WASHINGTON—(NC)—A Jesuit law professor and an official of Americans United for Separation of Church and State (AUSCS) both predicted that other court cases on government aid to higher education would follow the latest Supreme Court decision on the issue.

"Further litigation is almost inevitable," said Jesuit Father Charles M. Whelan, professor of law at Fordham University Law School. He was commenting on the June 21 decision of the Supreme Court upholding the constitutionality of a Maryland law providing state funds to private colleges, including church-related ones.

"From my point of view, what is most significant is that the court upheld the statute," Father Whelan said. "The second most significant thing is that there was no majority opinion." He pointed out that while the court had voted 5-4 to uphold the constitutionality of the law, three of the five justices in the majority had given one opinion for the decision and two had joined in a concurring opinion.

Enacted in 1971, the Maryland program provides an annual subsidy to private colleges and universities in the state established before July 1, 1941, accredited by the state department of education, having one or more bachelor's degree programs and refraining from awarding only seminarians or theological degrees. The institutions now receive for each full-time student an amount equal to 15 percent of the state's per full-time pupils appropriation for a student in the state college system. The grants are not restricted to certain uses, except that they may not be used for sectarian purposes.

"That five justices said "yes" to the Maryland program probably means that the court will sustain other programs of aid to Catholic higher education," Father Whelan said.

He pointed out that in the past, in other areas such as obscenity, when the court had been unable to agree on a majority opinion, they had put off taking other cases on the same issue for a period of time.

"The court's very unlikely to take another such case soon," he said.

Andrew Gunn, executive director of AUSCS, said the Supreme Court decision, "puts us back to deciding on an individual basis whether aid is sectarian or not."

Calling the decision "not a strict separationist decision," Gunn said the principle of separation of church and state "has not been correctly served as we see it."

Noting that one of the opinions on the majority side had used reasoning applied in earlier school aid cases, Gunn contended that "there hasn't been any new legal ground broken."

Earlier restrictions imposed by the court on government aid to nonpublic elementary and secondary schools still stood, Gunn said, predicting that "there will be other court tests" on aid to higher education.

Samuel McGill, chief of the academic affairs office of the Association of American Colleges, said the association "was pleased that the majority upheld the district court's decision." But he added that the meaning of the majority vote was complicated by the two opinions given for it. "I'm not sure what the implications are for future cases," he said.

John Roemer, executive director of the American Civil Liberties Union of Maryland, who was one of the plaintiffs in the suit, said he was disappointed with the result. "We felt there was the same opportunity to draw the same kind of strict line in the elementary and secondary decisions," he said.

"We feel the threat is twofold: the state is directly or indirectly supporting religious business; somehow the line state regulation follows state funds. State funding involves "a danger of religious schools," he said. "It's freedom of religion question as well."

Bicentennial message sent by Pope

WASHINGTON—(NC)—Pope Paul VI praised the U.S. bishops for their "commitment to the social teaching of the Church in various fields," in a special bicentennial message.

"We thank you," the Pope wrote, "for promoting liberty and justice and for your concern with the many needs of your people: for food and housing, for health assistance, employment and education, your preoccupation for farm labor, for the conditions of migrants, for the dignity of immigrants and for the promotion of peace through endeavors favoring development."

The Pope's message contained comments on and suggestions for the direction in which American society is moving.

Progress made "in combating discrimination of various kinds, especially of sex discrimination," drew warm praise from the Pope. But he attacked current threats to human life.

"We assure you...we are one with you and all American citizens of good will in facing the special dangers to your country and society from abortion and euthanasia," the message said.

The Pope quoted his own remarks of two years ago: "The rights of minorities call out for protection as do the rights of the poor, the handicapped, the incurably ill and all those who live at the margin of society and are without voice. Above all, the precious right to life...must be affirmed anew," he reiterated.

Calling for an "increased holiness of life—holiness that will be manifested at every level of the Church," Pope Paul pointed to the crucial roles of Catholic education and social communications in achieving that aim.

He also called for a renewed appreciation for "the importance of the contemplative vocation."

Evangelization, the inheritance of the Holy Year, demands increased emphasis, the Pope noted. "Within this context we pray that the Church in the United States will generously keep alive the missionary spirit," he went on.

U.S. 'foot dragging' hit on issue of food policy

WASHINGTON—(NC)—Three leading religious leaders have criticized the Ford Administration for "foot dragging" on U.S. food aid abroad and for opposing a sense of a congressional resolution which would make "the right to food" a major element of U.S. policy.

The three religious leaders, Eugene Carson Blake, Rabbi Marc Tanenbaum, and Father J. Bryan Hehir, of the U.S. Catholic Conference made their comments before the opening of hearings on the "right to food" resolution. Father Hehir spoke as a representative of the USCC general secretary, Bishop James Rausch.
Archdiocese will be in July 4 ecumenical choral program

The Archdiocese of Miami will participate in a 90-minute ecumenical choral program of religious and patriotic music and recitations Sunday, July 4, at 8:30 a.m. in the new Bicentennial Park, Biscayne Blvd., and NE 11th St.

Msgr. Bryan O. Walsh, represents the Archdiocese on the planning committee which has been meeting for almost two years in preparation for the event. Other co-chairmen are Rabbi Irving Lehman, representing the Rabbinical Assn., and Rev. Morrell Robinson of the Fellowship of Churches. Each major faith and ethnic group will present music representing the Rabbinical Assn., the Archdiocese and the Church in Latin America are among the topics to be discussed at the three-day meeting.

Two Catholic choirs, a Protestant, and a Jewish choir will be heard during the program being presented under the auspices of Third Century U.S.A. During the morning an Armed Forces Chaplain will be commissioned by Chaplain Orra Kelly, U.S. Army Chief of Chaplains.

Singers from parishes throughout Dade County will comprise the Catholic Choir under the direction of Robert Fulton, organist and choir director at St. Mary Cathedral. They will sing Ave Verum, O Bone Jesu, Faith, Hope and Love. The Choral Cubana under the direction of Miss Carmen Kleva will be heard in Haci Ti Santa Morada and Es Yahve Mi Pastor, and Ave Maria. The choir of the member of St. James parish, and vice president in charge of news at WTVY-TV will read excerpts from the Florida Bishop's pastoral letter on the Bicentennial of the U.S.

Tony Somoza, lector, St. Raymond Church, will read passages from the Old and New Testaments on the theme of freedom.

Msgr. Walsh will give the opening address and the Rev. Msgr. Bryan O. Walsh, archbishop of Miami, will also be heard during the invocation. Rabbi Aurom Drazil will give Benediction. Recitations will also be given by Rabbi Solomon Schiff and Fray Acker.

Catholic Press seen needed more than ever

WASHINGTON — (NC) — The Catholic press has never been more needed or had more opportunities for service than it has today, in the opinion of an internationally active journalist who has decided to return to the diocesan press.

A. E. P. (Ed) Wall, the fifth director and the first editor of The New World, Chicago archdiocesan newspaper.

"Every element of the Catholic press is important today," Wall said in an interview, "but today I think there's a special advantage in broadening the use of weekly newspapers.

"These newspapers reach more Catholics in the United States week in an week out than any other element of the Church. They go into millions of homes, and ought to go into millions more.

"As I said before, the Catholic press is the most economical medium of information, education and inspiration available outside the pulpit. And nobody in the pulpit wants to match the attention that the Catholic press gives regularly to local and worldwide concerns of religion, justice, family life, hunger and brotherhood."

Wall has spent most of his life as a newspaper editor. He came to NC four years ago from Hawaii, where he was managing editor of The Honolulu Advertiser, a morning daily. He was editor and general manager of The Catholic Review in Baltimore for nearly six years.

American-Lebanese unit is established in D.C.

NORTH JACKSON, Ohio — (NC) — The American Lebanese and American Greek-Hellenic Leagues have established to coordinate efforts of U.S. citizens seeking the preservation of the Lebanese and Greek states, it was announced here by the league's executive board.

The league's first priority is to move the U.S. government to use its influence to halt the bloodshed and suffering that has taken more than 25,000 lives in the Lebanese nation of the past 15 months, a league statement said.

The league represents more than three million U.S. citizens and organizations in more than 60 cities. Its headquarters will be in Washington, D.C.

Changing Your address?

Changes of address should be mailed to The Voice Circulation Dept., P.O. Box 38-1059, Miami, Fla. 33138. Please allow 4-6 weeks for change to be effective.
Pope urges Church freedom in Red lands

By JOHN T. MUTHING

VATICAN CITY — (NC) — On the 13th anniversary of his election Pope Paul VI made a solemn appeal to Marxist regimes and other anti-Church governments to give the Church its “legitimate freedoms.”

The Pope, who traditionally makes a major address on Church problems to cardinals at the end of June, told them June 21, “We would only like to make known the pain we have felt in our heart because vast sections of the world ruled by Marxist still remain closed, not only to understandings but even to contacts with this Apostolic See.”

Pope Paul in his 13-year reign has launched a series of diplomatic exchanges with Communist governments. This "Ostpolitik" (a policy seeking accommodation with Eastern Marxist governments) has had limited success in some nations and almost none in others. It has been highly criticized especially by emigrants from Communist countries and also by some Catholic leaders in those nations.

"THE CHURCH," Pope Paul told the cardinals gathered in the Vatican's Consistory Hall, “does not ask special protection for itself or privileged treatment. The Church only needs and desires its legitimate freedoms.”

The Pope's reference to Marxist regimes which have refused even to talk with the Vatican seemed to be aimed especially at the People's Republic of China. Since the early 1960s the Vatican has had almost no contact with the more than three million Chinese Catholics.

While the Pope did not name specific countries, he said that his appeal for religious freedom was made to governments in "vast regions of Europe and Asia" and to some governments in the Americas and Africa.

In these nations, he said, Church-state problems have stemmed from "the accession to power of political forces which have written into their ideological foundations and their practical and so-called strategic programs what they call the liberation of humanity from 'religious alienation.'"

He told the cardinals that he is continuing on the diplomatic level a dialogue conducted by our close and valiant collaborators who are active and tireless, patient and frank.

He said that those carrying out the Vatican's Ostpolitik are "as firm in affirming principles and the rights of the Church and of believers as they are ready for an honest understanding which is faithful and reconcilable with the times."

In reply to the critics of his policy, the Pope denied ever having forgotten the "passions and heroism" of the victims of religious intolerance.

"The fidelity of those who have been and still are victims (of religious persecution) is not unknown to us and we have in mind always their sufferings, just as we share with them their hopes and prayers," he said.

The Pope charged that governments have sometimes made the Church suffer for reasons which "have nothing at all to do with religion."

HE DEPLORED the fact that missionaries have been hindered in their work only because they are foreign-born.

In recent years, some or all foreign missionaries have been expelled from South Vietnam, Laos, Cambodia and several African nations. A few individual missionaries have been deported from some South American countries and from the Philippines.

The Pope's speech, which fell on the anniversary of his election, was delivered after the cardinals presented greetings to him in anticipation of his feast day June 24 (St. John the Baptist), the Pope was born Giovanni Battista Montini.

REPLYING to "continuous authoritative requests," the Pope stated that conferences of bishops are responsible for directing pastoral activity in the field of social, political and economic changes. The efforts for seeking and developing an improvement of the situation in any country must always be appropriately coordinated and made to conform to the needs of the real well being of the whole community.

Archbishop's blessing given injured newsman

A special blessing was extended by Archbishop Coleman F. Carroll to Emilio Milian and his family when the Archbishop of Miami visited the critically injured news- caster this week in his room at Jackson Memorial Hospital. According to Milian, radio station WQBA's newsman whose car was bombed several months ago following his long criticisms of anti-terrorist philosophies during his broadcasts, Archbishop Carroll congratulated him for the Freedom Fighter's award which hangs on the wall of his room, next to a picture of the Hungarian freedom fighters of 1956.

