

Poor face tax boost, no State aid

TALLAHASSEE—The impoverished and those most in need may have their taxes increased and not be helped by the state legislature this year, the executive director of the Florida Catholic Conference warned early Wednesday.

Thomas Horkan, Jr., pointed out that "Regardless of how much of the sales tax is paid by tourists or others, inevitably it is also paid by the poor and when you increase the sales tax you increase their tax burden," he declared.

"This is inevitable," Horkan continued, "but now those in need find themselves caught up in a huge battle over dollars for education, for roads, for new prisons. Strong lobbies advocate spending in these areas; groups march on the capital demanding more money. But little is heard in behalf of the poor, especially those receiving Aid to Families with Dependent Children," he explained.

According to Horkan, a small coalition of which he is a member, has been urging the cause

of the poor. Another member, Bob Williams, a Florida Legal Services attorney, has charged that the legislature has turned its back on 80,000 families in Florida who are recipients of AFDC.

"Florida has fewer welfare recipients per capita than almost any other state," Williams said. "It also has one of the best records for avoiding overpayment. For this reason, any expenditure for this program will surely go to those who are truly in need."

The Senate Appropriations Committee not only adopted the recommendation of Gov. Reubin Askew for an increase of \$14 per month raising the monthly payment to a family of four from \$181 to \$195, but it also added funds to assist pregnant women prior to the birth of the first child. This would afford poor, pregnant women better nutrition and medical services, thereby cutting down on birth defects and complications.

Meanwhile the House Appropriations Committee, amid stories of welfare "cheating,"

recommend only a \$2.50 per month increase, Williams pointed out.

Attempts to add funds on the floor of the House were beaten back and then the Appropriations Conference Subcommittee backed away from the Senate position and agreed to that of the House.

"This was a devastating blow to welfare recipients," Williams declared.

"In a last minute compromise before the legislature adjourned, the Subcommittee agreed to add more administrative jobs for HRS, but money for welfare increases was apparently bargained away."

Williams said that about 60 per cent of the cost of the increase would have been paid for by federal funds.

"The compromise budget contains huge increases for education and transportation which will require a tax increase. The poor will be hard hit by a tax increase and now stand to gain almost nothing from the appropriations bill."



Speaking at a news conference on the "gay rights ordinance" at the Dade Courthouse, called by concerned religious leaders last week, is Msgr. Noel Fogarty, Archdiocese Chancellor. Others who spoke against the ordinance are L-R: Rabbi Phineas Weberman, Fogarty, Rabbi Irving Lehrman, Rev. Thedford Johnson, and partially hidden, Episcopal Bishop James Duncan.

Anti-gays to go nationwide

"Save Our Children, Inc.," a group of volunteers representing various faiths, is planning to take their campaign across the nation following Tuesday's overwhelming repeal of Dade County's Gay Rights Ordinance.

Organization leaders indicated Tuesday night that the group initially will crusade nationally to repeal similar ordinances in San Antonio Tex. and Minneapolis, Minn., but would confine their activities only to cities where they will be invited.

Meanwhile in Tallahassee, where Florida Governor Reubin O'D. Askew favored repeal of the controversial Dade ordinance in effect since Jan. 28, Thomas A. Horkan, Jr., executive director of the Florida Catholic Conference, welcomed the repeal as an affirmation of society's regard for the family, and for

marriage, "as essential to its very existence."

"The concern of parents and relatives for the rearing and teaching of children was undoubtedly one main cause of the large voter turnout and margin of victory," he said. "Another was the basic moral

issue which became defined during the campaign and which was met so squarely by so many religious leaders of the community.

"Now is the time for healing in Dade County," Horkan continued. "The humanity and dignity of persons who are homosexual must be respected just as the moral, religious and familiar sensibilities of the majority must be. Dade County has gone through an ordeal. We should all pray that it now be overwhelmed by Christ's love," he concluded.

In a pastoral letter read at Masses in South Florida Catholic Churches last Sunday, Archbishop Coleman F. Carroll and Coadjutor Archbishop Edward A. McCarthy called on the faithful to be understanding of the homosexual and appealed for tolerance, reasoning and

(Continued on page 20)

Corpus Christi is a Holy Day

Mass celebrated at 10 a.m. with Coadjutor Archbishop Edward A. McCarthy the principal celebrant will mark the patronal feast of Corpus Christi parish on Sunday, June 12 in the parish church.

A procession with the Blessed Sacrament will also highlight the feast of Corpus Christi following Mass.

Pastors for two new parishes, 18 assistants, administrator named

Two pastors were named to newly established parishes this week while a new administrator was appointed to another church, 18 assistant pastors, among them the newly ordained priests, were selected to serve in as many South Florida parishes by Archbishop Coleman F. Carroll.

Msgr. Joseph H. O'Shea, former director of the Archdiocesan Radio and TV Commission, will be pastor of a new parish to be established in the Sandalfoot Cove-West Boca Raton area.

Father Charles D. Clements, who has been serving as pastor in Holy Cross Church, Indiantown, is assigned as of July 21 as pastor of a new parish to be established in the Kendale Lakes area.

Father H. Frank O'Loughlin will be administrator of Holy Cross parish and its mission of St. Mary, Pahokee.

Among the 18 assistant pastors, assigned are the 11 newly ordained priests who received the Sacrament of Holy Orders recently in St. Mary Cathedral and Immaculate Conception Church, Hialeah.

A native of New York City who was ordained May 31, 1947, Msgr. O'Shea served as pastor of St. Joseph Church, Miami Beach, from 1968 to 1976.

He served as a member of the Advisory Council to the Administrative Board of the United States Catholic Conference and was formerly pastor of Corpus Christi Church and St. Mary Magdalen Church.

Msgr. O'Shea has a Master's degree in Education.

Pastor of Holy Cross Church since 1969, Father Clements is a native of Stuart who was ordained June 30, 1962 in St. Mary Cathedral.

Prior to his appointment to the parish in Indiantown, Father Clements served as an assistant in the parishes of St. Brendan, St. Elizabeth, Pompano Beach; Little Flower, Hollywood; and St. Joseph, Miami Beach.

Born in Ireland, Father O'Loughlin was ordained June 13, 1965 at All Hallows College, Dublin.

He has served as assistant pastor in the parishes of Holy Name of Jesus, West Palm Beach, St. Coleman, Pompano Beach; and St. John the Apostle, Hialeah.

Father O'Loughlin has been active in programs of the Archdiocesan Rural Life Bureau for agricultural farm workers.

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300 couples mark marriage jubilees

The Christian family is based on the sacrament of marriage and like all the sacraments provides a special way of participating in the mystery of Jesus Christ, hundreds of married couples were told last Saturday in St. Mary Cathedral.

Almost 300 couples observing the silver or golden jubilees of their marriages participated in a special Mass of Thanksgiving celebrated by Archbishop Coleman F. Carroll.

Each couple received a scroll of recognition from the Archbishop after the Mass during which they renewed their nuptial vows lead by Msgr. Francis Fazzalario, officialis of the Archdiocesan Matrimonial Tribunal.

A reception followed in the Archdiocesan Hall where the jubilarians were greeted by Coadjutor Archbishop Edward A. McCarthy.

In his homily, Father James Reynolds, director of the Archdiocesan Family Life Bureau, reminded the jubilarians that "Marriage and family life find their source, their inspiration and their final hope in Him who is the author and giver of life.

"In these days of women's liberation St. Paul's words, 'Wives be submissive to your husbands as if to the Lord' sound to the modern ear a bit naive or disturbing. Yet he quickly exhorts husbands: 'Husbands should love their wives as Christ loved the Church and sacrificed Himself for her to make her holy.'

"The daily living of Christian marriage and family life-with all the joys and the sufferings of human existence mirrors the life-giving covenant of love between Christ and His Church," Father Reynolds said.

"Love in marriage, and the family models the covenanted love of God for his people," Father Reynolds continued.

"The total, unconditional and faithful commitment of married love is well expressed in the traditional marriage promise enshrined in the ritual: 'For better, for worse, for richer, for poorer, in sickness and in health until death do us part.' Between married partners 'I love you' means 'I love you alone' and 'I love always,'" Father Reynolds stated.

"Your love and your faithfulness to one another through the years encourages us because you are truly an inspiration to all of us," he told the jubilarians.



Golden and silver jubilarians receive congratulations from Archbishop Coleman F. Carroll and Coadjutor Archbishop Edward A. McCarthy during last Saturday's Mass at St. Mary Cathedral. (Above) At left, of the prelates is Father James Reynolds. At left, couples are shown with hands joined as they renewed nuptial vows. A reception in their honor followed in the Archdiocesan Hall.

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Communion-in-hand OK; Vatican approval sought

WASHINGTON—(NC)—Optional Communion-in-the-hand has been approved by the bishops of the United States and will now go to the Vatican for final approval before going into effect.

The announcement came four weeks after the bishops had failed to resolve the issue conclusively at their spring meeting in Chicago, May 3-5.

At that meeting, the two-thirds vote necessary for approval of the measure had failed, but the National Conference of Catholic Bishops' rules call for solicitation of absentee votes if the margin is small enough that the outcome could be changed by their being cast.

WHILE no figures were announced at the Chicago meeting, it was known that 28 of the bishops entitled to vote—that is, active Ordinaries and auxiliaries—were absent from the meeting, and that 183 favorable votes were needed for Communion-in-the-hand to win. Although there was some speculation that only a few votes were lacking for such a victory, all that was certain officially was that Communion-in-the-hand was no more than 28 votes short of approval.

An official of the National Conference of Catholic Bishops (NCCB) revealed that the final tally gave 190 votes to the group favoring the change.

According to the NCCB spokesman, it is not known when Vatican approval—which is considered all but automatic, having been granted in 43 countries already—will come. But in the interim, he said, the present discipline in the United States continues.

"WHEN the authorization has been granted," the official explained, "the introduction of the practice should be preceded, in any diocese where it is adopted, by a thorough catechesis under the direction of the local bishop and the diocesan liturgical commission."

The practice will become available on an optional basis, with heads of dioceses free to introduce it or not, and communicants free to continue receiving Communion on the tongue even if the change is approved in their dioceses.

Two earlier proposals for Communion in the hand had failed to gain the necessary two-thirds vote. Those defeats, however, in 1970 and 1973, did



NCCB text tells correct way to receive Communion-in-hand

WASHINGTON—(NC)—During debate over Communion in the hand at the May meeting of the National Conference of Catholic Bishops (NCCB), members who argued in favor of the change generally included in their appeals strong pleas for adequate instruction for the laity before the new practice is introduced.

According to the document used by the NCCB as the basis for debate, the change can be effected smoothly, with very little catechesis needed to instruct people in the proper method of receiving Communion in the hand.

The NCCB document gives a brief description of the proper method: "In receiving Holy Communion in the hand," the document says, "the faithful approach the priest or other minister of the Eucharist with one hand resting on the other, palm up, ordinarily, the left hand uppermost. (Both men and women are to have their hands uncovered.) The sacred host is placed in the extended hand after the usual words: 'The body of Christ,' and the communicant's 'Amen.' After the priest places the host in the hand, if necessary the communicant steps to one side to give place to the next communicant and immediately, taking the host in the right hand, communicates himself or herself; only then does the communicant return to his or her place.

"The faithful should be instructed to extend their hands in a reverent gesture as they stand before the priest or other minister of the Eucharist, so that the particle can be placed easily upon the open but hollowed palm. In the traditional usage, the individual does not reach out to take the Eucharist from the minister's hand," the NCCB document says.

not stop the practice from becoming widespread in some parts of the country.

THE MOVE to introduce Communion in the hand came from the bishops Committee on the Liturgy, chaired by Archbishop John R. Quinn of San Francisco.

Speaking during debate on the subject at the Chicago meeting, Archbishop Quinn argued that "permission has been given in 50 countries," and is therefore "not intrinsically irreverent." In fact, he said, "not to have the option is more irreverent to the Blessed Sacrament than to have it."

Backers of the change insisted that it should be

preceded by thorough catechesis, which they said would rule out any misunderstanding of the change's meaning.

According to Cardinal Terence Cooke of New York, the change would be "an opportunity to teach our people to receive Communion in a dignified fashion."

Retired Cardinal Lawrence Shehan of Baltimore, although ineligible to vote, urged that the change be approved. "It is generally understood that when positive law cannot be enforced," he said, "that law brings about disrespect for all law. The present law cannot be adequately and effectively enforced."

Official

The Chancery announces that Archbishop Coleman F. Carroll has made the following appointments, effective as of June 21, 1977:

THE REVEREND MONSIGNOR JOSEPH H. O'SHEA - to be Pastor of a new Parish to be established in the Sandalfoot Cove-West Boca Raton area.

THE REVEREND CHARLES D. CLEMENTS - to be Pastor of a new Parish to be established in the Kendale Lakes area, effective July 21, 1977.

THE REVEREND H. FRANK O'LOUGHLIN - to Administrator of Holy Cross Parish, Indiantown, and of its Mission of St. Mary, Pahokee.

THE REVEREND JOHN P. McLAUGHLIN - to Assistant Pastor, St. Patrick Parish, Miami Beach.

THE REVEREND JAMES O'SHAUGHNESSY - to Assistant Pastor, St. Luke Parish, Lake Worth.

THE REVEREND JUAN SOSA - to Assistant Pastor, Our Lady Queen of Martyrs Parish, Fort Lauderdale, while retaining other assignment.

THE REVEREND FRANCISCO ACOSTA - to Assistant Pastor, St. Agatha Parish, Miami, and to Campus Ministry at Florida International University, Miami.

THE REVEREND DANIEL FAGAN - to Assistant Pastor, St. Elizabeth Parish, Pompano Beach.

THE REVEREND JOSE M. GALAN - to Assistant Pastor St. Michael the Archangel Parish, Miami.

THE REVEREND FERNANDO COMPAIRED - to Assistant Pastor, St. John Bosco Parish, Miami.

THE REVEREND GEORGE CARDONA, S.P. - to Chaplain, Mercy Hospital, Miami.

Effective June 14, 1977

THE REVEREND LEO F. ARMBRUST (newly ordained) - to Assistant Pastor, St. Clare Parish, North Palm Beach.

THE REVEREND JAMES A. BLACHURA (newly ordained) - to Assistant Pastor, St. Brendan Parish, Miami.

THE REVEREND EDWARD V. BROWN (newly ordained) - to Assistant Pastor, St. Joseph Parish, Miami Beach.

THE REVEREND JAMES J. MELLEY (newly ordained) - to Assistant Pastor, Immaculate Conception Parish, Hialeah.

THE REVEREND CHARLES E. NOTABARTOLO (newly ordained) - to Assistant Pastor, Holy Family Parish, North Miami.

THE REVEREND TIMOTHY G. PIANO (newly ordained) - to Assistant Pastor, Nativity Parish, Hollywood.

THE REVEREND CLARENCE J. PODGORSKI (newly ordained) - to Assistant Pastor, St. Clement Parish, Fort Lauderdale.

THE REVEREND JORGE A. SARDINAS (newly ordained) - to Assistant Pastor, St. Mary's Cathedral, Miami.

