Bishops OK poverty program

WASHINGTON — (NC) — The U.S. bishops have voted overwhelmingly to extend the Campaign for Human Development (CHD), the Church’s domestic anti-poverty program, beyond its original goal of $50 million.

In mail balloting, 139 of the 162 heads of U.S. dioceses voting on the matter called for an extension of the program for one year. The bishops called CHD an effective program designed to “reach the poor” and asked that it be enthusiastically supported.

The Campaign for Human Development was created by the bishops in 1969 as a “national Catholic crusade against poverty” with a commitment to raise $50 million over the next several years. The vote this year became necessary when it became apparent that CHD was very close to reaching that goal.

The bishops had been expected to vote on extending the CHD at their meeting in Chicago in May, but the absence of a quorum made the mail vote necessary on both sides of the question.

Continued on Page 6

High court upholds states’ right to ban Medicaid abortions

By JIM CASTELLI

WASHINGTON — (NC) — The Constitution does not require states to pay for nontherapeutic abortions for poor women and does not require public hospitals to perform abortions, the U.S. Supreme Court said in a 6-3 decision.

In the majority opinion, Justice Lewis Powell said the new court action “signals no retreat” from the January, 1973, Roe and Doe decisions striking down most state restrictions on abortion.

But he said, those decisions “did not declare an unqualified constitutional right to abortion”...Rather, the right protects the woman from unduly burdensome interference with her freedom to decide whether to terminate her pregnancy.

“IT IMPLIES no limitation on the authority of a state to make a value judgment favoring childbirth over abortion and to implement that judgment by the allocation of public funds.”

The court upheld a Connecticut law which prohibits the use of Medicaid on the joint federal-state program of health insurance for the poor—to pay for abortions which are not medically necessary.” The law says “medically necessary” includes “psychiatric necessity.” The court also upheld a section of the Connecticut law which requires a doctor to sign a statement of medical necessity before Medicaid can pay for an abortion.

“It is not unreasonable for a state to insist upon a prior showing of medical necessity to insure that its money is being spent only for authorized purposes,” the court said.

“THE SIMPLE answer to the argument that similar requirements are not imposed for other medical procedures is that such procedures do not involve the termination of a potential human life.”

In a separate case, the court upheld a directive of then-St. Louis Mayor John Poelker which forbade city hospitals to perform abortions unless there was danger of grave physiological injury or death to the mother.

THE COURT said the constitutional principles were the same in both the Connecticut and St. Louis cases.

In a third decision this fall, the court upheld a Pennsylvania law similar to the Connecticut law, the court held the federal Social Security Act, Title XIX—which describes the Medicaid program—does not in law require Medicaid payments for nontherapeutic abortions.

The court’s actions assure state-by-state debates over whether state Medicaid funds will be used to pay for nontherapeutic abortions.

And although the court’s decisions did not deal directly with the Hyde amendment—prohibiting the use of federal funds for abortions not needed to save the life of a mother—the
**Abp. McCarthy sees Mass as 'victory party'**

PHILADELPHIA — Calling Sunday’s final special Mass for those who did not go to Rome a “victory party,” Archbishop Edward A. McCarthy of Miami urged Philadelphia to make St. John Neumann “your saint, the saint of Philadelphia.”

More than 2,000 people filled the Cathedral Basilica of SS. Peter and Paul here for the evening Liturgy, and more than 50 priests concelebrated the Mass with Archbishop McCarthy and Philadelphia Auxiliary Bishop Martin N. Lohman.

(Continuing is the text of Abp. McCarthy’s homily.)

One day in March of 1852, Father John Neumann returned to his rectory and found a bishop’s ring and pectoral cross on his desk. It was the way Archbishop Kenrick had of telling him that he had been named the fourth Bishop of Philadelphia, the way Archbishop McCarthy had of telling him that he had been named the archbishop of Miami.

The large portrait of John Neumann was unveiled. There was a flare of silver trumpets, and 100,000 voices broke into joyful song. It was the way the Church had of declaring that the “Little Bishop” of Philadelphia is now a saint.

The humble man who had walked these very sidewalks, who helped to build this very Cathedral, who had confirmed your great grandparents, established your school system, introduced the Forty Hours Devotion, founded the Sisters of the Holy Cross, who was known to give the poor the clothes off his back, to feed the hungry, to visit the sick, to spend hours in prayer and penance, this citizen of the City of Brotherly Love is now in the heavenly City of Divine Love.

The Bohemian immigrant who came to these shores penniless, whose missionary footprints are on the soils of Buffalo, Pittsburgh, and Newark, of New York, New Jersey, Pennsylvania and Delaware, the humble priest who was ever bent-litigating himself, who was said to lack the ability, the graces, the eloquence to serve as a bishop in this distinguished city of our nation’s birth—he is back, back as a member of the Church triumphant, back in his cathedral of old, a saint, present with all the saints at this altar, joining his Philadelphia flock again in this Liturgy of Thanksgiving.

I rejoice with you, as today all the Church honors your hero, our hero. The celebration of a canonization is immeasurably greater in its significance than a ticker-tape celebration. We are all engrossed in living out the stories of our own lives. We have the young written but the first chapters, the elderly have written many chapters. We are all uncertain, somewhat fearful about the future and final chapter, will the great value to place a man in heaven, to put a man on the moon. This is a beautiful, heart-warming occasion. John Neumann is speaking again to his beloved flock. The “Little Bishop” is preaching to you his first homily as a saint in the meaning, in the significance of this rare occasion.

He is revealing that the Church gives us saints, as heroes to emulate, as models to follow. It is a loving way of encouraging us. The Church reveals through those who are closer to us, and lived in our world, the appeal of holiness. Canonizations proclaim how beautiful upon the mountains are the feet of those who bring glad tidings, watchmen who raise the cry as they shout for joy that they see the Lord restoring Zion, the salvation of our God. (Reading)

The gentle new saint is challenging us to reject spiritual mediocrity, and to strive for perfection. The “Little Bishop” is saying as Pope Pius XII has said, “The greatness and the difficulties of our times make it impossible for the true follower of Christ to be satisfied with mediocrity.”

The Canonization of a saint is an invitation from our Heavenly Father, and from His Church bidding all of us to take heart in our own spiritual pilgrimages. We are all engrossed in living out the stories of our own lives. The young have written but the first chapters, the elderly have written many chapters. We are all uncertain, somewhat fearful about the future and final chapter, will the own way of life even when it is not visibly spectacular or seemingly extraordinary.

Saint John Neumann was frequently haunted by a sense of his inadequacy for the tasks expected of him. He reported in his diary that he was tempted to give up his missionary work in the lonely, sparse areas of Buffalo.

He indicated that one of his reasons for becoming a Redemptorist was the need for the support of religious community life. He was criticized for his administrative ability, especially in finances, his social graces, and his speaking skills. He himself asked of the Church to make a novena that he not be selected as bishop. He wished, he said, “To avoid a public calamity in the Church of America.”

Upon learning he had become a bishop, he spent a full night in anguishful prayer. After serving only three years, he proposed in the Eighth Council of Baltimore that Philadelphia be divided into two dioceses and he be given the less important one of Pottsville.

He spoke of being “in great distress, passing my days and nights without sleep and filled with affliction of spirit.” The Bishops of the Council accepted his recommendation. The Holy See however arranged instead for a coadulator bishop to assist him.

Abp. McCarthy could truly say with St. Paul in today’s second reading, that in preaching the Gospel he felt under compulsion and had no choice, that he made himself the slave of all, to the weak, he became a weak person. It seems not significant that he was born on Good Friday, became a bishop on Passion Sunday but died and entered eternity on the eve of the Feast of Epiphany.

He was a man of zeal, he loved the poor, the suffering. He sought out sinners. He was a man of prayer, of mortification, the pastor of his people, the good shepherd who loved his sheep, spent himself for them. He spoke many languages so that in each he might proclaim the salvation of the Lord.

You, the people of the Archdiocese of Philadelphia have a unique role as the keeper of his relics, of his remains. I speak not only of his sacred body entombed in the Church of St. Peter’s, nor of the keepsakes that will be lovingly treasured in museums and archives throughout the Archdiocese. These are all of the past.

You are the keepers of a live

**Continued on Page 10**
Protestant leaders praise canonization

By MSGR. JOHN P. FOLEY

VATICAN CITY—(NC)—The Church needs heroes—and Bishop John N. Neumann was a fine example for all Christians.

That’s the message of three Protestant leaders from Philadelphia attending the canonization rites for St. John Neumann.

THE THREE LEADERS—Methodist Bishop Fred Pierce Corson and two officials of the Metropolitan Christian Council, its chairman, Dr. John Shetler, and the executive director, Dr. Rufus Cornelison—are taking part in the week of celebrations marking Bishop Neumann’s canonization as guests of Philadelphia’s Cardinal Krol.

Bishop Corson, former president of the World Methodist Council and an old friend of Cardinal Krol from the days when the bishop was a Protestant observer at the Second Vatican Council and the cardinal was the council’s secretary, said he would like to “see in the Protestant churches a very practical spiritual effect of the canonization of Bishop Neumann.”

