

Justice, not power is key to peace, Pope tells Ford

VATICAN CITY — (NC) — Pope Paul VI told President Ford that his visit to the Vatican emphasizes the importance that he "attributes to the moral aspects of the problems" he had been discussing with European leaders on his trip.

The Pope said that he is aware of the "problems of balance and imbalance" of powers between nations and their blocs. But, he warned, "a peaceful and humane international order" must not be based on power but "upon the criterion of justice, upon respect and understanding of the rights and needs of others, and upon the spirit of generous cooperation of the strongest with the weakest, for their mutual advantage."

PRESIDENT FORD was quoted as saying that his visit to Pope Paul gives him inspiration and that the two had "a most beneficial discussion of many problems in which we can work together for the progress of peace."

The President said that military policies can be developed "that are best aimed at maintaining peace." He said

that the United States can continue its efforts at both food-giving and food-producing to those less fortunate. "Be sure that, as I have told you, the United States will do all possible to promote progress, emphasis on and dedication to peace."

But, the President told the Pope, "your spiritual and inspirational help is what we

need to do a better job."

THE POPE, who spoke in English, had told Ford that he knew that the President had been involved in discussions of military import with European and world leaders and that those "difficult problems . . . at least from the declared points of view of defense, cannot be ignored by those responsible for public life."

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LOOKING over gifts they exchanged after their meeting at the Vatican Thursday are President Gerald Ford, Pope Paul and Mrs. Ford. During the audience the pontiff reminded Ford that a "peaceful and humane international order" must not be based on power, but on justice, respect and understanding.



FATHER VALLINA



FATHER PAZ



FATHER STEIBEL



FATHER GARCIA-RUBIO

Five administrators named, some minor sem posts filled

Five priests in the Archdiocese of Miami were named parish administrators this week by Archbishop Coleman F. Carroll who also appointed a Vicar Forane for the Central Dade Deanery and assigned 20 other priests to new posts.

Included in the appointments were three faculty members at St. John Vianney Minor Seminary and among them was Father Louis Roberts who has been named Academic Dean.

Father Emilio Vallina, pastor, St. John Bosco Church, Miami, was appointed Vicar Forane of the Central Dade Deanery.

Father Jose Paz, was appointed administrator of Corpus Christi Church, Miami; Father Gary Steibel was named administrator of St. Bartholomew Church, Miramar; Father Cornelius McGrath is the new administrator of Our Lady Queen of Heaven parish, Fort Lauderdale; Father Ernesto Garcia-Rubio was named administrator of Our Lady of Divine Providence parish, Miami; and Father Francis Guinan is the new administrator of Our Lady Queen of Heaven Parish, LaBelle, and its mission of St. Joseph the Worker in Moorehaven.

Pastor of St. John Bosco parish since 1963, Father Val-

lina is a native of Cuba where he was administrator of El Buen Pastor Seminary as well as pastor of several parishes before coming to Miami.

Prior to his appointment to St. John Bosco parish he was an assistant pastor at Little Flower Church, Coral Gables, and has served as Assistant Archdiocesan Director of CCD.

Father Paz served for four years as administrator of St. Ann Mission, Naranja and prior to that time was assistant pastor in Corpus Christi

parish as well as a counselor at the Archdiocesan Family Counseling Center.

He has also served as an assistant pastor in Epiphany parish, South Miami and in 1973 was recalled by his Ordinary to the Diocese of Mondonede-El Ferrol, Spain, for a period of one year.

Secretary of the Matrimonial Tribunal, Father Steibel has served for the past three years as administrator of

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OFFICIAL Archdiocese of Miami Appointments

The Chancery announces that Archbishop Coleman F. Carroll has made the following appointments, effective as of June 19, 1975 unless otherwise indicated:

THE REVEREND LOUIS ROBERTS — to Academic Dean, St. John Vianney Minor Seminary.

THE REVEREND JAMES E. QUINN — to Chaplain, Broward Serra Club, effective June 6, 1975.

THE REVEREND JOSE PAZ — to Administrator, Corpus Christi Parish, Miami.

THE REVEREND EMILIO VALLINA — to Vicar Forane, Central Dade Deanery, effective June 6, 1975.

THE REVEREND GARY STEIBEL — to Administrator, St. Bartholomew Parish, Miramar.

THE REVEREND CORNELIUS MCGRATH — to Administrator, Our Lady Queen of Heaven Parish, Fort Lauderdale.

THE REVEREND ERNESTO GARCIA-RUBIO — to Administrator, Our Lady of Divine Providence Parish, Miami.

THE REVEREND DANIEL SANCHEZ — to Assistant Pastor, St. Clare Parish, North Palm Beach.

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Rural New Town OK given by Palm Beach

By GEOFFREY BIRT

Palm Beach County Correspondent

West Palm Beach — Persistence overcame prejudice in the Edwin Lakes case last week.

Delayed but not defeated in the cause of the needy who want to help themselves, archdiocesan planners and supporters of the Rural New Town project 12 miles west of here finally won approval from the Palm Beach County Commission for the housing and job community.

Authorization for the 232-acre, 800-unit, condominium type project, came on a 4 to 1 vote, following a long, hot public hearing. The vote reversed a 3 to 2 vote in 1974 which had denied the necessary zoning changes to make the development possible.

THE LONE negative vote came from Commissioner Robert Johnson. Those voting favorably were: Chairman E. W. Weaver, and commissioners Robert Culpepper, Lake Lythal, and recently elected William Medlen whose predecessor (George Warren) had opposed the project last year.

The favorable vote paves the way for planning, complet-

ing financial arrangements, and site improvements, which must precede the start of any construction of the unique development.

The Edwin Lakes project is being planned by Rural New Town, Inc. Its purpose, as described by spokesmen at the hearing, will be to provide "decent housing" for families of former migrants escaping from their roving, farm labor existence and migrant camp living, into the \$6,000-\$12,000 a year mainstream of a permanent, stable, wage-earning way of life. Job training programs are to be built into the overall planning.

CURRENTLY, spokesmen said, virtually no such affordable "decent housing" exists to give such people hope that they can escape from their present environment and move up the socio-economic ladder.

Most of the opposition, as in 1974, came from the mayor (Herman Resnick) and residents of Royal Palm Beach, a community fronting onto Southern Boulevard, which will become neighbors of Edwin Lakes when it is developed.

Architects in the year-long

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CATHOLIC Charities workers from throughout South Florida met at St. John Vianney Minor Seminary last week to exchange ideas, develop professional skills and to hear an address by Father Joseph Sullivan (above), director of the Brooklyn Diocese Charities. See story, page 7.



THE VOICE, P.O. Box 38-1059,
Miami, Fla. 33138

Adoption, 'baby-selling' bill passed

TALLAHASSEE — Major legislative proposals were adopted during the closing sessions of the 1975 Florida Legislature relating to various family and social issues.

An adoption reform bill, SB 41, cleared both houses and was sent to the governor. This measure would alleviate several problems that arise from time to time in adoption cases, including the necessity of obtaining the consent of the father of a child born out of wedlock. The measure would limit this decision to the man who had been declared by a court to be the father, to have support of the child, or who had filed a written statement with the Bureau of Vital Statistics acknowledging paternity.

PROVISIONS to eliminate the "baby-selling" practices which have existed in South Florida by private placements for adoptions out of state are also included in the bill which limits fees in private placements to \$500 unless the court approves a greater fee.

HB 815, known as a "Bill of

Rights" for mentally retarded, was also reported favorably out of both houses and sent to Gov. Reubin Askew. The measure, the first of its kind to be passed in any state, writes into law rights for the retarded clients of Florida's Sunland Training Centers ranging from religious freedom, visitors, and privacy to an effective rehabilitation program designed and supervised for each individual client of the Division of Mental Retardation.

It would also permit either the inmate or his parents or guardians to petition for a court order revoking an involuntary commitment and specifies that the division must reassess at least one a year whether a person should continue in a Sunland facility.

It is anticipated that there will be attempts during next year's sessions to extend this concept and provide for rights of retarded persons who are not clients of the division.

IN AN OMNIBUS bill the department of Health and Rehabilitative Services was required to li-

cense all Adult Congregate Facilities i.e. rooming houses, homes for the aged, etc. This is in response to a legislative investigation showing deplorable conditions in many of the facilities in which senior citizens now live. Included in that bill was the establishment of a nursing home om-

budsmen committee to serve as an advocate for the patients in nursing homes in this state, and to eliminate the cause of many complaints in that area. Also included is the regulation, for the first time, of home-health services i.e. those agencies which furnish health services in the home of clients.

At mid-week the establishment of the Housing Finance Agency, which had been endorsed by the Florida Catholic Conference and others had passed the House but its passage by the Senate, which had previously defeated a part of the proposal in committee, was doubtful.

Pope accepts resignation of Belmont abbot

WASHINGTON — (NC) — Pope Paul VI has accepted the resignation of Benedictine Abbot Edmund McCaffrey, 42, of Belmont Abbey in North Carolina.

Announcement of the resignation was made here by Archbishop Jean Jadot, apostolic delegate in the United States.

WHILE the designation of a new abbot-ordinary of Belmont Abbey is pending, Benedictine Father Peter N. Stragand will serve as apostolic administrator.

Abbot McCaffrey said he had submitted his resignation for personal reasons and will continue to

serve as a monk of Belmont Abbey.

In the United States Belmont Abbey is a unique ecclesiastical jurisdiction, technically known as an "abbatia nullius" and having a status equivalent to that of a diocese. Its abbot is a member of the National Conference of Catholic Bishops. In addition to Belmont Abbey itself, the jurisdiction includes Belmont Abbey College, a co-educational school with an enrollment of about 700.

ABBOT McCaffrey became the fourth abbot of Belmont Abbey in March 1970. A native of Savan-

nah, Ga., he attended Belmont Abbey Preparatory School and College. He entered the Benedictines in 1952, was professed as a Benedictine monk in 1953, and was ordained a priest in 1959.

Abbot McCaffrey holds a master's and a doctoral degree in political science from the Catholic University of America. Before becoming abbot, he taught political science at Belmont Abbey College and was chairman of its political science department and social science division. He also served as director of formation and as sub-prior of the abbey.

11 Teachers retiring, Abp. to honor them

Eleven Religious and lay teachers who together have devoted 354 years to the education of youth enrolled in Archdiocese of Miami schools are retiring this month.

Each will receive a certificate of recognition from Archbishop Coleman F. Carroll.

They are Mrs. Agnes Tynan, Gesu School, 34 years; Sister Mary Georgine Burgoyne, O.P. and Sister Evangela O'Hare, O.P., Cardinal Newman High School, West Palm Beach, 43 and 47 years, respectively; Mrs. Clara Springer,

Holy Name of Jesus School, West Palm Beach, 30 years; Sister Estella Maria Law, I.H.M., St. Michael the Archangel School, 39 years; Mrs. Ann Meehan and Mrs. Lucille Monroe, St. Jerome School, Fort Lauderdale, 15 and 16 years respectively; Mrs. Wilma Knight, Immaculata-LaSalle High School, 22 years; Mrs. Margaret Emery, St. Helen School, Fort Lauderdale, 15 years; and Sister Evangeline Marie Loveridge, O.P. and Sister Jane Loretto Hodges, O.P., Our Lady Queen of Martyrs, Fort Lauderdale, 51 and 42 years respectively.



NEW OFFICERS of the Miami Serra Club look pleased as the gavel of authority is passed from chaplain Father John McGrath to Paul Schaefer, president, after installation ceremonies at the Columbus Hotel. Others L-R are: Howard Setlin, secretary; Frank Pellicoro, Treasurer; Schaefer; Dr. Michael Bevilacqua, vice president of programs; Robert Brake, vice president of vocations; and Daniel Lococo (not shown) vice president of membership.

Senate to meet

The Archdiocese of Miami Senate of Priests will meet at 11 a.m., Wednesday, June 11

in the conference room of St. Mary Cathedral rectory.

Funeral liturgy for Fr. Andrews

POMPANO BEACH — The Funeral Liturgy was celebrated in St. Gabriel Church last Friday for Father Lambert J. Andrews who died at Holy Cross Hospital, Fort Lauderdale.

Father Warren F. Braun was

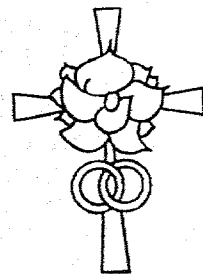
the celebrant of the Mass for the 71-year-old priest who was retired from active service in the Diocese of Youngstown and came here six

years ago.

He is survived by a sister in Czechoslovakia.

Burial was in Louisville, Ohio.

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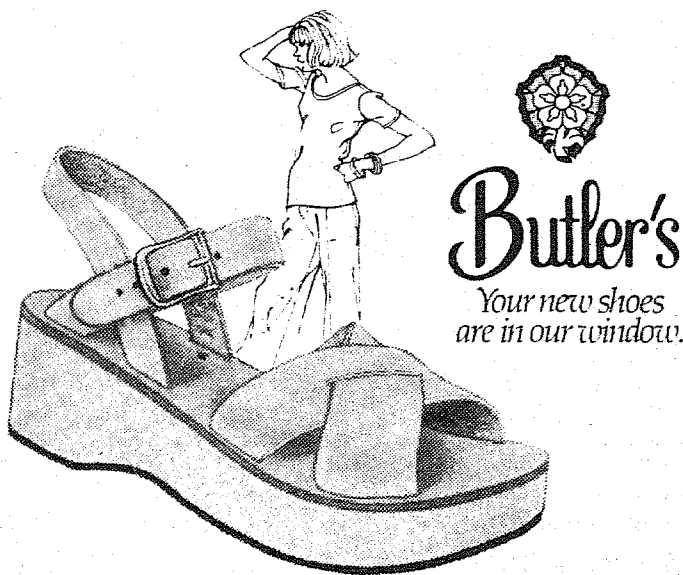
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OFFICIAL Archdiocese of Miami Appointments

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THE REVEREND FRANCIS GUINAN — to Administrator, Our Lady Queen of Heaven Parish, LaBelle; and its Mission, St. Joseph the Worker, Moorehaven.

THE REVEREND STEPHEN STAUDENMEYER — to Faculty and Staff of St. John Vianney Minor Seminary, effective August 16, 1975.

THE REVEREND JOHN FINK — to Assistant Pastor, St. Hugh Parish, Coconut Grove.

THE REVEREND BRENDAN COLLINS — to Assistant Principal, Msgr. Edward Pace High School, Miami; and Assistant Pastor, St. John the Apostle Parish, Hialeah, effective August 16, 1975.

THE REVEREND PETER LAMBERT — to Assistant Principal, St. Thomas Aquinas High School, Fort Lauderdale; and Assistant Pastor, St. Clement Parish, Fort Lauderdale, effective August 16, 1975.

THE REVEREND MICHAEL MCNALLY — to Faculty and Staff of St. John Vianney Minor Seminary, effective August 16, 1975.

THE REVEREND JUAN SOSA — to Associate Archdiocesan Director of Religious Education-CCD, effective June 6, 1975.

THE REVEREND JAMES REYNOLDS — to Archdiocesan Director of Family Life Bureau while retaining other assignment, effective June 6, 1975.

THE REVEREND RICHARD SCHERER — to Senior Chaplain, Mercy Hospital, Miami, effective July 1, 1975.

THE REVEREND MANUEL RODRIGUEZ — to Spiritual Director, Immaculata-LaSalle High School, Miami, effective August 16, 1975.

THE REVEREND JORGE HERNANDEZ — to Assistant Pastor, St. Benedict Parish, Hialeah.

THE REVEREND FRANCIS MCCARTHY — to Chaplain, Holy Cross Hospital, Fort Lauderdale.

THE REVEREND BRIAN REDINGTON — to Assistant Pastor, St. Elizabeth Parish, Pompano Beach.

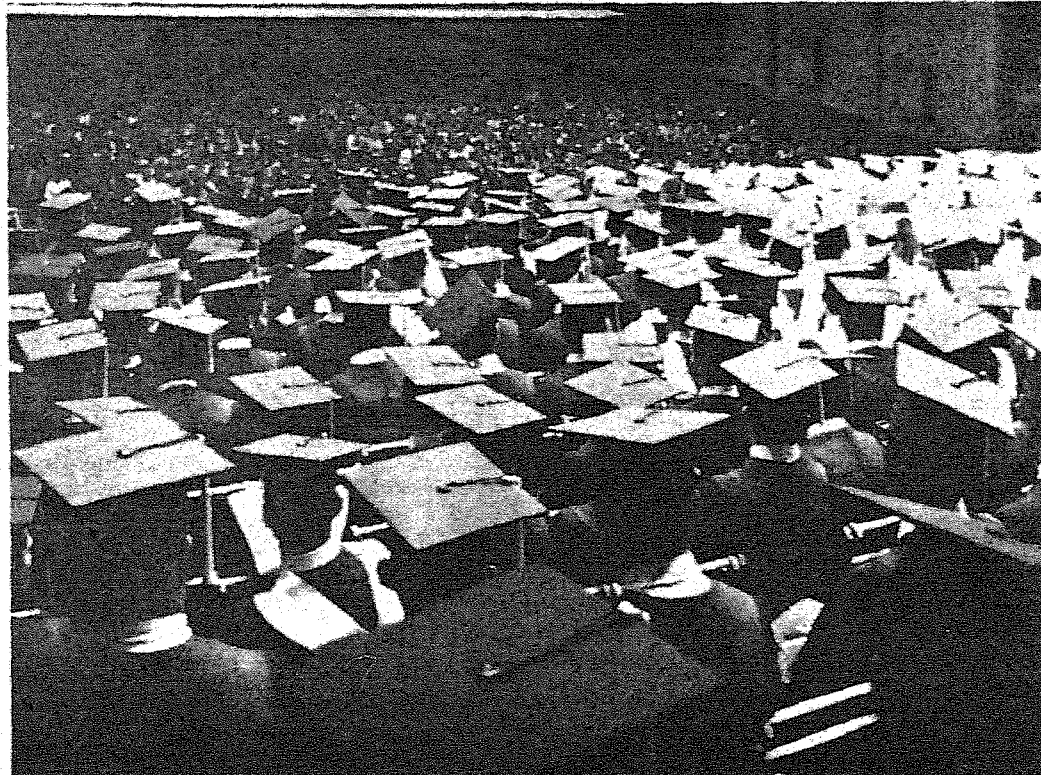
THE REVEREND WILLIAM KREITNER — to Assistant Pastor, St. Mary Cathedral Parish, Miami.

THE REVEREND JOSEPH FISHWICK — to Assistant Pastor, Epiphany Parish, South Miami.

THE REVEREND MICHAEL GREER — to Assistant Pastor, St. Brendan Parish, Miami.

THE REVEREND JAMES SHEEHAN — to Assistant Pastor, St. Juliana Parish, West Palm Beach.

THE REVEREND VICTOR BABIN — to Assistant Pastor, Visitation Parish, Miami.



A sea of mortarboards

AFTER the last ceremonies tonight, more than 2,000 students will have been graduated from high schools in the Archdiocese of Miami this year. Many will be headed for college, and others will be facing the ever-tougher task of finding a job.

Approval finally granted for ex-farmworkers' community

Continued from page 1

campaign to secure zoning change to make the project possible, and among the key spokesmen at last week's hearing, included: Msgr. John R. McMahon, director of the Archdiocesan Rural Life Bureau; Mrs. Robert N. Ulseth, representing the Council of Catholic Women (in Palm Beach County); Atty. Phil D. O'Connell, Sr., representing the Archdiocese, and Palm Beach County Housing Authority director Hank McCann.

AFTER the hearing, Msgr. McMahon said:

"The victory came about because of the support and persistence of the Archdiocese of Miami and the unwavering commitment of the people, and it took these elements, plus a well-planned drive, to remove the smokescreen of half truths that had arisen around this project.

"Also, I think the campaign went a long way towards sensitizing many in the eastern part of Palm Beach County that (1) there are farm workers, and (2) regardless of a person's economic status, or the type of work performed, a person has the right to mobility, and a right to options . . . Also that land planning designs (such as the proposed Rural New Town's P.U.D. — planned urban development), recently made available to the wealthier, are also made available to those in the more moderate income brackets.

"I THINK it is very important that we all realize that everyone has a right to a suitable place in which to live — and this involves not only the physical construction of a house, but also the whole layout of the community. Even our opponents (from Royal Palm Beach) admitted," said Msgr. McMahon, "that the Edwin Lakes development proposals are better planned than their own community."

Msgr. McMahon pointed out that Rural New Town, Inc., is an arm of the Archdiocesan Bureau of Community Services which con-

tinues to be the coordinating hub for the project. He outlined the origin of the proposed P.U.D.

"The idea for the development," he said, "originated with parishioners of Our Lady Queen of Peace church, in western Delray, who have agricultural back-

"THE PROBLEM, as they saw it, was that mechanization, importation and urbanization are taking place on the (Palm Beach County) east coast, and moving westward. This meant that they are being faced with increasing problems regarding housing and jobs (in farm laboring the two are usually tied together).

"Those who live in a labor camp, work on farms. But farm laborers cannot move elsewhere (and acquire new skills) because they cannot get a loan because financial institutions do not consider migratory types of work as being stable. Such people, therefore, represent too high a risk on which to make a loan.

"Consequently, the parishioners of Our Lady Queen of Peace, recognized they were caught in a vise: they needed both — a job and a family home — at the same time, but couldn't get one without the other. That's when they talked to me about the problem, and I talked with the late Mr. Edwin Tucker who, at that time, was director of Community Services.

"JOINTLY we came up with the concept of Rural New Town."

