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Family Center to open Aug. 29

By ROBERT O'STEEN
Voice News Editor

A new facility will open next month to serve every parish and priest in the Archdiocese with programs relating to family life.

The Archdiocesan Family Enrichment Center, planned for several months by Archbishop Edward McCarthy and other Archdiocesan leaders, will begin operation Aug. 29, according to Terry and Mimi Reilly, the couple who will direct the facility.

"THE OPENING is on the same day as the first day of school," said Terry Reilly, "and there will be an open house in mid-September."

"The purpose of the Center," Reilly emphasized, "is not to start some kind of separate movement but to work through the parishes and organizations in ways to help enrich family living in the Archdiocese."

The facility itself, the former residence of the Sisters of St. Joseph Cottolengo, at 18330 NW 12 Ave., was provided by the Archdiocese and was chosen because of its location between Dade and Broward counties at the center of the Archdiocese's heaviest population concentrations. The project is a reflection of the Archdiocese's commitment to strong family values as part of Catholic living, Reilly said.

The facility will house the Reillys and their five children as well as an office and conference rooms.



Terry and Mimi Reilly and four of their five children inspect facility that will be the Family Enrichment Center, including office space, conference rooms and the Reilly's home.

ference rooms.

OPERATING SUCH a program is not new to the Reillys who headed a similar family life center in the Diocese of Phoenix for three and a half years before coming here earlier

this summer to lay the groundwork for the South Florida program.

Having lived in the St. Monica's Convent while awaiting availability of the new facility, the Reilly's have been

making the rounds, meeting with area leaders.

"We are overwhelmed with the amount of generous support we have received. The priests have been especially warm and friendly and we are grateful to

be here. We have met with the leadership of Marriage Encounter and Catholic Family Movement, the Charismatic Renewal, and Spanish Family Movement.

"What we've seen is a lot of people helping and working together and we feel that this will really be a shared ministry," said Reilly.

Some of the areas the Reillys will be working in will be:

- Marriage enrichment.
 - Marriage preparation.
 - Natural family planning.
 - Ministry to divorced and separated.
 - Family activities and
- (Continued on Page 20)

Women's meet called shambles

Special to The Voice

ORLANDO—The Florida Women's Year conference held here last weekend was dominated by confusion, parliamentary maneuvering between pro and anti-ERA forces and resulted in charges of rigged voting and manipulation of delegate selection.

Seventy delegates were selected to go to the federally-funded International Women's Year convention later this year in Houston. Resolutions on various issues of concern to women were voted on but were left with an "unofficial" status because of a lack of quorum and are only to be considered "guidelines" for delegates at the national meet.

Anti-ERA and pro-life groups charged that voting irregularities and actual cheating occurred in work-

shops where resolutions were drafted and in delegate balloting. The groups sent a telegram to President Carter asking him to investigate procedures that resulted in only 13 anti-ERA delegates out of 70 from the state.

STATE legislator Gwen Cherry of Miami chaired the Conference Coordinating Committee and was unable to maintain order much of the time. Observers said she constantly deferred to the rulings and opinions of Judge Elizabeth Athanasakos of Fort Lauderdale, the official federal representative, rather than following standard parliamentary rules.

By noon Saturday 2,700 persons had registered making them eligible to vote. Sunday morning Mrs. Virginia Harlan, president of the Miami Archdiocesan Council of Catholic

Women, pointed out that the 1,310 present did not make a quorum.

Chairwoman Cherry, therefore declared the conference adjourned, indicating that an informal meeting would follow and that resolutions would be guidelines only for delegates to the national meeting.

Pro-life delegates said that in many of the workshops only one side of an issue was represented even though according to Mrs. Harlan, they had sent in names of volunteers to speak on issues but had never received any response.

The ERA resolution contained this passage:

"THE JUSTICE and Peace Commission, Roman Catholic Diocese of Orlando, endorses the Equal Rights Amendment; commends the

United States Congress for its passage of the Amendment; applauds the over thirty states for their ratification of the amendment; and records its regrets and disappointment at the fourth defeat of the ERA in Florida."

Only pro-abortion resolutions were printed in the final forms circulated to delegates who had registered, some observers complained.

There were resolutions covering the rights of minority women, Latin women subject to discrimination, Mexican-American women and American Indian women.

Miss Indian America attended the convention, and a resolution called for the federal government "particularly in the fields of health care and education, to consult with the Indian people as a whole before

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News briefs

Kill low-income housing?

A top U.S. Catholic Conference (USCC) official has criticized a Carter Administration proposal to "cash out" some \$4 billion in low-income housing subsidies. The Office of Management and Budget has suggested that the housing money be used instead to help finance a new welfare program. Msgr. Francis Lally, USCC secretary for social development and world peace, said that the USCC supported welfare reform, but he added, "the cutting of vital housing programs to secure revenue for welfare reform" is not "acceptable."

Asks maternity pay

The director of the U.S. bishops' Committee for Pro-Life Activities has asked Congress to guarantee that employers will be free to exclude abortion coverage from pregnancy disability payment plans. Msgr. James T. McHugh made the appeal in a letter to Rep. Augustus F. Hawkins (D-Calif.), chairman of a House subcommittee now considering legislation to amend the Civil Rights Act to force those employers who provide disability packages to include pregnancy in those programs.

Minister cites Vatican role

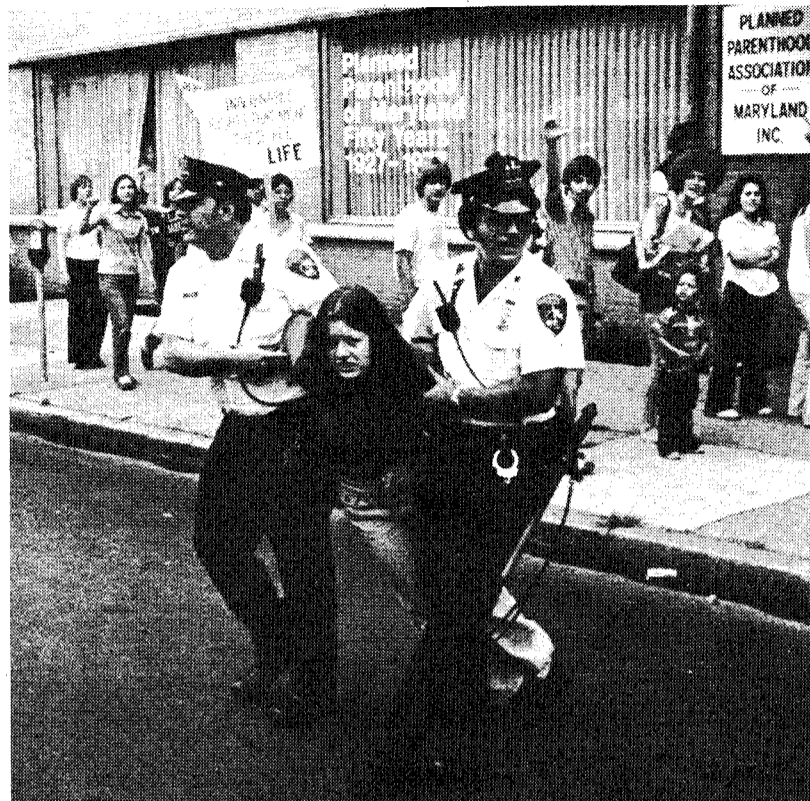
The Vatican's signature on the Helsinki document carries great importance because of Helsinki's dependence on moral authority, says a prominent European Protestant minister. "Without moral authority Helsinki collapses, and if it collapses we are back in the Cold War, but with an even more dangerous situation," said the Rev. Glen Garfield Williams.

N.Y. by candlelight

To the Catholic Church, New York's July 13-14 power failure meant stepped-up demands on its agencies by a world less able than it is to function by candlelight. Catholic hospitals shifted to auxiliary generators and Catholic social workers went to wherever they were needed as the city suffered a total loss of electrical power beginning at 9:30 p.m., July 13, and continuing in some parts of the city for as long as 20 hours.

School aid backs rights

The Vatican's top education official said July 14 that state



Pro-lifer Diane Bodner of Bowie, Md., is arrested by Baltimore police as protesters continue picketing the Planned Parenthood state headquarters and abortion clinic. Five people were arrested after entering the building and attempting to block the entrance to the operating room.

support for Catholic schools is a way of guaranteeing "fruitful educational pluralism" and of satisfying the "human rights" of Catholics. The cardinal, whose congregation recently issued a document which called for state aid to Catholic schools, said that he hopes that governments will study successful state aid plans and apply them. "The state has the responsibility to provide education for all," said the prelate. "But that does not mean that it can claim an absolute monopoly on educational institutions. How could we have given the impression that we have forgotten about situations of injustice which exist in certain countries?" asked the cardinal in comments on the congregation's document.

Death penalty voted

New York Gov. Hugh Carey, making good on a promise, has vetoed a broad death penalty bill passed by the state legislature. "I must respond to those very personal judgments that I hold and that I cannot discard by virtue of office," he said. "I am opposed to violence and the ultimate that violence can bring—the death of another person." Carey also said the death penalty is

"no proven deterrent to crime." Carey said that if the legislature overrode his veto, he would commute all death sentences to life imprisonment.

25 years--no pay

Angela Falciani has been an elementary school teacher at St. Joseph's School in Swedesboro, N.J. for 25 years. But she has never accepted a paycheck for her work. Mrs. Falciani, a mother of five who is now assistant principal at the school, was honored recently for her contributions to the Church and children of the South Jersey farming community.

Named to U.N. U.

Peruvian Jesuit Father Felipe McGregor has been named to the faculty of the Tokyo's United Nations University, according to Vatican Radio. United Nations University was founded in 1973 as a research center to deal with global problems such as hunger, natural resources and development. Father McGregor, a graduate of New York's Fordham University, has been rector of the Catholic University of Peru and of Immaculata College, Lima as well as director of the national office for Catholic education in Peru.

Nuns nix N-bomb

Production of the neutron bomb—which can kill through radiation without destroying buildings—violates human rights, a group of nuns has charged. The National Coalition of American Nuns (NCAN), an organization concerned with social justice issues, called the bomb a "monster" in a letter to President Carter asking him to stop research and development on the bomb.

Halt to Panama terror urged

The Panamanian Bishops' Conference has asked the new president of El Salvador, Gen. Carlos Humberto Romero, to stop a rightist terrorist organization from carrying out a death threat against 47 Jesuits remaining in that country.

"Spread Good Word"

Those who have received the good news preached by Jesus "can and must spread it," Bishop Arthur J. O'Neill of Rockford, Ill., told more than 700 participants in the third annual Cursillo Encounter, held July 5-9 on the Northern Illinois University campus in De Kalb, Ill.

New NCCB director

Dominican Father Thomas Cajetan Kelly, general secretary of the National Conference of Catholic Bishops (NCCB) and the U.S. Catholic Conference (USCC), has been named a bishop by Pope Paul VI. Bishop-elect Kelly, who will be 46 on July 14, will be an auxiliary to Cardinal William Baum of Washington and titular bishop of Tusuro, the See formerly occupied by Cardinal Giovanni Benelli of Florence, Italy. He will continue to serve full-time as NCCB-USCC general secretary.

Bishop denied visa

Socially progressive Bishop Francisco Claver, head of the prelature of Malaybalay, the Philippines, is being denied an exit visa to the United States by the government of President Ferdinand Marcos, according to reliable sources in Rome.

"There's no such thing..."

Entertainer Bob Hope received Boys Town's Father Flanagan Award for service to youth at a dinner held in Omaha, Neb.

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New Vatican envoy not surprised at protests

By FRANK HALL
Voice Feature Editor

"I'm glad to see that there hasn't been any opposition to me personally as a Catholic or as an individual," said the new American envoy to the Vatican.

David Walters, a Miami based international lawyer appointed by President Jimmy Carter to the post, was responding to protests of America having an envoy to the Vatican by two Baptist organizations and Americans United for Separation of Church and State.

"It's really nothing new," noted Walters. "Their position has been that way all the time. It's a stand that they have taken for some time on this fear of Church-State relationship which is very impractical in this

day and age.

"Since my briefing with the State Department last week, I'm very impressed with the accomplishments which have been of value to the United States.

"The Vatican," Walters continued, "is able to do much more in areas than we can, to our common purpose because of the fact that there are over 700 million Catholics spread around the world which has been very helpful."

Citing the settling of the fighting in Lebanon as one example, the new envoy also noted that cooperation by the Vatican with the United States "has been very helpful in dealing with matters concerning Africa which has developed so fast that we've

had no political connection with many of these countries.

"On the question of the Middle East and Jerusalem, all the influences that can be brought to bear on the different parties for a peaceful settlement would be very important. The Vatican could certainly be of great assistance to our objectives in these troubled areas," Walters noted.

Asked if he thought there was any advantage to having a Catholic as an envoy to the Vatican, Walters emphatically declared, "No."

"I think it's an indication there is no prejudice involved in the heart of Jimmy Carter. He selects people who he thinks can do the job. It might just as well have been a Jewish person because it's certainly not a clerical mission at all. It's something in the national interest and anybody could do it as an American.

"It's certainly a benefit to me as a Catholic on a personal basis," Walters noted however. He and his wife, Betty, have a relationship not only with President Carter but also with Pope Paul.

When Walters' granddaughter, Shannon Joy Smith, died of Leukemia in 1970 at the age of six, Pope Paul granted Walters and his wife a 30-minute private audience during which time he consoled them.

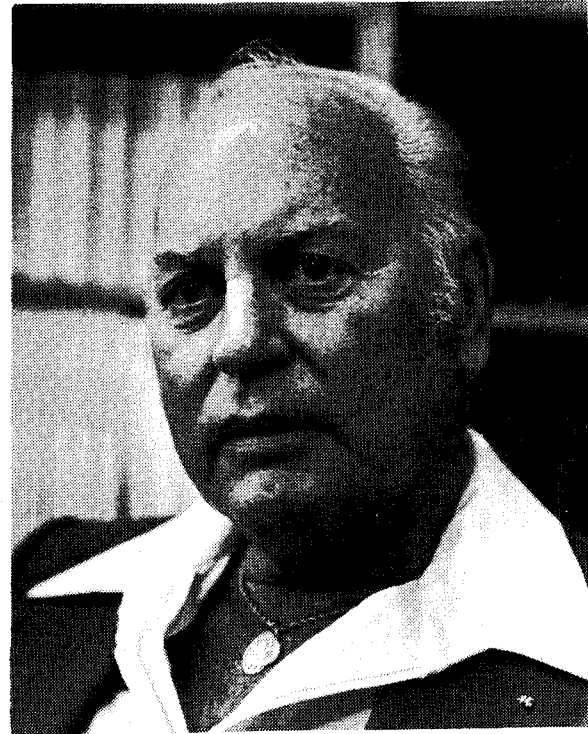
"I will never forget it," Walters notes. "Betty was very distraught and the Pope did much to get us through that very difficult period."

Recalling past envoys from the United States to the Vatican, Walters declares,

"Henry Cabot Lodge, my predecessor, was not a Catholic and certainly there couldn't have been a more suitable person for the post. Myron Taylor, his predecessor, was not a Catholic either. The envoy could just as well have been any other person of any other faith as long as the real objective is our national interest."

Walters spent last week being briefed by the State Department and meeting Apostolic Delegate to the United States, Archbishop Jean Jadot. The meeting with Abp. Jadot was simply a courtesy call and "just a friendly exchange of getting to know each other."

Asked about his expectations of the appointment, Walters said, "Fortunately, it doesn't require me being in the Vatican all the time because, as you know, it's a non-salaried post so I can still make a living.



U.S. envoy to the Vatican, David M. Walters



NEUTRON BOMB PROTEST—In near 100-degree heat, the specter of death, alias Bob Haberman of Omaha, Neb., stands in front of the Energy Research and Development Administration building in Washington to protest the development of the neutron bomb. The demonstration was one of a series by the Atlantic Life Community, an anti-arms group of religious and lay people.

N-bomb called 'rights' violation

CHICAGO — (NC) — Production of the neutron bomb—which can kill through radiation without destroying buildings—violates human rights, a group of nuns has charged.

The National Coalition of American Nuns (NCAN), an organization concerned with social justice issues, called the bomb a "monster" in a letter to President Carter asking him to stop research and development on the bomb.

Carter has said he has not decided whether to put the bomb in the field, but he said he wants to continue research

while he decides.

"The neutron bomb cannot be developed in isolation from history," NCAN's president, Sister Judith Schloegel, wrote Carter. "If we develop it, we will use it; or someone with whom we share this bomb will use it. And if it's ever used, all of us without exception will be the losers."

Sister Schloegel noted that the Soviet Union has accused the United States of "defying our own human rights code by developing the neutron bomb."

"We must agree in this one instance with the Russians," she said.

But I will be spending maybe three or four months a year over there as the situation requires," Walters concluded.

Presently, about 90 nations have full diplomatic ties with the Vatican. The practice of sending resident ambassadors to the Vatican dates back to the 15th century and in the United States personal envoys to the Vatican goes back to President Franklin Roosevelt.

While 89 nations around the world recognize the Vatican as a sovereign state, the United States and Mexico are the only major nations without formal diplomatic ties with the Vatican.

An amendment to the Foreign Relations Authorization Act for fiscal 1978, introduced by Sen. Richard Stone (D., Fla.), repeals a 110-year-old law forbidding expenditure of funds "for the support of an American legation" at the Vatican.

