



'Little bishop' becomes a saint

VATICAN CITY—(NC)—Pope Paul VI made Philadelphia's simple "little bishop," John Neumann, the United States' first male saint June 19 during solemn ceremonies outdoors in baroque St. Peter's Square.

As a crowd of about 30,000 (most of them Americans) sat in the hot Roman sun, Pope

Paul praised Philadelphia's fourth bishop as "the honor of all immigrants and...the symbol of Christian success."

THE RITES crowning 90 years of work on the Neumann cause were attended by more than 100 American cardinals and bishops, plus 12 plane loads of pilgrims from the Philadelphia area alone.

"Glory to the American people, a glory which is spiritual, religious, Christian, Catholic and very human," exclaimed Pope Paul as he spoke to the pilgrims from his apartment window after the Mass.

"The man we are honoring today was an emigrant who came not to find gold in the

earth, but rather to spread throughout America, fabled for its riches, a gold which is more valuable—the gold of charity."

BOHEMIAN-BORN John Neumann (1811-1860) arrived as an immigrant in New York in 1836. He worked in the Buffalo area and then, as a Redemptorist, in Pittsburgh and Baltimore.

Named bishop of Philadelphia in 1852, the small-sized bishop became known for his radical life of Christian charity, hard work and lack of pretention.

He set up America's first Catholic school system, founded the Sisters of the Third Order of St. Francis, promoted
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New addition to Camillus being built

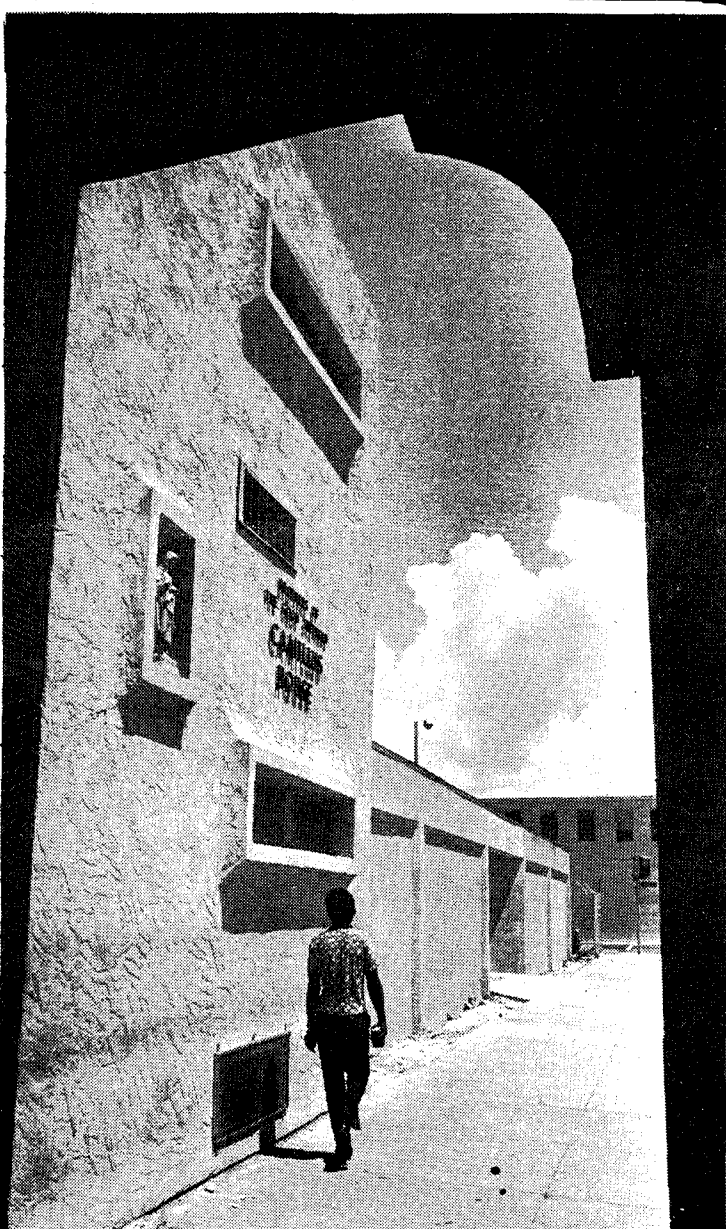
In observance of the silver jubilee of their founding, Little Brothers of the Good Shepherd are building a new facility to serve the indigent at Camillus House, 725 NE First Ave.

Camillus House, where thousands of persons have received hot meals and clothing free of charge, was established 17 years ago when Brother Mathias Barrett, founder of the Order who is now 87, accepted the invitation of Archbishop Coleman F. Carroll to begin a refuge for men in need.

Listed as the community's most important project for this year, the new building adjoining the present Camillus House structure will provide dormitory facilities for elderly men, a chapel, and a recreation room. Meals will be continued daily at noon in the present structure which houses a kitchen and dining area.

From headquarters in Albuquerque, New Mexico, Little Brothers of the Good Shepherd have branched out across the nation and in Canada with their works of "Charity Unlimited"

In addition, the community also administers eight homes for mentally retarded; eight temporary shelters for destitute men; three homes for aged men and three novitiates.



Dormitory for elderly men, chapel, and recreation area will be provided in newest structure at Camillus House.

High court upholds states' right to ban Medicaid abortions

By JIM CASTELLI
WASHINGTON—(NC)—The Constitution does not require states to pay for nontherapeutic abortions for poor women and does not require public hospitals to perform abortions, the U.S. Supreme Court said in a 6-3 decision.

In the majority opinion, Justice Lewis Powell said the new court action "signals no retreat" from the January, 1973, Roe and Doe decisions striking down most state restrictions on abortion.

But he said, those decisions "did not declare an unqualified 'constitutional right to abortion'...Rather, the right protects the woman from unduly burdensome interference with her freedom to decide whether to terminate her pregnancy.

"IT IMPLIES no limitation on the authority of a state to make a value judgment favoring childbirth over abortion and to implement that judgment by the allocation of public funds."

The court upheld a Connecticut law which prohibits the use of Medicaid—the joint federal-state program of health insurance for the poor—to pay for abortions which are not "medically necessary." The law says "medically necessary" includes "psychiatric necessity." The court also upheld a section of the Connecticut law which requires a doctor to sign a statement of medical necessity before Medicaid can pay for an abortion.

"It is not unreasonable for a state to insist upon a prior showing of medical necessity to insure that its money is being spent only for authorized purposes," the court said.

"THE SIMPLE answer to the argument that similar

requirements are not imposed for other medical procedures is that such procedures do not involve the termination of a potential human life."

In a separate case, the court upheld a directive of then-St. Louis Mayor John Poelker who forbade city hospitals to perform abortions unless there was danger of grave physiological injury or death to the mother.

THE COURT said the constitutional principles were the same in both the Connecticut and St. Louis cases.

In a third decision regarding a Pennsylvania law similar to the Connecticut law, the court said the federal Social Security Act, Title XIX—which describes the Medicaid program—does not in law require Medicaid payments for nontherapeutic abortions.

The court's actions insure state-by-state debates over whether state Medicaid funds will be used to pay for nontherapeutic abortions.

And although the court's decisions did not deal directly with the Hyde amendment—prohibiting the use of federal funds for abortions not needed to save the life of a mother—the
Continued on Page 10

Bishops OK poverty program

WASHINGTON—(NC)—The U.S. bishops have voted overwhelmingly to extend the Campaign for Human Development (CHD), the Church's domestic anti-poverty program, beyond its original goal of \$50 million.

In mail balloting, 139 of the 162 heads of U.S. dioceses voting on the matter called for an extension of the program for one year. The bishops called CHD "an effective manifestation of our Church's concern for an identification with poor people" and asked that it be enthusiastically supported.

The Campaign for Human Development was created by the bishops in 1969 as a "national Catholic crusade against poverty" with a commitment to raise "a fund of \$50 million over the next several years." The vote this year became necessary when it became apparent that CHD was very close to reaching that goal.

The bishops had been expected to vote on extending the CHD at their meeting in Chicago in May, but the absence of a quorum made the mail vote necessary on both

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Abp. McCarthy sees Mass as 'victory party'

PHILADELPHIA — Calling Sunday's final special Mass for those who did not go to Rome a "victory party," Archbishop Edward A. McCarthy of Miami urged Philadelphians to make St. John Neumann "your saint, the saint of Philadelphia."

More than 1,200 people filled the Cathedral Basilica of SS. Peter and Paul here for the evening Liturgy, and more than 50 priests con-celebrated the Mass with Archbishop McCarthy and Philadelphia Auxiliary Bishop Martin N. Lohmuller.

(Following is the text of Abp. McCarthy's homily.)

One day in March of 1852, Father John Neumann returned to his rectory and found a bishop's ring and pectoral cross on his desk. It was the way Archbishop Kenrick had of telling him that he had been named the fourth Bishop of Philadelphia, then the largest diocese in the United States.

This morning at a great ceremony in St. Peter's Square a large portrait of John Neumann was unveiled. There was a flare of silver trumpets, and 100,000 voices broke into joyful song. It was the way the Church had of declaring that the "Little Bishop" of Philadelphia is now a saint.

The humble man who had walked these very sidewalks, who helped to build this very Cathedral, who had confirmed your great grandparents, established your school system, introduced the Forty Hours Devotion, founded the Sisters of St. Francis, who was known to give the poor the clothes off his back, to feed the hungry, to visit the sick, to spend hours in prayer and penance, this citizen of the City of Brotherly Love is now in the heavenly City of Divine Love.

The Bohemian immigrant who came to these shores penniless, whose missionary footprints are on the soils of Buffalo, Pittsburgh and Newark, of New York, New Jersey, Pennsylvania and Delaware, the humble priest who was ever belittling himself, who was said to lack the ability, the graces, the eloquence to serve as a bishop in this distinguished city of our nation's birth—he is back, back as a member of the Church triumphant, back in his cathedral of old, a saint, present with all the saints at this altar, joining his Philadelphia flock again in this Liturgy of Thanksgiving.

I rejoice with you, as today all the Church honors your hero, our hero. The celebration of a canonization is immeasurably greater in its significance than a ticker-tape parade, the awarding of an Olympic gold medal or a Nobel prize. It is of



Special Mass for those not traveling to Rome for the canonization of St. John Neumann was celebrated in Philadelphia

with Archbishop Edward A. McCarthy of the Archdiocese of Miami as homilist.

greater value to place a man in heaven, than to put a man on the moon.

This is a beautiful, heart-warming occasion. John Neumann is speaking again to his beloved flock. The "Little Bishop" is preaching to you his first homily as a saint in the meaning, in the significance of this rare occasion.

He is revealing that the Church gives us saints, as heroes to emulate, as models to follow. It is a loving way of encouraging us. The Church reveals through those who are closer to us, and lived in our world, the appeal of holiness. Canonizations proclaim how beautiful upon the mountains are the feet of those who bring glad tidings, watchmen who raise the cry as they shout for joy that they see the Lord restoring Zion, the salvation of our God. (1st reading)

The gentle new saint is challenging us to reject spiritual mediocrity, and to strive for perfection. The "Little Bishop" is saying as Pope Pius XII has said, "The greatness and the difficulties of our times make it impossible for the true follower of Christ to be satisfied with mediocrity."

The Canonization of a saint is an invitation from our Heavenly Father, and from His Church bidding all of us to take heart in our own spiritual pilgrimages. We are all engrossed in living out the stories of our own lives. The young have written but the first chapters, the elderly have written many chapters. We are all uncertain, somewhat fearful about the future and final chapter, will the

book of our lives have a happy ending?

The canonization of the "Little Bishop" is saying, as the canonization of each saint is saying; yes indeed, take heart, your life can have a happy ending, it is meant to have a happy ending. John Neumann is calling upon you today to redouble your efforts as you run the race he did, as you strive for the imperishable crown that rewards the life of faith, of prayer and of love.

Many years ago, I was told "patience and perseverance will make a bishop of your reverence." John Neumann is saying, "patience and perseverance will make a saint of your reverence!"

John Neumann is the saint of the unspectacular, of the ordinary, the saint of the little man. He experienced failures and disappointments, reverses, discouragement.

When Pope Benedict XV issued, in 1921, the decree on Neumann's heroic virtue, he stated that heroism does not call for heroics, for the extraordinary and the spectacular. He pointed out that "works, even the most simple, performed with constant perfection in the midst of inevitable difficulties, spell heroism."

... "wonderful results can spring (not only from grand undertakings) but from simple deeds, provided these are performed as perfectly as possible and with unremitting constancy."

Benedict XV pointed out that Neumann was a model not only for bishops, Religious and priests, but for all the faithful. Neumann reveals how everyone can find holiness in his

own way of life even when it is not visibly spectacular or seemingly extraordinary.

Saint John Neumann was frequently haunted by a sense of his inadequacy for the tasks expected of him. He reported in his diary that he was tempted to give up his missionary work in the lonely, sparse areas of Buffalo.

He indicated that one of his reasons for becoming a Redemptorist was the need for the support of religious community life. He was criticized for his administrative abilities as a Religious superior. Some of the bishops did not feel he was the best choice for Bishop of Philadelphia. All acknowledged his holiness, many questioned his administrative ability, especially in finances, his social graces, and his speaking skills. He himself asked the sisters to make a novena that he not be selected as bishop. He wished, he said, "To avoid a grave calamity in the Church of America."

Upon learning he had become a bishop, he spent a full night in anguished prayer. After serving only three years, he proposed in the Eighth Council of Baltimore that Philadelphia be divided into two dioceses and he be given the less important one of Pottsville.

He spoke of being "in great distress, passing my days and nights without sleep and filled with affliction of spirit." The Bishops of the Council accepted his recommendation. The Holy See however arranged instead for a coadjutor bishop to assist him.

Neumann could truly say with St. Paul in today's second reading, that in preaching the Gospel he felt under compulsion and had no choice, that he made himself the slave of all, to the weak, he became a weak person. It seems significant that he was born on Good Friday, became a bishop on Passion Sunday but died and entered eternal life on the eve of the Feast of Epiphany.

He was a man of zeal, he loved the poor, the suffering. He sought out sinners. He was a man of prayer, of mortification, the pastor of his people, the good shepherd who loved his sheep, spent himself for them. He spoke many languages so that in each he might proclaim the salvation of the Lord.

You, the people of the Archdiocese of Philadelphia have a unique role as the keeper of his relics, of his remains. I speak not only of his sacred body entombed in the Church of St. Peter's, nor of the keepsakes that will be lovingly treasured in museums and archives throughout the Archdiocese. These are all of the past.

You are the keepers of a live
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Protestant leaders praise canonization

By MSGR. JOHN P. FOLEY

VATICAN CITY—(NC)—The Church needs heroes—and Bishop John N. Neumann was a fine example for all Christians.

That's the message of three Protestant leaders from Philadelphia attending the canonization rites for St. John Neumann.

THE THREE LEADERS—Methodist Bishop Fred Pierce Corson and two officials of the Metropolitan Christian Council, its chairman, Dr. John Shetler, and the executive director, Dr. Rufus Cornelsen—are taking part in the week of celebrations marking Bishop Neumann's canonization as guests of Philadelphia's Cardinal John Krol.

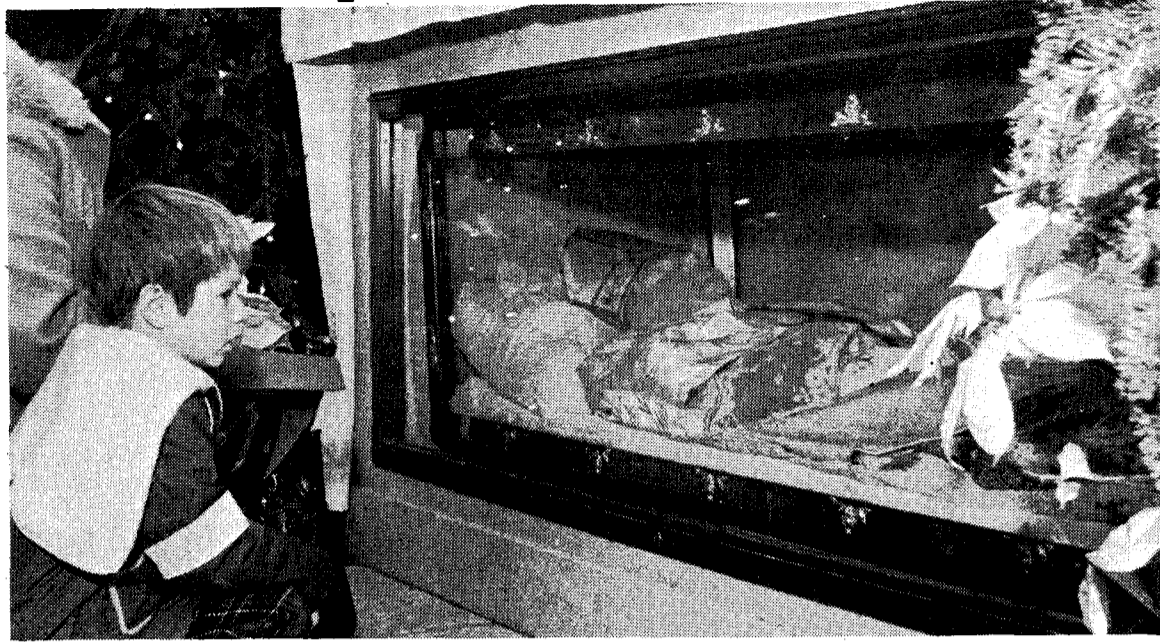
Bishop Corson, former president of the World Methodist Council and an old friend of Cardinal Krol from the days when the bishop was a Protestant observer at the Second Vatican Council and the cardinal was the council's subsecretary, said he would like to "see in the Protestant churches a very practical spiritual effect of the canonization of Bishop Neumann."