“Protestants should read about this great man,” he said.

They should see the reasons why saints are named in the Catholic Church.”

“We need an antithesis,” the bishop said, “to our own overemphasis on organization to the detriment of insisting on the spiritual life. This celebration of the holiness of one man can be a great assistance in bringing back evangelism and spirituality in the Church.”

“We Protestants need you Roman Catholics,” Bishop Corson continued. “We were in danger of losing our soul, and you Roman Catholics are helping us to get it back. You’re helping to stabilize us, and I would hope that we would have many more truly community gatherings to discuss such subjects as sanctity and spirituality.”

STRESSING the importance of the example of saints, Bishop Corson said, “I’ve never talked to anyone who wasn’t interested in Bishop Neumann.”

Noting how important such ceremonies as canonizations are, Bishop Corson continued: “We have much to learn from you Catholics, including the importance of pageantry and the importance of crowds. We have to learn that people aren’t saved by committee and that they need the thrill of ceremony.”

Dr. Shetler, making his first visit to Rome, praised Bishop Neumann as “one all Christians might emulate by concern for the poor, for persons of all nations and all races.”

“The FULL CHRISTIAN Church has its heroes,” Dr. Shetler said, “and the Roman Catholic Church recognizes them through canonization. Other denominations call them heroes of the faith without calling them saints.” He admitted that reluctance to call such heroes saints might stem from St. Paul’s reference to all followers of Christ as saints.

Dr. Shetler, who is a minister of the United Church of Christ, noted that his denomination holds the concept of the communion of saints.

“The Christian life means,” he said, “that we ‘emulate Christ and His Apostles and those who have been in the Church militant and are now in the Church triumphant.’”

“It is essential to stress sanctity of life in the world today, where the dignity of human life is so often violated,” he said.

Dr. Shetler noted that meetings of bishops and pastors in his denomination were being held on the subject of sanctity and the-communion of saints and also on the question of the sanctity of life and the problems of abortion and euthanasia.

Speaking of outstanding Protestants who had a concern for sanctity in life and for the sanctity of life, Dr. Shetler mentioned Dr. Albert Schweitzer and Dietrich Bonhoeffer.

“We need example of such sanctity,” he said, “We need holiness and graciousness and kindness in the world.”

Enshrined Saint: A child studies the tomb containing the body of John Neumann at St. Peter’s Church in Philadelphia. He died on Jan. 5, 1860, at age 49.

‘Little Bishop’ becomes a saint

Continued from Page 1

40-Hours Devotion, and announced an extensive church building program.

SEATED before a temporary, covered altar on the steps of St. Peter’s, Pope Paul, 79, told Americans in his homily to preserve their Catholic schools and religious education programs.

Neumann, he said, “helped children to satisfy their need for Christian doctrine...Both by catechetical instruction and by promoting with relentless energy the Catholic school system in the U.S.”

The saint, who was once considered boorish by Catholics are helping us to get it back. You’re helping to stabilize us, and I would hope that we would have many more truly community gatherings to discuss such subjects as sanctity and spirituality.”

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Campus Ministry and how the chaplains see it

By ARACELI CANTERO
Voice Spanish Editor

"This is the toughest, most difficult work I've ever encountered," said Father Donald Walk, campus minister at Miami Dade Community College North Campus for five years now.

"I've been an iron worker, a photographer and a builder as well as a priest in various pastoral assignments, yet I consider campus ministry the most challenging thing I have ever done as a human being," he adds.

His words more or less echo those of 14 other priests interviewed by The Voice about their jobs ministering in the various colleges and universities around the Archdiocese.

"This is the most frustrating and hardest work in the Church," says Father Martin Deveraux who is at the College of Boca Raton.

"We are dealing with a generation which has grown up with television and is not interested in institutional religion. For the most part their attitude is one of "here I am, entertain me," he says.

"Today's youth want opportunities for religious experience. We can't offer only a Church of dogma and intellect, we must create good liturgy and music."

Father Miguel Goni was recently assigned to campus work at Key West Community College and he finds in small town college it is very easy to know where the students are at. "Those interested in religion we see at the parish," he says.

According to Father Leslie Cann of Palm Beach Junior College, "most students come to class and go home quickly. I try to be available and respond to their needs and questions."

Explaning that the chaplains are very much on their own, in the campus. As far as activities for the students, this college refuses to set aside one period a week so that clubs might do their thing without conflicting with class schedule," he said.

"I see my job as a link between the student and the institutional church," says Father Michael Kish of MDJC South Campus. "I find it very challenging in that I'm meeting people at a time when they are searching," he says.

Since he has no place to meet in the campus most of his contacts are made by registering in courses as a student where he meets them. He is now considered part of the baseball team of the college.

Father Francis Lechiara has discovered a wide spectrum of students in the college: "some are prejudiced against religion since they were forced to be here by their parents. But there are also those really interested in experiencing a Christian community," he adds.

Father Clifford feels the two roles of chaplain and priest on the faculty must be clearly separated. He will have the...

Continued on Page 26

19-Day Bargain European Holiday under the leadership of Father Robert L. MAGEE
St. John the Apostle Parish, Hialeah

I see my job as a link between the student and the institutional Church.

Father Michael Kish
WASHINGTON—(NC)—Some pro-life spokesmen on Capitol Hill predict a tough fight in the Senate following House approval for the second year in a row of a measure banning the use of federal funds to pay for abortions.

Last year’s ban has never been enforced, having been struck down on the day it went into effect by a federal judge in Brooklyn, N.Y.

THE HOUSE ignored the injunction and renewed the ban on June 17—three days before the U.S. Supreme Court indicated that it may look favorably on government refusal to fund abortions. The court ruled on June 20 that state and local governments may refuse to provide abortions, foes of the ban saying a funding cutoff would discriminate against poor women.

President Jimmy Carter and HEW Secretary Joseph Califano have both voiced opposition to federal funding of abortions, but a staffer in Rep. Henry Hyde’s office was critical of the Administration role in the battle. “Both Carter and Califano supported the ban in public statements in the past—but they did no lobbying on its behalf,” said Jane Fogarty.

ACCORDING to Miss Fogarty, “Mr. Hyde and seven others wrote to Califano and the White House asking for assistance, but they did not even receive an answer. They specifically asked for assistance in the Senate; that’s where it’s going to be needed,” she continued.

The renewed ban came on a 201 to 165 vote, a slightly larger victory margin than the June 24, 1976, vote when Hyde was first passed by 207 to 167.

This year’s vote came after Rep. Clifford R. Allen (D-Tenn.) raised a point of order in which he contended that the ban was an effort to legislate in an appropriations measure—a tactic forbidden by House rules.

Rep. Richard Bolling (D-Mo.), a backer of federal abortion funding, ruled in favor of Allen, thus striking the clause forbidding such funding. Hyde offered an amendment allowing for welfare abortions where necessary to save the life of the mother, but Rep. Elizabeth Holtzman (D-N.Y.) raised a point of order against the Hyde offering, and again Bolling upheld the anti-Hyde position.

Hyde once again proposed an amendment, this one admitting of no exceptions to save the life of the mother. Following an emotional debate, the new, stringent measure was approved.

“We wanted to demonstrate that supporters were extremists willing to sacrifice the lives of mothers,” Rep. Holtzman said, explaining her maneuver.

THE SENATE, which last September delayed passage of the Labor-HEW funds until an exception clause was included in conference committee deliberations between both houses, can once again reject the strict wording enacted by the House and insist on a compromise as the price for approval of the ban.

Tactics

A group of young men reportedly are canvassing in the Little Havana area of Miami selling religious plaques and indicating that money received will be donated to Gesu Church.

According to Father H. Edwards, S.J., pastor of Gesu parish, these solicitors do not have the approval of the parish which does NOT receive any benefits from the sales.

U.S. abortion aid ban seen facing tough fight

Departments of Labor and Health, Education and Welfare (HEW). This year, the ban was written into the appropriations measure from the start, and survived attempts to weaken or remove it.

Arguments used by both sides were similar to those heard during last year’s debate, with backers contending the ban dealt only with the question of whether or not the government should pay for abortions, foes of the ban saying a funding cutoff would discriminate against poor women.

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Local Pro-lifers at Chicago meet

(The following is a personal account of the national pro-life convention in Chicago last week, by a Dade committee member who attended.)

By DICK CONKLIN

Over 3000 people from all 50 states, from as far away as Guam, Germany and Japan, including a dozen Florida pro-lifers, met in Chicago last weekend at the 4-day National Right to Life Convention.

Joining Florida Right to Life Committee President Marilyn Lucas of Naples were Tom Endtmer, Miami, President of the Dade Crusade for Life; Jorge Mederos, Miami, Comite Pro Vida; and Dick Conklin, Miami, board member of the Florida Right to Life Committee. Other Florida pro-life activists included FRTL Executive Director John Orlando; Judy Gloecker, Legislative Director, Jacksonville; and several people representing county pro-life organizations.

