

'Show Christ that you love the little ones too'

To the Priests, Religious and Faithful of the Archdiocese:

Each year about this time we come to you with a special message and an earnest request. Special because it is in behalf of our own dependent children right here in the Archdiocese of Miami. Earnest because we know of no cause more worthy of your serious consideration and bountiful generosity . . . our unfortunate children who are dependent on you for their food, housing, clothing, and spiritual guidance.

We come to you with joyful hearts and great expectancy because of the outpouring of your beneficence in the past.

This year is no different from others except that our budget, like yours, has felt the gnawing effects of the continuing rise in the cost of living. So we urge you to help make this year's Good Samaritan collection a new and more impressive milestone in our unceasing efforts for our dependent children.

These youngsters are being cared for at Boystown of Florida, the Bethany Residence for girls, the Catholic Home for Children, and in foster homes throughout our Archdiocese.

This year's Good Samaritan collection will be taken up at all Masses on Sunday, Sept. 17.

In the name of Christ, who so loved the little ones, we beseech you to make an extraordinary effort to show Him that you, too, have love and a sympathetic understanding in your hearts for the inheritors of the Kingdom of Heaven.

Imparting to you my paternal blessing, I remain

Very sincerely yours in Christ,

Coleman F. Carroll

Archbishop of Miami

IN MIAMI



Voice photo by Tony Garnet



IN KEY WEST

In Miami, as well as Key West, Cuban exiles took to the waterways with twilight processions to honor Our Lady of Charity of Cobre. With the Miami skyline in the background, a flotilla of boats carried the statue of the Virgin from its temporary shrine, across Biscayne Bay to the Marine Stadium. At left, Key Westers sailed in procession around the island, displaying a statue of the Virgin Mother.

ESPAÑOL,
Páginas 12,13,
19,20,21

Voice photo by Kashkin

Priest transfers set for Keys



Father Januszewski

Father Licari

Two priests have been appointed to new parishes, Archbishop Coleman F. Carroll announced this week.

Father Jan Januszewski of Marathon was named pastor of St. Mary Star of the Sea parish, Key West.

Father Michael Licari of St. Kevin Parish, Miami, was appointed administrator of San Pablo parish, Marathon.

A native of Sadki, Poland, Father Januszewski was ordained in 1935. In 1937, he was captured by the Nazis and imprisoned for five years in Dachau. After his rescue by the Americans, he assisted displaced Poles throughout Germany, and in 1951, came to the U.S. and worked under the late Archbishop Joseph P. Hurley of St. Augustine, as

an assistant in Immaculate Conception parish, Jacksonville.

AFTER SEVERAL more years in the St. Augustine diocese, he was transferred to the Miami area where he has served as an assistant pastor at St. John the Apostle parish, Hialeah, and Blessed Trinity parish, Miami Springs.

Celebrating his 25th jubilee as a priest in 1960, he served as administrator of St. Joseph parish, Stuart, before accepting his present assignment as administrator of San Pablo parish, Marathon, in 1968.

Ordained in St. John Cathedral in Malta in 1944, Father Licari served as secretary to the Archbishop of Malta from 1946 to 1954.

(continued on page 2)

Pope dedicating his trip to the cause of peace

CASTELGANDOLFO, Italy — (NC) — Pope Paul is dedicating his visit tomorrow, Saturday, Sept. 16, to the Eucharistic congress at Udine, in northern Italy, to peace in Vietnam, Ireland and the Middle East and for an immediate cessation of reprisals by Israel against Arab nations.

The Pope made this clear in his address to visitors at his summer home here Sept. 10.

Reflecting on "the events of these days, those of Munich and those which quickly followed in the Middle East . . . (and the events in) Vietnam and Ireland," the Pope said that the aid of God must be sought "before these events become more tragic."

The Pope then stated:

"FOR THIS intention we will go this week to the (Italian) national Eucharistic congress in Udine."

In his carefully worded address the Pope said that, without standing in judgment of the wars around the world, as a spiritual leader he can recall some axioms which lead to peace.

Those axioms, one or another of which could apply to combatants in any of the current conflicts, the Pope said, are:

- "Without equal justice there cannot be a happy and stable concord between nations and social classes.
- "Vendetta is no remedy, but an evil which tends to duplicate itself and lead to other measures.
- "Terrorism is unworthy of brave and civilized men; it punishes the innocent and destroys faith in peaceful coexistence."
- "War is no solution.
- "The preferable method of solving difficulties between men is a frank and honest discussion.
- "Being fair, compromise, generosity, reciprocal forgiveness and respect for the honor of others, these are the best means of settling differences."

While on his way to Udine Sept. 16, the Pope will stop in Venice. There he will ride up the grand canal as far as the city hall, then be brought by gondola to St. Mark's Square, where he will greet officials and give an address.

After lunch the Pope will proceed to Udine, where he will celebrate an open-air Mass in the main square at 5 p.m. and make another address.

Following this, the Pope will meet with officials of the Eucharistic congress and other leaders and depart for Rome.

The Vatican press office announced that the Pope will be traveling as a private person and not as head of Vatican City state.



For a young lady who's never even had her first date, the subject matter of Sunday's Marriage Encounter program at Biscayne College was a trifle sleep-inducing. Four-week-old Jean Dohr slept while her parents enjoyed the workshop. For story, pictures see page 16.

OFFICIAL

Archdiocese of Miami - Appointments

The Chancery announces that Archbishop Coleman F. Carroll has made the following appointments effective as of Sept. 28, 1972:

THE REVEREND JOHN JANUSZEWSKI — to Pastor, St. Mary Star of the Sea Church, Key West.

THE REVEREND MICHAEL LICARI — to Administrator, San Pablo Church, Marathon.

The Chancery announces that upon nomination by the Very Reverend Thomas J. Reddy, O.M.I., Provincial of the Oblate Fathers, Archbishop Coleman F. Carroll has made the following appointments effective Sept. 1, 1972:

THE REVEREND RICHARD SUDLICK, O.M.I. — Assistant Pastor, St. Stephen Parish, West Hollywood.

The Chancery announces that Archbishop Coleman F. Carroll has made the following appointment of members of the

Archdiocesan School Board for the school term of 1972-1973:

The Most Reverend Rene H. Gracida

The Very Reverend Noel Fogarty, V.G.

The Reverend Monsignor William F. McKeever.

The Reverend Monsignor Dominic J. Barry.

The Reverend Monsignor John O'Dowd, V.F.

The Reverend Laurence J. Conway.

The Reverend Thomas J. Goggin.

Dr. Horacio Aguirre.

Mr. Edward Atkins.

Dr. Sidney Cox.

Mr. Richard McCord.

Mr. Thomas A. Welstead.

Dr. Franklyn Ott.

Mr. Joseph M. Fitzgerald.

Mrs. Katherine LaBelle.

Sister Laura Simmons, O.P.

Sister Jacqueline Hirsch, O.S.F.

Sister Grace Diaz, S.N.J.M.

State women leaders back life, hit abortion

ORLANDO — A "summit" meeting of leaders of Catholic women's councils in Florida was held here Sept. 7, chaired by Mrs. E. H. Oliver of Jacksonville, provincial director of the National Council of Catholic Women.

Four diocesan presidents and three diocesan moderators exchanged ideas, voted to give support to the Right-to-Life committees throughout the state and to promote alternatives to abortion such as Birth Right and "Solve," the Tampa-based Save Our Lives Volunteer Everyway.

Mrs. Dan McCarthy of Clewiston, who has been president of the Miami Archdiocesan Council of Catholic Women since election at a January board meeting, was presented to the Miami Provincial Council of Catholic Women in session at Orlando by Mrs. Pat Keefe, immediate past president of the Miami council.

MRS. MCCARTHY reported that Father Laurence Conway, Ft. Lauderdale, archdiocesan spiritual moderator, was expected to join the others from Florida planning to attend a fall board meeting of the NCCW's national assembly.

Mrs. Donald LeFils, Orlando DCCW president, from Osteen, was presented to the province board by Mrs. Karl V. Kaylos, past president of the Orlando council.

Mrs. J. Z. Maceluch of Pensacola, president of the St. Augustine DCCW, another new member of the Province board, was presented, along with spiritual moderators, Msgr. James J. Heslin of St. Augustine; Msgr. Irvine Nugent of Orlando; and Father James Herlihy of St. Petersburg.

The Miami Provincial Council of women, acting as a clearing house for matters of common concern, heard a report on the plans for the forthcoming Respect Life Week, given by Mrs. John Gallagher, Tallahassee, DCCW legislative chairman in north Florida.

Thomas Horkan, executive director of the Florida Catholic Conference, assisted Mrs. Gallagher with the legislative report to the council, covering pro-life and education fronts.

IT WAS brought to the attention of diocesan council leaders that the Family Life Bureau of the United States Catholic Conference has suggested a program for the first week in October. The Respect Life booklet has been by the U.S. bishops distributed to pastors.

Father Richard Scherer, provincial coordinator of Right to Life Committees, at a recent meeting of diocesan coordinators, planned state participation in the Respect Life Week observances. The priest's address is at Holy Cross Hospital, Ft. Lauderdale, the Provincial council leaders were advised.

The week will be spearheaded in the parishes by the Right-to-Life coordinators in each diocese of the province. Besides Father Scherer in Miami, these coordinators are Father J. Keith Symons, St. Petersburg; R. Joseph James, St. Augustine; and David P. Page, Orlando.

CITING the leadership of the late Msgr. Martin B. Power of the Orlando council, Mrs. Kaylos presented a resolution on his death, for publication in "The Voice" and "The Florida Catholic." The resolution adopted called Msgr. Power "a dedicated and beautiful instrument of God who moved people to action without forcing; who aided and shared with others without complaining."

"In recognition of the confidence which Msgr. Power placed in the diocesan councils of women, the Miami Provincial Council, NCCW, will endeavor to use all the resources at its command to continue to communicate Christ to others," the resolution said.

Mrs. Oliver told representatives of the Catholic press at the meeting that the next president will come from the St. Petersburg council, according to the rotation system adopted last year for leadership of the Province level.

However, on a vote taken at the Sept. 7 meeting, it was decided that the annual meeting of the Province will continue to be held in Orlando, as the most central meeting place for all who are eligible to attend the session each year.

Voting members are the diocesan presidents, the diocesan moderators, the presiding chairman and the past chairman. Mrs. Thomas F. Palmer of Miami.

Mrs. Palmer, chairman of the Miami Ad Hoc Committee for the DCCW efforts to respect life, told the assembled board in Orlando of the pre-election canvass made by her committee to determine the stand of candidates for election on abortion legislation.

SHE ADVISED the women to support the

candidates who respect life.

Mrs. Keefe, in a report on the 84 affiliations in four deaneries of the Miami ACCW, said that Catholic Charities projects take top priority among the women's groups in the south Florida areas, with much time spent also on legislative matters such as pro-life letter writing and writing campaigns for aid to parents of parochial school children. A successful campaign on pornography was mounted as well, she said.

It was noted by the Miami reports that Birthright will soon have an office established in Miami.

Mrs. Palmer, speaking in St. Augustine on the menace of mini-movies for adults, kept an adult movie from opening in Pensacola. Mrs. Maceluch reported. She said that upon the information gleaned from Mrs. Palmer's talk at the St. Augustine DCCW convention, she was able to alert owners of property in Pensacola that a business man planning to rent the place would open a storefront "adults only" mini-movie. Based on the women's protest, the owner refused to let the property for such use.

Mrs. Frank Filewicz's, of the St. Petersburg Council activity stressed the group's action against pornography, on behalf of the Provincial Council she will draft a resolution to be sent to the "Morality in Media" meeting in Salt Lake City in October and will present to the NCCW national assembly a resolution asking for Catholic women's leadership in the politics of morality.

Mrs. LeFils told the Province board that the DCCW in central Florida this year will stress programs for religious education and for senior citizens.

Mrs. Maceluch said Pensacola Catholics too were working on government assisted housing for the aged. Msgr. John J. Lenihan and Catholic Charities are leading this campaign for the aging, she said, with the women offering participation in getting the housing started.

Two priests appointed

(continued from page 1)

COMING TO the Archdiocese of Miami over 16 years ago, Father Licari has served as K of C chaplain and as spiritual moderator of the South Dade Holy Name Societies.

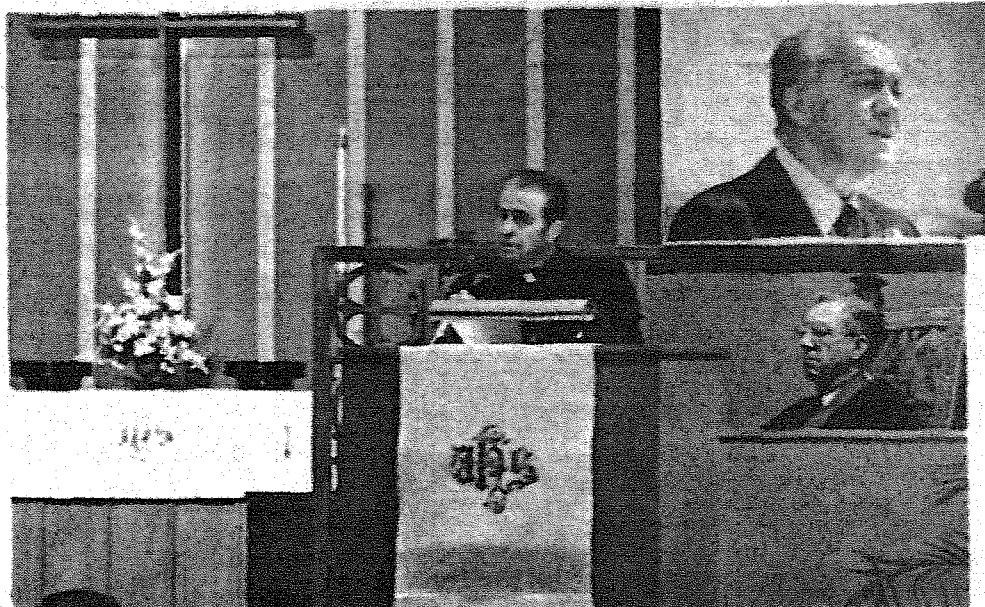
Before serving as Vicar Econome at St. Matthew parish, Hallandale, from 1963-64, he served as an assistant pastor in Sacred Heart parish, Lake Worth; St. Mark parish, Boynton Beach; and St. Mary Magdalen parish, Miami Beach.

He served as administrator of St. Bede parish, Key West, before his appointment to St. Kevin parish, where he has served since it was established as a mission in 1965.

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SPEAKING ON THE EVIL and doubts created by the Munich tragedy is Monsignor Joseph O'Shea at the Miami Beach Community Church as Rev. Dr. R. Wiley Scott looks on. Scott and Rabbi Irving Lehrman (upper right) also addressed the congregation.

Service held for slain athletes

An interfaith memorial service in memory of the Israeli athletes and other victims killed in Munich, Germany, during the Olympics was held at the Miami Beach Community Church.

The service, open to persons of all faiths, was officiated by Dr. R. Wiley Scott, Senior minister of the Miami Beach Community Church, Rabbi Irving Lehman, spiritual leader of Temple Emanuel, and Monsignor Joseph O'Shea, pastor of St. Joseph's Catholic Church.

Rev. Scott said that it was not really the athletes who were killed but all mankind which was diminished by the atrocity in Munich.

RABBI LEHRMAN commented on how good it was that people of different faiths could get together on matters of concern to all people and said he hoped the revulsion by the world to this act would prevent such a thing from happening again.

Monsignor O'Shea spoke on the problem of evil exemplified in the slaying of such young beautiful people who had only just begun to live their lives. How could a God of love allow such a thing to happen? The answer, Monsignor said, is in man's freedom.

"SINCE MAN is free to love, he is free to hate," said Monsignor O'Shea.

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Pope urges peace to Paris conferees

VATICAN CITY — (NC) — Vatican press spokesman Federico Alessandrini confirmed that Pope Paul VI sent private messages appealing for peace in Vietnam to the four major participants in the Paris peace talks, including the Viet Cong delegation.

News of the papal messages of concern over the continuation of the Vietnam war was disclosed by the Viet Cong delegation leader, Madame Nguyen Thi Binh. She disclosed that the message was sent by Pope Paul in July verbally through a papal representative.

According to news reports Archbishop Egano Righi Lambertini, papal nuncio in Paris, refused to disclose the contents of the papal message.

The Vatican press spokesman told NC News that the Pope's message was sent not only to the Viet Cong delegation but also to the other sides at the Paris talks. He said that so far only the Viet Cong delegation had decided to make its reply public.

"The appeal of the Holy Father," Alessandrini said, "was addressed to all four participants in the Paris conference on Vietnam (the United States, Viet Cong, North Vietnam and

South Vietnam). All replied.

"It was through the initiative of Madame Binh that only the reply of the Viet Cong was made public."

EFFORTS at private diplomacy by the Pope and his secretariat of state are not unusual. Yet in ordinary diplomatic practice such verbal, behind-the-scenes activities are not aired publicly.

Madame Binh's letter of reply to Pope Paul's message attacked the United States for waging a "war of genocide and of ecocide" and urged the Pope to use his authority to realize peace.

"On our small country, Vietnam, the most modern scientific discoveries, which should have been put at the service of mankind, are now used by the United States deliberately to massacre the civilian population, to destroy the dikes and hydraulic works, churches, pagodas, hospitals, schools and so many other cultural works built by our people," the letter said.

"In South Vietnam," it continued, "under the dictatorial and fascist regime of the Nguyen Van Thieu administration, love of country is a crime; all spiritual values are trodden

under foot; all voices favoring peace are stifled, any patriot, lay or religious, can be arrested, killed or deported."

The letter said there has been no progress at the peace talks and that "the principal obstacle lies in the attitude of the Nixon administration, which does not sincerely wish to negotiate. It cherishes still the illusion of a military victory by its extremely cruel policy called 'Vietnamization' of the war."

The letter said that the American government "has deformed the truth in pretending that the Provisional Revolutionary Government (the Viet Cong) seeks to impose a communist government on the South."

The letter concluded: "We are certain that Your Holiness will sympathize with the disasters that the cruel and unjust war of the United States has imposed on our people and we dare to hope that you will use your high authority to help so that, on this small country of the Indochinese peninsula, the ideal of peace, independence, freedom, justice and progress, conforming to the noble teachings of Christ, may be able to triumph over the warlike, barbarous and regressive forces, and so that every Vietnamese citizen may enjoy his right to live free and independent."

See need for a 'whole new world of preaching'

By ROBERT RAIMONTO
WASHINGTON — (NC) — The need to improve preaching through increased emphasis on Scripture was proclaimed by participants of the National Congress on the Word of God here from Sept. 5-7.

The biblical theme recurred throughout the three-day conference at Catholic University and the Shrine of the Immaculate Conception here. The Congress, which drew about 300 participants from the United States and Canada, was subdivided into eight conferences, each of which issued a report.

The conferences were conducted in classrooms of the Catholic University on Sept. 6 while homilies and speeches were made and eucharistic celebrations held in the National Shrine during the three days of the congress, an event to revitalize preaching in the Catholic Church. Conference reports were issued on the final day of the congress and became the focal point of a meeting at the congress' conclusion.

At the conference on

social development, Msgr. George C. Higgins, secretary of research for the U.S. Catholic Conference, commended Father John Burke, coordinator of the congress, and Father Jordan Aumann, editor of The Priest magazine, for "warning against the danger of politicizing the Gospel message and converting the Sunday homily into a partisan, tub-thumping harangue."

He added that the pulpit "is not the proper forum in which to pontificate on complicated and highly controversial political and socio-economic issues."

At the same conference, however, Bishop Walter Curtis of Bridgeport, Conn., contended "social development issues should be more frequent as the subject matter for sermons." The conference report itself stated that greatly increased preaching and teaching is required to meet racism, poverty and, generally, the problems of social justice.

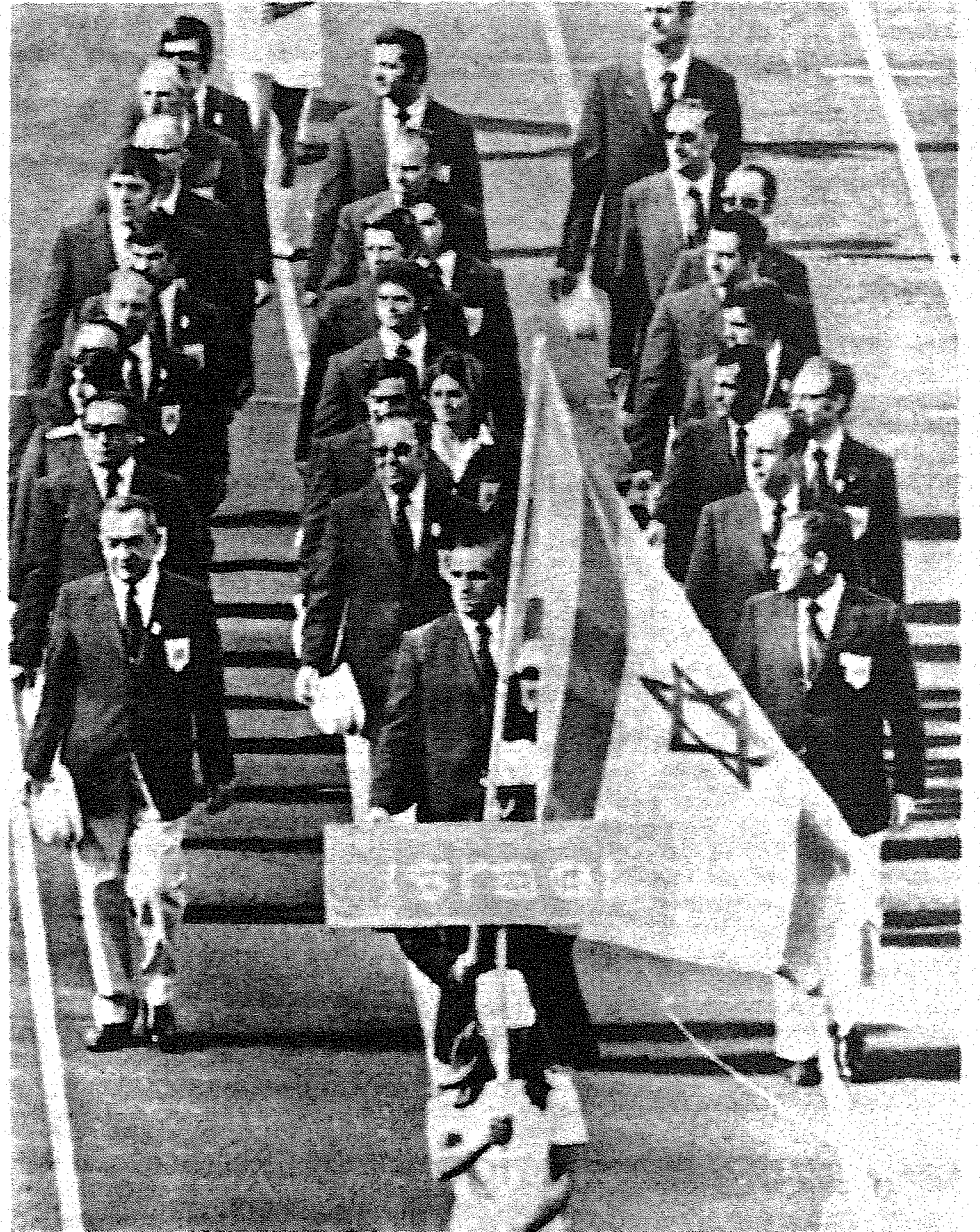
IN HIS address Archbishop Sheen told about 1,500 persons that "it is vain to say people are staying away

because they don't like us preaching. They are staying away because we are giving a lot of sociological treatment to it, instead of Christ on his cross." The archbishop said, "We don't have the passion" needed for preaching.

