Vatican opposes arms race

UNITED NATIONS, N.Y.—(NC)—The arms race can kill, though the weapons themselves may never be used, according to a Vatican statement presented to the Secretary General of the United Nations.

The statement calls for replacing war with "confident recourse to the law, as is done in the case of matters affecting the internal life of each civilized state."

According to the Vatican, "the over-production of military devices" is in itself "an act of aggression which amounts to a crime, for even when they are not used, by their cost alone armaments kill the poor by causing them to starve."

THE VATICAN'S remarks came in response to an invitation by Secretary General Kurt Waldheim, who in January asked all member states to submit ideas to strengthen the U.N. role in disarmament. Only 15 states responded, with the Vatican submitting the longest reply.

In the statement, the Holy See calls the arms race "folly," and "a kind of collective hysteria."

"It is meaningless, because it is a means which does not achieve its end. The arms race does not ensure security," the message said.

There is a twofold nature to the race to acquire armaments, according to the document. The big powers' search for nuclear strength has induced in the developing countries a race to acquire smaller weapons which retards economic growth. "The rise of authoritarian regimes in the third world is both the cause and the effect of increased purchases (and, hence, sales) of weapons by the industrial powers," the statement contends.

USING precious resources on armaments retards development in the poorer nations, therefore the great powers must "stop pursuing the armaments race as a means of achieving hegemony, and not simply as a means of protecting the property and lives of their nationals," according to the Vatican.

A reduction of armaments would "initiate a reversal of the...race," and would "be both a sign and a means of diminishing fear and a return to confidence."

The Vatican would assign to the U.N. a major role in the disarmament process.

The document quoted an earlier statement by Pope Paul VI: "We have faith in the United Nations."

Here are key issues heard during Legislature session

TALLAHASSEE — Pro-life forces scored several victories as two restrictive abortion bills were passed by the Florida Legislature. Also, death with dignity proposals failed to reach the floors of either house before adjournment last Friday.

Thomas Horkan, executive director of the Florida Catholic Conference, termed the sessions "generally constructive" pointing out that "some very good legislation was adopted while some good legislation was not adopted. Very little harmful legislation managed to pass," Horkan added.

"Action on the abortion bills represented a significant turnaround in the legislative reaction to abortion. This is the first time that restrictive legislation has been adopted in Florida, and had it not been for the time limitation, all four of the proposals probably would have been adopted," Horkan explained.

Following are brief resumes of the fate of legislation introduced in the areas of pro-life, social concerns, education, and various other areas:

PRO-LIFE

Dr. Walter Sackett's "Death With Dignity" bill died in the House calendar and in a Senate committee. A proposed constitutional amendment to assure "the right to all persons to die with dignity" was killed in committee.

Two restrictive proposals on abortion passed by the legislators included HB 1218 which has already been signed into law by the governor and becomes effective Oct. 1. This measure requires abortion refrairs or counseling agencies to furnish "a full and detailed explanation of abortion, including the effects of and alternatives to abortion."

It also requires, that, in the case of a minor, "a good faith effort shall be made by the referral or counseling agency to furnish such information to the parents or guardian of the minor" and prohibits charging or accepting any compensation from a physician, hospital, clinic or other medical facility for a referral. Any violation of the new law is punishable as a misdemeanor of the first degree.

SB 60 passed both houses in the last week of the session and has been sent to the governor. The measure, introduced by Sen. David McClain would prohibit any abortion in the third trimester of pregnancy unless two physicians certify that it is necessary to preserve the life or health of the mother, this being the limitation placed by the U.S. Supreme Court on state action in this regard. A resolution proposing a state's rights amendment to the U.S. Constitution was killed in committee.

...
Miami Serrans to install

The Archdiocese of Miami will be among the 1,000-voice choir at the 41st International Eucharistic Congress, Aug. 1-8 in Philadelphia.

The choir, composed of singers from every area of the U.S., will sing two new Masses composed especially for the Congress by leading American composers, and other Masses during the spiritual assembly expected to attract Catholics from all over the world.

The Archdiocese of Miami which was allotted positions in the choir for one soprano, one alto, one tenor and one bass singer, was represented by James Malone, Charles Withey, Betty Blank and Mary Ann Moss.

Rehearsals have already been held under the direction of Sister Joyce LaVoy, O.P., and others are scheduled June 19, July 10 and July 17 at the home of Charles Stanley. Mary Ann Mrowczanski provides the accompaniment.

Biscayne library grant

A grant of $8,000 for "improved college library services" has been sent to Biscayne College by the W.K. Kellogg Foundation of Battle Creek, Mich.

Father John Bresnahan, O.S.A., college librarian, pointed out that "the more efficient a library's services in the area of retrieval of information, the more effective will be its overall operation. This grant will be of great value to us in making information more easily accessible to our library users."

The grant will be utilized over a two year period, he said.

Miami Serrans to install

Dr. Michael Bevilacqua will be installed as president of the Miami Serra Club during a luncheon meeting at noon, Tuesday, June 16 at the Hotel Columbus.

Mgr. John Neivins, rector, St. John Vianney Seminary and Serra Club chaplain, will also install Robert M. Brake, vice president, programs; Frank P. Pellicoro, vice president, membership; Paul G. Pepper, vice president, vocations; John M. McConnell, secretary; Donald F. Wright, treasurer; and Peter A. Isaia, Alberto A. Alejandro, and Eugene T. Chvostick, trustees.

Mass celebrated at 11:30 a.m. in Gesu Church will precede the luncheon meeting where Sister Linda, O.P., dean of students at Barry College, and daughter of Dr. Bevilacqua, will be the guest speaker.

Business masters offered

A Master of Business Administration program will be inaugurated this fall at Barry College.

Primary objective of the new coeducational graduate program is to provide men and women a broad professional education that will prepare them for important management positions in business and other related professions.

According to college officials, students with adequate preparation can earn the degree by completing 45 graduate credits. Applicants lacking courses in accounting, economics, and statistics will be required to complete these prerequisites prior to formal admission.

Part-time students can complete the program in two years. Evening courses begin Oct. 4 and winter sessions begin Jan. 3, 1977. Admission to the MBA program is open to those holding bachelor's degrees from accredited colleges and universities. Admission will be based on academic record, scores on the Graduate Management Admissions Test, potential for leadership, and recommendations.

Additional information may be obtained by calling 758-3392, Ext. 241.

Corpus Christi is preparing for feastday

Parishioners of Corpus Christi Church, Miami, are planning to celebrate their parish feast day June 20 with programs that will highlight this year's Eucharistic Congress.

Plans include a whole week to honor the Blessed Sacrament with daily adoration from 8 p.m. to 12 p.m. starting Monday June 14.

On June 20, the feast of Corpus Christi—the Body of the Lord—there will be a short Biblical Service and homily, following the Spanish 1:30 p.m. Mass.

The Blessed Sacrament will be taken in procession from the Church to the School patio where Archbishop Coleman F. Carroll will confer Benediction.

Catholic famed for Hungarian father

Father Joseph Marie Trinh Van Can of Hanoi

Pope wanted to visit Vietnam during war

VATICAN CITY—(NC)—Pope Paul VI told Vietnam's new cardinal that he wanted to go to Vietnam personally during the war, to pray with the people for peace.

In French to Cardinal Joseph Marie Trinh Van Can, the Pope said, "We wanted to visit the country personally...somewhat like St. Therese of the Child Jesus wanted, when she was ill, to go like the dove of peace bearing an olive branch to the Carmelite monastery which had just then been founded in Ha-noi."

THE POPE referred to the three-centuries-old Church in Vietnam and praised the 76-year-old cardinal as a symbol of fidelity to its beliefs and life of prayer.

He said the charity of the cardinal's people "has made you the builders of peace and love in the service of the Vietnamese nation, which is today deeply committed to the reconstruction of the county so greatly tried by the war."

SAIDING that he greeted all the Vietnamese Catholics "who wish to live by and also to pass on their faith," the Pope praised their hope above all else.

"In the midst of every kind of trial which you have known during the war in one way or another," he said, "you have kept and borne witness to the hope that God loves all people, that he will never abandon those who trust in him, and that he draws them all mysteriously to himself."

The cardinal was accompanied by coadjutor Archbishop Joseph-Marie Trinh Van Can of Hanoi.

Pastor offers Mass for Hungarian father

Father Schenley obtained a visa to visit Hungary and praised their hope above all else.

Mass of the Resurrection was offered at St. Peter Church, Big Pine Key, this week by Father Wendel Schenley, pastor, for his father, John Jeriga, who died June 5 in Ekecs, Hungary.

Mr. Jeriga, 83, was retired. Last Christmas, Father Schenley obtained a visa to visit Hungary and for the first time in 30 years was able to celebrate the holiday with his family.

In addition to his son, Father Schenley, Mr. Jeriga is survived by his wife, Teresa, and another daughter, Sister Anne of the Mary Help of Christians Sisters, who is stationed in Conegliano, Italy.

Burial was in Ekecs.
VATICAN—(NC)—The Vatican has urged that goals of making human habitation fully human take a high priority in the plans of the nations around the world.

At the United Nations Conference on Human Settlements (Habitat) here, both a papal message and an intervention by Habitat’s Vatican secretary general underscored the urgency of habitation problems and the need for solutions that promote the good of the whole person.

In his message Pope Paul VI called upon the international community of the UN to express its concern for human beings in future settlements through “a clear political will and a serious spirit of collaboration.”

THE STATEMENT, read during plenary debate by Bishop Edouard Gagnon, head of the Vatican’s delegation to the conference, marked the second time the Pope had directed a message to the day session, the largest held by the UN.

Last fall, in a statement to Habitat Secretary General Enrique Penalosa, the Pope called the problem of human settlements one of the “most serious and urgent” issues confronting modern humanity.

In the message here, addressed to Barnett J. (Barney) Danson, president of Habitat conference sessions, the Pope said the “drama of earthquakes” in several parts of the world has recalled to public awareness the importance of home and environment to the individual.

The Pope’s message praised the proposed Habitat affirmation of general principles being studied here for stressing the theme that “human beings constitute the most important element in the universe.”

It said that the conference, while recognizing the primary problem-solving role of technicians and socially motivated “creative geniuses,” was praiseworthy for its emphasis upon the “constructive participation of peoples” in its decision-making.

THE PRESENT conference is to make “once more possible” the affirmation of clear political will by the nations, the Pope said, and it will enable international cooperation “to be expressed in bold, realistic and precise programs.”

He suggested that such collaboration, sustained by decisions of the UN, will be a factor in the building up of a new economic order.

As Bishop Gagnon’s intervention, read in French, called the search for “effective” models for human settlements a question of “strategic priority.” They should not be regarded simply as a “marginal corollary of economic decisions,” he said.

He said the Vatican is less concerned with the technical difficulties of reaching political solutions than it is in creating public opinion.

It gives its support, he said, to a just habitat policy “geared to man” which tends to carry out the idea that a home should be “integral” and geared to the good of both every individual and the whole individual.

As Bishop Gagnon was speaking, others of the six Vatican delegation were active in the Habitat sub-committee to amend the proposed principles and programs for national action before the conference, to include the idea of access to churches and religious facilities in urban planning.

VATICAN CITY—(NC)—Pope Paul VI has again urged a “worthy solution” to the issue of the status of Jerusalem and the problem of Palestinian refugees.

In receiving the credentials of the new Moroccan ambassador to the Holy See, the Pope also called for an end of the Lebanon conflict and a return to a “life of collaboration between Christians and Moslems” in that nation.

ADDRESSING ambassador Youssif Ben Abbes, Pope Paul said: “We cannot let this opportunity pass without expressing our desire...that everyone work resolutely and without delay for peace (in the Middle East) and that a worthy solution to the issue of Jerusalem and to the Palestinian problem be found.”