In a joint statement issued to the county commissioners by Msgr. McMahon and the Archdiocesan director of community services, Bernard Sharkey, the point was made that "job training and employment assistance to families with less than \$6,000 a year will be provided, so that they can raise their incomes at least to \$6,000 . . . and be able to obtain housing at Edwin Lakes (in the Rural New Town condominium project)."

The statement notes that there

is currently "a decline at the rate of 10 per cent per year" in the need for farm laborers in Palm Beach County. This means, it was stated, that "approximately 800 farm worker families per year are being displaced."

IT WAS ALSO noted that "Edwin Lakes is being planned as a low density, open space community for 800 families complete with schools, neighborhood shopping, recreation, governmental services and a variety of well designed housing types . . . at a density of 3.5 dwelling units per acre . . . (and) more than 50 per cent of the land in open-space areas and parks."

Also, " . . . the community will provide . . . training and education in such areas as home care and beautification, budgeting, consumer education, responsibilities of community living, community rules and regulations, nutrition, and other urban skills."

Mrs. Ulseth told the commissioners: "Every family has a basic right to a suitable home. There is a conservative estimate that Palm Beach County needs over 2300 low and moderate cost housing units . . . The Council of Catholic Women of the Archdiocese of Miami urges you county commissioners to vote in favor of this project."

EXECUTIVE director of the Palm Beach Housing Authority Hank McCann, gave the commissioners basic statistics on the need for such a low to moderate cost housing project, especially of the condominium type. Afterwards, he commented:

"We're talking about black, white and Spanish-speaking people who have to have at least \$6,000 a year to qualify for one of these condominium units. I (the housing authority) will have to take care of those with less income.

"In a fluid society, you have to provide a mobility. If the mobility is 'chopped off' there exists no incentive or reason for people to want to move up — they would have no hope!"

Administrators named, some sem posts filled

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St. Jerome parish, Fort Lauderdale.

He has a Licentiate in Canon Law from Catholic University of America and prior to his appointment at St. Jerome Church had served as an assistant pastor in the parishes of Our Lady Queen of Martyrs, Fort Lauderdale; St. Francis de Sales, Miami Beach; St. Rose of Lima and Holy Family, North Miami.

Administrator of Our Lady of Divine Providence parish since 1973, Father McGrath was administrator of Our Lady

Preparation for Eucharistic Congress

A year-long nationwide program of spiritual renewal in preparation for the 41st International Eucharistic Congress includes plans for a series of liturgical, catechetical, apostolic and social concern projects beginning in the pre-Christmas Advent season of 1975 and intensifying during Lent of 1976. The program was launched in Philadelphia June 2. The eucharistic congress is a worldwide spiritual assembly of Catholics expected to attract more than one million to this city Aug. 1-8, 1976. Its purpose is to deepen and strengthen faith in the Eucharist.

of Peace Mission, Delray Beach from 1971 to 1973.

A native of Ireland, he was ordained in 1965 and has served as an assistant in the parishes of St. Ambrose, Deerfield Beach; and SS. Peter and Paul.

A native of Cuba who was ordained in 1963 by Archbishop Coleman F. Carroll, Father Garcia-Rubio has a Bachelor of Science degree in administration and a Licentiate in Economics.

He has served as an assistant pastor in the parishes of SS. Peter and Paul and St. Brendan, Miami; and St. Coleman, Pompano Beach. From 1968 to 1970 he was assistant spiritual director at Immaculata-LaSalle High School and then became full-time chaplain at the high school until 1972.

Father Guinan, who has been an assistant pastor in St. Hugh parish, Coconut Grove; and Spiritual Director at Immaculata-LaSalle High School for the past year, was ordained in 1966 in his native Ireland.

He has also served as an assistant pastor in the parishes of Holy Spirit, Lantana; Epiphany, South Miami; and St. Michael the Archangel.

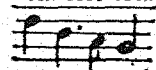
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Editorials

Pope right in cautioning Ford

In meeting with President Ford, the Pope acknowledged that men of military power have difficult problems to deal with under the present state of world armaments.

But he warned that power can never lead to peace and humane conditions.

That seems like an obvious thing to say, yet the Pope has good reason to keep repeating it because apparently there are plenty of people who don't realize the truth of it.

Consider the Mayaguez incident.

Even if you assume that it was proper and necessary to take the military action we did to get the hijacked ship and crew back from the Cambodians, it is hardly a matter of gloating and pride that the most powerful nation in the world brought in scores of supersonic fighter-bombers, helicopters and Marines against a bunch of earth-bound rebels on a somewhat isolated island.

If it was necessary as a kind of police action, then so be it. But let us not swell up with pride as though we had attacked and overpowered an equal.

We feel that this is the kind of thinking the Pope is warning against — the mentality of power, the equating of gun-power with national worth. It is not the slings and spears of Sparta for which ancient Greece is remembered most, but for her art and her philosophers which gave that nation immortality and which continue to influence the world today.

This history of power is a history of futility and suffering.

The history of art and mutual commerce is a history of progress.

Small police-type forces are one thing, but where there are large masses of power, only one of two things can possibly happen. Either the forces are reduced or they must inevitably erupt in a bloody mess. It has always been that way.

Being right doesn't make it easy

He who would do good cannot give up at the first stumbling block along the way.

The Edwin Lakes housing project, designed to help migrants leave the farm stream and attain job stability, is a good example. The Archdiocesan-sponsored project in Palm Beach County was a long time in coming and still has a way to go.

Planning started several years ago, surveys of migrant needs and living conditions were made, Rural New Town Inc., was established as the project title, funds were sought from government and other sources, numerous meetings were held to advance the planning stages, and finally the needed zoning changes were sought from the county.

Suddenly, prejudice and fear brought this innocent and worthwhile project to a halt.

"Hear the sound of our fluttering hearts," pleaded the mayor of a nearby development that will be neighboring Edwin Lakes when it is built. The Mayor asked the zoners not to allow the

Large blocks of military power simply cannot go on and on unused.

That is why Pope Paul continues to warn that justice and respect must become more important to us than the cherished notion of gun-barrel national pride that sooner or later will explode in our face, leaving the world under a mushroom shaped cloud.

development for ex-farmworkers because you can't take the urge to pick out of their blood, he implied. The meetings were heated at times. Technicalities were trotted out to mask the fear of having neighbors who were considered inferior.

Zoning was denied. But planners would not give up. Appeal was made to the County Commission and to the court. Still they were denied. Still they did not give up.

The planners waited the mandatory year (during which one of the "no" politicians was replaced in an election), and reapplied.

Finally they won the right to do this good thing.

Now, because of the needless delay, Rural New Town must forge on at a time of tougher economy and tighter federal dollars than even a year ago.

But with more persistence and a little help from above, this unique project that will actually alter lifestyles of a segment of Americans, will soon begin to come into being.

Fatima warning still applies, as Portugal's situation shows



By Msgr. James J. Walsh

Two weeks ago the 58th anniversary of the first apparition of Our Lady at Fatima took on added significance. Portugal shows all the signs of a very troubled nation, following a pattern of unrest and breakdown that we have become all too familiar with in communist-dominated lands.

As the pilgrims poured in for the anniversary from all over the world, Lisbon newspapers were attacking the spiritual concept of Fatima. The last line of one news story sent by the NC Service stated: "Some Lisbon newspapers, reporting the pilgrimage, recalled that the Fatima Shrine had been constructed during the Salazar regime and called it an anti-democratic, anti-communist center of superstition."

Sounds like the ancient party line, introduced into so many countries, has infiltrated Portugal. The pilgrims came, 300,000 strong, despite the propaganda. They heard Cardinal Franz Koenig stress again the external perils facing the Church. He knows, as a resident of Vienna, what it is to live on the Iron Curtain frontier. He assured the pilgrims that the message of Mary at Fatima remains as valid as ever — namely, we must pray and do penance.

Hopefully, the current threat of Portugal going fully communist may wake us up again to the perils warned in the

apparitions. How ironic it is that the warnings of Mary about the spread of communism emanated from a country which at that time seemed safe enough. Do the present dangers come as another warning that the prayer and penance expected of Christians, especially in a Holy Year, have not been realized?

Pope Paul took note of the occasion. He told an audience: "Still today we are receiving countless messages asking that religious rebirth and just peace for entire peoples be recommended to Our Lady's intercession."

With children and political figures from Vietnam dominating the news the past weeks, the very bad effects on religion have been largely overlooked. A news item from London, however, stated that 17 of 18 convents of one large Order in Cambodia and South Vietnam have been destroyed. Two hundred nuns attempted to walk to Saigon. The fate of the other 3,800 is not known. This adds another dimension to the suffering those poor people are enduring. How much they need our prayers and help.

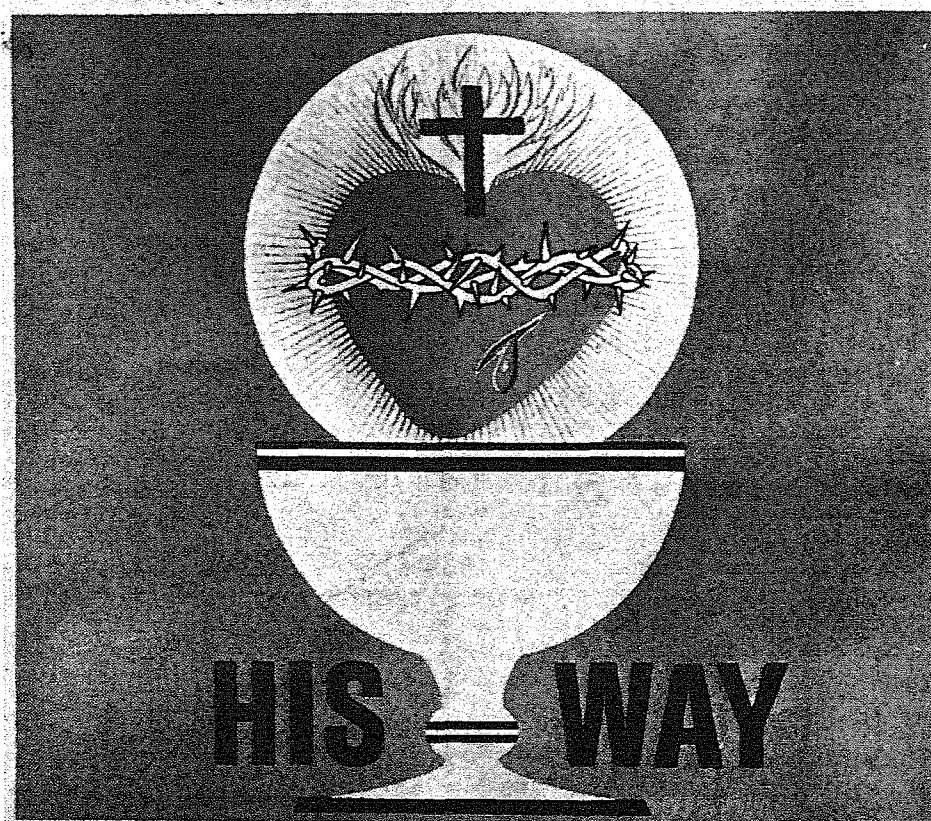
Gloomiest quote of the year came from a nun who is executive director of a Sisters' Conference. She said: "I don't mind being a nun, but being a Catholic is not an enriching experience, especially

for women and minorities."

It must inspire the rest of the conference to know that she really doesn't "mind" being a nun. Maybe a little more zip there. Sister, would help you to realize how enriching an experience being a Catholic can be — no matter what the sex, cultural background or physical condition.

We have to take off the hats again in appreciation of Archbishop Fulton J. Sheen. He just reached his 80th birthday, but apparently he doesn't realize it because he seems as active in the apostolate of the priesthood as ever. He travels between 10,000 and 15,000 miles month primarily to give priests' retreats and lectures.

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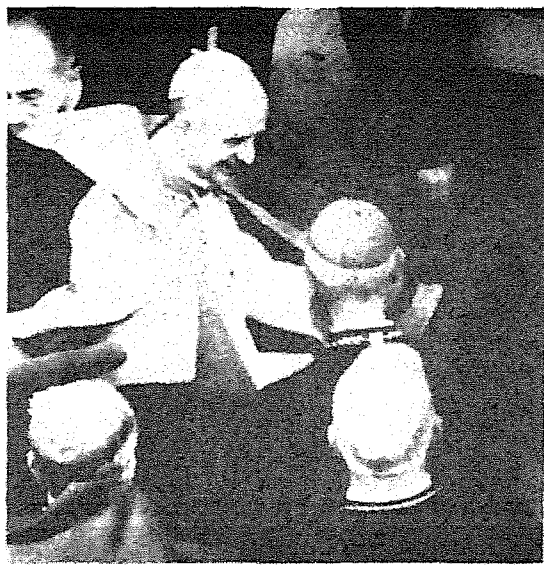
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Pope Paul's cape is caught by a gust of wind and blown across his face as he greets un-



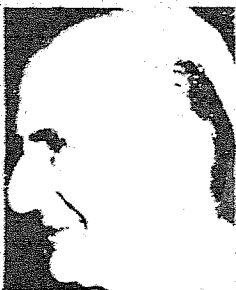
identified prelates during an evening audience in St. Peter's Square. At right, an



attendant holds the cape in place so that the Pope won't have to struggle with it again.

Up, Up and Away

The Voice
of the
Holy Father



'A Christian must be strong; a follower of Christ, unafraid'

Fearless witness

Christians, and especially Catholics, must be spiritually and morally strong and fearless to witness to Jesus. Pope Paul VI said May 28.

At a general audience at 6 p.m. on St. Peter's Square, Pope Paul told about 50,000 people: "A Christian, and especially a Catholic, must be strong — spiritually and morally strong. A follower of Christ must not be afraid. . . . He is invested with the task of witnessing which liberates him from shyness and from opportunism and suggests to him both words and conduct at the right moment, coming forth from an interior spring which he, perhaps, did not know existed before it was tested."

DURING the audience, the Pope was to have greeted a group of U.S. congressmen. But the greeting was cancelled since only one of the 14 congressmen who were touring NATO bases attended the audience.

He was Rep. Robert Lagomarsino (R-Calif.).

The Pope, speaking loudly and enthusiastically, said: "The modern tendency to abolish every ethical and personal effort — an exception is in the world of sport which is good but it is not enough — is not a prelude to true human progress."

HE QUESTIONED his listeners: "Could the concept of a weak Christianity be legitimate — a Christianity timid and afraid of its own shadow?"

"Is there perhaps a new true Christianity which in practical terms is willing to give in to every type of conformism it encounters with the world around it? . . . A Christianity which desires to profit from every chance to make a good showing, to earn the upper hand, to save trouble, to go ahead at full speed?"

Departing from his prepared text, the Pope answered: "We want Christians to be strong."

"WE DO not want them weak and resigning. Christian witness is born in us through the Holy Spirit. He gives us the ability to say 'Yes, I am a Christian, a Catholic, and the Church is my family.'"

In English, the Pope greeted a pilgrimage from the Archdiocese of San Antonio, Tex. He told the pilgrims: "We pray that your pil-

grimage to the See of Peter will strengthen you in faith, hope and love."

Corpus Christi

Pope Paul VI, in a homily on the feast of Corpus Christi, said Christ taught that temporal and economic needs deserve society's concern.

The Pope celebrated the 55th anniversary of his priestly ordination on the feast, May 29, by offering Mass and joining in a Corpus Christi procession in St. Peter's Square.

HE SAID: "Christ taught us that the needs of temporal and economic life do merit society's concern, and the provident and immediate help of men who have become brethren in a new way through the undeniable common need of that bread which the earth can give, and does give, to those who, with effort and prayer, devote to it their enlightened toil."

The Pope spoke from the steps of St. Peter's Basilica, behind an

altar erected for the celebration.

Near the altar was a group of about 100 children to whom the Pope gave first Communion.

THE POPE reminded the vast throng in St. Peter's Square "that it is not by earthly bread alone that man lives, because it is not only to the destinies of this earth that our life is oriented."

African Church

Pope Paul VI has urged African Catholics to keep in close contact with the universal Church and its 2,000 years of tradition, while building up a Church with distinctly African accents.

Addressing hundreds of African pilgrims at a traditional African Mass in St. Peter's Basilica June 1, Pope Paul said in French: "To keep intact a Gospel outlook and a faith which does not come from us but from God, continue to nourish yourselves on the entire living tradition of the Church which has blossomed for two millennia in the midst of the most di-

verse cultures."

"CONTINUE to maintain trusting relations and reciprocal collaboration with your Christian brothers, spread throughout the whole world. Be closely linked to the heart of the Church, the See of Peter."

The Pope concelebrated the morning Mass with 15 African bishops, including Cardinal Laurean Rugambwa of Dar-es-Salaam, Tanzania, and Cardinal Paul Zoungana of Ouagadougou, Upper Volta.

During the 1974 synod of bishops, which met here last October on evangelization, many African prelates spoke of the need to adapt elements of the Catholic religion and practice to African life.

AT THE end of the synod, Pope Paul called this cultural re-expression a "necessary requirement" for evangelization. But he warned against speaking of "diversified theologies according to continents and culture," and of severing the bond of universality within the Church.

In his homily at the June 1 Mass, the Pope told the Africans to build up the Church "according to your own genius and in full fidelity to the Gospel."

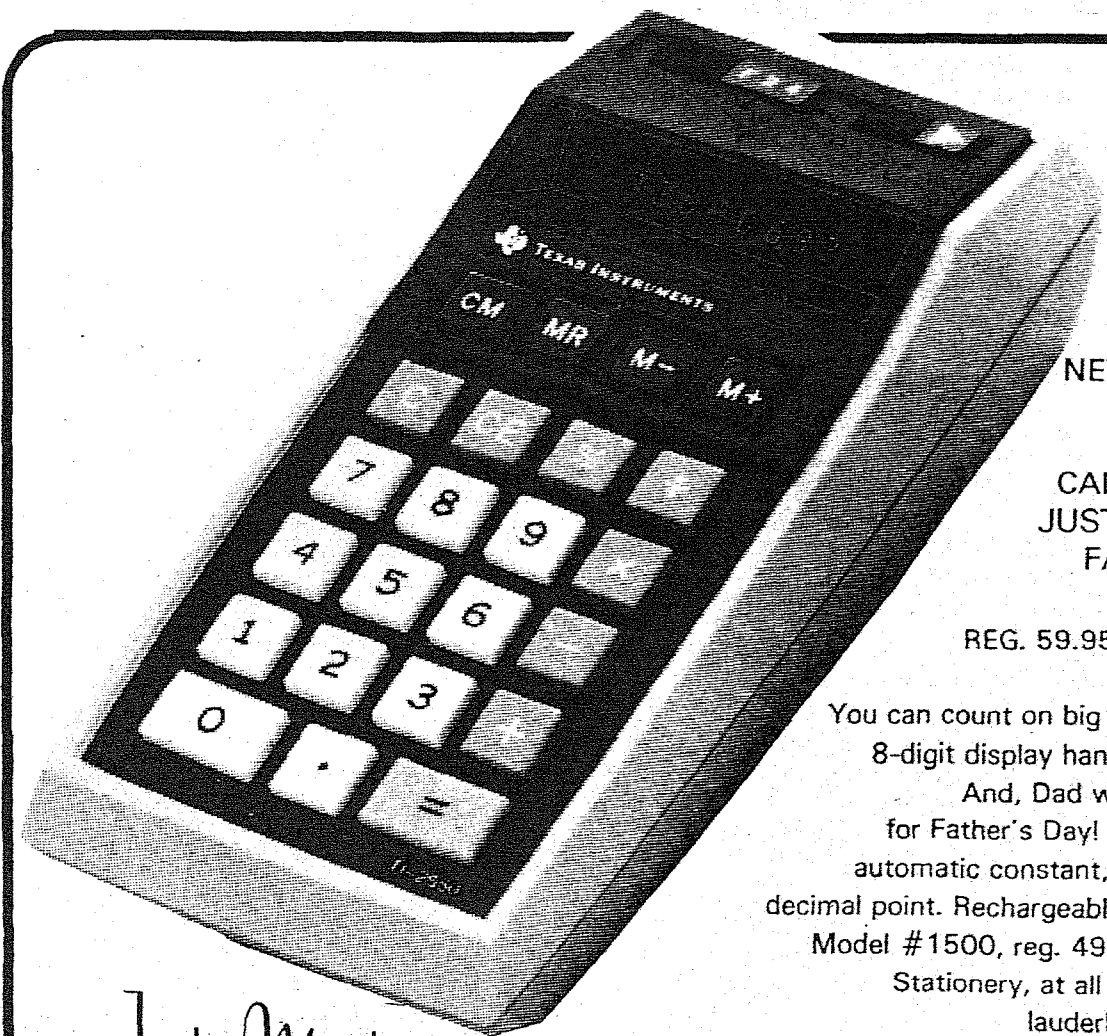
He said:

"Yes, apply yourselves to forming living Christian communities, cemented together by prayer and charity. . . . Integrate all the values of your cultures."

"DO THIS in the life of faith which expresses, purifies, broadens, renews and transfigures them."

"Then people will be able to say of African Christians what was said at the end of the second century in the famous Epistle to Diognetus: 'They conform to local custom in dress, food and way of life, while at the same time manifesting the extraordinary and truly paradoxical laws' of their Church."

Praising missionary efforts which laid "living and strong roots" for the Church in Africa, the Pope noted that most bishops in the continent now are Africans.