Stone, who is Jewish, said he offered the amendment so that if "some President in the future" wanted to upgrade representation at the Vatican it could be done.

Stone denied acting at the behest of the White House and added, "I wouldn't think there is any early or imminent move in the offering in that direction.

Abp. McCarthy to lead captive nations prayer

A prayer for captive nations will be led by Archbishop Edward A. McCarthy at an annual observance Saturday, July 23, at 2 p.m. in New World Park, Biscayne and 11th Street, Miami.

A spokesman for the Florida Captive Nations Committee which is sponsoring the event said, "We immigrants and citizens of the United States cannot and will not forget those who are subjugated and living under fear of despots deprived of their basic principle of human rights.

"We shall remember and remind year after year our freedom loving Americans that despite the recent agreement of 35 nations at Helsinki there are continued and loud cries from the four corners of the world for freedom and human rights."

The gathering will be at the entrance of the park from 1:30 to 2 p.m. while the Aero Space Academy band plays overtures, after which the national groups will process in to the stage for the program.

In addition to Archbishop McCarthy's prayer, Congressman Lou Frey and other government officials will speak.

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New church serves tourists to Disney World

Father F. Joseph Harte, who has been serving the spiritual needs of tourists to Orlando's Disney World by offering Sunday Liturgy in different hotels, has a home.

The new church of Holy Family has been completed and the first Mass will be offered in the facility Sunday, July 24, at

4 p.m. A quiet celebration will follow in the social hall.

Regular Mass schedule will go into effect the following weekend and the official dedication of the church has been set for Oct. 16. The new church, which will hold 550 people, is located at 5125 S. Apopka-Vineland Rd., Orlando.

Serrans attend 35th convention

"Service: The Common Calling of All Christians" was the theme of the 35th convention of Serra International held in San Francisco. Keynote speaker was Sister Jose Hobday, O.S.F., a prominent retreat director.

Delegates to the convention endorsed Serra's participation in the National Church Vocations Awareness Week, which will be held this coming October. This will be a week of prayer, education and public information.

It is hoped that every

parish in the United States will participate in Vocations Awareness Week. Special Serra projects will be to make parish contacts and to place radio and television public service announcements on local stations.

Serra International is a Catholic laymen's organization devoted to the promotion of Church vocations and encouraging its members to fulfill their own Christian vocation to service. Serra has more than 12,000 members in 31 countries.

MOUNT ARLINGTON, N.J.—(NC)—A priest close to the family of Karen Ann Quinlan believes that the comatose young woman continues to live on because she is serving a dramatic purpose: giving mute testimony to the evil of mercy-killing.

Father Thomas J. Trapasso, the Quinlan family's parish priest as pastor of Our Lady of the Lake Church here, said that Joseph and Julia Quinlan, the stricken woman's parents, share his view. He noted that Miss Quinlan had survived removal from an artificial respirator—an act which presumably would have resulted in her death—as well as a recent infection which seriously threatened to end her life.

Writing as a guest columnist in *The Beacon*, the weekly newspaper of the Paterson Diocese, Father Trapasso said:

"Why is Karen still alive? The Quinlans and I feel there is a message.

"If Karen had died soon after the removal of the respirator, it would have had all the appearances of 'mercy-killing.' Though death had been presumed, her survival clearly shows that there is a fun-



damental and essential distinction between causing death and allowing death...Karen's case is not a case for euthanasia. She is alive and her life is worth caring for, and the Quinlans patiently accept their cross."

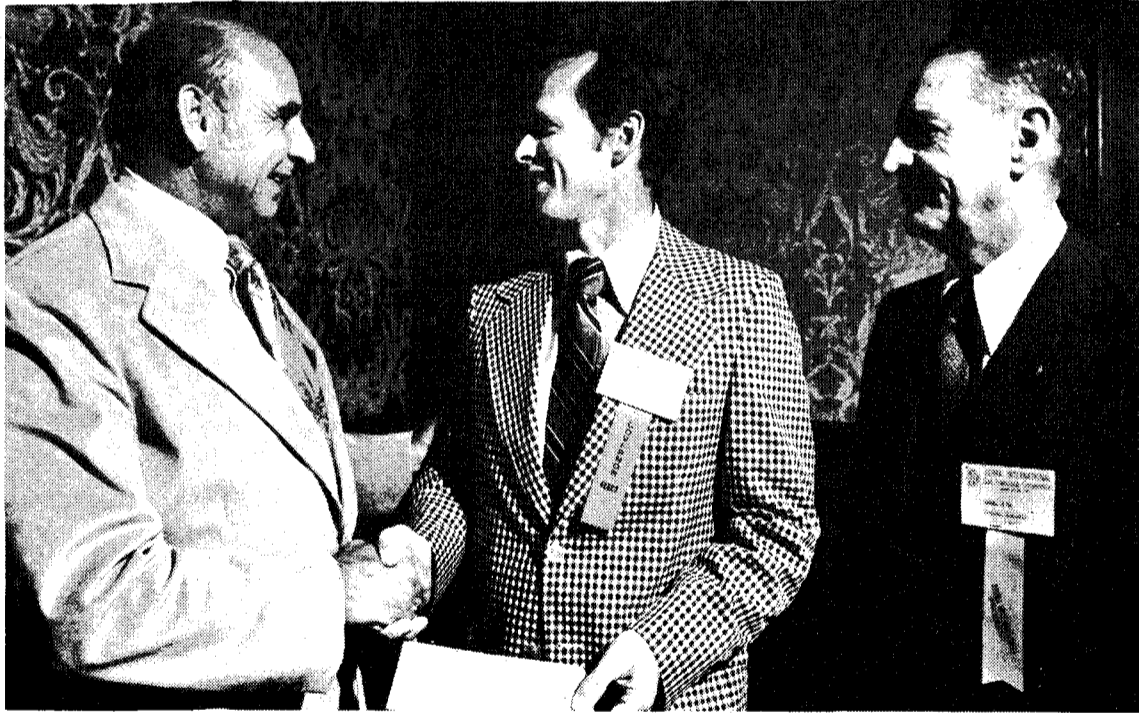
In his *Beacon* column—titled "Why is Karen Still Alive?"—Father Trapasso traces the story of the 23-year-old woman from her tragic lapse into a coma April 15, 1975, through her parents' eventual decision to seek her removal from the respirator. He cites his own concern—"as pastor and spiritual advisor to the Quinlans"—that their decision might be interpreted as euthanasia.

"It is unfortunate," Father Trapasso writes, "that Karen's case has been labeled the 'right-to-die' decision. The Quinlans

were not fighting for the death of their daughter. They were fighting for her right to choose not to be on the respirator. They were fighting for the right of any human being to refuse an artificial life-support system that offers no hope of success."

Father Trapasso concludes that the message in "the strange and unexpected unfolding of Karen's life" is: "To choose not to prolong life artificially in a hopeless situation is in itself a respect for human life as it approaches death; and that human life, regardless of its quality, must be revered and respected."

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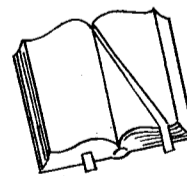
Palm Beach Serra Club member and Serra district governor Joseph P. Metzger (left) congratulates Frank J. Metyko, Serra Club of Houston, Tex., on Metyko's election to the presidency of Serra International. Looking on is Manuel Reyna, Serra Club of Caracas, Venezuela, retiring Serra International president.

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Looters crowd New York jails

By JO-ANN PRICE

NEW YORK—(NC)—As New York City's criminal justice system staggered under a case load of 3,800 persons charged with looting and arson on the night of the July 13 blackout, chaplains and religious volunteers worked overtime to lessen tensions in over-crowded jails.

"Our chief target is Riker's Island," reported Msgr. George McKinney, director of the New York Catholic Charities Apostolate to Correctional Facilities, a coordinating agency for serving federal, state and local prisons.

Riker's Island in the East River between Queens and the Bronx has six correctional facilities—including the Manhattan men's and women's Houses of Detention. It is the site of the Adolescent Remand Shelter, which has 1,080 cells into which nearly 1,300 youths aged 16 to 20 were placed.

Nine Catholic prison chaplains were among an estimated 200 religious workers of all faiths who were making their presence felt in the various city-run facilities, where the situation was aggravated by a heat wave, short tempers, overcrowding and legal delays.

At the Brooklyn House of Detention for Men, a no-nonsense nun, Sister Mary Irma, who has been working there since the early 1970s, made her regular rounds of the 750-man facility, reporting that tension was rising because of the heat.

The nun, a member of the Parish Visitors of Mary Immaculate, and others among the 30 members of the Chaplains' Associates Organization which serves the jail, were bracing themselves for an influx from detention pens in a nearby criminal court building. There, scores of those arrested were awaiting hearings. A similar situation prevailed in the Bronx and Manhattan criminal courts.

The cell blocks in the Brooklyn facility were already full. The additions would mean the men would have to be doubled up in cells, measuring six by 12 feet.

"We've always been overcrowded and undermanned in the best of times," said Graymoor Brother Timothy McDonald, 41, who coordinates religious activity at the Riker's Island adolescent shelter.

"Now I'm anxious. It's an explosive situation that could go up at any minute," Brother McDonald commented.

The Graymoor friar has been stationed on the island for five years. He said he had only the volunteer assistance of a Jesuit seminarian and part-time help from two Maryknoll priests on a regular but unpaid basis. There is no Protestant or Jewish chaplain, so his job is to arrange religious assistance to youths of all faiths. Chaplains at the other facilities faced similar understaffing by professionals, although they, too, received some help from Chaplains' Associates volunteers.

"You don't dare stop when someone calls to you, or 50 other kids will want to tell you their problems," he said.

"It's pitiful."

Brother McDonald and Father Walter A. Mitchell, recently appointed chaplain to the Brooklyn House of Detention, praised the way exhausted correction officers attended prisoners. Many of the arrested were blacks and Hispanics.

They noted some of the worst problems were at the court holding pens in Brooklyn and the Bronx, small areas intended for brief detainment of those charged as their cases are brought to court. Because of the emergency, however, those arrested were so numerous that they were packed in the cells, sweltering, with only the floor to sit on.

Father Mitchell said that the corrections officers were working double shifts in many cases. They were "doing a tremendous job" in both the holding pens and the county jails, he said.

Several of the chaplains noted that while their efforts were concentrated on prisoners. The small store owners whose shops were looted were also suffering. Also, Brother McDonald said, many youths involved were first-time offenders who joined the looting spree under peer pressure.

"Mercy and pity are good virtues," Msgr. McKinney said. "But there is justice, too. When a small businessman is wiped out, it becomes a matter of justice to be considered."



Looters in the night: a man reaches through the shattered window of a Brooklyn jewelry store helping himself to anything he can grab during the New York blackout.

Criminal justice reform urged by Church official

WASHINGTON—(NC)—A United States Catholic Conference (USCC) official called for better job training and post-release employment opportunities for convicts, compensation for victims of crime, and strict control of handguns in written testimony to a Senate subcommittee now holding hearings on revision of the country's criminal code.

Msgr. Francis J. Lally, USCC secretary for social development and world peace, made the recommendations to the Senate's subcommittee on criminal laws and procedures, headed by Sen. John L. McClellan (D-Ark.).

Crime and punishment are "preeminently moral issues," said Msgr. Lally's testimony, which addressed those provisions of the legislation which deal with corrections, sentencing, parole, handgun control, victim compensation and unlawful discrimination.

The country's Catholic bishops have on several occasions addressed critical criminal justice issues, Msgr. Lally pointed out.

According to Msgr. Lally, the USCC has "reservations

about certain provisions" of the proposed legislation.

"We are concerned," he wrote, about the provisions on sentencing as they relate to imprisonment, the rehabilitation of the offender, the definiteness of the length of the sentence, and the quality of the time served."

The USCC agrees "the primary basis for determining a sentence should be the nature of the crime. The characteristics of the offender, however, are factors relating to the quality of treatment needed rather than determinants for the length of sentence. Factors such as the educational, medical or correctional treatment of the offender should clearly be stated as the basis for the consideration of placement of the offender and not the length of sentence or even incarceration. An individual should not be imprisoned for an offense or receive a longer sentence because of educational needs. These services should be provided but not be the basis for the length of sentence," the letter went on.

Msgr. Lally also asked that "a presumption against

incarceration" be provided for in the bill, or that judges be required to consider "whether less restrictive sanctions have been applied to the defendant frequently or recently."

He also asked for automatic parole unless there is sound reason against it.

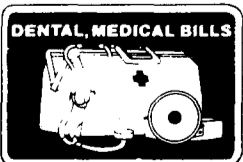
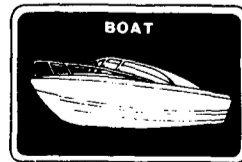
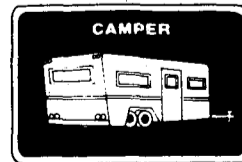
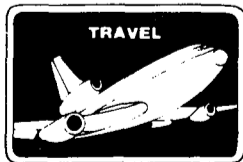
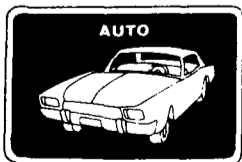
"With respect to parole services we believe that greater emphasis on practical job training and post-release employment opportunity is needed," Msgr. Lally went on.

While the proposed measure authorizes the death penalty in cases of hijacking where a death occurs, "We do not believe that capital punishment should be used under any circumstances," the USCC official wrote.

A section of the proposed law which would include religion as a prohibited ground for discrimination. Religion was left out of the 1964 Civil Rights Act, Msgr. Lally said, because Congress Recognized "the distinction between legitimate religious preference and invidious discrimination based on inherent characteristics such as race, color or national origin."

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'Lights On' for a blackout

The New York blackout looked more like a wipe-out in most television and newspaper reports. Buildings burning, windows smashed, doors ripped off hinges, 3,800 looters arrested—welcome to the Big Apple.

It looked good for color television, had perfect action shots for glossy newspaper prints, and provided the kind of copy even a cub reporter couldn't foul up.

What didn't make the news was the fact that those arrested made up less than half of one percent of the population of New York City's nine million residents; that the problems existed primarily in ghetto and inner-city areas with more than a fair share of underlying problems; that 8,996,200 citizens were not arrested.

This is not to minimize the situation but lets have a little fair play for Abe Beame and the human beings who do live in Brooklyn, Queens, Staten Island, Manhattan and the Bronx. It's a reminder that good people exist in New York City and, slowly, stories trickle in about teenagers and young adults walking up and down flights of stairs going to stores for older people unable to manipulate the steps; about people in apartment houses checking on each other with flashlights, reassuring each other; about citizens helping to direct snared traffic. There are countless heroic tales of little people doing big things for each other—but they don't make for good copy.

We know what happened in Brooklyn's Bedford-Stuyvesant section but what went on in Brooklyn's Bensonhurst, Bay Ridge, Flatbush, Dyker Heights, and Park Slope sections?

What did happen in New York showed a city hurting and pained. The looting revealed broken people, frustrated and in despair. And despair usually creates self-destruction.

Often the result of despair is suicide.

What homes were burned down by those in the inner-city? The homes of those who live in the



inner-city! What small stores were looted in the inner-city? The small stores owned and operated by people who live in the inner-city. For the last two years, sociologists have been warning that because of unemployment and cutbacks in social services, New York's ghetto areas were powder kegs about to explode. They finally exploded.

It's easy to sit back in a wicker rocker in our Florida room and deplore the actions shown on our television screens. The shock comes quickly to the remarks made by a woman being interviewed that "God gave us the blackout, it was our night!" What's harder is to try and understand why the looting happened. What's even harder to consider is, can and would this happen in Miami? Fort Lauderdale? Deerfield Beach? Naples? Is South Florida sitting on a powder keg? Is society content that, all's quiet on the home front?

The solution to despair is hope.

We, as Christians, possess the greatest Hope, the Resurrected Jesus. But belief in the Resurrected Jesus calls us to action, calls us to be our brother's keeper, demands us to love our

neighbor as ourself. There's time now, before it's too late, for our society and our churches, to look at our brothers and sisters who are hurting and in pain and to minister to them.

The late Father James Keller who founded the Christophers had the slogan, "It's better to light one candle than to curse the darkness."

The slogan is a gift from Father Keller and we offer it as a challenge to our brothers and sisters in South Florida, especially the St. Vincent de Paul Society, Marriage Encounter, the Cursillo Movement, Charismatic prayer groups and all parish and diocesan organizations to light that one candle.

We go one step further and ask you to let The Voice know about the candle you are lighting so that we can share it with others in our pages. We offer The Voice pages as a pedestal so that your light isn't hidden under a bushel.

Send the projects your group is doing, your activities to be shared with other readers and groups to: "Light On," The Voice, P.O. Box 38-1059, Miami, Fla., 33138.



By Fr. John Dietzen

Theologians trying to wreck the Church?

Q. Maybe you can tell me what the theologians are trying to do, destroy the Church? As far as I can see, all they are doing is undermining the faith of good people. (Ohio)

A. This considerably abbreviated comment was preceded by several other obviously rhetorical questions concerning current developments in the Church. Most of the statements were clearly not meant to be honest questions, and perhaps this final comment wasn't really meant to be answered either. But its spirit is evident often enough in numberless letters that cross my desk.

Theology is a highly specialized and intricate science, and theologians are nothing but specialists in that field. Through the centuries, the Church has depended heavily on the research and writings of trained experts in this science—that is, the "theologians"—men like St. Jerome, St. Thomas Aquinas, St. Augustine, St. Alphonsus Liguori, and thousands of other great and lesser lights. Most of

them, incidentally, were "prophets without honor" through much of their own lifetime.

