



SUNDAY, AT VATICAN

Thousands will attend Neumann canonization

By JOHN MAHER

ROME —(NC)— Between 15,000 and 20,000 persons are expected to come to Rome from the United States for the canonization of Blessed John Neumann, fourth bishop of Philadelphia, on June 19, the priest who is executive coordinator of the canonization process said.

In an interview in his suite in Rome's Hotel Excelsior, Msgr. James McGrath, the chief judge of the Philadelphia archdiocesan tribunal who is acting as executive coordinator of the canonization process, said that among the persons attending the canonization would be the three people whose recoveries from illness were accepted as miracles worked through the intercession of the immigrant bishop.

Among those coming from the United States will be nine cardinals and 84 bishops, Msgr. McGrath said.

From Philadelphia alone, about 5,000 people are coming and more than 15,000 tickets for the canonization have been requested already at the Philadelphia office handling such requests, he said. Philadelphia archdiocesan officials have asked the Vatican for 28,000 tickets altogether.

Also coming from Philadelphia is Rep. Raymond Lederer (D-Pa.), whose congressional district includes St. Peter's church, where Bishop Neumann is buried. Pennsylvania Lt. Gov. Ernest P. Klein is also to be among the guests at the canonization.

Vatican officials expect at

least 100,000 persons to attend the canonization of Bishop Neumann, who is the third U.S. citizen to become a saint and the first male U.S. saint. The others are St. Frances Xavier Cabrini, canonized in 1946, and St. Elizabeth Ann Bayley Seton, canonized in 1975. Because of the numbers expected, Pope Paul VI has decided to hold the

canonization ceremony in St. Peter's Square. The square in front of St. Peter's Basilica was also used for the canonization of Mother Seton.

Pope Paul beatified Bishop Neumann in 1963 after the cures of Eva Benassi of Sassuolo, Italy, who had been stricken with acute diffused peritonitis, and of J. Kent

Lenahan of Villanova, Pa., nearly dead after an auto accident, were accepted as miracles worked through Bishop Neumann's intercession.

Last year, the Pope decided to speed the canonization process in the bishop's case by waiving one of the two miracles normally

required before declaring a candidate a saint. On Dec. 18, 1975, the Vatican Congregation for the Causes of Saints declared that the cure in 1963 of Michael Flanigan suffering from Ewing's Sarcoma, a usually lethal form of bone cancer, was "scientifically and medically unexplainable." Flanigan, now 20, was cured after his parents took him to the Bishop Neumann Shrine in Philadelphia.

That day in December, 1975, was "one of the biggest days in my whole career," Msgr. McGrath said. He recalled that the Vatican congregation had first rejected the Flanigan cure as a miracle, but after reexamination nine doctors said that they could not explain the cure.

Between the rejection and acceptance of the cure as a miracle, Msgr. McGrath recalled, "there was much research done on Ewing's Sarcoma and whether one could survive it."

At Children's Hospital in Boston, he and others involved in the canonization process consulted with 19 doctors who had 120 case histories of he disease. Only one of those afflicted had survived and "he has only a single lesion in the lung area," Msgr. McGrath said. "Michael's lesions were bilateral and multiple."

The boy that survived had had x-ray therapy and biochemical treatment for over four years, whereas Flanigan's cure took place within six months after the disease was diagnosed and visits to the shrine began.



Pope deplores growth of violence, repression

VATICAN CITY—(NC)— Pope Paul VI has condemned the June 9 slaying of the Turkish Ambassador to the Vatican as a "vile, bloody and...unmotivated" act of violence.

In his Angelus talk to thousands gathered in St. Peter's Square June 12, the Pope also deplored the holding of hostages in the Netherlands by Moluccan terrorists and repressive measures taken by Ethiopia's military government.

"Even we in the Vatican have experienced in these days an act which is deplorable as

well as vile and bloody...the unmotivated slaying of the Turkish ambassador, Taha Carim," said the Pope.

Carim was killed outside the Turkish embassy to the

Vatican in a residential area of Rome. An Armenian liberation movement said its members were responsible for the slaying.

The Pope also mentioned

other news events which "disturb the world's conscience."

"Think about the most improper undertaking of the Moluccans in Holland, about the reported repression in Ethiopia, about international organized crime, about the blackmail of violence and extortion, and about vendettas which are arbitrary and unjust ways of seeking justice," said the Pope.

He asked Catholics to become "workers for peace and to give a faithful testimony to justice through fair play and harmony."

Ordination set Saturday

The Rev. Mr. Philip Donahue will be ordained to the priesthood for the Society of Jesus during rites at 7 p.m., Saturday, June 18, in St. Rose of Lima Church, Miami Shores.

Coadjutor Archbishop Edward A. McCarthy will

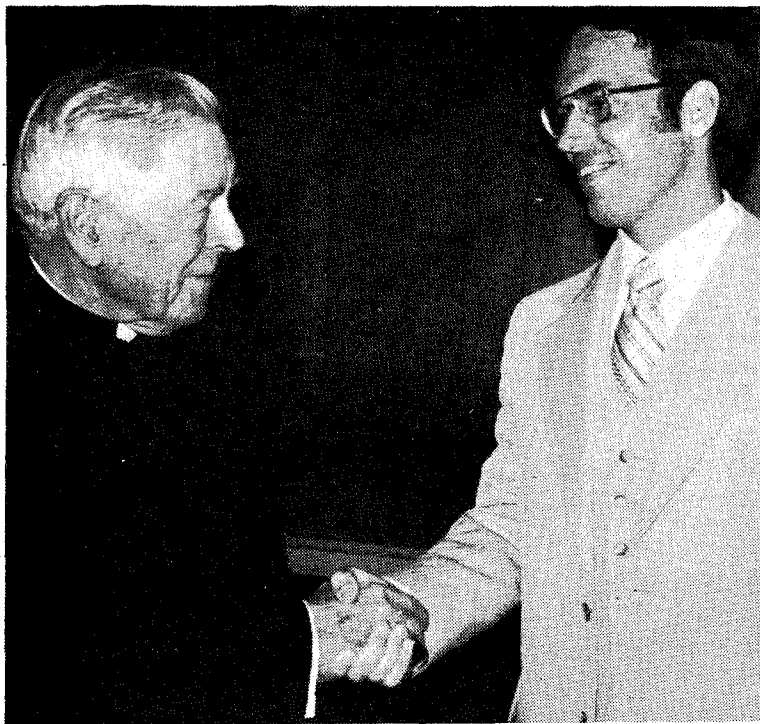
confer the Sacrament of Holy Orders on the ordinand who is the son of Mr. and Mrs. Theodore R. Donahue.

He will celebrate his first Mass after ordination at 3 p.m., Sunday, June 19 in the parish church.

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Archbishop Carroll and Michael Burman

BY PALM BEACH CLUB

Abp. Carroll given Serra burse check

WEST PALM BEACH— Archbishop Coleman F. Carroll told the Serran Club of Palm Beach County that he is "optimistic" regarding the future of the Church in Palm Beach County. He noted that the more than 80 students presently studying for the priesthood to work in the diocese "is the best number

ever," at one time.

The Archbishop was in West Palm Beach to attend a Serra Club dinner at Cardinal Newman High School, during which he was presented with a \$2,500 burse check to aid in the costs of educating men for the priesthood.

He told the Serrans he was "most grateful for their

generosity."

He asked the members rhetorically, "Where do our present priests come from?" Then, motioning towards several of the clergy present, he added, "...from many places, from Maine, County Cork, and I'm from Pittsburgh." The Archbishop said he is "most grateful" to the many priests who have come from foreign countries to supply the churches and offer the Sacrifice of the Mass which the ever increasing number of laity expect when they come to reside here.

Archbishop Carroll then urged the Serrans to continue their work of fostering and helping locally developed vocations to the priesthood and the religious life.

Fetus not a person Calif. court rules

SAN FRANCISCO— (NC)—A fetus is not a person until it is born alive, the California Supreme Court ruled unanimously.

The ruling was made in the court's dismissal of portions of two cases in Santa Barbara County, filed under California's wrongful death law.

Two couples had sought damages from Dr. Joseph Atchison and the Goleta Valley Community Hospital in Santa Barbara. In both cases, the Fathers were present in the delivery room, and witnessed stillborn births.

The Santa Barbara County Superior Court, during pre-trial

proceedings, dismissed charges of wrongful death and the fathers' claims that the doctor's negligence caused them undue emotional stress.

The cases were then taken to the state Supreme Court. The high court's opinions, written by Justice Stanley Mosk, said, "It is our view that a fetus is not a person within the meaning of our wrongful death statute until there has been a live birth."

Justice Mosk emphasized that the decision in no way ignores "the reality of the loss for the parents." But he said that "the greater deprivation" was suffered by parents whose child was born alive and then

died.

"The parents of a stillborn fetus have never known more than a mysterious presence dimly sensed by random movements in the womb," Justice Mosk said. "But the mother and father of a child born alive have seen, touched and heard their baby, have witnessed his developing personality, and have started the lifelong process of communicating and interacting with him. These experiences do not begin until the moment of birth."

The Supreme Court said that the state law does not arbitrarily distinguish between born and unborn children. It

said the law bears "a rational relationship" to the legislative goal of placing "reasonable limits" on suits for wrongful death, and does not deny plaintiffs equal protection. However, the court said, the state Legislature, when approving the wrongful death statute, did not "intend to create an action for the death of a fetus never born alive."

In its final note, the high court said its decision in no way bars the right of wives to sue for medical malpractice over any injuries they may have suffered during the delivery of their children.



Miami Serra Club officers were recently installed by Coadjutor Archbishop Edward A. McCarthy, shown at right with Robert M. Brake, president. Other officers are left to right, (front row) Msgr. John Nevins, chaplain; Dr. Michael Bevilacqua, past president; Eugene Abello, secretary; Thomas Moehringer and Frank Pellicoro, vice presidents; Second row, Don Wright, treasurer; Bernard Sharkey, trustee; Paul Pepler, vice president; and Gene Chavoustie, trustee.

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NEUMANN

Reflection by a Franciscan Sister

"We are inclined to guess at what was found in the pockets of the dead man—a freight-receipt for Bellefonte, a house key, less than half a dollar in loose change, a worn black rosary, a handful of sticky peppermints, a folded paper with the man's intention for the new year of 1860: Live each day as though it were your last."

Blessed John Neumann,
James J. Galvin, C.S.S.R., p. 255

If it is true,—“as you live, so shall you die,”—then clearly Father Galvin's “guess” about the contents of the dead man's pockets had to be right. The message conveyed by those contents could easily be interpreted as a summary of the good Bishop's life.

The freight-receipt witnessed not only his fatherly concern for his priests in their need, but also his constant generosity and forgetfulness of self.

The small amount of loose

change emphasized both his serious life-long efforts to resist the allurements of this world's possessions and his absolute trust in the Father's provident care for tomorrow's needs. His worn, black rosary testified not only to the habit and importance of prayer in his life, but also to his deep devotion to Our Lady. That handful of sticky peppermints, meant only for the little ones he would meet along the way, spoke clearly of the Bishop's constant concern for the well-being and education of the young. Finally, the



Neumann's name, dated Jan. 16, 1842, is the first entry in the profession book of the Redemptorists. Other symbols of the religious life of Neumann are a 15-decade Redemptorist Rosary, a manual of prayer and rule book of St. John and the Redemptorist Mission Cross, and the original photo of the missionary who became Bishop of Philadelphia.



Portrait of Bishop Neumann blessing flock with the monstrance at closing of Forty Hours Devotion which he initiated in his parishes.

folded intention only re-echoed what his entire life loudly proclaimed—he treated every person as he would have treated the Lord.

Indeed the meager contents of the Bishop's pockets reflected the fullness of his virtuous life—his faith, trust, charity, prayer, detachment, courage, and utter selflessness. Jesus was indeed the center and meaning of his life, and so the church rejoices as she proclaims this humble bishop a saint.

Is it folly to wonder what St. John Neumann might say to us if he could speak at his own canonization? Would he, could he commend us for imitating the virtues so evident in his life? What might he say about the contents of our pockets? What do they reflect?

At a time when our world so badly needs witnesses to the real meaning of life, to the Gospel message, where are we? Can we claim that our lives evidence the courage of a John Neumann who suffered misunderstanding and ridicule because he lived the values he preached?

What would he say about the services we render our fellowmen? To cite one small example, what would

John Neumann say about the lessening priority we are placing today upon the education of the young? When he fathered the diocesan Catholic School, he did so to provide education in the faith for Catholic children who were being ridiculed, scorned, and forced into practices of the “common religion” of the so-called public schools. He saw the need to protect and to nurture the faith of the young. Has the substitution of John Dewey's atheistic secular humanism for Horace Mann's theistic common religion in the American public schools lessened or increased the need for Neumann's solution? Indeed what would the bishop say?

Do our lives reflect opposition to our materialistic culture, or are we very much in the main stream? In a society which debunks faith not only in God but also in our fellowmen, what kind of witness do we give?

If indeed the Bishop could speak at his canonization, and if he examined our pockets, might he say, “You've missed the main point.”

Sister Marietta Culhane, OSF, Ph.D.

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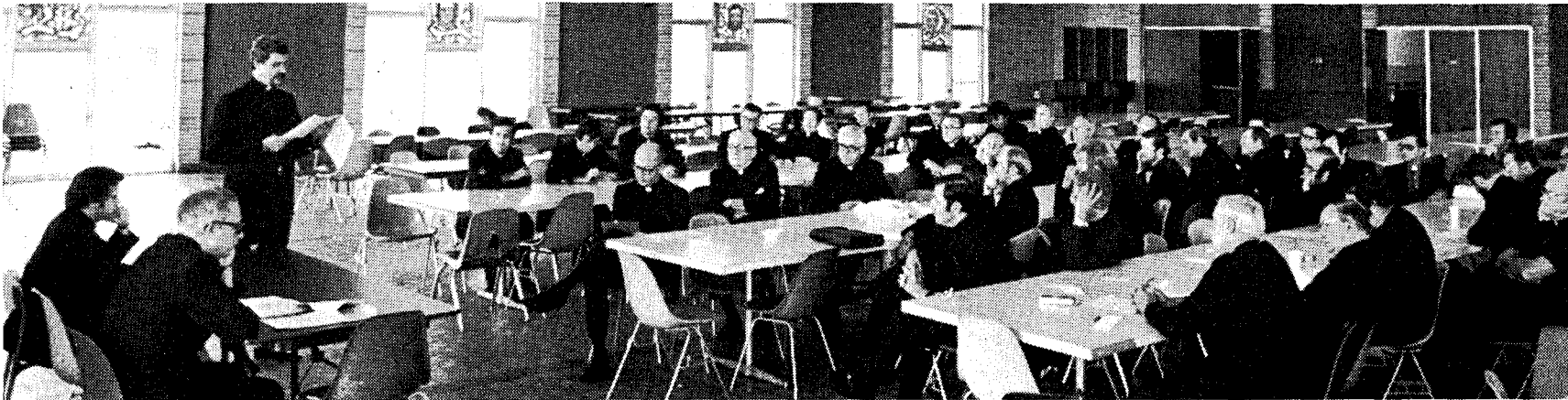
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Priests' Senate elects officers

New president of the Archdiocesan Senate of Priests, Father Gerard LaCerra, receives the congratulations of Msgr. John Nevins, outgoing president, left. Other Senate officers shown are Father Francis Lechiara, vice president; Father Jose Paz, treasurer; Father Roger Radloff, secretary; and Father Arthur Dennison, corresponding secretary.



Mass concelebrated with Coadjutor Archbishop Edward A. McCarthy as principal celebrant was followed by a meeting of the Senate of Priests and luncheon at St. John Vianney College Seminary.