Father Barnabas Ahern of the Gregorian University in Rome, told participants: "We who spread the Word must respond to that Word. There is more than just spreading Scripture and listening to it. I mean more than the intellectual stimulation that comes from God's word. I mean a faith experience of the preacher that is a total, radical human response."

In its report the preaching and the liturgy conference, one of the best attended, said "effectiveness in preaching depends on the interior life of the preacher — his spiritual life, his intellectual life and his perceptions of the real world today."

The conference's study also said "prepared homily materials, if used superficially, may be transparently phony; such aids, if absorbed and made interior, may be of real assistance."



The Israeli Olympic team parades into the Olympic Stadium in Munich during the opening ceremonies of the 1972 games. Eleven days later, 11 members of the team were dead, killed during a day of drama which saw Arab terrorists take over their living quarters at the Olympic Village, kill a coach and an athlete and later kill nine Israeli hostages in a gunfight at an airport near Munich.

Deny misrepresentation in slain priest's picture

WASHINGTON — (NC) — "There has been no misrepresentation in showing American Catholics what happened to a Brazilian priest who fought for social justice, Father Henrique Pereira Neto," said a spokesman for the United States Catholic Conference.

Father Frederick McGuire, director of the USCC Division for Latin America, added: "There are many more Church leaders who have been falsely accused of subversion, imprisoned, tortured and even killed because of their work in promoting justice and liberation for the poor."

HE WAS answering assertions made in Miami by a traditionalist group — Americans for a Christian Civilization — which claimed the death of Father Pereira at Recife in May, 1969, was not due to his commitment to social justice.

Father McGuire offered quotes from a letter the priest's mother, Isairas Pereira da Silva, sent to Brazilian President Emilio G. Medici last March in which she said: "Today the case still has not been solved and has not been brought to trial."

The Miami News religion editor, Bob Wilcox, who pub-

lished Denchfield's statements, added that "Catholics in Dade (county) and the nation apparently didn't take notice but the cause to which they gave \$1.2 million in a special collection last weekend used a touched-up photograph of a tortured Latin American priest to prompt donations.

The collection, taken up late in August, was sponsored by the National Conference of Catholic Bishops. Father McGuire explained that the original photo had arrows drawn on it over the wounds and that the firm doing the poster for the collection was instructed to remove these arrows.

Decry Olympic killings

By LOUIS A. PANARALE
(NC News Service)

America's Catholic, Protestant and Jewish leaders were united in their shock, sorrow and anger over the Sept. 5 Arab guerilla massacre of 11 Israeli Olympic team members in Munich.

Bishop Joseph L. Bernardin, general secretary of the National Conference of Catholic Bishops, called the killings "vicious and wanton destruction of life" that cannot be justified.

"Violence solves

nothing," Bishop Bernardin said in a statement. "The history of our times is a disastrous testimony to the fact that violence only begets more violence."

"If any good is to come from the tragedy in Munich, it will be the realization by all men in all nations that such acts of violence are a betrayal of our common humanity and an affront to our one Creator."

Bishop Bernardin offered his sympathies to the survivors of the murdered Israelis and to their com-

patriots, "and I pray that the very horror of this episode may serve to deter any future acts of senseless terrorism."

SIX OTHER officials of the NCCB and the United States Catholic Conference, and a seminary dean, issued a joint statement which they sent to the Israeli embassy in Washington, D.C.

"The barbaric abduction and massacre of members of the Israeli Olympic team in Munich has profoundly shocked and saddened all men with the least vestige of humane feeling," the priests said.

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Cardinal, five Congressmen testify for tax credit bill

By JOHN MAHER
WASHINGTON — (NC) — Support for legislation to give tax credits to parents of nonpublic school students came from Cardinal Terence Cooke of New York, testifying on behalf of the U.S. Catholic Conference (USCC), and from five members of Congress.

In testimony before the House Ways and Means Committee, Cardinal Cooke said, "Catholic, Protestant and Jewish parents who seek this aid will continue to carry a heavy burden to support the education they choose."

"THEY ARE seeking a reasonable tax credit for the tuition that they pay to give their children the type of education they want. We believe this position is just, that it is in accordance with the Constitution, and that, in the final effect, it will be of great benefit to our communities and to our nation."

Also testifying in support of the bill were Reps. Margaret M. Heckler, R-Mass., Larry Winn Jr., R-Kansas, Louise Day Hicks, D-Mass., William J. Keating, R-Ohio, and Peter A. Peyser, R-N.Y.

The witnesses testified on the last day of hearings on H.R. 16141, the Public and Private Assistance Act of 1972. Title II of the bill would allow parents of students in nonpublic elementary and secondary schools to subtract up to \$200 per child from their federal income tax for tuition paid to such schools.

REFERRING to earlier testimony given by Rabbi Morris Scherer on behalf of a coalition of nonpublic school officials called CREDIT, Cardinal Cooke pointed out that non-Catholic denominational and non-denominational groups "sponsor schools which educate more than one million of the more than five million children attending

nonpublic elementary and secondary schools."

Although Catholic schools constitute the largest nonpublic educational system in the United States, the cardinal said, "in the real sense this is not a Catholic problem nor even a nonpublic education problem — rather it is a challenging community and national problem. In our democratic tradition the education of every child is necessarily the concern of every citizen."

DISCUSSING the dimensions of the Catholic educational effort, Cardinal Cooke pointed out that "there are Catholic schools in every state of the Union serving the children of almost two million American parents."

In New York City, he said, "our Catholic schools educate some 300,000 students — more than are educated by any urban public school system in America, excepting the public school systems of New York City itself, Los Angeles and Chicago. Nonpublic schools in New York State educate more young people than do the public schools in any one of 29 states of the Union."

IN SOME cities in New York state, the cardinal said, more than 50 percent of the school children attend nonpublic schools. "It does not require a slide-rule or a computer to estimate the great burden which would fall upon the public schools and the taxpayers of these cities if parents of nonpublic school children were compelled to transfer their children to public schools."

Defending Catholic schools against the charge that they are "exclusive private schools," Cardinal Cooke said, "It is not now and never will be the policy of the Catholic schools of America

to create havens for segregation of any kind and our adherence to the civil rights requirements stems from the conviction of moral principles and not just from legal necessity."

"A RECENT survey," he said, "revealed that 87 percent of the parents of parochial school children in New York City earned less than \$10,000 a year, and one-third of these earned less than \$5,000. Indeed it is a fact that one in ten of these parents lives below the national poverty level."

The cardinal also said that more than 60 percent of all our elementary school students in Manhattan, and 30 percent of those in the Bronx, are black or Spanish-speaking.

Cardinal Cooke was accompanied in testifying by Auxiliary Bishop William McManus of Chicago, chairman of the education committee of the USCC; Msgr. Joseph O'Keefe, secretary of education of the New York archdiocese; and attorneys Alfred Scanlan of Washington, D.C., and Lawrence Cusack of New York.

QUESTIONING them, Rep. Hugh L. Carey, D-N.Y., one of the bill's sponsors brought up testimony the previous day by Andrew J. Biemiller, director of the department of legislation of the AFL-CIO. Biemiller said that the absence of a provision in Title II banning the use of funds for segregated education "constitutes a virtual invitation to segregationists to avail themselves of the tax benefits provided by Title II."

Scanlan noted that "the bill as drafted requires that the children attend schools that comply with Internal Revenue Service regulations. The schools lose tax exemption which is more serious

than a tax credit."

"I THINK the AFL-CIO arguments have no basis in fact," Scanlan said.

Noting that other witnesses had claimed that the essential problems of nonpublic schools are other than financial, Rep. Donald G. Brozman, R-Col., asked whether that claim is true and whether the passage of the bill would be really beneficial.

Bishop McManus said that, while the Catholic schools do have other problems, the inability of parents to pay tuition is a significant factor in declining enrollments. He said that the passage of the bill would be a major boost to the morale of those involved in nonpublic education.

Passage of the bill, Bishop McManus said, would be "a declaration of public policy that the government is determined to see nonpublic schools continue."

In other testimony, the head of the nonpublic school section of the American Federation of Teachers testified against the bill, even though it would aid the schools in which his members teach.

John Murray complained that the bill would only benefit the more affluent and would do nothing for the poor who wish to send their children to nonpublic schools. He said, however, that his union supports aid for all children — those in nonpublic, as well as public schools.

He said that instead of tax credits, federal money should be used to improve existing programs which aid children in nonpublic schools.

'Chances for OK on tax credit good'

Chances appeared good for passage this year of a tax credit bill aiding parents of nonpublic school children, according to a report by Robert Lynch, national coordinator of the effort to obtain tax relief for private education.

Lynch spoke to a meeting of education superintendents and officials of Catholic, Protestant and Jewish denominations from all over Florida.

He said testimony before the House Ways and Means Committee had been largely favorable to the bill, sponsored by the committee Chairman Rep. Wilbur Mills (D-Ark.).

Lynch said an informal poll of committee members indicated that 18 of the 25 members favored the bill now. A vote by the committee is scheduled for Oct. 14.

IT APPEARS the bill surely faces the committee unless Congress adjourns before then, which is not likely. Lynch said it was now all the more important for people to write to their congressmen about the bill because if the committee passes the bill on to the floor of the House, then all representatives will be in a position to pass or defeat the measure.

The present bill H.R. 13495 would allow parents to deduct up to \$200 a year from their income tax for each pupil paying tuition in a private school. This means that if a parent's income tax were \$1,000 and he had two children each paying \$200 or more a year to a private school — he would take \$400 off his tax bill, and would only owe \$600.

As for federal leaders' positions on the issue, President Nixon has backed a tax credit program and Casper Weinburg, Nixon aide in charge of the Office of Management, has backed the proposal in general, with certain modifications suggested.

Presidential candidate, Sen. George McGovern has indicated he favored tax relief for private education and his office indicated he would make a speech Monday in which he will come out specifically in favor of a program.

Treasury Secretary George Shultz, in testimony before the committee, said the federal government is already subsidizing the public schools through tax breaks amounting to \$135 a year per pupil in addition to regular direct aid. Lynch said. Therefore easing the burden on private school pupils would only be a matter of equity, he said.

Weinburg urged the committee to authorize credits for "all tuition and fees paid by parents in both public and nonpublic schools." He also urged consideration greater relief for parents who are poor and pay little or no tax.

The 90-minute meeting ended with a motion of thanks to Archbishop Coleman F. Carroll for helping to set up the meeting.



Josephite head lauds Berrigan

HARRISBURG, Pa. — (RNS) — A priest who is the superior general of the Josephite Fathers, and a federal judge candidly discussed the morality of civil disobedience here while the priest was testifying in behalf of anti-war activist Father Philip Berrigan, S.S.J., at the close of the Harrisburg conspiracy case.

Father Matthew O'Rourke, S.S.J., once principal of a New Orleans high school where Father Berrigan served in 1956, said that "Father Berrigan is a totally dedicated Christian. He is totally honest and a man of integrity."

AT THAT point, Judge R. Dixon Herman, who presided

throughout the entire Harrisburg conspiracy trial, interrupted: "You know, however, that he was found guilty in this court for violations of the law."

"I know, your honor," Father O'Rourke said. "What I'm talking about is his dedication to the principles Christ established. What I think we come to is a matter of conscience and the question of whether a certain law should be obeyed at a certain time."

"You certainly don't condone breaking the law?" Judge Herman declared.

Father O'Rourke replied: "I don't condone breaking the law. I disagree with his (Father Berrigan's) tactics, but I agree with the ends he was seeking."

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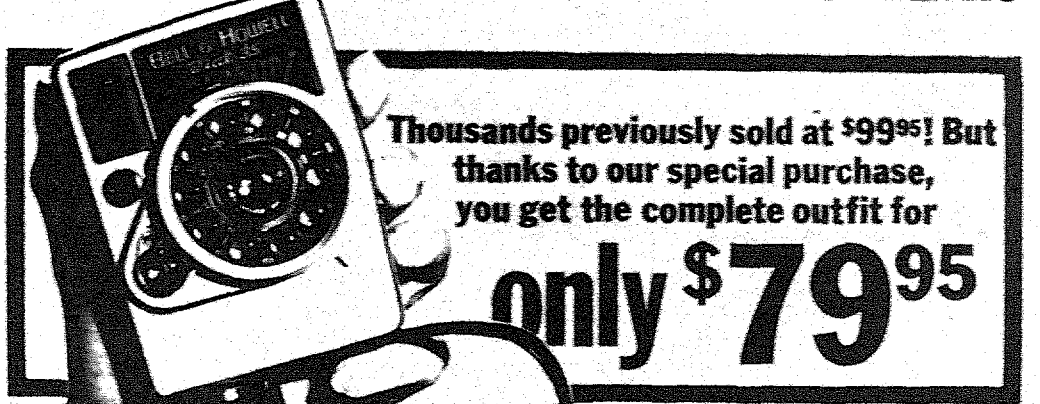
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The unfortunate are looking to you

Be a Good Samaritan this Sunday

By MSGR. ROWAN T. RASTATTER

You know, when we speak of Charity or Love, our words come from the bottom of our hearts and the inner depths of our souls.

But, when speaking of Charity, no one needs to take our word for the beneficence of this truly great characteristic.

For just a moment, let us — you and me — take great heart from the words of some of our prophets and saints who proved beyond doubt that Charity is the Holy Grail in our pursuit of earthly happiness.

Saint Paul wrote: "If I should have all faith, so that I could remove mountains, and have not charity, I am nothing."

And again: "Now there remains faith, hope and charity — these three: but the greatest of these is charity."

Saint John wrote: "If God hath so loved us, we also ought to love one another . . . and this commandment we have from God that he who loveth God, love also his brother."

Saint Peter said: "Charity covereth a multitude of sins."

FROM Saint Timothy we get: "The end of the com-



17, for this is the day on which, each year, you are given a rare opportunity of giving testimony to your Faith, Hope and Charity . . . charity for our young unfortunate who are so dependent on you.

The boys at Boystown of Florida; the girls at Bethany Residence; the toddlers at the Catholic Home for Children in Perrine; the countless children in foster homes . . . all depend on you so that we may house, feed and clothe them, and implant spiritual and lasting guidelines for their future.

SO, REALLY, it's not difficult to follow in the footsteps of the Saints, is it? When we're in need or in dire straits ourselves, we ask them to pray to God for us. How much more willingly they would receive our supplications, were we to try to imitate them before it is too late.

This Sunday, Sept. 17, you will have your chance to say, "My Lord and my God" in prayerful union with our blessed Saints by performing an annual act of charity . . . just once a year . . . compared with their lives spent in alms-giving and inspired prayer.

So we urge you, in the name of God and His Saints, not to grow weary of your benevolence. Rather, accept this opportunity to say to God and His Saints: "Thank you for everything bestowed upon us and for the means to share what we have with needy children."

That's Sunday, Sept. 17 . . . Good Samaritan Day. May God bless you!

mandment is charity from a pure heart, and a good conscience, and an unfeigned faith."

Saint Teresa says: "Love (Charity) spurs us on to do great things and makes all that is bitter, sweet and savory."

It is by charity that we follow our Lord in the way of

perfection. And there you have, not our words, but the expressions of those who were closest to God and have done His will throughout the ages, and His Blessed Son who preached and practiced charity in all the three years of His public life.

To bring all of this down to our present way of life, is it

not incumbent upon all of us to take the time and small trouble NOW to heed the words handed down to us by those who meted out the grace and blessings of a charitable God?

Well might you ask: "How can I possibly emulate the behavior of Christ and His Saints in the observance of their brand of charity?"

FAR BE IT from us to lay down any hard and fast rules for your daily ritual. All you have to do is to look above and re-read the words of Saint John: "If God has so loved us, we also ought to love one another" . . . and here's one substantial way:

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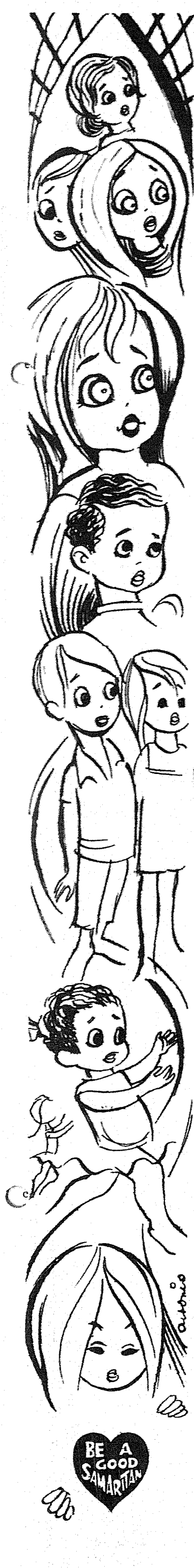
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Election apathy proves urgent need of reform

When the new officials take office who were elected during the primaries this week — and those who will win posts during the runoffs Oct. 3 and in November — we can look forward to the usual gnashing of teeth by Florida citizens.

Many deserving and competent men were elected in this first primary. Many others undoubtedly will be named during the elections in the coming months. But, what about those incompetents who bulldozed their path into our legislative and judicial halls over the bodies of an apathetic electorate?

What about those who blustered, bluffed and those with unlimited funds who bought their way into positions of trust?

The events that transpired during this week's primaries in Dade County are a reflection of what occurred throughout the state. Dade, with a population of more than a million citizens, had a turn-out at the polls of fewer than 150,000 voters — less than one-tenth of those living there.

MANY were frightened away by the prospect of waiting in long lines because of the large number of candidates on the ballot. The lines, in most places, did not materialize.

Others failed to vote when they normally do after work because of heavy rains. Still others were overwhelmed by the ballot itself — they

were unfamiliar with the candidates and many had no idea of the issues involved.

What can be done to insure that all those eligible take part in electing their public officials? It would seem that the media has an obligation, beyond their present coverage, to inform the public more fully about the candidates and their platforms. And this should be done without the usual political rhetoric and slanted stories that have appeared in the past in order to insure the election of a favored slate.

ALSO, some consideration should be given to limiting and more adequately policing the amount of money an individual candidate can spend. One of the most important matters involved should be the time of the elections themselves. Today, the average workingman nearly finds himself disenfranchised because of the hours that the polls are open. The times from 7 a.m. to 7 p.m. are unrealistic today.

When a man or woman labors from 8 a.m. to 4 p.m. or 9 a.m. to 5 p.m. — which are the usual working hours, taking into account travel to and from the job — this leaves very little time in which to cast a ballot. Perhaps declaring election day a legal holiday or confining voting to Sundays would offer a solution.

In any event, the whole political process as it exists today should be scrutinized and where it fails should be corrected.

Pentagon papers: sinking effects of axing Diem

By FATHER PATRICK O'CONNOR (Father O'Connor, a Columban priest, gained wide knowledge of Vietnam while serving there for many years as the NC correspondent. He now lives in Ireland.) (NC News Service)

The "sinking after-effects" of the military coup d'etat that overthrew Vietnamese President Ngo dinh Diem in 1963 "brought the U.S. to a decision for greater commitment."

That is the view expressed in the Pentagon Papers, which say that the coup resulted in "political instability and deterioration of the military situation."

The papers go on to say that "the United States must accept its full share of responsibility" for the coup. Even before publication of the Papers, correspondents in

Vietnam had enough evidence to support this conclusion.

THE COUP, came after months of agitation initiated by a militant Buddhist faction.

Diem, murdered with his brother Nhu after they had given themselves into the custody of the military coup leaders, had been highly esteemed by American officials for years. Tributes to his qualities recur in the Papers.

While criticizing his administration and calling him "modern only to the extent of an intense, conservative Catholic," the Pentagon history says of the period 1954-60, "Ngo dinh Diem really did accomplish miracles."

A member of the 1961 Taylor Mission wrote, "With all his weaknesses, Diem has extraordinary ability, stubbornness and guts." In

denouncing Diem, "the man, his family and his methods."

ONE MONTH before the coup, a McNamara-Taylor Mission reported "serious political tensions in Saigon (and perhaps elsewhere in South Vietnam) where the Diem-Nhu government is becoming increasingly unpopular." They added, however, that "Diem is still a long way from being a figurehead, and his personal prestige in the country has survived remarkably well."

Two days before the coup General Paul D. Harkins said in a warning radio message, "In my contacts here I have seen no one with the strength of character of Diem, at least in fighting Communists."

Up to May, 1963, the Papers show no U.S. official aware of any religious issue, beyond a remark in the

(continued on page 18)

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Why do so many regard sacred confidence lightly?

By MSGR. JAMES J. WALSH

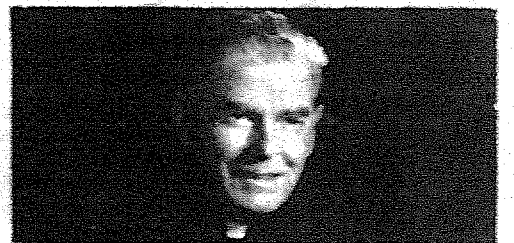
The small bewildered woman kept the shameful news locked up in her own heart for days.

Finally when an old friend came for a visit, she blurted out the sordid story of her son's abandonment of his wife and children for a divorced woman.

The tale told, she felt a certain relief and looked with gratitude on the kindly listener whose understanding helped lessen the bitterness and pain. Two days later, while shopping she met a neighbor.

THIS PERSON hardly more than an acquaintance, suddenly leaned close to her and oozed sympathy as she said: "Dreadful sorry for you in your son's trouble. Children nowadays can be a . . ."

The woman did not hear the rest of the speech. She had but one thought — her confi-



MSGR. JAMES J. WALSH

The Truth of the Matter

dence had been betrayed. The secret disgrace was now public disgrace.

The friend who had lent such a solicitous ear proved she also had a destructive tongue. And the burden of her sorrow became all the more heavy as she realized she dare not entrust her personal matters to anyone again.

ALMOST anyone can recognize the types of people in this incident. All of us at times feel the need of unburdening ourselves to someone, if only "to get it off my chest" for a moment.

We know, too, that some people simply cannot be trusted with a secret. And if occasionally we have no choice in the matter and must share a confidence with them, we seek to seal their lips with a solemn promise not to tell anyone else.

If, however, our confidante is a trusted friend, we do not embarrass him with the formality of binding him to secrecy. We take it for granted that his lips will never repeat what we confided to his keeping.

WHY, then, do so many people treat the matter of sacred confidence so lightly? What defense can they make? For instance, someone is about to whisper to you a certain matter which he promised another not to reveal, and before proceeding he seeks to bind you with the same kind of promise he is now shattering.

Suppose at that point, you interrupted him with the embarrassing reminder of his

betrayal and asked him how he could stoop to such a low practice. How would he justify his action?

He may readily admit that it is wrong and no justification is possible. Or more likely, he may say that he didn't make any solemn promise, like on a Bible. He didn't take it too seriously.

OR HE MAY point out that it is more or less taken for granted that one can give such a secret to his best friend, "realizing it wouldn't go any further."

Of course, he didn't mean any harm — no one ever means any harm in these matters! The thing is, he may finally admit the truth, namely the temptation to gossip was overwhelming. He had the itch to tell it — and he did.

It is easy to forget that the betrayal of a confidence is no more justifiable than the stealing of a person's money. When a person entrusts me with a secret, it does not become my property, anymore than his car becomes mine when I ride in it.

