

PAPAL LEGATE TELLS CONGRESS:

'Turn to Christ in the Eucharist'

PHILADELPHIA (NC)—The opening days of the 41st International Eucharistic Congress here featured an exhortation by Pope Paul's representative to turn to Christ in the Eucharist, an appeal by

Mother Teresa of Calcutta to comfort the unwanted and calls for international justice.

On the evening of Aug. 1, the first day of the congress, an estimated 350,000 people jammed a six-block stretch of

Benjamin Franklin Parkway to view a candlelight procession of prelates from around the world who marched to the singing of a 1,000-member choir.

The procession, which ended with Benediction, was preceded by a parade of ethnic, parish and interest groups. For two hours, some 50,000 persons marched through the city's business district to the

Cathedral of SS. Peter and Paul, where they joined the procession.

EARLIER the day, during a solemn noontime Mass in the 111-year-old cathedral, the papal legate to the congress, Australian Cardinal James R. Knox, prefect of the Vatican Congregation for Sacraments and Divine Worship, officially inaugurated the eight-day

gathering, which is held to promote devotion to the Eucharist. The Philadelphia congress, whose theme is "The Eucharist and the Hungers of the Human Family," is stressing the social dimension of the Eucharist.

"No matter how great and varied the needs of each of the faithful, the Eucharist can meet them all," Cardinal Knox told the congregation. Thirty-one cardinals and more than 160 bishops joined the royal family of Monaco and about 2,000 lay people at the by-invitation-only Mass.

"Christ," Cardinal Knox continued, "is the solution of all difficulties. If we ask why the world in its strife, tribulation and unhappiness has not yet tried this solution, we may be obliged to ask ourselves: Have we Christians really tried this solution?"

AFTER the Mass the legate enthroned the Blessed Sacrament on the main altar in the same monstrance used in the only other Eucharistic Congress held in the United States—the Chicago congress of 1926.

On the second day of the congress, Family Day, Cardinal Terence Cooke of New York drew thunderous applause by his observation that Christian families "have a special mission to sustain and protect human life at every state of its existence" in a society where anti-life attitudes are prominent and supported by "prevailing legal policy."

In a homily at a Mass in Veterans' Stadium to conclude the day, Cardinal Cooke said that "some people are without hope and they predict the end of marriage and family life."

He continued: "Because so often we hear of the problems, we sometimes fail to take note of the strengths of family life. We forget that in God's loving providence, Christian marriage is a great sacrament and that it is a source of all the graces and strengths needed for a holy and truly human family life."

The cardinal urged his hearers to strengthen the "relationship of husband and wife with God and with each other; the relationship of parents and children in God's plan; the relationship of the

(Continued on page 19)

The **VOICE**
VOL. XVIII No. 22 25c AUGUST 6, 1976

Hunger for the Spirit

"You satisfy the hungry heart with gift of finest wheat; Come give to us, O saving Lord, The bread of Life to eat."

The above words, from the Hymn of the 41st International Eucharistic Congress, were sung by over a million Catholics gathered over the past week in the city of Philadelphia, to express their faith in the real presence of Jesus in the Eucharist. Priests, Religious and laity from all over the world spent the week reflecting about the Eucharist and the "Hungers of the Human Family," theme of the Congress which is symbolically represented in this collage. For stories on the Congress see p. 3, 4, 5, 6.

Hunger for understanding

Hunger for Jesus Bread of Life

Hunger for peace

Hunger for God

Hunger for freedom and justice

Hunger for bread

Hunger for truth

THE HUNGERS OF THE HUMAN FAMILY

41st EUCHARISTIC CONGRESS — PHILADELPHIA - 1976

Cardinal calls for renewed sense of vocation

PHILADELPHIA (NC)—A reminder that every person has a vocation and a challenge to priests, Brothers and Sisters to find at least two replacements for themselves highlighted a homily by Cardinal John Wright at a eucharistic congress Mass in "Petition and Thanksgiving for Commitment to Religious Vocation" at Veterans Stadium here Aug. 4.

As more than 2,000

priests and bishops joined him in concelebrating the impressive outdoor liturgy, Cardinal Wright, prefect for the Vatican Congregation for the Clergy, noted that every person "came into existence in response to a vocation, for every life is a mission from God himself."

NOTING that the sense of vocation "seems to have been paralyzed in our increasingly standardized, impersonal,

automated and regimented culture," the cardinal said that there is lacking the enthusiastic spirit of Isaiah who said in response to God's call, "Here am I. Send me."

Emphasizing that the notion of vocation may have been too narrowly applied to those entering seminaries or convents, the only American to head a Vatican congregation cited St. Joan of Arc, the liberator of France; St. Monica,

the mother of St. Augustine, and Frederic Ozanam, the founder of the St. Vincent de Paul Society, as examples of those who responded to a vocation without entering religious life. He called such persons "seekers after the Spirit" rather than "mere office or power seekers."

In modern society, he emphasized, "the policeman on the corner, the soldier on guard,

(Continued on page 19)

Spanish Pages 21-24

Inside

Classified..... 20
Editorial..... 6
Gospel Truth... 14
Know Your
Faith..... 11
Movies & TV... 10
Prayers..... 14
It's A Date..... 15
Spanish..... 21-24
Youth..... 16

News briefs

Mideast peace urged

Vatican Radio appealed for a solution of the Palestinian problem in the Middle East, but at the same time it has sharply warned the Palestinians fighting in Lebanon against allowing themselves to be "exploited" by "extremist, revolutionary movements." The broadcast, on Vatican Radio July 27, described the war in Lebanon as "a tragedy without precedent."

New Spain concordat

The Spanish ruler can no longer name his country's bishops, and Catholic clergy there are no longer immune from civil prosecution as a result of new Vatican-Spanish concordat provisions signed here July 28. The revisions ended several centuries-old Church-state agreements that have closely linked the Spanish Church and the country's Catholic monarchy. Unrevised portions of the existing concordat, which was signed in 1953, remain in effect, and Spain is still officially a Catholic nation.

Pope greets astronaut

An American astronaut, Col. Stuart Roosa, his wife, Joan, and their four children were singled out for a personal greeting by Pope Paul VI at his weekly general audience here. The Pope said that he had come from his summer residence at Castelgandolfo by helicopter in a few minutes, but "there is here in our midst one who has traveled to the moon."

Old shrine reblessed

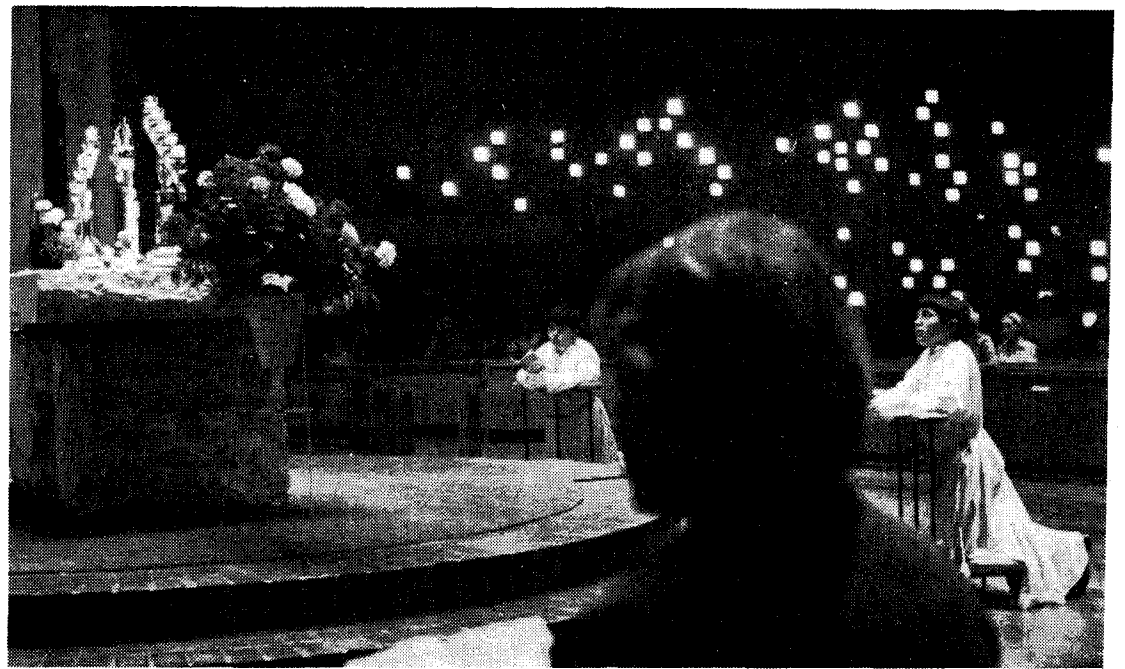
The Relic Shrine and Adoration Chapel at the Maria Stein Retreat-Renewal Center here were blessed and rededicated by Archbishop Joseph L. Bernardin of Cincinnati. For the last 130 years, there has been continuous adoration of the Blessed Sacrament in the chapel. The Relic Shrine is reputed to be the largest in the Western Hemisphere, containing more than 200 relics of saints.

Mercenary buried

About 250 relatives, friends and fellow parishioners of executed mercenary Daniel Gearhart were urged to recommit themselves to peace during the Mass of the Resurrection celebrated at the family's parish church in Kensington, Md. Gearhart's death July 10 at the hands of the Communist-backed regime in Angola must be "a call to peace, that we may all strive daily to live in peace with one another and to spread the gospel of peace in the world around us," said Msgr. Leo J. Coady, pastor of Holy Redeemer Church and principal concelebrant at the Mass.

Refugee asylum asked

Temporary asylum for Vietnamese and Cambodian refugees at sea in small boats, who were refused entry at their first port of call, has been "urged in strongest terms" by Bishop James S. Rausch, general secretary of the National Conference of Catholic Bishops (NCCB), in a telegram to Prince Sadruddin Aga Kahn, United Nations High Commissioner for Refugees. According to John McCarthy, director of migration and refugee services for the United States Catholic Conference (USCC), "Hundreds of small boats have gone into the South China Sea and have been refused landing rights by the Philippines, Malaysia, Singapore, Hong Kong, Thailand and others. Putting the boats out in typhoon season is sure death for the people on them."



Holy Hour was observed last Sunday afternoon in Holy Family Church, North Miami, one of many parishes in the Archdiocese of Miami which had special

devotions to mark the opening of the International Eucharistic Congress in Philadelphia.

'Eucharist sustained the Poles'

PHILADELPHIA — (NC)—Poland's "inspiration and only hope" in the struggles of its "past 20 centuries and in the later ones of this century" has been Jesus in the Eucharist, Cardinal Karol Wojtyla of Cracow, Poland, said here.

Speaking at Veterans' Stadium in a "Liturgy for the Fullness of Freedom and Justice" during the 41st International Eucharistic Congress, Cardinal Wojtyla said that faith in Christ's resurrection had never left the Polish people, and "in spite of all kinds of distress and persecutions, it has created continually the will to live and the desire for freedom."

Referring to the bicentennial celebration of American independence, the cardinal recalled that two Poles, Tadeusz Kosciuszko and Kazimierz Pulaski, who were heroes of the Polish nation, had become heroes of American independence by participating in the American Revolution.

Freedom is not only a gift from God but is also "imposed as a task," the 56-year-old cardinal said. "Freedom has been given to man by his Creator, not in order to commit what is evil, but to do good."

"The greatest commandment, that of love," he said, "leads the way to the fullest use of liberty."

OFFICIAL ARCHDIOCESE OF MIAMI

The Chancery announces that Archbishop Coleman F. Carroll has made the following appointments, effective as of July 20, 1976:

THE REVEREND JAMES O'SHAUGHNESSY - to Assistant Pastor, St. Elizabeth Church, Lighthouse Point.

THE REVEREND PAUL V. VUTURO - to Assistant Pastor, Sacred Heart Church, Lake Worth.

Jesuit will observe 60 years as a priest

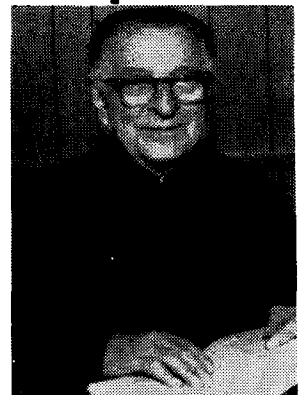
His 60th anniversary as a member of the Society of Jesus will be observed by Father Joseph T. Burleigh during a concelebrated Mass of Thanksgiving at 8:30 a.m., Sunday, Aug. 8 in Gesu Church.

A reception will follow in the parish center for the Jesuit priest who is now retired from active duty but continues to assist in the downtown parish.

BORN in Grand Coteau, La., Father Burleigh entered the Society of Jesus following graduation from St. Charles College, now the novitiate of the Jesuits of the Southern Province, and began his studies for the priesthood at the novitiate in Macon, Ga.

After four years in Macon he took philosophy studies in Spokane, Washington, and then taught for two years at Spring Hill College, Mobile, Ala., and for one year at Jesuit High School, New Orleans.

In 1927, Father Burleigh began four years of intensive theological studies at St. Louis University. He was ordained on



FATHER BURLEIGH

June 26, 1930 at the Church of the Immaculate Conception, New Orleans, and then returned to Port Townsend, Washington, to study ascetical theology.

IN 1933 he was assigned as an assistant pastor in Miami's Gesu Church where he was stationed until 1943. He subsequently served at the Jesuit Retreat House, Manresa, La.; Immaculate Conception Church, Albuquerque, New Mexico; Sacred Heart parish and Jesuit High School, Tampa.

He returned to his native city in 1950 as pastor of Sacred Heart parish and in 1955 was named pastor of St. Joseph parish, Mobile. He was then reassigned to Sacred Heart parish in Grand Coteau where he served as pastor for another eight years. After seven years as pastor of Immaculate Conception Church, New Orleans, he returned to Miami in 1974.

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Share 'bread for life' urged at Congress

By JOHN MUTHIG
PHILADELPHIA — (NC)—The superior general of the world's largest religious order told the Eucharistic Congress here that receiving the eucharistic "bread of life" is an incomplete experience unless "bread for life" is also shared. Jesuit Father Pedro Arrupe, in a strong social justice talk at a day-long discussion on world hunger, rapped the arms race as "an intolerable scandal and a global

disgrace." THE PRIEST, who survived the 1945 nuclear bombing of Hiroshima, said that defense spending is a "clear sign that something has gone very seriously wrong with ourselves and the world we have built." Father Arrupe was one of dozens of top Church officials participating in the eight-day 41st International Eucharistic Congress. "We cannot properly

receive the bread of life unless at the same time we give bread for life to those in need wherever and whoever they may be," declared the slender Jesuit before about 8,000 congress-goers. The 66-year-old priest called for "radical reform" of any "worldwide or national community which allows a small handful of its members to dispose of the vast proportion of its wealth." He redrew the image of the

early Christian community which shared all belongings with the needy, and asked listeners to translate that spirit into modern terms. In calling for a "new international economic order," Father Arrupe maintained that a "new international spiritual order" is also indispensable. CHANGE must be accomplished "not only for all men but also for the whole man," he declared. Those tortured or denied

liberty by "harsh regimes" are looking to the Church, he said. "May the Church be known as a defender of human rights whatever the cost in material or political terms." Cardinal Joseph Cordeiro of Karachi, Pakistan, told hunger symposium participants that the "rivalry and competition" between feeding man's hunger for bread and his hunger for the Gospel must cease. Attempts to feed the two

hungers must not compete for priority but must "flow together," the Asian Cardinal claimed. He advised that Church workers in the Eastern and Western worlds stop for "periodic pauses" to examine the "fruits" of their efforts to satisfy the hunger for bread and for the Gospel.

U.S. Catholic Conference officials at the symposium dealt with more practical approaches to food aid. USCC general secretary, Bishop James Rausch, called the right to eat a "fundamental right to life issue."

He cautioned against viewing the hunger issue as a matter of charity instead of as a question of justice. Seeing food aid as charity, he asserted, leads to "infrequent and un-systematic" dealing with the problem.

ACCORDING to Father J. Brian Hehir, USCC associate secretary for international justice and peace, transnational problems of food production and distribution are trying to be solved by national decision-making bodies. He appealed for a stronger central decision-making authority.

