

# Congress: 'made in the U.S.A.'

PHILADELPHIA — (NC)—About 100,000 people—including the President, scores of cardinals, non-Catholics, and Catholic laity from all over the world—crowded this city's John F. Kennedy Stadium Aug. 8 for the solemn closing Mass of an international Eucharistic Congress "made in the U.S.A."

The Mass, although celebrated under a drab gray sky, colorfully closed eight days of prayer, debate, and spectacle which was at the same time distinctly Catholic and thoroughly American.

President Gerald Ford was the highest ranking civil dignity at the gala closing. He received a standing, prolonged ovation from the crowd for declaring: "I share your apprehension about the increased irreverence for life."

THE 41st International Eucharistic Congress had been opened a week earlier with an invitation-only solemn Mass at Philadelphia's 111-year-old SS. Peter and Paul Cathedral. Princess Grace—a Philadelphia native—and the royal family of Monaco sat in the first pew at the televised service.

The crowds—nearly a million people were said to have traveled to Philadelphia for at least part of the Congress—clearly appreciated the presence of the President and the royal family.

But the real "stars" of the Congress were Mother Teresa of Calcutta, the frail nun who ministers to the dying, Brazilian Archbishop Helder Camara of Olinda and Recife, a noted social activist, and Archbishop Fulton J. Sheen, TV and radio preacher.

## The VOICE

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Television crews, Sisters, and just plain people stalked Mother Teresa, who was constantly protected by security guards. Her appeals to "recognize Jesus in the disturbing disguise of the poor" left men and women in tears.

Archbishop Camara brought the crowd to its feet in Philadelphia's Convention Hall as he interrupted his talk to kiss the hands of Mother Teresa, foundress of the Missionaries of Charity.

Archbishop Sheen, at a Mass in honor of Mary, rekindled memories for 50,000 Catholics with his theatrical homiletics.

THE THREE personified for many a growing sense of what it means to be Catholic in America after the Second Vatican Council:

- The willingness to do something concrete to help the materially and spiritually impoverished, as Mother Teresa does.

- The realization, expressed by Archbishop Camara, that true satisfaction of the hungers of the human family cannot be achieved unless justice is done.

- The desire, personified by Archbishop Sheen, to regain the pride which once came from being Catholic in America.

"Archbishop Camara was right on target when he talked (continued on page 16)



Philadelphia's Civic Center was the site of the Eucharistic Congress International Symposium On Hunger featuring speakers, a

bread breaking ceremony and panel discussions on various issues.

### Local reaction to 'Congress'

## 'A living mosaic'

By FRANK HALL  
Voice Features Editor

"Philadelphia turned into the heart of a Christian world and you could see the living blood of the Church," observed Msgr. Agustin Roman in discussing the 41st International Eucharistic Congress.

Msgr. Roman, who is Episcopal Vicar for Spanish-speaking in the Archdiocese of Miami, was among a large number of people from the Archdiocese who attended the Congress in Philadelphia. From the reactions of several participants, the Congress was an event long to be remembered. Msgr. Roman added, "To

see the multitude of people from all nations, all races, and all languages that merged in the chapel when the Blessed Sacrament was permanently exposed in the Civic Center was, for me, an invitation to thank the Lord. It was also a good feeling to be a member of the same Church which he founded and which preserves, more alive than ever, the great Treasure of the universe."

FATHER Charles Ward, who served as the Archdiocesan Coordinator for the Congress, noted that the Congress was a wonderful and rewarding experience and he was very impressed with how considerate

everyone was of each other.

Father Ward commented that the highpoint for him was the Children's Mass on Friday. He also appreciated the new Canon which was used and a little skit put on by some children about the transfiguration. A very warm part of the skit, added Father Ward, was when the youngster playing the role of Jesus said that it was nice to be a Catholic.

"One hymn I especially liked, and that the participants really seemed to love," continued Father Ward, "was 'You satisfy the hungry heart with the gift of finest wheat.' It is really a beautiful song."

JOINING Father Ward from Miami were Father James Quinn of Nativity parish, Hollywood, and Father Jan Januszewski of St. Justin Martyr Church, Key Largo, who both concelebrated at different Masses. Father Robert Palmer of Epiphany Church, South Miami, also participated in the Congress, joining the Miami group on Tuesday.

"The Congress," noted Father Jose Nickse, director of Radio and Television for the Archdiocese, "brought out very vividly the universality of the

(continued on page 8)

## Abp. McCarthy ceremonies, Sept. 17

A Mass and reception in recognition of Abp. Edward A. McCarthy, recently named coadjutor to Abp. Coleman F. Carroll, are scheduled Friday, Sept. 17, it was announced this week.

A Solemn Mass of the Eucharist, in the presence of Abp. Jean Jadot, Apostolic Delegate in the United States, will be celebrated in the Cathedral of St. Mary at 11 a.m., followed by a reception.

"Religious leaders of many faiths, including Catholic, Protestant, and Jewish, will be invited to attend the ceremonies welcoming Abp. McCarthy to the Archdiocese," Abp. Carroll said.

"Public officials and civic leaders, along with clergy, Religious and delegations of laity from each parish, will also be invited," he added.

Priests appointed to the welcoming committee by the Archbishop held a preliminary planning meeting last Monday in the Chancery.



Members of the clergy serving on the Welcome Committee to greet Coadjutor Archbishop Edward A. McCarthy met this week with Archbishop Coleman F. Carroll shown with Father Francis Lechiara, Father

Frederick Brice, Msgr. John J. Donnelly, Msgr. T. Noel Fogarty, Msgr. Agustin Roman, Msgr. John J. Nevins and Father Joseph Cronin.

"We hope to extend a warm and enthusiastic welcome to Abp. McCarthy on this historic occasion," Miami's Archbishop said.

Some of the committees named at the meeting include: Cathedral arrangements and ceremonies, invitations, general

arrangements, housing, transportation, reception, ushers, and communications.

Msgr. John J. Donnelly, rector of St. Mary's Cathedral, was appointed general chairman of the welcoming committee.

Abp. Carroll presided over

the initial meeting which was attended by seven priests, including: Msgr. T. Noel Fogarty, Msgr. John J. Nevins, Msgr. John J. Donnelly, Msgr. Agustin Roman, Father Joseph P. Cronin, Father Francis J. Lechiara, and Father Frederick J. Brice.

### Espanol 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.....	17



Coadjutor Archbishop-Elect Edward A. McCarthy, who will be officially welcomed to the Archdiocese of Miami during ceremonies and a reception on Sept. 17, was among the hundreds of prelates from every part of the

world participating in sessions of the 41st International Eucharistic Congress last week in Philadelphia. Laity and clergy from the Archdiocese were also present for the week-long observance.

## Fr. Cotter dies after long illness; Abp. concelebrates Mass

PALM BEACH—The Funeral Liturgy was concelebrated in St. Edward Church Tuesday for Father John P. Cotter who died on Aug. 5 in St. Mary Hospital after a long illness.

Archbishop Coleman F. Carroll was the principal celebrant of the Mass for Father Cotter, 74, who had been paralyzed since 1951 as the result of a cerebral hemorrhage.

The founding pastor of Assumption parish, Pompano Beach, was a native of Hancock, N.Y. who was ordained in 1930 at St. Patrick Cathedral, New York City, after studies at St. John College, Brooklyn, N.Y.; St. Joseph Seminary, Dunwoodie, N.Y.; and the American College, Louvain, Belgium.

He had served as an assistant pastor in the Cathedral parish, St. Augustine; and at St. James parish, Orlando, before being assigned as pastor of St. Peter Church, Deland.

He subsequently was named pastor of Holy Rosary Church, Jacksonville, and was then appointed to the new Assumption parish, Pompano Beach.

From 1951 to 1960 he was a patient at Miami's Mercy Hospital, where in 1955, the late Archbishop Joseph P.



Hurley, Bishop of St. Augustine, celebrated a silver jubilee Mass of Thanksgiving for him since Father Cotter was unable to offer Mass himself.

Since 1960 Father Cotter has been residing at Lourdes Residence and the Pennsylvania Retirement Hotel, West Palm Beach. He was a Fourth Degree member of the Knights of Columbus.

He is survived by two nephews: Edward Foster, Westwood, N.J. and Thomas Cotter, Crestwood, N.Y.

Burial was in Our Lady Queen of Peace Cemetery, West Palm Beach.

## Religious Ed directors convene in San Antonio

Religious Education Directors and Coordinators from the five Florida dioceses will participate in the Fourth Annual August workshop which opens Sunday, Aug. 15 and continues through noon on Tuesday, Aug. 17, at Holy Name Priory, San Antonio.

Father Al McBride, director of the National Forum of Religious Education of the National Catholic Education Association will lead the presentations and sessions sponsored by the Diocese of St. Petersburg Religious Education Dept.

A lecturer, who is widely known throughout the U.S., Father McBride is the author of

seven books, latest of which is "The Gospel of the Holy Spirit," as well as numerous articles.

"Interdependence Days—Exploring Our Ministry" is the theme of the three-day meeting which will be highlighted by the sharing of ideas, skills, successes, knowledge, and experiences.

## St. Brendan full, Corpus Christi not

Students in St. Brendan parish who are unable to attend the parochial school because of already filled classes may now enroll at Corpus Christi School and transportation will be provided.

In cooperation with St. Brendan parish bus service will be provided to Corpus Christi School, in Miami's northwest area, from the Westchester section. There will be no additional charge for the transportation.

Additional information may be obtained by calling Corpus Christi at 635-8571 between 8 a.m. and noon daily.

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## Fr. San Pedro's mother dies

The Funeral Liturgy was concelebrated in St. Raymond Church on Wednesday for Señora Maria Antonio San Pedro, whose son is a member of the Society of Jesus serving in the Archdiocese of Miami.

A native of Cuba, Señora San Pedro died early Tuesday at the age of 75.

Father Enrique San Pedro, S.J., an assistant at St. Raymond Church, was the principal celebrant of the Mass for his mother. Concelebrating with him were Father Francis Fenech, pastor; and other Jesuit priests.

Señora San Pedro is also survived by two daughters, Señora Sylvia Camacho and Señorita Martha San Pedro.

## Absentee ballots are available

Those who are registered voters and will be out of Dade County, or ill or infirm and cannot go to the polls for the primary elections Sept. 7 and 28, may vote by absentee ballots.

Ballot may be obtained by calling the Dade County Elections Dept. at 579-4114, according to Jody Gluck, assistant supervisor of elections.

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## Assumption this Sunday

The feast of the Assumption of the Blessed Virgin Mary will be observed by Catholics throughout the world on Sunday, Aug. 15.

A holy day of obligation, the dogma of Mary's Assumption was proclaimed on Nov. 1, 1950 by Pope Pius XII who most solemnly described the crowning event of the life of the Blessed Virgin when he wrote in the apostolic constitution, *Munificentissimus Deus*, "The immaculate Mother of God, the ever-virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory."

The proclamation officially wrote the final chapter in the centuries-long tradition of belief in this mystery.

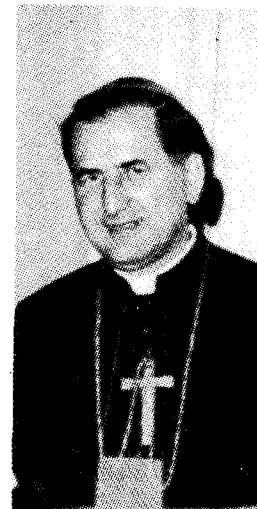


## Polish prelate sets local Mass

Bishop Wladyslaw Rubin, secretary of the Bishops' Synod in Rome and a delegate of Cardinal Stefan Wyszynski to the Polish outside Poland, will celebrate Mass at 9 a.m. Sunday, Aug. 15 in St. Michael the Archangel Church.

A reception will follow in the parish hall to which all persons of Polish descent are invited.

Accompanied by Father A. Orszulik, director of communications for the Conference of Polish Bishops, Bishop Rubin is one of 18 Polish members of the hierarchy who participated in sessions of the 41st International Eucharistic Congress and



**BISHOP RUBIN**

who are now visiting archdioceses and dioceses throughout the nation.

## Pro-lifers hit harassment at conference

Discrimination and harassment against members of a local pro-life group during the recent Hemispheric Conference for Women at Miami Beach has been charged by the *Comite Pro-Vita* (Spanish-speaking pro-life committee) of the Right to Life Crusade.

According to Mrs. Magaly Llaguno, founder and international branch director of the *Comite Pro-Vita*, the committee had obtained official permission from Mrs. Rita Z. Johnston, U.S. Delegate, Inter-American Commission of Women of the Organization of American States, and conference chairman, to set up a table with pro-life literature at the conference.

Accompanied by Mrs. Martha Franchi, a social worker and journalist, Mrs. Llaguno was assigned a table on Aug. 5, opening day of the conference on which she displayed pro-life posters and other materials.

"ALL DAY our volunteers were answering questions," she reported. "Ours was indeed the busiest table at the conference."

However, Mrs. Llaguno pointed out, during an interval of an hour or more when the table was left unattended during a change of volunteers, all of the literature, posters, and other materials disappeared and the table assigned to the pro-life group was

utilized for other literature. "We did not know who reassigned the table," she said.

"When we arrived on Friday there was no trace of our materials anywhere and no one seemed to know what had happened to them. It seemed to us that we had been sabotaged since no other exhibits had been touched," Mrs. Llaguno explained.

"Monna Lighte, one of the conference organizers who resigned as executive director before the conference began, told two of her volunteers that she did not want our literature there.

"THEY reminded her that we had official permission but she told me personally that we

did not have the right to be there because the conference was funded by the government," Mrs. Llaguno recalled.

"But I reminded her that the national commission for the observance of women's international year was also funded by the government yet they had officially declared themselves to be in support of legalized abortion and even went so far as to ask the President and the Congress not to pass any law that would limit abortion in any way.

"I also told her that we felt it was only fair that those attending the conference should be exposed to the other side of the issue and furthermore did not believe that pro-abortionists would have reason to complain inasmuch as we had just lost \$100 worth of material," Mrs. Llaguno continued. She added that she understood that the Planned Parenthood group had been invited to staff a booth but had declined.

The committee then received apologies from conference officials and hotel executives and were given another table considered to be in a better location.

On Saturday afternoon and again with official permission, the *Comite Pro-Vita* showed the film, "The First Days of Life" in the grand ballroom of the Hotel Fon-

tainebleau, conference headquarters.

DESCRIBED by Mrs. Llaguno as a "very beautiful and scientific account of the development of the baby in the womb which ends with natural childbirth, the film does not mention abortion.

"Again we were subjected to abuse when several irate women called the Miami Herald and complained that we were showing an obscene film," Mrs. Llaguno declared.

"A Herald reporter arrived and we explained that the charges were unfounded. Two delegates from Peru supported us and voiced their appreciation for the presentation."

Despite their difficulties, Mrs. Llaguno was quick to emphasize the positive aspects of the conference with regard to the pro-life movement.

"We made headway with women from government, education, law, not only in the U.S. but also in Latin America," she revealed. "A newspaper editor and owner from Bolivia has promised to publish a series of articles with pictures, and two Peruvian delegates are planning to start a pro-life group there. In addition the Spanish-speaking media, TV Ch. 23 and *Diario Las Americas*, Latin daily, interviewed us and gave us great coverage. The meeting was a truly fruitful experience."



Comite Pro-Vita members, Martha Franchi, Mercedes Rojas, and Magaly Llaguno are shown at their booth during the Hemispheric Conference for Women held last week at Miami Beach.

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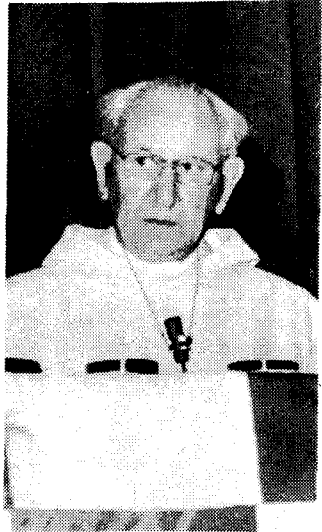
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# 'Live what you receive' Cdl.Krol tells Congress

PHILADELPHIA — (NC)—“Live what you receive.”

That was the message Cardinal John Krol of Philadelphia gave to those gathered along the Benjamin Franklin Parkway here for a candlelight procession on the opening night of the 41st International Eucharistic Congress.

Speaking at the Benediction service at the Philadelphia Museum of Art which climaxed a 25-block-long



Cdl. Krol

parade from Independence Hall and a solemn procession from the Cathedral of SS. Peter and Paul out the broad expanse of a parkway lined with eucharistic congress banners saluting “Jesus, the Bread of Life,” Cardinal Krol quoted Pope Paul VI as saying that the Eucharistic Congress “marks the special passage of the Lord among us.”

CITING his message to American bishops on the bicentennial of American independence, the cardinal said the Pope asked that our “people be constantly invited to a deeper realization of the centrality of the Eucharist in their lives.”

“I ask you, in the name of Jesus Christ,” Cardinal Krol said, “realize that the Eucharist is and must be at the center of your lives as followers of Christ; realize that it is through the Eucharist that you will be able to satisfy the hungers of the human family.”

“While earlier councils of

the Church had clearly defined the truth about the Eucharist that we might appreciate it more deeply,” Cardinal Krol said, “the Second Vatican Council, with its pastoral emphasis, has challenged us to live the Eucharist more fruitfully.”