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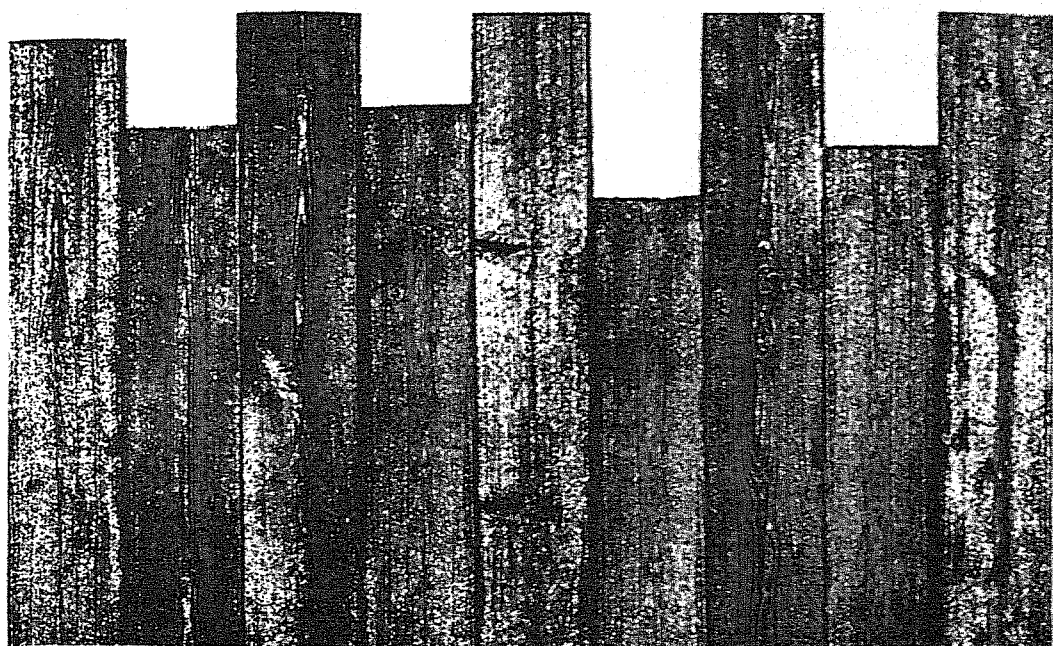
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By Dale Francis

Over the fence is out of the Church



Hilaire Belloc wrote that many people are confused about what the Catholic Church asks of Catholics. He said they thought the Catholic Church drew a straight line and Catholics had to walk it if they were to be Catholics.

This is a misunderstanding, he said. No straight line is drawn but rather Catholics travel a broad highway. Some may walk one side, some may walk the other, some may walk the center. There is freedom to move about on the King's Highway but if it is broad it is lined by fences. Beyond these fences on either side no Catholic can go and still be a Catholic. Over the fence is out.

FATHER RICHARD McBrien wrote recently on this subject of the limits of orthodoxy and the conclusion he came to was much the same as that of Belloc. There are limits, he said, to what may be held and still be a Catholic. For example, he said, "It would seem to be beyond dispute that a Catholic who regards the Petrine ministry and the papal office as entirely superfluous to the Church is himself or herself no longer a Roman Catholic."

There are limits, he agrees, beyond which you cannot go and still be Catholic. But he says that while the conservative critics are right about the question of limits, they are wrong about the precise location of these limits.

Father McBrien went on to say that some conservatives suggest one cannot be critical of the Pope and be a good Catholic at the same time, or question the propriety of the monarchical episcopate, or support the ordination of women, or advocate intercommunion under controlled circumstances, or urge the creation of diocesan pastoral councils as decision-making agencies under the presidency of the bishop.

OBVIOUSLY Father McBrien accepts these all as legitimate exercises in Catholic freedom without the boundaries of orthodoxy. He adds to these freedoms the advocacy of "substantial canonical revision of the papal and episcopal offices, the election of these officers by some process that is at once public and broadly participatory."

While I would not necessarily agree with the propositions offered by Father McBrien, I do not see why any of them should be considered outside the limits of what can be advocated by Catholics.

Orthodoxy does not imply rigidity, a commitment to some unmovable list of beliefs. There is in orthodoxy a commitment to basic truths taught by the Church but within this commitment there must be an openness to new insights, a willingness to allow freedom in many areas.

But it seems to me the Catholic must always show a loyalty to the community of the Church, a willingness to act within the Church as the Church is right now.

AN EXAMPLE will show exactly what I am saying. Father McBrien says there should be a freedom to advo-

cate intercommunion under controlled circumstances. I would agree there should be a right to advocate this, although I would argue it can be destructive of the hope for real unity. But surely those Catholics who advocate this have a right to do so and be considered within the boundaries of

orthodoxy.

But while they advocate change, they must show their loyalty as Catholics by acting in accordance with the rules of the Church right now. If a priest goes beyond advocacy and, certain of the validity of his own insights, goes ahead and permits intercommunion,

then he acts disloyally, outside the boundaries of orthodoxy.

The Catholic who is true to what is demanded of him as a Catholic may well advocate changes — just as three decades ago many Catholics advocated acceptance of the vernacular in the Mass. But always he is faithful to the teach-

ings and the discipline of the Church as they are taught and required right now.

I BELIEVE the person who is truly Catholic finds it almost instinctive to follow what the Church teaches. This is not because he must submit to authority but because his commitment to the Church is one that leads him willingly to unite himself with what the Church teaches.

The orthodox Catholic will not demand there be no dissent. He will be willing to hear new voices. But he will always examine dissent with a healthy skepticism because his allegiance is to the magisterium. He is willing to accept pluralism that may broaden understanding but when what is called pluralism is in contradiction to what the Church teaches then he can not accept it.

There is room enough for many views on many subjects within the Church but orthodoxy always demands firm allegiance to what the Church teaches as true. Over the fence is still out.

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WORKSHOP participants discuss practical problems and methods of effective community outreach in the area of ex-offenders. CSB workers shown are Butch Staiano, Conchy Espinosa, Dick Moran, Pedro Santacrew, Al Oppold, Terry Schumacher.



DURING rest-break, Father Joseph Sullivan of Brooklyn exchanges views from his area with Msgr. John Nevins who has dealt with social problems of South Florida for several years as CSB director.

CHARITIES WORKERS TOLD:

'Services' called a means to better understand God

Almost 100 professional workers of the Catholic Service Bureaus throughout South Florida met last week at a seminar and were told by Father Joseph Sullivan, president of the National Conference of Catholic Charities, that outreach services were a form of "hospitality."

Father Sullivan, who is also the Charities director for the Diocese of Brooklyn, said the Biblical meaning of hospitality was the creating of "free space, within which those we are trying to help can find free opportunity."

"SERVICES," he said, speaking in a warm but crisp Brooklyn accent at St. John Vianney Minor Seminary, "are the medium through which we better understand God."

He told the CSB staffers who counsel, teach and provide serv-

ices for the retarded, ex-offenders, substance addicts, the needy, unwed mothers and others with social problems, that they should realize that their effectiveness is not just a matter of knowledge and professionalism.

"How the people relate to you as a person, as a human being, is as important as your techniques," he said.

FATHER SULLIVAN etched in the broad religious and philosophical meaning of Catholic Charities, rather than dealing in methods and procedures which the participants discussed later in workshops.

He referred to Christ's teaching to be like the lilies of the field and not to worry about tomorrow.

"If you think about that in a simplistic way, it is not very realistic. But I see it in a different

light. I see it as the Lord urging us to accept the risk of faith."

Father Sullivan said this sense of faith is necessary in social work because "we must bring in a reflection of wonderment to the people we are trying to reach."

"OUR SERVICES must enable them to see what it is that . . . makes them say, 'Hey, we need to change something around here.'"

"Our services ought to offer the opportunity to discover self, to liberate self," he said.

The participants were also addressed informally by Msgr. John Nevins, outgoing director of the Catholic Service Bureau, and incoming director Msgr. Bryan Walsh.

Bob Preziosi, director of Ozanam Residence for ex-offenders, and coordinator of the seminar,

Floridians to attend meet of charity workers in N.C.

A regional meeting of the National Conference of Catholic Charities is scheduled to be held Friday and Saturday, June 13 and 14 at Sacred Heart College, Belmont, N.C.

Members of the NCCC in Region D include those from agencies in Florida, Georgia, South and North Carolina. Coordinator of the two-day meeting is Msgr. John J. Lenihan, Diocese of St. Augustine.

Opening sessions begin at 6:15 p.m. dinner on Friday. "The

Spirit, Thrust and Process of the Appalachian Pastoral" will be discussed at 8 p.m. followed by questions and discussions. Additional issues which will be discussed Friday evening include such topics as "Hunger," "Prison Reform" and "Capital Punishment."

Saturday morning sessions will be devoted to rural poverty, housing, jobs, available services, "Charities and Parish Ministry," NASW, abortion and Vietnamese refugee problems.

said, "We were pleased with the outcome of the program."

"PARTICIPANTS expressed great pleasure with the program that was put together and said they wanted to have another next year."

"Evaluation sheets were passed out at the end," he said, "and a lot of people said the work done at the meeting was valuable because

it dealt with practical problems, especially in the workshops, and was not abstract," he said.

"All in all," said Preziosi, "I would say the seminar was very valuable to the professional development of our people because of the interchange of ideas and practical suggestions for community outreach."

STAIRWAY:

It's a coffee house and more

By GLENDA WALKINSHAW
Voice Features Editor

It's Saturday night and music is coming from the building. Young men and women are entering or leaving, dressed casually and chatting amiably. A visitor walking through the door is likely to be warmly welcomed to the "Stairway to Heaven."

But there is no blue haze or dizzily spinning colors, no smell of stale whiskey. There's only one kind of "high" in this place — the natural high that comes from Christian fellowship.

THE STAIRWAY is located mostly in the parish hall of St. Helen Church in Fort Lauderdale, but it can be found almost anywhere that a certain group of young people in Broward County are gathered; because the Stairway is more than just a place — it is a state of mind.

The Stairway didn't really start — it evolved over a period of time among a group of people who were looking for a follow-up to the Search for Christian Maturity, a weekend religious experience sponsored by the Archdiocesan Department of Youth Activities.

People like Tony Cordileone and his wife Barbara, who had originally been recruited from a Marriage Encounter to participate in a Search; and Father Thomas F. Mullane, assistant pastor of St. Helen parish, who found them.

AND LIKE the 100 or so young people between the ages of 16 and 23 who with their enthusiasm and curiosity keep the Stairway going

despite its lack of a permanent home or funds.

"The Search opened the door to Christianity for many, but there was no follow-up," explained Cordileone, a tall, bearded young man.

"There were several parishes involved, so we had to look for an answer beyond parish boundaries. As a second objective, we felt that there should be some kind of religious education available for high school students, presented in a manner that wouldn't turn them off."

SO IN September of 1975, ten young people from St. Helen, St. Clement and St. Malachy parishes were assembled to undergo leadership training and planning sessions; and shortly thereafter, The Stairway was born.

Wednesday night workshops attract up to 60 people for talks, films and rap sessions on problems of contemporary life; the latest session, greeted enthusiastically was on abortion.

Two Saturday nights a month, the coffee house features talk, companionship and entertainment for up to 150 young people, including many from the Keys, Miami and Palm Beach who make the trip to Fort Lauderdale just to see The Stairway.

THEN THERE are Sunday night Search planning sessions and Monday night meetings for the leadership group, both at Cordileone's house; and there is the adopt-a-grandparent program and the beginnings of a summer day-care center . . .



DISCUSSING plans for the upcoming Battle of the Bands sponsored by the Stairway are facilitator Tony Cordileone (left), his wife Barbara and Mike Myette, one of the original Stairway members. Like many of the meetings, this one is being held in the Cordileone's home.

And yet they want more. Without a permanent home, The Stairway isn't all it was planned to be. People can't come to a specific place just to "be," to discuss what's on their mind at any time.

It makes for a lack of continuity, and a desire on the part of the participants to fill their limited time together with too much.

"AT THE coffee house, the kids enjoy the entertainment, and they enjoy the socializing," Barbara said. "We try to divide the time between talk and entertainment, because there's no place for people to go and talk during the music and they feel an obligation to keep quiet when someone's on stage. But it would be so much better to have separate areas, where people could choose whether they want to talk or hear

the entertainment."

Time goes by so fast during the get-togethers that frustration sets in, according to Mike Myette, one of the original core members of the Stairway leadership.

"We just get started and suddenly it's 11 o'clock and we all have to leave," Mike said — but his pending marriage to a girl he met through the Stairway speaks for the quality of the time they do have. It also speaks for the closeness of the Stairway group — Tony and Barbara, who cluck like mother hens over Mike and his fiancée, will be singing at the July wedding, if the very pregnant Barbara is not having her baby at the time.

AND MIKE looks to the couple, who have been married for eight years, for guidance in having

a happy, Christian marriage.

Everyone involved in The Stairway seems to feel that a permanent home would make it even better, and able to expand beyond the three-parish group it now encompasses. So their latest project is their first fund-raiser — a "Battle of the Bands" set for Saturday at Yankee Stadium in Fort Lauderdale. Proceeds from the ticket sales, which are being handled through local music stores and the Department of Youth Activities, will go toward a fund for eventually buying a house, as well as a donation to a needy family.

But until the Stairway has a permanent home, it will continue to function when and where it can, and the participants know that it will always have a home — in their minds.



By Michael Novak

The New Left is now the Rich Left

Long ago, to stand on the left in American politics meant to stand alongside working people in the textile factories of New England, in the mines and mills of Pennsylvania and Ohio, in the factories of Detroit and Chicago. In those days, the men and women on the lines — the "working stiffs" they called themselves — were the cutting edge of social justice and social progress.

They were heroes, too. Many were beaten with clubs, jailed, and harassed by hired thugs and strike-breakers. Thousands were killed or maimed.

NOWADAYS, the Left has gotten fancier. The New Left is mainly upper-class. It consists mostly of people with college educations; with disproportionate media coverage; with incomes in excess of \$20,000 a year; and with professional jobs that pay them by the month, not by the hour.

So affluent is the Left that its candidates have almost as easy a time raising money as the old conservatives. They have rich young heirs like Stewart Mott and new tycoons like Max Palevsky and movie stars galore.

Many of the rich who used to be Republican are finding the Left-wing Democrats a swinging and exciting bunch. Some of the rich are switching parties: John Lindsay and "Jay" Rockefeller and Ogden Reid are three examples. Others — like Char-

les Percy and Nelson Rockefeller — are "liberal" Republicans.

No wonder, then, that many traditional Democrats are getting nervous. When the rich take it over, can the Left still be the Left?

One slogan of the New Left (the rich left) is fairly typical. "Six percent of the world's population," they say, criticizing the U.S., "is using 40 percent of the world's resources." But this is not quite true.

TWO-THIRDS of all Americans have never been on an airplane. The vast majority does not work in expensive, air-conditioned, energy-consuming office buildings. Ninety percent of Americans, even with husband and wife both working, make less than \$17,000 per year (in 1968 dollars).

Advertisers compete to speak to the top 10 percent, because the top ten percent has most of the excess money to spend — and does spend it, on air travel, dictaphones, Xerox, expense-account dining, a second house, an additional car, a boat, etc.

The top ten percent of all Americans — about 20 million persons, in — million households — uses most of the nation's energy, rules and manages its enterprises, designs and advertises its way of life, reads its



'Nowadays the Left has gotten fancier . . . It consists mostly of people with college educations, with disproportionate media coverage,' not the 'working stiff.'

magazines. (Time boasts of 7,400,000 readers, in a population of 213 million). The top 10 percent receives almost 40 percent of all income in the U.S. The top one percent owns 50 percent of the value of all stock.

Ninety percent live far more modestly. Most still cannot afford to send all 2, 3 or 4 of their children to college. In half of all families, both husband and wife have to work.

THE AVERAGE wage for a factory worker in 1973 was \$8,600. The reporters and editors of the Washington Post went on strike in 1974 for a minimum wage of \$24,000.

The New Left slogan should be revised as follows: "One-half of one percent of the world's population — America's educated elite — uses about 20 percent of the world's resources. The other 90 percent of Americans use an equal amount — and earn it by their productivity."

The New Left likes to make Americans feel guilty. It cloaks its own anxieties. It is the first upper class Left in history, the richest Left in the world.

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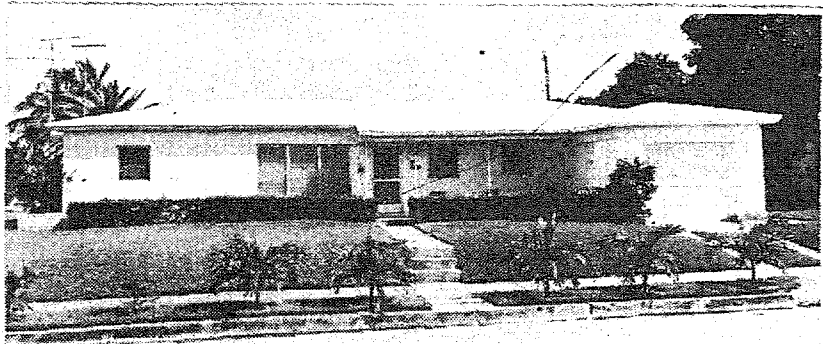
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Burgess Meredith and Karen Black are a rather sinister father-daughter duo operating in Hollywood in its most fantasy-prone heyday, in John Schlesinger's 'Day of the Locust'.

DAY OF THE LOCUST

Ugly, compelling, serious but lacking

Here is a rough sketch of the plot of Nathaniel West's *The Day of the Locust*: Tod Hackett (William Atherton), the protagonist, comes to Hollywood in the fall of 1938 to take a job in the art department of a major studio. He is attracted to a neighbor, Faye Greener (Karen Black), who works as an extra and is obsessed by the dream of future stardom. She lives with her drunken father (Burgess Meredith), a failed comic actor. Faye leads Tod on and repulses him by turns. She has a need for the love and support he could offer, but she clings frantically to her dream of stardom. Tod, though contemptuous of her dream, can't rid himself of longing for her, in much the same way as he is ambivalent towards Hollywood itself. Faye, in the meantime, dazzles a chance acquaintance, a compulsively shy, middle-aged accountant from the middle west, Homer Simpson (Donald Sutherland), who has come to

movies

Los Angeles to live. She is fond of Homer, as she is fond of Tod, but she treats him cruelly and mocks him, while spending his money on clothes and luxuries. Finally, she presides over a wild party which devastates Homer's house. Heartbroken, Homer decides to leave Los Angeles. On his way to the bus station, he passes through a crowd, containing Tod and Faye, gathered in front of Grauman's Chinese Theater for a "gala" premiere. Prompted by a cruel chance encounter, Homer breaks, going berserk with rage. The crowd reacts, and all the dark violent forces that Tod had sensed lurking beneath the surface glitter of Hollywood, suddenly burst forth in the scene of hideous violence that is the film's climax.

THE STORY is ugly, compelling, and *The Day of the Locust* is a serious film, deserving serious consideration. A great deal of skill and intelligence has gone into the making of it. Nevertheless, there is something fundamentally wrong with it, and no matter how one may admire its various elements, the film's intended impact simply does not come across.

The failure is mainly one of characterization. One cannot really feel for anybody in *The Day of the Locust*, most especially not for Atherton's Tod. He is supposed to be a man more sensitive than others — one who sees more deeply, feels more keenly. But William Atherton portrays Tod as a chilly young man on the make.

Karen Black is considerably more successful as Faye, but the impression is too much that of an actress hard at work rather than of a human being whom one can in some way identify with. In the role of her father, Burgess Meredith, sensitive actor though he is, is simply not the "natural clown" that Harry is supposed to be. And finally, Sutherland's Homer is not just shy; he's presented here as a man with grave aberrations. One waits in vain to find something discernibly human in him, and we get nothing but finger cracking — a sign, of course, of the awful tension within him. But where did the tension come from? What's its origin? We never know.

THE SECOND element of the film's failure, though it cannot really be separated from the defect in characterization, is still more fundamental. It has to do with the attitude of Schlesinger towards West's novel. West wrote in these terms about the "locusts," the dehumanized grotesques, autograph hounds and star-hungry little people who believed in the Hollywood fantasy: "He would not satirize their fury but treat it with respect, appreciating its awful, anarchic power, aware that they had it in them to destroy civilization." (A-IV)

Capsule reviews

The Eiger Sanction (Universal) offers plenty of soulless, machined-tooled, computer punch-out style vulgarity that suggests a basis in total cynicism. The model, of course, is the James Bond movies, thus bringing us a step down at the very beginning from plastic to paper-mache. This is not a stylish Bond adventure, however; it is a Clint Eastwood, who also directs, plays the unlikely role of a professor of art — who moonlights as an assassin for a thoroughly nasty intelligence outfit run by a former Nazi hireling, which we are supposed to equate with the CIA, a bit of yahoo nihilism in keeping with the general tone of the piece.

The overall theme that does emerge from time to time is a celebration of a sick, perverse masculinity — a simplistic presentation of power as the sole arbiter in a world purged, not only of moral feeling, but of every civilized grace as well. Eastwood is also interested in sex — two principal objects being a black girl named Jemina and an Indian girl who utters not a syllable nor changes expression throughout. His two main antagonists are an evil albino, and a flamboyant homosexual. This is a thoroughly immoral film, not only for its exploitation of sexual promiscuity and brutality, but for its arrogant and perverse attempt to justify its so doing. (C)

The Happy Hooker (Cannon) Lynn Redgrave struggles gamely to give some life and glamour to a thankless role locked in an essentially seedy situation. This cut-rate film, based on the justly notorious biography of Xaviera Hollander, a former New York brothel keeper who somehow captured the attention of the media, manages to blunder along in an occasionally funny but constantly coarse manner. Compared to the original book, the film is mild stuff indeed, at least in terms of explicitness, but it all boils down to being a matter of (low) taste. (B)

The Story of a Teenager

(Universal) A high school football star tries to make a home for his kid brother, but their alcoholic father tragically interferes. The film is well-intended as a piece about the pressures of adolescence, but its script is simply too melodramatic and its treatment woefully unoriginal (including long "lyric" sequences made still more mawkish by slow-motion sequences). The segment in which the father batters the younger boy to death and following scenes in which the vengeful teenager, stalks his father in the slums with a hunting knife make the film unsuitable for youngsters. (A-III)

The film ratings and reviews appearing in the Voice are furnished by the Division of Film and Broadcasting of the United States Catholic Conference solely for the guidance of our readers as to content in order to select the movies they wish to view, or for their children to see.

