



WELDERS — By Ben Shahn (1898-1969), Collection of the Museum of Modern Art, New York.

WORKING PEOPLE are honored by the Church Monday; full text page 7.

# Lady of Cobre Mass scheduled for Sept. 8

Thousands of Cubans will assist at Mass next Friday, Sept. 8, in a special historical ceremony involving the sea and the statue of Our Lady of Charity of Cobre which is surrounded with centuries of travel and devotion.

And it all takes place, by coincidence, on the same day that the first settlement was established in Florida at St. Augustine in 1565 with the offering of the first Mass and later a feast with the Indians presided over by Spanish commander Pedro Menendez de Aviles. A chapel dedicated to Our Lady stands on the site.

Now, over four centuries later, a celebration for Cuban refugees, which will be presided over by Archbishop Coleman Carroll, will center around devotion to Our

Lady which existed from the time of Columbus and has been fostered by the Cuban people.

THE CEREMONY to be at the Marine Stadium Sept. 8, at 7 p.m., will be the 12th such by the Exiles in Florida and will include a triduum by the Spanish-speaking people of the Archdiocese starting Tuesday.

The statue of Our Lady, patroness of Cuba, will be carried from the provisional chapel adjacent to Mercy Hospital to the Marine Stadium in a boat procession across Biscayne Bay. The procession will begin at the point where the Cuban people are building a shrine to their patroness. Father Agustin Roman, chaplain at the chapel of Our Lady of Cobre, said it is hoped the new church will be finished in about a year.

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POINTING THE WAY the procession of boats will take across Biscayne Bay in next Friday's Cuban celebration of their Patroness is Father Agustin Roman, chaplain of the Shrine of Our Lady of Cobre. The shrine is being built on this site and is expected to be finished in about a year.

## Work for social justice, is 1972 Labor Day plea

NEWARK, N.J. — (NC) — Echoing Pope Paul's recommendation that "if you want peace, work for justice," the archdiocesan Institute of Social Relations here asked Catholics to pause on Labor Day and resolve that "in the midst of all our labors, no task will take precedence over the struggle to work for justice."

The request was contained in the annual Labor Day statement issued by the institute.

Calling for a "unity of action among Catholics" the institute statement asked:

- Parish councils to set up agendas for positive community action which will tackle the problems of the poor, the aged and the disenfranchised . . . in our neighborhoods.

- Catholics to support the boycott of non-union lettuce and "to work for reforms in the tax and welfare systems."

The four-page statement pointed to the existence of violence in society and called the war in Vietnam "senseless, immoral and seemingly endless."

Citing the violence of hunger and the

violence done to the aged "because there is no one to answer their needs," the statement said "there is yet another unrecognized form of violence which, in reality, is the root cause of all other violent acts."

It called the violence "the violence of injustice, the destruction of peoples accomplished through the manipulation of their lives, their rights, their liberties and their minds."



VOL. XIV NO. 25 15¢ SEPTEMBER 1, 1972

## Freeze on constitutional rights threatens, school brief says

WASHINGTON — (NC) "freeze" put on their constitutional rights, according to a brief filed in the U.S. Supreme Court.

"A promise to hold legislation unconstitutional merely because some religious groups want it and some others do not, would not place a merely chilling effect upon First Amendment rights: it would freeze them," the brief stated.

The brief was filed by attorneys for the nonpublic schools involved in the aftermath of the landmark Lemon vs. Kurtzman case.

The high court has agreed to decide whether Pennsylvania must pay its nonpublic schools the more than \$23 million it owed them before such state aid was declared unconstitutional.

William Ball, an attorney representing Catholic, Lutheran and Jewish schools in the case, said in an accompanying letter that basic constitutional liberties are now at stake in the case.

"IS AN ACT to be held unconstitutional because some say it may create 'religious division along political lines?' This, we feel, is the most serious aspect of this case — a matter which relates to religious liberty generally," Ball said.

In June, 1971, the Supreme Court voiced a law allowing Pennsylvania to purchase secular educational

services from nonpublic schools. The court said that the statute could promote "excessive government entanglement with religion."

But the decision did not come until after the schools had spent the more than \$23 million promised them for the 1970-71 school year. A three-judge federal panel later ruled that the state could pay the schools whatever part of the \$23 million it owed them.

In Lemon v. Kurtzman, the opponents to reimbursement (Lemon) argued that the reimbursements must be denied on the ground that the Supreme Court has with-

drawn the issue of parochial school aid from the political arena.

"AN EVEN more serious aspect of the Appellants' argument, however, is its implied denial of the rights of petition, speech, press and assembly of those citizens who support religiously affiliated education," the brief said.

According to the brief, the appellants have now presented the Supreme Court with an "incredible assertion" that "even though a statute contains no constitutional infirmity whatsoever, it must nonetheless be declared unconstitutional."

### OFFICIAL

## Appointments Archdiocese of Miami

The Chancery announces that Archbishop Coleman F. Carroll has made the following appointments effective as of September 14, 1972:

THE REVEREND JOHN J. NEVINS — to Pastor, St. Louis Parish, Miami, while retaining other assignments.

THE REVEREND PATRICK S. McDONNELL — to Administrator, St. Timothy Parish, Miami.

THE REVEREND JOHN W. GLORIE — to Assistant Director, Catholic Service Bureau, Miami, in charge of Special Education, and Director of Boystown, Miami.

THE REVEREND SALVATORE PROFETA — to Administrator, Annunciation Parish, West Hollywood.

THE REVEREND CHARLES J. ZINN — to Administrator, St. Hugh Parish, Coconut Grove.

THE REVEREND JOHN P. McLAUGHLIN — to Assistant Pastor, Annunciation Parish, West Hollywood, and member of the staff of Madonna Academy, West Hollywood, effective September 7, 1972.

THE REVEREND GERARD LaCERRA — to Assistant Pastor, Little Flower Parish, Coral Gables, while retaining other assignments, effective September 7, 1972.

THE REVEREND JOHN W. WILCOSKY — to Assistant Pastor, St. Augustine Parish, Coral Gables.

THE REVEREND OWEN HENDERSON — to Assistant Pastor, St. Ann Parish, Naples, and Assistant to Director, Catholic Service Bureau, Collier County, in charge of Drug and Alcoholic Rehabilitation Programs.

THE REVEREND JAMES P. MURPHY — to Assistant Pastor, St. Louis Parish, Miami.

THE REVEREND JOSEPH CURRID — to Assistant Pastor, St. Francis of Assisi Parish, Riviera Beach.

THE REVEREND FREDERICK FULLEN, C.S.SP. — to Assistant Pastor, Annunciation Parish, West Hollywood.

The Chancery announces that upon nomination by the Very Reverend James D. Collins, C.M., Provincial Superior of the Vincentian Fathers, Archbishop Coleman F. Carroll has made the following appointments effective September 1, 1972:

THE REVEREND JOHN W. CAINE, C.M. — member of the faculty of St. John Vianney Minor Seminary, Miami.

THE REVEREND THOMAS A. CASELLA, C.M. — member of the faculty of St. John Vianney Minor Seminary, Miami.



Fr. John J. Nevins



Fr. Patrick S. McDonnell



Fr. John W. Glorie



Fr. Salvatore Profeta



Fr. Charles Jinn

## Five pastors get new posts, nine other priests assigned

Four pastors of the Archdiocese have been named to new posts while a fifth has been given a new assignment, and nine other priests have received new appointments, Archbishop Coleman F. Carroll announced this week.

- Father John J. Nevins was appointed pastor of St. Louis parish, South Miami while retaining other assignments.

- Father Patrick S. McDonnell was named administrator of St. Timothy parish, South Miami.

- Father John W. Glorie was named Assistant Director of the Catholic Service Bureau in charge of Special Education and Director of Boystown of South Florida, Inc.

- Father Salvatore Profeta was named administrator of Annunciation parish, West Hollywood.

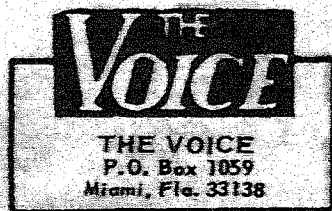
- Father Charles Jinn was appointed administrator of St. Hugh parish, Coconut Grove.

PRESENTLY Director of the Archdiocesan Catholic Service Bureau and Director of Catholic Charities, Father Nevins was ordained in 1959 after receiving a Master's Degree in social work from Tulane University. Previous to his assignment at Boystown, he served as administrator of St. Lawrence parish, North Miami Beach.

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**Father Vereb will attend meet in D.C.**

A priest of the Archdiocese of Miami will participate in the National Congress on the Word of God in Washington, D.C. Sept. 5-7.

Father John Vereb, supervisor of the Department of Religious Education of the Archdiocese of Miami, will be among the more than 500 priests and bishops who will attend the meeting.

Patrick Cardinal O'Boyle of Washington has extended a "warm and enthusiastic invitation" to bishops of the United States and Canada, and priests, to meet in Washington this Fall "to bear united witness to the power of the Word of God."

Cardinal O'Boyle said the National Congress on the Word of God will give us — the People of God — the opportunity to make a great hope-filled affirmation that God's word begets, strengthens and renews Christian faith when it is proclaimed by enlightened, convinced and holy preachers of the Church.

The National Congress on the Word of God will be held, Bishop John R. Quinn, chairman of the Bishops' Pastoral Research and Practices Committee said at the National Shrine of the Immaculate Conception in Washington, D.C. Sept. 5 through 7, 1972.

Bishop Quinn, of Oklahoma City-Tulsa, is one of the principal celebrants and homilists at the Congress. Others include Archbishop Fulton J. Sheen, Archbishop Timothy Manning of Los Angeles, Rev. Eugene H. Maly, professor of Sacred Scripture at St. Mary's Seminary, Norwood, Ohio, and Father Barnabas Mary Ahern, C.P., of the Gregorian University in Rome.



**IN ADDITION** to Archbishop Coleman F. Carroll, who gave the invocation, others represented at the Latin Chamber of Commerce meeting were, from l. to r., Horacio Aguirre, editor, *Diario Las Americas*; Florida Congressman Dante Fascell; Edgardo Buttery, representative of the Cuban refugee program; Edward Nixon, and Manuel Balado, president of the Latin American Chamber of Commerce.

**Archbishop praises promotion of Latin-American cooperation**

"Guide the efforts of our people who seek to extend the spirit and practice of regional cooperation in the Americas," Miami's Archbishop Coleman F. Carroll said during his invocation of the Latin American Chamber of Commerce meeting last week at the Everglades Hotel.

"Let them see," he urged, "that there is more to peace than the absence of war, that there is more to development than the gross national product. Renew within us that vision which inspired the first founders of Latin-Americanism, a vision of many nations and peoples, differing in culture, race and creed, but united by the common goal of using our vast resources for the welfare of every man."

Featured speaker at the chamber meeting was President Nixon's younger brother, Edward, who praised the spirit of the enterprise demonstrated by the many Cuban refugees and other Latin Americans in Miami.

The Latin American Chamber of Commerce was founded eight years ago and now represents most of the businesses owned or operated by Latins. In addition to helping the many small Cuban entrepreneurs estab-

lish businesses, the chamber has also promoted trade relations with Central and South American countries.



**A BRONZE** plaque was presented to Cedars of Lebanon Hospital, commemorating the 100th anniversary of the first Catholic liturgical celebration on the site by the pioneer Wagner family in 1872. The presentation launched the diamond jubilee commemoration of the founding of Gesu parish in 1897. Presenting the plaque were two great-granddaughters of the Wagners, Mrs. Helen Mungeon (left) and Mrs. Yvonne Dietrich. Father Ignatius Fabacher, S.J., Gesu pastor, and Metro Mayor Steve Clark were also on hand for ceremony.

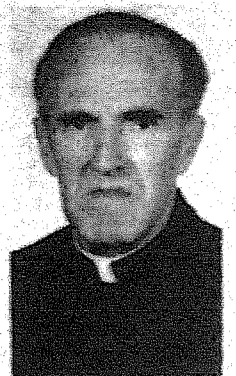
**Fr. Galarneau dies; a priest 27 years**

The funeral liturgy was offered in St. Joseph Church for Father Rene Galarneau, who had been in residence at St. Joseph rectory since 1968. Msgr. Joseph O'Shea was the principal concelebrant of the Mass for the 68-year-old priest, who died Sunday.

Also concelebrating were Father Frederick Brice, Father William F. Allen, Father Charles Clements and Father Joseph Darvis, O.F.M.

A native of Montreal, Father Galarneau was the 19th of 21 children. Ordained in 1945 in Montreal, he celebrated his 25th anniversary as a priest in St. Mary Cathedral in 1970.

A MEMBER of the faculty of St. Mary's College, Montreal, for more than 20 years, he spent his Summers, from 1946-1964, assisting at St. Patrick Church, Miami Beach. During his tenure at St. Mary's, he served as archivist and assistant dean



**FATHER GALARNEAU**

of studies and discipline from 1945-1963.

He is survived by two brothers, one a priest, Edgar and Father Gaston Galarneau; and two sisters, Mrs. Donat St. John and Berthe Galarneau, all of Canada.

Walsh and Wood Funeral Home was in charge of arrangements. Burial will be in Montreal.

**UNDA unit sets meeting**

**ST. PETERSBURG, Fla. — (NC)** — A United States division of UNDA, the International Catholic Association for Radio and Television, is scheduled to hold its first general assembly at St. Petersburg, Fla., from Nov. 25 through Dec. 1.

At the Nov. 25 session UNDA-USA is expected to consider a constitution prepared by the steering committee of the parent organization. The entire assembly will meet in conjunction with the North American Division of the World Association of Christian Communicators.

UNDA, whose name is derived from the Latin word meaning "wave," is a group of broadcasters and others in related fields concerned with the mission of the Church.

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# Cardinal warns against misinterpreting Vatican II

By FRANCISCO GOMEZ MAZA

MEXICO CITY — (NC) — How to teach Christian doctrine to fit the ups and downs of history was the focus of the first National Conference on Gospel and Catechetics held here.

Cardinal John J. Wright, prefect of the Congregation of the Clergy, told the Mexican priests, nuns and lay leaders that "one of the biggest problems of the Church today is

the misinterpretation of the Second Vatican Council and of the ecumenical movement."

Such error has led "superficial Catholics to forget the fact that the Catholic Church is a missionary Church," he added.

"WHAT HAS happened to that ardent desire of the past to communicate our faith, and not only gifts of money, clothing and food?" Cardinal Wright asked.

Bishop Jose J. Tirado of

Ciudad Victoria, head of the catechetical department of the Mexican Bishops Conference, had laid some grounds for thought in preparing the

conference, which he feels "shows recognition on the part of Rome for the work done in Mexico since colonial times."



RELICS AND mementoes of the martyrdom of St. (Sir) Thomas More in Britain have been acquired by Bishop Edward A. McCarthy of Phoenix. They will be enshrined in the planned Our Lady of the Lake Catholic Church in Lake Havasu City, Ariz. Bishop McCarthy and Paul Dean, Arizona Republic columnist, are shown inspecting a piece of piling from the Old London Bridge, brought to Phoenix by the newspaperman. Along with the relic, the piling will be housed in a special shrine of the new church.

"We certainly had then an excellent foundation of the Christian faith" thanks to the work of the Spanish missionary orders, he said. After independence, a period spanning over 162 years, "the changing course of our religious and social life led us to discover new ways of Divine Providence, through signs of failure and success."

"The end result was a stronger faith," he added.

Bishop Adolfo Suarez of Tepic agreed, though his remarks applied more to present days.

"THIS WORLD of God is going through violent change and convulsion which engulf all of human kind, mostly because of the impact of communications," the bishop pointed out.

"This is the way the God of history is making men feel they belong to one family, even if divided."

The meeting, held in August, gathered material and comment for a set of Catechetical Guidelines. Cardinal Wright's clergy Congregation has published a General Catechetical Directory which is being adapted by national hierarchies.

Cardinal Wright warned

the conference on the "special impact social communications — particularly radio, television and other audiovisual media — have on teaching the Christian doctrine."

Our first problem, he explained, is to "define these audiovisual media in their own nature." Then teachers must understand the obvious relation between communications and catechetics, he added.

"OUR PEOPLE do not realize the full impact of the electronic world, whereby we have moved from mere visual tools to visual message. This visual message, for better or for worse, makes man what he is today.

"Our task is to enlighten such message with the wisdom of the Gospel."

Plans were announced to set up a Latin American center for the teaching of Christian doctrine, which will provide materials as well as new concepts.

"Technicians alone, however, cannot efficiently teach our faith. We need men of faith to do the right job, men who have perceived in themselves the image of Christ," Cardinal Wright said.

## Diplomatic post cut is denied

By JAMES C. O'NEILL

ROME — (NC) — The Republic of China's ambassador to the Vatican said he discounts rumors that the Vatican is planning to downgrade its diplomatic mission on Taiwan to clear the way for possible negotiations with Communist China.

Ambassador Chen Chih-mai told NC News that "this is a possibility we have been especially concerned with since last November, when Formosa (the Portuguese name for Taiwan) left the United Nations," as a result of Peking's unalterable opposition to the concept of two Chinas.

RUMORS THAT a change in diplomatic policy might be in the wind have centered on the prolonged absence from Taiwan of the present pronuncio to China, Australian Archbishop Edward Cassidy. The nunciature at Taipei, Taiwan's capital, is now in the charge of an Italian, Msgr. Francesco Colasuonno, who arrived in Taipei, Aug. 2 to assume the post of counselor — charge d'affaires.

The argument goes that the pronuncio is absent from his post possibly to permit resumption of some form of relations between the Vatican and Red China, the first since 1949.

No competent authority of the papal secretariat of state was available for comment. The International Fides Service, a news agency of the Congregation for the Evangelization of Peoples, said in its Aug. 23 report:

"WHILE THE government of free China and the Church in Taiwan are disappointed that the pronuncio, Archbishop Edward Cassidy, has not yet returned after an absence of 10 months, they are somewhat consoled that the rank of diplomatic relations has not been lowered.

"Archbishop Cassidy was called to the Vatican for consultation in October 1971, shortly before the vote on Chinese representation in the United Nations. He then went on holiday to his native Australia, and his prolonged residence there has caused uneasiness in Taiwan about the Holy See's intentions concerning its nunciature in free China."

Ambassador Chen — who describes himself as a son of

a Buddhist family — maintained stoutly that "the Holy See would not in any way undertake any measures which might hurt the Church in Formosa."

As proof of this assertion Chen cited a recently published news report in a Taiwanese Catholic paper of the contents of a letter sent in the name of Pope Paul VI on Feb. 26 to Archbishop Stanislaus Lokuang of Taipei.

THE LETTER, signed by the papal secretary of state, Cardinal Jean Villot, said that the Pope wished to assure the hierarchy and people of Taiwan that the Pope is continuously paying attention to the present situation there.

The ambassador, translating the Chinese news report into English, said the letter gave assurance that the Pope was following events to be sure that "the Catholic community in Taiwan might not be jeopardized in any way as a result of the Vatican's concern over the possibility of resuming missionary work on the Chinese mainland."

The Chinese article reported the cardinal as saying that, "although resumption of missionary work on the mainland is everyone's desire, the realization of that desire is something which is in the far distant future."

In conclusion, the letter said that "the Pope is deeply aware of the position taken by the Taiwan Catholic community regarding current events."

THE PRESENT situation of the Catholic Church in Taiwan is very favorable, Ambassador Chen said. There are over 250,000 Catholics on Formosa, he said. "It is a pretty good, little, active and healthy Church, with a fair share of cardinals and bishops and some very prominent Chinese intellectuals among them."

At the same time, he said, the Vatican knows that on mainland China the Church has been persecuted from 1949 on and that "the Catholics in Taiwan are very anti-Mao." Many of them are refugees, he continued. "Some of the bishops were jailed for years by the Communists and they also remember their fellow bishops and priests who were persecuted and martyred. The Holy See is fully aware of these facts."

## Work within church, militant priests told

By PEDRO SIWAK

CARLOS PAZ, Argentina — (NC) — A member of the Vatican's International Theological Commission told a group of militant priests here that they must work "within the Church."

The revolutionary Third World Priests Movement also heard a message of praise from former populist dictator Juan Domingo Peron.

Father Lucio Gera, a member of the International Theological Commission, addressed 140 priests at the fifth national convention of the 400-strong movement. Several other movement members were under detention after being charged by the military government with helping radical groups.

Father Gera emphasized that Christians cannot separate their faith from their Church as an institution.

One of the featured events was the reading of a message from Peron, who blamed conservative priests for his ouster in 1955.

"What you are doing now is defending the true Church of Christ, the one closer to the

'villas miseria' (Misery Villages or city slums) than to the mansions of the rich." Peron told the Third World priests. "Your mission is obvious, that of helping the Church meet the challenge laid by the Second Vatican Council."

The Third World Movement, which has the support of a few of the 66 Argentine bishops also received a message from Bishop Alberto Devoto of Goya.

"YOUR RESPONSIBILITY is greater because the Church's need for sincerity is greater," the prelate said. "My wish is that you continue to bear witness to the Gospel in a world that believes in deeds better than in words."

The priests issued a statement condemning the economic policies of the government of Gen. Alejandro Lanusse, and protesting what they called its "repressive drive" against dissidents.

They claimed that five years of military rule have brought bankruptcy to some 10,700 businesses and that banking policies have caused

a flight of capital worth \$8 million and a 61 per cent inflation rate in the last twelve months alone.

THEY SAID 1.2 million persons are unemployed. The Argentine work force is about 9.2 million. Other sources said unemployment is down to half a million of those seeking jobs.

## Vatican journal attacks M'Govern Viet promises

VATICAN CITY — (NC) — Campaign promises regarding a quick end to the Vietnam War and repatriation of all American prisoners are aiding Communist propaganda and not helping official peace overtures of the Nixon administration, according to an editorial in the Vatican weekly magazine, L'Osservatore della Domenica, by Federico Alessandrini, the head of the Vatican press office.

Alessandrini has long been critical of the war in

the Third World priests also claimed "there is institutionalized violence" in the country.

"A military party has pushed many of our youths into fighting an armed struggle, as the only option left after all constructive efforts were blocked," the priests said.

Vietnam but has been careful to apportion blame to both sides for its prolongation. The continuation of a war of force, he wrote in his recent editorial, is being "sustained by an intense and able propaganda campaign."

HE SAID that the Communist government of Hanoi is assured at present of "a weapon of singular efficiency even in the United States where the Democratic candidate for the presidency believes it opportune and useful to promise his possible electors the end of the war in Southeast Asia and the repatriation of all Americans."

Alessandrini made it clear he thinks the promises of Sen. George McGovern are too simplistic an approach. "The 'common sense' approach," Alessandrini wrote, "which really does not have much in common with good sense, has a short memory and seems to forget that the incumbent President Richard Nixon is the heir of a 'pledge,' of an 'escalation,' traceable to the Democratic administration of John Fitzgerald Kennedy and Lyndon B. Johnson.

## Find burial site of Marquette

EAST LANSING, Mich. — (NC) — Michigan State University archeologists have discovered the site where Father Jacques Marquette was buried by Huron Indians in the 17th century.

The diggers also said they found a portion of the Huron Village which had been located next to Father Marquette's mission near present day St. Ignace, Mich.

"We have enough evidence now to warrant planning major restoration work at and near the Marquette mission site," said Dr. Lyle M. Stone, director of the university's surveys and digs.

The MSU team reported it found

artifacts near the cellar in which the Jesuit was buried that indicated the existence of a large Huron Indian village near St. Ignace. These artifacts, they said, included remains of two walls, Indian pottery, flint chippings, arrowheads and a trash pit full of fish bones.

The cellar in which Marquette had been buried originally was discovered in 1877 by Father Edward Jacker. Father Jacker had learned that Marquette's body had been moved to the St. Ignace location in 1677 from present-day Ludington, where the missionary had died in 1675.

Sometime after Father Jacker's discovery, the location of the site was again lost.

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# Genetic revolution: how it affects the unborn

By MARY KAY WILLIAMS  
(NC News Service)

Do you recall The Fantasticks — the musical that premiered a dozen years ago? It had everybody coming away all teary-eyed and humming, "Try to Remember a Time in September . . ."