Conventions were greeted Friday night by the news that the House of Representatives passed an appropriations bill that specifically prohibited the use of tax money on abortions. Congressman Henry Hyde of Chicago flew directly from Washington to the convention, and was met by a wildly enthusiastic crowd upon arrival.

More good news awaited pro-lifers on Monday, when the U.S. Supreme Court upheld the right of Congress to refuse the use of such expenditures. (Although President Jimmy Carter supported the ban, local congressmen Fascell, Pepper, and Lehmen were among those voting against the measure.)

TV crews were everywhere at the convention, filming a documentary on the pro-life movement for fall showing.

Funeral for priest’s father

The Funeral Liturgy was celebrated last Saturday in St. Lawrence Church for Herbert M. Neff whose son is a priest of the Diocese of St. Petersburg.

Father John Neff pastor, St. Cecilia parish, Fort Myers, was the principal celebrant of the Mass for his father who died on June 16 following a stroke. He was 84.

A mechanic with Pan American Airways until 1961, Mr. Neff came to Miami 34 years ago from Cairo, Ill. A veteran of WWI he was a member of Veterans Baracks No. 3490 and the Veterans of Foreign Wars.

In addition to his wife, Cecilia, he is survived by one other son, Herbert M. Jr., of Miami; three brothers, Clarence Mon, Walter, Cocoa; and Francis, Hialeah; as well as four grandchildren.

Burial was in Our Lady of Mercy Cemetery.

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Miami, Florida / THE VOICE / Friday, June 24, 1977 / Page 5
Pro-life gets a big boost

Is it possible the tide is turning on the government's role in abortions?

Probably too early to tell, but in recent years the government, through the courts and through legislation, has not only allowed abortion but virtually promoted abortion as though it were an answer to an array of social problems, from population control to battered children.

But in the past week we have seen the U.S. House again ban the use of federal funds for abortions (though this has yet to reach the Senate).

And the Supreme Court which gave us the pro-abortion decision in 1973 has now made an important ruling which at least puts the brake on the abortion steam roller. While upholding the 1973 so-called right of a woman to have an abortion, the latest ruling says the state has no right to pay for a woman to exercise that "right."

Specifically the ruling upheld a Connecticut law which bans Medicaid payments for abortions unless they are a "medical necessity" rather than elective.

An important point in this ruling is that the court upholds the right of a state to actually favor childbearing over abortion as long as it does not ban abortion.

The ruling said the previous 1973 decision "did not declare an unqualified constitutional right to abortion" but "protects the woman from unduly bur-

Q. I am fairly recent convert to the Catholic faith, but I keep coming across a Latin word which I never heard during my years in Miami, Florida / THE VOICE / Friday, June 24, 1977

The 'Magisterium' of the Church

Q. I am reading a book on which is the 'magisterium.' (Ind.)

A. The word "magisterium" comes from another word, "magister" (teacher); it means the power, or duty, of teaching and leading.

Before Our Lord died, He promised His followers that the Holy Spirit, Whom He would send, would bring to their minds all that He had told them. Magisterium is the word we use to indicate the authority and responsibility the Church has in fulfilling that promise of Christ—the responsibility and charismatic power to be the faithful interpreter of God's Word to mankind. It is, in other words, the human instrument Jesus uses to keep His people from serious and dangerous mistakes in their understanding of God and of man's salvation.

This responsibility is personalized and focused in the Holy Father, and in the bishops of the world together with him—a tradition we believe continues the pattern set by Jesus, in placing this responsible authority in Peter and in the other apostles with him. Because they are in this way the official interpreters and guardians of revealed truths, the bishops and the pope are also often referred to as the Church's magisterium.

This duty is, of course, not carried out in a vacuum. As Pope Paul noted some time ago, "The magisterium reveals no truths, but is to be a "faithful echo" of the divine Word and of Holy Scripture. In this, pope and bishops need the input, support and assistance of all others in the Church: laity and clergy, who, by the witness of their daily lives help toward a deeper understanding of the teachings of Jesus; theologians, other teachers, and so on."

The magisterium is one always-living way Our Lord honors His promise to His followers, "To keep them in the truth."

Bishops OK poverty program

Continued from Page 1

the main motion and an amendment limiting the extension to one year. In Chicago, the Ad Hoc Committee for CHD, chaired by Archbishop Francis J. Flanagan of San Antonio, Tex., recommended that the campaign be extended for five years. But Bishop Cletus F. O'Donnell of Madison, Wis., who proposed the one-year limit, said that the recently formed Ad Hoc Committee on National Collections was concerned that a five-year authorization would handicap its future collections. Bishop O'Donnell emphasized that the amendment was not intended to disparage the work of the committee.

The results of the mail ballotting showed that 88 bishops favored the one-year limit, 76 opposed it, and two abstained. On the main motion, to extend the campaign for a year, the vote was 139 in favor, 23 opposed, and two abstentions.

The main motion also calls for the Ad Hoc Committee to retain its present status "so as to reinforce the campaign's identity as a separate entity under the sponsorship of the bishops' conference." Funds collected during the CHD appeal at Thanksgiving time will continue to be used for "education about poverty and justice and the funding of self-help projects for poor and low-income people."

There are, in fact, many such documents, some supposedly more than pure fiction, of early Christians—perhaps written by one of the earliest Christians themselves. They might have had to preserve their words, it is not just by putting men from them will turn up.

These other "Gospels" are not, and would never become, part of the Bible. They might well be quite inspiring, and be in some way inspired by God, as are numerous writings that are not in Scripture.

The Bible, however, constitutes that special group of writings the Christian Church has looked at and said, in effect: These books are inspired in a special way by God. They help identify what we are as Christians; they are for all time a norm and guide to understanding what is essential about Jesus and His teachings. Any newly discovered words, then, while possibly holy and helpful, would not be included in Holy Scripture.
The real answer to world's problems is already known

By Msgr. James J. Walsh

Not everyone believes in the power of love. All during the turbulent sixties and so far into the seventies, the prophets of gloom never offered love as a solution to the problems of harmony among Christians and justice among races.

And yet, when the hopes of Nevery were eloquently expressed and given substantial backing by Pope John, he insisted love was to be the final answer. He personally brought about amazing changes in the relationships of many people, because of the power of his love and the warmth of his personality.

When the racial struggle some years ago was most violent, religious leaders of all faiths begged all men to reflect on the need of tolerance and love. Otherwise, they said, the goal of justice cannot be reached.

Needless to say, to many this sounds overly idealistic and impractical. And yet we have an extraordinary case history at hand, a history of the past where the power of love has been revealed in astonishing ways.

During these weeks after Pentecost, we review again the Apostles preaching love of neighbor to the pagans of the Roman Empire. It’s rather easy to imagine how strange and even ridiculous their ideas must have sounded. These were the ideas, the Gospel, the Good News, of the Lord.

Those people have lived only one way. They sought happiness only by catering to themselves and ignoring the needs of others. Given over to sensuality, they were quick to gratify themselves whenever there was an opportunity. Forget the rights of others. Forget loyalty or fidelity. They hated when they were hated, retaliated when they were hurt, and considered mercy and compassion cowardly weaknesses.

But the Apostles and their group continued to preach to them the pure, undiluted doctrine of Jesus concerning love of God and neighbor. It had no place for compromise. It remained a direct contradiction of their life style. And yet in time, they came to accept it. By the grace of God they came to believe and accept Jesus on His terms and had their hearts opened and their hearts softened towards others.

Those pioneer Christians learned at once that they had to do violence to themselves in order to follow the Lord. Out of this came genuine love.

It was a rich, broad love which reached to all men, enemies and friends, strangers and acquaintances. Race, color, position meant nothing in the sweep of this love. They took Jesus literally, “Love your enemies, do good to those who hate you and pray for those who persecute and calumniate you.”

Impossible? Certainly, if based on emotions. This kind of love has steel in it and needs a foundation far more stable than fickle feelings. Love was not to be directed only to those with pleasing personalities or who seem to deserve it.

Moreover, they proved their sincerity by adjusting themselves to the good or bad fortune of others. “Rejoice with those who rejoice; weep with those who weep.”

The proof of it all was in the deed. Words never have tested the genuineness of love. Its final proof, its irresistible attraction, is one’s example of love. The essence of love time and again proved to be action, not feelings or words. Reflect on the Good Samaritan’s blueprint of perfect love of neighbor.

Those Christians forgot themselves. They went out of their way to care for the sick and abandoned, to bring relief to the poor and homeless. And because the soul’s needs are more important than the body’s, their greatest efforts were spent seeking to lead others to the Lord by prayer, teaching, and even martyrdom.

It was this kind of example which overwhelmed those cynical, arrogant Romans and Greeks. This made the lasting impression, which could not be ignored. No one can fail to notice when a person bears wrongs patiently in persecution and forgives their enemies.