THE REVEREND THOMAS D. SHEEHAN (newly ordained) - to Assistant Pastor, St. Rose of Lima Parish, Miami Shores.

THE REVEREND TIMOTHY S. SOCKOL (newly ordained) - to Assistant Pastor, St. Hugh Parish, Miami.

THE REVEREND KENNETH D. WHITTAKER (newly ordained) - to Assistant Pastor, Little Flower Parish, Hollywood.

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Lumen Christi award recipient, Dr. Ben Sheppard, who was honored last Sunday by the Archdiocesan Catholic Teachers Guild, extends congratulations to Mary Ann Crotta, Madonna Academy, scholarship winner, and Katherine Stoklosa, Lourdes Academy, who received an honorable mention.

A top grad, he lives in 'a twilight world'

By KAREN HODGES

"It's not what you can't do that counts, it is what you can." This is the philosophy of Gordon Schnap, a 16-year-old, visually handicapped student who graduated recently from Biscayne College with a 4.0 average.



Gordon Schnap

Gordon, son of Mr. and Mrs. Frank Schnap of 670 NE 176 St., North Miami Beach, was one of two recipients of the Academic Award for the student with the highest academic average over four years.

When Gordon was born his eye's lenses were not completely attached. Although he has partial vision, his parents were told any blow to his head could make him totally blind. Because of this Gordon was never allowed to participate in contact sports. So, he said, learning became his hobby.

Gordon completed high school in two years with an A average. He was just 13 years old when he entered Biscayne College.

The Biscayne College faculty has a "genuine humanity," Gordon said. His teachers helped Gordon overcome his disability by writing his tests in large print or giving him oral exams.

"They kept me from being

at a disadvantage, but they didn't give me an advantage over other students either. In one sense they didn't do anything special and in another they were very special," Gordon said.

Father Raymond Geisser, O.S.A., was one of the teachers who helped him especially while at Biscayne, Gordon said. "If Gordon couldn't see something on the blackboard I would go back and write the information with a flair pen," Father Geisser said. He called Gordon a "good natured kid" with a logical thinking mind.

Gordon said he is interested in every subject; math and astronomy are two of his hobbies. But law fascinates him the most. "Law," he said, "takes in a little of everything: logic, psychology, math, accounting."

Legionaries head for three cities

Peregrinatio Pro Christo, a missionary movement within the Legion of Mary, has announced plans for three programs in Birmingham, Tampa, and Lake Worth.

The P.P.C. known as "Adventuring for Christ" through house to house visits, dates back to the year 521 when St. Columbanus, an Irish saint, led monks of the west from one place to another evangelizing each area.

More than 24 Legionaries will leave today (Friday) for Birmingham where they will donate their own vacation time and money to work for eight hours daily until June 25. Another team will be in Tampa from July 2 to July 16.

Other members of the Miami Regia of the Legion will work in Lake Worth from Sept. 2 to Sept. 17.

For additional information contact Veronica T. Crosby at

983-6644 in Miramar.

The South Dade Curia of the Legion will conduct an Action Congress on Saturday, June 11, at St. Thomas the Apostle Church library, 7301 SW 61 St.

Mass will be celebrated at 8 a.m. followed by conferences in the morning and afternoon devoted to evangelization.

All active Legionaries are invited to participate.

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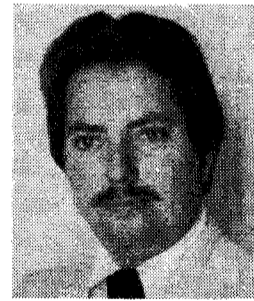


Alexander S. Kolski

For more than twenty years, Catholics in the Archdiocese of Miami have been turning to thoughtful, considerate, thoroughly able Alexander S. Kolski, F.D., in their moments of greatest tribulation. In his desire to continue giving incomparable personal attention to their individual wishes, honoring family traditions with utmost dignity, Mr. Kolski, a Catholic has merged as a full partner in South Florida's oldest established funeral homes.

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"I wonder if we really come to love people unless we come to a situation where we can meet them and begin to share who they are."

— Notre Dame Prof. Fr. Kelsey

'Be silent--you'll encounter God'

By ARACELI CANTERO
Voice Spanish Editor

Modern man's experience of God and the importance of finding time for quiet "reaching inward," were outlined to University Chaplains of the Archdiocese recently by Dr. Morton Kelsey of the faculty of Notre Dame University.

During the day of reflection at Barry College, the chaplains not only heard about Christian meditation and prayer. They also spent a half an hour in total silence, so they might "learn by doing," as Dr. Kelsey said.

As he listened to their comments and insights he pointed out "they had become more talkative and spontaneous in sharing" as a result of the 30 minutes of quiet spent together.

To further emphasize his point, Dr. Kelsey related a story of a busy man who sought out Psychoanalyst Carl G. Jung in order to improve his mental outlook on life.

"I've got just the right

"The people must be led, not preached to—but it takes someone perfectly comfortable so that anything might be said without the leader being shocked."

prescription for you," the world renowned psychiatrist told his patient.

"Work but eight hours a day, go home and spend one solitary hour by yourself doing nothing."

After returning home the man explained Jung's unusual "prescription," to his wife and asked her to respect his daily hour of solitude.

Each day when he returned from business the man would retire to his study and after some 20 minutes of quiet, he would then pick up a volume by Hesse or Thomas Mann. Sometimes he would listen to the music of Chopin or

Beethoven. At the end of one week, he returned to Jung and expressed his disappointment about his lack of improvement.

Jung quizzed the man about how he had utilized his "quiet time."

"But I didn't want you with Chopin, or Hesse, or Beethoven," the father of analytical psychiatry stormed, "I wanted you all by yourself."

The man's reaction was furious: "But I couldn't figure any better company," he shouted.

Jung stared at him evenly, and in a quiet voice said: "But don't you realize, this is exactly the 'company' you are imposing upon others 14 hours each day!"

Currently an assistant professor in the Department of Graduate Studies in Education at Notre Dame, Dr. Kelsey has been an Episcopal priest for over 20 years. He is the author of numerous books dealing with man's journey inwards and his experience of God.

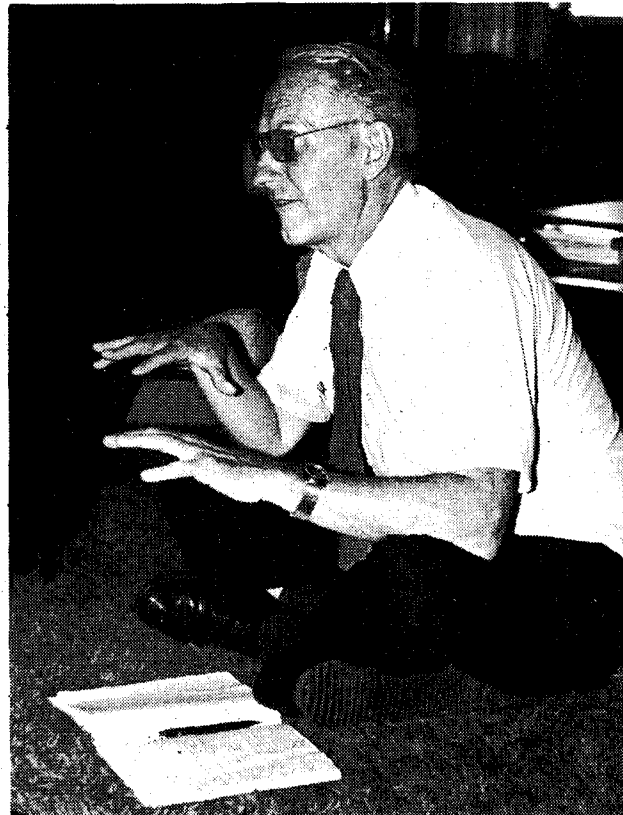
Among his books are "Encounter with God," and "The Other Side of Silence," where he seeks to help those "who have doubts about the possibility, or the value, of meditation."

Among his books are "Encounter with God," and "The Other Side of Silence," where he seeks to help those "who have doubts about the possibility, or the value, of meditation."

The priest-educator believes that the popular belief "of a God who cannot be encountered, results not from a lack of caring but from inadequate theology..."

"There is a religious reality about which man desperately needs to know if he is to survive and grow in our twentieth century," he says, "This is at least as important as any other area of learning."

To Dr. Kelsey, the



Fr. Morton Kelsey from Notre Dame talks to university chaplains about silence and reaching inward.

knowledge of this reality—like any other knowledge—scientific, mathematical, or religious, "is conveyed through experience..."

"If men are to know God, they must go back again and again to their experiences of the divine and find the knowledge that God gives those who seek."

Through his books and work, Dr. Kelsey tries to show that there is indeed a powerful and unique Christian way of meditation available to any ordinary person who wishes to use it.

"It can bring many people a whole new vision of reality and new effectiveness in their living," he says.

Invited to Miami by the Catholic Campus Ministry Association, Dr. Kelsey met for one day with the chaplains at Barry College, Miami Shores. He explained to them and to members of the staff of the Archdiocesan Youth Activities Office about the importance of providing young adults with the opportunities to be listened to and the time and space where individuals feel cared for and experience interest in one another.

"I wonder if we really come

to love people unless we come to a situation where we can meet them and begin to share who they are?"

He considers it essential to "be able to lead the young inwardly" and to lead them into relationships as the only way for growth in the faith and in religious experience. In this connection, one method he finds "very useful" is that of forming small study groups where young people feel treated as adults.

"One must do much educating before getting too far into the devotional life," he says.

"The people must be led, not preached to—but it takes someone perfectly comfortable so that anything might be said without the leader being shocked."

Dr. Kelsey, who has had pastoral experience in an Episcopal Church in California, says he has worked with these kinds of groups.

"We generally underestimate the desire and sophistication of the people we are dealing with," he says. "They are really hungry for the experience of God."

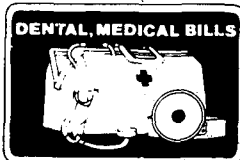
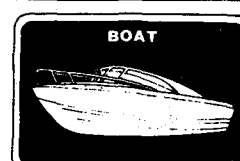
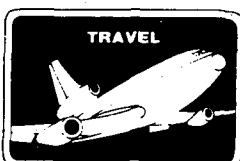
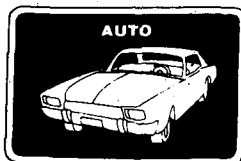
(Next week: The Challenge of Campus Ministry.)



University chaplains listen. From right to left Fr. Martin Deveraux, Fr. Jorge Garcia, Fr. Michael Kish, Fr. Bill Meyer, S.J. in rear, Fr. Donald Walk and Fr. Joseph Angelini.

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Aliens bill is no good

It's the age-old mentality that has held sway from ancient tribal cultures, to city-states with their walled defenses to modern nations with their border patrols and barbed wire boundaries: "We've got ours and we don't want anybody else getting any of what we have."

But there are always people present in any society who are "different" from the majority, and when problems arise, as they always will, all eyes turn toward the "different" ones as scapegoats.

So you have a mixture of possessiveness and scapegoating in any culture, and people of compassion and conscience should be on guard against these attitudes getting out of hand—especially when they become codified into law.

That is what will happen if Gov. Askew signs into law by June 15 a bill the State Legislature has passed making it a crime to knowingly hire an alien unauthorized to work.

This may seem like a logical thing to put into law, but the problem of aliens is complex in its human and legal dimensions, and punishing potential employers will not solve the unauthorized alien problem and will only increase the human miseries involved.

Cracking down on employers will create injustices and hurt innocent family members. Many aliens have been here a long time. Knocking a family head out of a job hurts not only him (or her) but children who may be native-born American citizens. And because most of the aliens are poorly educated, many of the family members who may have been here for many years or who may be native-born citizens don't have documentation and will be discriminated against unjustly. Employers, fearful of being prosecuted will simply avoid hiring anyone who may appear "foreign looking," or speak with an accent.

The Haitians in Florida are a good example

of the human rights suffering that can occur. When a group is picked up in Miami, for instance, the women and children are released with no means of support or protection, and the man is jailed, sometimes for months. He may eventually be declared a true political refugee, months or years later, yet he will not have been allowed even to do the simplest of work while awaiting the dispensation of his case.

And the injustices multiply for "foreign looking" people who have been here for years.

If the human angle doesn't reach the heart, then there is a practical angle that should strike a cord of logic:

One of the best reasons for the state to back off on the issue is the fact that several departments of the Carter administration are studying the problem on a nationwide basis and are about to present a comprehensive package dealing with the problem. Thus, dealing with it on a state by state basis will only complicate broader solutions which are necessary for a real answer anyway. Many of the aliens in Florida came all the way from Mexico and are obviously part of a problem that goes beyond our state borders.

Meanwhile, it is only humane, as we have said before, to let the aliens work while here. The work they do is mostly menial in nature such as migratory farm work and does not rob Americans of jobs they would normally have. San Diego, one of the highest alien impact areas, made a study recently and found that job displacement "has not been proven or verified."

As for the claim that aliens are a tax burden drawing on welfare, the fact is most of them get little welfare benefits while still having to pay sales tax for instance, and a Labor Department sampling found that illegal aliens paid more in taxes than they received in government services.

Furthermore, the Southwest U.S. where

most illegal aliens are concentrated is having the nation's greatest economic prosperity.

What is to be done then?

First of all, Gov. Askew should veto the present narrow-minded alien bill that will solve nothing but will add to the misery of this already suffering minority. Letters to his office could help.

In the positive sense, President Carter's upcoming proposals are rumored to include some sort of amnesty at least for those aliens who have been here so long as to have roots here. That is good. Otherwise, to capture a mother and father who have been in the U.S. for 15 years and send them back while leaving behind their 8 and 10-year old children who are American citizens would be absurd.

However, a rumored plan to set up an identification card system on aliens will: one, be unenforceable; two, spawn another bureaucracy; three, initiate false I.D. factories.

Bishop Rene Gracida, chairman of the U.S. Bishops Committee on Migration, talked good sense at a New York University seminar recently when he said the way to deal with Mexicans coming here is help eliminate their reason for coming—by helping Mexico modernize agricultural techniques so the land will support its people. (The same might be done with Haiti.)

Money that might go into an I.D. bureaucracy would be better spent helping on the other side of the border. This would be good foreign as well as human relations, too.

If you have ever seen an Immigrations force sweep down in an early morning raid on a migrant camp near Immokalee, rousting sleepy-eyed and bewildered Hispanic out of bed, throwing hapless Mexicans on trucks to be hauled off to nowhere, nameless, futureless—then you'll know that's not the answer.

And that's for sure.



By Fr. John Dietzen

Can Catholic not married in Church go to Communion?

Q. How can a Catholic go to Confession and Communion if he marries out of the Church? I thought this was impossible. (Ill.)

A. The answer to your question is a very delicate one, but it is true that under certain circumstances, it is possible for such a person to receive the sacraments of Penance and the Eucharist.

Because of the complicated personal nature of such circumstances, it is impossible to attempt an understandable explanation in this column. Each case must be dealt with individually, and with extreme delicacy, care, and tact on the part of the priest and lay person involved.