But there was another good song. You didn't leave the theatre singing it. But if you were a parent, you knew it came pretty close to home.

It's the song of the two fathers — Buck and Bell. And they're bewildered by their teenage offspring. Our scene finds them in their adjoining front yards weeding their gardens. Now, can you hear them singing?

"Plant a beanstalk  
Get a beanstalk  
Just the same as Jack  
Then if you don't like it  
You can always take it  
back

But if your issue  
Doesn't kiss you  
Then I wish you luck  
For once you've planted  
children  
You're absolutely  
stuck!"

And 12 years ago, it might have been true. But now to borrow a line from another

show, here comes Sporting Life and he seems to be singing to the fathers: "It ain't necessarily so." Sporting Life isn't going to stick around and argue the point, but we can pick up his cue.

ONCE A CHILD is conceived, the parents are not "absolutely stuck." The new medical specialty of genetics is telling us that in a lot of ways every day. The social and ethical implications of it are astounding.

To understand how genetics may be affecting parenthood and unborn babies, the first question might be: What's a gene?

The Greeks used the word to mean race. Gregor Mendel, the 19th century Austrian monk, used the word to describe his theory of heredity. He had been experimenting with vegetables, and translated what he was learning about peas to people.

Mendel discovered that physical traits are passed from generation to generation through the genes. Genes also influence behavior traits — ie temperament, intelligence, special talents.

We later learned that all this genetic information was concealed in little strings of genes called chromosomes which can be found in the nucleus of cells. The composition of genes was found to be deoxyribonucleic acid, or simple DNA. And several years ago when a couple of British biologists "cracked" the DNA, what they were



Generation to generation

unscrambling was the code and substance of heredity.

THERE ARE "good" genes and there are "bad" genes. Bad genes can result in genetic defects which account for about 50 per cent of all human ailments. As many as five out of a hundred babies have some kind of genetic defects.

Until recently, most parents could not anticipate these defects until their baby was born. Now, with a greater knowledge of genetics and scientific techniques, doctors are able to diagnose before birth the possibility or presence of certain disorders.

One method which is used as a pre-natal diagnostic aid is called amniocentesis. In this process, a hollow needle is inserted through the mother's abdomen into the womb, and gathers a couple of teaspoons of amniotic fluid — a yellowish liquid in which the fetus floats. The cells in the fluid are then tested chemically for certain genetic defects. About 70 different disorders can be analyzed in this way.

THE LATEST diagnostic technique involves ultrasonic sound waves which monitor the developing fetus just the same as ships can monitor submarines or the ocean floor.

If the pre-natal diagnosis reveals defects, there are some treatments. One is treatment before birth, as in the case of a fetus with Rh disease (a genetic condition resulting from an incompatibility of maternal and fetal blood). Another is treatment after birth, such as the special diets for babies born with PKU (a hereditary enzyme deficiency affecting the brain).

Pre-natal diagnosis can determine when to hasten birth and when to delay birth. In the case of diabetic mothers, ultrasonic monitoring may suggest an early delivery by Caesarean section. Or birth can be delayed by sedation if amniocentesis warns of fetal

lung immaturity (hyaline membrane disease).

BUT WHAT about the majority of cases where the diagnosis uncovers a genetic defect, and there is little or no treatment for it either before or after birth? Or suppose there is treatment, but it will be lifelong and expensive? Or suppose there is doubt about the severity of the genetic disorder? At what degree is a genetic disorder intolerable? What about one of a set of twins who will be born mongoloid. Are they both destroyed before birth?

These are some of the agonizing decisions facing parents before birth. And they are uniquely modern dilemmas raised by the sophistication of pre-natal diagnostic techniques.

Amniocentesis has usually relied on abortion to solve the dilemmas. But there are deep divisions regarding the morality and legality of abortion.

A second reason is the fear that pre-natal diagnosis may become the technique for genetic control, for "improving" the human race by improving the human gene-pool. Some persons see a time beyond population control — a time when the social goal will be population quality control.

Then what happens to parents who go against the goal, who have been warned by the diagnosis of a genetically defective child, and who go ahead and let the child be born. Will they and their children be the victims of genetic stigmatization, and members of a "caste of genetic lepers"?

These are hard questions. They demand with urgency that the ethics of genetics catch up with the science of genetics, and that we all be involved in the process.

(Mary Kay Williams is editor of the Catholic Family Leader, a publication of the Family Life Division of the U.S. Catholic Conference.)

## By helping another you help yourself

By MSGR. ROWAN T. RASTATTER

About midway in the Nineteenth Century, Ralph Waldo Emerson, beloved poet and essayist, wrote:

"It is one of the most beautiful compensations of this life that no man can sincerely try to help another without helping himself."

Think about that. Then ask yourself: Is there a man alive who does not know of someone who needs help . . . someone less fortunate than he . . . no matter what on 'es station in life?

WELL, WHO could be more needy than the cream of our society — boys and girls — who, through no fault of their own, find themselves alone, unwanted and in need of love and affection, of spiritual guidance . . . yes, and food and clothing and a secure roof over their heads?

It's a simple matter, of course, to close our minds and our hearts to the plight of these youngsters and say "Oh, someone will take care of them . . . I have enough problems of my own." But is that any way to help them and to help yourself? Only your conscience has the real answer.

Then, too, you might find a way out by saying, "But I simply don't know just how to go about helping someone in need." There just isn't a lamer excuse than this one . . . and here's why:

ONCE A YEAR — and only once — we point you in the right direction. We have the poor, the needy, the unwanted children. We house them, clothe them, feed them, and give them the spiri-

tual guidance they need to send them out into the world equipped to cope with all the problems they will face. How do we do this? There's only one way . . . through your generosity.

Consider what might happen to these young people if you turned your back on them. And so each year we give you the opportunity to help yourself by helping them.

This year our Good Samaritan collection will be taken up at all our Masses on Sunday, Sept. 17. Envelopes will be provided.

NOW, YOU have two choices. One, to ignore this and say, "Let the other fellow do it." If this is your choice, how well will you sleep on the night of Sunday, Sept. 17? On the other hand, you can help yourself by helping these children . . . not with a token donation, but by making a genuine sacrifice which is the only real giving.

The young men who are the recipients of your charity live at Boystown. The young



MSGR. RASTATTER

ladies are housed at Bethany Residence in Miami. Little ones are cared for in the Catholic Home for Children in Perrine, and many are housed in foster homes.

Figuratively, these youngsters have their hands outstretched begging you to remember them . . . pleading for your generosity that they might grow and gain in stature and grace. Can you say "No!" to their earnest pleas? Can you ask them to lower their arms and just fade away? It simply won't happen — for they count on you.

So on Sunday, Sept. 17, open your hearts and your purses. On Good Samaritan Day, help yourself as you help them. Remember, a sacrifice is only a sacrifice when you part with something you'd like to keep for yourself. May God bless you!

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 Southern Bell



# From 25 cents a mission grew

By MARY ANN LINDEN

A second floor apartment in a little house on Glover Street in the Bronx. That's where it all began 40 years ago for the Daughters of St. Paul. With 90 Italian lire, 25 cents by today's standards, two self-supporting Sisters from Italy set up the order's mission in the United States.

Today, the American congregation has spread from coast to coast, opening apostolic centers in one state after another, and now number more than 114 professed sisters serving in nine states.

In Miami, the Daughters of St. Paul operate one of 13 book and film centers to fulfill their specific mission, that of spreading the faith through the media — press, films, radio and television.

LOCATED at 2700 Biscayne Blvd., the Sisters offer more than 750 books and pamphlets produced by the Sisters themselves in their press rooms and bindery in Boston.

In addition to their books, they publish two magazines monthly — "The Family" and "Strain Forward," which presents ideas on religious renewal in accord with Vatican II. A third magazine, printed quarterly, entitled "Dialogue" covers the apostolate of the order.

"Many people think we have only children's books, but we have literature of interest to everybody," Sister Mary said. Not all of them are necessarily Catholic viewpoints, several books on Judaism and Protestantism are available, nor are the books necessarily religious in tone. Selections on historical figures, exceptional children, and dating are also on the shelves.

NEED a catechetical film for your CCD class, a travelogue feature, or a dramatization of Louisa May Alcott's "Little Men"? All are available on filmstrips at the store. More than 150 films, from three and four minute featurettes to hour-long movies, can be rented through the store.

"We also have films for special feast days, such as Christmas and Easter, which are available to church groups," Sister said.

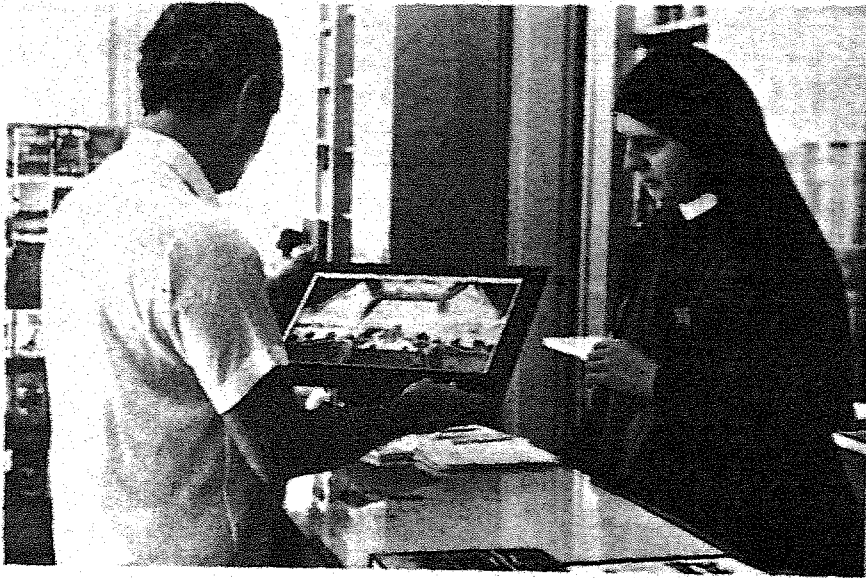
Currently, the two Sisters are busy taking inventory, awaiting the arrival of new Fall editions and the return of two or three nuns now on retreat at the congregations headquarters in Boston.

WHEN they return, the Sisters will again take their apostolate out to the homes in the Archdiocese.

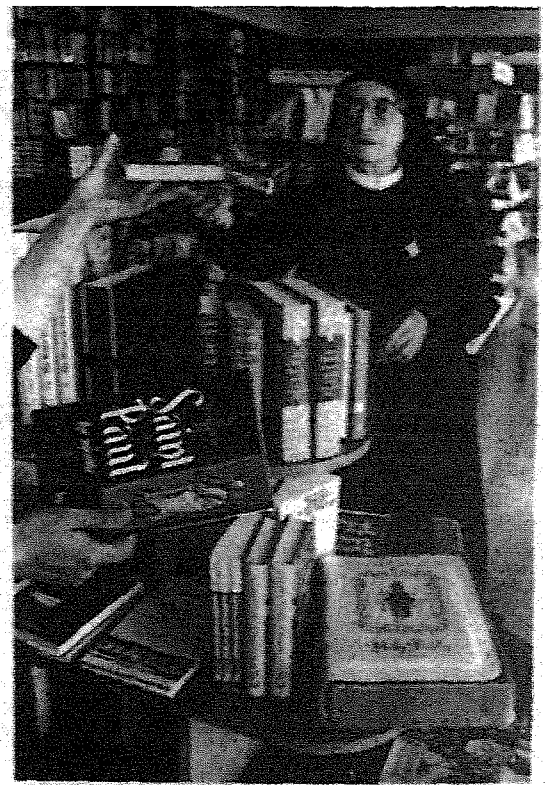
"Just in meeting people, Catholic or not, you can tell how they stand with their Church. We urge them to learn more of their own religion, and practice it in their daily lives," Sister Mary added.

Through their apostolate, the Sisters fulfill the words of their founder, Father James Alberione, who said: "The book center is a temple. The clerk is the preacher. The counter is a pulpit of truth. It is the editing house of God."

So now, celebrating their 40th anniversary in this country, the Sisters are



ALTHOUGH pamphlets and books are the specialty at the Daughters of St. Paul bookstore, many religious items are available, such as pictures, medals, statuary and wall plaques.



NEVER LOST for words, or books, the Sisters say they can find an appropriate book for every person at 2700 Biscayne Blvd.

receiving well-wishings and congratulations from Religious all across the country.

according to Sister Mary. "Many are anxious for our order to expand to their cities

and start book and film centers. The demand for our apostolate is growing."

## Protestants: membership off, funds up

NEW YORK — (NC) — Contributions to the nation's major Protestant churches are rising, even though membership is falling, according to a National Council of Churches (NCC) report.

The NCC figures indicate that the nation's "mainline" churchgoers are giving more generously than in previous years. The NCC notes, however, that the increase was turned into a deficit because of inflation.

fact be a decrease of \$47 million," the NCC said.

The churches included in the comparative study are: The American Baptist Convention; the Christian Church; the Lutheran Church in America; Presbyterian Church, U.S.; Reformed Church of America; Lutheran Church-Missouri Synod; United Church of Christ; United Presbyterian Church in the U.S.A.; and United Methodist Church.

## Right-to-life units formed

Several committees, including an ecumenical committee, were formed up at a recent meeting of the Dade County Right-To-Life group. The meeting was held at the home of Mr. and Mrs. Julio Llaguno.

The ecumenical committee will act as a liaison to contact ministers of the various religious denominations.

Comparative figures for nine major Protestant denominations among the total of 42 in the survey show their total 1971 membership to be 25,583,882, or 266,750 less than in 1970.

Yet these fewer members contributed more than \$2.25 billion dollars in 1971, an increase of more than \$63 million over 1970's figures.

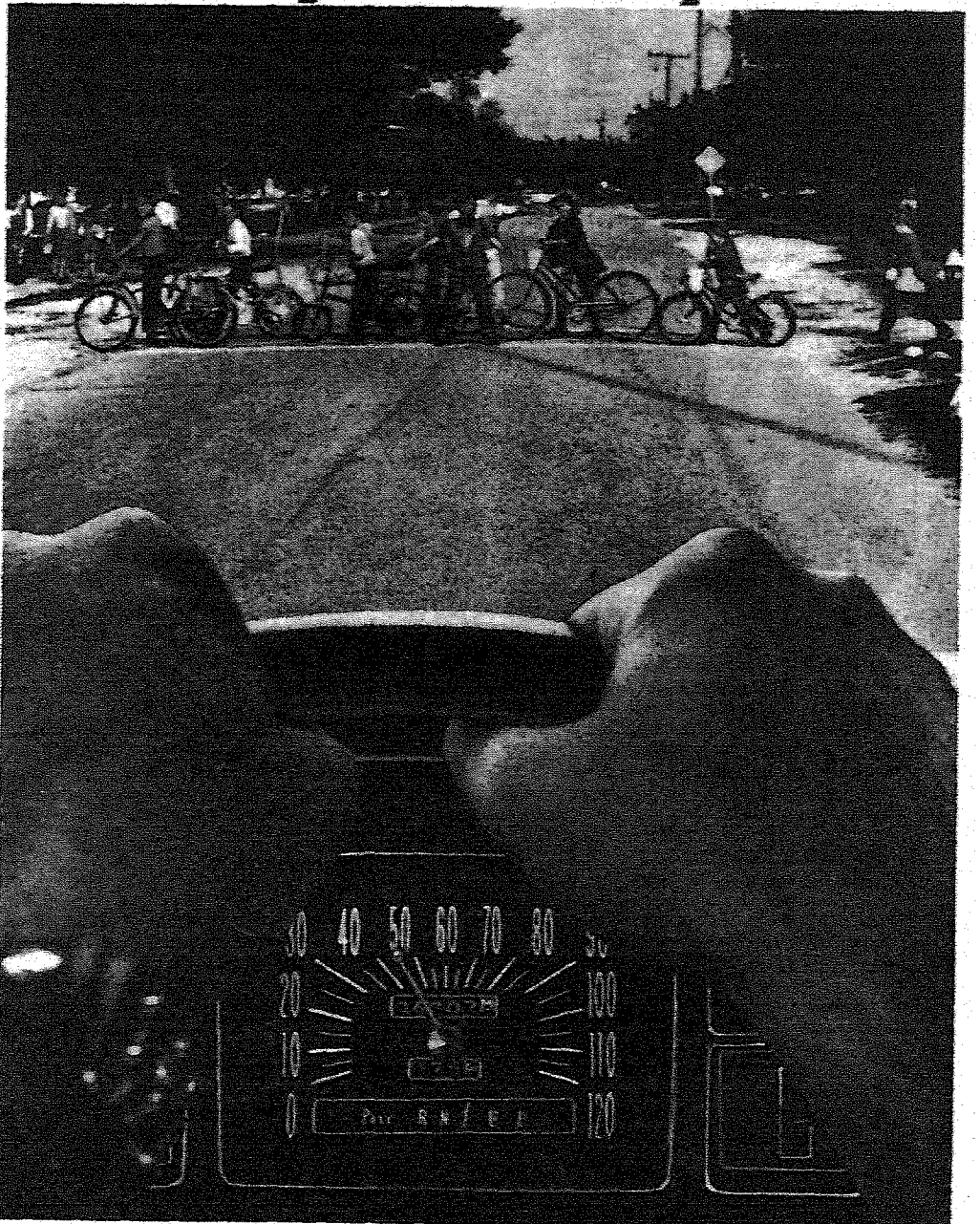
"However, with a rough inflationary increase of five per cent calculated in these figures, what appears to be a gain of \$63 million would in

## BANK HOLIDAY NOTICE LABOR DAY

Monday, September 4, 1972, being a LEGAL HOLIDAY, the banks comprising the membership of the Dade County Bankers Association, Inc., will NOT be open for business on that date.

DADE COUNTY BANKERS ASSOCIATION, INC.  
F. EUGENE POE, PRESIDENT

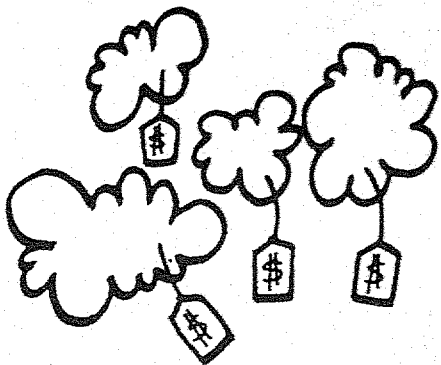
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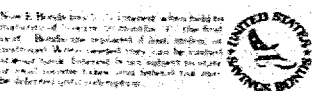
Everybody's got a dream lurking around in the back of his mind. A dream vacation. A dream cottage. A dream car.

Dreams can be a lot more fun if you know you're doing something to make them come true.

And that's what the Payroll Savings Plan is all about. When you sign up an amount you specify is set aside from each paycheck and used to buy U.S. Savings Bonds.

Now Bonds mature in less than six years. That's the shortest maturity period ever, and makes Bonds a practical way to save for dreams you want to come true while you're still young enough to enjoy them.

See the folks in the payroll office where you work. They've got dreams for sale.



Take stock in America.  
Now Bonds mature in less than six years.

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# Editorials

## Gratitude due to police for outstanding conduct

The political conventions are gone now like a last week's hurricane and all that is left are the echoes of loud voices and debris and economic loss.

And for many Miami area residents the sound and fury is all that is remembered.

But we feel that there was a very important good visible in the storm.

The police. Throughout the whole event, when the winds of social pressure began blowing, the police stood like sturdy trees holding the forces in check while not becoming part of the storm themselves.

And this, we feel, is responsible for the most important part of the whole thing: what didn't happen.

What didn't happen cries out for recognition.

**THERE WERE** no snipers and no bombings and no burnings. No Detroit. No Liberty Cities.

There was no blood in the streets, no ambulances racing back and forth to the hospitals.

There were no massive confrontations in the streets, Chicago-style, with nationwide television depicting pitched battles between hordes of police, dogs, clubs and demonstrators — all Americans, like it or not, engaging in violent upheavals in the streets. There was none of that. The TV cameras on the second night of the convention showed only police calmly and efficiently picking up sit-downers and depositing them in vans rather like a sardine-packing operation.

When the demonstrations turned to violence and vandalism on Wednesday night during the closing session of the GOP meeting, the law enforcement agencies acted with the same calm efficiency.

And what disturbances did occur were comparatively sporadic and the use of tear gas was rather brief. Miami Beach did not become another Birmingham or a Chicago or a Selma.

The law enforcement leadership here should be commended for developing a wider vision of its role in society rather than as custodians of the status quo, whether it be with regard to racial policies or to the use of a park or street for protesting.

**THEY HAVE SEEN** that a new kind of social awareness emerged out of the civil rights movements of the sixties and seventies and with it the need for a new kind of police methodology.

The policy goes something like this: Sure we have a legal right to bear down at every point but we would rather hold back and control the larger thrust of what's happening.

The individual officer, trained to act, may feel frustrated at times. But in today's complex society, this restraint is the mark of true professionalism and was displayed by our police throughout these events.

And because of it, we hope the people will focus less on what happened, and thank the police for what did not happen in Dade County in the summer of 1972.

## Are these \$\$ for you?

If you are a scientist interested in finding a cure for heroin addiction — have we got a gift for you.

Or at least the government has.

A congressional committee headed by Florida's Rep. Claude Pepper was appalled recently when it found out that very little was being done to find chemicals that could help cure or prevent addiction. And this in a nation that spends millions to fight dope peddling.

As a result of this disclosure, \$20 million was appropriated for research in the area now described as only in the "primitive" stages.

Now the government is asking for all research institutions and universities interested in this field to apply for a part of this money.

A dollar spent on such a preventive area could be worth hundreds saved on narcotics, crime and rehabilitation later.

## Catholic press kept back abortion tide

By JOSEPH BREIG

It is not sufficiently realized, I think, that were it not for the Catholic press in this country, abortion would have been widely legalized by this time, and the killings of the unborn would be counted in the millions.

While other communications media, by and large, have been silent — or have promoted the ignorant notion that the unborn child is not human, is a mere "part of the mother" like a tonsil, and has no rights — Catholic publications have been telling the truth about abortion, and driving it home with photos of slain infants thrown into hospital buckets or barrels like so much rubbish.

Gradually, the truth is spreading from Catholics to their friends and neighbors.

**TRUE**, abortion is not a "Catholic issue"; it is a moral issue which involves everybody, and involves also the future of decent civilization and of medical science. If babies may be killed before they are born, they may be killed after they are born; indeed anybody who is not wanted can be put to death to suit the convenience of others. And if physicians are to become killers instead of healers, the medical profession will go to the devil, and people will avoid physicians as they avoid homicidal maniacs. How would we know

that Doc wasn't in the hire of a relative who wanted to get rid of us, just as some medics are hired by mothers to murder their sons or daughters?

No; abortion is far from being a "Catholic issue" in the current denominational sense. But being a Catholic ought to mean being specially sensitive to moral issues; and "Catholic" in the true sense of the word means being universally concerned about the true good of everyone and of the whole family of humankind. It is in this light that I view Catholic journalism; and the hundreds of Catholic journalists whom I know stand up well in it.



**IT'S BACK TO SCHOOL** time for thousands of children enrolled in schools of the Archdiocese like these shown above. As this school term opens, parents of students face a new danger of having a "freeze" put on their constitutional rights. See story, page 1.

## True devotion to Mary draws Christians closer

By MSGR. JAMES J. WALSH

Isn't the Church making an about-face with regard to devotion to Mary? Did not the Bishops during Vatican Council II in Rome go on record in favor of giving less honor to her? Aren't the closer ties with Protestants nowadays influencing the Catholic attitude towards Our Lady?

These are questions frequently heard nowadays, and the confusing part of the matter is that more than a simple yes or no answer is necessary.

With regard to the Church's making an about-face, we can flatly state that the Vatican Council did not in any way repudiate true devotion to Mary. It did lament excesses and false devotions, as the Church has always done in the past.