When I say the church has depended on them, I include bishops and popes. While they are the official teaching body in the family of Christ, bishops are rarely specially trained theologians, particularly in the critically important fields of scriptural and doctrinal theology.

Of its nature, theology is a speculative, open-end science. Part of its business is to be at the cutting edge of Catholic thought, as the Church's understanding of Jesus and His message develop through the ages. As with mothers, fathers, or priests, there are capable and less capable ones. A theologian may be right or wrong or in between. His expertise may be in one field rather than another. Above all, his theories and opinions are only as good or as bad as his reasons for them.

When anyone condemns or ridicules "the theologians," therefore, I can't avoid the suspicion that he has never

seriously studied what specific theologians have to say on a subject, or he is seeking someone to blame for things he doesn't understand or doesn't approve of. Or possibly even

both of these.

Blanket blaming of parents, teenagers, intellectuals—or theologians—or our discomforts and crises is a copout, and rarely contributes anything toward our understanding or the search for truth.

★★★

Q. Should we go to Confession to gain sanctifying grace, which we were taught we gain from this sacrament, or does the Penance Service replace going to Confession? Our catechism never mentioned Penance services. (Del.)

A. A communal Penance service, which had fallen into disuse in the Church long before our catechisms were

written, is an increasingly popular rite. It is simply a ceremony in which a group of Catholics (or other Christians) confess their sinfulness before God and each other, reflect on

the meaning of their sins with the help of Scripture and meditation, and ask forgiveness for any offenses committed against God and their fellow man.

From the catechism you mention, you will remember that prayer and contrition of this kind can forgive sins. However, this does not mean that such a service (without

sacramental absolution) replaces the Sacrament of Penance, which is a very special way of meeting a forgiving God in a spirit of sorrow for our sins, and a desire of reconciliation with Him. Certain healing, forgiving, and sanctifying graces are the fruit of this sacrament, which makes it different and unique among all Penance rites.

The sacrament of Penance is often included within the kinds of common Penance services you speak of, but such is not necessarily the case.

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

"So long as we love we serve, so long as we are loved by others, I would almost say we are indispensable; and no man is useless while he has a friend."—Robert Louis Stevenson, "Lay Morals and Other Papers," 1898.



By Dale Francis

Is direct aid to Catholic schools the answer to the issue in U.S.?

The Vatican has urged the bishops of the Catholic Church to seek government aid to support parochial schools. The 10,000-word document from the Sacred Congregation for Catholic Education was the first public advocacy of government aid from the Vatican.

The Vatican said that Catholic schools are a necessary counter-balance to modern secularism, that they are necessary to provide pluralism in education and that they are a guarantee of religious freedom.

The Vatican document was, of course, directed to situations throughout the world. It may be helpful in many countries. It does not seem to me to be particularly helpful for the particular situation in the United States.

While the Constitutional principle of separation of Church and state has been grossly twisted in the propaganda of the most fervent separationists and carried beyond its original intent in some decisions of the Supreme Court, the truth is that in the United States the Constitution does almost certainly draw some fairly hard lines against tax support of churches and religious enterprises. This is surely not violated in the tax exempt status provided to religious enterprises but as it presently stands, the Constitution does probably forbid direct payments to churches for their religious enterprises.

That's why I have consistently for the last decade and a half opposed tax aid for Catholic

schools. I said this 17 years ago when I spoke at the first national meeting of Citizens for Educational Freedom, I said it again ten years ago at another of their national meetings. I would say it now.

The principle of government aid for parochial schools as offered in the Vatican document is sound. Catholic schools do provide an antidote to secularism, Catholic schools do fulfill a pluralistic function and as a guarantee for religious freedom. In those countries where there is no constitutional barrier to such direct aid for parochial schools, it is certainly right that such aid should be given. Our own situation is different because of the constitutional question.

But if I am opposed to government aid for parochial schools, I am totally committed to the cause of equal justice for all school children. The principle of educational freedom in the United States establishes a primacy of parental rights. Parents are guaranteed the freedom to choose the

way in which their children will be educated, this is a basic right.

Public schools, parochial schools, private schools all exist on the same level, as secondary means used to implement the primary parental right of choice. Because by historical development the public schools became the dominant means utilized for implementation of the primary parental right does not change the fact that it is a system that exists as an implementation of the primary right.

It is unjust and discriminatory to give to one of the secondary means of implementation of the primary right financial benefits denied to other means for the implementation of the same primary right. Freedom of education is in fact denied when the exercise of that freedom carries with it financial penalties.

Therefore, it has seemed to me that is a basic principle of freedom under our constitutional guarantee of freedom of education to insist that tax benefits should go with the child. It is discrimination to provide all tax benefits to any system of education, it is really discrimination to provide tax benefits to any system of education. Tax funds should go to the child, then to be given to the school the child attends.

I do not want government aid for Catholic schools but as an American I legitimately demand equal treatment of all students, whether they go to public schools, private schools, Catholic schools. This only is justice.

(The Truth of the Matter by Msgr. James J. Walsh will be resumed when he returns.)



Fr. John Reedy, C.S.C.

'We are still suffering the pains of transition'



It's been a few years since I last had the opportunity to give a systematic presentation of the beliefs and practices of the Catholic Church.

And, in the series of explanations I am now completing, I've discovered far more difficulty than I ever experienced in the past.

To a large extent, these difficulties arise more from my needs than from those of the woman who came to me and asked me to explain what she had to know in order to become a Catholic.

She had apparently made her decision, her basic act of faith, before she made the request. Her attitude has not been one of critically evaluating each point I have presented; instead, she simply wants to be told what she needs to know in order to make her decision more specific, more complete.

If there were any particular point of doctrine

which she was unable to accept, this would present a serious difficulty; but she hasn't been looking for such conflicts; she has been very open in accepting the reasons and the explanations for particular teachings.

For me, the difficulty arose from two sources.

One is my need to be honest about the extraordinary moment of transition in which the Church exists. In spite of all the pastoral statements suggesting that no significant change has taken place, in spite of my own confidence that the essential teaching of Jesus remains intact in the Catholic Church—the fact remains that there has been a huge change in Catholic thought and attitude since I first started giving instructions.

To me, it's a frightening responsibility to undertake a presentation of the teachings of Jesus. Incompetence or

carelessness on my part can produce a distorted understanding of Christ in the mind of this person. It could drive a person away from the Lord; it could amount to sacrilege.

Such a distortion can arise not only from an erroneous statement of doctrine; it can also come, I believe, from exaggerating the doctrinal certitude of positions which are not all that certain.

So, in the instructions, I found myself going into lengthy distinctions and qualifications for points which, in years past, I presented simply as: "The Church teaches..."

Some priests, some lay Catholics would probably suspect that this indicates a watering-down of my own faith. As honestly as I can judge, this isn't true.

Instead, it's the result of listening carefully as the highest teaching authority of

the Church—the world's bishops in formal council under the Pope—sought to cleanse away attitudes and practices which had accumulated in the life of the Church and which seemed to be in conflict with its basic life and message.

That process did not end with the Council. Some of those judgments have implications and consequences which have to be absorbed over a number of years. An accepted change in the understanding of Scripture can have an effect on our prayer, on our understanding of the life to which we are called. And I have no desire to contradict that process by oversimplifying, by overstating what the Church really teaches.

A second problem arises from my realization that I am preparing this woman to enter into a community which is still living with a deep division.

In almost every parish, she will meet good, devout Catholics whose moral judgments and expressions of prayer are those they were taught in the parishes and schools of the 30's.

In these same parishes, she will encounter other Catholics, also good, reverent people, who give the impression that their religious lives began in the mid-60's.

If she is to understand this community and live comfortably in it, she has to understand the reasons and significance of these differences.

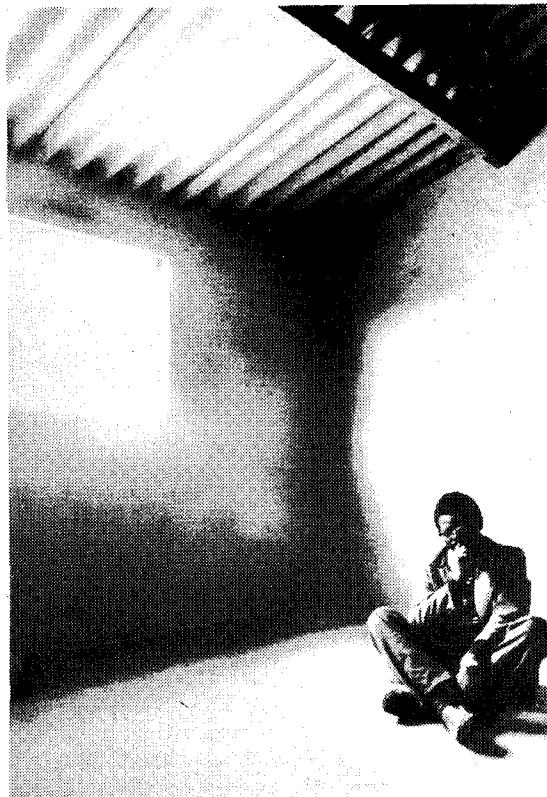
I feel sure that we are still suffering the pains of transition. If I live another 10 or 15 years, I suspect that it will then be much easier for me to introduce a person to the teachings and life of the Church.

But right now—I find it a difficult, disturbing responsibility.



Confined to quarters: The black secretary of the South African Bishops' Conference, Father Smangalisso Mkatshwa, has been put under confinement in his home. For the next five years he must stay in a house assigned to him from 6 p.m. to 6 a.m.

Father Mkatshwa was active in Church work in black ghettos. Outside his house, Father Mkatshwa talks with Archbishop Joseph P. Fitzgerald, president of the South African Bishops' Conference. Inside he sits in the unfurnished house which has neither water nor electricity.



Curia reformer, Cdl. Roberti, dies

VATICAN CITY—(NC)—Cardinal Francesco Roberti, canon law expert and reformer of the structures of the Roman Curia (the Church's central administration) died July 16 in Rome. He was 88.

Cardinal Roberti headed a

commission of cardinals in the 1960s to study the Roman Curia and propose a restructuring plan. The commission's work resulted in Pope Paul VI's decree in 1968 which made broad changes in the basic fabric of the Curia.

Pope John XXIII created the prelate cardinal while he was still a priest in 1958. He received episcopal ordination only in 1962.

Cardinal Roberti headed the Apostolic Signatura, a high Church court, for a decade until his retirement in 1969.

From the 1920s he had worked in the Curia in various posts, including secretary of the Congregation of the Council, judge of the Roman Rota (another Church court), and member of the Pontifical Commission for Motion Pictures, Radio and Television.

He was spotlighted in 1948 when he took Italy's official Communist newspaper L'Unita to court. The paper had accused him of financial misdealings. The cardinal won the suit.

He was born in Pergola, a small city near the tiny republic of San Marino, in 1889.

Ordained in 1913, he was named vice rector of the Pontifical Roman Minor Seminary at the age of 25 and became rector two years later.

In connection with the Second Vatican Council he was a member of the Central Preparatory Commission and president of the council's Administrative Tribunal.

His death brings membership in the college of cardinals to 136.

Funeral Liturgy offered for Thomas F. O'Neil, 52

POMPANO BEACH—Eight priests concelebrated the funeral liturgy in Assumption Church, here for Thomas F. O'Neil, 52.

Born in Akron, Ohio, O'Neil was raised in Miami Beach and was a member of St. Patrick parish. He attended Cranwell Preparatory School, Lenox, Mass., and Notre Dame University. He served in World War II. After living in Akron and Miami, moved to the Fort Lauderdale area 13 years ago. He was a member of the Serra Club and the recipient of a distinguished service award

from Abp. Coleman F. Carroll.

He is survived by his wife, Gabrielle, and 11 children: Thomas F., Kevin G., Patrick J., Bernard J., Karen M., Mary Francis, Hugh R., Brian O., Christopher B., Nial M., and Colin. M.

He is also survived by four sisters and two brothers: Michael O. O'Neil, Robert J. O'Neil, Mrs. Richard O'Melia, Mrs. John B. Callaghan, Mrs. Charles M. Bransfield and Mrs. William Cleary.

Interment was in Queen of Heaven Cemetery, Fort Lauderdale.

Two Dominican Sisters, formerly of Miami, die

Two Adrien Dominican Sisters, who taught for several years in the Archdiocese of Miami, died recently at Maria Health Care Center in Michigan. Sister Laetitia Bath O.P. and Sister Lucina Klein O.P. were both active in education for over 50 years.

Sister Laetitia was an instructor at Barry College from 1955 to 1959. She also supervised the Dominican Congregation grade schools in Florida. She was 83-years-old and had been a member of the Adrien Dominican Congregation for 60 years.

Sister Lucina taught at St. Anthony's, Fort Lauderdale, from 1949 to 1954. Sister Lucina had been a Dominican

for 64 years, she retired to the Congregation Health Care Center in 1965.

'Martyrdom' in 20th century

VATICAN CITY—(NC)—An expert on causes for sainthood said in a Vatican Radio interview that bloodless "white martyrdom" is the "20th century's new form of martyrdom."

Franciscan Father Ernesto Piagentini, author of a study on juridical aspects of what martyrdom is, said that the "new techniques of persecution today are not intent on creating martyrs through physically eliminating Christians.

"They rely rather on reducing Christians to the purely vegetative state," he said.

"Today theologians state that cases of psychological death are true Christian martyrdom," the priest added. "It is the 20th century's new form of martyrdom.



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Women's meet confused, 'rigged'

(Continued from Page 1)

programs in these areas are implemented; and that Indians receive greater representation in all phases of national life; and lastly that the International Woman's Year in Houston not attempt to speak for Indian women unless American Indian women are adequately represented."

MRS. ANN O'Donnell of St. Louis, Mo. passed out a statement of how she thought Florida's IWY performed:

"I am a member," she said, "of the Missouri State Coordinating Committee and Chair of the Missouri delegation to the Houston National IWY Conference. I have been privileged to attend five of the IWY State meetings and have never seen anything like what has happened here in Florida."

"I am surprised that individuals of the stature of the Chair of this meeting and the Federal Officer representing the National Commission have seen fit to put their professional reputations on the line in support of a meeting as manipulative and rigged as this Florida meeting has been."

"I am angry and sorry for their poor judgement and fear. I hope that the participants of this meeting challenge the procedures used to silence the majority of those present and ask this meeting be censured by the Congress as an inappropriate use of Federal funds."

OBSERVERS from out of state included Mrs. John A.

Dunaway of Atlanta, a member of that state's coordinating committee, and Rev. Henry Irby, of a Georgia Church of Calvary. Both watched irregularities happen at the balloting in Georgia, Mrs. Dunaway said.

She said the pro-ERA votes of some of the delegates in Georgia were erased on paper ballots by people at the Georgia polls whose personal sympathies were on the other side. She also noted "that the Federal woman for Georgia's IWY" allowed improper ways of counting the ballots there.

Mrs. Frank Filewicz, past FCCW president and a registered parliamentarian from St. Petersburg, thought the procedures at the conference in Florida were nightmarish. Even amateur parliamentarians were puzzled at the vacillation of presiding officers between what was called "federal rules" and the times when Roberts Rules of Order were followed.

AT LEAST one newspaper report of the meeting in the area remarked that the anti-ERA delegates seemed to be in the majority, although the chair called their meeting a tie.

Dade and Broward delegates to Houston include Marie Anderson, Susan B. Anthony, Dr. Rita Bornstein, Mollie Brilliant, Gwen Cherry, Eufalia Frazier, Marie Hernandez, Carol Sheehan, Fancena Thomas, Virginia Harlan, Nancy Traver, Inez Almond, Maria Cascia, and Ivonne Santa Maria, and alternate Ruth Shack.

Hungarian priests hit at interference

VIENNA, Austria—(NC)—Despite recent signs of a thaw in Church-state relations in Hungary, the Communist government is still thwarting apparent guarantees of religious freedom, according to a memorandum by 35 Hungarian priests that has reached the West.

In fact, the memorandum says, unless fundamental

changes occur in the government's attitude, "Church life in Hungary 10 or 15 years from now will be extinct."

The memorandum, which was reportedly given by the priests to the Hungarian bishops, expressed grave reservations especially about alleged new freedom in religious education.



Powerful Prelate: Cardinal Humberto Medeiros of Boston shows good form as he swings a hammer on a strength test machine at Paragon Park, Nantasket



Beach. He jokingly looks skyward after driving the indicator one-third of the way up the column. The cardinal was entertaining children at the park.

Priest urges Carter revamp labor

The Archdiocese Rural Life Bureau has sent

Br. Mullin named to college post

Brother Lewis Mullin, F.S.C., who taught at Immaculata-LaSalle High School in Miami, has been named director of admissions at La Salle College in Philadelphia. He succeeds Brother Andrew Bartley, F.S.C. who was recently named principal at La Salle College High School.

For the past 11 years Brother Mullin was a teacher and director of guidance at La Salle High School in Philadelphia. He also taught at Central Catholic High School in Canton, Ohio; Sangre de Cristo in Santa Fe, New Mexico and St. John's College High School in Washington D.C.

A member of the Brothers of the Christian Schools since 1945, Brother Mullin is a member of the American, Pennsylvania and Philadelphia Personnel and Guidance Associations. He has done graduate work at Villanova and Catholic Universities.