The Archbishop also told Milian, he said, that all Catholics "are very proud of me because when I thought I was dying I called for a priest first before a doctor."

During the 30-minute visit, the Archbishop was accompanied by Alberto Alejandre, local contractor, who serves as a co-chairman of the annual Archbishop's Charities Drive.

"Serving South Florida Over 30 Years"

Tom Gustafson Industries, Inc.

Member of Miami Dade, Ft. Lauderdale and Palm Beach Chambers of Commerce

Miami and Dade County Office
Ph. 944-3421
Ft. Lauderdale and Broward County Office Ph. 522-4798
Boca Raton - Delray Office Ph. 278-4862
W. Palm Beach & Palm Beach County Office Ph. 832-0235

Miami, Florida / THE VOICE / Friday, June 25, 1976 / Page 3
Court kills bill seeking 'living will'

PHOENIX, Ariz.—(NC)—A bill that would have given terminally ill adults the right to refuse extraordinary treatment to sustain life was defeated by a 7-2 vote of the Health and Welfare Committee of the Arizona Legislature.

The bill would have given an adult the right to make a "living will" stating that if he became terminally ill, medical treatment designed solely to sustain life could not be used. A section of an amendment to the bill, which would have made physicians immune from lawsuits if they removed life-sustaining equipment from a patient, was rejected earlier by the committee.

A major factor in the bill's defeat was the removal of the physician's immunity section. Several committee members voiced strong opposition when the section was dropped from the bill's major sponsor. It was assigned to a subcommittee for further study.

The Health and Welfare Committee defeated the bill last March but at the urging of Sen. Lucy Davidson (D-Tucson), the bill's major sponsor, it was assigned to a subcommittee for further study.

Lucy Davidson, removal of the section was dropped from the bill. Many doctors now refuse to remove life-sustaining equipment because they are afraid of being sued for malpractice, she said.

Prelates and priests of Florida honored Msgr. Michael Beerhalter, third from right, during Concelebrated Mass last Saturday in St. Anastasia Church, Fort Pierce. At right Archbishop Coleman F. Carroll was among those concelebrating with Msgr. Beerhalter who was observing the 50th anniversary of his ordination. Msgr. has been an active member of Serra Club and is known for his interest in promoting vocations to the priesthood and religious life.

Dominican Sister Barbara receives Holy Communion from the golden jubilarian who has spent most of his priestly life in St. Anastasia parish.

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

You are needed...to act as a Mom or Dad to an orphan in the Holy Land, Ethiopia, or India. The cost is very little. The satisfaction is great. More than half of the 1,800,000 refugees in the Holy Land are boys and girls under 16. A great many are orphans. Some barely exist by begging for milk, food, clothing. Others are in the Holy Father's care—supported by the generous friends of Near East Missions...You can adopt one of these children and guarantee them a secure home. A child's life is a great thing to plan for.

WHO

ORPHANS BREAD is the club (dues: $1 a month) that comes to the rescue when orphans need milk, medicines, clothing. Others are in the Holy Father's care—supported by the generous friends of Near East Missions... You can adopt one of these children and guarantee them a secure home. A child's life is a great thing to plan for.
St. Joseph Residence
Oasis for The Elderly

St. Joseph Residence conducted by the Archdiocese of Miami in Fort Lauderdale offers a "home away from home" for senior citizens, two of whom are shown strolling around the grounds of the facility staffed by Sisters of Our Lady of Charity of Wheeling, W. Va.

Resident chaplain, Father John McAtavey, listens as Mrs. Elvira Carolini reads from an Italian-language Bible.

Hobbies and recreational pastimes are varied at St. Joseph Residence. Mrs. Mary A. Evans enjoys crocheting.

In the living room of the residence supported by donations to the Archbishop's Charities Drive, Charles J. Hermann and Thomas Campo discuss current events and other topics in which they are interested.

Star Banks / the banks with bright ideas.

Boulevard National Bank
5000 Biscayne Blvd., Miami, Florida 33137 576-6300

The Dania Bank
255 E. Dania Beach Blvd., Dania, Florida 925-2211

The Marathon Bank
Marathon, Florida 33050 743-2231

All savings deposits now insured up to $40,000
Setbacks are a part of living

By JOS BREIG
Among the things this country has long needed is a writer like Charles Dickens, possessed of the genius to shake the public to what is wrong with our prison systems. Prison conditions, by and large, are an insult to the character of the American people. I am not suggesting that the remedies are simple. They are complex. But they are not beyond the power of the mind of man—not beyond our financial resources.

Maudlinism and sentimentalism are no help. There is no point in ignoring, or glossing over, the fact that some convicts are tough persons. Some are vicious, depraved, hateful, egotistical, contemptuous of the rights of others, and murdously brutal.

SOME simply must be kept in confinement under constant supervision and discipline. But prisoners who are not like that should not be dumped into the same cell blocks and the same recreation yards.

Most prisoners can be rehabilitated if proper measures are taken—and if they are not the result of sheer brutality, they should be re-educated and put to constructive use. A prison system is a kind of pressure cooker governed by recreation and confinement.

Indeed, even the worst prisoners are not beyond hope—but the worst ones must be kept apart from society while efforts are made to get through to the basic humanity and goodness in them. The central trouble is that the prison system is not aimed at reform and redemption. Rather, the prison system is a kind of pressure cooker governed by recreation and confinement. The most important thing is that the prisoner is given a chance to learn the values of life, to be taught the things that are most important to him.

A PRISON can’t be a home is, but a prison need not be like a zoo jammed with caged wild beasts, either. It ought to be designed for decent— even if it is somewhat austere—human habitation. A prison or penitentiary or other place of captivity for lawbreakers ought also to be administered with dignity and humanity. Official brutality cannot in any way be condoned or justified.

Acceptance of God’s will brings a quiet peace to the soul, even in the midst of pain. It comes to the person who remembers he is totally dependent upon God. It is to be found in all those who are convinced that the wisdom of God “reaches...from end to end of the ages of ages, through all heaven and earth” without your Father’s consent. As for you, every hair of your head has been counted...So do not be afraid of anything. You are worth more than an entire flock of sparrows... Part of the problem here comes from a weakened, watered down faith. If carelessness and lukewarmness towards God has become a way of life, we can’t expect to “see” the righteousness of God’s will. Even when faith is sharp from devoted practice, it is never going to get full and complete answers from God. Why? Because life primarily is a testing of faith. But when faith has become flabby there’s no chance to avoid fighting God. The normal feelings of resentment which everyone feels at a time of trial get out of bounds.

THE VOICE is folly because we can’t fight God. It’s like trying to weave a rope of sand. We can go through the motions, but then what do we have? We cannot demand that God explain himself to us! We are pilgrims on a journey of faith—and faith is the instrument of seeing good in apparent evil, of squashing the inner rebellion and giving God credit for knowing what he is doing. If we look back on such incidents in life, they often now make much more sense than they did then. In fact, some happenings which we viewed as tragedies turned out eventually to be the hinge on which later advantages turned.

The central trouble is that the prison system is not aimed at reform and redemption. Rather, the prison system is a kind of pressure cooker governed by recreation and confinement. The most important thing is that the prisoner is given a chance to learn the values of life, to be taught the things that are most important to him.

A PRISON can’t be a home is, but a prison need not be like a zoo jammed with caged wild beasts, either. It ought to be designed for decent—even if it is somewhat austere—human habitation. A prison or penitentiary or other place of captivity for lawbreakers ought also to be administered with dignity and humanity. Official brutality cannot in any way be condoned or justified.

Acceptance of God’s will brings a quiet peace to the soul, even in the midst of pain. It comes to the person who remembers he is totally dependent upon God. It is to be found in all those who are convinced that the wisdom of God “reaches...from end to end of the ages of ages, through all heaven and earth” without your Father’s consent. As for you, every hair of your head has been counted...So do not be afraid of anything. You are worth more than an entire flock of sparrows...

Part of the problem here comes from a weakened, watered down faith. If carelessness and lukewarmness towards God has become a way of life, we can’t expect to “see” the righteousness of God’s will. Even when faith is sharp from devoted practice, it is never going to get full and complete answers from God. Why? Because life primarily is a testing of faith. But when faith has become flabby there’s no chance to avoid fighting God. The normal feelings of resentment which everyone feels at a time of trial get out of bounds.

A PRISON can’t be a home is, but a prison need not be like a zoo jammed with caged wild beasts, either. It ought to be designed for decent—even if it is somewhat austere—human habitation. A prison or penitentiary or other place of captivity for lawbreakers ought also to be administered with dignity and humanity. Official brutality cannot in any way be condoned or justified.

Acceptance of God’s will brings a quiet peace to the soul, even in the midst of pain. It comes to the person who remembers he is totally dependent upon God. It is to be found in all those who are convinced that the wisdom of God “reaches...from end to end of the ages of ages, through all heaven and earth” without your Father’s consent. As for you, every hair of your head has been counted...So do not be afraid of anything. You are worth more than an entire flock of sparrows...
Watergate was a scandal. The evil that was done by the varied incidents that have come to be known as Watergate was the worse because it occurred on the highest level of government. It was compounded because it occurred in a way that the whole nation, and then the trust was betrayed.

If Watergate was a real example of the iniquity in our society, it would be a mistake to conclude that it is an aberration, an unusual occurrence in the American society. Rather the terrible thing about Watergate is that the principles that were betrayed in that scandal are betrayed all through our society. Watergate was not unique, it is the ubiquity of iniquity that is the fact.

As late as 1967, the South Carolina Sunday News Journal reported, "It is said that the priests in the South Carolina parishes have sold the religious masses of our people to the highest bidder. The priests have sold the religious masses to the big business interests that are trying to get control of the South." This was a scandal of the time, yet it is still a scandal today.

The Lockheed scandal, the bribes and illegal contributions paid to the government, are likely to fight for the integrity of the government. By the same token, the injustices that were done by the Watergate scandal are likely to fight for the integrity of the government. It was a smaller majority of the Catholic vote, but it was a smaller majority of the Protestant vote, that kickedbacks to those who gave out contracts was an accepted practice. It happened on the level of major corporations, it happened on the level of small businessmen.

It is possible for me to have long since realized that it was only my naivete that left me surprised. The plain truth is that dishonesty is ingrained into almost every aspect of our society.

A good and moral man who is a banker told me that he lost business because he was unwilling to play the game. Car dealers expected kickbacks if they brought the purchaser of a car to the bank. When his bank refused to do it, car dealers simply moved their business to a more compliant bank.

It exists in the professions. There are often kickbacks in the stories of pray for the sick or a company. If they praps or the pharmacy or clinic returns a portion of the receipts back to the physician that sent the patient. It would be possible to go listing innumerable examples of kickbacks and bribes and evidence of kickbacks before the learned journals.

By Dale Francis

Immoral officials—nothing unusual in that

The evil that was done by the Watergate scandal is not only accepted but institutionalized in some labor contracts.

The truth is that while there is outrage expressed over some of these more sensational examples of public immorality the fact of immorality exists throughout the whole society. I do not doubt there are many moral men and women in our nation who do fight against this scandal. But unless we are willing to face up to the fact that the immorality is everywhere in the society then we cannot hope to cleanse the evil from the nation. Our trouble is not just immorality in high places. It is the ubiquity of iniquity—that's the problem.

By JIM CASTELLI

This year's presidential election may be the most interesting and exciting election in many years. The Democratic candidates are abundant and the Republican candidates are abundant.

By Dale Francis

Immoral officials—nothing unusual in that

The evil that was done by the Watergate scandal is not only accepted but institutionalized in some labor contracts.

The truth is that while there is outrage expressed over some of these more sensational examples of public immorality the fact of immorality exists throughout the whole society. I do not doubt there are many moral men and women in our nation who do fight against this scandal. But unless we are willing to face up to the fact that the immorality is everywhere in the society then we cannot hope to cleanse the evil from the nation. Our trouble is not just immorality in high places. It is the ubiquity of iniquity—that's the problem.