If this is true, why the much publicized debate over Mary among the Fathers in the Council? Did not many of the Bishops insist that if a separate schema was denied her in the Council agenda, her position necessarily would be dishonored?

**IT IS TRUE** that many Bishops, notably from Latin countries, did take this stand, and proved by their arguments how sensitive this issue was.

But it seems certain, judging from their votes cast later, most of them changed their minds after listening to the other side of the question. They heard many Fathers lament the trend of theology in recent years to isolate Mary from both her Son and the Church. Her great privileges and prerogatives too often were treated as if unrelated to the Redemption and to the Mystical Body.

The majority of the Fathers felt the role of Mary would be clarified greatly if she were shown in relation to the Church, which was the central subject of Vatican II. They reasoned that her true position is so unique and inspiring that only greater honor for her and more understanding for all Christians could result, if her salvational function were highlighted in a scriptural setting.

**THIS MEANT** drawing her in close to the central mystery of Redemption in true relationship to Christ, the one Mediator, and to the Church, His Mystical Body.

This is the way it finally came out. Since only a few negative votes were cast at the end, the reasons for clarifying this doctrine were ultimately viewed as compelling and won the day.

There is no question then of downgrading here. When the teaching on Our Lady was set forth in Chapter 8 of the Constitution on The Church, rather than in a separate document, it enabled both Catholics and Protestants to see her remarkable role in clearer perspective.

As Cardinal Koenig put it: "In her conception, Mary is a type of the Church, since as a fruit of Redemption she is also a means of salvation. As a fruit of Redemption, Mary is the most pre-eminent member of the Church. She is the exemplary means of salvation, inasmuch as she gives others what in its entirety she received from Christ."

An authority on Mariology, Father Walter Burghardt, S.J., has explained it well: "In God's design, Mary foreshadows what the whole Church is to be and to do. She is the perfect realization of 'redeemed humanity. What the Mother of God is, this the Church and the individual Christian are destined to be." All of her privileges, therefore, take on new meaning in this light.

"Even though they are personal gifts to Mary, they are given with this end in view — that what God has realized in one person may be fulfilled in all."

Did the hope of unity with Protestants influence this clarification of teaching? Without doubt. And we are fortunate that this was so powerful a motive. Now Protestants can find the doctrine on Mary related clearly to the mystery of Christ in His Church. They can turn to the Bible and early tradition for the basis of veneration to Mary, rather than to recent papal deception and Assumption. This latter step, understandably enough, they have always been reluctant to take.

So the "balance" in veneration of Mary has been restored by the Council. Does this mean then that devotion to Mary, as we know it will lessen? Will the rosary disappear for instance?

**WE FERVENTLY** hope that false, sugary devotion will disappear. And the sooner the better. For instance, we still find circulated the absurd story about Christ's reprimanding Peter for allowing certain sinners in heaven when He expressly had denied them entrance. Peter explained that it was not his fault, that Mary had opened a window and let them in. Whatever pious mood this was meant to excite, the fact is that the fable makes Mary superior to Christ in judgment and mercy and indicates that they cannot agree on salvation. Ridiculous distortions like this convince Protestants that our devotion to Mary is unreasonable and false, and we can't blame them for drawing such a conclusion.

However, true devotion to Our Lady will always be a feature of a Christian's spiritual life. Recognition of mankind will always lead to proportionate honoring of her. Genuine devotion is based on her unique role in the Incarnation and Redemption of men, and on the fact that, as a creature, she was and is completely dependent on God. Although we honor her as Queen of Heaven, it is part of her great glory that she worships God as His creature.

**WITH REGARD** to the rosary, we must remember that this is a devotion which was unknown for 1200 years in the Church. Obviously it is not necessary for salvation. In the past it played an extraordinary part in bringing many closer to Christ through Mary, and today it is doing the same. However, the fact remains that many in our peculiar times do not find themselves attracted to the rosary. It may well be that their whole spiritual life is centered on the Eucharistic Celebration. They violate no law by finding other devotions more meaningful for themselves. No one should think therefore that they are thus downgrading Our Lady, unless they are foolish enough to ridicule the rosary in public.

Our guess is that the rosary will always be popular. In the past it has been cherished by saints and sinners, scholars and illiterates. It is here to stay.

One final thought. There is no doubt that the Catholic attitude towards Mary is a formidable barrier to unity among Christians. However, the very fact that some Protestants now for the first time are reviving devotion to Mary bodes well for the future. There is good reason to believe that true devotion to her in the long run will not be an obstacle, but will serve as a magnet drawing all Christians together.

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# Text of 1972 Labor Day statement

Following is the 1972 Labor Day statement written by Msgr. George G. Higgins, Research Secretary for the United States Catholic Conference:

On Europe's Labor Day, May 1, Pope Paul VI reminded workmen that Christ did manual labor and was known to all as the foster son of a carpenter. The Pope stressed the Church's concern for the condition of working people at a general audience attended by several thousand of their number. The Church, he said, has the greatest sympathy for the workman precisely because "it sees in him and proclaims for him the dignity of man, the brother who is equal to every other man, the inviolable person upon whose face is impressed a divine likeness."

Pope Paul's concern for the dignity of manual labor is a familiar theme in Christian social teaching, but it bears repeating in season and out of season. Though it has been voiced in similar terms by previous Popes and by countless theologians and other experts steeped in the Christian tradition, it takes on new meaning and new implications and must be applied in different ways in each succeeding generation, including our own.

It would be wide of the mark, in other words, to assume that because of our phenomenal progress in the field of technology and the rapid, but very uneven, improvement in our standard of living, there is no longer any need to be concerned about the dignity of labor in general and of manual labor in particular. To the contrary, there is mounting evidence on every side that technological progress — even in this the wealthiest nation in the history of the world — has created almost as many problems for a large segment of the working force as it has thus far managed to solve.

EVEN in the very recent past it was commonly thought that, while there were still many inequities in our economic system, nevertheless the average unskilled or semi-skilled workman — particularly if he happened to enjoy the protection of a union contract — was reasonably well satisfied with his lot and, whatever his minor grievances, was content to work within the system. As one writer put it in a recent study on the nature of work in our society, "the class of men who actually work with their hands, the working class, has obtained much of that social consideration for which it had often fought with such intense bitterness, and in most countries workers are incessantly extolled in the rhetoric of all political parties."

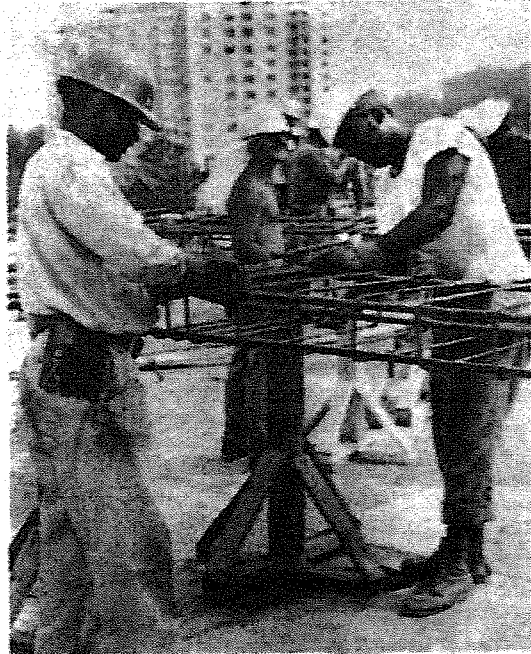
This description of the average worker's status, though it might have been plausible enough when it was first published just a few years ago, must sound rather hollow to millions of unskilled or semi-skilled American workers — white, Black and Brown — in the year 1972. It runs directly counter to what many workers themselves are currently saying about the boredom and the deadly routine of their occupations, the frustration which they experience in their daily working lives and, above all, their feeling that they have been trapped in a kind of vicious circle and are not being accorded the status and the degree of recognition to which they feel they are entitled and which their contribution to society fully merits. During the past few years, this uneasy feeling on the part of so many workers that they are the "forgotten people" of America has caught the attention of the media and has found dramatic expression in a spate of books, articles, and television documentaries. In summary, what aggrieved working people — many, of course, are not so aggrieved — have been telling the media, not only in sorrow but in anger, is that while they need higher wages and will demand a fairer distribution of the national income, they want, more than anything else, to find a sense of meaning in the work that they are required to do and want to be recognized by society as men of dignity and worth. As one semi-skilled laborer put it in a recent interview: "You can't take pride any more . . . Picasso can point to a painting. I think I've worked harder than Picasso and what can I point to? A writer can point to a book. Everybody should have something to point to."

Another frustrated worker put it this way. "What all of us are looking for is a calling, not just a job. Most of us, like the assembly line workers, have jobs that are too small for our spirit. Jobs are just not big enough for people."

THESE PLAINTIVE appeals by two anonymous workmen for a greater sense of meaning and of purpose in their working lives are typical of what many of their fellow workers have said to the media in other interviews and what millions of additional workers would undoubtedly say if they were given the opportunity to speak. The aggrieved worker's "essential frustration," as one sociologist has put it, is "the utter stagnancy of his status. Wages may continue to increase, but his opportunities for advancement — even the ability to move over instead of up or out, are practically nil. He feels that society does not value his work. It is as if he had been betrayed by the very system he so passionately defends. At best, the semi-skilled workman has been taken for granted and forgotten, but more often he has been socially degraded."

In the longer view of things, however, the problem of job dissatisfaction and rampant absenteeism may prove to be an even greater challenge to organized labor than it is to management. Indeed there are those who contend that the problems surrounding the whole question of work are perhaps the most difficult of all the dilemmas faced by the American labor movement at the present time. "Today . . ." one team of writers has pointed out, "in the midst of a cultural revolution that has touched every part of American life, the idea of spending a lifetime working, eating, resting, and moving at the commands of a machine or a superior looks something like slavery: even if the wages are good, the life is not. And when we add to this the fact that a man who seeks to leave his job may have to wait twenty or thirty years before having the right to any part of his pension, the life of even a well-paid skilled worker looks like something close to indentured servitude."

THIS IS admittedly strong language — perhaps a little too strong — but labor and management would be well advised to take it very seriously. And not only labor and management — but the American people as a whole. As a prominent member of the United States Congress recently pointed out in a round-



## Building together...

...is part of the good and useful life

up statement on the deep and bitter feelings that divide our people. "the blame is there for all to share . . . Here, as in so many other areas, we have to point the finger of blame clearly toward ourselves. We have to recognize how often the workman has been failed by his government . . . failed by his employer, failed by his union, failed by his country. It does not have to be that way."

Making work more human and more humane and making it possible for unskilled or semi-skilled workers to live not as machines but as men and women of dignity and worth will not be easily accomplished, but it goes to the heart of what we mean by social justice. As Pope Paul VI noted in his Mayday message, it also goes to the heart of the Gospel message concerning the dignity of manual labor. The Christian theology of work, which derives from this Gospel message, starts from the premise that people work — or should work — not merely to earn a living, not merely to develop their own personal growth, nor merely to serve the needs of their fellowmen, but also and more profoundly because by means of their labor they become partners in the work of bringing God's creation to perfection.

The Second Vatican Council's Pastoral Constitution on the Church in the Modern World develops this theme as follows:

Human labor which is expended in the production and exchange of goods or in the performance of economic services is superior to the other elements of economic life. For the latter have only the nature of tools.

Whether it is engaged in independently or paid for by someone else, this labor comes immediately from the person. In a sense, the person stamps the things of nature with his seal and subdues them to his will. It is ordinarily by his labor that a man supports himself and his family, is joined to his fellow men and serves them, and is bringing God's creation to perfection. Indeed, we hold that by offering his labor to God a man becomes associated with the redemptive work itself of Jesus Christ, who conferred an eminent dignity on labor when at Nazareth He worked with His own hands.

IN QUOTING this passage from one of the major Council documents, we are not suggesting, nor were the Council

Fathers themselves naive enough to suppose, that the average person normally conceives of his daily work in such highly theological terms. On the other hand, it is fair to say that most men of faith at least vaguely sense that this is the only satisfying answer to the question as to why they should work at all.

An exception must be made, however, in the case of those people referred to above who feel that they are hopelessly trapped in occupations (white collar as well as blue collar occupations) which are so meaningless as, in effect, to make automatons of them and to strip them of their human dignity. It would be foolhardy to preach the theology of Vatican II on the dignity of work to people so entrapped. They must first regain their freedom.

We are all called upon to work for a change in the system which has thus entrapped them. In this connection, the Council was very emphatic in stating that, in addition to our daily round of duties in our particular occupation or profession, each of us has the added responsibility to engage, according to his or her talents, in this all-important work of social justice.

Christians who take an active part in modern socio-economic development and defend justice and charity should be convinced that they can make a great contribution to the prosperity of mankind and the peace of the world. Whether they do so as individuals or in associations let their example be a shining one. After acquiring whatever skills and experience are absolutely necessary, they should in faithfulness to Christ and His gospel observe the right order of values in their earthly activities. Thus their whole lives, both individual and social, will be permeated with the spirit of the beatitudes, notably with the spirit of poverty.

Whoever in obedience to Christ seeks first the kingdom of God will as a consequence receive a stronger and purer love for helping all his brothers and for perfecting the work of justice under the inspiration of charity.

In the vernacular of a young steelworker recently interviewed in a study of industrial unrest, what this means, so far as he and his fellow workers are concerned, is that the need of the hour is to give people better lives. "Listen," he said, "you have to give more if you want more. I don't mean just wanting cash — I mean a better life. The union has to give more too. Surely, bread and butter's important — but maybe we spend too much time just thinking about money. The companies (if they know what's good for them) and the unions too — everybody should be thinking, and soon, about giving people better lives."

Philosophers, theologians and social scientists could probably state this objective in more eloquent and high-sounding language, but it is doubtful that, with all their learning and sophistication, they could improve upon it as a statement of what millions of working people rightfully expect from an economic system which claims to be the most efficient and most productive in the history of the world.

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# Around the Archdiocese

## E. Coast deanery women to gather

LANTANA — A "Team Training Institute" will be the feature presentation of the first meeting of the 1972-73 year for the East Coast Deanery of the Archdiocesan Council of Catholic Women.

The institute will be held at The Cenacle Retreat House, here, Wednesday, Sept. 6, from 9:30 a.m. to 1:30 p.m. All women in the deanery have been invited, in addition to members of the other South Florida deaneries.

INCLUDED on the panel of participants is Mrs. Dan McCarthy, president of the ACCW; Mrs. Robert Ulseth, vice president; Mrs. Donald Hofer, past president of the Broward Deanery and present chairman of the ACCW's Community Affairs

Commission; and Mrs. Leroy McLaughlin, ACCW treasurer. Two other board members representing the North and South Deaneries, will also participate.

Following the panel, members will divide into small groups of five or six to work on solutions to problems presented during the team session. The institute will place emphasis on teamwork, rather than on individual leadership training.

Mrs. Julian Humiston, East Coast Deanery president, will welcome the members and introduce the panel participants. The entire program is being presented by the Field Service Committee, under the direction of Mrs. John Cunningham.

### Palm Beach County

St. Clare Women's Guild, North Palm Beach, will begin its Fall schedule with a 7 p.m. Mass, Wednesday, Sept. 6. The Mass will be followed by a social hour and a covered dish dinner in the church hall.

### Broward County

St. Henry's Women's Guild, Ft. Lauderdale, will sponsor a membership tea, Sunday, Sept. 10, from 1 to 3 p.m. in the parish hall for all ladies of the parish.

A full year of religious, social, educational and charitable activities has been planned by president, Mrs. Huey Hudson and her officers.

For additional information on the tea, contact the tea's hostess, Mrs. James Koerber, 781-6339.

\*\*\*

A dessert, card and games party, hosted by the Young at Heart Club, St. Elizabeth Gardens, Pompano Beach, is set for noon, Saturday, Sept. 9 at 801 NE 33 St.

\*\*\*

Nativity Parish's Leisure Club, Hollywood, will hold its First Friday luncheon today (Friday) at noon. Newly-elected officers will be installed during the luncheon meeting.

\*\*\*

The first session of registration for CCD students, grades one through eight, and members of St. Bernard Parish, Sunrise, will be held Saturday, Sept. 9 from 9-12 a.m. at Christ the King Church, 1577 NW 61 Ave. All second, seventh and eighth grade students have been asked to bring Baptismal certificates. Two other registration sessions will be held on Saturdays — Sept. 16 and 23 at the same time. No registrations will be accepted the first day of school, Oct. 7.

### Dade County

The Memorare Society, for Catholic widows and widowers, will meet Friday, Sept. 8, at the St. Dominic Church coffee shop, 5909 NW Seventh St., at 8 p.m.

For further information call 649-2928 or 274-0244.

\*\*\*

A membership coffee, sponsored by the Epiphany Women's Club is scheduled for Wednesday, Sept. 6, at 10 a.m. at the home of Mrs. Paul Uber, 4835 Pine Drive. All ladies of the parish have been invited to attend.

\*\*\*

A potluck dinner will be served as part of the first Fall meeting of Holy Family Women's Club, which is slated for Tuesday, Sept. 5 at 7 p.m. in the parish hall, 14500 NE 11 Ave. All parish women have been invited to the meeting which will also include a fashion show.

### Food of month boost rejected

CHICAGO — (NC) — The tape recording that Chicago archdiocesan Latin-proclaimed lettuce as "the American Committee has food of the month" for refused to broadcast a August. Department of Agriculture



### Mini realty course slated

A mini-session Real Estate Course will be offered this Fall at Barry College. The course, which covered principles and practices in real estate, is a prerequisite for salesmen.

The classes will begin Monday, Sept. 11 and run through Monday, Oct. 23 and will be held in the Wiegand Center, on Mondays and Thursdays, from 7 to 10 p.m.

For further information on late registration call Barry College, 758-3392, ext. 277.

# Poor Clare nuns hold visitation and election

DELRAY BEACH — Father Eric Kyle, O.F.M.

## Registrations for course by TV still open

Late enrollments are being accepted for Miami Dade TV College's three-credit course, "Man and Environment." Registration will end Friday, Sept. 15.

The hour-long program will be telecast on Tuesday and Wednesday evenings, at 6:30 p.m. on WPBT — Ch. 2. The first program will be shown on Tuesday and Wednesday, Sept. 5 and 6. A documentary will fill the first half hour of the program, followed by a panel show.

Questions concerning the week's topic can be directed to radio station WTHS, 91.3 on the dial, between 7 and 8 p.m. on Wednesday evenings.

For further information on the course or to make application, contact the Miami Dade TV College, 274-1333.

Provincial Definitior of the Holy Name Province, and Religious Assistant for the Poor Clare Federation, recently conducted the Canonical Visitation of the Poor Clare Nuns at Christ the King Monastery of St. Clare here.

Msgr. David E. Bushey, Archdiocesan Vicar for Religious was the principal concelebrant for the Mass of the Holy Spirit. Concelebrating was Father Kyle and Father Daniel K. Dorrity, treasurer of St. Vincent de Paul Seminary, Boynton Beach.

Chapter elections were also held and the following were re-elected: Sister M. Emmanuel Kilkenny, O.S.C., Abbess; Sister Helen McDonald, O.S.C., Vicarress; and Sister M. Veronica Butler, O.S.C., Discreet.

EARLIER this summer, the Poor Clares marked their twelfth anniversary in the Archdiocese, where they have grown steadily. Presently there are 12 cloistered nuns and two extern nuns.

"Through our lives of prayer, we gain a profound sense of our solidarity with the whole Church," Sister M. Emmanuel said. "Since prayer gives our life its meaning, its worth and its direction, our cloistered contemplative life seeks to provide an atmosphere of silence, recollection and wholesome leisure, where we can live habitually in Divine intimacy."

According to the Abbess, there are four basic aspects of their consecration in which they find a cohesion: the charism of virginity, detachment in poverty, dedication to community by obedience and apostolic fruitfulness in their enclosure.

"Our unique vocation as contemplative nuns is that through prayer, through the pursuit of wisdom, and through penance, we dedicate ourselves to the service of all mankind by the very fact of our total consecration to God," Sister M. Emmanuel added.

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CLIP AND SAVE



# War in Vietnam wasn't started by hardhats, ethnics

By FATHER  
ANDREW M. GREELEY

One of the myths that the intellectual elites have foisted on the country is that the "hard hats" or "middle Americans" or "ethnics" are responsible for the war and guilty of "war crimes." Just as, of course, it was the middle Americans, the ethnics, and the hard hats who forced George McGovern to drop Sen. Eagleton from the ticket — after, of course being 1,000 per cent behind him.

The truth of the matter is if there ever was an intellectuals' war, it is the Vietnamese conflict. The Pentagon Papers were not written by the old line professional politicians or by labor bosses or by ethnics. They were written by faculty members from

## THE CHURCH—1972

Harvard, Yale, MIT, and these faculty members' most brilliant graduate students.

I do not think that the people who wrote these papers were "immoral." I just think they were tragically mistaken. But I can understand why the members of the intellectual elite are so eager to project the blame of the war onto others since it was their own class more than any other that is responsible for the war.

THE RESEARCH data now indicate beyond any doubt that the ethnics and the working class are more likely to be against the war than the well-educated and the native Americans, "but," comes the answer from the intellectual elites, "that's not because they think the war is immoral; it's just because they've grown weary of it."

However, the brilliant research of Professor James Wright from the University of Wisconsin now indicates that as far back as 1964, the working class, the middle Americans, the hard hats, and the ethnics were more likely to be against the war than the well-educated.

The ethnics and the working men were pretty well thrown out of the Democratic Party at the recent convention in part because the "tired," "old," and "worn out" policies of these groups were said to be responsible for Vietnam.

But in fact, as Professor Wright's evidence shows, it is precisely these groups in society who from the beginning were against the war, and precisely the well-educated, upper middle class who took charge of the Democratic Party at the convention who were most likely to support the war and the most tardy in turning against it.

PROFESSOR WRIGHT has other evidence that is equally "incredible." Contrary to all the myths propagated by the youth worshipers among intellectual elites, older people are more likely to oppose the war than younger people and also more likely to have opposed it from the very beginning. In other words, it is just those two groups who make up the core of the McGovern coalition — the young and the well-educated — who were most likely to support the war from the beginning.

It's been a neat trick. They got the rest of us into the war; now they blame the war on us, and eject us from the Democratic Party because we are "war criminals." Then they piously expect us to acknowledge our guilt and do penance by turning the control of the country back to them.

And, presumably, the same thing will happen on the Eagleton affair. Unless I miss my guess, the final analysis of the election will show that the Democratic ticket lost more votes by dropping him than it would have by retaining him. When this happens, the intellectual elites — always eager to find scapegoats — will blame not only Sen. Eagleton but the rest of us for forcing them to drop Eagleton.

THE TRUTH of the matter is, if they bother to look at public opinion polls instead of the editorials in the New York Times and the Washington Post, they would have seen that the overwhelming majority of "middle Americans" supported Eagleton.