For this reason, I urge you to go and talk the matter over with a priest whom you feel could help you. I add that last clause because to counsel helpfully in this type of problem requires a priest who knows his theology and canon law well; who can be deeply

compassionate with the spiritual suffering and needs that may be present in the lay people involved; who is willing to spend much time with the individuals, unravelling with them the many elements that must be prudently resolved; and who is not afraid to act with the legitimate flexibility provided in the regulations of the Church.

Once again, this same advice goes for all who have written to me concerning the possibility of an annulment, or of receiving the sacraments, in a specific problem marriage.

Q. My friend committed adultery and unknowingly she got a disease. She then gave it to her husband. Was the disease transference a sin to be confessed? (Tex.)

A. No. From your letter, it is clear there was no intentional wrong done to anyone.

Q. I read your answer of a few weeks ago concerning non-Catholics receiving Communion.

Two years ago my

daughter married a non-Catholic in the Church. She did not want to receive Communion because her husband-to-be wasn't Catholic, and most of

the wedding party was Protestant. The priest told her they were all Christians, so they could all receive Communion.

How can this be? One priest says it is wrong, and another priest says it is all right. How can two duly ordained priests differ so much on

End to swearing asked by Pontiff

VATICAN CITY—(NC)—Pope Paul VI asked Catholics on the feast of the Holy Trinity to combat swearing, doubt and pessimism by opening up to the light of faith.

"Let us deplore swearings, which is a foolish act staining our personalities as well as a horrible offense against the divinity," said Pope Paul from his apartment window overlooking St. Peter's Square

such an important rite? (Mass.) **A.** I must say honestly, I don't know. If you have reflected accurately what happened, and have not left out

some important detail which might be unknown even to you, the priest who told them to receive Communion had no right to do so.

Whatever a priest's individual opinions may be, I believe Catholic people have a right to be guided by the official practices of the Church. A

before reciting the Angelus.

"Let us seek to root out the areas of negativism, doubt, indifference and ignorance which obscure our thoughts, and let us permit the kind light of faith to make everything clear in the room of our spirit," said the Pontiff.

How could a religious concept like this leave us inert, desolate, despairing?" asked the Pontiff.

priest may disagree with those regulations, and in important issues there is certainly ample room for dissent and protest. In matters such as you experienced, however, it seems to me that lay people have a legitimate expectation that priests will direct them according to the teachings and rules of the Church, not according to their own personal dissenting views—at least unless they make clear that the position they present is their own and not the Church's.

Almost identical questions have come to this column several times recently. It should be noted that the Church does provide for Protestant Christians to receive Communion at Catholic ceremonies in a few well-defined circumstances. It is quite possible, perhaps likely, that these opportunities will be broadened in the future, as the Eucharistic theologies of the various Churches are better shared and understood.

(Questions for this column should be sent to Father Dietzen: 1113 W. Bradley; Peoria, Ill.)



By Msgr. James J. Walsh

Why measure God in man's small mold?

Despite poll findings that more people are seeking God and spiritual realities, there is still a mighty conviction that man's conquest of space and his ever growing authority over the universe will make him depend less and less on the "Higher Being." Or put simply, science eventually will make God unnecessary in man's conduct of his life.

Incidentally, none of the astronauts expressed this view. In the many talks they have given and in articles written since their historic voyages, their reverent approach into the mysteries of the universe indicate a child-like faith in the greatness of God. They haven't hesitated to admit this, since that Christmas eve when one of them read the first chapter of Genesis while going around the moon.

However, this attitude that God eventually will be eliminated is mirrored in our lives in another way. There is a recurring tendency to cut God down to human size.

This capricious inclination may show up to some degree in any person, not merely in the camp of the militant atheist or the cynical agnostic. (Not that all atheists are militant or all agnostics cynical. Some of them got that way because they rubbed shoulders with so many Christians whose actions and attitudes contradicted flatly their beliefs.)

The atheist does not really belittle God. He just rules him out of existence. It is the believer who narrows his perceptions and sometimes attempts to classify him one notch above the stature of man. It is ourselves who may at times imply by our attitude and conduct that we are trying to dwarf God to human size.

For example, by our nature we find it hard to forgive others. When someone betrays our trust

or does us an injustice, our reaction is either to strike back or to maintain an eloquent indifference towards the guilty one. We have to go against the grain of our nature and with the help of grace squash the bulging resentment in order to draw out an assurance of pardon.

Now since we function this way, we are inclined to assume God may have the same difficulty in granting forgiveness. A person, appalled at last by his sins, may hover on the brink of despair because he judges God's attitude towards pardon on the basis of his own begrudging forgiveness of another. This is indeed cutting down the mercy of God to the uncomplimentary level of man's.

Consider this also. Frequently we are faced with problems that seem impossible of solution. We lie awake looking for an answer. We discuss it with friends, and they want to help, but when the matter is laid before them, they have to admit their helplessness. Expert advice often brings professional hems and haws. One prays, indeed, but in a halfhearted way and often with the hopeless remark, "Well, you can't expect God to work a miracle, I guess."

Here we judge God again by ourselves. Because we are floored with a difficulty, a suspicion creeps into our thoughts and prayers that perhaps this is too much even for God. After all, we reason unreasonably, there is a limit to everything.

This amounts to an unashamed watering down of God's omnipotence until it becomes a pale reflection of our own weakness. We don't mean it to be, but it comes out as an insult to the Lord. Threaded throughout the Gospels is his constant assurance of an answer to our prayers, no matter what the problem. He went to the limits

of expression in human language to convince us of His concern and power.

He could not exaggerate. Nor can he deceive. So take these words at face value and feel the impact of his promise to the least of us. "I say to you, if you have faith like a mustard seed, you will say to this mountain, 'remove from here,' and it will remove and nothing will be impossible to you."

Finally, we often measure the quality of God's justice by our own. We grow confused and restless by the apparent prosperity of those who openly neglect God and live selfishly. Often it seems as if the evil have inherited the earth and the goods thereof, while many of those trying to be faithful scrape along and face one crisis after another.

In the bone weariness of the struggle, one may question the justice of God and ask why the good have to crawl uphill while the wicked dance merrily along their way.

One alone gradually to suspect that the justice of God, like justice meted out by men, does not always return to each one his due. Alas, again we narrow the greatness of God to the smallness of man. We forget so easily that God's view is a long range view. He sees man in this life and in the next. He has time, endless time. And all eternity, to reward the just and punish the rebellious in accordance with the demands of justice.

Hence, our conviction about each perfection of God can suffer from our own shortsightedness or our lack of confidence. In daily living, unless we strive regularly to maintain a firm unquestioning faith, we quite easily attack the infinite greatness of God and try to fit it into the mold of man's smallness.

By Dale Francis



Who are the Catholic people?

If you are fortunate sometimes you are given glimpses of yourself. You see in something someone else says or does a foible you quickly recognize—and then if you're lucky you realize the fault you see in the other person is one you have yourself.

That happened to me the other day. I heard a speaker saying some things that I didn't accept at all—what they were does not matter for that's not the point of this story. But this speaker clinched the statements by saying what he said reflected what the Catholic people really believe.

Nonsense, I thought, the Catholic people believe no such thing. And then I was illumined for I realized that I was claiming to know the mind of the Catholic people at the same time I was being irked at the presumption of another to claim he knew the mind of

the Catholic people.

I don't know if in writing this column over the years I've very often said, or even said at all, that the opinions I'm expressing are those held by the ordinary Catholic people—and I'm not going back to check. But whether I've said it or not way back deep in my mind there has always been a confidence that the views I hold are shared by the great majority of Catholics.

But I don't know that, there's no way I could possibly know it. I do get a rather remarkably large number of letters from people, thousands a year, and I do get around the country somewhat, speaking to Catholics in many parts of the country.

That doesn't however qualify me to speak with authority on what Catholics believe. It is obvious that those people who write to me are people who are in

agreement with my thinking—I do get some letters of opposition but not even one in a hundred is unfriendly.

But just because thousands of people write to me expressing views much like my own doesn't mean I've somehow discovered the truth of what Catholics really believe. It just means I've found some people who agree with my own views. It would be as foolish if on looking in the mirror and seeing my own reflection, I were to claim I know what the Common Man looks like for me to claim that I know what the Catholic people think because a number of them express agreement with me.

Nor does it follow I'm given some kind of an infallible insight because I meet a lot of people when I go out to give talks. I do go to many different parts of the country but it follows that people who come out to

hear me talk are likely to be people who are already in agreement with me, otherwise they wouldn't bother to come hear me.

So the other day, hearing a speaker with whom I disagreed, express the confidence he was speaking for the Catholic people, in my mental scoffing at the idea he was equipped to know what the people think, I was given the gift of seeing myself. If I thought it presumptuous of him to think he could speak for the Catholic people, it followed it was presumptuous of me to do the same thing.

That doesn't mean that I—or the person who was saying things with which I disagreed—need cease expressing our own convictions. Or that, believing what we believe, that we should not try to convince others that what we say is truth. It just means that none of us have any

justification in assuming that because we do find those who agree with us that we have therefore articulated what the Catholic people believe.

I do wish the Church would, where consultation with the people is valid, attempt to determine what the Catholic people really believe, what the Catholic people really want. Where matters of the doctrine of the Church or the moral teaching of the Church are concerned, it is not relevant—except to make us aware of the need to teach the doctrine and the moral positions with greater clarity and force. But concerning some liturgical practices, perhaps some matters of discipline, it would be good to have a knowledge of what the people really want.

But don't ask me what the Catholic people really want or who the Catholics really are.

At 41, Neumann headed largest U.S. diocese

(One of a series)

John Neumann was 41 years old to the day when the Pope appointed him head of the largest diocese in the United States, that of Philadelphia, which covered 30,000 square miles.

Several American bishops tried to prevent Neumann's nomination. Bishop Michael O'Connor of Pittsburgh said, "Rev. Neumann does not speak English well and I fear his election would find very little favor with the American people."

Previous bishops of Philadelphia since the establishment of the diocese in 1808 had all been Irish, and some thought Neumann's German background made him unsuitable. Others considered him insufficiently impressive in

appearance, manner and speech. He was only five feet, two or three inches in height, and was humble, self-effacing and soft-spoken with a German accent.

Nevertheless, on Passion Sunday, March 28, 1852, in the Redemptorist church of St. Alphonsus in Baltimore, Archbishop Francis Kenrick consecrated the priest as the fourth bishop of Philadelphia.

During his first week as bishop of Philadelphia, Neumann preached six times, administered confirmations, gave a lecture to members of a Catholic literary society and visited the county jail.

One unpleasant task was to deal with the rebellion of parishioners at the historic German Catholic church, Holy Trinity, at Sixth and Spruce

Neumann triduum set at parish

OPA LOCKA—A triduum of devotions and prayer in preparation for the canonization of Blessed John Neumann will be conducted in South Florida's only parish administered by the Redemptorist Fathers.

Blessed John Neumann, the first Redemptorist professed in America, will be canonized on Sunday, June 19 at St. Peter's Basilica in Rome.

The three-day program of prayer begins on Thursday, June 16 in Our Lady of Perpetual Help parish, 13250 NW 28 Ave. and concludes on Saturday, June 18.

Thursday's devotions will have as their theme, "John Neumann-Diocesan Priest." A bilingual Mass will be celebrated at 8 p.m. and homilies in English and Spanish will be preached by Msgr. John Nevins and Msgr. Agustin Roman. Music will be provided by the schola of St. Maurice parish, Fort Lauderdale.

On Friday, June 17, Archbishop Edward A. McCarthy will be the principal celebrant of a Mass at 8 p.m. and will also

preach the homily in both English and Spanish. Friday's devotions will have as their theme, "John Neumann-Missionary."

Visitation parish choir will sing during the Mass.

On Saturday, June 18, Father Charles Mallen, C.S.S.R., newly appointed pastor of Our Lady of Perpetual Help parish, will celebrate Mass at 8 p.m. during which the choir from Immaculate Conception parish, Hialeah, will sing.

Father Philip Bardeck, C.S.S.R., assistant pastor, will preach the homily in Spanish and Father Mallen will preach in English. "John Neumann-Bishop" will be the theme for the devotions.

Each evening some selections will be presented by Our Lady of Perpetual Help Spanish Choristers directed by Sister Maryanna.

Streets. Established in 1788, it was the first ethnic or national Catholic parish in the United States. The church's trustees had clashed with its German-speaking pastor during the tenure of Neumann's predecessor, Bishop Kenrick, who had closed Holy Trinity.

Soon after Bishop Neumann took office, a court decision held that the trustees were the legal owners of the Holy Trinity property. Appealing the decision to the Pennsylvania Supreme Court, Bishop Neumann refused to appoint a pastor for Holy Trinity.

The bishop also ordered construction of another German church, St. Alphonsus, in South Philadelphia. The controversy created great bitterness. Two years later, the Pennsylvania Supreme Court ruled that those who did not recognize the authority of the Catholic Church were not members of it and therefore could not hold title to Church

property. Holy Trinity was reopened under the authority of the bishop.

In another court battle over the right of St. John's parish to use a building it had purchased as a school, Neumann, impatient to open a school and expecting a negative court ruling, bought another building. The court, however, ruled in his favor.

These events and his inability to raise money to finish construction of the cathedral strengthened Neumann's feelings of incompetence. Several times, he asked that Philadelphia be split into two dioceses and that he be appointed to head the smaller one.

But there were notable achievements too.

In the first two and a half years of his tenure as bishop of Philadelphia, Neumann increased parochial school enrollment from 500 to over 9,000, increased the number of priests by more than 33 percent

and built or began building more than 25 churches.

He visited every parish in the diocese at least every two years. Many of them were located in the Allegheny and Tuscarora Mountains and in the coal-mining areas of Eastern Pennsylvania. The pastoral visits often required long journeys on horseback or foot and would include saying Mass, hearing confessions, administering Confirmation, visiting the sick and teaching catechism.

Within a month after he took office, Bishop Neumann set up a central board of Catholic education, consisting of the pastor and two laymen from each parish. He asked the board to draw up a general plan of instruction for the diocese and to assist parishes, especially poor ones, in fund-raising. Selection of teachers and determination of salaries were left to the pastors. Parishes started major campaigns to raise money for schools, and Bishop Neumann preached widely on the necessity of quality education for youngsters under Church sponsorship.

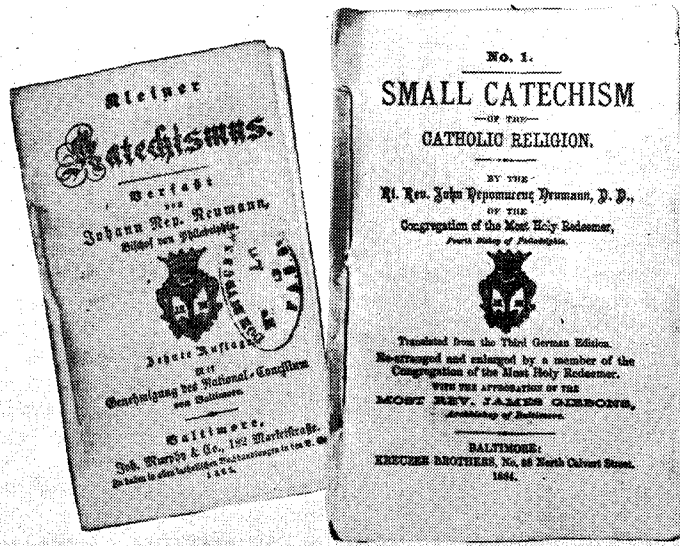
In eight years, Bishop Neumann brought into the diocese seven religious orders that had not previously been located there.