The Pope also told the Moroccan ambassador that he hoped “for the definitive end to combat in Lebanon.” That war-torn country, he said, “must again become a country which shows in a special way the possibility of a life of collaboration between Christians and Moslems.”

“In a world strongly marked by an engulbing materialism, it is of prime importance that believers dare to affirm in word and act the transcendence of divine truth which surpasses all earthly ideas,” the Pope said.

As the Pope spoke with the ambassador at the Vatican, Cardinal Sergio Pignedoll, president of the Vatican’s Secretariat for Non-Christian, was engaging in a Moslem-Catholic dialogue with Shiite Moslems in Iran. He and several members of the secretariat were there as guests of the Shah of Iran.

Mrs. Naomi Levine, executive director of the AJC, reacted strongly to the Dunlop article.

“ANY comparison between the right of a woman to have an abortion and the Nazi slaughter of the Jews is an obscene and outrageous slur on the memory of the six million murdered in the Holocaust,” she responded.

The kind of mentality represented by Dr. Dunlop underscores the need for a nationwide educational effort to insure that Americans understand how the drive for anti-abortion laws impairs the basic rights of religious freedom, privacy and equality,” according to Mrs. Levine.

In response, Dunlap, assistant executive director of the Catholic League, wrote: “For the (AJC) to characterize the entire abortion issue as ‘the right of a woman to have an abortion’ without referring to last year’s 900,000 abortion victims is as incredible as would be any characterization of the Nazi madness without referring to those who were exterminated.”

HE NOTED Mrs. Levine’s reference to pro-life sympathies as “religious and conscientious scruples,” saying, “which is to come to the issues of Israel and Soviet Jewry, they are characterized...as involving religious and moral values.”

Dr. Andrew Greeley, the Chicago priest-sociologist, who recently asked: “Why is it that all Jewish issues, and only Jewish issues, are of surpassing moral excellence? Why is it that all of our issues are relatively less important...?”

The league official called the reference to “religious scruples” a thinly veiled technique to cast a major concern of the Catholic community as the limbo of social irrelevance.

Catholic League, AJC clash on abortion
Bishops urge Bicentennial special rites

WASHINGTON—(NC)—Efforts to create a "special physical and visual environment" with an "unmistakable festive character" for July 4 liturgies in Catholic parishes across the nation are being encouraged by the National Conference of Catholic Bishops.

Suggestions for achieving this "special physical and visual environment" are contained in a Bicentennial Liturgical Handbook published by the NCCB committee for the bicentennial.

MEANWHILE, the administrator of the American Revolution Bicentennial Administration, John W. Warner, urges churches to join schools, fire departments, universities, and individuals on July 4 in a simultaneous, nationwide bell ringing to symbolize the ringing of the Liberty Bell in 1776.

The National Shrine of the Immaculate Conception here will observe the Independence Day bell ringing and a liturgical celebration of the "American experience." Various clergy, religious communities, lay organizations, ethnic communities, and people of various nationalities and backgrounds will attend Mass and offer devotions to Our Lady in prayer and song. A Festival of Thanksgiving will follow.

Bishops urge Bicentennial toward sainthood

VATICAN CITY—(NC)—Blessed John Neumann, fourth bishop of Philadelphia, advanced a step closer to sainthood when the Vatican Congregation for Saints’ Causes determined June 1 that the cure of an American teenager from cancer due to thymus troubles to his intercession. The cure of the young man, Michael Flanigan of Wildwood Villas, N.J., had been judged by the congregation’s medical board last December to be beyond the scope of any known scientific explanation. On July 13, all cardinal members of the congregation will meet to determine whether to recommend Blessed John Neumann for canonization. Pope Paul VI is expected to announce the date of the canonization after this meeting and after consulting with Cardinal John Krol of Philadelphia.

Better housing urged

The Vatican has urged that goals of making human habitation fully human take a high priority in the plans of the nations around the world. At the United Nations Conference on Human Settlements (Habitat) in Vancouver, Canada, both a papal message and an intervention by Habitat’s Vatican delegation stressed the urgency of habitat problems and the need for solutions that promote the good of the whole person.

Ford visits Cdl. Baum

President Gerald R. Ford visited Cardinal William W. Baum of Washington at St. Matthew’s Cathedral rectory June 6 to offer his congratulations on Cardinal Baum’s recent elevation to the College of Cardinals. The President told Cardinal Baum that he was happy that the United States and the nation’s capital had been honored by the elevation.

Help for singles asked

A magazine writer urged the Church to “lift up the lives” of single persons, giving them alternatives to singles bars. The writer, Jan Harary of Glamour magazine, spoke at the first national meeting for lay and ordained ministers to young adults, “Focusing Young Adult Ministry,” held at the Catholic University of America, Washington. “Churches tend to slight the needs of the single person,” emphasizing family life and marriage, she said.

70% of Viets settled

In contrast to a gloomy Senate subcommittee report to Congress said that nearly 70 percent of the 60,000 Vietnamese refugees it has settled are now self-supporting and need no further direct assistance. Because of the improved conditions of the refugees, the report said, an 18-month program instituted by the USCC to provide job counseling, and other help will not now be necessary in all areas of the United States. The Senate Refugee Subcommittee report on Indochinese refugees said in May that “unemployment, underemployment, and welfare, and other problems have increased among Vietnamese refugees.”

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FOR FATHER
Helping youth ministry happen

By ARACELI CANTERO
Voice Spanish Editor

"I think I share the mission of building the Kingdom on earth, of making a better world happen, of bringing about justice and peace in the community."

Hearing him speak in these terms, one might think of Bob Burke as a social activist. Someone involved in every possible existing cause...

Not that he isn't, yet his involvement is of a different kind.

HE WORKS quietly, reaching the hearts of the youth around him. He is a youth minister at St. Timothy.

"Discovering youth ministry has been a slow process, even for myself, for we still don't really know what it means," he says.

In his four years at St. Timothy Burke has come to know that he's got to be available, and he comments, "youth is not served by nervous concern but by consistent availability."

"I've got to be here, so that people can have a taste of Christian community."

"MY GOAL is to help them study scriptures and learn the doctrinal expressions of the Church, making worship a real event in their lives." So far his program reaches over 1200 youth. They all receive regular newsletters from Bob which list all the programs for their benefit. Included are the regular meetings with his staff of some 18 youth. They help him plan retreats, rap sessions, prayer meetings...and it can be said that there is something going on in the parish every day of the week. In some cases the activities involve young people from parishes in the neighborhood, as does the Way, a fun-fellowship-information community founded by Bob which meets every Monday night.

But Bob does not work on his own and he readily admits that he is only one small part other, look for each other's needs and service.

"Unless the total adult community practices ministry, youth ministry will be of no effectiveness. Unless the young discover Jesus present in the adults, they will not want to follow." And, according to Burke, the young look for the signs of faith in adults. They want people who are at ease with themselves and who are able to share their problems and struggles with the young. People who are not afraid to open up in front of kids and admit to them that they too find it difficult at times to believe.

"The more adult contacts the young people have the better," says Burke who tries to involve as many grown ups as possible in his youth programs. So far, the parish has some 70 adult leaders working in religious education of the parish, and in 10 years the number could reach the hundreds, so Burke believes.

ABOUT to finish his M.A. in Religious Education, Burke sees the need of a professional approach to his job.

"When I go out I have to be able to offer more than good fellowship and good will," he says. "I expect people to be able to demand from me some depth, some vision..." He believes his work has been possible because of the parish he is in. He finds in St. Timothy the kind of adult community that can comfortably listen to youth and one that is concerned about their future.

"There is no generation gap here," he says while explaining that he finds in St. Timothy the fabric of faith that is essential for any Christian community to develop and one which gives him the support he needs for his life.

"Personally I find my job extremely fulfilling," he adds. "I am continually in the midst of growth, in the company of people who are discovering the Lord and celebrating his presence."

But not everyone understands Burke's life, and there are those who even criticize him saying "he lives with blinders on."

"Yes, I know," he answers. "But it is my option and I find it fulfilling."

"If I were alone I would be weak, but I'm constantly working with other people with other options, and we complement each other."

"BECAUSE I'm not a Religious I find need of support from adults in the parish, in study, prayer, a personal interflow not necessarily oriented to my job, but just as part of Christian friendship..." While at St. Timothy, Bob has discovered the potential of youth leadership. He already has a few members of his staff leading programs and thinking of youth ministry as a way of life or at least a temporary profession.

Bob firmly believes that pastors should give young people a chance and even subsidize them financially so they may become able to commit themselves to youth work among their peers.

"Everybody is happy to have volunteers, yet this kind of work requires a full-time commitment," says Burke who also thinks these younger people would need some orientation from an adult youth minister. He knows of parishes in other states, where this is going on, and young people receive $70 a week while being totally committed to street work among youth in the parish neighborhoods.

"WHEN young people have some financial freedom they become more responsible," says Burke. "But that could not work unless there was a vibrant community behind them. "You just can't hire' a young person and expect that he will revitalize the whole parish.

"For if the priests don't care because they are too busy...and the adults don't see the need...you might as well forget about youth ministry and start somewhere else, by revitalizing parish life."
The 'happy work' of eternity

Sunday's feast of the Blessed Trinity reveals God to us in all the divine mystery and yet in the richness of human knowledge. In eternity not even the angels and saints with the most penetrating intelligence will be able to comprehend fully the meaning of the Trinity—three distinct persons in a single divine nature. This sublime truth will stimulate and challenge forever and ever the sons and daughters of God, when they see him "face to face."

Even so in this very limited area of our knowledge on earth, we already have a most stimulating understanding of the trune God. Jesus has been our teacher.

We know God the Father as our Redeemer, Jesus Christ, in whom shares with him his relationship with his own Father, and therefore we call him brother. He is for us the way, the truth and the life. His passion and death were necessary in the reason for our love for each other.

We know God the Holy Spirit as our Sanctifier. Jesus promised, once we were baptized with water and the Holy Spirit, the Spirit would dwell in us. He purifies and conveys his grace to us. He enlightens and strengthens us. He gives us understanding of truth and the capacity to believe.

The Church on this Sunday urges us to concentrate on our relationship with the Blessed Trinity, and come to a deeper realization this will be the "happy work" of eternity.

America and guns

What makes violence in today's world so bad is the modern weapons that make killing easy and sometimes massive. And it is sad to say that America the Beautiful is the number one supplier of weapons to the world's user. We are caught up in several apparent contradictions because of it.

Secretary Kissinger this week warns Russia and Cuba that we will not tolerate another intervention such as the one in Angola. Yet we have also invested in Southeast Asia with everything from napalm to defoliants in support of a corrupt regime unable to gain as much popular support as the one we were fighting. We tried to buy the recent elections in Italy. American supplied have been used by dictators or junta in countries as far-flung as India, Pakistan, Greece or Latin America against their own people or between neighboring countries. Using American weapons against each other.

Closer to home, here in Florida the Legislature has passed the "suit to kill" law which, it is feared, will only foster an even greater guns are the answer mentality that could lead to killing of innocent people.

The U.S. is number 18 in doctor-patient ratio, number 14 in literacy, number 14 in infant mortality and number 25 in life expectancy.

But we are number one in arms.

The Founding Fathers 200 years ago in a frontier country felt a need for arms (of the flintlock local militia variety). But did they ever dream the nation they were founding would one day be engaged in the manufacture, sale and export of guns, rockets, fighter bombers, hand grenades, bombs, tanks and submarines to countries that would make King George's England look like a model country?