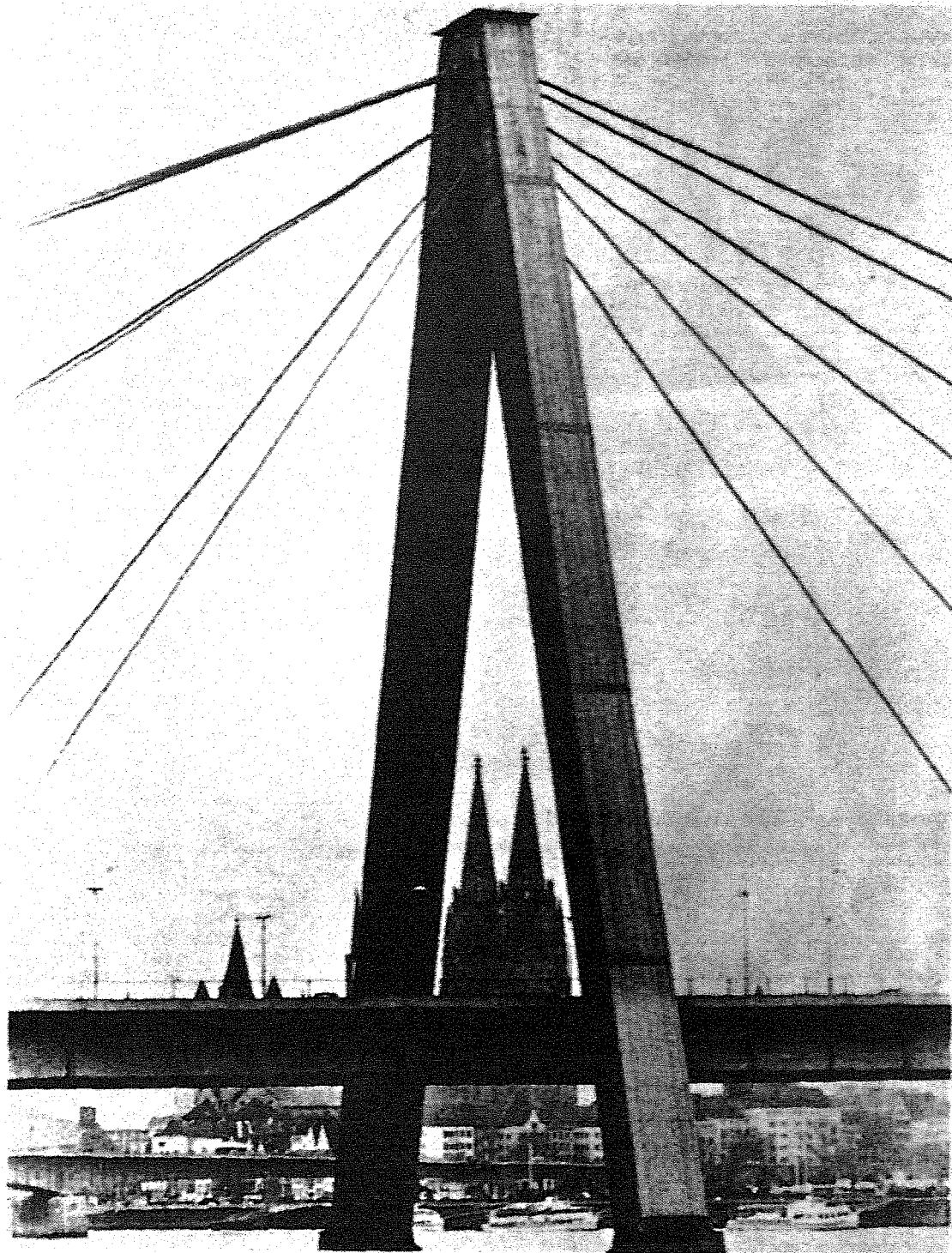
Intellectual elites simply refuse to believe this data as they refused to believe the survey data about the attitude of the working class and the ethnics on the war. This, of course, is part of the intellectual elites' practice of simply denying the existence of data that calls into question their doctrinaire and dogmatic views of reality. They are not, it must be confessed, particularly open minded people.

And if they get a chance to take over the country, that will be clear to everybody.

The opinions expressed in these  
pages represent Catholic  
viewpoints — not necessarily  
THE Catholic viewpoint

## Architectural peaks

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FEATURE SECTION



The bold lines of pylons and suspension cables on the Severin Bridge at Cologne, West Germany, provide a frame for the familiar twin towers of the city's famous cathedral.

## Is it risky to compare religions?

By DALE FRANCIS

Some friends came around while I was away. They wanted to borrow some books from my library.

They are CCD teachers and a group of them decided that this year they'll teach comparative religion in the high school CCD classes and since they didn't know much about it they thought maybe they could get some books on the subject to read before the classes begin.

I can't imagine for the life of my why anyone would think that high school CCD student should be taught comparative religion. What they need are some sound basics in the Catholic faith, taught with some force and authority.

YEAH, I KNOW, young people don't want to hear all that again. At least, that's the argument that is always offered. But then high school students aren't necessarily all enthused about the other subjects they need to learn either.

The CCD teacher must be able to spark some understanding of the importance of understanding what the Church teaches.

But it isn't something that can be done in a comparative religion class. Particularly it isn't something that can be done by a teacher who is not thoroughly prepared. And the truth is there are very few teachers anywhere who are really qualified to teach comparative religion.

I had a fairly unique experience. I had comparative religion classes in both Protestant and Catholic schools. The professor who taught me at the Protestant college I attended was a scholar, a man with his doctorate in theology, but I realized later that his handling of the Catholic Church was

completely inadequate. It was not that he was prejudiced, he simply didn't fully understand the Catholic Church.

SO LATER, when I was a Catholic, I took comparative religion again and this time the professor again had his doctorate, this time was a priest, and he had an inadequate knowledge of Protestantism in general and the various Protestant churches in particular.

If two highly trained men in theology were unable to do a fully adequate job in teaching comparative religion then how are amateur teachers with little background going to do anything but a "completely inadequate job?"

This business of comparing the various religions, speaking of what the different churches teach, is a risky task. A few years ago there was a vogue on for Living Room dialogues. Protestants and Catholics met, discussed what their religious beliefs were, and it was reported that real understanding came from these encounters.

Maybe so. I never opposed the concept and I don't now but I sat in these dialogues in two different cities and I came away discouraged. I heard Catholics inadequately explaining what the Catholic Church teaches; I heard Protestants inadequately explaining what Protestants believe.

THE GOOD intentions I never doubted. It was the quality of the discussion that worried me. Rather than bringing about understanding, it seemed to me that it was developing misunderstanding. Maybe the groups I met with were especially ill-prepared but I doubt it. I just think the average Catholic isn't particularly well-prepared to explain with clarity what

the Church teaches and I think the average Protestant is no better prepared.

The result of these kind of comparative religion studies is really an increase in ignorance. The Catholic who doesn't know anything about what Methodists believe has a kind of ignorance. But he isn't anywhere near as ignorant as the Catholic who doesn't know anything about what Methodists believe and thinks he does because he heard a Methodist tell him what that Methodist thought Methodists believe.

There's nothing unecumenical in my intentions. I believe that Catholics should have some knowledge of what others believe — the best place to get that knowledge is through authoritative books and publications. But right now, especially in CCD programs, what is needed is helping Catholics to come to a fuller understanding of their own Catholic faith.

It is cheating young people to offer them a haphazard comparative religion course, almost certainly inadequately taught, when what they need is to come to a fuller understanding of their own faith.

I HAVE an idea that what will come from comparative religion courses is the creation of indifference. What young people are likely to think is there really isn't much difference between religions. It doesn't really matter what you believe.

And what a CCD course should do for high school students is to bring them to a fuller maturity in the faith, a fuller realization that this is the most important thing in their lives. They should be set on fire with zeal.

Maybe it is difficult to do but there is no excuse for not trying.

# PLANNING THE LITURGY



By FATHER JOSEPH M. CHAMPLIN

Take a half-dozen interested parishioners gathered in someone's home, add a bottle of wine plus several hours animated discussion on Monday evening, and you have a liturgy planned, at least in its earliest stages, for the following Sunday. This happens regularly in San Francisco at the St. John of God Newman Chapel for the University of California Medical Center.

Father John Ring is the open-minded energetic chaplain of that parish and his enthusiastic worship committee includes, among others, a Sister of St. Joseph, an information technology specialist for Bell Telephone, a travel agent, elementary school teacher, tax consultant and medical secretary.

They prepare the 9:30 Mass each week for this small, 200-seat church which cares for a cross section of people — doctors, nurses, neighborhood residents and families of patients at the Medical Center.

The liturgies they plan and execute generally have a richness, variety and warmth to them. Visitors may, for example, hear musicians (all amateurs) playing guitars, an oboe, violins, a cello, recorders, a tambourine; they will probably feel a desire to join in singing both something old and something new. They very likely will also experience one or two fresh, original ideas designed to underscore the theme conceived during that Monday night planning session.

The St. John of God parish worship team operates in relatively unstructured, informal fashion. However, these people get the task done, enjoy their work and seem to produce highly effective services. They typify to a degree the slowly, but surely developing liturgy planning committees called for by our new and flexible Roman Catholic rites.

AS MUCH as I approve the end result of this San Francisco group, I don't think its method of procedure would succeed in the average American congregation. Without getting locked into an over-organized and often unproductive system, most parish worship committees still need fairly definite guidelines and operating rules. Two recent publications should help in that regard.

"Liturgy Committee Handbook," a nine-week study guide published by the Liturgical Conference (1330 Massachusetts Avenue,

N.W., Washington, D.C. 20005, \$3.50 each, \$3.00 per copy in lots of five or more) is one such publication. Edited by Virginia Sioyan, the booklet covers such topics as "Organizing a Liturgy Committee," "The Environment of Worship," and "Planning the Sunday Celebration." It also touches on the use of music and audiovisuals, urges a team ministry approach to worship and offers suggestions for special liturgies.

Like other materials prepared by the Liturgical Conference, this "Liturgy Committee Handbook" contains a wealth of challenging, thought-provoking concepts and sketches ideas which can well serve as the goal for parish worship teams. At times, unfortunately, the publication becomes impractical for many situations and authoritarian in its own progressive way.

ONE AUTHOR, to illustrate, writes: "So monitored cloakrooms are a necessity, not a luxury. If the people have to carry their hats and outer garments and overshoes into the hall of assembly, then the presiding bishop or priest should have to carry his, too." I have no argument with the desirability of monitored cloakrooms; the absolute insistence, however, (is a parish condemned to poor worship without them?) leaves me uneasy. There is such a thing as intolerant liturgical liberalism.

"How to Prepare Mass," by Michael Gilligan (American Catholic Press, 1223 Rossell Avenue, Oak Park, Illinois 60302, \$2.95 each, \$2.50 in quantities of five or more) is another good publication for liturgy planners. Less futuristic and more pragmatic than the Liturgical Conference publication, Father Gilligan's work is "merely a local compilation of suggestions for Mass-planning, a help in introducing a hymnal to the parish, and a guide to liturgy teams."

This paperback, while rather poorly printed and edited, does achieve the purpose intended by its author. He writes in his introduction: "By and large . . . detailed references and theological explanations are not included; this is meant to be a practical book."

I would recommend that the parish liturgy team leader secure a single copy of each text, read the two books, then decide which could best serve the needs of that particular committee.

Despite some "Doomsdayers" who regard the Church's present crisis as beyond hope, asking and evaluating the problems can bring new life into otherwise difficult situations.

## Finding out what is needed

By DR. LAWRENCE LOSONCY

Many people today, with much justification, have become "doomsdayers." They see the end of the Church, the end of schools and parishes, the end of priesthood, believers, and hope. They are confident the worst will happen.

That the Church in our country is in crisis can hardly be denied. What appears as half-bad, however, can also be seen as half-good. For men of faith, the challenge is to see through the figurative smoke and flames in order to find the phoenix birds rising from the ashes.

Our Church is filled with many, many phoenix birds. New life and new signs for hope are springing up. Many dioceses and parishes are coming alive. One such parish is St. Mary's Govan, in the archdiocese of Baltimore.

St. Mary's is one of the oldest parishes in the United States. It suddenly found its traditions gone, many of the parishioners moving out, dissension and apathy prevalent.

THE LEADERSHIP at St. Mary's took three important steps toward discovering the new needs and hopes of the parishioners and their needs, and then convened a Vatican II for the parish. Out of this mini-council came enough awareness and commitment for the people of St. Mary's to begin building new traditions, to face the problems of today, to design programs and services which they need today.

People often think that questionnaires, especially if detailed or frankly honest, will not be answered by the majority of parishioners. It all depends on how one goes about the problem. St. Mary's parish, using a many-pronged faith-and-needs profile, received hundreds of replies.

A parish in Illinois, using a similar type of questionnaire designed to yield a faith and values profile, received a 95 percent response from the entire parish. How? By going door to door as in fund-raising, by following up, by calling back, by using telephones, by organizing, by letting it be known that information received would be kept anonymous but would also be heard, evaluated, and acted upon.

The parish education board of the parish will find its work long and difficult in searching for true needs. At St. Mary's several years of work preceded the final parish meeting; in Illinois the parish

education board worked for nearly nine months to determine the needs of the people. It is now not uncommon for that parish to offer two or even three educational offerings on different weekday evenings, each attracting two or three hundred people from the parish.

Parish board members from these two parishes who have tried determining needs all say the same thing: that hard and time consuming as it is to build programs based on careful assessment of parishioners' needs, it is impossible to proceed in any other way. There is no short cut and no substitute for determining needs on an ongoing basis.

SOMETIMES experimentation and "hunch-following" can disclose hopes and needs which no one suspected. One parish in Milwaukee several years ago began a Saturday evening Mass. Criticism and other comments began to roll in. Eventually the criticism centered around poor music and the need for a good folk Mass. The critics organized guitar music, found a leader, began printing the words to songs for congregational use, started to plan each liturgy, and taught the songs to those who came on Saturday evening.

Before long, the Saturday Mass became a thing of beauty. Mass got longer and longer. Someone suggested Communion at stations all through the Church in order to accommodate the increasing numbers of communicants. It was done.

Confessions were heard before and after Mass. Soon the young people of the parish by the hundreds began making Saturday worship the first stop on their dates. To be at that Saturday evening Mass was to see five generations of people together at worship. Parents with their sleeping and ready-for-bed youngsters came to enjoy the music; grandparents who like the Mass better because it had more life than Sunday Masses came regularly along with the dating, engaged, and newly-marrieds. A need for creativity, worship and togetherness was being met in a good way.

The end is not coming. Rather, the needs and hopes of people have taken new directions and, therefore, call for continued assessment and new response. Many parishes today are responding. Many more will respond as the needs become clearer and the hopes are expressed.



The advance planning for the liturgy always culminates in the Consecration of the Eucharist, no matter what other forms are introduced.

# The apostles: first team ministry

By FATHER AL McBRIDE, O. PREAM

Successful management today strives to achieve consensus in the managerial community. It finds that neither the old fashioned dictatorial cigar-chomping boss with the booming voice nor the intermediate parliamentary style with its majority and minority reports is enough. Their goal is consensus among the members of what they like to call the "team." The ideal of consensus and team may not always be achieved in each and every instance, but it is felt it should be constantly sought.

This means that decision making is a much slower process, but a far more effective one when achieved in an atmosphere of consensus when practically everyone's mind and heart are fully convinced of the path to be taken. The role of the team leader is to resist the temptation to settle for too quick a decision, especially when under pressure from the majority report of his group and the impatience of the outspoken members of the team.

**THE GOSPEL STORY** of Christ's training of his apostolic team is likewise a story of Christ's patient building of a consensus among the men he was training. Key chapters that illustrate his specific plans for apostolic training are Matthew 10 and John 10.

The Matthew plan is full of specifics about the style of ministry. The men should travel lightly, carrying no excess baggage nor money. They should bring a message of peace and unity to the community they visit, and if the community is not ready for that experience of peace, they should leave it until such readiness occurs.

They ought to prepare for healing and exorcism by hours of prayer and fasting. Their preaching should be gospel, that is, good news of salvation to the "poor," meaning people, regardless of economic circumstances, whose spirit is radically yearning for the life of God.

The John plan is full of specifics about the attitudes toward ministry. Each apostle is to think of himself as a shepherd. This means he must strive to know his people. It also means he must be ready to reveal himself, to let himself be known by the people. Thirdly, the apostles must be ready to be wounded by the people they serve, or by others who are offended by that fact he is rendering such service to anyone. This vulnerability may ultimately lead to death for the sake of the people served.

**THESE PLANS** in Matthew and John may not sound like consensus statements at first, but they must be read against the background of a long training period in which Jesus gradually leads the apostles to see the value of such decisions. He is not deciding for them. He is interacting with them and sharing their vision as well as his own in reaching the consensus statement.

In the famous text of Peter's confession about Jesus being God's son, we clearly have a consensus style declaration. Jesus asked the men what people thought of him. They gave the range of opinions. Then Peter catches the spirit within the group and the unspoken belief they came to about Jesus, "You are the messiah, the son of the living God."

Today's Catholic parish has moved considerably from the old style ethnic pastor and has adopted many of the forms of the parliamentary ministry. But it needs to go beyond that to team ministry and the goal of consensus as an ideal. It must move beyond votes and majorities and minorities to the ideal of unity in mind and heart and Spirit.

The process is longer, takes more patience and requires greater sophistication and deeper faith on the part of all. But it will produce better results and correspond more accurately to the goals which Jesus set for the first team ministry, his apostles.

## LEADING OTHERS TO JESUS

# Finding our role in the world

By JOAN HEIDER

"If I were a richman

The fiddler on the roof is not the only one who wishes he were someone other than who he is, a someone-else in other circumstances. It is hard for many of us to face ourselves in the concrete situations of our lives. Still more difficult it is to be content as we find ourselves.

Some of those who are single think: "If I were married I . . ." Some of those who are married think: "If only I were single again I . . ."

One of our tasks of living is to convince ourselves that "there's a place for us" in whatever we are doing. From the time we find that conviction we can find guides for our life-style within our established situation.

Along with the Scriptures, our basic instruction book, we can find other guides. The role of parents is clearly given in the document on the role of the laity. "They (parents) are the first to communicate the faith to their children and to educate them; by word and example they

train their offspring for the Christian life." This is a clear job description of what to do if you are a parent.

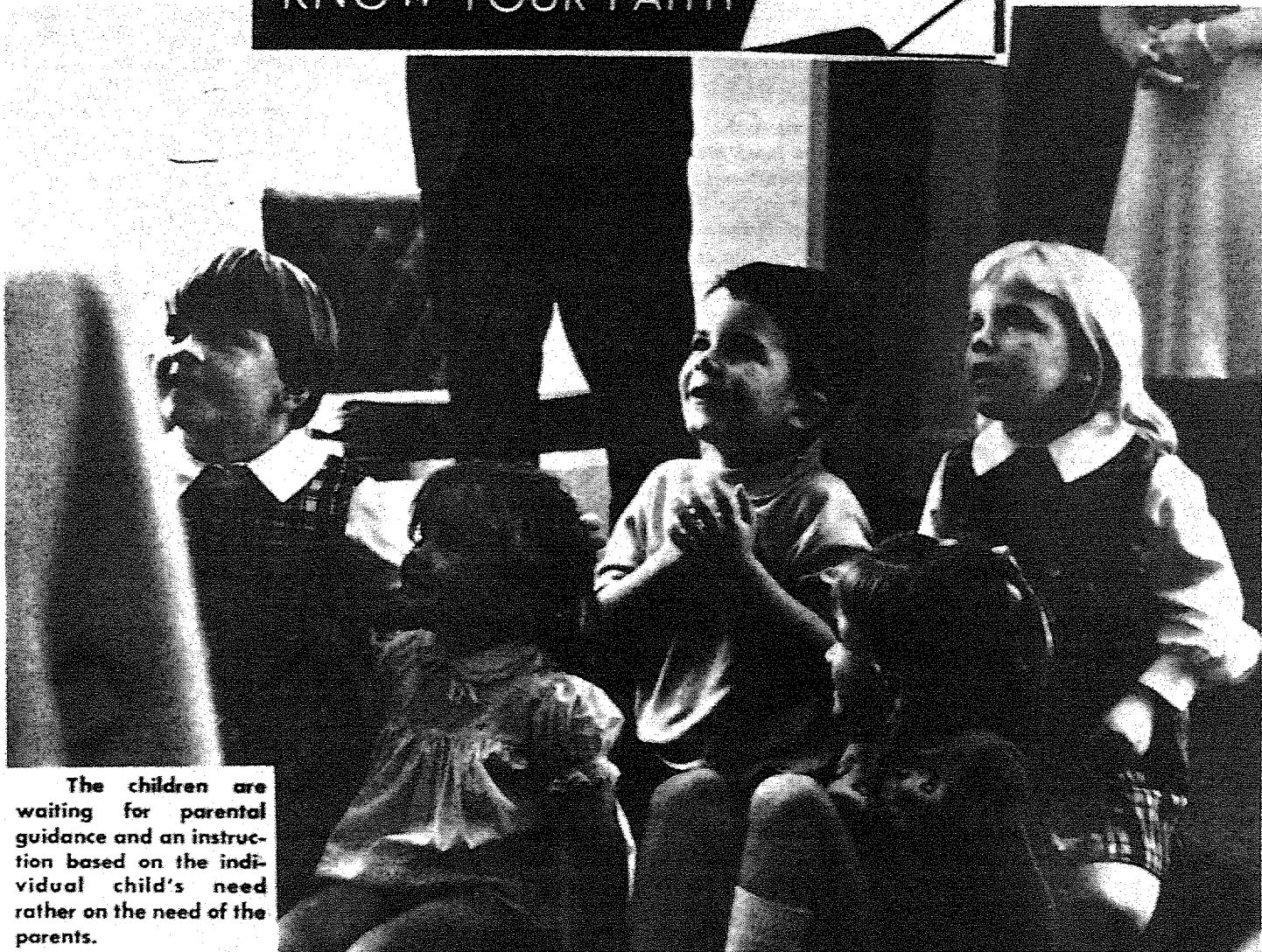
**THE ROLE** as well as method is given — "by word and example they train their offspring." Many parents find it a frustrating fact that their children do as the parents do rather than as they say. Some parents find it easier to send a youngster to Mass than to go with them. Some parents are insistent that their youngsters attend the weekly religious education sessions held at their parish. At the same time they find it most dif-

icult to maintain a peaceful home atmosphere for the family.

In both cases the positive example in daily living by the parents would have a longer lasting effect on the life of the youngster than the words, often harsh and demanding words, which are used to get the youngster away from the family for his religious experiences.

If we could spend less time on working out "if I were a . . ." and more time on "I am a . . ." could we maybe become an expert on what we are?

## KNOW YOUR FAITH



The children are waiting for parental guidance and an instruction based on the individual child's need rather than the need of the parents.

# Little groups of parents, little groups of kids

By DOLORES CURRAN

A parish in Muncie, Indiana, decided to involve parents and students in the planning of their 7-12 grade religious ed. program. By means of a survey, they discovered that, almost to the person, the parents' checklist and students' checklist were foreign to each other.

In brief, parents wanted the parish to: stress Catholic faith; put more emphasis on basics like Sacraments (and less on social justice, sex, drugs, etc.); give specific answers to questions, explaining how the Church's teaching is right; and explain the changes in the Church.

Their adolescent children saw it differently. They barely mentioned the above needs. They wanted to study the Church's view on contemporary society, ecology, birth control, prejudice, different religions, abortion, divorce, war, family communication, and, interesting in light of their parents' wishes, more social involvement — doing, not talking.

**HOW CAN** any parish develop a single program that will satisfy parents and children today? If they satisfy the parents, they lose the kids. If they meet the needs of the kids, the parents become alarmed.

It's interesting to note that the offspring did better on a basic religion test on God, Bible, Sin, Sacraments, and Church than their parents. Perhaps this tells us that parents are asking the Church to teach their children what they were taught but didn't learn well enough to understand as adults. A curious but common rationalization.

They figure the only way to teach their children what they didn't learn is an

intensification of the same material and same method, which usually reinforce the same result. It reminds me of the tale of the Englishman who visited Spain. He couldn't speak Spanish so he spoke English only he spoke it louder.

Besides the different needs seen by kids and parents, we know there are all shades of parents in parishes. What satisfies one, disturbs another. Yet, we continue to expect the parish to be all things to all parents and all children. It would surely be one of the modern-day miracles if a parish could.

We need to put responsibility on the parent for devising a religious curriculum for each of his children. I suggest a homily or two on this survey (found in the Sept., 1971 issue of *Today's Parish*), and the excellent Davenport, Ia. diocesan survey by Thomas Downs (found in *New Catholic World*, January of 1972) and Msgr. George Kelly's study of Catholic high school seniors in New York — all of which arrive at basically the same conclusions: parents and children don't find value in the others' Catholicism.

**PARENTS**, not parish, must be forced to decide whether they want their children to study a religion for their own needs or for their children's needs. They might be given a checklist on the various religious subjects and fill it out on each of their children. Some parents will write curricula including only the Sacraments, memorization of prayers, sin, etc. As first and foremost educators, they must be allowed to have these subjects taught. After all, they are answerable if their child tunes out and elated if he tunes in.