He also founded a new congregation of Sisters, now known as the Sisters of St. Francis of Philadelphia, whose motherhouse is in Glen Riddle, Aston, Pa.

During his only visit to Rome, Bishop Neumann asked Pope Pius IX for permission to bring an European order of Sisters to Philadelphia to staff hospitals and schools. The Pope suggested that the bishop train a community of Sisters specifically for the work and place the community under the patronage of St. Francis.

On his return to

(Continued on page 20)



The Baltimore Catechism, also known as the "Penny Catechisms," were written by Neumann in 1852.

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Papal aide named; three others to get red hats

VATICAN CITY—(NC)—Archbishop Giovanni Benelli, the key figure in the Church's central administration (Roman Curia,) and three other churchmen will be created cardinals in a solemn vatican consistory June 27, the vatican announced June 2.

In naming Archbishop Benelli a cardinal and archbishop of Florence, Pope Paul VI has placed the vatican undersecretary of state among top candidates to succeed him as Pope.

The other three churchmen named cardinals are African Archbishop Bernardin Gantin, pro-president of the Pontifical Justice and Peace Commission, Archbishop Joseph Ratzinger of Munich, Germany, and Dominican Father Luigi Ciappi, papal theologian.

The Vatican also announced that the cardinal named secretly by Pope Paul last May was Bishop Frantisek Tomasek, apostolic administrator of Prague, Czechoslovakia.

Bishop Tomasek, whose creation could not be made public last year because of severe tension between Czechoslovakia and the Vatican, will be solemnly proclaimed cardinal at the upcoming consistory.

In naming 56-year-old Archbishop Benelli to Florence, 79-year-old Pope Paul replayed a chapter from his own life.

When the future Pope Paul was in the same job as Archbishop Benelli now holds, and only one year older than the present papal undersecretary, the ailing 78-year-old Pope Pius XII appointed him to the prestigious See of Milan.

The move paved the way for Cardinal Montini's election as Pope in 1963.

Archbishop Benelli, who was born in a small Tuscan hilltown in 1921, has been "sostituto" (substitute)—the official title of the papal undersecretary of state—for 10 years.

The job is the centerpiece of Vatican bureaucracy. Almost every Vatican decision large and small passes over the Sostituto's desk.

The archbishop, who took the post as sostituto in 1967, speaks fluent French and

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Archbishop Benelli's successor as sostituto has not been named. As Pope Paul has aged, more and more important decisions are being taken over by the sostituto. Thus, Rome

circles are very interested to see who will become the Pope's new righthand man.

Two other churchmen who reside in Rome will get the red hat with the archbishop.

Boyish-looking Archbishop Bernardin Gantin, 55, has been at work in the Vatican since leaving his post as archbishop of Cotonou, Benin (formerly Dahomey) in 1971.

He was popular cosecretary of the Congregation for the Evangelization of Peoples, which administers the Church's missions around the world, until being named vice president of the Justice and Peace Commission in 1976.

Last December, when Pope Paul changed the commission from a temporary one to a permanent one, Archbishop Gantin was named pro-President and thus assured the red hat at the next consistory.

Dominican Father Luigi Ciappi, born in Florence in 1909, was dean of the theology faculty of the Pontifical Angelicum University in Rome before being named papal theologian in 1968.

He is a consultant to the Vatican Secretariat of State and to the doctrinal Congregation.

Archbishop Joseph Ratzinger, named to the See of Munich Only two months ago, was dogmatic theology professor at the university of Regensburg, Germany.

A native of Bavaria, the 50-year-old archbishop was an expert advisor to bishops during the Second Vatican Council. He has authored many books.

On June 27, the Pope will formally proclaim Czechoslovakia's leading bishop a cardinal. Bishop Tomasek, who will turn 78 on

June 30, is not recognized as a bishop by the Prague Communist government.

It is not known why the Pope decided to reveal the bishop's name at this consistory.

The tough situation facing the Church in Czechoslovakia has not eased in the last year, and no progress has been made in Vatican Czechoslovakian relations.

The Pope may have wanted to give the sorely tried Czechoslovak Catholics a moral boost by publishing Cardinal Tomasek's name.

The cardinal was in Rome in March and the publishing of his honor was certainly cleared with him then.

Pope Paul departed from recent precedent in calling another consistory to create cardinals only 13 months after the last one.

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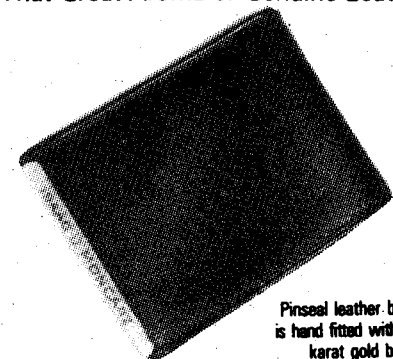
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County Commission honored Sr. Marie Infanta, O.S.P., Tuesday when Mayor Stephen Clark presented her with a certificate of appreciation for her contributions to the community.



Mass of Thanksgiving on the occasion of the 35th anniversary to the priesthood was celebrated last Sunday in Epiphany Church by Msgr. John O'Dowd, V.F., pastor. He is shown receiving a gift of a white dove during the Offertory procession.



2nd diocese Sister to head her Order

BOCA RATON—A second Religious serving in the Archdiocese of Miami has been named head of her order. Sister Margaret Mary, R.S.M., has been elected superior general of the Sisters of Mercy of Skibbereen, Ireland.

Sister Margaret Mary is a member of the original staff of Irish-born Sisters who came here in 1960 to staff St. Joan of Arc School when classes were conducted in a warehouse. She will leave June 20 to assume her new duties.

Earlier this year, Sister Marie Infanta, O.S.P., Assistant Superintendent of Schools for kindergartens and Federal Aid programs, was elected superior general of the Oblate Sisters of Providence of Baltimore, who staff Holy Redeemer and St. Francis Xavier Schools in the Archdiocese of Miami. Sister Marie Infanta will also assume her new position this month.

A graduate of University College, Cork, who taught eighth grade at St. Joan of Arc School until 1967 when she became principal, Sister Margaret Mary has an M.A. degree in administration earned at Florida-Atlantic University as well as an M.A. degree in Religious Studies awarded her at Barry College.

Active in the CCD

Miamian to head Serra district

Dr. Michael Bevilacqua, immediate past president of the Miami Serra Club, has been named governor-elect of Serra International District 30 which includes Florida, Jamaica, and Puerto Rico.

During a recent Spring training conference for officers of the organization, devoted to promoting vocations to the priesthood and religious life, members adopted a resolution calling for the support of a Constitutional amendment to protect the unborn child.

A retired physician, Dr. Bevilacqua is a member of St. Catherine of Siena parish. He and his wife are the parents of five children.



Sr. Margaret Mary

program in the parish, Sister has also been instructor in classes preparing for confirmation. Under her guidance St. Joan of Arc School received its accreditation from the Florida Catholic Conference four years ago.

Monks to test a new vaccine

DUBUQUE, Iowa—(NC)—Eight Trappist monks from New Melleray Abbey will participate in a nationwide program to test the effectiveness of a new vaccine developed for the cure of hepatitis-B, Brother Benedict Barbor reported.

The Monks were chosen to participate in the program because they live in seclusion and the chances of widespread contagion are almost nonexistent, Brother Barbor said.

He recalled that abbey monks participated in a diet, cholesterol and heart attack testing program about 20 years ago.

Art auction, big surprise

DUBUQUE, Iowa—(NC)—Money raised by a controversial art auction at Loras College here far exceeded all expectations.

College officials had hoped to add about \$100,000 to the college's development fund by the art sale. The tally toward the end of the sale was approaching the \$200,000 mark.

The controversy arose when the auction was announced. Several members of the community expressed the hope that the objects would be

retained in Dubuque as a nucleus of an art center. However, all arrangements for the auction had been made and the catalogues sent to prospective buyers.

The objects were part of a museum that once existed at Loras, but were stored to make room for the influx of students following World War II. They had been stored for 30 years, and concern about deterioration was the immediate reason for the auctions. More than 500 art objects were sold.

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"We are especially well-informed about St. Paul on this score (authority) since he frequently had to defend his apostolic authority against the attacks of his enemies."

**KNOW
YOUR
FAITH**



In this woodcut by Paul Gustave Dore, St. Paul is saved from an angry crowd by Roman soldiers—the very authority he criticized.

The people and leadership

By FATHER JOHN J.
CASTELOT

Christians may be the people of God, but they are still people and, human nature being what it is, people need authority, leadership. This has always been true, of course, and God provided authoritative voices for His people in the pre-Christian era, too.

Ultimately, it was the prophets who spoke in God's name, trying to avert disaster or to bring order out of chaos. For both kings and priests, with a few notable exceptions, had been consistently derelict of duty. Disinterested men, with no conflict of interests, with no concern but the will of God, were needed, and God sent them. As the result of a divine commission they spoke in His name and with His authority. Jeremiah, for example, tells us: "But the Lord answered me, - Say not 'I am too young,' - To whomever I send you, you shall go; - whatever I command you, you shall speak. - Have no fear

before them, - because I am with you to deliver you, says the Lord. - Then the Lord extended his hand and touched my mouth, saying, - See I place my words in your mouth! (Jer. 1,7-9).

WHEN the Word became flesh in Jesus, the people were amazed at the authority with which He spoke, and they expressed their amazement on several occasions. Typical is this conclusion to the Sermon on the Mount: "Jesus finished this discourse and left the crowds spellbound at his teaching. The reason was that he taught with authority and not like their scribes" (Mt. 7, 28-29). The apostles, in their turn, were conscious of sharing in His authority, as this wording of the apostolic commission indicates: "Full authority has been given to me both in heaven and on earth; - go therefore, and make disciples of all the nations... - Teach them to carry out everything I have commanded

you. - And know that I am with you always, until the end of the world!" (Mt. 28, 18b-19a, 20).

We are especially well informed about St. Paul on this score, since he frequently had to defend his apostolic authority against the attacks of his enemies. His letter to the Galatians opens as follows: "Paul, an apostle sent, not by men or by any man, but by Jesus Christ and God his Father who raised him from the dead." Later on we read: "I assure you, brothers, the gospel I proclaimed to you is no mere human invention. I did not receive it from any man, nor was I schooled in it. It came by revelation from Jesus Christ" (Gal. 1, 11-12). And in words reminiscent of the call of Jeremiah, he writes: "But the time came when he who had set me apart before I was born and called me by his favor chose to reveal his Son to me" (Gal. 1,15-16a).

PAUL'S LETTERS give lasting testimony to his use of this authority

in the governance of his churches. He used it firmly, unflinchingly, but also warmly, compassionately, with a fine pastoral sense. He was no stern authoritarian, setting up an unendurable system of precepts and prohibitions. On the contrary, he was the champion of Christian freedom—freedom from the shackling restraints of a sterile legalism, freedom for a life of "faith, which expresses itself through love" (Gal. 5.6). As a former Pharisee, he had had his fill of legalism, and he reminds the Galatians: "It was for liberty that Christ freed us. So stand firm, and do not take on yourselves the yoke of slavery a second time!"

IN THE APOSTOLIC Church, then, we find a strong unity amid a rich diversity and likewise firm authority along with creative freedom. Perhaps the reason lies in the fact that authority in the Church is not just any old authority, but specifically Christian authority.

Authority

A stumbling block?

By FATHER ALFRED McBRIDE,
O.PRAEM.

Screen these images of authority before your eyes. Judge. King. Law library. Justice lady holding the scales. Supreme Court. Crown. Miter. Bible. Expert. University professor. Scientist. Doctor. Newspaper columnist. Mayor. Bishop. President. Pope. Priest. Millionaire. Mother-Father knows best. You will notice that the very complexity of the images makes the question of discussing authority and personal freedom a complicated matter.

Just take the idea of authority alone. In "Fiddler on the Roof" the father sings a song about what it would be like to be a rich man. In his musings he sees himself at the synagogue debating with the learned men. He notes them deferring to his opinions, because "if he is a rich man, he must be right." Some people so admire wealth that they attribute an automatic authority to the rich person.

BUT AUTHORITY comes in many packages. Parents represent the authority of blood line. Political leaders and judges stand for the authority of law. Bishops and clergy speak with the authority of Christ. Educated people exclaim with the authority of expertise. How is one to make up one's mind and remain free with so many signals of authority coming from so many directions?

Before trying to respond to this, a word must be said about freedom. Adult response to the demands of authority ought to be intelligent and free. Ideal as this statement may be, it must take into account the difficulty of making rationally informed, free acts of duty and loyalty. Too many demands coming from too many directions just about dooms any one person from realizing the ideal in each and every decision. No one can take the time to study all the data. If one's freedom were to depend on being fully informed on every matter, then there would be precious little freedom anywhere.

Another thing to remember about freedom is that it ends where the tip of my nose touches the tip of the nose of another. Personal freedom is relative to the freedom of the other persons around me. We both cannot sit in the same seat at

the same time nor simultaneously chew on an identical piece of meat. Space, time and the rights of others always limit my personal freedom. When a mother heard her son say, "Can I be free to practice my trumpet anywhere in the house at any time and in any place that I please?" the mother immediately laid down the law as we would expect her to.

SO THEN what is to be done? To render a reasonable and therefore free obedience to authority, one must be able to make an informed judgment wherever possible. As to straight out authority and written law, one should try to probe the reason for the law and the principle behind it. The law of traffic lights is to unscramble traffic jams at busy intersections and preserve the principle of order and life in the face of chaos and possible death. That's easy to figure out. Not so simple is the law that might insist on using life maintenance equipment when the invalid is to all intents and purposes seemingly vegetative.

What if you don't have the time to look up the reasons and figure out the principles? Then you turn to the experts whom you feel you can trust. After all you are dealing with your conscience, a word that comes from the Latin and means to "know with." The Latin implies that conscience experiences, not just in the mind but with one's heart, that the authority is acting justly and the expert is telling the truth. Thus the act of conscience is both an intellectual experience as well as an act of trust.

SOMETIMES the element of trust in law or the authority of an expert is all one has the time or the inclination to go on. In serious moral dilemmas, one will naturally, without much prodding, also insist on a reason for the decision that one is asked to make. Playing by ear may work on a daily basis as one makes the hundreds of small decisions about this or that, but playing by "faith informed intelligence" is more desirable when facing critical moral challenges.

Lastly, let it be said that as a Christian, one has the inner guidance of the Holy Spirit upon which one can rely. Moral discernment is both an act of reason and faith. The two are not in conflict. Let the light of your reason enjoy the warm guidance of the Spirit of discernment. Jesus said, "He will lead you into all truth."