By JIM CASTELLI

This year's presidential election may be the most interesting election in many years. The Democratic candidates are abundant and the Republican candidates are abundant.

By Dale Francis

Immoral officials—nothing unusual in that

The evil that was done by the Watergate scandal is not only accepted but institutionalized in some labor contracts.

The truth is that while there is outrage expressed over some of these more sensational examples of public immorality the fact of immorality exists throughout the whole society. I do not doubt there are many moral men and women in our nation who do fight against this scandal. But unless we are willing to face up to the fact that the immorality is everywhere in the society then we cannot hope to cleanse the evil from the nation. Our trouble is not just immorality in high places. It is the ubiquity of iniquity—that's the problem.

By JIM CASTELLI

This year's presidential election may be the most interesting election in many years. The Democratic candidates are abundant and the Republican candidates are abundant.

By Dale Francis

Immoral officials—nothing unusual in that

The evil that was done by the Watergate scandal is not only accepted but institutionalized in some labor contracts.

The truth is that while there is outrage expressed over some of these more sensational examples of public immorality the fact of immorality exists throughout the whole society. I do not doubt there are many moral men and women in our nation who do fight against this scandal. But unless we are willing to face up to the fact that the immorality is everywhere in the society then we cannot hope to cleanse the evil from the nation. Our trouble is not just immorality in high places. It is the ubiquity of iniquity—that's the problem.

By JIM CASTELLI

This year's presidential election may be the most interesting election in many years. The Democratic candidates are abundant and the Republican candidates are abundant.

By Dale Francis

Immoral officials—nothing unusual in that

The evil that was done by the Watergate scandal is not only accepted but institutionalized in some labor contracts.

The truth is that while there is outrage expressed over some of these more sensational examples of public immorality the fact of immorality exists throughout the whole society. I do not doubt there are many moral men and women in our nation who do fight against this scandal. But unless we are willing to face up to the fact that the immorality is everywhere in the society then we cannot hope to cleanse the evil from the nation. Our trouble is not just immorality in high places. It is the ubiquity of iniquity—that's the problem.

By JIM CASTELLI

This year's presidential election may be the most interesting election in many years. The Democratic candidates are abundant and the Republican candidates are abundant.
Polish-American Catholics say:

We have Mary as our queen

One of a series of articles pointing out at the diversity of traditions and ethnic groups which contribute to the richness of the Catholic experience in the Archdiocese and which illustrate the universality of the Church.

"I'm Polish and I'm proud of it," the bumper sticker on a car at a Miami Catholic Church parking lot, read.

Indeed there are a few Roman Catholics of Polish descent in the Archdiocese, and they are surely proud of their tradition and of their cultural heritage.

One of them is Mrs. Gwen Jaworski, a retired teacher and a parishioner of St. Michael Church.

Although born in this country she takes pride in her Polish descent in the Archdiocese of Miami, Florida," she says. "It's been enshrined in the Monastery of Jasna Gora (below), meaning Bright Mountain.

"Some bring the food to the parish for the priest to bless, and some stay in the parish for a special breakfast, with blessed food on Easter morning."

Many Polish assist at Mass at St. Michael Church, Miami, where Father Victor Lyczko celebrates Sunday Eucharist, in Polish at 9 a.m.

Many of those St. Michael's parishioners are members of the Polish-American Club which organizes social and cultural activities at its own hall. Founded 35 years ago, the club offers companionship and has no political or religious affiliation.

On the national level, Polish-Americans maintain their ties through affiliation with fraternal organizations, of which some 500 have existed at one time or another. Among the main ones, the oldest is the Polish Roman Catholic Union (PRCU) (Continued on Page 23)
Happy Birthday, America.

"Join America's First Federal in celebrating the Bicentennial and get these Freedom Documents as a gift." - Anita Bryant

First Federal of Miami, America’s first federally-chartered savings and loan association, is proud to join in celebrating our country’s 200th birthday.

We are also proud to have contributed to the growth of this area by offering a safe place for people to save. And by providing more South Floridians with mortgage money to buy or build their homes than anyone else.

Our Bicentennial Gift for You. To celebrate, we have a Bicentennial gift for you. It’s "The Freedom Collection", a set of our nation’s historic documents. The Declaration of Independence, Constitution, Bill of Rights and more. Each is a big 10½" x 13¼", printed on parchment paper. They’re free at any office.

Get your Freedom Collection documents now... supplies are limited. One set per family and no mail or phone requests, please.

And join us in saying “Happy Birthday, America.”

First Federal of Miami
Where people come first
The Man Who Skied Down Mt. Everest

THE MAN WHO SKIED DOWN MT. EVEREST (Specialty) ...at once an exciting adventure and a film of dazzling scenic beauty.

In the early spring of 1970, Yuichiro Miura, Japan's foremost skier and holder of the world's speed record, set out from Kathmandu, Nepal, on an extraordinary mission. The 33-man Japanese party of which he was a member included mountaineers, skiers, journalists, and a film crew and required more than 800 porters to carry its supplies.

Miura's intention was not to reach the very peak of Everest but rather a point on the South Col, a ledge some 400 yards below the crest. From there he planned to ski down to the valley that lay more than a mile below between Everest and its sister peak, Lhotse, an angle of descent over ice ducted with powdery snow that approached 45 degrees.

Miura's feat was captured by what surely is one of the hardest and daring film crews in the history of the medium. Only three of the eight-man crew had ever had any climbing experience. Yet they hauled their heavy equipment 26,000 feet up the slopes of Everest, and three cameras were in place at strategic points when Miura began his incredible run on May 6th. The result was footaged so spectacular and enthralling that the subsequent documentary, edited by an American-Canadian film company with a narration adapted from Miura's diary, richly deserved the Academy Award it gained.

A vast amount of money—more than a million dollars went into the expedition—money, one would think, that certainly could have been put to better use. The expedition entailed great risk, and, in fact, a massive cave-in of the ice fall at the start of the climb took the lives of six Sherpas.

Miura's thinking, however, as expressed in the diary selections, is the product of a culture different from ours, and before we condemn, we must try to understand. It is quite evident that Miura is nothing remotely like an Oriental Evel Knievel. He is a man of deep compassion and humility—he mourns the dead Sherpas and acknowledges that no Everest expedition would have been possible without the labor and skill of the Nepalese carriers. The myth of Prometheus is Western, the myth of Miura is Oriental.

Miura began the climb on May 6th. The next day hisADERADE sent a message to the Air Force Base by black radio. It was written in Kurobori, a style of writing in which each Chinese character is written in a way that can be read in any direction.
television

Early black films slated; Dinah, Bacharach show set

The Black film industry from 1915 to 1950 is the subject of "BLACK SHADOWS ON A SILVER SCREEN," an American Documents Special, Saturday, June 26, 1976, at 10 p.m. on WPLG, Channel 10.

It may come as a surprise to some that while Hollywood was producing films like Gone With the Wind, the Black film industry was making feature films for showing in segregated theatres.

Ossie Davis narrates "BLACK SHADOWS ON A SILVER SCREEN" which includes clips from more than forty films, many seen for the first time on television. Rare films such as Oscar Micheaux's Body and Soul (1925) with Paul Robeson; the Johnson Brothers' By Right of Birth (1917); and Josephine Baker's Siren of the Tropics (1932), are being shown for the first time on television. Rare forty films, many seen for the first time on television. Rare forty films, many seen for the first time on television.

Besides Robeson and LaBaker, among the TV premieres are Paul Robeson; the Johnson Brothers' By Right of Birth (1917); and Josephine Baker's Siren of the Tropics (1932), are among the TV premieres. Besides Robeson and LaBaker, Cab Calloway, Clarence Muse, Ethel Waters, Duke Ellington, and Henry Armstrong will be seen in screen appearances.

Dinah Shore, who this year captured three Emmy awards, will be seen this summer in a number of new variety show specials called "Dinah and Her Best Friends," Wednesday nights at 10:00 on Channel 7.

Television's 'first lady' will host an hour of song, dance and jokes, showcasing the talents of young, new performers and also meeting and greeting seasoned celebrities. The theme of the night is "new friends," the title of a 1940 film which includes clips from more than forty films, many seen for the first time on television.

A U.P.I. review called the new program "a show that's pretentious and bright for hot weather viewing," saying "the results are a delight." Monday, June 26, will be a special evening on Channel 4. First, at 10 p.m., a rebroadcast of the musical special, "Dinah Shore's Opus No. 3," will be presented. Then, at 11:30 p.m., a special, Burt Bacharach's "A Walk" and sings one of his own tunes, "Superstition." And Bacharach croons "Dinah Shore's Opus No. 3," among others, in his own matchless style.

America since WW II

The years after (ABC)...a searching look at America in the decades since World War II.

This documentary is the third in the Conscience of America river of documentaries, an ABC News Public Affairs presentation produced in cooperation with the Office for the American Documents Special, the Communications Commission of the National Council of Churches; the Jewish Theological Seminary; and the Radio and Television Commission of the Southern Baptist Convention.

Using the Nuremberg Trials as its starting point, The Years After examines the radical changes that have occurred in post-World War II America and the complex moral issues that have confronted our society. Its central point is that each of us is responsible as an individual for his response to these challenging times.

Narrated by ABC newsman Frank Reynolds, the program covers the significant moral and social issues of the past three decades, including the Vietnam War, civil rights, McCarthyism, the youth revolution, ecology, and the military-industrial complex. The neatly edited film footage of events in the recent past is interspersed with speeches and interviews with significant figures of the time: politicians, sociologists, military men, scientists, and religious leaders.

Perhaps the moral complexities of "the years after" is best exemplified by a sequence that looks at two individuals, both missiles engineers and committed Catholics. One feels that his work is helping defend the country while the other has resigned from his job because he believes the weaponry he was helping to develop will lead to a nuclear holocaust.

A moral look

THE YEARS AFTER (ABC)...a searching look at America in the decades since World War II.

This documentary is the third in the Conscience of America river of documentaries, an ABC News Public Affairs presentation produced in cooperation with the Office for the American Documents Special, the Communications Commission of the National Council of Churches; the Jewish Theological Seminary; and the Radio and Television Commission of the Southern Baptist Convention.

Using the Nuremberg Trials as its starting point, The Years After examines the radical changes that have occurred in post-World War II America and the complex moral issues that have confronted our society. Its central point is that each of us is responsible as an individual for his response to these challenging times.

Narrated by ABC newsman Frank Reynolds, the program covers the significant moral and social issues of the past three decades, including the Vietnam War, civil rights, McCarthyism, the youth revolution, ecology, and the military-industrial complex. The neatly edited film footage of events in the recent past is interspersed with speeches and interviews with significant figures of the time: politicians, sociologists, military men, scientists, and religious leaders.

Perhaps the moral complexities of "the years after" is best exemplified by a sequence that looks at two individuals, both missiles engineers and committed Catholics. One feels that his work is helping defend the country while the other has resigned from his job because he believes the weaponry he was helping to develop will lead to a nuclear holocaust. Of such stuff are the moral dilemmas of our time—none of them admitting of easy solutions, each of them taking its toll in anguish and pain of those brave enough to confront them.

Ernest Pendrell has knitted this diverse picture of America together by recalling that after the Nuremberg Trials no one can excuse his actions by pleading obedience to superior. If there is anything to be learned from our recent history it is that each of us must respond to the issues of the day by following his conscience and acting upon moral judgments. Pendrell's program is a reminder of how well we have responded to such issues since World War II, it is also an incentive to think more deeply about those that confront us today. (A one-hour ABC color broadcast: Sunday, June 27 at noon, EDT.)

You Promised!

To LOVE—HONOR

We Promise!

To give you the ultimate in wedding photography from our

COLOR PORTRAIT STUDIO AT RICHARDS

COMPREHENSIVE WEDDING ALBUMS FROM...

