PHILADELPHIA — (NC) — About 100,000 people— including the President, scores of cardinals, non-Catholics, and Catholic laity from all over the world— crowded this city’s John F. Kennedy Stadium Aug. 8 for the solemn closing Mass of an international Eucharistic Congress “made in the U.S.A.”

The Mass, although celebrated under a gray sky, colorfully closed eight days of prayer, debate, and spectacle which was at the same time distinctly Catholic and thoroughly American.

President Gerald Ford was the highest ranking civil dignitary at the gala closing. He received a standing, prolonged ovation from the crowd for declaring: “I share your apprehension about the increased irreverence for life.”

THE 41st International Eucharistic Congress had been opened a week earlier with an invitation-only solemn Mass at Philadelphia’s 111-year-old SS. Peter and Paul Cathedral as a Grace—a Philadelphia native—and the royal family of Monaco sat in the front pew at the televised service.

The crowds—nearly a million people were said to have traveled to Philadelphia for at least part of the Congress—clearly appreciated the presence of the President and his royal family.

But the real “star” of the Congress were Mother Teresa of Calcutta, the frail nun who ministers to the dying, Brazilian Archbishop Helder Camara of Olinda and Recife, a radio preacher.

A Mass in honor of Mary, rekindled memories for 50,000 Catholics with its theological counterparts.

THE THREE personified for many a growing sense of what it means to be Catholic in America after the Second Vatican Council:

• The willingness to do something concrete to help the materially and spiritually impoverished, as Mother Teresa does.
• The realization, expressed by Archbishop Camara, that true satisfaction of the hungers of the human family cannot be achieved unless justice is done.
• The desire, personified by Archbishop Sheen, to regain the pride which once came from being Catholic in America.

Archbishop Camara was right on target when he talked (continued on page 16).

By FRANK HALL
Voice Features Editor

Philadelphia turned into a Christian world and you could see the living blood of the Church,’ observed Msgr. Agustin Roman in discussing the 41st International Eucharistic Congress.

Msgr. Roman, who is Episcopal Vicar for Spanish-speaking in the Archdiocese of Miami, was among a large number of people from the Archdiocese who attended the Congress in Philadelphia. From the reactions of several participants, the Congress was an event long to be remembered.

Msgr. Roman added, ‘To see the multitude of people from all nations, all races, and all languages that merged in the chapel when the Blessed Sacrament was permanently exposed in the Civic Center was, for me, an invitation to thank the Lord. It was also a good feeling to be a member of the same Church which has founded and which preserves, more alive than ever, the great Treasure of the universe.’

FATHER Charles Ward, who served as the Archdiocesan Coordinator for the Congress, noted that the Congress was a wonderful and rewarding experience and he was very impressed with how considerate everyone was of each other.

Father Ward commented that the highlight for him was the Children Mass on Friday. He also appreciated the new Canon which was used and a little skit put on by some children about the transfiguration. A very warm part of the skit added Father Ward, was when the youngster playing the role of Jesus said that it was nice to be a Catholic.

“One hymn I especially liked, and that the participants really seemed to love,” continued Father Ward, “was ‘You satisfy the hungry heart with the gift of finest wheat.’ It is really a beautiful song.”

JOINING Father Ward from Miami were Father James Quinn of Nativity parish, Hollywood, and Father Jan Januszewski of St. Justin Martyr Church, Key Largo, who both concelebrated at different Masses. Father Robert Palmer of Epiphany Church, South Miami, also participated in the Congress, joining the Miami group on Tuesday.

“The Congress,” noted Father Jose Nicker, director of Radio and Television for the Archdiocese, “brought out very vividly the universality of the Congress” (continued on page 8)
Fr. Cotter dies after long illness; Abp. concelebrates Mass

Palm Beach — The Funeral Liturgy was concelebrated in St. Edward Church Tuesday for Father John P. Cotter who died on Aug. 5 in St. Mary Hospital after a long illness.

Archbishop Coleman F. Carroll was the principal celebrant of the Mass for Father Cotter, 74, who had been paralyzed since 1951 as the result of a cerebral hemorrhage.

The founding pastor of Assumption parish, Pompano Beach, was a native of Hancock, N.Y., who was ordained in 1930 at St. Patrick Cathedral, New York City, after studies at St. John College, Brooklyn, N.Y.; St. Joseph Seminary, Dunwoodie, N.Y.; and the American College, Louvain, Belgium.

He had served as an assistant pastor in the Cathedral parish, St. Augustine; and at St. James parish, Orlando, before being assigned as pastor of St. Peter Church, Deland.

He subsequently was named pastor of Holy Rosary Church, Jacksonville, and was then appointed to the new Assumption parish, Pompano Beach.

From 1951 to 1960 he was a patient at Miami’s Mercy Hospital, where in 1960, the late Archbishop Joseph P. Hurley, Bishop of St. Augustine, celebrated a silver jubilee Mass of Thanksgiving for him since Father Cotter was unable to offer Mass himself.

Since 1960 Father Cotter has been residing at Lourdes Residence and the Pennsylvania Retirement Hotel, West Palm Beach. He was a Fourth Degree member of the Knights of Columbus.

He is survived by two nephews: Edward Foster, Westwood, N.J. and Thomas Cotter, Crestwood, N.Y.

Burial was in Our Lady Queen of Peace Cemetery, West Palm Beach.

Religious Ed directors convene in San Antonio

Religious Education Directors and Coordinators from the five Florida dioceses will participate in the Fourth Annual August workshop which opens Sunday, Aug. 15 and continues through noon on Tuesday, Aug. 17, at Holy Name Priory, San Antonio.

Father Al McBride, director of the National Forum of Religious Education of the National Catholic Education Association will lead the presentations and sessions sponsored by the Diocese of St. Petersburg Religious Education Dept.

A lecturer, who is widely known throughout the U.S., is the author of seven books, latest of which is “The Gospel of the Holy Spirit,” as well as numerous articles.

“Interdependence Days—Exploring Our Ministry” is the theme for the three-day meeting which will be highlighted by the sharing of ideas, skills, successes, knowledge, and experiences.

St. Brendan full, Corpus Christi not

Students in St. Brendan parish who are unable to attend the parochial school because of already filled classes may now enroll at Corpus Christi School and transportation will be provided.

In cooperation with St. Brendan parish bus service will be provided to Corpus Christi School, in Miami’s northwest area, from the Westchester section. There will be no additional charge for the transportation.

Additional information may be obtained by calling Corpus Christi at 635-8571 between 8 a.m. and noon daily.
Assumption this Sunday

The feast of the Assumption of the Blessed Virgin Mary will be observed by Catholics throughout the world on Sunday, Aug. 15.

A holy day of obligation, the dogma of Mary's Assumption was proclaimed on Nov. 1, 1950 by Pope Pius XII who most solemnly described the crowning event of the life of the Blessed Virgin when he wrote in the apostolic constitution, Munificentissimus Deus, "The immaculate Mother of God, the ever-virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory."

The proclamation officially wrote the final chapter in the centuries-long tradition of devotion to this mystery.

Pro-lifers hit harassment at conference

Discrimination and harassment against members of a local pro-life group during the recent Hemispheric Conference for Women at Miami Beach has been charged by the Comite Pro-Vita (Spanish-speaking pro-life committee) of the Right to Life Crusade.

According to Mrs. Magaly Llaguno, founder and international branch director of the American States, and congresswoman of the American Commission of the Organization of American States, and conference chairman, to set up a table with pro-life literature at the conference.

Accompanied by Mrs. Martha Franchi, a social worker and journalist, Mrs. Llaguno was assigned a table on Aug. 5, opening day of the conference on which she displayed pro-life posters and other materials.

"ALL DAY our volunteers were answering questions," she reported. "Ours was indeed the busiest table at the conference."

However, Mrs. Llaguno pointed out, during an interval of an hour or more when the table was left unattended during a change of volunteers, all of the literature, posters, and other materials disappeared and the table assigned to the pro-life group was utilized for other literature.

"We did not know who re-assigned the table," she said.

"When we arrived on Friday there was no trace of our materials anywhere and no one seemed to know what had happened to them. It seemed to us that we had been sabotaged since no other exhibits had been touched," Mrs. Llaguno explained.

"Mona Lighte, one of the conference organizers who resigned as executive director before the conference began, told two of her volunteers that she did not want our literature there.

"THEY re-assigned the table which ended with natural development of the baby in the womb which ends with natural abortion."

"Again we were subjected to abuse when several irate women called the Miami Herald and complained that we were showing an obscene film," Mrs. Llaguno declared.

"A Herald reporter arrived and we explained that the charges were unfounded. Two delegates from Peru who were attending the conference should be exposed to the other side of the issue and furthermore did not believe that pro-abortionists would have reason to complain inasmuch as we had just lost $100 worth of material," Mrs. Llaguno continued. She added that she understood that the Planned Parenthood group had been invited to staff a booth but had declined.

The committee then received apologies from conference officials and hotel executives and were given another table considered to be in a better location.

On Saturday afternoon and again with official permission, the Comite Pro-Vita showed the film, "The First Days of Life" in the grand ballroom of the Hotel Fontainebleau, conference headquarters. The event was a truly fruitful experience."
"Live what you receive" Cdl. Krol tells Congress

That was the message Cardinal John Krol of Philadelphia gave to those gathered along the Benjamin Franklin Parkway here for a candlelight procession on the opening night of the 41st International Eucharistic Congress.

Speaking at the Benediction service at the Philadelphia Museum of Art which climaxed a 25-block-long parade from Independence Hall and a solemn procession from the Cathedral of SS. Peter and Paul out the broad expanse of a parkway lined with eucharistic congress banners saluting “Jesus, the Bread of Life,” Cardinal Krol quoted Pope Paul VI as saying that the Eucharistic Congress “marks the special passage of the Lord among us.”

CITING his message to American bishops on the bicentennial of American independence, the cardinal said the Pope asked that our “people be constantly invited to a deeper realization of the centrality of the Eucharist in their lives.”

“I ask you, in the name of Jesus Christ,” Cardinal Krol said, “realize that the Eucharist is and must be at the center of your lives as followers of Christ; realize that it is through the Eucharist that you will be able to satisfy the hungers of the human family.”

While earlier councils of the Church had clearly defined the truth about the Eucharist that we might appreciate it more deeply,” Cardinal Krol said, "the Second Vatican Council, with its pastoral emphasis, has challenged us to live the Eucharist more fruitfully.

“The theme of this 41st International Eucharistic Congress, ‘The Eucharist and the Hungers of the Human Family,’ carries the message not only that Jesus, the Bread of Life, satisfies the spiritual hunger of the human family, but that we, the followers of Christ, must extend the compassion of Jesus to all who are poor and needy; the message of Jesus to all who are searching for life’s meaning.”

“HOW do we unite ourselves with Jesus in offering our whole selves every day to God? How do we join with Jesus in attempting to satisfy the hungers of the human family?...Live what you receive,” he said.