“The theme of this 41st International Eucharistic Congress, ‘The Eucharist and the Hungers of the Human Family,’ carries the message not only that Jesus, the Bread of Life, satisfies the spiritual hunger of the human family, but that we, the followers of Christ, must extend the compassion of Jesus to all who are poor and needy; the message of Jesus to all who are searching for life’s meaning.”

“HOW do we unite ourselves with Jesus in offering our whole selves every day to God? How do we join with Jesus in attempting to satisfy the hungers of the human family?...Live what you receive,” he said.

Enumerating the eight hungers of the human family highlighted by the eucharistic congress program, Cardinal Krol said:

“You will help to satisfy the hunger for God, because...there are many who will find in your truly meaningful lives of loving service of God and of neighbor...a reflection of heaven, and they will be prompted to lift their own eyes to see that we have not here a lasting city but are destined to look forever



upon the face of God.”

“You will help to satisfy the hunger for bread,” he continued, “because who among you could feast at the table of the Lord and deny admission to the banquet of life to brothers and sisters in the human family?”

“You will help to satisfy the hunger for freedom and justice,” he said, “because your lives will show that true liberty comes from freely conforming ourselves to God’s will—free of the slavery of sin and free of the pressure of peers or of the powerful.”

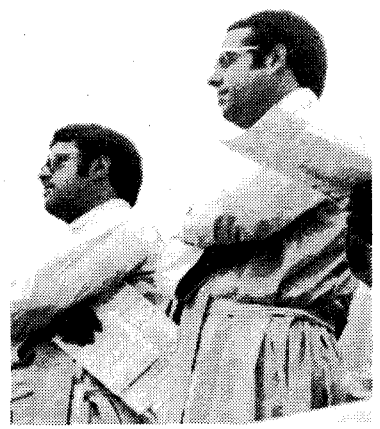
“You will help to satisfy the hunger for the Spirit,” Cardinal Krol continued, “because your lives will show the effects of motives which are more than merely human and the effects of a joy which can only be divine.”

“YOU will help to satisfy the hunger for truth,” he said, “because you will be attempting to communicate to others Jesus whom you have

received, Who is truly the way, the truth and the life.”

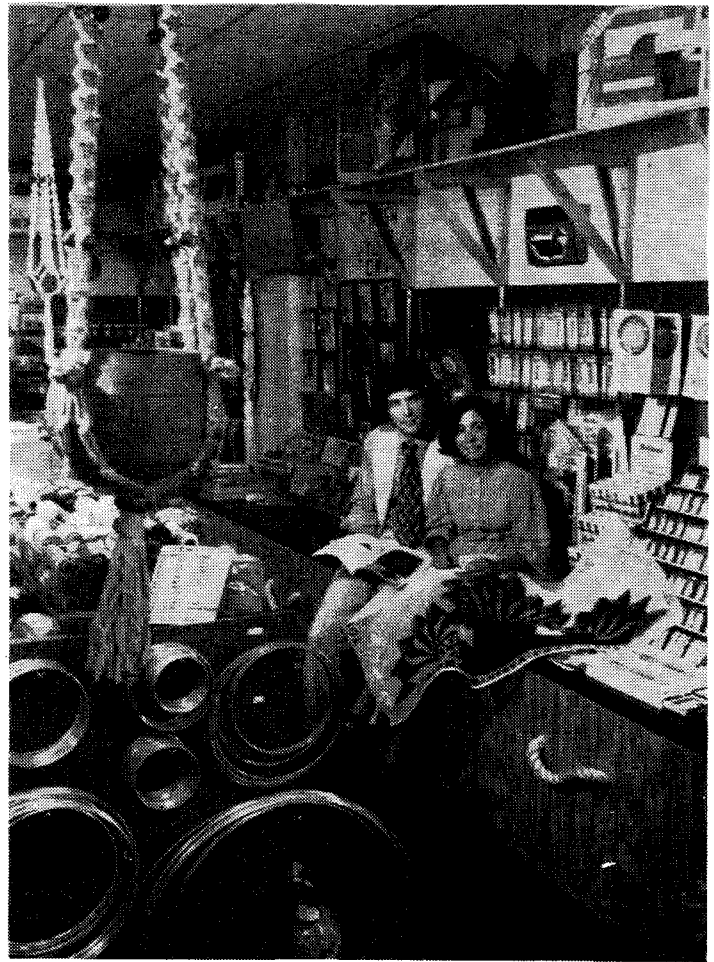
“You will help to satisfy the hunger for understanding,” he said, “because in lives transformed by Christ you will manifest to an often hurried and harried world the message of Jesus: ‘Come to Me, all you who labor and are burdened, and I will refresh you.’”

“You will help to satisfy the hunger for peace,” he stated, “because no peace treaty in history has had more profound effects than the new covenant declared by Jesus at



the Last Supper.”

“Finally,” the cardinal concluded, “you will help to satisfy the hunger for Jesus, the Bread of Life, as you approach the table of the Lord more frequently, as you bring members of your own families with you to receive Holy Communion in love and unity and as you bring to the entire human family the message that it is not by bread alone that man lives but that the Bread of Life, Jesus himself, is needed on our spiritual journey to our eternal home.”



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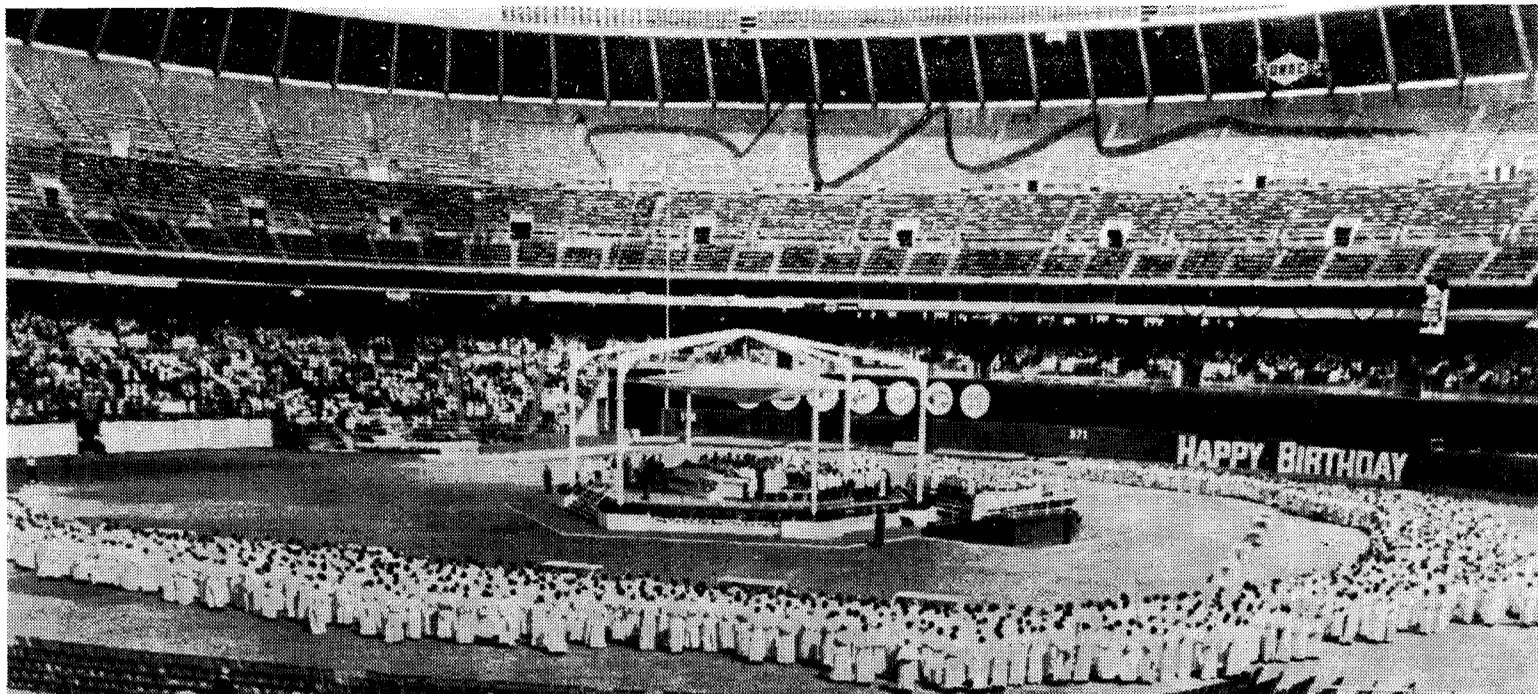
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Priests and clergymen gather around an altar on the turf of Veterans Stadium during a Mass for clergy and Religious. The Mass was celebrated in conjunction with the 41st Eucharistic Congress in Philadelphia.

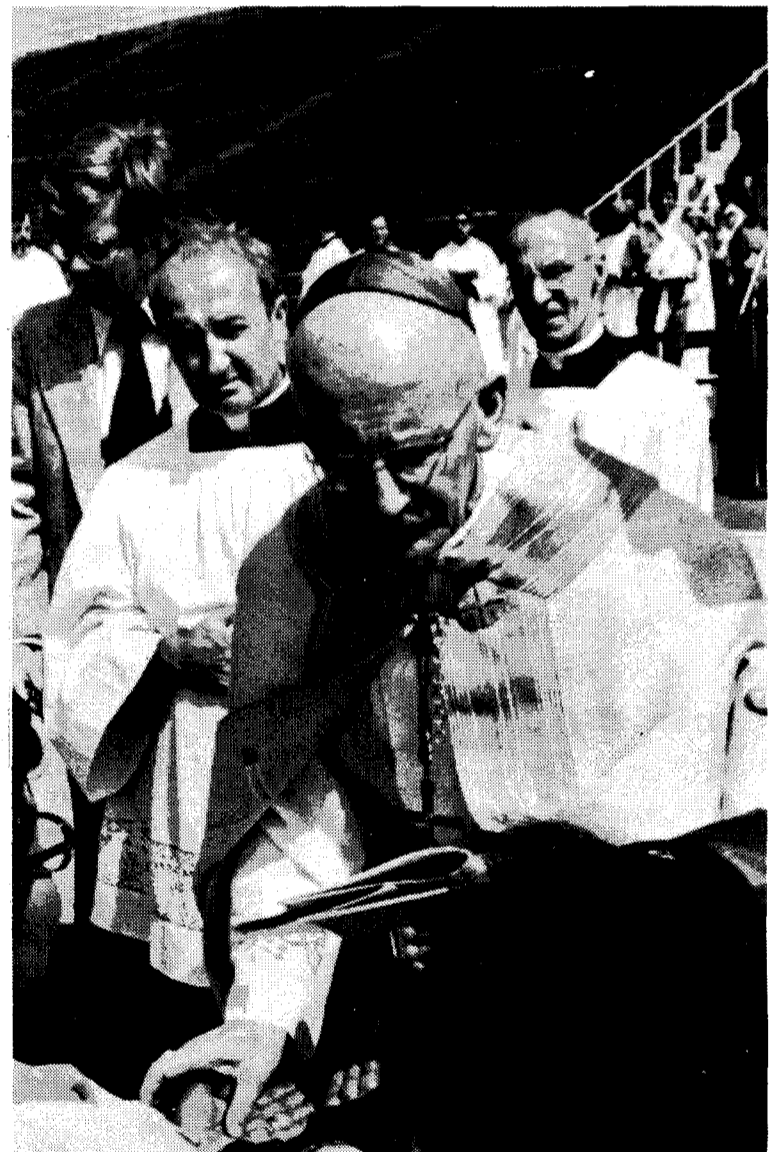
Numerosos sacerdotes y clérigos participaron en la Misa para los religiosos celebrada en el Estadio de los Veteranos durante el Congreso.

## Sharing in the Lord



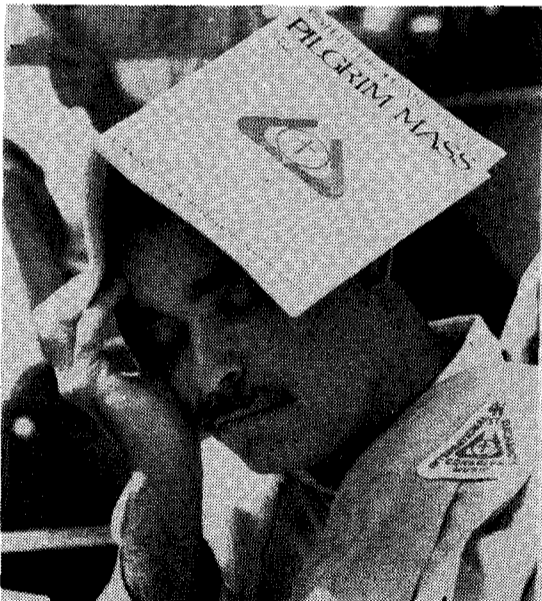
Mother Teresa of Calcutta gets a warm greeting from Archbishop Helder Câmara of Brazil at the Eucharistic Congress. Mother Teresa said "Our family members may not be hungry or naked, but are you sure no one there feels unwanted or unloved?"

La Madre Teresa de Calcutta recibe el saludo del Arzobispo Helder Cámara de Brasil.



Cardinal James Knox of Melbourne, Australia anoints the hand of a woman at a Mass for the handicapped. Several thousands were either wheeled or carried onto the turf during the Mass.

El cardenal James Knox, unge las manos de una anciana durante la misa de los enfermos, en el Congreso Eucarístico.



A member of the 41st Eucharistic Congress Choir seems at ease as he fights the Philadelphia sun with his music. At right using his umbrella as a shield, a priest escapes the sun.



La música del Congreso protege del sol a un miembro del coro. (izq.) El paraguas fue protección para el Sacerdote a la derecha.



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## Priest's suffering had meaning

Father John Cotter's name was not recognized by most people who read the notice of his death this past week. Although he had been a priest for 46 years, only a few could remember anything of his priestly ministry. The reason—in 1951 he was felled by a stroke, and he lingered for 25 more years.

One could divide Father, Cotter's priestly life into two uneven parts. The first 21 years he was a vigorous parish priest at the Cathedral in St. Augustin and parishes in Jacksonville and DeLand. He became the founding pastor of Assumption parish in

Pompano. A gifted speaker, he was much in demand as preacher on special occasions in various parts of the state.

He labored hard and zealously through the Depression years of the 30's and the war years of the 40's. And then unexpectedly began the second period of his priestly life in the first year of the fifth decade. His activity came to an end, and even his voice was impaired.

In God's system of values, it is possible—and indeed probable—that the most fruitful part of Father Cotter's priestly life was not the busy, apparently productive period of the 30's and 40's, but the last

quarter of a century of helplessness and dependence and frustration.

Father Cotter had a heavy trial, but he accepted it in the spirit of Christ. His suffering had meaning. His hidden mission must have won grace for many young people to offer themselves to God. His resignation to his cross must have helped the cause of the Church in ways we cannot assess.

We are grateful to Father Cotter for his priestly life. We rejoice that he has been released from his painful vocation and now rewarded by the Lord he served so well.

## Behold, pro-life still lives!

The belief in life has a way of hanging in there, after all.

Abortion has seemed to have taken over as a way of life in this country, gaining in acceptance among the courts, lawmakers and candidates. And with the Big Election coming up, the Democratic Party adopted a platform plank opposing a constitutional amendment against abortion. There

seemed to be no real significant thrust anywhere opposing the abortion steamroller.

Then, this week, the Republican Party adopted a plank supporting an amendment prohibiting abortion.

We believe that voters should consider all issues, not just one. But the anti-abortion plank adopted this week was like a light

going on in a room. Behold, pro-life is still respectable!

And regardless of who wins the election, the point will have been made. The banner will have been borne. The issue will still be viable.

Being pro-life will still be respectable and the potential for constitutional remedy will still be very real.



By Msgr. James Walsh

## Why do we observe Assumption of Mary?

Mary, the mother of Jesus, remained on earth for some time after her Son ascended into heaven. Scripture has scarcely anything to say about those years and leaves us with many eager questions unanswered.

On the cross, Jesus had placed his mother in the care of St. John. St. Luke mentions later that Our Lady, in the ten-day period preceding Pentecost, was united with the disciples in prayer.

Beyond these meager facts we have no Scriptural information. Sound tradition fills in some blank spaces. Legend gives colorful details which are unreliable.

HOWEVER, one need not slip into flights of fancy to realize that Mary's role in the early Church was not an insignificant one. We need not think of it as an active role, such as that of the Apostles. Until that time, her share in the redeeming and sanctifying apostolate was largely hidden. One need not be an idealist, however, to suppose that she was indeed the center of the apostolic college, a constant source of inspiration and encouragement and knowledge. What strength and grace her prayers must have won for the infant church.

But her role was limited on earth. Like all creatures of God, she had to die. St. Alphonsus wrote that her death had to be a

happy one because the three things which make death fearful for people were lacking in her case.

If ever a person was not attached to the things of earth, it was Mary. Her heart was in heaven with her son. Indeed the years of physical separation after the Ascension must have been exceedingly painful. Her whole life had been one continual sacrifice, one complete act of detachment, from the time she left her parents for the Temple at the age of three until that mysterious moment in the Christian era when she was called home. She could have no regrets at leaving.

MOREOVER, death for us can be frightful because of the memory of past sins. This may be more painful than what the body in its last hours is experiencing. Mary in this, too,

was free from remorse. She was fully conscious sin had never had any place in her life. She whom Gabriel described as "full of grace," when the Word was made flesh, remained perfectly united with her God until she went to him.

Finally, even the holiest of people feel uncertainty about salvation. This is no denial of trust in God's goodness. It is rather a harkening to the apostle's warning we must work out salvation in fear and trembling. For many perhaps death becomes a fearsome thing because of its finality—life is at an end, the trial is over, the last chance is gone, judgment is at hand. These fears were foreign to Mary. She had already prophesied, "All generations shall call me blessed."