Zero Mostel sings "If I Were a Rich Man" in the re currently on Broadway.

In the loving service of others

By FATHER JOSEPH M.
CHAMPLIN

This column will start in Fulton, New York, move to Memphis, Tennessee, then cross the Atlantic to a suburb of Rome. The topic, however, remains the same: the care of lonely and abandoned persons, particularly those people nearing the end of their earthly lives.

In our city of Fulton we have a modern, pleasant, efficient, county owned and operated nursing home which cares for about 80 residents requiring some type of medical attention. Most are advanced in years and many have few friends or relatives left in this world.

DESPITE the tender love I have witnessed showered upon them by the nursing personnel, social workers and various volunteers, there are hours in every day, especially on holidays, when these elderly remain in the room quite alone, perhaps even forgotten.

I was quite impressed to discover a local Protestant congregation had developed a core of parishioners who will visit ap-

parently abandoned or at least isolated individuals as they near death. Those last hours may stretch out to several days, even weeks and the ideal for this committee is to provide around the clock attendance by the bedside of the dying patient. Their minister continues to call upon the infirm person regularly, but his other duties prevent more extended visits.

The Catholic diocese of Memphis initiated last summer a new office of ministry to the sick. Its primary goal is to maximize the pastoral care provided for the area's infirm and dying. The immediate objectives are to improve the quality of such efforts, to coordinate the activities of those ministering to the ill and to offer a diocesan educational program for clergy, religious and laity.

A TOP priority in the early days of operation was to enlist the help of lay volunteers who would spend several hours each week visiting sick persons, preferably on a one-to-one basis. The diocesanwide preaching and teaching campaign elicited an excellent response with 685 offering

their services.

The program's founders view this as an opportunity for Memphis Catholics to exercise their baptismal commitment to the mission of Jesus Christ. During the reception of that sacrament we were called to "keep God's commandments as Christ taught us, by loving God and our neighbor."

In practical terms that love of neighbor, according to the Tennessee project, seeks to resolve this challenge:

"Though most priests spend several hours a day with people, the average grief-stricken person needs many hours of an individual's time. The physically ill, the dying, the handicapped, the aged, all need pastoral concern. It is not enough to ask a person to do something; he needs to feel that he is something, especially when suffering comes to him."

On the outskirts of Rome about 50 Missionaries of Charity (Mother Teresa of Calcutta's community) gather at 7:00 a.m. in their barren, but beautiful, heatless, but warm

chapel for the daily Eucharist. An hour or so later they leave for various parts of the city, some to study, some to care for the most abandoned of Italy's poor.

THEIR TASK, however, is not merely to distribute food, supply clothes or provide medical assistance. Nor is it solely to pick up homeless persons near the train station at midnight and offer them a room for the evening.

Instead, they consider their prime function is to show these needy ones Christ's love. Thus, they do not simply give the hungry a meal; they sit down and eat with them.

"On the out (Mother Ter barren, but Eucharist. Th down and ea

KNOW YOUR FAITH

The nature of moral truths

By WILLIAM E. MAY

At the conclusion of the Gospel according to Matthew, Jesus commissions His apostles to go forth into the whole world and teach all men to "carry out everything I have commanded you." He invests them with His own authority, the authority given Him by His Father. It is an authority that is thus God-given, and it is one that embraces the power to teach the truth about the meaning of our lives as moral beings.

As Catholics we believe that this divine and apostolic authority is still exercised in the Church. In the "Constitution on the Church" of Vatican II, for instance, we read: "Bishops, teaching in communion with the Roman Pontiff, are to be respected by all as witnesses to divine and Catholic truth. In matters of faith and morals, the bishops speak in the name of Christ and the faithful are to accept their teaching and adhere to it with a religious assent of soul." More recently, the

bishops of our own country have declared, in their pastoral "To Live In Christ Jesus," that "the authoritative moral teachings of the Church enlighten personal conscience and are to be regarded as certain and binding norms of morality."

THUS WE believe that God Himself teaches us authoritatively through the Church. At the same time we believe that to be a human being is to be a free person. We are the kind of beings that we are precisely because we are, as the living images of God, capable of determining our lives by our own choices. Unless we were free, God could not love us, nor could we love Him, because love is, by its very nature, a gift freely given and freely received. God can no more force us to accept His love and to love Him in return than I can force my wife to accept my love and to love me in return.

In addition, the Church itself teaches us that we are to act accord in with our own

conscientious judgments. The same Vatican Council II that stressed the authoritative character of the Church's teachings on faith and morals likewise affirmed, in the "Pastoral Constitution on the Church in the Modern World," that "conscience is the most secret core and sanctuary of a man. There he is alone with God, whose voice echoes in his depths. In a wonderful manner conscience reveals that law which is fulfilled by love of God and neighbor. In fidelity to conscience Christians are joined with the rest of men in the search for truth and for the genuine solution to the numerous problems which arise in the life of individuals and from social relationships."

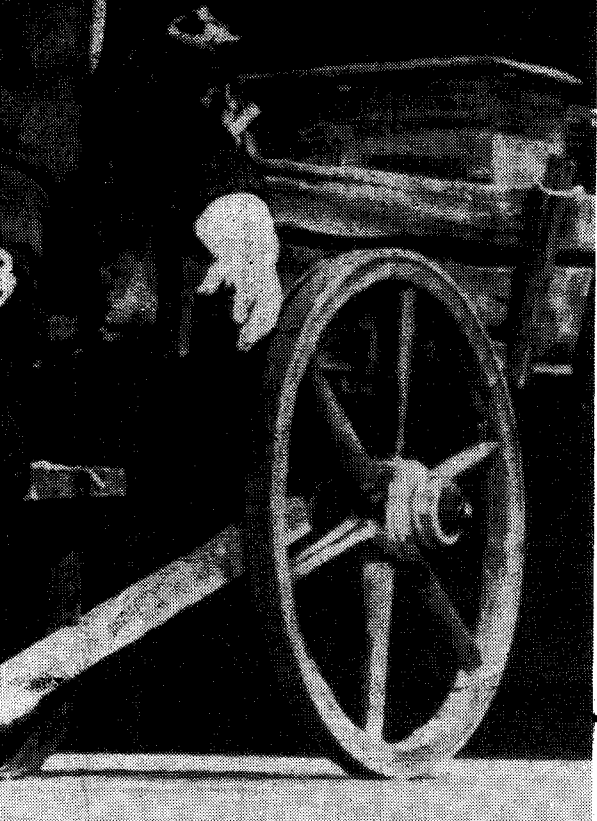
THUS IT seems that we are faced with a paradox. On the one hand, we are to listen to the authoritative voice of the Church; on the other, we are to listen to the voice of our own conscience and freely to act in accord with our own conscientious judgments. We hold, in other words, two truths: first, the truth that the Church has been given the authority to teach, and to teach truthfully, about the meaning of our moral lives; second, the truth that we are under the moral obligation to determine our lives freely in accord with our own conscientious judgments.

The difficulty lies in reconciling these two truths. The key to their recon-

ciliation, I believe, lies in the nature of moral truth itself. By this I mean that neither the teaching of the Church nor the judgment of personal conscience makes something to be morally good or evil.

From our own experience we recognize that we can be mistaken in our own judgments of conscience, and although we did not make ourselves to be morally wicked (sinners) in acting in accordance with our mistaken judgment, we realize that we have the obligation to seek the truth and to rectify our judgments. Moreover, we recognize that nothing is morally good or evil precisely because the Church teaches us that it is. Rather, we believe, and the Church teaches, that the Church teaches authoritatively that something is morally good or evil because it really is so and that we can, by being faithful to the call of conscience to seek the truth, come to see for ourselves why this is so.

THUS THE authoritative teaching of the Church in no way diminishes our personal responsibility to search conscientiously for the truth about our lives as moral beings; rather it is intended to put us on the alert, to awaken our minds to the truth, and to remind us who we are: living images of God who are called to be, like Him, true to our word and ready to give ourselves in service to others.



lan" in the revival of the musical hit

"In his musings he sees himself at the synagogue debating with the learned men. He notes them deferring to his opinions, because 'if he is a rich man, he must be right'."

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"On the outskirts of Rome about 50 Missionaries of Charity (Mother Teresa of Calcutta's community) gather at 7 a.m. in their barren, but beautiful, heatless but warm chapel for the daily Eucharist. They do not simply give the hungry a meal; they sit down and eat with them."

Life in Music

Sir Duke

Music is a world within itself
with a language we all understand
with an equal opportunity
for all to sing,
dance and clap their hands
But just because a record has a groove
Don't make it in the groove.
But you can tell right away
at letter A
when the people start to move.

They can feel it all over
They can feel it all over people
They can feel it all over
They can feel it all over people.

Music knows it is and always will
be one of the things that
life just won't quit
But here are some of music's pioneers
that time will not allow us to forget.
For there's Basie, Miller, Sachimo
and the king of all Sir Duke.
And with a voice like Ella's ringing out
there's no way the band can lose.

You can feel it all over
You can feel it all over people
You can feel it all over
You can feel it all over.

(Written and performed by Stevie Wonder
(c) Jobete Music Co. Inc. and Black Bull
Music Inc. 1976)

By THE DAMEANS

This song is probably misnamed. It's obvious from the flavor of the horns in the introduction and the litany of musicians recited in the second stanza that "Sir Duke" is Duke Ellington. The swing music of the big bands, which Sir Duke helped to create in the 1940s and 1950s, is what Stevie Wonder seems to want to acknowledge and praise. But as it turns out, "Sir Duke" is just a sample of the real ido in this song, namely music itself. The song could well be entitled



"With an equal opportunity, for all to sing, dance and clap their hands"

"Lady Music."

Stevie sings the praises of music as a universal mystery—"A world within itself, with a language we all understand." Music has that universal appeal because it gets people involved by giving them the chance "to sing, dance and clap their hands." And it's precisely this ability to stir people that Stevie sees as the judgement of quality for music. It is only "when people start to move" that you can tell the music is reaching them. In other words, you know it is good when "you can feel it all over."

Music's real gift is to sneak its way past our reason and open the door for a host of untapped emotions. When these feelings are given an appropriate way to surface, they give us a sense of our completeness as human beings. They allow us to experience all of

ourselves and we feel a deeper sense of who we are.

The quality of music depends on its ability to uncover those hidden feelings. Yet, in order to find those emotions in us, the music must first be born from those same feelings in the composer. For that reason Stevie Wonder can praise "Sir Duke" as one who shared his wholeness in his music in order to give others the chance to find it in themselves.

We could just as well give the same credit to Stevie Wonder himself. When he plays and sings, "you can feel it all over." The music obviously comes from a deep part of himself to be able to tap it in us. Perhaps his blindness even helps here since he writes about what he feels rather than what he sees. Appearances are often deceiving and may become obstacles to our seeing what is real. Perhaps, those who are in closer touch with what they feel, are the ones who sense what is real. And in the case of "Sir Duke" and Stevie Wonder, they can allow us to discover the real through their music so that we can "feel it all over."

(All correspondence should be directed to: The Dameans, P.O. Box 2108, Baton Rouge, La. 70821.)

Prayer of the Faithful

CORPUS CHRISTI SUNDAY
June 12, 1977

Celebrant: God has made a New Covenant with us that is sealed in the blood of Christ that we celebrate in the Eucharist. With confidence that we are God's own people, let us offer him these prayers.

LECTOR: The response will be:
Lord, have mercy.

LECTOR: That God will keep his Christian people faithful to the Covenant of love that we celebrate in the Eucharist, let us pray to the Lord. (R)

LECTOR: That those in civil government may work to provide the bread of daily life to all men everywhere, let us pray to the Lord. (R)

LECTOR: That God may pour out the Spirit of his peace on those places still torn by violence and war, let us pray to the Lord. (R)

LECTOR: That God may help us to live in our daily lives the unity which we celebrate in the Eucharist, let us pray to the Lord. (R)

LECTOR: That as Christ has fed his people with his body and blood in this world, he may welcome

all who have died to the eternal banquet of the world to come, let us pray to the Lord. (R)

Celebrant: Father, we hunger for the good things of your kingdom: your peace, your joy and your love. Satisfy this longing in Christ, the bread of life, who is your Son and our Lord, for ever and ever.

FESTIVIDAD DE CORPUS CHRISTI
12 de junio de 1977

Celebrante: El Señor ha establecido con nosotros una alianza y la ha sellado con la Sangre de Cristo que celebramos en la Eucaristía. Llenos de confianza por sabernos pueblo de Dios, le dirigimos a El nuestras peticiones.

LECTOR: La respuesta de hoy será:
Señor, ten piedad.

LECTOR: Para que el Señor preserve a los cristianos en fidelidad a la alianza de amor que celebramos en la Eucaristía, oremos: **Señor...**

LECTOR: Por todos aquellos en puestos de gobierno, para que se esfuercen por proveer el pan de cada día y el bienestar social a todos sus ciudadanos. Oremos: **Señor...**

LECTOR: Para que el Señor derrame su espíritu de paz en los lugares que sufren la violencia y la guerra, oremos: **Señor...**

LECTOR: Para que el Señor nos ayude a vivir cada día la unidad que celebramos en la Eucaristía, oremos: **Señor...**

LECTOR: Por todos aquellos que descansaron en el Señor: para que igual que gozaron del alimento del Cuerpo y Sangre de Cristo, sean ahora recibidos por El, al banquete eterno, Oremos: **Señor...**

Celebrante: Padre nuestro: nos sentimos hambrientos de los dones de tu Reino: tenemos hambre de tu paz, tu alegría y tu amor. Sácnos con el alimento de tu Hijo, el Pan de Vida, que contigo vive y reina por los siglos, Amén.

Discussion

1. What is authority? Who are those with authority?
2. What is your definition of freedom? In a group, discuss what freedom really means.
3. Discuss this statement: "If one's freedom were to depend on being really informed on every matter, then there would be precious little freedom anywhere."
4. How can one have free obedience to authority?
5. Discuss this statement: "The act of conscience is both an intellectual experience as well as an act of trust."
6. What is moral discernment?
7. How did God provide authoritative voices for His people in Old Testament times?
8. What did Jesus have to say about authority?
9. What do some of St. Paul's writings have to say about the use of God's authority?

10. Discuss this statement: "In the apostolic Church, ...we find a strong unity amid a rich diversity and likewise firm authority along with creative freedom."
11. How did Jesus invest His apostles with His own authority?
12. Do we, as Catholics, believe that this divine and apostolic authority is still exercised in the Church?
13. How can we, on the one hand, listen to the authoritative voice of the Church and, on the other hand, listen to the voice of our own conscience and freely act in accord with our own conscientious judgments? Discuss.
14. Discuss the meaning of keeping "God's commandments as Christ taught us, by loving God and our neighbor." How does this relate to moral discernment? Discuss.