“Enumerate the eight hungers of the human family highlighted by the eucharistic congress program, Cardinal Krol said: ”“You will help to satisfy the hunger for God, because...there are many who will find in your truly meaningful lives of loving service of God and of neighbor—a reflection of heaven, and they will be prompted to lift their eyes to see that we have not here a lasting city but are destined to look forever upon the face of God.”

“You will help to satisfy the hunger for bread,” he continued, “because who among you could feast at the table of the Lord and deny admission to the banquets of life to brothers and sisters in the human family?

“You will help to satisfy the hunger for freedom and justice,” he said, “because your lives will show that true liberty comes from freely conforming ourselves to God’s will—free of the slavery of sin and free of the pressure of peers or of the powerful.”

“You will help to satisfy the hunger for the Spirit,” Cardinal Krol continued, “because your lives will show the effects of motives which are of more than merely human and the effects of a joy which can only be divine.”

“You will help to satisfy the hunger for truth,” he said, “because you will be attempting to communicate to others Jesus whom you have received, Who is truly the way, the truth and the life.”

“You will help to satisfy the hunger for understanding,” he said, “because in lives transformed by Christ you will manifest to an often hurried and harried world the message of Jesus: ‘Come to Me, all you who labor and are burdened, and I will refresh you.’

“You will help to satisfy the hunger for peace,” he stated, “because no peace treaty in history has had more profound effects than the new covenant declared by Jesus at the Last Supper.”

“Finally,” the cardinal concluded, “you will help to satisfy the hunger for Jesus, the Bread of Life, as you approach the table of the Lord more frequently, as you bring members of your own families with you to receive Holy Communion in love and unity and as you bring to the entire human family the message that it is not by bread alone that man lives but that the Bread of Life, Jesus himself, is needed on our spiritual journey to our eternal home.”
Priests and clergymen gather around an altar on the turf of Veterans Stadium during a Mass for clergy and Religious. The Mass was celebrated in conjunction with the 41st Eucharistic Congress in Philadelphia.

Numerosos sacerdotes y clérigos participaron en la Misa para los religiosos celebrada en el Estadio de los Veteranos durante el Congreso.

Sharing in the Lord

Mother Teresa of Calcutta gets a warm greeting from Archbishop Helder Camara of Brazil at the Eucharistic Congress. Mother Teresa said “Our family members may not be hungry or naked, but are you sure no one there feels unwanted or unloved?”

La Madre Teresa de Calcutta recibe el saludo del Arzobispo Helder Camara de Brasil.

A member of the 41st Eucharistic Congress Choir seems at ease as he fights the Philadelphia sun with his music. At right using his umbrella as a shield, a priest escapes the sun.

La música del Congreso protege del sol a un miembro del coro. (Izq.) El paraguas fue protección para el Sacerdote a la derecha.

Cardinal James Knox of Melbourne, Australia anoints the hand of a woman at a Mass for the handicapped. Several thousands were either wheeled or carried onto the turf during the Mass.

El cardenal James Knox, unge las manos de una anciana durante la Misa para los enfermos, en el Congreso Eucarístico.

Star Banks / the banks with bright ideas.

Boulevard National Bank The Dania Bank The Marathon Bank
5000 Biscayne Blvd. Miami, Florida 33137 576-4200
255 E. Dania Beach Blvd., Dania, Florida 925-2211
Marathon, Florida 33050 743-2231
FDIC

All savings deposits now insured up to $40,000

Miami, Florida / THE VOICE / Friday August 13, 1976 / Page 5
Priest's suffering had meaning

Father John Cotter's name was not recognized by most people who read the notices of his death this past week. Although he had been a priest for 46 years, only a few could remember anything of his priestly ministry. The reason—in 1931 he fell helpless by a stroke, and he lingered for 25 more years.

One could divide Father Cotter's priestly life into two uneven parts. The first 21 years he was a vigorous parish priest at the Cathedral in St. Augustine and parishes in Jacksonville and DeLand. He became the founding pastor of Assumption parish in Pompano. A gifted speaker, he was much in demand as a preacher on trials occasions in various parts of the state.

He labored hard and zealously through the Depression years of the 30's and the war years of the 40's. Then unexpectedly began the second period of his priestly life in the first year of the fifth decade. His activity came to an end, and even his voice was impaired. In God's system of values, it is possible—and indeed probable—that the most fruitful part of Father Cotter's priestly life was not the busy, apparently productive period of the 30's and 40's, but the last quarter of a century of helplessness and dependence and trust.

Father Cotter had a heavy trial, but he accepted it in the spirit of Christ. His suffering had meaning. His hidden mission amazed the many young people to offer themselves to God. His resignation to his cross must have helped the cause of the Church in ways we cannot assess.

We are grateful to Father Cotter for his priestly life. We rejoice that he has been released from his painful vocation and now rewarded by the Lord he served so well.

Behold, pro-life still lives!

The belief in life has a way of hanging in there, after all. Abortion has seemed to have taken over as a way of life. Acceptance among the courts, lawmakers and candidates. And with the Big Election coming up, the Democratic Party adopted a platform plank opposing a constitutional amendment against abortion. There seemed to be no real significant thrust anywhere opposing the abortion steamroller.

On the other hand, this week, the Republican Party adopted a plank supporting an amendment prohibiting abortion.

We believe that voters should consider this issue as a serious one. They should not just accept a pro-abortion plank adopted this week was like a light going on in a room. Behold, pro-life is still respectable!

And regardless of who wins the election, the point will have been made. The issue will have been borne. The issue will still be viable. Being pro-life will still be respectable and the potential for constitutional remedy will still be very real.

By Msgr. James Walsh

Mary, the mother of Jesus, remained on earth for some time after her Son ascended into heaven. Scripture has scarcely anything to say about those years and leaves us with many eager questions unanswered.

On the cross, Jesus had placed his mother in the care of St. John. St. Luke mentions later that Our Lady, in the ten-day period preceding Pentecost, was united with the disciples in prayer.

Beyond these meager facts we have no Scriptural information. Sound tradition fills in some blank spaces. Legend gives colorful details which are unreliable.

HOWEVER, one need not slip into flights of fancy to realize that Mary's role in the early Church was not an insignificant one. We need not think of it as an active role, such as that of the Apostles. Until that time, her share in the redeeming and sanctifying apostolate was largely hidden.

One need not be an idealist, however, to understand that she was indeed the center of the apostolic college, a constant source of inspiration and encouragement and knowledge. What strength and grace her prayers must have won for the infant church.

But her role was limited on earth. Like all creatures of God, she had to die. St. Alphonsus wrote that her death had to be a happy one because the three things which make death fearful for people were lacking in her case. If ever a person was not attached to the things of earth, it was Mary. Her heart was in heaven with her son. Indeed the years of physical separation after the Ascension must have been exceedingly painful. Her whole life had been one continual sacrifice. She offered it without an end until she left her parents for the Temple at the age of three until that mysterious moment in the Christian era when she was called home. She could have no regrets at leaving.

MOREOVER, death for us can be frightful because of the memory of past sins. This may be more painful than what the body in its last hours is experiencing. Mary in this, too, was free from remorse. She was fully conscious sin had never had any place in her life. She whom Gabriel described as "full of grace," when the Word was made flesh, remained perfectly united with her God until she went to him.

Finally, even the holiest of people feel uncertainty about salvation. This is no denial of trust in God's goodness. It is rather a harkening to the apostle's warning to make our work out salvation in fear and trembling. For many perhaps death becomes a fearsome thing because of its finality—life is at an end, the trial is over, the last chance is gone, judgment is at hand. These fears were foreign to Mary. She had already prophesied, "All generations shall call me blessed."

On Nov. 1, 1950, in a rare exercise of her teaching authority, the Church said the last word about Mary's death and after-life. On that day, the Church proclaimed as a truth of faith that at the end of her life on earth her body and soul were joined in heaven. The Assumption of Our Lady.

THERE was nothing new about this teaching. It's not in Scripture, of course. But it dates back in tradition to the earliest times of the Church. Devotion to the Assumption of Mary was an old celebration in 7th century Jerusalem and Rome.

This belief apparently was easily accepted by the earliest Christians. From the beginning it is likely that Mary held a unique position among even the least knowledgeable of Christ's followers. They knew she was chosen from among all women to be the Mother of the God-man. And in this she formed the loftiest relationship with the Blessed Trinity-daughter of the Father, mother of the Son, spouse of the Holy Spirit. No man or woman had ever come so close to God. None ever would. By divine privilege she was free of original sin. It was fitting, it is said, that she therefore would never be subject to the consequences of original sin, save the law of God.

It's 26 years now since Pius XII defined the dogma of the Assumption. And the greatest strides in the cause of the Church have been made in the time to go back to those days and read again the concordat in the Christian world that "one more honor" was being laid on the already "over-honored" Mary of Nazareth. Some Catholic leaders in unity were despairing, because they considered this solemn definition unnecessary and a kind of affront to other Christians who could not believe in it, because there was "not a shred of evidence in the Bible."

All the dissenters agreed this move on Rome's part would set back the cause of unity among Churches at least a generation. So we learned another lesson from history—just eight years after the Assumption was proclaimed, Angelo Roncalli became Pope John XXIII.

And the greatest strides in the quest of Christian unity were made in a few short years. Is this fact related to the role of the Mother of Jesus? Or is it coincidence? History has no place for coincidence.

WHAT IS YOUR QUESTION?

Should athletes pray to win?

Q. Watching the Olympic Games I noticed that some of the athletes made the sign of the cross before the competition. Is this a proper use of prayer? Should one pray to win?

A. It has been proven over and over again that prayers before competitions, exams, or any other type of human activity seldom work without human cooperation. There is no substitute for preparation. Prayer is not an act of magic.

Prayer reminds us of the constant presence of God in our lives. God is with us even when we compete in the Olympics. To consider the sign of the cross just before remembering that God is with us. But should we pray to win? Why? All men and women who do not play favorites. It really is somewhat childish to pray this way, don’t you think?

To pray is to listen. Often we make the mistake of talking, talking, talking to God. Then we do not listen. Our basic prayer should be "Speak Lord, your servant listens."

The great saints of the Church can teach us how to pray. Look at our Blessed Mother: "Behold the handmaid of the Lord, be it done unto me according to your word." Or look at the only prayer which Christ taught us: "Your will be done on earth as it is in heaven."

To pray is to discern the voice of God in our hearts. To be given to the will of God. To pray is to say YES! Do not reduce your prayer life to a sign of the cross before a game.
Need someone to love?

There just aren't any blue-eyed, blonde Anglo babies waiting to be adopted, says Elizabeth Manning of the Archdiocesan Catholic Service Bureau.

As a result, she says, many other adoptable children and babies are left wanting. Some may need special care, physically or educationally, and some are simply the wrong color.

"These children could bring joy and fulfillment to many adopting parents if they would just consider it," said Mrs. Manning who is in charge of adoptions.

Some babies who are available, she said, are black babies, babies with physical problems, young children with emotional difficulties caused by previous abusive background before the CSB took them over.