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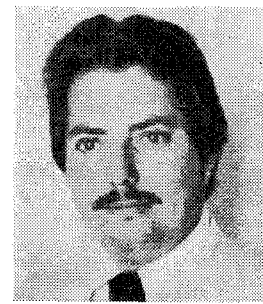


Alexander S. Kolski

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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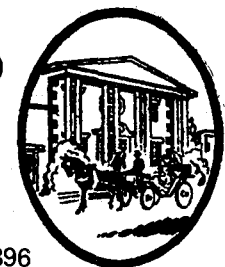
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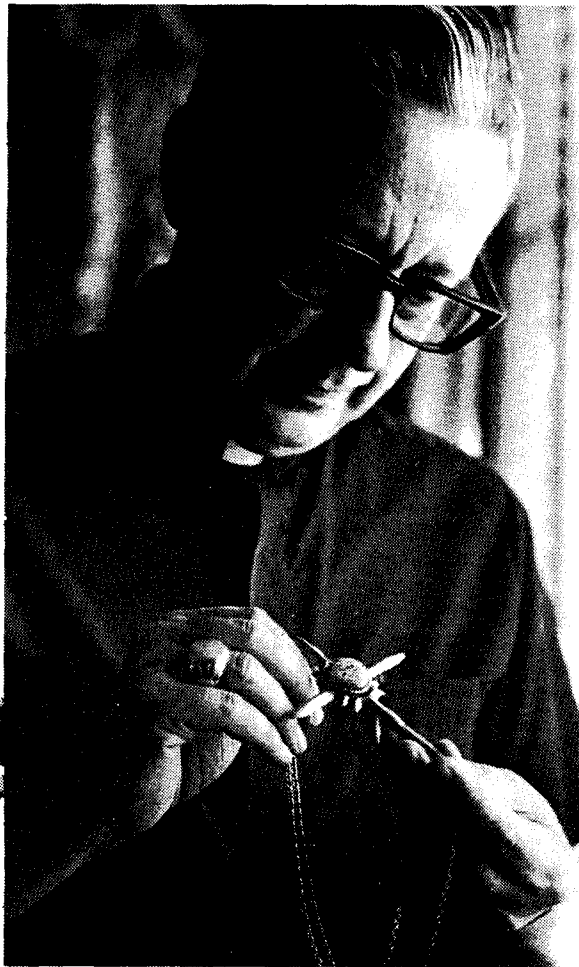
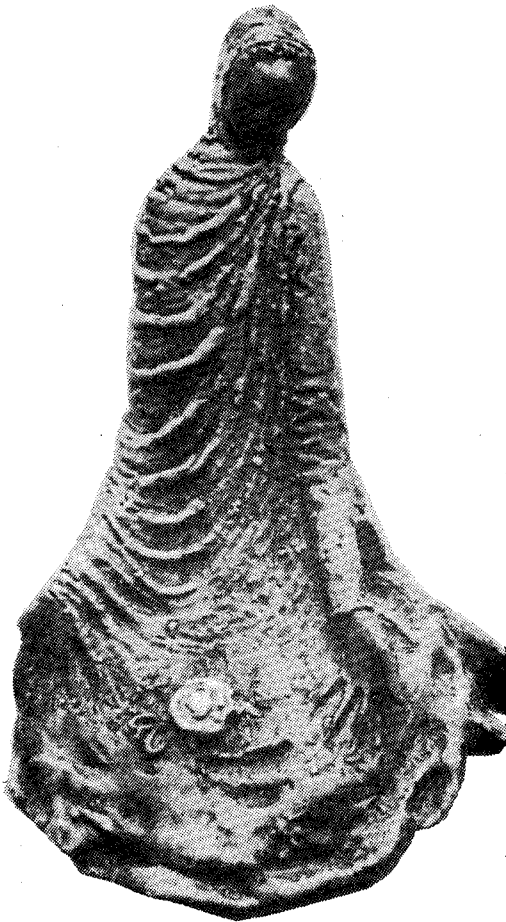
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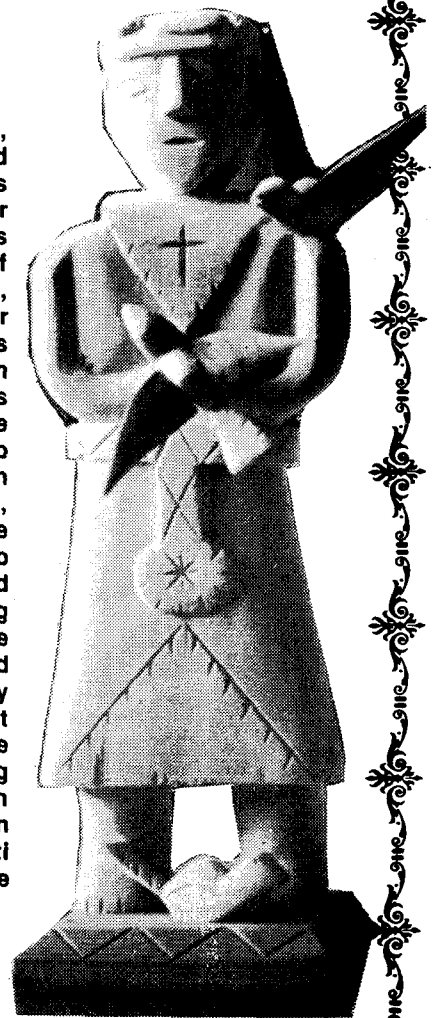
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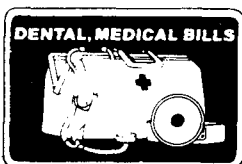
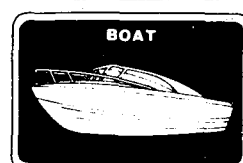
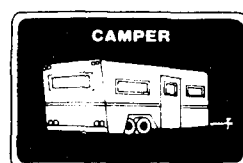
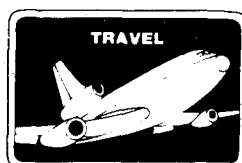
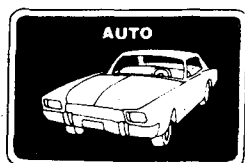


Archbishop Edward McCarthy, in his position as spiritual leader and a promoter of liturgical art, has acquired a number of art objects over the years, mostly gifts, which he has displayed in his quarters. A few of them are pictured here. At upper left, the Archbishop inspects a wicker Madonna, made in Mexico. Above is a bronze model of an actual church door in Pamplona, Spain, which was given to him by the artist while he was speaking to a liturgical art group Bishop McCarthy founded in Phoenix. A wood-carved St. Francis, right, adorns the Archbishop's office in his home. At left, the Archbishop contemplates his pectoral cross and ring made by Arizona Indians. Ring bears the McCarthy stag and the Phoenix bird, a unity of man and people. At far left is Madonna by Corrado Ruffini an Italian artist living in the wall of Rome, who the Archbishop found by accident during Vatican II, after having sought him unsuccessfully while still an Auxiliary Bishop back in Cincinnati where the artist had designed some school fixtures for the diocese.



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A new saint, some old lessons

There are many things that can be learned by today's Catholics from the life of Bishop John Neumann who is to be canonized this Sunday.

As a missionary priest in young America, he suffered bigotry and prejudice because of his foreign background (born in Bohemia, now Czechoslovakia) and because he was a Catholic, or a "papist," as anti-Catholic bigots called the soft-spoken, 5-foot, two priest. He ministered to a largely Germanic community of Catholics spread throughout the Buffalo area in his early missionary days. His life demonstrates the conglomerant nature of America, and Neumann's command of six languages made him uniquely able to function in this new land.

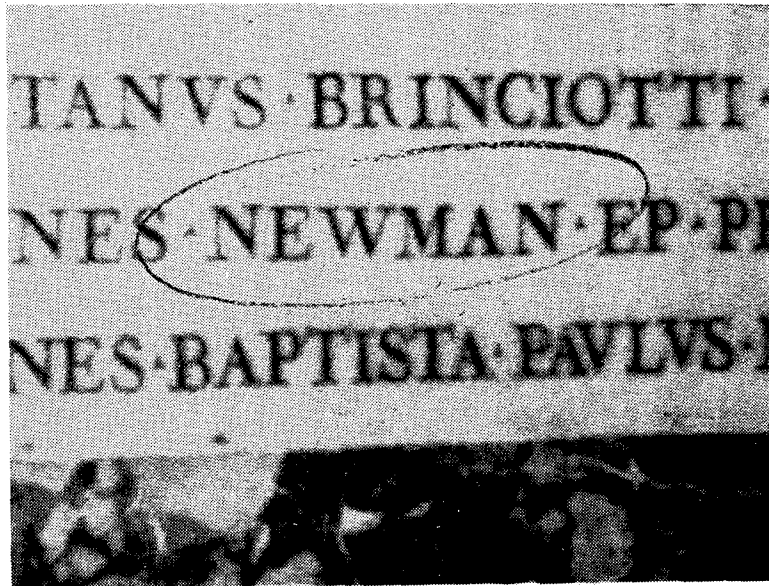
What we can learn from his life is his willingness to deal with all kinds of people as children of God, and we can learn by his willingness to endure hardship day and night to serve the people, even after he became a bishop. He sometimes spent 12 hours at a time cramped in the

confessional at a time when there were few priests in America.

In his lifetime he traveled thousands of miles by foot or horseback through the woods. A sick call for one person might take him a day. Several times he collapsed in the woods for lack of food. Once a band of Seneca Indians found him and carried him home on a deerskin. Father Neumann had given their chief a silver rosary.

He even suffered prejudice within the Church. When his name came up for elevation to Bishop, other bishops opposed him because of his German background and his small stature. Some parishioners threw mud at him one time and young hoodlums would taunt him. A gang of masked men almost hanged him in the forest one day.

Yet, all his life he made long rounds, taught catechism, heard confession, led forty-hours devotions, celebrated Mass, administered the largest diocese in America and maintained his



Bishop Neumann's name misspelled on marble wall in St. Peter's Basilica in Rome, commemorating the proclamation of the Immaculate Conception in 1854.

spirituality through it all.

A striking example for some of today's Catholics who don't like Latin "foreigners," or for Catholics who find weekly Mass in air-conditioned churches a chore, or for young people who judge the Liturgy more for its

entertainment value ("I don't get anything out of it") than for its spirituality, or for people in general who find their lives boring or without meaning in the midst of almost total creature comforts and the constant pursuit of self-gratification.



By Fr. John Dietzen

Is Church downgrading the role of Our Lady?

Q. There is such a decline in devotion to Our Blessed Mother these days. Why do theologians say we shouldn't pray to her so much any more? (Fla.)

A. Your suggestion that there is a decline in devotion to Our Lady is, to say the least, debatable. Furthermore, I know of no serious theologian who proposes less honor to Mary. What competent experts in Scripture and doctrine have done, following the lead of the bishops in Vatican Council II, is attempt to purify the air in the understanding of the place of the mother of Jesus in God's work of saving the world.

Those aware of the close theological connections between Jesus and Mary have long been concerned about some of the more abstruse, mystical and ostentatious titles and devotions which have developed in recent centuries, relating to Our Lady. These tended to obscure the more fundamental truths on which the true honor not only of Mary, but of Jesus Himself, depends.

The sincere effort of many theologians and Church officials is to renew the understanding of Christian people

of Mary's true place in salvation, and redirect Christian (and Catholic) devotion to those truths on which her real dignity lies.

A few years ago one of the world's most prominent Lutheran theologians mentioned that due honor to Mary cannot be absent from any true Christian prayer life, because of her unique relationship to Jesus. This is precisely what the Church attempts to establish today—that every dignity and honor due to Mary is granted by sticking to those things which solid Catholic tradition, and Scripture, tell us about her.

By no measure is this

downgrading her. After all, at the core of this tradition is the fact that, as the mother of Jesus, she is the mother of God, It's pretty hard to beat that!

Q. A few weeks ago your answer to a question about the creation of the world seemed to imply that the Bible story cannot be relied on. Don't you know there are many scientists who are also Christians who accept the Bible as the inspired Word of God and literally true, including the story you are casting doubt on the other parts of the Bible, too. (Ill.)

A. The holy Scriptures

certainly are the inspired Word of God, and therefore they contain no untruth. What does that mean?

Unquestionably, one can be a Christian, and Catholic, and believe that every word in the Bible is literally true. That means that each sentence means exactly what it would mean if a historian or scientist or theologian wrote it today.

Such is not the understanding of Scripture by most Christians, and it certainly is not the official position of the Catholic Church. The Church teaches that we often cannot perceive God's real message in Scripture unless we use all the sciences—

archeology, history, anthropology, and the rest—to learn about the character and circumstances of the sacred writers, the ages they lived in, the sources they used in composing the biblical books, and the forms of expression they used.

More than a generation ago, Pope Pius XII wrote of the importance of these biblical sciences, since the authors of the sacred books utilized all kinds of exaggerations, paradoxes, local expressions and stories, and other Semitic customs, so that they might more forcefully express the truths they were trying to convey.

Of course, this does not mean that one need be a scientist or a Scripture expert to read the Bible with great personal spiritual gain, and with the light and warmth that comes from the grace of the Holy Spirit. It does mean that taking the Bible in its most obvious—or literal—sense is often not the best way to understand what God is really trying to tell us.

Questions for this column should be sent to Father Dietzen; 1113 W. Bradley; Peoria, Ill. 61606.

Gays charge bias as CPA rejects mag

NEW YORK—(NC)—The editor of a "quarterly of gay Catholic opinion" has called its rejection for membership by the New York-based Catholic Press Association (CPA) "typical Church politics."

The publication is *Insight*, published by Dignity, a group of Catholic homosexuals and those involved in ministry to homosexuals.

Insight's editor, Gabriel Lanci, said the CPA's action

"reflects heavily on an organization of men and women of the press as very devious and very backward."

In advising Lanci of *Insight's* rejection, CPA executive director James Doyle said the publication did not "meet the membership requirements of the CPA as set forth in its constitution and by-laws."

WHEN Lanci asked for clarification, Doyle said the by-

laws say the CPA will "assist its members according to the truths of human reason and Catholic faith."

Insight, Doyle said, "presents a position that contravenes Church teaching" because it advances the editorial viewpoint that "homosexuality is an acceptable alternate moral code of sexual life which should be approved by reasonable people and by the Church itself."



By Msgr. James J. Walsh

'Many misjudge the guilt of sin'

The Nixon interviews have caused many discussions on wrong doing, just as the first revelations of Watergate several years ago. Even the subject of "sin" has been revived by some who long had it off the list of topics to be discussed because it was so old fashioned. Let's touch one small aspect of the vast subject.

It is not the worst sins which receive the most disgusted looks or meet with searing condemnation in public or private.

All sins are not equal in guilt. Common sense supports this. The petty thief cannot in justice be given the sentence reserved for a murderer. Jesus confirmed this when he said, "He who handed me over to you has the greater sin."

In the past, Christians in America have been greatly confused about this. Some condemned innocent dancing as a grave evil, while permitting birth control. Some look with horror on all forms of gambling and lobby indignantly against bingo, but see nothing wrong with divorce and remarriage. They may sniff with obvious disgust at the smell of liquor, but campaign in favor of terminating the life of the unborn.

Many misjudge the guilt of sin. It's likely that most people think of sins of "the flesh" as the worst sins. For instance, Mrs. Prim peeking between her curtains for a little news, sees old Harry under the influence reeling into his house, and she risks breaking a hip getting to the phone and spreading the word. But isn't old Harry in his drunkenness less guilty than Mrs. Prim in her haughty pride and in her neat, enthusiastic, clear-

headed act of detraction.

Carnal sin, contrary to common opinion, is less serious than spiritual sin. St. Thomas Aquinas said, "Carnal sins, such as impurity, are not so grave as spiritual sins, for example, pride. Hatred of God is the worst sin of all, and sins against our neighbor are worse than others."