The information he reveals belongs to him. If I have listened to it willingly, it becomes a sacred trust which I cannot violate without offending both him and God.

THE FACT that it is a common practice nowadays to tell secrets means that a great many people have hardened their consciences and blinded themselves to its evil. Thoughtlessness is behind much of it.

We should indeed be outraged if someone stated we were not to be trusted alone in a neighbor's house. But if the thought of stealing his material possessions repels us, we should be all the more concerned about violating his spiritual property over which he has asked us to stand guard.

To reveal an entrusted secret is definitely a sin. Whether or not it is a mortal sin depends on the seriousness of the matter involved and our awareness of what we are doing.

How much harm is done by a broken confidence, no one can estimate. Evil news spreads like wildfire and restitution is often impossible when reputation has been harmed by the revealing of confidences.

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What are some myths and facts about elderly?

By TAMMY TANAKA
(One of a Series)

NEW YORK — (RNS) — Whatever happened to the "old timers" of the recent past?

It used to be that when "old folks" were mentioned, images would spring to mind of white-haired people with glowing faces, grandparents or great aunts and uncles happily pattering around in their gardens of neat little homes — old but still busy and full of zest.

They were people to look forward to visiting. They baked delicious pies and cookies, played with you, bought you little presents, told fantastic stories about the days when your own mother or dad were children.

We don't think of the elderly in that way any more.

OLD PEOPLE today are called "senior citizens" or the aged. Today, we picture these same oldsters with drab, sunken faces, hobbling about with canes, depressed, lonely, probably sick. Or we see rich reactionary tyrants.

Are the elderly today really in such bad shape? What are some of the myths and facts about the aged?

Recent studies show that while Americans over 65 do have problems, as a group they are definitely not as pitiful and lonely as widely believed. Despite popular opinion, the majority of the aged see themselves as relatively happy and are integrated with friends, family and neighbors.

The plight of the elderly who are in severe need has overwhelmed the public in recent years. But it also appears that the Norman Rockwell image of older people, while romanticized, does not belong solely to the past.

ALTHOUGH not overjoyed at getting older, a great many of the elderly apparently are able to "take it in their stride" and would agree with the philosophical view of the late Father John LaFarge, S.J., who wrote at age 84:

"Old age is not just a casual calamity. On the contrary, it is a natural phase of our human life that stands in its own right, just as does every other human life phase. . . . It enjoys its own dignity, its own privileges and character.

"Old age is a time to counsel the young, to help the troubled, to comfort the lonely, the sick and the needy. . . . the more meaning you have found in life, the clearer will be the meaning of old age."

According to the 1970 census, about 67 per cent of the elderly live in some family setting. About 12 per cent of these live with relatives and the remaining 55 per cent are the head of a household or the wife of a head.

Of the 55 per cent living in



PERKED UP AND ACTIVE are over 100 elderly in Wilmington, Del., in a program headed by seminarian Joe Drobinski (right) who got the lonely people out of their apartments and into activities in a hall of a local school.

a household only 19 per cent are women. The rest are men over 65 with young wives, or widowers. (About 40 per cent of men over 65 have wives under 65).

About 28 per cent of all elderly live alone or with non-relatives. Of these, 7 per cent are men and 21 per cent are women. This is a reflection of the much larger number of widows as compared with widowers — 55 per cent of older women are widows while only 18 per cent of older men are widowers. About 57 per cent of the elderly are women.

Only 5 per cent of all the elderly live in institutions.

"Contrary to one of the most troublesome and false stereotypes, over 95 per cent of older Americans do live in the normal community, not in institutions and they depend on community services," says Herman B. Brotman of the U.S. Department of Health, Education and Welfare's Administration on Aging.

HE SAID the picture of the decrepit, dottering oldsters is a gross exaggeration. "The overwhelming majority of older people can manage in the community if society permits. They could manage even better if society would encourage such activity through provision of essential services."

Statistics of the Administration on Aging show that a total of 81 per cent of the aged have no limitations on mobility, although about 67 per cent do have one or more chronic conditions. About 8 per cent have some trouble getting around but can manage on their own, sometimes using a cane or other aid. Another 6 per cent need help of another person to get around. Only 5 per cent are housebound.

Insufficient income seems to be a common problem of the elderly. The latest census shows that about 24 per cent of elderly couples and 60 per cent of the single elderly have an annual income of less than \$3,000.

What is new about the problems of the aged today? million — or 10 per cent of all Americans — are over 65. The older population has increased more than twice as fast as the rest of the population.

Mr. Brotman says that, first of all, there is the sheer weight of numbers. At the turn of the century, only every 25th American was over 65. Today, nearly 20 million — or 10 per cent of all Americans — are over 65. The older population has increased more than twice as fast as the rest of the population.

SECOND, the multi-generation family familiar to

rural America has been largely replaced by urban families in which the elderly usually live apart from their children. There is also the pattern of the young and wealthier people moving into the suburbs, leaving the inner city to the poor and elderly poor.

The view that a majority of the elderly are relatively happy may come as a surprise to most people, but recent studies appear to support this position.

Louis Wilker, assistant research director of the New York City Office of Aging said a just completed study of the aged poor in the city surprisingly revealed that more than 75 per cent of them described themselves as "very happy" or "fairly happy." Most of them said they had satisfactory relationships with relatives, friends or neighbors.

Certainly the elderly are

subjected to severe hardships. But, cautioned Mr. Wilker, our responsibility is to focus on these problems and not become preoccupied with the age or debilities of our elders. We should not run the risk of robbing them of their optimism.

IN THIS regard, he said, it is very important to "keep the realities of the aged straight. Negative stereotypes can be very harmful." When younger people tend to feel sorry for the aged and stay away from them, their attitudes are reflected in the self-image of the elderly.

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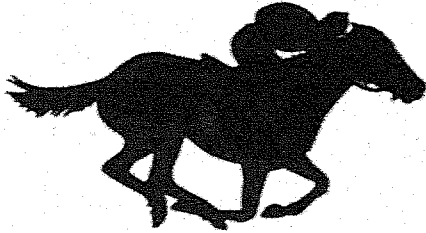
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Around the Archdiocese

Palm Beach County

A "Fall Festival Follies," presented by St. John Fisher parish, West Palm Beach, is scheduled for Saturday, Sept. 16 in the parish hall at 8 p.m. For tickets for the talent show, call 848-7049.

"Christianity for the 70's" will be the topic covered by Father David Punch at the first adult religious education program for St. Ignatius Loyola parish, Palm Beach Gardens. The opening program is slated for Tuesday, Sept. 19 at 8 p.m.

The Fourth annual Hurricane dinner and dance, hosted by St. Clare parishioners, North Palm Beach is scheduled for Friday, Sept. 29 at the Breakers Hotel, Palm Beach. Reservations are due today (Friday). For tickets contact: Janice Sulkowski, 842-7935; Tom Barca, 622-5822; or Fred Washart, 842-8828.

Dade County

A fashion show and luncheon, hosted by St. Augustine Women's Club, will be held Thursday, Sept. 19, at 11:30 a.m. at the Riviera Country Club. For reservations call Mrs. Gibrau, 666-8689 or Mrs. Donaldson, 666-3142.

A dessert card party sponsored by the Marian Towers Resident's Club will be held Friday, Sept. 28, in the main dining room of the Towers, 17505 North Bay Road, Miami Beach. Reservations for the 12:30 p.m. party can be made by calling 944-1132.

Holy Family Women's Club is sponsoring a square dance, Saturday, Sept. 23 in the parish hall, 14500 NE 11 Ave., from 3 p.m. to 12:30 a.m. Tickets may be obtained by calling Mrs. Gene Litman, 945-5844 or Mrs. John Bachik, 949-0113.

A spaghetti dinner, sponsored by the Columbian Squires of the Coral Gables Circle, will be held Friday, Sept. 22, at the hall, 270 Catalonia Ave. Proceeds from the dinner will go to buy new robes and jewels.

The Marian Center Day School for Exceptional Children will benefit from the annual dinner dance of the Daughters of Isabella, Coral Gables who will sponsor the dinner Saturday, Sept. 30 at the K. of C. hall, 270 Catalonia Ave.

Broward County

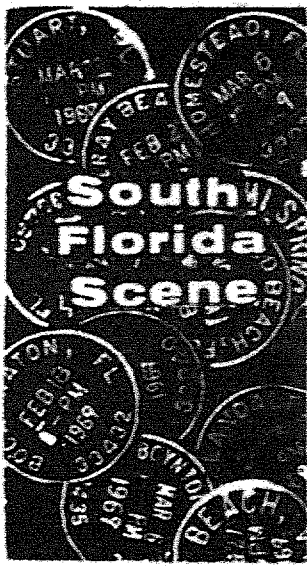
A "Teen Dance," sponsored by the St. Henry Women's Guild, Ft. Lauderdale, is planned for Saturday Sept. 16 from 8 to 11 p.m. at the parish hall, 1001 NW 53 St. All youngsters, sixth grade through high school have been invited. For more information call 772-6714.

A "Meet Your Teacher" night, presented by Nativity Home-School Association will be held Tuesday, Sept. 19 at 7:30 p.m. in the parish hall, 753 W. Chaminade Drive, Hollywood. All parents of Nativity School children have been asked to attend.

On Sunday, Sept. 24, the Christian Family Movement of Nativity parish will welcome interested parishioners with a social beginning at 8:30 p.m. in the parish hall.

Father James Quinn, pastor, will present a history of C.F.M. — what it is and what it gives to the individual.

Committee members for the event include: Mr. and Mrs. Joseph Barica, chairmen, Mr. and Mrs. George Kappas, Mr. and Mrs. Anthony Tye, Mr. and Mrs. Robert Marsh, Mr. and Mrs. Robert Miller, Mr. and Mrs. Robert Squillante, and Mr. and Mrs. Arthur Schultz.



Retreat for Sisters, one for mother set

Two retreats, one for Sisters and one for mothers, have been scheduled at the Dominican Retreat House.

The first in a series of "Refresher Days for Mothers" will be held Tuesday, Sept. 19, at the House, 7275 SW 124 St., Kendall.

PLANNED for busy mothers, the day will begin at 9:30 a.m. with volunteer helpers taking over the care of the youngsters while the mothers relax over a cup of coffee, listen to Father Harold Pascal, and spend

quiet moments of prayer by themselves, according to Sister Janet Haley, O.P.

"Spirituality of Women Today" will be the theme of the first program, which ends at 2 p.m. "This will give mothers five hours of peace, relaxation, and spiritual renewal, which will overflow into her busy everyday life," Sister Janet added.

SISTERS of the Archdiocese have been invited to spend a day of reflection at the retreat house, Sunday, Sept. 17, Sister Mary Mullins, O.P., Assistant Vicar for Religious, will lecture on "The Presence of God: Prayer of Quiet," and "The Word of God: Prayer of Response."

Mass, celebrated by Father Gene O'Brien, C.P., will close the day.

For information on either of the retreats, contact Sister Janet at the retreat house, 238-2711.

Will attend meet in Mo.

Mrs. Dan McCarthy, president of the Miami Archdiocesan Council of Catholic Women, and the group's spiritual director, Father Laurence Conway, will attend a three-day national general assembly meeting to be held Sept. 18-20 in Kansas City, Mo.

Directions of the NCCW and methods of reaching the goals of the national group will be discussed at the meeting in the Muehlebach Hotel.

Tryouts slated for college play

Tryouts for the musical hit, "Man of La Mancha" will be held in the Barry College Auditorium Tuesday and Wednesday, Sept. 19 and 20, at 7 p.m. Rehearsals will begin the next week.

Auditions are open to men and women (singers, actors, and dancers). All have been asked to bring material to sing, preferably from the show itself.

The musical is directed by Sister Marie Carol Hurley, with Peter Fuchs as musical director.

For further information please call 754-3322.

Sister named advisor to auxiliary in Collier

NAPLES — Sister Dianne Zech, I.H.M., has been appointed advisor to the newly-formed auxiliary of the

appointment, she will cover a larger area, including Naples, Fort Myers, Immokalee, Moore Haven, Clewiston and Ruskin.

The centers will take children between age two and school age.



Sister Dianne

Catholic Service Bureau of Collier County.

The auxiliary will work with the child development centers of the Community Action Migrant Program (CAMP) which is scheduled to open this Fall. Sister Zech will be area coordinator for CAMP.

Up until this time, Sister Dianne has been fulltime director of Our Lady Queen of Heaven Day Care Center in LaBelle. With her new

Couple celebrates 50th anniversary of wedding

A concelebrated Mass was offered this week in honor of the 50th wedding anniversary of Mr. and Mrs. Edward Ross, Holy Name Parish, West Palm Beach.

The couple, who have lived in Florida since 1967, were married in September, 1922, at St. Eulalia's Church, South Boston, Mass. Other celebrations for the couple are planned in Lynn, Mass.

Mr. Ross served in World War I and was post commander of the Watertown Legion Post No. 99. He retired from the Optical profession in 1965.

Mrs. Ross worked for Railway Express in Massachusetts for 46 years before moving to Florida.

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Selective boycotts by World Council called a paradox

By FATHER ANDREW M. GREELEY

The World Council of Churches has recently taken the historic step of electing Philip Potter, a West Indian black, as its General Secretary. One can only rejoice at such a symbolically important step and wish Dr. Potter success in his new task. One might also remark in passing that the Catholic Church might give serious thought to electing a black man pope the next time a papal conclave rolls around. It's been more than a thousand years since an African has been pope.

But I still find myself hoping that the election of Dr. Potter is an honest and forthright gesture to the nonwhite peoples of the world and not an exercise of the peculiar self-righteous and romantic moralism that has characterized many of the doings of the World Council since Eugene Carson Blake has been its General Secretary.

Blake has recently seen fit to become a tool for North Vietnamese propaganda on the alleged bombing of dikes though one has listened in vain for any condemnation from him of the North Vietnamese invasion of South Vietnam or of Viet Cong atrocities in South Vietnam.

AND THE World Council recently at his strong urging has decided to sell its stock in any companies that deal with South Africa or Rhodesia or Angola. One is hard put to see what impact such a gesture might have on foreign policy. Chrysler Motors will probably continue to stumble along whether the World Council owns stock in it or not.

But my objection is not so much to the gesture as to the inconsistency. Will Dr. Blake advocate the sale of stock of all companies who deal with Uganda whose president, General Amin, has recently expelled tens of thousands of Asians in as blatant a manifestation of racism as one could imagine (and, come to think of it, how come Uganda wasn't excluded from the Olympics as Rhodesia was?)

Will companies that deal with Nigeria be banned because of the genocide of the Biafran people? Or companies that trade with Barudi — must their stock be dumped because of what has been done to the TuTu? Will Ethiopia be placed on the World Council's "non-approved" list because of the problems with the Samoli minority or the Sudan because of the bloody repression which only recently came to an end there? Will Zaire be punished for its persecution of Nigerians?

There is a peculiar tendency in certain clergymen to debase themselves before what they consider to be the superior morality of the "third world" (which apparently includes countries as diverse as Afghanistan and Japan). Every evil that whites do must be acknowledged with enthusiastic guilt but every evil that non-whites do must be excused. Portuguese oppression in Angola is wrong but the oppression of Asians in Uganda, if it is not wrong, should be overlooked, or at least justified in terms of past oppression.

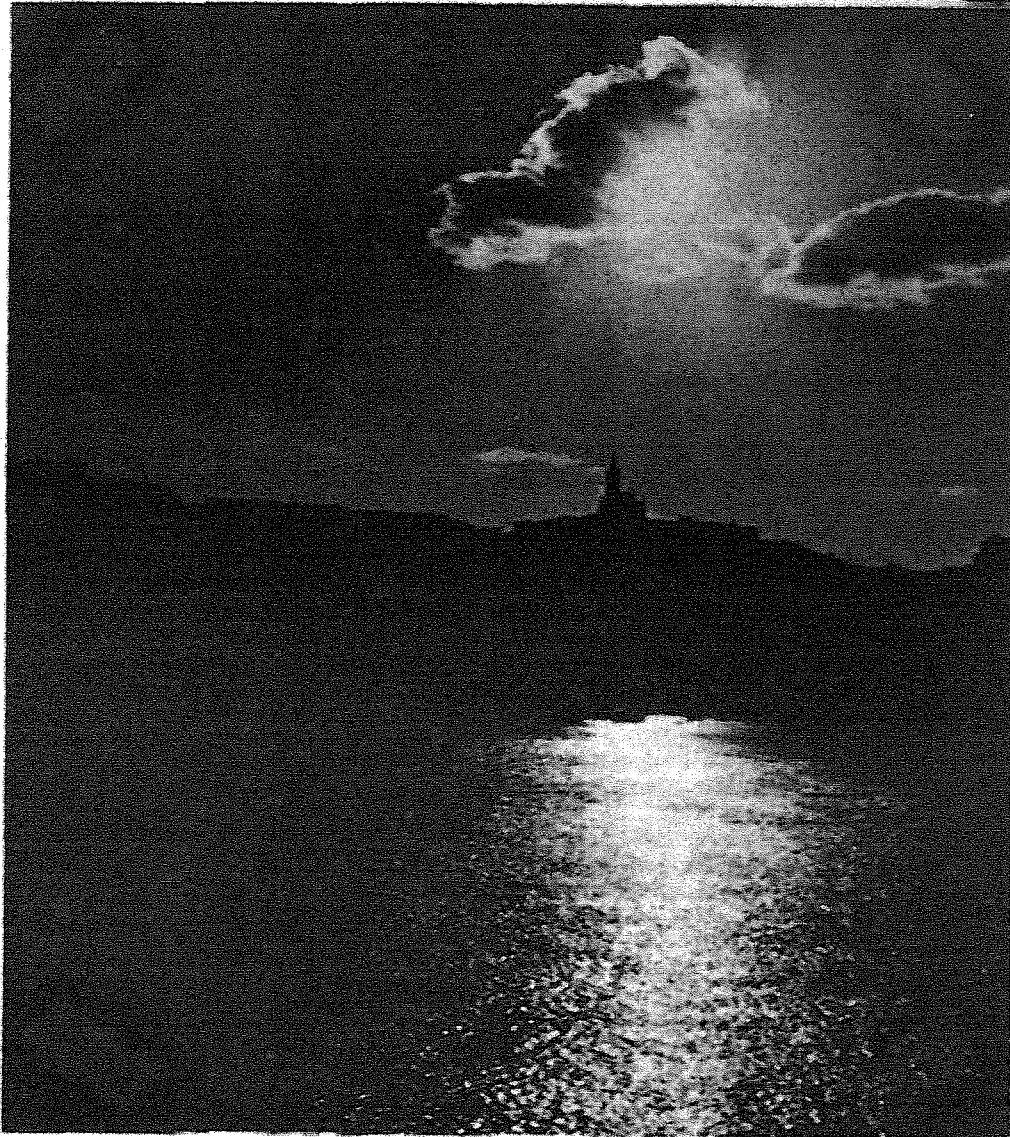
BUT THE truth of the matter is that oppression is part of the human condition and no nation or race or people are innocent of it. Any attempt to divide the world into the "good guys" and the "bad guys" is bound to be feckless. If the World Council is not to own stock in companies that deal with countries that have been guilty of oppression, it may as well abandon all its stockholdings and buy gold on the Zurich gold market.

Even more serious, it seems to me, was the decision of the World Council, taken under Dr. Blake's administration, to provide financial support for liberation movements in South Africa. Revolutions may be a regrettable necessity under some sets of circumstances but for the Christian churches to provide money that can easily be used to purchase guns does seem to be a bit at odds with the Gospel — particularly when the money comes, for the most part, from members of American congregations who could have the odd notion that Jesus came to preach love and not hatred.

THE ARGUMENT in favor of the World Council's involvement with "liberation" movements is that this is the way to become socially "relevant," but the sorry history of two thousand years offers melancholy evidence that whenever the churches as organized bodies become involved explicitly and officially with political movements both the church and the movements suffer in the long run. One cannot escape the impression that the proponents of the theology of revolution know very little history. Or maybe they just don't remember the crusades or the holy wars of the past.

But if Dr. Potter is to continue the policy of seeking relevance by underwriting revolution, I have a suggestion to make, one that will enable him to combine revolution with ecumenism. Why doesn't he make a grant to the provisional wing of the IRA, or, if the World Council is too squeemish to make direct grants to gunmen, they could send the money to the Kevin Street Sinn Fein or to one of the IRA front organizations in the United States.

It would all be perfectly splendid: A black man channeling church funds to white Catholics in order that they might kill white Protestants. What could be more Christian?



May our sons be like plants
well-nurtured in their youth
Our daughters like wrought columns
such as stand at the corners of the temple.
May our garner be full
affording every kind of store:

May our sheep be in the thousands,
and increase to myriads in our meadows;
May our oxen be well laden.
May there be no breach in the walls,
no exile, no outcry in our streets.
Happy the people for whom things are thus:
happy the people whose God is the Lord.

Psalm 144: 12-15

How a laity council should grow

By DALE FRANCIS

A long time ago I started proposing that there be a council of the laity in the United States. In the early articles I wrote, I outlined how I thought such a council might come into existence.

Such a national council, I said, should come organically from the people. It should begin with parish councils, elected by the people of the parish. Then there should be deanery councils in which representation would come from the parish councils choosing one of their members as a deanery representative.

Then the deanery council would choose a representative who would be on the diocesan council. The diocesan council would then choose a member who would serve on a regional council and then regional council would choose the national council member. It would come organically from the people and so be representative of the people.

THERE WERE several things wrong with this plan I outlined some eight years ago. First of all, not all parishes chose parish councils. They still haven't. So far as I know, almost no where are there deanery councils. As for diocesan councils, they were most often formed out of necessity without any process in which the people participated. Basically, I think my concept had a certain validity. But the trouble was that it just didn't work out that way.

Then it had another weakness that I just didn't think about. When parishes choose their council members they are likely to choose men and women who have demonstrated some proficiency in the secular world. The result has been that the parish councils are made up fairly much of middle class people and even in parishes in poverty and inner city areas those chosen are likely to be the more successful members.

I'm not certain that this really invalidates the choices but I am sure that in the present context a representative council must of necessity include people from all stratas of

society. So even if the way I had hoped it would work out had come about — a kind of grassroots origin and procession — it would have been necessary to have named representatives from various other groups.

BUT NONE of this worked out and last year the National Council of Catholic Men and the National Council of Catholic Women got together and formed the National Council of Catholic Laity. It couldn't be a really representative body because the two councils aren't really representative of the Catholic laity — for example, I have lived in seven different parishes and not one had a unit of the National Council of Catholic Men — but all things considered, it was about as good a start as could be made.

The National Council of Catholic Laity has been in existence now for a year. It hasn't made any great impact but then that is probably good. It is an organization that is still seeking its constituency. It is unwise for it to move ahead of the people before it really has gained the support and confidence of the people.

To my mind, it made one bad error. Just before the Bishops' meeting, the board of the NCCL came out with a statement in support of Communion before Confession. While it happens that I believe the concept of Confession before Communion is best, that isn't why I believe the statement of the NCCL was a mistake.

I BELIEVE it was a mistake because it took a position on a controversial issue before it had anything like the support of the laity it seeks to represent. It came out with a position that opposed the statement of the General Catechetical Directory. And, most importantly of all, since the Bishops were about to discuss the issue, the statement of the NCCL board had all the appearances of being a lobbying effort designed to influence the bishops.

Maybe when there is really a National Council of Catholic Laity, in communication with the whole laity,

the NCCL may usefully offer a view of the opinions of the laity that will provide valuable insights for the hierarchy. But at this early stage, the NCCL statement came off as a grab for power without any relationship to the whole of the laity, most of whom do not even know it exists and many of whom would disagree with its statement.