Bishop Roger Mahony of Fresno, Calif. said the world's developed countries are experiencing a "malnutrition of the rich," which "stifles the spirit, creates a further unrealistic and unjust want and demand, leads to overweight and myriad health problems and never, never really satisfies."

Mother Teresa of Calcutta led prayers at a breaking-of-the-bread service during the hunger symposium. She prayed that God would give bread to the hungry "through our hands" and peace and joy "by our understanding love." The foundress of an international order which serves the world's poorest was stalked by bishops and common people during her days at the congress.



As darkness falls on Philadelphia people jam the streets at the parade marking the opening of the 41st Eucharistic Congress. Philadelphia's city hall is in the background. An

estimated 300,000 people were at the parade and opening ceremonies.

Hunger seen as immoral situation

PHILADELPHIA — (NC)—"Christians must face the fact...that it is unthinkable immoral to permit people to go hungry," said Msgr. Joseph Harnett at the International Hunger Symposium of the 41st International Eucharistic Congress held here Aug. 2.

The Philadelphia-born priest, regional director for North Africa and the Middle East of Catholic Relief Services, overseas aid agency of U.S. Catholics, said "the world is desperate for food."

CITING numerous examples of widespread hunger and malnutrition throughout the world, Msgr. Harnett noted

that the U.S. government's "preoccupation with commercial sales of food (as reflected in its approval of the sale of a million tons of grain to the USSR)...would still seem to indicate that our (the American) response to need is at least self-serving."

Msgr. Harnett lamented that "an obsession with capitalism, profits and growth (rather than with people, their needs, and Christian principles) obstructs our treating of our impoverished brothers in the world as the brothers that they truly are."

Referring to recent statements by Pope Paul VI,

Msgr. Harnett stated "that the right to satisfy one's hunger must finally be recognized for everyone."

"THIS right is based on the fact that all goods of the earth are destined primarily for universal use and for the subsistence of all men, before any individual appropriation," he said.

"As life is sacred," Msgr. Harnett said, "so the bread that sustains life has a sacred purpose. In this sense it may not be denied to anyone on earth...The role of the producer of food, its distributor and its handler in any way consequently becomes a sacred

trust; an act of sharing in the work of God; a way of sustaining life which God has created; ...perhaps even a participation in the priesthood of mankind."

Msgr. Harnett summed up his talk entitled, "Hunger and the Christian Conscience—The Issue of Morality," by stating that "Christian morality excludes our consideration of any solutions to the world's food problem that conflict with the Sermon on the Mount, that sacrifices any members of the human family for the good of others, or that fails to regard the sufferings of one as a violation of the good of all."

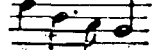
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Social injustice is called century's 'great scandal'

PHILADELPHIA — (NC)—“The great scandal of the century is to know that over two-thirds of humanity live in sub-human conditions, without food, without clothing, without houses, without health, without work, without perspective, without hope,” Archbishop Helder Camara said here.

The archbishop of Olinda and Recife, Brazil made his remarks at the International Hunger Symposium of the 41st International Eucharistic Congress at Philadelphia's Civic Center.

“The great scandal of the century,” he said, “is to have a small group of countries which get always richer, while the greatest part of humanity gets always poorer.”

Archbishop Camara also said that in poor countries there are rich people “holding their wealth at the expense of crushing the greatest part of their countrymen.”

HE ADDED that in some rich countries “wealth is sustained at the expense of the misery of the poor countries.”

“The great scandal of the century,” the archbishop continued “is to have pockets of poverty within the rich countries.”

Archbishop Camara, author of several books on peacemaking and causes of violence, cited another “scandal of our century”—“that we continue to spend on the manufacture of wars, which we all know can liquidate life on earth, the money which should be spent on the creation of a more just and more humane world.”

As a solution, Archbishop Camara said that “we must keep our eyes open to the Eucharist of the poor—in fact, the poor and the oppressed are Christ himself. The great charity of our time consists in helping to promote justice.”

“It is wonderful,” the archbishop continued, “to assist those who are hungry and lead a sublife, but it is also imperative to have—yes to discover the Christ overwhelmed by our selfishness.”

The so-called population explosion, according to Archbishop Camara is only a



Pope Paul VI who is living at his summer residence in Castelgandolfo, returns each Wednesday to the Vatican by helicopter so he can greet pilgrims and visitors to Rome at his general audience.

“pseudo-reason for the misery of the poor countries.”

“WHAT really exists,” he maintained, “is an explosion of selfishness!”

Issuing a challenge to the United States, he declared: “Americans, celebrate your bicentennial by showing to your middle class the samples of Third World enclaves within your own frontiers. The discovery of poverty within the United States will open the eyes of the North American people to the enormous mass of oppressed, victims of the injustices of international trade policies...”

He then asked: “What can we do with regard to the unjust structures which crush missions of sons of God?”

“We Christians need to get closer,” he answered, “to all those who believe that we all have the same Father and, therefore, are brothers!”

Without resorting to violence, the archbishop added, we should “unite ourselves to demand justice as a precondition for peace.”

Archbishop Camara then prayed for three fundamental graces: “the grace for our eyes to see the Eucharist of the

poor; the grace to realize that the great charity of the century is to work toward justice, to overcome the scandal of over two-thirds of humanity living in misery and hunger, and the grace of our union with all people of goodwill to strive, in a peaceful but courageous way, for the liberation of the oppressed of the whole world or, better still, for the liberation of Christ, crushed in the hearts of the chanceless and voiceless.”



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Congress will see Pope speak via live television

PHILADELPHIA — (NC)—Pope Paul VI will address the closing Mass of the 41st International Eucharistic Congress here Aug. 8 via a satellite transmission from a shrine 90 miles north of Rome.

Capital Cities Television Productions here is trying to arrange live transmission of a four-minute papal message to the congress from the Church of Santa Cristina in Bolsena.

The 78-year-old Pope will celebrate Mass at the shrine in conjunction with the closing of the congress.

Tradition says that blood dropped from a Host consecrated by a priest who doubted Christ's real presence as he celebrated Mass in the Bolsena church in 1263. The priest's faith, according to the story, was restored following the miracle.

A spokesman for Capital Cities here said that the company has already received a videotaped papal message which will be transmitted in

case of technical problems with a live broadcast.

The spokesman said that about 135 stations, covering 90 percent of U.S. homes, will broadcast the papal message and the congress' closing Mass.

He added that Canada and several countries in Latin America, Europe and the Middle East are interested in receiving the broadcast.

Curb killings

Argentines told

BUENOS AIRES — (NC)—The bishops of Argentina have begun pressing their country's military rulers to curb rampant kidnappings and murder and to find the culprits. More than 700 people, including five priests and two seminarians, have died in politically motivated violence since the beginning of the year.

“How powerful can these murderers be that they can operate with immunity and in the dark in our society?” the bishops asked.

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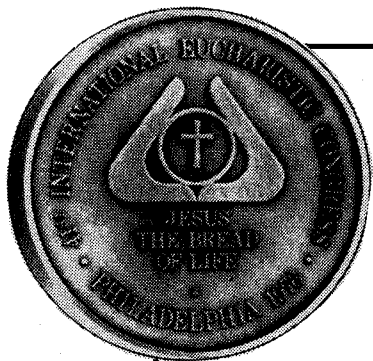
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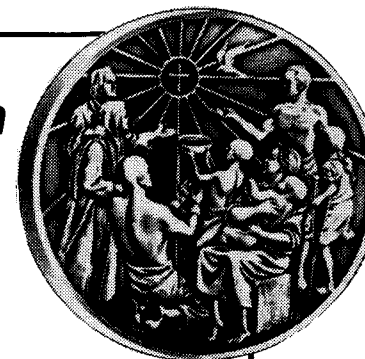
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Highlights as Congress opens session



Gold medal commemorating the 41st International Congress was minted in Philadelphia for presentation to Pope Paul VI.

Medalla de oro conmemorativa del Congreso Eucarístico que se fundió en Filadelfia y será presentada a Pablo VI.

Flag waving, banners and a parade marked opening of the Eucharistic Congress, the first held in the U.S. since 1926.



Procesiones con pancartas y banderas marcaron la inauguración del Congreso Eucarístico en Filadelfia.



Sisters and children were among those participating in an opening candlelight service (left). At right is Cardinal James Knox, the Pope's personal representative to the Congress, shown presenting a chalice to Cardinal John Krol on behalf of the Holy Father.



Religiosos y niños participaron con miles de personas en la procesión de candelas la noche de apertura. (izq.) A la derecha el Cardenal James Knox delegado papal de Congreso, entrega un Cáliz español del Siglo XVII, regalo del Santo Padre.

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Our unity of faith and love

People are speaking generously of the Eucharistic Congress. It is now an event. Unfortunately, a word is often missing when they name the event. The word is "international," and its world-wide dimension is one of its most important for our universal Church.

Eucharist for most of us is a very local affair. We regularly celebrate with more or less the same community in the same church. It is difficult to raise one's vision beyond the parochial, to experience the linkage with all who eat the one bread throughout the world.

Those assembled thousands from every nation under God at a single celebration in Philadelphia will have a concrete experience in the universal implication of every Mass, no matter how small the gathering.

Union with the universal Church is the

touchstone of the purity of one's faith at the local level. The miracle of the Church is its incredible ethnic diversity with real unity of faith and love. "E pluribus unum," one from many, is not simply the motto of our nation, but a divine mark of our Church.

At every Eucharist we pray in one form or another, "remember your Church throughout the world," or "you gather a people to yourself, so that from east to west a perfect offering may be made to the glory of your name."

The Mass prayers themselves strive to let us feel our link in love with those we will never see or know. In Eucharist, we stretch our love to all the family of God.

London, Jerusalem, Rio de Janeiro, Chicago, Barcelona, Bombay, Munich, Melbourne—what do they all have in common? The International Eucharistic

Congress has been held in them all. And now we can add to the list a city especially dear to Americans, Philadelphia.

Symbolic of the universal dimension of the Congress will be the announcement in 27 languages at the great Mass: "The Church of Christ is assembled for worship." In that celebration of many people will be a mark of the universal richness of daily and Sunday Masses in South Florida.

We are delighted that our own shepherd, Archbishop Carroll will be present to represent us all. Though we cannot be bodily present, our faith in the Eucharist without boundaries or barriers to love should be present. To all pilgrims from our diocese, God's safest journey. May your experience nourish the perception of us all that we are one throughout the world in Christ Jesus. We are Catholics.

What will general reaction be to 'Congress'?



By Msgr. James Walsh

I am writing this on Sunday, the day the Eucharistic Congress begins in Philadelphia, and have no idea how the news media will treat this historic event. News stories are not formed around the Catholic belief in the Holy Eucharist. However, the major dailies surely will report that a couple of hundred thousand Catholics from around the world have converged on the city of brotherly love in this bicentennial year. Crowds are news, especially if they have traveled far for a unique event.

Reporters are certain to show up to interview Mother Teresa, because this frail woman now is considered newsworthy, even though she is so other-worldly. And another of the speakers scheduled to address the Congress on the theme of "Hungers of the Human Family" is Caesar Chavez. This quiet, persevering crusader for justice among the lowly unfortunately had to cancel his appearance because of urgent personal business. Newspapers would have sought him out, too.

IT MAY be that a paper, like the New York Times, will give an in-depth treatment of the meaning of the Congress and touch on the Catholic teaching on the Eucharist, which is, after all, the magnet

drawing the crowd there. If so, it's interesting to reflect on the reactions of readers.

It's understandable if the average non-Catholic reads such an account he will shake his head in some bewilderment and wonder once again what makes Catholics tick as far as religion goes. They really believe strange things. In addition to their weird stands on birth control and abortion, here they are actually claiming that bread and wine are changed into the body and blood of Christ. And all because a priest says a few words. How odd a belief! And some of my best friends are Catholics...and they seem intelligent enough.

It's likely, too, that some ardent Christians will be scandalized by the same account. They also commemorate the Lord's Supper and reverence the Holy Thursday event. They use bread and wine in their own worship services. But this is a symbolical use. No one should claim that the bread

and wine become the body and blood of Christ really and truly present. This is idolatry. One worships bread and wine...This is going too far...

WHAT is interesting about this reflection is that it is not new. These reactions are as old as Christianity. They were first voiced when Jesus spoke of himself as the bread of life. Many of his hearers were

him closely.

When he stated "I am the bread that came down from heaven," they threw back at him what they knew to be a genealogical fact, that he was the son of the carpenter. They knew his mother. He went on: "If anyone eats this bread, he shall live forever; the bread I will give is my flesh, for the life of the world." They took him



enemies, so one must not expect them to be sympathetic to what he was saying. And yet his teaching on this occasion was so outlandish, so outrageously alien to their thinking, that they questioned

literally—accepted his words at face value. "How can he give us his flesh to eat?" And they began to quarrel among themselves.

Jesus added: "If you do

not eat the flesh of the Son of Man and drink his blood, you have no life in you. He who eats my flesh and drinks my blood has life eternal and I will raise him up on the last day..."

WAS HE speaking literally? His enemies thought so. This cannot be denied. But what about his friends, his followers? St. John describes in his sixth chapter (where he gives in great detail Jesus' discourse on this subject) this unexpected development. "After hearing his words, many of his disciples remarked, 'This sort of talk is hard to endure! How can anyone take it seriously?' John adds, 'From this time on, many of his disciples broke away and would not remain in his company any longer.'"

Where faith and the acceptance of all the teachings of Jesus were concerned, this has to be the vital moment. He calls no one of the departing disciples back. He does not sadly comment to those still standing by his side that they misunderstood him...he didn't really mean to be taken literally.

Instead, he turned to the Twelve, and he challenged them. "Do you want to leave me too?"

Peter's answer can explain why people travel half way around the world to manifest their faith in the Holy Eucharist. He said: "Lord, to whom shall we go? You have the words of eternal life. We have come to believe; we are convinced that you are God's holy one."

Whatever the public reaction to the Eucharistic Congress, it won't be new. And perhaps that's why it isn't newsworthy.

WHAT IS YOUR QUESTION?

Can we go to Protestant rites?

(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. What is wrong with joining in Protestant services and singing along?

A. The opening sentence of the Vatican II decree on Ecumenism states that "Promoting the restoration of unity among all Christians is one of the chief concerns" of the Council.

The last decade has witnessed an increased interest

and dialogue among Christian communities. Officials and theologians from different communions have met to discover the common points that unite us and the differences that separate us. Obviously, the road to unity is long and difficult. Short-cuts or easy answers will only hinder the cause of ecumenism.

As long as these differences do exist, sharing in each other's services and sacraments is an empty and

false symbol of unity. Common worship is the external manifestation of common faith.

We have seen ecumenical services that bring out how much we have in common. But full participation in each other's services, especially the Eucharist, would be meaningless without real and sincere unity.

If we are going to be true to our faith, there can be no shared communion until there is "common union."

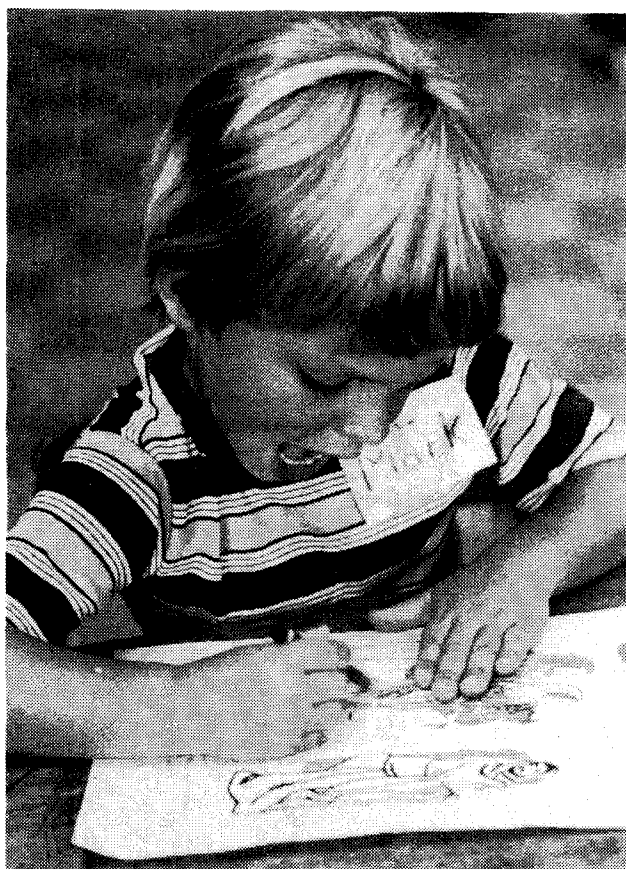


Camp: fun for summer

Religious Education and programs of recreation highlighted summer day camps just ended in several South Florida parishes.