"Protestants should read about this great man," he said.

"They should see the reasons why saints are named in the Catholic Church."

"We need an antidote," the bishop said, "to our own overemphasis on organization to the detriment of insisting on the spiritual life. This celebration of the holiness of one man can be a great assistance in bringing back evangelism and spirituality in the Church."

"We Protestants need you Roman Catholics," Bishop Corson continued. "We were in danger of losing our soul, and you Roman Catholics are helping us to get it



Enshrined Saint: A child studies the tomb containing the body of John Neumann at St. Peter's Church in Philadelphia. He died on Jan. 5, 1860, at age 49.

back. You're helping to stabilize us, and I would hope that we would have many more truly community gatherings to discuss such subjects as sanctity and spirituality."

STRESSING the importance of the example of saints, Bishop Corson said, "I've never talked to anyone who wasn't interested in Bishop Neumann."

Noting how important such ceremonies as canonizations are, Bishop Corson continued: "We have much to learn from you Catholics, including the importance of pageantry and the importance of crowds. We have to learn that people aren't saved by committee and that they need the thrill of ceremony."

Dr. Shetler, making his first visit to Rome, praised Bishop Neumann as "one all Christians

might emulate by concern for the poor, for persons of all nations and all races."

"**THE FULL CHRISTIAN** Church has its heroes," Dr. Shetler said, "and the Roman Catholic Church recognizes them through canonization. Other denominations call them heroes of the faith without calling them saints." He admitted that reluctance to call such heroes saints might stem from St. Paul's reference to all followers of Christ as saints.

Dr. Shetler, who is a minister of the United Church of Christ, noted that his denomination holds the concept of the communion of saints.

"The Christian life means," he said, that we "emulate Christ and His Apostles and those who have been in the Church militant and are

now in the Church triumphant."

"It is essential to stress sanctity of life in the world today, where the dignity of human life is so often violated," he said.

Dr. Shetler noted that meetings of bishops and pastors in his denomination were being held on the subject of sanctity and the communion of saints and also on the question of the sanctity of life and the problems of abortion and euthanasia.

Speaking of outstanding Protestants who had a concern for sanctity in life and for the sanctity of life, Dr. Shetler mentioned Dr. Albert Schweitzer and Dietrich Bonhoeffer.

"We need example of such sanctity," he said. "We need holiness and graciousness and kindness in the world."

'Little Bishop' becomes a saint

Continued from Page 1

40-Hours Devotion, and launched an extensive church building program.

SEATED before a temporary, covered altar on the steps of St. Peter's, Pope Paul, 79, told Americans in his homily to preserve their Catholic schools and religious education programs.

Neumann, he said, "helped children to satisfy their need for truth, their need for Christian doctrine...Both by catechetical instruction and by promoting with relentless energy the Catholic school system in the U.S."

The saint, who was once considered boorish by Philadelphia high society, was "close to the sick, at home with

the poor and a friend to sinners," said Pope Paul.

THE POPE, vested in white and gold, said that through his program of 40-Hours Devotion, John Neumann "helped his parishes become communities of faith and service."

As the chimes of St. Peter's struck 10 o'clock, many American pilgrims knelt on the hard cobblestones of St. Peter's Square while Pope Paul read in a full voice the solemn canonization formula:

"After having reflected for a long time and invoked divine aid, having obtained the counsel of many of our brother bishops, we declare and define that **Blessed John Nepomucene Neumann is a**

saint."

AMERICANS applauded warmly as John Neumann was officially proclaimed the third United States citizen to be canonized. (Italo-American St. Frances Cabrini was canonized in 1946. And in a ceremony similar to John Neumann's, St. Elizabeth Seton became a saint in 1975.)

Hundreds of Redemptorist Fathers, wearing the same type habit which John Neumann wore, were sprinkled through the crowd, which included many women with parasols and men who tied "hankerchief-caps" to their heads for protection against the strong sun.

Redemptorist Superior General Father Joseph Pfab

and Redemptorist Cardinal Jose Clemente Maurer of Sucre, Bolivia, were among 10 prelates concelebrating with the Pope.

AMERICAN BISHOPS from dioceses whose history John Neumann touched also concelebrated with the Pontiff around the altar which was decorated with salmon-colored roses and garlands of red and yellow flowers. They are: Cardinal John Krol of Philadelphia, Cardinal Terence Cooke of New York, Archbishop William Borders of Baltimore, Bishop Vincent Leonard of Pittsburgh, and Bishop Joseph McShea of Allentown, Pa.

Cardinal John Cody of

Chicago, a friend of Pope Paul since they worked together in the papal secretariat of state, was personally invited by the Pontiff to concelebrate.

Bishop Frantisek Tomasek, apostolic administrator of Prague, Czechoslovakia, also concelebrated, representing the Church of Bohemia where Neumann was born. Bishop Tomasek is in Rome to receive the red hat of a cardinal on June 26.

Only about 30 Czechoslovakians were given exit visas to attend the canonization of their native son, said a spokesman for the Czechoslovakian embassy in Rome.

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Campus Ministry and how the chaplains see it

By ARACELI CANTERO
Voice Spanish Editor

"This is the toughest, most difficult work I've ever encountered," says Father Donald Walk, campus minister at Miami Dade Community College North Campus for five years now.

"I've been an iron worker, a photographer and a builder as well as a priest in various pastoral assignments, yet I consider campus ministry the

feel a responsibility to the whole college," he said.

Father Jack Totty of Broward Community College, South Campus showed concern about improving effectiveness of campus ministry by working with the faculty or even by having chaplains filling in faculty positions. He also talked about the chaplains and their performance.

"I could stagnate here and nobody would know," he says

'Campus ministers must be open, aware of what's going on, and be very compassionate.'

Father Francis Lechiara

most challenging thing I have ever done as a human being," he adds.

His words more or less echo those of 14 other priests interviewed by The Voice about their jobs ministering in the various colleges and universities around the Archdiocese.

"This is the most frustrating and hardest work in the Church," says Father Martin Deveraux who is at the College of Boca Raton.

"We are dealing with a generation which has grown up with television and is not interested in institutional religion. For the most part their attitude is one of 'here I am, entertain me,' he says, 'Today's youth want opportunities for religious experience. We can't offer only a Church of dogma and intellect, we must create good liturgy and music.'

Father Miguel Goni was recently assigned to campus work at Key West Community College and he finds in a small town college it is very easy to know where the students are at.

"Those interested in religion we see at the parish," he says.

According to Father Leslie Cann of Palm Beach Junior College, "most students come to class and go home quickly. I try to be available and respond to their needs and questions. I

explaining that the chaplains are very much on their own, in the campus. As far as activities for the students, this college refuses to set aside one period a week so that clubs might do their thing without conflicting with class schedule," he said.

"I see my job as a link between the student and the institutional church," says Father Michael Kish of MDJC South Campus. "I find it very challenging in that I'm meeting people at a time when they are searching," he says.

Since he has no place to meet in the campus most of his contacts are made by registering in courses as a student where he meets them. He is now considered part of the baseball team of the college.

Father Francis Lechiara got his doctorate in education from the University of Miami several years ago. Now he is the pastor of St. Augustine Church, home base for the University of Miami's Catholic Student Center.

"I don't feel the interests of the parish community are opposed to those of the students," he says. "Good liturgies and good music can certainly benefit both groups." He believes that having a parish serving the campus can be a beneficial influence on the students, "who thus have an opportunity of experiencing a



Chaplains exchange ideas during one of their monthly meetings, back to the camera, Fr. Donald Walk, to his left, Fr. Bernard Kirlin, Fr. William Meyer, S.J., Fr. Michael Kish, Fr. George Garcia, Fr. Luis Casabon, Dr. Martin Deveraux and Fr. Joseph Angellini.

parish community while in college." At the same time he feels

was, since campus ministry is not part of the administration. "I find my role today

'I see my job as a link between the student and the institutional Church.'

Father Michael Kish

the campus minister must be open, aware of what's going on and be very compassionate. "He should also be seen on campus and take part in activities with the faculty," he says.

"At the Catholic College the task becomes easier in a way," according to Father Thomas Clifford, O.P. of Barry College.

"Here we are not outsiders, and we count on the backing of the administration and of people with like ideas," he says.

He finds the Catholic campus is better today than it

separated somewhat from the institutionalized structure and feel freer to give a prophetic witness," he says.

He has discovered a wide

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spectrum of students in the college: "some are prejudiced against religion since they were forced to be here by their parents. But there are also those really interested in experiencing a Christian community," he adds.

Father Clifford feels the two roles of chaplain and priest on the faculty must be clearly separated. He will have the

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Newly ordained Jesuit Father Phillip Donahue stands with Coadjutor Archbishop Edward A. McCarthy in St. Rose of Lima Church to receive Offertory Gifts from his parents, Mr. and Mrs. Theodore Donahue; and his nephew and niece, Tom and Victoria Moore.

U.S. abortion aid ban seen facing tough fight

WASHINGTON—(NC)—Some pro-life spokesmen on Capitol Hill predict a tough fight in the Senate following House approval for the second year in a row of a measure banning the use of federal funds to pay for abortions.

Last year's ban has never been enforced, having been struck down on the day it went into effect by a federal judge in Brooklyn, N.Y.

THE HOUSE ignored the injunction and renewed the ban on June 17—three days before the U.S. Supreme Court indicated that it may look favorably on government refusals to fund abortions. The court ruled on June 20 that state and local governments may refuse to provide abortions free of charge to the poor.

Last year's funding ban came as an amendment by Rep. Henry Hyde (R-Ill.) to the bill appropriating funds for the

Sales phoney, Gesu says

A group of young men reportedly are canvassing in the Little Havana area of Miami selling religious plaques and indicating that money received will be donated to Gesu Church.

According to Father H. Edwards, S.J., pastor of Gesu parish, these solicitors do not have the approval of the parish which does NOT receive any benefits from the sales.

Departments of Labor and Health, Education and Welfare (HEW). This year, the ban was written into the appropriations measure from the start, and survived attempts to weaken or remove it.

Arguments used by both sides were similar to those heard during last year's debate, with backers contending the ban dealt only with the question of whether or not the government should pay for abortions, and foes of the ban saying a funding cutoff would discriminate against poor women.

President Jimmy Carter and HEW Secretary Joseph Califano have both voiced opposition to federal funding of abortions, but a staffer in Rep. Hyde's office was critical of the Administration role in the battle. "Both Carter and Califano supported the ban in public statements in the past—but they did no lobbying on its behalf," said Jane Fogarty.

ACCORDING to Miss Fogarty, "Mr. Hyde and seven others wrote to Califano and the White House asking for assistance, but they did not even receive an answer. They specifically asked for assistance in the Senate; that's where it's going to be needed," she continued.

The renewed ban came on a 201 to 155 vote, a slightly larger victory margin than the June 24, 1976, vote when Hyde was first passed by 207 to 167.

This year's vote came after

Rep. Clifford R. Allen (D-Tenn.) raised a point of order in which he contended that the ban was an attempt to legislate in an appropriations measure—a tactic forbidden by House rules.

Rep. Richard Bolling (D-Mo.), a backer of federal abortion funding, ruled in favor of Allen, thus striking the clause forbidding such funding. Hyde offered an amendment allowing for welfare abortions where necessary to save the life of the mother, but Rep. Elizabeth Holtzman (D-N.Y.) raised a point of order against the Hyde offering, and again Bolling upheld the anti-Hyde position.

Hyde once again proposed an amendment, this one admitting of no exceptions to save the life of the mother. Following an emotional debate, the new, stringent measure was approved.

"We wanted to demonstrate that supporters were extremists willing to sacrifice the lives of mothers," Rep. Holtzman said, explaining her maneuver.

THE SENATE, which last September delayed passage of the Labor-HEW funds until an exception clause was included in conference committee deliberations between both houses, can once again reject the strict wording enacted by the House and insist on a compromise as the price for approval of the ban.

Local Pro-lifers at Chicago meet

(The following is a personal account of the national pro-life convention in Chicago last week, by a Dade committee member who attended.)

By DICK CONKLIN

Over 3000 people from all 50 states, from as far away as Guam, Germany and Japan, and including a dozen Florida pro-lifers, met in Chicago last weekend at the 4-day National Right to Life Convention.

Joining Florida Right to Life Committee President Marilyn Lucas of Naples were Tom Endter, Miami, President of the Dade Crusade for Life; Jorge Mederos, Miami, Comite Pro Vida; and Dick Conklin, Miami, board member of the Florida Right to Life Committee. Other Florida pro-life activists included FRTL Executive Director Jean Doyle, Orlando; Judy Glocker, Legislative Director, Jacksonville, and several people representing county pro-life organizations.

Conventions were greeted Friday night by the news that the House of Representatives passed an appropriations bill that specifically prohibited the use of tax money on abortions. Congressman Henry Hyde of Chicago flew directly from Washington to the convention, and was met by a wildly enthusiastic crowd upon arrival.

More good news awaited pro-lifers on Monday, when the U.S. Supreme Court upheld the right of Congress to refuse the use of such expenditures. (Although President Jimmy Carter supported the ban, local congressmen Fascell, Pepper, and Lehman were among those voting against the measure.)

TV crews were everywhere at the convention, filming a documentary on the pro-life movement for fall showing. TV

actor Joseph Campenella spoke eloquently at a Saturday evening banquet on the need for pro-life activity. Astronaut Joseph Kerwin, another well-known supporter of right to life efforts, was master of ceremonies.

Earlier, at a Chicago pro-life rally, Western singers Roy Rogers and Dale Evans entertained the overflow crowd. Also, singer Morton Downey, Jr., dedicated a new song, "Got a Right to Live" to the pro-life movement.

Throughout the weekend, workshops instructed the people on techniques for dealing with a variety of life-related problems, such as child abuse, hunger, and the conditions in U.S. prisons.

Florida women attended a late night caucus on the International Women's Year, which described the methods required for electing pro-life representatives to state and national meetings. States such as Ohio and Missouri have been able to elect delegations that are overwhelmingly pro-life. Florida's IWY conference is planned for July 16, and groups such as the Miami Archdiocesan Council of Catholic Women are planning on sending representatives.

Other workshops dealt with the mechanics of implementing support for a Human Life Amendment to overturn the 1973 Supreme Court decision legalizing abortion on demand. One session discussed the merits to a relatively new approach some pro-life groups are considering: a call for a special constitutional convention to take up the matter of protection of human life, born and unborn.

A high point of the four day event was a "Parade of the States" down State Street.

Funeral for priest's father

The Funeral Liturgy was concelebrated last Saturday in St. Lawrence Church for Herbert M. Neff whose son is a priest of the Diocese of St. Petersburg.

Father John Neff pastor, St. Cecilia parish, Fort Myers, was the principal celebrant of the Mass for his father who died on June 16 following a stroke. He was 84.

A mechanic with Pan American Airways until 1961, Mr. Neff came to Miami 34

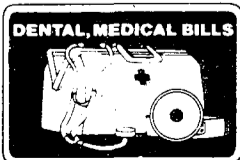
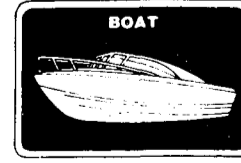
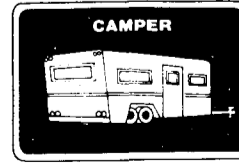
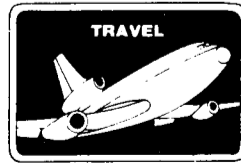
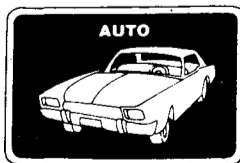
years ago from Cairo, Ill. A veteran of WWI he was a member of Veterans Baracks No. 3495 and the Veterans of Foreign Wars.