But a new organization has a right to make some errors and what is important is its own self-conception. In this the NCCL is blessed with a president who talks and acts as if he is really concerned for the whole of the laity.

Jim Rountree is from Arkansas and when he was chosen Bishop Albert Fletcher said he was one of the best and soundest Catholics he'd ever known.

WHAT HE has said in People, the NCCL magazine, is that he wants the NCCL to become "the representative voice of the laity in the United States." To do this, he says, the NCCL must find "ways and means of reaching every Catholic, from the smallest parish to the largest cathedral."

And that's the fact. If the NCCL is to become an instrument of the people then it must reach the people, it must inspire the people, it must listen to the people.

It must, too, seek not to be an instrument of power but an instrument of service. When in the Decree on the laity, councils were mandated, they were mandated as councils of service to the mission of the Church.

The temptation of all organizations is to turn into themselves, to start lobbying for their own privileges, to seek to use their position to gain power in decision-making. This is self-destructive.

The National Council of Catholic Laity, judging by the words of its president, understands itself as an instrument of service and communication, a means for bringing the whole people into service of the mission of the Church. With that kind of self-concept, it will succeed.

Last movie of Chaplin not his best or worst

Limelight (Columbia) — After the debacle of the much maligned *Monsieur Verdoux*, Chaplin was determined on producing a sure-fire success. The basis was to be a bitter-sweet love story of an aging music hall comic and a young ballerina. By the time the movie appeared in the theaters, Chaplin was barred from returning to this country and was an even more contro-

versial figure than ever before. "Limelight" fared differently at the box-office although it did receive some good reviews. More successful than the film was its theme song which quickly became a hit record.

The importance of this film resides in the light it casts on Chaplin as an artist and a man. Although the film is set during World War One, Chaplin's screenplay is formed by a Victorian sentimentality centered in a naive belief in nature's goodness.

IN ITS unabashed innocence, it is a refreshing reminder of older, simpler days. But Chaplin is not above lecturing us about the nature of life, giving voice to the bromides and clinches of conventional wisdom. As a moralist, Chaplin is not altogether convincing.

The meaning of the film, however, lies elsewhere than in the literal level of an old star helping make way for the new. What is fascinating about it is its intertwining of comic and tragic elements, a realization that one cannot exist without the other. Chaplin's later comedy traded in

pathos which vitiated the vitality of his earlier unsentimental slap-stick scalawag.

If "The Great Dictator" had been made with the same sense of tragedy as "Limelight," it would have been an incomparably greater film.

Those who think of film as a director's medium will find "Limelight" gravely lacking in distinction. Chaplin was above everything else a great performer and his camera existed only to record his actions. Whenever he is on screen, there is no doubt that we are in the hands of a master, something which is not true when he is directing the works of others.

AS A dramatic actor, Chaplin is magnificent. He had a great screen presence, a finesse of movement that rivets the eye. There is also an obvious element of nostalgia in watching him in this film because we see all the other roles that are wound up in his present persona — the clown without his mask.

The little bits of business he performs (his character of Calvero is actually a Chaplin imitation) can only be seen as shadows of the past. (A-II)



YOUNG BALLERINA Claire Bloom and aging comic Charles Chaplin, in a scene from Chaplin's "Limelight," a Columbia re-release.

Movie spoof on vampires entertaining

Biacula (AIP) The first black vampire picture? They've got to be kidding! They are, and the results are delightful.

When a visiting African prince (William Marshall) asks Biacula to sign a petition to abolish slavery, the famous Transylvanian count puts the bite on the bearer instead and entombs him in the cellar.

Liberated years later by a pair of swishy interior decorators who have imported his coffin to Los Angeles, "Biacula" begins teething on the town and falls for a sweet little swinger (Vonetta McGee) who resembles his former wife.

Gumming up the works for the handsome black-caped villain is detective Thalmus Rasulala, who steers him toward a blazing finale in an underground power plant.

Director Bill Crain provides a few genuine thrills on the horror side (oldtime pop star Ketty Lester provides the best of them as the battiest of Biacula's victims), but the movie means to be simply having fun.

Devoted Dracula fans may cringe at what has happened to their genre, but here's an entertaining spoof. (A-II)

'And David Wept' set for TV Sunday

The Emmy-award winning "And David Wept," an original cantata commissioned by CBS News and based on the Old Testament story of David and Bathsheba, will be rebroadcast Sunday, Sept. 17 at 10 a.m. on WTVJ — Ch. 4.

The special features Metropolitan Opera performers, including mezzo-soprano Rosaline Elias, baritone Sherrill Milnes and basso Ara Berberian. The vocal drama is interwoven with dance choreographed by Jose Limon.

releases a mutating "pet."

Soon bunnies big as cattle are giving Arizona homesteaders a very bloody thumping.

Breathing heavily and twitching their noses at director William F. Claxton's ground-level camera which economically refuses to allow a human party to share the same frame with them, the rabid rabbits strive to render the viewer oblivious to the inanities of the script. Still, this hare-raising tale warrants more chuckles than chills. (A-II)

'Vengeance' film isn't believable

The *Strange Vengeance of Rosalie* (Fox) is a contemporary horror story about a nice-guy traveling salesman (Ken Howard), an illiterate half-breed Indian girl (Bonnie Bedelia) who tricks him into visiting her dead grandfather's hovel in the desert wastes and who then breaks his leg to keep him there and the local motorcycle hood (Anthony Zerbe) who harasses the girl for her grandfather's hidden gold.

Jack Starrett's film is not without its possibilities and its interesting moments: the concept of a young girl totally removed from society who seeks to assuage her loneliness but whose sole experience of love and sex has been violent suggests a fascinating theme of cultural maladjustment.

Unfortunately Starrett's direction is all downhill and the loopholes and improbabilities in the plot, not to mention Mr. Howard's inscrutably ignorant character, dissipate both the terror of his position and whatever credibility the story might have had. (A-III)

Discussing an American woman's rights in the mid-1860's Siam, Samantha Eggar and Yul Brynner star in "Anna and the King" premiering Sunday, Sept. 17 at 7:30 p.m. on WTVJ-Ch. 4. The comedy-drama series concerns an American schoolteacher's adventures as an educator of Siam's royal children.

Frogs, snakes, rats — NOW rabbits in films

Night Of The Lepus (MGM) Even Pharaoh with his animal plagues was more fortunate than this year's moviegoer who finds himself besieged by clumsily concocted films starring armies of frogs, snakes, rats — and now rabbits (Lat. lepus: a hare).

Rancher Rory Calhoun is roaring mad because the

cottontails are multiplying by leaps and bounds and crowding his cattle right off the range.

Hopping to Rory's rescue are zoologists Stuart Whitman and Janet Leigh; their attempt to perfect a method of hormonal birth control is thwarted, however, when their precious little daughter (Melanie Fullerton)

Fascinating movie of a 'Rock' Mecca

Fillmore (20th Century Fox) Although unfortunately marred by its insistence on using a plethora of salty expletives, this otherwise wholesome "rockumentary" is a remarkable film chronicle of the heady, hectic days surrounding the closing of rock music's West Coast Mecca, the Fillmore West.

The musical groups featured in footage of the final night's wild rock concert are

uniformly loud and superb by pop standards. But the real star of the film is entrepreneur Bill Graham, who closed his Fillmores (the Fillmore East shuttered a week earlier) because "something went out" of the scene — rock groups he had showcased in the mid- and late Sixties by 1971 had grown egocentric and arrogant in a manner only sudden riches and success can bring. (A-III)

'Superbeast' boggles the mind — and other parts

Superbeast (United Artists) The title of this shoe-string Philippine production relates apparently to the mutants that result from Craig Littler's mistakes in his experiments in reconditioning hardened criminals on his jungle river island outside Manila.

It seems that the subjects once injected with Littler's serum first display markedly amiable tendencies but then "regress" to a primitive state that leaves their minds intact but their bodies ape-like.

At a loss for funds to continue his research Littler must submit to a malevolent benefactor's whim which is to let the mutants free in the

jungle where they are tracked down for sport and shot like beasts.

Antoinette Bower, playing a pathologist, falls into the clutches of the misled doctor but turns the tables when she slips poor Littler some of his own medicine.

Director George Schenck could have gotten his plot from any number of older, better films; his approach to making a movie is hopefully a technique never to be imitated.

"Superbeast's" sole distinction is some incidental stock medical footage of the dissection of a cadaver which simply boggles the mind — if not the stomach. (A-III)





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Film fare on TV

SUNDAY, SEPT. 17

9 p.m. (ABC) — **Goldfinger** (1964) — Sean Connery as James Bond appears on TV for the first time in one of the most successful of the Bond films. The fact-paced plot involves the legendary agent's pursuit of Auric Goldfinger, an international smuggler whom Connery tracks to Miami Beach, England and Switzerland. Bond's famed way with women links him with Goldfinger's secretary (Shirley Eaton) and Honor Blackman who is persuaded to help Bond thwart Goldfinger's master plan to rob Fort Knox. Harold Sakata is introduced as Oddjob, Goldfinger's super strong arm man. As with the later Bond flicks "Goldfinger" contains a good deal of adult comic material in the form of sexual references but mature viewers who enjoy escapist entertainment will find the film harmless campy fun. (A-IV)

MONDAY, SEPT. 18

9 p.m. (NBC) — **With Six You Get Eggroll** (1968) — Doris Day plays a widow in coveralls with three sons and Brian Keith is a widower with one daughter. The result is a "clean" joke of the sly, nudging variety based on the problems of keeping the courtship "secret" to avoid the accusing eyes of the children, and of bringing harmony to the new marriage. In case four children are not cute enough for popular appeal, director Howard Morris (of Sid Caesar TV fame) also features a shaggy dog, hippies, and model homes. Slapstick rounds out the formula. This is the sort of entertainment film that gives "family" pictures a bad name (A-II)

TUESDAY, SEPT. 19

8:30 p.m. (ABC) — **No Place To Run** — ABC's "Tuesday Movie of the Week" is a made-for-television drama starring Herschel Bernardi and Scott Jacoby in a grandfather and grandson story which capitalizes upon the currently relevant



"THE CHURCH's involvement in housing" will be the topic of the "Colloquy" segment of "Church and the World Today" to be telecast Sunday, Sept. 16 at 9 a.m. on WCKT - Ch. 7. Peter Buffone will interview Edwin Tucker, Archdiocesan Director of Community Service.

issue of adoptive agency procedures. When Jacoby's adoptive parents are killed the authorities seek to prevent Bernardi from gaining custody of his son's adopted child. Jay Fox plays Bernardi's lawyer in the struggle with Stefanie Powers, a social worker appointed to the case. The film's climax involves the flight of grandfather and grandson to Canada where they hope to escape the ruling of the adoption agency.

WEDNESDAY, SEPT. 20

8:30 p.m. (ABC) — **Haunts Of The Very Rich** — ABC's "Wednesday Movie of the Week" features Lloyd Bridges, Cloris Leachman, Edward Asner, and Anne Francis as a group of strangers who gather at a remote tropical resort having responded to a mysterious invitation extended by hotel host Moses Gunn. What begins as a lush holiday turns into a hideous nightmare triggered by a violent storm which wreaks havoc with the hotel and its surroundings. Bridges plays a swinging playboy; Ms. Leachman is a retired woman craving a romance; Asner portrays an itchy business man, and Ms. Francis as a frustrated housewife.

THURSDAY, SEPT. 21

9 p.m. (CBS) — **The Professionals** (1966) — Richard Brooks has written a straight action entertainment that rarely bogs down in telling of its story. Four soldiers of fortune (Lee Marvin, Burt Lancaster, Woody Strode, and Robert Ryan) are hired to rescue a woman (Claudia Cardinale) being held for ransom deep in Mexican territory. Each of these men has a particular skill needed to accomplish an almost impossible mission. The bandit in this case is an imaginary revolutionary called Raza, sympathetically acted by Jack Palance. Ralph Bellamy as the aggrieved husband of Cardinale should also be mentioned for his part. What raises "The Professionals" above the level of the average adventure film is the stylish manner and steady pace of its action. But what is surprising is the liberal use of coarse language and sensuous scenes in this type of outdoor action film. (A-III)

A nostalgic look back at horseless carriages

"The Golden Age of the Automobile" takes a nostalgic look backward at the horseless carriage and the social changes it wrought.

The colorful and adventurous chapter in man's love affair with machines — the era of the earliest, most premature horseless carriages — unfolds in "The Golden Age of the Automobile," an hour-long color documentary to be seen Saturday, Sept. 16 at 6:30 p.m. on WTVJ, Ch. 4.

INCLUDED is film footage of many of the classic cars which live on in legend and "period" recreations

capturing the flair of their era.

Some of those featured automobiles are the Packard, the Stanley Steamer, the Mercer, the early Cadillacs, Oldsmobile, Chevrolets and, of course, the Ford Model T.

The film takes the viewer on an automobile adventure highlighted by the historic 1908 overland race from New York City to Paris. That momentous contest pitting six drivers from Germany, France, Italy and the U.S. was won by an American, aptly named Thomas Flyer, who covered the 13,341 miles in 88 days.

Extraordinary events in Battle of Bulge

Cut Off, by Bill Davidson, Stein and Day, Suitable for General Reading.

"Cut Off: behind enemy lines in the Battle of the Bulge with two small chil-

dren. Ernest Hemingway, and other assorted misanthropes."

This is the full title of this delightful account of certain extraordinary occurrences in the battle area in the period from Dec. 16 to Dec. 27, 1944. This reviewer would

substitute the word "miscellaneous" for "misanthropes" because the connotation of the latter word is too harsh to describe the "others" in a just way. The reader of the book, an invisible passenger, is picked up by Bill Davidson, a G.I. war correspondent, sergeant on the staff of Yank, on the road outside Spa, Belgium. It is on the night of Dec. 16 that our incredible tour of the countryside begins and before it finishes it has encompassed so many unexpected and even fantastic happenings that one finds it hard to believe that Mr. Davidson did not make some of them up out of whole cloth.

IF DAVIDSON had been alone, this trip would have been much different and certainly not of much interest 27 years after the fact.

When the reader piles into Davidson's paraphernalia-laden jeep he has been preceded by two other hitch-a-riders, delightful ones.

Lisa, a little Jewish lady of six, and Freddie, her seven-year-old brother, had become part of the entourage in the city of Spa because it was imperative that they depart before the arrival of the dread SS troops.

CHILDREN anywhere can be a source of delight and new knowledge, but the addi-

tion of these two children has a decided effect on the rest of the trip and also on the attitude of a rather cynical hard-nosed war correspondent.

There is a small amount of battlefield language but it is not overly offensive. The reader gets a little bit of the fluidity of modern warfare as an added bonus. All that needs to be said further is that those who miss this ride will be most unfortunate. (70-186495)

Edward Bartley
University of Scranton

BOOKS

THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES

Ratings Of Movies On TV This Week

FRIDAY, SEPT. 15

1:30 p.m. (5) **Battle At Bloody Beach** (No classification)
4 p.m. (10) **Treasure Of Sierra Madre** (Unobjectionable for adults and adolescents)
8 p.m. (6) **The Last Safari** (Family)
9 p.m. (4 & 11) **Around The World In 80 Days, Part II** (No classification)
11:30 p.m. (4 & 11) **The Old Man And The Sea** (No classification)

11:30 p.m. (10) **Night Creatures** (Unobjectionable for adults and adolescents)

SATURDAY, SEPT. 16

9:30 a.m. (10 & 12) **Yogi's Ark Lark**
10:30 a.m. (6) **Destination Gobi** (Family)
12 noon (6) **Jumping Jacks** (Family)

1 p.m. (4 & 11) **Children's Film Festival - Stowaway In The Sky, Part II**

4:30 p.m. (6) **All The Way Home** (No classification)

7 p.m. (6) **The Last Safari** (Family)

9 p.m. (6) **Jumping Jacks** (Family)

9 p.m. (7) **In The Heat Of The Night** (Unobjectionable for adults)

11:15 p.m. (11) **Oh, Men, Ho Women** (Unobjectionable for adults and adolescents)

11:30 p.m. (4) **Island Of Love** (Unobjectionable in part for all)

OBJECTION: The theme of this tawdry film is developed in an atmosphere of vulgarity, suggestiveness and irreverence

11:30 p.m. (10) **Task Force** (Family)

SUNDAY, SEPT. 17

2 p.m. (6) **The Last Safari** (Family)

4 p.m. (4) **The Dangerous Days of Kow Jones** (No classification)

5:30 p.m. (6) **All The Way Home** (No classification)

7 p.m. (6) **The Last Safari** (Family)

9 p.m. (10 & 12) **Goldfinger** (No classification)

11:30 p.m. (4) **Rampage** (Unobjectionable in part for all)

OBJECTION: Suggestive dialogue; low moral tone

MONDAY, SEPT. 18

1:30 p.m. (6) **Sailor Of The King** (Unobjectionable for adults and adolescents)

4 p.m. (5) **The Brass Bottle** (Family)

4 p.m. (10) **You Must Be Joking** (Unobjectionable for adults and adolescents)

9 p.m. (5 & 7) **With Six You Get Eggroll** (No classification)

11:30 p.m. (4 & 11) **The Word, The Flesh, And The Devil** (Unobjectionable for adults and adolescents)

TUESDAY, SEPT. 19

1:30 p.m. (6) **Sailor Of The King** (Unobjectionable for adults and adolescents)

4 p.m. (5) **The Boy Cried Murder** (Unobjectionable for adults and adolescents)

4 p.m. (10) **She Played With Fire** (Unobjectionable for adults and adolescents)

8 p.m. (6) **The Rat Race** (Unobjectionable in part for all)

OBJECTION: The false values which pervade the development of this film tend to justify immoral behavior and suggestive situations.

8:30 p.m. (10 & 12) **No Place To Run** (No classification)

9:30 p.m. (4) **The Woman Hunter** (No classification)

11:30 p.m. (4 & 11) **House Of Usher** (No classification)

11:30 p.m. (10) **Flirtation Walk** (No classification)

WEDNESDAY, SEPT. 20

1:30 p.m. (6) **Sailor Of The King** (Unobjectionable for adults and adolescents)

4 p.m. (5) **Brides Of Dracula** (No classification)

4 p.m. (10) **Before Winter Comes** (Unobjectionable for adults)

3 p.m. (6) **Anything Can Happen** (Family)

8:30 p.m. (5 & 7) **Madigan** (Unobjectionable for adults)

8:30 p.m. (10 & 12) **Haunts Of The Very Rich** (No classification)

11:30 p.m. (4 & 11) **Kona Coast** (Unobjectionable in part for all)

OBJECTION: Low moral tone; suggestive treatment

11:30 p.m. (4 & 11) **A Place For Lovers** (Unobjectionable for adults)

11:30 p.m. (10) **Island Of Terror** (Unobjectionable for adults)

SATURDAY, SEPT. 23

9:30 a.m. (10 & 12) **The Mad, Mad Monsters**

10:30 a.m. (6) **Stage To Thunder Rock** (Unobjectionable for adults and adolescents)

12 noon (6) **Rat Race** (See rating Tuesday at 8 p.m.)

1 p.m. (4 & 11) **Children's Film Festival**

2:30 p.m. (4) **The Naked Spur** (Unobjectionable for adults and adolescents)

4:30 p.m. (6) **Anything Can Happen** (Family)

7 p.m. (6) **The Birds And The Bees** (See rating Friday at 8 p.m.)

9 p.m. (5 & 7) **The Thomas Crown Affair** (Unobjectionable in part for all)

OBJECTION: An amoral story about crime-for-kicks, this film tends to glamorize the criminal and his crime

9 p.m. (6) **Rat Race** (See rating Tuesday at 8 p.m.)

11:15 p.m. (11) **Belles On Their Toes** (Family)

11:30 p.m. (4) **Devil At 4 O'Clock** (Unobjectionable for adults and adolescents)

11:30 p.m. (10) **Invisible Stripe** (Unobjectionable for adults and adolescents)

2 p.m. (11) **INSIGHT** (film)

WINK Ch. 11 — INSIGHT (film)

RELIGIOUS PROGRAMS

TV

Saturday

5:30 p.m.

THE TV MASS — (Spanish) — Ch. 23 WLT.V. Celebrant Father Florentino Azcoitia, S.J.

Sunday

7 a.m.

THE CHRISTOPHERS — Ch. 11 WINK

8:30 a.m.

INSIGHT — WTVJ Ch. 4

9 a.m.

CHURCH AND THE WORLD TODAY WCKT Ch. 7 — "Colloquy" with Peter Buffone and his guest, Edwin Tucker, Archdiocesan Director of Community Service. discuss "Church involvement in Housing."

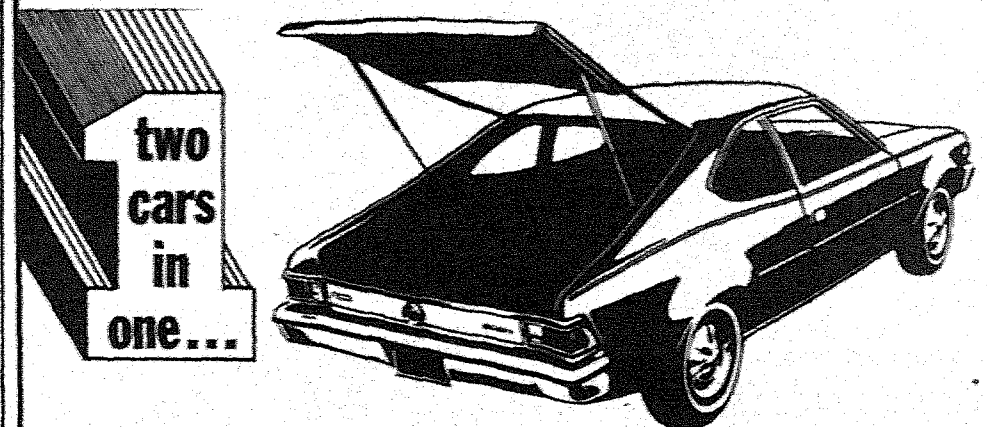
10:30 a.m.

THE TV MASS — Ch. 10 WPLG — Celebrant Father John Handrahan

2 p.m.