Boys and girls from kindergarten through junior high school participated in sessions which included field trips, swimming, arts and crafts, in addition to Bible classes and liturgy.

At left mentally retarded children from Marian Center are shown enjoying a day at the ocean with the Sisters of St. Joseph Cottolengo who staff the center.



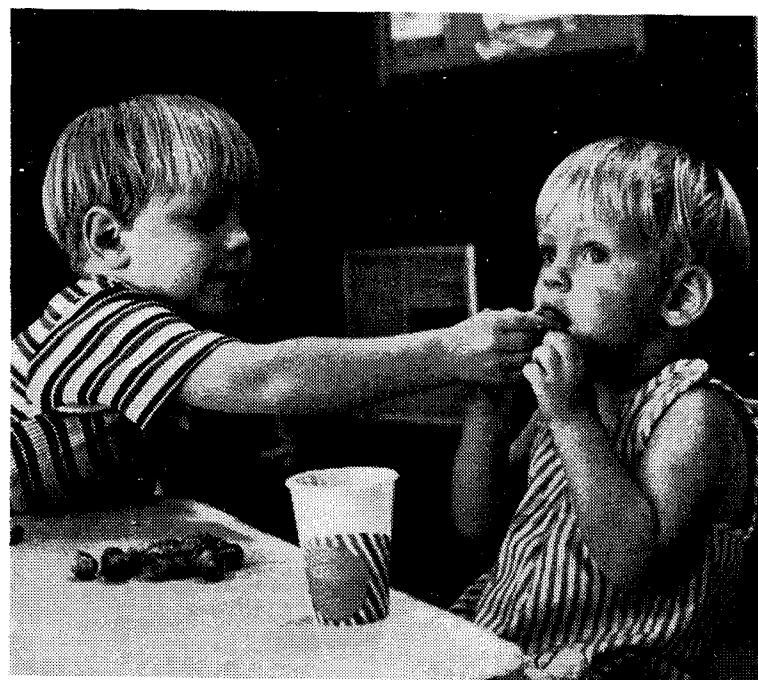
An open mouth helps little Mark to concentrate while coloring a Bible scene at Nativity summer school, Hollywood.



Youngsters at St. James Bible School, North Miami, sing with guitar accompaniment during morning classes.



Visiting teacher, Sister Rose Ann of the Daughters of Charity of Utica, N.Y. assisted at St. Francis Xavier Summer School where more than 100 children of various ages were enrolled. She is shown above with a Bible class.



"Just try it," one pre-schooler urges another during refreshment break at classes in St. Maurice parish, Fort Lauderdale. Record enrollments were reported from all parish day programs held June and July.

For 50 years she's made organ music for the Lord

LANTANA—Mrs. Dorothy Scheuerman is the sprightly septuagenarian organist who plays at the noon Sunday Mass at Holy Spirit Church here. And these are her "golden days" since she has just entered into her 50th year in "helping make music for the Lord."

Mrs. Scheuerman was born and raised in the Bronx, New

York, and graduated from the well-known Piux X School of Sacred Music, of Manhattanville College, N.Y.C. in 1926. She was then appointed organist and later, in addition, choir director, of St. Gregory's Church, Harrison, N.Y., dual positions she held for 28 years.

In 1954 her husband, John, retired and the couple "browsed around" for some place in the

sun in which to live, she explained, "and we settled on Lantana." Those were the days when St. Mark's—the new parish for Boynton Beach—was being formed, and before the Holy Spirit Church, of Lantana, was even planned.

By invitation of Father Gerard Manning, then pastor of St. Mark's, Mrs. Scheuerman became that new church's first organist and remained there for seven years. Some ill health, followed by a serious illness and a major operation in 1970, brought her to death's door, and she received the Sacrament of the Sick. Since her recovery, it is necessary for her at all times to carry an emergency portable supply of oxygen.

On Aug. 15, 1971, the Feast of the Assumption, she volunteered to resume duties as an organist, in thanksgiving for her recovery. Nowadays, she always plays at Sunday noon Masses.

The Scheuermans have two children: a son who is a businessman in East Hartford, Conn., and a daughter, who is manager of an insurance company office, Delray Beach.

Currently, Dorothy and John are celebrating their 60th Jubilee. The anniversary of their marriage was in June of this year.



MRS. DOROTHY SCHEUERMAN

Liturgical Week postponed to '77

WASHINGTON—(NC)—The Liturgical Conference, a nonprofit voluntary association promoting worship in Christian churches, will discuss a variety of ministries during the 32nd North American Liturgical Week in August, 1977.

The conference's board of directors meeting here in mid-June decided against holding a liturgical week this year because the 41st International Eucharistic Congress will be held in August, when liturgical week is usually scheduled.

The goals of the conference for the next five years were discussed by the board at the June meeting. Several goals focus on the Church as a ministering community: to develop ministries in continuity with liturgical tradition; to link ministry to worship; to demonstrate the interdependence of ministries conducted by lay persons and Religious; and to identify existing ministries for the community.

Other goals are: to foster

the study and practice of North American Christian ritual; to promote ecumenism among the churches and to recruit alienated persons and groups into the Church community.

The board of directors, made up of Religious and laypersons, stressed communication and collaboration with other liturgical groups and with publications as one strategy to publicize its efforts.

Newly-elected officers of the conference are Benedictine Sister Mary Collins, associate professor of religion in the Kansas School of Religion at the University of Kansas, president; Father Gerard S. Sloyan, professor of New Testament at Temple University, vice president; Elizabeth McMahon Jeep, freelance writer and editor in the fields of liturgy and religious education, secretary, and Father Kevin Kelly, associate pastor of St. Thomas the Apostle parish in New York City's Harlem, treasurer.

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They make new art out of old jewelry to 'beautify' church

By GEOFFREY BIRT
Palm Beach County
Correspondent

BOYNTON BEACH—Women parishioners of St. Mark's Church here have donated costume jewelry to help beautify their church.

Meanwhile, a group (which has come to be known as the Byzantine Beauties) has used the jewelry to make religious banners, a processional cross, a ciborium and other religious objects. Incidentally, while so doing they found that some of the gifts were not costume jewelry, but real gems.

"LAST Lent," said Father Wallace McGowan (a priest of the parish) we put a large box, with purple coverings, outside the sanctuary, with a sign reading 'Place Your Jewelry Here.' Then we called for volunteers (to be the craftswomen), stressing that no previous experience or special talents were required—just a desire to get together for a useful service of joy in the name of the Lord."

Throughout the summer, the group—many of them widows or senior citizens—have been assembling in one of the classrooms of the parochial school under the general guidance of Seminarian Gerry Hall, a visitor from Indiana, and the leadership of Father McGowan.

"I ONLY sketch in roughly the main outlines of the figures on cloths which are to be made into banners, for use during such seasons as Lent, Easter, and Christmas, or for use on such special feast days as Corpus Christi or feasts of Our Lady and on Palm Sunday," Hall said, "then the ladies 'go to town.'"

The jewelry has been broken down, and the individual stones and beads sorted into glass jars according to colors, regardless of shapes, sizes or types.

Mrs. Elizabeth Eckratz

said "You get the piece of cloth with lines on it, and you don't know at first what you are going to do with it. But you keep working at it, selecting suitable colors, which balance with other colors used already and of the sizes and shapes which you think will fit. In the end, it comes out beautiful."

IN SHORT, the "Byzantine Beauties" are experiencing the joys of creating the beautiful through craftsmanship, the same as artists have done for the Church throughout the ages—especially in earlier centuries.

Why "Byzantine Beauties?"

Father McGowan explained:

"When the banners, cross and other objects are completed, they have a very Byzantine look," he said. "The eastern Church has always used jewels more than the Latin Church in beautifying religious banners, pictures and objects," he added.

Father McGowan also pointed out that the project is achieving three objectives: first, many parishioners have become personally involved in a special way through contributions of their jewelry; secondly, others have contributed their time and effort, and the work has given them much joy; thirdly, everyone who has become involved—one way or another, has grown more aware of the Church's liturgy.

Among those taking part in the crafting of the religious banners and other objects are the Mrs. Rose Heine, Marguerite Reardon, Helen Viatour, Jeanne Schrader, Polly O'Rourke, Dorothy Carroll, Helen Jeffers, Mildred Bobo, Mary Gall, Margy O'Neil and the Misses Anne Leblanc and Esther McGowan. They have also been helped by one interested eighth grader of the parochial school, Ted Cross.



Selecting colorful beads and other ornaments for banners are Mrs. Marguerite Reardon, Miss Anne Leblanc and Mrs. Rose Heine.

'Festival' for Viets set

ORLANDO—A "Summer Festival" for all Vietnamese people in Florida is planned for Saturday, Aug. 14 at 10 a.m. on the grounds of St. Charles Cathedral, 4001 Edgewater Dr.

A Mass of Thanksgiving will be celebrated in Vietnamese at 11 a.m. Bishop Thomas J. Grady of Orlando will preside. Lunch, recreational activities and a musical

program will follow.

Those planning to participate in the activities of prayer, songs, fellowship, and recreation are asked to bring their lunches.

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MDs, ad execs rip violence on TV

By HENRY HERX

Two groups which have not been identified as zealous consumer advocates have recently called into question one of America's best-selling products: television programming. Both the American Medical Association and the advertising industry, as represented by its largest

member, the J. Walter Thompson Agency have spoken out against violence on television.

At its 125th annual convention in Dallas in July, the AMA passed a resolution bristling with specifics against television violence. One delegate testifying for the resolution claimed that the average American child will

have been exposed to some 15,000 hours of television when he graduates from high school, some 4,000 more hours than went into his formal education. And in the course of all those hours before the set, the broadcasting industry will have offered for his viewing pleasure some 18,000 murders as well as a rich and abundant variety of other crimes.

THE MAIN stimulus to the AMA's action came from an article by Dr. Michael B. Rothenberg of the University of Washington in the Association's JOURNAL. Dr. Rothenberg wrote: "There is an average of six times more violence during one hour of children's television than there is in one hour of adult television," cartoons being the biggest offender in this area. The article went on to relate that children will also be exposed to more than 350,000 commercials by the time they graduate from high school. Calling television violence a national scandal, Dr. Rothenberg charged that the National Association of Broadcasters code seemed to be no more than a "public relations" device and not something meant to have teeth.

The document, now the official policy of the 217,000 member organization also calls on its members to "actively oppose" violent programs and the products advertised on them (the original wording read "boycott"), and it authorizes the following:

1) Establishment of an ad hoc committee to study new research in the area of the television violence as a "risk factor to health;"

2) Publication of a booklet to be distributed by doctors to parents that "emphasizes parental awareness and responsibility" toward the shows their children watch (while no specific shows are listed, general principles are given);

3) Looking into the possibility of a joint meeting with the National Association of Broadcasters;

4) Requesting the networks to air a warning to parents that a show contains "episodes of violence that may have an adverse effect on some children."

DR. THOMAS Elmendorf of the California delegation, the group most responsible for the resolution charged that "there's increasing evidence that there is a relationship" between violence on television and the increase in violent deaths among young people.

As for the J. Walter

Thompson agency, Don Johnson, its president, said at the recent convention of the American Advertising Federation: "We will continue to speak out against television programming that promiscuously exploits violence. We are counseling our clients to evaluate the potential negatives of placing commercials in programming perceived as violent. Our motivation is primarily social but there are certain business considerations that confirm our recommendations."

These considerations are based on a survey conducted by JWT which showed that significant numbers of viewers avoided watching violent programs and 8 per cent said that they would not buy products advertised on such programs. Advertisers should be aware, Johnson said, that the public's aversion to TV violence is growing and "I am convinced it will make itself felt more and more, in letters of protest and in product boycotts."

THE AGENCY has put together a multi-media presentation for businessmen, advertisers, educational organization and other concerned groups to illustrate the harmful effects of violence in films and on television. It is called "The De-sensitization of America, and, as one who has seen it, I can testify to its persuasiveness."

Its theme is simple: given the competition in the media marketplace—all those programs and films clamoring for the viewer's attention—there has been a constant increase in "volume." Thus there has been greater and greater dependence upon sex and violence as audience "grab-

(continued on page 19)

Movies on TV

FRIDAY, AUG. 6

9:00 p.m. (ABC)—JOHN AND MARY (1969)—Rosemary (the one who had the baby) meets the Graduate against the New York background of the "swinging singles scene." The most obvious thing about this obvious movie is the crass commercial calculation of its attempt to cash in on the sudden popularity of Mia Farrow and Dustin Hoffman. (B)

THE TENANT (Paramount) Roman Polanski plays the lead in as well as directs this study in acute paranoia. A young lodger becomes convinced that his neighbors in the apartment are out to drive him to suicide. Polanski plays fast and loose with objective and subjective reality, and the conclusion, meant to be shocking, is merely ludicrous. A-III



Cicely Tyson, starring in the title role of a fictional 110-year-old former slave, makes her final stand for freedom, in the acclaimed Emmy Award-winning drama, "The Autobiography of Miss Jane Pittman," Wednesday, Aug. 11 (9:00-11:10 p.m., ET) on Channel 4.

Movie capsules

TREASURE OF MATECUMBE (Buena Vista) is a mediocre, indifferently acted and photographed Disney film which is an obvious reworking of Huckleberry Finn. Adults and teenagers stay away. A-I (G)

THE OMEN (Fox) is a trashy horror film that dabbles in the religious and supernatural spheres (the gimmick is the coming of Antichrist), not to generate thrills and tension but to purvey some sickening violence. Gregory Peck and Lee Remick are wasted. B (R)

A BOY AND HIS DOG (LQ/JAF) is a harrowing, expertly done look at the complexities of survival in a post-nuclear holocaust world. A film of black humor not to everyone's taste and certainly not a film for children. Its use of sex and brutality, is not exploitative, however, but subordinated to the Director/Writer L. Q. Jones' legitimate

artistic intent. A-IV (R)

THE CLOCKMAKER (Green) a gentle, well acted French film about the age-old problem of communication between father and son. Philippe Noiret is superb as the clockmaker who learns one day that his son is accused of murder. A-II

EAT MY DUST (New World) is a brainless, tedious romp, a Road-Runner cartoon done with what somewhat resemble human beings. Vulgar and unsettling. A-III (PG)

SPASMO (Libra) is yet another Italian celebration of sex and gore. C

SUNDAY IN THE COUNTRY (AIP) is a plodding Canadian film about a seemingly mild-mannered farmer (Ernest Borgnine) who takes the law into his own hands in brutal fashion when he is visited by three vicious killers. Has cardboard

characters and exploits violence while pretending to decry it. B (R)

SWASHBUCKLER (Universal) is a pirate film that, in an ill-considered attempt to combine the tongue-in-cheek with straight melodrama, is so achingly bad that its fine cast (led by Robert Shaw and Genevieve Bujold) can do nothing to make it the least bit entertaining. Some brief nudity. A-III (PG)

TUNNELVISION (Worldwide) is a vulgar, degrading, thoroughly detestable movie attempting to pass itself off as a satire on television. C (R)

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A baby is baptized with water, an initiation into the life of Christ.



Living in and with Christ

By WILLIAM E. MAY

The Epistles to the Colossians and the Ephesians are brief, beautiful portrayals of the tremendous love God gives us through his only Son, our brother and Lord, Jesus Christ. Possibly Paul himself did not write

sin and live in union with him; the nature of the Christian life.

WHEN THE EPISTLE to the Colossians was written, there was a movement that seriously distorted the Gospel. It held that there are numerous intermediaries between God and man (with Christ being

A major purpose of this epistle was to attack this practice, similar in many ways to such contemporary movements as the "cult" of technology, transactional analysis, or transcendental meditation, and to proclaim the simple, seemingly incredible, yet glorious truth that God himself had taken the initiative, "disarming the principalities and powers" (Col. 2:15), and had reconciled us to himself in the person of Jesus Christ, in whom "the fullness of deity resides in bodily form" (Col. 2:9).