Let's not take a 'vacation' from prayer

By Msgr. James J. Walsh

As we edge into the relaxation of the summer months, we may find ourselves taking a vacation from prayer. This is not planned. It just happens. We fall into the mood that things are going all right spiritually, so take it easy.

This is why most of us need, from time to time, to review why prayer is necessary—all year long, year in and year out. Trouble has a way of driving us to our knees.

But in the tranquil periods, many think of prayer as something not really that important. Days and weeks can slip by without taking time or making the effort to converse with God.

And since nothing dreadful seems to happen as a result of this neglect, one can go along indefinitely without worrying too much about the lack of prayer.

EXPERIENCE shows, however, that no one can neglect prayer and all its ill effects, although the penalties may not be readily recognized.

Why is prayer so necessary? Because even the strongest are weak; because we are subject to influences and pressures against which we have no adequate defense; because we are obliged to moderate our appetites and restrain our feelings, if we are to find peace; because we stand in need of God's help every moment of the day.

The memory of the past should serve as a reminder of weaknesses deeply ingrained in our nature. We should have learned the hard way that will power alone in the face of temptation can twist a man into a child. The self reliant must walk the long line of the disillusioned.

TEMPERANCE runs a strange pattern. A woman well past middle age succumbed to a desire to shoplift and got caught. She stated she has never stolen anything in her life, and it seems likely was telling the truth. She may not have been tempted ever before either.

A couple after moving from the north to Florida began to miss Mass regularly, although back home they were faithful every Sunday. In the job of getting settled in a new area, it didn't seem important at first to share in the celebration of the Eucharist. After awhile, it didn't matter that much. And nothing happened! In the north, in different circumstances, the temptation to bypass Mass had never bothered them.

It is simple to feel that we are immune to certain temptations.

Regular prayer prepares us for such subtle or sudden trials and gives us a reservoir of strength to cope with them. We never know in getting out of bed in the morning whether or not this is the day which will bring life's greatest trial and temptation. If one has not become ready by day through fidelity to prayer, the mind can become confused and the will weak.

Why do Catholics make the sign of the cross?

(Questions will be answered by Father Godfrey Libby, assistant pastor. St. Mary Cathedral Readers are invited to send questions to the Voice P. O. Box 38-1059, Miami, 33138. From these we will select those to be answered in this column)

Q. Why do Catholics make the sign of the cross? Is it not idolatry to "adore the cross," as Catholics do on Good Friday?

A. Catholics begin their prayers and sanctify their actions by the sign of the cross because it is a symbol of our Redemption by Jesus Christ.

We say with St. Paul: "God forbid that I should glory save in the cross of our Lord Jesus Christ." Catholics have used this sacred sign from the earliest times.

The sign of the cross is used in many ways during liturgical functions, thus expressing different meanings. Sometimes it is the sign of Christ impressed like a seal on the body of the catechumen indicating that the person signed belongs wholly to Christ. It may be an invocation of God's grace, efficaciously not imploring the infinite merits of Christ's cross (the meaning in all the Sacraments).

It can be used as a blessing of a person or of a thing, and a way of consecrating that person or thing to God, in a way analogous to the consecration of the Christian effected by Baptism.

It also reminds us of the loving sacrifice of Christ. It is quite natural and logical that the instrument of salvation should become an object of special respect and veneration. Hence the Church calls for a genuflection before the cross on Good Friday and a special part of the liturgical service for that day is dedicated to veneration of the cross, the faithful being invited to kiss it.

The cross is the sign of our salvation.

The Founding Fathers 200 years ago in a frontier country felt a need for arms (of the flintlock local militia variety). But did they ever dream the nation they were founding would one day be engaged in the manufacture, sale and export of guns, rockets, fighter bombers, hand grenades, bombs, tanks and submarines to countries that would make King George's England look like a model country?

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By Msgr. James J. Walsh

As we edge into the relaxation of the summer months, we may find ourselves taking a vacation from prayer. This is not planned. It just happens. We fall into the mood that things are going all right spiritually, so take it easy.

This is why most of us need, from time to time, to review why prayer is necessary—all year long, year in and year out. Trouble has a way of driving us to our knees.

But in the tranquil periods, many think of prayer as something not really that important. Days and weeks can slip by without taking time or making the effort to converse with God.

And since nothing dreadful seems to happen as a result of this neglect, one can go along indefinitely without worrying too much about the lack of prayer.

EXPERIENCE shows, however, that no one can neglect prayer and all its ill effects, although the penalties may not be readily recognized.

Why is prayer so necessary? Because even the strongest are weak; because we are subject to influences and pressures against which we have no adequate defense; because we are obliged to moderate our appetites and restrain our feelings, if we are to find peace; because we stand in need of God's help every moment of the day.

The memory of the past should serve as a reminder of weaknesses deeply ingrained in our nature. We should have learned the hard way that will power alone in the face of temptation can twist a man into a child. The self reliant must walk the long line of the disillusioned.

TEMPERANCE runs a strange pattern. A woman well past middle age succumbed to a desire to shoplift and got caught. She stated she has never stolen anything in her life, and it seems likely was telling the truth. She may not have been tempted ever before either.

A couple after moving from the north to Florida began to miss Mass regularly, although back home they were faithful every Sunday. In the job of getting settled in a new area, it didn't seem important at first to share in the celebration of the Eucharist. After awhile, it didn't matter that much. And nothing happened! In the north, in different circumstances, the temptation to bypass Mass had never bothered them.

It is simple to feel that we are immune to certain temptations.

Regular prayer prepares us for such subtle or sudden trials and gives us a reservoir of strength to cope with them. We never know in getting out of bed in the morning whether or not this is the day which will bring life's greatest trial and temptation. If one has not become ready by day through fidelity to prayer, the mind can become confused and the will weak.

Why do Catholics make the sign of the cross?

(Questions will be answered by Father Godfrey Libby, assistant pastor. St. Mary Cathedral Readers are invited to send questions to the Voice P. O. Box 38-1059, Miami, 33138. From these we will select those to be answered in this column)

Q. Why do Catholics make the sign of the cross? Is it not idolatry to "adore the cross," as Catholics do on Good Friday?

A. Catholics begin their prayers and sanctify their actions by the sign of the cross because it is a symbol of our Redemption by Jesus Christ.

We say with St. Paul: "God forbid that I should glory save in the cross of our Lord Jesus Christ." Catholics have used this sacred sign from the earliest times.

The sign of the cross is used in many ways during liturgical functions, thus expressing different meanings. Sometimes it is the sign of Christ impressed like a seal on the body of the catechumen indicating that the person signed belongs wholly to Christ. It may be an invocation of God's grace, efficaciously not imploring the infinite merits of Christ's cross (the meaning in all the Sacraments).

It can be used as a blessing of a person or of a thing, and a way of consecrating that person or thing to God, in a way analogous to the consecration of the Christian effected by Baptism.

It also reminds us of the loving sacrifice of Christ. It is quite natural and logical that the instrument of salvation should become an object of special respect and veneration. Hence the Church calls for a genuflection before the cross on Good Friday and a special part of the liturgical service for that day is dedicated to veneration of the cross, the faithful being invited to kiss it.

The cross is the sign of our salvation.
Food Stamp debate...

"Without food stamps I don't know what we would do 'cause I'm not able to work either," said Mrs. Louella Beavers of Homestead.

"I have arthritis in my feet and it's so bad. And I also have it in the left shoulder and arm and I have kidney trouble too."

Mrs. Beavers' husband, Robert, 65 is in the hospital, following a third heart attack and complications of emphysema. They have a 13-year-old daughter. The family is typical of thousands who might lose their food stamps if President Ford's new regulations are allowed to go into effect following a federal court hearing Tuesday, June 15.

Robert Beavers was a bulldozer operator working construction sites in South Dade, until his first heart attack four years ago at age 61.

"We went on food stamps about three years ago, after we used up everything we had," said Mrs. Beavers. The only income for the three of them is Social Security and a small VA check each month.

"We have a lot of medical expenses and we have to make payments on the car and $55 a month for car insurance which is high in Dade County. And we have a daughter in school and rent on this little old house."

The Beavers get stamps once a month for $130 worth of food, the allotment for three people. But until last month they had to pay $82 each month for the stamps. This is called the purchase requirement, a feature many critics, including the American Catholic Bishops, would like to see dropped in favor of simply giving the stamps to the recipient even if it were a lesser amount. In paying $82 for $130 worth of stamps the Beavers only got a net gain of $48 out of the process. This depletes them of needed cash for medical and other expenses.

Last month the food stamp office was going to cut them off entirely and the Beavers turned to Suanne Pierce of the Florida Rural Legal Services office. She not only got the stamps restored to the Beavers but convinced the stamp office to lower their purchase requirement to $64 a month for the $130 worth of stamps.

Ironically, many food stamp recipients in Florida are migrants who pick the food.

"The suit was filed by the American Catholic Bishops in court," he said. "In other words, working people will get less stamps or no stamps while non-working people would get them outright."

Mrs. Pierce said the regulations are based on a Ford bill that was defeated in the Senate. Other food stamp bills are being fought over in the Congress now and it will be months before any new bill becomes law. Meanwhile, Ford took the provisions of his defeated bill and sent them to the U.S. Dept. of Agriculture under Secretary Earl Butz and ordered them to be implemented in the form of USDA regulations in the food stamp program. These regulations are being held up now by a law suit in the U.S. District Court in Washington D.C., which is seeking an injunction against implementation. The hearing is June 15.

"The suit was filed by the Food Research Action Group and was joined by 23 states, the U.S. Conference of Mayors, 53 major labor unions and 20 religious groups," said Ms. Pierce.

"You have to be without income for 90 days before you can get stamps."

"You have to be an adult. A 17-year-old woman with children living alone could not get stamps."

Tom McConnel of the Dade Food Stamp office said he didn't know what the final effect would be or how many would lose their stamps if the regulations are upheld next Tuesday.

"We haven't received any written regulations from the USDA. All we know is what appears in the news. And it changes from one day to the next. Every time we try to consider what we will have to do they say something else. So we are just waiting to see what happens in court," he said.

So are the 82,500 households with 225,000 people in Dade County and thousands more in South Florida who don't have enough income for a decent diet without food stamps.

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Mrs. Louella Beavers

"We went on food stamps about three years ago, after we used up everything we had. We have a lot of medical expenses...."
Broderick of Albany, N.Y., become internationally known of U.S. Catholics, since its been associated with CRS, New York-based overseas aid agency of U.S. Catholics, since its establishment in 1943. Its director since 1947, he has demonstrated its effectiveness in responding to immediate human needs created by disasters and emergencies,” the Archbishop said.

Italy bishops told to forge anti-Red bloc

VATICAN CITY—(NC)—In a speech one month before Italian bishops go to polls, Pope Paul VI challenged Italy’s bishops to forge a united Catholic election bloc against Italy’s Communists and leftists.

Several other events during the 13th general assembly of the Italian Bishops’ Conference here signalled a frontal assault on the Communist party by the country’s hierarchy in an attempt to stem Italy’s pro-Communist tide.

Both the president and the vice president of the conference gave speeches blasting Catholics who align themselves with Communists, arguing that Catholicism and Marxism are incompatible.

And a portion of a conference working document on Italian social problems was released which challenged the right of a Christian to exercise political options “judged by the hierarchy to be irreconcilable with the faith.”

POPE Paul told about 250 Italian bishops at the assembly May 21 that direct church involvement in the political June 20 elections is imperative since “unrenounceable values and principles” and the order of society itself are at stake.

The Pope threw full support behind a May 18 statement by the president of the Italian Bishops’ Conference, Cardinal Antonio Poma of Bologna, threatening a group of Catholic intellectuals who are running on the Communist ticket with Church sanctions. The Pope also expressed his solidarity with the bishops’ position that a man cannot be at the same time a Christian and a Marxist.