On Nov. 1, 1950, in a rare exercise of her teaching

authority, the Church said the last word about Mary's death and after-life. On that day, the Church proclaimed as a truth of faith that at the end of her life on earth her body and soul were joined in heaven. The Assumption of Our Lady.

THERE was nothing new about this teaching. It's not in Scripture, of course. But it dates back in tradition to the earliest times of the Church. Devotion to the Assumption of Mary was an old celebration in 7th century Jerusalem and Rome.

This belief apparently was easily accepted by the earliest Christians. From the beginning it is likely that Mary held a unique position among even the least knowledgeable of Christ's followers. They knew she was chosen from among all women to be the Mother of the God-

man. And in this she formed the loftiest relationship with the Blessed Trinity—daughter of the Father, mother of the Son, spouse of the Holy Spirit. No man or woman had ever come so close to God. None ever would. By divine privilege she was free of original sin. It was fitting, it is said, that she therefore would never be subject to the consequences of original sin, save the law of death.

It's 26 years now since Pius XII defined the dogma of the Assumption. It's worth the time to go back to those days and read again the consternation in the Christian world that "one more honor" was being laid on the already "over-honored" Mary of Nazareth. Some Catholic leaders in unity were despairing, because they considered this solemn definition unnecessary and a kind of affront to other Christians who could not believe in it, because there was "not a shred of evidence in the Bible."

All the dissidents agreed this move on Rome's part would set back the cause of unity among Churches at least a generation. So we learn another lesson from history—just eight years after the Assumption was proclaimed, Angelo Roncalli became Pope John XXIII.

And the greatest strides in the quest of Christian unity were made in a few short years. Is this fact related to the role of the Mother of Jesus? Or is it coincidence? History has no place for coincidence.

### WHAT IS YOUR QUESTION?

## Should athletes pray to win?

(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. Watching the Olympic Games I noticed that some of the athletes made the sign of the cross before beginning a competition. Is this a proper use of prayer? Should one pray to win?**

**A.** It has been proven over and over again that prayers before competitions, exams, or any other type of human activity seldom work without human cooperation. There is no substitute for preparation. Prayer is not an act of magic.

Prayer reminds us of the constant presence of God in our lives. God is with us even when we compete in the Olympics. To make the sign of the cross is to remember that God is with us.

But should we pray to win? Why? All men are loved by God. In this case, God does not play favorites. It really is somewhat childish to pray this way, don't you think?

To pray is to listen. Often we make the mistake of talking, talking, talking to God, and then we do not listen. Our basic prayer should be "Speak Lord,

your servant listens."

The great saints of the Church can teach us how to pray. Look at our Blessed Mother: "Behold the handmaid of the Lord, be it done unto me according to your word." Or look at the only prayer which Christ taught us: "Your will be done on earth as it is in heaven."

To pray is to discern the voice of God in our hearts. To pray is to accept the will of God. To pray is to say YES! Do not reduce your prayer life to a sign of the cross before a game.

# Need someone to love?

There just aren't any blue-eyed, blonde Anglo babies waiting to be adopted, says Elizabeth Manning of the Archdiocesan Catholic Service Bureau.

As a result, she says, many other adoptable children and babies are left wanting. Some may need special care, physically or educationally, and some are simply the wrong color.

"These children could bring joy and fulfillment to many adopting parents if they would just consider it," said Mrs. Manning who is in charge of adoptions.

SOME babies who are available, she said, are black babies, babies with physical problems, young children with emotional difficulties caused by previous abusive background before the CSB took them over.

"We are getting babies from mothers as young as 13 who tend to give premature birth which leaves the baby underdeveloped at first," she said. These need special care at first but many develop normally within a few months. Others may have special physical needs. Some have special emotional needs caused by deprived environments.

For adoptions, Mrs. Manning said they prefer married couples who already have children of their own but will consider childless couples. They will also consider single parents, male or female.

Initial inquiries can be made by phone to the Catholic Service Bureau, 754-2444 in Miami.

There are babies and children waiting to be adopted, and more and more parents are realizing the fulfillment of loving and adopting a special child.

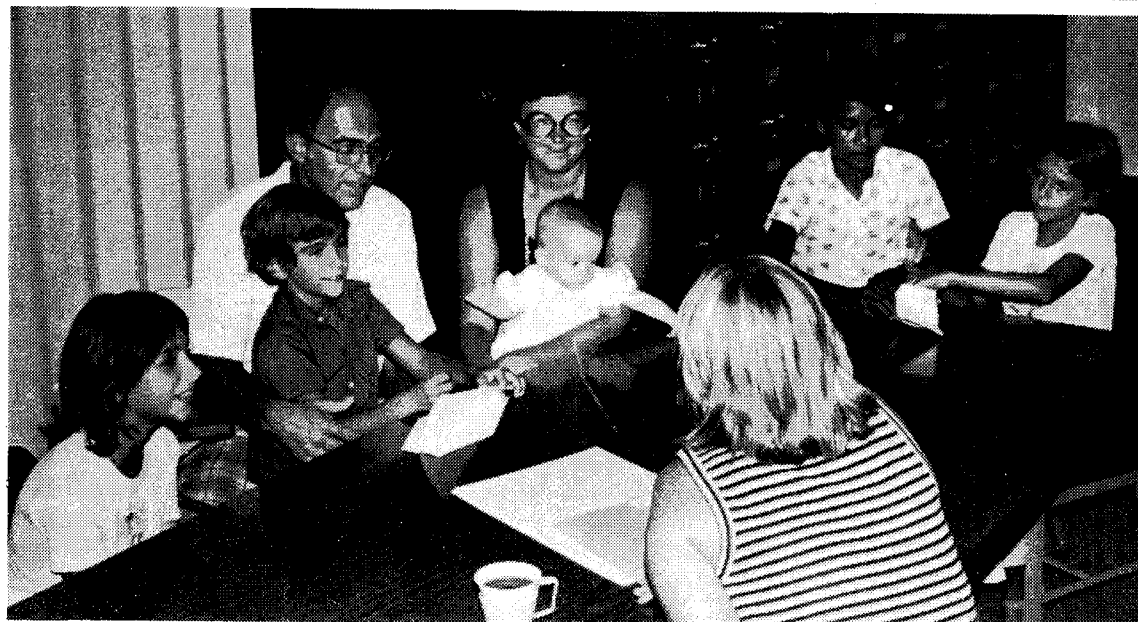


A happy little girl smiles as if she knows she has been adopted. She was premature but has developed normally and is now in a permanent family. Others like her are available.

## ... Adopt a Kid



Two brothers, ages 5 and 6, are available for adoption. Of Latin descent, the youngsters originally came from an abusive home. For the most part, social workers are agreed that it is best to keep brothers and sisters together whenever possible.



Dr. Ernest and Joanne Visco typify family with children born to them who adopt additional children. Adopted children are the baby, Nicole, 1, and Michael, 10, a Vietnamese-American child. Their natural children are Rose, 11, Ernest Jr., 6, and Helen, 9.

# 'A living mosaic'

(continued from page 1)

Church. One was overwhelmed with the number of people, the costumes, and the languages. The Congress was a bringing together of the whole Catholic Church into one place for one week and right away you had a sense of belonging.

"It was another good opportunity to renew your faith. With Mother Teresa of Calcutta speaking about her concern for the poor, and Dr. Robert J. Marshall expressing

his desire for harmony and unity for all Christians during the Ecumenical Conference and Workshop the Congress helped to open our eyes to see the whole situation.

"WE were blessed to feel the pulse of the Church all over the world and fortunately the pulse is optimistic. Philadelphia lived up to its name as the City of Brotherly Love."

Father Nickse also indicated that he felt Archbishop Helder Camara of Olinda and Recife, Brazil, really explained the theme of the Congress by calling on everyone to focus on the whole man, his physical and spiritual needs.

"Archbishop Camara pointed out that we have to look at man with his spiritual

and physical hungers," added Father Nickse, "and this is very appropriate for our day and age."

Concelebrants at the Hispanic Mass on Saturday included Father Emilio Vallina and Father Arcadio Marinas of St. John Bosco Church, Miami.

OTHER participants from the Archdiocese included four singers selected to be among the 1,000-voice choir at the Congress. They are: Charles Stanley, choir director, St. Coleman Church, Pompano Beach; Charles Withey, St. Ignatius Loyola Church Choir, Palm Beach Gardens; Betty Blank, St. Louis Church Schola, Miami; and Mary Anne Moss, St. Coleman Church Choir, Pompano Beach.



RELIGIOUS JAZZ CONCERT featured Ella Fitzgerald demonstrating her wide vocal range and intonation. The jazz concert was sponsored by the Eucharistic Congress as part of the Performing Arts Program.

## Youth's reactions

Mark Troppe, 18, of Visitation Church, Miami, and past president of the CYO, shared his thoughts on the Congress.

"It was an enlightening experience because of the fact that it brought people together from all parts of the world. One day," Mark observed, "we spoke to three priests from Poland, people from Belgium and France and exchanged views about each other's homeland, peoples, and cultures."

"The Masses were very moving because of the idea of people expressing their faith as a group. Two hymns that we grew to know and love throughout the week were, 'I am the Bread of Life' and 'The Gift of Finest Wheat.' These hymns when sung at Communion were a very uniting experience."

(Additional youth reactions and photos of Congress on page 17).



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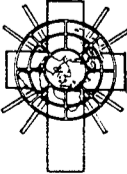
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# TV violence—here are sponsors

By MICHAEL GALLAGHER  
 Nicholas Johnson, former FCC commissioner and chairman of the National Citizens Committee for Broadcasting, held a press conference a few days ago in New York City in which he and his associates provided some very specific answers to a pertinent question that, happily, is being asked of late with increasing frequency: who sponsors television violence? The stated purpose of Johnson's organization, the

NCCB, is safeguarding the public interest in the area of broadcasting. Some time ago, Johnson explained in his introductory remarks, MEDIA WATCH, the organization's newsletter, widely publicized some data linking violent programs with particular sponsors, which a University of Washington study had gathered. The results were so favorable—McDonald's Hamburgers, the greatest sinner according to the data, promptly donned sackcloth and ashes—

that the NCCB decided that a more extensive and refined study would be of immense value. THE PURPOSE of this press conference, then, was to announce the results of such a study: an intensive monitoring of every minute of prime time television for a six-week period ending on July 23, 1976. The survey offers a summary and ranking of the major prime time advertisers based on the amount of violence they have supported during the six-week

period. The programs themselves and the networks also are ranked according to the amount of violence they have portrayed. Concerned to present the positive side, the NCCB also lists programs and sponsors in the order of least violence. Some of the results, bound to stimulate controversy and reactions of every sort, are as follows: Advertising for the following sponsors supported the least violence during the monitoring period:

- |                                    |   |
|------------------------------------|---|
| 3. ABC Welcome Back Kotter         | 1 |
| 4. NBC Chico and the Man           | 1 |
| 5. CBS Rhoda                       | 1 |
| 6. CBS Doc                         | 1 |
| 7. NBC The Practice                | 2 |
| 8. CBS The Waltons                 | 2 |
| 9. NBC Little House on the Prairie | 2 |
| 10. ABC Barney Miller              | 3 |

Programs with the most violence:

- | Index                   |     |
|-------------------------|-----|
| 1. ABC SWAT             | 179 |
| 2. ABC Rookies          | 112 |
| 3. CBS Sara             | 109 |
| 4. ABC Sunday Movie     | 100 |
| 5. CBS Friday Movie     | 96  |
| 6. NBC Rockford Files   | 86  |
| 7. ABC Starsky & Hutch  | 83  |
| 8. NBC McMillan—Columbo | 83  |
| 9. NBC Saturday Movie   | 83  |
| 10. NBC Joe Forrester   | 80  |

The networks ranked in the following order of least to most violence contained in their programming for the period:

- |     |      |
|-----|------|
| CBS | 4993 |
| ABC | 6329 |
| NBC | 6581 |

- | Index                   |    |
|-------------------------|----|
| 1. Aramid Radial Tires  | 0  |
| 2. IBM                  | 0  |
| 3. Lipton Products      | 0  |
| 4. No Nonsense Hose     | 0  |
| 5. Oscar Mayer          | 33 |
| 6. Proctor Gamble Food  | 56 |
| 7. Raid                 | 64 |
| 8. Frito Lay Products   | 80 |
| 9. Chrysler Corporation | 88 |
| 10. Holiday Inn         | 88 |

Advertising for these products supported the most violence:

- | Index                         |     |
|-------------------------------|-----|
| 1. Tegrin Shampoo             | 932 |
| 2. Burger King                | 867 |
| 3. Clorox                     | 812 |
| 4. Colgate Palmolive Products | 791 |
| 5. Gillette Hair Products     | 754 |
| 6. Breck                      | 734 |
| 7. Ford                       | 719 |
| 8. Johnson & Johnson          | 687 |
| 9. American Motors            | 656 |
| 10. Lysol Products            | 629 |

Programs with the least amount of violence:

- | Index                   |   |
|-------------------------|---|
| 1. CBS Bob Newhart      | 0 |
| 2. CBS Mary Tyler Moore | 0 |

Johnson concluded by saying that the NCCB had no wish to remove all violence from television nor was it advocating government censorship. The NCCB felt, rather, that by making this information available to all who wished to make use of it—advertisers and advertising agencies themselves as well as concerned citizen groups—the way would be cleared for creative people in the television industry to come up with civilized entertainment without being subject to pressure from above to insert gratuitous violence. The monitoring process will continue, Johnson said.

## Movies and TV



John Wayne and James Stewart, in THE SHOOTIST, playing locally.

## 'Shootist': fine acting

THE SHOOTIST (Paramount)...fine acting by John Wayne and Lauren Bacall in this story of a dying gunfighter.

J.B. Books (John Wayne), a famous gunfighter who has outlived his time as well as 30 antagonists, rides into Carson, Nevada, on a cold clear January day in 1901 to find out from an old friend, Dr. Hostetler (James Stewart) if the pain that is tearing at him and sapping his strength is indeed cancer as another doctor has already told him. Stewart not only confirms the diagnosis but is forced to tell Wayne that his time is very short. He suggests that he stay in Carson City, at a boarding house run by a widow named Bond Rogers (Lauren Bacall). Shaken despite himself, Wayne agrees. And so the stage is set for a taut, well-acted western, which, under Don Siegel's careful direction modestly develops some neglected aspects of this well worn genre with a good measure of success.

The picture belongs to Wayne and Lauren Bacall. There is not a single false note in their relationship as, both alike strong-willed and independent, they go from an

initial mutual wariness to respect and, at last, affection, a process jarred but not impeded by some sharp clashes along the way. Wayne shows a humanity and hence a vulnerability here absent from his recent films. The role is his best since TRUE GRIT, and the character is far more real than the semi-caricature Rooster Cogburn. In the scenes with Stewart and Lauren Bacall, he shows an unexpected subtlety of reaction. It may well be that his own bout with cancer has much to do with the considerable sensitivity he brings to the role, though Don Siegel's skillful direction no doubt also plays a large part. James Stewart is effective as the doctor, though he seems to be overdoing the famous

drawl somewhat. The film's principal weakness is in its villains, and insofar as it is a genre piece, good, hateful villains are a necessity. The film denies them the kind of buildup that Jack Palance had in SHANE or even the callow young delinquent who killed Gregory Peck in THE GUNFIGHTER.

All in all, however, fine performances of Wayne and Bacall and the sure direction of Don Siegel, which plays to the strengths of his actors and the script, make THE SHOOTIST well worth seeing. The adult rating pertains to the film's glossing over the hero's decided moral failings, especially relative to the final shootout. A-III (PG)

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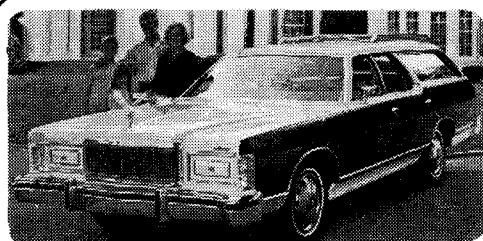
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"Along the way he enjoyed several more depth experiences of God in which he came to see that God's love would see him through the destiny of becoming a Father of believers."

# ABRAHAM: Father of believers

know your faith

By FATHER ALFRED  
McBRIDE, O.PRAEM.

"Faith is confident assurance concerning what we hope for, and conviction about things we do not see" Hebrews 11, 1.

The biography of Abraham stands as one of the greatest faith stories in the history of religion. About 2,000 years before Christ, a young family man underwent a profound religious experience in the riverside city of Haran along the banks of the Euphrates. In a culture where mathematicians were developing geometry, equations, and the 60-minute hour and everyone believed that each group had its own god, Abraham experienced the one God and Father of all.

AT THE DAWN of recorded history, Abraham came to know the God who would create a believing people through his servant. In that solemn hour, Abraham sensed that this God wills life and hope for everyone.

"God did not make death, nor does he rejoice in the destruction of the living, for he fashioned all things that they might have being. God formed man to be imperishable; The image of his own nature he made him" Wisdom 1, 13-14, 2, 23.

Abraham sensed a call to leave the security and known future of his homeland and go forth as the first missionary of the living God. Abraham moved to Canaan. Along the way he enjoyed several more depth experiences of God in which he came to see that God's love would see him through the destiny of becoming a Father of Believers, both in the descendants of his own flesh and in all those people who would catch the fire which ignited his own belief.