In addition to his wife, Cecelia, he is survived by one other son, Herbert M. Jr., of Miami; three brothers, Clarence, Denver; Walter, Cocoa; and Francis, Hialeah; as well as four grandchildren.

Burial was in Our Lady of Mercy Cemetery.

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Pro-life gets a big boost

Editorials

Is it possible the tide is turning on the government's role in abortions?

Probably too early to tell, but in recent years the government, through the courts and through legislation, has not only allowed abortion but virtually promoted abortion as though it were an answer to an array of social problems, from population control to battered children.

But in the past week we have seen the U.S. House again ban the use of federal funds for abortions (though this has yet to reach the Senate).

And the Supreme Court which gave us the pro-abortion decision in 1973 has now made an important ruling which at least puts the brake on the abortion steam roller. While upholding the 1973 so-called right of a woman to have an abortion, the latest ruling says the state is not required to pay for a woman to exercise that "right."

Specifically the ruling upholds a Connecticut law which bans Medicaid payments for abortions unless they are a "medical necessity" rather than elective.

An important point in this ruling is that the court upholds the right of a state to actually favor childbearing over abortion as long as it does not ban abortion.

The ruling said the previous 1973 decision "did not declare an unqualified constitutional right to abortion" but "protects the woman from unduly bur-



Pro-lifers protest at Fairfax, Va., abortion clinic.

densome interference" with her getting one if she wants.

Further, "It implies no limitation on the authority of a state to make a value judgment favoring childbirth over abortion and to implement that judgment by the allocation of public funds."

And the court goes further in its wording, acknowledging at least some value to human life: "The simple answer to the argument that similar requirements are not imposed for other medical procedures is that such procedures do not involve the termination of a potential human life."

Justice Blackmun, dissenting, bemoans

the fact that the court grants a woman a right then declines to pay for it under Medicaid, therefore discriminating against the poor.

Strange reasoning indeed!

Is the learned Justice suggesting that the government must go out and pay for every right the Constitution grants for every needy person?

A poor person has the right to own and operate an automobile, and indeed, may have a very real need of a car to get to work. But is the government therefore obliged to buy a car for every needy citizen? Or a gun? Or a soapbox on which to deliver free speech? Both of which are rights.

The Church has been a great champion of the rights of the poor. And we feel the government does have an obligation to fight poverty and provide for the general welfare.

In other words, the government should try to eliminate poverty and its effects in general. But this does not imply the obligation to pay for every specific material right a poor person might desire—especially, as the court said, where the taking of a potential human life is concerned.

Abortion has not been halted. But at least the issue has now been put in better balance and the pro-life movement has been given a great boost from the Law of the Land.



By Fr. John Dietzen

What is the 'Magisterium' of the Church?

Q. I am a fairly recent convert to the Catholic faith, but I keep coming across a word in our Catholic paper which I never heard during my instructions. What (or who) is "the magisterium." (Ind.)

A. The word "magisterium" comes from another Latin word, "magister" (teacher); it means the power, or duty, of teaching and leading.

Before Our Lord died, He promised His followers that the Holy Spirit, Whom He would send, would bring to their minds all that He had told them. Magisterium is the word we use to indicate the authority and responsibility the Church has in fulfilling that promise of Christ—the responsibility and charismatic power to be the faithful interpreter of God's Word to mankind. It is, in other words, the human instrument Jesus uses to keep His people from serious and dangerous mistakes in their understanding of God and of man's salvation.

This responsibility is personalized and focused in the Holy Father, and in the bishops of the world together with him—a tradition we Catholics believe continues the pattern set by Jesus, in placing this responsible authority in Peter and in the other apostles with

him. Because they are in this way the official interpreters and guardians of revealed truths, the bishops and the pope are also often referred to as the Church's magisterium.

This duty is, of course, not

clergy, who, by the witness of their daily lives help toward a deeper understanding of the teachings of Jesus; theologians, other teachers, and so on.

The magisterium is one

Your Question Box

carried out in a vacuum. As Pope Paul noted some time ago, the magisterium reveals no new truths, but is to be a "faithful echo" of the divine Word and of Holy Scripture. In this, pope and bishops need the input, support and assistance of all others in the Church: laity and

always-living way Our Lord honors His promise to His followers, to "Keep them in the truth."

★★★

Q. I am reading a book published a few years ago

("The Word" by Irving Wallace), that describes the finding of a new Gospel. According to this Gospel, Jesus was supposed to have lived 40 or 50 years on earth after the crucifixion. Could such a Gospel really be found? (Ill.)

A. The novel you mention does not pretend to be anything more than pure fiction, of course.

You ask: Could it be true? It is not inconceivable that archeologists might someday find a hitherto unknown "Gospel" or other writings by early Christians—perhaps even by an apostle, as is the case in the story you mention.

There are, in fact, many such documents, some supposedly about further details in the life of Jesus, which have been known since the earliest centuries of Christianity.

Considering the prominence of the Apostles, and the eagerness Christian people would have had to preserve their words, it is not likely that anything new from them will turn up.

These other "Gospels" are not, and would never become, part of the Bible. They might be quite inspiring, and be in some way inspired by God, as are numerous writings that are not in Scripture.

The Bible, however, constitutes that special group of writings the Christian Church has looked at and said, in effect: These books are inspired in a special way by God. They help identify what we are as Christians; they are for all time a norm and guide to understanding what is essential about Jesus and His teachings.

Any newly discovered words, then, while possibly holy and helpful, would not be included in Holy Scripture.

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

Bishops OK poverty program

Continued from Page 1

the main motion and an amendment limiting the extension to one year.

In Chicago, the Ad Hoc Committee for CHD, chaired by Archbishop Francis J. Furey of San Antonio, Tex., recommended that the campaign be extended for five years. But Bishop Cletus F. O'Donnell of Madison, Wis., who proposed the one-year limit, said that the recently formed Ad Hoc Committee on National Collections was concerned that a five-year authorization would handicap its study on collections.

Bishop O'Donnell emphasized that the amendment was not intended to disparage the work of CHD, but to facilitate the work of the committee.

The results of the mail balloting showed that 88 bishops favored the one-year limit, 75 opposed it, and two abstained. On the main motion, to extend the campaign for a year, the vote was 139 in favor, 23 opposed, and two abstentions.

The main motion also calls for the Ad Hoc Committee to retain its present status "so as to reinforce the campaign's identity as a separate entity under the sponsorship of the bishops' conference." Funds collected during the CHD appeal at Thanksgiving time will continue to be used for "education about poverty and justice and the funding of self-help projects for poor and low-income people."



By Msgr. James J. Walsh

The real answer to world's problems is already known

Not everyone believes in the power of love. All during the turbulent sixties and so far in the seventies, the prophets of gloom never offered love as a solution to the problems of harmony among Christians and justice among races.

And yet, when the hope of unity was eloquently expressed and given substantial backing by Pope John, he insisted love was to be the final answer. He personally brought about amazing changes in the relationships of many people, because of the power of his love and the warmth of his personality.

When the racial struggle some years ago was most violent, religious leaders of all faiths begged for all men to reflect on the need of tolerance and love. Otherwise, they said, the goal of justice cannot be reached.

Needless to say, to many this sounds overly idealistic and impractical. And yet we have an extraordinary case history at hand, a history of the past where the power of love has been revealed in astonishing ways.

During these weeks after Pentecost, we review again the Apostles preaching love of neighbor to the pagans of the Roman Empire. It's rather easy to imagine how strange and even ridiculous their ideas must have sounded. These were the ideas, the Gospel, the Good News, of the Lord.

Those people have lived only one way. They sought happiness only by catering to themselves and ignoring the needs of others. Given over to sensuality, they were quick to gratify themselves

whenever there was an opportunity. Forget the rights of others. Forget loyalty or fidelity. They hated when they were hated, retaliated when they were hurt, and considered mercy and compassion cowardly weaknesses.

Nevertheless, the apostles and their group continued to preach to them the pure, undiluted doctrine of Jesus concerning love of God and neighbor. It had no place for compromise. It remained a direct contradiction of their life style. And yet in time, they came to accept it. By the grace of God they came to believe and accept Jesus on His terms and had their eyes opened and their hearts softened towards others.

Those pioneer Christians learned at once they had to do violence to themselves in order to follow the Lord. Out of this came genuine love.

It was a rich, broad love which reached to all men, enemies and friends, strangers and acquaintances. Race, color, position meant nothing in the sweep of this love. They took Jesus literally, "Love your enemies, do good to those who hate you and pray for those who persecute and calumniate you."

Impossible? Certainly, if based on emotions. This kind of love has steel in it and needs a foundation far more stable than fickle feelings. Love was not to be directed only to those with pleasing personalities or who seem to deserve it.

Moreover, they proved their sincerity by adjusting themselves to the good or bad fortune of others. "Rejoice with those who rejoice; weep with those who weep."

The proof of it all was in the deed. Words

never have tested the genuineness of love. Its final proof, its irresistible attraction, is one's example of love. The essence of love time and again proved to be action, not feelings or words. Reflect on the Good Samaritan's blueprint of perfect love of neighbor.

Those Christians forgot themselves. They went out of their way to care for the sick and abandoned, to bring relief to the poor and homeless. And because the soul's needs are more important than the body's, their greatest efforts were spent in seeking to lead others to the Lord by prayer, teaching, and even martyrdom.

It was this kind of example which overwhelmed those cynical, arrogant Romans and Greeks. This made the lasting impression, which could not be ignored. No one can fail to notice when a person bears wrongs patiently in persecution and forgives their enemies.

This was the pattern of love. It did not change. A few centuries later, someone asked St. Augustine what love looked like. He said, "It has hands to help; it has feet to hasten to the poor and needy; it has eyes to see misery and want and suffering; it has ears to hear the sighs and moans of men; and last, but not least, it has a heart which can love and bless."

Never has there been so much talk in the world about the brotherhood of man as in the last decade. We are, however, far from treating each other as brothers. We need to stop talking and begin believing. Believing in love. And in its transforming power.

By Dale Francis



'I should have learned from the experience!'

I don't know why I should have been so naive. Maybe it was because when Cardinal James Knox and Cardinal John Wright issued their joint statement it had seem so clear it didn't seem possible that anyone could misunderstand it. First confession must precede first Communion. They spoke so plainly there seemed no possibility they could be misunderstood. So I thought that now the question was settled. That was naive of me.

After all the declaration of 1973 was equally clear and yet it has been both ignored and circumvented in situations all over the nation. When a year or two ago I wrote a column that pointed out the Church's norms required first Confession before first Communion, I was blasted in the letter columns of many papers by priests who insisted I didn't know what I was talking about. I should have learned from that experience.

You see, the fact is not that the position taken by the prefects of the Sacred Congregation for the Sacraments and Divine Worship and the Sacred Congregation of the Clergy has been not understood but that it has not been accepted.

That Rome insists first Confession must precede first Communion is completely clear—and Rome means the Pope for, while the letter on the question came from Cardinal Wright and Cardinal Knox, Pope Paul in a talk emphasized the same fact.

But the way things are today in the Church, this really doesn't mean very much at all to some people. There are those who profess to be Catholic who have no intention of following norms issued out of Rome. They are convinced their own wisdom is superior and they fully intend to establish their own rules or to interpret norms out of Rome in their

own way.

You misunderstand the nature of this if you view it as rebellion. It is something a great deal more serious than rebellion, it is in effect simply a statement that says it doesn't matter what the Vatican says. It is one thing to dispute the rulings of the Pope; it is quite another to simply ignore him as if what he says is of no consequence.

It should be obvious that ultimate conclusion of this philosophy is chaos within the Church. If norms established by the Vatican are blithely disregarded then unity is jeopardized. Some would argue this involves only rules of procedure but that is a superficial understanding of what is involved. Those who ignore the right of the Pope to establish rules of procedure will have no difficulty in ignoring the theological teachings of the Church.

This ignoring of the right of the Pope to authority in norms and rules

concerns me but I am especially concerned about this question of first Confession and first Communion because it seems to me those who oppose the rule of the Vatican on this so completely misunderstand the Sacrament of Reconciliation and, even more tragically, the nature of our relationship with God.

Those who insist first Communion must precede first Confession before first since young children cannot commit mortal sin they have no need of the Sacrament of Penance. Even those who somewhat grudgingly accept the idea of preparation for first confession before first Communion lay great stress on the fact that no Catholic not guilty of serious sin need go to confession. Of course, that is true but what a sterile understanding that is of the Sacrament of Reconciliation. This is a Sacrament of love, a Sacrament in which God comes to us in love, a Sacrament which leads us on

the way to spiritual perfection.

What a cold legalism is the understanding of the Sacrament of Reconciliation as only a means for repair of separation. What a perverse understanding of God that He should be approached only as judge and not as loving Father.

What is proposed by those who want Penance delayed is a legalistic attitude toward the Sacrament and toward God. What the Church proposes is that youngsters should know God from the very beginning as the loving Father, bringing them closer to him through a Sacrament of Reconciliation that reaches out in love to help all come closer to Him. Knowing Him in this way if later they should fall into serious sin they would come to him as their loving Father. What others propose is that they should not know Him until capable of serious sin. What a tragic, legalistic view.

After 4 hard years, twins graduate at 'Point'

When twin cadets Donald and Daniel Jacobovitz entered the U.S. Military Academy four years ago they were immediately separated but that didn't interfere with their common enthusiasm as leaders in the lay apostolate of the Church.

Even though they "didn't get to see each other too often" since they were in different classes and buildings, the twins taught religious instruction classes to the children of Academy officers.

Donald served as president of the Cadet CCD Instructors which included 45 teachers all of whom took leadership training under his direction in the Archdiocese of New York CCD program where they were



Dan and Don Jacobovitz in Miami last Christmas.

certified. It was the first time that cadets had participated in such a project.

Natives of Miami who compiled a perfect 4.0 academic scholastic average during four years at Archbishop Curley High School following graduation from St. James School, North Miami, they invited their eighth grade teacher, Sister Jovanna, O.P. of the Archdiocesan Youth Activities Offices to attend their recent graduation at West Point.

"It was a very impressive ceremony," Sister Jovanna said, recalling that both youths had been active in CYO programs here including "Search for Christian Maturity" and the Diakonia formerly known as renewal.

Also, they were active in their parish Boy Scout troop and were members of the track and cross country athletic teams at Curley High.

When sophomores in high school Donald and Daniel, sons of Mrs. Dolores Jacobovitz, who moved to Phillipsburg, N.J. in 1974, began making applications for appointments to the academy.

Despite confusion which arose because they were twins, Donald was appointed to West Point by Sen. Edward Gurney and Daniel received his appointment through Rep. Claude Pepper, Donald also was appointed to the Air Force Academy in Colorado Springs by the then Vice President Spiro T. Agnew while Daniel's second appointment was to the Merchant Marine Academy in King's Point, L.I., N.Y.

"We wanted scholarships and West Point was the best opportunity available," the twins explained, pointing out that they "like the military" and emphasizing the many benefits and opportunities offered by the Army.

Two summers ago Donald, as an acting second lieutenant,

spent a month in Germany as a cadet troop leader in training, meanwhile his brother was training with a tank battalion. Later during 30-day leaves one went to the airborne school, Fort Benning, Ga., while the other attended a Russian language school in Bavaria, Germany.

Among the top ranks academically in their graduating class, the newly commissioned officers will continue to go separate ways. Daniel has been assigned to Seoul, Korea, where he'll have to learn the language; and Donald will be stationed in Germany with the Corps of Engineers where he'll have to learn German.

Obviously the twins have fulfilled the requirements of "well-rounded applicants—scholar athletes" which was the bottom line when the Academy accepted them.

Columbus High pair appointed

Two graduates from Christopher Columbus High School have been appointed to United States Service Academies.

John Stine, son of Mr. and Mrs. Carl Stine, 8220 S.W. 108 St. has been accepted at the United States Military Academy at West Point, N.Y.

Gregory Sandler, son of Mr. and Mrs. Robert Sandler, 7821 S.W. 96 St. has been appointed to the United States Air Force Academy at Colorado Springs, Colorado.

Prior to their appointments, the boys said, they first had to write their Congressman, Dante B. Fascell. The Congressman then picked about 50 applicants to be interviewed by a Citizens Rating Board—prominent citizens picked by the congressman to review the candidates. A principal and nine alternate candidates were recommended to each academy. The academy then selected from those recommended.