Other parents will write curricula including home liturgies, discussions on life

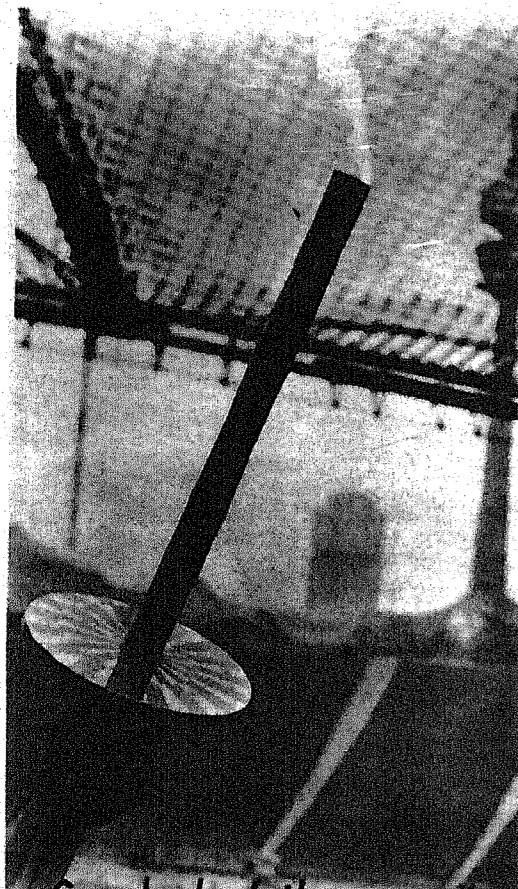
subjects like drugs and injustice, and no doctrine at all. They, likewise, have the right and are answerable for their decisions.

Once the parish tabulates its results, it can offer classes in both without increasing present staff and problems; in fact, these are likely to decrease by studying alternatives to the present "one age-one class" grouping in the usual CCD program. We can simply do away with the first, second, third-grade, and so on groupings and offer a Primary Baltimore and a Primary Renewal class, following it with an Elementary Baltimore and Elementary Renewal Class.

Or we can offer one of the excellent programs going on around the country: family religious education where the whole family attends the same evening, again offering different ideological preferences different evenings. We simply have to do away with the parish situation where the pastor is supposed to guess what his parents want and then listen to their complaints when he guesses incorrectly. Rather, we need to allow parents to tell us what they want and let them fail in their judgement if they don't get it.

**WE CAN TAKE** the same number of teachers we have now and offer parents the option of attending classes to learn how to furnish a religious growth atmosphere at home rather than send students. We could do this for a year or forever. We can encourage parents to set up small groups with other parents like themselves, learning, teaching and celebrating together.

All that these options require is some vision, a lot of time, some maturity, and a real desire to meet the needs of the children as the parents see them.



Symbol of the event

This is the torch carried by a series of runners from Mount Olympus in Greece to Munich's Olympic stadium to open the 20th such event in the modern world where athletes from around the world are competing in a variety of sports.

## Former CYOers dominate U.S. Olympic soccer team

MUNICH, Germany — (NC) — The United States Olympic soccer team, which shocked the experts in qualifying for the competition here, and shocked them further by tying Morocco in its first game, has six members who began their careers in the leagues sponsored by the Catholic Youth Organization (CYO) in St. Louis, Mo.

The team's coach is Robert M. Guelker, who led Jesuit-run St. Louis University to five National Collegiate Athletic Association titles between 1959 and 1966 before moving on to Southern Illinois University.

**THE ST. LOUIS** natives on the team are forwards John Carezza and Michael Seery and halfbacks Art Demling, Joe Hamn, Michael Margulis and Alan Trost. And the goalie for the team in its 0-0 tie with heavily favored Morocco was Michael Ivanow, a graduate of another Jesuit school, the University of San Francisco, whose past contributions to U.S. Olympic teams have included basketball immortal Bill Russell and 1952 1,000-meter relay silver medalist Ollie Matson, who went on to pro-football fame.

In contrast to the Catholic college domination of the Olympic soccer team is the sparse representation on the track and field squad. Villanova University, which has had a student or alumnus on the track squad ever since 1948, has no one this time, an injury sidelined Villanova's Marty Liquori, the premiere U.S. miler.

The Wildcats do, however, have three representatives on the Irish Olympic team. They are alumni Frank Murphy in the 1,500 meters and Donald Walsh in the marathon and senior John Hartnett in the 5,000 meters.

**THE CHRISTIAN** Brothers' Manhattan College has three of its present students running for other countries. Junior Mike Keogh is another 5,000-meter man for Ireland, Junior Aston Gill is on the British Honduras 1,600-meter relay team and sophomore Tony Colon is running the 1,500-meters for Puerto Rico, which has a separate team here.

The sole Catholic college graduate on the U.S. track team is Rich Wohlhuter of Notre Dame, a surprise qualifier in the 800 meters.

Doug Brown, who qualified in the 3,000-meter steeplechase, is a graduate of Notre Dame high school, Harpers Woods, Mich., now attending the University of Tennessee.

## Memorial service is held at Dachau

DACHAU, Germany — (NC) — Olympic athletes from all corners of the world visited the former Nazi concentration camp here for a memorial service before they marched in ceremonies at the Olympic stadium in nearby Munich.

## 5 pastors get new posts, 9 priests assigned

(continued from page 1)

Chaplain of the Catholic Police and Fireman Guild, he is former Archdiocesan Director of the Miami Council of Catholic Women and is an Archdiocesan Counselor.

In addition to serving as assistant diocesan secretary of Catholic Charities, he has served as assistant pastor in several parishes including: Immaculate Conception, Hialeah; St. Hugh, Coconut Grove; St. Michael, Miami, and Sacred Heart, Homestead.

**A NATIVE** of Ireland, Father McDonnell was ordained in Thurles, Ireland in 1957. Before his last assignment as pastor of St. Jerome parish, Ft. Lauderdale, he had served as Vicar Economy for St. George parish, Ft. Lauderdale, administrator, St. Cecilia Mission Ft. Myers; and assistant pastor, St. Sebastian parish, Ft. Lauderdale Beach.

**Serving** as Superintendent of High Schools for the Archdiocese from 1965 until 1970, Father McDonnell served as supervising principal for several high schools including St. Thomas Aquinas, Ft. Lauderdale, Bishop Verot High School, Ft. Myers, and Immaculata-LaSalle, South Miami.

**ORDAINED** in May, 1960, Father Glorie has served as assistant supervising principal of Immaculata-LaSalle High School. When the Archdiocese opened up a new department of special education in 1963 to supervise the care of exceptional children, Father Glorie was appointed assistant supervisor to the program.

Administrator of St. Timothy parish since February, 1969, he has served as an assistant pastor in several parishes including: St. Hugh, Coconut

## Bibles are smuggled to Czechs

VIENNA — (NC) — The Austrian press reports that various U.S. religious organizations have been calling for volunteers to smuggle Bibles into Czechoslovakia.

As a result Czech frontier guards and customs officers currently very exacting in searching travelers for contraband.

To the Czechs, Bibles are as much contraband as heroin is to the U.S. customs officers.

**AS A RULE**, the Czech authorities do not feel themselves duty bound to report the arrest of a foreigner to his country's consul in Prague. Consequently, nobody knows exactly how many persons may be languishing in Czech jails awaiting trial on charges of this nature.

Incidentally, mere possession of religious literature and pamphlets of any kind is already a serious offense in Czechoslovakia.

In June, the Rev. David Hathaway of the Pentecostal Church in Shrewsbury, England, was caught with half a dozen Bibles in his possession while trying to enter Czechoslovakia on travel agency business.

**HE WAS TAKEN** to Bory Prison near Pilsen, where he is still in solitary confinement awaiting trial.

Grove; Corpus Christi, Miami; St. Anthony, Ft. Lauderdale; and Holy Family, North Miami.

**A NATIVE** of Pittsburgh, Father Salvatore Profeta, Vicar Economy of Annunciation parish, West Hollywood, ordained in 1950 in Steubenville, Ohio.

He attended St. Vincent College, Latrobe, Pa. and

was graduated from Mt. St. Mary Seminary, Emmitsburg, Md. and took graduate studies at Catholic University of America.

From 1953 to 1957 Father Profeta was director of Newman Clubs at Florida State and Florida A & M Universities in Tallahassee.

In 1960 he was named assistant pastor at Epiphany Church, South Miami and

later served as an assistant in SS. Peter and Paul parish, St. Clement parish, Fort Lauderdale, and St. Francis Xavier parish, Fort Myers.

In 1967 he was appointed administrator of St. Paul Church, Arcadia. Since 1968 he has been an assistant in St. John the Baptist parish, Ft. Lauderdale.

**ORDAINED** in Rome in 1962 for the Archdiocese,

Father Zinn is a graduate of North American College, Rome. Previous to his assignment as pastor of St. Mary Star of the Sea parish, Key West, he served as assistant chancellor from August 1968 until his assignment in August, 1970.

Among his parish duties, he has served as assistant pastor for St. Mary Cathedral, Miami, and St. Joseph parish, Miami Beach, in addition to serving as Vicar Economy for St. Lawrence parish, North Miami Beach.

The Philadelphia native has also served as associate director of the Archdiocesan Family Bureau in charge of marriage encounters and as Archdiocesan Director of the Society for the Propagation of the Faith.

## World Games: 'Tower of Babel or a Pentecost'

By EDWARD GRANT  
MUNICH, Germany — (NC) — The Olympics can be another Tower of Babel or another Pentecost, Jesuit Father Dugen Hillengass told a congregation at an evening Mass Aug. 26 in the Olympic Village shortly after the games opened.

The priest, who is treasurer general of the Jesuits, came here to assist with religious services being held during the games.

The Olympics, he said, can point out the division of men into speakers of many tongues, such as happened at the Tower of Babel, or they can unite men who did not understand the same language, as happened at Pentecost.

**WILLIE DAUME**, head of the German Olympic committee, sounded a similar note in his address earlier at the stadium. He said that although the games may mean many things to many people, he would like to see them as a symbol of hope for all mankind.

Not all the preliminaries to this year's Olympic games, however, bore out these sentiments. The expulsion of Rhodesia ended a threat by African nations, as well as by some black American athletes, to boycott the games.

But it left the question of where the next protest would come from, with some suggesting it would revolve around the Republic of China (Taiwan) should the People's Republic of China (mainland China) decide it would like to join the International Olympic Committee. Its terms in the past have always included the expulsion of Taiwan.

Olympic membership is not always equal with political independence, Puerto Rico, for example, has its own team here. But no one imagines that mainland China and Taiwan could compete separately.

**THEN THERE** was the irony of watching the Uganda team pass by with several Asian members of its field hockey team who may not have a home to return to by the time the games are over. (President Idi Amin Dada at Uganda has ordered all Asians with British passports out of the country.)

Still, as Daume said, the Olympics remain a sign of hope. To walk the streets of the Olympic Village, where 8,000 athletes from 122 nations reside, is to see that language, race and color are no barrier to personal friendships.

A memento of how barriers can be broken by these games came when Olga Fikotova Connolly of California carried the American flag in the opening ceremonies. Sixteen years ago, while winning the women's discus throw for her native Czechoslovakia, in Melbourne, Australia, Olga met the U.S. men's hammer-throwing champ, Harold Connolly.

Two years later, after more than a little trouble from Czechoslovak authorities. The two married and went on to three more Olympics together, Harold did not make the team here, but Olga is in her fifth Olympics and was the choice of her fellow athletes to carry the flag.

**IT IS SAID** that Harold, offered the same chance four years ago in Mexico City, said he would do it if allowed to dip the flag. (Tradition says that the U.S. flag shall not be dipped in salute when passing the reviewing box of the head of the host nation. So Harold did not carry the flag.)

There was much interest in whether Olga would break tradition this time, because she is the most outspoken member of the U.S. Olympic team. But Olga raised the flag high as she walked past the box of German President Gustav Heinemann.

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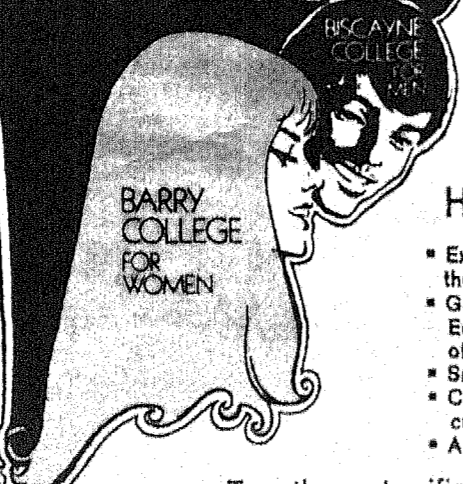
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# Black films for black audiences

It is perhaps all too obvious to observe that the primary objective of the motion picture industry, like any other business venture in a capitalist society, is the generation of profit. Paradoxically, considering the amount of money involved in the making of a motion picture, this process works very often in a cyclic trial-and-error fashion that stumbles upon a lucrative theme or treatment and then, through repetition of past successes, endeavors to capitalize on a preconditioned audience's expectation.

The pattern is by now classic and, apart from the rather academic consideration of its effect upon the esthetic advancement of the medium, has been responsible in part for the industry's enormous financial gains — as well as some of its most disastrous failures. One of the easier explanations for the latter, over the past two decades particularly, has been the gradual disap-

pearance of the mass-audience motion picture. In the halcyon days before the advent of television, the major studios prospered with their romantic melodramas, musicals, westerns, romantic comedies, etc. — all aimed at a "universal" audience.

All of that for the most part has now changed, and films today are made with a select audience in mind, in many cases the youth market. The popular genres and themes of the Sixties — among them, the campus revolt movies, the new generation of horror films, the Bond films and the sex-and-violence capers — are all examples of Hollywood's new philosophy of "limited appeal."

**THE MOST RECENT** Hollywood entry — still admittedly wet behind the ears — is a genre of films which for want of a better name are called "black films for black audiences," films featuring black performers.

frequently made by black film makers and primarily intended for urban black audiences. In style and format not qualitatively different from a number of their white counterparts, these films appeal to a selected (black) viewer's fantasy life in much the same way as Hollywood did with its limited-appeal movies of the Sixties.

The emphasis in such films as *The Legend of Nigger Charley*, *Super Fly*, *Slaughter*, and *Melinda* is upon the prowess, sexual and violent, of the black superhero, and their distinguishing feature is the black man's physical supremacy over the white man, which in the minds of unsophisticated blacks is a welcome reversal for all the oppression experienced by the black man in our society.

But unlike the analogous white films, many of the black films take their fantasy extremely seriously: in *Superfly* for example the setting is a Black Harlem drug ring and the hero is a black drug dealer who not only succeeds in his cocaine operation but puts down the corrupt white police who want a piece of the action.

The premises are unquestioned, the treatment is realistic without a trace of "redeeming" camp humor, and there is a blatant appeal to the racial bias of the intended audience. In addition, these films reinforce the racial images that have in the past been foisted upon the black man by our white society (for instance, the black man as superstud, the black woman as willing sex mechanism).

What remains constant, of course, are the super-antics of the protagonists. Whether black or white face, the characterizations and patterns of action are predictable and, of themselves, racially indifferent. Even aside from the issue of explicit racism, however, intelligent blacks resent this imposition of hitherto white stereotypes of the sex and violence sort upon their people.

**TO ELEVATE the**  
**A film full**  
**of homicides**

**The Other** (20th Century Fox) Director Robert Mulligan has a way with child actors, which he demonstrates in this adaptation of the Thomas Tryon occult-suspense novel.

But he encounters real problems in conveying the horror and suspense of a tale about the possession of an innocent child by an evil spirit (that of his dead twin, no less).

Chris and Martin Udvarnoky are superb as the twins, Uta Hagen (making a belated screen debut) is fine as their primitive warm babushka granny, and Diana Muldaur is haunting as their stricken, widowed mother.

The scene is a sleepy Connecticut farm in the Summer of '35, and if the atmosphere is effective, it is only all the more lamentable that the story of let's see, now — patricide, infanticide, attempted matricide, grand-matricide, possible fratricide, cousin-icide, and plain old murder is just a touch unbelievable and more than a touch too gruesome.

It's for adults and older teens, and a matter of taste. (A-III)

lawless black as a hero is a service to no one and certainly not black youngsters. As the Reverend Jesse Jackson observed, such film makers "major in vulgarity (and) project into the minds of our children the images of killers rather than healers." That these films have fared so well in black communities is cynical testimony to the accurate judgment of audience appeal made by their producers. In a recent issue of *Variety* an unnamed producer was quoted to the effect that "the only market you can pretty well call in advance is the black market. Their frustrations are well-known and can be catered to, and they haven't yet been saturated by the inferior product that finally turned off the white mass-market."

What is most disconcerting is the seeming willingness on the part of some black actors and film makers to exploit the black moviegoer. When Hollywood discovered the economic potential of black films — one must distinguish here the Sidney Poitier-type product which is merely a white man's movie done in blackface playing essentially to a pseudo-liberal white audience — and made finances available to black film makers, enlightened blacks and whites alike hoped for a fresh direction in American film making, a new and valid exploration of the nature of the American black experience that would be both an index and an example of the black contribution to our culture and society.

**ARE WE** to conclude that such films have no appeal to blacks, that Hollywood is not yet willing to take the risk, or that black film makers are not capable of creating such product? This is, admittedly, asking more of the black film maker than we have demanded of this white-dominated industry in the past.

Perhaps more to the point is the observation that Hollywood, which still controls at least the purse strings and distribution if not production, has not grown into the new social consciousness of our society as a whole; as long as there is a buck to be made certain segments of the film industry will make it even at the expense of racist appeals to and stereotypes of the black man.

It can be argued that there is nothing here either new or particularly devious in Hollywood's involvement in this product. Fantasy has always been a staple of the dream machine that is the movies. That fact that it is the black man's fantasy life which is being exploited at the present, one might contend, is merely an issue of shading, not of substance. It must be admitted that Hollywood showed not the least interest in Melvin Van Peebles' *Sweet Sweetback*, the film which has been the model for many others, until *Sweetback* demonstrated drawing power among black movie goers. Uncovering this market was not Hollywood's doing, but cashing in on it has been. Such exploitation on the basis of race is, indeed, qualitatively different from anything Hollywood has done in the past. From even the narrowest point of view, setting aside the demands of social responsibility, the American film industry cannot afford to allow this kind of racist exploitation to be added to its already questionable reputation with the broader American public.

# 'Dr. Phibes' returns with greater horror

**Dr. Phibes Rises Again** (AIP) to entertain possibly an even wider audience than that which found last year's "Abominable Dr. Phibes" such a campy horror charmer.

Vincent Price as Phibes is still trying to bring his beautiful wife Victoria back to life while he now fends off Robert Quarry's devious attempts to locate the elixir of life beneath an Egyptian mountain.

The good doctor also continues to hide his drastic need for plastic surgery beneath a

lot of facial make-up, and his iambic pentameter dialogue is heard through that phone jack protruding out of the side of his neck.

Most of the fun comes from Phibes' ingenious manner of dispatching his enemies against the backdrops of Brian Eatwell's amusing art deco sets.

Peter Jeffrey and John Cater return as the bumbling British cops with guest appearances by Peter Cushing, Beryl Reid and Terry Thomas. Robert Fuest rises again to direct. (A-II)



**UP IN THE AIR.** Andre Gille portrays an eccentric aeronaut who wagers he can fly across France in a free balloon, and Pascal Lamorisse appears as his grandson, who unexpectedly joins him on the flight, in "The Stowaway in the Sky," an acclaimed motion picture from France which will be the premiere presentation of the 1972-73 season on the CBS Children's Film Festival. The film will be broadcast in two parts, the first on Saturday, Sept. 9 at 1 p.m. and the second half on Saturday, Sept. 16.

## A challenging film

**El Topo** (ABCKO) is one of those films that is very difficult to describe because in verbalizing its visual metaphors one falls into the trap of seeming to take literally what is meant to be figurative.

The film is about man's spiritual journey through life and the contradictions that arise between physical and moral power.

## Comedy hailed as sparkling

**Butterflies are free** (Columbia) Goldie Hawn and newcomer Edward Albert team with Broadway veteran Eileen Heckart in a sparkling adult comedy based on the long-running hit play by Leonard Gershe.

Gershe derived his own screenplay, and Milton Katselas, who directed the original play on Broadway, directs the film about a young blind man and the two women who figure in his life — Miss Hawn as a flighty, amoral kook who winds up in love with him, and Miss Heckart, repeating her Broadway role, as his overprotective but ultimately very wise mother.

Basically a one-set piece with a reliance on sharp character interaction and hip, swiftly witty dialogue for its effect, the film is surprisingly "open" and fluid.

All of the leads are excellent, and "Butterflies" would be a nice way for sophisticated adults to spend an evening. (A-III)

The form is the time-honored Western with its gun-fighters, open landscapes, and frontier towns. But in addition to using the Western conventions, the film also employs religious imagery, and sections of the Bible serve as its ideological frame of reference.

The narrative concerns a man who is urged by his women companions to become the fastest gun in the territory.

**HE** challenges the four masters of the wilderness, winning until the last confrontation, when he comes to the realization that his victories are meaningless, and thereby dies refusing to defend himself.

Reborn within a community of deformed human beings, he promises to build a tunnel from their mountain fastness to a neighboring town and freedom, only to see them slaughtered by the corrupt townspeople when the tunnel is completed.

What can be said about the film objectively is that it is filled with creative life and originality, and it is driven by a daring ambition. Alexandro Jodorowsky, an Argentinian director who made the film in Mexico, is an exciting talent (he also wrote the script and the music and plays the lead). He has made a challenging film and one trusts that he will find a public willing to attempt to understand it. (A-IV)

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# V AMUSEMENTS MOVIES-TV-RADIO

## 'War And Peace' a cultural triumph

Historical drama invaded the home screen last season and very quickly swept everything before it. Originating in a tradition made famous by the BBC over the years, "The First Churchills," "The Six Wives of Henry VIII," "The Forsyte Saga," "Elizabeth R." and others garnered a regular American viewership that would have been considered impossible just a few years ago.

Amid announcements of future historical works to be presented during the upcoming television season, the ABC television network started early by broadcasting, on four successive nights one of the largest historical film epics ever made, the 1968 Russian production of Tolstoy's "War and Peace," a work whose sheer length (6-8 hours, depending on the version) had in effect made it theatrically unrepresentable.

AT FIRST GLANCE, presenting the film on television sounded even more difficult than scheduling it in theaters, not only because of its length but also because of the epic nature of many of its best scenes. The amazing thing is how well the film fit into ABC's four-night slot in approximately two-hour doses. Even the commercials were not too distracting (if

anything they added pacing to the densely packed American version).

And the intimate scenes between characters — for the novel is primarily about individuals in the midst of history — came over better on the home screen than on the large Panavision one. The depth and magnitude of the battle panoramas may have been lost, but the essential action and characters were effectively retained. As a total work capturing much of the original, "War And Peace's" presentation on television was something of a cultural triumph.

This single showing during the slackest period of summer reruns was hopefully only an experiment. If so, the televising of "War And Peace" has proved itself as rewarding entertainment. The question now is when will Bondarchuk's epic be repeated and will enough notice be given so that the film can be seen by the largest possible audience. And next time around, there should be study guides available so that the experience can be utilized in the schools. This is the kind of television programming that justifies the great potential of the medium in transmitting worthwhile popular culture.



MAN'S ORIGIN and Destiny will be the topic of the "Seminar" segment of "The Church and the World Today" program to be telecast, Sunday, Sept. 2 at 9 a.m. on WCKT-

Ch. 7. Joining host Father John McGrath are two couples, Pam and Gary Vance, (at left), St. Vincent de Paul parish, and Evelyn and Bob Egan, (right) of Blessed Trinity parish.

## Drug discussion via satellite

For the first time in television history, a critical problem shared by two nations will be explored via trans-Atlantic satellite as WTVJ, Ch. 4 presents "Drugs Via Satellite," Sunday, Sept. 10 at 7:30 p.m.