ABRAHAM possessed the

confident assurance that God would keep his promises despite all evidence to the contrary. Like any pioneer traveling in strange lands, Abraham and his family endure the hostility of strangers and the fear that resettlement would not be possible. Furthermore, the years wore on and his tender young wife aged with them. She showed no signs of fertility. Yet Abraham stood by a conviction that he would find a permanent settlement and that God would gift them with a child. He had an amazing capacity to look beyond what could not yet be seen.

Little by little God kept his promises. Abraham did find a home and Sarah, his wife, did have a baby. They named him Isaac. When this boy grew to early adolescence, he became the occasion of the trial by fire for Abraham.

In cold prose the Bible describes God requiring the blood sacrifice of the only son. Abraham is to take the boy to Mount Moriah, knife him to death and burn him as a religious

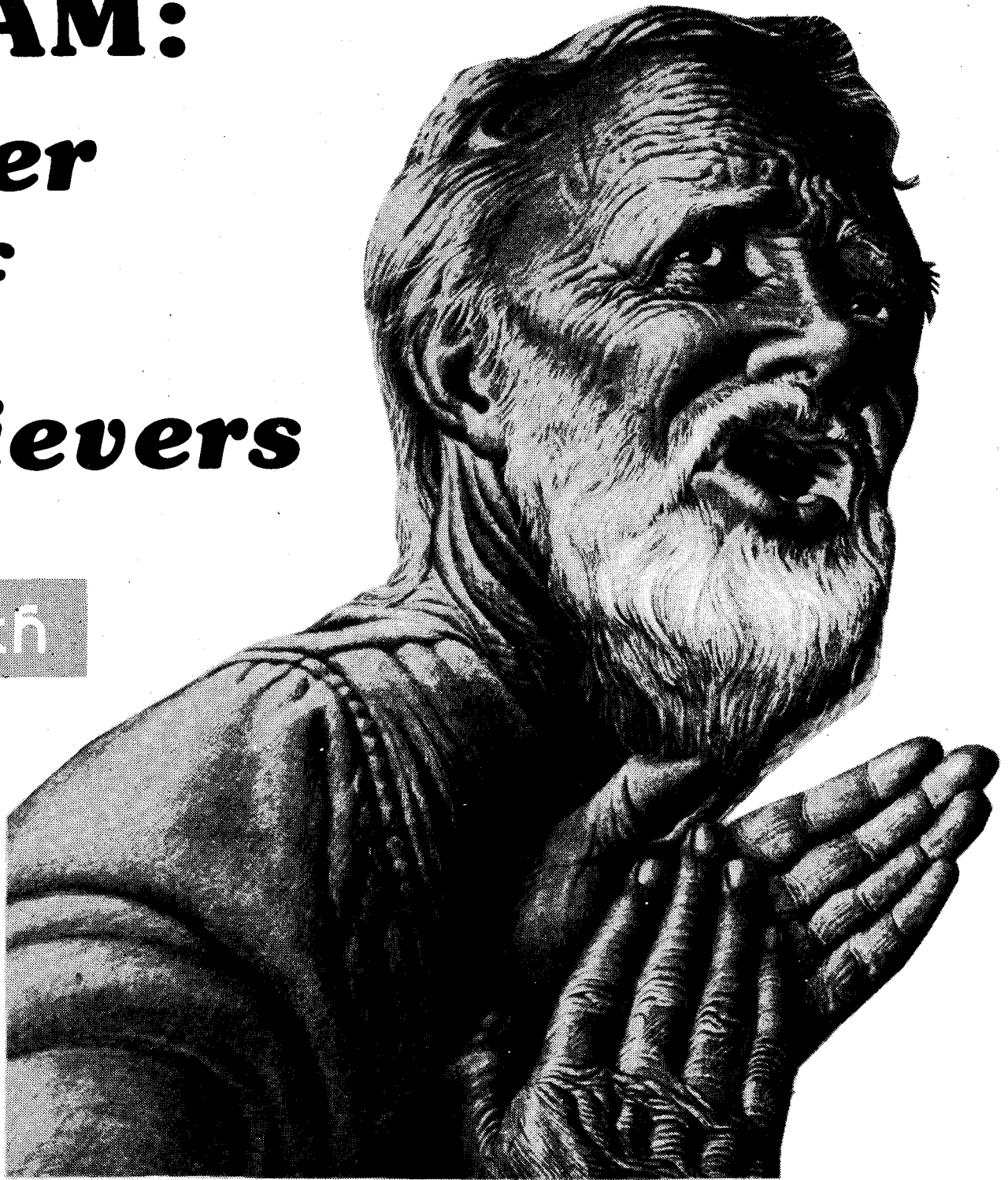
offering. With no comment on the disappointment or shock to the father, the text describes the preparations as casually as though they were going on a fishing trip. They set out on a three-day journey besieged by a heavy and embarrassing silence. The boy carries the wood, little knowing it is meant to be his holocaust. The father carries the knife. (The Hebrew noun says "butcher knife").

AT THEIR destination the two go through motions that are trance-like, as though they were sleep walkers carrying out orders. Abraham makes a crude altar bed, ties up his unresisting boy, puts him on the bed. He raises the butcher knife in midair, ready to destroy his only hope. At this moment the tension is broken, God speaks. "Do not lay your hand on the boy. I know now how devoted you are to God since you did not withhold from me your own beloved son" (Gn. 22, 12).

Some commentators have said this is simply a story of how God was

opposed to the practice of human sacrifice occurring off and on in those days. But the meaning seems deeper than that. It is one of the most profound stories of faith in religious history. As the writer of the Hebrews points out, the story shows that Abraham's faith was so deep that he believed God would keep his promise of giving him descendants, even if it meant bringing the boy's body back to life.

"ABRAHAM reasoned that God was able to raise from the dead, and so he received Isaac back as a symbol" (Heb. 11, 19). Thus the author of Hebrews sees this event as a parable of the resurrection, for God did indeed raise Christ from the dead in order that the promise made to Abraham should be fulfilled in the new dispensation. This story of a loving father and an obedient son foreshadows the mount of Calvary where the theme of costly sacrifice is enacted. The Lamb of God dies and rises to show the love in which we all can and should put our faith.



What Father McBride calls Abraham's "amazing capacity to look beyond what could not yet be seen," is illustrated by Guy Rower in "In Our Image."

# Liturgy on

By FATHER  
JOSEPH M. CHAMPLIN

In another city recently I participated in a solemn Mass for a commemorative occasion.

The music was superlative—a large choir, a talented, energetic director, a fine pipe organ, an assortment of other instrumentalists. But I am not sure the people worshiped superlatively.

Their speaking and singing parts seemed minimal; the distractions and activity around the altar were frequent and pronounced. The congregation watched, listened, enjoyed and perhaps drew considerable inspiration from the liturgy. For the most part, nevertheless, they were mute spectators, a role rejected years ago by several papal documents.

WITH MINIMAL direction, that Eucharistic celebration could easily have fused this marvelous choral music and the people's proper parts. The congregation's share would then be enhanced without any diminution of the choir's important function.

Careful, informed advance planning remains the key to such a delicate fusion, just as similar early preparation is essential for effective regular Sunday worship. This presumes, of course, that parish leaders establish weekend liturgies on the highest rung of their priority ladder. Such a value judgment will have practical consequences with regard to time, money, personnel, and energy expenditures.

We begin Sunday liturgy planning a month or two earlier at special staff meetings. We develop themes for the next four—eight



Folk Mas:  
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Although Jesus left only the essentials of belief and a skeletal Church structure, he sent the Holy Spirit to help them work out the details.

# Church has always been cl

By FATHER  
JOHN J. CASTELOT

Many people have expressed alarm at the changes in the Church since Vatican II. Part of the problem is that changes came so suddenly and so sweepingly. For a few hundred years before the Council the Church had become static, monolithic, and the impression was given that it was immutable and that any change was tantamount to heresy.

Actually the trouble lies not in the fact that it instituted changes but rather that it has resisted change for so long. The whole Church history has been one of change, growth, and development from its beginnings to the present. It has come a long way from the struggling little communities of the first century.

IT IS IMPORTANT to realize that this dynamic growth process, sometimes painful, is reflected in the New Testament itself. The Church did not come down from heaven completely assembled, gift-wrapped and beribboned. Jesus left his little

flock the essentials of belief and conduct and a very basic, almost skeletal structure. Then he sent his Spirit to guide the community in working out the details, in adapting to historical and cultural situations. If one reads the books of the New Testament in chronological order, one can trace this pattern of growth.

One developmental stage is reflected in the so-called Pastoral Epistles: 1 Timothy, Titus, 2 Timothy. They are addressed to individual "pastors" and deal predominantly with pastoral rather than doctrinal matters.

Although most scholars, both Catholic and Protestant, are convinced that they are not the work of Paul, they are written in his name, and they undoubtedly preserve some precious Pauline traditions—perhaps even passages from some of his early, unedited letters.

We of a later age and mentality may find this rather disconcerting, but in those days to write something in the name of an authoritative figure

of the past seems to have been an accepted and widely practiced technique. There are several examples of it in the Old Testament: Moses did not write the Law of Moses, the Pentateuch, and Solomon certainly did not write the Wisdom of Solomon! Quite simply, their concept of authorship differed from ours.

THE STYLE and vocabulary of these letters are strikingly different from those of the authentic letters of Paul, and the differences can hardly be accounted for by his use of a secretary. But there are more serious considerations.

Unlike Paul's letters, the Pastorals propose almost no fresh doctrine, and if Paul wrote them, even from a pastoral point of view, this would be most unusual.

They lack the dynamic creativity of the apostle's letters; on the contrary, they are conservative, preservative, defensive. They look back on the formative apostolic period and give the impression that there is now a fairly fixed deposit of

faith to which the communities must adhere. There are ominous warnings against heresies of a type which burgeoned in the late first and early second centuries:

THE SPIRIT distinctly says that in later times some will turn away from the faith and will heed deceitful spirits and things taught by demons through plausible liars—men with seared consciences who forbid marriage and require abstinence from foods which God created to be received with thanksgiving by believers who know the truth. (1 Tim 4, 1-3)

A large part of all three letters has to do with what we might call community housekeeping. There are detailed instructions for the selection of overseers (misleadingly translated "bishops"), presbyters, deacons (deaconesses?), widows. These passages reflect a growth in community structure not discernable in Paul's letters. The latter suggest communities which are largely charismatic, with only minimal

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# On Sundays, special times



Folk Mass participants join actively in contrast to a church where congregation only acts as "mute spectators."

celebrations (e.g., all of Lent, Eastertide or a part of the ordinary time of the year). Those sessions are working, painful, yet and crucial for the content of celebrations which touch the hearts of parishioners. **BEING STUDIED** the texts for those Sundays, in the current needs of the church and discussed possible subjects finally agree on subjects for each weekend. A list then goes to two musicians and artists. A steering committee of the church takes the themes and music—some familiar, some which will underscore serious topics. Each artist is subject for a given and prepares a cover for that song leaflet. The theme for the coming Sunday liturgy is known, the week's bulletin indicates the agenda, e.g., "Next Father Baehr will preach on

God's power and desire to heal us." **THE PREACHER**, aware early of the date and topic, can read around the subject and prayerfully reflect over a period of days or weeks on the theme. He may also enlist the aid of a committee, a few individuals, or a family for ideas and suggestions. On the day or two before his preaching date, the priest or deacon completes the homily in detail, prepares the general intercessions and introductory scriptural comments, selects the most appropriate options from the sacramentary, and writes a few remarks for the celebrant, particularly a mini-homily after Communion. This process takes approximately five hours. That effort has been rewarded many times over by the obvious impact which some of our better liturgies exert on worshippers. Weekend Masses are the occasions when the greatest number of parishioners come together for listening and prayer. The major moments of life—birth, growth,

guilt, sickness, love, death and crises—are those events when these same people are most disposed to listen and pray.

**PARISH LEADERS**, conscious of this, should free priests of administrative labors so they can spend the time needed with persons experiencing such situations. The clergy naturally need to recognize the sensitivity of those occasions and

give themselves in the service of those particularly happy or hurting.

For example, accompanying a terminally ill person and his or her family through dying and death requires, ideally, more than one visit to the hospital for the sacrament of Anointing the Sick. More may not be demanded, but more really is expected. And more will never be forgotten.

## know your faith

### Worldly challenge to Christians in early church

By WILLIAM E. MAY

Paul's epistles to Timothy and Titus are called the "pastoral" epistles, because their preoccupation is the pastoral care of the local churches.

When these letters were written the early Christian communities were threatened by false teachers who, eager for popularity and money (cf. 1 Tim 6:5-10; Titus 1:11), were trying to win followers with their novel teachings. They caused serious dissensions within the Church and their teachings encouraged loose living. In these letters, the inspired author sought to give his disciples, Timothy and Titus, sound advice in organizing the local churches through the choice of worthy ministers and a practical program of leading the Christian people to a way of life based on the Gospel.

**THESE LETTERS** teach us that Christian people's lives can be deeply affected by the kind of leadership they are given. Only men who are temperate, discreet and courteous, hospitable, kind, and peaceloving can be worthy ministers of the Gospel.

But these letters are not mere pious homilies mouthing platitudes. Rather in them one finds a passionate love of God and a burning desire that the truth about God and our salvation through Christ Jesus be communicated convincingly and faithfully to the people.

The ministers of the Gospel are above all to be men who help the Christian people realize that God wills all men to be saved (1 Tim. 2:3-4), that he is a God who

became visible in Christ, who is in truth the very manifestation of God (1 Tim. 3:16), and that the life of the Christian is a response to the graciousness of God that has been revealed in Christ. "The grace of God has appeared, offering salvation to all men. It trains us to reject godless ways and worldly desires, and live temperately, justly, and devoutly in this age as we await our blessed hope, the appearing in glory of the great God and of our Savior Christ Jesus...(Titus 2:11-14)."

**BOTH LETTERS** emphasize teaching sound doctrine (1 Tim. 1:10; 6:3; 2 Tim. 1:13; 4:3; Titus 1:9; 2:1, 8) and guarding the deposit of faith (1 Tim. 6:20; 2 Tim. 1:14).

This concern for sound teaching and for faithfully handing on the deposit of the faith is not to be understood as forbidding intelligent inquiry into the meaning of the mystery of our salvation. But it does give the Christian people, the church, a criterion for testing these inquiries, a rule of faith.

No one who denies the reality of the incarnation—God's epiphany in the person of Jesus Christ—or who teaches that the Christian life does not demand sacrifice and self denial is a worthy minister of the Word. Whatever our state in life, one thing is ultimately important: The loving God has redeemed us through Christ, and we are to live as he did, patiently enduring our trials.

**THE EPISTLE** of James is in the same spirit. This letter, too, was written

when the early Church was being threatened. Like us, the early Christians lived in a secularized world. Many of them had been disappointed that Jesus had not as yet come again in glory; they were tempted to despair and abandon their way of life; they began mimicking their secularized neighbors and living as they did, bickering among themselves, out to get their share of the "good life."

Written in the spirit of the Sermon on the Mount, the Letter of James stresses that we have been made in the image of God (3:9), that in his infinite and loving mercy and surpassing desire to give us his life (1:5, 5:11; 5:15), has come to visit us personally in Jesus and to rescue us from sin. We are to have a lively faith in God and in Christ, but unless we express our faith through Christlike deeds it will be an empty show.

**BASICALLY** the message of both the pastoral epistles and the Letter of James is the same, a message that we need to hear today just as our forebears in the faith needed to hear it toward the end of the apostolic age. Jesus has revealed to us both who God is and who we are. God is a being who loves us and wills to share his life with us. He is the friend who will never betray us. And we are capable of a life of friendship with God. He invites us to choose his life and friendship. We accept this invitation when we live our faith, take up our cross daily, and refuse to inflict injustice on others.

## changing

structure. There is just one, rather offhand, reference to overseers and deacons in Phil 1, 1, and not one mention of presbyters. Here in the pastorals we find a later situation, with a structured hierarchy taking shape.

**THE COMMUNITIES** are governed by groups of overseers—presbyter: the two terms are used interchangeably to indicate the same group) assisted by deacons and others. Only later, in the early second century, would there be further decision with the emergence of the residential, monarchical episcopate: the bishop in charge of one community assisted by a presbyterate and diaconate.

It is rather strange that the virtues required of an aspiring overseer have nothing Christian about them. They are what we might call "bourgeois," middle-class, safe."

He must be irreproachable, married only once, of even temper, self-controlled, modest, and

hospitable. He should be a good teacher. He ought not to be contentious but, rather, gentle, a man of peace...He must be a good manager of his own household, keeping his children under control without sacrificing his dignity...(1 Tim 3, 2-4).

**SCATTERED** throughout the letters are urgent moral exhortations, all designed to guarantee the smooth working of the communities. One should read in this connection the letter of James also.

At any rate, we get the impression of Christian communities in which charismatic enthusiasm has waned, communities holding on for dear life to the past, defending themselves against heresies which would adulterate the received apostolic traditions—in short, communities grown in upon themselves. This, of course, was just one phase; it did not mean that all communities had lost the missionary fervor of Paul. Far from it—as history has more than amply demonstrated.