"I DON'T remember who any of the people on the board were," John said, "They were just a lot of faces glaring at me." The boys said the committee asked them why they wanted to go to a service academy and why they thought



John Stine Gregory Sandler

they should be chosen over anyone else.

"About one third who go there drop out," John said, "I told them I intend to stay." John said he will not mind the discipline at the school. "When I am told to do something I do it. If I'm on my own I put it off," he said.

John, a member of St. Louis Parish, leaves for basic training July 5. He said, "I'm prepared for the worst and anything better will be a bonus,

but other people survive it so I can. It will be a challenge to see if they can bother me."

BOTH BOYS were excellent students in high school and were involved in several extra-curricular activities also. John was on the swimming and water polo teams, the newspaper, Quill and Scroll and a member of the Honor Society. Greg was in forensics, cross country, swimming and water polo teams, and the Flying Club.

Greg, of St. Thomas the Apostle parish, said the reason he picked the Air Force Academy was that he wanted to fly. "Military training never hurt anyone. It is a good place to find yourself," he said. He will be a fine arts or humanities major at the school where most are in science or engineering.

Greg leaves for basic training June 27. "I know I won't get back until Christmas. I miss everyone already," he said.

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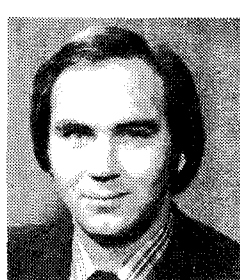
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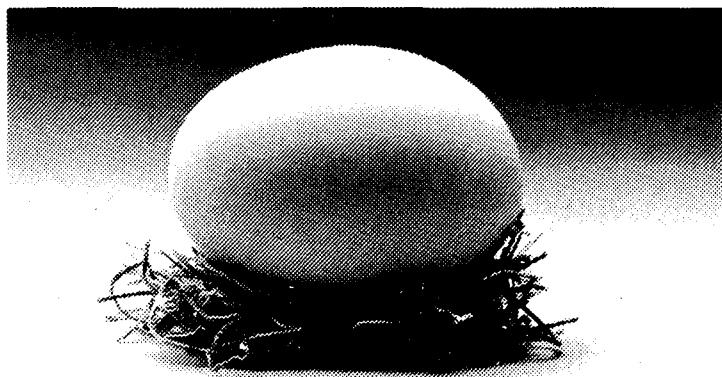
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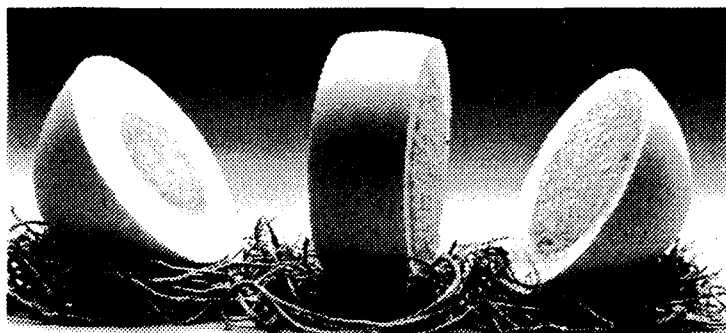
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- 3) Long-term certificates for maximum yield.

For example, here's a suggested Balanced Savings Plan for \$5,000:

% Distribution	Type of Account	Availability Without Penalty	\$ Deposit	Compounded Annual Yield*
20%	5.25% Regular Savings	Immediate	\$1,000	5.39%
30%	6.75% Certificate	2½ Years	\$1,500	6.98%
50%	7.75% Certificate	6 Years	\$2,500	8.06%
Total Plan	6.95% Weighted Average Rate		\$5,000 Total Deposit	7.20% Actual Annual Yield*

*Annual yield when interest is compounded daily and held for one year.

Balanced Savings can be easily tailored to your needs. One of our Savings Officers will help you implement a program that will maximize your yield and still give you flexibility of access. So come in. Soon. And let First Federal of Miami put Balanced Savings to work for you.



First Federal of Miami
Where People Come First.

Abortion fund ban upheld

(Continued from page 1)

decisions indicate the court would uphold such a prohibition.

The court said: "The Connecticut regulation places no obstacles—absolute or otherwise—in the pregnant woman's path to an abortion.

"An indigent woman who desires an abortion suffers no disadvantage as a consequence of Connecticut's decision to fund childbirth; she continues as before to be dependent on private sources for the service she desires.

"THE STATE," the court said, "may have made childbirth a more attractive alternative, thereby influencing the woman's decision, but it has imposed no restriction on access to abortions that was not already there. The indigency that may make it difficult—and, in some cases, perhaps, impossible—for some women to have abortions is neither created nor in any way affected by the Connecticut regulation."

Justice Harry Blackmun, who wrote the 1973 Roe and Doe decisions, said the court's decision "allows the states and

such municipalities as choose to do so to accomplish indirectly what the court (in the Roe and Doe decisions)—by a substantial majority and with some emphasis, I thought—said they could not do directly.

"The court concedes the existence of a constitutional right but denies the realization and enjoyment of that right on the ground that existence and realization are separate and

distinct," Blackmun said.

"For the individual woman concerned, indigent and financially helpless, as the court opinions in these three cases concede her to be, the result is punitive and tragic. Implicit in the court's holdings is the condescension that she may go elsewhere for her abortion. I find that disingenuous and alarming, almost reminiscent of 'let them

eat cake.'"

Blackmun was joined in his dissent by Justices William Brennan and Thurgood Marshall.

THE MAJORITY decision in the Connecticut case also made these points:

"This case involves no discrimination against a suspect class... This court has never held that financial need alone identifies a suspect class

for purposes of equal protection analysis."

"There is a basic difference between direct state interference with a protected activity (abortion) and state encouragement of an alternative activity consonant with legislative policy."

The court majority defended its position by citing several other cases it considered similar to the abortion issue. It cited several cases involving private schools, and noted that while the Constitution prohibits a state from prohibiting the establishment of private schools, it does not require the state to fund those schools.

Abp. Mc Carthy's Neumann homily

Continued from Page 2

inheritance, you are the keepers not only of the body but of the spirit of the saint, bequeathed to you and living in the archdiocese as a part of your precious traditions and heritage. Your treasured relic is not inert and subject to the deterioration of time. It is a spirit of living on to become more alive, more dynamic, more lovely as you respond, as the spirit of Neumann grows and flowers here in the great archdiocese and throughout this land which John Neumann embraced as his own.

John Neumann is enshrined not

only as a body in a tomb, but a spirit in your lives. May the flames of holiness that burned in his heart continue to burn in you, the children of his zeal. May they set you afire with lively faith totally accepting Christ as Lord and His Gospels as your way of life, a spirit of prayer drawing you closer to the Eucharist, drawing you closer to a life of spiritual perfection, may they flare up in your love for the Lord and for the least of his brethren.

I ask this through the grace of Jesus Christ and through the intercession of Saint John Neumann.

MASS for Disneyworld Area Holy Family Catholic Church

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

Also at Sheraton Towers Hotel SR435 North and I-4. Sun 9:15 a.m. and 11:30 a.m.

All Masses convenient to Disneyworld
Fr. F. Joseph Harte, Pastor

MASS TIMETABLE

The Voice does not assume responsibility for the accuracy of times of Masses listed in the timetable published the last Friday of each month. Times of Masses and corrections are provided by parish rectories.

The Sunday Mass schedule for the Cathedral of St. Mary, 7506 NW Second Ave., is as follows: 7, 8, 9:30, 11 a.m., 12:30 (Spanish) 5:30 and 7 p.m. (Spanish) Saturday, 7:30 p.m.

BELLE GLADE

St. Philip Benizi:
8:30, 10:30 and 12 noon (Spanish) Saturday, 6:30 p.m.

BOCARATON

St. Joan of Arc:
7, 8:15, 9:30, 10:45 and 12:15, 6 p.m. Sat., 5:30 p.m.

Ascension:
8, 9:30, 11 a.m. 7 p.m. Saturday 5:30 p.m. 7171 N. Fed. Hwy.

BOYNTON BEACH

St. Mark:
8, 9:30, 11 a.m., 12:15, 6 p.m. Saturday 5:15 p.m. 6:30.

St. Thomas More (St. Vincent De Paul Seminary)
8, 9:30, 11 a.m. Saturday, 5 p.m.

CLEWISTON

St. Margaret:
9 and 11 (Spanish), Saturday 7 p.m.

COCONUT GROVE

St. Hugh:
7:30, 9, 10:30 a.m., 12 noon (Spanish) 5:30 p.m. Saturday, 5:30 p.m.

CORAL GABLES

Little Flower:
7, 8, 9:15, 10:30, 11:45 a.m. 1 p.m. (Spanish) and 6 p.m. Saturday 7 p.m.

Melkite Mission:
340 Palermo Ave., 10:30 a.m.

St. Augustine:
7:30, 9, 10:30 a.m. 12, 5, 6 p.m. Saturday 5:30 p.m.

St. Raymond:
8:15 a.m. (Spanish) 9:30, 11 a.m. (Spanish), 12:30 p.m. 6 (Spanish), 7:30 p.m. (Spanish), Saturday, 6, 7:30 (Spanish).

CORAL SPRINGS

St. Andrew:
8:15, 9:30, 10:45, 12 noon, Saturday, 6:15 p.m.

DANIA

Resurrection:
8, 9:15, 10:30 a.m., 12, 6:30 p.m. Saturday, 6:30 p.m.

DAVIE

St. David:
8:45, 10, 11:15 a.m. Sat. 5, 6:30 p.m. 2395 SW 66 Ter. Ft. Laud.

DEERFIELD BEACH

St. Ambrose:
7:30, 9, 10:30, 12 noon, 5 p.m., 7 p.m., Saturday 5 and 7 p.m.

Our Lady of Mercy:
8:30, 10 a.m. Deerfield Bc. High Sat. 5 p.m.

DELRAY BEACH

St. Vincent:
8, 9:30, 11 a.m. 12:15, 5:30, Saturday 5, 6:15

Queen of Peace:
8, 11 a.m. Saturday, 8 p.m.

FORT LAUDERDALE

St. Anthony:
7, 8, 9:15, 10:30 a.m., 12 and 5:30 p.m., Saturday, 7 p.m.

Blessed Sacrament:
8, 9:30, 11 a.m., 12:30, 7 p.m. Saturday, 7 p.m.

St. Clement:
7:30, 9, 10:30, 12 and 5:30 p.m. Saturday, 5:30 p.m.

Queen of Heaven:
8, 9:30, 11 a.m. Sat. 6 p.m. N. Laud. Elem. School.

St. George:
8, 9:30, 11 a.m., 12:30, 5:30 p.m. Saturday 7 p.m.

St. Helen:
7:30, 9, 10, 11:15 a.m., 12:30, 5:30 p.m. Saturday 5:30 p.m.

St. Jerome:
8:30, 10, 11:30 a.m., 5:30 p.m. Saturday, 7:30 p.m.

St. John Baptist:
7:30, 9, 10:30 noon. Saturday 5 p.m.

St. Maurice:
8:30, 10, 11:30 a.m., 6 p.m., Saturday, 7 p.m.

Queen of Martyrs:
6:30, 8, 9:30, 11 a.m. 6 p.m., Sat. 7 p.m.

St. Pius X:
8, 9:30, 11 a.m., 12:30 p.m., 5:30 p.m., Saturday, 5:30 p.m.

St. Sebastian (Harbor Beach):
8, 9:30, 11 a.m., Saturday, 5:30 p.m.

St. Matthew:
7:30, 8:45, 10, 11:15 a.m., 12:30 p.m. 6 p.m. Saturday, 5, 7 p.m.

St. Charles Borromeo:
9, 10:30, 12 noon, Sat. 6 p.m.

Immaculate Conception:
6:30, 8, 9, (Spanish) 10:15, 11:30, 12:45, 6 p.m., 7:30 p.m. (Spanish), Sat. 6 p.m. 7:30 p.m. (Spanish)

St. Benedict (5902 W. 16 Ave.):
8:30, 10 (Spanish) 11:30 a.m., 12:45 p.m. (Spanish) 1, 6, 7:15 p.m. (Spanish) Sat 6 p.m. 7:15 p.m. (Spanish).

St. Cecilia:
8, 9, 10:15, (English) 11:30 a.m. 1, 6:30, 7:30 p.m. Sat. 5, 7 p.m.

St. John the Apostle:
6, 7, 8, 9, (Spanish), 10:15, 11:30 a.m., 1 p.m., (Spanish), 5:30, 6:30 p.m. (Spanish) Saturday, 5 p.m.

St. John the Evangelist:
6, 7, 8, 9, (Spanish), 10:15, 11:30 a.m., 1 p.m., (Spanish), 5:30, 6:30 p.m. (Spanish) Saturday, 5 p.m.

St. Joseph:
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Holy Spirit:
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Holy Rosary:
7, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m. Saturday 7 p.m.

Holy Rosary:
7, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m. Saturday 7 p.m.

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KNOW YOUR FAITH

"One often hears the person who is active say, 'I wish I had time to pray.' The person of prayer, on the other hand, we identify with such remarks as, 'I'll have to pray over this,' which leaves the impression that this person isn't going to do anything, at least not immediately, perhaps never."

Prayer and service, both must go together

By GERARD A. POTTEBAUM

When we think of a person who is involved in some form of service to others, we usually see someone who is busy and active, someone who doesn't seem to have a lot of time for oneself. On the other hand, when we think of a person who prays, we usually see someone who is inactive, not terribly busy, someone who seems to have a lot of time for oneself. We tend not to see the involved person of service and the reflective persons of prayer as descriptive of the same individual.

One often hears the person who is active say, "I wish I had time to pray." The person of prayer, on the other hand, we identify with such remarks as, "I'll have to pray over this," which leaves the impression that this person isn't going to do anything, at least not immediately, perhaps never.

THESE TWO stereotypes get in the way of any effort to understand either service or prayer, much less resolve the question of how a person of service can be also a prayerful person, or how the prayerful person can be of service. For example, the person who prepares oneself to be of service simply through praying, or who explains one's having bungled in an effort to be of service as an expression of God's will, is a person who is neither prayerful, and certainly not of much service. Prayer is no substitute for competence.

We cannot resolve the tension between what we frequently hear called "one's prayer-life" and "one's life of service" by quoting slogans, such as "My service is prayer." Or, "When I am at work, I am at prayer." Nor can we argue for one at the expense of the other by quoting

the Scriptures.

Jesus did teach us that God knows what we need better than we do, and before we realize the need ourselves...which suggests that one should get on with life, and God will provide, whether we pray or not. But this doesn't mean that Jesus didn't promote prayer. He also taught us to go to one's room, alone, to pray, and not to make a public spectacle of praying...which doesn't mean Jesus was against people praying in groups. Jesus tried to get His friends to pray with Him in the garden before His crucifixion.

FURTHERMORE, as everyone knows, it is Jesus who told us the words to use when we pray: "Our Father..." And this does not mean that only these words are legitimate prayer. Recall how central are the psalms in the life of Jesus, expressions of prayer which reveal every conceivable agony and ecstasy.

In search of a solution to this apparent conflict between prayer and service, a well-known churchman asked a very wise grandmother who had raised a large family how she was able to do so much and still be a person of prayer. She said:

"When a person tries to be more a person of prayer than of service, or more a prayerful person than of service, such a person goes through the motions of one or the other, but does neither well. The person who is both prayerful and of service finds that each of these expressions of Christian life enriches and grows from the other. The tension one feels is not between whether to pray or to serve. The tension comes when we try to excuse or to substitute one for the other.



"EACH DEPENDS on the other for its authenticity. They lead to and follow from each other. The person who is performing a valuable service is always able to pray. The person who is of prayer is always ready and able to perform genuine service. And when the two enjoy this blending, then one has neither a person of prayer nor of service, but a person who is holy and who awakens

in others a sense that all of life is holy. That is the important matter. Holiness. Neither prayer alone, nor service alone leads to holiness. There is not this tension between the two in the holy person."

Then the grandmother breathed a deep sigh, as one does after having come a long way, and added: "Holiness does not divide a person against oneself."

Without love, any :



A modern day St. Vincent, Mother Teresa, works daily with the poorest of poor in Calcutta.

By FATHER ALFRED McBRIDE, O.PRAEM.

When St. Vincent de Paul was on his death bed, a novice asked him what was the secret of Christian service? "My daughter," he replied, "you must learn how to love the poor so they can forgive you for the bread you offer them." This perceptive comment of Vincent was an effort to help the young Sister avoid the pitfalls of self righteousness and patronizing in her works of social concern.