THESE LETTERS teach us that we do not need to be overanxious, to be in fear before the powers of the world, foolishly seeking to placate them by bowing and scraping, flitting hither and yon in search of some new panacea, some elixir, to bring us peace. We do not need this because the absolute sovereign and creator of all is a God who loves us and made us so that he could share his love and life with us.

"Before the world began," this God chose us in his Son Jesus, to be his people "holy and blameless in his sight" (Eph. 1 4-5). So immeasurably does God love us that he brings us back to life once we have deadened ourselves through sin, by sending his Son to live with us and for us, to show us, through his saving death and resurrection, how we can live in union with him and with his Father

(cf. Col. 2:9-15; Eph. chs. 1 and 2).

In truth we have died to sin in Baptism, which is a real sharing in the saving death of Jesus; and through Baptism we have risen with Jesus to a new life (Col. 2:12).

Through Jesus, we learn from Ephesians, God wedded mankind. We are now bone of his bone, flesh of his flesh. No husband could love his wife more dearly than God loves us in Christ. (cf. Eph. 5:25-32) We even share in the fullness of the divinity (cf. Col. 2:9).

THEN WHAT kind of life should we lead? We are to "clothe ourselves with heartfelt mercy, with kindness, humility, meekness, and patience." We are to bear with one another, forgiving grievances we have against one another, to forgive even as we have been forgiven (cf. Col. 3:12-14). We are to love even as we have been loved and even as we are loved in Christ.

This is no easy task. It is beyond human power, and of ourselves, we could never live this way. But we do not live of ourselves alone. We were buried to sin in Jesus and live now hidden in him. If we remain hidden in him we CAN live like this, love like this.

But we must be on our guard, for there are deceivers, who with specious arguments, seek to pervert the meaning of the love manifested in Christ.

"In truth we have died to sin in Baptism, which is a real sharing in the saving death of Jesus; not only that, through Baptism we have risen with Jesus to a new life (Col. 2:12), the life for which we have been made, the life of God himself."

these letters, but they surely develop some major themes of his writings: God's boundless love for us; the preeminent and all important role of Christ, who brings to us his Father's love and enables us, through his death and resurrection, to conquer

reckoned as simply one), whose favor had to be cultivated if happiness and release from misery were to be achieved. It was a superstitious movement, with a good deal of magic involved, and it promised a utopia for those "in the know."

JACOB: Journey from cleverness to

By FATHER ALFRED McBRIDE, O.PRAEM.

Jacob stole the right of property from his twin brother Esau. But it would be 20 years before he could hope to use and enjoy it. Esau threatened to kill him if he ever came near home again. So Jacob journeyed north to live with a relative, Laban.

Along the way he had a dream at the pagan shrine of Bethel. He saw angels traveling to and from heaven on a cosmic ladder. God told him that he had a mission to be like these angels who linked heaven to earth.

JACOB'S PILLOW that night was a stone, which tradition says was brought to Scotland many centuries later. There they

called it the "Stone of Scone," and housed it in the royal throne of Scottish kings. Today it rests in the royal throne of Westminster Abbey.

Then he met Rachel. Nearing the home of Laban, he stopped by a well waiting for someone to draw water. It was Rachel who came, and it was a case of love at first sight. Coincidentally, it turned out she was the daughter of the man he was going to work for. She brought the young adventurer home and there followed a scene of welcoming and rejoicing.

Laban hired Jacob to look after the sheep. It wasn't long before Jacob asked to marry Rachel, promising to work seven years in return for the favor.

Laban agreed, but secretly gave Leah, Rachel's ugly sister, to him instead. Her face was so heavily veiled at the wedding that Jacob failed to notice it was Leah and not Rachel. He complained bitterly to Laban, who merely shrugged and said it was his only chance to palm off the homely girl. Then he shrewdly suggested that Jacob work seven more years for Rachel as a second wife. Jacob grudgingly agreed. He was now getting a taste of his own medicine.

THE YEARS passed. Jacob proved to be an excellent shepherd. But he looked to the future when he would want to have his own flocks. He quietly began to prosper by reason of a tricky bargain he struck with Laban. They struck an

agreement that Jacob could keep any sheep that had black or spotted pelts. Since these would be so rare, Laban had little to fear. But according to the story, Jacob found a breeding technique that caused an unusual number of such sheep to be born.

Meanwhile Leah bore him 10 sons who would captain 10 of the 12 tribes of Israel. Rachel, after much effort and prayer took a mandrake root which reputedly made her fertile, bore him Joseph and Benjamin, who would father the other two tribes. But Jacob, after 14 years of service, wanted to go home. Laban kept him there for six more years by means of the bargain about the spotted and black sheep.

After that, Jacob plotted an escape from Laban. Due to divine intervention and some intrigue on the part of Rachel, the family successfully evaded the clutches of Laban. But having left the frying pan, they had to face the fire. Jacob heard that Esau had become a desert prince over the neighboring tribe of Edomites. Somehow news of Jacob's return came to his twin brother, who thereupon set out with 400 Arab horsemen to destroy him (Gn. 22, 23).

That night Jacob paced the field near the sleeping camp, wondering and worrying what he should do. While he struggled with his fears and anxieties, a mysterious stranger came and fought with him. The

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Models of the Catholic Church

By STEVE LANDREGAN

Over the past 2,000 years Christians have pondered, prayed about, argued over and, sadly, fought about the nature and mystery of the Church.

It is typical of the human mind to resort to images to describe in part something it cannot describe in whole. The mystery of the Church is pregnant with such images. Paul Minear in "Images of the Church in the New Testament" lists 96 images of the Church found in the Bible.

IN A RECENT work, "Models of the Church," Jesuit theologian Avery Dulles suggests that an individual's understanding and attitudes concerning the Church are tied to his or her preferred model or image. Such a shift in emphasis from one model, i.e., the Church as institution, to another such as the Church as People of God, can be expected, he says, to result in "phenomena such as polarization, mutual incomprehension, inability to communicate, frustration, and discouragement."

For an interesting view of the problem, read Dulles' book. For an idea of how old the problem is, read the Epistles to the Colossians and Ephesians wherein Pauline Christology (the study of Christ) and ecclesiology (the study of the Church) reach levels of insight and maturity not found in earlier Pauline writings.

We will not examine the scholarly arguments as to whether the two letters should be attributed to Paul directly or indirectly, but only with the images of Christ and the Church they contain.

Paul's Christology and ecclesiology were deeply influenced by his conversion experience (Acts 9, 3-5; 22, 5-16; 26, 10-18) in which Jesus identified himself so totally with the infant Church that anything done to the Church because

of his name, was done to Jesus himself (Mt. 10, 40).

The occasion for Paul's concern with Christ and the Church was apparently a new twist to the

Judaizers' attacks on the Gospel Paul preached. The usual attacks are evident (Col 2, 11-17), but a new element is present (Col 2, 8) that scholars believe may be an early manifestation of



"You form a building which rises on the foundation of the apostles and prophets, with Christ Jesus Himself as the Capstone."

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attle went on most of the ight until Jacob's thigh was brown out of joint. This was he crisis of Jacob's spiritual onversion. He was basically /restling a blessing from od. The Bible hints at the gony of his tormented soul hat knows it must find eace wi" God.

AS .AWN broke over hat fateful field, a new acob had been born. No onger now was he a eceiver, but renamed Israel he Perseverer with God, the ord's warrior and raised to he honored patriarchate ith Abraham and Isaac. He id not acquire instant ainhood, but having faced is Lord with openness and earning, he was on the road o the greatness that was to

surround him so that forever after the Hebrew people were identified with his name, Israel.

Next came the dreaded meeting with Esau and the murderous tribesmen. Jacob sent gifts and servants on ahead to pacify his brother. Surprisingly the mission succeeded and the two brothers embraced in friendly reconciliation. Jacob gave his brother half of his possessions to help atone for the theft of the blessing. The brothers parted friends. Esau went back to his own territory. Jacob crossed the Jordan and settled in the Holy Land. Jacob learned that craftiness needs to yield to faith filled courage. So does everyone else.



"Laurel and Hardy" are played by two of more than 500 volunteers who combine their talents to put on an annual variety

night for St. Colette's parish in Rolling Meadows, Ill.

know your faith

gnosticism, a heresy that plagued the Church in later years.

THIS DEVIATION seems to have taken the form of the worship of angels, both good and bad, and speculation on their function as intermediate "cosmic" beings through which God governed the world.

This new problem stimulates Paul to elaborate on Christ's role as Lord of the universe. In doing this he uses what may be an adaptation of an early Christian hymn (Col. 1, 15-20) in which he rebukes the false teachers by writing that "In him, everything in heaven and on earth was created, things visible and invisible, whether thrones or dominations, principalities or powers; all were created through him, and for him" (1, 16).

In this hymn Paul introduces a new idea, "It is he who is head of the body, the Church" (1, 18). The idea is not new in terms of presenting the community of Christians as the Body of Christ (1 Cor. 6, 15; 10, 17; 12, 12-27; Rom. 12, 4). What is new is the stress on Christ's headship of the Body. Once introduced in 1, 18, the idea is repeated and expanded in Colossians and Ephesians (Col. 2, 19; Eph. 1, 22-29; 4, 15; 5, 23).

Having established Christ as creator of the cosmos and as the head that unifies his body the Church, Paul then warns that the one who rejects Christ by the worship of angels has separated himself from the unity of the head and the whole Body of Christ.

EPHESIANS clearly states the conditions of unity with the Body. "You form a building which rises on the foundation of the apostles and prophets, with Christ Jesus himself as the capstone. Through him the whole structure is fitted together and takes shape as a holy temple in the Lord; in him you are being built into this temple, to become a dwelling place for God in the Spirit" (Eph. 2, 20-22).

He makes a stirring plea for Christians to resist the efforts of those who would destroy the unity of the Body. "Make every effort to preserve the unity which has the Spirit as its origin and peace as its binding force. There is but one body and one Spirit, just as there is but one hope given all of you by your call. There is one Lord, one faith, one baptism; one God and Father of all, who is over all, and works through all and is in all" (Eph. 4, 3-6).

Thus Paul uses the image of the unity of the Body with its head to teach the Christians of Colossae and Ephesus as well as the other churches the mystery that their union with Christ and his Body the Church are one and the same because it is God himself who calls the faithful together in Christ, and it is he who united them in one body through the Holy Spirit.

PARISH VOLUNTEERS and how to get them

By FATHER JOSEPH M. CHAMPLIN

How do you get volunteers for parish activities?

Two ways which are not effective are pulpit appeals; bulletin announcements—please bring minimal responses at Holy Family.

The pastor and his staff still possess the greatest power for eliciting volunteers. Lay persons ideally, should be so committed to the Church and a worthy parish cause that mere mention of need or a project brings forth countless volunteers.

But in the real, human, wounded world, most of us require an individual touch. "Father asked me to do this." "Sister needs my help." "What could I say? He called and wondered if I would volunteer."

IS THIS so wrong? I don't think so. The pastor or parish leader should be a community builder; that means, among other things, facilitating, inspiring, directing members of the church family in group efforts.

Some staff personnel hesitate to make such requests or reluctantly seek assistance with programs, feeling inside as if they were burdening others or demeaning them. Enlisting such aid, however, not only eases the priest's or staff person's work, but more importantly, it gives parishioners an opportunity to belong, to become involved, to sense they are an important part of the congregation.

The leaders should have maximum lay participation as an ideal for the parish. That goal envisions each person engaged in at least one community activity.

Here are some practical tips to achieve this end:

● "Enlist the new, yet retain the old."

Normally a relatively small cluster of extremely loyal and generous parishioners have cared for most ongoing tasks. They also are the individuals who volunteer for new projects.

The fresh administration must avoid alienating these hard-working people (sometimes long-suffering and little appreciated); at the same time, to let them dominate or monopolize every program will stifle growth in others, diminish enthusiasm and obviously restrict involvement.

The wisdom of Solomon and the sensitivity of a counsellor may be required to achieve these desired points.

● "Specify terms for volunteer service."

A survey somewhere indicated that volunteers grow weary of the same kind of service after three years. They are not tired of serving; they simply require a new challenge or a different position.

Moreover, people seem to offer talents and energies more freely as well as use them more industriously, if they understand their volunteer efforts are only for a specific period of time. Open-ended volunteerism will succeed, but not so well, nor so happily.

● "Rotate chairpersons and committee heads."

For annual parish functions—e.g., dance, picnic, bazaar—and standing committees—e.g., altar rosary, lectors, ushers, the ideal is to have a vice-president or vice-chairperson who understands that he or she will assume the top position during the next year or term. That assures a continuity and eliminates confusion and needlessly expended energies.

● "Acknowledge services rendered."

We like recognition, even though our motivation should be for the Lord, the parish, others. A year-end recognition dinner is an obvious method of achieving this, but care ought to be exercised lest some be omitted and odious comparisons made. Bulletin mention has worked similarly and satisfactorily (but with the same risks) for us.

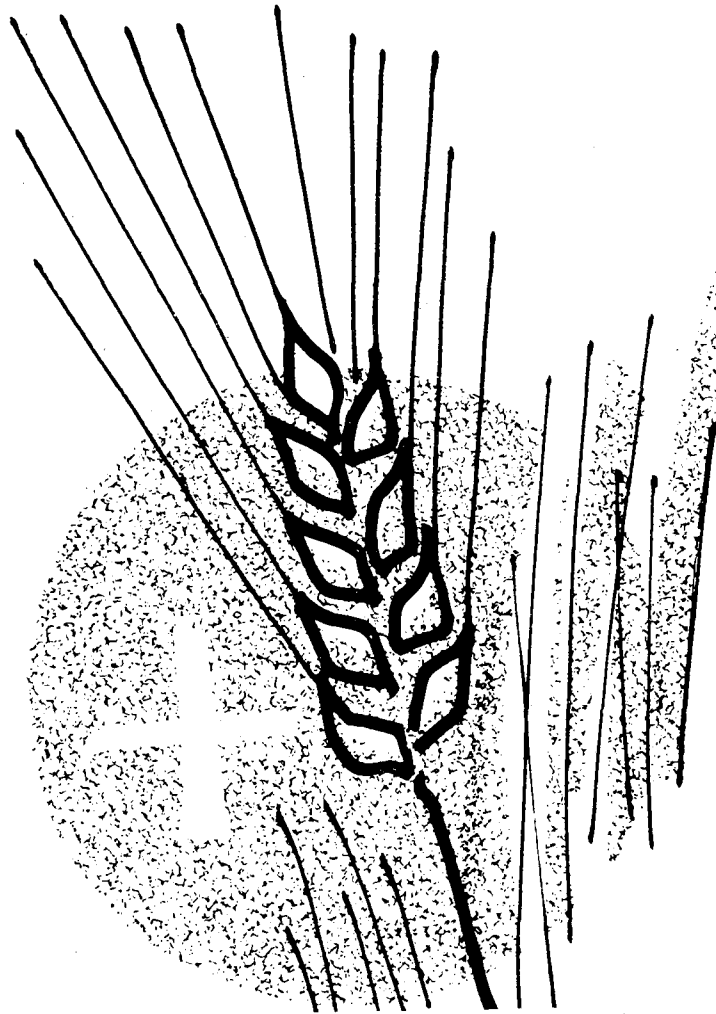
● "Celebrate volunteer Sunday each fall."

Next to personal solicitation of volunteers, we have discovered Sunday liturgies and homily time as the most effective manner of recruiting new workers and talents.

Throughout the summer planning period, staff persons should be drawing up a list of possible activities for all age groups. Mimeographed copies of the finished form with pencils are placed in pews on the designated Sunday. The theme for that celebration revolves around some aspect of service for the parish community. At homily time, the preacher, after speaking briefly on the topic, invites worshipers to take the volunteer sheets, mark at least one area, and drop it in the collection basket.

We picked up 250 new volunteers last year. The only drawback: The staff must be certain to contact each person sometime during the coming 12 months for a volunteer task.

THE GOSPEL TRUTH



"Yo soy el pan vivo bajado del cielo; si alguno come de este pan, vivirá para siempre, y el pan que yo le daré es mi carne, vida del mundo."