"We are getting babies from mothers as young as 13 who tend to give premature birth which leaves the baby underdeveloped at first," she said. These need special care at first but many develop normally within a few months. Others may have special physical needs. Some have special emotional needs caused by deprived environments.

For adoptions, Mrs. Manning said they prefer married couples who already have children of their own but will consider childless couples. They will also consider single parents, male or female.

Initial inquiries can be made by phone to the Catholic Service Bureau, 754-2444 in Miami.

There are babies and children waiting to be adopted, and more and more parents are realizing the fulfillment of loving and adopting a special child.

A happy little girl smiles as if she knows she has been adopted. She was premature but has developed normally and is now in a permanent family. Others like her are available.

...Adopt a Kid

Two brothers, ages 5 and 6, are available for adoption. Of Latin descent, the youngsters originally came from an abusive home. For the most part, social workers are agreed that it is best to keep brothers and sisters together whenever possible.

Dr. Ernest and Joanne Visco typify family with children born to them who adopt additional children. Adopted children are the baby, Nicole, 1, and Michael, 10, a Vietnamese-American child. Their natural children are Rose, 11, Ernest Jr., 6, and Helen, 9.
Local reaction to 'Congress'

'A living mosaic'

(continued from page 1)

Church. One was overwhelmed with the number of people, the costumes, and the languages. The Congress was a bringing together of the whole Catholic Church into one place for one week and right away you had a sense of belonging.

"It was another good opportunity to renew your faith," said Dr. Robert J. Marshall expressing his desire for harmony and unity for all Christians during the Ecumenical Conference and Workshop the Congress helped to open our eyes to see the whole situation.

"We were blessed to feel the pulse of the Church all over the world and fortunately the pulse is optimistic. Philadelphia lived up to its name as the City of Brotherly Love."

Father Nickse also indicated that he felt Archbishop Camara of Olinda and Recife, Brazil, really explained the theme of the Congress by calling on everyone to focus on the whole man, his physical and spiritual needs. Archbishop Camara pointed out that we have to look at man with his spiritual and physical hungers," added Father Nickse, "and this is very appropriate for our day and age.

"Consecrated at the Hispanic Mass on Saturday included Father Emilio Vallina and Father Ardacio Martinez of St. John Bosco Church, Miami. OTHER participants from the Archdiocese included four singers selected to be among the 1,000-voice choir at the Congress. They are: Charles Stanley, choir director, St. Coleman Church, Pompano Beach; Charles Withey, St. Ignatious Loyola Church Choir, Palm Beach Gardens; Betty Blank, St. Louis Church Schola, Miami; and Mary Anne Moss, St. Coleman Church Choir, Pompano Beach.

Youth's reactions

Mark Troppe, 18, of Visitation Church, Miami, and past president of the CYO, shared his thoughts on the Congress. "It was an enlightening experience because of the fact that it brought people together from all parts of the world. One day," Mark observed, "we spoke to three priests from Poland, people from Belgium and France and exchanged views about each other's homeland, peoples, and cultures."

"The Masses were very moving because of the idea of people expressing their faith as a group. Two hymns that we grew to know and love throughout the week were, 'I Am the Bread of Life and The Gift of Finest Wheat.' These hymns when sung at Communion were a very uniting experience."

(Additional youth reactions and photos of Congress on page 17.)

A Weekend in Palm Beach

3 DAYS • 2 NIGHTS

$13.00 PER PERSON

**DOUGLE OCCUPANCY**

Includes Full Breakfast & Dinner

Choice of Menus • Free Tennis

Month of May thru Dec. 10 (excluding holiday weekends)

Holiday Inn

ON THE OCEAN

2770-2830 So. Ocean Blvd. (on A1A), Palm Beach, Fl.

Phone (305) 582-5381

Page 8 / Miami, Florida / THE VOICE / Friday, August 13, 1976
**TV violence—here are sponsors**

By MICHAEL GALLAGHER

Nicholas Johnson, former FCC commissioner and chairman of the National Citizens Committee for Broadcasting, held a press conference a few days ago in New York City in which he and his associates provided some very specific answers to a pertinent question that, happily, is being answered late with increasing frequency: who sponsors television violence?

The stated purpose of Johnson’s organization, the NCCB, is safeguarding the public interest in the area of broadcasting. Some time ago, Johnson explained in his introductory remarks, MEDIA WATCH, the organization’s newsletter, widely publicized some data linking violent programs with particular sponsors, which a University of Washington study had gathered. The results were so favorable—McDonald’s, Hamburger Hamlets, the greatest sinner according to the data, promptly donned sackcloth and ashes—

that the NCCB decided that a more extensive and refined study would be of immense value.

THE PURPOSE of this press conference, then, was to announce the results of such a study: an intensive monitoring of every minute of prime time television for a six-week period ending on July 23, 1976. The survey offers a summary and ranking of the major prime time advertisers based on the amount of violence they have supported during the six-week period. The programs themselves and the networks also are ranked according to the amount of violence they have portrayed. Concerned to present the positive side, the NCCB also lists programs and sponsors in the order of least violence.

Some of the results, bound to stimulate controversy and reactions of every sort, are as follows:

Advertising for the following sponsors supported the least violence during the monitoring period:

<table>
<thead>
<tr>
<th>Sponsors</th>
<th>Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ABB SWAT</td>
<td>179</td>
</tr>
<tr>
<td>2. ABC Face to Face</td>
<td>172</td>
</tr>
<tr>
<td>3. CBS Sara</td>
<td>109</td>
</tr>
<tr>
<td>4. ABC Sunday Movie</td>
<td>100</td>
</tr>
<tr>
<td>5. CBS Friday Movie</td>
<td>87</td>
</tr>
<tr>
<td>6. NBC Rockford Taxi</td>
<td>86</td>
</tr>
<tr>
<td>7. ABC Starsky &amp; Hutch</td>
<td>83</td>
</tr>
<tr>
<td>8. NBC Milman—Columbo</td>
<td>83</td>
</tr>
<tr>
<td>9. NBC Saturday Movie</td>
<td>83</td>
</tr>
<tr>
<td>10. NBC Joe Forrester</td>
<td>80</td>
</tr>
</tbody>
</table>

The networks ranked in the following order of least violence contained in their programming for the period:

<table>
<thead>
<tr>
<th>Networks</th>
<th>Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. CBS</td>
<td>4993</td>
</tr>
<tr>
<td>2. ABC</td>
<td>6329</td>
</tr>
<tr>
<td>3. NBC</td>
<td>6581</td>
</tr>
</tbody>
</table>

Johnson concluded by saying that the NCCB had no wish to remove all violence from television nor was it advocating government censorship. The NCCB felt, rather, that by making this information available to all who wished to make use of it—advertisers and advertising agencies themselves as well as concerned citizen groups—the way would be cleared for creative people in the television industry to come up with civilized entertainment without being subject to pressure from above to insert gratuitous violence. The monitoring process will continue, Johnson said.

---

**Movies and TV**

**Shootist**: fine acting

THE SHOOTIST (Paramount)...fine acting by John Wayne and Lauren Bacall in this story of a dying gunfighter.

J. B. Books (John Wayne), a famous gunfighter who has outlined his time as well as 30 antagonists, rides into Carson, Nevada, on a cold clear January day in 1901 to find out from an old friend, Dr. Hostetter (James Stewart) if the pain in his stomach is indeed cancer as another doctor has already told him. Stewart not only confirms the diagnosis, but tells Wayne that his time is very short. He suggests that he stay in Carson City, at a boarding house run by a widow named Rogers (Lauren Bacall). Shaken despite himself, Wayne agrees. And so the stage is set for a taut, well-acted western, which, under Don Siegel’s careful direction modestly develops some neglected aspects of this well worn genre with a good measure of success.

The picture belongs to Wayne and Lauren Bacall. There is not a single false note from their relationship as, both alike strong willed and independent, they go from an initial mutual wariness to respect and, at last, affection, a process jarred but not impeded by some sharp clashes along the way. Wayne shows a humanity and hence a vulnerability here absent from his recent films. The role is his best since TRUE GRIT, and the character is far more real than the semi-caricature Rooster Cogburn. In the scenes with Stewart and Lauren Bacall, he shows an unexpected subtlety of reaction. It may well be that his own bout with cancer has much to do with the considerable sensitivity he brings to the role, though Don Siegel’s skillful direction no doubt also plays a large part.

James Stewart is effective as the doctor, though he seems a bit out of his depth in a role which, under Don Siegel’s care, is well suited modestly. With Stewart and Lauren Bacall, he shows an unexpected aspect of this well worn genre with a good measure of success.

By MICHAEL GALLAGHER

Nicholas Johnson, former FCC commissioner and chairman of the National Citizens Committee for Broadcasting, held a press conference a few days ago in New York City in which he and his associates provided some very specific answers to a pertinent question that, happily, is being answered late with increasing frequency: who sponsors television violence?

The stated purpose of Johnson’s organization, the NCCB, is safeguarding the public interest in the area of broadcasting. Some time ago, Johnson explained in his introductory remarks, MEDIA WATCH, the organization’s newsletter, widely publicized some data linking violent programs with particular sponsors, which a University of Washington study had gathered. The results were so favorable—McDonald’s, Hamburger Hamlets, the greatest sinner according to the data, promptly donned sackcloth and ashes—

that the NCCB decided that a more extensive and refined study would be of immense value.

THE PURPOSE of this press conference, then, was to announce the results of such a study: an intensive monitoring of every minute of prime time television for a six-week period ending on July 23, 1976. The survey offers a summary and ranking of the major prime time advertisers based on the amount of violence they have supported during the six-week period. The programs themselves and the networks also are ranked according to the amount of violence they have portrayed. Concerned to present the positive side, the NCCB also lists programs and sponsors in the order of least violence.

Some of the results, bound to stimulate controversy and reactions of every sort, are as follows:

Advertising for the following sponsors supported the least violence during the monitoring period:

<table>
<thead>
<tr>
<th>Sponsors</th>
<th>Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ABB SWAT</td>
<td>179</td>
</tr>
<tr>
<td>2. ABC Face to Face</td>
<td>172</td>
</tr>
<tr>
<td>3. CBS Sara</td>
<td>109</td>
</tr>
<tr>
<td>4. ABC Sunday Movie</td>
<td>100</td>
</tr>
<tr>
<td>5. CBS Friday Movie</td>
<td>87</td>
</tr>
<tr>
<td>6. NBC Rockford Taxi</td>
<td>86</td>
</tr>
<tr>
<td>7. ABC Starsky &amp; Hutch</td>
<td>83</td>
</tr>
<tr>
<td>8. NBC Milman—Columbo</td>
<td>83</td>
</tr>
<tr>
<td>9. NBC Saturday Movie</td>
<td>83</td>
</tr>
<tr>
<td>10. NBC Joe Forrester</td>
<td>80</td>
</tr>
</tbody>
</table>

The networks ranked in the following order of least violence contained in their programming for the period:

<table>
<thead>
<tr>
<th>Networks</th>
<th>Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. CBS</td>
<td>4993</td>
</tr>
<tr>
<td>2. ABC</td>
<td>6329</td>
</tr>
<tr>
<td>3. NBC</td>
<td>6581</td>
</tr>
</tbody>
</table>

Johnson concluded by saying that the NCCB had no wish to remove all violence from television nor was it advocating government censorship. The NCCB felt, rather, that by making this information available to all who wished to make use of it—advertisers and advertising agencies themselves as well as concerned citizen groups—the way would be cleared for creative people in the television industry to come up with civilized entertainment without being subject to pressure from above to insert gratuitous violence. The monitoring process will continue, Johnson said.