Quinlan girl transfer to nursing home set

DENVILLE, N. J.—Karen Anne Quinlan will be transferred within two weeks from St. Clare’s Hospital here to Morris View Nursing Home in Morristown, her parents, Mr. and Mrs. Joseph Quinlan, said last Saturday. At the same time, Morris View’s director of medical services, Dr. Richard M. Watson, announced that no extraordinary assistance will be given the 22-year-old comatose girl in the event of a medical crisis.

Dr. Joseph F. Fennelly, head of a team of seven physicians who agreed to assume the care of Miss Quinlan upon her transfer to a nursing home, said his team has withdrawn from the case “in view that Dr. Watson and his staff will now treat her.” In other developments, Mrs. Joseph Quinlan denied a New York Daily News story that she received money for a speaking engagement. She also added that she and Mr. Quinlan will receive “much less” than the $80,000 reported on the sale of the story of their daughter’s case to Ladies Home Journal.

Mrs. Quinlan confirmed that arrangements have been made through Bishop Lawrence B. Casey of Paterson that any proceeds from the article would be used for some health care facility to memorialize Karen.

In Paterson, Bishop Casey expressed his readiness to supervise the administration of any funds that may come to the family.

“IT has been the family’s hope that as a result of the great concern and love which has been shown to Karen and themselves that something be done in honor of Karen to help other people bearing the burdens of illness,” the bishop said through a spokesman. Karen Anne Quinlan’s parents went to court last September in an effort to have the respirator removed when physicians said she would never recover from her comatose state. On March 31, the New Jersey Supreme Court ruled that the respirator could be discontinued if her physician and a hospital ethics committee determined she would not recover.
Natural family planning breakthrough reported

TORONTO— (NC) — Medical researchers at St. Michael's Hospital here say they are on the verge of a major breakthrough which could produce a safe, effective and Church-endorsed method of fertility control.

The device—tentatively called the electronic speculum—is now being tested on women after successful animal experiments.

“IT SHOWED consistent results on sheep,” said Dr. Al Woolever, the inventor. It has been tested on post-menopausal women treated with estrogen, “and we are very optimistic it will work on young, cycling females,” he added.

Dr. Woolever, chief of obstetrics and gynecology at St. Michael’s, says the device’s effectiveness could be determined in as little as two months.

The electronic speculum is based on the principle that prior to ovulation, the body produces estrogen which causes increased blood flow in the reproductive organs.

Daily readings taken in the vagina would reveal an increase in heat energy needed to maintain a constant body temperature from the first day of estrogen output, when the faster flow of blood removes heat more rapidly from body cells. The more energy required, the closer the woman is to her fertile period.

The developers hope that by pinpointing ovulation precisely the device will permit couples using natural fertility control to abstain from sexual relations for only about a four-day period instead of the eight or 10 days required in methods already in use.

ONCE the device’s reliability with fertile women is ascertained, difficulties in successfully applying the technique on a wide scale will remain.

Biomedical engineer Henry Benoit, designer of the experimental model, said that once it is proved effective, “the next challenge will arise in miniaturization of the device to a size readily acceptable to women for home use.”

A rash of recent reports about side effects from oral contraceptives has prompted an increase in public demand for reliable natural birth control methods. A Harvard Medical School team has developed a test measuring the thickness of cervical mucus as a means of pinpointing ovulation. The test could be marketed within two years, according to its developers.

But Dr. Woolever cautioned that his electronic speculum would not be the final answer in itself. Instead, he termed it a “useful adjunct” to natural family planning methods built around self-observable bodily changes at ovulation.

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The SSS floor show stars Fanny the Floor Machine, Heavy Duty Upright Vacuum Va Va Voom, Irma the Industrial Wet and Dry Vacuum and Sarina the Automatic Scrubber. They don’t walk. They don’t talk. They don’t even crawl on their bellies like reptiles.

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Contact us. Your local SSS distributor. We’ll show you what these babies can do.
prize to reaffirm that motion
published a press release which
meeting the Ecumenical Jury
the dramatic events leading to
life.”

International Catholic Film
sponsored by O.C.I.C. (The
and fundamental values of
prize “a film of outstanding
most important film festival in
April 1975, trial and

The 1976 Cannes Festival
issue a statement telling why.
refrain from singling out one
film for our prize and instead to
combined both artistic quality
and human values. Accordingly
agree on any one film that
movies but ultimately could not
understand each other better.”

Cannes films: none worthy award
by Gene D. Phillips, S.J.
The Cannes International Film Festival is generally
recognized as the largest and most important film festival in
the world. It is there that each year a six member Ecumenical Jury
made up of three Catholic and three Protestant jurors
comes together to choose for its prize “a film of outstanding
artistic quality that confronts its audience with vital issues and
fundamental values of life.”
The jury is jointly
sponsored by O.C.I.C. (The International Catholic Film
Organization) and Interfilm, its
Protestant counterpart.
After a preliminary meeting the Ecumenical Jury
issued a press release which
said in part that we wished our
prize to reaffirm that motion
pictures are more than a form of
artistic expression: “They are
also a wonderful means of
communication among men
which can aid people
everywhere to know and
understand each other better.”

We scrutinized several
movies but ultimately could not
agree on any one film that
combined both artistic quality
and human values. Accordingly
the majority decision was to
refrain from singling out one
film for our prize and instead to
issue a statement telling why.

“The 1976 Cannes Festival has been marked by several
serious films which do not,
however, reflect any
implications of hope. Some of
these films portray violence in
a way seldom seen before on the
screen. We are well aware that
this violence and hopelessness
reflect the image of our society.
We fear, nevertheless, that
the excessive depiction of violence
can breed more violence rather
than denote it. This is why
the Ecumenical Jury has
decided not to give a prize in
1976 and instead express its
wish that the cinema will not
become a means of fostering
hatred in a world that aspires to
peace.

Nevertheless the jury has
not been indifferent to the
human qualities of some of
the films shown at Cannes,” and
the statement goes on to
talk about:
Carlos Saura’s FEED
THE CROWS (Spanish),
which examines how an orphan girl
takes refuge in a world of
fantasy in order to give her
lonely life some meaning;
Gerard Blain’s A CHILD IN
THE CROWD (French) —
my favorite of the lot — which
shows how a lad whose parents
are divorced manages to
preserve himself from the
 cynicism and disenchantment
around him; Jerry Schatzberg’s
DANDY, THE AMERICAN
GIRL (American), which portrays
the reclamation of a wayward girl
under the influence of a
sympathetic lawyer; and Gyula
Mári’s WHERE ARE YOU,
MADAM DHERY? (Ban-
garian), which presents an
actress whose personal and
professional lives come into
conflict.
The jury’s remarks closed
with a reference to Ingmar
Bergman’s film FACE TO
FACE (Swedish), which was
shown out of competition.
This film about a woman’s
rehabilitation from a mental
collapse, our official declaration
noted, seemed to correspond
very well to the jury’s
expectations.

By coincidence Tennessee
Williams, the president of the
Grand Jury of the Festival
gave a press conference in the
course of the festival.

“I find it difficult,” he
explained, “to watch a lot of
violence. It is good to suggest it
because it is a significant part
of our times; but I don’t think
the camera should linger on
terrible brutalities. I think it is
a brutalizing experience for the
spectators. It does not improve
their moral character, and all of
us need our moral characters
improved, including myself.
Speaking for myself, when I
return home after the Festival,
I will take with me a clearer and
more intense value for those
things which are the opposite of
cruelty and violence.”

The Church in Korea
executions illegal?
NEW YORK—(NC)—“The
Church in Korea,” a
documentary film examining
the Christian dissident
movement there, will be
presented on the ABC
Directions series June 13 at
12:30 p.m. EST.

Shot on location in Seoul
by the British Broadcasting
Corporation, the film focuses on
the dramatic events leading to
the April 1975, trial and
execution of eight men accused
of plotting the overthrow of
South Korean President Park
Chung Hee. An update of
events since then will also be
given.

The execution triggered
strong denunciations from
many foreign missionaries
and Korean clergy, who believed
the men to be innocent and the
executions illegal.

The execution triggered
strong denunciations from
many foreign missionaries
and Korean clergy, who believed
the men to be innocent and the
executions illegal.

THE DAYDREAMER
(Green) is a mild French
comedy about a zany but
absent-minded advertising
man, starring Pierre Richard.
A-III (PG)

UNDERGROUND (New
York) is a plodding
documentary that features
interviews with fugitives who
belong to the Weatherman
organization. A-III

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Test your child's
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What does Johnny Know?

a television test to measure
children’s reading achievement
will be televised on WPLG,
Channel 10, Sunday, June 13,
6:30 to 8 p.m. Glenn Sinkler
and Molly Turner will host.
The results of this test can
be used as a measuring stick to
test reading levels of children
and adults. Often referred to as
the “survival skills,” these are
the skills needed to cope with
everyday living. This special
public affairs broadcast will
preempt regular programming.
The reading test has been
developed expressly for WPLG
by Dr. Donald W. Johnson,
assistant superintendent of the
Jacksonville public schools,
organizer of state wide Florida
literacy test, and a team of reading
supervisors.

According to G. William
Ryan, WPLG vice president
and general manager, “this test is
the outgrowth of
Channel 10’s investigation of
Dade and Broward County
School Systems which resulted
in a series of on-air reports,
Why Johnny Don’t Know,”
which generated the largest
viewer response ever
experienced by this television
station. Viewers asked for some
method of measuring the
children’s achievement. This
test is in response to their
requests.

What does Johnny Know?
will test grasp of language,
vocabulary, word analysis,
association and meaning.
Scoring will be matched against
state and national test levels.
Viewers will have a yardstick
to measure individual
achievement.

Questions will measure
skills at primary, intermediate
and upper levels.

By comparing student’s
reading test scores, parents will have
some way of interpreting the
validity of report card grades
received in what has been
referred to as a “school climate
of inflated grades and
automatic promotion.”

The simple test scoring
sheet will be printed in area
newspapers and in TV Guide.

What does Johnny Know?
will conclude with a discussion of
test results and information
on where and how assistance can
be obtained for children with
inadequate scores.
JUDE: THE LIMITS OF TOLERANCE

By FATHER ALFRED McBRIDE O.PRAEM

Jude’s letter is short, just one chapter, but it reveals a personality that is long on calling spades spades. He is not amused by sin and clearly lets everyone know about his “intolerance.” Reading him is like a throwback to the days of the “fire and brimstone preachers” whose lively sermons affrighted many a sinner to his knees asking forgiveness.

Jude’s style is perhaps not ecumenical enough, not nuanced or reflective of degrees of responsibility in sinners. Lines like these are not heard much from pulpits these days: “These men are blotches on your Christian banquets. They join your solemn feasts without shame and only look after themselves...They are wild ocean waves splashing their shameless deeds abroad like foam, or shooting stars for whom the gloom of darkness has been reserved forever.”

SUCH BLUNTNESS about sin begins to sound refreshing after so many years of soft pedaling the possibility of sin because of either situational pressures or inner levels of immaturity or neurosis. Sin seems to have left the realm of the clergy to mental illness within the province of psychiatrists. There is no question that human evil at times must be subjected to the scrutiny of a court when a crime has been committed. Nor would one argue today that some human evil may be more of a clinical illness than a moral one, deserving the notice of the psychiatrist. But this distribution of the “case load” should in no way deny the existence of moral evil that still remains a religious question to be settled, analyzed and approached within the community of believers.