(Jn. 6:51)

Celebramos el misterio de la Eucaristía proclamado por San Juan en el Evangelio de hoy. Por su Palabra, Dios nos habla de su Hijo, Pan de Vida para nosotros.

"I am the living bread which has come down from heaven. Anyone who eats this bread will live forever; and the bread that I shall give is my flesh, for the life of the world."

(Jn. 6:51)

We continue to celebrate the mystery of the Eucharist proclaimed by John's Gospel, and hear what God teaches about his son, the Living Bread he has sent us.

Prayer of the Faithful

19TH SUNDAY OF THE YEAR
August 8, 1976

Celebrant: We have heard the mystery of the Eucharist proclaimed in St. John's Gospel: we have heard what God teaches about his Son, the Living Bread that he has sent us. As we celebrate this mystery let us follow Jesus' way of love by offering our prayers for those in need.

LECTOR: The response today will be, Lord, hear your people. That the Church may draw all men to the Father, we pray:

People: Lord, hear your people.

LECTOR: That all men may become compassionate and mutually forgiving, we pray:

People: Lord, hear your people.

LECTOR: That those who believe in Christ may free themselves of all bitterness, anger, and harsh words; that they may replace complaining with encouragement, and destructiveness with constructiveness, and create brotherly love, we pray:

People: Lord, hear your people.

LECTOR: That we who celebrate the mystery of the Bread of Life may truly be your children through the imitation of your love, we pray:

People: Lord, hear your people.

LECTOR: That those who eat the Bread of eternal life, the Body of Christ, may be raised up by Christ on the last day, we pray:

People: Lord, hear your people.

Celebrant: Father, we ask you to be with us as we journey through life; help us always to orient our attitudes and our values towards you, our destiny. Help us always to do your work. We ask this through Christ, our Lord.

People: Amen.

Oración de los Fieles

DECIMONOVENO DOMINGO DEL AÑO
8 de Agosto de 1976

Celebrante: Señor, hambrientos de tu Palabra, venimos a celebrar el misterio de la Eucaristía. Es Palabra que nos habla de tu Hijo, Pan Vivo que alimenta y da vida eterna. Siguiendo el ejemplo de Jesús y conscientes de las hambres de la familia humana, en su nombre te pedimos por la Iglesia y por el mundo.

LECTOR: La respuesta de hoy será: "Señor danos el Pan de Vida."

LECTOR: Por la Iglesia, para que sea sacramento de unidad y lleve a todos los hombres al Padre:

Pueblo: Señor, danos el Pan de Vida.

LECTOR: Por todos los hombres, para que a ejemplo de Jesús manso y humilde de corazón, sean compasivos y prontos a perdonar, oremos al Señor.

Pueblo: Señor, danos el Pan de Vida.

LECTOR: Para que la amistad de Jesús nos llene de sus mismos sentimientos de amor y comprensión para con todos, oremos al Señor.

Pueblo: Señor, danos el Pan de Vida.

LECTOR: Para que la alegría de este banquete Eucarístico que celebramos, permanezca con nosotros hasta la vida eterna, oremos al Señor.

Pueblo: Señor, danos el Pan de Vida.

LECTOR: Para que al sentirnos satisfechos por el manjar de tu Cuerpo y Sangre, no olvidemos que Tú nos comprometes a hacer algo por saciar el hambre de los que nos rodean, oremos al Señor.

Pueblo: Señor, danos el Pan de Vida.

Celebrante: Señor, nuestra vida es una peregrinación hacia el cielo y necesitamos tu compañía. Danos siempre el pan de tu palabra y de tu Eucaristía para que nuestro vivir esté centrado en Tí. Te lo pedimos por Jesucristo, Señor y alimento nuestro, Amén.

Charismatics are a blessing but some are too extreme

By JOHN T. CATOIR

Pain is a terrible reality; it awakens subconscious fears, quickens the instinct for self-preservation, inflicts extreme discomfort and darkens the intellect, causing doubt, confusion and discouragement. Even the most spiritual people, when pain comes upon them, go through this agony. No matter how they pray, or how much they offer it up, they still suffer from raw pain.

I have been in the charismatic movement for more than two years. I love the prayer meetings, because the whole purpose of them is to praise and thank God through Jesus, in him and with him. I love the joy and freedom of spirit I find among charismatics.

I love the spirit of dependence upon Jesus—and not self—which the movement fosters. I have seen God's power working in the most extraordinary way through charismatic prayer. Though I

was once repelled and confused by the movement, I have come around to see it as a most blessed part of the Church's treasury of graces. I believe the future Church will be deeply influenced by this providential gift which has come to us in a time of change, mistrust and division.

Now while all this is said sincerely and with conviction, I must register a strong warning to charismatics. There are some areas where the movement is rightly criticized by sober and mature Christians. What I am referring to is not the fringe elements, but the substantive elements of interpreting the Gospel. There is, among one branch of the charismatic movement, a heavy emphasis on healing. It goes so far as to say that the Lord does not want us to suffer and that if we have faith we can be healed of any sickness.

True, the Lord loves us with an unchanging, infinite love; but the Church has a rich treasury of wisdom on the meaning of suffering as the coin

which purchased the redemption of mankind. There are some souls, and Jesus was among them, who are called to a kind of martyrdom for the sake of the Kingdom. I advise well-intentioned, superficial and over-enthusiastic charismatics to stop inflicting needless guilt on their brothers and sisters in pain by telling them they can get rid of it 'if only they had more faith.' That isn't right; it isn't kind; and it isn't true.

If the Lord chooses to perform a miracle—that's his business. It might very well be that he is calling one of his dear friends to a deeper union with his own Passion, in which case it would be better if the party were encouraged to endure, rather than escape this suffering. Balance, my dear friends, we need balance.

"Without our suffering, our work would just be social work; very good and helpful, but it would not be the work of Jesus Christ, not part of the redemption." (Mother Teresa of Calcutta)

It's a Date

Dade County

The CATHOLIC ALUMNI CLUB of Miami will sponsor a party on Saturday, Aug. 7 at 8:30 p.m. to which non-members are invited. For additional information call Frank Palermo at 226-3031 between 10 a.m. and 10 p.m.

★★★

Members of the LAY CARMELITES will meet at 2:30 p.m., Saturday, Aug. 7 at Villa Maria Nursing and Rehabilitation Center, 1050 NE

Voter survey statewide now underway

A Florida voter identification survey has been initiated by the Florida Right to Life Committee as a statewide project following successful pilot programs in Brevard and Collier counties.

Designed specifically to identify voters who support the pro-life viewpoint as well as those who are undecided, the canvass will be coordinated by Dutch Roenfeldt of Clewiston working in conjunction with pro-life groups throughout the state. Results will be tabulated and the follow-up is expected to get out the pro-life vote and, in addition, bring in new pro-life members.

"I feel that direct participation by citizens in the election process is a responsibility that must be met."

Mrs. Marilyn Lucas, founder of Action for Life, Inc., Naples, and States Legislative Coordinator of the state committee, said. "The desire to restore the first right granted in the Constitution—that of life—is the reason we are going to work actively for the identification of pro-life voters and pro-life candidates."

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★★★

A Eucharistic Holy Hour under the auspices of the Legion of Mary begins at 8 p.m. today (Friday) in ST. JAMES CHURCH, NW Seventh Ave. and 132 St., North Miami. Devotions will coincide with the beginning of an all-night vigil in Philadelphia, scene of the International Eucharistic Congress.

★★★

A bake and thrift sale sponsored by VILLA MARIA Auxiliary opens at 10 a.m. today (Friday) and continues through Saturday, Aug. 7, at the Villa, 1050 NE 125 St. Refreshments will also be available from 10 a.m. to 4 p.m. daily.

Palm Beach County

MARRIAGE ENCOUNTER family picnic is scheduled for 10 a.m., Saturday, Aug. 7 at Carlin Park, AIA, Jupiter. Families are expected to bring their own food and charcoal. Facilities for dress are provided. For further information call the Sanfords at 845-1916.

★★★

Their annual rummage sale will be sponsored by ST. JULIANA Women's Club Aug. 13 through 19 at the school cafeteria, 4500 S. Dixie Hwy., West Palm Beach. Hours will be from 9 a.m. to 4:30 p.m.

★★★

Young adults between the ages of 18 and 30 are invited to membership in the CATHOLIC YOUNG ADULTS CLUB of the Palm Beaches. A social-

7 from here at meet on 'Encounter'

Seven couples from South Florida participated in recent sessions of the National Marriage Encounter Conference held at the University of Dayton, Ohio.

Among the 1,200 laity and clergy attending the sessions were Mr. and Mrs. L. R. Bernier and Mr. and Mrs. Thomas Trama, West Palm Beach; Mr. and Mrs. Pat Farrell, Miami; Mr. and Mrs. Thomas Ladet, Kendall; Dr. and Mrs. Richard Venezia, Boca Raton; Mr. and Mrs. John DiPrima, Hollywood; and Mr. and Mrs. Todd Owens, Lake Worth.

"Discover the Fires of Love" was the theme of the conference which featured Father Gabriel Calvo, Barcelona, Spain, founder of the marriage encounter program in 1962; Ruth Youngdahl Nelson, author of "Cast Your Bread Upon the Water;" Jesuit Father John Powell, Loyola U., Chicago; and Ed Dufresne, Lutheran minister; and Sandy Dufresne, Methodist minister.

A one-day conference is slated to be held in the Fall in the Archdiocese of Miami.

service group the club promotes friendships among people through cultural, civic and spiritual activities. For additional information call 965-0782 or 965-2818.

Broward County

A covered "cool" dish supper is planned by the LAUDERDALE CATHOLIC SINGLES Club following 6 p.m. Mass, Sunday, Aug. 8, at St. Coleman Church, Pompano Beach. Plans will be discussed for a barbecue on Aug. 14.

Alcoholics' retreat slated Aug. 27-29

KENDALL—"Quest for Maturity" will be the theme of a serenity retreat for alcoholics which will be held Aug. 27-29 at the Dominican Retreat House, 7275 SW 124 St.

Father Fred Lawrence, S.T., who has been engaged in the rehabilitation of alcoholics since 1953, will be the retreat master.

The director of Serenity Retreat League, Stirling, N.J., Father Lawrence has taken courses in alcohol studies at Yale, Rutgers, Wisconsin, and Toronto Universities. He has lectured throughout the U.S.

and is a contributing editor to several magazines.

He emphasizes that serenity retreats are not connected with AA, A-Anon or religiously oriented. It is pointed out that dogmatic debates and doctrinal discussions are avoided.

Since the last serenity retreat at the Dominican Retreat House was filled to capacity the Dominican Sisters are urging that early reservations be made by writing to Serenity Retreats, 211 Oleander Dr., Tavernier, Fla. 33070. Additional information may be obtained by calling the retreat house at 238-2711 or 852-3112.

Knights to hear admiral, ex-POW

BOSTON —(NC)—Rear Adm. Jeremiah A. Denton Jr., held captive by the North Vietnamese for seven and a half years, will address the 9th annual meeting of the supreme council of the Knights of Columbus here Aug. 17-19.

A graduate of the U. S. Naval Academy at Annapolis, Denton has received numerous awards and honors, including an honorary doctorate of human letters from Jesuit-run Spring Hill College in Mobile, Ala., where he is also a member of the board of regents.



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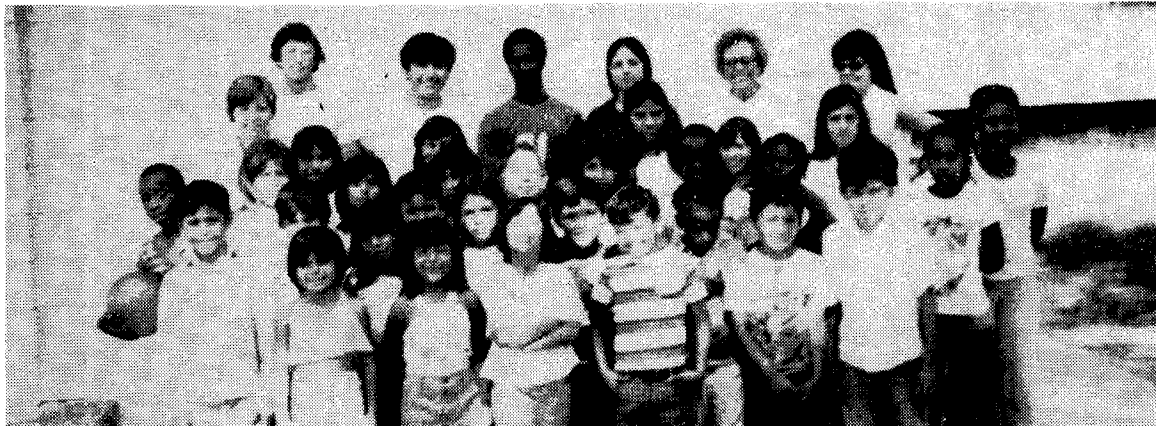
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Thirty boys and girls whose parents are agricultural farm workers in the area of Immokalee are shown with their teachers and teacher-aides at Our Lady of Guadalupe parish during the summer program just ended.

IN IMMOKALEE

Farm workers' children attend summer program

IMMOKALEE—A summer program for 30 children of agricultural farm workers ended July 30 here with an open house for parents.

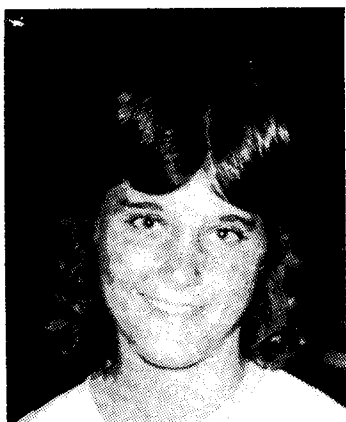
Conducted by the School Sisters of Notre Dame and five CETA aides, the program was funded by donations from Florida's Catholic schools as well as schools in Washington, D.C. and in Maryland; churches of the Archdiocese of Miami and friends and families of the Sisters and priests involved in the project.

Purpose of the program was to provide the youngsters with remedial reading and math; to participate in arts and crafts classes; to enjoy

recreational games and field trips together. These included trips to the Fort Myers Fire Dept.; Circus World in Haines City; Crandon Park Zoo, Miami; Riverdale Pool in Lee County.

Hot lunches and snacks were also provided for each child by CAMP.

Sister Marie McFadden was the program director assisted by Sister Barbara Hartnett, Immokalee; Sister Christina Bryce, Miami; Sister Elizabeth Thorson, Baltimore. Father Jeremiah Singleton, pastor of Our Lady of Guadalupe Church gave permission for the Migrant Day Care Center in the parish to be used for the project.



KAREN DORSEY

Talent show planning set in Lantana

LAKE WORTH—Detailed plans for a two-hour talent show will be discussed at the annual general meeting of the Palm Beach County Federation of Youth next Thursday, Aug. 12, at Holy Spirit Church in Lantana.

Scheduled for 8 p.m. Sept. 26 in St. Edward hall, Palm Beach, the talent show has been incubating since last week when representatives from many of the 12 groups from around the county met to make basic plans for the event. Miss Karen Dorsey of St. Luke parish in Lake Worth is coordinator.

Also to be discussed at the Aug. 12 meeting is the Federation's 1976-77 program of events.

1976-77 School Calendar Archdiocese Schools Monroe County

Aug. 23	Teachers report
Aug. 25	Students report
Sept. 6	Labor Day Holiday
Oct. 25	No classes-Professional Day
Nov. 12	No classes-Professional Day
Nov. 25-26	Thanksgiving Holidays
Dec. 22	Christmas Holidays
Jan. 4	Classes resume
Feb. 14	No classes-Professional Day
March 25	No classes-Professional Day
April 7-15	Easter vacation
May 26	Graduation
May 30	Memorial Day Holiday
June 7	Classes dismissed
June 10	Last Day for Teachers

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These teeners find work 'summer fun'

These three teenagers might have spent the summer walking the streets or lying around the house wondering, "What good is it to be young if you have no money and nothing to do with yourself?"



MANUEL DUASSO

Instead, they are spending the summer working at The Voice operation.