Mailgrams to President Carter and Secretary of Labor Ray Marshall urging federal "restructuring" of the agricultural labor system.

Msgr. John McMahon, bureau director, sent the Mailgrams in response to the President's recent authorization of 800 Mexican workers to be imported for harvesting potatoes in Presidio, Tex.

Msgr. McMahon said in the letter:

"Your recent approval of the importation of 800 Mexican workers to harvest potatoes in Presidio, Texas, highlights the fact that something is radically wrong in the agricultural industry and thereby indicating the great need of restructuring

the labor system within this industry.

"The agricultural industry has too long depended on hard-time casual labor. It is time a rationalization of this industry take place. Numerous studies have been conducted in this area together with design models, but what is lacking is their implementation.

"Action needs to be taken now to avoid this situation in the future."

Msgr. McMahon said later that if America wanted to help the Mexican labor situation it should be done directly with Mexico and not by sidestepping the problems of America's domestic laborers which range far beyond Texas to the whole country.

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Pre-adoption pregnancy aid urged by Catholic Charities

WASHINGTON—(NC)—A Catholic Charities official asked the Senate to provide assistance for pregnant women who are considering placing their children for adoption.

Matthew H. Ahmann, associate director for governmental relations, made the request in testimony delivered to the Senate Finance Committee and the Senate subcommittee on public assistance during hearings on a bill to amend the Social Security Act.

The Senate bodies were also considering whether to incorporate into the proposed changes a bill submitted earlier by Sen. Alan Cranston (D-

Calif.) aimed at removing obstacles to adoption.

The Administration proposals, offered by Joseph Califano, secretary of Health, Education and Welfare, called for adoption subsidies for low- and middle-income families and for families who adopt handicapped, mixed-race or black children, older children or two or more members of the same family.

But it does not, according to a spokesman for Califano, provide for assistance for pregnant women who want to place their children for adoption.

According to Ahmann,

the Cranston bill's language, which provided for payments to such women, should be retained. "We do not think the legislation presently before this committee can be the answer to women who do not choose an abortion. But we do believe that this provision in the Cranston bill helps make a genuine free choice possible. Secondly, since we assume funds under this bill can be used to remove impediments to normal adoption, we feel it ought to be recognized that unless pre-natal, and post partum costs can be met, many women will turn to the so-called black market to effectuate the adoption of their child."

(In many private or black market adoptions, lawyers for the adopting couple will pay the child's mother's expenses throughout pregnancy, plus a fee for the mother when the baby is delivered.)

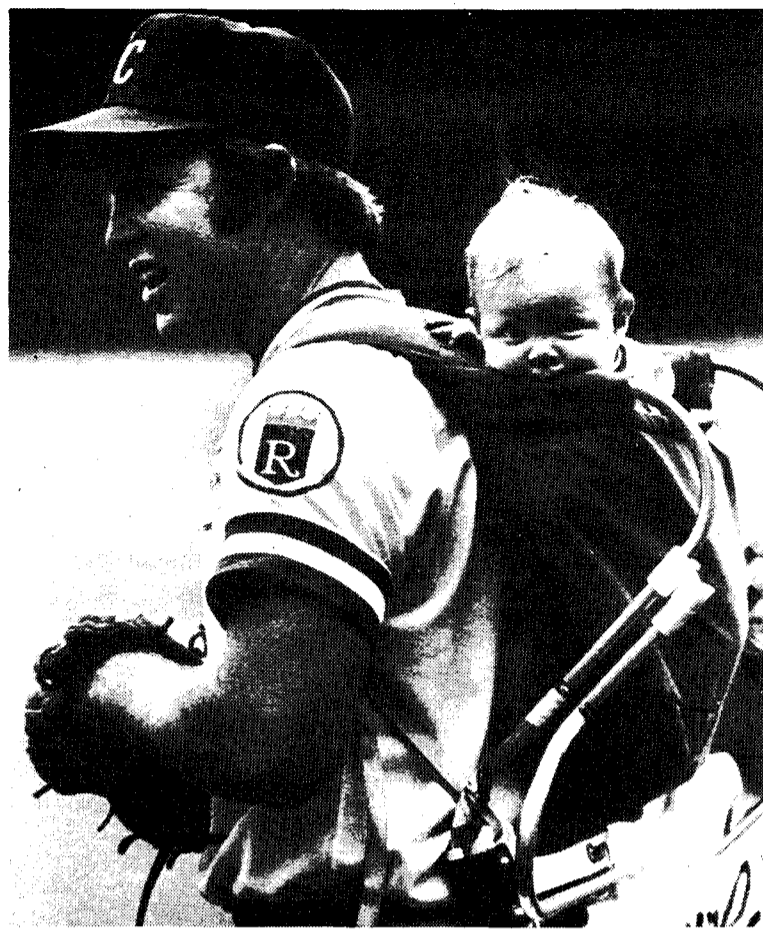
Ahmann also called for extension of the Supplementary Security Income (SSI) program to Puerto Rico, Guam and the Virgin Islands.

"In addition, the extension of these minimum income protections to the elderly, the blind and the disabled should operate to reduce the welfare costs expended by New York and other states in the Northeast" he continued.

Administration requests that Congress postpone this protection until its own welfare reform package is submitted should be ignored, Ahmann said.

Catholic Charities supported other features of the proposal, including "strengthened outreach programs, the modification for third-party payees in the case of persons in treatment, the increased payments for those presumptively eligible for SSI, the clarification of eligibility for those in medical institutions, the change from quarterly to monthly determination of benefits," among others.

While the Administration supported some of these, it opposed some "because they represent modest increases in cost," said Ahmann. "We hope the finance committee will take the wiser course...and provide this modest increment to meet the pressing human needs of our elderly, blind and disabled," he continued.



DOUBLE COVERAGE—Kansas City Royals pitcher Jim Colborn covers first base while his seven-month-old daughter, Holly, rides on his back during a recent fathers verses the kids exhibition game. The kids won 17-0.

Developmentally disabled need volunteer 'advocates'

The Dade County Association for Retarded Citizens needs volunteers for participation in their Citizen Advocacy Program.

Volunteers, called "advocates," work on a one-to-one basis with developmentally disabled persons called "protoges," by providing social, emotional and recreational experiences which foster independence.

Protoges can be of any age or level of functioning. They may live in their own homes, in private or public residential centers or in group or foster homes. They are referred by agencies, professionals, their family or themselves.

Advocates must be stable,

responsible persons over 18 years of age. An advocate functions as a friend, companion or advisor.

The advocate can help his protege learn the practical basics of daily living while providing for his emotional needs as well.

Volunteers are enrolled in a special training session where their skills, interest and abilities are matched one to one with the needs and interests of their proteges.

The Citizen Advocacy staff will provide volunteers with suggestions, resources, guidance and support.

Call 541-2575 for more information about the DARC Citizen Advocacy program.

1,000 expected for evangelization

A thousand bishops, priests, Religious and lay people will meet in Minneapolis next month for the National Congress on Evangelization.

Sponsored by the Word of God Institute of Washington in response to Pope Paul's call "to seek by every means to study how we can bring the Christian message to modern man," the congress is to pave the way for Catholics across the country to become more vocal to other people about the Gospel.

Father John Burke, O.P., director of the Institute, said the weekend will be held in a "dynamic and prayer-filled atmosphere" to "share ways of carrying that message with humility and love to non-believers and the nominally Christian."

Interested persons may write to The Word of God Institute, 487 Michigan Ave. NE, Washington, D.C., 20036.

'Ostpolitik' victory

VATICAN CITY—(NC)—Pope Paul VI's Ostpolitik—his policy of negotiating with Eastern European Communists—has scored a diplomatic victory in western Poland.

The Vatican announced that Pope Paul has named Msgr. Alfons Nossol, 44, to be bishop of Opole, a diocese which has a large number of German-speaking residents.

Appointments of all bishops are difficult in Poland since the government's consent must be won for papal nominees to fill empty Sees.

The Opole appointment, however, was viewed as especially delicate because of the presence of what sources say are 90,000 Germans, not permitted to emigrate to Germany because of their skills in various fields.

Finishing touches on the appointment were made by the Pope's roving diplomat, Archbishop Luigi Poggi, during his two-week visit to Poland in the spring.

The relative speed of the appointment signalled that relations between Poland and the Vatican are progressing well.

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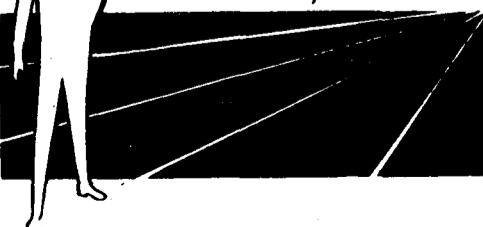
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NEW RENEWAL

"The Exorcist literally laid them in the aisles. Bright young minds all the way from Ivy League to Berkly found themselves devastated... Despite all sophisticated protestations and the dogmas of their secularist teachers, they found themselves affected in spite of themselves."

**KNOW
YOUR
FAITH**



Exploiting idea of a devil

By FATHER ALFRED
MCBRIDE, O.PRAEM.

It has been said in recent times that scientific minds will not put up with the idea of the existence of the devil. The idea of the devil belongs more to the superstitious mentality of the pre-industrial age.

Liberated now from chains of ignorance that dominated the dark ages, we are freed from such nonsense. Even some biblical studies appeared to concur. Bright analyses of the way in which the idea of the devil grew in biblical times led some Bible scholars to conclude that there is no basis in the Bible for belief in the devil.

THEN AN interesting phenomenon occurred. The film "Exorcist" hit the contemporary consciousness. It was boffo box office and literally laid them in the aisles. Bright young minds all the way from ivy league to Berkly found themselves devastated by this garish presentation of devil possession. They kept telling themselves they didn't believe in this. It was supposed to have gone the way of Santa Claus and ghosts. Despite all sophisticated protestations and the dogmas of their secularist teachers, they found themselves affected in

spite of themselves.

Psychological interpreters rushed in quickly lest this new barbarism be allowed to convince anyone even in the slightest that the devil existed. The secular gurus assured their nervous clients that this was a freak show (they were right) and that it unfortunately touched some primordial drives that modern education had learned to cope with and dismiss as unsafe and harmful emotions. This was nothing more than an induced nightmare.

Then they had to strike "Rosemary's Baby" from the canon, move to belittle the "Omen" and make appeals to good sense. No matter what they have tried, they have not stemmed the tide of interest in the preter-natural and the occult which swept through the ranks of computer programmers, space age addicts and transistorized mentalities.

NOW ACTUALLY the secular critics have been right to expose the exploitation so evident in much of the Satan cult wherever it emerged. They smell superstition and are correct in trying to get rid of it. The whole experience however raises yet another question, namely, the

existence of the devil. No one will argue that there is a greater need to awaken people to a consciousness of moral evil and the need for salvation from it. That is clearly the superior assignment. And any attempt here to reassert the reality of the devil by no means wishes to deter the prior task of pondering the reality of evil.

There seems to be no question but that the Bible and subsequent Christian tradition speaks of the reality of the devil. He seems to be a personification of evil and a tempter. Recent biblical criticism suggests that the slow and fairly confused expression about the reality of the devil leaves the reader today wondering how real the devil is and whether the biblical material is speaking symbolically. At the same time, it must be said that the assertions of the biblical scholars are sometimes as ambiguous as the diabolical person whose existence they question.

Church practice to this day still allows for exorcism. If so, what or who is being exorcised? Presumably the devil. What must be kept in mind is that affirming the reality of the devil must not be attached to magical forms of religion, or new appearances

of superstition, or used to frighten unstable persons—and certainly not used to scare children into being good. Furthermore, one should not so think of the reality of the devil that it absolves one from personal responsibility for evil. Lastly, let it be remembered that humans seem quite capable of the most monstrous evil with no apparent help from the devil. One need only think of the death camps in World War II. Humans have been sufficiently malicious with or without the devil's help.

WHAT THIS all boils down to is that the reality of the devil should play a minor part at most in pondering the questions of morality and evil. Personal moral responsibility requires far more attention, and growth in moral thinking is the greater need. Furthermore, we must be resolute in rejecting any attempt to convert religion into a horror show full of scares and frights and superstitions. C.S. Lewis in his work "Screwtape Letters" did perhaps the best job on the devil and his relationship to religion. Lewis tallied our self delusions and pride and showed us we have personally much to do to achieve a decent ethical life.

EVIL -- What is it?

By FATHER JOHN J. CASTELOT

The problem of evil has plagued people ever since they began to reflect on the human situation. Evil is terrifying. It has to be controlled, and the first step is to try to understand it. What is its origin? How does it operate? All sorts of answers have been given, but the mystery remains.

In Mesopotamia (Assyria-Babylonia), which exerted such a powerful influence on Israelite culture, the answer was sought in the activity of an almost limitless army of demons, created by the primeval goddess Tiamat to fight for her against a rival God. They attacked humans in every area of existence; there were even specific demons for different parts of the body, and one especially gruesome monster harassed pregnant and nursing women. It had a lion's head, a woman's body, dog's teeth, eagle's claws. The far-reaching effects of these pagan superstitions is evidenced by the fact that representations of demons in the Christian art of the Middle Ages were based on Mesopotamian models.

THE OLD Testament rejected this superstition. The Mosaic Law strictly forbade magic and witchcraft and so ruled out any sort of



A man in a devil suit leads children in a Milwaukee, Wisc., Halloween parade.

demonology. The author of the Temptation story offers an explanation of the origin of moral evil and its consequences in human history. But he attempts no explanation for the origin of evil itself. He simply presumes the prior existence of an evil force which seduces the first humans, and pictures that force under the symbol of a serpent. But that's as far as he goes, and throughout the whole Old Testament there is hardly any mention of evil spirits or of one chief evil spirit, ruler of the realm of evil.

The late Book of Wisdom, heavily influenced by Greek culture, identifies the serpent of Genesis with "the devil," but between Genesis and Wisdom there was a long development in popular Jewish thought.

Notice well: "popular" Jewish thought, not official biblical teaching. "Satan" makes a rather tentative appearance in a few late, post-exilic biblical books. Significantly, however, during the exile the Jews had been in intimate contact with Babylonian mythology, and after the exile they were satellites of Persia.

THE PERSIANS had developed an exaggerated dualism which viewed reality as ruled by two supreme principles, one good and the other evil, in eternal conflict, each served by an army of lesser spirits. The monotheistic Jews could not accept this as it stood, but they seem to have accepted the existence of a dominant evil spirit, in some way under God's control.

In 2 Samuel, Yahweh is said to have incited David to take a census which, in turn, brought about a plague (2 Sm. 24).

In the post-exilic book of Chronicles, it is "Satan" who is responsible (1 Chr. 21.1).

Once again, in the fictional prologue to the Book of Job, Satan appears as a sort of prosecuting attorney, accusing men before the heavenly court and obtaining permission to harass them. The whole scene is obviously folkloric and reflects popular speculation of the period. A common noun in Hebrew, *satan* (adversary) has now become a proper name to designate evil personified. And as far as the Old Testament is concerned, that's about it.

But where did all the details about Satan and devils and fallen angels come from? Not from the Bible, but from late, popular Jewish speculation, heavily influenced by pagan myth and superstition, and expressed in apocryphal writings, especially of the highly imaginative apocalyptic type. And there was an abundance of this literature from the second century B.C. through the second century A.D. It is sadly true that popular theological speculation, sometimes wildly imaginative and often bordering on superstition, seems to hold greater fascination for people than the truth which God has revealed in so many authentic ways. But so it is, even today.

IN TRACING Satan's "Roots," we are led back to the mythology of Mesopotamia, the demonology of Persia, and some later Greek influences. These captured the popular imagination of the Jews and became a fixed part of their view of the universe.

This same world-view is reflected in the New Testament. Jesus, Paul, and all the others did not live in a cultural vacuum. Their world-view was that of their contemporaries and, as a result, we find many references in the New Testament books to Satan, the prince of this world.

Jesus did come to conquer evil, and if in His culture evil was popularly personified, then His conquest of sin and evil was expressed in terms of victory over "Satan." In preparing His apostles for His departure from this world, He told them, "...It is much better for you that I go. If I fail to go, the Paraclete will never come to you, whereas if I go, I will send him to you. When he comes, he will prove the world wrong about sin, about justice, about condemnation. About sin—in that they refuse to believe in me; about justice—from the fact that I go to the Father and you can see me no more, about condemnation—for the prince of this world has been condemned. I have much more to tell you, but you cannot hear it now. When he comes, however, being the Spirit of truth he will guide you to all truth" (John 16, 7-13).

The essential, saving message of Jesus was uniquely new. Rather than to reveal the kingdom of a mythical Satan, Jesus came to reveal and inaugurate the Kingdom of God and His saving love.

KNOW

"Where did all the details about Satan and come from? Not from the Bible, but from speculation, heavily influenced by pagan It is sadly true that popular theological speculation is wildly imaginative and often bordering on superstition. It holds greater fascination for people than the truth which God has revealed in so many authentic ways".

Power of Satan in today's

By FATHER JOSEPH M. CHAMPLIN

Having your house ransacked, your wallet stolen or your car broken into over night are devastating experiences. In fact, any theft seems to cause enormous inner pain.

I foolishly left a watch, an ordination gift from my mother, in my pant's pocket at an unattended locker room one summer afternoon as I went for a swim at Notre Dame. That cherished present had disappeared when I returned from the lake.

A thief somehow got into the rectory during the night several years back and made off with a few hundred dollars from our fund for the poor.