Theologians in the past explained why we are inclined to consider sins of the flesh more serious, because of "the natural shame of such sins." Nature itself seems to react with a sense of guilt. Usually this intense kick back of conscience can be lacking where pride, envy, jealousy, detraction, calumny, rash judgment are concerned.

The man who piles up the guilt of graft in a power move or wrecks the reputation or career of others, as we have witnessed so often in Washington, does not seem to feel a stream of shame running through him. Maybe he does, but he covers up so well.

And speaking of covering up, Mr. Nixon keeps a very straight face when he explains the nightmares in Washington, so that one gets the impression that the only wrong he did was in going out on a limb to save those ole crooked associates of his.

He justifies even the lies he admits. Watergate, which will never be put behind us, indicates that many have blinded themselves to the point of believing they are always right, no matter what they do. Here is a colossal case of the end justifying the means, of small sins growing into huge offenses, of self induced blindness becoming a way of life.

So because of the lack of guilt feelings or shame, spiritual sins, such as revenge, lack of resignation, hypocrisy, despair, pride, calumny, detraction, are passed over rather lightly. So we

more easily dismiss them as not that important.

Most of us have had to learn the hard, painful way that it is dangerous to let the "feelings" judge for us. The emotions are not trustworthy in evaluating our standing with God or human beings. Even the weather can influence them. And certainly the full moon! The emotions, when not well disciplined, are forever confusing our thinking and getting us into trouble.

Many, for instance, have quit praying because they feel no "glow." Some question the sincerity of their sorrow for sin, because they do not "feel sorry." They never feel like weeping over their sins, as they wept when their prized dog or cat died. Or we believe it is not possible to love this neighbor because we "feel" no attraction to him or her. And so on and on...

These are mistaken notions of prayer, love and sorrow. None of these depends primarily on the emotions.

Our judgments of others are, therefore, easily warped. The poor fellow or girl whose lapses are due more to weakness of the flesh than to malice is kicked to the bottom of the social ladder, and the ambitious politician or the greedy businessman whose head is soaked in pride and who climbed high by walking on the poor, is praised for his amazing cleverness.

It's curiously interesting to recall that the toughest language Christ used was against the pharisees, who posted world records for hypocrisy and contempt for the poor. He made the flat statement—and it's shockingly true because the Lord Himself made it—that even the despised tax gatherers and the prostitutes would get to heaven before the hypocrites and the oppressors.

It's something to think about.

Progress in civil rights for handicapped

By JIM CASTELLI

"The next decade will bring real progress in civil rights for the handicapped," Father Thomas Cribbin believes.

Father Cribbin of the Brooklyn Catholic Charities Office for the Handicapped is chairman of a new U.S. Catholic Conference (USCC) committee on ministry to the handicapped. He was an alternate delegate to the White House Conference on the Handicapped—the first of its kind—held the last week in May.

Father Cribbin says there are 35-45 million handicapped persons in the United States. Because Catholics make up about one-fourth of the overall U.S. population, he estimates, there are probably some 10-15 million handicapped Catholics in this country. But, he says, the Church has been "woefully negligent" in its treatment of the handicapped.

The USCC committee is planning a survey to determine just what the Church is doing for the handicapped and will discuss a statement on the handicapped for consideration by the U.S. bishops at their November general meeting.

Father Cribbin said he was encouraged by the White House Conference, where

various government officials appeared to take the problems of the handicapped seriously.

—President Jimmy Carter said he saw the conference as "just a beginning" and said he would seek a way to coordinate federal programs affecting the handicapped.

—Sen. Jennings Randolph (D-W. Va.) discussed a bill he has introduced to create a National Office for the Handicapped.

—Secretary of Housing and Urban Development Patricia Harris announced plans for a new Office of Independent Living for the Disabled and 11,000 new units of housing for the handicapped.

—Secretary of Labor Ray Marshall said, "We've got to be concerned about creating jobs as well as enforcing laws against discrimination."

—Secretary of Transportation Brock Adams discussed new programs for lower floors and ramps for wheelchairs on buses.

—Max Cleland, director of the Veterans' Administration and a paraplegic, talked to the conference and said his own appointment by Carter was a sign of Carter's commitment to the handicapped.

—Secretary of Health, Education and Welfare Joseph Califano joined Carter in promising tough enforcement

of new HEW regulations prohibiting discrimination against the handicapped in agencies and programs receiving aid from HEW.

Church-operated schools, hospitals and social service agencies receiving direct or indirect federal aid are covered by the HEW regulations.

Analysis

In approving the regulations last April, Califano said they would open "a new era of civil rights in America" and "will work fundamental changes in many facets of American life." Here are some of those "fundamental changes."

—All new facilities receiving federal aid must be barrier free and readily accessible to the handicapped. Older facilities must be barrier-free within 60 days after the HEW regulations take effect June 3.

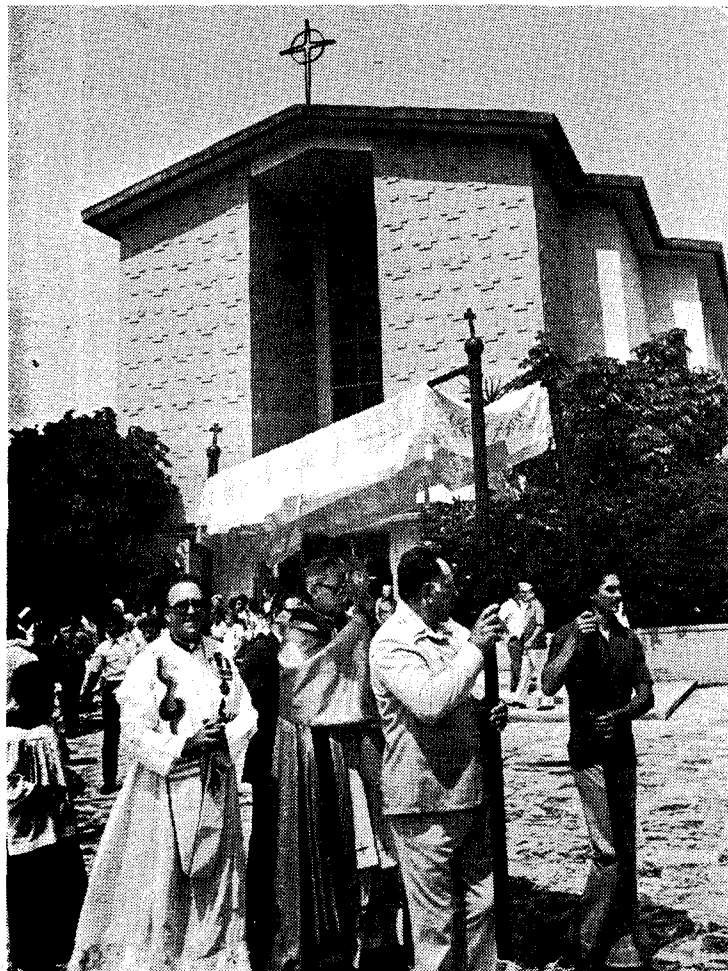
—Employers may not refuse to hire a handicapped person if his handicap does not prevent him from doing a particular job with "reasonable accommodations" such as changing work schedules, reassigning nonessential tasks to another employe, moving an office to a more accessible area and so on. Employers may not

ask a job applicant if he is handicapped, although they may ask if he can perform a certain function such as drive a car.

Every handicapped child will be entitled to a free public education and the auxiliary services he needs to learn. If a handicapped child needs facilities which a public school cannot provide, school officials must pay for the facilities in a private setting.

It's also important to note that the regulations' definition of "handicapped" includes persons not traditionally thought of as handicapped, for example, persons who have suffered from cancer or heart trouble and are sometimes passed over for promotion.

The regulations also classify alcoholics and drug addicts as handicapped. But an interpretation of the regulations by Attorney General Griffin Bell says the law prohibiting discrimination against the handicapped "does not require the impossible. It does not unrealistically require the recipients of federal contracts and grants to ignore all the behavioral or other problems that may accompany a person's alcoholism or drug addiction if they interfere with the performance of his job or his effective participation in a federally assisted program."



Feast of Corpus Christi was observed with a Pontifical Mass in Corpus Christi parish where Coadjutor Archbishop Edward A. McCarthy is shown carrying the Blessed Sacrament in an outdoor procession.

Summer programs opening for elementary students

Several summer programs are opening in South Florida parishes for elementary school students.

In Miami, Carrollton School will hold two summer day camp sessions for girls June 20 to July 8 and July 11 to July 29. Instruction in gymnastics, swimming, sailing, arts and crafts, music, tennis and grooming are offered along with group or individual instruction in mathematics and reading. Volleyball, basketball, archery, track and field and softball are included.

In Miramar, St. Bartholomew parish is conducting a vacation Bible school weekdays from Aug. 1 to Aug. 12, 9 a.m. to 12 noon for students entering grades 1 to 6. Scripture themes with lessons will be held daily with liturgies, activities and arts and crafts relating to the theme. Each

student will be assigned one day to bring cookies or a gallon of punch for refreshments.

In Hollywood, Nativity parish will have a Bible school from June 20 to July 1. The

program is for kindergarten to fifth grade students, registration is \$3.00. Music, Bible study, games, Mass, refreshments and arts and crafts are included in the program.

In Fort Lauderdale, St. Maurice parish will have a program from Aug. 15 to Aug. 26. The Bible study classes are for kindergarten through fifth graders, from 9 a.m. to 12 noon.

Funeral for priest's mother

STUART—Funeral services were held in Ireland for Mrs. Margaret Morgan whose priest-son is pastor of St. Joseph Church.

Father Matthew Morgan was the principal celebrant of the Funeral Liturgy for his mother who died Monday at the age of 99. Mass was celebrated in St. Matthew Church, Denn, County Caven.

Mrs. Morgan is also survived by two other sons and two daughters in Ireland and a daughter in New York.

Family planning

WASHINGTON—(NC)—The first of three regional conferences on natural family planning will be held at Marymount College, Arlington, Va., Aug. 1-4.

The conference is intended for Catholic diocesan personnel involved in promoting natural family planning.

Funeral for Fr. Vuturo kin

The Funeral Liturgy was concelebrated Thursday in St. Rose of Lima Church for Mrs. Emma Neargarder whose grandson is a priest of the Archdiocese of Miami.

Father Paul Vuturo, assistant pastor, Sacred Heart Church, Lake Worth, was the principal celebrant of the Mass for his grandmother who died Monday in a local hospital at the age of 88.

Mrs. Neargarder, who came here 22 years ago from Indianapolis, was a member of St. Rose of Lima Women's Guild and the Miami Shores Woman's Club. Prior to coming to South Florida she was active in the Newman Club at Butler

University and the Auxiliary of Railroad Brotherhood of Locomotive Engineers. She and her husband the late Leo Neargarder had observed their golden wedding anniversary in 1961 in St. Rose Church.

She is survived by a daughter, Mrs. Georgia Vuturo and two other grandsons, George J. Vuturo, Gainesville; and Mark Vuturo, Columbia, Md.

Entombment was in Our Lady of Mercy Mausoleum.

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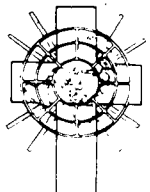
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The College Campus

a challenge to be met

By ARACELI CANTERO
Voice Spanish Editor

For some it is the first time away from home.

But for the bulk of the nearly 100,000 students on college campuses throughout South Florida the search is the same.

Although they range widely in age, ethnic

members on a secular campus we need to be reminded of our responsibility to the students," says George Spahn, a physics professor at the college.

"I feel we are more than teachers and administrators...we deal with the students, we need activities and liturgical functions on campus. There's got to be some way to get across the idea to the students that they have needs they don't even recognize. Possibly, I'm saying that Campus Ministry is needed more for faculty than for students, initially, because they leave and we stay," Spahn said.

"For the most part we are dealing with students who are away from home for the first time," says Michael Meath, technical director of Caldwell House Theatre at the College of Boca Raton.

"They are now on their own and religion is not their first priority," he says.

"I don't see the need for religious activities, other than a good Sunday Mass," says Laura Spagnolo, a student from Rhode Island at the college.

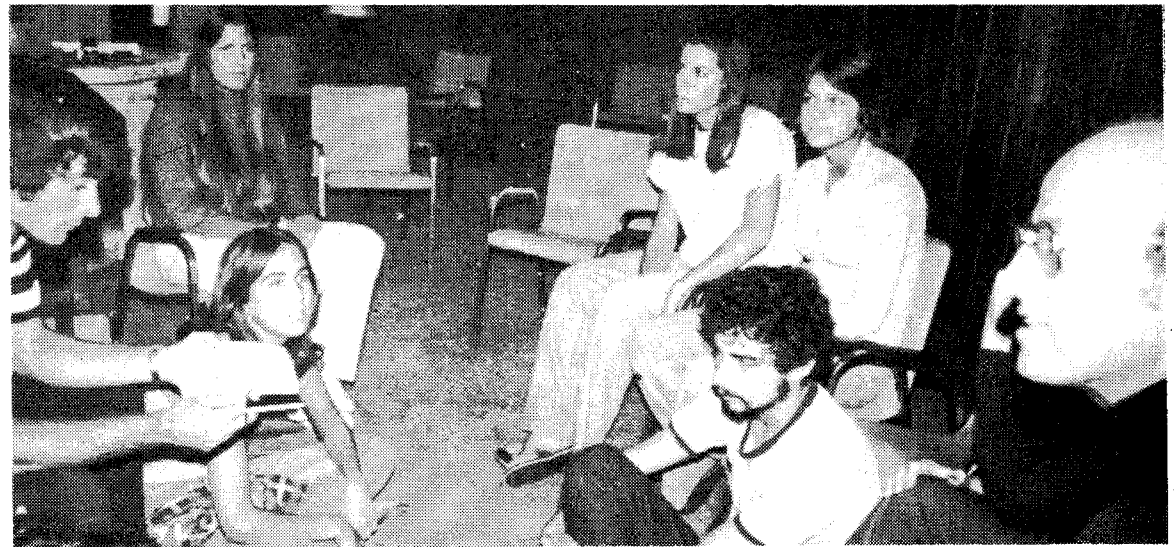
Dennis Evans, 23, from St. Louis parish is not going to school right now but he feels that people on Campus his age

"Assignments to campus ministry should be given much thought. It takes a particular personality and not everyone can do it"

-- a student

are looking for "something to help them carry on with life, to help them confront their faith without letting them down.

"I feel chaplains should



Students at the College of Boca Raton hold a rap session.

"I feel Campus Ministry has to coordinate the church on Sunday with the student's everyday life"

-- a student

background, and religion, they look for identity—for a place where they may make friends—friends with whom they may share their values and religious experience.

For those who see it, the challenge is there, and one that takes creativity, patience and a good sense of mission. That's why those who work in Campus Ministry are required to have it, even though they know they might never come to see the fruits of their efforts.

How do students and faculty feel about the work of the Archdiocese in this area?

Their responses were varied and as a whole showed appreciation and concern. But no one seemed to know what is specifically needed in this area.

"The only way one can grow is with other people," says Teresa Bleser, 19. A full time student at Miami Dade Community College, South Campus, Teresa also works at Publix and finds no time to be involved in campus activities.

Instead she has chosen to be part of a small young adult community based in her own parish.

"There is such a variety of people at Miami Dade," she says. "If they were interested in any more than going to class and getting an education they would have gone away to school."

"I see a lot of student apathy," says Barry J. Ekle a student of religion at Broward Community College. "In a college like this people want to leave as soon as possible. They don't want to stick around," he adds.