Sabrina Bridges, 14, Joann Frazier, 15, and Manuel Duasso, 15, are only three of Dade and Monroe counties' 8,900 teen workers from the federally funded Summer Teen Employment Program which helps give work to young people from economically disadvantaged homes. The Voice is one of 1500 worksites in the program. The youths work 25 hours a week for seven weeks at a wage of \$2.30 an hour for nonprofit organizations.

The program's goals are to expose youth to the world of work, provide them with pay for their work and encourage the completion of educational goals.

THE KIDS at The Voice have been doing clerical work, filing, typing and organizing reference materials.

Their supervisor, Elaine Schenk, said, "It's been a tremendous help having these people here. I think every teenager should be given some kind of opportunity like this to learn what the world of work is like. I feel I can trust them, and at the same time they need to feel that someone trusts them."

Sabrina, who will be a



SABRINA BRIDGES

sophomore at North Miami High, lives with her grandmother and plans to be a pediatrician.

"I LOVE working with babies and children," she says, "so I'm saving the money I make here for college later on. Also I like typing and filing and this is helping me learn about how a newspaper works."

Joann is "saving my money till the end of the summer to buy some school clothes." She will be an 11th grader at Miami Jackson High and likes courses such as chemistry because "I plan to study to be a nurse's aide in Chicago. I have an uncle there."

Manuel, a rising 10th



JOANN FRAZIER

become a future nurse, lawyer and doctor.

Straight talk

'Why do you believe in Jesus?'

Dear Father,

This might seem like a strange question. You answer a lot of things but what I want to know is why you believe in Jesus?

Janet

Dear Janet,

It's a good question. But it is one of the most difficult to answer. First of all, I suppose I believe in Jesus because my parents did. They taught me

about the faith from the very beginning and as I was growing up I didn't know any other way to act or think. Religion was just as much a part of my life as was playing.

When I grew older I questioned things that I had been told but I still found that God's word meant a lot to me. I knew I was happiest when I followed his way of life.

When I prayed I felt that I

was really communicating with someone who loved me. Finally when I had to decide what to be, the idea of serving the Lord kept coming back to me. I tried it; I liked it: here I am.

As I said, it is an important but difficult question. If someone asked you why you believe in another person, you would probably say that he never let you down. That is how I feel about Jesus.

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The sons of St. Ignatius...



Gesu Church in downtown Miami (left) is shown as it appeared more than 40 years ago. Founded by the Jesuits it was the first Catholic Church in Miami. On the right Father Luis Ripoll, S.J. talks to a group of Belen students.



Several times each year, students from Belen have the opportunity of a day of reflection and prayer. This time they were bused to the Shrine of Our Lady of Charity, to spend the day there, (left). Below a portrait of St. Ignatius Loyola whose feastday was celebrated last Saturday.



he says. "At Belen, a number of the students' theology programs must include many hours of service in the community," Father Alvarez explained. So far the experience is limited in order to allow close supervision of the students. "I wouldn't trade it for a million dollars," says Mrs.

Joan Clancey, as she speaks about the education her children receive at Belen.

"JESUITS have given my kids an excellent viewpoint in religion. They don't tell them what to think, they rather teach them, how to do it, how to live their faith."

The same opinion is shared by Mrs. Mary Harrington. Although her sons have graduated from Belen, she keeps in good contact with the school and is ready to defend its principles. She has great hopes for its future.

"I wish more people would know about it," she says.

"It's unfortunate that many people identify Belen solely with the Cuban population. In fact the school aims at educating young men, regardless of ethnic background, so that they may be able to cope with whatever their future may bring," she said.

THE Clancey's and the Harrington's are not the only English-speaking Jesuit alumni. In fact, according to Father Arroyo, there are hundreds of them in the Miami area, not only from Belen but from all parts of the nation. They are professionals from other states who have come to the expanding area of Miami and who now also look back to their alma mater, seeking to reestablish links with the Ignatian Spirit.

Belen is the only Jesuit high school in the area, and according to Father Arroyo, S.J., its location on SW 8th St. is growing small. Plans are already underway for a bigger school close to the Tamiami Campus of Florida International University, but such a dream will not become a reality until 1978 or 1979.

By ARACELI CANTERO
Voice Spanish Editor

It was the feast of St. Ignatius Loyola and Jesuits from around the Archdiocese met in Gesu Church in downtown Miami last Saturday to honor their founder.

To them, he is not a dead, symbolic figure, but rather someone very much alive—a companion.

HE HAS lived and inspired his followers since their arrival in Florida in 1566 when Brother Villarreal began his work among the Tequesta Indians, where Bayfront Park now stands, in the city of Miami.

But the work of the Jesuits has increasingly expanded since.

In the Archdiocese of Miami they can be found in almost every type of pastoral endeavor.

"I believe that today's Jesuit is asked to live a personal relationship with Christ but without forgetting the service of his brothers," said Father Victor Hernandez, S.J., from his office at Belen Preparatory School, on SW 8th St. Miami.

"OUR goal and our challenge is to help deepen the Gospel message," added another Belen teacher, Father Eddy Alvarez, S.J.

"We want to transmit to our students the apostolic spirit of St. Ignatius. He did not create another monastic order, as was customary in his times," Father Alvarez explained, "rather, he envisioned something flexible and totally adaptable to spreading the Gospel," he said. The priest emphasized the importance of creating apostolic communities of "friends in the Lord" able to communicate a living Gospel.

His comments were taken from the XXXII General Congregation of the Jesuits, gathered in Rome in 1974, which marked a new era in the life and the mission of the Society of Jesus that pedged it to be "at the service of faith and in promotion of justice."

JESUITS have a long tradition of service in Florida.

Their presence here was interrupted from 1572 to 1743, but later they served in the State at various times. In 1897 they founded the first Catholic parish in Miami, now known as Gesu.

Presently there are 30 members of the Society in the Archdiocese, with representatives of two Jesuit Provinces. Their work is varied and they serve and administer in two parishes: Gesu, and St. Ann in West Palm Beach.

Several Jesuits help in local parishes, two are full-time chaplains at Jackson Memorial Hospital and several teach at the college level.

Besides teaching at Belen Preparatory School, some also serve as spiritual advisors to lay apostolic movements in the Archdiocese among the Spanish-speaking. Jesuits also maintain a strong association with University students and

professionals, known as Agrupacion Catolica Universitaria, ACU (University Catholic Association).

Other alumni maintain their connection with the Jesuits through the Alumni Association, which in Miami alone has over 2,000 members. These are those students who attended Belen School in Cuba and in Miami, now spread throughout the world.

THEY are kept in contact with each other through the efforts of Father Juan M. Dorta Duque, who works with Association in a full-time capacity.

According to Father Dorta, the Society must follow St. Ignatius' vision and find answers to the signs of the times. "That's why it tries to be aware of what's new in education, what the family needs or what's in the best interest to serve today's man,"



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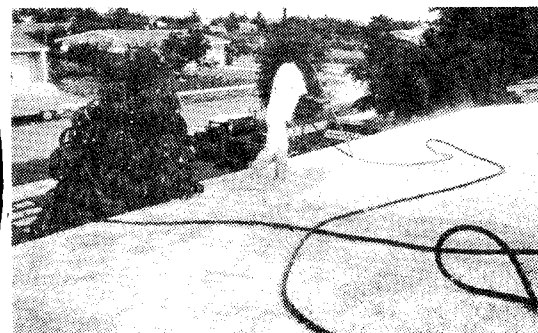
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'Turn to Christ in the Eucharist'

(Continued from page 1)
individual family to God's larger human family, of which it is part."

"WHEN any of these relationships are weakened or destroyed, the problems facing the family increase," Cardinal Cooke said. "For, ultimately, the problems of family life are really problems of weakened or destroyed relationships."

Earlier on Family Day, the Christian family received a royal endorsement from the first family of Monaco. "The role of the wife and mother in the family structure is probably more difficult today than ever before," said Princess Grace, the former Grace Kelly, who abandoned her film career to marry Prince Rainier III of

Monaco in 1956.

"With more and more women working out of necessity or desire... her role is more complex—though essentially the same as it has always been—namely to keep the family together, husband and children as a harmonious unit and to provide a link between generations."

HER husband stressed the role of the Church in family life. "It is only with the help, guidance and support of the Church that a Christian family is born and exists."

On Aug. 3, a day devoted to questions of hunger and justice, Mother Teresa of Calcutta urged Catholics to combat poverty in their own

backyards as well as in India and Africa. "Do we really know the poor in our own house and family?" the frail, 66-year-old asked congress participants. "Our family members may not be hungry or naked, but are you sure no one there feels unwanted or unloved?"

Mother Teresa, foundress of the Missionaries of Charity, a strict order which serves the poor and dying in 13 countries, called abortion "a very great poverty." Some countries, she said, "are afraid that they cannot feed and educate one more child."

Jesuit Father Pedro Arrupe, superior general of the world's largest religious order, told congress participants that

receiving the eucharistic "bread of life" is an incomplete experience unless "bread for life" is also shared.

Archbishop Helder Camara of Olinda and Recife, Brazil, an outspoken advocate of social justice, warned that some Latin American governments are launching a "new Nazism" to combat Communism. "I do not believe in or accept Communism" Archbishop Camara told the

audience. "But is the only solution to create a new Nazism?"

Earlier, it was announced that almost \$5 million was collected during the 1976 Lenten season throughout the United States in Operation Rice Bowl, a program designed to help feed the world's hungry. The program was sponsored by the Eucharistic Congress as part of its spiritual renewal and preparation.

Spanish head named at Biscayne college

Dr. Antonio Jorge, former Coordinator of Spanish-speaking Programs at the University of Miami, has been named Vice President for Latin American Affairs at Biscayne College.

Also a professor of Economics at the College conducted by the Augustinian Fathers of Villanova, Pa., Dr. Jorge will be primarily concerned with the development of new academic and research programs among the Spanish-speaking at the graduate and undergraduate levels, Father John Farrell, president, said in announcing the appointment.

"Because of our deep commitment to the greater number of Spanish-speaking students at our school and, indeed, to the entire Latin community of South Florida, we have long felt that the creation of this new post was imperative," Father Farrell explained.

DR. JORGE, a native of

Cuba, was formerly a full-time faculty member and administrator at the now defunct Villanueva University operated in Havana by the Augustinian Fathers until 1962 when its closing was forced by the Castro Regime.

After coming to the U.S. he joined the faculty of Merrimack College, administered by the Augustinian Fathers at North Andover, Mass., where he was professor of economics until he joined the University of Miami faculty in 1971.

In his new position Dr. Jorge will also supervise the college's Bilingual Institute, the largest such institute sponsored by a college in the U.S., in collaboration with Father Francisco Rodriguez, Cuban-born Augustinian, Director; and Father Edward Burns, formerly a member of the Villanueva faculty, Director of Latin American Programs.

Calls for renewed sense of vocation

(Continued from page 1)

the diplomat on an authentic humane mission, the mother of a family, the judge or therapist" all have vocations.

"IT USED to be said that marriages were made in heaven," he continued. "This

was another way of saying that they involved a divine vocation, the very sense of which kept them permanent commitments, holy and fruitful forms of service of the Spirit and of the race."

Stressing the need for priestly and religious

vocations, however, Cardinal Wright said that "in no area of concern is it more true that the harvest indeed is great but the laborers few."

"Every priest," he concluded, "has an obligation before God and the Church, not to mention civilization, to see to it that he has found at least two persons with the vocation to take his place when he finally drops dead. All Religious have a parallel obligation to be the instrument of the Spirit in producing at least two vocations as replacements for each of them when finally they die. Everyone has the obligation to encourage the marriage of couples who will obviously stay together in that permanent nuptial fidelity which characterizes Christian marriage and constitutes it a vocation."

MDs and ad execs rap TV violence

(Continued from page 10)

bers." The viewer himself, moreover, bombarded as he is, has become less and less sensitive. And thus more is required by way of stimulus to rouse him from his torpor. A 2 x 4 will do at first, but pretty soon you have to hit the mule with a roof beam to get his attention. Television has been far more restrained in this regard, but, JWT contends, it is pushing in the same direction as films; that is, towards more sex and violence.

There is no denying the basic thesis, but I would take issue with certain aspects of the JWT presentation.

The presentation links the unrest of the 60s to the desensitization process without giving the least implication that some legitimate social grievances might have also been involved. And I cannot help wondering if, in calling for an end to violence on television, JWT is not advocating a return to a system in which the advertising agencies held the balance of power in broadcasting.

Let's hope for the best, however, from the AMA and

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Miembros de la Tercera Orden Franciscana se reunieron el pasado domingo en la parroquia de San Juan Bosco con la presidenta mundial Manuela Mattioli (dcha.) que visitó Miami a su paso para el Congreso Eucarístico. En la foto, terciarios franciscanos presididos por el Padre José Zubieta OFM y la Sra. Mattioli durante la reunión del domingo.

...en el mundo...

CIUDAD DEL VATICANO—Para unirse en espíritu a la celebración en Filadelfia del Congreso Eucarístico Internacional, el Papa Paulo VI dirá una Misa en la iglesia de Santa Cristina en Roma el 8 de agosto, cuando se clausura el acto mundial. Representa al Papa en las ceremonias el Cardenal James Knox, prefecto de la Congregación Vaticana del Culto Divino.

FILADELFIA—Los católicos de Filadelfia se prepararon espiritualmente para participar en el Congreso Eucarístico Internacional aquí con ayuno y oraciones. Durante la cuaresma su Operación Arroz de ayuno ahorró 2,000 toneladas de este grano que fueron enviadas a Bangladesh precisamente durante la semana del congreso. En otro proyecto, Maná, las familias distribuyeron 225,000 libras de alimentos enlatados a los pobres de 159 parroquias.

FILADELFIA—El presidente Gerald Ford asistirá a la Misa de clausura del Congreso Eucarístico el domingo.

El presidente llegará por helicóptero al Estadio JFK. para la Misa fijada para las 5 P.M. y dirigirá unas breves palabras ante las 200,000 personas presentes en la clausura.

ST. PAUL, Minn.—Un estudio sobre el aborto en Minnesota revela que la paciente típica es una mujer de 18 años, blanca y soltera, dice una agencia del Departamento de Salud de este estado, al compilar datos de 19 clínicas y hospitales que operaron de aborto a 10,565 mujeres en 1975.

WASHINGTON—El militante hispano Alberto R. García, de San Diego, dijo en una reunión del Club de Prensa aquí que el Immigration and Naturalization Service ha montado una campaña alarmista contra los inmigrantes indocumentados, la mayoría de habla hispana, por motivos raciales. El director del Servicio, Gen. Leonard F. Chapman, negó el cargo diciendo que trata de atacar uno de los más serios problemas del país. García lamentó que agentes de inmigración "allanan el domicilio de los hispanos a media noche, o caen sobre los templos en plena Misa, o detienen a cualquiera que tenga piel morena."

LOS ANGELES—Una encuesta entre 1,200 residentes de Los Angeles muestra que un 60 por ciento se opone a cines, librerías, kioscos y tiendas que vendan o expongan material pornográfico.

NUEVA YORK—El Catholic Relief Services envió 50 toneladas de leche en polvo para ayudar a las víctimas de las inundaciones en México, que alcanzan a unas 200,000. Los daños por lluvias torrenciales durante dos semanas afectaron a 16 estados mexicanos.

ESTELI, Nicaragua—El misionero norteamericano P. Gary Thomas Bertrand, capuchino, no puede volver a Nicaragua por decreto del gobierno del Gen. Anastasio Somoza que lo considera subversivo. Hace poco firmó, junto con otros 32 sacerdotes, una petición sobre el paradero de más de 100 campesinos—hombres, mujeres y niños—desaparecidos en seis meses después de ser arrestados por la Guardia Nacional. El obispo de Estelí y su clero han exigido al gobierno que pruebe el cargo, o si no, que restaure su visa de regreso.

BRUSELAS, Bélgica—Delegaciones del laicado de 21 naciones europeas se reunieron aquí a finales de julio para aprobar programas de acción apostólica en problemas de migración obrera, cuestiones laborales, drogadictos, ancianos y la juventud.

ROMA—Mons. Leon Elchinger, obispo de Strasburgo en Francia, dijo que dentro del pluralismo político que los cristianos aprueban impulsados por un deseo de justicia y comprensión, no pueden aceptar las ambigüedades de la mano tendida de los Marxistas, ni fomentar un llamado diálogo cristiano-marxista que los pueda llevar al abandono precisamente de sus principios cristianos. Hablaba en referencia a esfuerzos de los comunistas en Francia e Italia por ganar votos entre católicos.