COLOR PORTRAIT STUDIO

RICHARDS

COLOR PORTRAIT STUDIO

call 379 3111 ext. 374

As soon as you have your date set

MURFLES FREE

15 MINUTE INSTALLATION

F1

WITH THE WORK OF THE CHURCH

WE SPECIALIZE IN OTHER KINDS OF MUFFLERS

ARROW MUFFLER

14545 S.W. 7 Ave.

SAVE as much as $2000

on 1976 DEMONSTRATORS!

5 Lincoln Continentals

3 Commodore

2 Lincoln Continental Mark IVs

4 Mercury Marquis

3 Mercury Cougars

2 Capris

5 Mercury Montegos

2 Mercury Monarch

Lincoln Mercury GABiES

Ponce de Leon at Bird Rd.

Coral Gables 445 7711

We TwmUef

Photography

S. L. and N. 146 St. 688-0574

Mr. Richard Ribl, Formly Linda List

RICHARDS

COLOR PORTRAIT STUDIO

Miami, Florida / THE VOICE / Friday, June 25, 1976 / Page 11
Stars to perform during the Eucharistic Congress

PHILADELPHIA — (NC) — Eugene Ormandy and the Philadelphia Orchestra, actress Helen Hayes, singer Ella Fitzgerald, jazz musician Dave Brubeck and the Dance Theatre of Harlem are among the artists who are to perform at the 41st International Eucharistic Congress here next August.

They are part of the 14-event program scheduled just before and during congress week Aug. 1-8.

The international assembly of Catholics and other Christians for the purpose of deepening and strengthening faith in the Eucharist, is expected to attract more than 1 million visitors to the city.

More than 100 afternoon and evening performances, including six world premieres, will be held to reinforce through entertainment will be a series of productions given by five college drama departments in some of the city’s oldest churches.

This series is to include afternoon performances of: “The Lord’s A Wonder,” a premiere musical, by the Catholic University of America, Washington, D.C., in the Cathedral of Sts. Peter and Paul;

Christopher Fry’s “Sleep of Prisoners,” by St. Louis University, St. Louis, Mo., in St. Augustine’s Church;

“Hunger and Bread,” a premiere musical on contemporary themes by Villanova University, Villanova, Pa., in Old St. Mary’s Church.

For travel information concerning the Eucharistic Congress, call the Lorraine Travel Bureau.

Dade: 940-0751.
Broward: 522-4752.

45 singers and instrumental backup.

The following evening Ella Fitzgerald and David Brubeck will present a religious jazz concert featuring his famed cantata “Gates of Justice.”

This performance will include the Jerrold Fisher Ensemble of the Philadelphia Singing City and the Jerrold Fisher Ensemble of — Eugene Ormandy and the Philadelphia Orchestra, actress Helen Hayes, singer Ella Fitzgerald, jazz musician Dave Brubeck and the Dance Theatre of Harlem are among the artists who are to perform at the 41st International Eucharistic Congress here next August.

They are part of the 14-event program scheduled just before and during congress week Aug. 1-8.

The international assembly of Catholics and other Christians for the purpose of deepening and strengthening faith in the Eucharist, is expected to attract more than 1 million visitors to the city.

More than 100 afternoon and evening performances, including six world premieres, will be held to reinforce through entertainment will be a series of productions given by five college drama departments in some of the city’s oldest churches.

This series is to include afternoon performances of: “The Lord’s A Wonder,” a premiere musical, by the Catholic University of America, Washington, D.C., in the Cathedral of Sts. Peter and Paul;

Christopher Fry’s “Sleep of Prisoners,” by St. Louis University, St. Louis, Mo., in St. Augustine’s Church;

“Hunger and Bread,” a premiere musical on contemporary themes by Villanova University, Villanova, Pa., in Old St. Mary’s Church.

For travel information concerning the Eucharistic Congress, call the Lorraine Travel Bureau.

Dade: 940-0751.
Broward: 522-4752.

45 singers and instrumental backup.

The following evening Ella Fitzgerald and David Brubeck will present a religious jazz concert featuring his famed cantata “Gates of Justice.”

This performance will include the Jerrold Fisher Ensemble of the Philadelphia Singing City and the Jerrold Fisher Ensemble of — Eugene Ormandy and the Philadelphia Orchestra, actress Helen Hayes, singer Ella Fitzgerald, jazz musician Dave Brubeck and the Dance Theatre of Harlem are among the artists who are to perform at the 41st International Eucharistic Congress here next August.

They are part of the 14-event program scheduled just before and during congress week Aug. 1-8.

The international assembly of Catholics and other Christians for the purpose of deepening and strengthening faith in the Eucharist, is expected to attract more than 1 million visitors to the city.

More than 100 afternoon and evening performances, including six world premieres, will be held to reinforce through entertainment will be a series of productions given by five college drama departments in some of the city’s oldest churches.

This series is to include afternoon performances of: “The Lord’s A Wonder,” a premiere musical, by the Catholic University of America, Washington, D.C., in the Cathedral of Sts. Peter and Paul;

Christopher Fry’s “Sleep of Prisoners,” by St. Louis University, St. Louis, Mo., in St. Augustine’s Church;

“Hunger and Bread,” a premiere musical on contemporary themes by Villanova University, Villanova, Pa., in Old St. Mary’s Church.

For travel information concerning the Eucharistic Congress, call the Lorraine Travel Bureau.

Dade: 940-0751.
Broward: 522-4752.

45 singers and instrumental backup.

The following evening Ella Fitzgerald and David Brubeck will present a religious jazz concert featuring his famed cantata “Gates of Justice.”

This performance will include the Jerrold Fisher Ensemble of the Philadelphia Singing City and the Jerrold Fisher Ensemble of — Eugene Ormandy and the Philadelphia Orchestra, actress Helen Hayes, singer Ella Fitzgerald, jazz musician Dave Brubeck and the Dance Theatre of Harlem are among the artists who are to perform at the 41st International Eucharistic Congress here next August.

They are part of the 14-event program scheduled just before and during congress week Aug. 1-8.

The international assembly of Catholics and other Christians for the purpose of deepening and strengthening faith in the Eucharist, is expected to attract more than 1 million visitors to the city.

More than 100 afternoon and evening performances, including six world premieres, will be held to reinforce through entertainment will be a series of productions given by five college drama departments in some of the city’s oldest churches.

This series is to include afternoon performances of: “The Lord’s A Wonder,” a premiere musical, by the Catholic University of America, Washington, D.C., in the Cathedral of Sts. Peter and Paul;

Christopher Fry’s “Sleep of Prisoners,” by St. Louis University, St. Louis, Mo., in St. Augustine’s Church;

“Hunger and Bread,” a premiere musical on contemporary themes by Villanova University, Villanova, Pa., in Old St. Mary’s Church.

For travel information concerning the Eucharistic Congress, call the Lorraine Travel Bureau.

Dade: 940-0751.
Broward: 522-4752.
Evangelists as theologians

By FATHER JOHN J. CASTELOT

Even from our modern point of view St. Luke was quite a good historian. He was also a theologian. Like all the sacred historians he was intent not merely on reporting facts, but on interpreting those facts.

He did not give his interpretation in an obvious way by saying, for instance, “Here are the facts, and now here is what they mean in the plan of salvation.” Rather he helped the facts to speak for themselves by selecting them carefully and arranging them ingeniously. Reporting them in terms reminiscent of significant Old Testament passages helped, too, to suggest their deep inner meaning.

ONE CENTRAL thought dominates his whole Gospel. Like the major theme of a great symphony, it is stated and restated, developed and elaborated, until finally it swells to a thrilling climax. That theme is Jerusalem.

Like all the sacred historians he was theologian, and with good reason. All the theologians as they were historians, but John, the Evangelist, as we have seen, were as much theologians as they were historians, but John stands out prominently in this regard.

He stated the purpose of his Gospel very clearly when he wrote: “Jesus performed many other signs as well—signs not recorded here—in the presence of his disciples. But these have been recorded to help you believe that Jesus is the Christ, the Son of God, so that through this faith you may have life in his name” (20:30-31).

This view of the Holy Sepulchre from a Lutheran church tower shows the twin domes which mark the accepted site of the Crucifixion.

IT POINTS up John’s essentially sacramental approach to the Christ-event. For a sacrament is basically a material sign of a spiritual reality. Jesus’ actions, too, were sacraments, in the sense that they were not merely amazing displays of power (an aspect which the Gospel does not stress), but signs of profound realities, profound truths.

John strikes this sacramental note right at the beginning with his magnificent prologue, which is actually a sort of theology of the Incarnation. For the latter is the fundamental sacrament, of which all others are extensions and expressions. When “the Word became flesh” (1:14), the divine reality of the Godhead took on human form. The invisible became visible, the intangible became tangible, the essentially mysterious became knowable (1 Jn 1,1-2), and “of his fullness we have all had a share” (Jn 1,16). In this very profound sense Jesus, the incarnate Son of God, was a sign, sacrament.

This sacramental idea dominates the whole Gospel, but especially the first part, the Book of Signs (1,19—12,50). Space does not allow for any examples, but a good modern edition of the New Testament will make this central idea abundantly and beautifully clear. The second part of the Gospel has been called the Book of Glory (13,1—20,31). It includes, of course, the last supper, passion, and death of Jesus, but in the theology of John, these form part of his “hour,” his hour of glory.

Miami, Florida / THE VOICE / Friday, June 25, 1976 / Page 13
The Eucharist and the hungers for bread

By MSGR. JOHN P. FOLEY

"I was hungry and you gave me to eat." This was the way Jesus assured his followers that personal care for the starving is the same as a personal service done for him. Further, he warned that those who did not care for the hungry would be invited to depart into "everlasting fire;" but he reassured his listeners that the compassionate would be invited to enter "the kingdom prepared from the foundation of the world." When he feeding the hungry the same as feeding Christ himself? FIRST, of course, every human being is the brother or sister of every other human being—because we have the same Father, God. All are members of the same human family. To give food to a hungry person is to share a meal with a member of the family; to refuse to give food is to turn one's back on a brother or sister. Because Christ is true man as well as true God, he is in the brother of all—and to turn one's back on a starving brother or sister is equivalent to turning one's back on Jesus himself, just as it is Christ our brother who is fed in the person of every starving brother or sister in the human family.

As Christians receive the Holy Eucharist, the Bread of Life, their relationship with Jesus is intensified, their identity with him is confirmed. As Christians become truly one with Jesus in the Eucharist,

John and his living waters

By EUGENE S. GEISSLER

When I was in Africa for two years, in the sub-Sahara of Senegal, I became deeply impressed with the life-giving quality of water. In the same soil where nothing grew, everything would grow if you could bring water to it. In a sense the difference between a garden and nothing was water. It seemed as if water gave life. Then I remembered that I had seen something of the same 10 years earlier in the wheat country of central Washington. While the winter wheat was being harvested in the dust and the dry of summer, the family gardener, watered from a deep well that stood in the middle of it, was fresh and green. It too looked like an oasis in a desert. The difference was water. It seemed as if water gave life.

THE INSPIRED genius of the author of Genesis sets the stage for the creation of life by having the Spirit of God brooding over the dark waters. You can almost feel what is happening when you read again those first words of the Bible: "In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep: and the Spirit of God was moving over the face of the waters." You can sense it is only a matter of time—a period of gestation—before the Spirit and the water will give life.

I don't think that I am ever near an ocean, or a lake, or near a stream or even a pond that I don't think of that same brooding spirit of life hanging over the water. As a result, I find it a very apt image when Jesus, in his encounter with the Samaritan woman at the well speaks to her of "living water." The woman, well aware in her semi-desert dry country of the life-giving quality of water, says the right thing to Jesus: "Give me this water, sir." IT BECOMES immediately clear that Jesus is not speaking of ordinary water because he continues the conversation in terms of the Spirit of God (See Jn 4:7-24). The "living water" is more like the waters in Genesis over which the Spirit broods. In fact, in a second episode in John's Gospel when Jesus is speaking of "rivers of living water" there is the explanatory note that "he was referring to the Spirit, whom those that came to believe in him were to receive" (Jn 7:37-39).