For him, Campus Ministry is something definitely needed "to remind me that I am Catholic. It should be tied up with the parishes working jointly with the chaplains," he says.

"Personally I feel more tied up with the Christian community in Campus than with my own parish, perhaps because I'm not there seven days a week."

"As Catholic faculty

make themselves known on campus," he says.

The cry for good Campus Ministry is also heard at the Catholic college.

"I feel it's role is to coordinate the Church on Sunday with the students' everyday life," says Teresa Qubeck a sophomore at Biscayne College.

"If it is doing interesting things, it can also help to bring religion into the lives of those who don't go to Church," she says.

"Most people here went through the Catholic school system. They see priests and nuns as teachers and administrators but not as people they can relate to," she says.

"I never went to Catholic school or CCD, so I was ready to accept them as people right away.

"I do feel that people look for friends with the same value system," says Lewis Eastlick,

19, a biology student at the University of Miami.

For Jane Sprangers, 23, a biology grad student also at the University, it is important "that students have a place to convene, so that the chaplain may say...come along. Just having a priest walking on the campus can make it pretty

"Possibly I'm saying that Campus Ministry is needed more for faculty than for students initially, because they leave and we stay,"

-- A physics professor

hard," she says.

"The students need to feel welcome at the outset so that they may not be turned off," she adds. The way the priest comes across from the pulpit can make a definite difference."

As far as reaching the students, she feels religion cannot be the first approach. "You've got to offer something social that may bring them together. A coffee house or fellowship dinner perhaps..."

Other students and faculty from various campuses, questioned about their needs and their expectations from Campus Ministry, expressed concern about the lack of continuity in programs and leadership, and they also outlined the qualities they would like to see in those assigned to campus work.

Here are some of typical students' comments:

● "I believe faculty involvement has to go hand in hand with student involvement, because one helps the other. Whatever is done has to be a response to the needs

and not something handed down according to preconceived ideas."

● "It is not so much that we don't do things. It's that we don't do them all the time. Things happen then stop; and people scatter. I feel one of the reasons is that the leadership is always changing."

● "Assignments to Campus Ministry should be given much thought. It takes a particular personality and not everyone can do it."

● "It takes someone who is outgoing, who can relate to people and has creative interesting ideas. Personally, I feel she or he has to be well grounded in the faith. Must have his head pretty well together and know where exactly he is. Hopefully he should be strong in his experience of the Church and his faith in Christ both experientially and at the intellectual level."

"In a community college people want to leave as soon as possible. They don't want to stick around for activities."

-- a student

● "The age for me is irrelevant as long as he has the qualities. I think there is value in teamwork but there is got to be good communication. Perhaps there should be women in campus work and laity as well."

What do the chaplains think of all this? Some agree with the students, others have their own ideas on the subject, but most agree that Campus Ministry is like working in the desert...

(Next week: The chaplains' point of view).

Enrollment in campuses with Archdiocesan Campus Ministry presence

	Total Students	Catholic %	Total Faculty
University of Miami	17,249	33%	1,200
Florida International University	9,394		516
Barry College	1,580	55%	
Biscayne College	2,100	70%	
Miami Dade Community College			
South Campus	20,311		
North Campus	21,939		1,711
Downtown	10,345		
Medical Center	1,412		
Broward Community College			
College of Boca Raton	500	50%	30
Florida Atlantic University	6,000	16%	
Palm Beach Junior College	1,200		
Key West Junior College	1,300		

In some cases the statistics above are only approximations as given by the colleges. In many cases religious preference is not requested by the college at the time of registration.



Finalists in the National Catholic Forensic Tournament; Elizabeth Paz, semi finalist in oral interpretation, Armando Vazquez, first place for dramatic performance and Josie Fohrenbach, quarter finalist in girls' extemporaneous speaking.

Local students take top forensic spots

By KAREN HODGES

Several students from the Archdiocese of Miami won honors in the National Catholic Forensic Tournament recently at Marquette University, Milwaukee, Wis.

Armando Vazquez of Belen High School won first place for dramatic performance. Elizabeth Paz of Notre Dame Academy was a semi-finalist in oral interpretation. Josie Fohrenbach, Aldo Arquimbau, and Pedro Alvarez were among the 19 Miami students who were quarter finalists at the contest.

The Archdiocese of Miami had the second highest number to reach the quarter finals of the tournament. New York, which had a large delegation than the 39 who attended from this Archdiocese, had the most quarter finalists.

Armando, a senior, said making it to the quarter finals was the hardest part of the tournament. "After that I just had to keep on trying to do my best; especially in the last round," he said.

Armando used a scene from "Equus" for his performance. He said he first thought of "Gone With the Wind," but his moderator, Anne Poulo, suggested "Equus" instead.

The large audience at the last round helped Armando greatly.

"There were over 100 people. I did my best performance ever, I cried and everything. The audience really

helped me," he said.

"I never really get nervous, my heart beats a little faster and I wonder if I have it all memorized," Armando said, "But I've never forgotten anything or frozen."

Armando has been accepted as a drama major at Yale University. He joined forensics in tenth grade because his teacher was the moderator and talked to the class about it. Because he was interested in acting he decided to join the group.

Elizabeth also said she didn't get nervous at the contest. "I had a self-motivation course," she said, "You know, you can do it if you want to. Just do your best, that's all they can expect. I was the least nervous one there," she said.

Elizabeth has been in forensics since seventh grade when she was first runner-up in the state Sorroptimist tournament. She has done every category possible in forensic tournaments, she said. It was just by chance she picked oral

interpretation for this tournament.

In oral interpretation one must do from six to ten minutes of poetry and prose readings. Elizabeth chose "Innocents Abroad" by Mark Twain and two poems, "The Clouds" by Shelley and "The Creation" by James W. Johnson.

The material isn't memorized as in dramatic performance. The book is used. This limits movement, Elizabeth said. "In a dramatic performance you can dance around, you have a lot of movement, but in oral interpretation you have to do it all with your voice," she said.

A senior in high school, Elizabeth is deciding between American University and Stetson University for the Fall.

Josie, a junior at Notre Dame, and Pedro, a sophomore at Belen, both made the quarter finals in extemporaneous speaking. In extemporaneous, the person is given 30 minutes to prepare a five to seven minute speech on a political or economic topic.

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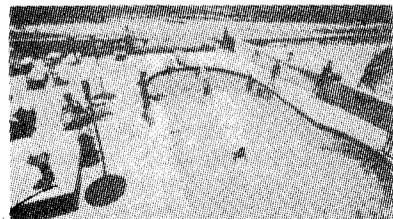
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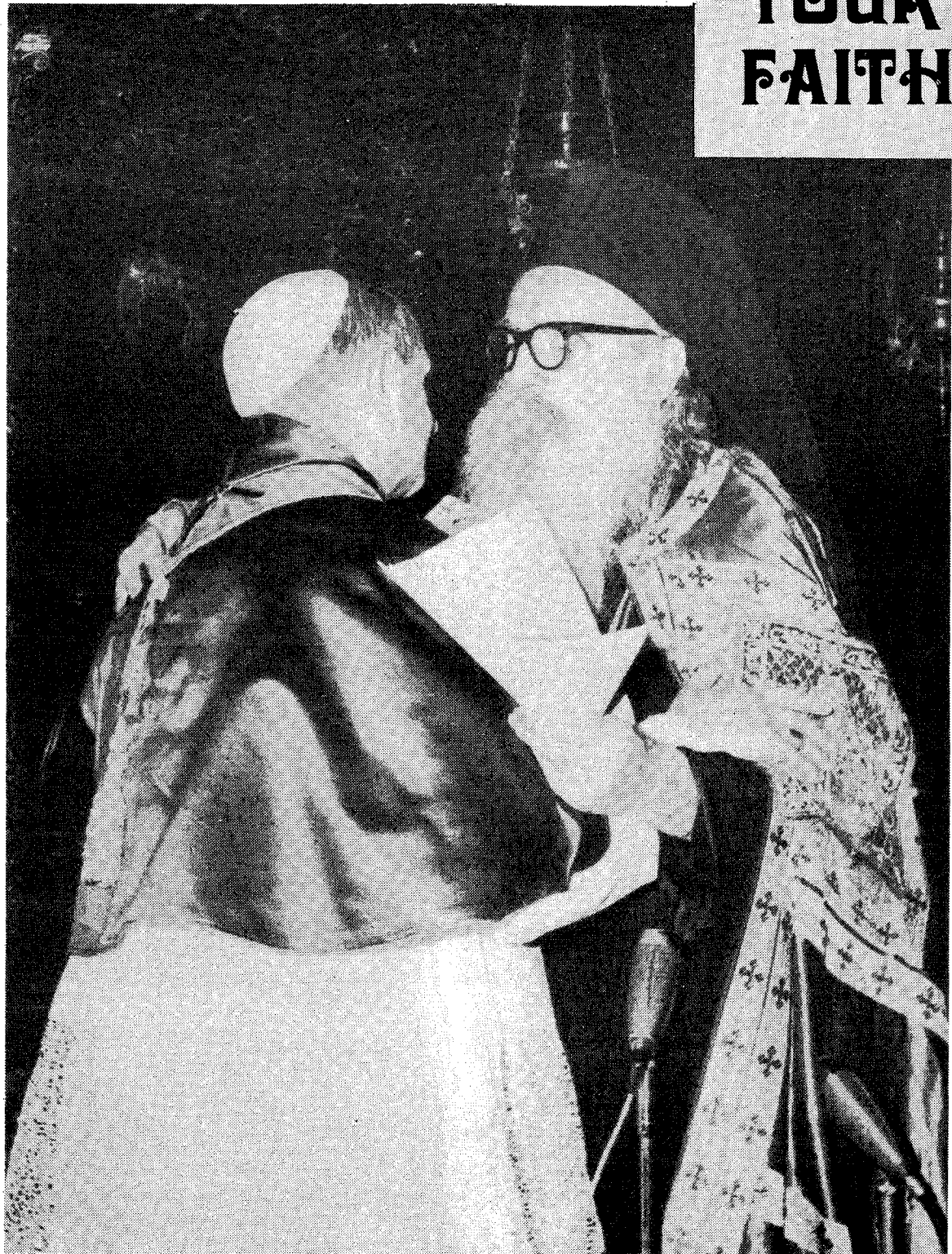
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"Forgiveness scenes are among the most touching in all human memory: Jesus bringing forgiveness to the woman taken in adultery. Protestant and Catholic women in Northern Ireland marching arm-in-arm for peace after untold centuries. Pope Paul VI and the Orthodox Patriarch locked in a friendly embrace after 1,000 years of hostility between the two churches."



By **FATHER ALFRED McBRIDE**
O.PRAEM.

Forgiveness scenes are among the most touching in all human memory. Jesus bringing forgiveness to the woman taken in adultery. Pope Paul VI and the Orthodox Patriarch locked in a friendly embrace after 1,000 years of hostility between the two churches. Protestant and Catholic women in Northern Ireland marching arm in arm for peace after untold centuries. Parents coming to prisons to comfort their wayward sons and daughters. Of all the signs of love, forgiveness is the greatest and most moving.

Despite the centrality of this Gospel

Does it really help?

teaching, the act of forgiveness remains one of the most difficult forms of love to promote. Far more persistent is the need for so many to hold and keep grudges. Whose family does not have at least one instance where some intimate relatives refuse to speak to each other? Think of those you know whose vanity was wounded years ago by a certain party and who wouldn't think of forgetting and forgiving the hurt? Tally up all the crimes of passion committed by those whose capacity for violence was greater than their power to forgive.

WHERE IS the Christian parish that is able to boast that it has purged itself of its last proud person who had been too wretchedly stubborn to offer the palm of peace to an alienated one? Total the body count in wars fought over real or imagined insults. Find a court reporter to record the rationalizations and self deceptions of all those who make a positive virtue out of their stiff-necked attitude to forgiveness.

Listen to the excuses: She can't talk to me that way. I won't put up with his insolence. This is the last straw. Don't put your foot in this house again. I've had enough of your face and guff.

After all I've done for you, look at the way you treat me. You aren't worth the room you take up. How did I earn a son like you. If you so much as come near me again, I'll... I hope you get all the grief you deserve. If I had known what you were like when I married you. Don't worry, I'll neither forgive nor forget what you did. And so on.

Sound familiar? We don't have a garden of Eden yet. The kingdom of heaven may be here, but sometimes its luminosity and healing peace has yet to be fully experienced.

One of the reasons why so many people find it hard to forgive is that they think it won't work. They haven't seen the forgiven party healed and cured. They find that the offender too often keeps repeating the wounds. Sick of being abused and betrayed, people finally give up in despair, having come to the conclusion that forgiveness is a nice idea that doesn't work.

THE APOSTLES ran into such a situation. They knew how stubborn human nature could be and were puzzled that Jesus spent so much time talking about forgiveness. Surely he must see how useless it was in so many cases. Still they tested him on the matter. "How often must I forgive my

neighbor and brother? Seven times?" In allowing for seven acts of major forgiveness they thought they were being somewhat generous.

They were astonished at Christ's reply. "Not just seven times, but seventy times seven." They knew that he didn't just mean 490 times, but always. He didn't argue with them on the reasonableness of forgiving. In fact most of the time it seemed unreasonable. He called on them to make an act of faith in the offender, by believing that ultimately no one is beyond redemption. While alive they are capable of being reached, touched and healed by forgiveness.

Christ based his teaching on the mercy of God that was inexhaustible. If anyone could have washed his hands of the human race for all its foolishness, stupidity, insults and rejections of him, God could have been first in line. Still God comes back again and again with His forgiving love, most of all in His Son Jesus. To err is human, to forgive divine. Jesus asks us to share in the forgiving and healing power of God to bring about peace and reconciliation among all peoples. An impossible dream for the doubters. A realizable hope for the true believers.

FORC

By RUSSELL SHAW

Forgiveness is one of the hardest things in the world. "Beware of the man who does not return your blow," that master of paradox George Bernard Shaw wrote. "He neither forgives you nor allow you to



With a picture of the dying Jesus appropriately as a backdrop, a young man asks forgiveness in the sacrament of Penance.

"Pardon, and you shall be pardoned" (Lk. 6, 37)
"The Gospel of Luke, has been called the Gospel of Great Pardons, of Forgiveness. Only he records that astonishing prayer of the dying Jesus: 'Father, forgive them; they do not know what they are doing' (Lk. 23, 34)

HEREAFTER FORGIVENESS

By FATHER JOSEPH M. CHAMPLIN

What is it like to die?

"All pain vanished."

"There was a feeling of utter peace and quiet, no fear at all."

"After I came back, I cried off and on for about a week because I had to live in this world after seeing that one."

"I heard a voice telling me what I had to do—go back—and I felt no fear."

These are comments from persons who, after being pronounced clinically dead, were resuscitated and returned to speak of their experiences with the life which follows death.

Dr. Raymond A. Moody, Jr. interviewed about 150 such individuals, linked together their common observations and published his research in a remarkable text, "Life After Life." (Mockingbird Books, Box 110, Covington, Ga. 30209; also available as a Bantam paperback.)

ONE OF THE most common elements in the accounts Moody studied were the descriptions of an encounter with a very bright light. Of unearthly and indescribable brilliance, it still did not hurt their eyes or dazzle them or prevent them from seeing other things around them.

Moreover, this light was judged to be a personal being of love and warmth utterly beyond description. That person of light seemed to ask them: "Are you prepared to die?" "What have you done with your life to show me?" "What have you done that is sufficient?"

Those could prove unnerving questions, even awkward or embarrassing, but the resuscitated people insisted they were not asked

in condemnation or as an accusation or threat. Instead, this warmly loving and accepting being of light apparently wished to stress two important aspects of life: loving other people and acquiring knowledge.