"Policías y soldados, viven vocación"

PHILADELFIA—(NC)— "Toda persona ha recibido la existencia como resultado de una vocación, por parte de Dios, ya que toda vida humana comparte la misión de Dios mismo," dijo el Cardenal John Wright ante más de 2,000 personas, obispos, sacerdotes y religiosas participando en una Misa de Acción de Gracias por las vocaciones, en el Veterans Stadium de Filadelfia. La Misa de campaña formaba parte del programa del 41 Congreso Eucarístico, que dedicaba el día 4 de agosto a la reflexión sobre el 'hambre de Espíritu' y la oración por las vocaciones.

El Cardenal Wright señaló que "el sentido de vocación parece haberse perdido en nuestra sociedad," y que falta el entusiasmo del profeta Isaías, quien en respuesta a la llamada de Dios había sabido responder

"Aquí estoy, envíame."

El Cardenal, explicó que la noción de vocación había sido interpretada en el pasado de modo muy limitado, y nombró varios ejemplos de personas que habían respondido a una vocación sin necesariamente abrazar la vida religiosa. Entre ellos Santa Juana de Arco, liberadora de Francia; Santa Mónica, madre de San Agustín; San Fedreico Ozanan, fundador de la Sociedad de San Vicente de Paúl...y calificó a estos santos de "buscadores del Espíritu," y no "buscadores de poder."

"En nuestra sociedad," dijo el Cardenal, "el policía, el soldado, el diplomático, la madre de familia, el juez o el doctor...todos viven una vocación."

Enfatizando la necesidad de vocaciones específicas al sacerdocio y la vida religiosa, el Cardenal señaló que en ningún

otro campo es más válida la afirmación evangélica de "la mies es mucha pero los obreros pocos."

"Somos demasiado pocos los que entre nosotros dedicamos más de media hora para escuchar a alguien, y ayudarle a descubrir la voz del Espíritu," añadió.

"Y esta tendencia a ser obstáculo a la voz del Espíritu, que es la fuerza detrás de toda vocación, en cualquier estado de vida, tiene que cambiar."

"Cada sacerdote tiene la obligación, ante la Iglesia y ante la sociedad, de lograr descubrir por lo menos dos personas con la vocación para ocupar su lugar, cuando él muera."

"Cada religioso tiene igual obligación de ser instrumento del Espíritu para descubrir vocaciones que continúen su testimonio."

Aeropuerto Internacional, puente entre culturas

Por EL DR. MANOLO REYES

El Aeropuerto Internacional de Miami es uno de los 10 primeros de los Estados Unidos, en cuanto a tránsito de pasajeros, y los cinco primeros meses de este año Bicentenario han sido los mejores para este período desde 1972.

Las estadísticas efectuadas de enero a mayo de 1976 indican un gran aumento en pasajeros, correspondencia y cargamentos.

Sin embargo, las cifras estadísticas totales para el año fiscal 1975 indicaron un decrecimiento en tonelaje de carga y número de pasajeros al compararse con las cifras del año anterior.

El Aeropuerto Internacional de

Miami es uno de los seis que maneja el departamento de aviación del Condado de Dade que en los últimos 23 años ha adquirido más de 40-mil acres sin aumentar un sólo centavo en impuestos locales.

El balance de todos los aeropuertos arroja un aproximado a 317 millones de dólares en terreno, plantas y equipos.

Muchos de los beneficios obtenidos por el departamento de aviación han sido invertidos en el Aeropuerto Internacional de Miami.

El director del Departamento, Richard H. Judy destacó la ampliación que a costo de millones de dólares se está

haciendo para mejorar el servicio de los pasajeros internacionales, así como la adquisición de un millón de pies cuadrados para las facilidades de carga en dicho Aeropuerto.

Judy también destacó las contribuciones culturales del aeropuerto. De cada tres pasajeros que hay en el Aeropuerto Internacional de Miami uno de ellos es internacional.

El director señaló que en los últimos cinco años ha habido un crecimiento anual constante de un 3 por ciento en el tránsito de pasajeros y un aumento del volumen de carga de más de un 9 por ciento anual.

El volumen de carga entre Miami y ciudades en ultramar ha aumentado un 51.55 por ciento en los últimos cinco años.

Se calcula que siguiendo los datos estadísticos de este año el Aeropuerto Internacional de Miami manejará cerca de tres billones de dólares en carga. En la actualidad el Aeropuerto sirve a más de 1 millón de pasajeros por mes y despacha...un promedio aproximado de 40,000 pasajeros por día. "Nuestro aeropuerto no sólo apoya la política oficial del buen vecino sino que trata de desarrollar la comprensión entre las personas de diferentes naciones que nos visitan," dijo el director Richard Judy.

Hispano a nuevo puesto en Biscayne

El Doctor Antonio Jorge, antiguo coordinador de los programas de hispanos en la Universidad de Miami ha sido nombrado Vice Presidente para Asuntos Latinoamericanos en Biscayne College.

El doctor Jorge será también profesor de economía pero se dedicará primordialmente a iniciar cursos académicos y de investigación para los hispanos a nivel bachiller y post-graduado, según informó el Padre John

Farrell, O.S.A. Presidente del College.

Nacido en Cuba, el Dr. Jorge fue profesor y administrador en la Universidad de Villanueva que llevaban los Padres Agustinos en La Habana hasta su expulsión por el régimen de Fidel Castro en 1962.

El doctor Jorge también supervisará el Instituto Bilingüe, en colaboración con el Padre Francisco Rodríguez, sacerdote agustino y cubano que será el nuevo Director del Instituto.

Mons. Champlin a Roma

ROME—(NC)—Mons. M. Joseph Champlin de Syracuse, N.Y. ha sido nombrado párroco en residencia para el curso académico 1976-77 en el Colegio Norteamericano de esta ciudad, según informó el rector Mons. Harold P. Darcy.

Su trabajo en Roma incluirá conferencias, seminarios y orientación personal a los seminaristas que cursan sus estudios para el Sacerdocio en el

Colegio Norteamericano de Roma.

Mons. Champlin, ordenado al sacerdocio en 1956, es autor de numerosos libros y escritos sobre temas de liturgia, teología pastoral y matrimonio. Desde 1969 ha sido uno de los asiduos colaboradores de la serie "Conoce tu Fe", que llega a todos los periódicos diocesanos de la nación a través del cable de noticias católico NC.

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Reflexiones del sábado por la noche

Por el PADRE PEDRO JOVÉ

Sábado 31 de julio. ¡Como vuela el tiempo, Señor! ¿Será que con la edad nos preocupamos

¿Cómo fué que dijiste en aquella ocasión, "Yo soy el Pan de Vida que ha bajado de los cielos"?

¡Pobre pan bendito! Bajaste,

¿por qué sentimos en el corazón el cólico del hambre de justicia y libertad? A veces, Señor, creo que ya ni sé lo que son. ¿Quién lo sabrá? Porque "libertad" a

justicia en una ley de hombres, fría y muerta, que jueces y abogados saben amasar para dar a uno mientras le quitan a otro? ¿Justicia, ésa que se muestra benigna con el rico e implacable con el pobre? ¿Es que, de verdad puede haber justicia mientras existan hombres injustos?

Cristo, Tú que fuiste justo al amar y al perdonar, dime, ¿dónde está la justicia y dónde la libertad?

¿Y dónde, Dios mío, podremos saciar este hambre de pan que nos estruja el estómago? No te hablo de ésa que sentimos cuando nos ponemos a dieta para

ojos de tantos y tantos. Y yo sé y Tú también, Señor, que tu tierra es buena y generosa. Ella nos regala trigo, toneladas de trigo sabroso que queda cercenado para unos cuantos, mientras La Muerte siega a los demás.

Y a veces, Señor, al codearme con las apariencias, las mentiras y fingidos que yo y mis hermanos tan bien sabemos emplear; he vivido en mi propia carne el hambre de la verdad. ¡Y qué hambrienta se me ha quedado el alma por la sonrisa que nunca llegó o por la palabra de perdón que no escuché; también he sentido ésa, el hambre de comprensión!

¡Señor, tantas hambres que atormentan a tu pueblo y todas son Hambre de Dios!

Algunos tendrán los intestinos retorcidos al no probar pan, pero todos llevamos el espíritu desgarrado porque tenemos hambre de Ti, Jesús, nuestro Pan de Vida. Hambre que Tú quieres saciar con Tu Cuerpo, hambre que nos alivias al derramar Tu Espíritu sobre nosotros.

Ayúdanos, Señor, para que sepamos seguir la voz del Espíritu que sólo Tú nos puedes dar. Espíritu de Verdad que nos encamine hacia Ti.

No permitas, Maestro, que ese Espíritu se vaya a perder durante este Congreso. Que no quede opacado ni escondido entre cantos y oraciones, procesiones, devociones y el repiquetear de las campanas de mil iglesias. Que no vaya a quedar satisfecha nuestra búsqueda sólo por haber tenido liturgias majestuosas que a todos conmovieron con su pompa y magnitud.

¡Qué Tu Iglesia, Señor, viva un nuevo Pentecostés! Para que en espíritu de amor se comprometa hoy más que nunca, con todos los hombres que sienten hambre de Ti.

¡Señor, tantas hambres que atormentan a tu pueblo y todas son Hambre de Dios!

menos de las manecillas del reloj? Quizás si hubiese sido un poco más cuidadoso con mi tiempo, tendría ahora más tiempo para Ti; no sé lo que pasó. De veras que me entusiasmó la idea de empaquetar las maletas y abordar avión en rumbo a Filadelfia.

Hubiera sido mi primer Congreso Eucarístico...

Cristianos de todas partes - blancos, negros y amarillos - todos hablando en lenguas diferentes y todos aprendiendo a comunicarse en un solo idioma, el tuyo, el del Amor.

Sí, me hubiera gustado eso, Señor. ¡Y fíjate donde estoy a estas alturas! Sentado a la mesa de la cocina con un pedazo de papel ante mí y un lápiz entre los dedos. Bueno, no será esta vez pero, aún puedo participar: rezando, meditando, escuchando Tu Palabra.

sí, pero todavía hoy existe algo en lo más profundo de nuestro ser que no te ha podido gustar y saborear. ¡Aún marcha tu pueblo, Señor, hambriento por el camino! Y no te lo digo solamente por mí, eso Tú ya lo sabes de sobra. Te lo estoy diciendo por estos otros que caminan a mi lado, ellos también sienten el hambre...

Les he visto con hambre de paz. La paz verdadera, esa que en miles de años no hemos podido inventar a pesar de nuestros discursos bonitos y nuestros sabios escritos. La paz que la guerra desgarró a jirones y despedaza, la que anhelan los atormentados por su conciencia y la que añoran los oprimidos. La paz que nos roban los hombres, la que nos niega el pecado. Dime, Jesús Nuestra Paz, ¿cuándo la encontraremos?

Dime también, por favor,

menudo suele ser un hermoso ideal por el cual morimos y después, después seguimos muriendo a diario cuando el sueño se convierte en pesadilla o en triste realidad. La realidad dolorosa que clama justicia:



pueblos subyugados, esclavos del rifle y la ambición de dinero. Sueño de libertad que atormenta al oprimido y al encarcelado, al blanco y al negro. Todos soñamos que un día se nos hará justicia. ¿Justicia? ¿Puede haber

adelgazar como el doctor nos ordenó—ésa es mentira que la vanidad nos embute. Te hablo de aquella que a veces he visto en caras de niños y viejos. ¡Tú sabes cuál...la que mata! La que a diario cierra para siempre los

COMENTARIOS EVANGELICOS

Por EL REV. JOSE P. NICKSE

Los judíos murmuraban entre sí porque Jesús había dicho: "Yo soy el pan que ha bajado del cielo." Y decían: "Este Jesús, ¿no es acaso el hijo de José? Nosotros conocemos a su padre y a su madre. ¿Cómo dice que bajó del cielo?" Jesús les contestó: "No murmuren entre ustedes. Nadie viene a mí si no lo trae. Mi Padre que me envió, y yo lo resucitaré en el último día."

Juan 6:41-51

¿Quién es este hombre, Jesús? Si hoy es difícil aceptar a Cristo, también lo fue hace dos mil años.

¿Es posible comprender plenamente el impacto de la Encarnación? "¿No es acaso el hijo de José?" Dos mil años de meditar y vivir el misterio del Dios-Hecho-Hombre y todavía, en las palabras de Juan XXIII, "el evangelio está por estrenar."

El filósofo alemán Nietzsche, al llegar la fiesta de la Resurrección cada año y oír el repicar de las campanas, hacía el mismo comentario: "Tanta bulla por un judío muerto hace dos mil años."

Y es verdad que el mundo prefiere olvidar a Cristo. Que fácil si todo hubiera acabado el Viernes Santo. Pero el misterio de la Encarnación continúa en el misterio de la Resurrección. Cristo vive. Sigue tocando corazones. Sigue cambiando vidas.

Ya termina el Congreso Eucarístico Internacional. Durante una semana entera, el mundo católico ha clavado sus ojos en Filadelfia para renovar la fe en ese Cristo "Pan bajado del cielo." El Cristo vivo continúa alimentando a su Iglesia en el Pan De Vida.

Nuestra misión como cristianos es proclamar ante el mundo que Cristo, Dios y hombre verdadero, es la esperanza y salvación de los hombres.

Nuestra devoción Eucarística nos lleva a una vida de servicio y entrega a los demás. ¿Quién es este hombre Jesús? El hombre que vino a servir.

El jefe de una compañía de aviación se quejaba de lo difícil que es conseguir buenos empleados. "El servicio que brindamos es nuestra mejor propaganda" decía, "Y también es la parte más difícil, porque nadie quiere ser considerado un siervo."

Seguir a Jesús es aprender a servir. Amar a Jesús es continuar su ministerio de servicio.

El mayor fruto que podemos sacar del Congreso Eucarístico Internacional es reconocer que tenemos que servir a los demás como el mismo Cristo vino a enseñarnos.

"No murmuren entre ustedes." Quizás las palabras de Cristo se nos apliquen muy bien. Quizás quisiéramos un camino más fácil. Yo, ¿servir a los demás?

El camino hacia Dios pasa por aquellos que sufren, que tienen hambre de amor y comprensión; los pasaportes del Cielo requieren la visa del servicio.

Metro ofrece publicidad

El Departamento de Publicidad y Turismo de Miami Metropolitano está perfeccionando el Calendario de



La falta de organización en la construcción y otros problemas laborales han amenazado con postergar la apertura de la Basílica de Nuestra Señora de Guadalupe en la ciudad de México. La estructura moderna reemplazará a la iglesia que fuera dedicada en 1709 y que se está hundiendo debido a sus fundamentos de roca y terrenos blandos. Los trabajadores y contratadores dijeron que la terminación del proyecto para octubre 13 como estaba prevista será difícil ya que ha habido cierta desorganización en la coordinación del trabajo de construcción.

Eventos de Miami Metropolitano para el Otoño e Invierno de 1976-1977 y se pide a las organizaciones locales que envíen información pertinente.

El calendario se distribuye a más de 1,000 representantes de la prensa así como a empresas de viajes. En el mismo aparecen actividades recreativas de interés general para el público.

Una versión condensada del calendario se imprime en forma de folleto para distribución entre los visitantes del área.

Las organizaciones que deseen participar en el calendario, que cubre el período del 1ro de octubre de 1976 al 30 de abril de 1977, deben enviar la información en papel oficial, con datos tales como fecha, hora, lugar, tipo de evento, cualquier otro detalle de interés y el nombre y teléfono de la persona a localizar para datos adicionales.

La correspondencia debe dirigirse a David Berkowitz, Editor del Calendario, Departamento de Publicidad y Turismo de Miami Metropolitano, 499 Biscayne Boulevard, Miami, Fla. 33132.

Este servicio es gratuito.

Un cáliz español al Congreso

FILADELFIA—(NC)—El delegado personal de Pablo VI inauguró oficialmente el 41 Congreso Eucarístico Internacional el pasado domingo afirmando que "la Eucaristía ofrece respuesta a las variadas y grandes necesidades de los católicos."