If the world is "charged with the grandeur of God," and in every thing since Jesus came reflects his continuing presence among us, there is no need ever again to see only water when we see water. We know of its life-giving importance to each of us, to every living thing, to all the world. Now, Jesus himself has used it as a
they also intensify their unity with all their brothers and sisters in Christ to such an extent that denial of charity to a brother or sister in need is equivalent to denying provision to a part of one's own body. Thus, in feeding the hungry, we are not only ministering to the needs of brothers and sisters: we are not only serving the person of Christ in others; we are, in fact, nourishing ourselves in Christ just as surely as we do when we receive him in Holy Communion.

To refuse to feed the hungry would be not only an injustice to members of the family; it would be not only a refusal to serve Jesus in the person of others; it would be, in fact, to starve ourselves spiritually, just as surely as if we never accepted Jesus' invitation to receive his Body and Blood in the Eucharist.

The "everlasting fire" promised by Jesus to those who refuse food to the hungry burns not only in eternity but also in time, as selfish aspirations turn to frustrations, as possessions turn to ashes and as glutted bodies are scourged with the pain of starving souls.

To receive Jesus in the Eucharist and to live Jesus in the Eucharist is to be united with him and with all humanity in justice, peace and love; to refuse food to the hungry, however, is to experience the opposite of unity—alienation—from other members of the human family whose needs we ignore; alienation from Jesus whom we refuse to serve; alienation from ourselves, who suffer the paradox of spiritual starvation in refusing to share the bounty with which God has blessed us.

The beauty of the story of Samuel is that he had the courage to give up the grandeur of a quasi-independent kingdom and to risk being mistaken for a king. The book of Samuel preserves the story of Israel's wars of attrition that led to the conquest of Canaan. The period was a time of inspired leaders, free-wheeling chieftains, warlords and soldiers fighting for what they could get out of it. Judges is a textbook of wars that illustrate a religious idea.

The Ark of the Covenant is borne before the troops, for the God of battles is with them. But with victory, an idolatrous malaise sets in followed by military setbacks caused by a reinvigorated enemy. God is on the side of Israel so long as Israel stays on his side.

ONE OF THE major difficulties of the period of Judges was that it had no stability. Israel was a group of tribal factions, each with its own warlord. It was a time of charismatic leaders, but little taste for organization. Power was decentralized to the tribal chieftains. From time to time a "Judge" would arise and provide some semblance of national leadership. The Judge was not elected by the people, but appointed by God. The Lord's spirit came upon Judges like Deborah and Samson and Samuel, and endowed these people with persuasive personal charisma that enabled them during their lifetime to instill a sense of national purpose in the people.

Social bonds cannot last on charisma alone. Conscious institutional structures must be created to assure stability and even a history for the group. No question there is a charm about the "spiritual commune" but the method weakens the sense of accountability, responsibility and planning. If Israel were ever to become a nation they had to give up the romantic tribal communes and pull together under an accepted leader.

SAMUEL, the last of the Judges, expressed and presided over this transition. Literally raised in a sacred sanctuary, Samuel was early attuned to the divine presence as he slept and dreamed by the Ark of the Covenant. He spent most of his active manhood as a soldier. As he grew old he hoped one of his sons would follow in his footsteps. Israel's leaders felt it was time to abandon the system of quasi-independent tribes. If they did not hang together as a nation, they were doomed to hang separately. The leaders commissioned Samuel: "A king is placed over us, as other nations have." (1S. 8, 5).

Samuel's age and background naturally made him lean to the conservative position that the status quo was preferable to the dangers of establishing a kingdom. Kings would establish a national draft of the young men for the army, take their daughters for royal court life, tax a tenth of their flocks and impose a quasi slavery. Kings would take away their freedom and make them forget God. The stark terms of the dilemma as Samuel saw it were: Get a king and you will lose your freedom and your God. Keep the Judges system and you will retain your God and your guerilla style freedom, though you will lose the grandeur of a kingdom.

GRADUALLY Samuel saw that a kingdom doubtless availed as well as defects. Freedom and religion are not necessarily lost. In fact the institutionalizing of the people may be the best way of passing on to the next generations the faith in the divine covenant. The Bible does not describe Samuel's inner stress in the way I characterize it here. The biblical method is to place contrasting stories side by side. One story shows Samuel fighting to save the system of the Judges. Another story will describe him defending the need for a new kingdom and the efforts everyone must make to save the nation from falling apart.

Eventually, the old man, Samuel, changes his mind. He agrees to the establishment of a kingdom. Read chapters nine and ten of the first book of Samuel for the description of the process whereby Samuel chooses a king. The human process takes place in prayerful discernment. God will show the way. "The Spirit of the Lord will rush upon you." (1 Sam. 10).

The people expected their Judges to be religious leaders, spirit-filled men. Now they wanted nothing less from their kings.

SAMUEL: Old man changes his mind

By FATHER ALFRED McBRIDE, O.PRAEM.
By FATHER JOHN T.

CATOR

There are some people who were programmed to understand religion in terms of discipline. They see religion as having more to do with moralism than mercy. They tend to believe that Jesus Christ became man to teach us that we should not steal, or covet our neighbor's spouse, and the like.

But every great religious leader taught these things. Christianity is distinct because it presents God as love personified—a saving, healing God-man, Jesus Christ. Some people therefore become uncomfortable when the word "love" is emphasized in religion because they see God's saving love more as a reward for our obedience than a gratuitous gift, which is really heretical.

There is no doubt that the love of God and neighbor leads us necessarily to the practice of self-discipline. No doubt at all that one who professes to love God must face up to the teachings of Jesus, "If you love me, keep my Commandments." (John 14:15)

But the power to remain faithful to God's word comes not from willpower alone. Those who try to become holy on their own resolutions soon find themselves back-sliding. Not can motives of fear or religious obligation produce the loving obedience called for by our Lord. No, only the heart which loves God can draw from his strength, even if that love be weak. Obedience to the law was the way of the Pharisees; Jesus taught us that we will be judged in the end on our love.

There is a doctrine of the Faith that is central to the whole of theology. It should be taught over and again. It can be interwoven into a thousand themes from Sacred Scripture; it is always received with wide-eyed attention and appreciation. It is perhaps the most important thing you can teach the children, or anyone, for that matter. Though it is a mystery, it can be expressed in two words: Unchanging Love. God is unchanging Love.

He does not suffer from moods, jealousy, whims or any human emotion; His Love is the same yesterday, today and tomorrow. The same. He loves; it is his nature. He loves you with the same infinite love at the moment of your baptism as he does at the moment of your most shameful sin. He never changes. His love endures forever.

Some of us need a long cure for our problems, but we must know that the healing process has begun. A loving Saviour is at work in our lives. We are like the man taken to the Inn by the Merciful Samaritan. We are wounded, and abandoned, but the good Samaritan carried us to safety; he paid for our room; he provided for our care during convalescence. We need time. We are a long way from holiness, but we are being sustained and nurtured by love, unchanging, patient, long-suffering love.

"Do not be afraid; only have faith." - Mk. 5:36

"No tengas miedo. Solamente ten fe." - Mc. 5:36

The God who raises to life calls us this day to live life fully, sharing our goods with others, just as he shares his riches with us within our eucharistic celebration.

Religion is not discipline but is saving love first

By FATHER JOHN T.

CATOR

There are some people who were programmed to understand religion in terms of discipline. They see religion as having more to do with moralism than mercy. They tend to believe that Jesus Christ became man to teach us that we should not steal, or covet our neighbor's spouse, and the like.

But every great religious leader taught these things. Christianity is distinct because it presents God as love personified—a saving, healing God-man, Jesus Christ. Some people therefore become uncomfortable when the word "love" is emphasized in religion because they see God's saving love more as a reward for our obedience than a gratuitous gift, which is really heretical.

There is no doubt that the love of God and neighbor leads us necessarily to the practice of self-discipline. No doubt at all that one who professes to love God must face up to the teachings of Jesus, "If you love me, keep my Commandments." (John 14:15)

But the power to remain faithful to God's word comes not from willpower alone. Those who try to become holy on their own resolutions soon find themselves back-sliding. Not can motives of fear or religious obligation produce the loving obedience called for by our Lord. No, only the heart which loves God can draw from his strength, even if that love be weak. Obedience to the law was the way of the Pharisees; Jesus taught us that we will be judged in the end on our love.

There is a doctrine of the Faith that is central to the whole of theology. It should be taught over and again. It can be interwoven into a thousand themes from Sacred Scripture; it is always received with wide-eyed attention and appreciation. It is perhaps the most important thing you can teach the children, or anyone, for that matter. Though it is a mystery, it can be expressed in two words: Unchanging Love. God is unchanging Love.

He does not suffer from moods, jealousy, whims or any human emotion; His Love is the same yesterday, today and tomorrow. The same. He loves; it is his nature. He loves you with the same infinite love at the moment of your baptism as he does at the moment of your most shameful sin. He never changes. His love endures forever.

Some of us need a long cure for our problems, but we must know that the healing process has begun. A loving Saviour is at work in our lives. We are like the man taken to the Inn by the Merciful Samaritan. We are wounded, and abandoned, but the good Samaritan carried us to safety; he paid for our room; he provided for our care during convalescence. We need time. We are a long way from holiness, but we are being sustained and nurtured by love, unchanging, patient, long-suffering love.
Civil rights leaders rap Ford bus plan

WASHINGTON-(NC)-U.S. civil rights leaders may not all support busing, but 99 percent of them are opposed to President Ford's efforts to draw up legislation to restrict court-imposed busing, according to Msgr. George Higgins, secretary for research for the U.S. Catholic Conference (USCC).

Msgr. Higgins met with the President to discuss the busing issue with other civil rights leaders in his role as a member of the executive committee of the Leadership Conference on Civil Rights, an umbrella group of organizations concerned with civil rights, including the USCC.

SHORTLY after the White House meeting, Attorney General Edward Levi announced plans to introduce legislation which would limit the time courts could order busing for the purposes of school desegregation to five years.

Msgr. Higgins said "the civil rights community is not worried that President Ford will get it (the legislation). They're worried he'll play into the hands of people who don't want busing to work and who are opposed to integration."

Civil rights leaders, Msgr. Higgins said, believe busing should be a temporary measure, but do not want to see the courts "hamstrung" by legislation.

Msgr. Higgins said the President told the White House meeting that he is opposed to segregation and will support the law when courts order busing.

Msgr. Higgins, said the President strongly believes the courts have sometimes gone too far in ordering busing.

But, Msgr. Higgins said, when the civil rights leaders asked the President to cite specific examples, he could not.

Levi has said he does not believe the courts have gone "too far" in ordering busing. He also said he believes the courts have followed a 1974 law which requires that they order busing only as a last resort.

United Farm Workers, East Coast union merge

KEENE, Calif.-(NC)-Farm workers have established a firm organizing base on the U.S. East Coast with a merger concluded June 16 between the United Farm Workers of America (UFWA) and a six-state independent Puerto Rican farm workers' union.

Final agreement was reached at the UFWA headquarters here between Cesar Chavez, UFWA president, and Juan Iriarte, president and founder of the Asociacion De Trabajadores Agricola (ATA). Negotiations had been in progress for a year and a half.

Founded in 1973, the 6,000-member ATA has members in Connecticut, New York, Massachusetts, New Jersey, Delaware and Pennsylvania. Ninety percent of the ATA is Puerto Rican.

The merger was voted on June 15 by the UFWA national executive board. Final approval is pending ratification by the UFWA and ATA membership.