He might also have added that love, proceeding from a strong prayer life, is essential if there is to be any long-range social service to the deprived. The late 1960s witnessed an extraordinary rise in social consciousness among the well-fed Christian middle class. The result was a flood of volunteers for inner-city work. Leaving traditional forms of Catholic ministry such as schools and hospitals, the new legions of idealists poured into the grimy tenements and rat-infested alleys and trash filled streets where the poor of America live.

THEIR INTENTIONS were admirable and their enthusiasm would match any crusader on the way to rescue the Holy Land from the infidel. Chesterton, with the mighty beat of his ballads would clearly love to chronicle these armies of noble spirited Christians, anxious to prove that the fire of justice and charity had not gone out in secular America, let alone in the Catholic Church. They joined in civil rights marches, teachings on the Vietnam war, soup lading in startled city mission kitchens, concerted action against banks that red lined the poor, harrassment of absentee landlords and others all too ruthlessly present.

They celebrated peoples Masses, sang

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Without prayer loves dies ~~~

By FATHER JOHN J.
CASTELOT

The prophet Jeremiah has been called a mystic in the marketplace, a fitting epithet indeed for a man who combined astounding activity with intense prayer. For almost 50 years he served God and his people against heartbreaking odds. He was embroiled in national and international affairs at one of the most dramatic and tragic turning points of his people's history. His efforts to save them met with misunderstanding, rebuff, slander, persecution, and in the end he was unable to stave off the disaster of defeat and exile. But he kept on, undaunted. Why? Because God had called him to serve. How? By living a life not only of active service but also of constant prayer.

WITHOUT PRAYER he never could have gone on. He loved his people and he loved God, but his love made demands on him beyond human endurance. Often he broke under the strain, only his prayer strengthened him anew: "Woe to me, mother, that you gave me birth! A man of strife and contention to all the land! I neither borrow nor lend, yet all curse me. Tell me, Lord, have I not served You for their good? Have I not interceded with You in the time of misfortune and anguish? You know I have (Jer. 15, 10-11, 15a).

You duped me, O Lord, and I let myself be duped; You were too strong for me, and You triumphed. All the day I am an object of

laughter; everyone mocks me...I say to myself, I will not mention Him, I will speak in His name no more. But then it becomes like fire burning in my heart, imprisoned in my bones; I grow weary holding it in, I cannot endure it (Jer. 20, 7, 9).

This is a constant pattern in the lives of all men and women, great and small, who have taken seriously God's call to serve, a call which goes out to all of us. Without prayer and the love which is nourished by prayer, activity becomes drudgery, a shell which will eventually crack under the pressure. See 1 Cor, 13, 1-3.

Jesus Himself, who came not to be served but to serve (Mk. 10,45), experienced trials, hardships and persecution even greater than those of Jeremiah, even if for a shorter time. He, too, felt the need for prayer and, in fact, if the Gospels portray Him as a Man of Sorrows, they also portray Him as a Man of Prayer. This is especially true of the Gospel of Luke, wherein we see Jesus praying at His Baptism (3,21), before the selection of the Twelve (6,12), before Peter's acknowledgment of His messiahship (9,18), at the transfiguration (9,28), before teaching the "Our Father" (11,1), in the Garden of Olives (22,41), and often in His daily ministry.

HE WAS NOT pretending; His prayer was real prayer, the prayer of a man who realized He could not carry out His mission, sustain His trials, without the help of His heavenly Father (see Heb. 5, 7).

What He taught by His example, He made explicit in His instructions to His disciples: Christians must be prayerful people, especially if they are to accomplish anything toward the realization of God's reign in the world (Lk 6,28; 10,2; 11,1-13; 18,1-8; 21,36).

His disciples learned this lesson well, and their activity, energized by prayer, transformed the world and changed the whole course of human history. It would be hard to imagine a more active person than St. Paul. He was constantly on the move, establishing churches throughout what are now Turkey and Greece, traveling under the most difficult circumstances, preaching, instructing, organizing, writing when necessary, in and out of jail, beaten, stoned, shipwrecked, plying his own trade to support himself—incredible!

Yes, and humanly impossible apart from the strength St. Paul derived from prayer. He tells us his secret in Phil 4, 13: "In him who is the source of my strength I have strength for everything." True, he was favored with extraordinary mystical experiences (2 Cor. 12, 1-10), but they were the exception, not the rule, and they made him all the more aware of his constant need for prayer. And so he prayed, and he asked his converts to pray for him (Rom 15:30).

We are all called to serve, but there can be no Christian service without love. And without prayer love soon shrivels up and dies.

service ?

KNOW YOUR FAITH

rituals, stood by the Indians at Wounded Knee and Gresham, backed Marlon Brando's newly found social consciousness and Robert Redford's hopes for a protected environment. Windows gone, and floors gleamed, wood sparkled with new paint and undesirable insects were shooed away as these inheritors of middle-class sanitation scrubbed and cleaned the hovels of the poor. A new day was dawning. Christianity had a fresh remedy to defeat and loyal and persistent soldiers to prosecute the battle.

OR WAS IT? Pacifists had sung, "Where have all the flowers gone?" But now one could lament that poignant song to say, "Where have all the crusaders gone?" And so quickly at that. Only seven years after the expectations had been raised it was eerily quiet on the inner city front. Smile buttons vanished. The burlap tapestries with banner lettering about joy and love and the hope disappeared. No songs now. No marches. No leading with real estate rascals or tight fistled

bankers. Not even any windex or lysol or lemon pledge. If tracers were put out on the crusaders they would find hundreds of sheepish faces pursuing graduate degrees, buying farms or chic town houses, purchasing season tickets at the opera and for the games, scanning the fashion pages and checking the guest list for Saturday night's buffet.

What happened? Why did the steam vaporize so quickly? Perhaps lack of preparation was the greatest reason. In some cases the experience was simply a guilt remover or some other kind of escape. Maybe St. Vincent De Paul would argue that the spiritual power which yields long-term commitment and motivation was never there in most cases. Who can say?

THE STORY does have a moral. Not one that rebukes the well-meaning sincerity of those who tried and basically failed. To have tried is itself a recommendation of an interior and commendable idealism. No, the moral of the story is that enthusiasm is not enough to propel Christians into a major and significant commitment to a life of service to the poor and the deprived. Enthusiasm is all right for a starter. But to it must be added a deep spiritual life. Sentimental love of the poor won't do. Sound love based on disciplined contact with the Holy Spirit is the inner power one will need in facing the admittedly enormous demands of inner-city work and other commitments to justice.

A new call is needed today. One that is more sober but also more insistent and challenging. Jesus says that the measure of our personal greatness is our capacity to serve the needy. Don't miss the chance.

A book of Christian prayer

By **FATHER JOSEPH M. CHAMPLIN**

We have country club hours for our weekday Masses at Holy Family—9:15 a.m. and 5:15 p.m. Such late morning and early evening times were not designed for the clergy's comfort, but for the congregation's convenience. Through experimentation our staff discovered the greatest number of people could participate in daily Eucharists with that schedule.

The size of the community for those liturgies varies—from 10 to 35. However, a solid core of regulars appear each day and often remind me of the first Christians. Acts 1 tells us that the apostles "devoted themselves to constant prayer." Moreover, they prayed, not alone, but together with "some women in their company, and Mary the mother of Jesus, and His brothers."

SIX MONTHS ago one of our parishioners was anxious to donate a gift for the church in memory of her recently deceased mother. The suggestion that we purchase 20 copies of "Christian Prayer," the one volume text containing morning and evening prayer from the liturgy of the hours, won her immediate acceptance.

Upon their arrival another member of the parish, a gifted artist, designed an appropriate memorial marker pasted on the inside of this official prayer book. We then began to integrate these two parts of the divine office into our weekday Masses.

Article 93 from the breviary's General Instruction gave us both broad principles and specific directions for this step.

"Special circumstances sometimes recommend that the celebration of Mass be joined with the public or community celebration of one of the liturgical hours...This combination is a special case, and lest it become pastorally harmful—especially on Sundays—it must be done with care."

The details are relatively simple: The celebrant begins Mass with the sign of the cross and greeting; the psalms replace the penitential rite; the

opening prayer and scriptural readings are taken from that day's Mass; the general intercessions following the homily come from "Christian Prayer"; Mass resumes with the preparation of the gifts: After communion, the canticle of Zechariah ("Benedictus") or that of Mary ("Magnificat") is recited with its proper antiphon depending upon the hour celebrated; the service concludes with the Post-Communion prayer and the dismissal rite of Mass.

WE LINK Mass and "Christian Prayer" often, but not always. It does not lengthen the weekday liturgy significantly, yet provides those who come regularly with a more varied and even deeper worship experience. Moreover, this development represents an attempt to fulfill ideals of Vatican II as expressed in article 27 of the General Instruction:

"Whenever groups of the laity meet for prayer, apostolic work, or some other religious reason, they are encouraged to take part in the Church's office by celebrating some of the liturgy of the hours. Such groups should keep in mind that it is especially in the liturgy that one adores God the Father in spirit and in truth, and they should be aware that, particularly through liturgical worship, their common prayer has an impact on all men and contributes to the salvation of the whole world."

Four publishers have produced authorized versions of "Christian Prayer": Catholic Book, Daughters of St. Paul, Helicon and Liturgical Press. Parishes contemplating a move similar to ours would do well to examine each edition and then judge which best serves their particular needs.

Early believers, in Jesus "devoted themselves to the apostles' instruction and the communal life, to the breaking of bread and the prayers...They went to the temple area together everyday..." (Acts 2, 42; 46). Our daily Mass goes reflect a similar pattern in their lives. Thanks to the generosity of one parishioner, they now are united more closely with the prayer of other Christians throughout the world.



"Jeremiah was embroiled in national and international affairs at one of the most dramatic and tragic turning points of his people's history. His efforts to save them met with misunderstanding, rebuff, slander, persecution..."

LUCILLE

In a bar in Toledo, across from the depot,
On a bar stool she took off her ring.
I thought I'd get closer, so I walked on over.
I sat down and asked her name.
When the drinks finally hit her,
She said I'm no quitter, but I finally quit
living on dreams.
I'm hungry for laughter, and here everafter,
I'm after whatever the other life brings.

In the mirror I saw him, and I closely
watched him.
Saw how he looked out of place.
He came to the woman, who sat there beside
me,
He had a strange look on his face.
The big hands were calloused, he looked like a
mountain,
For a minute I thought I was dead.
But he started shaking, his big heart was
breaking,
He turned to the woman and said...

You picked a fine time to leave me Lucille,
Four hungry children and a crop in the fields,
I've had some bad times...lived thru some sad
times,
This time your hurting won't heal.
You picked a fine time to leave me Lucille.

After he left us, I ordered more whiskey,
I thought how she made him look small.
From the lights of the bar room to a rented
hotel room,
We walked without talking at all.
She was a beauty but when she came to me,
She must have thought I'd lost my mind.
I couldn't hold her,
'Cause the words that he told her kept coming
back time after time.

You picked a fine time to leave me Lucille,
Four hungry children and a crop in the fields.
I've had some bad times...Lived thru some
sad times,
This time your hurting won't heal.
You picked a fine time to leave me Lucille.

Performed by: Kenny Rogers
Written by: R. Bowling - H. Bynum
(p) 1976 United Artists Music
And Records Group Inc.

**"Four hungry children and
a crop in the field/you
picked a fine time to
leave me Lucille."**



By THE DAMEANS

Life can be boring. The same old routine—nothing new or different—get up in the morning, go to school or work, clean up the house, fix dinner, do homework, sit around at night and watch T.V. Yes, life can be a drag.

You get married and hope that the love you have for your partner will grow and deepen through the years. In trust, you pledge to love the other person "for better or for worse." When you make that vow, you believe there will be more better times than worse. In fact, it is hard to conceive of it being any other way.

After the marriage, the children come and the responsibilities of caring for them begins to confine your style of living. The financial strains become real, and the spark of love is not as bright. You are taken more for granted and begin to question your attractiveness. The compliments and good times are fewer.

Life becomes confining and you begin to think of the younger, freer days when life was more fun. You look around and see a society and its people milking the fun out of life and you begin to dream of being a part of that fun.

What do you do with these feelings? You have a family and responsibilities. You have four children to whom you have given life. How will they fare without their mother around. However, you feel they are a strain and you would like to just be away from them. You have a husband, (or wife), with whom you've shared some good times. But you're tired of the boring times. You're tired of being taken for granted. Everything is stale. What do you do with these feelings?

The ballad "Lucille" speaks of these feelings. No matter whether a person is married or not, these are feelings that most of us have experienced or experience now. It is

such an uncomfortable time in life, one filled with the yearnings to put our past behind us completely and move on. At times, we come close to resolving the dilemma but the fear and uncertainty of the future keeps us in the situation. We look around and see many friends "doing their own thing" and they seem to be satisfying their "hunger for laughter." They've put aside their commitments and are "after whatever the other life brings." What do I do with my feelings? I want to leave but...

In the song, Lucille leaves her husband and family. She experiences her husband, a big, strong person, being torn apart by her leaving. She pictures her children at a loss because of her decision. This does not seem to phase her. There are always two sides to a story, and possibly her side could be understandable. However, there is no doubt that much pain and hurting is resulting from her decision to "quit living on dreams." Her actions greatly affect those other people in her life. It is not an isolated choice.

The other person she was with at the bar was affected by the scene so much that he couldn't even hold her. He is a rare, sensitive individual who would probably be ridiculed by those who are out for what they can get. How could he pass up this beauty? He must have lost his mind. So she faces the first bout with reality again. Maybe life can't be all laughter and fun. Maybe there is more to the struggle than could be understood earlier.

This song expresses a real problem among people. It is not easily resolved by a pious statement. It deals with real feelings and hits at the heart of a person. It involves understanding, love and the warm words of challenge that Christ continually offered to the people He cured or forgave. It involves the depth of the search of persons for more lasting fulfillment, and the possibility that the "other life" might be quite different than "laughter."

Prayer of the Faithful

13TH SUNDAY
JUNE 26, 1977

Celebrant: In Christ Jesus we have been made free; we possess the freedom of the sons and daughters of God. In this spirit of freedom and love, let us then pray to our Father.

LECTOR: The response is: Lord, grant our needs.

LECTOR: For our Holy Father and his brother bishops around the world, especially for Archbishop Carroll and Archbishop McCarthy, for the priests, deacons and religious of our Archdiocese, that they may give themselves generously to the service of Christ's Church, let us pray to the Lord. (R.)

LECTOR: For those involved in the government of nations, that they make work to replace suffering and violence with peace and justice, let us pray to the Lord. (R.)

LECTOR: For Christian families everywhere, that they may be filled with the understanding, peace and forgiveness of Christ, let us pray to the Lord. (R.)

LECTOR: That God may keep us from selfish excuses for not living Jesus' gospel of love and peace, let us pray to the Lord. (R.)

LECTOR: For the sick and the suffering of our parish, for the old, the lonely and the forgotten, and for those who have died in the peace of Christ, that God may make his presence known to them all, let us pray to the Lord. (R.)

Celebrant: God our Father, you are never distant from us who are your children. Make us always aware of your fatherly care for us, and help us to live faithfully as your sons and daughters through Christ our Lord. (R.)

Oración de los Fieles

DECIMO TERCER
DOMINGO DEL AÑO
26 de Junio de 1977

Celebrante: Hemos sido liberados por Cristo Jesús; poseemos la libertad de los hijos de Dios. En espíritu de libertad y amor presentemos al Padre nuestras peticiones.

LECTOR: La respuesta de hoy será: Señor, atiende a nuestras necesidades.

LECTOR: Por el Santo Padre y todos sus hermanos en el episcopado esparcidos por el mundo. Por esta Iglesia local de Miami para que cada uno según su llamado se entregue al servicio generoso de los hermanos, oremos, Señor atiende...

LECTOR: Por los gobernantes de las naciones, para que sus esfuerzos logren vencer la violencia y el sufrimiento con la paz y la justicia para todos oremos, Señor atiende...

LECTOR: Por las familias cristianas del mundo, para que sean llenas de comprensión paz y espíritu de perdón, oremos, Señor atiende...

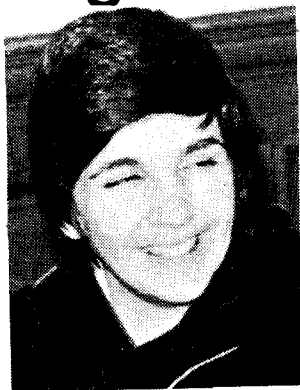
LECTOR: Para que el Señor nos guarde del egoísmo y nos enseñe a vivir según su evangelio, oremos, Señor, atiende....