This was the pattern of love. It did not change. A few centuries later, someone asked St. Augustine what love looked like. He said, “It has hands to help; it has feet to hasten to the poor and needy; it has eyes to see misery and want and suffering; it has ears to hear the sighs and moans of men; and last, but not least, it has a heart which can love and bless.”

Never has there been so much talk in the world about the brotherhood of men as in the last decade. We are, however, far from treating each other as brothers. We need to stop talking and begin believing. Believing in love. And in its transforming power.

By Dale Francis

'I should have learned from the experience!'
Columbus High pair appointed

Two graduates from Christopher Columbus High School have been appointed to United States Service Academies.

John Stine, son of Mr. and Mrs. Carl Stine, 8220 S.W. 108 St. has been accepted at the United States Military Academy at West Point, N.Y.

Gregory Sender, son of Mr. and Mrs. Robert Sender, 7821 S.W. 96 St. has been appointed to the United States Air Force Academy at Colorado Springs, Colorado.

Prior to their appointments, the boys said, they first had to write their essay on why they thought they should be chosen over anyone else.

"About one third who go there drop out," John said, "I told them I intend to stay." John said he will not mind the discipline at the school. "When I am told to do something I do it. If I'm on my own I put it off," he said.

John, a member of St. Louise Parish, leaves for basic training July 5. He said, "I'm prepared for the worst and anything better will be a bonus, but other people survive it so I can. It will be a challenge to see if they can bother me."

Both boys were excellent students in high school and were involved in several extra-curricular activities. John was on the swimming and water polo teams, the newspaper, Quill and Scroll and a member of the Honor Society. Greg was in forensics, cross country, swimming and water polo teams, and the Flying Club.

Greg, of St. Thomas the Apostle parish, said the reason he picked the Air Force Academy was that he wanted to fly. "Military training never hurt anyone. It is a good place to find yourself," he said. He will be a fine arts or humanities major at the school where most are in science or engineering.

Greg leaves for basic training June 27. "I know I won't get back until Christmas, I miss everyone already," he said.

Don and Don Jacobovitz in Miami last Christmas.

When twin cadets Donald and Daniel Jacobovitz entered the U.S. Military Academy four years ago they were immediately separated but that didn't interfere with their common enthusiasm as leaders in the lay apostolate of the Church.

Even though they "didn't get to see each other too often," since they were in different classes and buildings, the twins taught religious instruction classes to the children of Academy officers.

Donald served as president of the Cadet CCD Instructors which included 45 teachers all of whom took leadership training under his direction in the Archdiocese of New York CCD program where they were 

spent a month in Germany as a cadet trooper leader in training, meanwhile his brother was training with a tank battalion. Later during 30-day leaves one went to the Air Force Academy at Colorado Springs, Fort Benning, Ga., while the other attended a Russian language school in Bavaria, Germany.

Among the top ranks academically in their new cadet training class, the newly commissioned officers will continue to go separate ways.

Daniel has been assigned to Seoul, Korea, where he'll have to learn the language; and Donald will be stationed in Germany with the Corps of Engineers where he'll have to learn German.

Obviously the twins have fulfilled the requirements of 'well-rounded applicants— scholar athletes' which was the bottom line when the Academy accepted them.

See Classifieds page 6 for Graduates' Services.
First Federal of Miami introduces Balanced Savings. To give you high yield with less worry about early withdrawal interest penalties.

**Your aim is to make your money grow.** That's why you deposit your savings at First Federal of Miami. To take advantage, not only of the daily compounded interest, but also the strength and security that First Federal offers.

**But it's hard to anticipate future needs.** You might need to withdraw cash for an emergency. But if your money is in a savings certificate and you want it before the certificate matures, First Federal—like any other financial institution—is required by Federal regulation to impose a substantial interest penalty. And we don't want to do this any more than you want us to.

**The answer is Balanced Savings.** Instead of putting all your savings in a single savings certificate with an inflexible maturity date, we recommend a Balanced Savings Plan. You divide your funds, in any way you like, among these three types of accounts:

1. **Regular 5½% savings** for easy day-in, day-out access.
2. **Short-term certificates** for higher yield.
3. **Long-term certificates** for maximum yield.

For example, here's a suggested Balanced Savings Plan for $5,000:

<table>
<thead>
<tr>
<th>Distribution</th>
<th>Type of Account</th>
<th>Availability Without Penalty</th>
<th>$ Deposit</th>
<th>Compounded Annual Yield%</th>
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<tr>
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<td>5.25% Regular Savings</td>
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<tr>
<td>30%</td>
<td>6.75% Certificate</td>
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<td>50%</td>
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<td>6 Years</td>
<td>$2,500</td>
<td>8.06%</td>
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**Balanced Savings can be easily tailored to your needs.** One of our Savings Officers will help you implement a program that will maximize your yield and still give you flexibility of access. So come in. Soon. And let First Federal of Miami put Balanced Savings to work for you.

First Federal of Miami
Where People Come First.
Abp. Mc Carthy's Neumann homily

Continued from Page 2

Inheritance. You are the keepers not only of the body but of the spirit of the saint, bequeathed to you and living in the archdiocese as part of your precious traditions and heritage. Your trustful lens is not inert and subject to the deterioration of time, but to become more alive, more dynamic, more lovely as you respond, as the spirit of Neumann grows among you in the great archdiocese and throughout this land which John Neumann embraced as his own.

John Neumann is enshrined not only as a body in a tomb, but a spirit in your lives. May the flames of holiness that burned in his heart continue to burn in you, the children of his zeal. May they set you afire with lively faith totally accepting Christ and His Gospels as your way of life, a spirit of prayer drawing you closer to the Eucharist, drawing you closer to a life of spiritual perfection, may they flare up in your hearts to the Lord and for the legitimate of his brent.

I ask this through the grace of Jesus Christ and through the intercession of Saint John Neumann.

For the individual woman, this ban is an attack upon the purity of women and a threat to the health of women. For the individual man, this ban is an attack upon the fatherhood of the church and a threat to the spiritual life of men. For the individual family, this ban is an attack upon the unity of the family and a threat to the spiritual life of families.

The court majority defended its position by citing several other cases it considered similar to the abortion issue. It cited the following cases involving private schools, and noted that while the Constitution prohibits a state from prohibiting the establishment of private schools, it does not require the state to fund those schools.

MASS TIMETABLE

The Voice does not assume responsibility for the accuracy of Mass times given. Times of Masses and corrections are subject to change. For more information, please contact the respective Catholic parishes.

<table>
<thead>
<tr>
<th>Location</th>
<th>Mass Times</th>
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<tr>
<td>Miami, FL</td>
<td>7:30, 8:30, 9:30 a.m., 11:30 a.m.</td>
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<tr>
<td>Coral Gables</td>
<td>8:30, 10:30 a.m., 12 noon</td>
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<tr>
<td>North Bay Village</td>
<td>8:30, 10:30 a.m., 12 noon</td>
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<tr>
<td>East Miami</td>
<td>8:30, 10:30 a.m., 12 noon</td>
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<tr>
<td>Key Biscayne</td>
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<tr>
<td>South Bay</td>
<td>8:30, 10:30 a.m., 12 noon</td>
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<tr>
<td>Hallandale</td>
<td>8:30, 10:30 a.m., 12 noon</td>
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<tr>
<td>Deerfield</td>
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<tr>
<td>Hollywood</td>
<td>8:30, 10:30 a.m., 12 noon</td>
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<tr>
<td>North Miami</td>
<td>8:30, 10:30 a.m., 12 noon</td>
</tr>
<tr>
<td>Miami Beach</td>
<td>8:30, 10:30 a.m., 12 noon</td>
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</table>

For a complete listing of Mass times, please refer to the respective Catholic parish websites or contact the diocese for assistance.

-- The Voice Staff

Page 10 / Miami, Florida / THE VOICE / Friday, June 24, 1977
Prayer and service, both must go together

By GERARD A. POTTEBAUM

When we think of a person who is involved in some form of service to others, we usually see someone who is busy and active, someone who doesn't seem to have a lot of time for oneself. On the other hand, when we think of a person who prays, we usually see someone who is inactive, not terribly busy, someone who seems to have a lot of time for oneself. We tend not to see the involved person of service and the reflective person of prayer as descriptive of the same individual.

One often hears the person who is active say, "I wish I had time to pray." The person of prayer, on the other hand, we identify with such remarks as, "I'll have to pray over this," which leaves the impression that this person isn't going to do anything, at least not immediately, perhaps never.

These two stereotypes get in the way of any effort to understand either service or prayer, much less resolve the question of how a person of service can be also a prayerful person, or how the prayerful person can be of service. For example, the person who prepares oneself to be of service simply through praying, or who explains one's having bungled in an effort to be of service as an expression of God's will, is a person who is neither prayerful, and certainly not of much service. Prayer is no substitute for competence.

Jesus did teach us that God knows what we need better than we do, and before we realize the need ourselves...which suggests that one should get on with life, and God will provide, whether we pray or not. But this doesn't mean that Jesus didn't promote prayer. He also taught us to go to one's room, alone, to pray, and not to make a public spectacle of praying...which doesn't mean Jesus was against people praying in groups. Jesus tried to get His friends to pray with Him in the garden before His crucifixion.