IN BOTH instances I felt angry, frustrated, and crushed. My troubled feelings came not so much from the

monetary loss, but from the hopelessness that had been on my face. Last night, again the same world. A had driven to the midst of a Encounter with love for each already a Then, the auto had broken before—could recorder similar fact the youth there during sobbed and viewed the

What control

By MONIKA K. HELLWIG

In the Scriptures, traditional plays, stories, Christian art, and the lives and visions of the saints, the devil plays a prominent role. Both the Scriptures and the official Church teachings give all sorts of advice as to how to deal with the devil. They assume that we have noticed there is an evil force (devil). But the Church is concerned that we not try to blame the devil for our personal sins and that we not think of the devil as the counterpart or sparring partner of God. In fact the Scripture and the Church teaching attempt to place evil in a proper perspective.

THE BELIEF Church is at pains to point down from exaggerated proportions is the belief there is a source of destruction and conflict that precedes any human persons have and that makes it all more difficult for us in world. Most people really like to blame and failure and some for which they cannot held responsible.

It is in response to tendency that the Church insists that what we Satan (i.e. adversary) or devil, cannot deprive moral freedom

YOUR FAITH



Two young people engage in a Baptism in the waters of the Jordan as it flows through the Belsan Valley.

and devils and fallen angels from late, popular Jewish myth and superstition. Calculation, sometimes in superstition, seems to be the truth which God has

Satan in world

...y loss as from the point-
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...bitter presence of evil in the
...young couple from Naples
...en to Rome and were in the
...a very successful Marriage
...er. Their faces radiated the
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...e husband discovered his
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...fashion some months before,
...hful naval officer just stood
...umbfounded and his wife
...uncontrollably when she
...he damage done.

With great courage, they continued on through the encounter, but their minds and hearts, full of love moments before, had to struggle constantly with the distraction of this evil which had once again touched them so personally.

A WEEK earlier I was in Galilee and cupped water from the Jordan river at a spot where the journey begins from that beautiful lake to the Dead Sea. John the Baptist centuries ago used the waters of this stream for his preaching and, near the Jordan's other end, for the Baptism of our Lord.

The priest chaplain for our tour group suggested, appropriately, that we renew those baptismal promises made in our name when the holy waters were poured over us as infants.

"Do you reject Satan?"
"And all his works?"
"And all his empty promises?"
"Do you reject sin, so as to live in the freedom of God's children?"
"Do you reject the glamor of evil, and refuse to be mastered by sin?"
"Do you reject Satan, father of sin and prince of darkness?"

The words sin and Satan dropped out of many contemporary persons' active vocabularies a decade or so ago. However, the "Exorcist" and the "Omen" as well as many contemporary instances of hatred and evil have slightly reversed that trend.

I SENSE today no objection on the part of parents, godparents, family or friends during a baptismal liturgy as we pray:

"Almighty and ever-loving God, you sent your only Son into the world to cast out the power of Satan, Spirit of evil, to rescue man from the Kingdom of darkness, and bring him into the splendor of your Kingdom of light.

Or,
"We now pray for these children who will have to face the world with its temptations, and fight the devil in all his cunning...By his victory over sin and death, bring these children out of the power of darkness."

The next time you visit an airport, examine the security system for checking passengers, compute the cost involved in this necessary preventive procedure, and ask yourself: Why? Why this waste?

Then raise the question: Is there evil in the world today?

do we have over evil?

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responsibility (i.e. can not force us to sin). In response to such thinking, also, the Church likewise insists that the devil is not uncreated and is not like to God in power to create and sustain, but is the first place created and dependent upon God, though evidently in a state of disruption and confusion and opposition to Divine ways.

Before the Church existed, there had already been a struggle going on in Israel, of which we have some records in the Scriptures. In ancient times, belief in great superhuman destructive forces was quite

general. In fact the peoples surrounding the Jews, were in fear and awe of many gods, some of whom were capricious and threatened all order and control and peace in the world. It was the constant task of the leaders of Israel and of the prophets to try to shrink these gods down into common demons in the minds of their own people. The testimonies we have from those times do not offer us any definition of demons (or devils). We do know that they were seen as subject to the power of God, though in rebellion, and that prophets continued to proclaim that God in His

own good time would vanquish them.

In the New Testament their demons are blamed for sicknesses, both physical and psychological, and for tempting Jesus and others. They are not blamed for any sin committed by human persons. Jesus is shown as the mighty conqueror over them when He cures physically sick and maimed and mentally deranged people, and when He dismisses the temptations presented to Him in his desert fast, and most of all in His death and resurrection. This is seen as the great conquest, because sin is seen

as making people slaves of "the evil one" inasmuch as sin traps people into situations where the easiest thing to do is to go on deeper and deeper into dishonesty, cruelty, selfishness, violence and so on.

THE QUESTIONS many Catholics today want to ask are: What exactly is the devil, and must we believe in a personal devil? But the Church is really not too interested in answering these questions. The focus of official teaching has been as above. The Church took over pre-Christian ways of speaking about the source of evil that is pre-human and

super-human, just because nothing more penetrating has in fact been revealed to us, and the language of Satan and the demons was quite a good way of describing and interpreting our experience.

If we take a survey of all the Church's official teaching in the course of 20 centuries, it becomes clear that the Church is not concerned to promote belief in a "personal devil" but rather to scale down existing beliefs, so that they do not contradict the power and mercy of God and the freedom of human persons.

"My Heart Belongs To Me"

I got the feelin', the feelin's gone
My heart has gone to sleep
One of these mornings I'll be gone
My heart belongs to me.

Can we believe in fairy tales?
Can love survive when all else fails?
Can't hide the feelin', the feelin's gone
My heart belongs to me.

CHORUS

But now my love,
Hey, didn't I love you?
But we knew what had to be
Somehow my love, I'll always love you,
But my heart belongs to me

Put out the light and close your eyes
Come lie beside me
Don't ask why
Can't hide the feelin', the feelin's gone
My heart belongs to me.

Sung by: Barbra Streisand
Written by: A. Gordon,
(c) CBS Inc. 1977

By THE DAMEANS

Few people can communicate the depth of emotion in a song the way Barbra Streisand does. She has the definite gift that allows her to enter into the soul of the music and she calls us to join her there. In her latest single, she uses an already beautiful melody and makes it even more captivating by practically crying the words so that we, too, can experience the genuine sadness. Since we have all known that feeling, we are easily touched and nod our agreement to the song.

Because this song is so well done, we may be tempted to accept it wholeheartedly. However, there may be some subtle dangers in what the song is asking us to believe. The message here depends on your interpretation of the title, "My Heart Belongs to Me."

If the title simply refers to the fact that a

relationship has not been successful, then my heart is mine to give again, and this is just another sad song. However, if the title refers to the fact that "my heart belongs to me" because I am unable or unwilling to give it away, then the song is more than sad. It is tragic.

The latter meaning seems to be the overriding content. The singer bemoans the fact that "the feelin's gone" and so "one of these mornings I'll be gone." The relationship seems to have stopped at the feeling level with no deeper commitment made. Her heart has not been given away.

To give your heart away, you must be willing to risk. You must risk opening yourself to another so that they can come to know you. It is true that this same risk can open you to being hurt. But it is also true that without such a risk, no lasting relationship can be established. The singer asks, "Can

love survive when all else fails?" The answer is yes only if you are willing to risk giving it away.

The singer's sadness comes from wanting something badly, but being unable to pay the price to get it. This is much like the story in the Gospels of the rich young man who came to Jesus in search of a deeper relationship with Him. When Jesus told him to sell all and follow Him, the young man went away sad. He could not let go and so he could not know the joy of commitment.

There doesn't seem to be an easy way to love. It is not something that can be bought or taken. The only way to receive it is to give it away first. Because of that, love will never really happen as long as "My heart belongs to me."

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



Prayer of the Faithful

17TH SUNDAY OF THE YEAR
(CYCLE C)
July 24th, 1977

Celebrant: Though often we say that we are too busy to pray, we know that prayer is essential for the deepening of our relationship with God and ultimately for our very salvation. We pray today that we may be people of prayer.

LECTOR: The response for today will be: Lord, hear us.

LECTOR: For our Holy Father, Pope Paul VI, and all the Bishops, that they may teach their people the value and need of prayer, we pray to the Lord: (R.)

LECTOR: For all priests, Sisters, and Brothers, that they may show to all the effect of prayer in their lives by the way they serve others, especially those in need, we pray to the Lord: (R.)

LECTOR: For all of God's people, that all of us may deepen our own prayer lives and yearn for times to be alone with God in prayer, we pray to the Lord: (R.)

LECTOR: For the elderly and the sick, that they may see their suffering and illness as a vehicle for

prayer (especially for the intention of others), and as an identification of themselves with the suffering, death, and Resurrection of Jesus Christ, we pray to the Lord: (R.)

LECTOR: For young people, that in their search for meaning and truth, they may not neglect touching upon the source of all Meaning and Truth through prayer, we pray to the Lord: (R.)

Celebrant: Father, we do not pray as we ought. Help us to pray more devoutly, more fervently, more frequently. We need the strength and guidance that only You can give us in prayer. We ask You this through Jesus Christ, Your Son, Our Lord. Amen.

Oración de los Fieles

DECIMO SEPTIMO DOMINGO
DEL AÑO
24 de julio de 1977

Celebrante: Sabemos que la oración es algo esencial a nuestra relación con Dios y nuestra salvación y sin embargo con demasiada frecuencia abandonamos la oración con la excusa de nuestras ocupaciones. Pidamos hoy para que el Señor nos haga personas de oración, y testigos, ante el mundo, de Su presencia.

LECTOR: La respuesta de hoy será: Enseñanos a orar, Señor.

LECTOR: Por el Santo Padre y los obispos de todo el mundo para que con su palabra y con su ejemplo sean ante el mundo testimonio vivo de oración, oremos: Enseñanos...

LECTOR: Por los sacerdotes, religiosos, religiosas y hermanos, para que su vida de oración se vuelque en el servicio de los hombres, especialmente los más necesitados, oremos: Enseñanos...

LECTOR: Por todo el pueblo de Dios, para que aprendamos a vivir y trabajar en actitud orante y para que sepamos buscar momentos de intimidad con Dios en la oración, oremos: Enseñanos...

LECTOR: Por los ancianos y los enfermos, para que descubran su soledad o enfermedad como vehículos de oración y vivan identificados con la pasión de Cristo y la esperanza de su Resurrección, oremos: Enseñanos...

LECTOR: Por la juventud, para que en su búsqueda de verdad y de sentido para la vida, descubra en la oración la fuente de la experiencia de Dios, Verdad, Camino y Vida para los hombres, oremos: Enseñanos...

Celebrante: Padre nuestro, no sabemos orar pero confiamos en la guía de tu Espíritu. El es quien viene en nuestra ayuda y nos enseña a llamarte Padre. Danos su fortaleza y haznos siempre perseverar en la oración. Te lo pedimos por tu hijo Jesús, nuestro modelo, Amén.

Discussion

1. Discuss this statement: "The idea of the devil belongs more to the superstitious mentality of the pre-industrial age."
2. Do you observe evil in the world? Discuss.
3. Discuss this statement: "...Humans seem quite capable of the most monstrous evil with no apparent help from the devil."
4. How would you define evil? Discuss.
5. How was the problem of evil approached in the Old Testament? In the New Testament?
6. Why did Jesus come into the world?
7. Read Chapter 16 in the Gospel according to John.
8. What does Scripture teach about evil? Discuss.
9. What does the Church teach about evil? Discuss.
10. Can the devil force us to sin? What does the Church say about the nature of the devil?
11. Discuss this statement: "...Sin is seen as making people slaves of 'the evil one' inasmuch as sin traps people into situations where the easiest thing to do is to go on deeper and deeper into dishonesty, cruelty, selfishness, violence and so on."



COOL IN THE POOL: On a hot summer day, youngsters take advantage of a fountain in the Trastevere section of Rome to cool off. The fountain stands in

front of a building constructed by Pope Pius IX as a tobacco factory in the mid 1800s.

French thinker downplays traditionalist schism issue

PARIS —(NC)—French philosopher Jean Guitton, personal friend of Pope Paul VI and mediator between Church officials and followers of traditionalist Archbishop Marcel Lefebvre, has said that a traditionalist schism in the Church would not amount to very much.

schism lasts three or four centuries," said the noted French thinker and member of the French Academy in an interview with the French news weekly L'Express.

"A condemnation of Archbishop Lefebvre would not give rise to an important schism. It would be a schism full of

spectacle but without much of a future."

Guitton, who was one of a handful of lay observers at the Second Vatican Council, judged that both the rebel archbishop and his aide, Father Francois Ducaud-Bourget, are "not first-level personalities, either as regards intelligence nor ability."

"They are rather primitive," he said.

"They are not the cause but the occasion" for the traditionalist movement, added Guitton.

"If Archbishop Lefebvre does not ordain a bishop, his movement will die after his death."

Guitton said that Pope Paul told him that he would have been willing to grant traditionalists permission to celebrate the Mass in Latin according to the preconciliar rite if they had not made the rite a symbol of Church rebellion.

Liturgist explains how Tridentine Mass differs

DETROIT —(NC)— Although it is clearly not the only area of dispute, the Tridentine Mass has been perhaps the most visible symbol in the controversy between traditionalist Archbishop Marcel Lefebvre and the Vatican.

Father Gerald M. Shirilla, director of the Institute for Pastoral Liturgical Ministries, said that the difference is not strictly one of language. The Tridentine Mass is celebrated in Latin, but Mass in the new rite can properly be celebrated in Latin today if pastoral reasons justify it, he said.

The chief difference between the two forms, the priest said, affects the eucharistic prayer. The old form had several prefaces but only one canon; the reforms of Vatican II offered many prefaces and three more canons or

eucharistic prayers.

In addition, Father Shirilla said, the Mass order was revised to simplify the rites, avoid duplication and restore certain traditional elements. As a result, the homily again became a part of the liturgy of the word, the prayer of the faithful once more became a part of the eucharistic celebration, and the penitential rite was restored at the beginning of Mass.

In a third change, a more representative portion of Scripture became a part of the new liturgy. On Sundays, the Scriptures cover a three-year cycle and weekday liturgies present the first Scripture reading in a two-year cycle and weekday liturgies present the first Scripture reading in a two-year cycle, making the Scriptures more accessible on a broader scale, the priest said.

Follow-up called imperative after Eucharistic Congress

VATICAN CITY—(NC)— A spiritual renewal program must follow a eucharistic congress, or there's no reason to have such a congress, according to the papal legate to the 41st International Eucharistic Congress held last August in Philadelphia.

Cardinal James Knox, interviewed in Rome, called last year's congress "a marvelous event" and said, "My head is still spinning from that wonderful week." But, he added, "if the spiritual effect of the congress does not extend beyond the week, then such a gathering is a failure."

The cardinal, who is also prefect of the Vatican Congregation for the Sacraments and Divine Worship, said that a eucharistic congress should result in personal resolutions "to know Jesus more intimately and to serve Him more effectively."

The host city of

Philadelphia has the responsibility for beginning follow-up to the congress, the cardinal said. Using an analogy to the Olympic Games, he added, "The torch was given to Philadelphia. Philadelphia must continue to carry that torch and hold it high for the entire world to see."

Cardinal Knox praised plans to mark the anniversary of the congress in Philadelphia with special Masses. "Such practices would indeed keep the spirit of the congress alive," he said. He urged Catholics also to work for justice, in response to the theme of last year's congress: "The Eucharist and the Hungers of the Human Family."

An active spiritual renewal program as a continuation of the Philadelphia congress will do much to insure the success of the 42nd International Eucharistic Congress, scheduled for Lourdes, France, in 1981, the cardinal said.

Paint-poisoned pachyderm hunted in Vatican parking

VATICAN CITY—(NC)—A Vatican road crew is keeping an eye open for a missing papal pachyderm which belonged to Renaissance Pope Leo X.

The elephant, given to the Pontiff during his pageant-filled reign (1513-1521) by an Indian prince, was buried somewhere in the huge Belvedere Courtyard in Vatican City.

The elephant died of poisoning after he was decorated with paint for a papal festival.

Workmen who are repaving the large courtyard, now used as a parking lot for Vatican officials, expect to find the elephant's skeleton.

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S. Florida Scene



Robert M. Brake, new president of the Serra Club of Miami, Florida, congratulates Frank J. Metyko, Serra Club of Houston, Texas, on Metyko's election to the presidency of Serra International at the recent 35th Convention of Serra International in San Francisco.

New director

Edward D. Lewis has been elected chairman of the board of directors of St. Mary Hospital, West Palm Beach. Established by the Sisters of St. Francis, the hospital now has 316 beds and is part way through a multi-million dollar renovation and expansion program.

Life picnic

A Right to Life picnic will be held Saturday, July 30 from 11 a.m., at John Prince Park, Lake Worth. Participants are asked to bring food and supplies for themselves and something to share. For further information call Sharon Walsh at 622-3697.

Gesu celebrates

Two special Masses will be held at Gesu Church to celebrate the Feast of the Founder of the Jesuits, St. Ignatius of Loyola. A bilingual concelebrated Mass with Jesuits from all over Miami will be offered Saturday, July 30, at 5 p.m. On Sunday, July 31, at 11:30 a.m., an English Mass will be celebrated by the Jesuits stationed at Gesu.