LECTOR: Por toda nuestra comunidad parroquial en especial aquellos que sufren y se encuentran solos y por los que han descansado en la paz del señor, para que El se haga presente con su paz y su fortaleza, oremos. Señor atiende...

Celebrante: Padre nuestro, sabemos que estás siempre cerca de nosotros. Haznos conscientes de tu cuidado amoroso y ayúdanos a vivir como testigos de tu amor, Te lo pedimos por Jesucristo nuestro hermano y Señor, Amén.

Sister Lucy heads Orlando Religious

ORLANDO—Sister Lucy Vazquez, O.P. J.C.D., whose congregation conducts the Dominican Retreat House in Kendall, has been appointed Vicar for Religious in the Diocese of Orlando.



One of the first two women in the U.S. to receive a doctorate in Canon Law at Catholic University of America in 1975, Sister Lucy also serves as Associate Family Life Director in the Diocese of Orlando and will continue in that position.

Canon lawyer, Sister Lucy Vazquez, is shown after she received her doctorate in 1975 at Catholic University of America.

A native of Havana who received her early education from the Dominican Sisters of St. Catherine de Ricci of Media, Pa., the community which she joined in 1963. She had come to South Florida three years before through the Unaccompanied Cuban Children's Program inaugurated by Msgr. Bryan O. Walsh and the Archdiocese of Miami.

graduate program of the school of religious studies at LaSalle College in Philadelphia teaching a course on Church law and pastoral care. She has also lectured during summer courses at Siena Heights College, Adrian, Mich. and will lecture this summer at the University of Dayton.

For the past two years she has been a professor in the

St. Basil youth set teen dance

St. Basil Byzantine Catholic Youth are inviting all teenagers to a dance in the parish hall, 1475 N.E. 199 St.,

tonight (Friday) at 8 p.m. Admission is 50 cents and refreshments will be served.

When it's time to dine see **The Voice**

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It's a Date

Broward County

FOURTH DEGREE Knights of Columbus, Father Michael J. Mulally General Assembly, have elected new officers in Fort Lauderdale. George Flynn is navigator: James Kelley,

captain; Charles Pregenzer, pilot; Thomas Shaughnessy, admiral; Louise Carcette, pursor; William Kendall, auditor; James Maguire and Robert Heiniker, sentinels. Other

continuing officers are Father Michael J. Devaney, friar; Joseph Gonia, comptroller; John McCarthy, auditor; Edmund Nagle, color corps commander. New officers assume

their duties July 1.

THIRD ORDER of Franciscans, St. Joseph Fraternity, meets Sunday, June 26 at 1:15 p.m. at St. Sebastian Church hall, 1958 SW 25th Ave. Mass, instructions and meeting will be included. All interested persons are invited to attend.

LAUDERDALE Catholic Singles Club will sponsor a sports day beginning at noon, Sunday, June 26 in TY Park, Hollywood.

ST. BARTHOLOMEW Young at Heart Seniors Club will sponsor a bus trip to Sunrise Theater on Thursday, June 30. Dinner will be included. For further information call 987-7517 or 989-4652.

Dade County

ST. BASIL Byzantine parish, N. Miami Beach, will sponsor an Independence Day dance at 8 p.m. Saturday, July 2, at 1475 NE 199 St. Music will be provided by the McKay band and a cold buffet will be served.

HOLY FAMILY parish youth will sponsor a party for all senior citizens and shut-ins of the parish beginning at 6 p.m., Wednesday, June 29. Food and entertainment will be provided. Adults interested in assisting with transportation of guests are urged to call Msgr. William Dever at 947-1471.



1977 presentees include Mary Endter, Cathy Doyle, Eileen Llaguno and Janice Myers. Mary DePadro, Emma Lopo, Nancy Limperis, Faith Lewis and Margie Wessel were not present.

Mrs. Maytag hosts presentees

Nine young women from South Florida parishes who will be honored during the annual Presentation Ball in late December were feted during a mother and daughter coffee at the home of Mrs. M.L. Maytag.

Mrs. Maytag serves as general chairman of arrangements for the ball which benefits the Marian Center for Exceptional Children.

Presentees include Faith Doyle, daughter of Mr. and Mrs. Richard Doyle, St. Rose of Lima parish; Mary Rose Endter, daughter of Mr. and Mrs. Thomas Endter, St. Catherine of Siena parish; Catherine Marie DePadro, daughter of Mr. and Mrs. Michael DePadro, St. John the Baptist parish, Fort Lauderdale; Mary Patricia Lewis, daughter of Sen. and Mrs. Philip Lewis, St. Juliana parish, West Palm Beach;

Nancy Ann Marie Limperis, daughter of Dr. and Mrs. Nicholas Limperis, Assumption parish, Pompano Beach; Eileen Llaguno, daughter of Mr. and Mrs. Julio Llaguno, St. Agatha Parish; Emma Lopo, daughter of Mr. and Mrs. Armando Lopo, St. Augustine parish; Janice Elizabeth Myers,

daughter of Mr. and Mrs. John Myers, St. Thomas the Apostle parish; and Margie Wessel, daughter of Mr. and Mrs. Joseph Wessel, St. James parish.

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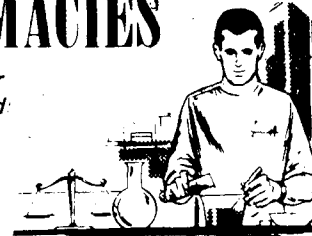
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 NEW RENEWAL

Mercy Hospital cited

Miami's Mercy Hospital, administered by the Sisters of St. Joseph of St. Augustine, is among 32 health care institutions honored recently by the Catholic Hospital Association as 25 and 50 year members.

Sister Mary Emmanuel, S.S.J., hospital vice president, accepted the commemorative certificate for 25-year-membership during the CHA annual meeting held in Washington, D.C.

Barry trustees voted

Barry College Board of Trustees has elected a new chairman, vice chairman and seven new members.

Mrs. Inez Andreas, a member of the board since 1976, succeeds Shepard Broad as chairman; and David Satin, a former member of the college's Development Committee, is vice chairman.

New members include Anthony Abraham, Carlos Arboleya, Milton M. Gaynor, Sister Ann Bernard Goeddeke, O.P.; Paul A. Gore; Garth Reeves, Sr.; and Mary Pickard Reinertson.

Hospital benefit set

Mercy Hospital's 1977 dinner and ball will be held at the Doral Country Club on Saturday, Nov. 19.

Dr. and Mrs. Ricardo Nunez are serving as general chairmen of this year's benefit whose proceeds will be donated toward the building of the hospital's new surgical pavilion.

Sisters at workshop

Three Religious from the Archdiocese of Miami were among those participating in the recent "Follow the Leader Workshop" conducted at Aquinas Institute in Dubuque, Iowa for major superiors and vicars for religious.

Among 44 leaders of communities of women Religious from 20 dioceses were Sister Grace Dougherty, O.P.; Sister Catherine McKillop, O.P.; and Sister Betty Condon, O.P.

Within the framework of the workshop theme concluding retreat days centered on the Johannine understanding of discipleship-leadership.

Hospital awards

More than 100 employees of St. Francis Hospital, Miami Beach, were honored for a total of 1,360 years of service during a dinner and dance held Thursday at Miamarina.

Sister Margaret McManus, O.S.F., administrator; received a five year pin for "outstanding service" and Marcella Arnold and Francis Kanuf, 25-year employees headed the list of honorees whose employment ranged from five to 25 years.

Legion vigil

An all-night vigil will be sponsored by the Miami Regia of the Legion of Mary beginning with 8 p.m. Mass today (Friday) in St. James Church, North Miami.

World Peace and the success of the "Adventuring for Christ" program will be the intention during the devotions which will include recitation of the Rosary, Litany of the Sacred Heart and Meditation.

The vigil will conclude at 6:30 a.m. Mass on Saturday.

Need volunteers

Volunteer drivers are needed in the Nutrition Program for Senior Citizens sponsored by the Archdiocesan Catholic Service Bureau at 11450 Biscayne Blvd.

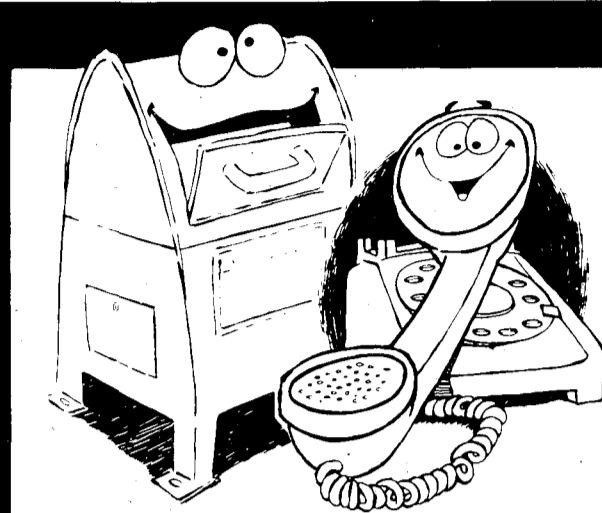
Any drivers, over 60 years of age, may avail

themselves of insurance and up to \$7.00 per month reimbursement for gas. Drivers will be assigned to transport program participants who live near them and insofar as possible from their own parishes.

For further information call Sister Francene at 754-2444, Ext. 26.

Notre Dame Academy's 1962 graduating class will sponsor its 15th annual reunion on Sunday, June 26 at the Steak and Ale Restaurant on Sheridan St., Hollywood.

Further details about the reunion, which will begin at 7 p.m., may be obtained by calling Sandy Figueroa at 962-4520.



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New State Squires officers are, L-R: Dan Cotter, State Chief Squire; Jim Koza, deputy chief; Kevin Gordon, notary; Dan McCarley, bursar; Jimmy Jackson, marshal; Adalberto Jordan, sentry, and Fr. Dan Dorrlity, Father Prior.



Squires award winners are L-R: Peter Supple, Circle of the Year (1223); Charlie Perez, scrap book (1223); Leonard Boymer, Counselor of the Year (1223); Sean Donohue, Squire of the Year (1364).

Straight Talk

Does religion help the mentally ill?

Dear Father,

I was always told that religion was something good for you. Could you tell me why then that when people are crazy they seem to talk about God a lot? They seem to hear God talking to them and things like that. Religion didn't help people like that. —Paul

Dear Paul,

True faith in God for a person who is well mentally will be very good for that person. That is something I believe very strongly in. But there are two very important things to remember.

First of all, the faith or religion must be true. If God is presented in a false way it might be harmful. For example, if a person was brought up constantly being told that God was there to punish and hated everything that person did, it just might affect that person's mind. The fear of God might just twist a personality. That has happened more than once. But that is not true religion but a distortion. A person will die from an overdose of sleeping pills, but that does not mean that sleeping pills are harmful in themselves. If one really follows the God found in the Scriptures, it can't hurt.

On the other side of the coin, a person who is emotionally or mentally ill, who is not seeing things right, might misinterpret what religion means. A person because of mental illness might, for example, think he hears voices talking to him. That does happen with mental illness at times. He then might think in a disturbed way that the voices must be from God. That again is not the fault of religion, it is caused by the illness.

A person who is mentally ill has a difficult time dealing with reality. If you remember that God is the most important thing in reality, it is not surprising that those with problems will be confused by it. True religion is not harmful in any way.

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.

State's Squires convene

One hundred and ten Columbian Squires held their 17th annual State Convention last weekend at the Seville Hotel in Miami Beach, electing new officers and holding a series of workshops.

This year's meeting of the junior arm of the Knights of Columbus was hosted by the Coral Gables Circle 1223 and was highlighted not only by the conducting of business but a moving candle-light prayer service Friday evening, coordinated by counselor Kevin Seifried of North Miami.

Election of officers was supervised by State Chief Squire Sean Donohue of Marian Circle 1364, North Miami.

New officers are: Dan Cotter, Coral Gables, chief Squire; Jim Koza, Largo, deputy chief Squire; Kevin Gordon, North Miami, notary; Dan McCarley, Fort Myers, bursar; Tim Jackson, Key West, marshal; and Adalberto Jordan,

Miami, sentry.

A workshop for service projects was held by Tom Filippelli, Mike Troppe and Steve Frazier of the Archdiocesan Department of Youth Activities. Other workshops included topics such as civic-cultural projects, fund raising, and brainstorming.

Father Mike McNally of the St. John Vianney College Seminary spoke on vocations at the banquet Saturday night.


Awards presented at banquet were:

Man Miles traveled: Jacksonville Circle; Scrapbook, Coral Gables Circle; Counselor of the Year, Len Boymer, Coral Gables (St. Thomas the Apostle); Squire of the Year, Sean Donohue, North Miami, 2nd consecutive year; Circle of the Year, Coral Gables.

Next year's convention will be in Clearwater, Fla.

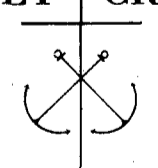
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'Deep' full of action, tension, some violence

By J. HERBERT BLAIS
 "The Deep," now playing ten South Florida movie houses, begins casually with a young couple vacationing off Bermuda with diving masks and tanks, and swiftly builds breath-catching suspense into real terror.

In fact, the screen is so wide, the sound so intimate, you are so much right in the scene, the violence, when it comes, is almost too strong.

It's like Disney World's "Space Mountain," the enclosed roller coaster and whip combined, where signs are prominent before you board the cars, advising those with heart-problem history not to go.

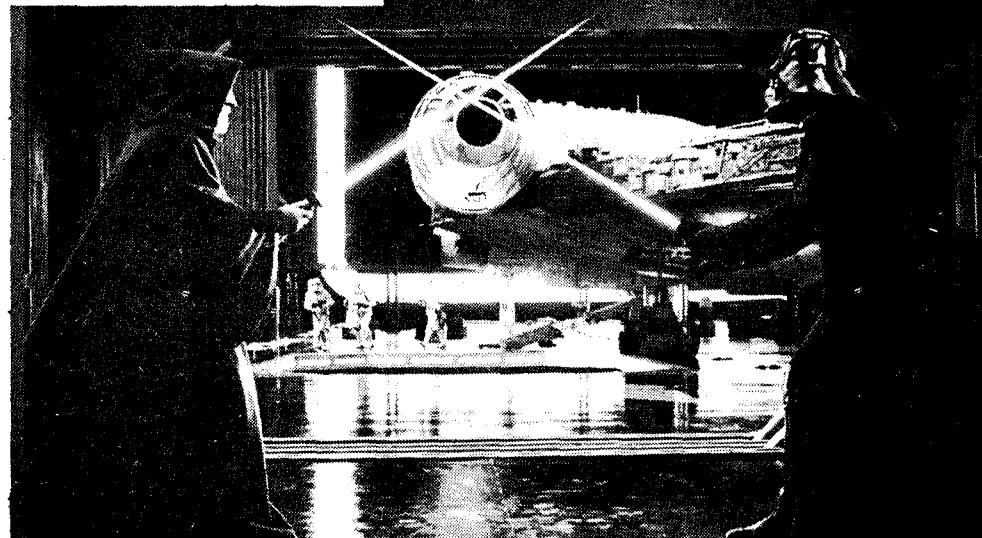
Handsome Nick Nolte and lovely Jaqueline Bissett play the young couple with a near-Platonic naturalness that clears the scene for straight adventure. After they find a vial of morphine in the wreckage of two old ships, they clash with, then join as partners, grizzled Robert Shaw, Bermudian and deep sea diver.

The swift screenplay by novelist Peter Benchley and Tracy Keenan Wynn is given impetus by superb editing. The lush color photography doesn't dwell in underwater sea life, although 60 per cent of the film is shot in the ocean's depths. It's all action. You worry about a lifeline being cut, the ship toppling, a giant moray eel, voracious sharks, human doublecross and murderous villains.

There is intelligent and wholesome attention to treasure-hunting detail, to Spanish-galleon history. But there is, too, a violent battle between two huge men, spearing of an attacker by the girl, and an agonizingly slow voodoo

marking of her torso with a bloody chicken claw that does not penetrate her skin but keeps us at the edge of screaming with expectation that it will.

Finally, if Academy Awards were given for Best Ending of a Movie, "The Deep" would be an all-time winner. The screenwriter changed the book's downbeat conclusion to a sudden, surprise, glorious finish. It brings you to your feet with joyous applause. (PG)



Darth Vader and Ben Kenobi (Alec Guinness) battle with light sabers on the Imperial Death Star.

'Star Wars' Dazzling family fare

By JAMES W. ARNOLD
 The obvious common-sense line to take on "Star Wars" is that it's a dazzlingly enjoyable family film, the like of which we haven't seen since—well, how old are you? Should we go back to "The Wizard of Oz"?