Following is an explanation of the ratings as they are assigned by the DFB.

- A-1—Morally unobjectionable for general patronage.
- A-2—Morally unobjectionable for adults and adolescents.
- A-3—Morally unobjectionable for adults.
- A-4—Morally unobjectionable for adults with reservations.
- B—Morally objectionable in part for all.
- C—Condemned.



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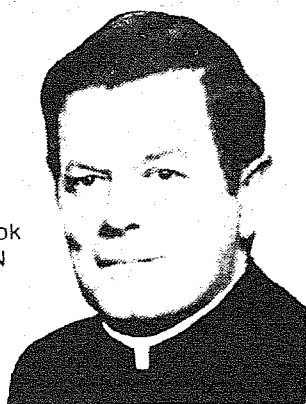
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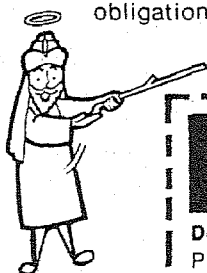
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Olympic film, Henry Orient, coal rebels

FRIDAY, JUNE 6

8:00 p.m. (CBS) — **THE GAMES (1970)** — This is an Olympic sports film, but it seems more like a marathon event than a sprint. In fact, it is centered in the international competition of the marathon event, as the movie traces the personal stories of the various competitors and their national origins, etc. Erich Segal was responsible for the script, which probably explains its fatuousness and phony rings (or, should we say, thud.). Ryan O'Neal is perfectly obnoxious as the braggart American runner, Michael Crawford is all strained skin and bones as his British counterpart, Athol Compton is an exploited underdog Aborigine from Australia, and Charles Aznavour plays a Czech runner-for-the-State whose unique handicap is to own the stumpiest pair of legs in long-distance running history. Forget this one, it goes on and on and on to no point. (A-III)

SATURDAY, JUNE 7

9:00 p.m. (NBC) — **THE WORLD OF HENRY ORIENT (1964)** — Peter Sellers stars in this slightly whacked-out comedy about a fair-to-middlin' concert pianist whose pursuit of extra-curricular love is foiled by the unwitting but persistent efforts of two teen-age girls who just may be his only fans in all the world. Paula Prentiss co-stars. (A-II)

9:00 p.m. (ABC) — **THE MOLLY MAGUIRES (1970)** — This is a fact-based and hard-hitting drama based on the bloody upheavals in the Pennsylvania coal mine areas during the middle of the last century. The Molly Maguires were a select and secret band of miners who inaugurated a reign of terror against mine owners and their minions in an attempt to force labor reforms in mining. The owners, of course, fought back

with equally harsh methods. The people in the drama are Sean Connery as a Molly leader, Richard Harris as the Irish agent imported to ferret out men like Connery, and Samantha Eggar, whose family loyalties placed her in the Molly's camp, but whose heart joined itself with Harris. Frank Findlay contributes a sinister performance as Harris' police contact, and Anthony Zerbe gleams darkly as a Molly whose enthusiasm for violent reform proves fatal. Thoughtful and exciting but requires some endurance to see it through. Martin Ritt ('SOUNDER') directed. (A-III)

SUNDAY, JUNE 8

8:30 p.m. (ABC) — **WHERE IT'S AT (1969)** — A Las Vegas gambling casino (played by the real Caesar's Palace) is where the action is supposed to be in this story of casino owner A.C. Smith (David

television

Janssen) who is bent on teaching his son Andy (Robert Drivas) the tricks of exploiting the tourist trade. The lad, fresh from college, is at first disillusioned by his father's cynical methods of operation. But Andy gains a controlling interest in the casino which he finally forfeits to his father because he realizes that the Las Vegas scene is his father's whole life but will never be his. Please note that OFB's classification is based on specific scenes that will be cut for TV consumption. (C)

TUESDAY, JUNE 10

8:30 p.m. (NBC) — **THE STRANGE AND DEADLY OCCURRENCE** — Repeat of a made-for-television film. This one stars Robert Stack and Vera Miles as brand-new owners of an old country house. Things perk along fine until a few days after they've moved in — and then strange things begin happening. Lights go on and off inexplicably; the plumbing goes haywire; a luxury sauna almost becomes a streamy tomb. All signs point to a deadly menace, possibly supernatural, but probably not. Local sheriff L.Q. Jones has a tough time believing what's going on, and so might you.

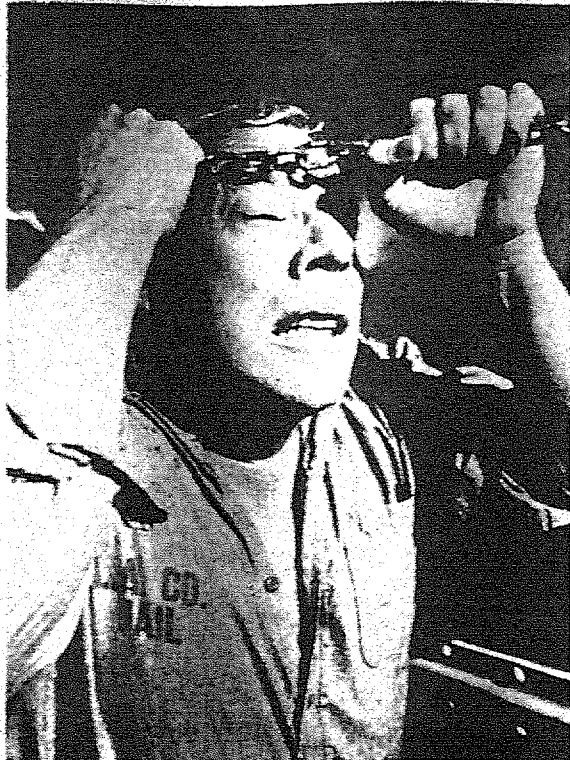
8:30 p.m. (ABC) — **HEATWAVE** — TV rehash, of sorts, of the classic sci-fi thriller "The Day the Earth Stood Still." In this one, starring Bonnie Bedelia and Ben Murphy, a nice little town in middle America is thrown into chaos when and intense heat wave strikes. Talk about your energy crisis — here's one in reverse!

WEDNESDAY, JUNE 11

8:30 p.m. (ABC) — **IT COULDN'T HAPPEN TO A NICER GUY** — Here's one to test your credulousness and level of taste in accepting TV light entertainment. Paul Sorvino, a fine actor who deserves (and should know) better, plays a mild-mannered middle-aged man who is "forced" to have relations with a beautiful woman who gives him a lift and then puts him out of her car without his clothes. It takes some explaining to get anyone to believe his story, especially his wife (Michael Learned) — and it should take more than this kind of TV movie to get you to invest two hours of your evening. In dubious taste, at best.

THURSDAY, JUNE 12

9:00 p.m. (CBS) — **THEY CALL ME TRINITY (1971)** — This is a silly little spaghetti Western intended as a spoof on that now classic genre, which



George Kennedy stars as a man convinced he is dying of a terminal illness who traps himself in a murder charge and then realizes he must get free, in "ZigZag," to be seen as the second part (9:30-11:00 p.m., ET) of a double-feature presentation on "The CBS Friday Night Movies" June 6 (8:00-11:00 p.m., ET) in color on WTVJ, Channel 4.

succeeds magnificently in achieving its unpretentious goals. Terence Hill grins his way through his role of the grimmest, laziest, fastest outlaw gun in the West who is drawn into a conflict involving evil rancher Farley Granger, a band of pudgy Mexican bandits and some bearded pacifist Mormon farmers. Terence is attracted to the latter out of a fascination with that sect's marriage practices as expounded by two southern belles who look like they were left over from GONE WITH THE WIND. He and his outlaw brother (posing as the town sheriff) radicalize the farmers and teach them a primitive form of frontier karate that makes for a climactic confrontation. The shooting and the crunching mayhem of it all are more reminiscent of SUPPORT YOUR LOCAL SHERIFF than of A FISTFUL OF DOLLARS. (A-III)

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9 a.m.	RADIO
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CHURCH AND THE WORLD TODAY — Ch. 7	SACRED HEART — WGBS, 760 k.c., Miami.
WCKT — "Your Way to God."	10 a.m.
10:30 a.m.	CROSSROADS — WJNO, 1230 k.c., W. Palm Beach.
THE TV MASS — Ch. 10 WPLG — Fr. John McGrath	MARIAN HOUR — WFSB, 740 k.c., Boca Raton.
2 p.m.	8:35 p.m.
INSIGHT — (Film) WINK Ch. 11	GUIDELINES — WIOD, 610 k.c., Miami.



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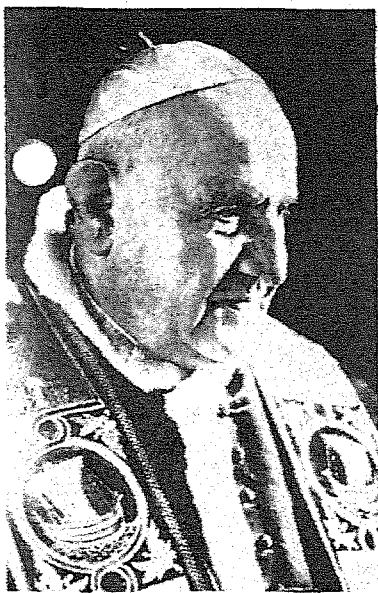
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ECUMENICAL RECONCILIATION: Protestant-Catholic Ecumenism

PART I — Why Separation Occurred

By FATHER AVERY DULLES, S.J.

From the New Testament it is evident that the Church, as viewed by Paul and by John, is to be a sign of the unity of all those who believe in Christ and confess His name. In our time, however, this dream is a far cry from the reality. Christianity is split by quarrels that occurred many centuries ago. Even though the issues over which the communities originally separated are in some cases no longer vital, no effective method of overcoming the inherited divisions has yet been devised.

THE PRESENT state of Protestant-Catholic relations will be considered in this article. The split goes back to the 16th century. Protestantism, generally speaking, stems from Martin Luther and from thinkers influenced by him. Luther had no desire to found a new Church, but he wished to reform the one Church in which he had been raised. He protested against certain abuses, such as the sale of indulgences, and set forth some challenging ideas concerning our relationship in faith to Jesus Christ. On the basis of his reading of Paul's letters, he became convinced that we were to be saved not by good works but by grace alone, and that consequently the essential was to make a firm act of faith in Christ as the source of forgiveness. He argued, likewise, that all Christian doctrines should be proved by recourse to the Bible. In time, Lutheranism came to be summarized in certain brief formulas such as "grace alone," "Christ alone," and "the Bible alone." Because of their doctrinal positions, the Lutheran Churches came to be separated from the Pope. Many of them also organized themselves without bishops.

In the 16th and 17th centuries there were bitter disputes over the theological issues raised by Luther and his colleagues. The Catholic Church rejected many of Luther's teachings. Some other Protestant groups — such as the Calvinists and the Anglicans — accepted them with modifications of their own. As a result of new break-offs in the next few centuries, Christianity in the West was transformed into a tragic spectacle of hundreds of quarreling sects.

Early in the 20th century, primarily under Protestant auspices, a movement of reunion was launched. This "ecu-

menical movement," as it came to be called, resulted in the foundation of the World Council of Churches (1948). Hundreds of Protestant denominations, as well as the Orthodox churches, belong to this body, but the Catholic Church is not yet a member.

POPE JOHN XXIII and Vatican Council II (1962-65) committed the Catholic Church officially to the ecumenical movement. The Council's Decree on Ecumenism calls upon Catholics to abandon their defensive attitudes and to join wholeheartedly with other Christian groups in promoting the unity willed by Christ for his Church. As a result of this mandate, Catholic theologians in many parts of the world have been working with their Protestant counterparts to overcome the divisions brought about by the Reformation.

For those who participate in the ecumenical movement, the right attitudes are all-important. The Council speaks of a "conversion of heart" as being the "soul of the ecumenical movement." This change of outlook demands in the first place that we should try to appreciate whatever is good in communities other than our own, thanking God for what the grace of the Holy Spirit has done for them and through them. Secondly, this ecumenical conversion demands that we should be humble about our own community. The Council freely acknowledges that the Catholic Church, in its actual history, has been very imperfect and has been partly responsible for some of the divisions within Christianity. "Christ summons the Church, as she goes her pilgrim way, to that continual reformation of which she always has need, insofar as she is an institution of men here on earth" ("Decree on Ecumenism," 6).

On the other hand, we should avoid the error of idealizing other branches of Christianity and demeaning our own. To preserve and defend the good things in our heritage is a Christian and ecumenical responsibility. Believers of any denomination should seek to build on this heritage rather than to dissolve it. It would be a false ecumenism for Roman Catholicism or any other Christian communion to abandon what is sacred to it for the sake of unity. Whatever each Church has of truth and holiness it holds in trust for the good of all Christians and, in the last analysis, for the good of the whole world.

PART II — Anglican-Roman Catholic and Lutheran-Roman Catholic Dialogues

Following the directives of the Second Vatican Council, many Catholic theologians since 1965 have been seeking with their Protestant counterparts to overcome, through dialogue, the doctrinal differences that separate their respective Churches.

AMONG the many dialogues we may single out for special consideration, in this article, we shall focus on the Anglican-Roman Catholic and the Lutheran-Roman Catholic. What are these dialogues seeking to accomplish, and what have they actually achieved?

The Anglican-Roman Catholic dialogue, through its International Commission, has produced two remarkable consensus statements, one on the Eucharist, the other on Ministry and Ordination. As a result of their common investigations, both the Anglican and the Catholic members of the Commission have stated their conviction that they could agree on all essential points of doctrine in these two areas, and that consequently there is no good reason why the doctrines of the Eucharist, Ministry and Ordination, so bitterly disputed since the 16th century, should be obstacles to full communion between these two major traditions. This is not to say, of course, that there are not other doctrinal barriers, such as, perhaps, the papacy or Mariology. Thus continued dialogue is needed, and is actually occurring.

The Anglican-Roman Catholic Consultation in the United States has published important consensus statements that either parallel or comment upon those of the International Commission. It has moved ahead of the International Commission in producing a general statement on the nature and conditions of doctrinal agreement.

The Lutheran-Roman Catholic International Study Commission produced in 1972, as a result of five years' work, a far-ranging report entitled, "The Gospel and the Church." This report dealt primarily with the nature of the Gospel and its authority over the Church, but it also took up questions such as the mutual recognition of ministries and the possibility of allowing occasional acts of intercommunion between the Catholic and Lutheran Churches.

The American Lutheran-Roman Catholic dialogue has produced since 1965 a series of five volumes of position papers and common statements. These volumes deal res-

pectively with the Nicene Creed as Dogma, with Baptism, with the Eucharist, with the Ministry, and with the Papacy. The dialogue is presently studying the teaching authority in the Church and particularly the question of papal infallibility. In the issues so far treated, the dialogue has succeeded in clearing up many long-standing disagreements and reaching very significant partial agreements.

The Lutheran-Catholic consensus statements in the United States have sought to point out not only the agreements reached but also the issues on which, for one reason or another, doctrinal differences seem to remain.

The Anglican-Roman Catholic and the Lutheran-Roman Catholic conversations are typical of many bilateral discussions now taking place not only between Catholics and Protestants but between other denominations. The work of theological dialogue is slow, and requires great patience. The whole enterprise could be undercut by hasty agreements that would later prove unsound or unacceptable to the respective communions. It would be unrealistic to expect that the centuries-long heritage of misunderstanding and disagreement could be overcome in a decade by a few dedicated theologians. But it seems certain that, if there is a general will to restore the broken unity of the Christian Churches, these scholarly efforts will prove crucially important.

THE SUCCESS of ecumenical theology could be thwarted not only by the impatience and carelessness of theologians but also by other factors. For any practical results to follow, it is necessary for the theological effort to be supported by genuine eagerness on the part of the official leadership of the Church and the faithful themselves. Such eagerness is not easily achieved. Only at certain rare moments, such as the period from World War II to the end of the Second Vatican Council, has ecumenism been relatively popular.

Very often the ecumenical theologian must be resigned to the fact that he will be regarded with mistrust and suspicion; he will be suspected of seeking compromise at the expense of truth. But ecumenism cannot let itself be halted by such false suspicions. Convinced that Christ wills the overcoming of dissension among His followers, ecumenists will doggedly pursue their efforts to heal and to reconcile.

The following article by Father Avery Dulles, S.J. is unusually long for a KNOW YOUR FAITH article; however, Father Dulles felt that he could not do justice in lesser space. We are privileged to offer you an article on ecumenism by one of the most recognized authorities on the subject.

Father Avery Dulles, S.J. is a professor of theology at the Catholic University of America. A member of the Woodstock College faculty since 1960, he also taught at the Gregorian University, Fordham University, Princeton Theological Seminary, Union Theological Seminary and Weston College, serving as visiting professor at the last three. He served on the boards of directors of Georgetown and Fordham Universities and as chairman of the Jesuit Interfaculty Program Inquiry during the organization of the theological studies program for all North American Jesuit theologates. Father Dulles is the author of more than 250 works. In 1970, he received the Catholic Theological Society of America's Cardinal Spellman Award for his achievements in theology and contributions to theological studies.

What is Ecumenical Dialogue?

By FATHER

EDWARD J. KILMARTIN, S.J.

(Father Edward J. Kilmartin, S.J. is a professor of theology at Weston College in Cambridge, Mass. He is the executive secretary of the National Catholic Bishops' Committee for Dialogue with Orthodox and Other Eastern Churches. Father Kilmartin is the author of "The Eucharist in the Primitive Church," Prentice-Hall, 1965 and has published numerous articles in the area of sacramental theology).

After Pope John XXIII and the II Vatican Council committed the Catholic Church in an official way to seek closer ties with other Christian communities, official dialogues were established. Concretely these dialogues take place between representatives of various churches and those selected by the Catholic hierarchy. What does the Catholic Church understand to be the nature, goal and conditions of these dialogues?

THE WORD "dialogue" means a speaking together with the accent on togetherness. By its very nature it attempts to broaden areas of mutual agreement. Consequently it is imperative that the partners be open to each other, ready to learn from one another and to change ways of thinking and acting when the truth disclosed through the conversation leads in a new direction. Precisely with this understanding the Catholic Church uses the word dialogue to characterize its official conversations on doctrinal matters with other Christian churches.

For the official view of the Catholic Church on ecumenical dialogue, one should read the document of the Secretariat for the Promotion of Christian Unity: "Reflections and Suggestions Concerning Ecumenical Dialogue," 1970. The text may be obtained from the National Catholic Bishops' Conference, 1312 Mass. Ave. N.W., Washington, D.C. 20005. Some important observations contained in this document are the following:

The basis of ecumenical dialogue is the common possession of the Spirit by faith and Baptism. Christians and Christian communities, living in the Spirit, are capable of communicating to each other the riches of the Spirit they possess.

Moreover the Holy Spirit leads such Christians and communities to share their riches with others. The ecumenical dialogue provides one of the occasions for such a sharing.

The partners of the dialogue should consider each other as equal. This means that; each partner should view the others as faithful to the Gospel according to their lights; both partners possess the Spirit and so are capable of teaching each other and learning from each other in speaking and listening through the one Spirit; a certain community of spiritual goods already exists between the Christian communities represented.

There is a basic inequality between the different Christian communities represented in the dialogue. This inequality, based on concrete differences, leads to the conclusion that the doctrinal positions held by the respective communities are not equivalent. So the object of the dialogue is the differences which exist in the content, development and expression of the faith of the different churches.

AN IMPORTANT implication of this document of the SPCU is the necessity of the presence of mutual love for true dialogue. The partners in ecumenical dialogue must accept the fact that behind what one judges to be the falsest of opinions concerning Christian faith, there can be a person who is genuinely living the truth as he sees it. Such a person is loved by God and so must be loved by the true Christian. It is this love which makes dialogue possible.

But this love already unifies. Hence it is the goal of ecumenical dialogue to make every effort to insure that this love which already exists in the heart be manifested in a common procession of faith and a correspondingly common way of life. It is the goal of the ecumenical dialogue as the Catholic Church sees it: to prepare the way for the unity of faith in a church one and visible.



"Their (Eastern Orthodox) use of incense, golden vessels and richly decorated vestments make liturgy most majestic." From article by Mary Maher.

Eastern Orthodoxy

By MARY MAHER

Three years ago I spent the summer in a New York Episcopal seminary with Eastern Orthodox Christians. It was a good and painfully insightful time. What I thought were my liberal ecumenical gestures came under fire. We got to levels of strenuous dialogue that made my former ecumenical ventures, such as drinking coffee with persons of varying traditions, seem rather cosmetic. I believe that it was the truth about our differences during that time together that made us genuinely love one another.

YET the similarity between Eastern Orthodox and Roman Catholics is great. By and large, we do not differ theologically on most doctrinal matters. They stress a sacramental, liturgical life as we do, but obviously within the needs of their culture. Their canon law, especially regarding marriage and celibacy, differs from ours in Roman Catholicism. Their liturgies are more solemn than ours, yet the rite is very similar. Their use of incense, golden vessels and richly decorated vestments makes liturgy most majestic. During Mass they do not

share a great deal communally with each other; the rite is centered on God beyond and therefore its tone is very transcendent.