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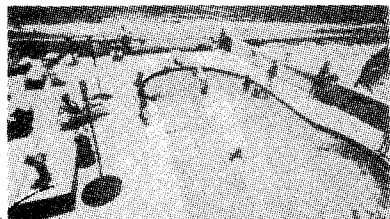
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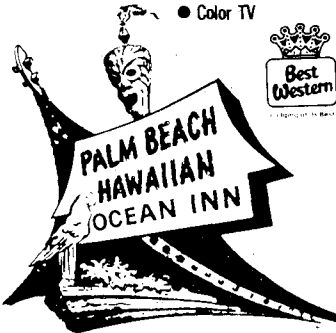
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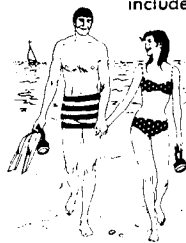
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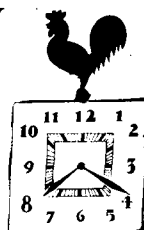
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S. Florida Scene

'67 Pace reunion

The class of 1967 at Msgr. Edward Pace High School will have a reunion on Saturday, June 11 at the school in Opa Locka.

Anyone who was graduated that year is urged to contact other members of the class. Additional information may be obtained by calling Brother Stephen at 624-8534.

ACCW social

A "Get Acquainted" social will be sponsored by the North Dade Deanery of the Miami Archdiocesan Council of Catholic Women at 4 p.m. Sunday, June 12 at the K. of C. Hall, 13300 Memorial Hwy., North Miami.

Members, prospective members and their husbands are invited to attend the social hour and buffet supper which will follow. For reservations call 696-2802 or 888-9922.

Children's theater

Opportunities to learn about and experience several aspects of the performing arts will be provided for area youngsters by the Barry College Children's Theater beginning June 20 and con-

tinuing through July 29.

Classes in acting, mime, improvisation, voice, introduction to music, introduction to theater, development of comedy, theatre crafts and production will be limited to 15-20 students between the ages of eight and 14.

Program director Marilyn Laudadio, assistant professor of theater at Barry, will be assisted by four instructors or student teachers who have specialized in either theater or music.

Registration is set between 9 a.m. and 4 p.m., Saturday, June 11 in the music recital hall on the college campus. For further information call 758-3392, Ext. 213.

Triduum at St. Rose

MIAMI SHORES—A triduum of prayer will be sponsored by the League of the Sacred Heart on June 15, 16, and 17 in St. Rose of Lima Church.

Masses will be celebrated at 7:30 p.m. daily. Choir music and soloists will be featured as well as litanies.

On Friday the triduum will close after Benediction of the Most Blessed Sacrament.

A social will follow in the parish auditorium.

Recreation program

HOLLYWOOD—Advance registration for a summer recreation program sponsored by the city's Recreation Dept. will be held from 10 a.m. to 9 p.m. on Monday and Tuesday, June 13 and 14, at the Hollywood Mall.

Programs will include swimming, tennis, ballet, yoga, golf, tumbling, team sports, judo, cheerleading, jazz, sailing, chess, modelling, cooking, sewing, macrame, crewel embroidery, drama, ceramics, and swimming for handicapped children as well as tiny tots drown-proofing techniques.



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It's a Date

Dade County

ST. KEVIN Women's Guild meets at 7:45 p.m., June 13, to hear Mrs. Catherine G. Lynen, director, Dade County Victims' Advocate Program, speak on Crime Prevention and Assistance to Victims of Violent Crime.

★★★

ST. LAWRENCE Home and School Association have elected Mrs. Wendy Nicholas, president; Mrs. Rosemary Greenwald, vice president; Mrs. Nan Penzi, treasurer; Mrs. Sue Camacho, recording secretary; Mrs. Margaret Post, corresponding secretary.

★★★

MARIAN COUNCIL K of C will observe a Corporate family Communion during 6 p.m. Mass, Saturday, June 11 in Visitation Church, N. Miami Ave. and 191 St. Dinner and dancing will follow at the Council Hall, 13300 Memorial Hwy., North Miami. Dinner tickets may be obtained at the Council Hall.

Broward County

ST. BARTHOLOMEW Young at Heart Club, Miramar, will sponsor a three-day bus trip to Sunken Gardens, Weeki-Wakee Springs,

and Sea World, June 15-17. For further information call 987-7517.

★★★

FORT LAUDERDALE Catholic Singles meet at 7:30 p.m., Sunday, June 12 in St. Anthony Church clubrooms, for a special election of president and vice president.

★★★

ST. ANDREW PARISH, Coral Springs, is offering a course entitled "The Total Woman Communicates" from Monday, June 13 to Friday, June 17 at 9 a.m. daily. Babysitters will be provided. For further information call 752-3591. Women from "18 to 99" are welcome to participate.

★★★

NATIVITY Leisure Club, Hollywood, meets at 1:30 p.m., Monday, June 13 in the parish hall. Refreshments will be served.

Palm Beach County

ASCENSION Women's Club, Boca Raton, has installed new officers including Mrs. Melvin Davis, president; Mrs. George Staelgraeve, vice president; Mrs. Anthony Botelho, treasurer; and Mrs. Charles Kuehl, secretary.

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Youths ask pastors: seek our input

Delegates from youth clubs throughout the Archdiocese of Miami drew the following resolutions after presentations and discussions and presented them to Archbishop Edward A. McCarthy at the closing Mass of the Youth Convention held at the College of Boca Raton May 27-29, 1977.

Youth Involvement in the Church

Whereas, we the youth of the Church believe there is a great hunger for knowledge of our religion; Therefore, let it be resolved that we, the Catholic youth will help reach our people and educate them about our faith by informing our parishioners, young and old alike and reach them through social, spiritual, and service programs in relation to their specific needs and age groups.

Therefore, let it be recommended that the pastors of the churches should solicit and implement input from the youth of their parishes in the formulation of religious education programs and that pastors everywhere recognize

that the youth are the Church of tomorrow. Passed, 20-0.

Youth Involvement in the Community

Whereas, we the youth of the community have come to the realization that the elderly have many needs such as the need for attention and more communication to make them feel wanted; Therefore, we recommend that there be an Archdiocesan sponsored hotline geared to meet some of these needs to enable them to talk to someone on a daily basis. Passed, 17-2.

Whereupon, the youth of the community have come to the realization that many needs of the handicapped are yet to be met; Therefore, we recommend that there be a program developed by and operated by the youth to help meet these needs. Passed, 20-1.

Whereas, there exists an apparent lack of participation by seminarians in youth ministry; Therefore, we resolve that it be made mandatory that all seminarians take at least one semester course in youth ministry. Passed, 20-1.



Award winners at the Archdiocesan Youth Convention last week included Dennis Evans, St. Louis parish, Young Adult of the Year; Olga Ortiz, OLQP Mission, Adult Adviser of the Year, and Sister Maureen McGurran, St. Gabriel's, Sister of the Year.

Youth Involvement in the World

Whereas, there exists a lack of understanding of the situation of the world's underprivileged, and Whereas, our society seems to be in a period of permissiveness towards dishonesty and poverty, and Whereas, the need of understanding and care for these people is in line with Christian principles.

Therefore, let it be resolved that we, the Catholic youth of the Archdiocese of Miami not be mere well wishers, but be active in programs to educate ourselves and others to the understanding and aid of the poor, and we will endeavor to give ourselves and others an understanding of the people and our responsibility to care for them, and that Church leaders become informed of the needs to help educate and assist the youth of today in this task. Passed, 20-1.

Whereas, we believe the Church of Miami suffers from a lack of information and understanding of the poor in underdeveloped nations and, (Continued on page 18)



Peggy Moran, National youth representative for the Archdiocese, gets a special award for four years on the board, from Msgr. Willie Dever.



Archbishop Carroll Award of Honor is presented by Abp. McCarthy to Ron Fernandez of St. Kevin parish, shared with St. Luke parish.

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Youth vote on resolution

(Continued from page 17)

Whereas, The Voice is an effective communications medium for the Archdiocese, Therefore, we the youth of the Archdiocese of Miami strongly recommend a monthly column in The Voice dealing with the poor people of the world. Passed, 18-3.

Whereas, communication between all organized youth

groups in the United States and abroad is fundamental to the success and progress of this generation of tomorrow's leaders and, Whereas, unification of the world's youth can foster solutions to the problems of world hunger, and Whereas there is a definite need for vocations to the priesthood and Religious life to lead the

Church of tomorrow, Therefore, let it be resolved that the Catholic youth of the Archdiocese support the president and officers of the National Teenage Board in all efforts to promote international unity and take definite steps to help increase vocations to the priesthood and Religious life. Passed, 16-2.



College Football Scholarship winners from Columbus High School totalled 13 this year and here 11 of them get together for one last photograph with their coach Dave Riley (top right). The college-bound players are: top row, left to right: Eric Evans, University of Pennsylvania; Mike Audle and Larry Lesperance, Brown; Richard Reilly, Adams State, Colo., Coach Riley. Middle row: John DiFede, Mac Reynolds and Chase Vessels, Fort Lewis, Colo.; Greg Jochem, Southern Colorado. Bottom row: Byron Blasko, Hunt Huntley and Donald Mills, Edinboro State, Penn. Not pictured are Mike Reilly, Oklahoma, and Bret Baynham, who is headed to the University of South Carolina.



Eagle of the Cross Award went to Claudia Grillo, presented by Abp. McCarthy.



Taken by emotion is Stephanie Dorsey, head of St. Luke CYO group, after sharing Abp. Carroll Award with St. Kevin's.

Basketball camp at Columbus

Christopher Columbus Basketball Camp will offer three sessions beginning Monday, June 13, at Christopher Columbus High School, 3000 S.W. 87th Ave., Miami.

Morning sessions are limited to boys from the age of eight to 13. Evening sessions are limited to boys from 14 to 17.

The program will include individual instruction in all basketball fundamentals. Each student will receive personalized instruction from an

experienced staff member and will participate in fundamental practice sessions and five-on-five league play daily. Lecture-demonstrations and movies will also be included.

Special points of emphasis will be on shooting technique, passing and dribbling skills, special footwork drills, in-

dividual offensive moves, rebounding techniques, individual defensive fundamentals, receiving the ball, screening techniques, feeding the pivot, special center work, sportsmanship, and team play.

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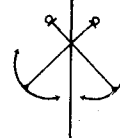
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NEW RENEWAL

This week's network prime-time TV movies

LOVIN' MOLLY (1974) (ABC, Friday, June 10): Sidney Lumet's evocative film of Larry McMurtry's compassionate, if sometimes upsetting novel about a free-spirited woman in 1920's Texas who believes in love but not in marriage. An adult subject treated with sensitivity, though with somewhat limited appeal. With Blythe Danner, Tony Perkins and Beau Bridges. Satisfactory for adults, with reservations.

SUICIDE RUN (1970) (ABC, Sunday, June 12): Original theatrical title was "Too Late the Hero." Somehow in production, this ambitious war film turned into routine South Pacific actioner, with Cliff Robertson and Michael Caine fighting tough but sympathetic Japanese. Satisfactory entertainment for action fans.

STAR-SPANGLED GIRL (1971) (ABC, Friday, June 17): One of Neil Simon's least successful comedies, pitting a square young Southern girl (Sandy Duncan) against a couple of radical Los Angeles underground newspapermen. The movie is static and talky, but with Simon, as always, the talk is not that bad. Marginal entertainment.

JENNY (1969) (ABC, Friday, June 17): A tender, unpretentious little love story about two troubled young people (Marlo Thomas, Alan Alda) who meet in Central Park and decide on a marriage of convenience. Social and moral issues are not dodged. Satisfactory for adults and mature youth.



Major Julian Cook (Robert Redford) leads a battalion of the 82nd Airborne across the Waal River under heavy German fire, rowing with his rifle butt in **A BRIDGE TOO FAR**, a United Artists release. A-III

'The Greatest' Muslim — 'Going My Way'

No athlete has had an impact on the traditional image of the sports hero in America to match that of Muhammad Ali (born Cassius Clay), the garrulous heavyweight champion and one of the genuine revolutionary figures to survive the tumultuous 1960's. Thus there is more than passing sports fan interest in his current film biography, "The Greatest."



by
**James
Arnold**

The title itself provides a clue. Sports heroes of the past were, at least publicly, aw-shucks modest. They were shy and inarticulate and patriotic. They kept their mouths shut on controversial issues, or else spake only the eternal verities. Ali, of course, is a non-stop

talker, and not just about his own considerable assets. He talks about blacks and whites, Muslims and Christians, morality and women. He spoke out early against the Vietnam war, and successfully avoided the draft. In boxing, he is the master of the hype and the psych. He is the premier con

man in an era of media con men. Both worshipped and detested, he is perhaps the greatest self-created Celebrity in the world. The greatest fighter? Well, at least in terms of posterity, the vote is not yet in.

The movie is disappointing: it's an inside job, based on Ali's autobiography written with Herbert Muhammad, and takes him at his own face value.

The narrative covers all the highlights, from the Olympic medal in Rome in 1960 through his syndication by a group of wealthy Louisville white investors, his conversion to the Muslim faith and the then controversial name change, his adoption of puritanical Muslim standards for women, his draft resistance and the subsequent stripping of his crown, and the rollercoaster ring career, from the weird battles with Liston to the "broken jaw" bout with Norton and the climactic title combat with Foreman in Zaire. The boxing footage is tightly edited but satisfying—this may be the first major fight movie in which no new film had to be shot, because it's all in the archives.

The Ali that emerges from all of this is his own "official"

portrait according to the Muslim gospel: a noble, charming fellow who found religious truth under the double influence of white racism and Malcolm X, who has a strange love-hate effect on white women, who puts loyalty to his "people" above personal gain, who apparently never lost a fight except when he didn't take his foe seriously enough.

Much of this may be true, but the "warts" tend to be ignored, among them his occasional cruelty in the ring, his later sexual infidelity, his decision that fighting wasn't against his religion, after all. Whites, except for Ernest Borgnine as trainer Angelo Dundee, are stereotyped heavies, and the Muslims are frankly idealized. "The Greatest" has a propaganda film feeling: it's like the Muslim version of "Going My Way."

In short, the film prints the Legend. It lacks the critical insight into Ali and his mystique (including the ever present retinue of hangers-on) that an impartial artist or cynical journalist might provide, even in a fight story in *Sports Illustrated*. And that's

too bad, because Ali is fascinating, a genuine original. In the film, as in life, Ali is likeable but mostly glitter. A little of him goes a long way, and almost two hours of his rapid-fire monologs and glib answers to eternal questions tend to be trying.

Among scene standouts are Ali's argument with Duvall, a promoter trying to get him to abandon the Muslims; a tense meeting with a mixed bag of Army officers at the draft induction center, and a hilarious description of the passions of jogging by Ali as he trots along with a puffing middle-aged companion. Ali's least sympathetic moment is his public humiliation of his girl friend because she won't dress according to Muslim standards of modesty.

For all his real and imagined faults, Ali is a man of peace and courage who has clearly tried to live by religious principle and to be a model for the young, and not to be anybody's "boy." That message comes out of "The Greatest" with much of Ali's typical grace and charisma. (A-III, PG)

Marine-life photo exhibition

A traveling Smithsonian Institution exhibit of underwater photos of marine life by Edwin Janss, Jr., will be shown at Planet Ocean on Key Biscayne between June 18 and July 17.