Furthermore, as everyone knows, it is Jesus who told us the words to use when we pray: "Our Father..." And this does not mean that only these words are legitimate prayer. Recall how central are the psalms in the life of Jesus, expressions of prayer which reveal every conceivable agony and ecstasy.

In search of a solution to this apparent conflict between prayer and service, a well-known churchman asked a very wise grandmother who had raised a large family how she was able to do so much and still be a person of prayer. She said:

"When a person tries to be more a person of prayer than of service, or more a prayerful person than of service, such a person goes through the motions of one or the other, but does neither well. The person who is both prayerful and of service finds that each of these expressions of Christian life enriches and grows from the other. The tension comes when we try to excuse or to substitute one for the other."

Then the grandmother breathed a deep sigh, as one does after having come a long way, and added: "Holiness does not divide a person against oneself."

"Each depends on the other for its authenticity. They lead to and follow from each other. The person who is performing a valuable service is always able to pray. The person who is of prayer is always ready and able to perform genuine service. And when the two enjoy this blending, then one has neither a person of prayer nor of service, but a person who is holy and who awakens in others a sense that all of life is holy. That is the important matter. Holiness, neither prayer alone, nor service alone leads to holiness. There is not this tension between the two in the holy person."

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Miami, Florida / THE VOICE / Friday, June 24, 1977 / Page 11
Without prayer loves dies

By FATHER JOHN J. CASTELLOT

The prophet Jeremiah has been called a mystic in the marketplace, a fitting epithet indeed for a man who combined astounding activity with intense prayer. For almost 50 years he served God and his people against heartbreaking odds. He was embroiled in national and international affairs at one of the most dramatic and tragic turning points of his people's history. His efforts to save them met with misunderstanding, rebuff, slander, persecution, and in the end he was unable to stave off the disaster of defeat and exile. But he kept on, undaunted. Why? Because God had called him to serve. How? By living a life not only of active service but also of constant prayer.

WITHOUT PRAYER he never could have gone on. He loved his people and he loved God, but his love made demands on him beyond human endurance. Often he broke under the strain, only his prayer strengthened him anew: "Woe to me, mother, that you gave me birth! A man of strife and contention to all the people and he loved God, but his love could have gone on. He loved his service but also of constant prayer. Strengthened him anew: "Woe to me, my heart, imprisoned in my bones; I am an object of counsel. You were too known I have (Jer. 15, 10-11, 15a)."

I not interceded with You in the time I serve but to serve (Mk. 10,45), and thus, in fact, if the Gospels portray Jesus Himself, who came not to pray, transformed the world and realized the kingdom of God's reign in the world (Lk 6,28; 10,2; 11,1-13; 18,1-8, 21,36).

His disciples learned this lesson well, and their activity, energized by prayer, transformed the world and changed the whole course of human history. It would be hard to imagine a more active person than St. Paul. He was constantly on the move, establishing churches throughout what are now Turkey and Greece, traveling under the most difficult circumstances, preaching, in-structing, organizing, writing when necessary, in and out of jail, beaten, stoned, shipwrecked, plying his own trade to support himself—credible!

Yes, and humanly impossible apart from the strength St. Paul derived from prayer. He tells us his secret in Phil 4, 13: "In him who is the source of my strength I have strength for everything." True, he was favored with extraordinary mystical experiences (2 Cor. 12, 1-10), but they were the exception, not the rule, and they made him all the more aware of his constant need for prayer. And so he prayed, and he asked his converts to pray for him (Rom 15:30). What he taught by his example, He made explicit in His instructions to His disciples: Christians must be prayerful people, especially if they are to accomplish anything toward the realization of God's reign in the world.

This is especially true of the Gospel of Luke, wherein we see Jesus praying at His Baptism (3,21), before the selection of the Twelve (6,12), before Peter's acknowledgment of His messiahship (9,18), at the transfiguration (9,28), before teaching the "Our Father" (11,1), in the Garden of Olives (22,41), and often in His daily ministry.

HE WAS NOT pretending; His prayer was real prayer, the prayer of a man who realized He could not carry out His mission, sustain His trials, without the help of His heavenly Father (see Heb. 5, 7). Without prayer and the love which is nourished by prayer, transformed the world and changed the whole course of human history. It would be hard to imagine a more active person than St. Paul. He was constantly on the move, establishing churches throughout what are now Turkey and Greece, traveling under the most difficult circumstances, preaching, instructing, organizing, writing when necessary, in and out of jail, beaten, stoned, shipwrecked, plying his own trade to support himself—incredible!

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What happened? Why did the steam vaporize so quickly? Perhaps lack of preparation was the greatest reason. In some cases the experience was simply a guilt remover or some other kind of escape. Maybe St. Vincent De Paul would argue that the spiritual power which yields long-term commitment and motivation was never there in most cases. Who can say.

THE STORY does have a moral. Not one that rebukes the well-meaning sincerity of those who tried and basically failed. To have tried is itself a recommendation of an interior and commendable idealism. No, the moral of the story is that enthusiasm is not enough to propel Christians into a major and significant commitment to a life of service to the poor and the deprived. Enthusiasm is all right for a starter. But to it must be added a deep spiritual life. Sentimental love of the poor won’t do. Sound love based on disciplined contact with the Holy Spirit is the inner power one will need in facing the admittedly enormous demands of inner-city work and other commitments to justice.

A new call is needed today. One that is more sober but also more insistent and challenging. Jesus asks and the measure of our personal greatness is our capacity to serve the needy. Don’t miss the chance.

By Father Joseph M. Champlin

We have country club hours for our downtown weekday Masses at Holy Family—9:15 a.m. and 5:15 p.m. Such late morning and early evening times were not designed for the clergy’s comfort, but for the congregation’s convenience. Through experimentation our staff discovered the greatest number both broad could participate in daily Eucharists with that schedule.

The size of the community for those liturgies varies—from 10 to 35. However, a solid core of regulars appear each day and often remind me of the first Christians. Andrew was one of those. He was a great apostle, but as he became one of the twelve, he lost his zeal. He devoted himself to constant prayer. Moreover, they prayed, not alone, but together with some women in their company, and Mary the mother of Jesus, and His brothers.

SIX MONTHS ago one of our parishioners was anxious to donate a gift for the church in memory of her recently deceased mother. The suggestion that we purchase 20 copies of “Christian Prayer,” the one volume text containing the liturgy of other Christians who come regularly, but even deeper worship experience. Moreover, this development represents an attempt to fulfill ideals of Vatican II as expressed in article 27 of the General Instruction: “Whenever groups of the laity meet for prayer, apostolic life, or some other religious reason, they are encouraged to take part in the Church’s office by celebrating some of the liturgy of the hours. Such groups should keep in mind that it is especially in the liturgy that one adores God the Father in spirit and in truth, and they should be aware that, particularly through liturgical worship, their common prayer has an impact on all men and contributes to the salvation of the whole world.”

Four publishers have produced authorized versions of “Christian Prayer”: Catholic Book, Daughters of St. Paul, Helicon and Liturgical Press. Parishes contemplating a move to examine each edition and then judge which best serves their particular needs.

Early believers, in Jesus” devoted themselves to apostles’ instruction and the communal life of the breaking of bread and the prayers...They went to the temple area together everyday...” (Acts 2, 42; 46). Our daily Mass goes a similar pattern in their lives. Thanks to the generosity of one parishioner, they now are united more closely with the prayer of other Christians throughout the world.
Prayer of the Faithful

13TH SUNDAY
JUNE 26, 1977

Celebrant: In Christ Jesus we have been made free; we possess the freedom of the sons and daughters of God. In this spirit of freedom and love, let us then pray to our Father. LECTOR: The response is: Lord, grant our needs.

LECTOR: For Christian families everywhere, that they may be filled with the understanding, peace and forgiveness of Christ, let us pray to the Lord. (R.)

LECTOR: That God may keep us from selfish excuses for not living Jesus' gospel of love and peace, let us pray to the Lord. (R.)

LECTOR: For the sick and the suffering of our parish, for the old, the lonely and the forgotten, and for those who have died in the peace of Christ, that God may make his presence known to them all, let us pray to the Lord. (R.)

LECTOR: God our Father, you are never distant to us who are your children. Make us always aware of your fatherly care for us, and help us to live faithfully as your sons and daughters through Christ our Lord. (R.)

Oraclón de los Fieles

DECIMO TERCER
DOMINGO DEL AÑO
26 de Junio de 1977

Celebrante: Hemos sido liberados por Cristo Jesús; poseemos la libertad de los hijos de Dios. En espíritu de libertad y amor presentemos a Padre nuestras peticiones.

LECTOR: La respuesta de hoy será: Señor, atiende a nuestras necesidades.

LECTOR: Por el Santo Padre y todos sus hermanos en el episcopado esparcidos por el mundo. Por esta Iglesia local de Miami para que cada uno según su llamado se entregue al servicio generoso de los hermanos, oremos, Señor atienda...