---

**TV violence—here are sponsors**

Nicholas Johnson, former FCC commissioner and chairman of the National Citizens Committee for Broadcasting, held a press conference a few days ago in New York City in which he and his associates provided some very specific answers to a pertinent question that, happily, is being answered late with increasing frequency: who sponsors television violence?

The stated purpose of Johnson’s organization, the NCCB, is safeguarding the public interest in the area of broadcasting. Some time ago, Johnson explained in his introductory remarks, MEDIA WATCH, the organization’s newsletter, widely publicized some data linking violent programs with particular sponsors, which a University of Washington study had gathered. The results were so favorable—McDonald’s, Hamburger Hamlets, the greatest sinner according to the data, promptly donned sackcloth and ashes—

that the NCCB decided that a more extensive and refined study would be of immense value.

THE PURPOSE of this press conference, then, was to announce the results of such a study: an intensive monitoring of every minute of prime time television for a six-week period ending on July 23, 1976. The survey offers a summary and ranking of the major prime time advertisers based on the amount of violence they have supported during the six-week period. The programs themselves and the networks also are ranked according to the amount of violence they have portrayed. Concerned to present the positive side, the NCCB also lists programs and sponsors in the order of least violence.

Some of the results, bound to stimulate controversy and reactions of every sort, are as follows:

Advertising for the following sponsors supported the least violence during the monitoring period:

<table>
<thead>
<tr>
<th>Sponsors</th>
<th>Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ABB SWAT</td>
<td>179</td>
</tr>
<tr>
<td>2. ABC Face to Face</td>
<td>172</td>
</tr>
<tr>
<td>3. CBS Sara</td>
<td>109</td>
</tr>
<tr>
<td>4. ABC Sunday Movie</td>
<td>100</td>
</tr>
<tr>
<td>5. CBS Friday Movie</td>
<td>87</td>
</tr>
<tr>
<td>6. NBC Rockford Taxi</td>
<td>86</td>
</tr>
<tr>
<td>7. ABC Starsky &amp; Hutch</td>
<td>83</td>
</tr>
<tr>
<td>8. NBC Milman—Columbo</td>
<td>83</td>
</tr>
<tr>
<td>9. NBC Saturday Movie</td>
<td>83</td>
</tr>
<tr>
<td>10. NBC Joe Forrester</td>
<td>80</td>
</tr>
</tbody>
</table>

The networks ranked in the following order of least violence contained in their programming for the period:

<table>
<thead>
<tr>
<th>Networks</th>
<th>Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. CBS</td>
<td>4993</td>
</tr>
<tr>
<td>2. ABC</td>
<td>6329</td>
</tr>
<tr>
<td>3. NBC</td>
<td>6581</td>
</tr>
</tbody>
</table>

Johnson concluded by saying that the NCCB had no wish to remove all violence from television nor was it advocating government censorship. The NCCB felt, rather, that by making this information available to all who wished to make use of it—advertisers and advertising agencies themselves as well as concerned citizen groups—the way would be cleared for creative people in the television industry to come up with civilized entertainment without being subject to pressure from above to insert gratuitous violence. The monitoring process will continue, Johnson said.
ABRAHAM: Father of believers

By FATHER ALFRED McBRIDE, O.PRAEM.

"Faith is confident assurance concerning what we hope for, and conviction about things we do not see" Hebrews 11:1.

The biography of Abraham stands as one of the greatest faith stories in the history of religion. About 2,000 years before Christ, a young family man underwent a profound religious experience in the riverside city of Haran along the banks of the Euphrates. In a culture where mathematicians were developing geometry, equations, and the 60-minute hour and everyone believed that each group had its own god, Abraham experienced the one God and Father of all.

AT THE DAWN of recorded history, Abraham came to know the God who would create a believing people through his servant. In that solemn hour, Abraham sensed that this God wills life and hope for everyone.

"God did not make death, nor does he rejoice in the destruction of the living, for he fashioned all things to be imperishable; The image of his own nature he made them. She showed no signs of fertility. Yet Abraham stood by a conviction that he would find a permanent settlement and that God would gift them with a child. He had an amazing capacity to look beyond what could not yet be seen. Little by little God kept his promises. Abraham did find a home and Sarah, his wife, did have a baby. They named him Isaac. When this boy grew to early adolescence, he became the occasion of the trial by fire for Abraham.

In cold prose the Bible describes God requiring the blood sacrifice of the only son. Abraham is to take the boy to Mount Moriah, knife him to death and burn him as a religious offering. With no comment on the disappointment or shock to the father, the text describes the preparations as casually as though they were going on a fishing trip. They set out on a three-day journey besieged by a heavy and embarrassing silence. The boy carries the wood, little knowing it is meant to be his holocaust. The father carries the knife. (The Hebrew noun says "butcher knife").

AT THEIR destination the two go through motions that are trance-like, as though they were sleepwalkers carrying out orders. Abraham makes a crude altar bed, ties up his unresisting boy, puts him on the bed. He raises the butcher knife in midair, ready to destroy his only hope. At this moment the tension is broken, God speaks. "Do not lay your hand on the boy. I know now how devoted you are to God since you did not withhold from me your own beloved son" (Gn. 22, 13).

Some commentators have said this is simply a story of how God was opposed to the practice of human sacrifice occurring off and on in those days. But the meaning seems deeper than that. It is one of the most profound stories of faith in religious history. As the writer of the Hebrews points out, the story shows that Abraham's faith was so deep that he believed God would keep his promise of giving him descendants, even if it meant bringing the boy's body back to life.

"ABRAHAM reasoned that God was able to raise from the dead, and so he received Isaac back as a symbol" (Heb. 11, 19). Thus the author of Hebrews sees this event as a parable of the resurrection, for God did indeed raise Christ from the dead in order that the promise made to Abraham should be fulfilled in the new dispensation. This story of a loving father and an obedient son foreshadows the mount of Calvary where the theme of costly sacrifice is enacted. The Lamb of God dies and rises to show the love in which we all can and should put our faith.

Miami, Florida / THE VOICE / Friday August 13, 1976 / Page 11
By FATHER JOSEPH M. CHAMPLIN

In another city recently I participated in a solemn Mass for a commemorative occasion.

The music was superlative—a large choir, a talented, energetic director, a fine pipe organ, an assortment of instrumentalists. But I am not sure the people worshiped superlatively.

Their speaking and singing parts seemed minimal; the distractions and activity around the altar were frequent and pronounced. The congregation watched, listened, enjoyed and perhaps drew considerable inspiration from the liturgy. For the most part, nevertheless, they were mute spectators, a role rejected years ago by several papal documents.

WITH MINIMAL direction, that Eucharistic celebration could easily have fused this marvelous choral music and the people's proper parts. The congregation's share would then be enhanced without any diminution of the choir's important function.

Careful, informed advance planning remains the key to such a delicate fusion, just as similar early preparation is essential for effective regular Sunday worship. This requires, of course, that parish leaders establish weekend liturgies on the highest rung of their priority ladder. Such a value judgment will have practical consequences with regard to time, money, personnel, and energy expenditures.

We begin Sunday liturgy planning a month or two earlier at special staff meetings. We develop themes for the next four—eight weekend celebrations Advent, Lent, Epiphany, etc., and carry them out throughout the year. Indeed, any liturgical project throughout the year is hard work: creative and at the same time, it can touch the heart.

HAVING reflected on the current community and its needs, we finally select music—non trad or popular, and perhaps a few new—which will suit those various tastes the subject community and the days, and we finally select musicians and preachers for the liturgy. Then list the groups: musicians, the choir, the congregation, the clergy.

An ever changing choir takes music—non tradi and new—which will suit those various sectes the subject community and the days, and we finally select musicians and preachers for the liturgy. Then list the groups: musicians, the choir, the congregation, the clergy.

THE SPIRIT distinctly says that in later times some will turn away from the faith and will heed deceitful spirits and things taught by demons through plausible liars—the men with seared consciences who forbid marriage and require abstinence from foods which God created to be received with thanksgiving by those who know the truth. (1 Tim 4, 1-3)

A large part of all three letters has to do with what we might call pastoral housekeeping. There are detailed instructions for the selection of overseers (misleadingly translated “bishops”), presbyters, deacons (deaconsesses?), widows. These passages reflect a growth in community structure not discernable in Paul's letters. The latter suggest communities which are largely charismatic, with only minimal

Although Jesus left only the essentials of belief and a skeletal Church structure, he sent the Holy Spirit to help them work out the details.

By FATHER JOHN J. CASTELOTT

Many people have expressed alarm at the changes in the Church since Vatican II. Part of the problem is that changes came so suddenly and so sweeping. For a few hundred years before the Council the Church had become static, monolithic, and immutable and that any change was tantamount to heresy.

Actually the trouble lies not in the fact that it instituted changes but rather that it has resisted change for so long. The whole Church history has been one of change, growth, and development from its beginnings to the present. It has come a long way.

flock the essentials of belief conduct a very basic, almost skeletal structure. Then he sent his Spirit to guide the community in working out the details, in adapting to historical and cultural situations. If one reads the books of the New Testament in chronological order, one can trace this pattern of growth.

One developmental stage is reflected in the so-called Pastoral Epistles: 1 Timothy, Titus, 2 Timothy. They are addressed to individual “pastors” and deal predominantly with pastoral rather than doctrinal matters.

Although most scholars, both Catholic and Protestant, are convinced that they are not the work of Paul, they are written in his name, and they undoubtedly preserve some precious Pauline traditions—perhaps even passages from some of his early, unedited letters.

We of a later age and mentality may find this rather disconcerting, but in those days to write something in the name of an authoritative figure of the past seems to have been an accepted and widely practiced technique. There are several examples of it in the Old Testament: Moses did not write the Law of Moses, the Pentateuch, and Solomon certainly did not write the Wisdom of Solomon! Quite simply, their concept of authorship differed from ours.

THE STYLE and vocabulary of these letters are strikingly different from those of the authentic letters of Paul, and the differences can hardly be accounted for by his use of a secretary. But there are more serious considerations.