# THE GOSPEL TRUTH



*"Dichosa tú que has creído que se cumplirá lo que se te ha dicho de parte del Señor."*

(Lk. 1:45)

*"Mi alma engrandece al Señor y exulta de júbilo mi espíritu en Dios mi Salvador, porque ha mirado la humildad de su sierva por eso todas las generaciones me llaman bienaventurada, porque ha hecho en mí maravillas el Poderoso, cuyo nombre es santo..."*

*"Yes, blessed is she who believed that the promise made her by the Lord would be fulfilled."*

(Lk. 1:45)

*"My soul proclaims the greatness of the Lord and my spirit exalts in God my savior; because he has looked upon his lowly handmaid. Yes, from this day forward all generations will call me blessed, for the Almighty has done great things for me. Holy is his name..."*

## The Eucharist and 'hunger' for Jesus, the bread of life

*"You have made us for yourself, O God, and our hearts are restless until they rest in you."*

St. Augustine's description of his own longing for God is classic—and it aptly describes the god it does not know. The age is conducive to action, not reflection, and it is a paradox that those suffering a spiritual hunger look to persons or things for satisfaction. They search in this world for an ultimate satisfaction which will be found only in the next world.

God did not make human beings as disembodied spirits, however. They only know what they see, hear, touch, taste and smell—and what they can conclude from the evidence of their senses.

THUS, God first made it possible, as St. Paul says in the Epistle to the Romans, to know him through the things that are made. In observing creatures, we can come to know the Creator.

God has also revealed much about himself and about our destiny, and what we cannot read about him in the works of creation, we can read in the Bible, the books of revelation.

It is also said that we know God through word and sacrament, through spoken

utterance and healing touch.

While the Word of God is revealed in Scripture, it is revealed perfectly in a Person who is fittingly called the Word of God, the Word Made Flesh, the Word Incarnate, Jesus Christ, the Son of God.

JUST as Jesus Christ is the Word of God, he is also the perfect Sacrament, the perfect outward sign of God's love, the manifestation of God's healing touch in a wounded world.

In Jesus, God is seen and heard and touched, for Jesus is both God and man.

Thus, for those who look to persons for spiritual satisfaction, there is a Person who completely satisfies the spiritual hunger of the human family, Jesus Christ. To know Jesus is to know God, and to know God is to find peace and happiness.

Man's basic hunger is spiritual. As Jesus said, unless you "eat the flesh of the Son of Man and drink his Blood, you shall not have life in you."

MANY who heard this statement walked away from him, for they could not comprehend how Jesus could give his flesh to eat and his blood to drink; they didn't even understand why he would want to do it.

To those who remained

faithful to him, however, he revealed at his Last Supper with them how and why he would leave them with such spiritual nourishment.

The "how" was simpler than anyone could have imagined. Just as it is God who changes food and drink into human body and blood through digestion, so it is Jesus Christ, the Son of God, Who changes food and drink, bread and wine, into his own Body and Blood through a process called "transubstantiation"—a process by which the inner reality is transformed while the external appearances remain unchanged.

THUS, Jesus made it possible for the spiritual hunger of the human family to be satisfied with the sacramental God-man himself as the spiritual food.

The "why" was beautifully stated by Jesus himself when he said: "I myself am the living bread come down from heaven. If anyone eats this bread he shall live forever; the bread that I will give is my flesh for the life of the world."

We eat earthly food to live on earth; we eat the Bread of Life notably forever—and the hunger for eternal life is satisfied by Jesus.

## Prayer of the Faithful

FEAST OF THE ASSUMPTION  
August 15, 1976

**Celebrant:** The Lord continues to do great things for us. Since we know with confidence that he will answer our humble petitions we should be always ready, as Mary, to proclaim His Name.

**LECTOR:** The response today will be: "Lord, hear our prayer." That Mary's song of praise to the Father may increase the thanks we express in this liturgy, we pray:

**People:** Lord, hear our prayer.

**LECTOR:** That all who believe in you may trust that your words will be fulfilled and that all may proclaim your greatness, we pray:

**People:** Lord, hear our prayer.

**LECTOR:** That the hungry may have good things, that the lowly may have joy and that the powerful may have humility, we pray:

**People:** Lord, hear our prayer.

**LECTOR:** That the role of motherhood may reflect Mary's respect and esteem for life, we pray:

**People:** Lord, hear our prayer.

**LECTOR:** That the promise of eternal life over sin and death may be fulfilled for all who have died, we pray:

**People:** Lord, hear our prayer.

**Celebrant:** Father, today as we celebrate Mary's Assumption into Heaven we direct our attention there. May everything we say and do bring us closer to the joy you prepare for your faithful ones. We ask this through Christ, our Lord.

**People:** Amen.

## Oración de los Fieles

FESTIVIDAD DE LA ASUNCION DE MARIA  
15 de agosto de 1976

**Celebrante:** Como hizo con María, el Señor continúa obrando maravillosamente para nosotros sus hijos. Tenemos confianza en que escucha nuestras oraciones y como María, nos comprometemos a bendecir su Nombre.

**LECTOR:** La respuesta de hoy será: Santificado sea Tu Nombre.

**LECTOR:** Para que el canto de alabanza de María al Padre, se una a la alabanza que expresamos en esta Eucaristía, oremos al Señor.

**Pueblo:** Santificado sea Tu Nombre.

**LECTOR:** Para que todos los que creen en Ti, confíen en el cumplimiento de Tu Palabra y proclamen Tu gloria, oremos al Señor.

**Pueblo:** Santificado sea Tu Nombre.

**LECTOR:** Para que los hambrientos sacien su hambre, los mansos irradien alegría y los poderosos obren con humildad, oremos al Señor.

**Pueblo:** Santificado sea Tu Nombre.

**LECTOR:** Por todas las que son madres, para que como María reflejen en sus vidas la estima y el respeto por la vida, oremos al Señor.

**Pueblo:** Santificado sea Tu Nombre.

**LECTOR:** Para que la promesa de vida eterna y victoria sobre el pecado y la muerte, se cumpla como en María, para todos los que murieron en el Señor. Oremos al Señor.

**Pueblo:** Santificado sea Tu Nombre.

**Celebrante:** Al celebrar la festividad de la Asunción de María a los cielos, nuestros ojos se vuelven al Padre. Hoy le pedimos que todos nuestros actos sirvan para acercarnos a ese momento de alegría eterna y del encuentro con El cara a cara. Te lo pedimos por Jesucristo Nuestro Señor, Amén.

# It's a Date

## Dade County

A picnic will be sponsored by the CATHOLIC ALUMNI Club of Miami at 1 p.m., Sunday, Aug. 15. Graduates of colleges and universities interested in attending may call Joanne Geary at 891-6186. The club will also sponsor a party at 9 p.m., Friday, Aug. 20. Information may be obtained by calling Frank Palermo at 226-3031.

★★★

A serenity retreat for alcoholics is scheduled at the DOMINICAN RETREAT HOUSE, Kendall, from Aug. 27-29. Additional information and reservations may be obtained by calling 238-2711 or 852-3112.

★★★

VIETNAMESE people in South Florida have been invited to a "Summer Festival" on Saturday, Aug. 14 at 10 a.m. on the grounds of St. Charles Cathedral in Orlando. Mass will be celebrated at 11 a.m. in Vietnamese. Lunches will be brought by participants. Recreational activities and a music program will follow.

★★★

Father Andrew Brown General Assembly of the K. of C. meets at 8 p.m., Thursday, Aug. 19 at Marian Council Hall, 13300 Memorial Hwy., North Miami.

★★★

LAY CARMELITES will have a devotional meeting at 2:30 p.m., Sunday, Aug. 15 at Gesu Rectory, 118 NE Second St.

★★★

Fish Fry Night for members of the CORAL GABLES K. of C., their families and friends, will be observed on Friday, Aug. 20 at the council hall, 270 Catalonia Ave., Coral Gables. Dancing

will follow.

## Broward County

A barbecue is planned by the LAUDERDALE SINGLES at 3 p.m., Saturday, Aug. 14 at 560 Wavecrest Ct., Boca Raton. Swimming at Boca's beach before 3 p.m. Tonight (Friday) members will meet at the Pompano Harness Track at 7:30 p.m. for an evening of harness racing. At 8 p.m. on Aug. 20 the club will dine at the Caves Restaurant, 2205 N. Federal Hwy., Fort Lauderdale.

★★★

CATHOLIC WIDOWS and WIDOWERS meet at 8 p.m., Monday, Aug. 16 at Blessed Sacrament parish hall, Fort Lauderdale. Plans will be discussed for a cruise. For further information call 772-3079.

★★★

Some seats are still available for the bus trip which ST. BARTHOLOMEW Young at Heart Club will sponsor on Tuesday, Aug. 17 to the Third Century America exhibit under many domes at the Kennedy Space Center. Those interested should contact the rectory or a member of the club.

## Palm Beach County

ST. JULIANA Women's Club will sponsor a rummage sale from 9 a.m. to 4:30 p.m. daily beginning today and continuing through Aug. 19 in the school cafeteria, 4500 S. Dixie Hwy., West Palm Beach.

★★★

A Flea Market will open shortly at the NEWMAN CENTER of the Palm Beach Junior College. Saleable items including furniture, kitchen utensils, books, records, etc. are needed. Those having donations to be picked up in the Lantana area should call 585-5970.

## Reflection Day set at St. Paul's

LIGHTHOUSE POINT—A "Leadership Day of Reflection" will be held on Wednesday, Aug. 18 at St. Paul the Apostle parish.

Sponsored by the Church Communities Commission of the Miami Archdiocesan Council of Catholic Women, the program is open to all affiliation, deanery, and diocesan officers, and will begin at 9:30 a.m. coffee. Luncheon and Mass at 2:45 p.m. will conclude the day.

Additional information may be obtained by calling 238-5920 in Dade County or 943-6808 in Broward and Palm Beach Counties.

## Serrans to hear pro-life talk

"Legal Aspects of the Pro-Life Position" will be the topic of Miami attorney Michael Fitzgerald during a meeting of the Miami Serra Club at noon, Tuesday, Aug. 17 at the Hotel Columbus.

## Gesu school has openings

There are still openings in all grades at Gesu School, 130 NE Second St., for the 1976-77 academic year.

Complete information may be obtained by calling 379-2061.

## MASS for Disneyworld Area Holy Family Catholic Church

From route 192 take I-4 East to SR 535 North. 3 minutes to Mass. Sat 6 p.m., Sun 8 a.m. Hotel Royal Plaza, Lake Buena Vista.

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

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Newly professed Marist Brothers are Bro. Jeff Johnston, former member of the faculty at Columbus High; and Bro. Thomas Sessman, who returns to Pace High as a history teacher this Fall.

## Dania man to profess first vows as Capuchin

A graduate of St. Bernadette School, Dania, will profess simple vows Sunday, Aug. 15, in the Order of Friars Minor, Capuchin at Beacon, N.Y.

Tony Luongo, a native of Boston, attended high school at St. Francis Prep Seminary, and Don Bosco College, Newton, N.J. He has just completed a year in the Franciscan Novitiate and will continue his studies for the priesthood at Darlington Seminary, Mahwah,

N.J. in the Archdiocese of Newark.

A son of Mr. and Mrs. Anthony Luongo, St. Maurice parish, Fort Lauderdale, the future priest has 10 brothers and sisters. They are Maria, Lorraine, Rich, John, Stephen, Thomas, Michael, Theresa, Tina and Nicki, all of whom reside at home.

He will be vacationing at home between Aug. 16 and Aug. 22.

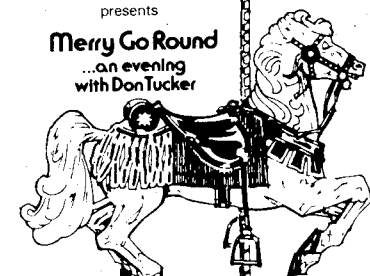
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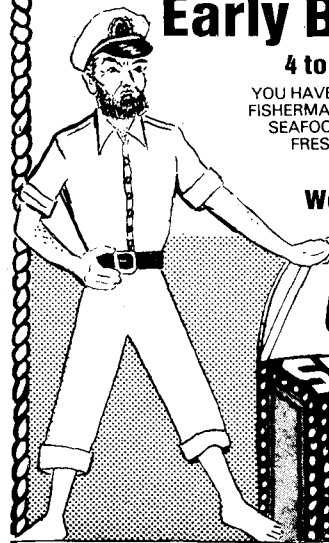
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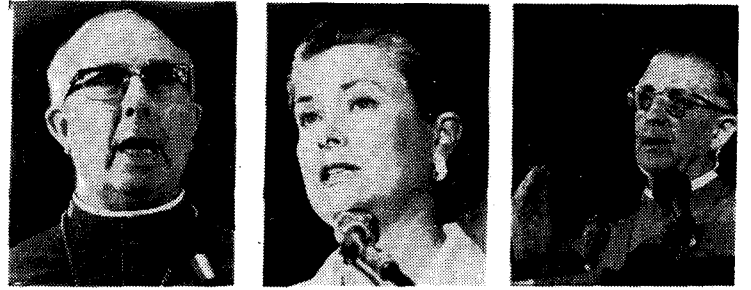


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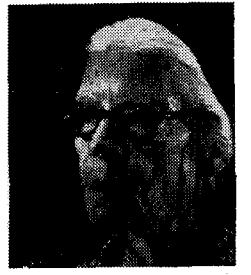
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# 41st Eucharistic Congress 'clearly made in the U.S.A.'



CONGRESS SPEAKERS at the 41st Eucharistic Congress included (clockwise) Cardinal Jan Willebrands, Princess Grace of Monaco, Cardinal Leo Suenens and Dorothy Day.



(continued from page 1) about social justice," raved a Philadelphia teaching Sister from a conservative order. "Social justice is what the Church in America has to be about."

"Mother Teresa is a saint," said a New York feminist. "Whatever our own particular gripes happen to be, we've all got something to learn from her nonpolitical way of getting something done."

A WIDOW raising six children said at the congress' closing Mass: "Day in and day out I have to keep telling myself, 'God really does exist.' It's been good for me to see all

this and to hear other people saying the same thing."

All three women said they felt comfortable attending the Congress' varied programs which included Marian devotions, an exuberant charismatic Mass, Indian and European ethnic liturgies, Masses for youth and children.

The American Church's concern over abortion was in evidence. Archbishop Sheen urged married couples at a Mass in honor of Mary to make a daily holy hour before the Eucharist in reparation for "one abortion every 30 seconds."

Cardinal John Cody of Chicago said he hoped the Congress would show the federal government that "the religious feelings of the people, especially on the abortion issue, must be respected."

Political partisans were in a minority, most participants viewed abortion as an important facet of a larger struggle to defend the right to life.

THEY warmly applauded Bishop James Rausch, U.S. Catholic Conference general secretary, for declaring that world hunger is a "fundamental right to life issue."

"The Eucharist and the Hungers of the Human

Family" was the Congress theme.

It sparked often heated discussion of the arms race, imbalance in standards of living among and within countries, and America's responsibilities and shortcomings.

A consultant to the Vatican's Congregation for Religious was politely but firmly criticized for taking a "European" view of religious life.

Father Mark Said had asserted that Religious orders were in "alarming" condition. But three leaders of American men and women Religious unanimously said that the rough road of change had had a positive effect on religious life in America.

The topic of women and the Eucharist was discussed for a day at the congress. But the hot topic of women's ordination took second place to appeals that women promote a "theology of peace" in America to counteract a "theology of just war" attributed by one speaker to a male version of Catholicism.

ONE American woman Religious told a panel on women that the congress concerns were perhaps too

American. She said that the congress failed to take note of the "very different" situations of women and men in other parts of the world.

The 41st congress was in many ways like none of its 40 predecessors.

Theologians from 25 Christian denominations participating in a congress symposium on the Eucharist said that they had reached an "unprecedented consensus" on what the Eucharist means.

The ecumenical symposium and a day of prayer and discussion on ecumenism was believed to have been the first time that a congress included such high-level non-Catholic participation.

American Indians made their debut at a Eucharistic

Congress. They performed dances from four tribes as a prelude to the closing Mass.

An American archbishop swayed along with other prelates at a lively Mass for 40,000 members of the Marriage Encounter movement.

A Vatican bishop sang a solo from the pulpit at another Marriage Encounter celebration, and thousands—black and white—joined in a "soul Mass" so spirited that some participants kept singing, clapping and "praising the Lord" until 1 a.m.

In debates, at prayer, in song, and in procession, all facets of the 41st International Eucharistic Congress were stamped with the same brand—"Made in the U.S.A."

## Business Briefs

### JM stores set 'Bridal Fair'

"A Wonderful World of Weddings" is the theme of a Bridal Fair which Jordan Marsh stores and Modern Bride magazine will sponsor at two Dade County locations on Aug. 12 and 13.

Designer Eve Musico will be available in the Bridal Salon of Jordan Marsh, Miami, on Thursday from 3 p.m. to 9 p.m. by appointment; and on Friday in Jordan Marsh Bridal Salon, Dadeland, during the same hours. Home furnishings fairs and receptions are planned in both stores.

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# Youth at 'Congress'

The 41st International Eucharistic Congress seemed to have something for everyone and young people were no exception.

In addition to the Youth Ministry Conference on Friday, there were also many other events including a Liturgy for Scouts and other Youth Groups, a Mass for Young People, the play "Godspell," concerts by Catholic High School bands, and a musical play based on the life of St. Francis Assisi performed by the Children's Theatre.

Mark Priebis, 21, and Robert Geiger, 16, of Troop 331, St. James Church, were representatives of the Catholic Committee on Scouting and South Florida Council on Scouting.

**BOTH** Mark and Robby not only participated in the Congress but were also volunteers with the Scout Service Corps. According to Mark, "it was really great and I really enjoyed it. All the Masses were great. The Message was definitely there and the participation was fantastic by the young people.