The clinically deceased individuals also saw their entire lives reviewed before them in an instant. Again, however, the purpose was to lead them to a greater love of others and a deeper knowledge of the truth. One noted:

"ALL THROUGH this, he kept stressing the importance of love. The places where he showed it best involved my sister; I have always been very close to her. He showed me some instances where I had been selfish to my sister, but then just as many times where I had really shown love to her and had shared with her. He pointed out to me that I should try to do things for other people, to try my best. There wasn't any accusation in any of this, though. When he came across times when I had been selfish, his attitude was only that I had been learning from them, too."

I found many fascinating parallels between these reports and some of our common Catholic Christian beliefs or practices.

Consider, for one example, these quotes from the Introduction to the new Rite of Penance:

"...The Son of God made man lived among men in order to free them from the slavery of sin and to call them out of darkness into His wonderful light..."

"Jesus, however, not only exhorted men to repentance so that they should abandon their sins and turn wholeheartedly to the Lord, but He also welcomed sinners and reconciled them with the Father..."

Love of Go

By FATHER JOHN J. CASTELOT

When we think of living the Christian life, of practicing the virtues necessary for such living, it is sometimes easy to narrow our sights and distort our perspectives. Many are tempted, for example, to view that life and those virtues almost exclusively in terms of their direct relationship with God. Fundamental though such a perspective is, it is dangerously lopsided. The Christian life is lived by human beings in a real world in interrelation with other human beings. That is why, when Jesus was asked which commandment He considered the greatest, He unhesitatingly quoted the command to love God completely, utterly, but then hastened to join to it the command to love one's neighbor. The two go hand-in-hand.

ONE OF THE most important aspects of the love which we must show each other is a readiness to forgive. In the crush of daily life we are constantly hurting and being hurt, creating situations which can be corrected only by forgiveness and, equally important, by a willingness to accept forgiveness. It is not surprising, then, that the New Testament issues repeated over and over

urgent calls to forgiveness, to reconciliation. At the end of the first part of the Sermon on the Mount, after proposing the ideal of indiscriminate love, Jesus sums up His exhortation thus: "In a word, you must be made perfect as your heavenly Father is perfect" (Mt. 5,48). One's first reaction is to protest that this is an impossible ideal. But upon reflection, one sees that the perfection referred to here is that of God's love. And while that is still an ideal, it is not an impracticable one by any means. For whatever other limitations we may have, every single one of us has the power to love, and so to be Godlike.

St. Luke, in his version of this saying of Jesus asks us to get a bit more specific: "Be compassionate, as your Father is compassionate" (Lk. 6,36). Compassion, forgiveness—essential components of the Christian life, basic ingredients of Godlikeness. In a striking passage, again from the Sermon, Jesus tells us: "If you bring your gift to the altar and there recall that your brother has anything against you, leave your gift at the altar, go first to be reconciled to your brother, and then come and offer your gift" (Mt. 5,23-24). First things first! Worship of God is supremely important, but

FORGIVENESS

KNOW YOUR FAITH

forgive yourself."

Like much that he said, this remark catches our attention by turning Christian truth upside down. But it also expresses a truth of its own—the truth of unredeemed humanity, for whom giving and receiving forgiveness do not come easily.

It is very different for those who presume to call themselves followers of Christ. At least it should be. The theme of forgiveness sought and granted runs through the New Testament. Nowhere does it receive clearer and more memorable expression than in the parable of the Prodigal Son.

MOST OF US identify easily with one or the other of the sons of the story—the prodigal who squandered his inheritance in riotous living and returned home abjectly penitent, or the narrowly righteous older son who complained that his father was too ready to forgive. But the real hero of the tale is the father. In fact, the parable could as well be called "The Prodigal Father." He stands for Christ's loving Father and ours—for God who is ready to forgive us with almost prodigal generosity, if only we ask.

Asking is all-important, and we have to mean it. In seeking God's forgiveness, lip service won't suffice.

The parable takes it for granted that the Prodigal Son meant it when he turned away from his old way of life and came home to ask his father's forgiveness. So we must mean it when we seek God's forgiveness, for God can hardly forgive us for evil deeds which we intend to commit again if the occasion arises.

The central point of the story, however, is the father's eager willingness to forgive. It stands in sharp contrast with the older son's resentful attitude. From his own, very human point of view, of course, the older son is right. The father's response to his penitent younger son does go beyond the bounds of good sense, even beyond the bounds of justice. Such forgiveness can only arise from profound love.

BUT IT IS love—God's love and ours, modeled on His—that Christianity is all about. A person who loves as God does (or tries to love that way) will be ready to forgive (or try to forgive) as generously—as prodigally—as the father in the parable. One who doles out forgiveness according to narrow justice will imitate the older son. To act that way makes perfectly good sense—humanly speaking. But as Christians we are called to more than good sense in regard to forgiveness and much else besides.

If we can err in our approach to forgiving others, we can err just as badly when it comes to forgiving ourselves. Basically, there are two ways of doing this: by being too hard on ourselves, and by not being nearly hard enough.

The latter happens when we seek forgiveness from God and other people without being really sorry. Real sorrow isn't measured by tears and emotion. It's test is clear and concrete—the test of behavior. If we soon find ourselves slipping back into the same unloving, vicious behavior which originally touched off our so-called sorrow, we can be pretty sure it left much to be desired. In that case we are like small children, quick to say "I'm sorry" for their misbehavior when an adult reprimands them, who do exactly the same thing again a few minutes later.

THE OTHER extreme is to be almost neurotically concerned with our past, repented misdeeds. Though they are truly sorry, some people find it next to impossible to believe that God can really have forgiven them. Though they don't intend it, they are in effect calling into question the very reality of God's love and Christ's redeeming sacrifice.

In everyday life, forgiveness comes to us through other people. So God, respecting our human nature

which He created, mediates His forgiveness—like His other graces—through the special community of believers which we call the Church. The wonder of the sacraments is that God uses human signs and instruments as channels of His grace. Instead of bypassing the human, as He might have done, He works with and through it. Thus the sacrament of Reconciliation, in which we experience God's forgiveness and renewed communion with Him, very naturally involves an experience of reconciliation with our fellows in the faith.

George Bernard Shaw was right. Forgiveness doesn't come easily to human beings. But it does come easily to God, our prodigally generous Father. It is possible for us to presume on His capacity for forgiving (as we may do if our "sorrow" is more show and emotion than reality) but it is scarcely possible to overestimate it.

God and neighbor go together

divorced from right interpersonal relationships, it can become a hollow mockery.

"PARDON, and you shall be pardoned" (Lk.

6,37). The Gospel of Luke has been called the Gospel of Great Pardons, of Forgiveness. Only he records that astonishing prayer of the dying Jesus: "Father, forgive them; they do not

know what they are doing" (Lk. 23,34).

One day Peter asked Jesus: "Lord, when my brother wrongs me, how often must I forgive him? Seven times?" "No," Jesus

replied, "Not seven times; I say, seventy times seven times" (Mt. 18,21-22). Then, to drive home His point, He told the story of the merciless official who owed his master an immense sum of

money. He pleaded and pleaded and the master went all the way and simply wrote off the debt. This official, in turn, refused even to be patient with a fellow employee who owed him a trifling sum. He had him thrown in jail. When the master heard about it he was furious, and the story ends on this powerful note: "Then in anger the master handed him over to the torturers until he paid back all that he owed. My heavenly Father will treat you in exactly the same way unless each of you forgives his brother from his heart" (Mt. 18,34-35). Against a background such as this, the implications of a favorite prayer stand out sharply: "...and forgive us the wrong we have done as we forgive those who wrong us" (Mt. 6,12, Lk. 11,4) that these lessons made a deep impression on the Christian community is evident from these distant but clear echoes in the apostolic writings: "Bear with one another; forgive whatever grievances you have against one another. Forgive as the Lord has forgiven you" (Col. 3,13). "Get rid of all bitterness, all passion and anger, harsh words, slander, and malice of every kind. In place of these, be kind to one another, compassionate, and mutually forgiving, just as God has forgiven you in Christ" (Eph. 4,32).

"The theme of forgiveness... runs through the New Testament. Nowhere does it receive clearer... expression than in the parable of the Prodigal Son. But the real hero... is the father. He stands for Christ's loving Father and ours..."



Life in Music

"...Wish you could come along but I don't need no woman tagging along.."

Heard It in a Love Song

I ain't never been with a woman long enough
for my boots to get old,
We been together so long now that both need
re-sewing.
If I ever settle down you'd be my kind,
And it's a good time for me to head on down
the line.

CHORUS:

Heard it in a love song,
heard it in a love song,
Heard it in a love song
—can't be wrong.

I'm the kind of man who likes to get away
So I can start dreaming about tomorrow
today.
Never said that I loved you even though it's
so,
That duffel bag of mine it's time to go.

REPEAT CHORUS

I'm gonna be leaving at the break of dawn,
Wish you could come but I don't need no
woman tagging along.
Always something greener on the other side
of that hill,
I was born a wrangler and a rounder and I
guess I always will.

REPEAT CHORUS

Written by Toy Caldwell
Performed by the Marshall Tucker Band
No Exit Music Co., Inc., B.M.I.

By THE DAMEANS

(Note: this week's column is especially
for our female readers. Men and boys are
welcome to read on but they may become
uncomfortable especially if they recognize
themselves in the contents of this article.)

Dedication: to all the ladies who have
been left behind by the type of guy described

in the Marshall Tucker Band's song, "Heard
It in a Love Song."

The scene and the theme is so familiar.
It's the guy who is in charge here. When it's
good for him it's good, and when it gets old
it's time to move on. That's supposed to be
the sign of a man, a tough guy, a real cool
character.

What about the girl? Oh, she's O.K. as
long as she fits into his picture but when it's
time for leaving, he "don't need no woman
tagging along." Even when he's with her, he
"never said I love you even though it's so,"
because that's not the cool thing to say.

What is particularly disturbing about
this description is that you often hear it
said—and even by girls—that men are like
that—it's just the way they are and there's
not much you can do about it.

A few things need to be said im-
mediately. First, there is a difference between
the way some men are and what they should
be. Just because some men and boys act a
certain way doesn't mean it is right. The more
you let them get away with it, however, the
more they will continue to do it and think it is
right.

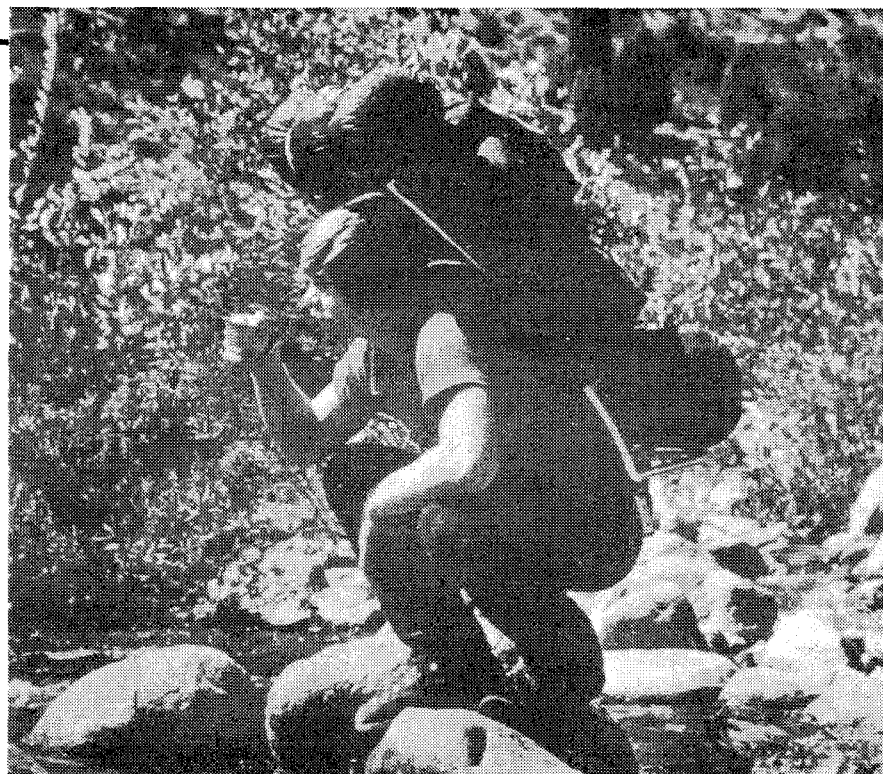
Secondly, one important consideration in
love relationships is equality and mutual
sharing. "Double standards" (which mean I
can expect certain things from you but you
have no right to expect the same from me)

cannot exist in friendship and love.

Finally, the most importantly, it is
degrading for any person to accept an inferior
attitude in love. Love is meant to build up the
other but it works both ways. If one person is
being built up and the other is being put
down in relationship, you can be sure that it's
not love that is happening here but one ego
being fed while another is diminished. (In all
fairness this article also belongs to the guys
who get strung along by self-minded
females). People were meant to be treated like
people and never like dishrags which are used
over and over and then thrown away when
they get ragged.

You won't hear much about love in,
"Heard It in a Love Song." You won't learn it
from a lot of the rock groups and singers
either even though they may be very popular
and rich.

Popularity and wealth may convey a
certain amount of power and influence but
they don't guarantee right attitudes about
love. Just witness the tragic love stories
among the wealthy and the so-called stars,
often due to the temptation to use what they
have just for themselves or to control and
manipulate others. Only when relationships
are founded on mutual care and respect and
not just because we heard something on the
radio can there be the possibility that love—
can't be wrong.



Prayer of the Faithful

TWELFTH SUNDAY
June 19, 1977

Celebrante: We are all the sons
and daughters of God through our
faith in Christ Jesus. Let us then
bring to our loving Father all of our
needs.

The response will be: **Lord, help
Your people.**

LECTOR: For the Church of
God throughout the world, that
Christians may carry their own
crosses and always offer their lives to
the Father in union with Christ the
Savior, let us pray to the Lord. (R)

LECTOR: For the Christian
people who are suffering in Africa
and Asia because of their faith in
Jesus, let us pray to the Lord. (R)

LECTOR: For our own country,
that we may solve the problems of
our economy and unemployment, let
us pray to the Lord. (R)

LECTOR: For those who are
traveling on vacations this summer,

that they may return home safely, let
us pray to the Lord. (R)

LECTOR: For all of our fathers,
living and deceased, that God the
eternal Father may give them their
reward for all their love to us, let us
pray to the Lord. (R)

Celebrante: We are your people,
Father, who believe in the saving
power of the cross of Christ. May we
share His cross of love in our own
lives and come also to share in the
resurrection of Christ who is our Lord
for ever and ever.

Discussion

1. Why is it so difficult to forgive? Discuss.
2. What did Jesus say about forgiveness?
3. Discuss this statement: "Jesus asks us to share in the forgiving and healing power of God to bring about peace and reconciliation among all peoples."
4. What commandment did Jesus consider the greatest?
5. Discuss this statement: "Every single one of us has the power to love, and so to be Godlike."
6. Read in the Gospel according to Matthew, Chapter 5, verses 21 through 26.

7. In the Gospel according to Luke, read the story of The Prodigal Son, Chapter 15, verses 11 through 32. Discuss this story.
8. Discuss this statement: "As Christians we are called to more than good sense in regard to forgiveness and much else besides."
9. What is real sorrow?
10. Is it necessary to forgive oneself? Why?
11. How does the sacrament of Reconciliation involve an experience of reconciliation with our fellows in the faith?

Oraclón de los Fieles

DECIMO SEGUNDO
DOMINGO DEL AÑO
19 de Junio de 1977

Celebrante: Por la fe en Cristo Jesús
hemos sido hechos hijos del Padre.
Llenos de confianza, acudimos a El.

LECTOR: La respuesta de hoy será:
Señor, ayuda a tu pueblo.