WINK Ch. 11 — INSIGHT (film)

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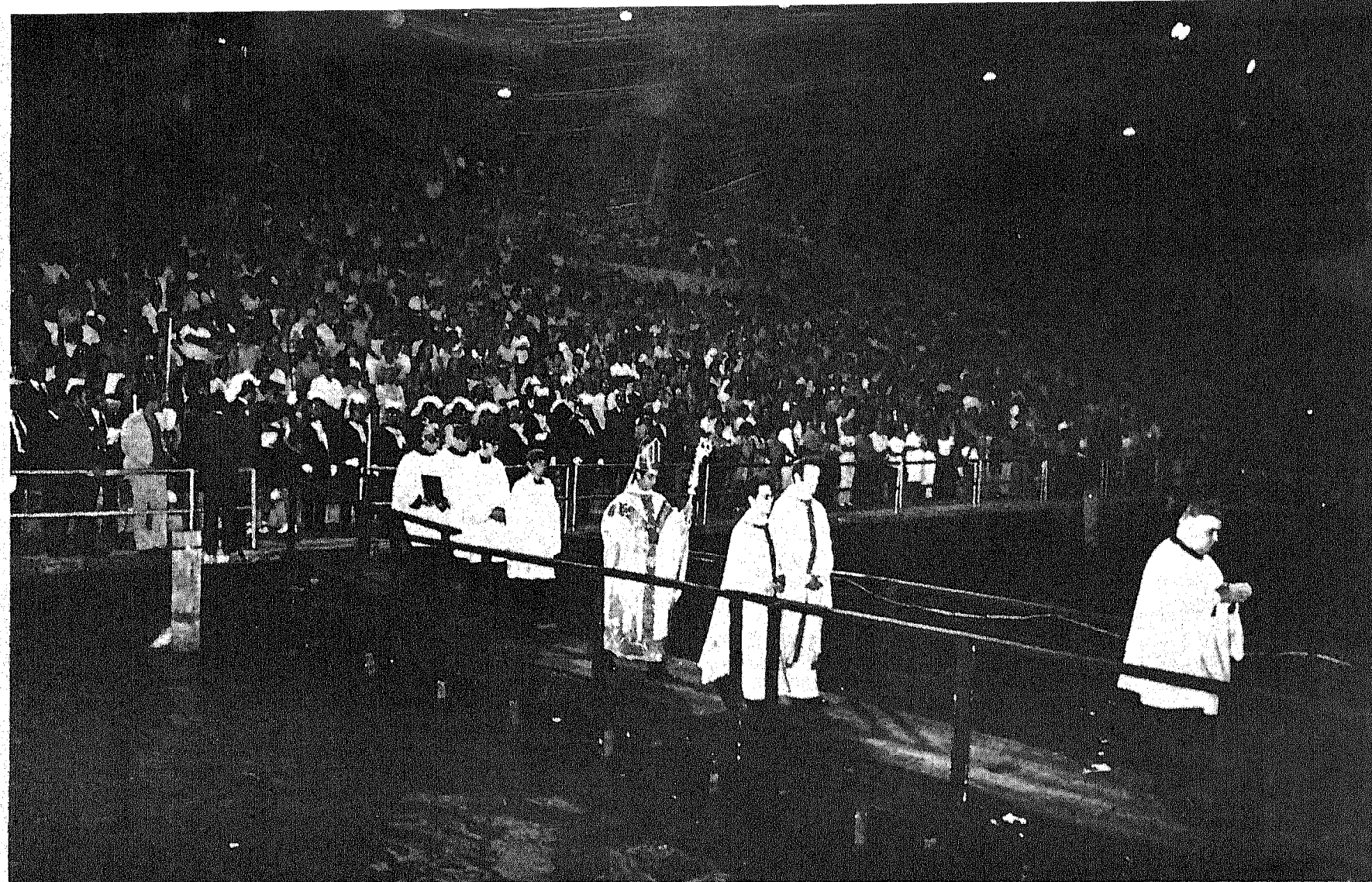
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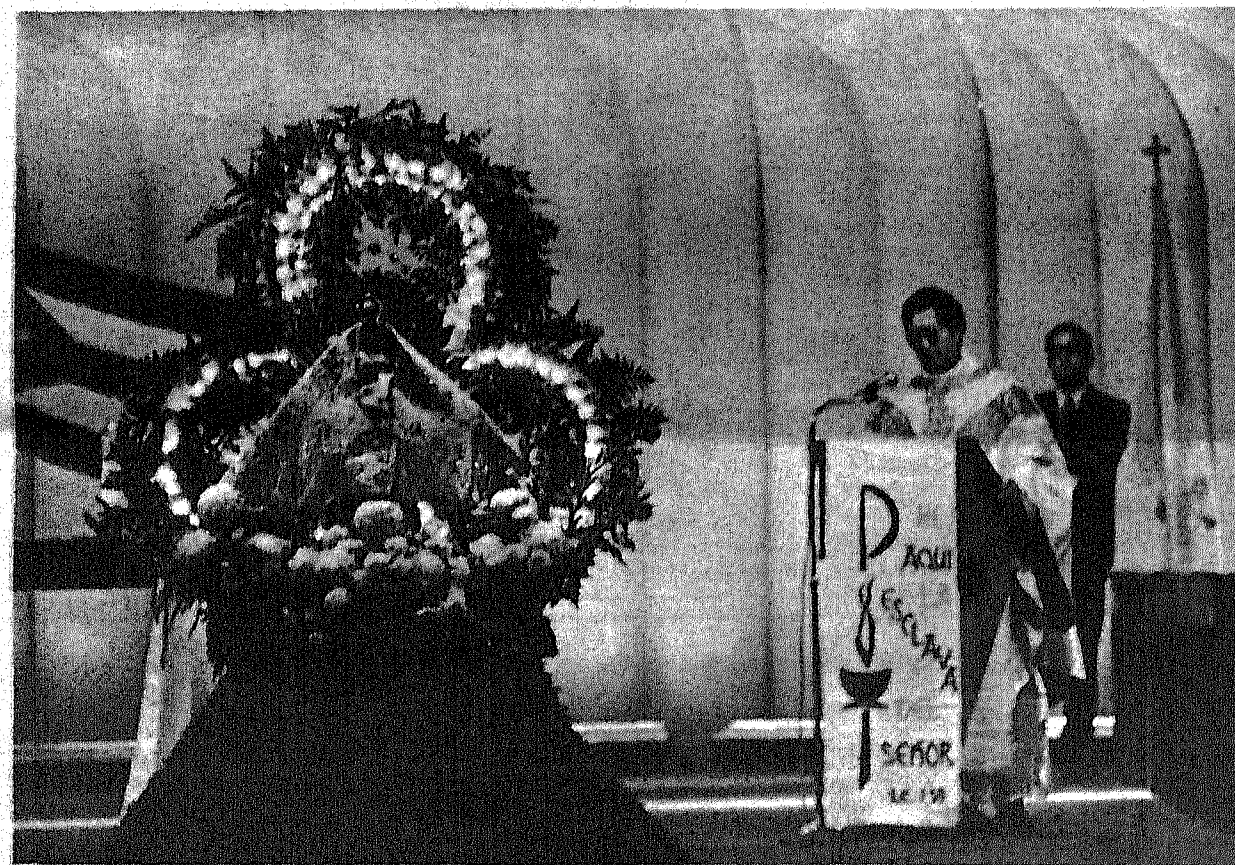
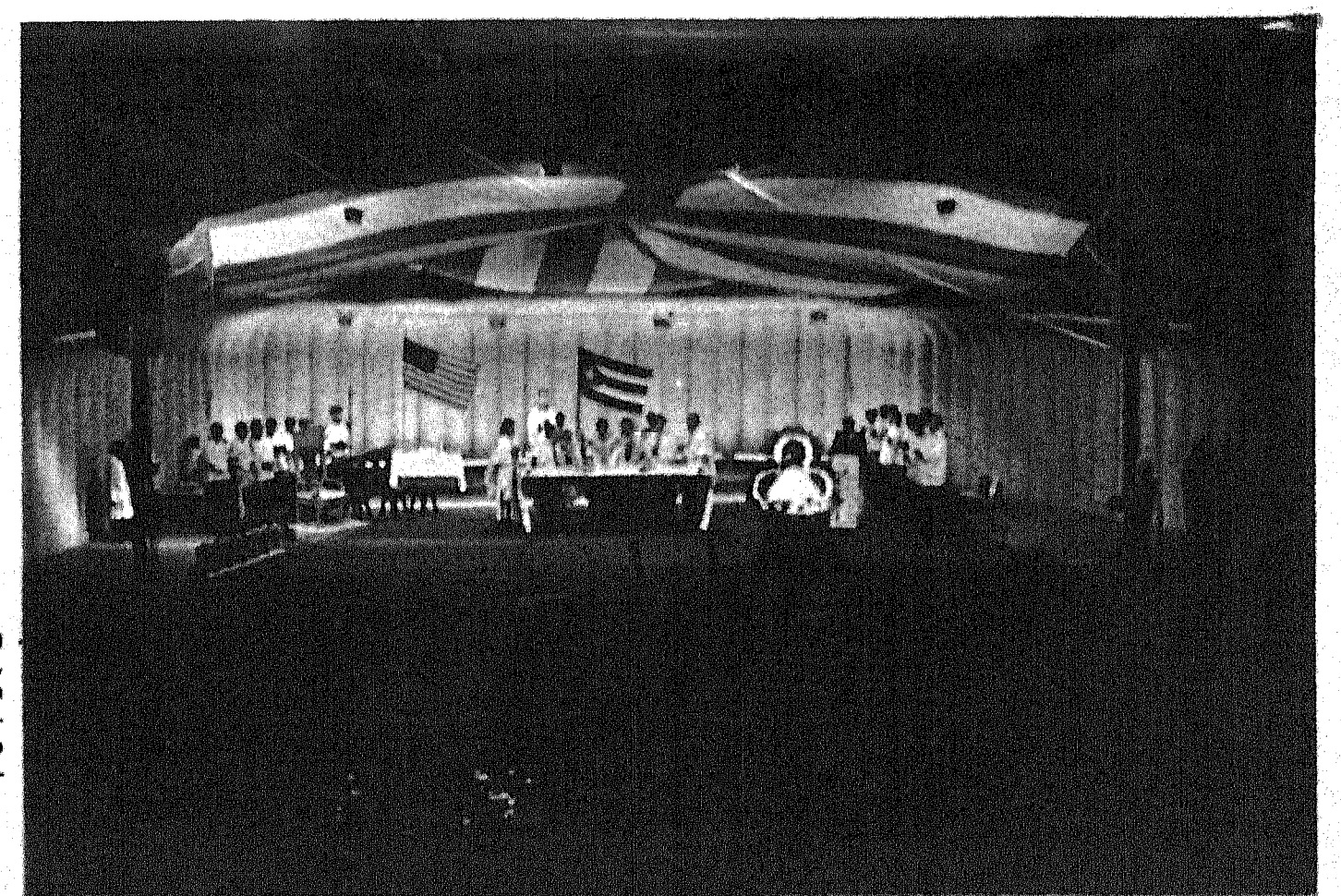
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Colorful event at the Marine Stadium



Proceeding over a pontoon bridge, Auxiliary Bishop Rene H. Gracida and Mass concelebrants cross to celebrate the Mass in Miami Marine Stadium in Biscayne Bay.

THE 12th annual Mass honoring Our Lady of Charity of Cobre, patroness of Cuba, was held on the shores of Biscayne Bay, Friday, Sept. 8. Auxiliary Bishop Gracida was the principal celebrant of the concelebrated Mass.



With the statue of Our Lady of Cobre before him, Auxiliary Bishop Gracida, in his homily, said "the Virgin should be the goal of our lives at this time in which we live and always."

Más de 7,000 cubanos se congregaron el pasado 8 de septiembre en el Marine Stadium para rendir homenaje a su Patrona, la Virgen de la Caridad del Cobre, en una demostración de fe y devoción. En la presente composición gráfica, varios aspectos de ese acto, destacándose la concurrencia que colmó las graderías, el bello altar elevado sobre las aguas del mar, la procesión de botes a través de la Bahía Biscayne, los fieles recibiendo la comunión y orando con fervor. No fue esta la única celebración del día de la Caridad. Casi todas las parroquias de la Archidiócesis de Miami que cuentan con considerables núcleos hispanos tuvieron triduos y jornadas de oración. Cabe destacarse que en Cayo Hueso, el Padre Orestes Hevia organizó una procesión marítima el día 7 y una procesión que recorrió las calles de la ciudad el día 8. En la parroquia de St. John the Apostle, Hialeah, se tuvo una misa con procesión y una representación artística de la aparición de la Virgen de la Caridad; las parroquias de St. Peter and Paul, St. Brendan, St. Kevin, entre otras, tuvieron también celebraciones con la participación de millares de devotos. En las páginas 19, 20 y 21, más información en español.



OVER 7,000 Cuban refugees and their families, watched the arrival of Our Lady of Cobre statue aboard a boat before the Mass began.

It was standing room only for many who participated in Friday's Mass honoring Our Lady of Charity of Cobre in Marine Stadium.

Mass, torchlight, procession of boats honor Lady of Cobre

Celebrations were held last week along Florida's Gold Coast in honor of the feastday of Our Lady of Charity of Cobre, the patroness of Cuba, highlighted by a Mass Friday in Miami Marine Stadium celebrated by Auxiliary Bishop Rene H. Gracida.

It was the twelfth such celebration since the observance was initiated in the Archdiocese by Archbishop Coleman Carroll.

On Thursday, a twilight procession of boats circled around the island of Key West in honor of the Virgin of Cobre. On Friday, a torch light procession down Key West's White Street to Our Lady Star of the Sea Church was held. Father Todd Hevia offered a Mass in the Church.

In a homily before more than 7,000 Cuban participants, several viewing the Mass from boats anchored in Biscayne Bay, Bishop Gracida called on the exiles and their families to honor Mary because she is the Mother of Christ, and the Mother of the Church, as well as the Patroness of Cuba.

Recognizing the sorrow of the refugees who are separated from their native land and their families, Bishop Gracida added "We have seen your tears, we have felt your separation. The Mother who lived the Cross sees you and will not abandon you."

POINTING OUT that Christians should be known by their charity, Bishop Gracida said, "Charity knows no social or racial frontiers. Charity does not look down on anybody. Every man is our brother."

Adding that charity is a family matter, the Bishop said the name of the Virgin should be the goal which regulates our lives. "The name of the Virgin, put into practice in life, is the solution which the world is looking for."

"Your love for the Mother of God has so joined you that you have decided to raise a home in this Archdiocese and dedicate it to your Patroness. Like a united family we see her

sacrifice with which you have raised this symbolic house of worship."

Referring to the Shrine of Our Lady of Cobre presently under construction next to Mercy Hospital and Loring on Biscayne Bay, the Bishop added that "the Shrine will be a witness to your passage through life here to future generations and it will be a standard to show the generations that charity never passes."

Earlier in the evening, before the Mass began, a procession of boats carried the statue of Our Lady of Charity of Cobre from its temporary shrine next to Mercy Hospital, across Biscayne Bay, to the Marine Stadium.

JOINING Bishop Gracida in celebrating the feast day Mass, were several Cuban and Spanish-speaking priests from the Archdiocese.

A standing-room only crowd heard Father Agustin Roman, chaplain of Our Lady of Cobre Shrine, proclaim a "crusade of prayer" to honor the Virgin Mother.

According to the tradition of Our Lady of Cobre, the statue appeared to three fishermen off the northwest coast of Cuba in the middle of a tropical storm.

In search of salt, the three men, two Indians and a black, were unable to return home, and were forced to seek refuge in a hut in a place called Cayo Frauces. It is here that the statue appeared to them. Upon examining it closely, they found that despite the heavy rains, the statue was dry. Inscribed upon its base was: "I am the Lady of Charity."

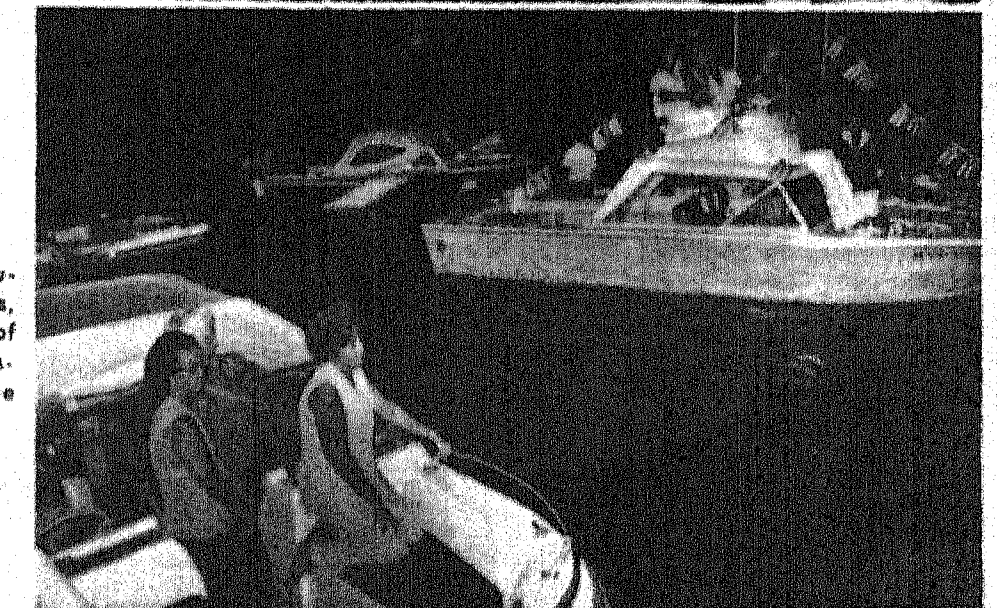
The statue was taken to Barajague and it was later moved to El Cobre parish for three years. After it disappeared once, the statue was found atop El Cobre hill, where it remains to this day. A duplicate of the statue is now housed in the provisional chapel next to Mercy Hospital, awaiting the completion of its permanent home.



THE STATUE OF Our Lady of Cobre was carried by a procession of boats from its temporary shrine beside Mercy Hospital to the Marine Stadium before the Mass.



In addition to the thousands in the stands, several boat-loads of people gathered in Biscayne Bay to watch the celebration.





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.)

'A Christian life not easy in this morally lax world'

CASTELGANDOLFO, Italy — (NC) — The demands of the Christian life have become more difficult to meet in today's morally indifferent world. Pope Paul VI told thousands of visitors at a weekly general audience Sept. 6.

The Pope began his audience address by denouncing the murder of Israeli athletes at the Munich Olympic games by Arab terrorists. After delivering his impassioned and sorrowful comments on the Munich massacre, Pope Paul returned to the theme of man and morality that he has been discussing at his weekly audiences for most of the summer.

"We are in a period of laxity, protest and indifference to the moral code," the Pope said. "Liberty," he added, "is invoked not to be free to do good, as it should be in the normal way, but to be free not to do good."

HE SAID that "the Church meets in today's world much aversion, diffidence and hostility to the exercise of its ministry as a moral guide and pastoral teacher . . . Yes, Christian life, and that of the Catholic especially, is not easy."

Increasing secularization and the exclusion of religion from the life of modern man are the principal causes of this moral crisis, the Pope said. "Atheism claims for itself dominion over morality," he continued, and thus deprives man of the assistance "of faith and of the mysterious but real influence of loving divine aid."

But it can be objected, he pointed out, that Christ was full of "pity and indulgence for our weaknesses" and came to save sinners. "All this is very true," Pope Paul said, "and we are assured that our salvation is easy, not difficult, if we enter into the divine design, adapt to its conditions, accept its assistance, share its spirit and listen to its teachings."

But Christ also called men to follow His example and to take up the Cross, he stressed. Authentic Christian life cannot be understood if one is "wholly intent on abolishing strength, penance, and sacrifice and being satisfied with comfort and pleasure."

Wants strong action on problems of justice

SUVA, Fiji — (NC) — Pope Paul VI wants strong action on the great problems of world justice and peace, a member of the Pontifical Commission for Justice and Peace told the conference on the Church and the Development of the Peoples of the South Pacific here.

Dr. Anthony Chullikal of India told the conference that when Pope Paul met with staff members of the commission in July he told them that their job is to follow up on the 1971 Synod of Bishops' document on world justice.

"HE EMPHASIZED one thing — that he wanted to see concern for world justice enter into the pastoral dimension of the Church's work," Dr. Chullikal said.

Dr. Chullikal said that the commission's staff had talked with bishops, both inside and outside Rome, on what the content of this pastoral approach should be.

"They gave us much food for thought," he said, adding that these ideas would be brought together when the commission meets in Rome this fall.

The "food for thought" Dr. Chullikal mentioned included placing more emphasis on peace and justice in the education of priests ("educating the educators," he called it); unity, cooperation and solidarity among the various bodies within the Church; and the introduction into sermons, catechisms, and doctrine classes of the concerns of world justice and peace.

IT WILL ALSO involve speaking out on these issues by bishops and other Catholics through newspapers, radio and television, seminars and meetings, with special emphasis on the flagrant injustices that exist in today's world, he said.

Bishops' conferences around the world will be asked to update themselves on the problems of peace, with each region "thinking out its own expressions of the issues involved," Dr. Chullikal said.



Curves of a sculpture help frame this unusual view of St. Peter's Square. Shown are St. Peter's Basilica and the Apostolic Palace.

Venice to hail Pope tomorrow

By JAMES C. O'NEILL
VENICE, Italy — (NC) — Pope Paul VI is the first reigning Pontiff to visit this world famous city of canals since Pope Pius VII was 1800. But the city is closely linked with the Popes of the 20th century.

Although Pope Paul's one-day flying visit to northern Italy on Sept. 16 will center on his participation in the 18th Italian Eucharistic congress being held at nearby Udine, Venice will be the eye-catching part of the papal pilgrimage.

And rightly so, since it is still one of the wonders of the world, even as it slowly decays and threatens to slip beneath the modern pollution of its watery straits.

AFTER traveling by motorboat and gondola up the grand canal of Venice, Pope Paul will kneel in prayer before the glittering tomb of St. Mark inside the huge 11th-century St. Mark's basilica.

The relics of the Evangelist are enshrined in the high altar of the basilica. All around are the shimmering golden Byzantine mosaics re-

counting episodes from the Old and New Testaments. Most of the mosaics, dating from the 11th to the 14th centuries, were restored to their original brilliance during the years Pope John XXIII was patriarch of the city.

Pope John, while he was Cardinal Angelo Roncalli and patriarch of Venice, devoted much of his time to repair and restoration of the golden basilica, as it is called. He also restored the rooms once occupied by another Pope, St. Pius X, when he was also patriarch of Venice.

AFTER ceremonies in the basilica, Pope Paul will go outside to address the crowd in the enormous square in front of the basilica that Napoleon dubbed "the ballroom of Europe."

For once, the cafe orchestras lining the square will not be playing the usual medleys of Italian love songs and American pop music, and even the swarms of pigeons are pretty sure to remain in safety among the golden domes and the four bronze horses that were brought from Constantinople in the

centuries when Venice "held the gorgeous East in fee."

In keeping with Pope Paul's stated desire to make his pilgrimage to Venice a simple one of prayer for peace in the Middle East, Vietnam, Ireland and elsewhere, much of the pageantry usually surrounding the visit of a VIP will be cut to the minimum. Nevertheless, a papal procession up the grand canal will be unforgettable as medieval and Renaissance palaces are festooned with flags and noble family banners and a corps of gondoliers bedecked with flowers, candles and flags keep the Pope company along the way.

Pope Paul can remember a similar procession when all Venice turned itself out in finery. It was in 1959 when the body of St. Pius X was returned to Venice, on Pope John's orders, for a brief stay.

THE PRESENT Pope went to Venice for the ceremonies as the cardinal-archbishop of Milan. The occasion was a joyful one because the return of the body of the one-

time patriarch of Venice fulfilled a promise that he had made.

Cardinal Giuseppe Sarto, in 1908 on leaving Venice to travel to Rome for the conclave to elect a new Pope had said: "I will return to Venice."

While Pope, St. Pius never did fulfill the promise in his lifetime. Pope John made it possible some 50 years after his death and the present Pope was on hand for the splendid return, only four short years before he himself was to be elected to the papacy.

Backs fight on illiteracy

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI gave the United Nations Educational Scientific and Cultural Organization (UNESCO) his personal support in its campaign against illiteracy.

Writing to Rene Maheu, UNESCO director general, Pope Paul said UNESCO's pilot projects for the teaching of reading and writing "answer one of the major needs of our time."

UNESCO, which has its headquarters in Paris, aims at fostering international collaboration for human rights through education, science and culture.

Vatican will issue stamps

VATICAN CITY — (NC) — As its contribution to the International Book Year & observance, Vatican City will issue a special issue of five stamps reproducing fragments of ancient manuscripts from the Vatican collections.