"Wars," the new space opera by young writer-director George Lucas, who has been working on "Wars" since he finished "American Graffiti" four years ago, hardly needs

any box-office hype. It's already doing about as well as the Mafia, the shark and the devil. The phenomenon appears benevolent, despite some misgivings that may amount to critical nitpicking.

A quibble is that "Star Wars" is lightweight in every conceivable sense. In fact, it's mostly comedy, a genial spoof of schlock sci-fi that is in its way Lucas' tribute to childhood pop culture—old Saturday

afternoon serials, adventure stories, comic books and kid-oriented TV shows. It's "Flash Gordon" produced with wit and the technical skill that can be bought with a \$10 million budget.

Nothing evil about that, but it's essentially a very expensive comic book. It's another in a growing string of victories for those who believe that movies should move in the direction of entertainment, magic and spectacle, rather than toward the serious probing of contemporary problems or the human condition. It's another setback for those who once had hopes that film would be the greatest artistic medium in history, and not just another way to convey fantasy, thrills and nonsense. The fear is that good-natured, well-crafted junk will make so much money that nobody will want to make or see anything else. Another minor problem is the way "Star Wars" handles religion. The only philosophical theme in the picture, set in a distant galaxy, is that the good guys, the rebels against the "evil Galactic Empire," believe in the Force, a pseudo-mystical energy that holds together the universe and seems to give them extraordinary power.

You can take the Force as a symbol of anything you like (that's part of the problem), but as a God image it's somewhat less edifying even than Kubrick's black slab in "2001." Since one of the bad guys (he's kind of a fallen angel from the old knighthood) also uses the power of the Force, it could be nothing more than psychic energy or white-black magic.

Otherwise "Wars" is an affectionately campy thriller

in which Guinness and Hamill, aided by a pair of feisty but lovable robots (a cyborg tin man and a dumpy rollaround computer, who may be the movies' best new comedy team since Laurel and Hardy), rescue a princess (Carrie Fisher) captured in a huge space station by the villainous Grand Moff (Peter Cushing) and his fearsome benchman Lord Darth Vader (David Prowse). En route the heroes pick up a cynical mercenary (Harrison Ford), who plays it cool like Bogart, and his buddy, a 10-foot ape man who quietly growls, grunts and scares the enemy.

Then there is the fantastic technical work—in settings and costumes, in creating the illusion of giant satellites and starships in vast movement and combat, and in the fabrication of an infinity of weird and amusing space "monsters." It's all a bit tackier and less poetic than, say, "2001," but comparable to the flashy business in a good James Bond.

In sum, "Star Wars" is a lively, innocent evocation of Saturday adventures of the past—hokum done with spirit and imagination. Unforgettable is not the word for it, but it's a rollicking good time.



On Sunday, June 26, at 10 a.m. the Studio See program focuses on a group of Homestead farmworker children whose heritage is Mexican-American. They donned gala traditional costumes and presented an outdoor concert of mariachi music, led by Professor Rafael Pizano.



Herbie the flying Volkswagen is off on another adventure good for the whole family. This time "Herbie Goes to Monte Carlo" and falls in love with a cute sports racing car named Giselle and, with the help of Don Knotts, Dean Jones and Julie Sommars, gives some jewel thieves a hard time. He also gets in the famous race at Monte Carlo and shows the laughing onlookers a thing or two. (G) (A-1)

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 "The Church and The World Today"

9:30 A.M. — Ch. 5
 The TV Mass for Shut-Ins

10:30 A.M. — Ch. 10
 The TV Mass for Shut-Ins.

The Archdiocese of Miami's TV Programs in English

Campus ministry

the chaplains view

Continued from Page 4
 opportunity of saying more about that next year, when he will be teaching part time.
 "The students expect you

He finds it very challenging to be ministering to the students in "the market place of their enthusiasm and discouragement, their faith and

campus ministry is really the work of the whole community.
 "The chaplain is really

Students want you to listen and help them in their decisions, but without giving them the solution to their problems.

-- Father Bill Meyer S.J.

to be there when they need you," he says, "but if they think you have a hidden agenda for them, they get easily turned off."

their disbelief and at a time when they are searching. He believes the Catholic campus offers a unique situation in that

Campus chaplains in the Archdiocese

University of Miami: Fr. Francis Lechiara, Fr. George Garcia, Sch. P.

Florida International University: Fr. Luis Casabon
 Miami Dade South: Fr. Michael Kish

Miami Dade North: Fr. Donald Walk

Miami Dade Downtown: Fr. Bill Meyer S.J.

Barry College: Fr. Tom Clifford O.P., Fr. Daniel Madden O.P.

Biscayne College: Fr. James MacDougall O.S.A.

Key West Community College: Fr. Miguel Goni

Broward Community College South: Fr. Jack Totty

Broward Community College North: Fr. Bernard Kirlin

College of Boca Raton: Fr. Marty Deveraux

Florida Atlantic University: Fr. Joseph Angelini

West Palm Beach Junior College: Fr. Leslie Cann



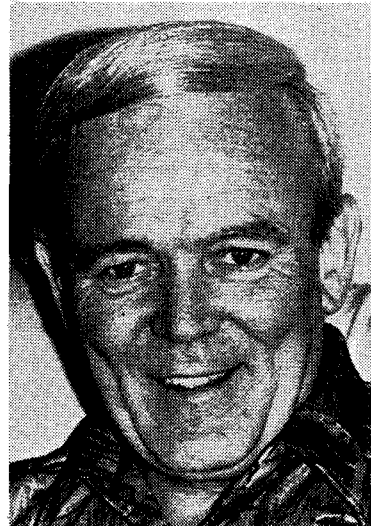
Father Jack Totty

here to minister to the ministers," he says as he speaks of the potential that lays in faculty involvement.

He and Father Daniel Madden, O.P., constitute the Campus Ministry team from Barry College and they expect to be able to include a woman Religious for next year.

"Most of the campus minister time is spent being tested by the students," says Father Bill Meyer S.J., at the MDJC Downtown Campus.

He admits he has been too



Father Thomas Clifford O.P.

busy with his duties at Gesu parish, to devote enough time to the college, yet he finds being part of the parish gives him more credibility on the campus.

"This is a unique situation in that we are so close," he says.

Father Meyer finds that most students have double or even triple lives: work, family and class.

"Coming here is just one of the many things."

Many students come to see him at the parish and he finds that they are mostly looking for non-directive counselling.

"They want you to listen



Father Martin Deveraux

and help them in their decisions but without giving them the solution to their problems.

"That's why Father Meyer considers it important that the campus minister know how to listen, be accessible and be able to represent the Church by what he-she is and not by just wearing a collar or habit."

None of the college chaplains in the archdiocese has a full time assignment and most divide their time with a parish. To some this opportunity presents a healthy balance that helps them survive. Others say the continuous readjusting to the two mentalities is a draining experience.

But as a whole, all the chaplains agreed in that good communication among the campus ministers is something essential for the survival in this type of work.

(Next week: an in-depth interview with a campus chaplain.)

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Dice censo Gallup

Americanos más religiosos, menos morales

NEW YORK (NC)— La religiosidad ha sufrido una "subida" en los Estados Unidos, mientras "la moralidad va perdiendo relevancia," según el censo realizado por la firma americana de Georg Gallup Jr.

En un artículo publicado por el periódico de temas sociales de actualidad, (Journal of Current Social Issues), Gallup afirma que sus investigaciones señalan un aumento en asistencia a las iglesias en 1976, con una media de cuatro por cada 10 americanos asistiendo a servicios religiosos semanalmente. Este es el primer aumento en participación religiosa en casi dos décadas,

según el citado censo.

"Nuestras estadísticas también señalan una subida en el número de miembros de las diversas denominaciones religiosas, con una media de siete por cada diez personas encuestadas declarándose miembros de alguna iglesia," dijo Gallup.

Los encuestadores afirman que el 60 por ciento de los encuestados consideran que sus creencias religiosas son "muy importantes." Afirman que hay un considerable interés en lo que se llaman religiones experimentales, como el misticismo, yoga y meditación

trascendental.

Gallup afirma que el evangelismo parece estar aportando gran empuje hacia lo que puede considerarse "un profundo resurgir religioso" en la nación.

Al mismo tiempo, Gallup dice en su artículo, que sus investigaciones indican que los americanos son "religiosos superficialmente" y que "la moralidad está perdiendo relevancia."

Gallup afirma que 94 por ciento de los encuestados afirman creer en Dios o en "un espíritu universal" pero sólo un 44 por ciento afirman tener "mucho mucha confianza en religión organizada."

Anunció Milián

Posible nueva emisora de radio latina



Emilio Millán (dcha.) con el Rev. Añorga.

Durante una conferencia de prensa horas después de haber sido despedido de su puesto de vicepresidente de la emisora de radio WQBA, el comentarista Emilio Milián indicó la posibilidad de unirse en los esfuerzos por una nueva emisora de radio latina en Miami.

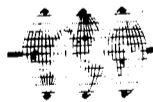
Milián fue despedido de su trabajo el lunes y durante sus comentarios ante la prensa el martes, expresó descontento ante los cambios sufridos en La Cubanísima desde su salida del hospital, cuando se recuperaba de la pérdida de las dos piernas como consecuencia de un acto terrorista contra su persona.

Milián indicó que él había presentado su renuncia a la emisora hace cosa de tres meses

y condenó la forma con que ultimamente se le había tratado de silenciar en sus comentarios de radio.

Por su parte la gerencia de la WQBA no añadió comentarios al comunicado del lunes 20, en el que señalaba "diferencias irreconciliables" con Milián, alegando que éste no colaboraba en la organización de la emisora a través de sus comentarios "la nota de hoy."

La conferencia de prensa del martes tuvo lugar en la Primera Iglesia Presbiteriana Unida bajo el Reverendo Martín Añorga, quien disgustado con las medidas de La Cubanísima afirmó que no continuará colaborando con la empresa en su programa semanal de orientación religiosa.



Más del 80 por ciento de los obreros en Latinoamérica viven bajo regímenes autoritarios que impiden o destruyen el ejercicio de los derechos humanos, declara la Confederación Latinoamericana de Trabajadores (CLAT).

El P. Romeo Pancirolli, vocero vaticano, dijo que informaciones de prensa que hablan del posible retiro del Papa Paulo VI cuando alcance los 80 años (en setiembre) "son invenciones de periodistas que quieren usar su imaginación en algo".

El cardenal George Basil Hume de Westminster escribe en vísperas de la conferencia de

Belgrado sobre el pacto de Helsinki (1975) que la cuestión de los derechos humanos es fundamental para el mundo actual.

El ex jefe de policía Frank Hayes será procesado por segunda vez en setiembre por la muerte del mexicano-americano de 27 años Richard Morales hace casi dos años; condenado en el primer juicio a una sentencia leve que provocó protestas de la comunidad hispana.

El Consejo Nacional del Apostolado Seglar prepara la celebración en octubre de una Semana pro Justicia y Derechos Humanos.

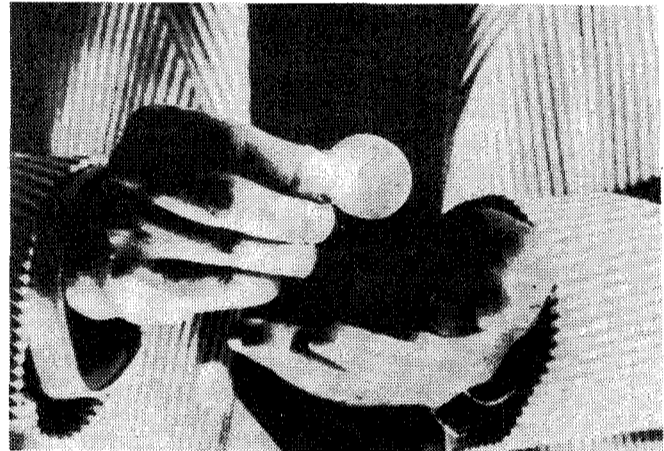
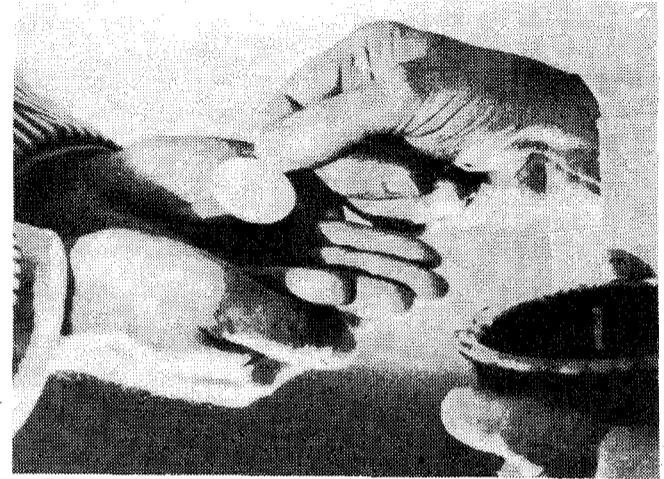
Comunión en la mano, así:

La opción de poder recibir comunión en la mano fue recientemente aprobada por los obispos de la nación y espera ahora la aprobación final del Vaticano antes de su puesta en práctica en las diócesis de la nación a discreción de los obispos locales.

En Estados Unidos, dos veces anteriormente 1970 y 1973, presentaron los obispos la cuestión de comunión en la mano para debate, sin conseguir la mayoría necesaria de 183 votos a favor.

En las reuniones del pasado mes de mayo el Presidente de la Comisión litúrgica, Arzobispo John Quinn de San Francisco presentó de nuevo la moción diciendo: "tal permiso se ha concedido ya a 50 países y no es algo intrínsecamente irreverente. De hecho, "dijo el arzobispo, "el no ofrecer tal opción resulta más irreverente al Santísimo Sacramento que el ofrecerla.

Los obispos a favor del cambio señalaron en todo momento que de conseguirse el permiso, tal práctica debería ser precedida de una intensa catequesis sobre el asunto para evitar malentendidos sobre el cambio. Anteriormente los obispos de la nación (NCCB) publicaron un documento base para el debate el cual señala el modo apropiado de recibir la comunión de este modo: "Al recibir la comunión en la mano los fieles han de acercarse al sacerdote o ministro de la Eucaristía, con las palmas de la mano abiertas y una apoyada sobre la otra. Tanto hombres como mujeres deben tener las



Las fotos indican el modo apropiado de recibir la comunión en la mano, según han decretado las normas de los obispos de la nación.

manos descubiertas. La sagrada forma se deposita en la palma de la mano al pronunciar las palabras usuales: "El Cuerpo de Cristo" y recibir la respuesta del comunicante: Amen. Después de recibir la Sagrada forma en la

mano, el comunicante se retira a un lado para dejar lugar a la siguiente persona, e inmediatamente, tomando la forma en la mano derecha, la consume. Sólo después de hacerlo debe regresar a su puesto. "dice el documento, y añade".

Se ha de instruir a los fieles para que extiendan sus manos con un gesto de reverencia y resulte fácil depositar la forma en el hueco de la palma de la mano extendida. Los fieles no deben extender la mano para tomar la forma de la mano del ministro," dice el documento. (Ver fotografías).

Agoniza Iglesia en Cuba...

(Viene de la Pág. 24)

los que asisten a la Iglesia no se les promueve. Y si eres un católico no puedes pertenecer al partido comunista cuando de hecho el único modo de mejorar y ascender es pertenecer al partido.

Aspin comentó que los católicos participan de los fallos y beneficios del sistema: "Toda la sociedad vive en escasez. Todo, desde el café a los aparatos eléctricos y los muebles, está racionado. Es casi imposible conseguir utensilios para el hogar o mejorar la vivienda."

Según Aspin la Iglesia en Cuba está económicamente en ruinas. "Las iglesias no pagan impuestos pero desde luego que no tienen ninguna fuente de ingresos. Con la llegada de Castro al poder los más ricos dejaron la isla.

"Una prueba de ello es la catedral en La Habana, que

aunque aún muestra su belleza también luce pobre y deteriorada," dijo Aspin

Actualmente hay en Cuba 51 seminaristas "pero se percibe cierto pesimismo para la Iglesia del futuro," dijo el congresista. Según Aspin para algunos "la Iglesia en Cuba habrá muerto en 25 años, con sólo 10 por ciento de católicos prácticos". Para otros la Iglesia, como institución, estará presente en Cuba siempre.

"Pero si algo fundamental no cambia," dijo Aspin. "creo que la Iglesia en Cuba se mantendrá tan solo como algo simbólico," concluyó el congresista.