The tolerance gained by enlightened justice in the courts and amoliorating factors in the clinics may in no way be extended to the proposal that no sin exists at all. A few years ago, a noted magazine featured in its Christmas issue stories about corrupt police, military men playing at war like little boys, and penal systems that degraded the inhabitants. The magazine noted this dismal table of contents at a joyful season with the thoughts that “if life is not seen as a compost heap, no one will ever do anything about it. The cat will have swallowed the bluebird of happiness, and only despair could lie ahead.”

IN A CERTAIN way this describes what religion has always claimed to be original sin, the pervasiveness of evil within which man must seek salvation and hope. The moral passion which Jude demonstrates in his letter takes this into account. He is a man of few but strong words. He comes through times like ours as a man who gives the right “shock of recognition” concerning sin and its ability to destroy the community of believers.

What really has happened today is that the fire and brimstone comes from the sinners instead of the preachers who should speak out on issues of sin. This even happened in Jude’s time. “These men are grumblers and whiners. They live by their passion, uttering bombast.”

(16) The advocates of sin and immorality are not shy in promoting their cause, often with outrageous effrontery. They do not fear to lift their voices. They need no “assertion therapy” or books on how to intimidate others. In fact they have turned intimidation into an art form. Many of them are sensualists, devoid of the presence of the Spirit, and aimed at breaking up the Body of Christ.

Jude’s advice is as good today as it ever was. “But you, beloved, grow strong in your holy faith through prayer in the Holy Spirit. Persevere in God’s love and welcome the mercy of our Lord Jesus Christ which leads to life eternal. Correct those who are confused. The others you must rescue, snatching them from the fire. Even with those you pity, be on your guard; abhor so much as their flesh stained clothing.”

TOUGH WORDS for an easy-going, tolerant and sensitized society such as ours. We have become so non-judgmental that we seem to have lost the capacity to make a judgment at all. Yet to be both profoundly human and deeply believing we must not abandon the power to make faith informed judgments. It can never be done with the harshness that would forget the ever-present forgiveness of Christ. It can be done with precisely just such a compassion. Better to see things as they are and offer the creative love that will bring things to what they ought to be.
Resurrection of Jesus

BY FATHER JOHN J. CASTELOT

Inspiringly beautiful though they are, the Gospel accounts of the resurrection experiences of the disciples are among the most difficult passages of the New Testament. They record different traditions which often defy harmonization one with the other. For instance, one tradition places all the appearances of the risen Lord in and around Jerusalem, all on Easter Sunday in Luke, one on Easter day and another on the following Sunday, as in John 20. Another tradition, represented by Matthew and John 21, recalls only appearances in Galilee—on a mountain in Matthew and on the shore of the lake in John. And neither tradition seems to be aware of the other. This is just one of the difficulties involved—just one among many.

Of course, we should not really be too surprised at this. Other events of our Lord’s career were historically controllable, like the passion, of which we have a fairly smooth, consecutive narrative, from arrest to trial to torture to crucifixion, death, and burial. But the post-resurrection experiences involved isolated, and mysterious, encounters with the risen Lord, without any clear chronological or geographical sequence. By the time these encounters were put into writing by the several Evangelists, reminiscences had become in some instances a bit vague, perhaps even confused, and over the intervening years these reminiscences had been subjected to no little theological interpretation.

There are, however, some clearly discernible constants in all of this material. One is the discovery of the empty tomb on the first day of the week. Even this event is variously described from one Gospel to the other, but they all do record it, and that is very significant. Of course, the mere fact of an empty tomb proves nothing. It could have been explained in any number of ways. Mary Magdalene complained to the Lord, whom she mistook for the gardener, that the tomb was empty. She was deceived; the tomb was not empty. It was because God had given Jesus the victory over the forces of evil and had raised him from the dead.

The narrative of the empty tomb eventually came to serve as a link between the accounts of Jesus’ mortal life and that of his appearances. The former had ended with his burial in the tomb; the latter had begun with his resurrection from that same tomb. It is rather interesting to note that the actual resurrection is not pinpointed to any precise moment in time. The discovery of the empty tomb is uniformly dated to the first day of the week, but the resurrection itself could have occurred any time between the burial and the historically controllable events of Sunday morning.

I say ‘historically controllable’ because the actual resurrection was and is not. It was a real event which took place within the framework of time, but of its nature it transcended ordinary history. The Gospels make no attempt to describe the resurrection—for the simple reason that it was indescribable. It was no simple return to life, the resurrection— for the simple reason that it was something unobservable, beyond human witness, indescribable in human language, beyond history in the accepted sense of that term.

Accordingly, there is an element of mystery in the appearances of the risen Lord. He appears suddenly and just as suddenly vanishes. Locked doors are no obstacle to him. He is at first not recognized even by his most intimate friends. Mary Magdalene thought he was the gardener until he spoke her name. The Apostles in the upper room thought they were seeing a ghost; the two disciples on the road to Emmaus hadn’t the slightest idea who the stranger was who walked and talked with them until he broke bread at supper in the inn.

All of this is meant to communicate an important truth in our living of the Christian life. As Paul tells us: “Christ died for our sins and rose for our justification.” Again, in 1 Cor 15 he reminds us quite bluntly: “If Christ has not been raised, our preaching is void of content and your faith is empty too. If Christ was not raised, your faith is worthless. You are still in your sins, and those who have died in Christ are the deadest of the dead.” Everything—our present Christian life, our hope for eternity—all hinges on this one reality: Christ was victorious over sin and death. He rose from the dead. By this favor you were saved. Both with and in Christ he raised you up and gave us a place in the heavens.” (Eph 2:4-6).

By FATHER JOSEPH M. CHAMPLIN

The Ultra Secret” is a fascinating account by F. W. Winterbotham of how the British undercover service cracked a German “unbreakable” secret code just prior to World War II. Through his undercover service, Winterbotham makes a significant contribution in England of a complex machine for dispatching signals, the Allies knew all during that conflict in the 1940’s the most “hush-hush” orders of the German High Command almost instantly and sometimes even before the Nazi field commanders.

In the book Gen. Mark Clark does not fare very well. At an initial briefing session during which Winterbotham gave details of “Ultra” to the top members of Eisenhower’s staff, the author writes: “Mark Clark was restless from the start. I explained not only what the source was, but in an endeavor to catch Mark Clark’s interest gave some pertinent examples of what it could do. I had intended to follow this with an explanation of how the information would reach him, and the security regulations which accompanied its use. But Mark Clark didn’t appear to believe the first part, and after a quarter of an hour he excused himself and his officers on the grounds he had something else to do…”

In this nursing home in Wheeling, Ill., a volunteer shows patient endurance suffers.

Page 12 / Miami, Florida I THE VOICE I Friday, June 11, 1976
Catholics can contribute more to all fields

By MICHAEL NOVAK
The spirit of America is not identical to the spirit of Catholicism. After 200 years, there is considerable danger that the latter has too little influence on the former. And that the former subtly molds the latter.

Take a simple example. The spirit of America is preeminently Protestant. It stresses individualism. The more Protestant the section of the country, the less successful labor unions are. Why? Individualism. Labor unions depend on solidarity, on loyalty to the group, on a high sense of social responsibility.

It was for this reason that labor unions waited for the arrival of millions of Catholics and Jews, especially Catholics and Jews from Eastern Europe, for their successful birth. The United Mine Workers, e.g., did not have a successful strike in Northeastern Pennsylvania when their work force was mainly Welsh. In the 1890s, the work force became mainly Irish, and the “Molly Maguires” went further than the Welsh. But they, too, were defeated. In the late 1890s, the Slavs launched the first successful strikes—many were massacred at Lattimer Mines in 1897—and the instinct of solidarity finally triumphed over individualism in the successful great strike of 1893.

PEOPLE FROM Catholic cultures are no less original, independent, ornery, and angular than persons from Protestant cultures. But they do tend to have a stronger social sense. They tend to be more skeptical of the virtue of the individual left to himself (or herself). American Protestant culture tends to picture the individual essentially healthy, if only institutions (or outside agitators) would avoid meddling. Catholic and Jewish cultures tend to trust the individual less.

For this reason, Catholics and Jews tend to be considerably more “liberal” than Protestants. One can see this clearly in the Carter constituency today, as opposed, say, to the Humphrey constituency. Both attract Catholics; but Humphrey far more so.

Richard Hamilton writes in “Restraining Myths” that white Protestants tend to be the most conservative group at every income level, and Catholics tend to be more liberal than any other group except Jews.

Critics of the Catholic people like Paul Blanshard and Gerhard Lenski never predicted this. They always treated Protestants as the more liberal, open, and democratic group. They feared the growth of Catholicism. It is quite remarkable, then, to see American Catholics turn out to be more liberal on almost every index—economics, war, civil rights—than Protestant.

On the other hand, Catholic intellectual elites do seem to be becoming more “Protestant” in this generation. That is to say, leaders like Rosemary Ruether, the Berrigans, and others tend more and more to adopt a Protestant rather than a Catholic perspective. Their words, ideas, metaphors, and urgencies spring rather more from the books of Protestant divinity schools and fashionable intellectual elites than from immigrant Catholic experiences. Their visions of “morality” seem utopian, disembodied, gnostic.

IT IS EXTREMELY important as the third century of the nation’s life opens that Catholic thinkers study the varied American Catholic experiences more closely, and allow their intellectual lives to be molded by them.

The Catholic tradition has much to learn from the American experience—much that could not have been learned in Italy, or Eastern Europe, or Ireland, or Germany. America is, indeed, a rich field of experience for the message of the Gospels. America comes closer to the evangelical imperatives of Christian humanism, Jacques Maritain noted long ago, than any European culture.

On the other hand, not everything in America is truly humane; not everything is as good, beautiful, or highly developed as learning some lessons from the Catholic wisdom of the past could make it.

Catholics have an obligation to contribute to the intellectual life and culture and wisdom of the nation. Think how much American Jews have added to our common culture. Catholics should add a comparable contribution. In fiction, in sociology, in economic theory, in theology, in ethics—in every field.

Much remains to be achieved. An enormous creative task lies ahead.

DISCUSSION AND QUESTIONS

5. Discuss this statement: “If the resurrection was a real event which took place within a framework of time, but of its nature it transcended ordinary history.”
6. Why was Christ’s resurrection unique?
7. Discuss the meaning of the resurrection in our own lives.
8. Read Galatians, Chapter 5.
9. Discuss the meaning of sin. What do you learn from ‘Jude about sin?’
10. Discuss this statement: “We have become so nonjudgmental that we seem to have lost the capacity to make a judgment at all.”
11. Discuss this statement: “We are forever being conscripted to concretely living our belief in Jesus’ resurrection.”

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Holy Trinity should inspire togetherness

By MSGR. AGUSTIN ROMAN
Shrine of Our Lady of Charity of Cobre

There is one thing about us priests: We must spend long periods of time listening to people. When we were in the seminary, we thought perhaps we would have to speak much, and so we tried to learn how to speak well, rather than listen. But through our years in the priesthood we have come to know the need that people have of speaking to others. People fear solitude. The young complain for not being allowed to be friends as much as they would like: they have to study, their parents say. Parents on the other hand often also miss the company and the friendship of others with whom to share their problems. And the elderly too, they cry for the lack of someone with whom they could talk about the past.

During my six years of hospital work, I came to see for myself the gratitude of the sick, for just spending a few minutes with them, and I realized in a very special way that God has made us with a deep need for each other.

It’s the same with God. He who made us and left in us the need for others, is himself trinity, and today we celebrate that truth. We were created in his image and Jesus himself told us that he is with us every day “until the end of time.”

Jesus and the Father and the Spirit are our companions. They are always with us. Christians who have come to a maturity in their faith, live well aware of this reality and of this permanent company of God. I once met a monk who used to say “O blessed solitude,” because for him, solitude was not absence, but the presence of the three persons of the Trinity. The same should happen to any of us.