El Cardenal australiano James Robert Knox, enviado por Pablo VI al Congreso de Filadelfia, presidió la solemne Misa de apertura en la Catedral de San Pedro y San Pablo de esa ciudad. Estaban presentes 31 cardenales, 160 obispos, la familia real de Mónaco y más de 2,000 personas que habían podido conseguir invitación para participar en la ceremonia dentro de la catedral. Varios millares de personas permanecieron fuera o siguieron el acto en la televisión.

Al comenzar la ceremonia, el Cardenal Knox, presentó al Cardenal de Filadelfia Mons. John Krol, el regalo de Pablo VI

para el Congreso: un cáliz español forjado con oro y plata del nuevo mundo. El cáliz había sido regalo del rey Carlos III de España al Papa Pío V durante los primeros años de la independencia americana.

Después de la Eucaristía el Card. Knox expuso al Santísimo en el Altar mayor de la catedral, utilizando la misma custodia que se usara en el único congreso Eucarístico celebrado anteriormente en este país, en 1926.

Al terminar la Misa, la Madre Teresa de Calcuta asistió a una conferencia de prensa durante la que se le preguntó por qué no estaban los pobres entre los invitados a los actos de apertura en la catedral.

"Si que estaban," respondió. "No es lo externo lo que nos hace pobres. También existe la pobreza espiritual, y cada uno de nosotros somos el más pobre de los pobres."

"Vivid lo que recibís"

PHILADELPHIA—(NC)—"Vivid lo que recibís", les dijo el Cardenal John Krol a los participantes en la procesión de antorchas durante la noche de apertura del 41 Congreso Eucarístico el domingo pasado aquí.

La gran avenida desde la Catedral hasta el Museo de Arte estaba abarrotada de gente con antorchas y pancartas saludando a "Jesús Pan de Vida."

El Cardenal Krol citó palabras del mensaje de Pablo VI al Congreso y dijo que el evento marca "un especial paso del Señor junto a nosotros."

En el nombre de Jesucristo

Hay que descubrir Eucaristía del pobre

PHILADELPHIA—(NC)—"El gran escándalo del siglo es la realidad de dos tercios de la humanidad viviendo en condiciones infrahumanas, sin comida, vestido, hogar, salud, trabajo, sin futuro y sin esperanza", dijo el Arzobispo Helder Cámara de Olinda Recife, Brasil, durante un simposio internacional sobre el hambre, parte del Congreso Eucarístico que se celebra aquí esta semana.

"El gran escándalo de nuestro siglo es que un número limitado de países siga creciendo en riqueza mientras la mayor parte de la humanidad crece en pobreza," continuó.

El Arzobispo afirmó que en los países pobres también hay gente rica que mantiene su riqueza a costa de la opresión de muchos de sus compatriotas.

"Es un escándalo que se continúe gastando en armamento que puede destruir la vida, mientras se podría gastar en la creación de un mundo más justo y más humano," dijo.

Como solución, el Arzobispo dijo que "debemos dirigir nuestros ojos a la Eucaristía de los pobres—de hecho los pobres y los oprimidos son Cristo mismo",

dijo. "La mayor caridad de nuestro tiempo consiste en la promoción de la justicia."

"Es fantástico ayudar a los que padecen hambre y llevan una vida infrahumana, pero también es un imperativo tener ojos para descubrir al Cristo que oprime nuestro egoísmo," añadió.

Según el Arzobispo la llamada "explosión de población", es mas bien "explosión de egoísmo".

Dirigiéndose a los Estados Unidos, el Arzobispo dijo, "Celebrad vuestro Año Bicentenario, mostrando a vuestra 'clase media' los enclaves de pobreza dentro de vuestras fronteras."

"El descubrimiento de la pobreza dentro del país, abrirá los ojos de los norteamericanos a las miserias de quienes sufren las injusticias de la política y el comercio internacional..."

"Como cristianos debemos acercarnos a todos los que se creen hijos de un mismo Padre y por lo tanto hermanos nuestros", dijo como una posible solución.

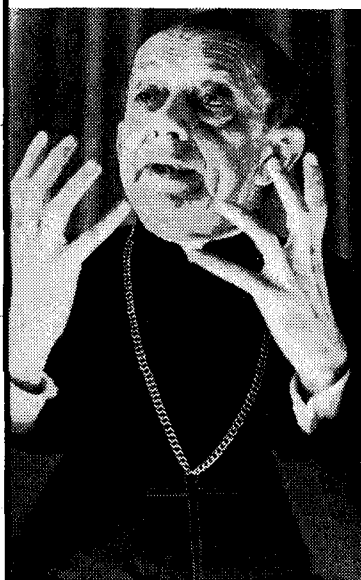
"Sin recurrir a la violencia debemos unirnos en la búsqueda de la justicia que es condición para la paz."



El Congreso en directo



Madre Teresa



Arz. Helder Cámara



Príncipes de Mónaco

Los que sufren miran a la Iglesia

FILADELFIA—(NC)—El superior general de los Jesuitas, Padre Pedro Arrupe, dijo ante los participantes en el Congreso Eucarístico que "recibir el Pan de Vida" no tiene sentido si no se llega también a compartir el "pan que da la vida y el sustento."

Ante miles de personas participando en un simposio sobre el hambre, el Padre Arrupe calificó la competición en posesión de armas, por parte de las naciones, como "un escándalo intolerable."

El mismo es uno de los supervivientes del bombardeo atómico de 1945 en Hiroshima, y considera que los actuales gastos en defensa, son un "claro signo de que algo ha ido mal con la humanidad y con el mundo que hemos construido."

Durante su discurso el pasado lunes, el superior general de los jesuitas advocó por una reforma radical de "toda comunidad nacional en la que un pequeño número de personas gocen del control de la mayor parte de la riqueza." Recordó la vida de los primeros cristianos que compartían sus bienes con los necesitados y pidió a los que le escuchaban que tradujesen aquel espíritu a la mentalidad de hoy.

El Padre Arrupe habló de la necesidad del cambio, "no sólo

para todos los hombres sino de todo el hombre."

"Los que carecen de libertad, y sufren torturas... miran a la Iglesia," dijo. "Ojalá la Iglesia se distinga por su defensa de los derechos humanos, sea cual fuere el coste, en términos materiales o políticos..." dijo.

El Cardenal Joseph Cordeiro de Karachi, Pakistán, que participó en el mismo simposio sobre el hambre dijo que ha de "acabarse con la rivalidad y competición" entre saciar el hambre física de pan y el hambre espiritual de la Palabra, ambos esfuerzos han de ir juntos, dijo el Cardenal.

El Obispo de Fresno, California, Mons. Roger Mahony, habló de la "malnutrición de los ricos" en los países más avanzados. "Malnutrición que ahoga el espíritu, crea demandas injustas e irrealistas, y lleva a un "sobrepeso" de miles de programas de salud, que nunca llegan a satisfacerles."

La Madre Teresa de Calcuta, dirigió la oración durante un servicio religioso" el partir del pan," que era parte del simposio. Pidió "que Dios mismo diera pan a los hambrientos, por medio de nuestras manos, y paz y alegría, por medio de nuestra comprensión y amor."

Mantener la unidad, papel de la mujer

FILADELFIA—(NC)—"El papel de la mujer y de la madre en la estructura de la familia, es hoy más difícil que nunca," dijo la princesa de Mónaco, Grace Kelly ante unas 5,000 personas reunidas en el Civic Center, durante el segundo día del Congreso Eucarístico que se celebra en esta ciudad.

"Con el aumento de mujeres que tienen que trabajar, por necesidad o deseo, el papel de la madre de familia se hace más difícil, aunque sigue siendo básicamente el mismo," dijo. "La madre tiene que mantener la unidad entre padre e hijos, facilitando la armonía entre las diversas generaciones," continuó.

Conocida estrella de cine, y

natural de Filadelfia la princesa de Mónaco dejó la pantalla hace 20 años para casarse con el príncipe Rainiero de Mónaco. Ambos recibieron sinceras palabras de encomio del Cardenal Krol de Filadelfia, durante el Congreso por su ejemplo a las familias cristianas. "Están aquí con nosotros, por su ejemplo," les dijo al entregarles una medalla del Congreso.

Todo el segundo día del Congreso se dedicó a la reflexión sobre la familia, discutiéndose temas como "la teología del matrimonio," "La Familia: Escuela de Matrimonio," "La Oración de la Familia," y "La Misión de la Familia en nuestra Sociedad."

Comunicación familiar urgente

FILADELFIA—(NC)—En una sociedad donde las actitudes contra la vida se ven apoyadas por la ley, las familias cristianas "tienen una especial misión de proteger la vida humana en todos sus aspectos," dijo el Cardenal Terence Cooke de Nueva York durante la homilía de la Eucaristía que clausuraba el segundo día del Congreso Eucarístico dedicado a la familia.

Doce Cardenales de varios países, 50 obispos, 300 sacerdotes y unas 40,000 personas ovacionaron al Cardenal al afirmar que "más que nunca necesita el mundo la inspiración de la Sagrada Familia de

Nazaret."

"Con frecuencia se oye hablar de los problemas de la familia y no se reconocen sus puntos fuertes" dijo el Cardenal, al señalar la riqueza de las relaciones familiares:—la de los esposos entre sí y con Dios;—la de los padres con los hijos;—la relación de cada familia con la gran familia humana, que forma también parte del plan de Dios.

"Cuando estas relaciones se debilitan, los problemas familiares crecen, porque al fin y al cabo los problemas de la familia son problemas de comunicación," dijo.

LA VOZ

.. 'no ignorar a los miembros dolientes del Cuerpo de Cristo'

Venerable hermano: salud y bendición apostólica. Como es sabido, el XLI Congreso Eucarístico Internacional se celebrará en la ciudad de Filadelfia, cuyo mismo nombre, al significar "amor fraterno", de alguna manera puede relacionarse con la Santísima

Eucaristía. La misma ciudad, además, tiene la gloria de haber sido la sede episcopal de Juan Nepomuceno Neumann, un Pastor extraordinario, a quien nosotros mismos, al principio de nuestro pontificado, inscribimos en las listas de los Beatos...

Queriendo, pues, participar en tales solemnidades te escogemos y nombramos a ti, venerable hermano, Legado nuestro, con el mandato de presidir aquellas solemnes reuniones...

No dudamos de que realizarás muy bien la misión confiada. Constituido de alguna manera en nuestro portavoz, procura con diligencia que este agosto sacramento, en el que no sólo la divina gracia, sino el mismo Autor de ella está contenido de forma verdadera, real y sustancial, sea digna y reverentemente adorado...

De acuerdo con lo que enseña el Concilio Vaticano II, la Santísima Eucaristía es "el centro y la cumbre de los sacramentos". En ella "se ofrece de forma incruenta y sacramental hasta que el Señor vuelva, el sacrificio de Cristo, único mediador" es el alimento espiritual, cuyo efecto consiste en que vivamos en virtud de Aquel a quien comemos y hay que tributarle culto de latría, también fuera de la celebración de la Misa.

Este sacramento es, además, vínculo y signo de la caridad: "la comunión tiene este nombre—y en realidad lo es—porque por medio de ella comunicamos con Cristo y participamos de su carne y divinidad, además de comunicarnos y unirnos mutuamente, los unos a los otros..."

Así, pues, los que se nutren de este divino manjar, no pueden ignorar a los miembros dolientes de este mismo Cuerpo, sino que deben sentirse impulsados a solucionar tanto cuanto puedan sus necesidades. Esta es, a no dudarlo, la profunda significación del lema "La Eucaristía y las hambres de la familia humana", de este Congreso ha tomado como propio. Es de todos sabido que esta hambre es múltiple, ya que se proyecta tanto sobre las realidades espirituales como sobre las temporales. Es hambre, en concreto, de Dios, del que muchos viven alejados; es hambre de espíritu, de modo que los sacerdotes y los religiosos deben dar testimonio de las cosas que trascienden la naturaleza; es hambre de libertad, de justicia de verdad, de amor y de paz, valores hoy tan cotizados; es hambre, en fin, del mismo manjar material cuya escasez atormenta a tantos hombres. Esta caridad, que mana y se alimenta de la Eucaristía y que debe ser como el distintivo del cristiano, exige la disponibilidad para la entrega e impone sacrificios y cargas; pero hoy exige por encima de todo que los hermanos que sufren hambre se vean libres de ella...

En San Pedro de Roma, 7 de julio de 1976, XIV de nuestro pontificado.

PAULUS PP. VI



Las hambres de la familia humana, simbolizadas en el dibujo de la joven de 16 años Ann Reed, de Palm Beach (a la derecha) nos hacen volver los ojos a Filadelfia y unirnos a más de un millón de personas que asistirán a la clausura del Congreso Eucarístico. El Vaticano ha sacado una serie de sellos sobre el Congreso (arriba) y Walter Erlebacher modeló la escultura de "Cristo Partiendo Pan." Información sobre el Congreso en la pág. 23, fotos pág. 5.

Piden participación en la Iglesia

FILADELFIA—(NC)—Con victores, aplausos y ante la presencia del Cardenal John Wright y unos 200 sacerdotes, se dio clausura en Filadelfia el pasado domingo 1ro. de agosto a la Convención Anual de los Encuentros Matrimoniales.

Más de 13,000 personas asistieron a la Eucaristía celebrada por el Cardenal Wright, Prefecto de la Congregación Vaticana para el Clero, quien durante su homilfa fue varias veces interrumpido con aplausos.

Al final el Cardenal prometió "servir al movimiento de los Encuentros...hasta que me quede aliento de vida," pidiendo a Dios que conserve este esfuerzo apostólico que cuenta con más de 700,000 miembros en todo el mundo.

La convención había comenzado tres días antes del Congreso Eucarístico en la Universidad de Pennsylvania, y consistió en más de 600 talleres y simposios sobre la vida matrimonial y la comunicación dentro de la familia.

El Cardenal Wright, que apoya totalmente el movimiento

de los Encuentros, dirigió a los presentes en la Eucaristía varias observaciones sobre la vida matrimonial:

"El matrimonio es una comunidad de amor...un amor que da vida. Cuando existe la vida, no está inactiva, por lo tanto el matrimonio es una comunidad de servicio...de ayuda y apoyo mutuo," les dijo.

Asistieron a la Convención en la Universidad de Pennsylvania más de 10,000 delegados de todo el mundo, quienes redactaron un documento con iniciativas para el futuro papel de la vida matrimonial en la pastoral de la iglesia. El documento hace las siguientes recomendaciones:

● Que se integre en la pastoral de la Iglesia a las parejas que viven con sentido su vocación al matrimonio.

● Que los matrimonios cristianos vivan en solidaridad unos con otros, creando comunidades familiares o cualquier tipo de asociación familiar, conscientes de que todos pertenecen a la "comunidad de los casados."

● Que las familias cristianas "desarrollen una forma de

oración compatible con la dinámica de la vida familiar," incluyendo una participación más activa de las familias en las

liturgias sacramentales y en las prácticas para-litúrgicas en el hogar.

"La gente quiere pastores."

Arz. Bernardin a obispos

OTTAWA—(NC)—El obispo G. Emmet Carter de London, Ontario dio la bienvenida a los 50 participantes en las reuniones Interamericanas de obispos, recomendándoles que dirigieran sus directivas a la "gente normal y corriente" del hemisferio occidental.

"La gente de nuestros países no es primordialmente rica, popular, o famosa", les dijo durante la homilfa de la misa de apertura. "Nuestra gente es la gente sencilla que busca la bondad y en quien el Espíritu está ciertamente actuando. Están aquí hoy junto a este altar, hambrientos del pan del Espíritu. A ellos debemos hablar, con las palabras y con los hechos."

El arzobispo Joseph Bernardin de Cincinnati, Presidente de la NCCB, durante la Misa del segundo día señaló la importancia de una "presencia pastoral" de la Iglesia, en el mundo.

"Lo que la gente quiere y desea no es algo espectacular," dijo. "No buscan grandes líderes que solucionen sus problemas, y respondan a sus preguntas. Lo que piden es nuestra presencia como verdaderos pastores."

El Arzobispo Bernardin dijo que la gente busca sacerdotes y obispos de gran sensibilidad y capacidad de comprensión para consolar. Testigos que les recuerden que a pesar de sus problemas y dificultades, "el Señor les ama y cuida de ellos."