Unlike Paul’s letters, the Pastoralas propose almost no fresh doctrine, and if Paul wrote them, even from a pastoral point of view, this would be most unusual. They lack the dynamic creativity of the apostle’s letters: on the contrary, they are conservative, preservative, defensive. They look back on the formative apostolic period and give the impression there is now a fairly fixed deposit of faith to which the communities must adhere. There are ominous warnings against heresies of a type which burgeoned in the late first and early second centuries: the

THE VOICE / Friday, August 13, 1976

Although Jesus left only the essentials of belief and a skeletal Church structure, he sent the Holy Spirit to help them work out the details.

Church has always been cl

structure. Offhand, deacons is mention of pastoral offices with a skeletal Church. The governed are hard wearing of the chieftain, the path with other groups. On the contrary, in the residential church community as a whole, the bishop is not discernable in Paul’s letters. The latter suggest communities which are largely charismatic, with only minimal

Although Jesus left only the essentials of belief and a skeletal Church structure, he sent the Holy Spirit to help them work out the details.
Worldly challenge to Christians in early church

By William E. May

Paul's epistles to Timothy and Titus are called the "pastoral" epistles, because their preoccupation is pastoral care of the local churches. When these letters were written the early Christian communities were threatened by false teachers, eager for popularity and money (cf. 1 Tim 6:5-10; Titus 1:11), trying to win followers with their novel teachings. They caused serious divisions within the Church and their teachings encouraged loose living. In these letters, the inspired author sought to give his disciples, Timothy and Titus, sound advice in organizing the local churches through the choice of suitable ministers and a practical program of leading the Christian people to a way of life based on the Gospel.

These letters teach us that Christian people's lives can be deeply affected by the kind of leadership they are given. Only men who are temperate, discreet and courteous, hospitable, kind, and peace-loving can be worthy ministers of the Gospel.

But these letters are not mere pious homilies mouthing platitudes. Rather in them one finds a passionate love of God and a burning desire that the truth about God and our salvation should be communicated convincingly and faithfully to the people. The Shepherd and the Servant of the Gospel are above all to be men who help the Christian people realize that God wills all men to be saved (1 Tim. 2:3-4), that he is a God who became visible in Christ, who is in truth the very manifestation of God (1 Tim. 3:16), and that the life of the Christian is a response to the graciousness of God that has been revealed in Christ. "The grace of God has appeared, offering salvation to all men. It trains us to reject godless ways and worldly desires, and live temperature, justly, and devoutly in this age as we await our blessed hope, the appearing in glory of the great God and of our Savior Christ Jesus... (Titus 2:11-14)."

Both letters emphasize teaching sound doctrine (1 Tim. 1:10; 6:3, 2 Tim. 1:13; 4:3; Titus 1:9, 2:1, 8) and guarding the deposit of faith (1 Tim. 6:20; 2 Tim. 1:14). This concern for sound teaching and for faithfully handing on the deposit of the faith is not to be understood as forbidding intelligent inquiry into the meaning of the mystery of our salvation. But it does give the Christian people, the church, a criterion for testing these inquiries, a rule of faith.

No one who denies the reality of the incarnation—God's epiphany in the person of Jesus Christ—or who teaches that the Christian life does not demand sacrifice and self denial is a worthy minister of the Word. Whatever our state in life, one thing is ultimately important: The loving God has redeemed us through Christ, and we ought to do what he did, patiently enduring our trials. The Epistle of James is in the same spirit. This letter, too, was written when the early Church was being threatened. Like us, the early Christians lived in a secularized world. Many of them had been disappointed that Jesus had not as yet come again in glory; they were tempted to despair and abandon their way of life. They began mimicking their secularized neighbors and living as they did, bickering among themselves, out to get their share of the "good life."

Written in the spirit of the Sermon on the Mount, the Letter of James stresses that we have been made in the image of God (3:9), that in his infinite and loving mercy and surpassing desire to give us his life (1:5, 5:11; 5:15), has come to visit us kindly in Jesus and to rescue us from sin. We are to have a lively faith in God and in Christ, but unless we express our faith through Christlike deeds it will be an empty show.

BASICALLY the message of both the pastoral epistles and the Letter of James is the same, a message that we need to hear today just as our forebears in the faith needed to hear it toward the end of the apostolic age. Jesus has revealed to us both who God is and who we are. God is a being who loves us and wills to share his life with us. He is the friend who will never let us down. He is capable of a life of friendship with God. He invites us to choose this friendship. We accept this invitation when we live our faith, take up our cross daily, and refuse to inflict injustice on others.
The Eucharist and 'hunger' for Jesus, the bread of life

"You have made us for yourself, O God, and our hearts are restless until they rest in you."

St. Augustine's description of his own longing for God is classic—and it aptly describes the god it does not know. The age is conductive to action, not reflection, and it is a paradox that those suffering a spiritual hunger look to persons or things for satisfaction. They search in this world for an ultimate satisfaction which will not be found only in the next world. God did not make human beings as disembodied spirits, however. They only know what they see, hear, touch, taste and smell—and what they can conclude from the evidence of their senses.

THUS, God first made it possible, as St. Paul says in the Epistle to the Romans, to know him through the things that are made. In observing creatures, we can come to know the Creator.

God has also revealed much about himself and about our destiny, and what we cannot read about him in the works of creation, we can read in the Bible, the books of revelation. It is also said that we know God through word and sacrament, through spoken utterance and healing touch.

While the Word of God is revealed in Scripture, it is revealed perfectly in a Person who is fittingly called the Word of God, the Word Made Flesh, the Word Incarnate, Jesus Christ, the Son of God.

JUST AS Jesus Christ is the Word of God, he is also the perfect Sacrament, the perfect outward sign of God’s love, the manifestation of God’s healing touch in a wounded world.

In Jesus, God is seen and heeded and touched, for Jesus is both God and man.

Thus, for those who look to persons for spiritual satisfaction, there is a Person who completely satisfies the spiritual hunger of the human family, Jesus Christ. To know Jesus is to know God, and to know God is to find peace and happiness.

Many who heard this statement walked away from him, for they could not comprehend how Jesus could give his flesh to eat and his blood to drink; they didn’t even understand why he would want to do it. To those who remained faithful to him, however, he revealed at his Last Supper with them how and why he would leave them with such spiritual nourishment.

The "how" was simpler than anyone could have imagined. Just as it is God who changes food and drink into human body and blood through digestion, so is it Jesus Christ, the Son of God, Who changes food and drink, bread and wine, into his own Body and Blood through a process called "transubstantiation"—a process by which the inner reality is transformed while the external appearances remain unchanged.

THUS, Jesus made it possible for the spiritual hunger of the human family to be satisfied with the sacramental God-man himself as the spiritual food.

The "why" was beautifully stated by Jesus himself when he said: "I myself am the living bread come down from heaven. If anyone eats this bread he shall live forever; the bread that I will give is my flesh for the life of the world."

We eat earthly food to live on earth; we eat the Bread of Life notably forever—and the hunger for eternal life is satisfied by Jesus.
It's a Date

Dade County

A picnic will be sponsored by the CATHOLIC ALUMNI Club of Miami at 1 p.m., Sunday, Aug. 15. Graduates of colleges and universities interested in attending may call Joanne Geary at 276-0161. The club will also sponsor a party at 9 p.m., Friday, Aug. 20. Information may be obtained by calling Frank Palermo at 226-3031.

A serenity retreat for alcoholics is scheduled at the DOMINICAN RETREAT HOUSE, Kendall, from Aug. 27-29. Additional information and reservations may be obtained by calling 238-2711 or 862-9112.

VIETNAMESE people in South Florida have been invited to a “Summer Festival” on Saturday, Aug. 14 at 10 a.m. on the grounds of St. Charles Cathedral in Orlando. The festival will be celebrated at 11 a.m. in Vietnamese. Lunches will be brought by participants. Recreational activities and a music program will follow.

Father Andrew Brown General Assembly of the K. of C. meets at 5 p.m., Thursday, Aug. 19 at Marian Council Hall, 13800 Memorial Hwy., North Miami.

LAY CARmelites will have a devotional meeting at 3:30 p.m., Sunday, Aug. 15 at Gesu Rectory, 118 NE Second St.

Fish Fry Night for members of the CORAL GABLES K of C. Their families and friends, will be observed Friday, Aug. 20 at the council hall, 270 Catalonia Ave., Coral Gables. Dancing will follow.

Broward County

A brochure is planned by the LAUDERDALE SINGLES at 3 p.m., Saturday, Aug. 14 at 560 Wavecrest Ct., Boca Raton. Swimming at Boca’s beach before 3 p.m. Tonight (Friday) members will meet at the Pompano Harness Track at 7:30 p.m. for an evening of harness racing. At 8 p.m. on Aug. 20 the club will dine at the Caves Restaurant, 2205 N. Federal Hwy., Fort Lauderdale.

CATHOLIC WIDOWS and WIDOWERS meet at 8 p.m., Monday, Aug. 16 at Blessed Sacrament parish hall, Fort Lauderdale. Plans will be discussed for the cruise. For further information call 772-3079.

Some seats are still available for the bus trip which ST. BARTHOLOMEW Young at Heart Club will sponsor on Tuesday, Aug. 17 to the Third Century America exhibit under many domes at the Kennedy Space Center. Those interested should contact the rector or a member of the club.

Palm Beach County

ST. JULIANA Women’s Club will sponsor a rummage sale from 9 a.m. to 4:30 p.m. daily beginning today and continuing through Aug. 19 in the school cafeteria, 4500 S. Dixie Hwy., West Palm Beach.

A Flea Market will open shortly at the NEWMAN CENTER of the Palm Beach Junior College. Saleable items including furniture, kitchen utensils, books, records, etc. are needed. Those having donations to be picked up in the Lantana area should call 880-5970.

Reflection Day set at St. Paul’s

LIGHHOUSE POINT—A Leadership Day of Reflection will be held on Wednesday, Aug. 18 at St. Paul the Apostle parish.

Sponsored by the Church Communities Commission of the Miami Archdiocesan Council of Catholic Women, the program is open to all affiliation, deaconery, and diocesan parishes, and will begin at 9:30 a.m. coffee. Luncheon and Mass at 12:45 p.m. will conclude the day.

Additional information may be obtained by calling 238-5950 in Dade County or 943-6808 in Broward and Palm Beach Counties.

Serrans to hear pro-life talk

“Legal Aspects of the Pro-Life Movement” will be the topic of Miami attorney Michael Fitzgerald during a meeting of the Miami Serra Club at noon, Tuesday, Aug. 17 at the Hotel Columbus.

Gesu school has openings

There are still openings in all grades at Gesu School, 130 NE Second St., for the 1976-77 academic year.

Complete information may be obtained by calling 379-2061.

Mass for Disneyworld Area

Holy Family Catholic Church from route 192 take 1-4 East to SR 535 North, 3 minutes to Mass, Sat 6 p.m., Sun 8 a.m. Hotel Royal Plaza, Lake Buena Vista.

Also at Sheraton Towers Hotel SR 435 North and 14. Sun 9:15 a.m.

All Masses convenient to Disneyworld Fr. F. Johnson, Pastor

Dania man to profess first vows as Capuchin

A graduate of St. Bernardine School, Dania, will profess simple vows Sunday, Aug. 15, in the Order of Friars Minor, Capuchin at Beacon, N.Y.