The special 90-minute program will be seen live in the United States, originating from London, England, and the New York studios of WNEW-TV. "Drugs Via Satellite" will be hosted by two-time Emmy award-winner David Frost.

In England, a drug addict can get a legal prescription for heroin.

In the United States, he is treated as a criminal.

THE SPECIAL will explore the two systems and their results. In the London studios, ex-addicts, doctors and experts will tell of their

experiences, while in New York a similar group will exchange views with their British counterparts.

The program will be seen on a special network of more than fifty stations covering the major population centers of the country.

Nearly every day via the press or television we are given dire warnings about the threat to our society posed by heroin and other dangerous drugs. Both in the U.S. and Britain we share this problem of drug abuse. This program hopes to examine drug abuse by comparing the attitudes and experiences of British and American addicts, doctors, social scientists, drug experts, and law enforcement officials.

Not only will viewers meet the street addict in New York, who must steal to

obtain drugs, but also the English addict who has a legal medical prescription for heroin. These addicts will meet and confront each other via satellite, comparing how they live under the two different systems . . . the American, who operates in the punitive system of drug control, and the English addict, who is treated as a medical problem. Other experts will also confront

each other with divergent points of view.

THROUGH this examination of two societies, it is hoped that "Drugs Via Satellite" will shed some light on where both America and Britain have been . . . and where we are going in relationship to heroin and other dangerous drugs.

David Frost is well known as an able and intriguing interviewer.

## Film fare on TV

### SUNDAY, SEPT. 3

7:30 p.m. (CBS) — **Enter Laughing** (1967) — A cheery, book-to-stage-to-movie autobiography based on comedian Carl Reiner's first break into show biz. Stronger direction might have raised the various styles of humor to a single high level, and it might have overcome the "big TV show" feeling of a few scenes, but overall the Jewish humor consistently tickles. Elaine May's mannerisms and caricatures create a thoroughly unsympathetic but outlandishly laughable neurotic, and Michael J. Pollard adds a fine folksy touch. (A-1)

### THURSDAY, SEPT. 7

9 p.m. (CBS) — **The Tiger Makes Out** (1967) — Eli Wallach stars with his wife, Anne Jackson, in a comedy that pokes accurate fun at the indifference and conformity fostered by the city, the pseudo-ambitions nursed in a bored suburbia — and the way we constantly theorize on these

problems. A postman finally decides that for one day he will revolt and become a tiger. "to satisfy his primitive needs." After an hilarious battle against bureaucracy, he snatches a woman who happens to be a suburbanite mother just thwarted in her attempt to renew her studies for her "baccalaureate degree." The captured undertakes to educate her captor. The subsequent action tends to be overdone, but excellent acting throughout and some filming makes this one enjoyable. Directed by Arthur Hiller. (A-III)

### FRIDAY, SEPT. 8

9 p.m. (CBS) — **Hammerhead** (1968) — Stonefaced Vince Edwards plays Hammerhead, a tough, cynical free agent who has a knack for sniffing out international intrigue and the money usually connected with it. Filmed in Portugal, this sex-and-violence action vehicle is scenic but nasty in its plot twists and undertones. (B)

## THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES Ratings Of Movies On TV This Week

**FRIDAY, SEPT. 7**  
4 p.m. (5) **Blush** (Unobjectionable for adults and adolescents)  
4 p.m. (10) **High Society** (Unobjectionable in part for all)  
**OBJECTION:** Treats criminal character sympathetically.  
7:30 p.m. (4) **Hannie** (Family)  
7:30 p.m. (4 & 11) **Hannie** (Family)  
9 p.m. (4 & 11) **On The Double** (Family)  
11:30 p.m. (10) **Captains of the Clouds** (Unobjectionable for adults and adolescents)  
11:30 p.m. (4 & 11) **Comedy of Terrors** (Unobjectionable in part for all)  
**OBJECTION:** suggestive concerning.

**SATURDAY, SEPT. 8**  
10:30 a.m. (6) **Parsons** (Family)  
11:30 a.m. (6) **Let's Make Love** (Unobjectionable in part for all) Suggestive concerning dancing and lyrics.  
1:30 p.m. (4) **Ride the Wild Wind** (Family)  
1:30 p.m. (4) **Daddy Long Legs** (Family)  
7 p.m. (4) **Hannie** (Family)  
9 p.m. (5 & 7) **Dear Despicable** (No classification)  
9 p.m. (7) **High Wind in Jamaica** (Unobjectionable for adults and adolescents)  
10:30 p.m. (6) **Parsons** (Family)  
11:30 p.m. (10) **The Vanishing** (No classification)  
11:30 p.m. (10) **Northern Pursuit** (Family)  
11:30 p.m. (11) **The Girl of the Year** (Family)

**SUNDAY, SEPT. 9**  
12:30 a.m. (4) **Early Top** (No classification)  
2 p.m. (4) **Hannie** (Family)  
2:30 p.m. (7) **Cyborg 500** (No classification)  
4 p.m. (4) **Spe. Eye Birdie** (Unobjectionable for adults)  
4 p.m. (7) **Movie Over Darling** (Unobjectionable for adults)  
4:30 p.m. (4) **Daddy Long Legs** (Family)  
7 p.m. (4) **Hannie** (Family)

7:30 p.m. (4 & 11) **Enter Laughing** (Family)  
11:45 p.m. (10) **Process Of The Nile** (Unobjectionable for adults and adolescents)

**MONDAY, SEPT. 9**  
11:30 p.m. (10) **Sordertown** (Unobjectionable for adults and adolescents)  
11:30 p.m. (4 & 11) **Castle King** (Family)

**TUESDAY, SEPT. 10**  
1:30 p.m. (4) **Man On A Tight Rope** (Unobjectionable for adults and adolescents)  
4 p.m. (10) **Man On A String** (Family)  
9 p.m. (4) **Ten Thousand Bedrooms** (Family)

**RELIGIOUS PROGRAMS**

TV  
Saturday  
6:30 p.m.  
**THE TV MASS** — Spanish — Ch. 15 WFTV  
Celebrant: Father Florentino Amelio, S.J.

Sunday  
7 a.m.  
**THE CHANTOPHENS** — Ch. 11 WWSB

8:30 a.m.  
**INSIGHT** — WTVJ Ch. 4

9 a.m.  
**CHURCH AND THE WORLD TODAY**, WCKT Ch. 7 — Seminar with Father John McGrath. Topic: Man's Origin and Destiny.

10:30 a.m.  
**THE TV MASS** — Ch. 15 WFLG — Celebrant: Father John Verth.

2 p.m.  
**WINE**, Ch. 11 — **NUDDY** (film)

8 p.m. (4) **Deadly Bees** (Unobjectionable for adults and adolescents)  
11:30 p.m. (10) **River Sinner Eve** (Family)  
11:30 p.m. (4 & 11) **The Sandpaper** (Unobjectionable in part for all)  
**OBJECTION:** Using the device of an adulterous relationship between a non-conforming artist and a clergyman, this film depicts a confrontation between the values of organized religion and society and those of the "pure primitive." Though the film could have validity, it is compromised by the weak development of the minister's character; a straw Christian is set up to be knocked down by a cliché. Moreover, suggestive treatment is a further handicap to a serious consideration of the theme.

**WEDNESDAY, SEPT. 11**  
1:30 p.m. (4) **Man On A Tight Rope** (Unobjectionable for adults and adolescents)  
4 p.m. (10) **Mr. And The Colonel** (Unobjectionable for adults)  
8 p.m. (6) **Girl Rush** (Unobjectionable for adults and adolescents)  
11:30 p.m. (4 & 11) **Harder Allow** (Family)  
11:30 p.m. (10) **Tomorrow** (Family)

**THURSDAY, SEPT. 12**  
1:30 p.m. (4) **Man On A Tight Rope** (Unobjectionable for adults and adolescents)  
4 p.m. (10) **Let No Man Write My Epitaph** (No classification)  
9 p.m. (4 & 11) **The Tiger Makes Out** (Unobjectionable for adults)  
11:30 p.m. (10) **Nobody Lives Forever** (No classification)  
11:30 p.m. (4 & 11) **Adam's Woman** (No classification)

**FRIDAY, SEPT. 13**  
1:30 p.m. (4) **Man On A Tight Rope** (Unobjectionable for adults and adolescents)  
4 p.m. (10) **Petrified Forest** (Unobjectionable for adults and adolescents)  
8 p.m. (6) **Knock On Wood** (Family)  
8:30 p.m. (7) **Voyage To The Bottom Of The Sea** (Family)  
9 p.m. (4 & 11) **Hammerhead** (Unobjectionable in part for all)  
9 p.m. (5) **It Started In Naples** (No classification)  
11:30 p.m. (10) **The Brides of Dracula** (Unobjectionable for adults and adolescents)  
11:30 p.m. (4 & 11) **Eve Of The Devil** (Unobjectionable for adults)

**SATURDAY, SEPT. 14**  
10:30 a.m. (6) **Kid Fix** — Adventures Of Hajji Baba)  
1 p.m. (4 & 11) **Children's Film Festival** — **Snowway In The Sky**  
2 p.m. (10) **Comrades Strike At Dawn** (Family)  
2:30 p.m. (4) **Genghis Khan** (Unobjectionable for adults)  
4:30 p.m. (4) **Girl Rush** (Unobjectionable for adults and adolescents)  
7 p.m. (6) **Knock On Wood** (Family)  
9 p.m. (6) **Deadly Bees** (Unobjectionable for adults and adolescents)  
11:30 p.m. (11) **On The Threshold Of Space** (Family)  
11:30 p.m. (4) **Underworld U.S.A.** (Unobjectionable in part for all)  
**OBJECTION:** Sadism; low moral tone  
11:30 p.m. (10) **The Inspector** (No classification)

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The Holy Father



Pope  
Paul  
VI

(Following are highlights from current speeches and documents of Pope Paul VI. The Holy Father addresses himself constantly to the problems and needs of our age in an effort to help individuals form a right conscience.)

## The will decisive in moral life of man, Pope says

CASTELGANDOLFO, Italy — (NC) — The will is the "essential and decisive factor in the moral life" of man. Pope Paul VI told a general audience Aug. 23.

The Pope, who has been discussing various aspects of man's moral actions at this weekly general audiences at the papal residence here, told his visitors: "To be good, to be just, to be saints, one has to want to be so.

"TO GIVE to the moral stature of men and Christians its perfect measure it is not enough to grow passively over the years or simply to assimilate the training one receives in the sphere in which one lives," he said.

Pope Paul insisted that for man to achieve his just moral stature it must be remembered that aside from the concepts of duty and freedom of action, which he had discussed in two previous audiences, a third component is the question of man's will.

"It is most important," he continued, "especially at a young age to have an exact concept of the will in the human structure." "Good will," said the Pope, should "express itself in terms of an anxiousness to live, a desire to work and a capacity to love. There are those who speak madly of the 'will to power,' we prefer to speak humbly of the power to will."

POPE PAUL said that stress on the importance of the will and will power flows from the teachings of Christianity. "Christian education tends to form strong and active souls," he said. "Laziness is not permitted, nor is sloth accepted by the school of Christ."

The Pope detoured in his talk to defend the contemplative life of Religious against charges of passivity, saying that it "is not an abdication of the will, it is . . . more than any other condition of life, extremely willful."

## Olympics aid peace

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI, speaking to noon crowds at his summer home here at the opening of the Olympics, said the Olympic athletics "awaken hopes" for a world of peace.

In a similar message sent the previous day to Cardinal Joseph Doepfner of Munich, the Pope said he hopes that the lesson learned from the Olympics will be "a more universal acceptance and recognition of the spiritual values that reside in the human person."

The Pope told the cardinal he also hopes the games will motivate people "toward mutual understanding, social justice and peace in the world."

Dedicating his address on Aug. 26 as a tribute to the "strong, agile and beautiful" athletes of the Olympics, the Pope declared:

"Youth, coming together in unison from every part of the world, delighted and joyous in their many sporting competitions, wish to produce friendship, not offend it.

"Youth sets the example and awakens hope for a new and ideal world in which feelings of brotherhood and order finally show us peace."

Directing his remarks to the athletes themselves, the Pope said that although sports are not everything in life, they can help man to perfection.

## 'Liturgy can bring hope'

VATICAN CITY — (NC) — The Church's liturgy can bring hope and serenity to modern man, Pope Paul VI told Italian liturgists in a letter written by his secretary of state, Cardinal Jean Villot.

Pope Paul told members of the liturgical commission of the Italian Bishops' Conference meeting in Bergamo that their study week "marked yet another milestone on the road to a more active community participation of the faithful in the liturgy, a participation that proved to have tangible results."



## Strife Ended by new ties

CITING the recent agreement which ended 17 years of strife in the Sudan between the Muslims of the North and the Christians and pagan rebels of the South, the Pope greeted the first Sudanese ambassador to the Vatican, Sayed Khala El-Osman Hashim, and said the new relations will "further the dialogue that is happily being carried out between Christians and Muslims."

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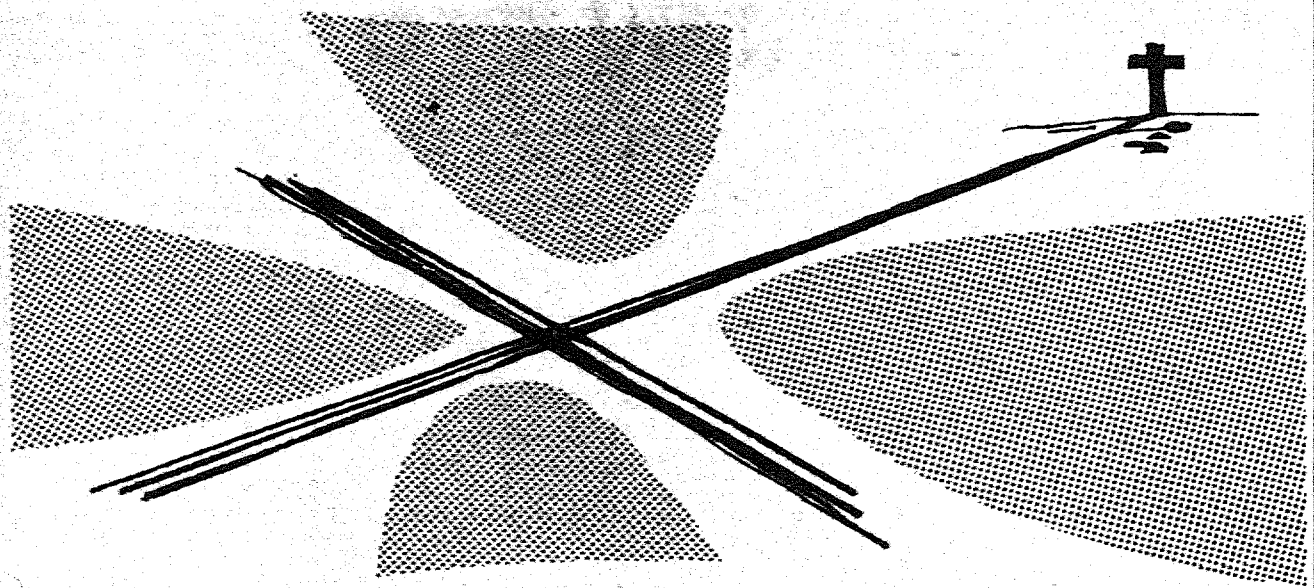
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# You and Your Faith



## From Sunday's Gospel

Jesus then said to His disciples: "If a man wishes to come after me, he must deny his very self, take up his cross, and begin to follow in my footsteps. Whoever would save his life will lose it, but whoever loses his life for my sake will find it."

Matthew 16: 21-27

## Feast of St. Joseph, the Worker, Monday

By JOHN J. WARD

Monday of next week, Sept. 4, is Labor Day. Churches will celebrate the Mass of St. Joseph the Worker.

On May 1, 1955, during a public audience granted to the Catholic Association of Italian Workers, whose members had gathered that day in St. Peter's Square to celebrate the tenth anniversary of their society, Pope Pius XII instituted the liturgical Feast of St. Joseph the Worker and assigned this feastday to May 1.

The Pope assured his audience and the "working people of the entire world" that "you have at your side a Shepherd, a Defender and a Father."

It was Joseph, a carpenter, whom God chose to be the head of the Holy Family and the foster-father of the Child Jesus.

FROM the position to which St. Joseph was chosen, we readily conclude that he was a man of great virtue and profound holiness. No other mere man was to hold a higher office.

He would be called the "Watchful Defender of Christ" and "the Chaste Guardian of Mary."

As regards the saints of the Old Law, St. Joseph definitely surpassed them all in holiness. In him, the holiness of all his ancestors who in the designs of God were to cooperate in the accomplishment of the Incarnation, reached perfection.

Like Abraham, Joseph was a man of faith and obedience; like Jacob, a model of patience and self-sacrifice; like Joseph of Egypt, a man of purity; like David, a man according to God's own heart.

Therefore, "Ite ad Joseph;" workers and non-workers, "Go to Joseph."



St. Joseph the Worker

## Forgiving while still in pain is rare

By FATHER JOHN T. CATOIR

The dictionary defines "forgiveness" as "the act of giving up feelings of resentment or the claim to requital." It is not so difficult to forgive someone for doing something after the injury is all over and the pain has ceased, although that in itself requires a grace which we can never presume, but it is difficult and extraordinary to find someone who has attained the spirit of forgiveness even while the pain continues to be inflicted.

Many marriages have been sustained over the years by this heroic quality, and many families have been preserved to the everlasting credit of the offended party or parties.

THERE are many levels of forgiveness, ranging from the habit of overlooking minor faults in others, which most civilized people are able to do quite readily, to the act of total self-abnegation exemplified in the words of Christ on the Cross, "Father forgive them, they know not what they do."

Here the totally innocent and holy victim absolves His unjust aggressors and appeals to the Father in their behalf as their own advocate, citing ignorance as the excusing argument. While He suffered His last agony in a horrible death designed by His enemies, He gave up all feelings of resentment and vindictiveness, seeking only to heal them in their sickness.

Quite obviously the spirit of the world is not the spirit of Christ. The world calls you a "damn fool" for taking any abuse; the world encourages you to fight back and destroy, if necessary, rather than suffer the humiliation of obedience to the spirit of Christ. But the world is sick, and you must not forget that it is offering a sick wisdom which only leads to violence, dishonesty, hatred and destruction.

THE HOLY SPIRIT produces joy, peace, love and healing. One of the most beautiful examples of the sweet spirit of forgiveness was written on a piece of paper found in the Ravensbruck Concentration Camp. The author, unknown, was most probably killed in the German gas-ovens. It is difficult to imagine the degree of humiliation and suffering experienced by these innocent people, and to find a prayer like this among the ruins is enough to make one weep.

"Lord, remember not only the men and women of good will, but also those of ill will. But do not only remember all the suffering they have inflicted on us; remember the fruits: We brought thanks to this suffering — our own comradeship, our loyalty, our humility, our courage, the generosity, the greatness of heart which has grown out of this. And when they come to judgment, let all the fruits that we have borne be their forgiveness."

Here is a vision that transcends time and immediate suffering. It is the voice of one who has already begun to see things as we will all hopefully see them in eternity. The reason why evil will never triumph over man is hidden in this passage. Even the weakest of men are capable of producing good from evil.

### Birthright office opposed by group

PARAMUS, N.J. — (NC) — Militant feminists sparked an impromptu debate over abortion as a new Birthright office — the eighth to open in New Jersey in the last two years — was inaugurated at a shopping center here.

At a luncheon for the press, clergy and social agency representatives, pro-abortion advocates from the North Jersey chapter of the National Organization for Women (NOW), the Women's

Center of Bergen County and the New Jersey Coalition for the Repeal of Abortion laws appeared to volunteer as Birthright counselors.

A spokesman said they expected to have their request rejected after which they intended to picket the offices. The picketing was called off when they learned that Birthright had completed both the recruitment and the training of volunteers before the office even opened.

# Prayer Of The Faithful

Twenty-second  
Sunday of the Year  
Sept. 3, 1972

CELEBRANT: One of the signs of our love for God is our care and concern for our fellow human beings. In order that our love of God may be all that it should be, let us love our neighbor as we do ourselves.

COMMENTATOR: Our response today will be: Lord be with us.

COMMENTATOR: That all children will respect and obey their parents, let us pray to the Lord.

PEOPLE: Lord be with us.

COMMENTATOR: That all parents may cherish, educate, and give good example to their children, let us pray to the Lord.

PEOPLE: Lord be with us.

COMMENTATOR: That all of us remember that we are sons and daughters of Adam and Eve and also children of God, let us pray to the Lord.

PEOPLE: Lord be with us.

COMMENTATOR: That all the citizens of our country, regardless of their political differences, live together according to the principles of the Constitution and the laws of God, let us pray to the Lord.

PEOPLE: Lord be with us.

COMMENTATOR: That all of our religious and civil rulers be rewarded richly by God and their fidelity to their responsibilities, let us pray to the Lord.

PEOPLE: Lord be with us.

COMMENTATOR: That this coming week each of us, in charity, will perform an act of kindness to a stranger or to a friend, let us pray to the Lord.

PEOPLE: Lord be with us.

CELEBRANT: Lord Jesus Christ, Son of God and our brother, make us love you and our neighbor more and more in the spirit of divine love for the glory of your Father.

PEOPLE: Amen.

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## Gregorian chant book completed

VATICAN CITY — (NC) — A special Vatican commission has completed work on a new book of Gregorian chants for Mass to accompany the other changes in the liturgy that have taken place since the Second Vatican Council.

The work was done by a commission of the Congregation for Divine Worship.

ACCORDING to a decree of the congregation dated June 24 but made public Aug. 24, the book of Gregorian chant and other sacred songs, called the "Ordo of the Sung Mass," fulfills a mandate of the Second Vatican Council that "the treasure of sacred music is to be preserved and fostered."

A spokesman at the congregation said the majority of musicologists who worked on this Ordo were Benedictine monks of the famed abbey of Solesmes, France.

Solesmes has been a research center of Gregorian chant for the past century and has often been called on by the Vatican to help in work concerning the chant.

The current choirmaster of Solesmes, Father Jean Claire, thus joins his predecessors, Father Joseph Pothier in 1880, and Father Andre Mocquereau in 1903, in responding to a papal call to work on Gregorian chant.

IN A commentary accompanying the decree of the congregation, Father Claire said: "All the authentic Gregorian patrimony has been reassessed (in this new Ordo) and many compositions which fell into disuse have been recovered."

The Ordo itself was made necessary by prior work of the commission on the Mass, both in the actions of the priest and people at Mass and the readings selected for Masses throughout the year.

Because of these changes in the Missal and Lectionary, a book known as the Roman Graduale became obsolete. The new Ordo replaces the Graduale.

Father Claire pointed out that the new Ordo contains songs for a Mass sung in Latin using Gregorian chants.

FOR ALL other Masses, Father Claire said, the Missal and Lectionary contain texts that can be used.

### SCHEDULE OF SERRA CLUBS

**Serra Club of Miami**  
Meets first and third Tuesday of each month  
Columbus Hotel, Miami  
12:15 p.m. — luncheon meetings

**Serra Club of Broward County**  
Meets second and fourth Monday of each month  
Galt Ocean Mile Hotel, 3200 Galt Ocean Drive,  
Fort Lauderdale 12:15 p.m. — luncheon meetings

**Serra Club of Palm Beach**  
First and third Monday of each month  
Meetings at 7:00 p.m.  
Town House, West Palm Beach, Fla.





**ARMED WITH the slogan, "Fight muscular dystrophy," a vigorous crew of CYOER's (plus a few younger brothers and sisters) from Immaculate Conception parish, held a carnival to raise funds for the dystrophy drive in conjunction with the parish picnic. Hundreds of dollars were raised for the cause, according to CYO advisor, Father Michael Quilligan.**

# Family day, car wash slated by CYO groups

In Archdiocesan CYO news.

North Dade Deanery CYO will meet Thursday, Sept. 7, at 7:30 p.m., at St. Rose of Lima. Plans will be finalized for the deanery's Sept. 22 dance.