As Christians, we should not fear solitude, for we know that God is with us. Today the three persons of the Trinity are our hosts within. Tomorrow we shall be their hosts in heaven, when we come to enjoy with Christ our inheritance in heaven.

We who are baptized, always have the company of God with us. But we should also witness to others with our lives, that we never feel alone, for we know that the Father, Son and Holy Spirit are with us until the end of time.
Broward County

ST. STEPHEN Council of Catholic Women, Hollywood, will sponsor a covered dish social from 2 p.m. to 6 p.m. on Sunday, June 13, in the social hall.

Their sixth anniversary will be observed by members of COURT MARIA REGINA, Catholic Daughters of America, during 11 a.m., Mass, Sunday, June 13, in Our Lady of Martyrs Church, Fort Lauderdale. A buffet and champagne breakfast will be served at Arrowhead Country Club following Mass. Reservations must be made by calling 585-6765.

A Community Breakfast will be sponsored by ST. CLEMENT Men's Club in the parish hall, Fort Lauderdale, following the 9 a.m. Mass on Sunday, June 13. Father Robert L. Magee, assistant pastor, will be the principal speaker. Guests will be sponsored by Broward County Supt. of Schools, James E. Maurer and Mrs. Mary Maurer; Mayor Arthur Welling of Wilton Manors and Mrs. Welling; and Broward County Commissioner Geraldf F. Thompson and Mrs. Thompson. Reservations may be made by calling 566-3653 or 964-1580.

Pancake breakfast will be served after the 8:30 a.m. and 10 a.m. Masses on Sunday, June 13, in ST. MAURICE parish, Fort Lauderdale.

Mrs. Georgia Charette is the new president of ST. BARTHOLOMEW Women’s Club. Other officers are Mrs. Ruth Titzer, vice president; Mrs. Pat Kern, recording secretary; Mrs. Maureen Litterio, corresponding secretary; and Mrs. Dorothy Walsh, treasurer. The club will sponsor an Economy Sale on June 12, 13, and 14 in the parish hall, 8001 Miramar Pkwy., Miramar.

Dade County

The THIRD ORDER of St. Francis meets at 2 p.m. Sunday, June 20, at St. Francis Hospital, Miami Beach. Mass will be celebrated at 3 p.m.

A summer party at the home of Garrett Van Smith, 7800 SW 59 Ave., will be sponsored by the CATHOLIC ALUMNI CLUB at 9 p.m., Friday, June 18. For additional information call 667-5121.

A cocktail party will be sponsored by ST. TIMOTHY Women’s Guild on Sunday, June 13, at the home of Mr. and Mrs. Joseph Burke. Friends and members of the Guild are urged to attend.

Couple in ST. JAMES parish, North Miami, will celebrate wedding anniversaries during the 10:30 a.m. Mass, Sunday, June 27. Those observing anniversaries in June should call 661-8702 before June 21.

Collier County

The RIGHT TO LIFE COMMITTEE meets at 5 p.m. today at Coast Federal Savings and Loan Assn. Plans will be discussed for a Fall garage sale. Those having items to donate should call 261-4699.

Palm Beach County

Couple who observed wedding anniversaries in May will be honored during the noon Mass on Sunday, June 27 in HOLY SPIRIT CHURCH, Lantana. Those planning to participate should call the rectory before June 22.

New officers have been installed by ST. JULIANA Women’s Club. West Palm Beach. Mrs. Robert Ulseth, past president of the Miami ACCW, installed Mrs. Patrick Hanbury president; Mrs. Loba Kalil, vice president; Mrs. Don Sands, secretary; and Mrs. Marie Biggio, treasurer.

July 4th picnic slated in Davie

DAVIE—An Independence Day family picnic will be sponsored by parishioners of St. David Church on the parish property on S. University Dr., here.

Mass of Thanksgiving celebrated by Father Gabriel O’Beily, pastor, begins the program at 11:15 a.m. July 4. Dinner will be served between noon and 5 p.m., and a special bicentennial costume contest will highlight the afternoon of music and games for children and adults.

Pre-sale of tickets has already begun and they may be obtained at the rectory, 7911 SW 45 St., between 9 a.m. and 5 p.m. Mondays through Fridays. For additional information call 584-8046.

NAME

Sunday Buffet

At the Sheraton Beach 194th and Collins, Miami Beach
FREE PARKING • Tel: 932-2676

Monday-Friday 11:30 to 2:30 
*3-4p.m. 
95

Holiday Inn

Miami Florida \THE VOICE / Friday, June 11, 1976 / Page 15

Several local restaurants are offering special dishes to celebrate the Fourth of July. Here are a few suggestions:

TONY’S FISH MARKET

23 Private Rooms For Parties—Open Till Midnight

Deluxe Dinners from $3.95

MIAMI BEACH FT. LAUDERDALE

865-8688 525-6341

Children from $2.95

HOLIDAY INN

I-95, Exit at 79St.

Featuring a LUNCHEON BUFFET

Monday-Friday 11:30 to 2:30 

$250

Enjoy A Tasty-Tempting Chef’s Special Every evening . . . .

* Shrimp Scampi * Beef Stroganoff * Trout Almondine

International Sunday Buffet

4:10 p.m. *35

HOLIDAY INN

I-95, Exit at 79St.

MIAMI CENTRAL

759-1561
Maronites among us have ancient history

"Lebanon is too beautiful for Yaweh to destroy it," the prophet Jeremiah wrote centuries ago.

Today, the prophets' affirmation seems far from reality, since Christians and Arabs continue their fighting over the sovereignty of that land so often mentioned by Biblical writers.

But the struggle is not new: Church historical records often point to the difficulties suffered by Christian believers in this part of the world, which

During the Arab conquest of Syria the Patriarch of Antioch resided in Constantinople. The See became vacant from 712 to 742 and the monks of St. Maron and a few bishops elected a patriarch for themselves. These Maronites were severely persecuted by Arabs because of their faith and emigrated to Lebanon to create their own state free from Arab and Ottoman Turks. It was with French intervention that a new form of government evolved in Lebanon which became independent in 1946, and ac-

emphatically.

Born in Cuba in 1920 he lived there for 12 years until he told his father he wanted to be a priest.

"You have an uncle who is a priest in Lebanon," his father told him, "you should go there and talk to him."

Bishop Zayek studied in Beirut's Jesuit seminary, and then went to Rome where he studied philosophy and received a doctorate in theology and in Canon Law.

After various assignments in Cairo, Egypt, and Rome Bishop Zayek became the first oriental rite bishop for the Maronites in Brazil.

"Please, look after the Brazilian Maronites and tell them they have to preserve their traditions," Pope John XXIII told Bishop Zayek as he sent him to Brazil.

"Tell them that those traditions are not just theirs, but that they belong to the whole Catholic Church and can't be lost," Pope John added.

Bishop Zayek stayed in Brazil until 1966 when he came to the United States as Apostolic Maronite Vicar. In 1972 he was made Bishop of the U.S. diocese.

"I travel from state to state visiting the churches," he says "It's not easy to carry out the wishes of the Holy Father, especially since some bishops do not understand that we are Catholic too.

"Many of our people have been assimilated by the Latin rite, since for years they had no churches of their own."

The Maronites preserve the liturgical traditions of the first centuries, and in the Eucharist they use the Aramaic language, spoken by Jesus. The Maronite mission in Miami is now refurbishing a church out of a Food Fair building at 2065 Coral Way.

"Many of our people have ancient history..."
In observance of Vocations Month, the Broward County Serra Club sponsored an essay contest for seventh and eighth grade students in Broward County Schools.

Following are two of the award-winning first place essays. The Voice regrets that space does not permit publication of all of the winners in two divisions. Brenda Taylor, St. Anthony School, Fort Lauderdale, also won first place in the Seventh Grade category and Ted Mueller, St. Ambrose School, Deerfield, was the other first place winner in the Eighth Grade division.

**HOW FAMILIES CAN FOSTER VOCATIONS**

From the day we are born we are becoming what we are to be, and everything we experience and everybody we meet adds to or takes from our "personhood." Our parents are probably the greatest influence in our lives, for their decisions shape our early learning processes and form our attitudes about our world. As we grow, begin to question some of their values and try to discover the secrets they have not shared with us. This seems to be the time when our talents and special interests show themselves and we begin to ask ourselves, "what do I want to be when I grow up?"

Most families are genuinely interested in each other, so deciding on a vocation or life decision is important to everyone. The discussions are centered around the practical, financially secure professions, and the final decision is generally determined by a person's willingness to make sacrifices now, in hopes of future success.

If the family takes its faith life seriously, it will be concerned about the need for Religious vocations. There will be a deep respect for the priests and religious who spend their lives nourishing God's people. Such a family would be happy if their son or daughter were called to the Religious life.

Perhaps then, the answer to "how can families foster vocations" is: pray for an increase of vocations; give good examples to the children; love God's church and those who serve it and rediscover the special gift that is offered to every generation...that of being chosen. For Jesus says, "You have not chosen me, it is I who have chosen you." (John 15:16). The family should be able to talk about it openly and the parents should try to understand why their own son or daughter is becoming a Religious. If he or she can't explain why, they should accept it as they would if their child were going into any other profession. As one Sister said, "A vocation is a mystery and also a very personal thing. Don't try to probe too deeply into all the reasons why your daughter would want to be a Religious: she may not know herself." (Fischer, pg 74).

In the past few years, society's views on religious (continued on page 19).

**THE HOME WHERE VOCATION GROWS**

Just as a garden needs special care and attention, so does the young potential Religious. This care and attention comes in the form of good Christian background and proper instructions of the teachings of Christ. As the seed must have the possibility of growth, so must the young adult have the desire and calling to be a Religious. The family's views, especially the parents' are a significant factor for a person who is considering the Religious life. A poll shows that 18 percent of the priests answering the poll come from homes where priesthood is held in high regard. Likewise, 10 percent of the sisters responding to the poll said that they entered the Religious life because of family background influence. (George Fischer, Generation of Opportunity pp. 7, 59).

The most important thing parents can do is show interest, encouragement, and support. The family should begin to question some of their special interests showing them the possible profession in which their son or daughter might like to enter. The family should be happy for their son or daughter and encourage them to do what they believe in. (Fischer, pg 74).

**Here are top essays in Bro. Serra contest**

By ELAINE SCHENK

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Volunteers sought by Mercy Hospital

If you’re between the ages of 14 and 19 and have no definite plans for the summer, Mercy Hospital is offering you an opportunity to enrich your life through service to others as a volunteer.

The hospital’s teenage volunteer program will get underway for its third year Monday, June 14. Purpose of the program, said Eleanor Erwin, director of volunteer services, is to “provide teenagers in the surrounding communities with the opportunity to serve meaningfully in the hospital setting while offering assistance to the staff.”

About 60 teenagers will be selected for the program and each must work a minimum of four hours once a week. The hospital will provide a free meal as well as insurance coverage while on duty.

Volunteers are assigned to specific departments to perform such duties as deliver flowers to patients, accompany patients in wheelchairs to the discharge area, prepare surgical supplies and assist with clerical functions in the clinical laboratory.

Those interested in the program should contact the Volunteer Services Dept. at 854-4400, Ext. 2774 before Monday, June 14.

Is the host symbol or really Christ?

Dear Father,

A friend of mine is not Catholic, and she believes that the communion host is a symbol. Do you really believe that the communion host is the body of Christ or is it just a symbol?

Patty

In the Catholic faith we believe that the Eucharist is truly the body of Christ, Christ is physically present in the host. But the Eucharist is also a symbol. Jesus could have given us his presence in any way he wished. Yet he chose to come to us in the symbol of bread and wine. Bread and wine are symbols of nourishment, and Christ chose to give us his presence in this symbol to let us realize that he is our nourishment. Bread and wine are symbols of unity and love: we share love and communicate with those who are close to us. Christ chose to give us his presence in this symbol to let us realize that he is the person that draws all believers together.

