la perenne innovación de la vida humana; nos llama a comenzar desde el principio, recordando sí, y custodiando celosamente todo lo que la historia auténtica de la Iglesia ha ido acumulando para ésta y para las futuras generaciones, pero conscientes de que el edificio, hasta el último día del tiempo, reclama trabajo nuevo, reclama construcción fatigosa, juvenil, genial, como si la Iglesia—el divino Edificio—debiera comenzar hoy su aventuroso desafío a las alturas del cielo. Aquí se sacuden la pereza, la desconfianza, el cansancio, la autodestrucción provocada por la contestación sistemática, y con juvenil entusiasmo, con audacia genial, con humilde gran confianza se trata de interpretar, en las necesidades de la sociedad, el proyecto que Cristo—el Constructor—prepara para los suyos.

Tratemos nosotros de ser suyos. Con nuestra bendición apostólica.

## LA VOZ

Suplemento en Español de "VOICE"



Del pan que sacia el hambre  
danos Señor.  
Del Pan que engendra hermanos,  
danos Señor.  
Los hombres tienen hambre,  
hambre de pan;  
los pueblos tienen hambre,  
hambre de Dios.  
Que llegue hasta los hombres  
el mismo pan;  
que llegue a las conciencias  
el mismo amor.  
Que el pan y amor unidos,  
cual nuevo sol,  
irradie luz y vida  
a un mundo en flor.  
Y el hambre de los hombres  
quede al final,  
vencida por la fuerza  
de un nuevo amor.

Himno hispano del Congreso Eucarístico

## Música del Congreso está en Miami

La grabación de la música hispana que se utilizará en el Congreso Eucarístico ya se encuentra en Miami, según informa Mons. Agustín Román, Vicario Episcopal Hispano.

El cassette con la grabación se encuentra en la Ermita de la Caridad y está a la disposición de sacerdotes y parroquias interesados en hacer copias de la música.

El Comité Hispano para el congreso ha encarecido el uso de la música en programas parroquiales y diocesanos, como preparación al evento de Filadelfia a punto de comenzar.

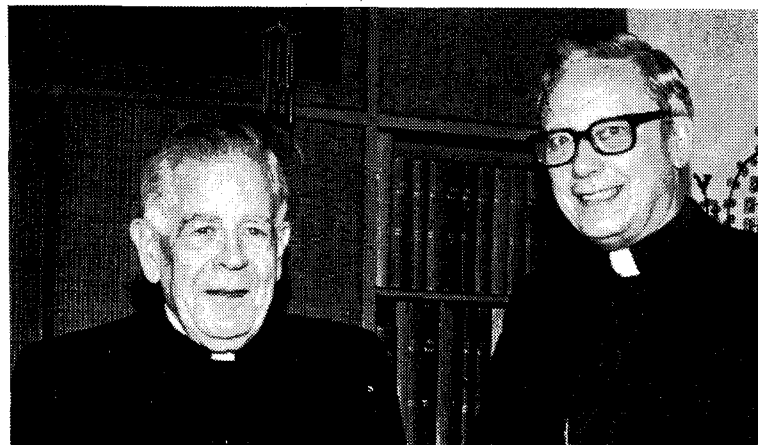
La música es creación del Hermano de la Salle Alfredo Gabriel quien dirigirá el coro durante la Misa Hispana del Congreso el día 7 de agosto en Filadelfia. La Misa tendrá lugar a las 11 A.M. en el Estadio John F. Kennedy en Filadelfia.

Boletos para la Misa se pueden conseguir escribiendo a: Tickets-Hispanic Mass 1312 Massachusetts Ave., N.W.

Washington, D.C. 20005

Los viajeros que necesiten acomodación pueden escribir a: Mr. Spencer Gautney

Congress Housing Bureau  
222 N. 17th St.  
Philadelphia PA 19103  
215-587-3985.



El Arzobispo electo para Miami, Mons. Edward McCarthy (dcha.) pasó el fin de semana en Miami conversando con Mons. Coleman F. Carroll sobre el futuro de la Archidiócesis. Mons. McCarthy tuvo la oportunidad de visitar el seminario menor y la Ermita de Ntra. Señora de la Caridad durante su corta estancia aquí. Se prevee que su toma de posesión de cargo no sea hasta el mes de Septiembre.

## Obispos condenan movimiento tradicionalista

EINSIEDELM, Suiza (NC).—Los obispos suizos reunidos en sesión plenaria aquí han condenado las acciones del movimiento tradicionalista del Arzobispo católico Marcel Lefevre y han avisado a sus seguidores que “están abandonando la comunión con la Iglesia.”

El arzobispo Lefevre, antiguo arzobispo de Dakar, Senegal, y antiguo superior general de los Padres del Espíritu Santo, ha reunido a numerosos sacerdotes, seminaristas y seglares en su movimiento tradicionalista, varias veces condenado por el Santo Padre. (ver discurso del Papa del 23 de Mayo, en La Voz del 11 de junio)

Los tradicionalistas rechazan la mayoría de los decretos emanados del Concilio Vaticano II y sus sacerdotes continúan celebrando la Santa Misa según el rito pre-vaticano.

Los obispos suizos condenaron recientemente las ordenaciones de 29 nuevos sacerdotes realizadas por Mons. Lefevre en su seminario de Econe, Suiza.

Inmediatamente después de las ilegales ordenaciones, la oficina de prensa del Vaticano anunció que las facultades del arzobispo para ordenar nuevos sacerdotes, quedaban suspendidas por un año.

En sus declaraciones sobre el caso los obispos suizos afirmaron “Ya que Monseñor Lefevre rehúsa obedecer a la suprema autoridad en la Iglesia, queda distanciado de la Iglesia Católica mientras se mantenga en tal posición.”

Sobre sus seguidores, los obispos afirmaron: “los sacerdotes seminaristas y seglares que en el futuro continúen el seguimiento de Mons. Lefevre, deben saber que haciéndolo están abandonando la comunión con la Iglesia universal.”

“Cualquiera que despreciando las normas de la Iglesia,” añadieron, “no lleva a cabo la renovación decretada por la Iglesia después del Concilio, y por interpretaciones arbitrarias da lugar a confusión, no sólo es responsable de la posible amenaza de un cisma en la Iglesia, sino que él mismo corre el riesgo de abandonar la comunión con ella.”