LECTOR: Por todas las personas de las naciones, para que sus esfuerzos logren vencer la violencia y el sufrimiento con la paz y la justicia para todos oremos, Señor atienda...

LECTOR: Por la voz de las voces, que se alzan en el cielo de los justos. Ha arden en nuestro corazón los deseos de una paz y un hombre nuevo. Por los que viven con alegría en la esperanza de la muerte, oremos, Señor atienda...

Celebrante: Padre nuestro, que estés siempre cerca de nosotros. Hemos conscientes de tu cuidado amoroso y ayudanos a vivir como testigos de tu amor. Te lo pedimos por Jesucristo nuestro hermano y Señor, Amén.
Sister Lucy heads Orlando Religious

ORLANDO—Sister Lucy Vazquez, O.P. J.C.D., whose congregation conducts the Dominican Retreat House in Kendall, has been appointed Vicar for Religious in the Diocese of Orlando.

One of the first two women in the U.S. to receive a doctorate in Canon Law at Catholic University of America in 1975, Sister Lucy also serves as Associate Family Life Director in the Diocese of Orlando and will continue in that position.

A native of Havana who received her early education from the Dominican Sisters of St. Catherine de Ricci of Media, Pa., the community which she joined in 1963. She had come to South Florida three years before through the Unaccompanied Cuban Children's Program inaugurated by Msgr. Bryan O. Walsh and the Archdiocese of Miami.

St. Basil youth set teen dance

St. Basil Byzantine Catholic Youth are inviting all teenagers to a dance in the parish hall, 1475 N.E. 199 St., at the parish hall, 1475 N.E. 199 St., Kendall, has been appointed from the Dominican Sisters of the Diocese of Orlando and will continue in that position.

For the past two years she has been a professor in the graduate program of the school of religious studies at LaSalle College in Philadelphia teaching a course on Church law and pastoral care. She has also lectured during summer courses at Siena Heights College, Adrian, Mich. and will lecture this summer at the University of Dayton.

When it's time to dine see...

The Voice

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Jimmy Gunn Celebrates

The Birthday (June 24) of St. John the Baptist with Three Days of Feasting!

FRIDAY - SATURDAY - SUNDAY
4 p.m. to Midnight, June 24-25-26

ALL DINNERS INCLUDE Giant 24-oz Miami's Largest Fresh Green Salad, Choice of 3 Dressings, Soup Cup: Friday, Clam Chowder — Saturday, Coney Chowder — Sunday Baked French Onion Soup.

Price of Dinner includes Tax & Tip—INCLUDES choice of Baked, Grilled, or French Fried Filet; Fresh Green, Baked or French Fried Topped with Cheese—INCLUDES. Entrees: Home Baked Bread Includes: Fresh Housemade Rolls, Tossed Green Salad with Three Days of Feasting! Fresh Fruit is served and all desserts are made right here at Gypsy's Pub!

THIS WEEKEND ONLY

Whole Baked, Stuffed Maine LOBSTER...7.50
Man-sized cut - ROAST PRIME RIB OF BEEF...7.25
Choice — Lumberjack Size T-BONE STEAK...7.25
Roast Leg of Spring LAMB...5.95
Filet of Baked Stuffed Red SNAPPER...5.95
Roast Breast of Young Tom TURKEY...5.95
ROAST LOIN OF PORK with Gravy, Apple Sauce...5.95

Only fresh vegetables are served at Gypsy's Pub, even the potatoes are fresh cooked — no instant potatoes! Salads are prepared from crisp California lettuce and vine ripened tomatoes.

At Gypsy's Pub, you and your family can relax in comfortable surroundings and enjoy your choice of delicious dinners. In these hectic times, it is comforting to find a place where one is welcome as a friend and is able to forget the tensions of the day.

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7 Evenings a week enjoy our

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Broward County

FOURTH DEGREE Knights of Columbus, Father Michael J. Mulally General Assembly, have elected new officers in Fort Lauderdale. George Flynn is navigator; James Kelley, captain; Charles Pregenzer, pilot; Thomas Shaughnessy, admiral; Louise Carcette, pursuer; William Endter, daughter of Mr. and Mrs. Thomas Endter, daughter of Mr. and Mrs. Michael J. Devaney, friar; Joseph Gonia, comptroller; John McCarthy, auditor; Edmund Nagle, color corps commander. New officers assume their duties July 1.

THIRD ORDER of Franciscan, St. Joseph Fraternity, meets Sunday, June 26 at 1:15 p.m. at St. Sebastian Church, 1508 SW 26th Ave. Mass, instructions and meeting will be included. All interested persons are invited to attend.

LAUDERDALE Catholic Singles Club will sponsor a sports day beginning at noon, Sunday, June 26 in T.P. Park, Hollywood.

ST. BARTHOLOMEW Young at Heart Seniors Club will sponsor a bus trip to Sunrise Theater on Thursday, June 30. Dinner will be included. For further information call 987-7617 or 989-4652.

Dade County

ST. BASIL Byzantine parish, N. Miami Beach, will sponsor an Independence Day dance at 8 p.m. Saturday, July 2 at 1475 NE 199 St. Music will be provided by the McKay band and a cold buffet will be served.

HOLY FAMILY parish youth will sponsor a party for all senior citizens and shut-ins of the parish beginning at 6 p.m., Wednesday, June 29. Food and entertainment will be provided. Adults interested in assisting with transportation of guests are urged to call Msgr. William Dever at 947-1471.

1977 presentees include Mary Endter, Cathy Lopo, Nancy Limperis, Faith Doyle, Eileen Llaguno and Janice Myers. Mary Lewis and Margie Wessel were not present.

Mrs. Maytag hosts presentees

Nine young women from South Florida parishes who will be honored during the annual Presentation Ball in late December were feted during a mother and daughter coffee at the home of Mrs. M.L. Maytag.

Mrs. Maytag serves as general chairman of arrangements for the ball which benefits the Marian Center for Exceptional Children. Presentees include Faith Doyle, daughter of Mr. and Mrs. Richard Doyle, St. Rose of Lima parish; Mary Rose Endter, daughter of Mr. and Mrs. Thomas Endter, St. Catherine of Siena parish; Catherine Marie DePadro, daughter of Mr. and Mrs. Michael DePadro, St. John the Baptist parish, Fort Lauderdale; Mary Patricia Lewis, daughter of Sen. and Mrs. Philip Lewis, St. Juliana parish, West Palm Beach; Nancy Ann Marie Limperis, daughter of Dr. and Mrs. Nicholas Limperis, Assumption parish, Pompano Beach; Eileen Llaguno, daughter of Mr. and Mrs. Julio Llaguno, St. Agatha Parish; Emma Lopo, daughter of Mr. and Mrs. Armando Lopo, St. Augustine parish; Janice Elizabeth Myers, daughter of Mr. and Mrs. John Myers, St. Thomas the Apostle parish; and Margie Wessel, daughter of Mr. and Mrs. Joseph Wessel, St. James parish.

There's a Voice for Everyone!

Official Newspaper, Archdiocese of Miami

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**Miami-Dade Community College**

**Academy reunion**

Notre Dame Academy’s 1962 graduating class will sponsor its 15th annual reunion on Sunday, June 26 at the Steak and Ale Restaurant on Sheridan St., Hollywood.

Further details about the reunion, which will begin at 7 p.m., may be obtained by calling Sandy Figueroa at 962-4520.

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**S. Florida Scene**

**Mercy Hospital cited**

Miami’s Mercy Hospital, administered by the Sisters of St. Joseph of St. Augustine, is among 32 health care institutions honored recently by the Catholic Hospital Association as 25 and 50 year members.

Sister Mary Emmanuel, S.S.J., hospital vice president, accepted the commemorative certificate for 25-year-membership during the CHA annual meeting held in Washington, D.C.

**Barry trustees voted**

Barry College Board of Trustees has elected a new chairman, vice chairman and seven new members.

Mrs. Inez Andreas, a member of the board since 1976, succeeds Shepard Broad as chairman; and David Satin, a former member of the college’s Development Committee, is vice chairman.

New members include Anthony Abraham, Carlos Arboleya, Milton M. Gaynor, Sister Ann Bernard Geodeke, O.P.; Paul A. Gore; Garth Reeves, Sr.; and Mary Pickard Reinentson.

**Hospital benefit set**

Mercy Hospital’s 1977 dinner and ball will be held at the Doral Country Club on Saturday, Nov. 19.

Dr. and Mrs. Ricardo Nunez are serving as general chairman of this year’s benefit whose proceeds will be donated toward the building of the hospital’s new surgical pavilion.

**Sisters at workshop**

Three Religious from the Archdiocese of Miami were among those participating in the recent “Follow the Leader Workshop” conducted at Aquinas Institute in Dubuque, Iowa for major superiors and vicars for religious.

Among 44 leaders of communities of women Religious from 20 dioceses were Sister Grace Dougherty, O.P.; Sister Catherine McKillop, O.P.; and Sister Betty Condon, O.P.