The ATA has actively opposed contracts between growers and the Common-wealth of Puerto Rico providing for the importation of farm-workers on a seasonal basis. The contracts, similar to the now-defunct "bracero" program and sanctioned by law, denies workers representation by the ATA.

Ellen McCormack will continue race

MERRICK, N.Y.--(NC)-Ellen McCormack is fighting on. Despite published reports to the contrary, the right-to-life candidate for the Democratic presidential nomination, was not withdrawn from the race and has no intention of doing so.

What's more, she's hopping mad at the Democratic National Committee for refusing - so far - to permit her name to be placed in nomination at the national convention in Madison Square Garden.

"There were 200,000 people who voted for me in the primaries," she said at her home here. "That means that these 200,000 people will be without a voice at the convention, and that just isn't right."

Mrs. McCormack said flatly that she could not vote for former Georgia Gov. Jimmy Carter, the apparent Democratic victor, or President Gerald Ford. She is lukewarm about Ronald Reagan, the former California governor who is Mr. Ford's rival for the Republican nomination, and sees no other active candidate as a desirable choice. And so she's fighting on.

I know the odds against my ever becoming president," she said, "but now is the time to fight for the principles. We have to teach people how to become politically-minded. Only in that way will we be able to turn the country around."
Angolan refugee says Catholics are the targets of a 'secret war'

LISBON, Portugal—(NC)—A man who fled from Angola when Portuguese forces gained control of that former Portuguese colony said the Church is having "a very difficult time" in the young African nation.

His job and house, along with most of his belongings, were lost with the change of rulers in November, he said. He now lives with six young children and his second mother in an old apartment house here. His wife, an African, died three years ago.

"The seminaries are half empty, with very few students," he said. "The native priests and bishops are having a very difficult time, for the ruling People's Movement for the Liberation of Angola (MPLA) has shown itself to be implacably opposed to Christian influence," he said.

THE MAN, once director of the government printing office in Angola, asked to remain unnamed.

He is one of an estimated 800,000 refugees from Angola who have flooded into the mother country in the last months. Keeping them from starving has cost the Portuguese government $100 million, reportedly 10 percent of its yearly budget.

Like most of them, Angel—his fictitious name—had his family with only the clothes they wore. With him were his brother, his sister-in-law, and five other relatives. He had spent 16 years of his adult life there after graduating as a social scientist in Portugal. But he has relatives and friends here. He has also qualified for refugee relief.

"MOST EUROPEAN priests and Religious have left Angola," Angel commented. "It is a problem for the Church to survive under the MPLA and its Communist leaders who constantly wage a secret war against Christians.

"These leaders also punish dissident tribes and the result can be seen in the large numbers of blacks in prison camps there and among the refugees here."

Angel, added that most of the "returnees"—the ones who came back—long for their family homes in Angola after generations of living there. Many, in fact, went back after securing safe conduct from the MPLA, but a good number were arrested upon arrival at Luanda, the capital city. There they faced reports of a few executions.

THE MPLA said in March that it will nationalize all properties belonging to "noblese or "traitors"—meaning members of the other liberation groups that lost their recognition and independence. The government also announced that homes and property owned by Angolans who are absent for six weeks may be taken over.

Ruins surround a 12th century basilica in Gemona, Italy, the result of the disastrous May 6 earthquake that left an estimated 50,000 homeless. Catholic Relief Services has channeled nearly $100,000 in cash and relief supplies to the stricken northern Italy area.
Dade County

Members of the CATHOLIC ALUMNI CLUB will participate in the 11 a.m. Mass in St. Mary Cathedral on Sunday, June 27. Brunch will follow at the International House of Pancakes.

**

A pancake breakfast will be served in HOLY FAMILY parish hall from 8 a.m. to 1 p.m., Sunday, June 27, at 14500 NE 11 Ave.

Col. John H.E. Dunnavant has been elected grand knight of MIAMI BEACH COUNCIL, K.C. Other new officers are Joseph Prisco, Jr., deputy grand knight; Wilbert J. Felchake, chancellor; John Ingraham, warden; John Turner, recording secretary; Thomas Lee Morgan, treasurer; Charles Liston, lecturer; James P. Mangan, advocate; Thomas Mankin, inside guard; Mario DiMarzo and Charles Crotton, outside guards; Frank Pellicoro, Carmine Bravo and Frank Petronzi, trustees. Installation will be held in August.

Broward County

Parents now available at ST. DAVID Rectory, 7911 SW 45 St., Davie, for the parish Independence Day family picnic on Sunday, July 5 at the parish grounds. Mass of Thanksgiving will be offered at 11:15 a.m. by the pastor, Father Gabriel O'Reilly. Dinner will be served between noon and 4 p.m. and a bicentennial costume contest will highlight the afternoon of music and games for all ages.

Palm Beach County

LOURDES RESIDENCE Thrift Shop, located at 330 S. Olive, West Palm Beach, is open Mondays, Wednesdays, and Fridays from 11 a.m. to 3 p.m. Furniture, home furnishings, clothing, books, appliances, are available and donations of these same items are welcome. Proceeds benefit the building fund for a new nursing facility.

**

A MARRIAGE ENCOUNTER Renewal begins at 8 p.m., Saturday, June 26, at the home of Larry and Karen Bernier, 628 Madeline Dr., West Palm Beach. Those planning to attend are asked to bring snacks.

ST. LUKE parish, Lake Worth, will be the scene of an Encounter for engaged couples from 10 a.m. to 7 p.m., Sunday, June 27. Couples planning marriage are invited to participate. For additional information call Mr. and Mrs. Tom Trama at 967-4414.

College names Fr. Clifford head of Religious Affairs

Dominican Father Thomas J. Clifford, who in 1961 was a chaplain in the campus ministry at the University of Miami, has been appointed Director of Religious Affairs at Barry College.

Announcement of his appointment was made this week by Sister Trinita Flood, O.P., college president.

A native of Boston, Mass., Father Clifford is the son of Mrs. Thomas Clifford of Our Lady Queen of Martyrs parish, Fort Lauderdale. He attended Boston College where he was awarded a Bachelor of Arts degree in Roman and Greek classics and then entered the Dominican order.

Father Clifford studied philosophy at the Dominican Houses in Dover, Mass., and Springfield, Ky., and took his theology studies at the Dominican House of Theology in Washington, D.C. where he was the recipient of the degree in Bachelor of Sacred Theology and Lectorate of Sacred Theology. The Pontifical Institute of the Immaculate Conception in Washington awarded him a Licentiate in Sacred Theology.

Vigil scheduled in Hollywood

HOLLYWOOD—An all-night Vigil will be conducted at Little Flower Church, 1805 Pierce St. beginning at 9:15 p.m. today (Friday) in honor of the Sacred Heart of Jesus and in preparation for the Eucharistic Congress to be held in Philadelphia in August.

Concelebrated Mass will open the vigil.

School plans 10th reunion

DANIA—A 10-year reunion for those who graduated from St. Benedictine parochial school in 1966 is being planned for Saturday, Aug. 7 in the parish hall, 7459 Stirling Rd.

Graduates of the class of '66 are asked to call Luke Angelastro at 962-3984.
He helps people face death

"Express your own gut feeling. It hurts doesn't it. Or 'Do you want to talk about it?' Whatever you feel at the time."

"I was speaking with a man who had been told by doctors his wife was dying," said the priest, "and I asked how she was reacting, and he said 'Oh, we aren't going to tell her.' And I said you have been married over 40 years and shared many intimate and personal things together. Don't you think you could make the most of your remaining time if you both share openly the reality of what is happening?"

THE MAN did tell his wife, and after her passing he told the priest the grief was much easier to bear after sharing the truth with his wife, and after her passing he said the priest, "and I asked how she was reacting, and he said 'Oh, we aren't going to tell her.'"

"Dr. Ross first tackled the subject when she was approached by some theology students one day who were to write a thesis on the greatest crisis in a person's life, and they chose death," said Father Brown. She sent them to the library and there was nothing to be found. She went to some hospitals and on every ward when she asked to talk to some dying patients the staff would tell her there were no dying patients.

"Dr. Ross first tackled the subject when she was approached by some theology students one day who were to write a thesis on the greatest crisis in a person's life, and they chose death," said Father Brown. She sent them to the library and there was nothing to be found. She went to some hospitals and on every ward when she asked to talk to some dying patients the staff would tell her there were no dying patients.

"Even if no one had told them they were dying, they sensed it...they always know," said Fr. Brown, chaplain at St. Francis Hospital, Miami Beach.

"Dr. Ross first tackled the subject when she was approached by some theology students one day who were to write a thesis on the greatest crisis in a person's life, and they chose death," said Father Brown. She sent them to the library and there was nothing to be found. She went to some hospitals and on every ward when she asked to talk to some dying patients the staff would tell her there were no dying patients.

"Even if no one had told them they were dying, they sensed it...they always know," said Fr. Brown, chaplain at St. Francis Hospital, Miami Beach.

"Even if no one had told them they were dying, they sensed it...they always know," said Fr. Brown, chaplain at St. Francis Hospital, Miami Beach.

"I was speaking with a man who had been told by doctors his wife was dying," said the priest, "and I asked how she was reacting, and he said 'Oh, we aren't going to tell her.' And I said you have been married over 40 years and shared many intimate and personal things together. Don't you think you could make the most of your remaining time if you both share openly the reality of what is happening?"

THE MAN did tell his wife, and after her passing he told the priest the grief was much easier to bear after sharing the truth with his wife, and after her passing he said the priest, "and I asked how she was reacting, and he said 'Oh, we aren't going to tell her.'"

"Dr. Ross first tackled the subject when she was approached by some theology students one day who were to write a thesis on the greatest crisis in a person's life, and they chose death," said Father Brown. She sent them to the library and there was nothing to be found. She went to some hospitals and on every ward when she asked to talk to some dying patients the staff would tell her there were no dying patients.

"Dr. Ross first tackled the subject when she was approached by some theology students one day who were to write a thesis on the greatest crisis in a person's life, and they chose death," said Father Brown. She sent them to the library and there was nothing to be found. She went to some hospitals and on every ward when she asked to talk to some dying patients the staff would tell her there were no dying patients.

"Even if no one had told them they were dying, they sensed it...they always know," said Fr. Brown, chaplain at St. Francis Hospital, Miami Beach.
Archdiocesan sports awards presented

Archdiocesan Sports Awards were presented to South Florida youths last Saturday at St. Joseph parish center, Miami Beach. In upper left photo, Msgr. William Dever, Youth Activities Director, presents a plaque for all-round sportsmanship to Stefanie Dorsey, St. Luke parish, Lake Worth. In upper right photo are shown a group of winners. From left to right are Debbie O'Connell, Girls' Athlete of the Year; George Nunez, Service Award; Greg Ulseth, Outstanding Boy Athlete; Joan Nocente, Girls' Coach of the Year; and Bob Ulino, Boys' Coach of the Year.

Straight Talk

Should the parent also honor child?

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

Dear Father,

We hear so often in Church that children are to respect and honor their parents. Aren’t parents suppose to respect and honor their children?

Jerry

Dear Jerry,

In his letter to the Ephesians, St. Paul tells children to honor and obey their parents. He immediately adds that parents are to do nothing that will anger their children. A parent owes his child care, love, and respect. There are obvious times when this does not happen. We read all too often about child abuse—parents actually doing physical harm to their kids. But there are other examples not as extreme but still serious. It is so sad to see a parent ridicule his child; ignore his child; give no guidance or support to his child. The parent who finds himself doing this can’t think that he is doing what the Lord has called him to do. But at the same time, this love, care and respect must often be exercised in what seem distasteful ways. No parent should like to correct and reprimand a child, but many times it is necessary.

No parent should like to point out faults and failings of a child, but many times that is also necessary. A parent’s first concern should be for the total growth of his child and growth seems always to be painful. A child is truly lucky who has a parent who loves him, but at the same time has the courage to keep him on the straight and narrow. It is not an easy job.