The exhibit, in the lobby of Planet Ocean, is free and open to the public.

The selection of 62 color prints includes starfish and bony fish of many species, as well as coral, eel and nudibranchs (mollusks without shells and true gills). Explanations of these animals' unique behavioral patterns accompany the photos.

Janss, a scuba diver from Westwood, Cal., took the photos mainly in the Gulf of California, Socorro Islands, Channel Islands, Micronesia and the

Galapagos Islands at depths of 50 to 100 feet.

Planet Ocean explores the mysteries of the world's oceans. More than 100 exhibits and panoramic theaters are featured.

The attraction, located on the Rickenbacker Causeway just past Miami Marine Stadium, is open daily from 10 a.m. to 4:30 p.m. Admission is \$3 for adults and \$1.50 for children 6-12, with younger ones admitted free.

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At 41, he headed largest diocese

(Continued from page 8)

Philadelphia from Rome, Bishop Neumann found a letter from three women who had established a home for working girls in Philadelphia. They wanted to start a Franciscan community.

So, on May 26, 1856, Anna Boll Bachmann, Barbara Boll and Anna Dorn made their final vows before the altar in Bishop Neumann's residence in the cathedral rectory.

The Sisters devoted their time to the care of the sick and as their numbers grew established St. Mary Hospital in St. Peter's parish. They also became teachers. There are today more than 1,500 members of the congregation.

Bishop Neumann devoted as much time as he could to the seminarians at St. Charles Borromeo Seminary near the cathedral, and he founded a preparatory seminary for teenage boys on an estate he purchased outside the city.

In 1853, he introduced a new concept in Church worship—the 40 Hours Devotion held at successive churches of the diocese on a year-round schedule.

The devotion had been inaugurated in Rome generations earlier by St. Philip Neri and such events had been held in individual churches in Philadelphia and elsewhere in the United States. But Neumann believed the year-round focus on the Blessed Sacrament would be of great spiritual benefit to his people.

He proposed the concept at his first synod of diocesan clergy in April, 1853. Although some of the clergy feared that such a widespread program might stir up anti-Catholic feelings in some places, the synod approved the scheduling of the 40 Hours Devotion in accord with the bishop's

concept.

Neumann continued his exhausting schedule of visitations. On Christmas Eve, 1859, he heard confessions until 11 o'clock in a temporary chapel near the unfinished cathedral, celebrated midnight Mass at St. Peter's church, offered private Mass in his chapel and at 10 the next morning conducted services at St. John's parish.

Ten days later he cancelled a trip to Reading, Pa., because he was not feeling well.

On Jan. 5, 1860, he went out to do some errands, including an act of kindness for a priest in Bellefonte, Pa., who had sent a chalice to Philadelphia for consecration. The chalice had been misplaced on the way and the bishop planned to go to the railroad depot to inquire about it.

After first signing some real estate papers in an attorney's office, he was hurrying along the icy sidewalk on the south side of Vine Street when he collapsed on the front steps of the house at 1218. Carried inside and placed before the fireplace in the front parlor, he was dead when one of the priests whom he had ordained hurried in to administer Extreme Unction. John Neumann's earthly life ended a few weeks before his 49th birthday.

"The Holy Roman Church professes one and the same God to be author of both the Old and New Testaments; because, having been inspired by the Holy Spirit, the holy writers of both Testaments have spoken."—Council of Florence, 1443.

Anti-gays to go nationwide

(Continued from page 1)

charity on the issue.

In urging repeal of the ordinance they said, in part, "While deeply concerned about the rights of homosexuals as, indeed, we are concerned about the rights of all people, we cannot in any way support ordinance No. 77.4. This ordinance while solicitous to protect the rights of some is unconcerned about seriously infringing upon the rights of thousands of others in our community."

Members of 12 lay apostolate organizations in the Spanish-speaking community also urged appeal in a statement issued last week.

Anita Bryant, singer and active Baptist leader, serves as president of Save Our Children. Vice presidents are Miami attorney, Joseph M. Fitzgerald, a past president of Serra International; radio newsman, Emilio Milan; Rabbi Phineas Weberman, secretary of the

Orthodox Rabbinical Council of Greater Miami; Cuban banker and Catholic Committee on Scouting member, Carlos Arboleya; Miami Springs Commissioner Chet Fields; Monty Weinstein, former member of the State Community Relations Commission; and the Rev. C.H. Couey, pastor, South Dade Independent Baptist Church.

Coral Gables attorney, Robert M. Brake, secretary of the group, was formerly a member of the U.S. Bishops Advisory Committee.

On Wednesday, Brake told The Voice that a national corporation which will serve as an "umbrella organization" has already been incorporated in the District of Columbia as Save Our Children, Inc.

The group is assisted, he said, by Senator Jesse Helms of North Carolina, whose representatives will be in Miami in the near future to discuss plans for a national

headquarters in the nation's capital.

According to Brake, some funds have already been raised for the project which will include a staff to give technical assistance to communities requesting it and to gather data, keep records, and prepare information which will be available in areas where legislation similar to Dade County's ordinance is proposed.

"We are not going into the highways and byways trying to stir up trouble," Brake emphasized. "We will only assist those communities that ask us for help."

Members of the board of directors as listed in the charter of the national corporation include Brake, Anita Bryant, John Carbaugh and Thomas Ellis, aides to Senator Helms; Rev. William Chapman, pastor, Miami's Northwest Baptist Church; and Bob Green, husband of Anita Bryant.

Son of St. Rose couple to be ordained

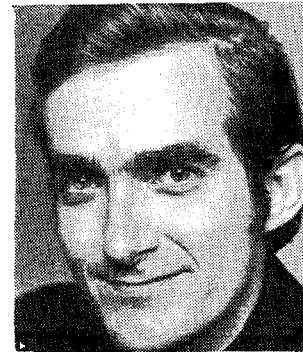
The Rev. Mr. Philip R. Donahue will be ordained to the priesthood for the Society of Jesus at 7 p.m., Saturday, June 18 in his home parish of St. Rose of Lima.

Coadjutor Archbishop Edward A. McCarthy will confer the Sacrament of Holy Orders on the son of Mr. and Mrs. Theodore R. Donahue of Miami Shores. The newly ordained will offer a Mass of Thanksgiving at 3 p.m., Sunday, June 19 in his parish church.

Graduated from St. Peter College, Jersey City, the ordinand studied at Colorado College, Barry College, Loyola University of the South and the University of Santa Clara.

After he entered the Society of Jesus he was artist in residence at Spring Hill College, Mobile, Ala., where he also taught art for two years.

Since 1974 he has been studying theology at the Jesuit School of Theology, Berkeley; and at the Graduate Theological Union, where he plans to complete his work for a doctorate in theology and in art.



Rev. Mr. Philip Donahue

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La Voz tiene opinión ...

Nunca deja de existir entre nosotros la vieja mentalidad de pugnas tribales y nacionalismos, de alambrados y patrullas fronterizas que reafirman la teoría de "Hemos conseguido lo nuestro y no queremos que nadie nos lo quite."

Y el caso es que en toda sociedad siempre existen grupos "diferentes" a la mayoría, quienes al surgir problemas, son blanco de quejas y acusaciones.

Y porque en toda sociedad existe una mezcla de egoísmo y resentimiento, los que en ella aún tienen entrañas de compasión, deben mantenerse al tanto de esas otras actitudes negativas—especialmente cuando éstas corren el peligro de codificarse en forma de leyes.

Porque eso precisamente es lo que ocurrirá si el Gobernador Reuben Askew firma la propuesta de ley del 15 de junio que penalizará como crimen el empleo consciente de extranjeros sin permiso de trabajo.

A primera vista resulta razonable que tal ley se haga efectiva, pero el caso es, que el problema es algo más complejo, y la penalización que se propone no sólo no resolverá el problema sino que contribuirá a aumentar el sufrimiento de muchos. Existirá la posibilidad de penalizar a los inocentes y a gente que lleva muchos años en el país y que tiene familia nacida en él. Muchos aunque ciudadanos y por falta de educación quizás carezcan de documentación para defenderse, y por miedo a acusaciones, las empresas evitarán el emplear a cualquiera que "parezca extranjero" o hable con acento. Un ejemplo de todo esto es el de familias haitianas que sin apoyo y protección pasan meses en la cárcel hasta que llegan a conseguir estatus de refugiados políticos.

Además, por qué no esperar, cuando la administración del presidente Carter está estudiando el problema y posibles soluciones a nivel nacional. La mayoría de los "indocumentados" en la Florida vienen de México y son parte de un problema que rebasa el de las fronteras de nuestro estado.

El Obispo René Gracida, presidente del Comité de Migraciones en la conferencia episcopal americana señaló recientemente que la solución al problema de la inmigración de mexicanos, sería la de eliminar las causas—ayudando a México en la modernización de su agricultura para que su gente no tenga la necesidad de emigrar para vivir.

El Gobernador Askew no debería firmar la citada propuesta de ley, ya que sin solucionar el problema sólo contribuiría a aumentar el sufrimiento de esta minoría.

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... Pan para el camino

(Viene de la Pág. 24)

la continuación del compromiso tomado al bautizarles, de que les educarían en la fe cristiana," añadió.

Por eso en todas las parroquias, los programas de primera comunión incluyen participación activa de los padres.

Las orientaciones de la Iglesia hoy, señalan la importancia de actividades familiares durante el año. Son los padres quienes con la orientación de la parroquia deben preparar a sus hijos con trabajos en casa y en familia. Cuando esto no se puede, la misma parroquia trata

de asegurarse de que los padres participen en sesiones de orientación o actividades más inmediatas al día de la primera comunión.

Los padres deben saber que la primera comunión no es un festejo social, sino un Sacramento. El énfasis no ha de estar en el vestido o el desayuno, sino en que los niños entiendan sencillamente a quien van a recibir por el Sacramento.

La celebración puede ser en familia individualmente o en grupo. Para evitar distracciones, algunas parroquias prefieren que todos los niños vistan túnicas iguales y sencillas.

Primera Comunión ...

Durante el retiro de preparación los niños de la parroquia de S. Benito (129) escucharon a la Hna. Soledad Galerón que les explica sobre el pan de la Eucaristía. Abajo, niños de Corpus Christi vistiendo túnicas blancas, comparten un sencillo desayuno en el salón parroquial.



Este fue el caso de la parroquia de Corpus Christi (en las fotos), que alquiló las túnicas blancas para todos.

"La túnica es además un recuerdo de la túnica del bautismo," explicó Elisa Fernández, quien dirige la educación religiosa de la parroquia.

También comentó sobre las orientaciones de la Iglesia sobre la primera confesión: "es conveniente que la catequesis de la

confesión se haga por separado y con bastante antelación. Los niños han de comprender que son dos Sacramentos diferentes. En Corpus Christi lo hicimos en la época de Adviento," dijo.

El día de la primera comunión, los niños compartieron juntos un sencillo desayuno en el salón parroquial, experimentando así todos juntos que son parte de una comunidad cristiana."

Celebrarán Corpus Christi con procesión del Santísimo

La Parroquia de Corpus Christi, única en la Archidiócesis dedicada al Cuerpo del Señor celebrará sus fiestas patronales este domingo 12 con una Misa

solemne y procesión con el Santísimo por las calles.

La Eucaristía será con-celebrada por el Arzobispo Coadjutor Edward McCarthy, a

las 10 a.m. y a continuación los fieles acompañarán al Santísimo en la custodia y bajo palio, desde la Iglesia al patio de la escuela donde se impartirá la

bendición. Durante todo el día, y comenzando después de la procesión la parroquia celebrará sus fiestas con kioscos, comidas música y alegría para todos.

Carismáticos tendrán congreso en Julio

Unos 60,000 carismáticos se espera asistirán al Congreso sobre Renovación Carismática de las Iglesias Cristianas, que tendrá lugar en Kansas City, Mo., del 20 al 24 de julio.

El tema del Congreso es Jesús es Señor. Participarán cristianos de múltiples denominaciones: bautistas, católicos, episcopales, luteranos, menonitas, metodistas unidos, presbiterianos, pentecostales y otros quienes tendrán reuniones separadas según su afiliación.

Durante las sesiones de la tarde podrán unirse en oración común y celebraciones carismáticas en el estadio de la ciudad.

Se espera la participación de unos 200 conferenciantes incluido el Cardenal Leo-Joseph Suenens.

Para información sobre el congreso se puede escribir a la oficina de matrículas: 1977 Conference on Charismatic Renewal in the Christian Churches, P.O. Box 851, South Bend, Ind. 46624.

Tendrán voz trabajadores agrícolas

WASHINGTON—(NC)—Los trabajadores agrícolas migratorios tendrán voz y representación en el segundo encuentro hispano católico que se prepara aquí para mediados de agosto. Hasta el momento esos trabajadores, cuyo número se calcula en unos 850,000, no han participado eficazmente en los esfuerzos de los católicos hispanos por mejorar su suerte,

por precisamente su gran movilidad de campo en campo en busca de cosechas, se los impide.

Fondos del HUD a "familias homosexuales"

WASHINGTON—(NC)—Funcionarios del Departamento de Vivienda y Desarrollo Urbano (HUD) explican que entre los candidatos descritos por la ley como "familia" para participar en programas de vivienda se incluyen a parejas de concubinos

y de homosexuales, aunque la frase sea "dos o más personas...que han mostrado tener una relación familiar estable." Sin embargo, no se puede invocar la frase como aplicable a todos los programas, observó uno de los funcionarios.

Aumentan divorcios a 5 por 1,000

WASHINGTON—(NC)—El Informe Estadístico sobre el Divorcio recién publicado indica que en 1975 el porcentaje de divorciados alcanzó un máximo de casi cinco por cada 1,000 personas, mucho más alto que el

año anterior. Los investigadores del Centro de Estadística, Departamento de Salud Educación y Bienestar estiman que para 1976 las cifras sobrepasen al 5 por ciento.

IGLESIA - LOCAL

● El Centro Mater iniciará su campamento de verano el próximo 20 de junio. Proporcionando deportes, clases de natación, excursiones y artes manuales, el campamento durará hasta el 26 de agosto de 8:30 a.m. a 4:30 p.m. Para información y matrículas dirigirse al Centro Mater, 406 S.W. 4 calle Tel. 545-6049.

● La Clínica Encuentro (orientación familiar) del Departamento de Psiquiatría de la Universidad de Miami, ha organizado un desfile de modas y almuerzo para recaudar fondos en pro de los servicios para la comunidad. El acto tendrá lugar el sábado 25 de junio a las 12:30 p.m., en el Sonesta Beach Hotel de Key Biscayne. Para información llamar a José I. Roza 443-4062.

● Amor en Acción, presentará el baile "Día de los Padres", el 18 de junio a las 9 p.m. en el salón de la parroquia de St. Dominic, 5909 N.W. 7 Calle. Amenizado por la orquesta "Los Continentales" y D.J. Eddy Bottoms, las ganancias irán todas en beneficio de los proyectos de Amor en Acción, por los niños de Sto. Domingo.