LECTOR: Por toda la Iglesia
esparcida por el mundo, para que los
cristianos sean testimonios vivos del
amor del Padre, y muestren ante los
hombres que creen en su amor, oremos:
Señor...

LECTOR: Por todo aquellos que en
Africa y en Asia sufren a causa de su fe
en Cristo Jesús, oremos: **Señor...**

LECTOR: Por nuestra nación, para
que sus gobernantes busquen soluciones
justas a los problemas del desempleo,
hambre y sufrimiento de los que no
tienen, oremos, **Señor...**

LECTOR: Por todos aquellos que
inician sus vacaciones de verano, para
que recobren las fuerzas del cuerpo y del
espíritu y queden renovados en el
compromiso con la comunidad y la
familia, oremos: **Señor...**

LECTOR: Por los padres de familia,
para que experimenten la alegría de su
paternidad y el consuelo de sentirse
queridos por los suyos, oremos: **Señor...**

Celebrante: Padre, sabemos que
somos pueblo tuyo, redimido por la
sangre de Jesús. Enseñanos a com-
prender el amor de tu Hijo y prométernos
en ser testigos de resurrección ante los
hombres. Te lo pedimos por el mismo
Jesús nuestro hermano y Señor, Amén.



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Price of Entree includes Relish Tray—**INCLUDES** choice of Baked, Stuffed, or French Fried Potatoes—**INCLUDES** Fresh Green Beans or Baked Whole Tomato Topped with Cheese—**INCLUDES** Home Baked Bread Loaves—**INCLUDES** Herb Butter—**INCLUDES** Desserts: Home Made Fresh Peach Cobbler, Home Made Fresh Rhubarb Cobbler, Fresh Blueberry Tarts with Whipped Cream... Fresh Fruit is used in all desserts made right here at Gypsy's Pub!

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ROAST LOIN of PORK... Gravy, Apple Sauce	5.95

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It's a Date

Broward vote guide

FORT LAUDERDALE—A free voters guide is offered to Broward County residents to assist people to understand government at all levels.

"Broward County Voters Guide" contains ready reference information regarding federal, state and county elected officials as well as district boundaries and points on how to register to vote and to vote by absentee ballot.

Copies are available at the Supervisor of Elections Office, Chambers of Commerce, city halls, and libraries in South Broward as well as at local banks.

KCs aid Marian Ctr.

WEST PALM BEACH—Marian School for mentally retarded children is the recipient of a donation of more than \$300 from K. of C. Council No. 2075.

Under the leadership of Charles M. Coates, past grand knight, donations derived from the annual Tootsie Roll drive have also been made to the Royal Palm School for Exceptional Children and the Palm Beach County Association for the Retarded.

The Marian School which enrolls children from six months to five years of age is located in St. Juliana School.

Mercy Hospital Junior Volunteers were recently honored during a special recognition program. Sister Mary Emmanuel, S.S.J. and Mrs. Marie Meek, juniors' chairman, are shown with Joline Turcotte named "Junior of the Year," left; and Tami Ebbets, outgoing president.



KCs plan tour

A Fall tour to Switzerland, Austria, and Italy plus a seven-day Mediterranean Cruise is being sponsored by the Florida State Council of the Knights of Columbus beginning Oct. 1 and returning Oct. 16.

The cruise will include stops in Barcelona, Palma de Majorca, Tunis, N. Africa; Palermo, Sicily; and Naples and Genoa, Italy. The air trip will leave New York and includes first class accommodations for seven nights, transfers within Europe, sightseeing in all cities, Continental breakfast and dinners for seven days.

For complete information contact Dick Inserra at P.O. Box 7296, Fort Lauderdale, Fla. 33338 or call 949-0052 (Miami) or 764-1570.

Day treatment for kids

The Children's Day Treatment program at Jackson Memorial Hospital, which retrains children who are having behavioral problems in school or home, is having a rummage sale Sunday, June 26 at the Jefferson National Bank, 9600 N. Kendall Dr. from 1 to 5.

The sale is to help equip the program's new facilities that formerly housed the Children's Psychiatric Center. The program provides a range of social, behavioral, educational and psychological treatment for children and their parents. For information call Fern Beck, 757-8018.

Palm Beach County

ST. JULIANA Women's Club, West Palm Beach, has installed Mrs. Laba Kalil as president; Mrs. Jane Kilday, vice president; Mrs. Jerry Higgins, recording secretary; Mrs. Ella Appleby, treasurer; and Mrs. Clements Lindsey, corresponding secretary. Items are currently being collected for a rummage sale next month. Donors should bring salable goods to the school cafeteria.

SHAMROCK CLUB of Palm Beach County will sponsor an installation dinner dance on Saturday, June 18 at the Holiday Inn on the Ocean in Palm Beach. For reservations call 585-0610 or Janet Mahoney, 965-4147.

HOLY SPIRIT parish, Lantana, urges donations of all useable items to the St. Vincent de Paul Society whose truck will be parked on the church grounds Saturday and Sunday, June 18 and 19. Large items will be picked up at homes if desired.

Dade County

ST. JOSEPH Friendship Club for senior citizens, Surfside, will sponsor a picnic at Baker's Haulover on Tuesday, June 21. Monthly meetings will resume in September.

THIRD ORDER of St. Francis will meet at 2 p.m., Sunday, June 19 at St. Francis Hospital, Miami Beach. Mass will be celebrated at 3 p.m.

ST. VINCENT DE PAUL Ladies Auxiliary has elected Mrs. Irene Haas, president; Mrs. Rosemary Toth, vice president; and Mrs. Theresa Samol, treasurer; and Mrs. Theresa Mooney, corresponding secretary.

HOLY FAMILY Home and School Association has elected David Appleton, president; Nick Antonacci, vice president; Evelyn Lystad, secretary; and Maureen Michaels, treasurer.

LEGION OF MARY members in North Dade will observe an all-night vigil beginning with 8 p.m. Mass, Friday, June 24 and concluding at 6:30 a.m. Mass on Saturday. Intention will be for world peace.

K. of C. Florida Chapter No. I meets at 8 p.m., Monday, June 20 at St. John Bosco parish. Hosts will be

S. Florida Scene

members of Our Lady of Charity Council.

Broward County

NATIVITY Guild, Hollywood, will sponsor a rummage sale on June 20, 21, and 22 beginning daily at 9 a.m. in the parish hall, 700 W. Chaminade Dr. Donation should be brought to the parish hall.

ST. BARTHOLOMEW Young at Heart Club will honor couples married 50 years or more during a chicken dinner at 1:30 p.m., Tuesday, June 21 in the parish hall, Miramar.

LAUDERDALE Singles Club will sponsor a dance at 8:30 p.m., Saturday, June 18 at the Summerfield Apt. Clubhouse, 3200 NW 84 Ave., Sunrise. Non members are welcome to attend.



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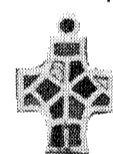
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YOUTH ACTIVITIES

Columbus High dominates All-Catholic baggers

Columbus High School dominated the Knights of Columbus' 1977 South Florida All-Catholic High School Baseball team by earning six of the 14 positions.

And Columbus also had the Coach of The Year and The Player of The Year among those honored recently at a dinner.

Bob Lewis was named Coach of The Year for his 22-6 record which included winning the 4A district 16 Championship before losing in the Regionals.

Rick Diaz, Columbus second baseman and Co-Captain, was Player of the Year.

Joining Diaz from Columbus were catcher Mike Reilly, Catholic Athlete of The Year, and pitcher, Bret Baynma, who was the No. 1 Catholic Athlete-Scholar.

Other Columbus students named all-Catholic were Robert Murphy, pitcher; Rick Greene, first base, and Eric Evans, third baseman, named as the All-Stars' Utility Infielder.

Others honored were:

Joe Hausen, pitcher, Chaminade; David Shula, third base, Chaminade; Mike Googe, shortstop, St. Thomas; Brian Nugent, left field, Pace; Roy Alvarez, centerfield, Cardinal Newman; Dom DePasquale, right field, St. Thomas; Mike Maitland, designated hitter, Pace, and Brian Arnold, utility, outfielder Cardinal Gibbons.



One study group was in session when some 60 Spanish-speaking youths representing 10 parishes and several apostolic movements in the Archdiocese met at St. John Bosco Parish for a day of reflection and study in preparation for the 2nd National Pastoral Encuentro to be held in Washington in August.

Parish representatives discussed the six topics proposed by the U.S. Bishops for reflection among Spanish-speaking in the nation.

Their conclusions as well as those from similar groups in the nation will be part of the papers to be drafted for the Encuentro in Washington.

Can I be sure about being a priest?

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

Dear Father,

I will be getting out of high school next year and I have been thinking about what I want to be. I have been thinking about being a priest, but I'm not sure. Is there any way I can be sure so that I won't be making a mistake?

—Jim

Dear Jim,

It would be nice if there was a form we could fill out and then put it into a computer to find out what we should make of our lives. Doesn't work that way. There is no way I can give you an answer that will make you certain that you will be doing the right thing. There are certain things to look for. If you are close to God and have a good head on your shoulders, it is a sign that you might be looking in the right direction.

If you feel drawn to the priesthood, my best advice to you would be to give it the old college try. Speak to your parish priest about entering the seminary. The seminary is a place where you study but also a place where you try to find out if this life is for you. The Church doesn't let you rush into it. It will take you about eight years. During that time

Straight Talk

you will be asking yourself that question again and again, "Is this what God wants me to do?" The more you learn about the life and the more you experience what it will mean to be a priest, the easier the answer becomes.

I feel that many young people in your position never enter the seminary because they feel that when they enter they are committed. They feel there is no turning back, and if they do it will mean that they have somehow failed. That is nonsense. I personally have a great deal of admiration for anyone who tries to find out what God wants. If a person leaves, it means that he found the answer for him. At least he had the courage to look.

If you are waiting for God to tap you on the shoulder and tell you what he wants, you will have a long wait. But if you remember that Jesus said if you seek you will find, things will fall into place.

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Archdiocese presents special sports awards

Five special awards were presented to the outstanding coaches and sportspeople at the Archdiocesan Sports Award Assembly, attended by 400 at Nativity parish hall last week.

John Heffernan of St. Rose and Millicent Storr of Holy Redeemer were chosen the outstanding male and female coaches of the year for the guidance and leadership they gave to their teams.

The awards for outstanding sportsman and sportswoman went to Dave Bach of St. Louis and Donna Loyzelle of St. Stephen. These awards are based on participation,

support of the parish teams and attitude.

The special trophy for sportsmanship went to St. Malachy in their first year of competition. The trophy represents consistent attitudes of sportsmanship, friendly play and Christian values. St. Malachy was an outstanding example of these attitudes to all the parishes they played with in Broward County.

The assembly, sponsored by the Dept. of Youth Activities, honored the top performers of the past year. Team trophies went to division winners and archdiocesan champions and runners-up in football, volleyball, basketball and softball. In addition, individual trophies were awarded in track & field, swimming, tennis, bowling and miniature golf.

Archdiocesan team champions this year were: St. Stephen, volleyball; Nativity, football; Centro Mater, boys' basketball, Nativity, girls' basketball; St. Monica, young adult basketball; Holy Redeemer, girls' softball; St. Rose, boys' softball. Also, St. Louis was the overall winner at the Track & Field Meet and the overall champion of the Swim Meet for the 11th consecutive time.

Special youth Mass

Both Latin and Anglo youths from around the Archdiocese are invited to a special Youth Mass Sunday, June 26 at 6 p.m. at St. Michael's church, 2987 W. Flagler St., Miami.

The Mass is an outgrowth of two recent conventions, Anglo youths at Boca Raton and Latins at St. John Bosco, and the desire, according to Fr. Willie Dever, to bring both together in a Liturgy and discussion session afterward. Refreshments will be served.

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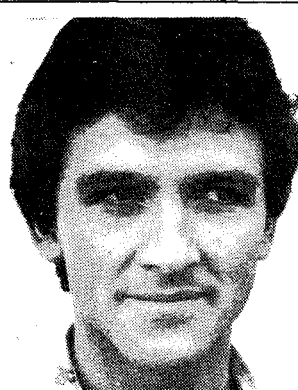
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SPIELBERG

Father's Day: What TV stars say

With Father's Day June 19 fast approaching, several television stars paused to consider the question:

"What is the most important thing you can teach your child and, vice versa:

"What is the most important thing you have learned from your child?"

Their answers:

Jack Klugman, television's "Quincy:"

"My kids have taught me that I am capable of love. I got married late because I didn't know if I could have enough love to be a father. Through them, I discovered I am capable of love.

"I always knew I could provide, that's different. I've heard people say they would give their lives for their child. I thought that was all too much for me. But I've learned I could do it. I'd step in front of a bullet for my kids." (Jack has two boys, David, 18, and Adam, 14.)

Don Rickles, "CPO Sharkey:"

"As far as learning from our children—sometimes we who are in show business get carried away by the attention that we receive. It's easy to let it go to our heads and think that we are people separate from the rest of the world. I get brought back to Earth frequently by my son and daughter, who do not think of me as a star. To them, I'm just daddy." (Don's children are Mindy Beth, 11, and Lawrence Corey, 7.)

Chuck Barris, host of NBC-TV's daytime "The Gong Show:"

"Della and I have taught each other a lot about honesty, and it's a lesson that seems to last forever." (Chuck's 14-year-old daughter Della appears frequently on "The Gong Show" as a model.)

Patrick Duffy, web-fingered title star of NBC-TV's new "Man from Atlantis:"

"I think the most important

thing I can teach my son Padriac is never to give up, to try to succeed even in the face of failure."

"And I've learned from him not to demand perfection from others. I've always found it difficult to accept other people's mistakes. Padriac (2½) has helped me to relax and accept things...like broken glasses."

Bobby Troup, Dr. Joe Early on "Emergency!:"

"The most important thing is to teach them to be themselves and to express themselves. Literally! Help them learn the English language.

"My children have taught me to be young, to be abreast of the trends. To me, being a parent is life itself. My greatest happiness comes not from my music, not from my career, it comes from my children." (Troup is both father and grandfather. The youngest of his seven children, with wife and co-star Julie London, are twins Reese and Jody, 14.)

David Spielberg, guest-starring June 16 in an NBC World Premiere movie, "The 3000-Mile Chase:"

"I think the most important thing we can teach Danny (5) is that he is a unique individual. To translate the love we have for him into a sense of personal worth.

"Being a parent has put me back in touch with the child in me. I've learned a sense of spontaneity and play. How important it is to devote some portion of life to enjoying life."



Ron Rifkin, Don Stroud and Ron Glass star in INSIGHT's "REUNION" airing on Channel 7 in Miami on June 19th at 9 a.m. "REUNION" is a wild high school reunion turning sour when a mysterious killer intrudes. It is a drama of courage and heroism.