The Eastern Christians have an ikon spirituality that is very full of hope. This spirituality presents man as a likeness (ikon) of his creator. Man is made and redeemed in the image in God. Ikons which are liturgically important in their churches are more than art; they are not to be confused with Western statues. They are believed to be participations in the victory of Jesus which remind man of his glory and his salvation. There is a jubilant sense of real victory in Eastern Christianity. The mission of Jesus was not a touch-and-go affair, partially complete. He did all; it was man who has been less than faithful in his response to the Lord.

It is difficult for us who are Westerners to grasp the full implications of the Eastern Christian belief in man. We have long stressed the intellectual side of man as that which is his greatest faith support. How often we use the following questions interchangeably: "What

do you think?" and "What do you believe?" Eastern Christians tend to be realistic about faith involving the whole man — his feelings anguishes, joys as well as his mind. Affection is an essential part of their faith process.

IT IS enlightening (and painful) to know how the Western churches have assumed that Christianity is Western. The history of this error is long and filled with horror stories of the persecution that Orthodox Christians underwent. It is not a distant history either. There were Eastern Christians present that summer who still were bitter about having to attend a Roman Catholic church on Sunday after their own liturgy so "they would get to a legal Mass."

The major area of difference between Orthodox and Roman Catholics centers around belief in the Pope. They do not hold the Pope to be the supreme pontiff of the Catholic churches. They hold that the Bishop of Rome is the patriarch of the West, not the Bishop over bishops. Each church is subject to its local bishop; the main see is Constantinople, known as "the first among

equals." This is so deeply mutual consideration centuries that difficult to know churches were or vice versa. venture of sifting of our differences as easy as from oranges. effort (already the part of Christian neighbor will ask an understanding differences, I not unlike the persons before

THE GREAT ecumenism with feelings that h separation from brothers more ever could. If Pope John so forgiven, understood the other men. The of Kyr Maxim patriarch of A us along: "V Christians who other more if t other better, t antagonisms a of ignorance t

know your faith

Tearing down the walls...

By FATHER
LEONEL L. MITCHELL
(Father Leonel L. Mitchell is an assistant professor of liturgy in the Department of Theology of the University of Notre Dame. He is a priest of the Episcopal Church and serves as a Canon of St. James Cathedral (Episcopal) in South Bend, Ind. At Notre Dame he is the chairman of the theology and liturgy summer sessions. Father Mitchell is a frequent contributor to "Worship," "Studia Liturgia," and "Anglican Theological Review." His latest book is "Liturgical Change: How Much Do We Need?" published by Seabury Press).

Every Sunday literally millions of Christian people throughout the world join in the ringing affirmation of the Nicene Creed, "We believe in one Holy Catholic and Apostolic Church," yet they are not themselves obviously members of one of the Eastern Orthodox Churches, still others will be Lutherans, Anglicans, or members of the Reformed or Presbyterian Churches, yet all consider themselves members of the Holy Catholic Church of Jesus Christ. It is only because we have grown up with this situation that we do not consider it both paradoxical and absurd.

FOR MANY centuries Christians faced the problem of Christian disunity by ignoring it. Other Christians officially did not exist. They were false disciples, heretics, schismatics, idolators, wicked perverters of the Faith and of the faithful. If they could not actually be eliminated, they could at least be geographically segregated — Catholic Italy, Orthodox Greece, Lutheran Sweden, Anglican England.

From the very beginning, however, the United States has had to deal with members of almost every conceivable Christian Church living side by side in the same country. Often our very proximity has served only to harden differences and breed distrust. It has also forced us to work together on a number of practical local concerns.

The establishment of the World Council of Churches in 1947 marked the institutional fruition of the Ecumenical Movement. Even those who joyously participated in its founding recognized that there was real incongruity in a World Council of Churches which did not include the two largest Christian Churches, the Roman Catholic and Russian Orthodox. In the 1960s the Roman Catholic Church, through the action of Pope John XXIII and Vatican Council II, officially committed itself to the Ecumenical Movement, although without joining the World Council. This has inaugurated a new and radically different day on the ecumenical scene.

Today, not only are Christian churches working together on common social action and community concerns, they are beginning to wrestle at all levels with the hard theological questions raised by divisions of the Church.

National and international theological commissions meet to deal "head on" with the theological issues separating Christians. It is not simply that Roman Catholics are talking theology with Protestants. There are Catholic-Orthodox, Anglican-Orthodox, Lutheran-Reformed, Lutheran-Anglican dialogues. There are also discussions between the Eastern and the Oriental Churches which have been out of communion since the fifth century.

If this were all that was happening, it would be significant, but it is only one aspect. Local congregations and individual Christians have begun to talk with their opposite numbers in other Churches. If their conversations are not always productive, there is not need for discouragement. At least they are talking! The separation of Eastern and Western Christendom has lasted 900 years, the separation caused by the Reformation over 400 years. Deep inherited feelings are involved. The attitudes of many generations, even more than theological differences, keep us apart.

MY OWN situation as an

Episcopal priest teaching in the theology department of Notre Dame and writing for Roman Catholic newspapers and magazines is a visible fruit of the new understanding that exists among Christians of different Churches. Still, that very statement exposes the heart of the problem. We all believe that there is and can be only one Church, the Catholic Church of the Creeds, yet we are confronted with the existence of many Churches, whose members we recognize as brothers and sisters in Christ. It was the prayer of Christ at the Last Supper that we might all be one, as He and the Father are one. It is toward this goal that we all must press.

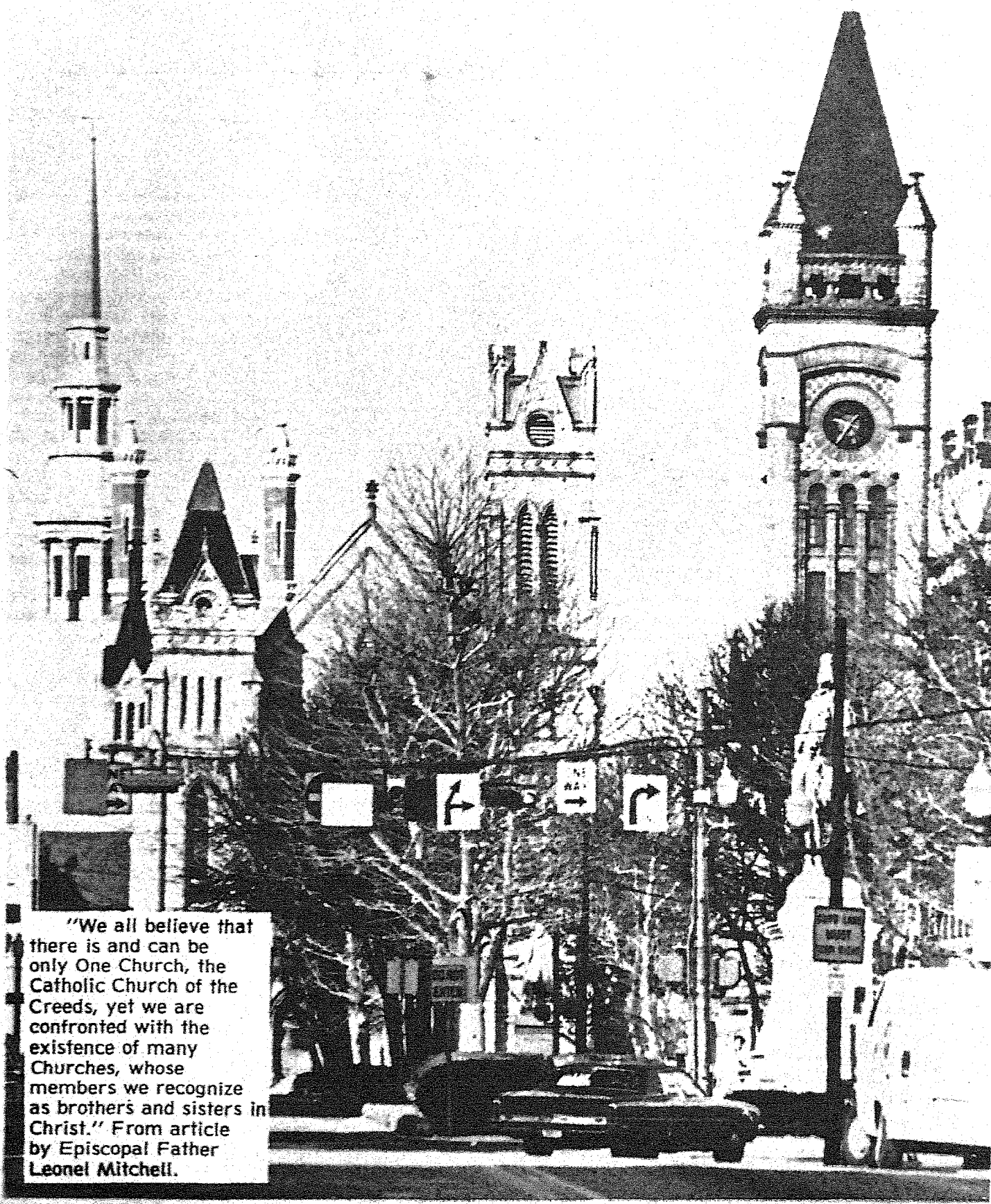
Full participation in the Ecumenical Movement does not mean that we believe that the differences between Christian Churches are trivial, nor that "it doesn't matter what you believe." It means that we are willing to work together in love with our fellow Christians, whenever this is possible, and that we will try to understand what it is that keeps us apart in other areas.

We cannot do this by seeking a least common denominator, by abandoning everything upon which we cannot agree, nor can we negotiate our differences on the model of a labor contract. Catholics cannot, for example, give up belief in the Eucharistic sacrifice if Lutherans will accept the Papacy. To state this so baldly is to show its impossibility. What we can do is to look at the riches of Christ preserved and shown forth in other churches and share with them the riches of our own tradition.

Certainly Protestants have much to learn from the Catholic tradition: the liturgy, the sacraments, the joy of the Christian life. On the other hand Catholics can learn from 400 years of Lutheran and Anglican experience with a vernacular liturgy and Communion in both kinds. Baptists and Methodists have much to contribute in the field of preaching and extempore prayer. We can all learn from the Eastern Churches about the prayer of the heart and the life of the spirit. The list can be endlessly multiplied.

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"We all believe that there is and can be only One Church, the Catholic Church of the Creeds, yet we are confronted with the existence of many Churches, whose members we recognize as brothers and sisters in Christ." From article by Episcopal Father Leonel Mitchell.

know your faith

The Church and parish in 1985

"We may not be able to meet in the same pew — would to God we did — but we can meet on our knees." — Fulton Sheen, Radio Sermon, "Time," February 3, 1947.

"The churches have discovered the Church. This, far beyond every achievement in common Biblical interpretation, beyond every device for uniting separated ministries, is the heart of the new thing that the ecumenical movement has brought into being." — Lewis S. Mudge, Jr., "Unity in Mid-Career," 1963.

"Meetings and agreements in the various sectors of daily life between believers and those who do not believe, or believe insufficiently because they adhere to error, can be occasions for discovering truth and paying homage to it." — Pope John XXIII, "Pacem in Terris," April 1963.

"In ecumenical dialogue, when Catholic theologians join with separated brethren in common studies of the divine mysteries, they should while standing fast by the teaching of the Church, pursue the work with love for the truth, with charity, and with humility." — Decree on Ecumenism, Second Vatican Council, November 1964.

By REV. JOSEPH M. CHAMPLIN
Dear Pat,

Your letter, received a few days' ago, certainly put my thinking processes into operation. At least it forced me to dream a bit, to ponder and try to predict the trends of our next decade.

You posed this question: "What do I think the Church will be in 1985 and, more specifically, where will liturgy be?"

My response follows, and with it the usual disclaimers which wise prophets of future events link to their predictions.

1. "There will be increased and better pastoral planning on both the diocesan and parish level."

The very fact that your diocese is beginning to undertake some infant steps in the long-range pastoral planning process says something about what we can expect as this development matures. Moreover, the admirable effort of your own parish council to spend time now seeking to project what the parish will be like in 1985 indicates you already are where I look for most parishes to be 10 years hence.

This kind of "future shock" activity requires great discipline and effort on the part of parish leaders. Staff meetings and council deliberations must of necessity deal with many day-by-day problems. One slips easily, therefore, into a kind of hand-to-mouth pattern with plans sketched normally but for a few months and at most for a year in advance.

To step aside from those immediate concerns and spend a few hours a day or a week dreaming of what could and should be is difficult for all involved. The process bears much fruit, but it does not just happen; forward thinking visionaries must make it happen.

Planning liturgies for a month or season of Sundays is a good practical measure along this path. Many parishes are doing it; perhaps most are not. The fact is that such an integration of homily, music and other elements greatly enhances the effectiveness of liturgical celebrations. That, too, however demands discipline and effort.

We have found our annual report a useful occasion to summarize in spoken and published form the major achievements of the past and projections for the future. These are neither terribly long-range nor very comprehensive, but they do at least initiate the process of future pastoral planning.

2. "We should see a better integration of the institutional and spiritual elements of the Church."

Church history is one long series of attempts to steer a middle course between extremes.

Truth rests there, of course, but we are inclined to be uncomfortable with that mysterious, gray, in-between, balanced position and seek the comfort of one side or the other.

The institutional Church of brick, mortar, laws, authority, obedience, externals dominated the scene prior to Vatican II. The spirit Church of cursillo, encounter, charism, freedom, spontaneity, feeling has come on heavily since the 1960's with its strengths and weaknesses.

I look for an increased awareness of the need for both elements in the complete Church of the 1980's.

For example, with care a good eucharistic celebration can mix an "Agnus Dei" and a contemporary song from the theater, combine the proper proclamation of an official prayer and prayerful silence at various intervals throughout the Mass, and integrate repeated words or gestures (ritual) and creative artistic expressions of our inner faith.

3. "It seems probable Catholic Christians in the 1980's will become more united within themselves and more alienated from the society in which we live."

The latter may help foster the former.

Catholics were second-class citizens living in a ghetto complex before John Kennedy became President. Then, with his election and the developments of Vatican II, we became an accepted part of the nation, barriers broke down and seemingly America was one happy, religious family.

I have a feeling this has already begun to deteriorate. If so, we should not be too surprised. Certainly Jesus spoke often enough of His followers being persecuted, hated, rejected, etc.

To illustrate: the "entanglement" decisions of the national and state supreme courts as well as the abortion legal issue mean that certain traditional Catholic values and positions no longer receive support from the existing culture.

Thus, in the name of an impartial neutrality, schools in Florida may not consider Holy and Easter week as a basis for their calendar and vacations. State employees in California may not be released for Good Friday three-hour services, children in Virginia public schools may not be released from school for one hour of religious instruction.

One can debate whether these and other moves are just or unjust, good or bad for the country, helpful or hurtful for the Church. The truth is they have happened and more like them will probably occur in the next 10 years.

It does mean nevertheless that we cannot rely very heavily on society to reinforce the Church's teaching about Jesus, His life and His message. It likewise means we must adjust our parish programs accordingly.

"The ecumenical movement, in its ultimate meaning is . . . people in the worldwide Christian fellowship, people bound together in Christian love, trying to reflect their common relation to Jesus Christ in their relation to one another." — Samuel McCrea Cavert, "On the Road to Christian Unity," 1961.

"The ecumenical movement . . . is able to heal divisions which have become historically obsolete, to replace confessional fanaticism by inter-confessional cooperation, to conquer denominational provincialism, and to produce a new vision of the unity of all churches in their foundation." — Paul Tillich, "Systematic Theology, III," 1964.

"Dialogue has a new connotation in contemporary religious discourse. Here attitudes of religious superiority are yielding place to those of humility, where men of different faiths share with one another what they have inherited from the past as well as their personal understanding and experience of that faith. This involves no compromise in matters of faith. Instead it results in personal religious enrichment between men of different religious tradition." — "Religion and Society," 1964 (reporting a dialogue between Christians and Sikhs).

QUESTIONS

1. Review some of the steps that led to the rise of Protestantism in the 16th century.
2. What events led to the commitment of the Catholic Church to the ecumenical movement?
3. What have the ecumenical dialogues sought to accomplish? What have they achieved to date?
4. What are some of the factors that could thwart the success of ecumenical theology?
5. What does the Church understand to be the nature, goal and conditions of the current ecumenical dialogue?
6. Discuss the function of the World Council of Churches. Do you believe that the

Catholic Church should have membership in this Council?

7. Discuss the progress that has been made through ecumenical dialogue.
8. Does the joining in ecumenical activities involve "giving up what we believe? Discuss.
9. In what ways are the beliefs and practices of the Eastern Orthodox Christians and the Roman Catholics similar? In what ways are they different?
10. Reflect on where you think the Church in America will be in 1985. Discuss.

The above discussion points and questions were prepared by the authors and Bro. Richard Kerres, C.F.X., Assistant Director for Adult Education, Department of Religious Education — CCD, USCC.



By Father
Eugene H. Maly

REFLECTIONS on the Sunday Gospel

GOSPEL (Tenth Sunday of the Year; June 8, 1975).
Hosea 6:3-6; Romans 4:18-25;
Matthew 9:9-13.

A basic theme binding together the three readings for this Sunday is that of man and his God. What is the relationship between the two? What is expected of man responding to his Creator and Savior? What does God do to help man fulfill this expectation?

The larger context of the first reading from Hosea is that of the prophet's reflections on Israel's abandonment of her God. He had spoken of the guilt of her leaders, of the consequent evils that plagued the nation and of the people's failure to seek God's presence. Now he places on their lips a confessional liturgy in which the people decide to return to the Lord. The opening lines of our reading are a part of this confession.

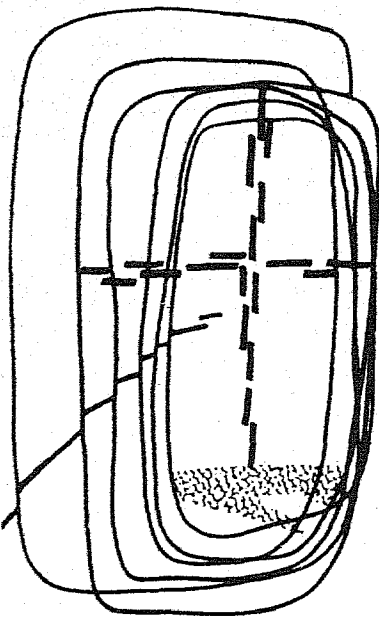
THE REMAINDER of the reading is the priestly response to the confession. God sees Israel as insincere, as wavering in her loyalty to Him. Yes, there are requirements for true conversion. God wants loyal love more than sacrifice, knowledge of Him more than holocausts.

This is not a condemnation of cultic worship in itself. It is a plea for proper motivation. If sacrifice is not animated by covenant love of God, it is magic and so worthless. Thus does Hosea provide a fundamental insight into how man must stand before God, with a love that is constant and unwavering and that is a response to God's covenant love for him.

In his letter to the Romans Paul gives us a specific instance of one who did respond in this way to God. The man was Abraham and the incident referred to is the patriarch's act of faith in God whereby he knew that, despite his old age, he would yet be the father of a great people. And he was justified in and by his faith.

FOR PAUL faith in God is total surrender to the One who saves. It is a surrender that includes the loyal love of which Hosea spoke. It is an act that also includes "hoping against hope." It is a big concept in Paul's mind and is at the heart of his Christian vision.

Paul, then, takes us further along the road of understanding our relationship with God. In faith man empties himself of any foolish boasting and is filled with God's



love. He can stand freely and confidently before God because his faith gives him assurance.

Neither Hosea nor Paul in these readings speak formally of what God does to bring man to love and faith. But they both presuppose the absolutely prior act of God. Hosea's "love" is a responding love, responding to the covenant love that God had first shown Israel. And Paul's "faith" is brought about by God's power acting through Jesus Christ.

IT IS THIS prior act of God that the reading from Matthew

brings out so clearly. It relates the call of Matthew, the tax collector, to be a disciple. It is a call, in other words, to Hosea's "love" and to Paul's "faith." And more, it is a call to express that love and faith in a life-long fellowship of Jesus.

But note that it is Jesus who first does something. He first utters the words "Follow me." Jesus makes a sovereign decision in favor of Matthew and acts on it. It is then, and only then, that Matthew

could get up and follow Him. His decision was contingent on that of Jesus and could only come after it.

Reviewing our three readings on the relationship of God and man, we can say that God first calls man to Himself. Man, then, is enabled to respond with a faith that is a self-surrender and with a love that is loyal and constant. It is a two-way relationship, but we have the assurance that God always acts first.

Sisters Scripture retreat to open

LANTANA — The first of two six-day guided Scripture retreats for Sisters opens Friday, June 13 at the Cenacle Retreat House, 1400 S. Dixie Hwy.

Father Albert P. Bartlett, S.J., Buffalo, N.Y. will direct the conferences which will focus on "listening and responding to the Word of God in personal individual prayer. The Sisters will be free to plan their own periods of private prayer and both Father Bartlett and Cenacle Sisters will be available for individual consultation and assistance with prayer.

Reservations may be made by contacting Sister Helen Tiemann, R.C. by mail or at 582-2534.

The second retreat is planned for Aug. 8 under the direction of Father Robert Perry, O.P., Chicago.

Sacred Heart feast noted

The feast of the Sacred Heart which is observed today (Friday) will be marked in several South Florida parishes with special devotions.

At St. Stephen Church, Miramar, the 300th anniversary of the apparition of the Sacred Heart to St. Margaret Mary will be celebrated with Mass beginning at 7 p.m. and a five-hour vigil ending with Benediction of the Blessed Sacrament at midnight.