Two of the stamps reproduce the opening of the illuminated manuscript of the "Bible of the Ara Coeli," a 13th century French manuscript.

Two others reproduce the ornate and decorative opening letters of parts of the Apocalypse by St. John from a 14th-century manuscript from Bologna, Italy.

The fifth stamp reproduces the initial letter of the letter of St. Paul to the Romans contained in a 14th century manuscript from central Italy.

Pope calls murder at Olympics

'deed which dishonors our times'

CASTELGANDOLFO, Italy — (NC) — Within hours of the deaths of Israeli Olympic hostages and their Arab guerilla captors near Munich, Pope Paul VI raised his voice against "this deed which truly dishonors our times."

With almost the same breath he uttered a scarcely veiled plea against reprisals from the Israeli side.

"God grant that nothing like it may come about, as the very nature of our human weakness makes likely," he told crowds at a general audience at his summer home here Sept. 6.

"Hate engenders hate, blood lusts for blood, revenge seeks revenge. Where will it end?"

AT THE same time he sent a telegram of condolences to Israeli President Salman Shazar deploring "this and every other act of violence."

The Pope told the Israeli head of the state that he had prayed that God "enlighten

minds so that the defense of rights and the cause of peace may be kept on a plane of humanity."

(A spokesman for the Israeli embassy in Rome said Sept. 6 that the only official decision that had emanated from the Israeli government was a request that the Olympic games be halted. He said that demands in Israel for reprisals were so far altogether unofficial).

The Pope, speaking to crowds at a general audience in Castelgandolfo, said that that day's news from Munich "could not be sadder or worse."

IN A VOICE throbbing with emotion the Pope continued: "You all know that a tragedy, a miserable and terribly sad slaughter, has concluded the drama of the Israeli athletes on the one hand and on the other of the Arab guerillas who came to meet them in violence and in blood.

"We deplore this deed,

which truly dishonors our times, times that were tending toward peace, toward brotherhood. It occurred in a place and at a time marking human brotherhood."

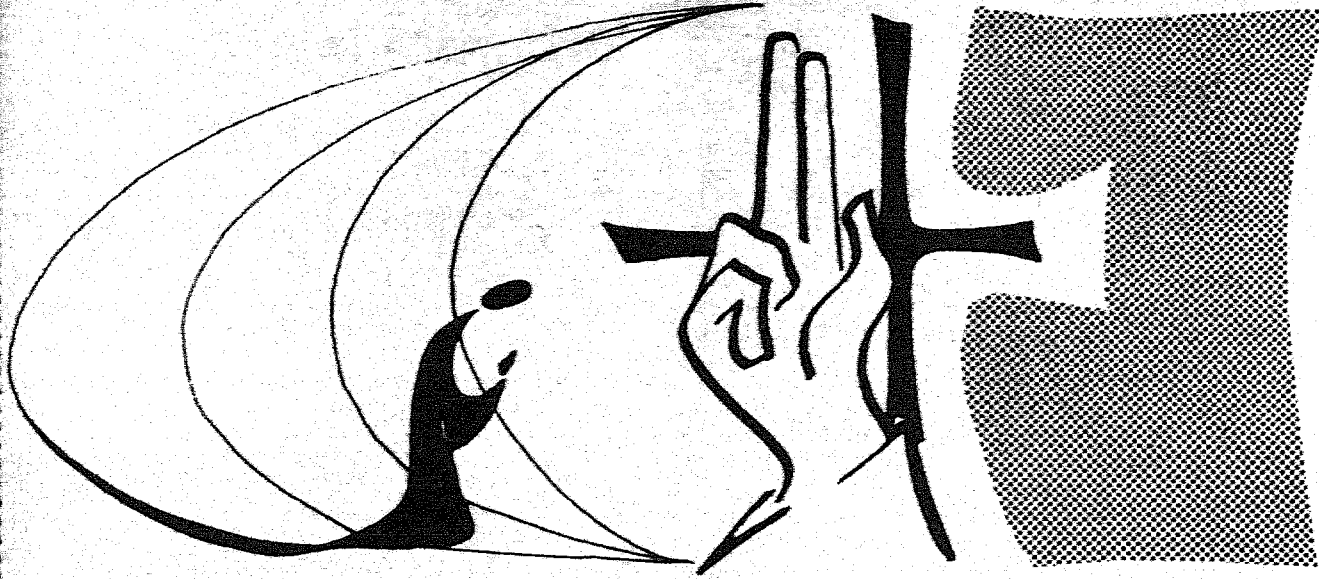
After expressing the hope that the Olympic games might continue, the Pope returned to "these dead, some fallen for duty's sake, without having the least guilt, and some fallen by their own violence."

He said he deplored "the predatory way, which now is becoming common and almost fashionable," in which the kidnapping was carried out.

"Our thoughts range beyond that to the reason why. What are the causes? These too can only sadden us."

"IF THERE is this mania to lash out in such acts, it is a sign that there is a great evil, a great suffering in the minds of men who become blind and allow themselves to explode in vengeance and resentment."

You and Your Faith



From Sunday's Gospel

"Lord, when my brother wrongs me, how often must I forgive him? Seven times?" "No," Jesus replied, "not seven times; I say, seventy times seven times."

Mindszenty to preside at Fatima pilgrimage

FATIMA, Portugal — Jozsef Mindszenty, now living (NC) — Hungarian Cardinal in exile in Vienna, has ac-

cepted an invitation to preside at the Oct. 13 pilgrimage commemorating the 55th anniversary of Our Lady's final apparition here at the famed Marian shrine.

The 80-year-old cardinal, who ended 15 years of asylum in the U.S. embassy in Budapest last September, expressed the wish last December to visit Fatima to pray for Hungarians dispersed throughout the world.

First arrested by Hungary's communist regime in

1948, the cardinal was convicted the following year of espionage, treason and illicit dealing in currency. Sentenced to life imprisonment, he served six years and was released in July 1955. Then placed under house arrest he was freed during the brief uprising in October 1956.

When Soviet tanks rumbled into Budapest to crush the rebellion, Cardinal Mindszenty took refuge in the U.S. embassy.



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Italy's Eucharistic Congress to draw world's attention

By FATHER LEO E. McFADDEN

ROME — (NC) — World attention will probably focus on the national Eucharistic congress at Udine, in northern Italy, not for what it is trying to accomplish but because Pope Paul VI will be there Sept. 16.

The world will no doubt see a picture of the Pope blessing thousands of persons with the Blessed Sacrament. And to many the congress may seem to be a glorified Benediction service.

But a Eucharistic congress is much more than that. About 100 years ago a simple Frenchwoman, Marie Tamisier of Lille, decided the world would be a better place if men would honor the Real Presence of Christ in the Blessed Sacrament.

In 1873 at Paray-le-Monial, Marie Tamisier saw some 60 members of the French parliament kneel in chapel and pledge to work against the secularist trends of the French government.

AT THAT MOMENT the idea of a Eucharistic congress was born. Marie Tamisier saw the connection between worship of Christ in the Blessed Sacrament and its relevance to contemporary problems.

The Italian Eucharistic congress was designated for Udine in 1961 by Pope John XXIII with the express goal of "revitalizing" the Church in Italy.

According to the secretary of the congress, Father Aldo Bressani, a Eucharistic congress is a failure if it is "merely a few days of study and manifestations."

Rather, Father Bressani insisted, the congress "must be, under the sign of the Eucharist, a dramatic moment of renewal for the local Church and the entire Church of Italy."

Father Bressani said his committees have continually informed all Italian bishops of proposals to be made during the congress and which he hopes will launch a "strong pastoral renewal" for the good of the Italian nation.

ALREADY, the secretary reported, many dioceses have started programs of renewal, pastoral reforms, activities in the social welfare field and ecumenical programs.

Udine is following the orders of Pope John, but the inspiration of Marie Tamisier.

Consistently through the years, Eucharistic congresses have followed her theme: Know Christ in Order to Serve Mankind.

In 1894 the congress at Reims, France, studied "the social ills of the day as they affect the working class."

In 1973 the congress in Melbourne will study "the needs of the underprivileged people" and provide for the laity an "opportunity to become involved in the thinking and action of the Church."

Prayer Of The Faithful

Twenty-fourth Sunday

of the Year Sept. 17, 1972

CELEBRANT: Having taken to heart what Christ has spoken to us in His holy word, let us now humbly beg our Father for His grace and mercy in our needs.

COMMENTATOR: Our response today will be: Lord, hear our prayer.

COMMENTATOR: With the strengthening of faith, the consolation of hope and the manifestation of love throughout the Church, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For all those in public office, that they may exercise their authority for the good and wellbeing of all men, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For all mankind, that they may come to know and love you through your Son who you sent to be our salvation, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For all our brothers who are oppressed, suffering or in need, that they may be shown the mercy and love demanded in the gospel, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For ourselves, that we may ever be mindful of God's mercy towards us and of our obligation to show mercy to others, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For all those who languish in prison, especially in Vietnam and Cuba, that they will soon be reunited with their families.

PEOPLE: Lord, hear our prayer.

CELEBRANT: God, just and merciful Father, who will treat us in the way in which we treat our brothers, instill in our hearts and minds the spirit of love and forgiveness springing from a strong and lively faith. This we ask through Christ, your Son.

PEOPLE: Amen.

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New 'last rites' will be made public soon

VATICAN CITY — (NC) — The new rite for the sacrament of the Anointing of the Sick — often called the "last rites" — will be released soon, a Vatican official said.

It will emphasize the positive value of the grace of God and avoid any notion of terror or fear, which sometimes accompanied "Extreme Unction," as the sacrament was formerly known.

This is the opinion of Msgr. Balthasar Fischer, a member of the commission to reform the sacrament for the Vatican's Congregation for Divine Worship.

The priest said that the appropriate time for the administration of the sacrament is when a person is ill, but not necessarily in danger of death. "This is a return to the original idea of the anointing of the sick as found in the letter of St. James the Apostle," he said.

Dock workers win fight to erect statue to Mary

DUBLIN — (NC) — After a 20-year battle — first to find a site and then with city planning officials — Dublin's dock workers achieved their aim of constructing an impressive tribute to the Virgin Mary in the scenic Dublin Bay area.

A 15-foot-high bronze statue of the Virgin was placed on a 60-foot-high stone plinth at the tip of the Bull Wall pier which extends out into the bay. The statue looks in toward the city over the waters.

DOCK workers first raised the idea of a memorial to the Virgin during their annual retreat in the city nearly 20 years ago. No suitable site for the statue was found for years, and when the present location was finally suggested, plans for the construction jobs were held up by city authorities, who said the statue as proposed would seriously injure the visual amenities of the area. The Bull Wall pier is not used for shipping, but gives access to an island beach much used by Dublin citizens.

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.



Marriage encounter program is praised

"It was a great send-off for a new year, full of enthusiasm," according to Mrs. Jack Dohr, St. Anthony parish, Ft. Lauderdale, who along with her husband co-chaired Sunday's Archdiocesan Marriage Encounter program Convention at Biscayne College.

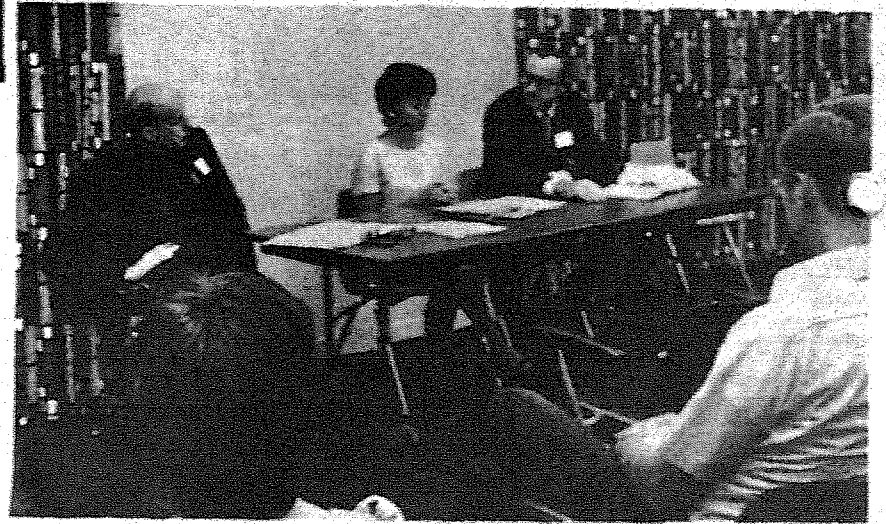
Over 40 couples, plus several nuns and priests, attended the half-day workshop which will be supplemented throughout the year with monthly retreats for married couples.

Auxiliary Bishop Rene H. Gracida gave an invocation for the meeting.



TAKING ADVANTAGE of a coffee break, workshop participants, Mr. and Mrs. George Kappes, Nativity parish, study the program, (above), while below, Mr. and Mrs. Salvatore Oliveri, Nativity parish, partake of coffee and cookies.

"Communicating the Marriage Encounter" was the theme of one workshop conducted by (from l. to r.) Father Keith Krusky, St. John Vianney Seminary faculty member, and Mr. and Mrs. Pat Farrell, Visitation parish, while at right, a discussion on the "Sacrament of Matrimony as the Basis of the Marriage Encounter" was led by Father David Punch, assistant pastor of St. Timothy parish, (left) and Mr. and Mrs. Joe Schretzmann, St. Louis parish.



British churches agree on baptism certificate

LONDON — (NC) — churches here to accept a common baptismal certificate. They include the Roman Catholic Church, the Anglican Church of England, the Presbyterian Church of Scotland, the Methodist Church, the Congregationalist Church and the Catholic Church in England and Wales.

This means that those churches now recognize the validity of each other's Baptism.

The British Council of Churches, the regional branch of the World Council of Churches, after two years of negotiation, persuaded 19

churches here to accept a common baptismal certificate. They include the Roman Catholic Church, the Anglican Church of England, the Presbyterian Church of Scotland, the Methodist Church, the Congregationalist Church and the Catholic Church in England and Wales.

The approved certificate simply states that the person named has been baptized with water "in the name of the Father, Son and Holy Spirit." It can be used for both adults and children and carries a list of all the churches that accept its validity.

Last year the Catholic bishops of England and Wales announced acceptance in principle of the Baptism in non-Catholic churches whose baptismal rite is recognized as valid "unless there is prudent doubt in a particular case." They said that a certificate from any such churches attesting that the person concerned had been baptized with water in the name of the Father, and of the Son, and of the Holy Spirit "should normally be accepted as the evidence required . . . for the fact of valid Baptism."

A list of 16 non-Catholic churches was then issued whose baptismal rite would normally be recognized as valid. They did not include the Orthodox Church, whose baptismal rite had already been recognized.

ND invites Nix and Mac

NOTRE DAME, Ind. — (RNS) — Father Theodore M. Hesburgh, president of Notre Dame University, has invited President Nixon and Sen. George McGovern to make campaign speeches at the school.

The university president, who is also chairman of the U.S. Commission on Civil Rights, pointed out that presidential candidates from both major parties have been invited to speak at Notre Dame every election year since 1952.

In the event that the candidates are unable to come to Notre Dame, Father Hesburgh extended the invitation to Vice President Agnew and Sargent Shriver.

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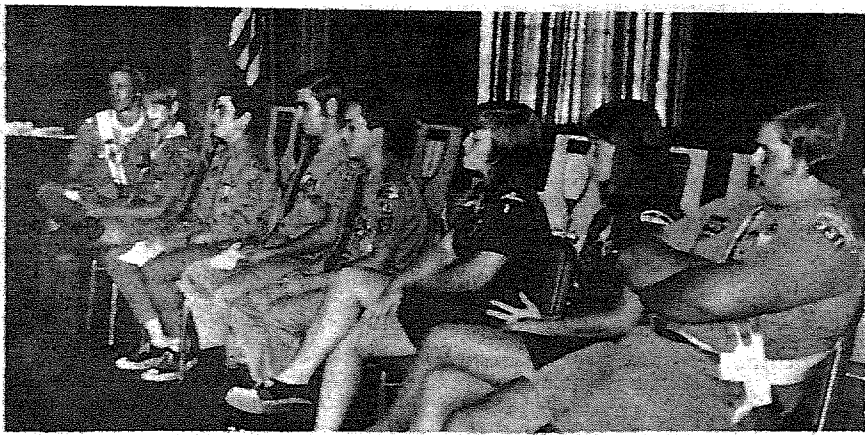
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APPEARING on a panel before the Scouters Development Conference sponsored by the Archdiocesan Catholic Committee on Scouting held Saturday, Sept. 9 at St. Mary Cathedral parish hall, were from left to right, Kenneth Campbell, Greg Goto, Frank Blanco, Fernando Aran, Carlos Arboleya, Mary Anne Schneebale, Julie Wilson, and Mark Priebis.

Scouter Development program held

Last Saturday adult Scouters from throughout South Florida attended the first Scouter Development Program of the year at St. Mary Cathedral Hall.

The group listened to Father John Vereb, Archdiocesan Supervisor of Religious Education, who spoke on the Scouters' role as religious educators, emphasizing the spirituality of their work.

A short presentation on values, given by Archdiocesan CYO director Bob Preziosi,

followed by a value probing session on scouting, was also held. Eight boy and girl scouts from troops in the South Florida area participated.

A number of workshops were held on the religious emblem awards, including Ad Altari Dei, Parvuli Dei, Pius XII and Marian medal.

A representative of the National Boy Scout office, Ernie Casados, was also present.

The Dameans

'Pro-love' aspects jolt reality

BABY, BABY

DON'T GET HOOKED ON ME

Girl, you're gettin that look in your eyes
and it's startin to worry me.
I ain't ready for no family ties,
Nobody's gonna hurry me.
Just keep it friendly girl
'cause I don't want to leave
Don't start clingin to me girl
'cause I can't breathe.

Chorus:

Baby, baby don't get hooked on me,
Baby, baby don't get hooked on me.
'cause I'll just use you
and I'll set you free.
Baby, baby don't get hooked on me.

Girl you're a hotblooded woman-child
and it's warm where you're touching me.
But I can tell by your trembling smile,
You're seeing way too much in me.
Girl don't let your life get tangled up in
mine,
'cause I'll just leave you girl
I can't take no clingin vine.
(Mac Davis, (c) CBS, Inc./BMI)

By THE DAMEANS

On first hearing you could probably put a label on Mac Davis latest release and call it an "anti-love" song. It seems that he is a person afraid to love, afraid to get involved,

because she's "starting to worry me." Any refusal to get involved seems to be "anti-love."

Not only is it love that he is afraid of but also responsibility since he "ain't ready for no family ties." Love can't be enjoyed without some responsibility or else it is again "anti-love."

Worst of all, though, is his admission that "I'll just use you and I'll set you free." The biggest "sin" in any relationship is to use someone for your own satisfaction and needs. Using someone is the highest form of "anti-love."

All of this seems pretty negative until you look a little deeper. There could be more in this song that is "pro-love" than many of the so-called love songs around. What makes this song a real love is precisely that; it just might be real.

He is "starting to worry" because "she is getting that look in her eyes." That look that is "seeing way too much" in him. The look doesn't see all of him, including his weaknesses and faults. The look that is unreal.

Even admitting that he "ain't ready for no family ties," is another sign that he has a real view of the situation and himself. Many don't really consider this responsibility when thinking about their own readiness for marriage.

When you can recognize that what you share is unreal and can't be prolonged in the same way, then perhaps the most loving thing you can do is to say "don't get hooked on me." You could be leading someone back to reality and that is certainly not "anti-love."

THE NOW SET

Dance slated

"The Black Watch" will provide the music for a dance, sponsored by the North Dade Deanery CYO to be held Sunday, Sept. 22 at St. Rose of Lima auditorium, 10690 NE Fifth Ave.

Hours for the dance will be from 8 to 11 p.m. For tickets call Marlene Gnagi, 681-8798.

The next meeting of the Deanery will be Thursday, Oct. 5.

Team training program 'Search-iversity' is born

An intense training program — Search-iversity — is now in operation in the Archdiocese. Developed by Executive CYO director Bob Preziosi the program is aimed at more thorough training in leadership for CYO leaders and members.

Agreeing on the need for good, solid team training, Archdiocesan Youth Director, Father William Dever, and Preziosi decided to hold a few special training sessions each year to give potential team members the knowledge of skills that they need to be good members. Search-iversity was born.

The first two sessions of the Search-iversity were recently held, and the next one will probably be held in late December, according to Preziosi. Eighteen youths attended the first sessions. Learning activities included a communication lab, a group process lab, role playing, speaking and discussion techniques as well as examination of the role of team members and the various Search activities.

"Training, however," Preziosi noted, "does not end with the Search-iversity. Prior to each Search six from the session are chosen for the team and meet with other team members to mold a team for an individual Search." Other team members include two or three Sisters, two priests, a married couple and a young adult director.

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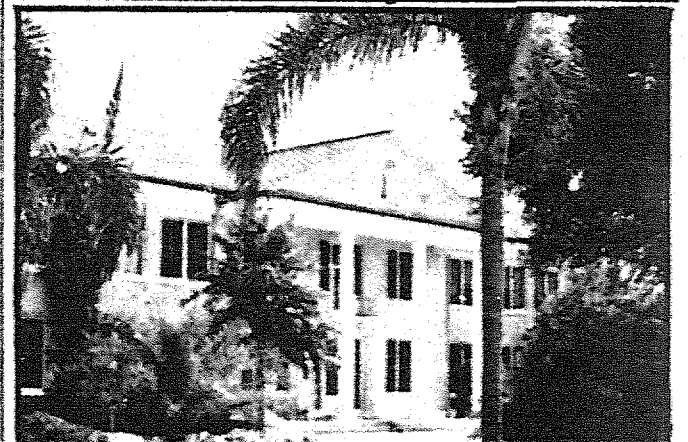
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Search slated

The fourth "Search" offered by the Archdiocesan CYO will be held the weekend of Oct. 6-8 at Cardinal Gibbons High School. Any high school juniors or seniors interested in making a "Search" should call the CYO office, 757-8241 for an application.

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Commission to study 'how' of social action

By GRANT MAXWELL

(The author is co-director of the English language sector of the social action department of the Canadian Catholic Conference and a consultant on the Pontifical Commission for Justice and Peace.)

OTTAWA, Ont. — (NC) — How do you put into action the social teachings of Church leaders dating back 80 years to Pope Leo XIII — and to the Scriptures, for that matter?

It's an old and familiar question. With comparatively few exceptions, it has yet to be answered effectively. Social action in the cause of

justice is still far from being an integral part of Christian living, as Pope John XXIII said it should become.

Late this September about 30 Catholics from all parts of the world will assemble in Rome to have another go at trying to find some workable answers to the elusive question of "How?" How do we move from social theory to pastoral action at every level of Church life?

THE MEN and women who will meet in Rome belong to the Pontifical Commission for Justice and Peace, which Pope Paul VI set up in 1967.

The commission, whose president is Cardinal Marurice Roy of Auebec, will hold its seventh general assembly Sept. 20-26. The theme of the assembly is "Toward Pastoral Action for Promoting Justice in the World."

"Justice in the World" is the title of the social statement adopted by the 1971 world Synod of Bishops in Rome. It is one more addition to the lengthening list of social statements made by Church leaders since the Second Vatican Council. At the global level, there has been the council's Constitu-

tion on the Church in the Modern World (1965), Pope Paul's encyclical The Development of Peoples (1967), and his apostolic letter of 1971 to Cardinal Roy commemorating the 80th anniversary of Leo XIII's encyclical Rerum Novarum.