Teens to Fatima

Four Miami boys recently joined a group of young men from all over the United States who are traveling to Fatima, Portugal. James Brateger, Mike and Tom Ciochon and John Horan are participating in the pilgrimage sponsored by the Blue Army Cadets, the official Fatima apostolate.

Cancer aid

American Cancer Society needs all types of merchandise for its summer of '77 auction to be held Aug. 14 at the Youth Fair Grounds. Small appliances, furniture, sporting goods, toys or anything unusual will be picked up if donors call 576-2430.

Sisters' retreat

The Cenacle Retreat House, Lantana, will host a six-day Scripture retreat for Sisters from

Friday, Aug. 5, to Thursday, Aug. 11. Father Clement Petrik, S.J., of Washington, D.C., will be the retreat director. Focus will be on listening and responding to the Word of God in personal, individual prayer. For further information contact Sister Helen Tiemann at 582-2534.

1977-78 School Calendar Archdiocese of Miami Palm Beach County

Aug. 22-26	Teacher Workdays
Aug. 29	School Opens
Sept. 5	Labor Day Holidays
Oct. 28	End First Quarter
Oct. 31	Teacher Workday
Nov. 11	Veterans Day Holiday
Nov. 24-25	Thanksgiving Holidays
Dec. 22	Christmas Holidays Begin
Jan. 3	Classes Resume
Jan. 19	End Second Quarter
Jan. 20	Teacher Workday
March 24-28	Easter Holidays
March 31	End Third Quarter
April 3	Teacher Workday
May 29	Memorial Day Holiday
June 2	End Fourth Quarter
	or
June 5-6	End Fourth Quarter

It's a Date

Dade County

ST. BRENDAN'S parish, Miami, is holding its annual rummage sale in the school cafeteria through Sunday, July 24 from 9 a.m. to 1 p.m. Items for sale include clothing, toys, books, plants and assorted household items.

ST. JOHN BOSCO parish will hold its Summer

Festival July 22, 23 and 24. Parishioners are asked to help by donating gifts for booths and purchasing tickets.

West Palm Beach

THE BLUE ARMY of Our Lady of Fatima will attend the 10:30 a.m. Mass at St. Juliana's Church, West Palm Beach, August 6, the first Saturday of the month, and every first Saturday

throughout the year. All are invited to attend and pray for peace in the world. A brunch will follow at Howard Johnsons on Belvedere and Olive Road.

ST. JOHN FISHER parish, West Palm Beach, will sponsor a Family Picnic on Sunday, July 31 at 12 noon at Dubois Park. Cooking facilities will be provided by the Men's Club for parishioners to cook

their lunch. There will be games and prizes for the children.

EXPOSITION OF THE BLESSED SACRAMENT takes place at St. Vincent Ferrer Church, Delray Beach, each First Friday of the month following the 8:30 a.m. Mass. The hours of exposition are from 9 a.m. to 5 p.m. All are invited to spend some time in adoration.



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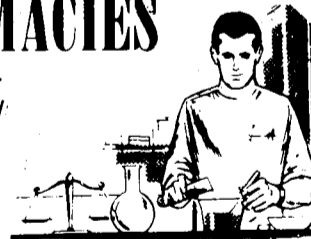
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Water may be 'Deep' but characters aren't

"The Deep," which could be described as "Jaws 1½," is damp summer's entertainment. The cast spends half the film scuba diving in and around old wrecks off Bermuda—actually, a friendly but expertly constructed tank in a Hollywood studio. Combined with theater air-conditioning, the effect is almost as refreshing as an iced tea commercial. Bring your

sweater and a towel.

But the truth is that Peter Benchley's over-promoted successor to his shark epic is your basic mindless thriller.

It has perhaps five exciting episodes neatly placed throughout the film to keep you from being hypnotized by all those fish—two big fights to-the-death on land and one in the ocean, the explosion of a booby-

trapped lighthouse in slow-motion, and a visually spectacular escape by the divers from a swirling school of sharks. Between these violent attractions, which are intended to be as shocking as possible, things often get interminably dull, unless you're hung up on the lore of old sea treasures lost on the Spanish Main.

A central difficulty is that

while the water may be deep, the characters are not. Nick Nolte and Jacqueline Bisset are really nothing more than pretty young bodies motivated only by greed and the spirit of adventure after they go beyond the usual tourist attractions and stumble into a World War II wreck loaded with morphine.

They decide to go after it despite the sophisticated threats of nasty local drug kingpin Low Gossett, which includes a voodoo paint job on Ms. Bisset's stomach. They join forces with expert treasure hunter Robert Shaw (a close relative of his salty shark hunter in "Jaws") to fool Gossett while they actually search for sunken Spanish treasure that just happens to be buried underneath the other wreck.

Much of the dialog is incomprehensible even when it can be heard through the bubbles, and the people are stereotyped black-and-white—here literally, since the bad guys are black. (There is one traitor, a pitiful little derelict sea dog played skillfully by Eli Wallach).

Nolte, who comes on like a professional athlete in his first acting job, is over his head in this company, but Shaw and Bisset could do thrillers in their sleep—which they sometimes seem to be doing.

The presence of the lovely Ms. Bisset is exploited several times for heavy suggestions of sexual abuse and torture (when



by James Arnold

nothing really happens to the character, the rating is PG).

The violence is also extra rough, especially for children and the squeamish. One of the guys tries to drill a hole in an opponent with an outboard motor, and an even less pleasant fate is saved for villain Gossett. The violence in "The Deep" almost always suggests, or ends in, mutilation, here perpetrated more often by humans than by monsters of nature.

Fans of Bruce the Shark, however, at least have that bloodless shark attack to savor, as well as a new monster lurking in the dark bowels of the wreckage, a giant moray eel who has one of the characters for lunch before the film is over. More aesthetically oriented patrons will have to settle for the expertly staged underwater photography, including a crazy ballet of hundreds of jiggling little ampules of morphine.

Overall though, British director Peter Yates ("Bullitt") just doesn't have as much good stuff to work with as "Jaws" genius Steve Spielberg did. (B, PG)



Young band vocalist Francine Evans (Liza Minnelli) and Jimmy Doyle (Robert De Niro), a saxophone player, fall in love in the romantic musical drama, "New York, New York."

'New York, New York' is synthetic nostalgia

REVIEWED BY USCC
Dept. of Communication

NEW YORK, NEW YORK (United Artists) is synthetic nostalgia redeemed to some extent by Robert De Niro and Liza Minnelli. NEW YORK, NEW YORK is a big, sprawling movie festooned with loose ends.

It is a two-and-a-half hour chronicle of the tribulations and triumphs of Jimmy Doyle and Francine Evans, the familiar kind of show-business couple whose point of origin is nowhere in the real world but who, like Athena from Zeus' brow, spring from the genre of the 40s musicals, without father or mother or kin whatsoever, just as did the characters once played by Alice Faye and Tyrone Power. NEW YORK, NEW YORK is, in fact, Martin Scorsese's bulky, over decorated valentine to that kind of movie and its era.

Jimmy (Robert De Niro) and Francine (Liza Minnelli) meet in a nightclub atop a skyscraper in New York on V.J. Day. While Tommy Dorsey's band plays for the radio audience and a roomful of noisy celebrators, Jimmy tries to pick up Francine. He has no luck. The next day, however, thanks to a complex sequence of events true to the genre, she goes with him to an audition at a Brooklyn nightclub. Jimmy's style on his tenor sax is far too cool, but Francine's vocal intervention saves the day. They are hired together.

Francine quickly moves up to become a singer for one of the big bands of the era, and Jimmy tags along. They marry. Jimmy takes over the band, but

then, just as their fortunes are on the upswing, Francine becomes pregnant and insists, over Jimmy's protests, on leaving the band and returning to New York for the sake of the baby. The loss of Francine's talents comes at a time when the big band era is already in decline, and a bitter Jimmy eventually returns to New York himself. There he plays in relative obscurity in a Harlem club.

Francine, on the other hand, who has been making records during her pregnancy, achieves a success that her egotistical husband cannot cope with, and their already strained marriage—Jimmy has never been faithful—gives way under this new burden. They go their separate ways after the birth of their son.

Some years later, Jimmy's style of jazz finally gains acceptance, and modestly successful himself now, he goes to hear Francine sing during an engagement that marks her triumphant return to New York as a Hollywood star. She sees him in the audience, sings with her own lyrics the melody that he wrote years before (the song that gives the film its title), and they talk pleasantly after the show.

Scorsese fights shy of a happy ending, however, though

he does not appear to altogether rule out the possibility of an eventual reconciliation. (Much of the ambiguity seems not to be deliberate but the result of the faulty editing that plagues the film throughout. Jimmy, for example, has a casual conversation with his son in Francine's dressing room, but Scorsese gives us no other indication that the two have ever laid eyes on each other before.)

Liza Minnelli and Robert De Niro work very well together. De Niro's unquenchable energy, moreover, goes a long way towards saving the film as entertainment. It never quite becomes tedious, even in its slow last third. And for those who like Miss Minnelli's way with a song, the faults of the film will be of little consequence. She gets plenty of opportunity.

Though there is no nudity and the language is relatively restrained (not as restrained as a 40s musical, of course), the marital problems which play such a prominent part make this a film for the mature. A-III (PG)

Capsule movie reviews

EMPIRE OF THE ANTS (AIP) is a thoroughly inept, often ludicrous movie about a group of immensely unlikable people terrorized by giant ants. A-III (PG)

FOR THE LOVE OF BENJI (Mulberry Square) is an extremely entertaining sequel that is surefire entertainment for younger children. Our lovable canine hero, on vacation in Greece, becomes the unwitting central figure in some sort of international plot, and the chase is on. Lively summer fare which parents, too, can enjoy. A-I (G)

MacARTHUR (Universal) is a plodding film biography of the controversial American hero which does not fail to show his warts but is unable to come to grips with his character. The fine acting of Gregory Peck in the title role, however, and of Ed Flanders as Harry Truman does provide some good moments. A-II (PG)

MEAN FRANK, CRAZY TONY (Aquarius) is a mediocre, tongue-in-cheek but rather brutal Italian-made film starring Lee Van Cleef, as a deported American gang lord, and Tony Lo Bianco, as a bumbling, would-be gangster. A great deal of graphic violence. B (R)

THE LAST DAYS OF MAN ON EARTH (New World) is a failed satire set against the background of a world on the verge of social and material disintegration. A group of scientists led by a ruthless woman (Jenny Runacre) attempt to put together a superperson capable of saving the world, and they forcibly enlist the services of a brilliant and despairingly cynical young man (Jon Finch). The film has good acting and some bright dialog, but it finally comes apart at the seams. Some gratuitous nudity, moreover, is offensive. B (R)

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The Archdiocese of Miami's TV Programs in English

Show of the Week

NBC's 'Tut: the Boy King'

The King Tut exhibition, currently on tour of six American cities has attracted record museum attendance as one of the most significant art events of recent years.

In order to share the exhibition with the many who will be unable to see it during its tour, NBC put it on tape while it was at Washington's National Gallery of Art. The result, T^UT: THE BOY KING, will be shown this Wednesday, July 27 at 8-9 p.m. on WCKT-Channel 7 and it is clearly the show of the week.

Orson Welles as host sets the stage by recounting how Howard Carter's 1922 expedition to the Valley of the Kings uncovered the lost tomb of Tutankhamun, the Egyptian Pharaoh who ruled from approximately 1334 to 1325 B.C. Relatively little is known about his life or his reign other than his ascension to the throne at about the age of 9 and his early death before 20. Welles brings his distinctive sense of drama to the exhibit and emphasizes the mystery of the period which

was rich culturally but vaguely detailed in the records of the time.

Although this background material is helpful in establishing an evocative mood of the timelessness of history, one does not have to be the least bit interested in the past to appreciate the unique sophistication of the Egyptian craftsman who fashioned the exquisite 55 artifacts that were to accompany the young Pharaoh on his journey into the afterworld.

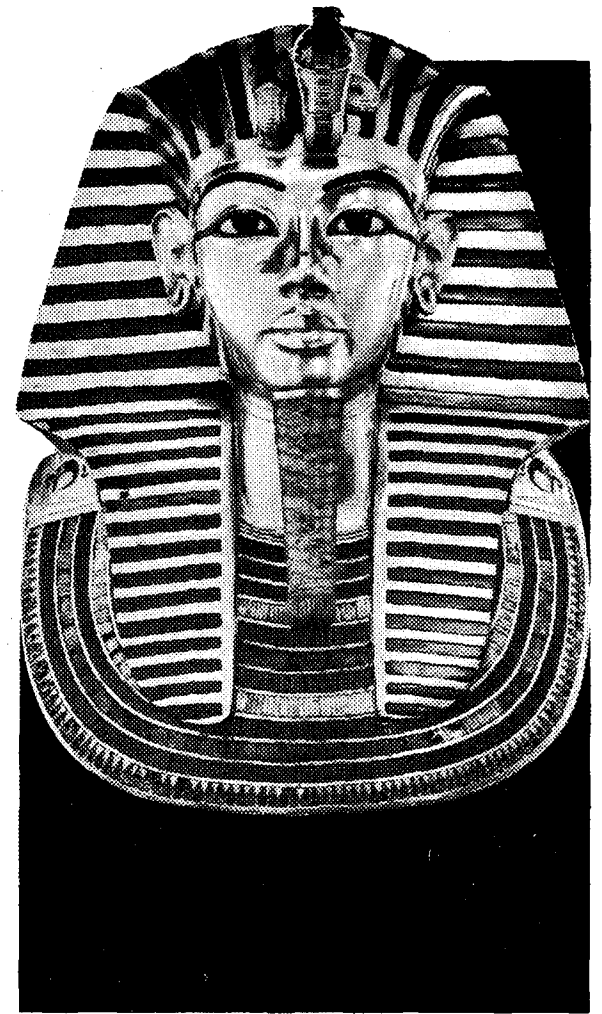
The objects themselves are mostly everyday articles, including toys, jars of cosmetics, and furniture as well as costly trappings of a political and religious nature, for the Pharaoh was both king and god. Most unexpected and delightful, however, are the common articles of daily use which establish a human bond between us and those who used them over 3,000 years ago. Especially appealing are the many animal sculptures, all with their tongues sticking out, which for Egyptians signified

happiness and joy.

The exhibit is a fascinating experience in both art and history. One is able to see much more detail through the eye of the camera than would be possible in visiting the exhibit in a museum. The objects are enclosed in glass cases and the camera uses the reflections to create a three-dimensional effect that helps bring these objects of stone and wood to life.

Welles' narration is excellent, both informative in explaining such matters as the significance of the art, the rarity of glass, the vivid nature of the color, and yet maintaining the necessary mood of history and helped unusually well by an appropriate musical score. This is a program about "art" in its broadest sense of illuminating the human spirit and condition.

It is a rare viewing experience that should not be missed.



Probe of TV ratings demanded

WASHINGTON—(NC)—The U.S. Catholic Conference (USCC) Department of Communication has asked the Federal Communications Commission (FCC) to investigate television rating services because they "exercise an inordinate influence upon television programming and have successfully resisted public scrutiny."

The USCC office also asked the FCC to allow local affiliates to preview network programming a month before it is scheduled for broadcast to give the affiliates time to substitute for network programs they believe are inappropriate.

"The broadcaster is licensed to serve his local community; it is their standards that he must consider in making program decisions," the USCC said.

The USCC office made these and other recommendations in comments to the FCC on a new major inquiry into network broadcast practices, the first such inquiry in a quarter of a century, according to an FCC spokesman. The inquiry was initiated by Westinghouse, a small broadcasting group.

The USCC comments were filed by Robert Beusse, USCC secretary for communication.

"A core problem that might be faced" in the FCC inquiry, Beusse said, "is that commercial television, both local and network, is completely dominated by commercial interest. American television is essentially concerned with the sale of consumers to advertisers."

Because of this commercial orientation, Beusse said, broadcasters depend on ratings. "In our view," he said, "broadcast management is

incapable of exercising responsible freedom in the choice of programming as long as they are trapped in a rating thralldom.

"If ratings objectively identified the needs of the public, they would be a valuable service both to broadcasters and the public they are to serve."

The USCC said the present system of screening programs by affiliates is neither "timely" nor "adequate."

Affiliates do not have enough time to provide substitute programming if they want to, Beusse said. He supported Westinghouse's request for a one-month lead time.

The USCC said the present system is not adequate because written summaries and not programs themselves are provided to affiliates.

"Anyone familiar with the major differences that can occur between script and final cut will appreciate that written materials summarizing future programs are not an adequate basis for judgment," Beusse said.

"Such network practices," he said, "have created an environment in which licensees are routinely clearing network entertainment programming without the free exercise of their independent judgment that is legally required."

"Such abdication at a time when there is a national concern over violent, sexual and or other adult material in network programs cannot be ignored."

Noting that books, records, films, circuses and other exhibits are subject to "critical evaluations" before they are seen or heard. Beusse said, "prior screening of programs for critical evaluation by bonafide critics is a paramount need."

"The very limited and selective access to such previews presently available is no more than a token of what is truly required."



Folksinger Melanie performs two of Phil Ochs's songs during the 90-minute concert-tribute, "Phil Ochs Memorial Celebration," Thursday, July 28, at 10 p.m., on WPBS, Channel 2. Melanie is joined by folksingers Pete Seeger, Eric Andersen, Dave Van Ronk, Tim Hardin, Tom Rush, Peter Yarrow and others.