Vigil and adoration of the Blessed Sacrament begins at 9 p.m. and continues until midnight in SS. Peter and Paul Church where devotions will be conducted both in English and Spanish.

Mass will be celebrated at 7:30 p.m. in St. Rose of Lima Church where devotions will conclude a triduum of prayer which began Wednesday.

Prayer of the Faithful

10TH SUNDAY OF THE YEAR
June 8, 1975

CELEBRANT: As a priestly people, we have the mission to pray for all mankind. Let us all say: Lord, hear our prayer.

COMMENTATOR: For all members of the Church of God, that we may increase in faith by a deeper desire to know God, let us pray to the Lord:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For government leaders, that they may encourage programs and laws which promote justice and peace in the world, let us pray to the Lord:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For the lonely, the refugee, the exiled, the unemployed people: that they may receive care and attention from all of us, let us pray to the Lord:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For all of us here present, that this Liturgy of the Word may help us to renew our sense of service to our family, to our community, to the nation, let us pray to the Lord:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That all of us, God's children, may hear our Father's call to be holy as He is holy, and strive at every moment to reach the perfection which He desires for us, let us pray to the Lord:

PEOPLE: Lord, hear our prayer.

CELEBRANT: Lord, we believe you hear our petitions; answer them favorably through Jesus Christ, Our Lord.

PEOPLE: Amen.

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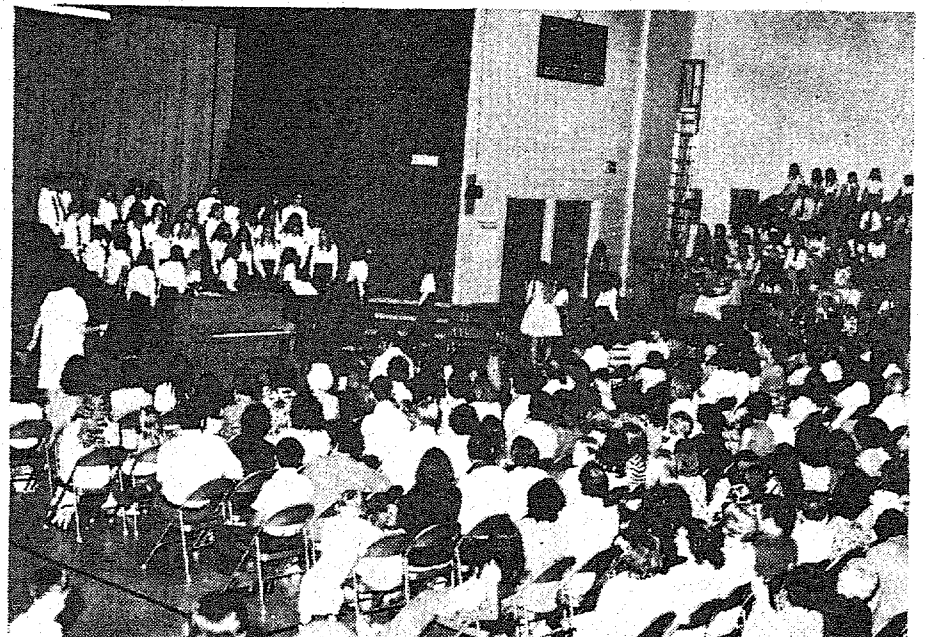
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Archdiocesan Director
6301 Biscayne Boulevard
Miami, Florida 33138

youth



STUDENTS from Archdiocesan elementary and high schools performed in choral festivals during April and May. At left, the choral group from St.



Francis of Assisi School shows the enjoyment gained from the music program as they sing during their festival recently. Large crowds attend-

ed the performances, including the one by St. Juliana School, shown at right.

Food and music start the summer season

By ELAINE SCHENK

* Anybody for bacon and

eggs? Sure, but at 4 o'clock in the morning?! The Way of St. Timothy



A TEACHER and her sister find understanding in the midst of family problems in "Incompreension," a Spanish play being presented by the St. Michael youth group and Encuentro participants June 8 at 2 p.m. in the auditorium at Immaculata-LaSalle High School.

Parish will be up before the sun tomorrow to take an early-morning bus ride to the beach for a sunrise breakfast. All teens are invited — and bring a friend.

* Food again, and awards too, at the Annual CYO Awards Banquet on Sunday at 6:30 p.m. Tickets for the banquet at Nativiti Parish Hall, Hollywood, can be obtained from the Youth Activities Office.

* If you've ever wanted to buy fleas, now's your chance to do that and support the CYO of Our Lady of the Lakes Parish at the same time. Seems they're participating in a flea market tomorrow at the Parish Center. Contributions of "leftovers" are most welcome: household goods, tools, books, notions, toys, etc. (nothing too large or heavy, please). For more info, call Eddie Burck, CYO President, at 821-0890.

St. Rose CYO welcomes incoming 9th-graders tomorrow with a dance culminating a whole day's activities. First is Field Day from 2-5, followed by a dinner from 5-6. The Dance will be from 8 to midnight.

Holy Family Parish has a graduation dance and party tomorrow night at 8 p.m. And Sunday night the Sacred Heart Parish Youth Club of Lake Worth will host a Federation Dance, with the crowning of the 1975-76 King and Queen. Come semi-formal and hear "Hemlock" perform. For tickets call Sharon Meadows at 585-0841.

* Last week we promised you a "Battle of the Bands" scheduled for this Sunday in Ft. Lauderdale's Yankee Stadium (5300 NW 12 Ave.). Some of the best local

bands will be competing, among them Crystal Blue, Eastwind, Hemlock, Average Black Band, and Baby Cakes.

Sponsoring the Battle is "Stairway," a Catholic young adult program in the North Broward area. These young people, 16 to 23 years of age, are hop-

YOUR CORNER

ing to establish a center where they can get together regularly to find honesty, friendship and other people like themselves to search for answers according to Christian ideals. Participants also serve the community in different ways. These young people are doing great things and appreciate your support. Show them your solidarity by attending the rock concert on Sunday from 3-10 p.m. Tickets are available from several music stores and from the Department of Youth Activities.

* Y gotta hand it to the girls of St. Timothy CYO. I mean, who else has ever won three major sports championships in one year? Yes, the girls captured the CYO softball title, having already taken the volleyball and basketball championships earlier this year. Meanwhile, in the guys' race, St. Kevin CYO fought their way from behind to emerge victorious for their first championship ever. Congratulations to some fine players!

* The CYO of St. Vincent de Paul Parish is happy to announce their new officers who were installed for the 1975-76 year last Saturday evening. They are Michael Holloway, President; Sue Aguerro, Vice-president, Donna Slutty, Secretary; and Bonnie Wix, Treasurer. We'd like to wish them success in their new offices.

* There's a note here from Belmont College, where Steve Ohnesorge, son of Mr. and Mrs. Robert W. Ohnesorge of Miami, has been selected as president of WABY, the campus radio station for the 1975-76 school year. Steve is a 1972 grad of Columbus High.

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Knights honor top high school athletes

More than 100 high school students were honored for their athletic accomplishments last week by the Knights of Columbus during their annual Sports Awards Banquet. Football, basketball, wrestling, baseball, track, tennis, volleyball, golf and swimming were the categories for which all-stars were selected from Catholic high schools in the Archdiocese of Miami. Following is a list of the winners.

FOOTBALL ALL STARS
Offense: Ron Vogler, Chaminade; Frank Torres, Curley; Fred Fovo, Columbus; Gary Targino, Chaminade; Frank Pasolucci, Chaminade; Fran Ferraro, Chaminade; Tom Colombrito, New-

man; Manny Fernandez, LaSalle; Joe Kempe, Chaminade; Mike Reilly, Columbus; Sorrentino, St. Thomas Aquinas.

Defense: John Zepp, Pace; Owen Turner, Pace; Mike Kairalla, Newman; Tim Heiman, Columbus; Lauro Ruiz, Curley; George Martinez, Chaminade; Mike Whittington, Columbus; Mark Tucker, Newman; John Bow, Columbus; Tom Flynn, Newman; Clay Baynham, Columbus; St. Thomas.

Coach of the Year: Vince Zappone, Chaminade (chosen as south coach for the Florida High School all-star game).

Offensive player of the Year: Joe Kempe, Chaminade.

Defensive Player of the Year: Tom Flynn, Newman.

BASKETBALL ALL STARS
Matt Teahan, Newman; Doug Sawyer, Columbus; Marty Schuette, Columbus; Craig Campbell, Gibbons; Tom Schmalzreid, Gibbons; Jorge Armada, LaSalle; Bryan Morris, Curley; Charles Walker, Curley; Tony Sada, Pace; Ganus Wright, St. Thomas; Louis Benton, St. Thomas.

Coach of the Year: Tony Licata, Gibbons.

Player of the Year: Tom Schmalzreid, Gibbons.

WRESTLING ALL STARS
Mark Fee, St. Thomas; David Dawson, St. Thomas; Tim Cassidy, St. Thomas; Curtis Walker, Curley; John Turner, Curley; Doug Austin, St. Thomas; Dennis Sheehan, St. Thomas; Joe Matthews, Curley; Dennis Skrobot, St. Thomas; Matt Weiss, St. Thomas; Bob Massucco, Chaminade; George Williamson, Curley.

Coach of the Year: George Smith, St. Thomas.

Wrestler of the Year: John Turner, Curley.

BASISBALL ALL STARS
George Forment, LaSalle; Robert Puccio, Pace; John Bow, Columbus; Paul Manieri, Columbus; Lewis Pagley, Columbus; Henry Klovekorn, Columbus; Tom Desiato, Columbus; George Dickie, Chaminade; Roy Alvarez, Newman; Steve Cicerone, Curley; Lauro Ruiz, Curley; Paul Wilke, LaSalle; Clay Baynham, Columbus; Bret Baynham, Columbus.

Coaches of the Year: Van Parsons, LaSalle; Bob Lewis, Columbus.

Player of the Year: Henry Klovekorn.

TRACK ALL STARS
Matt Nugent, Newman; Byron Traylor, Columbus; Louis Benton, St. Thomas; Doug Noh, Columbus; Tom Green, Columbus; Bill Mayoral, Chaminade; Robert Askey, Columbus; Jim Green, Chaminade; Steve Calhoun, Chaminade; Tony Scialie, Columbus; Fred Fovo, Columbus; Lewis Treilles, Columbus; Kevin Doran, Newman; Steve



OVERALL outstanding athlete of the Year Clay Baynham of Columbus (right) is congratulated by University of Florida coach Lambert Reed, who was the guest speaker at the banquet. Baynham played running back and defensive back in football, pitched his baseball team to the AAA state finals, ranked third academically in his class, and is headed for Davidson College.

Straight talk

Send all questions to "Straight Talk," c/o Msgr. William Dever, 6180 NE 4th Court, Miami, Fla. 33137.

Can I will my body to science?

Dear Father,

I have donated blood several times and last year I signed a statement willing my eyes for the use of the blind after death. I would like to write in my will that I will gladly offer my whole body for medical research after I die. What is the church's attitude on this?

Inquisitive

Dear Inquisitive,

In the words of St. Paul, our bodies are "temples of the Holy Spirit." They are sacred sanctuaries. No one has the right to dispose freely of our bodies after death; and insofar as possible, the wishes and sentiments of our relatives must be taken into account.

However, just as it is morally permissible to sacrifice our life for our neighbor, it is indeed proper to sacrifice our own dead body for the purpose of research that will promote the good of humanity which can result in discoveries that will benefit the whole human race. This does nothing to negate or contradict our own hope in the resurrection of the body, or our appreciation of human dignity. Christ himself prepared the way for the glory of His Resurrection precisely by sacrificing His life upon the cross and as supreme expression of love of neighbor.

The man who during his life spends himself in the service of others thereby honors the masterpiece of God's hands which is his own body. The man who leaves his body after death as a gift for purposes useful to humanity extends an exercise of this love beyond his death. It goes without saying, however, that those who carry out such studies and research on dead bodies must treat them with the greatest respect. Finally, one should not engage upon such a course without consultation and permission by his pastor.

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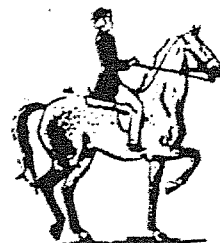
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It's a Date

FRIDAY, JUNE 6

Parishioners of St. James Church, North Miami, and others will present the popular B'Way musical, "The Most Happy Fella," at 8:30 p.m. in ST. ROSE OF LIMA Auditorium, 10690 NE Fifth Ave. Tickets are available at the door.

Mrs. Agnes Miller has been elected president of HOLY FAMILY Senior Club, North Miami. Other officers are Ernest Geiger, vice president; Mrs. Janet Barton, secretary; and James Camp, treasurer.

SATURDAY, JUNE 7

Young at Heart Club of ST. ELIZABETH GARDENS will sponsor a dessert card and games party beginning at noon in 801 NE 33 St., Pompano Beach.

ST. VINCENT DE PAUL SOCIETY will have a pick-up truck stationed on the grounds of ST. LOUIS CHURCH, 7270 SW 120 St. today and Sunday to receive donations of clothing and furniture.

New officers of ST. CATHERINE OF SIENA Women's Club will be installed during 11 a.m. Mass. Mrs. Linda Staub is president; Mrs. Joan McKenna and Mrs. Alma Grand, vice presidents; Mrs. Beverly Murphy, recording secretary; Mrs. Sheila Dowd, treasurer; and Mrs. Vi Endter, corresponding secretary. Luncheon will follow.

Pilgrimage to the Shrine of Our Lady of Fatima at Inverness under the auspices of the MIAMI REGIA of the LEGION OF MARY leaves today and returns Sunday. For reservations call 864-7659.

"Spanish-Night" dance will be held in OUR LADY OF THE LAKES parish, Miami Lakes. Music will be provided by the Abacuba. Reservations must be made in advance by calling 821-5247 or 558-5210. No tickets will be sold at the door.

SUNDAY, JUNE 8

Special meeting for separated and divorced men and women begins at 1:30 p.m. at the

CENACLE RETREAT HOUSE, 1400 S. Dixie Hwy., Lantana.

Mrs. Arthur Blau will be installed as president of ST. BARTHOLOMEW WOMEN'S CLUB, Miramar, during 9:45 a.m. Mass. Other new officers who will also be installed as Mrs. Bernard Widdis, Jr., vice president; Mrs. John Kern, recording secretary; Mrs. Joseph Charette, corresponding secretary; and Mrs. Roy Dorta, treasurer. A reception will follow in the school hall.

Annual Communion breakfast of ST. BONIFACE Women's Club, Pembroke Pines, begins at 10 a.m. at Calder Holiday Inn. New officers will be installed.

Members of the Patrician Club in ST. PATRICK parish, Miami Beach, will observe a Corporate Communion during 10:30 a.m. Mass in the parish church.

MONDAY, JUNE 9

"The Young at Heart Club" of ST. JOHN FISHER parish, West Palm Beach, meets Jonathan Dickinson Park, Jupiter for a picnic and cruise on the Loxahatchee River.

Jose Manuel Fernandez has been installed as president of ST. AGATHA Family Guild. Other officers are Julio Ramirez, vice president; Ann B. Murphy, co-vice president; Susan Wellen, recording secretary; Rosa M. Barreras, corresponding secretary; Jorge Valdez, Ways and Means chairman; Olga P. Moriarty, treasurer; Richard H. Devine, Religious Education.

Plans for next year will be discussed by members of ST. JOHN FISHER Women's Guild, West Palm Beach, during a 7:30 p.m. meeting in the parish hall. New officers are Mrs. Frank Lash, president; Mrs. Julian Rowley, vice president; Mrs. John Eggebrecht, secretary; and Mrs. Irene Zimmerman, treasurer.

WEDNESDAY, JUNE 11

A "get-acquainted" coffee for presidents of affiliations in the SOUTH DADE DEANERY of the

Miami ACCW will be held at the home of Mrs. John Pountney. Officers and members of the deanery board will be present.

Games party under the auspices of ST. VINCENT DE PAUL Altar and Rosary Society begins at 8 p.m. in the parish hall, 2000 NW 103 St. Refreshments will be served.

THURSDAY, JUNE 12

Three-day rummage sale under the auspices of ST. JEROME Women's Club begins at 9 a.m. today in the parish hall, 2533 SW Ninth Ave., Fort Lauderdale. The sale will be conducted daily from 9 a.m. to 5 p.m. through Saturday.

A "Get-Together" coffee sponsored by the Mothers Club of ST. ROSE OF LIMA School begins at 10 a.m. and continues until noon in the parish auditorium. This is final meeting of the season.

FRIDAY, JUNE 13

COURT HOLY SPIRIT, Catholic Daughters of America, will meet and install new officers at noon in St. Elizabeth parish hall, Pompano Beach. Refreshments will be served.

St. Brendan parish man to be ordained June 8

The Rev. Mr. Robert M. Pagliari of St. Brendan parish will be ordained to the priesthood for the Redemptorist Fathers on Sunday, June 8 at Esopus, N.Y.

Terence Cardinal Cooke, Archbishop of New York, will confer the Sacrament of Holy Orders during Mass at Mt. St. Alphonsus Seminary Chapel on the son of Mr. and Mrs. Albert Pagliari.


The newly ordained will sing his first Solemn Mass at 1 p.m. on June 22 in St. Brendan Church.

A native of Scranton, Pa. the ordinand is one of eight children in his family who moved to South Florida with their parents in 1956. He attended Emerson Elementary, Banyan Elementary and St. Brendan School and then entered St. Mary Minor Seminary, Erie,




REV. MR. PAGLIARI

Pa. He professed first vows on Aug. 2, 1968 and after completing novitiate studies entered the Redemptorist College Seminary, Suffield, Conn.



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Theater to aid retarded drive

HOLLYWOOD — The "Tootsie Roll Drive" conducted by the K. of C. to aid the mentally retarded will benefit from the Third Annual Theater Night of the Father M.F. Monahan Council on Thursday, June 12.

Beginning at 6:30 p.m. hors

d'oeuvres will be served at the K. of C. Hall, 600 Knights Rd. Curtain goes up on "Born Yesterday" at the Hollywood Playhouse, 2640 Washington St. Champagne will be served during intermission.

Tickets may be obtained at the theater or by calling 983-0062 or 983-1595.

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Palm Beaches in all-out war on smut

WEST PALM BEACH — A campaign against obscenity launched last year by a Lake Worth homemaker and mother who is a member of Holy Spirit parish, Lantana, is gaining momentum and the interest of other residents of Palm Beach County.

"We're now forming a Citizens Coalition which is non-sectarian," Mrs. Violet Doummar said this week following a hearing before the Palm Beach County Commission which attracted more than 200 citizens concerned over the number of X-rated theaters and adult book stores operating in the area.

LARGEST delegation, which appeared to urge that County anti-obscenity ordinances be enforced, was from Berean Baptist Temple and Christian School. The Rev. Mike Kalapp was accompanied by more than 100 students, enrolled in grades seven through 11, as well as their parents.

Referring to some literature which he had asked one of his congregation to purchase at an adult book store, Rev. Kalapp

described the books as "the most sordid, sick, degenerate, immoral material I've ever seen in my life."

He pledged the support of his church in joining the campaign against obscenity in the county.

County Attorney William Rutter pointed out that the 1973 anti-obscenity law passed by the Florida Legislature specifically prohibits individual counties from regulating adult theaters but said that the statute does permit them to enforce and to pass ordinances concerning adult book stores.

State Attorney David Blutworth reminded the crowd that his office must prosecute pornography cases according to the standards of law.

"To be honest and candid," he pointed out, "the priority is not high" since law enforcement agencies concentrate more on major crimes.

OTHER speakers suggested holding a referendum to establish "community standards," the criterion set by the U.S.

Supreme Court.

Commissioner Robert Johnson declared that the county "should try to determine who can establish community standards, find out how we can establish them, and then do it." He urged the attorney general be contacted for his assistance.

Meanwhile, Mrs. Doummar, the mother of four teenage-daughters, has already enlisted the support of Holy Spirit Guild, of which she is vice president; the Palm Beach Deanery of the Miami Archdiocese of Catholic Women, Church Women United, Morality in Media, Knights of Columbus and several Kiwanis Clubs.

"I'm tired of everybody listening to the psychologists who proclaim there's no harm in pornography when there are many others who say there is," Mrs. Doummar points out.

"I'm not a kook," she emphasizes. "I'm just a concerned woman who is aware of the danger of exposing under-age youngsters to films, books and magazines

about bestiality and other such filth. This is my community. I've lived here 20 years and reared my family here. We live in a democracy where the majority is supposed to rule and I represent the silent majority."

SHE ALSO hopes that anyone wishing to join in the campaign activities will contact her at 219-17 Ave. S., Lake Worth.

Anyone found guilty of violating state anti-obscenity laws may be prosecuted under the 1967 or the 1973 Florida statutes. According to the 1973 statutes conviction of a first degree misdemeanor results in a penalty of one year in prison or \$1,000 fine for retail selling of "smut" magazines or showing of "stag" movies in public theaters.

A SECOND offense would be a third degree felony punishable by five years in prison and a \$5,000 fine. It also makes wholesaling of obscene material a felony on first offense, and preempts county or municipal anti-obscenity ordinances passed prior to July 1, 1973.

Justice is key to peace, Pope tells Ford

Continued from page 1

Pope Paul, however, said that the President knew that from him he "would hear only exhortations and words of peace and of sincere and generous collaborations for advantage of all."

"This is our mission. It constrains us to strive to ensure that people never forget the primacy of spiritual and moral values, which direct social living no less — indeed more — than economic and military interests and preoccupations."

FORD WAS told that the Pope is "glad to be able to give the support of our counsel and our humble collaboration to the solving of the

knots that mean so much suffering and peril for peoples."