Those and similar declarations have been inspired by the deepening conviction that "Christian love of neighbor and justice cannot be separated" — as last year's synod put it.

SO THERE IS a wealth of material. But has it reached even the most interested minority of Catholics? Has it

helped motivate those reached to initiate pastoral actions in the cause of justice? The available evidence is not reassuring.

The most elusive question remains largely unanswered. In the words of the justice and peace commission, "the key question is how to carry out this witness to Christ through service to man at every level of the Church — world, continent, nation, province, diocese, parish, local community."

The members and consultants on the justice and peace commission will wrestle with that question for a week.

Much of the assembly's time will be spent in three working groups. One group will try to pinpoint priorities at the international level concerning Christian responses to the global gap between rich and poor, the problems of pollution and population growth, aid and trade questions, arms policies and war, etc. Another working group will draw up an inventory of resources for "implementing the justice and peace mission" at national and local levels. The third group will concentrate on pastoral programs to promote "education and witness to justice."

IN ALL three working groups, the commission dele-

gates will evaluate data gathered on a series of questions related to the central one of "How?" Among these questions, listed in a justice and peace commission document, are the following:

"Are people becoming conscious of their 'right to development'?"

"Are there so-called 'marginal' persons who are 'silent, indeed, voiceless victims of injustice'?"

"Has the Church, as a community, become conscious of the situations of injustice within your area?"

"Is there evidence of personal self-examination by the leadership of the Church?"

"Any evidence of 'conversion,' of a change of mentality and of heart, for a better understanding of the Church's true and full role in the world of today . . . ?"

Rector gets new term — by election

NORTH PALM BEACH — "It's like a young lady today wearing high button shoes — it's a different experience," Father Colman Haggarty, C.P., said of his election as rector of Our Lady of Florida Monastery here last week. It will be his second term.

Breaking a 25-year tradition, men in the monastery were allowed to elect their own superiors instead of accepting an appointed rector.

The change was approved by the Father Superiors of the

Passionist's Eastern province, which include 16 monasteries from Pennsylvania to Florida.

THE DOOR was opened for the change by Pope John XXIII during Vatican II to allow for more individual participation in religious life, according to Father Haggarty.

Winning by a bare majority, Father Haggarty doesn't anticipate any difficulty in serving another four year term. Although the election was strongly contested with four other priests

nominated for the office, the rector was quick to point out that after the votes were finally tallied, "each man came and extended a warm handshake."

"What they rejected in me humanly, they accepted spiritually. Their vow of obedience is stronger than any of their personal biases and convictions."

WILL this trend in individual participation grow? Father Haggarty thinks so, saying that more and more Religious communities are depending on mature group decisions.

"They're seeing the value of corporate wisdom. They're changing from consultative to deliberate decisions, where an individual's opinion will

Diem death spurred more commitment

(continued from page 6)

Taylor report of November, 1961. It said General Minh wanted the government to "discontinue favoring certain religions."

A long 1962 research memorandum from Rober Hilsman and a 1963 memorandum from Michael V. Forrestal, both high-ranking Washington officials, make no mention of a religious factor in Vietnam. In July, 1963, outgoing Ambassador Nolting "did not believe that Diem gave Catholics preference (in the government)."

The "Buddhist Crisis" began after a violent explosion killed eight persons outside Hue radio station on Buddha's birthday, May 8, 1963. A grossly inaccurate account of this tragedy — an account at variance even with the allegations of the post-Diem prosecutor — appears in a top-level Special National Intelligence Estimate of July 10, 1963.

THIS document reflects widespread misrepresentations. This report, however, recognizes that "a full-blown Buddhist 'struggle' movement demonstrated a sophisticated command of public protest techniques by a cohesive and a disciplined organization, somewhat belying the notion that the movement was an outraged, spontaneous response to religious repression and discrimination." The militant Buddhist bonzes, it said, "cultivated U.S. newsmen."

The U.S. embassy gave asylum for ten weeks to three politically active bonzes and after the coup publicly flattered this faction.

Two and a half years later, however, Ambassador Lodge said in a cable, "Buddhist demands, when stripped of hypocrisy, boil down to a naked grab for power."

By this time, the narrator

says, "Lodge had no objection to using force against the Buddhist movement." He believed that "in '63, the Buddhists were discriminated against, and now they are not." In May, 1966, according to the narrative, "Lodge viewed the (militant) Buddhists as equivalent to card-carrying Communists."

THE foreign press influenced the U.S. decision to instigate the coup. In his February, 1963, memorandum for the President, Michael Forrestal wrote that the attitude of the American press in South Vietnam towards Diem and his government was unfriendly. "and with much justice" because of Diem's "insensitivity" to journalists' requirements.

Forrestal described the American correspondents as "bitter" and said "they will seize on anything that goes wrong and blow it up as much as possible."

Ambassador Lodge, according to the narrative, "had carefully cultivated the press, and when the stories of friction appeared," invariably others were portrayed as the villains. Elsewhere it says of the pre-coup weeks, "(Lodge) consciously cultivated the U.S. press corps with private luncheons, 'backgrounders' and occasional leaks, and it paid off for him personally."

Three weeks after the coup, however, Ambassador Lodge is reported as saying, "The U.S. press should leave the new government alone. They have exerted great influence on events in Vietnam in the past, and can be expected to do so again. Extensive press criticism, at this juncture, could be disastrous."

One month later Secretary of Defense McNamara told the President that "the Country Team (i.e. top Americans in Vietnam) has been poorly informed."

Last rites offered for Mrs. Voss

The Funeral Liturgy was celebrated at Immaculate Conception Church for Mrs. Virginia Voss, Hialeah resident and one-time employe of the Miami News. Father Michale Quilligan offered the Mass for the 45-year-old Illinois native, who died Sunday.

Mrs. Voss had served as a secretary in the University of Miami's physics department and had also been associated with Wometco Enterprises.

In addition to her husband, Joseph, she is survived by two children, Nancy Ann and Michael, and her mother, Mrs. Kathryn Hudnut.

Slade Funeral Home was in charge of arrangements.

count in the final result."

Even though the election process has changed, Father Haggarty, who "presides" over 24 priests and brothers at the monastery, feels his responsibility is to alert them to their potential as men.

"I must see a man's creativity and move him to express himself."

Believing that no one person wants to be moved, the rector said it is up to the individual priest or brother to discipline himself, to uphold his vow of obedience."

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'Que la Caridad os haga libres!'

Millares y millares de fieles participaron este año en las celebraciones en honor de la Patrona de Cuba, Nuestra Señora de la Caridad del Cobre.

Es difícil calcular cuantas personas participaron en esas celebraciones ya que fueron más de 7,000 los que participaron en el acto del Marine Stadium pero otros millares participaron en distintos actos en distintos puntos de la Archidiócesis:

— EN KEY WEST, una procesión marítima recorrió las aguas del Golfo de México y el Océano Atlántico, haciendo la circunvalación del Cayo con la imagen de la Virgen. Después se efectuó una procesión que recorrió las calles de Cayo Hueso con la imagen de la Virgen y la bandera de Cuba. Durante la misa, numerosos niños y adultos fueron bautizados, y muchas parejas contrajeron matrimonio.

— EN MIAMI, la estación WFAB ofreció el día 7 a las 12 de la noche una programación especial con la participación de valiosos artistas cubanos, la animación de Rolando Ochoa y Tomás García Fuesté y la dirección espiritual del Padre Agustín Román. Millares de fieles acudieron a los modernos estudios de 'La Fabulosa' y

millares escucharon el programa por radio.

— LA PARROQUIA de St. John the Apostle, Hialeah, celebró el domingo, día 10 una procesión en la que se hizo una representación artística de la aparición de la Virgen de la Caridad. Otras parroquias de Miami celebraron procesiones y cultos especiales: San Juan Bosco, San Brendan, San Kevin, Sts. Peter and Paul, entre otras tuvieron celebraciones en las que participaron millares de fieles.

En el acto del Marine Stadium se anunció el inicio de una Cruzada de Oración a la Virgen de la Caridad del Cobre. Esta cruzada comenzará en el mes de octubre, mes del Rosario y se organizará por provincias y municipios de Cuba.

A un representante de cada una de las seis provincias se entregó al terminar la misa una urna de madera que contiene la imagen de la Virgen, un rosario y una Biblia.

Esta Urna presidirá cada semana, en un hogar distinto, una jornada de oraciones y meditaciones bíblicas. En próximas ediciones, The Voice informará más ampliamente sobre esta Cruzada de Oración a la Virgen de la Caridad.



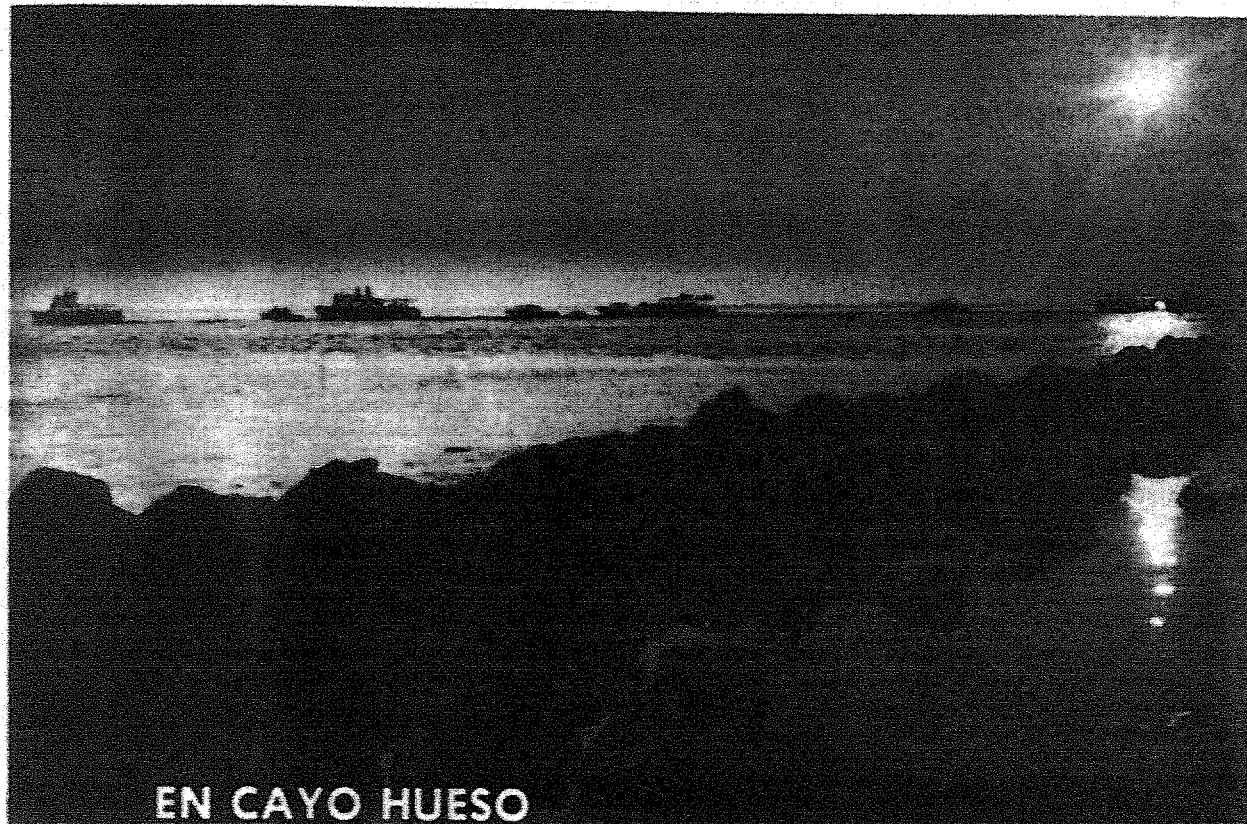
EN MIAMI

Una procesión de botes a través de las aguas de la Bahía Biscayne abrió las celebraciones de la festividad de la Virgen de la Caridad en Miami, en el Marine Stadium.

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Millares de copias de The Voice, con artículos en español dedicados a la Virgen, fueron distribuidas en el Marine Stadium, así como en Cayo Hueso, la Fabulosa y otros lugares donde se celebró la festividad de la Virgen de la Caridad.



EN CAYO HUESO

En Cayo Hueso, una procesión marítima en honor de la Virgen de la Caridad del Cobre recorrió las aguas del Atlántico y el Golfo de México, en la tarde del día 7. El viernes, día 8, una procesión recorrió las principales calles de Cayo Hueso, llevando la imagen de la patrona de los cubanos. El alcalde de Cayo Hueso declaró el 8 de septiembre, Día de la Caridad del Cobre y la procesión fue abierta por 9 niños que vestidos de angelitos desplegaban una

bandera cubana. Durante la misa en St. Mary Star of the Seas, se efectuaron bautizos y validaciones de matrimonios. Con la colaboración de numerosos seglares de origen hispano, el Padre Orestes Hevia pudo organizar estas celebraciones que conmovieron a la pequeña isla que forma el extremo sur del territorio continental de Estados Unidos y que tiene una tan honda tradición hispana y cubana.

Palabras del Obispo Gracida

Al pronunciar el sermón durante la Misa de la Caridad en el Marine Stadium el Obispo Auxiliar de Miami, René Gracida, dijo textualmente:

Pueblo de Dios. Pueblo de la Virgen de la Caridad.

Que, nombre tan bello escogió la Madre del Cielo entre vosotros!

En esta noche venimos a honrarla. A venerarla como desde hace once años lo venimos haciendo en esta Arquidiócesis de Miami.

La honramos porque es la Madre de Cristo, porque es la Madre de la Iglesia, y porque es vuestra Patrona.

Venimos a decirle que ruegue siempre por nosotros, nosotros los peregrinos de este valle de lágrimas.

En esta noche, en el día de su festividad, venimos a poner en sus manos todo vuestro dolor, para que lo una a los de su Hijo.

Les habla un Obispo de Jesucristo. Les habla un testigo de vuestro dolor. Hemos visto sus lágrimas. Hemos sentido sus separaciones. La madre que vivió la cruz los ve y no los abandonará.

Yo quisiera en esta noche tan significativa, en que vuestros ojos están puestos en la sagrada imagen, que vuestras mentes se detuvieran en el nombre de la Virgen. Los nombres en el campo sagrado expresan el papel que desempeña al persona que los lleva.

Dios, al terminar la creación, da nombre a todo y encargó a Adán de dar el nombre a todo lo que poseería.

María quiere decir la libres!

Dios y libertad

Por MANOLO REYES

Cuando desde las entrañas de un pueblo se da un grito de libertad, las montañas se estremecen y los tiranos tiemblan.

Porque saben que cuando un pueblo está decidido a obtener su libertad, no hay fuerza humana que lo pueda contener.

Tal es el caso de Cuba.

EL REGIMEN rojo de La Habana pudo engañar por un tiempo al noble pueblo de la isla y al mundo, basándose en la dialéctica comunista y en la demagogia. Usando medias verdades, que en definitiva son las grandes mentiras.

La verdad hay que decirlo en la forma absoluta que ella tiene para que pueda resplandecer con los mejores brillos que sólo brinda la sinceridad.

Pero el Castro-comunismo ni ha sido sincero, ni puede afrontar la verdad que está latente en el corazón de cada cubano en la isla mártir y en el exilio. Y que tiene como fundamento dos de los valores supremos, esenciales de la vida humana: Dios y la libertad.

La primera razón de toda la existencia es Su Supremo Creador, reside en ese Ser Divino que lejos de ser un severo juez, es un Gran Padre lleno de bondad, de dulzura, de caridad y de misericordia.

La segunda razón reside en un bien tan esencial, tan fundamental, como la vida misma que Dios nos ha dado. Y ese don divino es la libertad.

Nótese que si se revisaran todos los discursos hechos por Fidel Castro hay dos palabras que brillan por su ausencia: Dios y la libertad.

Desde que el Castro-comunismo se robó el poder en Cuba, ha habido una censura estricta y férrea sobre estos dos valores esenciales de la vida. Hasta la palabra Dios fue destruida de la Constitución por el régimen rojo de Cuba a principio de su instalación. Es que los hijos de las tinieblas siempre han procurado que los demás vivan en la oscuridad. Y Dios es la luz, y la libertad es el sol de la vida.

Por ello, aun cuando pasen los meses, años y décadas, aun cuando los infatigables luzcan cansarse, jamás las cadenas impuestas por los humanos, habrán de prevalecer.

DIOS que es esencia y sumo de la fe, pondrá como siempre un grito de libertad en las gargantas bravías de sus hijos que creyeron sin ver, un sordo temblor estremecerá las montañas y todo el andamiaje del tirano se resquebrajará hasta desplomarse.

Porque no hay fuerza humana que pueda contener a un pueblo decidido a obtener su libertad.

Práxis Revolucionaria y Búsqueda de la Justicia

Por JOSE MIGUEL IBANEZ LANGLOIS

En los dos artículos precedentes, el autor de esta serie se ha referido a los principales escollos doctrinales que el marxismo ofrece a una conciencia cristiana. ¿Cabría, sin embargo, un encuentro ante la tarea práctica de cambiar el mundo hacia la justicia? ¿Es posible una "doble militancia" en el cristianismo y en el marxismo?

AMBICION DE UN MUNDO NUEVO

Los cristianos de hoy son cada vez más sensibles al imperativo de cambiar el mundo: el estado actual de cosas anda muy lejos del Evangelio. Por otra parte, se reconoce sin dificultad en el marxismo leninismo uno de los grandes impulsos de cambio del presente, no sólo por su voluntad revolucionaria, sino por la seductora eficacia de las herramientas políticas que moviliza.

Si bien el mundo nuevo al que aspiran cristianos y marxistas no es el mismo, ¿importa tanto — se preguntan algunos cristianos — ponerse de acuerdo sobre la llegada, cuando recién se trata de partir? ¿Sobre lo que construiremos, cuando primero se trata de demoler? ¿No vale más aunar los esfuerzos para superar el orden probadamente malo del presente, aunque no estemos de acuerdo en los matices del futuro?

Una lógica elemental, así como una elemental experiencia histórica, aconsejarían una clarificación de los fines, antes de desatar procesos cuyo resultado objetivo puede ser enormemente ajeno a la voluntad original, como ha ocurrido en tantas y tantas revoluciones: "¡No era esto, no era esto!"

LOS MEDIOS CRISTIANOS PARA LA TRANSFORMACION DEL MUNDO

No se trata de un problema lejano y futuro. La naturaleza de los fines está ya implicada en la naturaleza de los propios medios. En cierto modo los medios contienen ya el fin: los procedimientos anuncian el resultado. Predicar, matar, conmovir, forzar, orar, no son medios neutros que sirvan para cualquier fin: cada uno lleva implícito su resultado.

Los medios cristianos para la transformación del mundo no pueden ser sino los de Cristo: la conversión del corazón humano que, en la medida de su liberación interior, se expresará socialmente en instituciones justas; la transformación moral de sí mismo y de los demás, de las costumbres, de la mentalidad, del hombre mismo. Desde dentro hacia afuera: desde la persona hacia las estructuras; desde el fondo de la conciencia personal y colectiva hacia los sistemas objetivos que la manifiestan.

Esta vía evangélica, que pasa siempre por la libertad humana, tiene el obvio problema de toda transformación moral: su lentitud, su falibilidad, lo inseguro del querer humano. ¿No es una utopía fundar el nuevo mundo en la pureza del corazón, siempre limitada por lo demás a partir del pecado original?

EL MARXISMO NO ES UNA ETICA

El marxismo ofrece la vía inversa. Piensa que el interior del hombre, su espíritu y sus valores, son el

reflejo de los condicionamientos materiales, de las formas de propiedad y de producción de cada tiempo. Tratará, entonces, de ejercer una presión externa, física, normalmente violenta, sobre las estructuras y los grupos que las sustentan. El hombre, el hombre nuevo, se producirá a partir de esta segura manipulación técnica sobre la objetividad del sistema económico. Nada de moralismos ni de utopías. Decía Engels: "El marxismo no es una ética; es necesario no ceder a la indignación moral". El marxismo se presenta como una ciencia y una técnica social; su praxis concreta es la activación máxima de la lucha de clases: el conflicto dialéctico como sistema con toda su carga de odios y pasiones. No hay otro motor ni otro combustible para su revolución.

Los cristianos que se sienten tentados por la rapidez y eficacia de las técnicas marxistas deberían pensar bien si por ese camino puede llegarse alguna vez a la "justicia" — en sentido cristiano —. O si tales medios no contienen, ya de por sí, su único resultado posible: la reiteración incesante de la violencia, que engendra siempre nuevos odios, purgas, ambiciones, personalismos, atropellos y rebeliones sin fin, como los que muestra hasta hoy la historia en los países regidos por el marxismo.

La vía cristiana es lenta, arriesgada, carece de recetas y su resultado será siempre imperfecto, porque no hay paraísos en esta tierra. Con todo, es la única vía para el creyente. La otra lleva inscrita en sus propios medios la indole del fin que consigue: el mundo de la fuerza bruta, del odio, de la pasión, de la servidumbre. Porque la dialéctica de la lucha no se detiene en ningún paraíso comunista; se reitera indefinidamente allí donde el hombre sigue siendo el mismo, materialista y odioso de corazón. El conflicto social sólo puede revestir formas dignas y humanas (nunca desaparecer) allí donde el corazón se ha convertido a Dios y al prójimo. Conversión que no se ha conseguido jamás por el odio ni la violencia.

LA SEDUCCION DEL MARXISMO

Si se piensa en la profunda incompatibilidad doctrinal y práctica entre marxismo y cristianismo, parecerá extraño que cierto número de creyentes esté dispuesto a la "doble militancia".

El fenómeno se comprende, sin embargo, a la luz de la crisis interna — de fe, de esperanza teológica, de autoridad, de conciencia moral — por la que atraviesan hoy no pocos cristianos. Cuando, heridos ya en el corazón de su fidelidad religiosa, entran a la lucha política con tanta generosidad como anemia espiritual, difícilmente escapan a la

seducción del marxismo como método teórico y como praxis revolucionaria.

El marxismo les ofrece, como al alcance de la mano y con seguridad "científica", esa justicia que — según el marxismo — la Iglesia no ha conseguido nunca instaurar sobre la tierra. Las pálidas representaciones de una fe borrosa no les ofrecen tanto. Pero estos cristianos fuera de práctica no se entregan del todo al marxismo, pues saben que no tiene respuesta alguna para los supremos misterios del amor del dolor, de la muerte, ni para las aspiraciones más íntimas del corazón humano, que todavía esperan colmar en el Evangelio. Son, pues, cristianos de alma y marxistas de conducta social y política, a pesar de la inconsecuencia de esa incómoda dualidad.

FACTORES DE UNA CRISIS PROFUNDA

La atracción que sobre ellos ejerce el marxismo es inversamente proporcional a los siguientes factores: una fe intensa e ilustrada; una práctica metódica de la vida de oración; una experiencia sacramental viva; una formación objetiva de la conciencia moral; un conocimiento serio de la historia universal y de la Iglesia; una información seria sobre el estado de cosas en los países socialistas.

El tipo de cristianismo que funciona en la doble militancia es, por lo general, ese producto desvaído hecho de un poco de humanismo, residuos religiosos de infancia, una vaga ejemplaridad de la figura humana de Cristo, y cierto sentido respetuoso de la persona humana. Hay que reconocer que se trata generalmente de un cristianismo poco definido y poco riguroso, tanto en sus contenidos de fe y dogma como de culto y de conciencia moral. En ese cristianismo limitrofe, muy influido por la teología de la "muerte de Dios", de la desmitologización y de la ética de situación. Porque difícilmente se concibe la militancia marxista en quien puede rezar el credo con íntima adhesión, y frecuentar los sacramentos, y orar de veras.