So. Florida activities

BUEHLER PLANETARIUM of Broward Community College, Central Campus, is presenting "The

and 3:30 p.m., and Thursdays at 7:30 p.m. The planetarium will be closed for repairs and remodeling from Aug. 4 through Aug. 25.

Lively Arts at a glance

"Night the Stars Fell" until Sept. 11. The program examines the history and cause of shooting stars and how they are related to comets and other bodies in the solar system. Show times are Sundays, 2:30

Actor musician Gabriel Caudillo, who heads his own musical group, plays the lead in Ruth Foreman's Pied Piper Players summer production "HOLIDAY ISLAND." The musical opens at the North Miami Playhouse July 23 at 2 p.m., with a cast of 12 performers. "Holiday Island" will play Saturdays through Aug. 13 with weekday performances available for groups.

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Waste not, want not school's diners find

REDWOOD CITY, Calif.—(NC)—The list of items in the North Pole News read like a menu of a sandwich shop, but the story was about waste, not consumption.

It concerned the students at Our Lady of Mount Carmel grade school who deposited the unused portion of their lunches in the garbage cans.

What made the practice unusual, the student newspaper discovered, was that much of the food was never eaten.

Editor-in-chief Martha Mendez covered the story and this is the way she told it:

"On April 27, 1977, Miss Sanders and I went to look for fruit and other kinds of food" in the school's garbage cans. "This is what we found: 76 slices of bread, nine slices of bologna, eight slices of cheese, 24 slices of ham, 28 slices of salami, about a quarter of a

head of lettuce, about half a jar of peanut butter, about half a jar of jelly, turkey, three eggs, tuna, lunch meat, 15 apples, 11 and a half oranges, five and a half bananas, one carrot, one celery, three marshmallows and four small bags of chips.

"On April 29, we went to Lucky Store (a supermarket) to find out how much everything cost, and it added up to \$17.90."

Ms. Mendez did a little arithmetic and figured that if students throw out the same amount every day, in a year's time more than \$3,200 worth of food is wasted.

In the best tradition of Watergate, the 12-year-old editor published the names of the food wasters. The result: there is hardly any food in the Our Lady of Mount Carmel garbage cans.

Bon appetit.



How to beat July's heat in Miami? If you're a youngster in St. Francis Xavier parish you might try ice skating at nearby Polar Palace. This is the third consecutive year that Father Samuel J. Delaney, pastor, has conducted a summer program. Helping Father

Delaney with the 75 youngsters, ranging in age from eight to 17 are Alma McLeod, Mrs. Eleanor Shell and Carl Henderson. In addition to ice skating, activities have included picnics, a trip to the Seaquarium, and going to Omni Six and the Patio movie theaters.

Grade schoolers 'think about thinking'

MONTCLAIR, N.J.—(NC)—Can children in elementary schools be taught to "think about thinking"—logically, clearly, reasonable, ethically and morally?

Yes, say the authors of "Philosophy in the Classroom," a compact volume just published about an experiment which now has been praised by educators all over the country

since 1970.

In fact, the authors maintain, teaching children philosophical thinking in an age when they are pressured on all sides by TV, parents and the choice of many options in behavior, may be a major way of pointing the way to adulthood by helping them to assess what is important and what is not important in their lives.

According to Matthew Lipman and Ann Margaret Sharp, who coauthored the book with Frederick S. Oscanyan, there is a sudden wave of interest in teaching philosophy to pre-high school youngsters. Lipman and Sharp are director and assistant director, respectively, of the Institute for the Advancement of Philosophy for Children at Montclair State College in Montclair, N.J.

More than 2,000 queries about the philosophy-for-children project have reached Lipman and Sharp, some of the most interested teacher training and curriculum development experts have been in Catholic and religious-oriented schools, the two say.

The institute program, funded by the National Endowment for the Humanities, does not mention Kant, Aristotle or syllogisms. But the kids learn just the same, through two fictional characters—"Harry Stottlemeier" and his friend "Lisa."

Students in grades five and six use the novel, "Harry Stottlemeier's Discovery" as

their textbook, while seventh through ninth graders read "Lisa," a sequel which finishes the formal and informal logic of "Harry" and relates reasoning to morality.

Lipman and Sharp say educators have been fascinated by the effectiveness of Harry and Lisa in getting through to youngsters by talking about their own experiences and problems. Harry and his friends discover the rules of logic, which lead them to other areas of philosophical inquiry. They explore mind and ideas, definitions of objects and activities, the nature of culture, the difference between fact and opinion, and the esthetic dimension of human experience.

According to Lipman, children have a natural philosophical bent, which adults and school systems do their best to stamp out. Parents

and teachers are often too busy to speculate with children or to discuss their questions in a nonauthoritarian, nondoctrinal way.

Before attempting to introduce Harry to their classes, teachers attend intensive workshops conducted by philosopher-educator teams to get rid of their own hangups about philosophy and to learn to help children express themselves in their own terms and not to squelch them.

The program is now being used in some 100 classrooms across the country, and is gaining momentum.

In "Philosophy in the Classroom," the authors say that "a society which does not value a school environment which is conducive to moral growth...should openly accept its share of blame for the amoral conduct of its children."

102 Dade County teens in Upward Bound program

One hundred and two teenagers from 12 Dade County high schools are living at the University of Miami while participating in the six-week Upward Bound program of academics, athletics, counseling and cultural activities.

Now in its 10th year, the program recently was refunded for \$138,000 by the Department of Health, Education and Welfare, U.S. Office of Education. Its goal is to recruit underachieving high school students at the beginning of their junior year in an attempt to motivate them toward some sort of post-secondary education.

They receive academic counseling and tutoring in weekly sessions at their schools and bi-monthly Saturday

sessions on the University campus during the regular school year. For two summers the students spend six weeks living in University residence halls while participating in a concentrated program.

Those who just graduated from high school are enrolled in courses for which they'll receive credit as freshmen in various colleges. There are 18 students who will enter college in the fall at Fort-Valley, Ga., Central State University in Ohio, Morris Brown College in Atlanta, Florida State, Florida A & M, Biscayne College, Miami-Dade and the UM.

Project director Mrs. Anna Price says the summer program will culminate on Aug. 5 when the students leave on their annual bus trip to Atlanta.

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Reillys have a look at statue of the Madonna in the yard during a light rain that left a drop about to fall from the statue's nose.

Family Center set to open in August

(Continued from Page 1)
prayers.

Workshops will probably be held with parish priests or couples designated by parishes to head family life programs, invited to participate and give input and explain their needs as well as receive support and information from the center.

"EVENTUALLY the Archdiocese might have a director just for divorced and separated programs," said Reilly. "That is a big area of need. In Phoenix, we had a Mass just for divorced and separated and 450 attended." He emphasized that this was not for Catholics who had remarried and were in an irregular status. (Such couples should see a parish priest or the Diocesan Tribunal for possible

regularization or explanation of their status.)

The Family Center will have a board of directors with about 30 members representative of all age ranges, geographic areas, English and Spanish groups, priests and Sisters.

Chairman of the Board will be Father James Reynolds, pastor of St. James parish and Archdiocesan Pro-life director and who, as former Family Life director, has worked with the Reillys in setting up the new program.

"FATHER REYNOLDS has done a lot of impressive

work," Reilly said, "but was overworked and was glad to get some relief from the family life responsibilities which is a full-time job in itself."

Archbishop McCarthy will be chairman emeritus of the board which will advise, direct the ministry and support the needs of the Center, Reilly said, noting that he and Mimi will be executive directors.

"We know we have a lot to learn about the area," said Reilly, "but we've been so warmly received already we are expecting to have a really good program."

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La Misa Tridentina... no solo cuestión de lengua

DETROIT—(NC)—La Misa Tridentina no es el único motivo de la controversia entre el obispo disidente Marcel Lefebvre y el Vaticano, pero de hecho se ha convertido en el signo más visible de toda ella, ya que el citado obispo continúa su gira por el mundo, reuniendo a sus adeptos y celebrando la Eucaristía según ese rito que era el usual en la Iglesia antes del Concilio Vaticano II.

Para muchos surge la pregunta ¿En qué se diferencia tal rito de la práctica recomendada hoy por la Iglesia Católica?

Escribiendo para el periódico diocesano de Michigan, el Padre Gerald M. Shirilla, Director del Instituto de ministerios Pastorales, indica que la diferencia no es simplemente una de lengua. Es verdad que la Misa Tridentina se celebra en latín,

pero también el nuevo rito señalado por el Concilio Vaticano II permite la celebración de la Misa en latín, cuando existen circunstancias que lo exigen así, según explica el citado liturgista.

La controversia no es por tanto por la lengua, sino por la forma del rito que el Vaticano II declaró fuera de vigor.

Aunque utilizada en la Iglesia durante casi cuatro siglos, la forma de la Misa Tridentina fue revisada y reformada en el concilio, a través de la Constitución sobre Sagrada Liturgia. Este fue el primer documento emanado del Concilio con fecha 4 de diciembre de 1963 y obtuvo 2,147 votos favorables, con cuatro adversos y uno nulo.

Según el Padre Shirilla, la diferencia principal entre las dos formas está en la oración eucarística.

La forma antigua incluía la

posibilidad de diversos prefacios—según la festividad—pero utilizaba solamente un canon. La reforma emanada del Vaticano II ofrece también varios prefacios y además otros tres 'canons', oraciones eucarísticas.

Además, explica el liturgista, se revisó el ordinario de la Misa simplificando el rito, omitiendo duplicaciones y restaurando elementos "de la primitiva norma de los Santos Padres," anteriores al Concilio de Trento.

"Como consecuencia, la homilía vino a formar parte de la liturgia de la Palabra y las oraciones de los fieles una vez más se consideran parte de la celebración eucarística. El rito penitencial volvió a ocupar su puesto al comienzo de la Misa también", explica el sacerdote.

"Otro de los cambios ha sido la adopción de una nueva

selección de textos de la Biblia para las celebraciones. Durante las celebraciones de los domingos, las lecturas siguen un ciclo de tres años, sin repeticiones. Durante las misas diarias, las lecturas siguen un ciclo de dos años, con lo que los fieles llegan a conocer más ampliamente la Palabra de Dios, en el contexto de la Misa.

El pasado 24 de mayo de 1976, Pablo VI claramente indicó la posición de la Iglesia sobre el uso de la Misa Tridentina.

Dirigiéndose al nuevo consistorio de cardenales afirmó:

"La adopción del nuevo ordinario de la Misa no es algo que queda a la libre elección de los fieles o sacerdotes... en la Instrucción del 14 de junio de 1971 quedó aprobada la autorización para el Nuevo Ordinario y la celebración de la Misa en su forma antigua queda sólo permitida a sacerdotes ancianos y enfermos quienes han de celebrar la misa sin el pueblo, es decir privadamente."

Confusión y manipulación en la Conferencia de mujeres de la Fla.

(Viene de la Pág. 24) opiniones personales del representante federal, el juez Elizabeth Athanaskos de Ft. Lauderdale.

Unas 2,700 personas se habían ya inscrito como participantes el sábado por la mañana lo que les hacía capaces de voto, pero a la hora de la votación el domingo, Virginia Harlam, de Miami y presidenta del Consejo de Mujeres Católicas de la Arquidiócesis, tomó el micrófono para recordar que según las reglas se necesitaba una mayoría (mitad más uno) presente para votar. Al faltar 50 votos, la Presidenta Gwen Cherry tuvo que declarar la conferencia finalizada, y las resoluciones quedaron sólo como aportaciones no oficiales a presentar en Houston.

"Los grupos pro-familia no se proponían oposición total a las resoluciones, pues algunas de ellas de hecho buscan una mejora para la mujer," dijo Flavia Márquez. "Pero lo que no se podía aprobar es la manipulación premeditada. Creo que de hecho la lista final de delegadas no es representativa del grupo participante en la conferencia," dijo.

Las resoluciones trataban temas referentes a los derechos de mujeres de minorías, discriminación contra mujeres hispanas, méxico-americanas e indias, entre otros.

La Sra. Ann O'Donnell de St. Louis circuló una declaración en

la que expresaba su opinión sobre la conferencia y decía: "Como miembro del comité organizador del estado de Missouri, he participado en cinco reuniones de mi estado para el Año Internacional de la Mujer y nunca he visto algo semejante a lo ocurrido aquí. Me sorprende que personalidades como las que presiden se hayan comprometido a apoyar una conferencia tan manipulada como ésta. Me duele y me molesta su falta de juicio. Espero que los participantes en estas reuniones, cuestionen los procedimientos aquí empleados para silenciar las opiniones de la mayoría aquí presente y espero que censuren ante el Congreso esta conferencia que juzgo como un mal uso de fondos federales."

De hecho la conferencia terminó con ambos grupos declarándose victoriosos. Los grupos pro-familia por haber logrado al menos bloquear la manipulación y el paso de las resoluciones y los grupos pro ERA por haber logrado una mayoría de delegados para la reunión de Houston.

"Me duele que la política haya prevalecido sobre las cuestiones de interés que realmente podrían haber ayudado a mejorar a la mujer," comentó Flavia Márquez.

Por cuarta vez en el estado de la Florida los proponentes de la Enmienda para la Igualdad de Derechos de la Mujer (ERA) tuvieron que reconocer su

derrota. La resolución sobre ERA presentada en la conferencia contenía el siguiente párrafo:

"La Comisión Justicia y Paz, y la Diócesis Católica de Orlando apoyan ERA, recomiendan al Congreso de los Estados Unidos el paso de tal enmienda, aplauden la ratificación de la enmienda realizada en 30 estados, y hacen constar por escrito, y con dolor, la cuarta derrota de ERA en el estado de la Florida.

Los nombres de las delegadas de los condados de Dade en Broward a la reunión de Houston son: Marie Anderson, Susan B. Anthony, Dra. Rita Bornstein, Mollie Brilliant, Gwen Cherry, Eufalia Frazier, Marie Hernández, Carol Sheehan, Francena Thomas, Virginia C. Holland, Nancy Traver, Inez Almond, Maria Cascia, Ivonne Santa María y Ruth Shack como suplente.

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En la editorial en inglés, pág. 6 esta semana, se hace notar la publicidad negativa dada por los periódicos y medios de comunicación al apagón en Nueva York, y señala otros elementos positivos también ocurridos en la ciudad durante aquellas horas de oscuridad: ejemplos de gente joven ayudando a los ancianos, de vecinos interesándose unos por otros y compartiendo sus pequeñas linternas...

La reflexión le lleva a pensar en la misión del cristiano de hoy a ser luz y sal, testigo de la Resurrección, portador de buena noticia. ¿Por qué no también nosotros? ¿Por qué no hacer vida a la conocida frase "más vale prender una vela que maldecir la oscuridad"? ¿Un modo de hacerlo? Tratando de descubrir todo lo bueno que se hace junto a nosotros. Y ¿por qué no hacérselo saber?

Las páginas de La Voz están abiertas para hacer resaltar todo lo positivo e interesante que organizan grupos o parroquias. Escriban sus iniciativas a "Prendiendo luces", La Voz P.O. Box 38-1059, Miami 33138.

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Apostel, en Hialeah, el sábado 30 de julio a las 7 p.m.

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Ofrecemos esta semana el texto de los puntos más esenciales de la ponencia sobre Evangelización, de Miguel Cabrera, durante la Asamblea Diocesana pro-Encuentro el pasado 9 de julio.

"Esta noche podemos decir que ya hablé, o va a hablar o ha estado hablando la Iglesia hispana de Miami, y esperamos que durante mucho tiempo, y en muchas calles y en toda esta gran nación, se escuche se atiende y se ponga en práctica aquello que han hablado con humildad y con amor y con deseo de servir a Dios, los hispanos de los Estados Unidos y de esta Arquidiócesis de Miami..."

El acontecimiento más trascendental que se ha realizado en la historia de la humanidad es, sin dudas, el nacimiento de Jesucristo, junto con la fundación, de la Iglesia son las razones fundamentales por las cuales nos encontramos aquí reunidos esta noche.

Jesucristo sabía que su estancia física entre nosotros estaría limitada en el tiempo, y en el espacio, y por lo tanto funda la Iglesia, que debía perpetuar en el mundo la santificación y la salvación de todos los hombres, sin excepción de raza, color o lengua...

Y es precisamente esa preocupación la que motivó a la Conferencia Nacional de Obispos Católicos de E.U.A., primero en junio de 1972 y más tarde en agosto de 1977 a convocar el 1er y 2do Encuentro Nacional Hispano de Pastoral, respectivamente...

No hace mucho el Delegado Apostólico en los E.U., Excmo. Jean Jadot preguntó a los Obispos norteamericanos, primero, ¿Cómo podemos ofrecer nuestro cuidado pastoral a aquellos que no se han adaptado y no se quieren adaptar a lo que nosotros llamamos nuestro estilo americano de hacer las cosas? y citaba como ejemplo, "a las grandes y activas comunidades hispanas."

En segundo lugar, les preguntaba ¿Cómo podemos fomentar la unidad del pueblo de Dios dentro de la iglesia, una-santa-católica y apostólica, a la vez que mantener la diversidad que es una de las riquezas de este gran país?

Nosotros 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...signos de los tiempos. Esta unidad exige esencialmente pluralismo de: personas: hombres-mujeres-niños-jóvenes-adultos-ancianos...Ministerios: sacerdotes-religiosos-seglares... Diferentes expresiones de cultura: hispanos-irlandeses-polacos-italianos...Y aún dentro de una misma cultura hispana por ejemplo, es indispensable reconocer los distintos pueblos que la forman, que aunque tienen características esenciales que los unen. También tenemos otras que nos distinguen.