The Pope's formal talk was given after his private conversations with the President.

The President's remarks were extemporaneous.

The Pope and the President remained closeted for 70 minutes in the Pope's library with U.S. Secretary of State Henry Kissinger and Archbishop Agostino Casaroli, secretary of the Vatican's Council for the Church's Public Affairs.

THE POPE sat behind his desk with the President directly opposite him. At the Pope's right sat Archbishop Casaroli, and at his left sat his interpreter, Msgr. Justin Rigali, an official of the papal state secretariat from Los Angeles. Kissinger sat at the President's right. At the President's left was his own interpreter.

At the formal exchange of declarations after the private discussions, President Ford gave the Pope a sculpture by Gilroy Roberts called The Great American Eagle. The Pope exclaimed: "Ah, the eagle, symbol

of liberty."

Pope Paul gave the President a book on the artistic works of the

Plan to wed? Meetings set by Pre-Cana

Pre-Cana conferences for couples in the North Dade area planning to marry within the next six months begin in St. Rose of Lima parish at 8 p.m. Tuesday, June 10.

Dr. Frank Hildner will speak to the opening session in the school cafeteria, 10690 NE Fifth Ave., on the subject, "Sexuality in Marriage."

During the second session on Wednesday, June 11, Mrs. Peggy Schuch will discuss "Communications in Marriage" and on Tuesday, June 17, Michael Connolly of the Barry College School of Social Work will speak on "Home Management."

"Christian Marriage" will be the topic of Father Paul Vuturo, assistant pastor, St. Mary Cathedral, during the final conference on Wednesday, June 18.

All sessions begin promptly at 8 p.m.

contemporary Italian sculptor Scorzelli, who designed one of the doors of St. Peter's Basilica. He also gave him a framed bas-relief by Scorzelli of St. Peter's Basilica as viewed from the Tiber river and a series of medals of his pontificate in gold, silver and bronze. He remarked that he was continuing the old humanistic custom of striking commemorative medals.

MRS. FORD and presidential envoy Henry Cabot Lodge accompanied the president to the Vatican. Mr. Ford wore a dark blue suit and a blue and white striped tie, while Mrs. Ford wore a blue knee-length dress with a long black mantilla.

The President's party was escorted to and from the papal apartments by a group of gentlemen-in-waiting to the Pope, including Daniel J. Donohue of Los Angeles.

The President had arrived at 6 p.m. by car from the residence of the Italian premier, Aldo Moro.

He was in the Vatican about an hour and a half. He and his party went immediately to a nearby athletic circle for boys sponsored by the Knights of Columbus, where he met American priests and seminarians and working and studying in Rome. Then he and his party took off from the field of the club, known as the Pontifical Oratory of St. Peter, by helicopter for Fiumicino airport, where they took off for the United States.

St. Pius X burse totals \$3,900

The last issue of The Voice inadvertently reported the amount contributed to the annual parish burse collection by St. Pius X parish, Fort Lauderdale, as \$39. The correct amount should have been listed as \$3,900.



Our World

Seton Day

A proposed joint resolution has been submitted to the Senate authorizing the President to proclaim Sept. 14, 1975 as "National Saint Elizabeth Anne Seton Day." If adopted, the national day of recognition would coincide with the date of Mother Seton's canonization in Rome. Sponsor of the resolution in Sen. Charles M. Mathias, Jr., (R-Md.).

Nobel nomination

Mother Teresa of Calcutta, foundress of the Missionaries of Charity, who first won fame by her work among the poor in the slums of this Indian city, has been nominated for the 1975 Nobel Peace Prize. The nomination was made by Mrs. Shirley Williams, British secretary of state for consumer protection; Maurice Williams, executive director of the United Nations environment program; and Barbara Ward (Lady Jackson), author, columnist, university lecturer and specialist in problems of developing nations. The Norwegian Nobel committee has formally accepted the nomination.

Prayer bills

Both the Connecticut and New Hampshire legislatures have passed bills to reinstate prayer periods in public schools. It is expected that the governors of the two New

England states will sign the bills shortly. The Connecticut bill requires that time be set aside each day in the state's public schools for "meditation." The New Hampshire bill permits the voluntary recitation of the Lord's Prayer in public elementary schools at the option of local school districts.

Viet sponsors

To expedite the resettlement of Vietnamese refugees, the U.S. Catholic Conference (USCC) recommends that parishes, rather than individuals, become the chief sponsors of refugee families. Groups, communities, and parishes have greater resources than individuals, said David Lewis of the USCC Migration and Refugee Services office at Fort Chaffee, Ark., which is housing more than 24,000 refugees, most of whom are in "closely knit" family groups.

Panamanian claims

Recognition of the claims of Panamanians to the Panama Canal is essential to its operation and to peaceful U.S.-Panama relations, according to a Panamanian archbishop. In a round of talks and interviews here, Archbishop Marcos G. McGrath of Panama City warned that time is running out in the 10-year-long effort by U.S. and Panamanian negotiators to agree on a new treaty to give Panama control of the interocean waterway.

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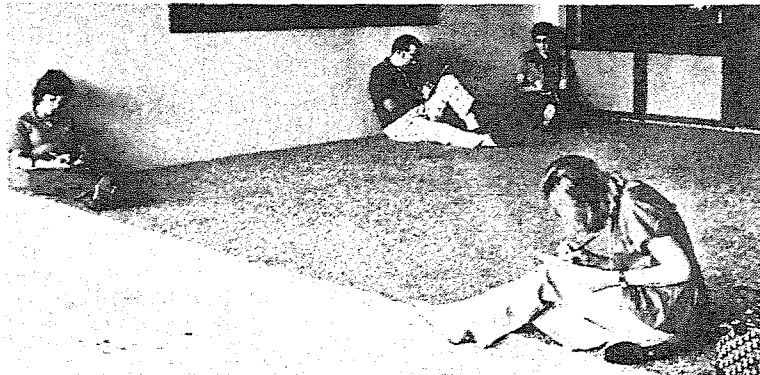
LA VOZ

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Cuando nos arrodillamos aquí con todos, frente a Cristo... era algo grande lo que sentíamos, afirmaron los 18 matrimonios al término del encuentro conyugal No. 48, del Movimiento Familiar Cristiano.

Lejos de toda preocupación, el encuentro crea un clima propicio a la reflexión individual, al diálogo sincero y a la escucha profunda, de temas de interés vital para la armonía conyugal y familiar.



Un clima para el diálogo

(Fotos, texto: Araceli Cantero)

— "Esto ha sido como un viaje por nuestro interior... y a parte de la economía... cuánta más riqueza que en los viajes que hacemos otros fines de semana...!"

— "Nosotros pensábamos que teníamos un matrimonio muy bueno, y estos días nos han confirmado en la suerte que tenemos y en los deseos de mejorar más."

— "Yo me he vuelto a convencer de que el matrimonio

es algo de dos, y no se trata de encontrar la perfección sino de encontrar al otro."

Como el Encuentro Conyugal No. 48 tocaba a su fin, las 18 parejas participantes querían compartir con todos la alegría de lo vivido juntos, y las palabras iban saliendo entre la emoción y las lágrimas — aunque quedaba patente que eran lágrimas de alegría.

"El Encuentro Conyugal no es, como se piensa por ahí, algo

simplemente emocional o psicológico," explicó el Padre Angel Villarronga, O.F.M., consiliario Diocesano del Movimiento Familiar Cristiano. "De hecho son días tranquilos en los que fuera de toda preocupación y responsabilidad, los matrimonios encuentran un clima apto para el diálogo y la evaluación profunda de sus relaciones."

Según explicó el Padre Villarronga, de cada Encuentro surgen dos o tres equipos de cinco o seis matrimonios, que después continúan reuniéndose periódicamente, con programas previamente planeados para profundizar en los distintos aspectos — sociológico, espiritual, conyugal, educacional, ... de la vida familiar.

Y es que el Movimiento Familiar Cristiano busca salvar la familia por la familia, dando un contenido cristiano a la vida conyugal, a la educación de los hijos y a la irradiación del vivir en su situación concreta aquí y ahora.

De vez en cuando durante el Encuentro, las parejas se separan para poner por escrito sus sentimientos y la evaluación de sus relaciones. Los escritos son después compartidos por ambos a través del diálogo y la oración.

También hay actividades conjuntas, y "todo contribuye a un clima de verdadera amistad cristiana," comentó una de las parejas, quien añadió, "Las amistades que se forman aquí son bien serias, pues no son para un simple compartir de la vida social... sino del vivir más íntimo. Esta amistad se da, por haber vivido juntos estos días."

Según explicó el Padre Villarronga, el Encuentro Conyugal es tan solo una de las actividades del

MFC, que se propone formar familias más cristianas y más felices por la buena relación entre los esposos y con los hijos.

"En Cuba ya existía este movimiento, del que yo fui consiliario los dos últimos años," afirmó el Padre. "Con el exilio nos lo trajimos a Miami en 1961."

"A nosotros nos había llegado de Francia, donde había surgido de los llamados Equipos de Nuestra Señora," comentó el Padre y explicó el origen posterior del Encuentro Conyugal, como actividad del MFC, bajo la iniciativa del Padre Calvo.

"El Padre Calvo pasó por Miami hace ocho años, y accidentalmente leyó en el Voice de nuestra existencia. Se puso en contacto con nosotros y nos inició personalmente en la teoría y en la práctica de su idea. Ya son 48 los Encuentros que se han realizado aquí."

Posteriormente, y bajo la orientación del MFC-hispano y el apoyo de Monseñor John J. Fitzpatrick, los encuentros se comenzaron a llevar a cabo en inglés para la rama americana del movimiento, comentó el Padre Villarronga.

Los equipos de matrimonios hispanos, de Miami, también han

sido responsables del inicio de los Encuentros en Puerto Rico y en Tampa — donde se celebrará próximamente el tercer Encuentro, "esta vez ya con equipos de allí entrenados por nosotros aunque aun asistiré yo como asesor sacerdotal," explicó el Padre Villarronga.

Según comentó el Padre no hace falta tener problemas matrimoniales serios para beneficiarse de la experiencia de un Encuentro, "es una oportunidad que todo matrimonio joven debería tener pronto, dada la riqueza del Sacramento, y la ignorancia que generalmente se tiene de su contenido," afirmó.

"No basta revisar la vida conyugal con la ayuda de un consejero," comentó el Padre, "pues muchas veces es necesario crear un clima apropiado, sin compromisos, ni llamadas."

Ese fue el clima que se respiró, durante los tres días, a juzgar por los testimonios de las parejas, pues como dijo una de ellas, "Es maravilloso ver que llegamos todos desconocidos y algo fríos, y salimos todos tan unidos. Nosotros vinimos dos, y nos marchamos tres, porque Cristo va con nosotros."



"He ahí el corazón que tanto ha amado a los hombres," es la frase de Nuestro Señor a Santa María Margarita de Alacoque, que resume la esencia de la devoción al Sagrado Corazón de Jesús.

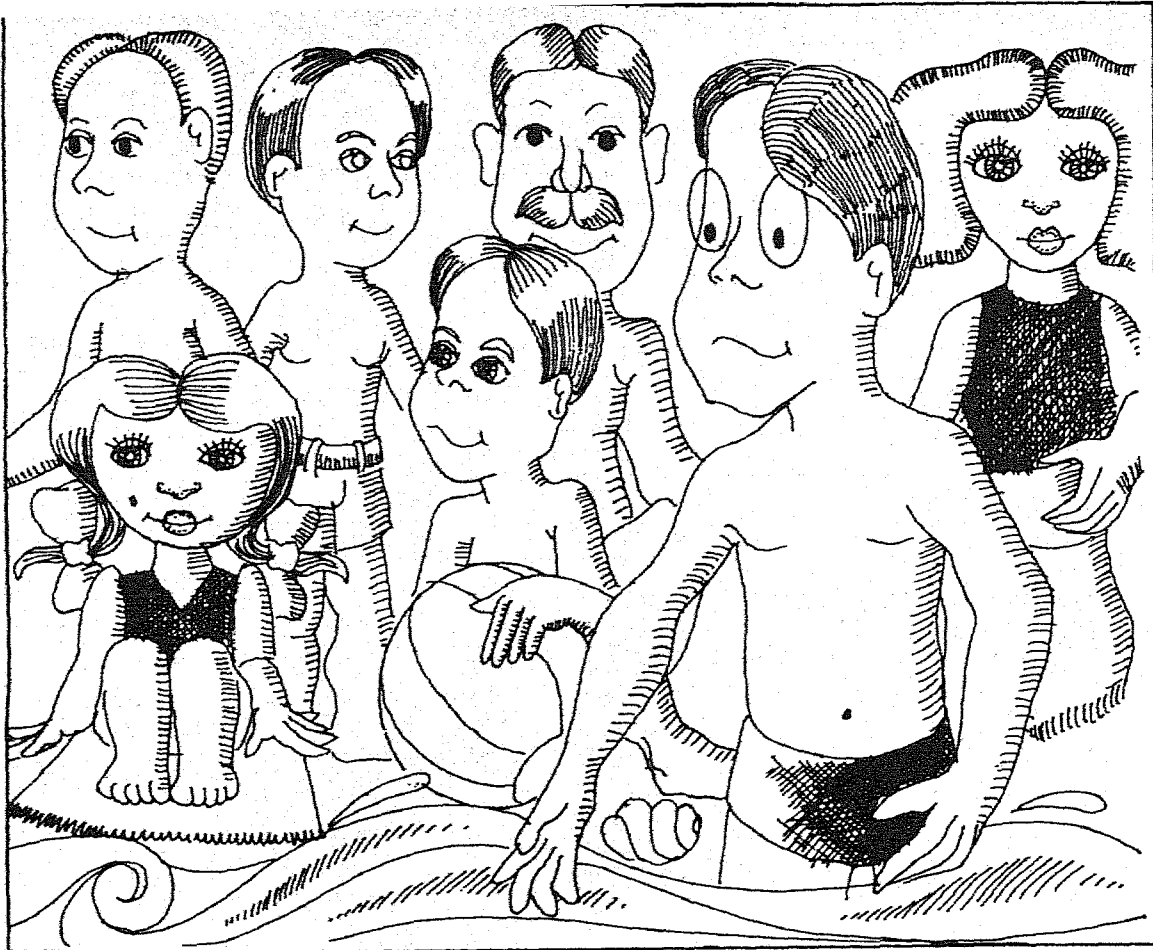
La fiesta, que se celebra hoy viernes 6 de Junio, se instituyó en 1675, a raíz de las apariciones de Nuestro Señor a esta Santa, y en 1856 el Papa Pío IX la extendió a la Iglesia universal.

Al dar culto al Corazón de Jesús, que es culto al mismo Cristo, la Iglesia con palabras de San Pablo, nos anima a "cimentarnos en la caridad, a fin de poder comprender con todos los santos, la anchura, la longitud, la altura y la profundidad del amor de Cristo..."

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Junio-Coordinación de Movimientos Apostólicos/Pastoral Hispana						
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Cooperación (1977-1985) SF: Encuentros Familiares (1612-8702) CA: Casales del matrimonio (1617-8165) MFC: Movimiento Familiar Cristiano (221-240-1) EJ: Encuentros juveniles (1887-1954)						
2	3	4 CU: escuela de vida cristiana	5 EF: Misa Charla	6 C: Catequesis	7 2M: Impacto.....	8
9	10	11 CU: Escuela	12 EF: Misa Charla	13 E: Eucaristía inter-parroquial	14	15
16	17	18 CU: Escuela	19 EF: Misa Charla CU: Cuartillo No. 58 para el tercer.....	20 MFC: encuentro matrimonial No. 49	21	22
23	24	25 CU: Escuela, fin de curso	26 EF: Misa Charla	27 E: Encuentro juveniles (1887-1954) CA: casales No. 23	28 2M: Impacto.....	29



cómo organizar las vacaciones

Ya está aquí el verano. Pronto comienzan las vacaciones. Ahora mismo todos son planes: La Playa, Disney World, Tampa, New York y Washington, España, quizás Roma por eso del Año Santo

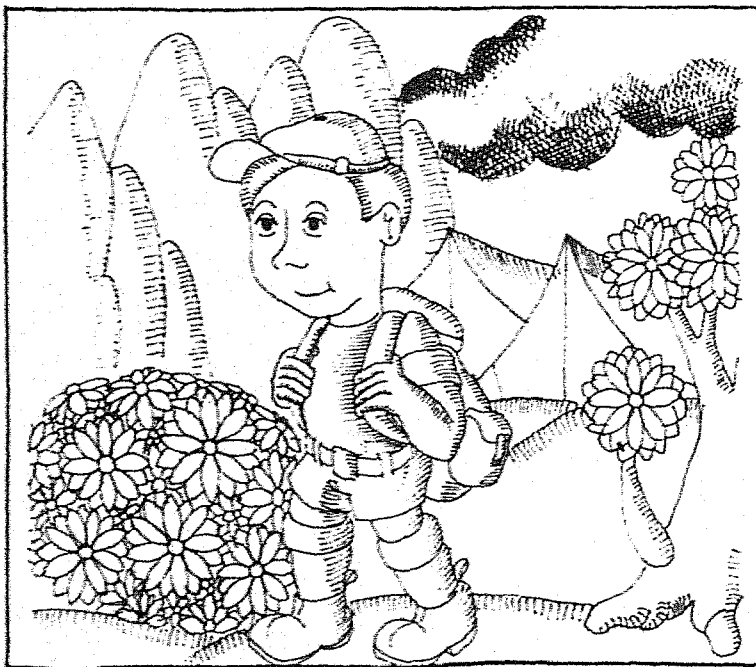
Quizás las vacaciones sean aquí mismo. Al fin, si otros vienen desde muy lejos porque esto es el paraíso de las vacaciones, por qué no aprovechar el sol y la arena de Miami Beach, Crandon Park y el "Farito", o la experiencia de una visita a los Everglades.

El hombre, el niño, la familia toda, necesitan las vacaciones como se necesita el agua o la comida. Una vez al año hay que soltar las amarras del diario quehacer y cambiar de ambiente. El hombre necesita descanso. Pero descansar no es sólo cesar de toda actividad. . . Aunque esto también hace falta en pequeñas dosis, en largas dosis lleva al aburrimiento, la ociosidad, la pérdida del tiempo.

Descansar es cambiar de actividad. El tiempo libre se aprovecha para adquirir cultura o para practicar un deporte, o para deleitarnos en nuestro 'hobby' favorito. Mariano Alonso, un padre de familia nos ofrece sus experiencias personales sobre cómo organizar el verano!

"Por si a alguien le gustan los 'slogans' el que podría regir nuestro verano sería "Prohibido perder el tiempo." Y esta prohibición debe ser tanto más fuerte para nuestros hijos. No serviría de nada que les enseñáramos a utilizar el dinero, a no estropear los muebles, si no aprenden a aprovechar el tiempo que es mucho más valioso.

"La experiencia nos dice que entre el final del curso y el comienzo del próximo — a no ser que anden suspensos por medio — existe un espacio de tiempo en el que cesa toda actividad formadora. Se hace preciso por ello que urjamos a nuestros hijos para que superen esta triste concepción del verano", dice Alonso.



Aquí en Miami el muchacho de origen cubano e hispanoamericano en general tiene mucho que aprovechar en los meses de verano. Pueden ser unas pocas horas al día para reforzar el español que están perdiendo con la influencia del ambiente, o para familiarizarse más con el inglés que todavía no han llegado a dominar. . . Otro idioma, un curso de verano, clases de natación, navegación, el aprendizaje de un oficio o trabajo de oficina que al mismo tiempo da la oportunidad para ganar unos dólares. Varias parroquias e instituciones como Centro Mater y YMCA Internacional cuentan con programas y campamentos de verano debidamente supervisados, con deportes y estudios bien combinados.

Escribiendo en Mundo Cristiano, de Madrid, Mariano Alonso ofrece unas cuantas recomendaciones a los padres que también son válidas en Miami.

2— Sería conveniente que el tiempo que fueran a dedicar nuestros hijos no impidiera ese sano y formativo 'veraneo familiar'; esos días que salimos con la familia dispuestos a descansar y tener una vida de relaciones más íntima y extensa en el tiempo con nuestros hijos.

— es precioso que nos cercioremos de que no nos van a dar "gato por liebre" y de que dejamos a nuestros hijos en buenas manos, por ello el informarnos bien es imprescindible. En este sentido, puede servir de mucho conocer a los responsables de la actividad;

— habrá que ver cuáles son las actividades preferidas por nuestros hijos y cuáles son las que más les convienen. Habrá que asegurarse, asimismo, de que el ambiente en que van a vivir nuestros hijos una semana o un mes es sano y formativo, de categoría humana, limpio, etc.;

— y si es importante que nos preocupemos por la formación humana de nuestros hijos, lo es más que cuidemos de que su formación doctrinal y cristiana quede asegurada.

— Se acercan las vacaciones. Hay que planearlas. En este espacio hemos ofrecido algunas ideas y sugerencias. Nos gustaría recibir más ideas y sugerencias sobre los que son y lo que deben ser las vacaciones. Nos gustaría recibir programas de actividades de verano en las parroquias, las asociaciones juveniles, los clubes de ancianos. Cómo aprovechar más y mejor las vacaciones. Están abiertas estas páginas.

LA VOZ

Suplemento en Español de *VOICE

COMENTARIOS EVANGELICOS

Vine a llamar a los pecadores

Por el REV. JOSE P. NICKSE

Jesús vio a un hombre llamado Mateo, en su puesto de cobrador de impuestos, y le dijo: "Ven". Mateo levantándose, lo siguió. Estando Jesús comiendo en casa de Mateo, vinieron muchos cobradores de impuestos y otros pecadores y se sentaron a la mesa con Jesús y sus discípulos. Los fariseos al ver esto decían: "¿Por qué el Maestro come con publicanos y pecadores?" Pero Jesús los oyó y dijo: "Los sanos no necesitan médico, sino los enfermos. Vine a llamar a los pecadores y no a los justos."