Tony Luongo, a native of Boston, attended high school at St. Francis Prep Seminary, and Don Bosco College, Newton, N.J. He has just completed a year in the Franciscan Novitiate and will continue his studies for the priesthood at Darlington Seminary, Malvah, N.J. in the Archdiocese of Newark.

A son of Mr. and Mrs. Anthony Luongo, St. Maurice parish, Fort Lauderdale, the future priest has 10 brothers and sisters. They are Maria, Lorraine, Rich, John, Stephen, Thomas, Michael, Theresa, Tina and Nicki, all of whom reside at home.

He will be vacating at home between Aug. 16 and Aug. 22.

Reflection Day set at St. Paul’s

LIGHHOUSE POINT—A Leadership Day of Reflection will be held on Wednesday, Aug. 18 at St. Paul the Apostle parish.

Sponsored by the Church Communities Commission of the Miami Archdiocesan Council of Catholic Women, the program is open to all affiliation, deaconery, and diocesan parishes, and will begin at 9:30 a.m. coffee. Luncheon and Mass at 12:45 p.m. will conclude the day.

Additional information may be obtained by calling 238-5950 in Dade County or 943-6808 in Broward and Palm Beach Counties.

Serrans to hear pro-life talk

“Legal Aspects of the Pro-Life Movement” will be the topic of Miami attorney Michael Fitzgerald during a meeting of the Miami Serra Club at noon, Tuesday, Aug. 17 at the Hotel Columbus.

Gesu school has openings

There are still openings in all grades at Gesu School, 130 NE Second St., for the 1976-77 academic year.

Complete information may be obtained by calling 379-2061.

Mass for Disneyworld Area

Holy Family Catholic Church from route 192 take 1-4 East to SR 535 North, 3 minutes to Mass, Sat 6 p.m., Sun 8 a.m. Hotel Royal Plaza, Lake Buena Vista.

Also at Sheraton Towers Hotel SR 435 North and 14. Sun 9:15 a.m.

All Masses convenient to Disneyworld Fr. F. Johnson, Pastor

Dania man to profess first vows as Capuchin

A graduate of St. Bernardine School, Dania, will profess simple vows Sunday, Aug. 15, in the Order of Friars Minor, Capuchin at Beacon, N.Y.

Tony Luongo, a native of Boston, attended high school at St. Francis Prep Seminary, and Don Bosco College, Newton, N.J. He has just completed a year in the Franciscan Novitiate and will continue his studies for the priesthood at Darlington Seminary, Malvah, N.J. in the Archdiocese of Newark.

A son of Mr. and Mrs. Anthony Luongo, St. Maurice parish, Fort Lauderdale, the future priest has 10 brothers and sisters. They are Maria, Lorraine, Rich, John, Stephen, Thomas, Michael, Theresa, Tina and Nicki, all of whom reside at home.

He will be vacating at home between Aug. 16 and Aug. 22.

Reflection Day set at St. Paul’s

LIGHHOUSE POINT—A Leadership Day of Reflection will be held on Wednesday, Aug. 18 at St. Paul the Apostle parish.

Sponsored by the Church Communities Commission of the Miami Archdiocesan Council of Catholic Women, the program is open to all affiliation, deaconery, and diocesan parishes, and will begin at 9:30 a.m. coffee. Luncheon and Mass at 12:45 p.m. will conclude the day.

Additional information may be obtained by calling 238-5950 in Dade County or 943-6808 in Broward and Palm Beach Counties.

Serrans to hear pro-life talk

“Legal Aspects of the Pro-Life Movement” will be the topic of Miami attorney Michael Fitzgerald during a meeting of the Miami Serra Club at noon, Tuesday, Aug. 17 at the Hotel Columbus.

Gesu school has openings

There are still openings in all grades at Gesu School, 130 NE Second St., for the 1976-77 academic year.

Complete information may be obtained by calling 379-2061.

Mass for Disneyworld Area

Holy Family Catholic Church from route 192 take 1-4 East to SR 535 North, 3 minutes to Mass, Sat 6 p.m., Sun 8 a.m. Hotel Royal Plaza, Lake Buena Vista.

Also at Sheraton Towers Hotel SR 435 North and 14. Sun 9:15 a.m.

All Masses convenient to Disneyworld Fr. F. Johnson, Pastor
41st Eucharistic Congress 'clearly made in the U.S.A.'

(continued from page 1) about social justice," raved a Philadelphia newspaper. "Social justice is what the Church in America has to be about."

"Mother Teresa is a saint," said a New York feminist. "Whatever our own particular gripes happen to be, we've all got something to learn from her nonpolitical way of getting something done."

A WIDOW raising six children said at the congress' closing Mass: "Day in and day out I have to keep telling myself, 'God really does exist.' It's been good for me to see all this and to hear other people saying the same thing."

All three women said they felt comfortable attending the Congress' varied programs which included Marian devotions, an exuberant charismatic Mass, Indian and European ethnic liturgies, Masses for youth and children. The American Church's concern over abortion was in evidence. Archbishop Sheen urged married couples at a Mass in honor of Mary to make a daily holy hour before the Eucharist in preparation for "one abortion every 30 seconds."

Cardinal John Cody of Chicago said he hoped the Congress would show the federal government that "the religious feelings of the people, especially on the abortion issue, must be respected."

Political partisans were in a minority, most participants viewed abortion as an important facet of a larger struggle to defend the right to life.

THEY warmly applauded Bishop James Rausch, U.S. Catholic Conference general secretary, for declaring that "the road of change had had a positive effect on religious life in America."

The topic of women and the Eucharist was discussed for "one abortion every 30 seconds."

"Whatever our own political prelates at a lively Mass for the Eucharist was discussed for a day at the congress. But the hot topic of women's ordination took second place to appeals that women promote a "theology of peace" in America to counteract a "theology of just war" attributed by one speaker to a male version of Catholicism."

ONE American woman Religious told a panel on women that the congress concerns were perhaps too American. She said that the congress failed to take note of the "very different" situations of women and men in other parts of the world.

The 41st Congress was in many ways like none of its 40 predecessors.

Theologians from 25 Christian denominations participating in a congress symposium on the Eucharist said they had reached an "unprecedented consensus" on what the Eucharist means.

The ecumenical symposium and a day of prayer and discussion on ecumenism was believed to have been the first time that a congress included such high-level non-Catholic participation.

American Indians made a solo from the pulpit at another Congress' varied programs included Marian devotions, an exuberant charismatic Mass, Indian and European ethnic liturgies, Masses for youth and children. The American Church's concern over abortion was in evidence. Archbishop Sheen urged married couples at a Mass in honor of Mary to make a daily holy hour before the Eucharist in preparation for "one abortion every 30 seconds."

But three leaders of American Religious orders of women unanimously said that the rough road of change had had a positive effect on religious life in America."

Father Mark Said had asserted that Religious orders were in "alarming" condition. But three leaders of American men and women Religious told a panel on "theology of peace" in America to counteract a "theology of just war" attributed by one speaker to a male version of Catholicism."

ONE American woman Religious told a panel on women that the congress concerns were perhaps too American. She said that the congress failed to take note of the "very different" situations of women and men in other parts of the world.

The 41st Eucharistic Congress included (clockwise) Cardinal Jan Willebrands, Princess Grace of Monaco, Cardinal Leo Suenens and Dorothy Day.

An American archbishop swayed along with other prelates at a lively Mass for 40,000 members of the Marriage Encounter movement.

A Vatican bishop sang a solo from the pulpit at another congress symposium on the Eucharist with the congress which included Marian devotions, an exuberant charismatic Mass, Indian and European ethnic liturgies, Masses for youth and children. The American Church's concern over abortion was in evidence. Archbishop Sheen urged married couples at a Mass in honor of Mary to make a daily holy hour before the Eucharist in preparation for "one abortion every 30 seconds."

"Whatever our own political views may be, all of us here are agreed that the Eucharist means something," said a layman. "It sparked often heated discussion of the arms race, imbalance in standards of living among and within countries, and America's responsibilities and shortcomings."

A consultant to the Vatican's Congregation for Religious told a panel on "theology of peace" in America to counteract a "theology of just war" attributed by one speaker to a male version of Catholicism."

ONE American woman Religious told a panel on women that the congress concerns were perhaps too American. She said that the congress failed to take note of the "very different" situations of women and men in other parts of the world.

The 41st Congress was in many ways like none of its 40 predecessors.

Theologians from 25 Christian denominations participating in a congress symposium on the Eucharist said they had reached an "unprecedented consensus" on what the Eucharist means.

The ecumenical symposium and a day of prayer and discussion on ecumenism was believed to have been the first time that a congress included such high-level non-Catholic participation.

American Indians made their debut at a Eucharistic Congress. They performed dances from four tribes as a prelude to the closing Mass.

An American archbishop swayed along with other prelates at a lively Mass for 40,000 members of the Marriage Encounter movement.

A Vatican bishop sang a solo from the pulpit at another congress symposium on the Eucharist with the congress which included Marian devotions, an exuberant charismatic Mass, Indian and European ethnic liturgies, Masses for youth and children. The American Church's concern over abortion was in evidence. Archbishop Sheen urged married couples at a Mass in honor of Mary to make a daily holy hour before the Eucharist in preparation for "one abortion every 30 seconds."

"Whatever our own political views may be, all of us here are agreed that the Eucharist means something," said a layman. "It sparked often heated discussion of the arms race, imbalance in standards of living among and within countries, and America's responsibilities and shortcomings."

A consultant to the Vatican's Congregation for Religious told a panel on "theology of peace" in America to counteract a "theology of just war" attributed by one speaker to a male version of Catholicism."

ONE American woman Religious told a panel on women that the congress concerns were perhaps too American. She said that the congress failed to take note of the "very different" situations of women and men in other parts of the world.

The 41st Congress was in many ways like none of its 40 predecessors.

Theologians from 25 Christian denominations participating in a congress symposium on the Eucharist said they had reached an "unprecedented consensus" on what the Eucharist means.

The ecumenical symposium and a day of prayer and discussion on ecumenism was believed to have been the first time that a congress included such high-level non-Catholic participation.

American Indians made their debut at a Eucharistic Congress. They performed dances from four tribes as a prelude to the closing Mass.
Youth at 'Congress'

The 41st International Eucharistic Congress seemed to have something for everyone and young people were no exception.

In addition to the Youth Ministry Conference on Friday, there were also many other events including a Liturgy for Scouts and other Youth Groups, a Mass for Young People, the play “Geddesp,” concerts by Catholic High School bands, and a musical play based on the life of St. Francis Assisi performed by the Children’s Theatre.

Mark Priebis, 21, and Robert Geiger, 16, of Troop 331, St. James Church, were representatives of the Catholic Committee on Scouting and South Florida Council on Scouting.

Both Mark and Robby not only participated in the Congress but were also volunteers with the Scout Service Corps. According to Mark, “it was really great and really enjoyed it. All the Masses were great. The Message was definitely there and the participation was fantastic by the young people.”