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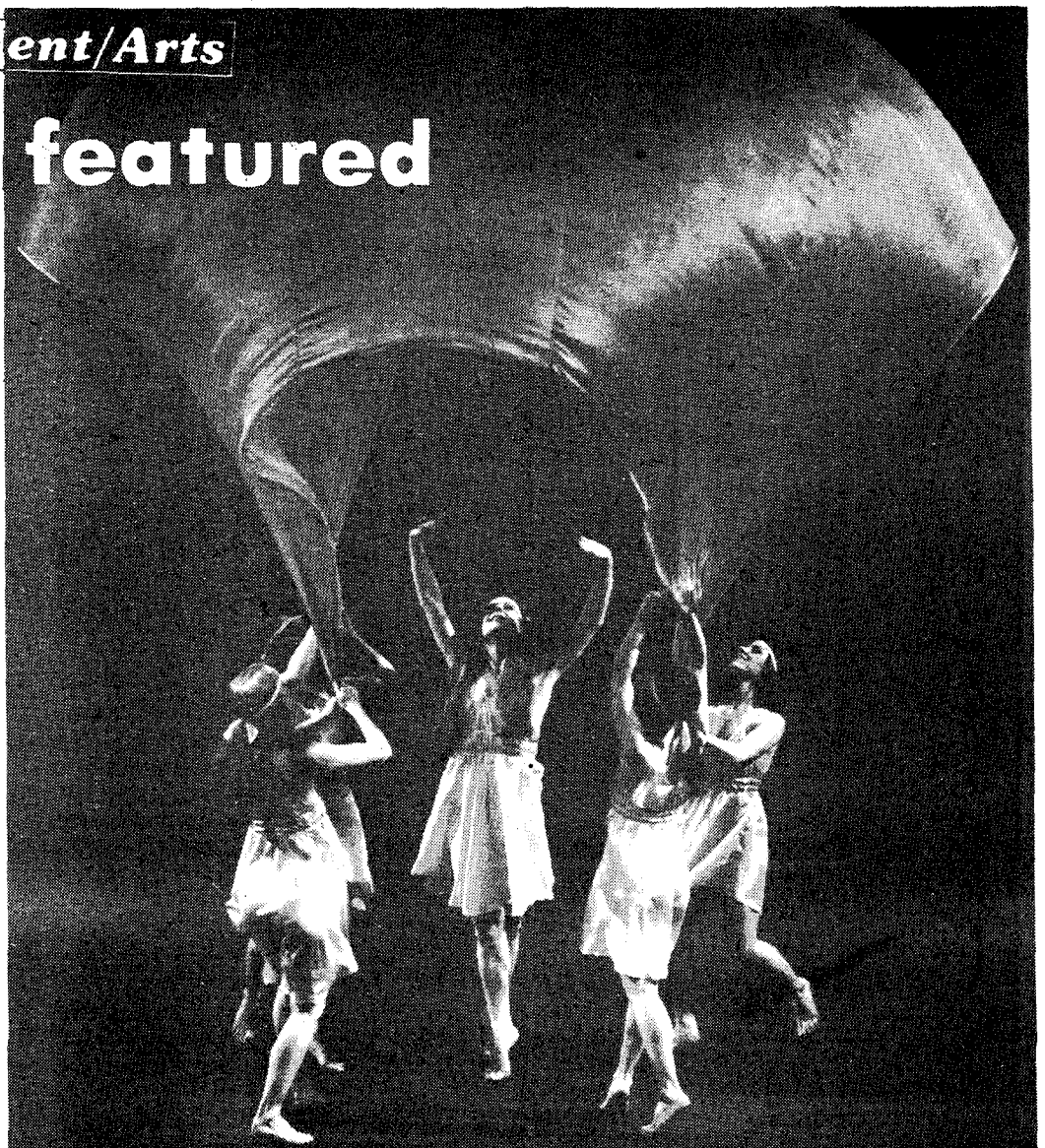
Dance pioneers featured

The development of modern dance from the turn of the century through the early 1930's will be explored in an historical panorama, as GREAT PERFORMANCES presents "Trailblazers of Modern Dance." Produced by WNET-13 New York, the program will air nationally over the Public Broadcasting Service on Ch. 2, June 22, at 9 p.m., and is made possible by the National Endowment for the Arts, the Corporation for Public Broadcasting and Exxon Corporation.

"Trailblazers of Modern Dance," narrated by Michael Tolan, will juxtapose photographs, drawings and rarely-seen documentary footage of the founders of modern dance. With Rosemary Harris as the voice of Isadora Duncan, Duncan's thoughts about the dance are spoken as her history unfolds.

Several selections from the early dance masters have been prepared especially for this program by contemporary performers. Dramatic ballerina Lynn Seymour dances "Five Brahms Waltzes in the Manner of Isadora Duncan," an evocation of Isadora's spirit, choreographed and introduced by Sir Frederick Ashton. Annabelle Gamson performs two interpreted reconstructions of Duncan's "Scriabin Etudes," inspired by the Russian Revolution. Contemporary reconstructions of Ruth St. Denis and Doris Humphrey's "Soaring" and Ted Shawn's "Polonaise" will also be presented.

An extensive collection of rare dance films have been brought together for "Trailblazers of Modern Dance." Perhaps the most coveted segment is a film, recently discovered in London, thought to be Isadora Duncan dancing at a garden party, the only footage of her believed to exist. Early dancers such as Loie Fuller and her imitator Annabella are shown in filmed fragments; the latter appears in a Thomas Edison hand-painted film; its bright colors replicate the silks she danced with.



'Cross of Iron' a thinking film

By JAMES W. ARNOLD

"Cross of Iron" might be subtitled "Sam Peckinpah Visits World War II." It offers all we might expect from such a confrontation, which includes not only uncompromising violence but further education in director Peckinpah's moral vision of the world.

The things to know about Sam are (1) that he is a gifted director of action films ("The Wild Bunch," "Straw Dogs"), working here for the first time in the modern war film genre; (2) that he is never satisfied with surface alone, but deeply concerned with modern man's beleaguered moral balance; and (3) that while he is somewhat untamed, blunt and Hemingwayesque, he is basically a traditionalist who believes in honor, decency and family.

"Cross" is a battlefield movie, an old-fashioned, platoon's-eye view of combat that we've seen little of lately, in contrast to the war-related caper film ("Day of the Jackal," "The Eagle Has Landed") or the dramatized historical re-creation ("Midway," "A Bridge Too Far"). The fighting in "Cross" is fictional and centers on a single company of Germans on the crumbling Russian front in 1943.

THE PLOT, depending on your viewpoint, is either hackneyed or archetypal. A new officer, a martinet (Maximilian Schell), is assigned to a battle-hardened group whose hero is a cool, gutsy non-con named Steiner (James Coburn). Schell's Capt. Stransky wants to instill morale and

discipline "to destroy the myth of Russian invulnerability"; as a Prussian aristocrat, he also wants to win his Iron Cross so he can "face his family" after the war. The men instantly hate him, except for a few corrupt types who can benefit by playing the game his way. But his real enemy is Steiner, a manly symbol of all the good soldiers who hate war but fight it as well as they can both for survival and to uphold a bitter sense of honor.

When the Prussian tries to fake his way to the medal by stealing the laurels of a brave dead lieutenant, Steiner opposes him, out of loyalty to his friend and the truth. Stransky pulls several dirty tricks during the general chaos of retreat to get Steiner and his men killed. But the good guy survives to get his revenge and provide our catharsis, though it's more psychological than physical.

IT'S LIKE a transplanted John Ford western (especially "Fort Apache") in more ways than one. Steiner and his men love each other with the quiet respect not of professional soldiers but of civilians determined to work out their miserable fate according to a code of humanity, decency, friendship, grace-under-pressure. These are precisely the values that Stransky (and of course, the Nazis) undermine out of selfishness, pride or perverted idealism.

It's a case of humanity vs. inhumanity, honest heroism vs. fake heroism and insanity. A similar conflict runs through most Peckinpah

films, as critic Mark Miller has pointed out. The tragic feeling in his other movies is that the bad guys are winning, but "Cross," for all its grimness, isn't quite sure.

The theme, applied to war movies, especially in the last decade, is not unique—the rotten big shots who profit in war after war, the stupid and immoral on one hand, vs. the decent fellows who do the fighting and dying on the other. But Peckinpah's film is a notch better. Not only are the battle scenes predictably terrifying and realistic, with the horror underlined by quick passages of Peckinpah slow motion, but the stature and dignity of the men, especially Coburn's Steiner, are impressively suggested. Schell makes a superb, if perhaps overly wrought villain (at one point, he even keeps a pet rat), and James Mason and David Warner, as staff officers, project other moral and intellectual dimensions.

In short, "Cross" is a troubling film, full of the sort of ambiguous connections that force audiences to think and not just "enjoy" the spectacle. It's violent, at times fatuous in its anti-war rhetoric, but it has notes of complexity and grace. (movie rating, R. Catholic rating, B)

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New altar blessed at Little Flower

New altar, imported from Italy, was blessed by Coadjutor Archbishop Edward A. McCarthy last Sunday in the Church of the Little Flower, Coral Gables, to mark the 50th anniversary of the founding of the parish. Assisting the Archbishop were Msgr. Peter Reilly, pastor, right, who was observing the 45th anniversary of his ordination;

and Msgr. John O'Dowd, pastor, Epiphany parish. The fire burning on the altar served to remind that Christ is the Light of the world. Archbishop McCarthy is shown anointing the altar in preparation for offering the Holy Sacrifice of the Mass.

Marriage Encounter convention, June 24

LOS ANGELES—(NC)—More than 20,000 delegates from 28 countries are expected in Los Angeles June 24 for the opening of the third Worldwide Marriage Encounter convention.

The weekend convention will deal with ways to make marriages better and partners happier.

The convention will be held in several major Los Angeles assembly facilities: the 16,000-seat Sports Arena, the 6,000-seat Shrine Auditorium, the University of Southern California campus dorms and lecture halls, and the Los Angeles Memorial Coliseum.

The convention will close with a concelebrated Mass in the Coliseum, with an anticipated attendance of 100,000.

According to Father Patrick Collieran, one of the convention's planners, the delegates are dedicated to the idea that happily married couples are one of the world's greatest human resources.

"Most efforts in the past were directed towards problems and crises in marriage. Until Marriage Encounter, there had been nothing aimed at helping the ordinary couple become aware that the world will be visibly better because of growth in their relationship," he said.

Show benefits station

"The Last Question"—Can our universe be saved from inevitable extinction? Isaac Asimov's science-fiction fantasy, will be presented at 11:30 p.m., today (Friday) at the Space Transit Planetarium.

Proceeds from the benefit presentation are being donated to Miami's new non-profit radio station WDNA. For further information call 445-0148 or 854-2222.

Fr. Ray Brown to teach at Seminary this summer

Internationally known Scripture scholar, Father Raymond E. Brown, S.S., S.T.D. heads the list of professors who will teach this year during the Religious Studies program of the Archdiocese of Miami and Barry College.

Classes begin June 20 at St. John Vianney College Seminary and continue through July 29 for more than 60 persons already enrolled.

A wide variety of elective courses in doctrinal, moral, biblical and pastoral theology are offered in addition to the courses in Biblical studies, pastoral ministry, religious anthropology, Christian ecclesiology, and theological method required for the MA degree in Religious Studies.

Now Auburn professor of Biblical Studies at Union Theological Seminary, New York City, Father Brown is well known in the South Florida area as well as throughout the world for his writings on Scripture. He was ordained in St. Rose of Lima Church,

Miami Shores, on May 23, 1953, and is a member of the Pontifical Biblical Commission.

Other members of the faculty include Father Thomas Foudy, S.T.D.; Father James Murtagh, S.T.D.; Father John Block, S.T.D.; Father Gerald Grace, S.T.D.; Father Frederick Cwiekowski, Ph. D.; Father Louis Brodie, S.S.D.; Father Gerald Morris, S.S.L.; Father Paul Vuturo, M. Th.; and Father Juan Sosa, M.Th.

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BILOXI (NC)— La nueva diócesis de Biloxi recibió su obispo, Mons. Joseph Lawson Howze, en ceremonias que congregaron a dos mil personas, incluyendo 200 sacerdotes y otros 40 obispos. Es la primera vez en lo que va del siglo veinte que un sacerdote de raza negra llega a ordinario de una diócesis de Estados Unidos. Mons. Howze se convirtió al catolicismo en 1948, y fue obispo auxiliar de Natchez-Jackson desde 1972.

WASHINGTON (NC)— Los gobiernos de Washington y La Habana anunciaron un intercambio consular que facilitará las comunicaciones, el turismo y la ayuda legal y de beneficencia a ciudadanos de Cuba o Estados Unidos. Los funcionarios han logrado acuerdos sobre pesca y milla marítima y tratan de revivir un pacto contra piratería aérea. Quedan por resolver la compensación por unos \$1.8 billones de propiedades confiscadas a norteamericanos en Cuba, y cuestiones de derechos humanos en esa isla.

WASHINGTON (NC)— José Califano, secretario de educación, salud y bienestar social, dijo que su meta es llevar el mayor número posible de gentes de habla hispana, negros y otras minorías, al nivel de estudios universitarios sin preocuparse tanto por "llenar cuotas determinadas". Hablaba en el acto de graduación del City College en Nueva York. Hizo notar que algunos grupos como los negros han ganado acceso a la universidad en forma notable en años recientes.

Cubano Comesañas misionero a Africa

Exiliado, periodista, maestro y activista comunitario, el cubano Raúl E.L. Comesañas será ordenado sacerdote este domingo 19 de junio en la Iglesia de St. Michael, Elisabeth, New Jersey.

Después de su salida de Cuba, Comesañas llegó a dirigir el Programa de Refugiados cubanos en New Jersey ayudando a unos 29,000 compatriotas arribados de Cuba en 1965. Posteriormente fue el primer cubano-americano en presentarse para la Cámara de Representantes y el primero en ejercer un puesto de asesoría en el gobierno federal.

En múltiples ocasiones Comesañas viajó por los Estados Unidos como portavoz de los intereses de los cubano-americanos y denunciando la tiranía en su tierra nativa.

Su carrera de servicio culminará el próximo domingo con una nueva etapa, y sellada por el sacramento del Orden.

Después de su ordenación como sacerdote y misionero de la Orden de misioneros Consolata, Comesañas viajará a Kenya (Africa) para continuar su servicio a Dios y los hermanos.

Celebraron Corpus Christi por las calles



Con motivo de la fiesta de Corpus Christi, fieles de todo Miami participaron en una Eucaristía solemne en la única parroquia bajo esta advocación del Cuerpo del Señor. Fué principal concelebrante el Arzobispo Edward McCarthy quien después llevó al Santísimo en procesión por los jardines de la parroquia hasta impartir la bendición. Al son de una banda de música, acompañaron al Señor por las calles numerosos fieles. Durante la Eucaristía solemne de ese día, recibieron la primera Comunión un grupo de niños y niñas haitianos, de la parroquia.



Busquen a Dios en el silencio

Durante una jornada de reflexión con capellanes juveniles, el Doctor Morton Kelsey de la Universidad de Notre Dame subrayó la im-

portancia de proporcionar a los jóvenes oportunidades de silencio y de diálogo donde puedan compartir su búsqueda de Dios.

"Yo no creo que podamos llegar a amar a las personas si no podemos antes llegar a compartir con ellas lo que son," dijo el sacerdote episcopal quien considera esencial dirigir a la juventud a una mayor interioridad y a más profundas relaciones, como ayuda para el crecimiento en la fe.

El conferenciante ha escrito muchos libros sobre la experiencia religiosa del hombre de hoy y está convencido de la importancia de la meditación y el silencio "como fuentes de encuentro con Dios y Crecimiento."

Durante su jornada con los capellanes recordó la anécdota de un hombre de negocios que se dirigió al psicoanalista pidiendo ayuda para mejorar su salud mental.

"Tengo la receta apropiada para Usted," le dijo el doctor.

"Trabaje solo 8 horas al día y al llegar a casa enciérrese una hora diaria en su cuarto sin hacer absolutamente nada."

Así trató de hacerlo su cliente, pero a los 20 minutos, comenzó a leer o escuchar música de Beethoven o Chopin...

A los tres días volvió al doctor desanimado de la falta de mejora, y le contó sus ratos de soledad.

"Pero yo no le dije que estuviese con Chopin o Beethoven o con ningún autor famoso. Yo le quería a Usted completamente solo," le dijo el doctor.