"As part of the Service Corps," Mark continued, "we did everything from serving as escorts and honor guards for visiting dignitaries like Mother Teresa of Calcutta, to setting up 12,000 chairs at the John F. Kennedy Center."

A few of the group of young people from Florida went

to Philadelphia a few weeks earlier to attend a special two week National Training Institute for Leadership and Service (NTILS) sponsored by the Archdiocese of Philadelphia. Claudia Grillo, 17, of St. Louis Church, was one of these delegates and stayed an extra week to attend the Congress.

"A lot of young people came for the youth convocation part of the Congress," she noted, "but I think they missed so many good conferences by not coming earlier during the week.

"ONE of the things I enjoyed," Claudia added, "was meeting and talking to young people from all over the country. Very often we talked about the programs we were running in our dioceses and how similar they were."

Kathy Baranowski, 16, of Our Lady of Perpetual Help Church, Opa Locka, was part of a team of teenagers from Miami who gave a workshop on leadership. "I was surprised that we had such a good turnout for the workshop," Kathy notes.

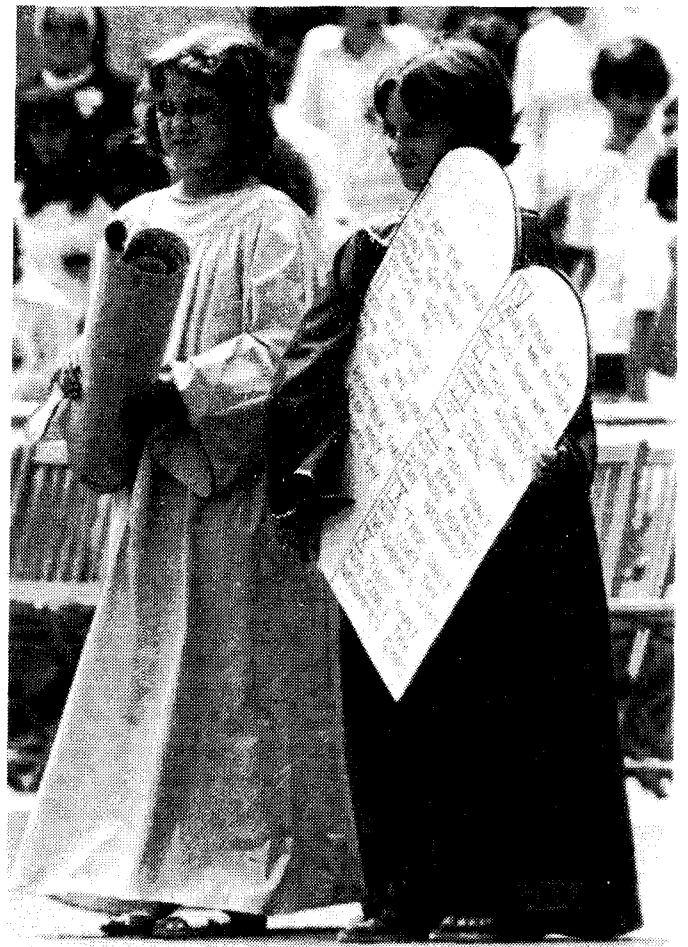
"In the early part of the week," Kathy added. "I felt a little out of place at the Congress because everywhere we went there were only adults and very few young people, if any. But I went to the Congress with the attitude that this was a once in a lifetime opportunity and I was going to get the most

I could out of it, and I did.

"I SPENT at least 12 hours at the exhibits because the people there really knew what they were talking about and were happy to talk to you. Even at the Marriage Encounter exhibit people spent a lot of time with us and I was surprised. Since I'm only 16, obviously I'm not married, but the Marriage Encounter people didn't just tell us to keep going because we were kids but spent a lot of time with us.

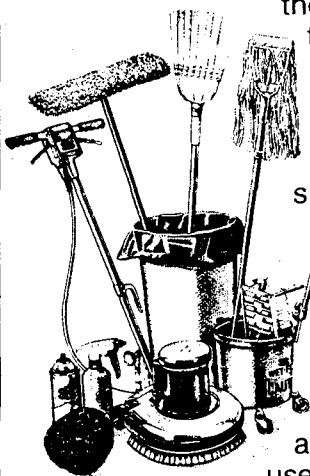
"Being involved with SIGN (Service in God's Name) here in Florida, I was particularly interested in the SIGN exhibit. I know a lot about SIGN because I've been involved for a time but I learned a lot more from talking to the people at the exhibit."

"I could not believe all the people who attended all the Masses. It was really overwhelming. The Congress was definitely a once in a lifetime experience never to be forgotten."



Costumed girls carry a replica of the Ten Commandments and a scroll at a special Mass for children at Veterans Stadium during the Eucharistic Congress.

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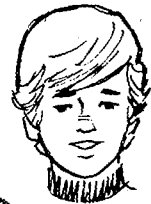
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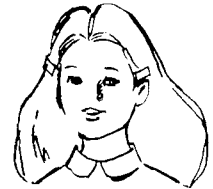
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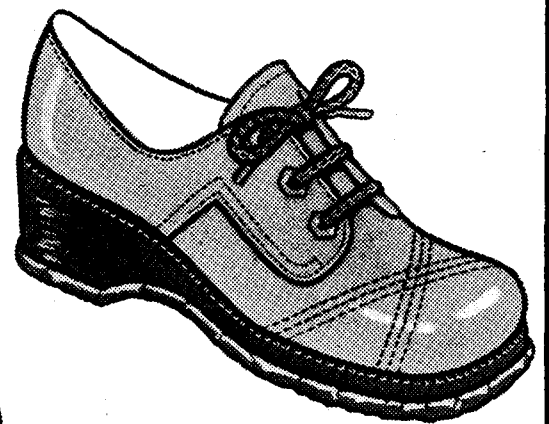
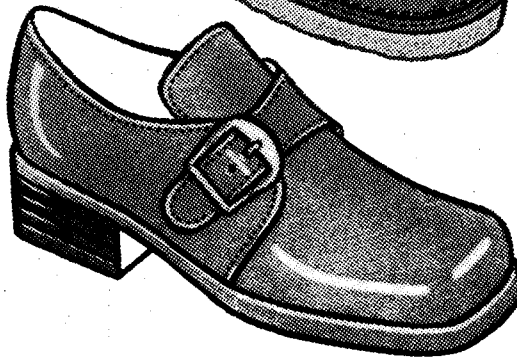


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A Marriage Encounter couple cheers a speaker at a meeting before the 41st Eucharistic Congress. Thousands of couples were on hand for the Marriage Encounter convention held at the University of Pennsylvania. At right, participants leave a Marriage Encounter session.

## Encounter couples told 'Share in social issues'

By GEORGE M. BARMANN  
DAYTON, Ohio—(NC)—  
"In homes where the love of God reigns, families will be concerned with the social issues of our time." Ruth Nelson, 1973 American Mother of the Year, said at the closing session of a national Marriage Encounter conference held here.

The 72-year-old wife of a Lutheran minister told nearly 1,300 conference participants that families cannot, "to take a line from a song popular in my generation, 'Let the rest of the world go by.'"

Urging that homes become "launching pads" for social justice action in the world, Mrs. Nelson said life in the family "will be abundant, because you are willing to be a servant."

She told married couples that "gut-level communication" provides "fuel for the fires of love." But the most basic need is communication with God, she added. "Keep that alive and he will teach you how to go to one another and say 'I'm sorry.'"

FAMILIES "placing God first in their lives" will find that "love of neighbor" follows, she said.

Mrs. Nelson is the mother of four and the foster mother of three children. She is the author of several books, the most recent of which is "Cast Your

Bread Upon the Waters."

Also speaking at the closing session was Father John Powell, S.J., a theologian at Loyola University, Chicago, who told the conference the abortion issue "focalizes the sovereignty of God and the sacredness of human life more than any other question of our era."

He cited five pre-abortion sources which admitted that abortion is the taking of human life. He described the official U.S. stance on abortion as the most permissive in the world.

"There is really no limitation on abortion in the United States," he said. "Abortion is sanctioned even five minutes before birth, if the baby is killed inside the mother."

Father Powell said no other issue in his life has caused him more concern than abortion.

At an earlier session, Father Gabriel Calvo, founder of the Marriage Encounter movement, said the love of power and material things is the "root problem" not only of family discord, but of social upheaval.

CALLING materialism "evil," the Spanish priest said it is the common enemy of Catholics, Protestants and

Jews, a "hostile force" propelled by the "adoration of things, money and power."

In homes where material things often become more important than persons, relationships in the family have broken down and the entire society has been damaged, he said.

Father Calvo founded Marriage Encounter in 1962 to help married couples "deepen their own relationship." Since the program reached the United States in 1967, more than 350,000 couples across the country have attended a Marriage Encounter weekend.

At another session, the Rev. Sandy Dufresne, a Methodist minister from Philadelphia, said marriage must be a partnership and "a fundamental commitment in the Lord."

"Sex is not the embarrassing thing we share, prayer is," she said. "The power of prayer comes in the admission that we really aren't powerful at all, that all power is from God."

The basic commitment of people involved in the Marriage Encounter movement is not to the movement, but to Christ, she said.

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Additional information is available by writing to Wendy Joffe at Biscayne College, 16400 NW 32 Ave., Miami, 33054 or by calling 625-1561.

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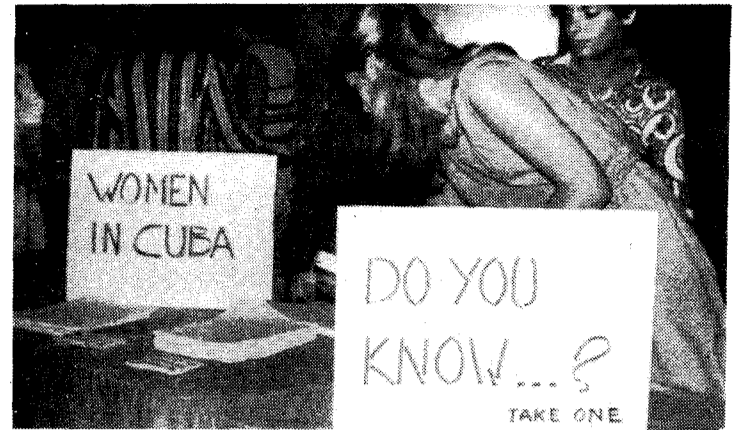
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Speaking at the plenary session of the Hemispheric Conference for women is Ambassador Hewson A. Ryan. To his immediate left at the head table, Dr. Avelina Soriano, and Rita Z. Johnston who co-chaired the conference.



Supervising the display with information about Cuban political prisoners, were Maria del Carmen Briz and Maria Antonia Prio, rear.

## Urge humane treatment of women political prisoners

By ARACELI CANTERO  
Voice Spanish Editor

"Following a brutal beating, the jail director told us: Why do you protest if no one listens? Don't forget that you are alone and that there is no one here to defend you..."

Tears were coming to her eyes as Maria Antonia Mier read the report on the condition of women political prisoners in Cuba: She herself had personally experienced the physical and mental suffering she was now describing.

Listening to her were women from all over the United States, Canada and Latin America. They were participants at the Hemispheric Conference for women which was held last weekend at the Fontainebleau Hotel in Miami Beach.

With broken voice and blurred vision the ex-Cuban political prisoner read her statement which spoke of torture, hard labor, poor hygiene and deficient nutrition. She described a prison system of "inhuman and degrading treatment" and she said, "these are not the words of a Cuban exile but the official conclusions of the Inter-American Commission of Human Rights (CIDH) of the Organization of American States (OAS)."

THESE conclusions, which describe in detail the treatment received in recent years by women political prisoners in Cuba, were to have been presented at the July meeting of the General Assembly of the OAS held in

Santiago de Chile. Instead, the document received a "reserved" label and was not presented to the delegates.

To many of the women present at the workshop in the Hemispheric Conference, Ms. Mier's statement came as a shock.

They approved a motion to be read at the plenary session that would close the Conference a couple of hours later. The motion denounced the inhuman conditions of women political prisoners in Cuba and expressed:

- The concern of the Hemispheric Congress of Women for the situation of women political prisoners in Cuba.

- Its decision to advise officially all international organizations to intercede in an effective manner on behalf of these women, demanding fair and humane treatment for them.

- Its determination to encourage all international organizations to work towards the immediate release of those women who are gravely ill and the issuance of emigration permits.

There were cheers and applause after the resolution was read. There were also some disagreements.

Pearl Shamis, a representative from the International League for Peace and Freedom demanded a similar statement denouncing violations of human rights of women prisoners in Chile.

Her demand had not been

passed at any of the work sessions and was killed by the Chile delegate who expressed her disagreement at having statements of a political nature been made at the Conference.

Other groups complained of poor organization and procedures, lack of sufficient translators and over emphasis of the traditional roles of women. At the end, all delegates joined hands to sing the hymns of the Americas together. With them was Ambassador Hewson A. Ryan, deputy assistant Secretary of State for Inter-American Affairs who had addressed the plenary session.

Preparations for the Hemispheric Conference had started months ago. This women's meeting was then described as an educational event which would focus on significant issues facing women.

Certified as an official Bicentennial event, the conference was dedicated to "Women in the Western Hemisphere and their interdependent destiny." It involved some 35 workshops and over 160 speakers who examined problems in the areas of education, health care and delivery services, economics, government, and leadership.

It was at a workshop on "Foundations and International Agencies— Accessible and Responsive?" that the statement about

Cuban women political prisoners had been presented. The statement's content was backed by personal testimonials of other ex-political prisoners who were present in the room. Among them Conchita Castanedo, Mercedes Chirino, Clara Gonzalez and Aida Sales whose son is still serving 30 years in a Cuban prison.

"There is much that we have heard here today, but it is up to us to do something about it," the chairwoman at the workshop, Dr. Avelina Soriano told participants. A Dominican now, executive director of the International Center of Florida, Dr. Soriano was formerly with the Office of Latin American Affairs of the Archdiocese of Miami. With Rita Z. Johnston, Dr. Soriano was co-chairwoman of the conference.

"You may question the sources of this report," Humberto Medrano told those present at the workshop, "yet they come from over 100 letters and authenticated documents smuggled out of Cuban prisons in the last 16 years." Medrano, who himself owns much of the authenticated documents, leads the Committee for the Divulcation of Mistreatment of Cuban Political Prisoners.

UNDER the initiative of the Cuban Christian Democratic Movement here in Miami, Medrano and other local and national groups as well as private individuals worked together to gain the conference's endorsement of the statement presented by Ms. Mier.

A similar effort had been made during the meeting of the Inter-American Commission of

Women of the OAS, held the previous week at the Fontainebleau Hotel, here in Miami. Their delegates had also received similar statements on the inhuman condition of women political prisoners in Cuba, but no action was taken on the issue.

Other recommendations by the different workshops, which were read at the plenary session of the Hemispheric Conference emphasized the need for wider participation and consultation of other women's groups in the planning of future conferences; the establishment of an international clearing house for information of the status of women, and the possibility of Latin American Universities receiving funds directly and not through their respective governments.

Emphasis was also placed on the need for drafting more specific procedures for future conferences.

In the opinion of one delegate, the Conference lacked organization and common purpose. There were many separate efforts but "it would be hard to determine how much was really achieved in terms of 'interdependent destiny.'"

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# Solidaridad con presas políticas

(Viene de la Pág. 24)

presentación de una resolución de denuncia en la asamblea plenaria que cerraría la Conferencia horas más tarde. La moción expresaba: • la preocupación de las mujeres de la Conferencia Hemisférica por la situación de las presas políticas en Cuba. • La decisión de aconsejar oficialmente a todas las organizaciones internacionales para interceder de modo efectivo en favor de las presas, pidiendo para ellas un trato humano y digno. • Su determinación de animar a todas las organizaciones internacionales para lograr la libertad de las mujeres gravemente enfermas y la concesión de visas.

Al terminar la lectura de la moción en la plenaria hubo aplausos. Tampoco faltó discusión.

Pearl Shamis, representante de la Liga Internacional por la Paz y la Libertad pidió una moción semejante en favor de las presas políticas en Chile.

Su petición no venía respaldada por ninguna de las sesiones de trabajo y fue rechazada por la delegada de

Chile quien expresó desacuerdo ante peticiones de tipo político en la Conferencia.

Durante la plenaria hubo también quejas de falta de organización y método, de escasez de traductores y de excesivo énfasis en aspectos tradicionales de la mujer.

Al final todas las participantes, unidas de la mano cantaron el himno de las Américas. Con ellas estaba el Embajador Hewson A. Ryan, Diputado Asistente del Secretario de Estado para Asuntos Latinamericanos que había hablado ante la plenaria.

Durante las sesiones preparatorias de la Conferencia Hemisférica se describió esta reunión de mujeres como un "evento educacional," dedicado "a las mujeres del Hemisferio Oeste y a su destino interdependiente." Consistió en 35 sesiones de trabajo y más de 160 conferenciantes que examinaron temas de educación, cuidado de la salud y servicios adjuntos, economía, gobierno y liderazgo.

La denuncia sobre las presas políticas cubanas se presentó durante la sesión de trabajo

sobre "Agencias Internacionales," y fue apoyada por el testimonio personal de varias presas que atestiguaron la información. Entre ellas Conchita Castaneda, Mercedes Chirino, Clara González y los padres de Miguel Sales, hoy cumpliendo sentencia de 30 años en Cuba.