“A part of the Service Corps,” Mark continued, “we did everything from serving as escorts and honor guards for visiting dignitaries like Mother Teresa of Calcutta, to setting up 12,000 chairs at the John F. Kennedy Center.”

A few of the group of young people from Florida went to Philadelphia a few weeks earlier to attend a special two week National Training Institute for Leadership and Service (NTILS) sponsored by the Archdiocese of Philadelphia. Claudia Grillo, 17, of St. Louis Church, was one of these delegates and stayed an extra week to attend the Congress.

“A lot of young people came for the youth convocation part of the Congress,” she noted, “but I think they missed so many good conferences by not coming earlier during the week.”

“ONE of the things I enjoyed,” Claudia added, “was meeting and talking to young people from all over the country. Very often we talked about the programs we were running in our dioceses and how similar they were.”

Kathy Baranowski, 16, of Our Lady of Perpetual Help Church, Opa Locka, was part of a team of teenagers from Miami who gave a workshop on leadership. “I was surprised that we had such a good turnout for the workshop,” Kathy notes.

“In the early part of the week,” Kathy added, “I felt a little out of place at the Congress because everywhere we went there were only adults and very few young people, if any. But I went to the Congress with the attitude that this was a once in a lifetime opportunity and I was going to get the most I could out of it, and I did.

“I SPENT at least 12 hours at the exhibits because the people there really knew what they were talking about and were happy to talk to you. Even at the Marriage Encounter exhibit people spent a lot of time with us and I was surprised. Since I’m only 16, obviously I’m not married, but the Marriage Encounter people didn’t just tell us to keep going because we were kids but spent a lot of time with us.”

“Being involved with SIGN (Service in God’s Name) here in Florida, I was particularly interested in the SIGN exhibit. I know a lot about SIGN because I’ve been involved for a time but I learned a lot more from talking to the people at the exhibit.”

“I could not believe all the people who attended all the Masses and the participation was overwhelming. The Congress was definitely a once in a lifetime experience never to be forgotten.”

Costumed girls carry a replica of the Ten Commandments and a scroll at a special Mass for children at Veterans Stadium during the Eucharistic Congress.

**Hell bent for lather?**

You’ve run out of soap on the day the floors need it most. Or it’s trash night and all you’ve got is plenty of trash—no trash can liners. Maybe that slow leak the vacuum cleaner hose has come down with has started to slow you down.

When dirty little problems like these hit, you haven’t got time to place an order or wait for it to be filled. Here’s how to hit back.

We’ve got all the maintenance supplies you need and a fast pick up service you can use whenever you need them.

Next time you’ve got an emergency that’s trying to become a disaster don’t get all lathered up, call us, the men from SSS. We fight dirty.

**STUART’S-KANTER**

7493 Dadeland Mall
Open Daily 10-9 Saturday 10-6 Sunday 12:30 — 5:30

“The Most Respected and Competent Children’s Shoe Specialist for Three Generations”

Miami, Florida / THE VOICE / Friday August 13, 1976 / Page 17
Thousands of couples were on hand for the Meeting before the 41st Eucharistic Congress. A Marriage Encounter couple cheers a speaker at a meeting held in Westgate Mall. Thousands of couples were on hand for the Marriage Encounter convention held at the University of Pennsylvania. At right, participants leave a Marriage Encounter session.

Encounter couples told 'Share in social issues'

By GEORGE M. BARMANN
DAYTON, Ohio—(NC)—“In homes where the love of God reigns, families will be concerned with the social issues of our time,” Ruth Nelson, 1973 American Mother of the Year, said at the closing session of a national Marriage Encounter conference held here.

The 72-year-old wife of a Lutheran minister told nearly 1,300 conference participants that families cannot “take a line from a song popular in my generation, ‘Let the rest of the world go by.’”

Urging that homes become “launching pads” for social justice action in the world, Mrs. Nelson said life in the family “will be abundant, because you are willing to be a servant.”

She told married couples that “gut-level communication” provides “fuel for the fires of love.” But the most basic need is communication with God, she added, “Keep that alive and he will teach you how to go to one another and that alive and he will teach you how to go to one another.

Father Gabriel Calvo, founder of the Marriage Encounter movement is not to the movement, but to Christ, the movement, said the love of neighbor follows, she said.

Mrs. Nelson is the mother of four and the foster mother of three children. She is the author of several books, the most recent of which is “Cast Your Bread Upon the Waters.”

Also speaking at the closing session was Father John Powell, S.J., a theologian at Loyola University, Chicago, who told the conference the abortion issue “focalizes the sovereignty of God and the sacrecrdness of human life more than any other question of our era.”

He cited five pre-abortion sources which admitted that abortion is the taking of human life. He described the official U.S. stance on abortion as the most permissive in the world.

“There is really no limitation on abortion in the United States,” he said. “Abortion is sanctioned even five minutes before birth, if the baby is/ is at the mother.”

Father Powell said no other issue in his life has caused him more concern than abortion.

At an earlier session, Father Gabriel Calvo, founder of the Marriage Encounter movement, said the love of power and material things is the “root problem” not only of the movement, but to Christ, the movement, said the love of neighbor follows, she said.

At another session, the Rev. Sandy Dufresne, a Methodist minister from Philadelphia, said marriage must be a partnership and “a fundamental commitment in the Lord.”

“Sex is not the embarrassing thing we share, prayer is,” she said. “The power of prayer comes in the admission that we really aren’t powerful at all, that all power is from God.”

The basic commitment of people involved in the Marriage Encounter movement is not to the movement, but to Christ, she said.

Grad course planned in ‘Human Resources’

A special one-year study program leading to a graduate degree in Human Resources with a major in Marital, Family, and Child Therapy has been initiated at Biscayne College.

The three-semester program includes 12 prescribed courses with five electives, earning 36 credit hours for graduate students upon completion. Provision is also made for internship. Life Experience and Transfer credits are acceptable.

In addition to faculty drawn from the college’s division of Human Resources and Family Life Center special consultants and resource faculty members will include Dr. Martin Kirschenbaum, director of the Family Therapy Institute of Marin, San Rafael, Calif.; and Dr. Steven Greenstein.

Additional information is available by writing to Wendy Joffe at Biscayne College, 15600 N.W. 32 Ave., Miami, 33054 or by calling 625-1861.
Supervising the display with information about Cuban political prisoners, were Maria del Carmen Briz and Maria Antonia Prio, rear.

Speaking at the plenary session of the Hemispheric Conference for women is Ambassador Hewson A. Ryan. To his immediate left at the head table, Dr. Avelina Soriano, and Rita Z. Johnston who co-chaired the conference.

Urge humane treatment of women political prisoners

By ARACELI CANTERO
Voice Spanish Editor

"Following a brutal beating, the jail director told us: Why do you protest if no one listens? Don't forget that you are alone and that there is no one here to defend you..."

Tears were coming to her eyes as Maria Antonia Mier read the report on the condition of women political prisoners in Cuba. She herself had personally experienced the physical and mental suffering she was now describing.

Listening to her were women from all over the United States, Canada and Latin America. They were participants at the Hemispheric Conference for women which was held last weekend at the Fontainebleau Hotel in Miami Beach.

With broken voice and blurred vision the ex-Cuban political prisoner read her statement which spoke of torture, hard labor, poor hygiene and deficient nutrition. She described a prison system of "inhuman and degrading treatment" and she said, "these are not the words of a Cuban exile but the official conclusions of the Inter-American Commission of Human Rights (CIDH) of the Organization of American States (OAS)."

THese conclusions, which describe in detail the treatment received in recent years by women political prisoners in Cuba, were to have been presented at the July meeting of the General Assembly of the OAS held in Santiago de Chile. Instead, the document received a "reserved" label and was not presented to the delegates.

To many of the women present at the workshop in the Hemispheric Conference, Ms. Mier's statement came as a shock.

They approved a motion to be read at the plenary session that would close the Conference a couple of hours later. The motion denounced the inhuman conditions of women political prisoners in Cuba and expressed:

- The concern of the Hemispheric Congress of Women for the situation of women political prisoners in Cuba.
- Its decision to advise officially all international organizations to intercede in an effective manner on behalf of these women, demanding fair and humane treatment for them.
- Its determination to encourage all international organizations to work towards the immediate release of those women who are gravely ill and the issuance of emigration permits.
- There were cheers and applause after the resolution was read. There were also some disagreements.

Pearl Shamis, a representative from the International League for Peace and Freedom demanded a similar statement denouncing violations of human rights of women prisoners in Chile.

Her demand had not been passed at any of the work sessions and was killed by the Chile delegate who expressed her disagreement at having statements of a political nature been made at the Conference.

Other groups complained of poor organization and procedures, lack of sufficient translators and over emphasis of the traditional roles of women. At the end, all delegates joined hands to sing the hymns of the Americas together. With them was Ambassador Hewson A. Ryan, deputy assistant Secretary of State for Inter-American Affairs who had addressed the plenary session.

Preparations for the Hemispheric Conference had started months ago. This women's meeting was then described as an educational event which would focus on significant issues facing women.

Certified as an official Bicentennial event, the conference was dedicated to "Women in the Western Hemisphere and their interdependent destiny. It involved some 35 workshops and over 160 speakers who examined problems in the areas of education, health care and delivery services, economics, government, and leadership.

T. M. Ralph

PLANTATION FUNERAL HOME

Thomas A. Ralph
Funeral Director

Phone: 887-6888

7001 N.W. 4th St.
Plantation, Florida

NOW THERE ARE TWO CEMETERIES IN HOLLYWOOD

HOLLYWOOD MEMORIAL GARDENS
Cemetery and Mausoleums
4000 AVENUE NEAR TAFT STREET
983-2202

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

Miami, Florida / THE VOICE / Friday August 13, 1976 / Page 19
Cuestionan muerte del obispo

La parroquia quedaba depositado en la cripta difunto Obispo Enrique Angelini preguntaba:

muerte del obispo, calificada de se atrevia a preguntarse sobre la nación, y fue apoyada por el testimonio personal de varias expresas que atestiguaron la in forma. Entre ellas la Conchita Castanedo, Mercedes Chirino, Clara González y los padres de Miguel Saied, hoy cumpliendo sentencia de 30 años en Cuba. Si se preguntan por las fuentes de esta declaración han de saber que son más de 100 las cartas y documentos auténticos que han llegado a nuestras manos desde las cárceles de Cuba afirmó Humberto Medrano ante los presentes. Medrano dirige el Comité para la Divulgación del Maltrato de Presos Políticos en Cuba. Bajo la iniciativa del Movimiento Demócrata Cristiano, individuos y grupos, tanto nacionales como locales, además del de Medrano, trabajaron en un frente unido para el paso de la denuncia en la Conferencia Hemisférica. Entre ellos, Agrupación Ahora, Comité Pro-Libertad Presos Políticos de Cuba, (Puerto Rico y Venezuela), Partido Revolucionario Cubano, Agrupación Expresos y Expres Políticos de Cuba, Comité Mundial Pedro Luis Boitel, Off Human Rights (Washington, D.C.) Los grupos también trataron de pasar una resolución semejante durante la reunión del Comité Inter-Americano de Mujeres de la OEA, la semana anterior, pero no tuvieron éxito. Otras recomendaciones leidas durante la plenaria de la Conferencia Hemisférica subrayaron la necesidad de más amplia consulta a grupos de mujeres diversos, para futuras conferencias y mejor organización. Según declaró una de las delegadas, la Conferencia Hemisférica carecía de unidad y metas definidas. Hubo muchos esfuerzos individuales en las distintas sesiones pero sería difícil determinar lo conseguido en términos de nuestros destinos interdependientes. Prohiben servicio" de Jesús.