It is very important that we profess our faith in Jesus really present in communion. But if we forget or disregard the symbol he comes to us in, we will miss the lessons Jesus tries to teach. A person, for example, who says he loves the Jesus he receives in communion, but hates the people who are in Church with him, has failed to understand why Jesus comes in bread and wine.
Here are key issues heard by legislature

(continued from page 1)

Constitution died in committee.

Companion bills which would have required licensing procedures in the abortion of any viable fetus and would have prohibited experimentation except for benefit of the fetus died on the calendar in each house.

SOCIAL CONCERNS

In Broward County, HB 2010, setting up a Housing Finance Agency was adopted as was HB 1779 which proposed an amendment to the state constitution providing for the issuance of state tax free bonds to finance housing. These proposals have the support of Florida’s Catholic hierarchy. The governor in industry, labor and many other groups. The bond proposal will be on the ballot in the November general election and must win the approval of a majority of voters to take effect. Its effect would be the flow of housing funds at a lower rate of interest therefore providing housing at a lower monthly payment.

In addition a bonding and tax reduction program, which would relate to the redevelopment of blighted urban areas will be on the November ballot.

Health facilities benefited from four measures passed by the 1976 legislature. HB 3140, the omnibus nursing home reform act allows certain financial disclosures and reforms by applicants for nursing home licenses; adopts a patient’s bill of rights and provides for compensation to nursing homes under Medicaid according to the quality of care provided.

HB 3156 writes into the statutes the withholding guidelines for regional neonatal intensive care centers. The governor has signed into law SB 928 which authorizes unrestricted minors to consent to medical and surgical care services relating to their pregnancy, excluding abortions from the terms of the act.

The malpractice insurance bill HB 4222 contains various provisions relating to the joint underwriting authority and the patient’s compensation fund which directly affects hospital and nursing homes. The right of hospitals to remain outside the scope of the act by maintaining private insurance remains substantially the same.

HB 3095 which would have established an agricultural labor relations board and which was supported by the Florida Catholic Conference died in committee, SB 928 which would have made it illegal for any employer to knowingly employ an illegal alien passed the Senate but was not acted upon in the House.

Once again legislation relating to compensation for victims of violent crimes failed to pass.

SB 615 referred to by the sponsors as the “shoot to kill” bill was amended extensively in both houses, finally adopted and sent to the governor. The legislation, which received much attention and vehement opposition as well as support, expands the situations in which the police may shoot not only in the protection of personal property or resisting attempting or committed felonies.

EDUCATION

No significant legislation was adopted relating to parochial schools.

A proposal by Sen. Walter Sims, SB 314, to establish a voucher system for public and private schools in Florida was considered by a Senate committee near the end of the session and was referred to an interim study committee with the thought being expressed that it “was probably the best thing that could have happened” to public education in Florida.

GENERAL

The controversial Equal Rights Amendment was not considered by a House committee in either house following its defeat during the 1975 session. Proposers have announced they will try to defeat opponents at the polls.

HB 1366 to provide access for the disabled to government and non-profit buildings was amended in the house but sent to the Senate too late for consideration.

Another bill which has gone to the governor for his signature is HB 2102 pertaining to bingo and raffles. It permits organizations presently entitled to conduct bingo games to now conduct raffles as well.

Where the raffles are reasonably expected to gross more than $1,000, or where the prize offer exceeds $1,000 the organization is limited to two such raffles per calendar year and the organization is required to file a notice of intent to conduct a raffle at least 14 days prior to commencing the sale of tickets. Such notices to be filed with the clerk of court for one county or multi-county raffles and with the secretary of state for statewide.

In another action another attempt to provide breaks to the county raffles with the statute seeks to re impose income limitation which the Supreme Court has previously held invalid.

Persons living in a home for the aged or before July 4, this year, would not be subject to the five year residence requirement in the statute which seeks to reimpose income limitation which the Supreme Court has previously held invalid.
Dirigentes evaluan, planean apostolado

Tuvo lugar el pasado viernes 4 de junio en la Ermita de Ntra. Sra. de la Caridad la reunión ordinaria del equipo coordinador del apostolado seglar con el vicario episcopal hispánico, Mons. Agustín Roman.

La reunión tenía como meta evaluar la jornada de reflexión apostólica “Cristo para Todos”, del pasado 15 de mayo y establecer las metas para futuras actividades.

Mons. Roman invitó a todos los representantes de los movimientos allí presentes a transmitir en su ambiente la necesidad de reflexionar sobre las prioridades apostólicas para el sur de la Florida. Su petición respondió al llamado hecho por los obispos hispanos de la nación, de enviar sugerencias, fruto de la reflexión local, sobre el tema de la evangelización, al Secretario de Vida Hispana en Washington. Las sugerencias enviadas de todos los rincones de la nación serán examinados por representantes hispanos que se reunirán en Filadelfia, Pennsylvania.

Para preparar la aportación de los católicos hispanos de la Archidiócesis de Miami, el equipo coordinador del Apostolado Seglar tendrá varias sesiones de reflexión que presuponen un trabajo previo de cada representante con su movimiento.

Mons. Roman encargó a todos el estudio de la doctrina emanada por los documentos pontificios sobre el tema de la evangelización y el respeto a las culturas de los pueblos, y afirmó “Las cosas no se arreglan sin un diálogo, pero es preciso que todo diálogo se haga basado con los documentos de la Iglesia.”

3 millones visitarán Miami

Por el DR. MANOLO REYES

“Tendremos aproximadamente 3 millones de visitantes al mes en la zona de Miami en los meses de junio, julio y agosto de 1976.”

Así acaba de declarar el Sr. Lew Price, Director del Departamento de Publicidad y Turismo de Miami-Metropolitano.

Por más de 30 años la ciudad de Miami ha estado vendiéndose a los ojos de los latinoamericanos como la Puerta de las Américas. Esta campaña fue iniciada precisamente por el Departamento que dirige el Sr. Price y ha continuado en forma similar hasta nuestros días.

Cuando la campaña se inició estaba en existencia el avión de helicé y los aviones eran bastante largos. Pero al transcurrir los años... se implantó el avión de despegue a chorro y se acortaron las distancias.

De ahí la afluencia de turistas de todas las partes del hemisferio hacia Miami. Se esperan tres millones de turistas durante los meses de verano. La frase emitida hace casi 30 años sobre Miami como la Puerta de las Américas, ahora se ha convertido en realidad.

Administradores de distintas atracciones turísticas se están preparando para un verano de grandes proporciones turísticas. Jerome Scherr, dueño del Parrot Jungle dijo que “los latinos están viniendo en grandes cantidades.”

Por su parte J. J. Shepard, administrador general del Hotel Dupont Plaza señaló que las reservaciones para julio son excelentes y que el hotel estará completamente lleno. Son muchos los ciudadanos del Brasil que vendrán a estas áreas en estos meses veraniegos.

Por quinta vez

Reyes al SBA

Por quinta vez consecutiva, Manolo Reyes fue nombrado miembro del Consejo Consultivo de la Administración de Empresas Pequeñas, SBA (del área de Miami).

Actualmente director del departamento latino de noticias del canal de televisión WTVJ (Canal 4) y colaborador de La Jornada Juvenil.

Manolo Reyes con su esposa quienes celebraron 25 años de matrimonio la semana pasada.

Puestas de las Américas, ahora se ha convertido en realidad.

Miami es una ciudad que recibe anualmente 13 millones de turistas que gastan aproximadamente 3,500 millones de dólares. Por eso el 45 por ciento de los gastos realizados por los turistas economías de Miami se debe al turismo, y el 23 por ciento de la recaudación de sus impuestos entra en las áreas locales por ese concepto.

La bonanza del turismo para este verano se refleja en las predicaciones hechas por ejecutivos de líneas aéreas, quienes han afirmado que esperan un aumento de su vuelos comerciales hasta de un 15 por ciento para este período de tiempo.

El SBA, por sus servicios en pro de los Empresa y en especial de las empresas de Miami, ha sido galardonado con el Premio por Servicio Público de la SBA, por sus servicios en pro de la agencia y de la comunidad.

Para preparar la aportación de los distintos movimientos apostólicos la sesión de trabajo con Mons. Roman. Desde la izquierda: Araceli Luaces (Encuentros familiares), Ameniris Silva (Encuentros Juveniles), Padre Luis Perez (Asociación Sacerdotal Cristiano) y Mons. Roman Vicario Episcopal.
SAN PABLO

Fidelidad apostólica en tiempos de opinión

Con la fiesta de Pentecostés, celebrada el domingo pasado, nace una de las bodas más bellos y apostólicas. Ofrecemos durante varias semanas una reflexión teológica sobre los Santos, el apóstol por antonomasia, modelo y guía de todo el que arraigue su vida en la tarea de la evangelización.

Por OLEGARO GONZALEZ

Para quienes están decididos a permanecer lucidos en el tiempo histórico, afrontando las exigencias fundamentales del cristianismo, la figura de Pablo aparece como una de las más luminosas y con la que inevitablemente necesitan enfrentarse. Porque él se ha constituido en la palanca que le ha permitido reivindicar, sin un arreglo, una convicción que puedo otra cosa sería si queremos reivindicar un solo margen de la conducción de las dioses de la historia. Esas dos piedras angulares o columnas sustentadoras a las que miras siempre son por un lado la vida cristiana de Jesús de Nazaret, que nos garantiza la verdad real, anclada en tiempo y lugar de nuestro fe, protegida de toda metatipificación filosófica o religiosa. Por otro la teología paulina, que es la expresión teológica que quiere dar razón de por qué y cómo aconteció y para qué fue, nos conduce a un poder de poner en movimiento a unos hombres, desilusionados hasta que han desistido de toda relación con el predicador de Nazaret en la conciencia de un lamento engaño. Esa teología quiere explicar el “giro teológico” que advirtió a Jesús y a él con los hombres. Giro teológico operado por la resurrección desde el cual una noción esencial de Jesús, que una vez para todos. Su libertad: de la libertad que por la resurrección desde el cual permanece con nosotros. Giro teológico operado por la resurrección desde el cual una noción esencial de Jesús, que una vez para todos. Se trata de una meditación de fondo con la que nos juega y hacia recepcion su predicación.

En tiempos de mitos y visiones, de programas de libertades, de las libertad y nuevas ex playaciones, de dioses de este mundo y de dioses del otro, la confrontación con aquel cristiano que fue Pablo, para quien conversion a la fe, llamado apóstol, y envio al ancho mundo de la gentilidad co indiana, es inevitable y urgente. Porque más allá de todas las con la interpretación que le dieron sus protagonistas: esa es una de las tareas siempre impuestas e indispensables para que la fidelidad no sea una permanencia pasiva sino una progresión creadora. Y sin embargo Pablo ha

como apóstoles.

Es hecho impresionante que el libro titulado “Los Hechos de los apóstoles” sea prácticamente una biografía de Pablo precedida de un largo prólogo, como pótico necesario para introducir al personaje, es decir, de formalizar a los doce como necesario sobre el cual surge Pablo, así como el habernos conservado un bloque de escritos paulinos indiscutiblemente auténticos. Todo esto nos revela que para la Iglesia Pablo forzó, es decir, creó la forma histórica de lo que es el apóstol, dio expresión suprema a lo que es la comprensión cristológica del cristianismo y nos manifiesta el papel trascendental que Pablo jugó en la comprensión que la primitiva Iglesia tuvo de sí misma y en la determinación teológica del cristianismo.