"Si se preguntan por las fuentes de esta declaración han de saber que son más de 100 las cartas y documentos auténticos que han llegado a nuestras manos desde las cárceles de Cuba," afirmó Humberto Medrano ante los presentes. Medrano dirige el Comité para la Divulgación del Maltrato de Presos Políticos en Cuba. Bajo la iniciativa del Movimiento Demócrata Cristiano, individuos y grupos, tanto nacionales como locales, además del de Medrano, trabajaron en un frente unido para el paso de la denuncia en la Conferencia Hemisférica. Entre ellos, Agrupación Abdala, Comité Pro-libertad Presos Políticos de Cuba, (Puerto Rico y Venezuela), Partido Revolucionario Cubano, Agrupación Ex-presas y Ex-presos Políticos de Cuba, Comité Mundial Pedro Luis Boitel, Off



Ante unas 70 personas María Antonia Mier lee la denuncia sobre el trato a las presas políticas en Cuba. Junto a ella María Antonia Prió y María Elena Prió de Durán que trabajaron por el paso de tal declaración en la Conferencia.

Human Rights (Washington, D.C.)

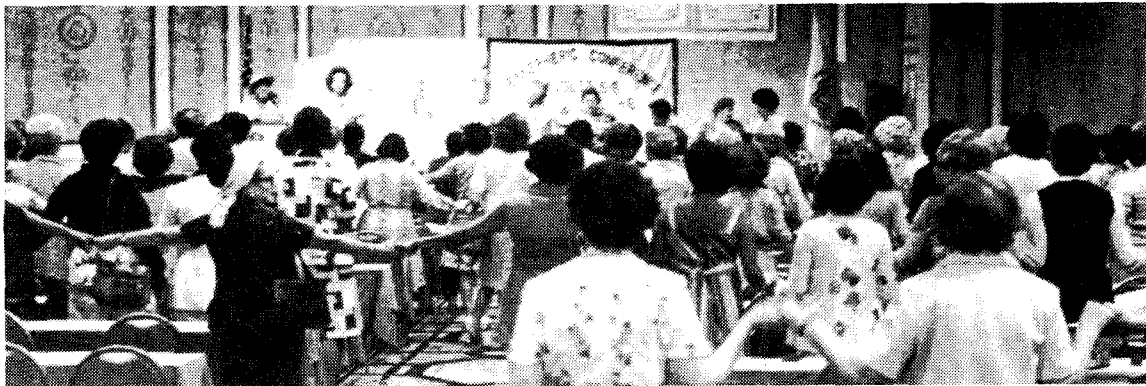
Los grupos también trataron de pasar una resolución semejante durante la reunión del Comité Inter-Americano de Mujeres de la OEA, la semana anterior, pero no tuvieron éxito.

Otras recomendaciones leídas durante la plenaria de la Conferencia Hemisférica subrayaron la necesidad de más amplia consulta a grupos de mujeres diversos, para futuras conferencias y mejor organización.

Según declaró una de las delegadas, la Conferencia Hemisférica carecía de unidad y metas definidas. Hubo muchos esfuerzos individuales en las distintas sesiones pero sería difícil determinar lo conseguido en términos de "nuestros destinos interdependientes."



La ex-presa política cubana Mercedes Chirino narra sus experiencias en la cárcel.



Delegadas a la Conferencia Hemisférica para Mujeres unen sus manos para cantar juntas el himno de las Américas durante la sesión de clausura.

## Muere madre del Padre Enrique San Pedro, S.J.

Tuvo lugar el pasado miércoles 11 de agosto en la Parroquia de St. Raymond el funeral por María Antonia San

Pedro, madre del Padre Enrique San Pedro, S.J., que actualmente sirve en la Archidiócesis.

La señora San Pedro murió el

martes 10, a los 75 años de edad.

Celebraron la Eucaristía junto a su hijo, el Párroco Padre Francis Fenech y otros jesuitas.

## Cuestionan muerte de obispo

LA RIOJA, Argentina—(NC)—Mientras el cuerpo del difunto Obispo Enrique Angelini quedaba depositado en la cripta de la catedral, un periódico local se atrevía a preguntarse sobre la muerte del obispo, calificada de accidente.

En su comentario a la violencia política que se ha llevado ya 750 vidas este año en Argentina el diario La Opinion se preguntaba:

"En una sociedad enferma

como la nuestra resulta difícil aceptar muertes por accidente. ¿Fue realmente así? Son demasiados los tribunales secretos que en Argentina se han tomado la vida en sus manos, y el Obispo Angelini había recibido muchas amenazas de muerte."

El prelado fue muerto a la vuelta del funeral de dos de sus sacerdotes asesinados por terroristas de derechas. Una rueda de atrás de su automóvil explotó debido a un corte en la

goma. El vicario de la Diócesis, que le acompañaba quedó malherido.

Durante el funeral al aire libre, el Arzobispo de Santa Fe Vicente Zaspé manifestó ante las 6,000 personas presentes que más de una vez el Obispo Angelini le había confiado "Estoy dispuesto a morir si mi muerte logra la reconciliación en la Rioja."

## Prohíben servicio información de Jesuitas

MANAGUA, Nicaragua—(NC)—Cinco días después de la declaración de un jesuita en Washington sobre la opresión de campesinos en Nicaragua, agentes del gobierno del Presidente Somoza prohibieron el servicio de Información y Documentación, SID que llevan aquí los Jesuitas.

La orden recibida por el editorial Padre Luis Medrano afirmaba que SID no "cumplía la legislación pertinente," pero no daba detalles de cual ley, SID estaba infringiendo.

Algunas indicaciones sugieren que la medida es en represalia por la oposición de los jesuitas a la dictadura de Somoza.

En el mes de julio pasado, el Padre Fernando Cardenal S.J. informó a un comité del congreso norteamericano sobre el rapto y la muerte de varias familias campesinas por la Guardia Nacional de Somoza. Al hacerlo,

el Padre Cardenal estaba expresando denuncias de obispos locales y misioneros extranjeros.

Legisladores pro-Somoza en Nicaragua introdujeron proyectos de ley para la denuncia del Padre Cardenal como un traidor, por sus declaraciones en Washington.

El Padre Cardenal afirmó haber testificado en Washington debido a existir una ley U.S.A. que prohíbe ayuda a gobiernos que violan los derechos humanos de modo sistemático. Su estudio presentado ante el comité congressional fundamentaba la corrupción y violación de derechos humanos en Nicaragua afirmando también que los fondos de ayuda "no llegan a los pobres."

## Corpus Christi ofrece transporte

La escuela parroquial de Corpus Christi ha ampliado el número de aulas y acepta alumnos del área de Westchester que no tienen plaza en la escuela de St. Brendan. La parroquia ofrece servicio de autobús desde Westchester al colegio sin

aumentar el costo de la matrícula.

Este proyecto cuenta con el apoyo de la parroquia de St. Brendan. Para información llamar a Corpus Christi, de 8 a.m. a mediodía.

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# ¿Después del Congreso qué?

Por el PADRE JOSE PABLO NICKSE

Muchos de nosotros, quizás, pudimos vivir parte del Congreso a través de las imágenes de la televisión, y aunque en sólo imágenes, seguro que pudimos palpar un poquito de la universalidad de la Iglesia.

Pero el Congreso terminó y quizás se nos presente la pregunta, ¿y ahora qué?

Por eso conviene reflexionar y tratar de analizar qué ha sido el Congreso para la Iglesia, porque no cabe duda de que ha tenido impacto "ad intra" y "ad extra."

Dentro de la vida de la Iglesia, un Congreso Eucarístico es como la brisa fresca que reanima al caminante. Tanto ha caminado la Iglesia en estos últimos diez años, que hemos recibido con gratitud el fresco de la gracia y la presencia del Espíritu.

El Congreso nos ha hecho sentirnos católicos. Durante una semana, Filadelfia fue la encrucijada del mundo católico. Razas, lenguas y tradiciones crearon un mosaico de fe verdaderamente "católico", o sea, universal. Pluralidad con unidad, ¡qué realidad tan bella en nuestra Iglesia de hoy!

Al sentir el pulso de la Iglesia, no podemos sino sentirnos optimistas. Diez años después del Concilio Vaticano II empezamos a sentir sus frutos.

Pero nuestra Iglesia Católica no es un mundo cerrado. Ya lo señaló el Arzobispo Cámara en su conferencia sobre la Justicia y la Paz. El Congreso Eucarístico Internacional se ha dirigido al hombre total. Al hombre que sufre hambres físicas y espirituales. No ha sido un Congreso de brazos cerrados, sino de brazos y corazones abiertos.

¡La promoción del hombre total! Qué tarea tan difícil nos da el Congreso Eucarístico. Imposible si no es una misión evangélica. Recordemos las palabras del ángel: "No temas, María, para Dios nada es imposible."

La promoción total del hombre comienza con el reconocimiento del hambre elemental de la humanidad: el hambre de Dios. La Iglesia predica y vive este gran misterio, que sólo Dios puede llenar nuestros corazones.

Pero el misterio de la salvación comienza ahora, aquí. La promoción de la dignidad humana, la justicia social y la libertad es intrínseca a la predicación del evangelio. El mismo Cristo nos traza el camino al "tener compasión" de los que sufren hambre y opresión.

El Congreso Eucarístico Internacional de Filadelfia ha sido un regalo de Dios, un "empujón" de fe. Como la canción más conocida de la obra musical GODSPELL decimos:

Día a día pido tres cosas;  
Verte mejor  
Seguirte más de cerca  
Amarte más.

## Ford al Congreso

FILADELFIA—(NC)—El 41 Congreso Eucarístico Internacional terminó el pasado domingo 8 de agosto con una declaración pro-vida del Presidente Ford y el mensaje en directo del Santo Padre, ambos durante la Misa de clausura *Statio Orbis*.

Unas 100,000 personas ovacionaron al Presidente al declarar: Comparto vuestra profunda preocupación por la creciente falta de respeto por la vida.

"El valor supremo de la vida humana, que es don de Dios, es una creencia fundamentada en la Escritura y confirmada por todos los dirigentes de la Iglesia," dijo el Presidente.

Después del canto del *Kyrie*, el delegado papal, los 600 obispos y sacerdotes concelebrando la Eucaristía, y todos los presentes escucharon el mensaje del Santo Padre en directo, vía satélite, desde Bolseta, Italia.

El Papa, habló de la Eucaristía como "misterio personal hecho para cada uno de nosotros."

"La Eucaristía es misterio de vida...de dolor...y de muerte," dijo el Papa desde el lugar donde acaeció un milagro eucarístico en el siglo III.

"Es misterio de amor que

hace una familia de todos los que comemos de un mismo Pan," dijo el Papa.

El Cardenal Knox, delegado de Pablo VI invitó a todos los presentes a aceptar el desafío de la evangelización. "¡Qué diferente sería todo si nosotros los cristianos viviésemos la Eucaristía!" dijo.

El presidente Ford, cristiano episcopal, siguió la misa desde la plataforma. Su discurso de 9 minutos fue varias veces interrumpido por los aplausos.

"En esta ocasión celebramos la contribución de la Iglesia a la construcción de un mundo más pacífico," dijo el Presidente.

"Para millones de hombres y mujeres, la Iglesia ha sido el hospital del alma, la escuela del pensamiento y la caja fuerte de los ideales morales.

"Ha dado unidad y sentido a las acciones del hombre y ha sido una institución vital para la protección de la vida misma."

Además de los 600 concelebrantes, unos 1,000 sacerdotes ayudaron a repartir la comunión durante la Eucaristía que había comenzado con la proclamación "La Iglesia de Jesucristo se ha reunido para el culto." La proclamación fue hecha en 20 lenguas diferentes.



## Asunción de María el domingo

La Asunción de María es para nosotros motivo de alegría y de esperanza cierta. Porque Ella es como nosotros criatura de Dios, carne de nuestra carne y mujer de nuestra raza.

Al proclamar el Dogma de la Asunción en 1950, Pío XII no hacía sino confirmar oficialmente una tradición ya celebrada en la Iglesia desde los primeros siglos.

Tradición que reconocía que María había alcanzado en su Asunción, la perfección que todos estamos llamados a alcanzar. Porque todos estamos llamados a gozar de Dios con todo nuestro ser, alma y cuerpo.

Celebrar por tanto la fiesta de la Asunción, es al mismo tiempo celebrar y proclamar nuestra esperanza, porque esperamos la resurrección de la carne y la vida eterna con Dios.

## Misa de la Asunción en la Ermita

Aunque la fiesta de la Asunción cae en domingo, la Ermita de la Caridad que es Santuario Mariano celebra una Eucaristía de la Asunción el próximo domingo 15 a las 8 p.m. de la tarde.

Este privilegio de tener misa los domingos sólo lo tiene en fiestas de la Virgen.

## Un abrazo a Jesús

FILADELFIA—(NC)— "Nuestra presencia aquí es como un gran abrazo a Jesús", dijo el Cardenal Timothy Manning de Los Angeles a la masa de juventud reunida para la Misa de los niños durante el Congreso Eucarístico.

Unas 40,000 personas se habían congregado en el Estadio de los Veteranos en Filadelfia. La gran mayoría eran alumnos de colegios católicos en las diócesis de Filadelfia, Scranton, Allentown y Camdem.

Presidió la Eucaristía el legado papal Cardenal James

Knox quien concelebró con varios cardenales y 33 obispos.

La liturgia utilizó por primera vez una oración Eucarística recientemente aprobada para uso en liturgias infantiles. Los niños hicieron las lecturas y actuaron en una presentación dramática del evangelio.

En su homilía el Cardenal Manning dijo que "beber y comer son hoy día ocupaciones constantes para muchos," y que "debemos estar hambrientos por pan y bebida espirituales."

## ...en el mundo...

BUENOS AIRES—(NC)—Las autoridades arrestaron al misionero norteamericano P. James Martin Weeks, de la Congregación de La Salette, y a cinco seminaristas de la orden en la ciudad de Córdoba. La embajada de Estados Unidos dice que es probable que se invoquen "motivos políticos por los arrestos." Con estos últimos llegan a 14 los clérigos detenidos bajo leyes contra la subversión, de los cuales cinco pueden ser expulsados. Los obispos han pedido al gobierno que concrete y pruebe las acusaciones.

CIUDAD DEL VATICANO—(NC)—El Papa Paulo VI envió un mensaje de congratulación a Costa Rica durante las fiestas cincuentenarias de la coronación de la Virgen de los Angeles como patrona de esa nación centroamericana. Invitó a los costarricenses a "dar testimonio de vida cristiana individual y colectiva, para acercarse a esa fuente de salvación que es Jesucristo."

GEORGETOWN, (Guyana)—(NC)—Unas 62 escuelas y colegios católicos de Guyana serán nacionalizados en septiembre por el gobierno socialista del premier Lyndon Burnham, junto con otras escuelas privadas protestantes. Además el gobierno mantiene un programa de juventudes con cursos sobre ideología, y servicio social en campos y barriadas pobres. Los 105,000 católicos ( en una población de 800,000) han iniciado cursos de formación en catecismo, doctrina social y moral para robustecer las convicciones de los jóvenes.

ROMA—(NC)—El derrame accidental de sustancias químicas llamadas TCDD desde una fábrica al norte de Milán ha desatado una controversia sobre el aborto, pues algunos científicos recomiendan que las mujeres embarazadas de la zona afectada expulsen sus fetos pues podrían haberse dañado con los tóxicos. Así sucedió en Vietnam cuando las fuerzas norteamericanas usaron TCDD para defoliar la selva, alcanzando a aldeas. Un artículo en L'Osservatore Romano publicación vaticana, invoca en contra del consejo razones de ciencia, derecho y moral.

SAN ANTONIO, Texas—(NC)—Después que Mons. Patrick Flores, obispo auxiliar de San Antonio, y un grupo de chicanos protestaron contra la "muy leve" sentencia impuesta al ex-policia Frank Hayes convicto de matar a Richard Morales, el Departamento de Justicia comenzó a investigar el caso en busca de irregularidades. Hayes se llevó a Morales a un terreno remoto de su mujer, donde dos días después apareció el cadáver del joven chicano.

NUEVA ORLEANS—(NC)—Al disertar sobre los peligros de la píldora contra la concepción, el médico norteamericano Dr. William Lynch señaló las contradicciones de informes oficiales en Inglaterra y Estados Unidos. En la primera nación, la Revista Médica apunta a los efectos nocivos—el número de mujeres que han muerto por la píldora, o han tenido coágulos, o ataques cardíacos—mientras en Estados Unidos la American Medical Journal calla todo esto para hablar en cambio de "las grandes posibilidades de la píldora", postura que podría atribuirse a influencia de una de las tres grandes industrias del país, junto con la automotriz y el acero: la industria de drogas.

MAS DE 100 BICICLETAS que han quedado rezagadas en el Departamento de Policía de Miami se pondrán a la venta en subasta pública a partir de las 9 de la mañana del 19 de agosto en el Auditorio de Dinner Key, 3360 Pan American Dr.

Todos los artículos se venderán al mejor postor en sus condiciones actuales y en efectivo solamente, sin derecho a devolución. Cualquiera o todas las ofertas pueden ser rechazadas.

Los menores de 16 años no podrán hacer compras a menos que estén acompañados por uno de sus padres o guardián.

Se proveerá inscripción para todas las compras.

## Combatir pobreza en casa

FILADELFIA—(NC)—¿Conocemos al pobre en nuestro hogar y en nuestra familia?, preguntó la Madre Teresa a unos 9.000 participantes en el Congreso Eucarístico.

"Nuestros familiares quizás no estén desnudos, o sientan hambre, pero están Ustedes seguros de que no se sienten solos o ignorados?"

La Madre Teresa, fundadora de las Misioneras de la Caridad que se dedican totalmente al servicio de los pobres afirmó que sus monjas son a veces criticadas por su dedicación al pobre.