Prohiben servicio

Ante unas 70 personas María Antonia Mier y María Elena Prieto de Durán que trabajaron por el paso de tal declaración en la Conferencia.

La ex-presa política cubana Mercedes Chirino narra sus experiencias en la cárcel.

Muere madre del Padre Enrique San Pedro, SJ.

Tuvieron lugar el pasado sábado en la Parroquia de St. Raymond el funeral por María Antonia San Pedro, madre del Padre Enrique San Pedro, S.J., que actualmente sirve en la Archidiócesis.

LA RIOJA, Argentina—(NC)—Mientras el cuerpo del obispo Enrique Angelini quedaba depositado en la cripta de la catedral, un periódico local se atrevió a preguntarse sobre la muerte del obispo, calificada de accidente. En su comentario a la violencia política que se ha llevado ya 700 vidas este año en Argentina el diario La Opinion se pregunta:

"En una sociedad enferma como la nuestra resulta difícil aceptar muertes por accidente. Algunas indicaciones sugieren que la medida es en representación por la oposición de los jesuitas a la dictadura de Somoza. En el mes de julio pasado, el Padre Fernando Cardenal S.J. informó a un comité del congreso norteamericano sobre el rapto y la muerte de varias familias campesinas por la Guardia Nacional de Somoza. Al hacerlo, el Padre Cardenal estaba expresando denuncias de obispos locales y misioneros extranjeros. Legisladores pro-Somoza en Nicaragua introdujeron proyectos de ley para la denuncia del Padre Cardenal como un traidor, por sus declaraciones en Washington. El Padre Cardenal afirmó haber testificado en Washington debido a existir una ley U.S.A. que prohíbe ayuda a gobiernos que violan los derechos humanos de modo sistemático. Su estudio presentado ante el comité congressional fundamentaba la corrupción y violación de derechos humanos en Nicaragua afirmando también que los fondos de ayuda "no llegan a los pobres."
Un abrazo a Jesús

FILADELFA—(NC)—“Nuestra presencia aquí es como un gran abrazo a Jesús”, dijo el Cardenal Timothy Manning de Los Ángeles a la masa de jóvenes reunida para la Misa de los niños durante el Congreso Eucarístico.

Unas 40,000 personas se habían congregado en el Estadio de los Veteranos en Filadelfia. La gran mayoría eran alumnos de colegios católicos en las diócesis de Filadelfia, Scranton, Allentown y Camden.

Presidió la Eucaristía el legado papal Cardenal James Knox quien concelebró con varios cardenales y 33 obispos. La liturgia utilizó por primera vez una oración Eucarística recientemente aprobada para uso en liturgias infantiles. Los niños hicieron las preguntas y en una presentación dramática del evangelio.

En su homilía el Cardenal Manning dijo que “beber y comer con la misa, con los demás y compartiendo cosas constantes para muchos,” y que “debemos estar siempre por la vida.”

...en el mundo...

BUENOS AIRES—(NC)—Las autoridades arrestaron al misionero norteamericano P. James Martin Weeks, de la Congregación de La Salette, y a cinco seminaristas de la orden en la ciudad de Córdoba. La embajada de Estados Unidos dice que es probable que se invoquen “motivos políticos por los arrestos.” Con estos últimos llegan a 14 los clérigos detenidos bajo leyes contra la subversión, de los cuales cinco pueden ser expulsados. Los obispos han pedido al gobierno que haga una “aparición”, y que los costarricenses “dar testimonio de vida cristiana individual y colectiva, para acercarse a esa fuente de salvación que es Jesucristo.”

GEORGETOWN, Guyana—(NC)—Unas 62 escuelas y colegios católicos de Guyana serán nacionalizados en septiembre por el gobierno socialista del primer Lyndon B. Johnson. Llamados a “unirse al espíritu de la revolución” para dar un mejor servicio al país, lentamente se está formando una iglesia de 350,000 fieles en Guyana.

SAN ANTONIO, Texas—(NC)—Después que Mons. Patrick Flores, obispo auxiliar de San Antonio, y un grupo de chicanos protestaron contra la “muy leve” sentencia impuesta al ex-policía Frank Hayes convicto de matar a Richard Morales, el Departamento de Justicia comenzó a investigar el caso en busca de irregularidades. Hayes se llevó a Morales a un terreno remoto de su muerda, donde dos días después apareció el cadáver del joven chico.

NUEVA ORLEANS—(NC)—A disertar sobre los peligros de la píldora contra la concepción, el médico norteamericano Dr. William Lynch señaló las contraindicaciones de informes oficiales en Inglaterra y España, y en la primera nación, la Revista Médica apunta a los efectos nocivos—el número de mujeres que han muerto por la píldora, o han tenido complicaciones—mientras en Estados Unidos la American Medical Journal cala todo esto para hablar en cambio de “las grandes posibilidades de la píldora”, postura que podría atribuirse a influencia de una de las tres grandes industrias del país, junto con la automotriz y el acero: la industria de drogas.

MAS DE 108 BICICLETAS que han quedado rezagadas en el Departamento de Policía de Miami han sido puestas en venta en subasta pública a partir de las 9 de la mañana del 19 de agosto en el Auditorio de Dinner Key, 3360 Paseo Americano.

Todos los artículos se venderán al mejor postor en las condiciones actuales y en efectivo solamente, sin derecho a devoluciones. Cualquier pregunta o duda puede ser rechazada.

Los dueños de 18 años no podrán hacer compras a menos que estén acompañados por uno de sus padres o guardián.

Se proveerá inscripción para todas las compras.
Juventud en servicio

Los jóvenes presentaron seis horas de servicio formando parte de la realidad pues durante el ofertorio Eucaristía durante la Jornada Nacional de Juventud de toda la nación.
Se solidarizan con presas políticas de Cuba

"Después de llenaros de golpes, el director de la cárcel nos dijo: ¿Por qué protestan si nadie les escucha? No olviden que están solas y que no hay nadie aquí que pueda defenderlas".

A María Antonia Mier se le saltaban las lágrimas mientras leía la declaración sobre la situación de las presas políticas en Cuba. Ella misma sabía personalmente, lo que eran aquellos sufrimientos descritos en su narración.

Todos eran participantes u observadores en la Conferencia Hemisférica de Mujeres que tuvo lugar el pasado fin de semana en el hotel Fontainebleau de Miami Beach.

"Cada declaración que los hombres cometen contra los derechos de la vida, el encontrar abyectos de tristeza, dolor, desengañó", agregó el obispo. Son fragua de purificación, observó.

"Nuestro anhelo es ser sanos y salvos, pero es paradoja de la vida el encontrar abyectos de tristeza, dolor, desenganó", agregó el obispo. Son fragua de purificación, observó.

El delegado pontificio al Congreso, cardenal John Knox, prefecto de la Congregación de los Sacramentos y el Canto Divino, propuso la Eucaristía como "alimento único de todas las hambres y necesidades del hombre." En la misa inaugural participaban 160 obispos y muchos dignatarios.

En una misa de Inviálidos, el arzobispo de Kingston, Jamaica, Mons. Samuel Carter, recordó que el hombre fue creado para la vida, no para la enfermedad y la muerte. "Nuestro anhelo es ser sanos y salvos, pero es paradoja de la vida el encontrar abyectos de tristeza, dolor, desenganó", agregó el obispo. Son fragua de purificación, observó.

El delegado pontificio al Congreso, cardenal John Knox, prefecto de la Congregación de los Sacramentos y el Canto Divino, propuso la Eucaristía como "alimento único de todas las hambres y necesidades del hombre." En la misa inaugural participaban 160 obispos y muchos dignatarios.

En una misa de Inviálidos, el arzobispo de Kingston, Jamaica, Mons. Samuel Carter, recordó que el hombre fue creado para la vida, no para la enfermedad y la muerte. "Nuestro anhelo es ser sanos y salvos, pero es paradoja de la vida el encontrar abyectos de tristeza, dolor, desenganó", agregó el obispo. Son fragua de purificación, observó.

En una misa de Inviálidos, el arzobispo de Kingston, Jamaica, Mons. Samuel Carter, recordó que el hombre fue creado para la vida, no para la enfermedad y la muerte. "Nuestro anhelo es ser sanos y salvos, pero es paradoja de la vida el encontrar abyectos de tristeza, dolor, desenganó", agregó el obispo. Son fragua de purificación, observó.

En una misa de Inviálidos, el arzobispo de Kingston, Jamaica, Mons. Samuel Carter, recordó que el hombre fue creado para la vida, no para la enfermedad y la muerte. "Nuestro anhelo es ser sanos y salvos, pero es paradoja de la vida el encontrar abyectos de tristeza, dolor, desenganó", agregó el obispo. Son fragua de purificación, observó.

En una misa de Inviálidos, el arzobispo de Kingston, Jamaica, Mons. Samuel Carter, recordó que el hombre fue creado para la vida, no para la enfermedad y la muerte. "Nuestro anhelo es ser sanos y salvos, pero es paradoja de la vida el encontrar abyectos de tristeza, dolor, desenganó", agregó el obispo. Son fragua de purificación, observó.

En una misa de Inviálidos, el arzobispo de Kingston, Jamaica, Mons. Samuel Carter, recordó que el hombre fue creado para la vida, no para la enfermedad y la muerte. "Nuestro anhelo es ser sanos y salvos, pero es paradoja de la vida el encontrar abyectos de tristeza, dolor, desenganó", agregó el obispo. Son fragua de purificación, observó.

En una misa de Inviálidos, el arzobispo de Kingston, Jamaica, Mons. Samuel Carter, recordó que el hombre fue creado para la vida, no para la enfermedad y la muerte. "Nuestro anhelo es ser sanos y salvos, pero es paradoja de la vida el encontrar abyectos de tristeza, dolor, desenganó", agregó el obispo. Son fragua de purificación, observó.

En una misa de Inviálidos, el arzobispo de Kingston, Jamaica, Mons. Samuel Carter, recordó que el hombre fue creado para la vida, no para la enfermedad y la muerte. "Nuestro anhelo es ser sanos y salvos, pero es paradoja de la vida el encontrar abyectos de tristeza, dolor, desenganó", agregó el obispo. Son fragua de purificación, observó.