St. Vincent boys nab softball title

By TOM FILIPPPELLI

After several years of coming close to the top prize, the boys' softball team of St. Vincent Ferrer won the archdiocesan championship. The guys from Delray Beach, coached by Frank DiMarris, broke open a close game against St. Bartholomew with a six-run third inning en route to a 13-5 victory.

St. Vincent Ferrer pounded out 14 hits as they became the first team from Palm Beach County to win an archdiocesan sports championship since 1970 when Sacred Heart, Lake Worth won in soccer.

Denny Egan was the hitting star for St. Vincent Ferrer with two doubles and a home run and four runs batted in. Jim Hager, Joe Siers, Kevin Rhodes and Joe Egan got two hits each for the winners.
Seven Scouts make 'Eagle'  

By ELAINE SCHENK

• Look out, Heidelberg, you're gonna get the frizzies! A split end from Columbus High, Brian Regan, has been recruited for the 1976 football program at Heidelberg College in Tiffin, Ohio. Another Columbus grad, George Suarez, has earned two Heidelberg varsity football letters, having been a regular offensive guard last season. The cheers will soon be sounding all the way from Miami to Tiffin!

• The vollies are coming closer! Mark your calendar for the mixed volleyball tournament, Sunday, July 11. And stay tuned for more details.

• Holy Family parish youth group will stack flapjacks (i.e., pancakes) Sunday at the parish hall after all the morning Masses. Have them stack some on your plate and see what good cooks these kids are.

• Two more parishes report elections of new CYO officers. At St. Stephen parish they are Mike Troppe, pres.; Donna Loyzelle, v. pres.; Stephanie Lane, recording secretary; Ann Marie Salomone, corresponding secretary; and Todd Boos, treasurer. And at St. Bartholomew parish new officers are Mario DiBiasi, pres.; Nancy Froelich, v. pres.; Laurie DeLa Sala, secretary; and John DiBenedetto, treasurer.

Songs of Celebration and Reflection

For These I Pray

Long-playing record album and Songbook arranged around the theme of the 41st International Eucharistic Congress, "Hungers of the Human Family." By Sr. Roberta McGrath, RSM

Produced by the Archdiocese of Hartford Office of Communications, this long-playing record album and songbook are a welcome addition to your personal listening library, liturgical celebration or teaching curriculum. LP Record and Songbook, $5.95. Use the attached coupon to order today.

Clip and mail to:
Office of Communications 785 Asylum Ave., Hartford, Conn. 06105
Please send me.... For These I Pray Long-playing Record and Songbook at $5.95 each.

Name
Parish/Organization
Address
City
State
Zip

Allow 2 weeks for delivery. Albums are not returnable except for defects in material.

For these I Pray uses music to make Scripture come alive. With words of comfort and words of challenge, Sister McGrath — the popular composer, writer, performer and song leader — sings about the hunger of the human family for God, The Spirit, Freedom and Justice, Love, Truth, Understanding, Peace, and Jesus.

Each week 153,000 people read THE VOICE. Are you among them? Are you keeping up with your living Church... Are you growing in joy and insight — toward a solid faith in this changing world?

Seven new Eagle Scouts of Boy Scout Troop 223 in St. John Bosco parish, recently named to the highest scouting rank a young man can achieve during ceremonies in the parish church, left. Carlos J. Arboleya, executive board member and district commissioner of the Boy Scouts of America, is shown above as he presented the Eagle certificate to Lazaro Torres. Rogelio Planas is the troop scoutmaster.

AT THE VOICE

ATTENTION SEARCHERS

The Renewal scheduled for this weekend at St. John-St. Brendan has been postponed. However, the Search Reunion slated for Sunday will be held as planned. It will begin with Mass in the Minor Seminary chapel at noon, followed by a good time with food and other good times. This is a chance to see old friends and meet new ones in the Search Community. Remember, it's a covered dish affair, so bring your favorite food.

HELP WANTED

By THE SOCIETY OF ST. VINCENT DE PAUL

Donate your usable discarded Furniture, Rugs, Applianc es, Bedding, Clothing, Shoes, and Miscellane ous items today.

WEST PALM BEACH
1240
538 - 24 St. No.
2560 Westgate Ave.
Any items you may wish to donate will be gladly picked up.

Do you feel left out?

Each week 153,000 people read THE VOICE. Are you among them? Are you keeping up with your living Church... Are you growing in joy and insight — toward a solid faith in this changing world?

Subscribe today!

To: THE VOICE, P.O. Box 1059, Miami, Fla. 33138
Dear Editor: I've seen THE VOICE and I'm good. If you buy the album from me, here's $1.50 for my Indy job solicitation.

NAME
ADDRESS
ZIP

Printed with permission of "Office of Communications"

 Allow 2 weeks for delivery. Albums are not returnable except for defects in material.
Priest helps people in death situation

(Continued from Page 20) take its course.

"But for example I might say, 'How are you feeling, does it hurt?' Because often their most immediate consideration is that they are in pain and they want someone to realize it.

"In other words, express your own gut feeling. 'It hurts doesn't it?' Or, do you want to talk about it? Whatever you feel at the time." The dying patient has needs, he said, that can't be met without facing the truth.

"One thing we can do is assure the patient that we are going to stick it out with them all the way. Even a comatose patient needs the feel of someone holding his hand. They are often aware of it even if they don't show it," said Father John L. L., Jr., Lawrence H.

Dr. Ross' research also found that when someone is told he is dying he tends to go through five distinct stages:

- Denial ("There must be some mistake.
- Anger ("Why me?
- Bargaining ("If I can just live a few more years I'll do anything.
- Depression ("There's no justice, I wish I hadn't been born.
- Acceptance ("I'm ready now and I feel a sense of peacefulness.

These stages don't always come in such neat packages, and there may be fluctuations between stages. And, of course, people vary in how quickly they come to acceptance, but those are the general reactions of a dying person, according to Dr. Ross, and until a person is allowed to get out the truth and work out his feelings, he can't get to the peace of acceptance.

There is even an organization called Make Today Count, composed of cancer patients who help meet each other's needs, he said.

FATHER BROWN points out that the Kubler-Ross book is mainly for the people around the dying person rather than for the patient himself whose main need is openness.

As for the spiritual dimension, represented by Father Brown, he says his Franciscan habit—a soft brown robe-like garb complete with rope cinch and knots—makes clear the spiritual concern non-verbal.

"I don't walk in and start preaching. We deal with their human problems first, and later when they have time to think about it we come to that.

One of the problems a patient has in any modern hospital, he says, is a feeling of depersonalization, with all the tubes and machines and tests, whereas 50 years ago a sick person was cared for at home by his loved ones. There is also Rabbi Joseph Gorfinkel who is here part-time, whereas 50 years ago a sick person was cared for at home by his loved ones.

Father Brown and the St. Francis staff are not only there to talk, but to be there. He says they have learned how to help the dying to go gently into 'that good night.'

The dying patient has in any modern hospital, he says, is a feeling of depersonalization, with all the tubes and machines and tests, whereas 50 years ago a sick person was cared for at home by his loved ones. There is also Rabbi Joseph Gorfinkel who is here part-time.

"That is one reason we formed a department of pastoral care," Dr. Ross says. "In Polish, Sister Marie Rita Kelly, is very good with patients, will make visits along with two more nuns who are coming. There is also Rabbi Joseph Gorfinkel who is here part-time, since many of the patients here are Jewish.

"The dying patient has in any modern hospital, he says, is a feeling of depersonalization, with all the tubes and machines and tests, whereas 50 years ago a sick person was cared for at home by his loved ones. There is also Rabbi Joseph Gorfinkel who is here part-time.

Though the Catholic Church has been a factor in Poland and the situation of the Polish-American Congress, which was founded in 1873, which has in Chicago a museum which contains a library for the study of Polish-American history. In 1880 the Polish National Alliance was founded which does not require a profession of the Catholic faith as a requirement of its members. A few FRATERNAL groups have adopted excellent systems of life insurance for their members.

The umbrella organization which represents the Polish-American people is the Polish-American Congress. Founded after World War II it supports any effort for a free Poland and President Ford often calls on the organization when in need of information concerning Poland," says Mrs. Jaworski.

In Miami, The American Institute of Polish Culture, seeks to preserve the art, music and cultural traditions of Poland. Although the Institute has no religious affiliation, many of its members are Roman Catholic, as is the executive assistant to the group's President, Vladimir Grocholski.

He firmly believes that the devotion of the Mother of God is one of the greatest traditions of the Polish nation. "We have been permitted by the Holy See to pray to Our Lady, as it is known, as today the symbol of that country's resistance to communist domination. The image poses in a monastery on the Jabowa Grota (mountain of light) in the city of Czestochowa, in South Poland. The image has been venerated since 1656 as the "Queen of Poland," and serves in all times of suffering and crisis as a symbol of national survival to this nation which received Christianity in 966 A.D.

In the United States, devotion to the black Madonna continues. The Shrine of the Immaculate Conception in Washington D.C. has a Chapel dedicated by Polish-American Catholics to her.

From the beginnings of Christianity in that nation, the Church has been a factor in preserving unity and cultural identity in spite of internal disunity and division of the land among foreign nations.

The Polish Catholic tradition in the United States has contributed to the enrichment of the Catholic experience here. But 1895, due to friction among Polish and Irish bishops, a group of Polish cathedrals separated from Rome and formed the schismatic Polish National Catholic Church, still in existence.

Low-Hanks Funeral Homes
HIALEAH MIAMI SPRINGS CHAPEL W. 28TH STREET AT PALM AV. HIALEAH, FLORIDA 33010

Walsh & Wood
FUNERAL HOME, INC. MIAMI BEACH 72nd Street at Abbott Avenue

KRAEER FUNERAL HOME PALM SPIRINGS NORTH HIALEAH CHAPEL PALM AV. AT W. 49 STREET HIALEAH, FLORIDA 33012

NOW THERE ARE TWO CEMETERIES IN HOLLYWOOD

HOLLYWOOD MEMORIAL GARDENS
Cemetery and Mausoleum
60th Avenue near Taft Street
983-2202

Hollywood Memorial Gardens North
Cemetery
Suite 402 6600 Taft Street
987-7885

Lady of Czestochowa. Tradition has it that the Byzantine picture of Our Lady was painted by St. Luke the Evangelist on a wooden plank which had served as a table-top in the house of the Holy Family at Nazareth. Brought to Poland in the 14th century, the black Madonna, as it is known, is today the symbol of that country's resistance to communist domination. The image poses in a monastery on the Jabowa Grota (mountain of light) in the city of Czestochowa, in South Poland. The image has been venerated since 1656 as the "Queen of Poland," and serves in all times of suffering and crisis as a symbol of national survival to this nation which received Christianity in 966 A.D.

In the United States, devotion to the black Madonna continues. The Shrine of the Immaculate Conception in Washington D.C. has a Chapel dedicated by Polish-American Catholics to her.

From the beginnings of Christianity in that nation, the Church has been a factor in preserving unity and cultural identity in spite of internal disunity and division of the land among foreign nations.

The Polish Catholic tradition in the United States has contributed to the enrichment of the Catholic experience here. But 1895, due to friction among Polish and Irish bishops, a group of Polish Catholics separated from Rome and formed the schismatic Polish National Catholic Church, still in existence.

Polish-American Catholics say:

'Th e have Mary as our queen'
Simbólicamente, la Iglesia recibe el Corazón de Cristo en la cruz, lenguaje de gracias de redención. La imagen viene a representar la frase de la Escritura, “Sacerdote con alegría el agua en el vaso de la inmisericordia” frase que dio el título a la carta Encíclica de Pío XII sobre la devoción al Sagrado Corazón.

La fiesta del Sagrado Corazón surgió en 1875.