A Family Day, hosted by St. Monica CYO, is slated for Sunday, Sept. 3 at North Glade Park. The get-together will begin at 4 p.m. and will include picnicking and games.

St. Mark's CYO is having a car wash Saturday, Sept. 9,

from 8 a.m. until noon on the parish grounds in Boynton Beach.

Recently-formed Ascension CYO, Boca Raton, is planning a "Beginning" day on Sunday, Sept. 10. From 3 to 7:30 p.m. they will host a picnic at Pavilion No. 1 in Spanish River Park on A1A in Boca Raton. Ascension is providing all the food. "The Black Watch" will provide the music for the dance to be held that evening at the church, 7171 North Federal Hwy.

Registration for all CYO members will be held at St. Rose of Lima, Sunday, Sept. 3, beginning at 7 p.m. In addition to registration, there will also be a business meeting and the showing of a movie and short comedy.

The following Sunday, the St. Rose groups will resume their coffee and donut sales after all the Sunday morning Masses. They are also planning one of their camping weekends for late in September or early October.

## The Dameans

# Verses reflect life's stagnation

### SOMEDAY NEVER COMES

*First thing I remember  
was asking Papa why,  
Cause there were many things  
I didn't know.*

*And daddy always smiled  
Took me by the hand  
Saying, someday you'll understand.*

*Refrain:  
Well, I'm here to tell you now  
Each and every mother's son  
You better learn it fast  
You better learn it young  
Cause someday never comes.*

*The time and tears went by  
And I collected dust  
For there were many things  
I didn't know.*

*When daddy went away  
He said try to be a man  
And someday you'll understand.*

*Refrain:  
And then one day in April  
I wasn't even there.  
For there were many things  
I didn't know.*

*A son was born to me  
Momma held his hand  
Saying, someday you'll understand.*

*Refrain:  
Think it was September  
Yea I went away  
For there were many things  
I didn't know.*

*And I still see him standing  
Trying to be a man  
I said someday you'll understand*

*Refrain:*

(c) Fantasy Records)  
1972 - BMI

By THE DAMEANS

In the midst of thinking about the words of this song and jotting down different ideas, an incident occurred which made the words no longer merely words but an expression of a real life experience. Even though I didn't know the family personally, there was something about the drowning death of their 14-month-old twin girls which really touched me deeply. Again I was confronted with the task of coming up with the right words of comfort for the family.

However, before attempting any type of inadequate cliches, I had to deal with my own feelings and questionings. In kneeling before the casket, the first thing that came to mind, as I'm sure was the first thing that entered the minds of the young parents was the question, "why?" And the most frustrating thing for this modern man with all of his "awareness" and unique "approaches" was that there were no definite answers or clear-cut explanations. I had the feelings that were expressed at the beginning of this song by Creedence of first asking why, because there were things I didn't know, and then finally realizing that in all probability, that if I wait for the day that an assured answer would come, that "someday never comes."

Thrown into that grey area of "inexplainables," each of us has to work out some type of approach. For some people, it is the approach of concluding that life is meaningless and absurd. For others, the "grey" areas of life provide a good excuse from getting truly involved in life and its uncertainties. Others use a particular religious philosophy — maybe Judaeo-Christian, Buddhism, etc. In any case, we do have to come up with something and even our indecision in this regard can be a decision.

In the song "Someday Never Comes" which is on the album "Mardi Gras" by Creedence Clearwater Revival

(which, incidentally, the paper *Rolling Stone* calls the worst album put out by any major group in recent years), it seems that the approach to life taken by this searching individual is that of escaping responsibilities. This is expressed in the conjunctions used in the song. For example, as time and tears went by, the person collected dust, just sat stagnant in life, "for there were many things I didn't know." Sometimes we use the excuse of not understanding, of not having the way paved out for us to settle for the easy way, the sitting around, or just "existing."

The author continues that when his son was born one day in April, he wasn't even there "for there were many things I didn't know." This seems to express a flight from life, a flight from a responsibility incurred in giving oneself to another. This is brought out again in the next verse when he states that he "went away" because of his confusion.

What is depressing in the song is that the process of this approach is carried from one generation to another, simply repeating itself. There seems to be no hope of breaking out of the cycle — no incite, no growth in freedom, no real concern for meaning or purpose, or a vision of future possibilities.

Do we need answers to everything before we can act? In questioning and searching, can we still remain in the mainstream of living? What risks are involved in life and faith? Exactly what types of answers are we looking for?

These are questions which challenge all of us, and often we ask them so loudly and vehemently that we are unable to listen for any possibilities of an answer.

Even for the man of faith these questions are constantly before him and as one author puts it, our act of faith becomes a prayer beginning with "I believe" and ending with "Lord, help my unbelief." Definite answers would make things much easier, but . . .

## ND Academy grad named college dean of women

A 1967 graduate of Notre Dame Academy, Sharon Dougherty, has been appointed Dean of Women at St. Norbert College, West DePere, Wis.

Sharon received degrees from Miami-Dade Junior College, the University of West Florida, Pensacola and a masters degree in education from Indiana University.

WHILE at the University of West Florida, she was president of Alpha College Student Body Government and elected to "Who's Who in American Colleges and Universities". In conjunction with the Masters program at Indiana, she served as assistant to the Dean of Student Life at Franklin College, Franklin, Ind.

A former member of St. Vincent de Paul parish, Miami, where she was active in the Confraternity of Christian Doctrine program, Sharon is the daughter of Mr. and Mrs. Frank R. Dough-

erty, St. Boniface parish, Pembroke Pines.

### Attention

Hey, now that school's opening again, how about sending feature or news items concerning your school, extra-curricular, or parish activities to the Voice, P.O. Box 1059, Miami, Fla., 33138, in care of the youth editor. We'd appreciate your cooperation. Thanks!

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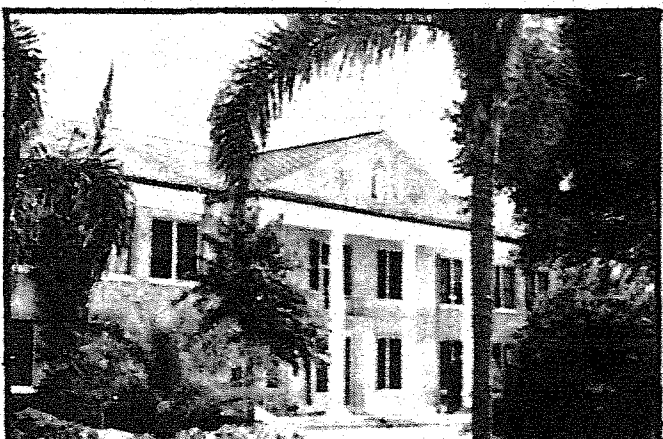
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## Social issues are eyed

MADRID — (NC) — The Spanish Bishops Conference called on its steering committee to prepare a meeting on "the Church and the political and social problems of Spain."

The announcement said the bishops intend to deal with "the political choice of the priest" and with "the Church of the poor."

The subjects touch upon tense areas of Spanish society as unrest among students, labor and some farm sectors seems to test the traditional hold of the military and big business and landholders.

THE steering committee scheduled a meeting for early September. The yearly meeting of the Bishops Conference takes place in November, but conference sources believe it will be moved up to October.

The lively agenda stems from a joint bishops-priests meeting a year ago, in which for the first time in Spain's church history, Christian community leaders gave the hierarchy a frank analysis of social, economic and religious conditions at the grassroots.

The issue here is that socio-economic and political tensions among Spain's rich and poor get in the way of efficient pastoral work, and strain the dedication of the clergy. Among other issues is the gradual disengagement of the Church from State involvement in subsidies, education, marriage laws and the appointment of bishops.

## Say charges are false

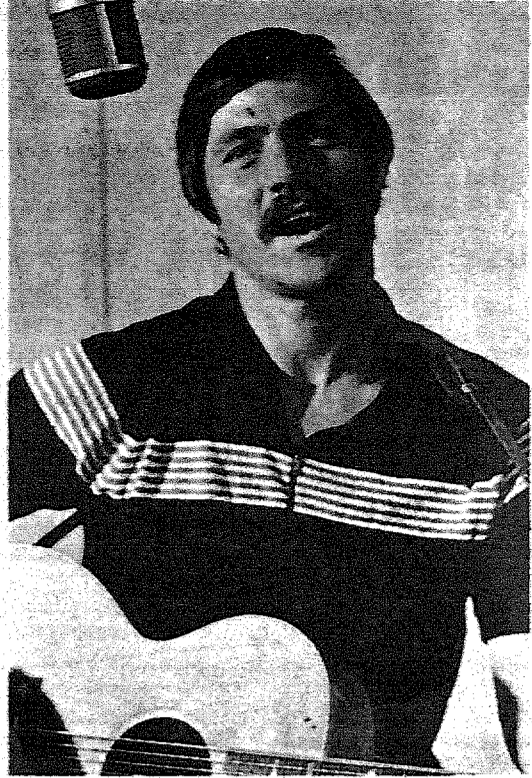
ASUNCION, Paraguay — (NC) — Charges of subversion against expelled Jesuit Father Jose Luis Caravias made by Paraguay's ambassador to the Vatican "are false," this country's Bishops Conference said.

In a letter to Jesuit superior general Father Pedro Arrupe, ambassador Miguel T. Romero said in Rome the priest was expelled last May because he had attended a Christians for Socialism meeting in Chile and later engaged here in following up its directives.

The diplomat said this was subversive.

The Information Bulletin of the Paraguayan Bishops Conference said "both charges are false and none could be ever proved."

The priest worked among farmworkers leagues in the diocese of Concepcion, Chaco Province.



## Cop who cares

In a recording session is Fort Lauderdale police Det. Harrison Freese, 29, who has written a song entitled "He Cares" named after a statewide Fraternal Order of Police program to create a new image of police who really care about people they come in contact with. The song tells of a policeman's experiences with people on his beat.

## Priest who works among migrants asserts volunteers mean well — but

INDIANAPOLIS — (NC) — A priest who spends summers helping migrant farm workers in Indiana says that volunteer organizations that try to aid the workers frequently fail and become nuisances.

"Most volunteers have no program, order or schedule," Father Mauro Rodas said in an interview in The Criterion, the archdiocesan newspaper here. "They drop in at the camps at any time."

He added: "What good does it do to stand around sympathizing, deploring the

conditions? These are friendly people, I know, and they want to show their good will. But sometimes they are just in the way."

FATHER RODAS, who was ordained at St. Meinrad Abbey in 1965 and completed doctoral studies in clinical psychology last month at the University of Madrid, suggested the volunteers should try to show the migrants that they can escape their form of work through education.

"The only really important thing that volunteer groups can do for the migrants is to somehow impress them with the need for more education," the priest said.

"If they could only succeed in getting the children to stay in school, in making them understand they have to get a good education to get a good job. Without that education, things aren't going to change much."

Father Rodas hinted the volunteers can be of additional help to the workers if they educated them in politics. However, he said, the migrants may be too preoccupied with work to care about the subject.

"AS LONG as there is work, I don't think they care who is president," he said. "They are just too consumed with the effort of just getting by."

Father Rodas estimated that approximately 5,000 Mexican-Americans will have worked in Indianapolis area migrant camps this summer. He travels from camp to camp, says Masses in the fields, baptizes infants, and marries.

## Group votes down 'just war' stand

VALPARAISO, Ind. — (NC) — A resolution to "judge the war against the North Vietnamese to be a just war" was rejected unanimously by the Lutheran Campus Ministry Association meeting here.

Nearly one hour was used in deciding what could best express the members' feelings about the war in Vietnam. When the resolution to declare a "just war" was offered from the floor it was defeated without a dissenting vote.

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## Marxismo y Cristianismo

# Visiones opuestas de la historia del hombre

POR  
JOSE MIGUEL IBANEZ  
LANGLOIS

En ciertas filas de la Iglesia, por una parte, y de los movimientos de izquierda, por otra, se oye hablar de cristianismo y marxismo como dos realidades compatibles entre sí. Otros van más lejos y hablan de ambas cosas como complementarias. Por último, algunos profetas proclaman incluso la identidad de fondo entre ambas fuerzas.

### CIUDAD TERRENA Y VIDA ETERNA

Dejando de lado la insensatez de esta última pretensión, centremos el análisis en las dos primeras hipótesis. Su defensa suele hacerse, desde el marxismo, en estos términos: cristianismo y marxismo podrían coexistir pacíficamente y sin tocarse, porque pertenecen a dos órdenes distintos, que no se interfieren. El cristianismo es una religión, o una fe, o una vivencia religiosa, y como tal, no le corres-

pondería dar fórmulas para la construcción de la ciudad terrena. El marxismo, en cambio — se explica — es una ciencia de las leyes de la sociedad terrena, y una praxis de la revolución de este mundo, y mal podría pronunciarse sobre la Divinidad y la vida eterna.

Así podría haber "marxistas cristianos", igual que hay "ingenieros cristianos", sin contradicción, ya que la ingeniería y la religión son dos cosas distintas, que no se excluyen por moverse en diferentes planos. La revolución social y la salvación del alma serían cosas igualmente ajenas, y por ajenas, compatibles.

Para ser verdadero este argumento, la realidad tendría que dividirse en dos regiones que serían, respectivamente, campos netos del cristianismo y del marxismo, a saber: el otro mundo y éste, el cielo y la tierra, la eternidad y el tiempo. El más allá para Cristo; el más acá para Marx.

Iniciamos la publicación de una serie de tres artículos sobre marxismo y cristianismo, del prestigioso intelectual chileno José Miguel Ibañez Langlois. Estos trabajos aparecieron originariamente en el diario chileno EL MERCURIO.

Para un cristiano, va es sospechoso que este reparto obligue al cristianismo a existir en forma de una pura esperanza ultraterrena, y en cambio conceda al marxismo el carácter de una "ciencia" y de una praxis benemérita, con plenos derechos sobre este mundo.

### UNIDAD ENTRE RELIGION Y VIDA

Veamos si esta división es efectiva o siquiera posible para el cristianismo y para el marxismo.

Un cristianismo reducido al espíritu puro, a la sola esperanza del más allá, y que renunciara a hacer la historia y a encaminar hacia Dios la vida de este mundo, es una

ficción del todo extraña a los Evangelios. Una fe privada de acción en este mundo es igual a cero; regalar la historia al marxismo es concederle el todo. Semejante cristianismo es la negación formal de la Encarnación del Hijo de Dios, y también de la Iglesia. Se abre así un abismo entre la religión y la vida, y se destruye la unidad misma de la realidad. Se rompe toda relación entre la voluntad de Dios y el actuar humano, haciendo de Cristo un ser indiferente hacia la vida terrena, lo que representa la anulación misma de todo su mensaje, y de la historia de la salvación.

De más está decir que un

cristianismo así entendido sería una simple "yapa" o propina celestial — tan etérea como superflua — para un marxismo solidamente asentado en el dominio de este mundo. Y que para el marxismo esa yapa divina sería tolerable sólo en la medida en que no significara nada, por carecer de raíces en este mundo.

### CONFLICTO EN LA HISTORIA

Ahora bien, en cuanto se acepta de veras la vida eterna, debe aceptarse su absoluto peso en la conducción de las cosas de este mundo, y con ello el marxismo cae por su base. Por eso el marxismo no puede aceptar ni el menor atisbo de divinidad, de eternidad, de valores absolutos.

Y por eso el pensamiento y la praxis marxista, de hecho, no dan lugar alguno a otras zonas de la realidad que no caigan bajo su jurisdicción. No es que el marxismo no se pronuncie sobre el espíritu y la vida eterna, así como la ingeniería no se pronuncia, por ejemplo, sobre la libertad humana. El marxismo asume un pronunciamiento teórico y práctico sobre estas materias, bajo la forma de una negación radical. Pretende ser, en ese sentido, una cosmovisión y una revolución completa, monopolítica, sin resquicios, donde no hay sitio alguno para Dios ni para la historia de la salvación.

Como aspiración total, el marxismo se conduce a la manera de una metafísica y de una "religión". Que no puede dejar subsistir a su lado, por supuesto, otras religiones. De modo que marxismo y cristianismo luchan dentro del mismo terreno, la historia humana, donde no pueden menos de entrar en inevitable conflicto.

### EL HUMANISMO. "TIERRA DE TODOS"

El terreno preferido para un posible acuerdo entre cristianismo y marxismo suele buscarse en esa "tierra de todos" que hoy llamamos humanismo. Humanismo sería el esfuerzo de centrarlo todo en el hombre, y de promover la dignidad absoluta del ser humano en la organización de la vida social.

Ciertos creyentes razonan así: ¿no es el cristianismo un verdadero humanismo, por lo menos en su versión contemporánea? ¿No es también el marxismo un humanismo, según la idea de sus propios iniciadores? ¿No deben, entonces, luchar juntos ambos humanismo frente a las fuerzas de alienación — de deshumanización — que hoy son el enemigo común de todo lo humano?

El hombre como fin, como norma, como sentido de la historia, podría así hermanar a ambos humanismos confesos, el de Cristo y el de Marx.

Este planteamiento se funda en un concepto del todo vago y equívoco del "humanismo" y del "hombre", palabras que dan para todo, como "libertad", "justicia", etc. Para juntar a Cristo y a Marx, el "humanismo" debe ser algo tan elástico y vaporoso, que en el fondo ya no signifique nada, lo cual hace superflua y equívoca su sola mención.

### EL CRISTIANISMO ES MAS QUE UN HUMANISMO

Por una parte, el Evange-

lio sólo puede llamarse "humanista" en un sentido restringido y singularísimo del término. Es el sentido de Paulo VI cuando dice: "el verdadero humanismo es teocéntrico", es decir, lo centra y lo funda todo en Dios, no en el hombre. Pues el hombre mismo, para el Evangelio, no alcanza su plena estatura humana — personal y socialmente — sino cuando se eleva sobre sí y adora a Dios. "Conviene que El crezca y que yo disminuya". "El que se pierde a sí mismo por Mi amor, ése se ganará".

Luego el humanismo evangélico, por llamarse así es la doctrina de la insuficiencia del hombre, que debe ser salvado por Dios; y que al ser salvado, sobrepasa infinitamente la simple naturaleza humana.

### EL MARXISMO ES MENOS QUE UN HUMANISMO

Por su parte, el marxismo parece ser siempre menos que un humanismo. Si es cierto que en el primer Marx hay una fuerte veta humanista, y que en nombre de ella denuncia justamente la pérdida de lo humano en el sistema capitalista, también es cierto que el hombre, en el desarrollo del marxismo, queda finalmente deprimido y como absorbido en el seno de la materia dialéctica: es un "epifenómeno", un accidente de la naturaleza. El ideal humano del marxismo-leninismo no sobrepasa el nivel del "homo faber" del hombre unidad económica, del fabricante de bienes. Y la persona humana, en este contexto, viene a ser simple función social, una célula del organismo total, una partícula sin verdad ni sentido en el conglomerado colectivo.

Por eso el sacrificio de miles y miles de vidas humanas no representa, para la práctica marxista, ningún tope absoluto. Es el precio relativo y necesario del alumbramiento del "hombre" futuro, de la humanidad desalienada. Mientras tanto, las personas carecen de importancia definitiva; son el material anónimo de la praxis revolucionaria que, engendrará la sociedad perfecta. Son momentos percederos del devenir dialéctico de la materia. Pueden ser utilizadas, traicionadas, eliminadas, etc.; siempre en nombre de lo humano.

### DOS CONCEPCIONES OPUESTAS DEL HOMBRE

Si ampliamos el sentido del término, pues, podemos llamar humanista al cristianismo y al marxismo. Pero esto es jugar con las palabras. El cristianismo es un humanismo en el justo sentido en que el marxismo no lo es, y viceversa. No importa quién se quede por último con la etiqueta; lo importante es que no puede ser compartida a la vez por el humanismo teocéntrico y por el ateo; el del hombre como hijo de Dios y el del hombre como fenómeno de la materia; el humanismo de la adoración, y el de la lucha de clases; el de la salvación de lo alto, y el del paraíso terrestre de la colectividad.

Para conciliar ambos extremos, el abuso de la palabra "humanismo" es un mero expediente verbal, que no logra reducir la distancia entre dos ideas y dos conductas diametralmente opuestas del ser humano.

## Anuncian Encuentro Familiar

Una de las más novedosas experiencias de apostolado familiar, el Encuentro Familiar, que ha ayudado a superar las diferencias y crisis generacionales entre los matrimonios y sus hijos adolescentes, anuncia que los días 16 y 17 de septiembre, (Sábado y domingo) se ofrecerá una de esas jornadas

especialmente diseñadas para matrimonios con hijos 'teenagers', mayores de 14 años.

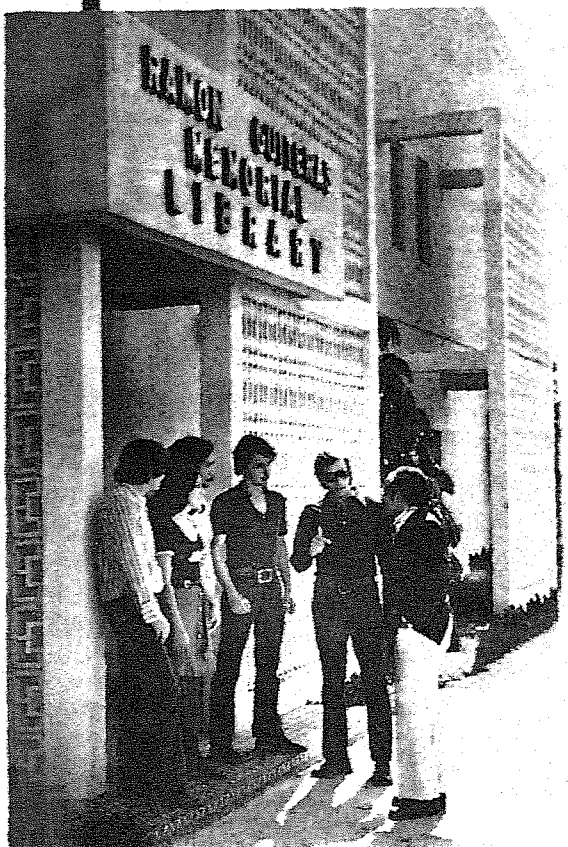
Las jornadas del encuentro familiar se ofrecen el sábado de 9 a.m. a 6 p.m. y el domingo de 9 a.m. a 7 p.m. en el salón parroquial de Sts. Peter and Paul.

Las familias interesadas en participar en el próximo encuentro familiar deben llamar a las siguientes personas: Dr. Senen Borges, 854-1932 y Sr. Pedro Peláez, 681-1215.

Centenares de familias de habla hispana del área de Miami pueden dar testi-

monio de lo que estos encuentros han logrado en sus hogares. El encuentro familiar puede llevar a su hogar lo que ha logrado en tantos otros hogares, armonía y comprensión en el matrimonio entre sí y en las relaciones con los hijos adolescentes, haciendo del hogar una comunidad de amor.

### Clases del MDJC en el Colegio de Belén



Las aulas del Colegio de Belén, en la Calle 8 y Ave. 7 S.W. comenzaron a ser la sede de un nuevo programa bilingüe Universitario para la Pequeña Habana, organizado por el Miami Dade Jr. College. Clases con créditos universitarios, dictadas por profesores bilingües se están ofreciendo todas las noches en las modernas y funcionales aulas del afamado plantel jesuita. El proyecto tiende a atraer a más miembros de la comunidad hispana a los estudios universitarios, ofreciendo las facilidades de localización e idioma. Los interesados en mayor información sobre las asignaturas universitarias que se ofrecen en Belén deben llamar al 358-3801. En la foto, un grupo de jóvenes estudiantes universitarios a la entrada del Colegio de Belén. Con ellos, a la derecha, el profesor Eduardo Padrón, director del Programa Especial del MDJC (Downtown Campus)

### Oficina hispana de Acción Voluntaria



El señor José Fox ha sido nombrado representante de la nueva oficina del Centro de Acción Voluntaria, situada en la Oficina Latina de la Cruz Roja Americana, que se encuentra en el 1351 de la Primera Calle en el S.W.