● El Consejo 5110 Ntra. Señora de la Caridad, de los Caballeros de Colón, celebrará el "Fin de año fraternal" el sábado 25 de junio, a las 8:00 p.m. en el salón de actos de San Juan Bosco. Durante el acto se hará entrega de los premios obtenidos por el Consejo 5110 durante su reciente Convención del Estado de la Florida.

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Apuntes Encuentro IV

EDUCACION INTEGRAL



Por el P. JUAN SOSA
Educar es proveer una oportunidad para que el ser humano se desarrolle, crezca, madure y aprenda a relacionarse saludablemente con los demás. La educación, por lo tanto, es la misión de cada padre de familia y no sólo del maestro o del catequista. En un sentido general, ésta también es la función de la Iglesia como lo fue la misión primordial de Jesús.

La educación no va dirigida solamente a desarrollar las diversas facultades de la mente humana; este enfoque resulta limitado y escaso. El educador, sea padre de familia o sea maestro, debe promover el desarrollo total del ser humano; la mente y el corazón, el idioma y la cultura. De esta forma, la

educación se convierte en una experiencia liberadora que promueve una conciencia saludable por medio de la cual el ser humano se considera "el artífice principal de su éxito o de su fracaso", (Documentos de Medellín, Conclusiones 4,8).

En los Estados Unidos, como en tantos países del mundo, existe la tendencia de convertir la educación en una

experiencia domesticadora: "Se estudia hoy como se estudió ayer; sólo hay una forma de ver las cosas; tenemos que ser parte de un sistema en masa". Con esta forma de ver la situación y de educar, el ser humano tiende a someterse a la masa y pierde su riqueza individual—la dimensión personal que es la que puede hacer impacto en la sociedad.

Es necesario que se respeten las cualidades culturales que ayuden a la promoción del ser humano en nuestra sociedad. Es necesario que se estudie la posibilidad de una educación multi-lingüe y multi-cultural en áreas donde existen grandes concentraciones de culturas diversas y enriquecedoras.

El hispano en los Estados Unidos puede aportar muchísimo a esta concientización del país; este aporte debe ser positivo a la vez que firme. Ante la mecanización del hombre que los educacionales de hoy presentan el hispano ha de presentar las posibilidades liberadoras que la experiencia cristiana le ha hecho descubrir: una experiencia familiar saludable y una experiencia comunitaria

enriquecedora. Es este aporte el que ha de transformar los sistemas educacionales injustos que prevalecen en la sociedad:

"Sabios, filósofos, teóricos, ¿dónde están? Ante lo que Dios hizo, ¿no se vuelve loca la sabiduría de este mundo? Primero Dios manifestó su sabiduría, y el mundo no reconoció a Dios en las obras de su sabiduría. Entonces Dios quiso salvar a los que creen por medio de la locura que predicamos... Aquellos que Dios ha llamado, sea de entre los judíos o de entre los griegos, encuentran en Cristo la fuerza y la sabiduría de Dios. En efecto, la 'locura' de Dios es más sabia que la sabiduría de los hombres; y la 'debilidad' de Dios es mucho más fuerte que la fuerza de los hombres"...

(I Corintios 1:20-25)



"La educación en todos los niveles ha de llegar a ser creadora, pues ha de anticipar el nuevo tipo de sociedad que buscamos..., debe basar sus esfuerzos en la personalización de las nuevas generaciones.

(Documentos de Medellín, Conclusiones 4,8).

Jóvenes reflexionan

"Estamos rodeados de personas con poca formación en nuestra fe... pedimos que haya un plan pastoral que tenga en cuenta la religiosidad popular de esta gente y que la Iglesia se preocupe de evangelizar según las costumbres de los pueblos con quien trabaja."

Unos 60 jóvenes levantaron la mano unánimes, aprobando la resolución que se acababa de leer. Y no fue la única. Durante todo el día del domingo, jóvenes representando a diez parroquias, los Encuentros Juveniles y la sección juvenil de los Encuentros Familiares, estudiaron en grupos los seis temas elaborados para el II Encuentro Nacional Hispano de Pastoral y realizaron la votación correspondiente sobre cada una de las conclusiones elaboradas.

"Existe falta de identificación con la cultura madre —en nuestro caso la hispano-americana— y también rechazo de la cultura anglo-americana," expresó el grupo que había tratado el tema de Educación Integral.

"Pedimos que se den a conocer los valores de las diversas culturas, sin presentarlas como superiores o inferiores," dijeron. "Que se fomente sistema de educación personalizada, comenzando en las escuelas católicas."

"Sugerimos la creación de escuelas de formación respaldadas por las diócesis, para preparar a los laicos en la pastoral," añadió el grupo sobre Ministerios.



Unos 60 jóvenes de 10 parroquias y varios movimientos participaron en la jornada de reflexión hacia el Encuentro Nacional el pasado domingo en San Juan Bosco.

"Los jóvenes en edad universitario se alejan de la fe porque no tienen movimientos que les ayuden a seguir comprometidos," dijeron. El grupo sobre 'Derechos Humanos' señaló el derecho de la mujer a la participación en la Iglesia pero se pronunció en contra de un sacerdocio femenino. También señaló "el derecho de las personas a la fama y se pronunció en favor de los derechos de los ancianos, enfermos mentales y los pobres, advocando por una mayor concientización de la comunidad en estos aspectos, incluido el derecho a la vida y la necesidad de trabajar en contra del aborto provocado. En este punto, el grupo sobre "Responsabilidad Política" señaló la pérdida de la fe en las instituciones políticas y señaló la necesidad de "llevar a voto popular toda aquella decisión de la Corte Suprema que atente contra los derechos humanos de los individuos, como la del aborto," ya que, como dijeron los jóvenes, "La Corte Suprema ha dejado de reflejar en sus decisiones los

valores morales sociales y religiosos del pueblo americano."

El grupo hizo notar la falta de preparación política y comunitaria de la comunidad hispana y la importancia de formar a los jóvenes. Sugirió la creación de un Instituto de Formación Social Cristiana para los hispanos de la Archidiócesis y la creación de nuevos canales de comunicación y más apoyo a este periódico diocesano.

El grupo y la samblea pidieron que "las relaciones

de los Estados Unidos con Cuba se basen en los principios de la justicia social e internacional y no en decisiones pragmáticas," y señalaron la responsabilidad política de los cristianos en "denunciar los regímenes totalitarios que violan los derechos humanos básicos."

La jornada se inició a las 9:30 a.m. con un rato de oración dirigida por el Padre Rafael Escala y la presentación del día por el Padre Gustavo Miyares.



Jóvenes de diversas parroquias elaboran conclusiones sobre Responsabilidad Política.

PREGUNTAS REFLEXION

1. Después de leer el artículo del P. Sosa, ¿qué diferencia ves entre educación "domesticadora" y educación "liberadora"?
2. ¿Crees que la educación bilingüe puede hacer algo en favor o en contra de la educación "domesticadora"?
3. ¿Crees que hacen flata más maestros bilingües en las escuelas? ¿Por qué?
4. Existe en tu comunidad educación bilingüe? ¿De quién depende que la haya?
5. Reflexiona sobre el papel de los medios de comunicación en esta área de la educación.
6. Los que dejan la escuela, ¿por qué crees que lo hacen? ¿Podría ser que la escuela les abandona a ellos-ellas?
7. ¿Crees que la educación política ha de ser parte de la educación integral?
8. ¿Crees que el sistema de educación está preparando personas comprometidas en nuestras comunidades hispanas? ¿Qué se puede hacer?

Nuevo obispo hispano a diócesis de N. York

NUEVA YORK—(NC)—Entre los tres nuevos obispos auxiliares de Nueva York figura Mons. Francisco Garmendía, párroco de Santo Tomás de Aquino en el Bronx Meridional. Los otros dos son Mons. Austin Vaughan, rector del seminario de San José en Dunwoodie, y Mons. Theodore McCarrick, secretario del arzobispado, cardenal Terence Cooke. La arquidiócesis tiene más de un millón de fieles de habla hispana.

Nacido en Lazcano (Guipúzcoa, España), en 1924, el Padre Francisco Garmendía estudió en el seminario de los canónigos regulares lateranenses y fue ordenado sacerdote el 28 de junio de 1947. Después de pasar

varios años en Argentina se trasladó a Nueva York en 1964 y es hoy ciudadano norteamericano.

En la arquidiócesis de Nueva York ha trabajado sucesivamente en las parroquias de San Pedro, Santa Rosa de Lima, Santísimo Sacramento y San Emérico. Desde octubre del pasado año era párroco de la

parroquia de Santo Tomás de Aquino en South Bronx. Con su nombramiento el

número de obispos hispanos en los Estados Unidos asciende a siete.

Obispo Neumann - nuevo santo U.S.A. el 19

PHILADELFA—(NC)—Más de 50,000 personas asistirán a la Misa concelebrada que marcará la canonización del cuarto obispo de Filadelfia John Nepomucene Neuman el próximo 19 de junio. La Eucaristía tendrá lugar en el Benjamin Franklin Parkway de Filadelfia el día 26 de junio, a las 5 p.m. Principal concelebrante y predicador durante este evento será el Cardenal John Krol de Filadelfia. Participará un coro de 400 voces, una orquesta de 100 instrumentos y otros 50 sacerdotes y obispos.

La ceremonia de canonización en Roma será en la Plaza de San Pedro el domingo 19 de junio a las 9:30 a.m. y será transmitida vía satélite a los Estados Unidos donde se televisará horas más tarde. Concelebrarán la Misa de canonización con el Santo Padre

los obispos de las diócesis donde vivió el Obispo Newman, así como el superior general de la orden redentorista a la que perteneció el santo.

En Miami, la parroquia de Nuestra Señora del Peperuo Socorro en Opa Locka, celebrará un triduo en preparación a la canonización de Newman, por ser esta parroquia la única pastoreada por la Orden Redentorista a la que perteneció el obispo Newman.

El triduo comenzará el jueves 16 de junio en la parroquia, 13250 N.W. 28 Ave., con una misa bilingüe. Predicarán Mons. John Nevins y Mons. Agustín Román. El viernes 17 concelebrará la Eucaristía el Arzobispo Edward McCarthy y el sábado 18 el nuevo párroco el Padre Charles Mallen, C.S.S.R.

La VOZ

Redacción, P.O. Box 38-1059 Miami, Fla. 33138. Tel. 758-0543

Primera Comunión

Pan para el camino

"Tenemos un amigo que nos ama..." cantaron una vez más los niños de la parroquia de San Benito en Hialeah.

Pero esta vez algo distinto, por primera vez habían recibido a su amigo Jesús en la Eucaristía. Como tantos otros niños de la Arquidiócesis. Lo hicieron rodeados de familiares y amigos y de toda la parroquia que significaba así la admisión total de los niños en la comunidad cristiana. Los niños lo sabían bien, la primera comunión era otro paso más en su vida de cristianos, una reafirmación de su compromiso bautismal. Desde ahora tendrían a Jesús muy cerca, como pan para el camino y amigo para siempre. Aunque se habían estado preparando todo el año, lo hicieron de modo especial todos juntos con sus padres el día antes. "Hasta las cinco de la tarde cantamos, hablamos de Jesús y con Él nos familiarizamos con la ceremonia del día siguiente". Dijo la hna. Soledad Galerón de San Benito "Vimos el caliz, las hostias, los libros... recordando todo lo aprendido durante el año sobre la Eucaristía," dijo "Para los padres, la participación en esta preparación es

(Pasa a la Pág. 22)



Votarán españoles el 15

MADRID—(NC)—El cardenal Vicente Enrique Tarancón de Madrid invitó a los españoles que se preparan a votar en elecciones parlamentarias el 15 de junio a que "no consideren como enemigos a quienes piensen diferente." No se trata de una simple cuestión política, la meta suprema es "construir una sociedad en que todos los españoles puedan vivir en paz y armonía." Por primera vez unos 23 millones de votantes (de la población total de 33 millones) pueden elegir libremente sus representantes a las Cortes, y no parece cosa fácil pues hay 156 partidos y casi 6.000 candidatos para los 557 miembros del parlamento. El Cardenal Tarancón pidió que todos se esfuercen por enterrar discordias del pasado (una guerra civil en

1936-39 dividió a dos generaciones de españoles, que vivieron bajo 40 años de gobierno autoritario.)

El Instituto de Consulta español ha ido realizando censos cada semana y muestra que actualmente solo un 6 por 100 se abstendrá de votar y un 14 por ciento aún no sabe si acudir a su colegio electoral para votar.

Según informaba el semanario Cambio 16 en su número del 6 de junio, el principal protagonista de la campaña es la desorientación política de los electores. Un 57 por 100 de los que iban a votar aún no sabían qué papeleta introducirían en las urnas. De estos desorientados, el 20 por 100 se consideraba de centro, el ocho de derechas, el siete de izquierdas y un 27 por 100 seguía sin poder definir tendencia ideológica.

Sirva de aclaración que el centro lo forman: Union Centro Democrático, Federación Demócrata Cristiana, Alianza Social Demócrata (Centro Izquierda) y otros. La derecha: Alianza Nacional 18 de julio, Alianza Popular, Falange Española de las JONS y otros. La izquierda: Partido Socialista Popular (Unidad Socialista), Partido Socialista Obrero Español fundado por Pablo Iglesias hace casi 100 años, y hoy con Felipe González como Secretario General del partido), Partido Comunista de España y otros.

Sumando los porcentajes de los que ya se han decidido y los que se definen por determinada tendencia, la tendencia global del electorado español es la siguiente: el centro con un 32 por 100; la izquierda, con un 27 por 100; la derecha con un 14, y un 27 por 100 en la idencisión que podrá decidir el resultado final.

Según los expertos, el PSOE, es el único que, dentro del espectro de la izquierda tradicional, tiene una posibilidad de sentarse en el banco del poder, al menos como parte del mismo.

Después de victoria, a campaña nacional

"La humanidad y dignidad de las personas que son homosexuales ha de ser respetada igual que ha de ser respetada la sensibilidad moral religiosa y familiar de la gran mayoría en el condado," dijo Thomas Horkan, director ejecutivo de la Conferencia Católica de la Florida después de conocer los resultados del referéndum del martes siete que consiguió la revocación de la Ordenanza 77.4.

Horkan indicó que el voto expresado por la mayoría es una "afirmación de la sociedad sobre los valores de la familia y el matrimonio, como esenciales a la supervivencia de la sociedad.

Un 69.3 por 100 de los electores en el condado votó en favor de la revocación de tal Ordenanza que proclamaba garantizar la no discriminación en empleos, vivienda y alojamiento público, en base a las preferencias afectivas o sexuales de los individuos.

La organización "Salven a sus hijos" afirmó después del referéndum que planea lanzar una cruzada nacional para lograr la revocación de medidas semejantes en San Antonio, Texas, Minneapolis y Minnesota.



25 años de servicio

Rodeado de sacerdotes y fieles el Padre José Paz celebró el pasado 29 de Mayo sus 25 años de sacerdocio. En la foto arriba momentos de la concelebración Eucarística, a la derecha recibiendo los saludos de los fieles durante la recepción en su honor.