Por EL REV. JOSE P. NICKSE

Entonces Jesús, sacudiéndose les habló estas palabras:
“Todo poder se me ha dado en el cielo y en la tierra. Por eso, vayan y hagan que todos los pueblos sean mis discípulos. Bauticenlos en el nombre del Padre, y del Hijo, y del Espíritu Santo. Yo estoy con ustedes, todos los días hasta que se termine este mundo.”

Mateo 28:16-20

Así termina el evangelio de San Mateo. Sus últimas palabras nos dejan un mensaje lleno de esperanza: Cristo estará con nosotros hasta el fin. El mensaje que falta es Dios. Dios es fiel a sus promesas: Dios es fiel a su Palabra. “Dios no cambia” nos dijo una gran mujer y gran cristiana, Teresa de Avila.

“Más veremos en su evolución con una estrella, la estrella que nos lleva a Cristo. Y termino diciéndoles que una vez que en
costramos a Cristo, lo hemos encontrado todo. El permanece con nosotros, nunca nos abandonará.”

Pero, ¿quién lo es esta de veras? ¿Sabemos encontrar al Cristo que permanece con nosotros? ¿Dónde buscar? Hay que abrir los ojos de la fe.

Que no conmover en el ejemplo de Helen Keller, quien a los dos años de edad quedó ciega, sorda y muda. Aquella niña, condenada al mundo del silencio y la oscuridad por una cruel enfermedad, “Nada en particular”, fue la respuesta. Helen se dio cuenta que a sus dedos. Tocó la rama de un árbol y sintió el canto de un pájaro. Acarició sus pérfolas de una flor. Sintió la frescura de las pizarras en un aula.

Al regresar, Helen preguntó a su maestro lo que había visto. “Nada en particular”, fue la respuesta. Helen se dio cuenta que a veces no nos necesitan ver el corazón, ve, a veces los ojos sólo miran. Helen Keller tenía una gran visión porque tenía un gran corazón atento mundo que la rodeaba. ¿Y no hay fe? ¿Es nuestra fe la que nos da una nueva y maravillosa visión?

El corazón nos conoce y nos vamos descubriendo a través de nuestra fe y a través de la luz que nos da la Palabra viva de Dios lo vamos descubriendo. Hay que abrir los ojos del corazón. Ve con nosotros a este campo de cristianismo espiritual y en medio de la policía materialista que nos rodea, vamos perdiendo la visión divina, la visión de la presencia de Dios y de Cristo y de Cristo no sigue esperando; nos sigue llamando.

“Yo estoy con ustedes, todos los días hasta que se termine este mundo.” ¡Amén!

Comentarios Evangélicos

Por EL REV. JOSE P. NICKSE

En tiempos de mitos y visiones, de programas de libertades, de las libertad y nuevas ex playaciones, de dioses de este mundo y de dioses del otro, la confrontación con aquel cristiano que fue Pablo, para quien conversion a la fe, llamado apóstol, y envio al ancho mundo de la gentilidad co indiana, es inevitable y urgente. Porque más allá de todas las con la interpretación que le dieron sus protagonistas: esa es una de las tareas siempre impuestas e indispensables para que la fidelidad no sea una permanencia pasiva sino una progresión creadora. Y sin embargo Pablo ha

historia y de tiempo, a los acontecimientos palestinos, como perenos punto y mira del cristianismo. Para la Iglesia Pablo ha quedado no como uno más entre los que en la primitiva comunidad eran designados como apóstoles.

Es hecho impresionante que el libro titulado “Los Hechos de los apóstoles” sea prácticamente una biografía de Pablo precedida de un largo prólogo, como pótico necesario para introducir al personaje, es decir, de formalizar a los doce como necesario sobre el cual surge Pablo, así como el habernos conservado un bloque de escritos paulinos indiscutiblemente auténticos. Todo esto nos revela que para la Iglesia Pablo forzó, es decir, creó la forma histórica de lo que es el apóstol, dio expresión suprema a lo que es la comprensión cristológica del cristianismo y nos manifiesta el papel trascendental que Pablo jugó en la comprensión que la primitiva Iglesia tuvo de sí misma y en la determinación teológica del cristianismo.

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“Conviene que los apóstoles que fueron los que dieron sus enseñanzas de los días de los apóstoles, de a quien no se necesitan para nuestras experiencias, en un nuevo asunto: es entregarse a una obra que es vieja. En el campo litúrgico.

(Viene de la Pág. 24) que no queremos echar un velo; Por una parte tenemos a quienes, con el pretexto de una mayor fidelidad a la Iglesia y al Padre lo, se mantienen en un ambiente que no es el de los padres, que dicen modelos históricos y en la determinación teológica del cristianismo.

Pablo VI condena extremismos

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CATÓLICOS MARONITAS

Por ARACELI CANTERO

"El Líbano es demasiado bello para que Vareh lo destruya," escribía el profeta Jeremías hace siglos. Sin embargo, esta afirmación del profeta queda fuera de toda realidad, pues árabes y cristianos han luchado en guerra disputándose la soberanía de estas tierras, cuya belleza conserva tan sólo el paisaje.

Pero la lucha en aquellas regiones no es novedad. Y datos históricos muestran la frecuente persecución sufrida por los cristianos de esta región que fue la más primitiva de la Iglesia, fundada por el mismo San Pedro.

La belleza del Líbano se ve hoy empañada por la sangre y la matanza, y el obispo maronita de los Estados Unidos se lo parte el corazón.

El Líbano es el único país, que por su belleza, merecía ser comparado por los autores bíblicos con la Madre de Dios," dijo Mons. Francis M. Zayek durante su visita a Miami.

Había venido en visita pastoral a visitar a la nueva Iglesia Maronita, que se encuentra en Miami donde vivía el mismo Papa.

"Los maronitas son católicos con la Madre de Dios," dijeron a la prensa los residentes en esta nación.

"Tenemos 8 parroquias dedicadas a Ntra. Señora del Libano, entre las que se cuenta la misión de Miami," dijo durante su visita a Miami el obispo disidente Antulio Parrilla Bonilla, actualmente sin jurisdicción sobre diócesis maronitas, unos 40.000 residentes en esta nación.

Era la fiesta de Nuestra Señora del Libano, y una 100 personas asistieron a la misa en el templo Maronita de Miami, declarado mañana de iglesia Maronita que se encuentra en el centro de Miami, donde vivía el mismo Padre.

Los maronitas son católicos de rito oriental y su nombre proviene del santo MARUNOYE, destrucción del nombre de St. Maron, monje maronita que vivió cerca de Antioquia hasta 443.

Sobre su tumba existió un monasterio que fue un gran centro maronita durante años. - Aún hoy se venera a San Maron como patriarca de la Iglesia en el Brasil.

"Ocupése de los maronitas en Brasil y díganles que conserven sus tradiciones," le dijo el Papa Juan XXIII al obispo maronita.

El Cairo, (Egipto) fue consagrado primer obispo de rito oriental por el obispo maronita durante su visita a la nueva Iglesia Maronita, que se encuentra en la ciudad de Miami.

En la primera audiencia que prestó el obispo maronita para su atencion a los miembros de la iglesia maronita en el estado de Florida, dijo que "hay que seguir los pasos de San Pedro para crear un estado independentes de los árabes y los turcos.

"Por eso, en el siglo 19 la persecución Líbano continuaba y era gracias a la intervención de Francia que se dio, iniciando una etapa de paz y prosperidad hacia una nueva forma de gobierno que alcanzó la independencia del país en 1946. Según la Constitución del Presidente del Libano ha de ser cristiano (maronita) y el Primer Ministro musulmán.

El patriarca maronita no tiene ningún poder político pero sí goza de gran prestigio.

"Aunque estamos por muchos años sin comunicación con Roma o Bizancio, nunca dejamos de sentirnos católicos," explicó Mons. Zayek. "MUCHAS de los prejuicios contra nosotros están basados en ignorancia, y aunque no tenemos costumbres y ritos orientales, mantenemos la comunidad con la sede de Roma," añadió el obispo.

Mons. Zayek nació en Cuba con tradición maronita. A los 12 años manifestó a su padre deseo de ser sacerdote y su padre le recomendó marchar al Libano donde tenía un tío sacerdote.

Estudió en el seminario jesuita de Beirut y después en Roma hasta terminar el doctorado en Teología y Derecho Canónico. Después de múltiples responsabilidades en Roma y en Oriente, dejó en 1946 la sede de Roma y fue a trabajar a París, donde reside actualmente.

Parrilla Bonilla, actualmente sin jurisdicción sobre diócesis maronitas, alguna había mostrado públicamente su apoyo al grupo de Cristianos por el Socialismo, pero el grupo de Cristianos por el Socialismo, que se formó en el año 1946, siendo el mismo que fue fundado por el obispo Antulio Parrilla Bonilla, que actualmente no tiene jurisdicción sobre diócesis maronitas, es uno de los grupos que se ha opuesto a la iglesia maronita en el estado de Florida.

Sobre su tumba existió un monasterio que fue un gran centro maronita durante años. - Aún hoy se venera a San Maron como patriarca de la Sede de Antioquia, fundada por San Pedro en el siglo I, y la cristianidad oriental después de la destrucción de Jerusalén, en el año 70 a.C.

Los maronitas sufrieron múltiples persecuciones árabes, cristianos y turcos, hasta que emigraron al Libano para crear un estado independiente de los árabes y los turcos.

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Teólogo Haering contra comunismo

ROMA—(NC)—El conocido teólogo y moralista padre Bernard Haering ha aconsejado a los católicos italianos que no voten por el partido comunista en las elecciones del próximo 20 de junio.

En su columna periodística de la revista Familia Cristiana, el sacerdote alemán también expresaba su opinión de que los católicos que voten por el partido no deberían ser excomulgados.

Familia Cristiana es la revista católica de mayor circulación en Italia y se vende los domingos en todas las parroquias.

En declaraciones a la prensa, el padre Haering ha aconsejado a los católicos de las elecciones del próximo 20 de junio.

Haering afirmó que la declaración del Santo Oficio en 1948 no excomulgaba a los católicos por el sólo hecho de votar por el partido comunista.

"No deberíamos engañarnos, pues los riesgos son muy grandes," dijo el teólogo. "Como ya he dicho hasta todo lo posible por impedir que los italianos se expongan a tal peligro.

Al preguntarle si la excomunión de partidarios del comunismo es una medida justa, el padre Haering comentó: "No hay que confundir la excomunión con el cierre del partido."

Franciscanos celebran 449 años en U.S.A.

Veinticinco franciscanos de la misión del Nombre de Dios en San Agustín, Florida, celebraron el año bicentenario con la conmemoración de los 449 años de presencia de sus antepasados en los Estados Unidos.

"La misión del Nombre de Dios fue el centro del establecimiento del orden franciscano en el continente," dijo el padre Haering.

"Pero desgraciadamente muchos católicos votaron por él, y las consecuencias fueron tremendas, no sólo para Alemania sino para el mundo entero," dijo Haering quien no estará en Roma para ver los resultados de las próximas elecciones por que marchar para Filipinas.

"Sus experiencias como sacerdote de la armada alemana saldrán a la luz próximamente en la obra por él escrita bajo el título "Un testigo en medio de la batalla" (An embattled witness.)"

Pablo VI condena extremismos

Durante el Consistorio de cardenales el pasado 22 de mayo el Santo Padre analizó la situación de la Iglesia en el mundo actual, señalando los aspectos positivos y negativos.

"Vemos cada vez más desarrollarse el amor hacia los hermanos, inseparable del amor de Dios, que inspira un compromiso creciente de tantos hijos nuestros y su solidaridad profunda con los pobres, con los marginados, con los indefen...."