Within the framework of the workshop theme concluding retreat days centered on the Johannine understanding of discipleship-leadership.

**Hospital awards**

More than 100 employees of St. Francis Hospital, Miami Beach, were honored for a total of 1,360 years of service during a dinner and dance held Thursday at Miamarina.

Sister Margaret McManus, O.S.F., administrator; received a five year pin for “outstanding service” and Marcella Arnold and Frances Kanuf, 25-year employees headed the list of honorees whose employment ranged from five to 25 years.

**Legion vigil**

An all-night vigil will be sponsored by the Miami Regia of the Legion of Mary beginning with 8 p.m. Mass today (Friday) in St. James Church, North Miami.

World Peace and the success of the “Ad- venturing for Christ” program will be the intention during the devotions which will include recitation of the Rosary, Litany of the Sacred Heart and Meditation.

The vigil will conclude at 6:30 a.m. Mass on Saturday.

**Need volunteers**

Volunteer drivers are needed in the Nutrition Program for Senior Citizens sponsored by the Archdiocesan Catholic Service Bureau at 11450 Biscayne Blvd.

Any drivers, over 60 years of age, may avail themselves of insurance and up to $7.00 per month reimbursement for gas. Drivers will be assigned to transport program participants who live near them and insofar as possible from their own parishes.

For further information call Sister Francene at 764-2444, Ext. 26.

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Does religion help the mentally ill?

Dear Father,

I was always told that religion was something good for you. Could you tell me why then that when people are crazy they seem to talk about God a lot? They seem to hear God talking to them and things like that. Religion didn't help people like that. — Paul

True faith in God for a person who is well mentally will be very good for that person. That is something I believe very strongly in. But there are two very important things to remember.

First of all, the faith or religion must be true. If God is presented in a false way it might be harmful. For example, if a person was brought up not to believe that God was there to punish and hasted everything that person did, it just might affect that person's mind. The fear of God might just twist a personality. That has happened more than once. But that is not true religion but a distortion. A person will die from an overdose of sleeping pills, but that does not mean that sleeping pills are harmful in themselves. If one really follows the God found in the Scriptures, it can't hurt.

On the other side of the coin, a person who is emotionally or mentally ill, who is not seeing things right, might misinterpret what religion means. A person because of mental illness might, for example, think he hears voices talking to him. That does happen with mental illness at times. He then might think in a disturbed way that the voices must be from God. That again is not the fault of religion, it is caused by the illness.

A person who is mentally ill has a difficult time dealing with reality. If you remember that God is the most important thing in reality, it is not surprising that those with problems will be confused by it. True religion is not harmful in any way.

Answering your questions is Father Richard Sudlik. O.M.I. Address letters to him c/o "Straight Talk."
The Voice, P.O. Box 341059, Miami, Fla. 33138.
By J. HERBERT BLAIS

"The Deep," an underwater adventure film playing in ten South Florida movie houses, begins casually with a young couple vacationing off Bermuda with diving masks and tanks, and swiftly builds breath-catching suspense into real terror.

In fact, the screen is so wide, the sound so intimate, you are so much right in the scene, the violence, when it comes, is almost too strong. It's like Disney World's "Space Mountain," the enclosed roller coaster and whip combined, where signs are prominent before you board the cars, advising those with heart problems to not go.

Handsome Nick Nolte and lovely Jacqueline Bissett play the young couple with a near-Pastorian naturalness that clears the scene for straight adventure. After they find a vial of morphine in the wreckage of two old ships, they decide to join then, along with other divers, to recover the ship's treasure. That's when things get out of hand.

"The Deep" is shot in the ocean's depths. There is intelligent and traditional costumes and presented an outdoor concert of mariachi music, led by Professor Rafael Pizano.

On Sunday, June 26, at 10 a.m. the Studio See program focuses on a group of Homestead farmworker children whose heritage is Mexican-American. They donned gala costumes, in creating the "American Graffiti" four years ago, hardly needs marking of her torso with a bloody chicken claw that does not penetrate her skin but keeps us at the edge of extraordinary suspense, critical nitpicking.

"The Deep" is lightweight in every conceivable sense. In fact, it's mostly comedy, a genial spoof of schlock sci-fi that is in its way Lucas' tribute to childhood magic and spectacle. In sum, "The Deep" is an afternoon serials, adventure stories, comic books and kid-oriented TV shows. It's "Flash Gordon" produced with wit and the technical skill that can be bought with a $10 million budget.

"The Deep" is an expensive comic book. It's another in a growing string of victories for those who believe that movies should move in the direction of entertainment, magic and spectacle, rather than toward the serious probing of contemporary problems or the human condition. It's another setback for those who once had hopes that film would be the greatest artistic medium in history, and not just another way to convey fantasy, thrills and nonsense.

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You can take the Force as a symbol of anything you like (that's part of the problem), but as a God image it's somewhat less edifying even than Kubrick's black slab in "2001." Since one of the bad guys (he's kind of a fallen angel from the old knighthood) also uses the power of the Force, he could do nothing more than psychic energy or white-black magic. Otherwise "Star Wars" is an affectionately campy thriller in which Guiness and Hamill, aided by a pair of feisty but lovable robots (a cyborg tin man and a dumpy rotund woman, who may be the movies' best new comedy team since Laurel and Hardy), rescue a princess (Carrie Fisher) captured in a huge space station by the villainous Grand Moff (Peter Cushing) and his fearsome henchman Lord Darth Vader (David Prowse). En route the heroes pick up a classy mercenary (Harrison Ford), who plays it cool like Bogart, and his buddy, a 10-foot ape man who quietly grows, grunts and scares the enemy.

Then there is the fantastic technical work—in settings and costumes, in creating the illusion of giant satellites and starships in vast movement and combat, and in the fabrication of an infinity of weird and amusing space "monsters." It's all a bit tackier and less poetic than, say, "2001," but comparable to the flashy business in a good James Bond film.

In sum, "Star Wars" is a lively, innocent evocation of Saturday adventures of the past—hokum done with spirit and imagination. Unforgettable is not the word for it, but it's a rollicking good time.
Students want you to listen and help them in their decisions, but without giving them the solution to their problems.

-- Father Bill Meyer S.J.

He finds it very challenging to be ministering to the students in "the market place of their enthusiasm and discouragement, their faith and disbelief and at a time when they are searching. He believes the Catholic campus offers a unique situation in that campus ministry is really the work of the whole community. "The chaplain is really busy with his duties at Gesu parish, to devote enough time to the college, yet he finds being part of the parish gives him more credibility on the campus.

"This is a unique situation in that we are so close," he says. "Father Meyer finds that most students have double or even triple lives: work, family and class. "Coming here is just one of the many things." Many students come to see him at the parish and he finds that they are mostly looking for non-directive counselling. "They want you to listen and help them in their decisions, but without giving them the solution to their problems." He finds it very challenging to be ministering to the students in "the market place of their enthusiasm and discouragement, their faith and disbeliev and at a time when they are searching. He believes the Catholic campus offers a unique situation in that campus ministry is really the work of the whole community. "The chaplain is really

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Comunión en la mano, así:

La opción de poder recibir comunión en la mano fue recientemente aprobada por los obispos de la nación y espera ahora la aprobación final del Vaticano antes de su puesta en práctica en la nación a discreción de los obispos locales.

En Estados Unidos, dos veces anteriormente 1970 y 1973, presentaron los obispos la cuestión de comunión en la mano para debate, sin conseguir la mayoría necesaria de 183 votos a favor.

En las reuniones del pasado mes de mayo el Presidente de la Comisión litúrgica Arzobispo John Quin de San Francisco presentó de nuevo la moción diciendo: "(el arzobispo) se ha concedido ya a 30 países y no es algo intrínsecamente irreverente. Del mismo modo, "dijo el arzobispo, "el no ofrecer tal opción resulta más irreverente al Santísimo Sacramento que el ofrecerla.

Los obispos a favor del cambio señalaron en todo momento que de conseguirse el permiso, tal práctica debería ser precedida de una intensa catequesis sobre el punto para evitar malentendidos sobre el cambio.

Anteriormente los obispos de la nación (NCCB) publicaron un documento base para el debate el cual señala el modo apropiado de recibir la comunión de este modo: "Al recibir la comunión en la mano fieles han de acercarse al sacerdote o ministro de la Eucaristía, con las palmas de la mano apoyadas sobre la otra. Tanto hombres como mujeres deben tener las manos descubiertas. La sagrada forma se deposita en la palma de la mano al pronunciar las palabras usuales: "El Cuerpo de Cristo" y recibir la respuesta del comunicante: Amen. Después de recibir la Sagrada forma en la mano, el comunicante se retira a un lado para dejar lugar a la siguiente persona, e inmediatamente, tomando la forma en la mano derecha, la consume. Sólo después de hacerlo debe regresar a su puesto, "dice el documento, y añade: "Se ha de instruir a los fieles para que extiendan sus manos con un gesto de reverencia y resulte fácil depositar la forma en el huevo de la palma de la mano extendida. Los fieles no deben extender la mano para tomar la forma de la mano del ministro," dice el documento. (Ver fotografías).