El Centro de Acción Voluntaria (VAC) es el cuerpo coordinador para agencias necesitadas de personal voluntario en el Condado de Dade. Paralelamente a otras cuatro oficinas, el Centro Latino concentra sus esfuerzos en el reclutamiento de personal, al mismo tiempo que trabaja por la comunidad latina del Condado de Dade.

El énfasis de VAC es reclutar, entrevistar y situar voluntarios en posiciones de servicios en agencias públicas y privadas. También está dirigida a identificar los problemas de la comunidad y crear nuevas vías con el fin de resolverlos a través de los servicios voluntarios. VAC es un cuerpo, para unir todas las personas, en el Condado de Dade, con el propósito de ayudarse los unos a los otros," expresa Fox.

Para informarse en como puede usted ayudar a su comunidad llame al Sr. José R. Fox, al 649-8376.

### Programa Para Contadores Ofrece Biscayne College

Biscayne College está organizando un nuevo programa académico a través del cual los contadores públicos graduados en universidades cubanas o de otros países de Latinoamérica podrán obtener el grado de "Bachelor in Business Administration", con sólo estudiar un reducido número de asignaturas. Mañana sábado, en la South Florida Military Academy, Avenida 27 y Calle 21 del S.W. se ofrecerá información a los interesados desde las 9 a.m. hasta la 1 p.m.

# Honrarán los cubanos a la Virgen del Cobre el Viernes, día 8, en el 'Marine Stadium'

El martes día 5 comenzará en la mayoría de las iglesias de la Archidiócesis el triduo preparatorio a la celebración de la festividad de la Virgen de la Caridad del Cobre.

La festividad religiosa de la Caridad del Cobre será observada por millares de

exiliados cubanos el próximo viernes, día 8 con una procesión marítima y una misa en el Marine Stadium.

LA IMAGEN de la Virgen de la Caridad del Cobre que se venera en la Ermita Provisional en los terrenos del Mercy Hospital será trasladada a través de la Bahía

Biscayne para arribar al Estadio Marino exactamente a las 7:30 p.m.

A las 8 p.m. comenzará la misa en la que el Arzobispo Coleman F. Carroll será el principal concelebrante.

La festividad religiosa de la Caridad del Cobre se está celebrando en Miami desde hace once años cuando comenzaron a arribar los primeros refugiados.

Cada año se ha venido ofreciendo una misa de campaña. Inicialmente se ofrecía en el Miami Stadium. Actualmente se ofrece en el Marine Stadium, ya que éste se presta mejor para embarcar en su tradición marina la devoción a la Caridad del Cobre.

Según la tradición la Virgen de la Caridad del Cobre apareció a tres marinos en las costas orientales de Cuba, cuando atravesaban la Bahía de Nipe y fueron sorprendidos por una tormenta tropical.

AL COMENZAR la tormenta los tres pescadores comenzaron a orar. Remando y orando en medio de la tormenta divisaron algo brillante y colorido que les llamó la atención. Las olas acercaron al bote ese objeto y era una imagen de la Virgen María, tallada en madera y que en su base llevaba el lema 'Yo soy la Virgen de la Caridad'. Según contaron los tres pescadores al llegar a tierra con la preciada imagen, tan pronto como ellos la recogieron y la tuvieron en el bote la tempestad cesó.

Desde entonces la devoción a la Virgen bajo la advocación de la Caridad del Cobre comenzó a cobrar fuerzas primero en los pequeños caseríos orientales, extendiéndose más tarde a toda la isla.

Los 'mambises', nombre que se daban los patriotas que lucharon por la libertad de la isla, la llevaban siempre consigo. Existen conmovedoras anécdotas de la devoción a la Virgen de la Caridad por parte de los más heroicos combatientes por la libertad de Cuba, destacándose entre ellos el 'Titán de Bronce', Antonio Maceo.

Fueron precisamente los veteranos de las guerras de independencia de Cuba quienes, ya constituida la joven república, se dirigieron

al Papa para pedir que oficialmente declarara la advocación de la Virgen de la Caridad del Cobre como Patrona de Cuba.

LOS CUBANOS en el destierro han mantenido viva esa devoción a la Virgen de la Caridad, la que se ha renovado cada año en estas misas de campaña, jornadas de oración por la libertad de Cuba, por el cese de la opresión materialista, por la libertad de los presos políticos, por el retorno a la república basada en la libertad y la justicia que perfilan los libertadores.

Esa devoción ha hecho posible que hoy, en uno de los puntos más bellos de Miami, en una amplia explanada que se extiende junto al mar,

entre el Palacio de Vizcaya y el Mercy Hospital se esté levantando una Ermita de modernas líneas que "muy pronto será casa de unión y oración de todos los cubanos en el destierro, y que quedará en las generaciones futuras como símbolo de la devoción de este éxodo cubano, tan generosamente acogido por la comunidad de Miami.

Los fieles deben averiguar en sus propias parroquias a qué horas se ofrecerá el triduo preparatorio que comenzará el martes, día 5.

La iglesia de SS. Peter and Paul, por ejemplo, cerrará el triduo el jueves, a las 7:30 con una procesión por los alrededores de ese templo.

## ULTIMAMENTE dijo el PAPA



Hijos amadísimos:

¿No experimentáis también vosotros un sentimiento de pena y de tristeza al recibir todos los días las infaustas noticias de una innoble delincuencia que, con una gravedad y frecuencia que parecen ir en aumento, infesta las crónicas de todos los países? ¿Qué es lo que está sucediendo? ¿Donde estamos y a dónde vamos a parar?

Delitos de todas clases, premeditados, organizados, sin prejuicios; delitos de robo, de hurto, de extorsión, de chantaje, de estafa, de venganza, de sabotaje, de odio tribal y de pasión política; violando todas las leyes humanas y civiles, secuestrando y matando incluso a personas inocentes, robando todo lo posible, desviando también aviones, resistiendo con las armas en la mano a los tutores del orden, poniendo en peligro la incolumidad de gente ajena, burlando las normas de la defensa pública, etc. . . . y todo esto por codicia de dinero o por odio político, cuando no es por criminal locura.

En consecuencia, nos preguntamos con estupor y con dolor si no habremos llegado a una crisis de comportamiento y de civilización, y si han dejado de tener valor los principios morales sobre los que estábamos convencidos de que se basaba la conducta del hombre civilizado y la solidez de la sociedad avanzada. ¿Pues no! no debemos dejarnos invadir por el miedo y por el pesimismo. Debemos tener confianza.

La razón principal es porque el conjunto del bien es inmensamente superior que el conjunto del mal. En segundo lugar, porque la indignación provocada por estas fechorías es todavía un signo de sanidad moral, es un fuerte apoyo a favor de las instituciones que trabajan para impedir y para reprimir estos deplorables pero no invencibles desórdenes, y se convierte en acicate de la conciencia colectiva para remontarse hasta las causas de tantos deslices morales.

Pero tener confianza en nuestro tiempo y en nuestra sociedad no significa permanecer pasivos. Es necesario que las fuerzas del bien se afirmen con mayor sabiduría y con mayor valentía. Habría que poner algún remedio en las mismas raíces psicológicas de la mentalidad moderna: fijaos cuántos incentivos para el desorden moral se encuentran hoy en los espectáculos licenciosos, en la publicidad indecente, en la literatura pornográfica, en la ostentación de la vida mundana, etc.; y fijaos también con cuánta indulgencia el agnosticismo moderno no sólo excusa, sino que defiende toda clase de comportamiento indiferente a las normas éticas.

Nosotros, especialmente los cristianos, deberíamos dar ejemplo de una sensibilidad moral más digna, más exigente y más austera de acuerdo con lo que nos enseña el Evangelio, aunque sin temerosos escrupulos.

## ORACION DE LOS FIELES

VIGESIMO SEGUNDO DOMINGO

DEL AÑO

(3 de septiembre)

**CELEBRANTE:** Una de las señales de nuestro amor a Dios es nuestra atención y preocupación por nuestros semejantes. A fin de que nuestro amor a Dios sea todo lo grande que debe ser, amemos a nuestros semejantes como a nosotros mismos.

**LECTOR:** Nuestra respuesta hoy será 'Señor, acompáñanos'

1. Que todos los hijos respeten a obedezcan a sus padres, oremos al Señor.

2. Que los padres amen, eduquen y den buen ejemplo a sus hijos, oremos al Señor.

3. Que todos recordemos que somos hijos de Adán y Eva, así como también hijos de Dios, oremos al Señor.

4. Que todos los ciudadanos de nuestro país, vivan unidos por encima de las diferencias políticas y según los principios de la Constitución y las leyes de Dios, oremos al Señor.

5. Que todos nuestros dirigentes civiles y religiosos sean recompensados por Dios por la fidelidad con que desempeñan sus responsabilidades, oremos al Señor.

6. Que la semana próxima, movidos por la Caridad, realicemos un acto de bondad a un extraño o a un amigo, oremos al Señor.

**CELEBRANTE:** Señor Jesucristo, Hijo de Dios y hermano nuestro, haznos amarte a ti y a nuestros semejantes cada vez más en el espíritu del amor divino por la gloria de tu Padre.

**PUEBLO:** Amén.

# LA VOZ

Suplemento en Español de 'VOICE'



El programa Un Domingo Feliz, que se trasmite todos los domingos, de 9 a 10 a.m. a través de WFAB (La Fabulosa) cumplió el pasado domingo el sexto año de transmisiones. En la foto, durante ese programa, desde la izquierda, el Padre Angel Villaronga, el Director General de WFAB, Tomás García Fusté, y el Padre Agustín Román. Los padres Villaronga y Román comparten cada domingo las charlas en el escuchado programa 'Un Domingo Feliz.'



CON LA ASISTENCIA del mayor grupo de Antiguas Alumnas que se ha reunido en exilio, las Dominicas Americanas celebraron su Convención Anual el pasado sábado en el Hotel Marriott, con un almuerzo y una exhibición de vestidos tejidos de 'Flora's Boutique' presentada por la Alumna Flora Lamar de Fanjul. Como evento principal de la convención se celebraron los Bodas de Oro y de Plata, 50 y 25 años de graduadas, de dos promociones de Alumnas. E la línea inferior, conmemorando 50 años de graduación aparecen las señoras Julia Tomeu de Adán, Belén Lescano de Erviti, Conchita Sarabasa de Lescano, Angélica Lancis, Esperanza Calderón de Arenas y María Tomasa Barnet de Medina. Detrás, Sister Louis y la Directiva del Alumnae.

## El Buen Samaritano

Por MONS. ROWAN T. RASTATTER

A mediados del siglo diecinueve Ralph Waldo Emerson, amado poeta y ensayista, escribió:

"Es una de las más bellas compensaciones de esta vida que ningún hombre pueda tratar sinceramente de ayudar a otro sin ayudarse asimismo."

**PIENSE** sobre esto. Entonces pregúntese asimismo: ¿Hay algún hombre vivo que no conozca a alguien que necesita ayuda . . . alguien menos afortunado que él . . . sin importar la posición social de uno en la vida?

Bien, ¿quién podría estar más necesitado que la crema de nuestra sociedad — muchachos y muchachas — quienes, aunque no por su propia culpa se encuentran solos, indeseados y en necesidad de amor y afecto, de guía espiritual . . . si, y alimento y ropa y un techo seguro sobre sus cabezas?

Es un asunto simple, por supuesto, cerrar nuestros ojos y corazones al ruego de estos jóvenes y decir, "Oh, alguien cuidará de ellos tengo bastante con mis propios problemas." Pero, ¿es esa una manera de ayudarlos y de ayudarse asimismo? Solamente su conciencia tiene la respuesta verdadera.

Entonces, también usted podría encontrar otra salida diciendo, "Pero simplemente no sé como ayudar a alguien necesitado." No hay excusas para esto . . . y he aquí por qué

Solo una vez al año — y sólo una vez — lo ponemos a usted en la dirección correcta. Tenemos al pobre, al necesitado, los niños indeseados y los albergamos, alimentamos, vestimos y le damos guía espiritual que necesitan para lanzarlos al mundo equipados para solventar, todos los problemas que

enfrentarán. ¿Cómo lo hacemos? Solo hay un medio . . . mediante su generosidad.

Considere lo que ocurriría a esos jóvenes si usted, y usted y usted les volvieran las espaldas. Y así cada año le damos la oportunidad de ayudarse asimismo ayudándolos.

**ESTE AÑO** nuestra colecta del Buen Samaritano tendrá lugar en todas nuestras misas del domingo 17 de septiembre. Se proveerán sobres. Ahora, usted tiene dos selecciones. Una, ignorar esto y decir, "Déjemos que otro lo haga." Si esta es su selección ¿Cómo podrá dormir bien la noche del domingo 17? De otra manera, usted puede ayudarse asimismo ayudando a esos niños . . . no con una simple donación sino haciendo un sacrificio genuino que es la verdadera dádiva.

Los jóvenes recipientes de su caridad viven en Boystown. Las jóvenes están albergadas en Bethany Residence en Miami. Los pequeños son cuidados en el Catholic Home para niños en Perrine, y muchos están acogidos en hogares adoptivos.

Figurativamente, estos jóvenes tienen sus manos extendidas rogándoles que los recuerde . . . suplicando de su generosidad para que ellos puedan crecer y ganar en estatura y gracia. ¿Puede usted decir no a sus encarecidos ruegos? ¿Puede pedirles que bajen sus brazos y desaparezcan? Simplemente eso no ocurrirá — porque cuentan con Usted.

ASI el domingo 17 de septiembre, abran sus corazones y sus bolsas. El día del Buen Samaritano ayúdese asimismo cuando los ayude a ellos. Recuerde, un sacrificio es solamente un sacrificio, cuando comparte algo que le gustaría conservar para sí mismo.

!Dios los bendiga!

# Cubans to honor Our Lady of Cobre in seaward Mass

(continued from page 1)  
Plans for the shrine were announced by Archbishop Carroll during the celebration of Sept. 8, 1965. He referred to it as a place of devotion where the Cubans in exile could pray for the welfare of their homeland and for those who were lost at sea.

When the shrine is complete it will be the second such shrine dedicated to the Blessed Virgin imbued with coastal history dating back to the founding days of Florida. The other is at St. Augustine where the first Mass was offered.

Since 1961 the Cubans have observed the festivity of their patroness with an outdoor Mass. At the beginning it was held in the Miami Stadium. Recently the observance was moved to the Marine Stadium because it provided a better background to the marine history of this devotion.

According to the tradition, the statue of Our Lady of Cobre appeared in the midst of a tropical storm to three fishermen in the north western coast of Cuba.

IT BEGAN like this: The first statue of the Blessed Virgin Mary was brought by one of Columbus' sailors and given to the chief of the Cueiba tribe. The Indians built a small shrine which they cared for and where they offered their chants which they composed themselves accompanied by their rustic musical instruments. Father De Las Casas officiated Mass at this shrine.

At the beginning of the seventeenth century, from the small Barajagua settlement, where cattle were raised and jerked beef was made, two Indians and a young black man left by boat in search of salt at Nipe Bay. When they arrived there they could not return immediately because of bad weather for three days. They waited in a thatched hut on the shore at a place called Cayo Frances. It was about five thirty in the morning when they saw on the surface of the sea, an object which looked to them like a sea bird. Upon getting closer they found a statue of the

Holy Virgin Mary which despite the rainy weather had not gotten wet and which had inscribed upon its base the words: "I am the Lady of Charity."

THE STATUE was removed to the Barajagua settlement where it remained for a short time. Later, worried by the appearances and disappearances of the statue at their shrine, the people moved it to El Cobre Parish where it stayed for three years. Again it appeared and disappeared until it was seen finally by a little girl called Apolonia, on El Cobre Hill.

The people finally decided to locate it on the top of the hill. There it stood through the times of the colony, the War of Independence, the Republic until now.

The Veterans of the War of Independence on Sept. 24, 1915, requested Pope Benedict XV, to proclaim Our Lady of Charity of Cobre patroness of Cuba. On Sept. 8, 1916 the feast was celebrated all over the island with great solemnity.

In August 1961 some Cubans obtained asylum in the Italian Embassy for a copy of the statue which they had gotten out of Guanabo Beach in Havana. During the first days of September this statue was transferred to the Panama Embassy by the ambassador herself to see how within the difficult circumstances prevailing it could be removed to Miami for the celebration.

THAT SAME DAY she received two safe conduct passes for Sept. 8. On the eighth, of all the departures scheduled from Rancho Boyeros, only Panama's actually left taking the statue. The exiles brought it to Miami shortly before the Mass.

First it was installed in the chapel in the building which housed Cuban children who arrived without their parents. Later it was transferred to San John Bosco Parish, and now it is at the little provisional chapel raised on the grounds on which the Shrine will be constructed.

## Prelate urges purchase of land for aborigines

ADELAIDE, Australia — (NC) Archbishop James Gleeson of Adelaide has urged the Australian government to buy Everard Park Station land and give it back to the aborigines, the dark-skinned descendants of Australia's original inhabitants.

The federal government had announced that it would buy the land for an aboriginal pastoral enterprise, but the land was bought by a private buyer while negotiations were still going on.

Australia's aborigines have been subjected to

discrimination similar to that suffered by blacks in the United States.

ABORIGINAL LAND rights have been prominent in the news here. Aborigines built tent "embassies" outside federal capital buildings in Canberra and in two state capitals, Perth and Adelaide, to demonstrate to the public that aborigines are being denied their right to land.

There was a nationwide outcry when the federal government ordered police to pull down the tent "embassy" in Canberra.

## Priest offers funeral liturgy for his sister

PHILADELPHIA — The Funeral Liturgy was offered here today (Friday) for Mrs. Catherine Rodden, sister of Father Joseph M. McLaughlin, pastor of St. Paul the Apostle parish, Lighthouse Point. Mrs. Rodden, 47, died Tuesday after a brief illness. Father McLaughlin celebrated the Mass.

In addition to her husband, James, she is survived by four sons: James, Connell, Gregory and Joseph; three other brothers, John, Thomas, and Frank; and one sister, Sister Mary Ellen McLaughlin, R.S.M., Williamsburg, Va.

## Funeral rites offered for Francis J. Fisher

The Funeral Liturgy was celebrated in St. Rose of Lima Church for Francis J. Fisher, father of Sister Marjorie Fisher, coordinator of religious education in Broward County for the Archdiocese of Miami.

Mr. Fisher, former South Florida District Manager for the Sinclair Oil Refinery, died while visiting relatives in Missouri at the age of 74.

Father John J. Vaughn celebrated the Mass for Mr. Fisher, who came to Miami in 1952 from Tampa. A native of Missouri, he attended Christian Brothers College, St. Joseph, Mo. He was a former member of the Down-

town Miami Kiwanis Club.

In addition to Sister Marjorie Fisher, he is survived by his wife, Blanche, another daughter, Rosemary, two sons, Dennis and Kenneth; one sister, Mrs.

Maurice Dignan; and six grandchildren.

The Joseph B. Coffey Miami Shores Funeral Home was in charge of arrangements. Burial was in Our Lady of Mercy Mausoleum.

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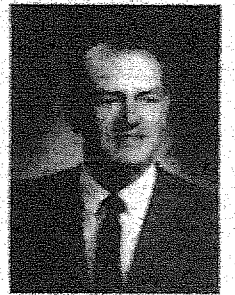
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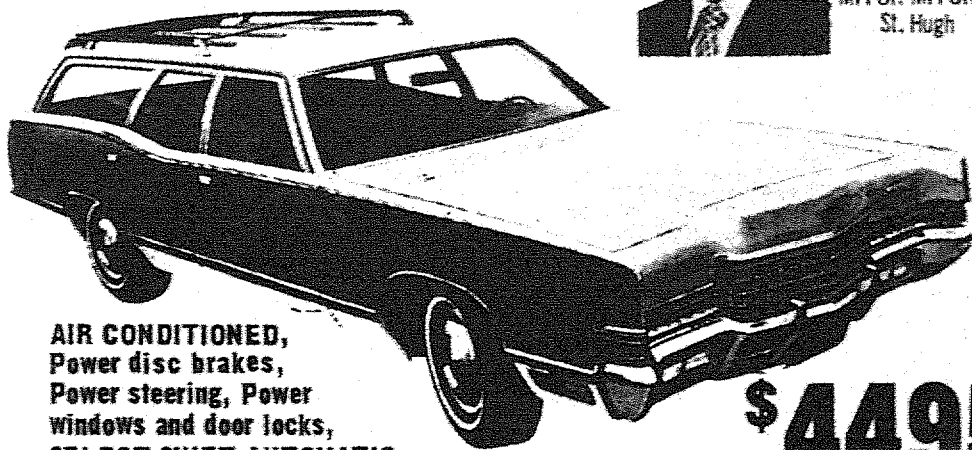
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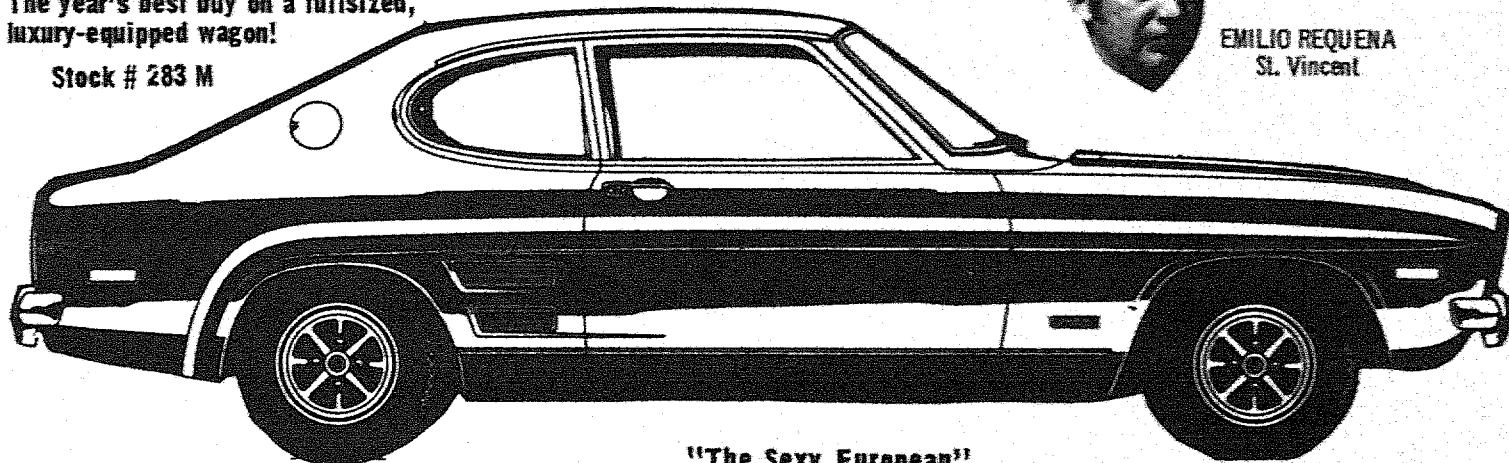
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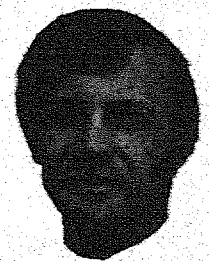
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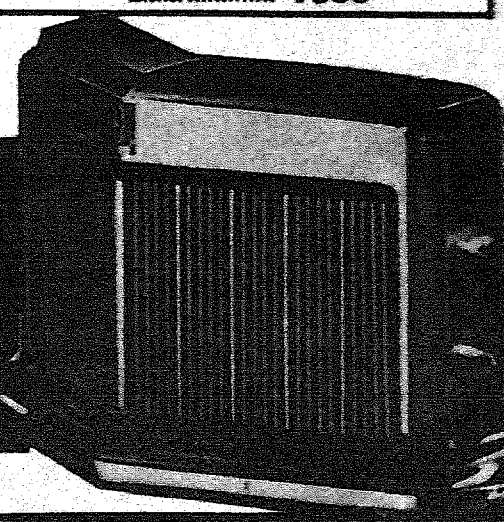
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