Creemos firmemente que todos los pueblos estamos llamados a colaborar en la tarea de hacer el país y más específicamente la Iglesia. Pero no creemos que sea necesario ni justo el desaparecer de un pueblo, el asimilarnos a la nueva sociedad, que es a lo que equivale el desechar nuestra lengua, nuestra lengua y nuestra cultura. Debemos más bien desear una integración para el emigrante, por la cual sin perder lo que tiene, adquiere lo mejor del pueblo que lo recibe, a la vez que aporta lo mejor de lo que tiene.

Durante muchos años a los hispanos se nos ha recordado insistentemente los talentos que poseemos y la responsabilidad que tenemos de contribuir con ellos al bien común; y sin embargo, esta noche yo les digo a ustedes y esperamos que le sea repetido a nuestra jerarquía a nivel nacional, que no basta con poseer esos talentos ni estar dispuestos a compartirlos, mientras no haya alguien que esté dispuesto a escucharnos a aceptar aquello que tenemos que ofrecer y sobre todo a ponerlos en uso.

En su exhortación apostólica evangelización del mundo contemporáneo nos dice Pablo VI, "La ruptura entre evangelio y cultura es sin duda alguna el drama de nuestro tiempo" y anteriormente señalaba, "El reino que anuncia el evangelio es vivido por hombres profundamente vinculados a una cultura y la construcción del reino no puede por menos de tomar los elementos de la cultura y de las culturas humanas. Sin lugar a dudas, la asistencia por parte de la Iglesia a los pueblos hispanos dará frutos más abundantes si está a cargo de quienes conocen bien su mentalidad, su cultura y sobre todo el sentido más pleno de su lengua.

Con esta idea en mente, tal vez podemos entrar de lleno en el Tema Central del Encuentro: Evangelización.

"Como Uds. no pueden venir a mi es por eso que yo he venido a Uds." les dijo el Papa Juan XXIII a los presos de Roma.

Tal vez pudieramos emplear horas enteras tratando de definir la palabra Evangelización, pero si detrás de toda la teoría, y conocimiento teológico no le ponemos una actitud de vida positiva, una actitud como la de Juan XXIII malgastaremos todo nuestro tiempo de reunión en reunión, de encuentro en encuentro y nuestras palabras serán como un tambor que resuena o un platillo que hace ruido.

Evangelización no es más que el anuncio de Cristo a aquellos que lo ignoran. Un anuncio que conlleva todo un proceso, predicación catequesis, administración de los sacramentos. Desafortunadamente tenemos que confesar que muchas veces comenzamos y terminamos con el final, es decir administrar los sacramentos...

...Evangelizar es sinónimo de luchar, de trabajar, de salir a buscar al que cree que Cristo no le interesa. Actitud completamente distinta a la del que se sienta a esperar al que llega y en vez de preguntarle que puede hacer por él, le pregunta que traes hermano...

Personalmente, empiezo por decirles que la Iglesia que Cristo quiere ha de ser la misma para los hispanos que para los de cualquiera otra cultura.

Por encima de todo Cristo ha de querer una Iglesia unida y dirigida por su representante en la tierra, el Papa...

La Iglesia que Cristo quiere sin duda, también habrá de ser una Iglesia pobre espiritual y materialmente, porque sabemos que sin El no somos nada, porque Cristo nació, vivió y murió pobre.

Esto no quiere decir que en los E.U. vamos a evangelizar a caballo. No, aquí se necesita el automóvil, el radio, el teléfono, el televisor y hasta el aire acondicionado. Pero pobre sí quiere decir que si contamos con un salón parroquial funcional, que en aras de la arquitectura no vamos a invertir \$700,000 en uno nuevo. Pobre sí quiere decir que para establecer una nueva parroquia, primero tenemos que formar un pueblo que pueda participar en el futuro de la misma, tanto espiritual como materialmente y no decirle a ese supuesto pueblo. "Ahí tienen un terrenito que cuesta \$300,000, por favor comiencen a pagarlo para después construir un edificio".

Cristo quiere una Iglesia comunidad verdadera y no de nombre, donde las pequeñas comunidades o grupos viven y comparten un cristianismo intenso, y se mantienen en una constante actitud de misión y no se cansan, no se frustran ante los obstáculos, adelante aunque a veces parezca que nada tiene sentido.

El mundo espera a la Iglesia, los E.U. esperan a la Iglesia, Miami espera a la Iglesia; y la Iglesia no puede continuar sentada esperando, de reunión en reunión, de encuentro en encuentro hasta resolver todos los detalles y. Es preciso lanzarse a trabajar, a volcarse en la gran masa como levadura a meter nuestras manos en el fango, hasta los codos, sin temer a mancharnos. Es preciso el contacto personal, el apostolado de puerta en puerta, de compañero a compañero, del hermano al hermano. Cada uno ocupando su lugar y eso es una Iglesia misionera desarrollando nuestra vocación cualquiera que sea...

Es importante y reconocida la misión del Obispo, sucesor de los apóstoles y la de los sacerdotes y religiosos, consagrados al servicio de Dios... La iglesia no puede prescindir de ellos y es preciso que los seglares comprometidos les demos nuestra comprensión, colaboración y amistad y sobre todo que también les recordemos en nuestras oraciones.

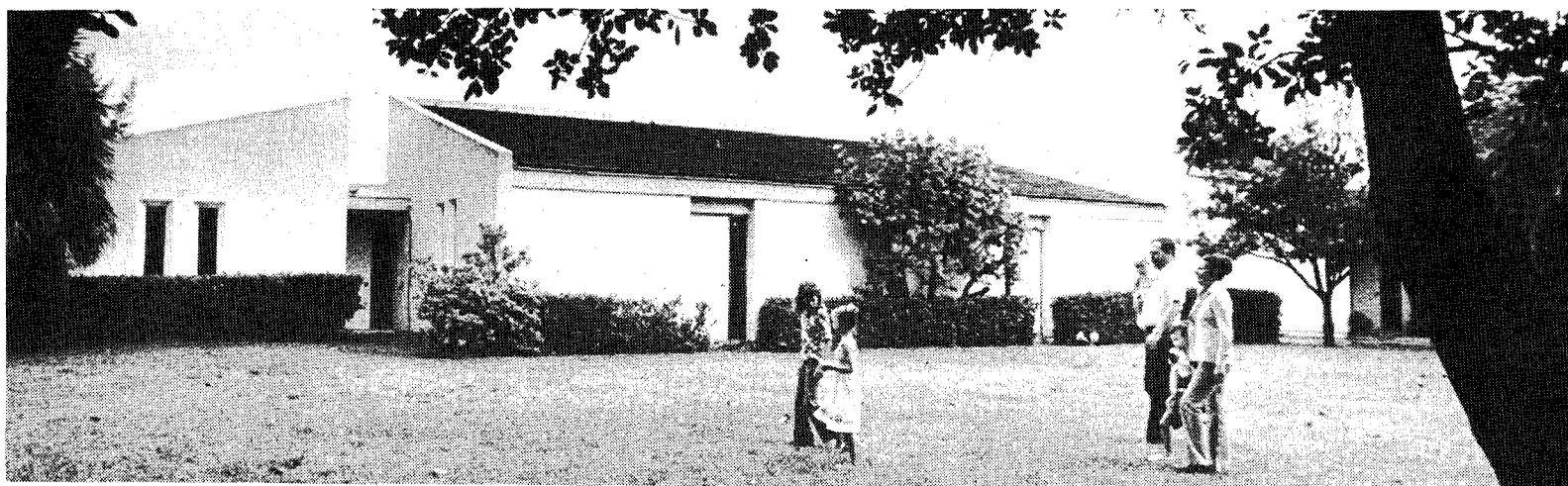
Pero también es de suma urgencia para la Iglesia de hoy, redescubrir y aceptar respetar y valorar la vocación del seglar. El seglar ha de ejercer su ministerio de una forma comprometida en la transformación de las estructuras del mundo. Si el seglar se va a otros campos el suyo propio quedará sin evangelizar, sin transformar por el Evangelio. Es el seglar el que tiene la misión de transformar los ambientes, las estructuras, viviendo su fe dentro de las mismas, creando nuevos modelos de vida evangélicos. Y esto lo hará asumiendo responsabilidades en la sociedad, colaborando con los demás hombres.

Esto no excluye que el seglar se sienta llamado a un servicio específico en la comunidad eclesial, que puede ser, diácono, ministro, de la comunión, evangelizador, administración de parroquias, familia, pero para que esto sea efectivo, sinceramente creemos necesario un proceso de concientización y adaptación por parte de los sacerdotes, para que verdaderamente puedan valorar el servicio que podemos prestar. Y un proceso de maduración por parte de los seglares, que evitarían mejores frutos posibles y esperados.

Pero lo que no podemos olvidar es que un mundo hambriento de Dios nos espera...

APUNTES ENCUENTRO

La familia Reilly pasea frente al edificio que servirá de Centro Familiar para toda la Arquidiócesis, a abrirse el próximo 29 de agosto.



El 29 de Agosto

Nuevo Centro Familiar abre sus puertas

El centro arquidiocesano para el enriquecimiento de la vida familiar abrirá sus puertas el mes próximo, según in-

formaron Terry y Mimi Reilly, el matrimonio que dirigirá sus programas a partir del 29 de agosto.

"Comenzaremos cuando se inicie el curso escolar" dijo Terry Reilly, durante una entrevista. "El Centro no se propone trabajar por separado, sino servir a las parroquias y organizaciones diocesanas que ya trabajan en apostolados

familiares," dijo.

Situado en el antiguo edificio de las religiosas de San José de Cotolengo, en 18330 N.W. 12 Avenida el edificio ha sido facilitado por la Arquidiócesis, por su situación ideal entre los condados de Dade y Broward. Su iniciación es muestra del interés de la Arquidiócesis por promover los valores de la familia, según afirmó el matrimonio Reilly.

El edificio será la residencia del matrimonio Reilly y sus cinco hijos, y consta de oficinas y espacio para reuniones y conferencias.

La dirección de tal centro no es actividad nueva para los Reilly, ya que durante casi cuatro años dirigieron un centro similar en la Diócesis de Phoenix, donde residieron hasta su llegada a Miami este verano, a petición del Arzobispo Edward McCarthy.

Hasta el momento los Reilly han residido en el convento de la parroquia Santa Mónica, desde donde han ido visitando parroquias y estableciendo contactos con los líderes de la comunidad pastoral.

"Estamos impresionados por la acogida hasta el momento," dijeron. "Sabemos que la pastoral familiar está muy desarrollada entre la comunidad hispana, y hemos encontrado mucho entusiasmo entre los sacerdotes." Los Reilly indicaron tener fuertes lazos con los movimientos nacionales de apostolado seglar como Movimiento Familiar Cristiano, Encuentros Conyugales y de Renovación Carismática, así como los surgidos localmente

entre la comunidad hispana de Miami.

Planeado desde hace meses por el Arzobispo McCarthy, el Centro de Enriquecimiento Familiar comenzará su funcionamiento regular ofreciendo asesoramiento en diversas áreas del apostolado familiar, como:

- Enriquecimiento familiar
- Preparación al matrimonio
- Planteamiento natural de la familia
- Ministerio a personas separadas o divorciadas
- Actividades familiares y oración en familia.

El Centro organizará talleres en diversos temas utilizando personal de las parroquias.

"Posiblemente en el futuro, existirá todo un programa con dirección independiente para apostolado con divorciados -as o personas separadas y no vueltas a casar," dijo Reilly.

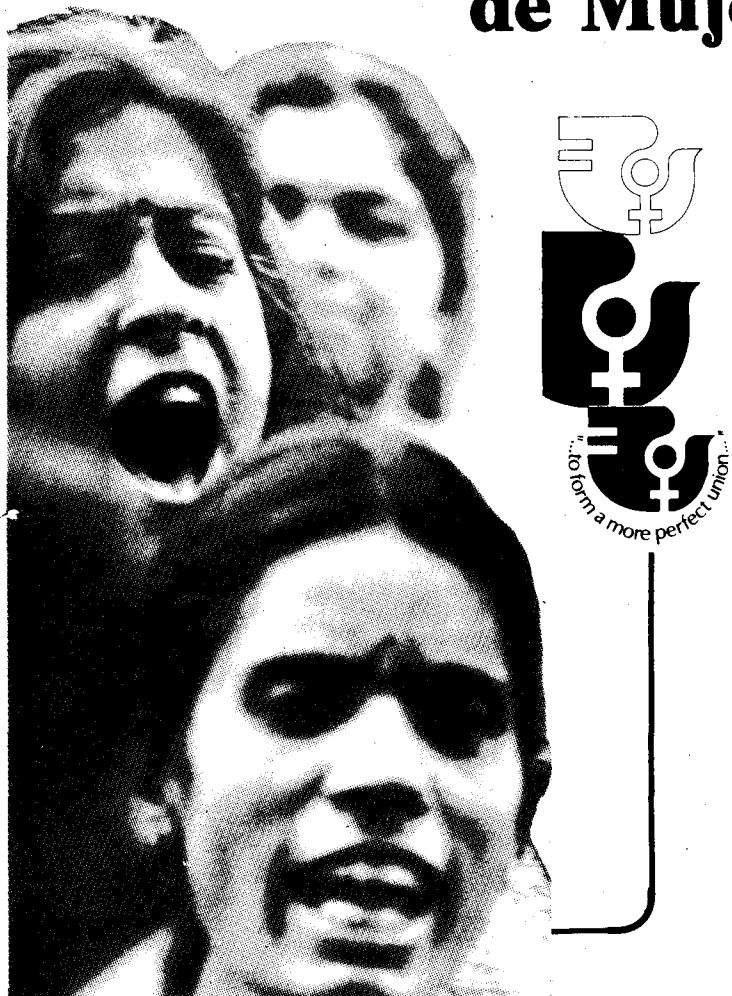
El Centro Familiar contará con una junta directiva formada por unas 30 personas, representando diversidad de edades, áreas geográficas, religiosos-as, sacerdotes, grupos hispanos y anglos. Presidirá tal junta el Padre James Reynolds, párroco de St. James y Director pro-vida, quien como antiguo director de la vida familiar en la Arquidiócesis, colabora con los Reilly en la puesta en rodaje del centro.

Los Reilly serán en adelante los Directores Ejecutivos de la Oficina de Vida Familiar en toda la Arquidiócesis, con el Arzobispo McCarthy como 'chairman eméritus' la junta directiva.

La VOZ

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Confusión y manipulación predominó en la Conferencia de Mujeres de Fla.



clusiones de los diversos talleres, de trabajo y éstas serán presentadas en Houston sólo como aportaciones "no oficiales."

Tanto los grupos pro-ERA como los grupos pro-familia denunciaron irregularidades y manipulación en los talleres "donde sólo se presentaba un lado de la moneda, sin dar posibilidad a otros puntos de vista sobre la mujer", según comentó a su regreso de la conferencia Flavia Márquez, presidenta Pro-vida de la sección hispana de Miami.

"Yo fui a la Conferencia interesada por mejorar la situación de la mujer y por conocer otros puntos de vista," dijo.

"Al llegar allí me pareció detectar que todo estaba programado y que de hecho no se tenía intención de escuchar a los participantes," dijo. Insatisfechos por la inconsistencia en el procedimiento parlamentario durante la conferencia, los grupos pro-familia organizaron una votación espontánea consiguiendo más de 1,000 firmas en petición al Presidente Carter de una investigación federal sobre el asunto ya que de los 70 delegados para el congreso de Houston, sólo 13 eran delegados pro-familia.

Participantes en la conferencia afirmaron a su regreso que Gwen Cherry, de Miami, quien presidió el comité coordinador, no fue capaz de mantener el orden ni seguir las normas parlamentarias, cediendo en gran parte a las

(Pasa a la Pág. 22)

ORLANDO, Fla.—La confusión y manipulación parlamentaria entre grupos, predominaron durante la Conferencia de Mujeres de la Florida, acaecida aquí el pasado fin de semana, y que polarizó a los participantes en grupos pro ERA (Enmienda para la igualdad de derechos de la

mujer) y grupos pro-familia.

Setenta delegadas fueron elegidas para asistir al congreso de mujeres que tendrá lugar en Houston, financiado por el gobierno federal y patrocinado por la comisión del Año Internacional de la Mujer (1975). Por falta de los votos necesarios, no se logró aprobación de las con-

Dominica cubana, Vicario de Religiosos

ORLANDO, Fla.—(NC)—La religiosa dominica Lucy Vázquez ha sido nombrada por el Obispo Thomas J. Grady de la Diócesis de Orlando, Vicario de Religiosos para la diócesis y es la primera mujer en ocupar el puesto hasta ahora ocupado por un sacerdote.

Nacida en La Habana, Cuba, la Hna. Vázquez es doctora en ley canónica y desde septiembre de 1976 servía en la diócesis como directora asociada de la oficina de vida familiar, trabajo que

continuará después de su nuevo nombramiento.

La Hna. Vázquez llegó a los Estados Unidos como estudiante de secundaria, en 1960 y se unió a la congregación de dominicas de St. Catalina de Ricci, en Elkins Park, Pa. en 1965. Posee un bachelor en inglés por el College de Londonville, N.Y. y la licenciatura en ley canónica de la Universidad Católica de América, Washington D.C.—la primera mujer de las dos que en Estados Unidos tienen tal título.