Según recientes informaciones (ver La Voz, junio 17,77) los obispos y laicado de Cuba recientemente lanzaron nuevas orientaciones pastorales para enfrentar la evangelización del pueblo cubano en la nueva sociedad marxista creada por el gobierno de Castro.

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Apuntes Encuentro VI

UNIDAD EN PLURALISMO



Por EL P. JUAN SOSA

Las posturas cerradas y exclusivas son extremadamente dañinas tanto en el hogar como en la sociedad. El padre y la madre que quieran que sus hijos se crien 'exclusivamente' como ellos se criaron corren el riesgo de romper bruscamente la comunicación que nace de una relación saludable y abierta. La sociedad que exige que sus miembros vivan de acuerdo a un 'molde' de vida presentado por una sola forma de ver las cosas corre el riesgo de sofocar la identidad cultural de los pueblos que la componen.

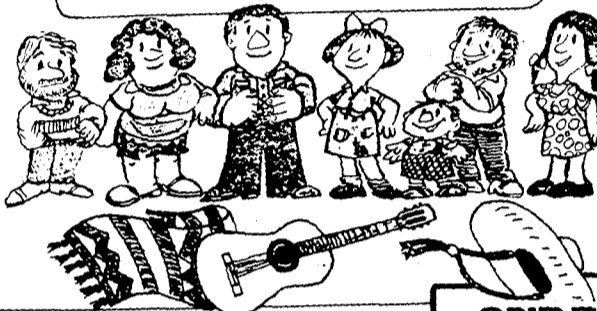
Se puede vivir en unidad aceptando a la vez las riquezas que las actitudes y las ideas de otros ofrecen a esa unidad. En la familia, en

la sociedad, o en la Iglesia básica e indispensable: puede existir una unidad de espíritu, de metas y

UNA IGLESIA HISPANA PUEBLO DE DIOS EN MARCHA

CAMINAMOS EN COMUNION CON NUESTROS
HERMANOS EN LA IGLESIA DE ESTADOS UNIDOS
Y CON NUESTROS HERMANOS EN LA IGLESIA
UNIVERSAL. JUNTOS COMO HERMANOS, MIEMBROS
DE LA IGLESIA CATOLICA DE JESUCRISTO.

LOS CRISTIANOS...
SOMOS FAMILIA



objetivos, de orígenes y desarrollos, unidad de principios y de valores saludables. Esta unidad necesaria, sin embargo, debe mantenerse siempre abierta a la variedad que otras culturas presentan.

En determinados momentos de la historia, los hispanos de los Estados Unidos han sufrido las consecuencias que nacen de vivir bajo la mentalidad del 'melting pot' o el concepto de 'mosaico de grupos étnicos'. Ahora más que nunca los hispanos necesitan comprender y compartir el concepto de 'mosaico de pueblos', un concepto basado en la unidad que puede existir en medio de un pluralismo social y cultural.

Esta no es una situación nueva ni original: siempre ha

existido. La Iglesia, fuente de vida y de justicia, siempre ha reflexionado sobre ella. Ahora más que nunca debe la Iglesia buscar en las raíces de las comunidades primitivas la posible solución a este problema:

"Del mismo modo que el cuerpo es uno y tiene muchas partes y todas las partes del cuerpo, aún siendo muchas, forman un solo cuerpo, así también Cristo.

Todos nosotros, ya seamos judíos o griegos, esclavos o libres, hemos sido bautizados en un mismo Espíritu, para formar un único cuerpo. Y a todos se nos ha dado a beber del único Espíritu."

(I Corintios 12:12-13)

¿Qué ha dicho la Iglesia?

"Los emigrantes llevan consigo su mentalidad, su lengua, su cultura y su religión. Todo esto constituye un patrimonio, por decirlo así, espiritual de pensamiento, de tradiciones y de cultura, que perdurará también fuera de la patria. Por lo mismo debe ser estimado grandemente en todas partes. Y en particular, la lengua nativa de los emigrantes, con la cual expresan su mentalidad, las formas de pensamiento y cultura y los mismos caracteres de su vida espiritual, no debe tener el último puesto.

Y como todo esto representa el medio y el camino natural para conocer y comunicar los íntimos sentimientos del hombre, la asistencia de los emigrantes dará ciertamente frutos más abundantes si está a cargo de quienes conocen bien estos factores y saben, en el sentido más pleno, la lengua de los emigrantes. Por lo tanto, resulta evidente y confirmada la oportunidad de confiar la asistencia de los emigrantes a sacerdotes de la misma lengua (y cultura) durante todo el tiempo que la utilidad lo requiera". (Instrucción sobre la Cura Pastoral de los Emigrantes, No. 11).

"...las migraciones, al favorecer y promover el recíproco conocimiento y la colaboración universal, dan testimonio de la unidad de la familia humana y perfeccionan y confirman

claramente esa relación de fraternidad entre los pueblos 'en la que ambas partes dan y reciben a la vez'". Idem No. 2

"... el vocablo 'cultura' muchas veces comporta un contenido sociológico y etnológico; en este sentido se puede hablar de pluralidad de las culturas, pues por el diverso modo de emplear las cosas, de realizar un trabajo o de expresarse, de cultivar la religión y dar forma a las costumbres, de establecer leyes e instituciones jurídicas, de desarrollar las ciencias o las artes o de cultivar la belleza, toman su origen las diversas condiciones comunes de la vida y las diversas formas de armonizar sus bienes. De ese modo, por la acumulación de instituciones tradicionales se forma un patrimonio que es propio de cada una de las comunidades humanas. Así también se constituye un marco definido e histórico, dentro del cual se inserta el hombre de cada uno de los pueblos y de las edades, y del que toman los bienes necesarios para procurar su civilización". (Gaudium et Spes No. 53, 3).

Entendemos como unidad en el pluralismo la Comunión de toda la Iglesia en una acción conjunta hacia unas metas comunes descubiertas dentro de la Revelación y fieles al momento histórico que vivimos, y con criterios básicos comunes.

Esta Unida exige

esencialmente el pluralismo de personas (mujeres, hombres, niños, jóvenes y ancianos), de ministerios y de diferentes expresiones culturales.

Ni unidad es uniformidad, ni pluralismo es divisionismo. No debemos desear la asimilación del pueblo emigrante, por la cual tendría que perder su lengua y cultura

ORIENTACION; SOBREPASANDO EL CONCEPTO DE "MELTING POT" CUESTIONAMOS EL CONCEPTO DE "MOSAICO DE GRUPOS ETNICOS", TALES GRUPOS SERIAN: ALEMANES, POLACOS, CHINOS, NEGROS, HISPANOS, INDIOS, FRANCESES, INGLESES, ETC... EN ESTE CONCEPTO NO SE SEÑALAN EXPERIENCIAS HISTORICAS Y REALIDADES ACTUALES RADICALMENTE DISTINTAS.

MAS ACERTADO PARECE EL CONCEPTO DE LOS ESTADOS UNIDOS COMO UN "MOSAICO DE PUEBLOS". ESOS PUEBLOS SON:

- * EURO-AMERICANOS
- * AFRO-AMERICANOS
- * NATIVO NORTE-AMERICANOS
- * ASIO-AMERICANOS
- * LATINO-AMERICANOS

Cada uno de estos pueblos tiene sus grupos étnicos propios. Así el Pueblo Latino Americano tiene los:

México-americanos, Chicanos, Mexicanos, Hondureños, Guatemaltecos, Panameños, Puertorriqueños, Boricuas, Ecuatorceños, Dominicanos, Uruguayos, Argentinos, Chilenos, Venezolanos, Colombianos, Peruanos, Paraguayos, Bolivianos, Brasileños, Costarricenses, Cubanos, Salvadoreños y Nicaraguenses.

nativas para adquirir la del pueblo en el cual entra.

Preguntas - reflexión

I a) ¿Te sientes consciente y orgulloso de tu cultura y herencia hispana? 1) Si— 2) No— 3) Algunas veces—

b) ¿Te integras de una manera activa dentro de la comunidad hispana? 1) Si— 2) No— 3) Algunas veces—

c) ¿Tu actitud cultural, depende del medio donde te encuentras? 1) Si— 2) No— o bien mantienes los mismos valores culturales independientemente del medio, sea favorable o adverso?—

II a) Cita algunos grupos organizados hispanos que conozcas en tu zona: 1) Civiles

2) Religiosos 3) Sociales

b) ¿Qué actitudes se podrían tomar para mantener nuestra cultura y nuestra lengua?

1) En el orden personal, 2) En relación con los hijos, 3) En el orden comunitario 4) En el orden de Iglesia

III a) En la comunidad donde vives ¿qué características sobresalen más, las de: 1) unidad— o 2) pluralismo—

b) Cita algunos valores de 1) unidad y de 2) pluralismo en tu comunidad:

c) Cita algunos ejemplos

de religiosidad popular que nos unen como hispanos y que nos distinguen de otros grupos cristianos no hispanos:

IV a) ¿Qué elementos de la sociedad de consumo tú crees que más contribuyen a eliminar nuestros valores culturales?

b) Cita valores de la sociedad americana que pudieran ser integrados como valores positivos en nuestra cultura:

c) Cita valores de la cultura hispana que pudieran contribuir a la cultura americana:

Dice congresista americano:

“Está agonizando la Iglesia en Cuba”

MILWAUKEE—(NC)— Debido a la ingeniosa política de Fidel Castro hacia la religión, la iglesia católica en Cuba está “aviejada y casi muerta” según el representante demócrata por el estado de Wisconsin, Les Aspin, quien visitó Cuba recientemente.

“La actividad religiosa en Cuba no se prohíbe o persigue pero tampoco se fomenta,” dijo el congresista. Para él la política de Castro silenciando la acción de la Iglesia desde que tomó el poder hace 16 años ha sido la siguiente:

“Está bien, no perseguiremos a los individuos por su práctica religiosa. Los extremadamente creyentes si son ancianos, no serán molestados. Pero a los jóvenes se les desanimará de que practiquen,” dijo Aspin describiendo la actitud de Castro.

Las bases para esta falta de apoyo a la práctica religiosa ya existían cuando Castro tomó el poder en 1959, dijo Aspin a la vuelta de la isla en el mes de abril.

“La Iglesia católica en Cuba no era tan fuerte como en otros países latinoamericanos. No contaba con el apoyo de las clases más bajas económicamente,” dijo.

Ya debilitada por la falta de apoyo de las clases campesinas antes de Castro, la Iglesia quedó aún más débil con el éxodo del laicado y muchos sacerdotes después de su toma del poder, lo que hizo la labor de Castro más fácil, según Aspin.

“La gente de Castro predijo que los jóvenes dejarían de ir a la Iglesia al nacionalizarse las escuelas. Y la predicción fue exacta dijo Aspin: “Los jóvenes de hoy no van a la Iglesia”.

Según Aspin aunque los ancianos mantienen su fe, su religiosidad es considerada por el gobierno “como una expresión de

su senilidad,” añadió.

El congresista recordó un anécdota durante su visita a una carnicería, cuando un anciano

comenzó a denunciar la revolución y la falta de viveres acusando el exceso de burocracia.

“Los que le oyeron ni se inmutaron y comentaron “es sólo un anciano”. Lo que muestra que para ellos no existe

persecución religiosa, pero por otra parte existe una sutil discriminación,” dijo Aspin. “A

(Pasa a la Pág. 22)

NEUMANN un santo para el hombre de la calle



El Arzobispo Edward McCarthy se dirige a los fieles de Filadelfia durante la Eucaristía en honor del santo John Neumann. Abajo el tapiz de Neumann que lució en la fachada de la Basílica de San Pedro en Roma, el día de su canonización.

FILADELFIA—“Hoy la Iglesia honra a vuestro héroe y la celebración de una canonización vale mucho más que una medalla olímpica o un premio Nóbel. Cualquiera puede aterrizar en la luna pero no todo el mundo llega a ser santo,” dijo el Arzobispo Edward McCarthy a más de 1,000 fieles reunidos en Filadelfia para honrar al cuarto obispo de la ciudad, John Neumann, elevado a los altares el pasado día 19.

La Catedral Basílica de San Pedro y San Pablo se hallaba repleta de gentío y unos 50 sacerdotes concelebraron la

Eucaristía con Mons. Mc Carthy y el obispo auxiliar de Filadelfia Mons. Martin N. Lohmuller.

“Hoy celebramos la victoria de St. John Neumann...y en esta conmovedora ocasión el pequeño obispo vuelve a dirigirse a su rebaño,” dijo Mons. McCarthy pidiendo a todos los presentes que le hicieran “su santo, el santo de Filadelfia.”

“La canonización de Neumann nos esta diciendo ‘si tengan ánimo, sus vidas también tendrán un término feliz;’ les dijo el arzobispo coadjutor de Miami.

Mons. McCarthy recordó ante los presentes la vida sencilla y ardua del cuarto obispo de Filadelfia: “Algunos de los obispos no le consideraban un candidato apto para el episcopado. Ya en vida todos reconocían su santidad pero cuestionaban sus habilidades administrativas especialmente en finanzas, en su trato social y su talento de orador,” recordó Mons. McCarthy.

“Hasta él mismo pidió a las religiosas que rezaran una novena para que no se le nombrara obispo, pues como él les decía: hay que evitar una grave calamidad para la Iglesia de los Estados Unidos.” Mons. McCarthy recordó cómo al recibir el nombramiento, Neumann pasó toda la noche en oración y después de tres años como ordinario de la diócesis propuso en el octavo Concilio de Baltimore que se dividiese la diócesis de Filadelfia en dos para quedarse él con un puesto de menor importancia.

Los obispos escucharon su propuesta, y la Santa Sede, a cambio, le envió un obispo coadjutor para asistirle,” recordó Mons. McCarthy, quien describió a John Neumann como “el santo del hombre de la calle, de lo no espectacular y lo ordinario.”

“Estais llamados a preservar esta herencia espiritual del Santo,” dijo McCarthy a los fieles.

“Su reliquia ha de hacerse vida en vosotros, al hacer florecer el espíritu de Neumann en toda la Archidiócesis y en esta tierra americana que el pequeño obispo de Bohemia, abrazó como suya.”

No son del Gesu

La Parroquia del Gesu informa que no tiene nada que ver con un grupo de jóvenes que durante estos días han estado vendiendo placas religiosas por el área de la Pequeña Habana, afirmando que las ganancias eran para la parroquia.

Según afirmó el párroco Padre John H. Edwards S.J. este grupo no cuenta con la aprobación de la parroquia para tal proyecto.



La VOZ

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En Orlando:

Sacerdote Cubano a apostolado latino

ORLANDO—El cubano Padre Domingo González ha sido nombrado Director del apostolado hispano de la diócesis de Orlando, comenzando el 1 de julio.

Al hacer su nombramiento el Obispo Thomas J. Grady le agradeció su trabajo en la Parroquia de St. James donde sirvió desde su llegada a la diócesis en 1972, y donde mantendrá su residencia.

El Padre González servirá primordialmente al apostolado urbano entre los hispanos que incluyen cubanos, puertorriqueños y otros latinoamericanos. También

colaborará con el apostolado rural con los trabajadores agrícolas migratorios, muchos de ellos mexicano-americanos.

Nacido en Cuba el 19 de diciembre de 1938, el Padre González realizó sus estudios como seminarista en la Habana. Perteneció a la diócesis de Cienfuegos y actualmente ejerce su ministerio sacerdotal en Orlando con el permiso del obispo de su diócesis, Mons. Fernando Prego.

Al salir de Cuba, el Padre González terminó sus dos últimos años de estudios en el seminario de Kendrick, St. Louis. Sirvió como diácono en Oklahoma y fue

ordenado presbítero en Washington D.C. el 9 de agosto de 1964. Posteriormente sirvió cuatro años en la ciudad de Nueva York y otros cuatro en los estados del centro.

En 1968 fue administrador de la parroquia de San José en Fayette M. Missouri y director del centro universitario (Newman Center) en la Universidad de Lincoln, Jefferson City, Missouri durante dos años, posteriormente sirvió en una parroquia y más tarde recibió una oferta para una beca de estudios graduados en Roma, oferta que rechazó en pro de su trabajo con el Movimiento de

Cursillos en la diócesis de Orlando. Fue el entonces obispo de la diócesis Mons. William Borders quien le asignó a la parroquia de St. James, y al trabajo con los latinos que desde ahora será a tiempo completo.

“Siempre he tratado de ser fiel a aquel nombramiento, pero tengo que reconocer que nunca habría sido capaz de llevarlo a cabo sin la tenaz ayuda que siempre he recibido del laicado. Ellos son los que merecen mis mejores elogios,” dijo el Padre González al comentar su nuevo nombramiento con el periódico católico de Orlando The Florida Catholic.