"Es bueno que alguien se dedique a mimarlos, ya que son muchos los que se dedican a mirar a los ricos," dijo.

Ante una audiencia que le escuchaba atónita, la Madre Teresa habló de un niño que encontró en las calles de Londres una noche, "abandonado por su

madre por no querer cortarse el pelo."

"Quizás la madre estaba muy ocupada haciendo algo por el hambre en la India y olvidaba el hambre de comprensión de su propio hijo..." afirmó preocupándose también por la suerte de los ancianos: ¿Dónde están sus ancianos padres? preguntó a la audiencia. Les habló de los jóvenes y de su hambre de Dios, y relató la alegría de una religiosa que después de pasar tres horas cuidando las llagas de un moribundo le decía "he estado cuidando el Cuerpo de Cristo durante tres horas."

La Madre Teresa pidió a los americanos "hacer de vuestros hogares un Nazaret donde Jesús pueda llegarse a descansar un rato y traer paz, amor y alegría."

## Juventud en servicio

FILADELFIA—(NC)—Bajo el tema "Al servicio de los demás" unos 10,000 jóvenes de toda la nación celebraron la Eucaristía durante la jornada que el Congreso Eucarístico dedicó a la juventud.

El tema de la Misa era ya realidad pues durante el ofertorio los jóvenes presentaron seis cestos con comida y tarjetas con 18,5 millones de horas de servicio efectuados por 10 millones de jóvenes de toda la nación, Las horas de servicio formaban parte del programa SIGN, (Servicio en el Nombre de Dios) y la comida era símbolo de las 300,000 libras de alimentos donadas a los pobres de la ciudad por el programa Manná.

Durante su homilía el obispo de Pensacola-Tallahassee, Mons. René Gracida dijo que a través de SIGN y programas similares "actuamos como Cristo y somos Cristo."

La Eucaristía concluía toda una jornada de reflexión sobre "el ministerio de los jóvenes" en la que participaron dirigentes juveniles de toda la nación.

Joseph Forish de 23 años y

director de programas juveniles en la Archidiócesis de Filadelfia dijo que "la Iglesia debía encomendar a los jóvenes parte de su actividad," si quiere mantenerlos junto a sí.

"Necesitan nuestra comprensión, nuestra guía y enseñanza, pero sobre todo nuestra invitación a asumir su responsabilidad en la Iglesia," dijo.

Forish animó a los dirigentes juveniles a seguir invitando a los jóvenes a permanecer en la Iglesia, atrayéndolos con las imágenes de Jesús en el Evangelio y con ejemplos como los de la Madre Teresa, y no con "palabras blandas."

Aunque admitió que muchos jóvenes rechazan la religión, Forish afirmó que la pastoral juvenil ha de ser "lo más espiritual posible."

"Los programas juveniles deben subrayar la espiritualidad, ya que de otro modo, ¿para qué tanto trabajo?"

También desaconsejó programas demasiado "adultos" y recomendó que se deje a los jóvenes detectar sus propias necesidades y crear sus propios programas.

## Carismáticos en el Congreso

FILADELFIA—(NC)—Unos 40,000 carismáticos aplaudieron, vitorearon y cantaron "en diversas lenguas" durante la Eucaristía para dirigentes pentecostales del Congreso Eucarístico.

Concelebraron la Misa el Cardenal Leo Suenens, de Malines-Bruselas, Bélgica y unos 60 obispos. En su mayoría todos expresaron satisfacción por el acto, pero algunos obispos polacos calificaron la ceremonia de "locura" y quedaron

escandalizados.

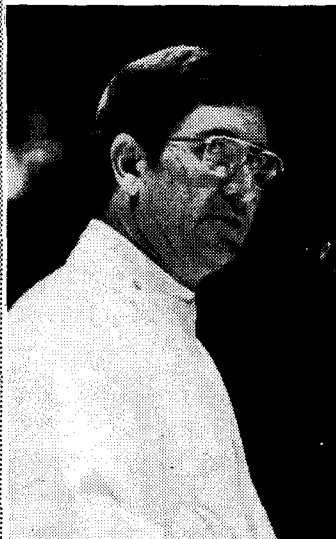
Sin embargo para el Obispo Joseph McKinney auxiliar de Gran Rapids, el acto fue un importante paso en la lucha por aceptación de los carismáticos en la Iglesia.

Jóvenes, anciano, amas de casa e inválidos se abrazaron efusivamente durante el saludo de paz, y hubo hasta profecías de milagros y curaciones.

También el Cardenal Suenens dejó oír su voz en oraciones personales al Señor durante la Eucaristía.



## El Congreso en directo



Obispo Gracida



Arz. Sánchez



Card. Suenens

## Celibato es "supersacramento"

FILADELFIA—(NC)—Un profesor de Teología Espiritual en la Universidad Gregoriana de Roma afirmó ante los participantes en el Congreso Eucarístico que el celibato es un "supersacramento."

El Padre Jesuita Robert Faricy explicó que "el celibato consagrado va más allá del simbolismo sacramental," del matrimonio. Según el sacerdote, mientras el matrimonio es un símbolo sacramental de la unión entre Cristo y la Iglesia, el

celibato "es una unión que existe no en símbolo sino de hecho."

"El celibato sobrepasa el símbolo y es una realidad," afirmó. "No es un sacramento porque es más que un sacramento—y no menos. Es algo así como un supersacramento!"

Una vida célibe es una vida "de radical y total esperanza en Jesús, es cuestión que arriesga todo de golpe y lo pone en una relación personal con El."

## Testimonio ancianos necesario

FILADELFIA—(NC)—"Aunque la sociedad se siente incomoda con la vejez" necesita el testimonio y la presencia de los ancianos, dijo el Cardenal Patrick O'Boyle, Arzobispo retirado de Washington, D.C. ante unos 9,000 ancianos reunidos aquí.

"La atmósfera está llena de gritos de queja y desesperación, de rebeldía, frustración y desesperanza" dijo el prelado de 80 años durante la Misa de ancianos durante el tercer día del Congreso Eucarístico, 3 de Agosto.

"Es por eso que el mundo necesita nuestra contribución de fidelidad a la fe. Tenemos mucho que dar a los demás," dijo.

Al final de la homilía el Cardenal recibió un suave aplauso—muchos de sus oyentes le oían desde sillas de ruedas.

El Cardenal también les dijo que ellos saciaban las hambres de la familia humana viviendo "nuestra vejez firmes en la fe y

en la fidelidad de Dios."

"Y los que de vosotros sufrís alguna enfermedad, añadió otro aspecto a nuestro mensaje," dijo.

"Nos recordais como Dios reveló su amor a hacia nosotros a través de los sufrimientos de su Hijo. Vuestra fe os une con Cristo de tal modo que vuestro dolor y vuestro sufrimiento son fuente de gracia y vida eterna para los vivos y los muertos. "Viviendo unidos a Jesús, vuestro dolor no es inútil."

El Cardenal encareció a los ancianos que se sientan orgullosos de su edad, y proclaman que "la ancianidad no es una enfermedad sino un proceso de madurez de la vida."

"Aunque el camino por recorrer sea corto o largo, es mucho lo que podemos dar, mucho lo que podemos hacer. Nuestro ritmo quizás sea lento, pero quizás tenemos mucho que andar, y a cada paso encontraremos alguien para darle un poquito de nuestra alegría."

## Hambre de las minorías

FILADELFIA—(NC)—Identificándose como miembro de una minoría" un prelado americano urgió a la Iglesia para que "sea modelo de quien sabe escuchar la voz de los oprimidos y quiere satisfacer su hambre."

El arzobispo de Santa Fe, N.M. Monseñor Roberto Sánchez, habló en la Conferencia sobre Libertad y Justicia, durante el Congreso Eucarístico, y expuso los tres deseos básicos de las minorías del país.

"El deseo de ser aceptados como somos. El deseo de ayudar en la consecución de nuestro propio destino, y, con la gracia de Dios, poder participar plenamente en el desarrollo de toda familia humana y el deseo de ser escuchados y llegar a satisfacer nuestras necesidades."

El prelado dijo que deben reconocerse en la Iglesia las diferencias culturales y el pluralismo.

"Yo oigo a las minorías que piden a la Iglesia que les de obispos, sacerdotes y dirigentes seculares que les entiendan," dijo el Arzobispo Sánchez.

"Piden que se les dé aquellos que han estudiado nuestra cultura y tradiciones y que nos aman tal y como somos. Los que nos hablan en nuestra lengua y verdaderamente nos dirigen y nos permiten usar nuestros

talentos para la liberación y redención de este mundo," añadió.

"Piensan que la Iglesia tiene la responsabilidad de promover el pluralismo dentro de su familia igual que los padres de familia tienen la de promover la individualidad de sus hijos, con sus talentos y personalidades diferentes..."

"Nuestra oración al Señor es: 'Danos Señor más líderes y pastores que surjan de nuestra propia gente, para que podamos llegar a gobernarlos y encarnarte a Tí entre nosotros,'" añadió.

El prelado dijo también oír otras voces, los de los que buscan ser oídos o los que se sienten solos y abandonados y pocos en número...

"Por favor, ¿no querrá escuchar alguien? Nos sentimos sin voz y abandonados...pero no queremos separarnos de la Iglesia. La sabemos nuestra madre y una madre nunca abandonaría a los hijos. Al contrario ella los busca a todos y los ama sin distinción... Queremos ser hijos fieles de nuestra madre...escúchadnos..." continuó el Arzobispo Sánchez quien afirmó que su presencia en el Congreso era un signo de la esperanza que las minorías tienen puesta en la Iglesia.

FILADELFIA—(NC)—El 41 Congreso Eucarístico Internacional —cuya procesión de apertura aquí atrajo 350.000 personas— sirvió de marco para hacer llamados por la justicia y la libertad para todos, y por la compasiva satisfacción de las hambres de la humanidad, su tema principal:

● El asistente papal Mons. Giovanni Benelli pidió a los fieles combatir "las injusticias que se cometen contra los derechos de Dios mismo" y los derechos del hombre: pornografía, drogas, aborto, indiferencia religiosa en la vida cívica. "Combatimos males sociales pero dejamos pasar por alto la absurda injusticia de castigar el acto de reconocer a Dios, adorarlo y mencionarlo."

● El delegado pontificio al Congreso, cardenal John Knox, prefecto de la Congregación de los Sacramentos y el Culto Divino, propuso la Eucaristía "como alimento único de todas las hambres y necesidades del hombre." En la misa inaugural participaban 160 obispos y muchos dignatarios.

● En una misa de Inválidos, el arzobispo de Kingston, Jamaica, Mons. Samuel Carter,

les recordó que el hombre fue creado para la vida, no para la enfermedad y la muerte. "Nuestro anhelo es ser sanos y salvos, pero es paradoja de la vida el encontrar abrojos de tristeza, dolor, desengaño," agregó el obispo. Son fragua de purificación, observó.

● El Papa Paulo VI dijo a un grupo de peregrinos cerca de Roma que "mi corazón vuela hasta Filadelfia... pero se entristece con el Líbano," una referencia en contraste a la guerra fratricida en ese país cristiano-árabe.

Miles asistieron a la misa hispana del Congreso Eucarístico, concelebrada por más de 50 Sacerdotes. Abajo, jóvenes de diversas naciones con pancartas. Más sobre el Congreso Pág. 5, 22 y 23.



## MISA HISPANA EN EL CONGRESO

### En la Conferencia Hemisférica de mujeres

# Se solidarizan con presas políticas de Cuba

"Después de llenarnos de golpes, el director de la cárcel nos dijo: ¿Por qué protestan si nadie les escucha? No olviden que están solas y que no hay nadie aquí que pueda defenderlas".

A María Antonia Mier se le saltaban las lágrimas mientras leía la declaración sobre la

situación de las presas políticas en Cuba. Ella misma sabía personalmente, lo que eran aquellos sufrimientos descritos en su narración.

Ante ella, escuchándole atónitas estaban unas 70 mujeres de todos los Estados Unidos, Canadá y Latinoamérica. También había algunos hombres.

Todos eran participantes u observadores en la Conferencia Hemisférica de Mujeres que tuvo lugar el pasado fin de semana en el hotel Fontainebleau de Miami Beach.

Con voz entrecortada por la emoción, la ex-prisionera política leyó su declaración que hablaba de torturas, trabajos forzados, falta de higiene y alimento. Describió un sistema carcelario "inhumano y degradante" y dijo

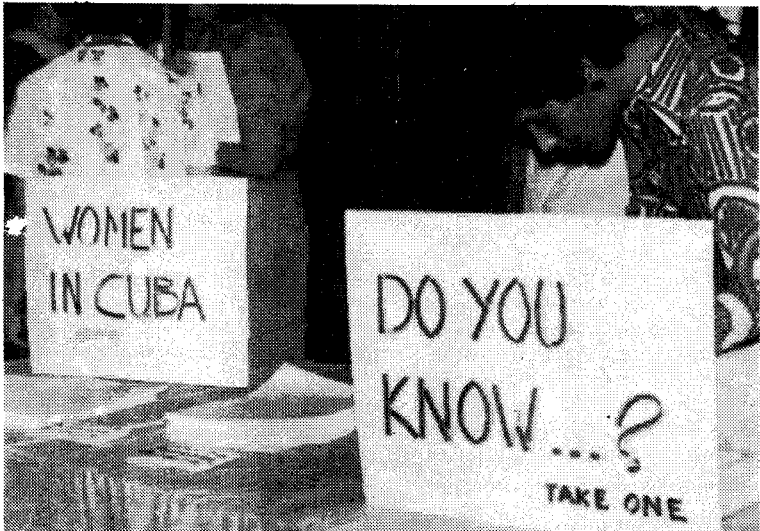
"Estas no son simples palabras de una exiliada, sino las conclusiones de la Comisión Interamericana de Derechos Humanos (CIDH) de la Organización de Estados Americanos, (OEA).

Tales conclusiones, que contienen testimonios detallados de presas políticas cubanas, formaban parte de un documento que iba a ser presentado ante los delegados de la reunión a la

Asamblea General de la OEA, en su reciente reunión en Santiago de Chile. Sin embargo el documento fue clasificado de "materia reservada" y no se presentó ante los delegados.

Para muchas de las mujeres presentes en la Conferencia Hemisférica, la narración de María Antonia Mier resultaba una novedad escandalosa.

Unánimemente aprobaron la (Pasa a la Pág. 23)



Una de las mesas de la Conferencia Hemisférica de Mujeres mostraba documentación sobre la situación de las presas políticas cubanas. En la foto María Antonia Prío, distribuyendo el material.

### Instalación de Arz. McCarthy

Tendrá lugar el próximo viernes 17 de Septiembre en la Catedral de St. Mary una Eucaristía solemne de bienvenida al recientemente nombrado Arzobispo Coadjutor de Mons. Coleman F. Carroll para la Archidiócesis de Miami.

Asistirá a la Eucaristía el

Delegado Apostólico Arzobispo Jean Jadot, así como líderes religiosos y civiles de esta comunidad.

La Misa dará comienzo a la 11 A.M. y seguirá una recepción. En semanas sucesivas informaremos de los detalles sobre el acto.

# Hispanos planifican pastoral

FILADELFIA—Líderes hispanos junto con siete obispos de esta nación se reunieron aquí para planificar y evaluar las necesidades de la pastoral de la comunidad hispana en los Estados Unidos.

Mons. Agustín Román, Vicario Episcopal Hispano asistió a las reuniones como representante de la Archidiócesis de Miami.

Las jornadas de trabajo tuvieron lugar durante la celebración del Congreso Eucarístico y fue presidida por el Arzobispo de Santa Fe, N. M. Monseñor Roberto Sánchez.

En una conferencia de prensa el Arzobispo manifestó que se planea escribir en los próximos meses una carta pastoral sobre las necesidades de los hispanos. Dicha carta tendrá en consideración las iniciativas y aportaciones de toda la nación, sobre las que se ha reflexionado en estos días.

Las aportaciones de Miami

habían sido redactadas por el Equipo Coordinador de Apostolado Seglar que durante todo el año se ha venido reuniendo con Mons. Agustín Román, Vicario Episcopal Hispano. El equipo cuenta con representantes de todos los movimientos apostólicos y organizaciones parroquiales que funcionan en Miami.

A su vuelta de Filadelfia, Mons. Román calificó las reuniones de "muy productivas."

Estuvieron continuamente presentes los cinco obispos hispanos de la nación quienes dirigieron cada uno de los grupos de trabajo, y trataron de agrupar y sintetizar las diversas necesidades expresadas por los delegados.

En lo referente a la pastoral, acordaron recomendar que se fomente la "unidad en la pluralidad" dentro de la Iglesia y el formar "hacia la comunidad," evitando el individualismo.

En lo referente a la cultura se

apoyó que "la Iglesia defienda la cultura hispana, y todo lo relacionado con la dignidad hispana familia, persona, comunidad. También que se reconozca la aportación hispana al cambio social.

En el área de la educación se apoyó "una educación integral," y el fomentar la educación política del pueblo hispano.

"El tema de la juventud, estuvo presente durante todas las sesiones," dijo Mons. Román. "No se redactó ninguna conclusión específica sobre ellos sino que se quiere que la juventud sea considerada en cada una de ellas."

El trabajo realizado durante estos días en Filadelfia ahora vuelve para revisión en los diversos grupos locales y sólo después de una reflexión más madura tratarán los obispos de redactar una carta pastoral sobre las necesidades de la comunidad hispana de los Estados Unidos.