"Compartamos la mesa de trabajo, fortalezcamos nuestra unión"

"La unidad de nuestros grupos constituye un reto, ya que al repasar nuestra historia los cubanos podemos ofrecer buenas pruebas de unidad entre las razas", afirmó Demetrio Pérez Jr., presidente de BIPRISA (Asociación de Escuelas Privadas Bilingües), durante el acto de clausura de la conferencia estatal de la Asociación Nacional por el Avance de las personas de color NAACP.

Pérez recordó que los grupos hispanos y de color forman hoy el 20 por ciento de la población norteamericana y que en muchas ciudades de la nación representan más del 70 por ciento, "de hecho una mayoría".

"En múltiples ocasiones he insistido en la necesidad de fortalecer nuestra unión, fomentando el intercambio de servicios, analizando problemas mutuos, compartiendo victorias y promoviendo campañas para mutuo beneficio", dijo Pérez.

El Presidente de BIPRISA recordó la historia de la participación negra en la lucha por los derechos civiles en los Estados Unidos y la presencia negra en la historia de Cuba.

Recordando las figuras de José Martí y Antonio Maceo,



Demetrio Pérez Jr.

como símbolos de colaboración entre la filosofía y la acción militar por la libertad, el conferenciante dijo "blancos y negros estuvieron unidos en causas comunes y aquí en esta ciudad de Miami estamos convencidos de que juntos podemos hacer mucho más".

"Hermanos nuestros de color, hemos de acercarnos más para poder conseguir nuestras altas metas," dijo.

"Unámonos, compartamos la mesa de trabajo, en diálogo y progreso entregando nuestros mejores esfuerzos en pro de un mejor 'tercer siglo'.

"Ay...pero esa es la peor de las compañías," respondió el cliente indignado.

"¿Sí? Pues es la que está usted imponiendo en los demás durante 14 horas diarias," le hizo notar el psicoanalista.

El doctor Kelsey había querido subrayar con aquella anécdota, la importancia de llevar a los jóvenes a la aceptación propia y el hacerles valorar el silencio como ocasión de experimentar a Dios, que se revela interiormente.

Después de 20 años de experiencia como párroco en una iglesia de California el Doctor Kelsey se atreve a afirmar que la práctica del silencio y la meditación cristiana pueden dar a los individuos toda una nueva visión de la realidad y gran entusiasmo para la vida.

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Apuntes Encuentro V RESPONSABILIDAD POLITICA



Por EL P. JUAN SOSA

Los extremos siempre han resultado ser peligrosos en el ser humano. Los extremos llevan al exclusivismo, a la confusión, al abuso, y hasta a la violencia. Por lo tanto, al hablar de la responsabilidad política del cristiano en el mundo de hoy, éste se encuentra, como en una en-

crucijada, ante varias opciones: o bien se va a un extremo político de su preferencia, o bien no hace nada y se mantiene al margen de toda responsabilidad política, o bien se decide a proclamar su vida cristiana para influir con estos valores en la vida política de su país.

La primera opción identifica el Cristianismo con un partido-político propio o una ideología política específica, esta opción es sumamente peligrosa. No existe ningún partido político que encierre la trascendencia inigualable del mensaje cristiano. No existe

la entrega total del cristiano a su prójimo, basada en el perdón, la paz, y no la violencia.

La segunda opción también es destructiva y peligrosa: la indiferencia y la apatía en la política. Esta es una opción cobarde y neutral que impide la construcción del

ideología política que supere mundo nuevo en la justicia y en la paz. Es una opción triste que muchos siguen tomando y que después lamentan en sus vidas. Es una opción no-cristiana que ignora el misterio de la Encarnación, la presencia de Dios entre los hombres para liberar al hombre del mal y dirigirlo hacia la plenitud de la gloria mientras participa plenamente en todos los procesos humanos, incluyendo la vida política en que el hombre se desarrolla.

El cristiano, pues, está llamado a participar personalmente en la madurez política de su propio país reflexionando siempre a la luz del Evangelio, evitando los extremos y entregándose plenamente a Cristo como centro de su vida. Esta participación ha sido proclamada desde siempre por todos los hombres de fe:

Profeta Miqueas 6:8:

"Se te ha enseñado, oh hombre, lo que es bueno, lo que Yavé reclama de tí: sólo practicar la justicia, amar con ternura y caminar humildemente con tu Dios..."

Marcos 9:35

"Entonces Jesús se sentó, llamó a los Doce y les dijo: "Si alguno quiere ser el primero, que se haga el último de todos y el servidor de todos".

Papa Juan XXIII:

"...no se debe olvidar que la Iglesia tiene el derecho y la obligación no solamente de proteger los principios éticos y religiosos sino también de intervenir con autoridad con sus hijos en el campo temporal cuando hay inquietud de juzgar la aplicación de esos principios en casos concretos".

Sínodo de Obispos en 1971:

"No pertenece a la Iglesia en cuanto que ella es una comunidad jerárquica y religiosa, ofrecer soluciones concretas en el orden social, económico y político para justicia en el mundo."

Religiosas piden parte en planificación

"No se nos tiene en cuenta en la planificación de la pastoral pero sí en el desarrollo de la misma. Recomendamos que se nos dé mayor participación en el planeamiento," afirmaron unas 50 religiosas hispanas de la Archidiócesis reunidas en jornada de reflexión sobre los temas para el II Encuentro Nacional Hispano de Pastoral a celebrarse en Washington del 18 al 21 de agosto.

Representantes de unas 13 congregaciones con religiosas hispanas trabajando en la archidiócesis acudieron a la Ermita de la Caridad la semana pasada para reflexionar juntas y aportar sus recomendaciones al comité diocesano-pro-encuentro.

"Durante varias semanas anteriormente, todas las congregaciones dedicaron sus actividades comunitarias a la reflexión y estudio de los temas," afirmó la Hna. Ada Sierra, una de las coordinadoras.

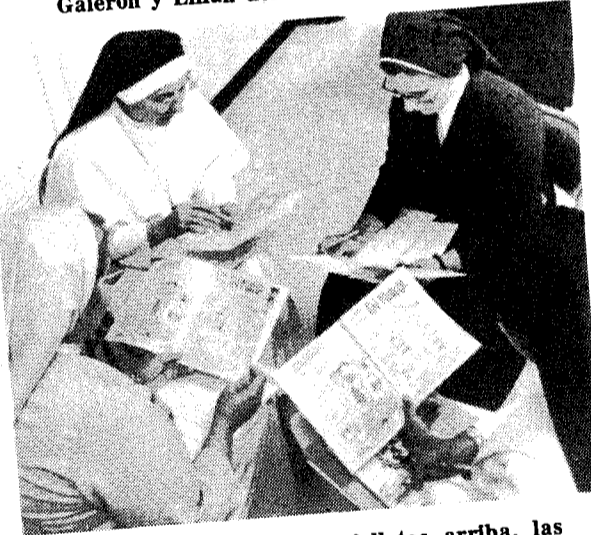
"Para las jornadas en la Ermita nos dividimos en equipos y volvimos a reflexionar sobre los temas aportando recomendaciones concretas," añadió "Resultado interesante constatar que las religiosas no se limitaron a evaluar la realidad sino que contribuyeron posibles soluciones," dijo.

Señalando la falta de evangelización de la base y el confusio nismo religioso existente las religiosas recomendaron la creación de un centro diocesano de formación continua abarcando los campos de espiritualidad, litúrgica, pastoral, oración y reflexión. También señalaron la importancia de la planificación pastoral sobre la economía y las dificultades de las religiosas en cuestiones de vivienda, teniendo que acomodarse a normas diocesanas. Se mencionó la necesidad de un vicariato para las religiosas hispanas, dado que a las hermanas "se les presentan problemas y no tienen a quien dirigirse con autoridad para tomar decisiones."

Sobre el tema de responsabilidad política las



Uno de los grupos de trabajo, desde la izquierda las religiosas: Margarita Madera, Milagros Rivera, Antonia Pérez, Soledad Galerón y Lillian del Campo.



Estudiando uno de los folletos arriba, las religiosas: Margarita Ramírez, María Vigoa, Eva Pérez Puelles y Ma. Antonia Zapata.



junto por el Coordinador Regional para el Encuentro Padre Mario Vizcaino, las religiosas pasaron la mañana en trabajo en equipos. La sesión de la tarde se dedicó a la lectura y votación de las aportaciones. El trabajo será

después sintetizado y entregado a los coordinadores diocesano y regional quienes realizan la síntesis final para presentar en Washington y elaborar los trabajos para el Encuentro Nacional. A. CANTERO.

La Hna. Ada Sierra repar-tiendo el material para la reflexión, durante la reunión de religiosas en la Ermita de la Caridad.

Iglesia en Cuba busca ajuste al reto socialista

Por H JAIME FONSECA
WASHINGTON—(NC)—La iglesia católica en Cuba ha comenzado un programa pastoral que se ajuste "al nuevo estilo de vida" ocasionado por el gobierno marxista en el poder hace 16 años.

Según un reciente documento de la iglesia cubana, los ocho obispos cerca de 200 sacerdotes y unos 2,000 animadores comunitarios, reconocen la necesidad de una más profunda vida comunitaria y más rica vida espiritual ante el reto del gobierno socialista y su constitución.

Actualmente la situación del catolicismo en Cuba ha tomado nuevos intereses debido a las conversaciones entre Washington y La Habana. Si el comercio y el turismo llegan a normalizarse entre los dos países, seguramente también habrá lugar para cierto intercambio religioso.

Según el citado documento sobre la labor pastoral en el año 1977, existe una nueva conciencia de que "el mundo actual (en Cuba) la ocasionado un nuevo estilo de vida, y un cambio de valores."

"Por esta razón los cristianos deben anunciar la Buena Noticia

con la mayor sinceridad y comprensión por el rápido cambio que ha afectado a nuestro pueblo. Se trata del cambio de un sistema capitalista a uno de producción socialista. Tal cambio ha traído consigo cambios de mentalidad y valores," dice.

Después de un sondeo de parroquias realizado el año pasado dirigentes eclesiales anunciaron que están por adoptar orientaciones de evangelización formuladas según la pastoral del Santo Padre sobre la

Evangelización del Mundo Moderno, publicada en diciembre de 1975.

Debido a los cambios ocasionados por el marxismo, "para muchos la Iglesia ha quedado como algo del pasado sin relevancia para la nueva sociedad," dicen.

Universalmente se admite que ha habido en Cuba un agudo descenso en la práctica religiosa. No se trata sólo de que un millón de cubanos hayan abandonado la isla y de que haya menos sacerdotes, (había unos 700 hacia

1960). Fuentes eclesiales afirmaban que un 90 por ciento de los cubanos se profesaban como católicos aunque otros decían que la cifra de 40 por ciento sería más exacta al caso.

Observadores europeos afirman que actualmente quizás la mitad de los cubanos son miembros de la Iglesia.

De todos modos las nuevas orientaciones pastorales van dirigidas a todos aquéllos que cuestionan su papel cristiano en una sociedad marxista.

Las orientaciones afirman:

"Nuestra evangelización no se siente extraña ante el proceso de liberación de nuestro pueblo" y el reconocimiento de los signos positivos de la revolución cubana. "Nos sentimos portadores de una nueva fuerza liberadora, con fuertes raíces en el alma cristiana y la realidad de nuestro pueblo."

También señalan los peligros del silencio.

"No piensen que la evangelización consiste solo en traer nuevos miembros a nuestra comunidad y dar silencioso testimonio del Evangelio para ganar a otros."

Reconociendo la presencia de religiones afro-cubanas las orientaciones recomiendan a los animadores que traten de detectar los signos positivos de las mismas creencias fuera de la tradición cristiana.

"En la conversación de hombre a hombre hemos de dar respuestas cristianas a los grandes interrogantes de la existencia humana: el nacimiento, el amor, el dolor, la muerte, la sexualidad, la justicia."

Actualmente la práctica cristiana en Cuba se permite solo según las normas de la constitución que da libertad de conciencia pero restringe las creencias religiosas según la conveniencia del estado.

La ley "regula las actividades de instituciones religiosas." Un modo legal de impedir la observancia de la semana santa fue la de decretar esos días los festejos conmemorativos de la invasión de Bahía de Cochinos en 1961.

Los católicos pueden celebrar la liturgia en las iglesias y recibir los sacramentos allí. Se permite la formación en los seminarios y las escuelas de teología protestantes. La vida de la iglesia esta restringida a las parroquias y sin ostentación.

Sin acceso a los medios de comunicación e impedidos de formar grandes aglomeraciones, los católicos deben concentrar su apostolado en el contacto personal, haciendo ver a los no creyentes que poseen la fuerza del Evangelio y buscan objetivos de justicia para todos los cubanos.

Día de los padres el domingo 19



La VOZ

Unos 20,000 al Congreso de Encuentros Matrimoniales

LOS ANGELES—(NC)—Más de 20,000 delegados representando a 28 países se espera acudan a la ciudad de Los Angeles, en California para el Tercer Congreso de la rama "Worldwide" de los Encuentros matrimoniales, el 24 de junio.

El congreso tratará sobre modos de mejorar los matrimonios y hacer más felices a las parejas.

"En el pasado nuestros esfuerzos se basaron en solucionar crisis matrimoniales," afirmó el Padre Patrick Collieran, uno de los organizadores del congreso.

"Hasta la llegada de los Encuentros Matrimoniales no existía nada para ayudar a los matrimonios en el crecimiento de los matrimonios, comentó.



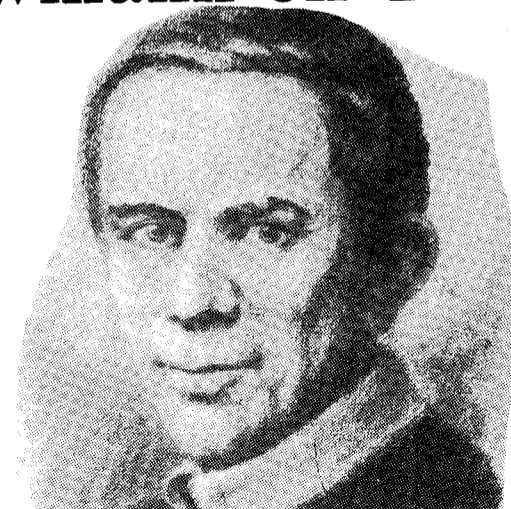
El joven Armando Vázquez del colegio de Belén consiguió el primer puesto en actuación dramática del campeonato de declamación, National Catholic Forensic Tournament, en la Universidad de Milwaukee, Wisconsin. También resultaron finalistas de Miami, Elizabeth Paz de Notre Dame Academy, interpretación oral, Josie Foerenbach y Aldo Arquimbao. Armando interpretó una escena de Equus en la que "realicé mi mejor interpretación, hasta llegue a llorar," dijo a la vuelta del torneo.

Canonización Newmann en TV

NUEVA YORK—(NC)—En conexión directa con el Vaticano y vía satélite, ambas cadenas de televisión, ABC (ch. 10) y CBS (ch.4), televisarán extractos de la ceremonia de canonización de John Newman el 19 de junio.

La cadena CBS presentará un programa de una hora, narrado por el corresponsal Charles Osgood y el sacerdote redentorista Padre Francis X. Murphy, profesor emérito de la Academia Alfonsiana en Roma. El programa, a las 10 a.m. incluirá un film sobre la vida del santo.

La cadena ABC presentará un programa de media hora a las 12:30 p.m. Ambos programas han sido realizados en cooperación con la oficina de film de la Conferencia católica Nacional Americana.



Nueva junta ejecutiva Senado Sacerdotal

El senado sacerdotal de la Archidiócesis celebró su reunión anual de elección de la junta

ejecutiva. Quedaron elegidos: Presidente: P. Gerard LaCerra, Vice-presidente: P. Francis

Lechiara, Tesorero: P. José Paz, Secretarios P. Roger Radloff y P. Arthur Dennison.