Las fotos indican el modo apropiado de recibir la Comunión en la mano, según han decreto las normas de los obispos de la nación.

Atoniza Iglesia en Cuba...

(Viene de la Pág. 24) los asistentes a la Iglesia no se les promueve. Y si un católico no puede pertenecer al partido comunista cuando de hecho el único modo de mejorar y ascender es pertenecer al partido, Aspin comentó que los católicos participan de los falsos y beneficios del sistema "son una parte de una sociedad vive en escasez. Todo, desde el café a los aparatos eléctricos y los muebles, está racionado. Es casi imposible conseguir utensilios para el hogar o mejorar la vivienda."

Según Aspin la Iglesia en Cuba está económicamente muy depresiva. "Las iglesias no pagan impuestos pero desde luego que no tienen ninguna fuente de obispos de la nación y esperan a Castro al poder los más ricos dejaron la isla."


Según recientes informaciones (ver La Voz, junio 17,77) los obispos y laicato de Cuba recientemente lanzaron nuevas orientaciones pastorales para enfrentar la evangelización del pueblo cubano en la nueva sociedad marxista creada por el gobierno de Castro.

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Durante una conferencia de prensa horas después de haber sido despedido de su puesto de vicepresidente de la radio WQBA, el comentarista Emilio Milian indicó la posibilidad de unirse en los esfuerzos por una nueva emisora de radio latina en Miami. Milian fue despedido de su trabajo el lunes y durante sus comentarios ante la prensa el martes, expresó descontento ante los cambios sufridos en La Cubaisima desde su salida del aire. "La Cubanisima fue presentada su renuncia a la empresa en su programa semanal de orientación religiosa.

El cardenal George Basil Hume de Westminster escribe en el documento, y añade: "Se ha de instruir a los fieles para que extiendan sus manos con un gesto de reverencia y resulte fácil depositar la forma en el huevo de la palma de la mano extendida. Los fieles no deben extender la mano para tomar la forma de la mano del ministro," dice el documento. (Ver fotografías).

Más del 80 por ciento de los obreros en Latinoamérica viven bajo regímenes que impiden o destruyen el ejercicio de los derechos humanos, declara la Confederación Latinoamericana de Trabajadores (CLAT).

El P. Romeo Panzoc, vocero vaticano, dijo que informaciones que hablan del posible retiro del Papa Paulo VI cuando alcance los 80 años (en setiembre) "son inconsistentes", dijo Milian, expresando que "también se hablaría de diferencias irreconciliables" con Milian, alegando que éste no colaboraba en la organización de la emisora a través de sus comentarios "la nota de hoy.

La conferencia de prensa del martes tuvo lugar en la Primera Iglesia Presbiteriana de Miami, Ascendiendo el Reverendo Martín Aforgia, quien disgustado con las medidas de La Cubanisima afirmó que no continuará colaborando con la emisora en su programa semanal de orientación religiosa.

Belgrado sobre el pacto de Helsinki (1975) que la cuestión de los derechos humanos es fundamental para el mundo actual.

El ex jefe de policía Frank Hayes será procesado de segunda en setiembre por la muerte del mexicano-americano de 25 años Richard Morales hace casi dos años; condenado en el primer juicio a una sentencia levísima que provocó protestas de la comunidad hispana.

El Consejo Nacional del Apostolado Seglar prepara la celebración en octubre de una Semana para Justicia y Derechos Humanos.
Por EL P. JUAN SOSA

Las posturas cerradas y exclusivas son, extremadamente dañinas tanto en el hogar como en la sociedad. El padre y la madre que quieran que sus hijos se crean exclusivamente como religiosa, se crean con un riesgo de romper bruscamente la comunidad de que nace de una relación saludable y abierta. La sociedad. Por lo mismo, que sus miembros vivan de acuerdo a un 'moldé' de vida presentado por una sola forma de ver las cosas corre el riesgo de sofocar la identidad cultural de los pueblos que la componen.

Se puede vivir en unidad aceptando a la vez las riquezas que las actitudes y las ideas de otros ofrecen a esa unidad. En la familia, en la sociedad, o en la Iglesia, puede existir una unidad básica e indispensable: unidad de espíritu, de metas y objetivos, de orígenes y desarrollos, unidad de principios y de valores saludables. Esta unidad necesaria, sin embargo, debe mantenerse siempre abierta a la variedad que otras culturas presentan.

En determinados momentos de la historia, los hispanos de los Estados Unidos han sufrido las consecuencias que nacen de vivir bajo la mentalidad del 'melting pot' o el concepto de 'mosaico de grupos étnicos'. Ahora más que nunca, más que nunca los hispanos necesitan comprender y compartir el concepto de 'mosaico de pueblos', un concepto basado en la unidad que puede existir en medio de un pluralismo social y cultural.

Esta no es una situación nueva ni original: siempre ha existido. La Iglesia, fuente de vida y de justicia, siempre ha reflexionado sobre ella. Ahora más que nunca debe la Iglesia buscar en las raíces de las comunidades primitivas la posible solución a este problema:

"Del mismo modo que el cuerpo es uno y tiene muchas partes y todas las partes del cuerpo, aún siendo muchas, forman un solo cuerpo, así también Cristo. Todos nosotros, ya sean Judíos o griegos, esclavos o libres, hemos sido bautizados en un mismo Espíritu, para formar un único cuerpo. Y a todos nos ha dado a beber del único Espíritu." (1 Corintios 12:13-12-13)

¿Qué ha dicho la Iglesia?

"Los emigrantes llevan consigo su mentalidad, su lengua, su cultura y su religión. Todo se constituye un patrimonio, por decirlo así, espiritual de pensamiento, de tradiciones y de cultura, que perdurará también fuera de la patria. Por lo mismo, que su lengua sea nueva y que sus miembros vivan de acuerdo a un 'moldé' de vida presentado por una sola forma de ver las cosas corre el riesgo de sofocar la identidad cultural de los pueblos que la componen.

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NEUMANN un santo para el hombre de la calle

FILADELFIA—"Hoy la Iglesia honra a vuestro héroe y la celebración de una canonización vale mucho más que una medalla olímpica o un premio Nóbel. Cualquiera puede aterrizar en la luna pero no todo el mundo llegó a ser santo," dijo el Arzobispo Edward McCarthy a más de 1,000 fieles reunidos en Filadelfia para honrar al cuarto obispo de la ciudad, John Neumann, elevado a los altares el pasado día 18.

La Catedral Básilica de San Pedro y San Pablo se hallaba repleta de gente y unos 50 sacerdotes concelebraron la canonización con Mons. Neumann. Abajo el altar, el obispo auxiliar de Filadelfia, Mons. Fernando Preggi, celebró la Eucaristía con Mons. McCarthy a más de 1,000 fieles reunidos en Filadelfia para honrar al cuarto obispo de la ciudad, John Neumann, elevado a los altares el pasado día 18.

En Orlando:

Sacerdote Cubano a apostolado latino

ORLANDO—El cubano Padre Domingo Gonzalez ha sido nombrado Director del apostolado hispano de la diócesis de Orlando, comenzando el 1 de julio.

Al hacer su nombramiento el Obispo Thomas J. Grady le agradeció su trabajo en la Parroquia de St. James donde sirvió desde su llegada a la diócesis en 1972, y donde mantendrá su residencia. El Padre Gonzalez servirá primordialmente al apostolado urbano entre los hispanos que incluyen cubanos, puer-torriqueños y otros latinoamericanos. También colaborará con el apostolado rural con los trabajadores agrícolas migratorios, muchos de ellos mexico-americanos.

Nacido en Cuba el 19 de diciembre de 1938, el Padre Gonzalez realizó sus estudios como seminarista en la Habana. Nacido en Cuba el 19 de diciembre de 1938, el Padre Gonzalez realizó sus estudios como seminarista en la Habana. Pertenece a la diócesis de Cienfuegos y actualmente ejerce su ministerio sacerdotal en Orlando con el permiso del obispo de su diócesis, Mons. Fernando Preggi.

Al salir de Cuba, el Padre Gonzalez terminó sus dos últimos años de estudios en el seminario de Kendrik, St. Louis. Salió como diácono en Oklahoma y fue ordenado presbítero en Washington D.C. el 9 de agosto de 1964. Posteriormente sirvió cuatro años en la ciudad de Nueva York y otros cuatro en los estados del centro.

En 1968 fue administrador de la parroquia de San José en Fayette M. Missouri, en su ministerio sacerdotal en Orlando con el permiso del obispo de su diócesis, Mons. Fernando Preggi.

"Tiene un talento inmenso para ser ese tipo de sacerdote que llega a los jóvenes con su fe y su sabiduría," dijo el Padre Gonzalez al comentar su nuevo nombramiento con el periodista católico de Orlando The Florida Catholic.