Managua—El arzobispo de Managua enunció tres casos de censura oficial contra la Iglesia como parte de una sucesión de tensiones étnicas que parece no tener fin en el país. Estas tensiones, que se han manifestado en violencia y conflictos, se deben a la percepción de que la Iglesia ha apoyado las políticas del gobierno.

La Paz, Bolivia—Mons. Jorge Manrique, arzobispo de La Paz, advirtió contra el posible reenfatismo de la violencia como reacción contra el asesinato de dos periodistas ebolvienses el pasado viernes en la Ermita de la Caridad para reflexionar sobre las prioridades y los obstáculos a superar en la tarea de la evangelización del pueblo boliviano.

La unidad de los esfuerzos que se realizan en el Congreso de los Obispos de EEUU a una sola voz ayuda a determinar la misión de la Iglesia en la evangelización.

Washington—La lucha de católicos y protestantes en Estados Unidos por defender a los hermanos perseguidos en sus derechos humanos en América Latina tiene la comprensión y el apoyo de otras organizaciones desde ahora, declaró ayer el secretario del Consejo de Áreas Interamericanos, Lawrence R. Birns. Al incorporar a Thomas Quigley, de la U.S. Catholic Conference, a William Williams, de la Asociación Católica de la Juventud, se mencionan “expansión de influencia y ayudar a las organizaciones religiosas en su defensa de la dignidad humana” en todo el continente, agregó Birns. (NC)

Washington—Un comité femenino de la Conferencia Nacional de Obisgos Católicos recomienda al cabo de un largo estudio que se ordene a mujeres al sacerdocio y al diácono. Días antes la Comisión Bíblica informó tras otro estudio que no encontraba argumentos en contra de la ordenación de sacerdotisas. (NC)
COMENTARIOS EVANGELICOS

"Jesus estaba todavía hablando, cuando se acercaron algunos de las casa del jefe de la sinagoga, diciendo: "¡Aquí hay una hija ya muerta", por qué molestas ahora al maestro"? "Jesus se hizo el desentendido y dijo al jefe de la sinagoga: "No tengan miedo. Lo importante es tener fe." Marcos 5,35-43

Son muchas las veces que el Evangelio habla del miedo. Y al hablarlos del miedo, Jesus nos dice que no sabe lo que es, porque también el tuvo miedo antes de la cruz. Al decirnos que no sabe lo que es, nos hace ver que nos comprende. Pero no se queda ahí y nos ofrece modos de superarlo. Como al jefe de la sinagoga también nos dice a nosotros que "lo importante es tener fe", porque si la fe es capaz de trasladar montes, y lograrnos, cómo no será capaz de llenarnos de fortaleza y de derruir las puertas de Dios. Por la fe sabemos reconocer a Jesus presente entre nosotros, en los amigos, en el cariño de una madre, en el compartir del pan, en la Eucaristía.

Los hombres y las mujeres de fe no se quedan simplemente contemplando este mundo con pesimismo, sino que saben descubrir la belleza de la vida, las oportunidades de ayudar a los demás, de enriquecerse con las alegrias y con las tristezas, de cada día.

Con frecuencia se oye hoy la frase que el escritor francés St. Exupéry le hacía repetir al "pequeño Príncipe": "normalmente con el corazón se llega a ver de verdad." Nosotros, cristianos, podríamos añadir, "si el corazón, pero a través de los ojos de la fe, es la fe la que da una nueva dimensión a la vida."

Cuando estemos tristes y como el jefe de la sinagoga sintamos que; nos tenemos un Padre que sabemos que, por la presencia de Dios en el corazón, se llega a ver de verdad. Nosotros, cristianos, nos tenemos un Padre que sabemos que cada día se nos da el regalo de la palabra, que cada día nos habla de amor y cuidado, porque "si la fe es capaz de traer a escena lo que está en la vida, no hay posibilidad ni derecho a hablar de nada a nadie. Y esa identidad no se logra ni se recupera a puertos golpes de experiencia en la vida de cada día, porque no se da humanidad sin reflexión."
Por las calles con Jesús

El Padre Diego Restrepo es un hombre sencillo y no le gustan las presentaciones cargadas titulares, pero sabemos que su presencia nos va a enriquecer y a comprometer en la tarea de la Pastoral Vocacional Diocesana.

Habla el Padre Felipe Estevez, ante unas 70 personas reunidas en el Seminario Menor del pasada lunes 21. Su presencia marcaba una nueva etapa del Departamento de Vocaciones colombiano padre Diego Restrepo, Secretario Ejecutivo del Seminario Menor, cuando descubrió la importancia de una pastoral vocacional previa al seminario. Posteriormente su visión se ido enriqueciendo y evolucionando al compás de la reflexión eclesial sobre el Concilio Vaticano II.

“Sin descuidar las vocaciones sacerdotales hoy se trata de inculcar en el pueblo cristiano un sentido más amplio de vocación, que nace de la vocación universal a la santidad de todo bautizado,” dice Restrepo para quien la crisis vocacional de la que con frecuencia se habla hoy es más bien una crisis de pastoral vocacional. “Existe aún hoy gran generosidad por parte de los jóvenes,” dice Restrepo, que no hay que temer que la promoción del laicado haga disminuir el número de otras vocaciones específicas en la vida religiosa. “Pero es importante que exista una pastoral vocacional integral que de la Iglesia busca profundizar es la de los ministerios eclesiales, que el padre Restrepo explica como funciones que se desempeñan oficialmente en la Iglesia para bien de toda comunidad, ya sea por una ordenación o por un llamamiento que pueden incluir la dedicación del laico, con misión oficialmente con-cibida. Estos ministerios existen en la Iglesia primitiva pero desde la Edad Media habían quedado reducidos a dos: sacerdote y discípulo.

El Padre Restrepo piensa que no hay que temer que la promoción del laicado haga disminuir el número de otras vocaciones específicas en la vida religiosa a sacerdote. “Pero es importante que exista una pastoral vocacional integral que de la Iglesia busca profundizar es la de los ministerios eclesiales, que el padre Restrepo explica como funciones que se desempeñan oficialmente en la Iglesia para bien de toda comunidad, ya sea por una ordenación o por un llamamiento que pueden incluir la dedicación del laico, con misión oficialmente con-cibida. Estos ministerios existen en la Iglesia primitiva pero desde la Edad Media habían quedado reducidos a dos: sacerdote y discípulo.

Por eso a la hora de enumerar las condiciones de todo animador vocacional, el Padre Restrepo recomienda que este tenga un sentido cristiano profundo de la vida, y mucho conocimiento de lo que es la Iglesia hoy—“no basta recordar el catecismo que aprendimos cuando niños,” dice. También considera esencial que el animador vocacional tenga un gran sentido de equipo y capacidad de colaborar, con el obispo, que es el principal animador vocacional, y con todos los grupos en la Iglesia.

El padre Restrepo marcha el Domingo a Chicago, donde hablará de la problemática vocacional de la Iglesia Latinoamericana, en la convención anual del Club Serra Internacional de la que es invitado especial.
Democracia Cristiana sobrevive en Italia

CIUDAD DEL VATICANO—(NC)—El portavoz del Vaticano declaró el 22 de junio que la gran masa de católicos italianos que apoyaron al partido Demócrata-Cristiano ayudó a garantizar la libertad y la democracia en Italia.

El padre Romeo Panaroli, de Verona, director de la prensa vaticana hizo esta declaración sobre las elecciones respondiendo a las peticiones de los periodistas.

El partido Demócrata-Cristiano, llamado a veces partido Católico, logró mantener la mayoría en las elecciones del 2021 de junio, a pesar de las significativas cifras del partido comunita

El Papa Pablo VI, el cardenal de Roma Hugo Poletti y otros prelados italianos se pronunciaron fuertemente contra el partido comunita durante la campaña, individual así como colectivamente, previniendo a los
católicos italianos de que el marxismo y el cristianismo son irreconciliables. “No es el papel de la Santa Sede el de hacer una evaluación política del resultado de las elecciones italianas,” declaró el padre Panaroli, “pero, para responder a las peticiones de la prensa, no podemos dejar de decir que los italianos, con el apoyo consistente y unido de un número muy considerable de la población católica, con un sentido notorio de responsabilidad, han hecho una elección básica a favor de la democracia y la libertad, que redundan en el beneficio de todos los italianos.”

En este contexto debemos apuntar cómo los católicos, con la debida lealtad al estado y una sincera fidelidad a su inspiración idealista, contribuyeron a asegurar la vida democrática del país, con un futuro de renovación y más plena justicia social y desarrollo humano. 

Teólogo contra imperialismo

Washington—En una entrevista con NC el teólogo belga P. José Comblin, con amplia experiencia en Brasil, Chile y otros países latinoamericanos, criticó la ayuda que él llama “interesada” de los países ricos a los pobres en desarrollo, y la tendencia a formar “élites” entre ellos, ajenas a las necesidades de los pobres. Por eso la ayuda no se filtra al pueblo y más bien enriquece a los poderosos. (NC)

Cread un mundo obrero más fraterno...

Discurso de Pablo VI a los representantes de la Confederación de Sindicatos cristianos de Bélgica

11 de Junio

Damos las gracias por vuestra venida: ésta debe manifestar vuestra decisión de trabajar en la Iglesia, en unión con la Iglesia universal, cuya unidad y fidelidad nos corresponde garantizar. Y, por nuestra parte, con estas breves palabras quisieramos contribuir a iluminar en vuestros múltiples compromisos. En nuestra época es más importante que nunca percibir correctamente y participar en un sentido esencial de toda vida cristiana: el de la relación entre las perspectivas de la vida eterna del mundo futuro—elementos esenciales de asociaciones obreras católicas, quebralaran sus tres funciones esenciales: unir a los trabajadores que a menudo se encontraban desamparados y desengañados ante sus penosas condiciones de vida; defender y promover sus propios intereses y

Pablo VI celebrará el próximo día 30 el 13 aniversario de su coronación, en 1963. Hablando de él, el Osservatore Romano le describe como el Papa del diálogo, de la coexistencia y de los grandes desafíos reformadores. De la pastoral dinámica, de la acción incansable por la paz con su peregrinar por los caminos del mundo. El Papa de los gestos gentiles y de las grandes intenciones para el futuro.

nuestra fe—y las perspectivas del compromiso humano, como ha hecho la Constitución conciliar Gaudium et Spes. Los fenómenos colectivos modernos, de un modo particular en el mundo del trabajo, han ayudado a hacer considerar, bajo aspectos personal y colectivos, los valores personales y colectivos implicados en ellos. Precisamente la doctrina social de la Iglesia ha ofrecido un nuevo esfuerzo en el sentido común, según la originalidad de su fe, según el dinamismo propio del Evangelio.

Esta doctrina social de la Iglesia se ha interesado de modo especial por los sindicatos en los países que vosotros trabajáis.

Ya nuestro predecesor León XIII, en su Encíclica Rerum Novarum, cuando se empezaba a organizar y a formar las
sus derechos, así como también educar a los mismos obreros en la conciencia del bien común y de sus deberes en el mundo del trabajo, para hacerles más responsables, en armonía con las demás clases, los demás sectores de la vida, las otras necesidades de la sociedad. Para que el bienestar de los obreros y la prosperidad del pueblo entero es necesario que los sindicatos se atengan siempre a tales objetivos; y los cristianos aportarán una nota particular. En Roma, no podemos dejar de pensar que los primeros cristianos, al menudo los más pobres, mostrándose "diligentes laboreros, pacíficos, modelos de justicia y, sobre todo, de caridad", han dado testimonio tal vez de lo que el próximo día 30 el Papa celebrará el 13 aniversario de su coronación, en 1963. Hablando de él, el Osservatore Romano le describe como el Papa del diálogo, de la coexistencia y de los grandes desafíos reformadores. De la pastoral dinámica, de la acción incansable por la paz con su peregrinar por los caminos del mundo. El Papa de los gestos gentiles y de las grandes intenciones para el futuro.