La salvación de Dios es para aquellos que la necesitan. Siempre me maravillo cuando una persona que lleva años sin recibir los sacramentos me confiesa muy alegre que no tiene nada de que arrepentirse. "Yo no he cometido ningún pecado," me dicen.

Siempre que tengo algún auto-canonizado santo en mi presencia recuerdo las palabras de Jesús "Que lance la primera piedra." Es que no nos damos cuenta que la gracia de Dios no puede entrar en nuestros corazones si estamos ya llenos de orgullo? Si ya tenemos nuestra propia salvación, acaso necesitamos la de Dios?

NINGUNO de los grandes santos de la Iglesia nunca se consideró más que un pecador. Si comparamos nuestra vida con la vida de Cristo nos damos cuenta que por mucho bien que hagamos y por muy buenos que seamos, no somos más que pobres pecadores. Pero precisamente por eso es que la Buena Noticia (el evangelio) de Cristo es que podemos decir que es buena.

Es que Cristo viene a llamar a los pecadores. Y nos dice que no importa cuántos pecados tengamos en nuestras vidas. Dios nos ama. Cristo murió en la cruz por nosotros. Dios vive eternamente enamorado del pecador.

Entonces, ¿vale más ser pecador que justo? ¿No tenemos que preocuparnos de nuestras obligaciones cristianas? Por supuesto que no. El llamado de Cristo, el amor de Dios, nos lleva a un cambio de corazón. Nos lleva a la conversión. Ese es el ejemplo de Mateo.

Las primeras palabras de este evangelio nos presentan a Cristo llamando a Mateo. Mateo responde siguiendo a Cristo. No hay "peros", no hay "quizás". Mateo, el pecador, es ahora Mateo, el apóstol de Cristo.

EL GRAN peligro de los cristianos es olvidar que fuimos llamados del pecado a la vida. La gran virtud del cristiano es la humildad. Ser compasivo. Reflejar el amor de Dios. Si hay algo que no necesitamos es un pavo real con el nombre de cristiano.

Todos necesitamos de la gracia de Dios. Todos necesitamos el perdón de Dios. Por eso el mismo Cristo nos dice que vino a llamar pecadores. El es quien sana nuestras almas. El es quien puede orientar nuestras vidas fragmentadas. El nos dice "Ven". ¿Qué vamos a responder?

ORACION DE LOS FIELES

Décimo Domingo del Año
Junio 8 de 1975

CELEBRANTE: Como Pueblo Sacerdotal que somos, tenemos la misión de orar por la salvación del mundo.

LECTOR: Nuestra respuesta será "Señor, escucha nuestra oración."

LECTOR: Por el Pueblo de Dios peregrino en la tierra, para que sea testigo del amor de Dios, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

LECTOR: Por los gobiernos del mundo, para que sirvan a sus pueblos con desinterés y entrega promoviendo la justicia social oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

LECTOR: Por los refugiados, los abandonados, los exilados, y los marginados de nuestra sociedad, para que encuentren en la Iglesia unos brazos abiertos, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

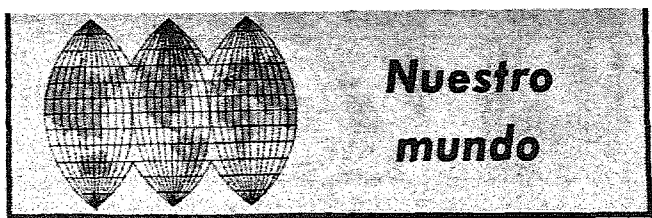
LECTOR: Por los que participamos en esta liturgia, para que la Palabra de Dios nos inspire y la Eucaristía nos nutra, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

LECTOR: Para que la Iglesia de Cristo crezca en santidad especialmente en este Año Santo, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

CELEBRANTE: Padre Santo, te presentamos nuestras peticiones con fe. Confiamos en tu ayuda por Cristo nuestro Señor, que vive y reina por los siglos de los siglos. Amén.



Nuestro mundo

Se necesita una teología de la mujer

El teólogo jesuita P. Juan Galot escribe en la revista *mana Civiltà Cattolica* que "se necesita una teología de la mujer, si queremos tener un estudio equilibrado del plan divino y su realización humana." No se puede erigir al hombre como modelo único. "La mujer es también reflejo de la perfección de Dios . . . y ha recibido una misión específica en el llamado a la salvación de la humanidad." Agregó que el camino es presentar a María como mujer, no solamente como sujeto de la maternidad virginal o del misterio de la Inmaculada Concepción.

Ayudan parroquias a Vietnamitas

La U.S. Catholic Conference recomienda que sean las parroquias, y no familias solas, quienes apoyen el asentamiento de refugiados de Vietnam, pues tienen más recursos humanos y dinero, dijo en Ft. Chaffee, Arkansas, David Lewis, del servicio de migración y refugiados de esa organización católica nacional. En Fort Chaffee se encuentran temporalmente unos 24,000 refugiados, esperando acomodo definitivo.

Oposición a relaciones con Cuba

Una propuesta introducida en la asamblea legislativa del estado de Florida, con apoyo de refugiados cubanos, pide al congreso federal en Washington que no apruebe el levantamiento de sanciones contra el gobierno de Fidel Castro en Cuba, por su carácter "leninista-marxista declarado" y porque todavía instiga revoluciones en otros países. La propuesta va dirigida contra un proyecto de ley del senador Edward Kennedy que procura el reconocimiento de relaciones con Cuba. Algunos miembros de la Organización de Estados Americanos contemplan la conveniencia de levantar las sanciones económicas y diplomáticas que impuso contra Castro en 1964.

Declinan otras religiones, crece la católica en E.U.

El *Anuario Religioso* de Estados Unidos y Canadá para 1975 revela que si bien declinó el número de creyentes formalmente miembros de una confesión religiosa, la Iglesia Católica ganó un pequeño margen que estima en 5,000. Otra fuente, el *Directorio Católico Oficial* de Estados Unidos da la cifra mayor de 236,000.

Dos nuevos santos españoles

El Papa Paulo VI presidió el 25 de Mayo las ceremonias de canonización de dos españoles, San Juan Bautista de la Concepción, que reformó la orden de los Trinitarios, y Sor Vicenta María López Vicuña, fundadora de una orden al servicio de la mujer. En un mundo lleno de crimen y violencia, dijo el Papa, "actos como éste en honra de la santidad arrojan un destello de belleza."

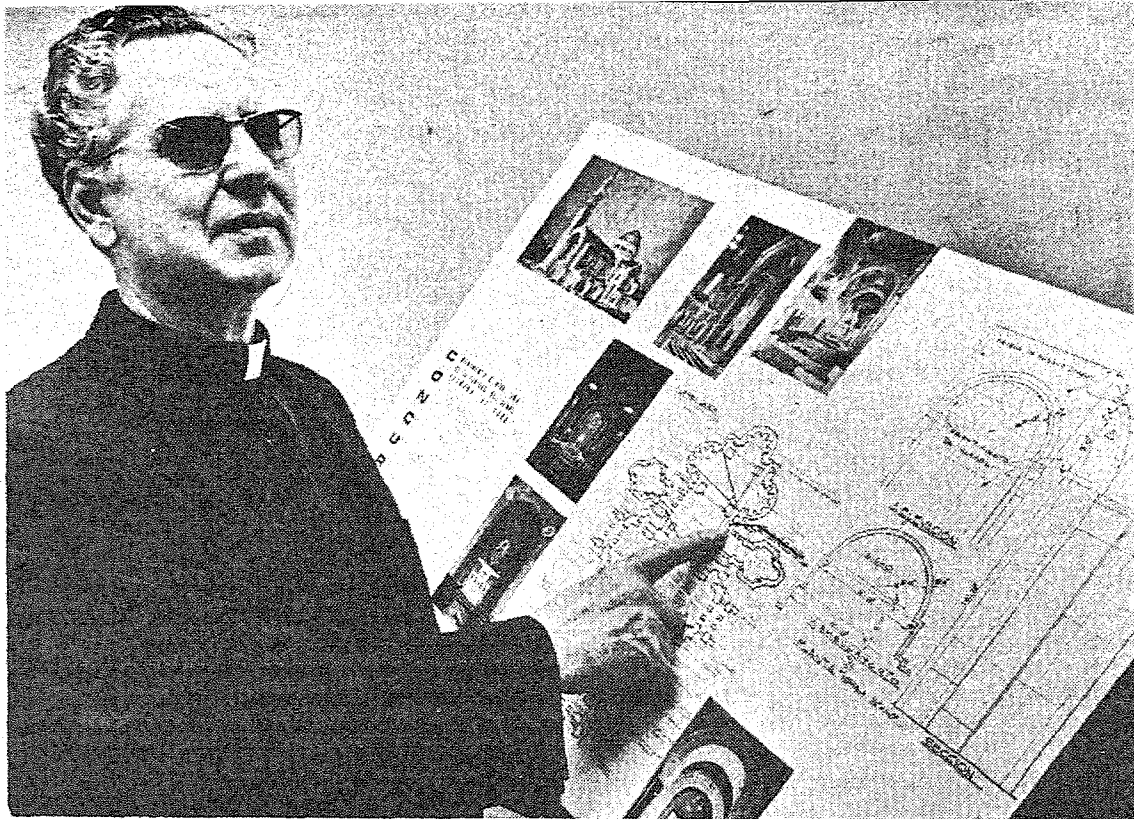
En Ginebra, el Vaticano se ha quejado oficialmente que la Organización Mundial de la Salud, una agencia de las Naciones Unidas, insiste demasiado en programas de planificación de los hijos con base médica y técnica, en lugar de inspirarse en valores humanos de dignidad de la familia.

LA NOTA BREVE

VENTA PRIETA, en México, en un pequeño pueblo cerca de Pachuca donde sobreviven los descendientes indígenas de un grupo de judíos españoles del siglo XVI; aunque pobres y sin ilustración — son simples campesinos — tienen su sinagoga y siguen la fe judía. Son unos 200 entre adultos y niños . . . La Columbia Broadcasting Service transmite a partir del 21 de junio una serie de seis programas sobre la vida y las obras de Moisés, profeta del pueblo hebreo. Burt Lancaster encarna el personaje principal . . . Una encuesta entre agencias de turismo y compañías de aviación revela que las peregrinaciones del Año Santo a Roma no han significado un aumento notable de sus negocios; lo atribuyen no a falta de devoción sino a la situación económica mundial, que obliga a la gente a ahorrar lo que tengan disponible para posibles emergencias . . . Un médico de la Human Life Foundation, El Dr. William Lynch, declaró ante una subcomisión del congreso en Washington, que los métodos naturales de paternidad responsable que la Iglesia recomienda "son tan efectivos y más exactos, que muchos medios artificiales de control natal." Refuta así la mofa que se hace de esos métodos naturales, cuando algunos los llaman "ruleta vaticana" en remedio del juego de pistolas llamado "Russian roulette."

Vital nuevo tratado en Panamá

Mons. Marcos McGrath, arzobispo de Panamá, declaró en una serie de reuniones en Washington que el nuevo tratado sobre el canal entre su país y Estados Unidos (para sustituir el anticuado de 1903), es vital para su operación eficaz y para la paz entre ambas naciones. Hizo una lista de reclamos de Panamá — la franja de 10 por 50 millas corta al territorio, impide su desarrollo y el de las ciudades principales, constituye un estado dentro de Panamá con sus leyes, policía, administración y población, que de paso excluye a los mismos panameños; y las instalaciones militares sobrepasan las necesidades del canal en sí; el país no ha compartido los ingresos con justicia. Lamentó además la gran ignorancia que reina entre el público americano y sus líderes al respecto. Se espera que este año quede listo un nuevo tratado.



El Padre Armando Jiménez Rebollar, visitó Miami y expuso a la prensa, radio y televisión hispanas los planes de instalar un monumento a la Virgen de la Caridad, Patrona de Cuba, en el Santuario Nacional Mariano de Washington, D.C. La Virgen de Guadalupe ya cuenta con una capilla en ese santuario de la capital de Estados Unidos y numerosos cubanos están apoyando la iniciativa de levantar el monumento a su patrona. El pasado

viernes *The Voice* publicó una foto de la maqueta del monumento de doce pies de alto. En la presente foto, el Padre Jiménez Rebollar, que en Cuba fue párroco de Guanabo, muestra el plano del Santuario y el lugar que ocupará el monumento. Los interesados en mayor información o en enviar donativos deben escribir a Pro Monumento a la Virgen de la Caridad, 2436 Pennsylvania Ave., N.W., Washington, D.C., 20037.

¿Esta mostrando la Iglesia al Jesús que el hombre busca?

Comenzamos con ésta una serie de reflexiones sobre la Iglesia por Monseñor Eduardo Pironio, Obispo de Mar del Plata (Argentina) y actual presidente de la Conferencia Episcopal Latinoamericana (CELAM). Monseñor Pironio ha visitado Miami en años anteriores, con motivo de las reuniones interamericanas de obispos y también para dirigir retiros a los sacerdotes hispanos de la Arquidiócesis.



Por MONS. EDUARDO PIRONIO
Trataremos de penetrar un poquito el misterio de la Iglesia, esta Iglesia que está constantemente proclamando al mundo y celebrando el misterio de la Pascua de Jesús.

Esta Iglesia que nos entusiasma y que por momentos nos duele, porque es Iglesia de la Pascua siempre tiene cruz. Esta Iglesia que va naciendo a través de nuestra entrega ininterrumpida . . .

Y quisiera comenzar con un texto del capítulo 12 del Evangelio de San Juan:

"Había algunos griegos entre los que se dirigían a adorar en la fiesta. Estos se dirigieron a Felipe, el de Betsaida de Galilea, y le rogaron, Señor, queremos ver a Jesús . . ."

He tomado este texto porque me parece que este es el grito de la humanidad en este momento de la historia que estamos viviendo. En el rostro de la Iglesia, el mundo quiere ver a Jesús.

Quiere ver a Jesús pobre, quiere ver a Jesús servidor. Quiere ver a Jesús el glorificador del Padre, quiere ver a Jesús, el que está constantemente dando la vida por sus amigos. Quiere ver a Jesús que se refugia en la montaña para orar, quiere ver a Jesús que no tiene donde reclinar la cabeza. Quiere ver a Jesús el que anuncia la buena noticia del reino. Quiere ver a Jesús el que toca los corazones de los enfermos y los sana. Quiere ver a Jesús el que introduce la vida en el alma y el que comunica la vida al cuerpo . . . Quiere ver a Jesús . . .

Ante esta realidad, surge inmediatamente la

pregunta: Nosotros que somos Iglesia . . . ¿Estamos plenamente reflejando a Jesús?

Mi familia, la casa donde yo vivo, la comunidad humana que yo formo . . . mi parroquia . . . ¿están verdaderamente reflejando a Jesús?

No tienen derecho a gritarme los hombres en este momento: lo único que nos importa es ver a Jesús a través de tu persona, a través de tus gestos . . . a través de tu presencia y tu palabra . . .

¡Queremos ver a Jesús!
Un grito que salva. Un grito que da la paz.

Un grito que engendra esperanza . . .
En un mundo que proclama la violencia . . . queremos ver a Jesús que es nuestra paz.

En un mundo que se muere de tristeza . . . queremos ver a Jesús que viene a traer una alegría completa.

En un mundo que se paraliza en el miedo y el desaliento . . . queremos ver a Jesús que es nuestra feliz esperanza.

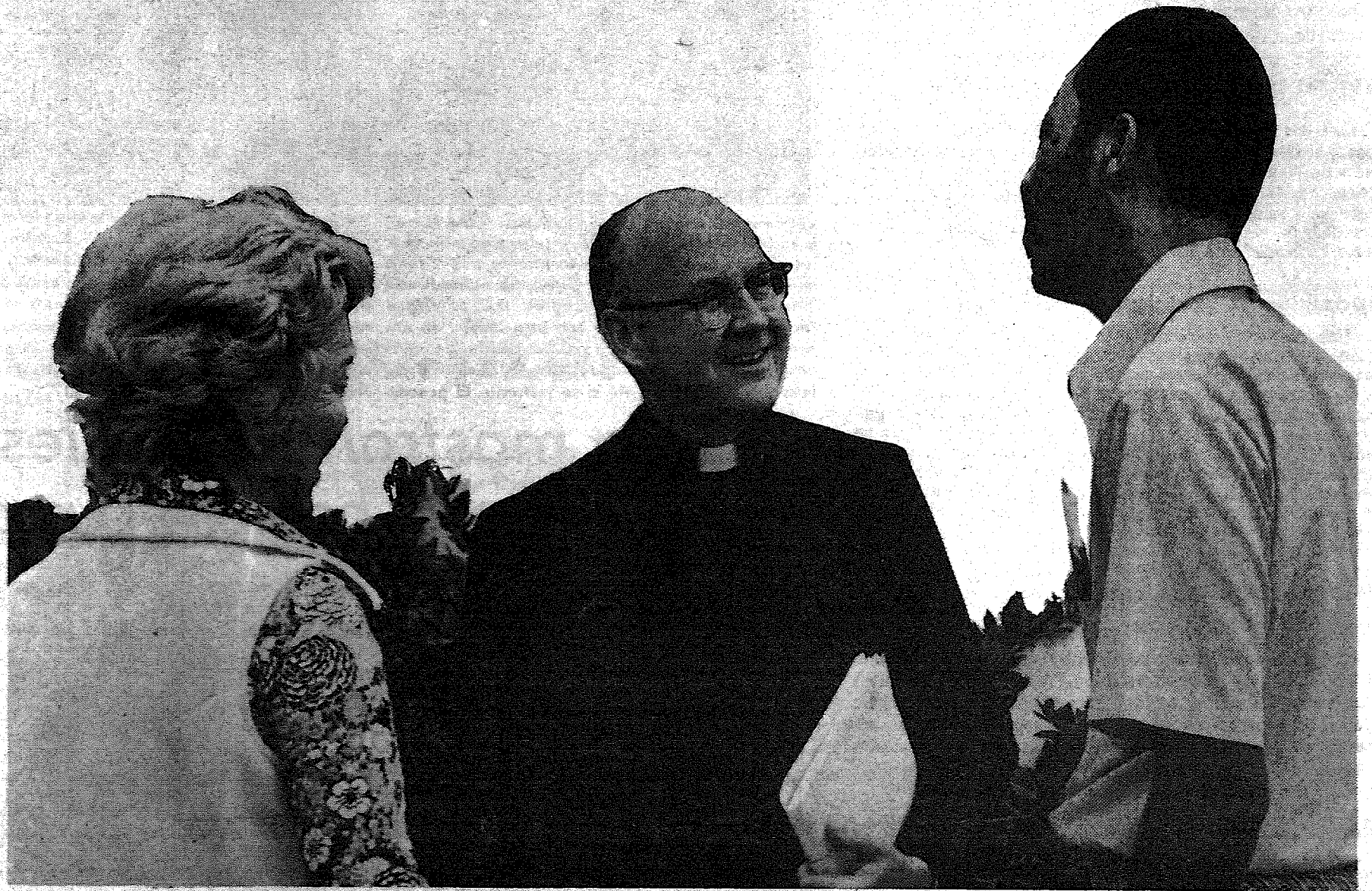
Y es que el mundo verdaderamente quiere ver en la Iglesia concreta de hoy, la imagen de Jesús. Especialmente la juventud que nos dice "Cristo sí la Iglesia no" ¿Por qué? porque no puede ver muy claramente en la Iglesia que nosotros les expresamos, al Cristo que ellos desean.

Por ello, hemos de preguntarnos hoy: ¿En lo que de mi depende, la Iglesia está realmente mostrando al Jesús que los hombres necesitan? ¿al Jesús que es alianza y comunión? ¿al Jesús que viene a traernos la libertad verdadera?



"Incomprensión", una obra teatral de hondo dramatismo sobre las relaciones entre padres e hijos y los problemas de la juventud de hoy, se presentará el domingo 8, a las 2 p.m., en el auditorium de Immaculata-La Salle High School. La obra, original de Prudencio Nodarse ha sido montada por los grupos juveniles de la parroquia de St. Michael y el Encuentro Juvenil.

Time is precious to a Priest. But Monsignor John Nevins can always find time for others.



A priest's time is never his own.
His life is to live for others.
To administer the Sacraments and to
preach the word of God.
A priest's duties aren't limited to the
spiritual. He must be a good administrator.
Not many men could move from
heading a large multi-faceted
organization to administrative head
of an institution of higher learning.
But that is exactly what Monsignor
John Nevins has done.

As Director of Catholic Charities
of the Archdiocese of Miami his
work covered over 40 social
services throughout South
Florida. Now he is the rector of St.
John Vianney Minor Seminary. It seems
like quite a switch but remember
one thing — Monsignor
Nevins is a priest.

He accepted God's call to become
a priest. That meant only one thing for sure.
He would serve God by ministering to
His children. That, in itself, is
a 24-hour-a-day work of love.
But it doesn't end here.

Monsignor Nevins' day is spent serving
others. Whether it was at Catholic
Service Bureau or now at the
Minor Seminary or at a parish
church — people are his concern.

But that's not surprising. After
all, he's a priest.

Are you concerned with people the way
Monsignor Nevins is? It's simply a matter
of realizing that you can never do for
money what you can do for love.

If you'd like to learn more, write Director
of Vocations, Archdiocese of
Miami, 6301 Biscayne Blvd., Miami,
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