EL MONOPOLIO DE LA JUSTICIA SOCIAL

A veces se retrata a los cristianos proclives al marxismo como fieles que se cansaron de la atmósfera intemporal e irreal de la Iglesia y salieron a las luchas reales del mundo. Al revés, los cristianos resistentes al marxismo serían los fieles que aún no cruzaron ese umbral y que viven todavía en el limbo religioso. Nada más falaz que esa suposición, porque ella identifica al marxismo con la cuestión social, con la realidad misma de la historia. Un cristiano no necesita abdicar de su fe ni pedir herramientas al ateísmo militante para actuar en la sociedad y en la política. El marxismo no posee el monopolio de la justicia social (grave complejo de ciertos cristianos); es sólo una alternativa del cambio social, y

erizada de problemas doctrinales y prácticos, en sus fines y medios, para la conciencia cristiana y aun para la simple conciencia humana de la justicia.

La raíz de ese complejo frente al marxismo debe ser buscada, más bien, en la crisis de identidad y en la pérdida del sentido sobrenatural de la vida, que sufren hoy muchos cristianos.

el sistema social.

Por eso la Iglesia pide hoy a sus hijos que actúen en la vida pública lo que ha pedido siempre en horas críticas: fe, esperanza y amor de Dios, porque todo lo demás — y en primer lugar la justicia — será el fruto cierto de este gran mandamiento: amar a Dios de todo corazón y al prójimo como a sí mismo, con obras y de verdad.

Cuando se padece esa crisis, el inconveniente del ateísmo marxista parece una cuestión menor, un detalle doctrinario. Pero un cristiano que vive de veras ante la realidad absoluta de Dios sabrá bien qué significa negar a Dios, y a qué negación más total del hombre y de la vida ha de conducir el rechazo de Dios, la impresionante mentira del ateísmo, en las personas y en

¿GUAL ES SU DUDA?

¿Qué significa eso de 'Iglesia triunfalista'?

Muchos sacerdotes y seglares hablan ahora sobre la Iglesia con palabras nuevas que yo no comprendo bien. Una de ellas es la palabra "triumfalista". A veces oigo decir que hay que acabar con la Iglesia "triumfalista", pero que es eso del triunfalismo en la Iglesia? ¿Qué significa la expresión Iglesia Triumfalista?

Es verdad que la Iglesia, en su parte humana, o sea a través de sus miembros, dió la sensación, más de una vez en la historia, de rodearse de grandeza, de dominio, de supremacía, más temporal que espiritual. El favor que le prestaron los emperadores bizantinos, el apoyo deliberadamente buscado en ella por reyes y príncipes en la Edad Media, contribuyó a que, en no pocas ocasiones, el obispo fuese también el señor temporal de la región o ejerciese un influjo poderoso en los negocios temporales. Al mismo tiempo, bajo la protección del Estado, se construyeron catedrales, monasterios e iglesias, de dimensiones grandiosas, obras de arte que son la admiración de los siglos. Paralelamente se producían pomposas y multitudinarias manifestaciones de fe, procesiones, peregrinaciones, las cruzadas. Todas estas exaltaciones de pompa externa, han sido denominadas, sobre todo en los últimos tiempos, manifestaciones "triumfalistas". Existen corrientes de opinión en la Iglesia que aspiran a terminar con cuanto signifique "triumfalismo."

En esta, como en otras corrientes modernas, existe una parte de verdad y otra de exageración. La parte verdadera consiste en que es cierto que en diversas oportunidades los ministros de la Iglesia estuvieron mezclados en negocios de política temporal, y algunos de ellos dieron a su dignidad un tinte profano, todo lo cual la misma jerarquía reprimió con severidad. Los documentos conciliares destacan el eminente sentido de servicio que implican las dignidades eclesiásticas, que es lo contrario al afán de dominio. Y todo cuanto se oponga a este último constituye un antitriunfalismo de buena ley.

Pero no se debe olvidar que la Iglesia es de suyo una institución triunfal (no triunfalista) por designio de su fundador: "Las puertas del infierno no prevalecerán contra ella". Y que Jesús, si bien vivió pobre y humilde, se manifestó soberanamente triunfante en varias ocasiones de su vida terrena. Así lo quiso en la misma gruta de

Belén, cuando recibió el homenaje de los magos; en la cima del Tabor; en la entrada triunfal del Domingo de Ramos; cuando afirmó ante Pilatos "Rey soy y para eso nací", cuando aceptó que la mujer le ungiera los pies y alabó su gesto, etc. Dios es triunfal y en mil pasajes de la Biblia exige que el hombre le alabe y glorifique en este mundo.

De ahí que los antitriunfalistas se equivocan cuando intentan cercenar y reducir las expresiones del culto y la gloria de la Iglesia alegando, por ejemplo, que primero está la promoción y ayuda a los pobres, convirtiendo en excluyentes dos actitudes que en realidad se completan.

En resumen, existe un triunfalismo auténtico y hasta obligatorio, que consiste en tributar gloria a Dios por medio de los actos litúrgicos y paralitúrgicos aprobados por la Iglesia, y hay también un falso triunfalismo, el de arrogarse los dignatarios de la Iglesia honras de sentido profano.

PARA corroborar esta posición, quienes defienden esta tendencia nos recuerdan que Cristo vivió humilde, vistió, comió y bebió en medio de la más absoluta pobreza. Y de acuerdo con esto quisieran suprimir toda manifestación multitudinaria, todo adorno en los templos, y hasta simplificar la liturgia a su mínima expresión.

— Enrique Padrón

La Asociación de Damas de los Caballeros de Colón continúa mandando cantidades de leche preparada todos los meses a la Clínica Campesina. Esta Clínica funciona en la Misión de Santa Ana, en el poblado de Naranja, bajo la dirección del Padre José M. Paz. Ayuda a las madres y sus recién nacidos.

El Capítulo No. 1 de Caballeros de Colón del Estado de Florida está organizando un concurso para elegir a Miss Reina Isabel, el día 7 de octubre. Las jóvenes interesadas en participar en el concurso deben tener entre 18 y 25 años, presentar foto y datos personales al Consejo de Caballeros de Colón.

BREVES

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Niños Desamparados

A los Sacerdotes, Religiosos y Fieles de la Arquidiócesis:

Cada año por esta época me dirijo a ustedes con un mensaje y una petición especial. Una petición especial porque se trata de los niños desamparados que tenemos aquí en nuestra propia Arquidiócesis de Miami, y también porque no creo que haya causa más digna de nuestra consideración y de nuestra generosidad que la de estos niños que dependen de nosotros para su alimento, alojamiento, ropa y guía espiritual.

Así pues apelo a ustedes con alegría y gran esperanza debido a la gran caridad que siempre han demostrado en el pasado.

Este año no es distinto de los anteriores excepto que nuestro presupuesto, como el de ustedes, ha sentido el efecto del continuo aumento del costo de la vida. Por ello les pido su cooperación para que la Colecta del Buen Samaritano marque una nueva y mejor etapa en nuestros incesantes esfuerzos en favor de estos niños tan necesitados de nuestra ayuda.

Tenemos niños en Boystown, en la Residencia para Niñas Betenia, en el Hogar Católico para Niños, así como en hogares adoptivos a través de toda la Arquidiócesis.

Este año la colecta del Buen Samaritano se hará en todas las Misas del domingo 17 de septiembre.

En nombre del Señor Jesús, que tanto amaba a los niños, les ruego que hagan un esfuerzo extraordinario para demostrarle que ustedes también sienten amor y comprensión en sus corazones por aquellos que El llamó herederos del Reino de los Cielos.

Impartiendo sobre todos mi paternal bendición, quedo de ustedes,

Sinceramente en Cristo,

Holman J. Carroll

Arzobispo de Miami



Sea un Buen Samaritano

Por MONS. ROWAN T. RASTATTER

Nuestra televisión y radio, periódicos y revistas están repletos con historias desconsoladoras de adictos a las drogas. Sea por buscar alguna forma de liberación, un acto de bravura o solamente por que los otros chicos lo hacen, estamos sorprendidos de encontrar el abuso han llegado a nuestras escuelas elementales. Sus proporciones han alcanzado un nivel donde llega a ser un denominado "Número Uno" de prioridad.

NUESTRA juventud será muy pronto la espina dorsal de nuestra nación. Ciertamente, los adictos deben ser curados. Pero la necesidad básica no es tanto de curación como de prevención.

Si nuestros jóvenes y

muchachas están espiritualmente preparados hay grandes oportunidades de que no caigan en la arena de la desesperación. Su fe los sostendrá y dirigirá hacia los mejores propósitos de la vida a una recompensa interior que los guiará a lo largo de la estrecha y recta senda. Esta es precisamente la clase de fe y fortaleza interior que están siendo inculcadas dentro de las mentes, corazones, y espíritus de los jóvenes que usted sostiene en nuestras varias instituciones de la Arquidiócesis de Miami.

Hoy, con ayuda de usted, tenemos niños pequeños en el Catholic Home for Children en Perrine... muchachas en el Bethany Residence... muchachos en el Boystown of Florida, y bebés en hogares

adoptivos esperando por la adopción por padres calificados.

No es bastante que los alberguemos, vistamos y alimentemos. Se les están enseñando los principios básicos de como vivir por las normas que Cristo mismo nos estableció... para viajar en la senda de verdad y luz, y resistir con confianza las tentaciones del mal.

Y aquí es donde usted figura en este cuadro de prevención de drogas. Esas instituciones, esos programas estructurales, no serían posibles sin vuestra ayuda. Si usted está preocupado... y quién no... con la formación y el más alto desarrollo de la "crema de la cosecha", entonces usted, reconocerá la sabiduría del viejo adagio, "Una onza de prevención vale

más que una libra de curación".

SU PAPEL en este esfuerzo no significa que usted se encuentre innecesaria o agobiantemente envuelto. Hemos simplificado todo esto instituyendo una vez al año — solamente una vez — un domingo del Buen Samaritano. Este año el evento anual tendrá lugar con una colecta en todas las misas del domingo 17 de septiembre. ¿Simple, verdad? Todo lo que tiene que hacer es aportar su generosa contribución un día cada año.

En estos días de auge del crimen y abuso de las drogas no es solamente su deber sino también su privilegio apoyar — en toda forma — sus instituciones archidiocesanas que están totalmente dedicadas a moldear a los mucha-

chos y muchachas que algún día tomarán nuestros lugares en la sociedad que necesita tan perentoriamente de la senda de Cristo y una disposición a los Diez Mandamientos de Dios.

ASI, nos atañen a todos los beneficios de la prevención del abuso de las drogas y sus crímenes inherentes. Una de las mejores maneras de hacerlo. — Y la más simple. — Es donar su sincera participación a la colecta del Buen Samaritano el domingo 17 de septiembre.

Recuerde, el niño o niña a quien usted ayude a entrenar puede ser algún día su senador, médico, abogado, sacerdote, monja, o aun su próximo presidente! Puesto que usted no puede llevarlo con usted, hágalo el domingo 17 de septiembre.

!Dios lo bendiga!

BREVES

Carios J. Arboleya, Presidente del Fidelity National Bank y figura conocida en los círculos cubanos de Miami acaba de ser electo Presidente Archidiocesano del Comité Católico de Escultismo. Arboleya, que se ha consagrado al servicio de la juventud a través de la organización de Boy Scouts tiene la condecoración de San Jorge, la más alta distinción Católica para quienes sirven a la juventud a través del escultismo. Comparten la directiva Fed Prievis, Jefe de Circulación de The Voice, electo vicepresidente; Frances Speel, secretario y Frank Blanco, tesorero. Como director archidiocesano actua el P. William Dever.

Una misa para conmemorar el primer aniversario de la revista Ideal será



Arboleya

ofrecida hoy, viernes, a las 8:30 p.m. en la Iglesia de St. Michael. Lorenzo de Toro es el director de esta publicación mensual que en cada uno de los 11 números publicados hasta ahora se ha ido superando en la calidad de la presentación, así como en el interés contenido.

El Consejo Nuestra Señora de la Caridad de los Caballeros de Colón está tratando de reorganizar los círculos de Escuderos de Colón, la rama juvenil de la Orden. Los jóvenes entre 15 y 18 años interesados en ese movimiento deben llamar a Héctor Vergara al 633-2876 o a Juan Francisco Fernández, 635-6371.

Libros para ciegos

La División para los Ciegos y los Físicamente Incapacitados de la Biblioteca del Congreso acaba de publicar su primer catálogo en inglés y español de varios libros y revistas en grabaciones españolas que están a la disposición de personas ciegas y tullidas que viven en los Estados Unidos.

Este catálogo de 10 páginas se titula Libros Parlantes (Talking Books) y comprende además de 47 libros, dos revistas mensuales: Selecciones del Reader's Digest y Buen Hogar (la versión español de Good Housekeeping).

Una grabación de la porción española del catálogo, se ha añadido en forma de un disco flexible 16 rpm, a la edición impresa. Todos los títulos mencionados en el catálogo pueden pedirse a través de las 51 bibliotecas regionales en los Estados Unidos. Estas bibliotecas cooperan con la Biblioteca del

Congreso para servir a personas ciegas y físicamente incapacitadas que no pueden leer materiales impresos en forma convencional.

La colección en español de la División para los Ciegos y los Físicamente Incapacitados consiste de más de 100 libros en grabaciones fonográficas que se pueden adquirir en forma de libro parlante (disco), o en cintas "casette". Además hay más de 250 libros y varias revistas en braille.

El programa nacional de bibliotecas sirvió a 255,000 personas ciegas y físicamente incapacitadas durante el año fiscal de 1971 que es el último año para el que se puede conseguir datos.

Copias del catálogo Libros Parlantes se pueden adquirir de la Division for the Blind and Physically Handicapped, Library of Congress, 1291 Taylor Street, N.W., Washington, D.C. 20542.

ORACION DE LOS FIELES

(VIGESIMO CUARTO DOMINGO DEL AÑO (17 de Sept.))

CELEBRANTE, habiendo recogido en nuestro corazón todo cuanto Cristo nos ha enseñado en su divina Palabra imploramos humildemente la gracia y misericordia del Padre sobre nuestras obras.

LECTOR: Nuestra respuesta hoy será, Señor, escucha nuestra oración.

1. Con el fortalecimiento de la fe, el consuelo de la esperanza y la manifestación de la Caridad a través de la Iglesia, oremos al Señor.

2. Por todos los que asumen cargos públicos, para que ejerciten su autoridad en pro del bien común de todos los hombres, oremos al Señor.

3. Por toda la humanidad, para que llegue a conocer y amarte a través de tu Hijo, que nos enviaste para que fuera nuestra salvación, oremos al Señor.

4. Por todos nuestros hermanos que sufren opresión y necesidades, para que se les muestre la misericordia y el amor demandados por el Evangelio, oremos al Señor.

5. Por nosotros mismos, para que siempre estemos conscientes de la misericordia de Dios hacia nosotros y de nuestra obligación de mostrar nuestra misericordia a otros, oremos al Señor.

CELEBRANTE: Dios, Padre justo y misericordioso, que nos tratarás a nosotros en la forma en que tratemos a nuestros semejantes, infunde en nuestras mentes y corazones el espíritu de amor y perdón, fruto de una vida activa en la fe. Te lo pedimos por Cristo, Tu Hijo.

PUEBLO: Amén.

Test tube babies: birth of an ethical nightmare

By MARY KAY WILLIAMS
(NC News Service)

Tomorrow's science is going to knock the culture right from under us. That tough projection was offered by Nobel Prize winner, Francis Crick, the British biologist who unscrambled the secret of the substance of genes.

His vision is troubling a lot of other people too — sociologists, philosophers, lawyers, theologians, and doctors. They see the advancements in genetics, reproduction, and the whole field of human experimentation as profoundly affecting the future of the family, of parenthood, and of human life as we know it now.

As parishes all over America are preparing for Respect Life Week October 1-7, the time is ripe for this kind of reflection.

ONE of the concerns of Respect Life Week is the family. Groups will be asked to "focus on the family as the perduring social agency where the individual person is born and nurtured." But science is telling us that the family is not the only place where a child might be conceived or might be born.

Some observers believe that a major invasion of family integrity may follow from experiments with artificial fertilization, embryo transplantation, artificial wombs and placentas, and an asexual process of reproduction called cloning.

Recent controversy has been centering chiefly around artificial fertilization, or test-tube baby experiments as they're often called. This is, in part, due to the fact that the scientific community feels very close to dramatic breakthroughs in this area. But it is also due to the very nature of their research, and the ethical and social

obligations of their discoveries.

Artificial fertilization takes place in the laboratory using the extracted egg and sperm of the mother and father or "donor parents." After a short period of growth, it is believed that the embryo could be transplanted to any one of three places: the mother's womb, an artificial womb, or "surrogate mother" who would allow her body to be used to bring somebody's else baby to term.

THESE are possible variations of sexual reproduction, but another area which deserves equal attention. This is the area of asexual reproduction or cloning. It's often called "carbon-copy peopling" or "xeroxed breeding."

Cloning comes from a Greek word "klon" which means twig, slip or cutting. It is a process which involves removing the nucleus of an unfertilized egg, replacing it with the nucleus of another cell from the same body, and then activating the new combination so it begins to divide as if it had been fertilized normally. The result is an offspring exactly like the parent. So far cloning has been successful with frogs.

A growing question about human reproduction experimentation is: What happens to the mistakes? Who takes responsibility for them? They wouldn't be just intellectual mistakes, errors of calculation. The mistakes would be human in every sense of the world.

"The child-to-be is not a volunteer," asserts Dr. Paul Ramsey, Princeton's Professor of Religion. Therefore he has called for a halt to test-tube baby research, considering it as "unethical medical experimentation on possible future human

beings."

WRITING in the Journal of the American Medical Association, Ramsey says that scientists are not able to "exclude the possibility that they will do irreparable damage to the child-to-be." His conclusion is that they "cannot morally proceed to their first ostensibly successful achievement of the results they seek, since they cannot assuredly preclude all damage."

The damage that Ramsey refers to is not only the possibility of physical impairments, but also psychic disorders, personality and behavioral defects.

AGAIN, suppose a test-tube baby was born physically and mentally healthy and a

longitudinal study showed that all the descendants were born the same. Would that have made the initial human experimentation any more moral?

Pragmatic ethics might say yes. It would judge an act or an experiment like this on its consequences. No act would be good or bad of itself. Moral judgment would be based on results — on the end product.

A different view would maintain that experiments must be "moral at their inception," moral in the beginning. They would not become moral because they happened to end up successfully.

Archbishop backs lettuce boycott

SAN ANTONIO, Texas — (NC) — Archbishop Francis J. Furey of San Antonio has asked for support of the lettuce boycott sponsored by the United Farm Workers Union (UFWU).

"Let all of us get in back of the boycott," Archbishop Furey told the congregation at an outdoor Labor Day Mass here. "Let us all help the farm workers and we shall overcome."

The Mass was offered, he said, in the "spirit of solidarity and sacrifice with the farm workers."

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Housekeeper-cook for rectory in Ft. Lauderdale. Good salary and benefits. References. Reply Box 72, The Voice, 6201 Biscayne, Miami 33138.

S.W. 87 St. Babysitting from 6:30 a.m. to 9 p.m. Five days a week. Call after 7 p.m. 274-6332.

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Unlimited potential for aggressive young man to sell Fraternal Insurance. Leads furnished, experience and Spanish speaking ability preferred. Call 373-8613 weekdays 9-5 p.m.

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Business Briefs

Competition sponsored

Youngsters enrolling for the 12th annual Punt, Pass and Kick competition will receive expert guidance from three professional football players in a booklet each child receives when he registers at a Ford dealership. The competition is co-sponsored by Ford dealers and the National Football League.

Cincinnati's Dave Lewis, Dallas' Roger Staubach, and Miami's Garo Yepremian, offer helpful tips on kicking, punting and passing. Registrants must be 8-13 years old and must be accompanied by parent or guardian.

ALVIN F. TOWLE, former general merchandise manager for Ventura Stores, St. Louis, has been appointed vice president-general merchandise manager of the Jack Eckerd Drug Co., according to company president, Harry F. Roberts.

It was recently announced that Pedro J. Del Campo has been promoted to assistant vice president of Fidelity National Bank. He formerly worked in the bank's international department and is now assigned the supervision of the bookkeeping and transit departments of the bank.

BIBER-BRAU, a true German Pilsner-type beer, brewed in Germany but fermented, aged and bottled in Florida, is currently making its American debut. The new premium beer is being produced by Old Munich Brewing Co., at new \$5 million brewery in the Palmetto Lakes Industrial Park. The three-acre facility represents a \$20 million investment by German and American businessmen.

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28 Mobile Homes

1965 Pontiac Chief 12' x 60' central heat \$3200. J.A. O'BRIEN REALTOR 989-2096 Eves. 989-1902, 989-5441

Left State. Like new "Buddy" 2 bedroom, 2 bath, air/heat, awnings, furn. 40' screened patio, adult park. No. Dade 624-4215.

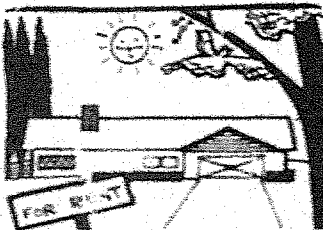
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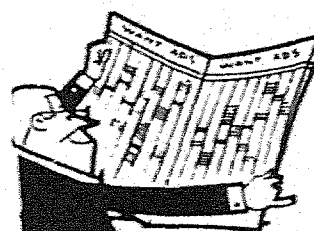
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The life cycle —from womb to tomb

By DR. LAWRENCE LOSONCY

The Archdiocese of Boston recently began stressing the "teachable moments" in connection with its sacramental and religious education programs. Research had disclosed that baptismal parties, wakes, weddings, First Communion days, confirmation, engagements, and the birth of children seem to be times at which many of us become more reflective about the meaning of life, more theologically sensitive, more disposed to ask what life is about. What startled the religious education office most of all, however, was the response to an anointing in one parish.

It seems the pastor was over eighty years old and not feeling well. He decided one Sunday to be anointed with a few of the others in his parish who were sick or old. During the sermon time the anointing was done in front of the whole congregation, with a brief commentary. Everyone joined in the responses and prayers.

Sunday liturgy that morning became catechesis towards the other end of life, towards the final journey. It also became a community reflection on the importance of comforting the sick, consoling the lonely, and reconciling the alienated. By the following Sunday the pastor had received eighty more requests for anointing: That second Sunday the parish witnessed the largest mass anointing the area had ever experienced. People had begun to appreciate the meaning of a sacrament.

THE LIFE CYCLE is what we all experience, from birth to death, or as some now say, "from womb to tomb." For each of us there are key experiences, treasured moments, inescapable sorrows along the way. Even though these are intensely personal, they are experienced by all or most humans. That is why the sacraments speak to all people, because they relate to peak life experiences, because they take account of the life cycle, because they occur during our most "teachable moments," whether we are participant or observer, recipient or minister.

When a pastor in Florida recently offered a marriage renewal Mass for people married fifty years or more in his parish, he found 650 couples in the church! His parish offers parties for the elderly at Thanksgiving and Christmas, wedding liturgies to celebrate anniversaries and special services such as help with social security and retirement problems. Counseling is a big need, too. This is being sensitive to the life cycle.

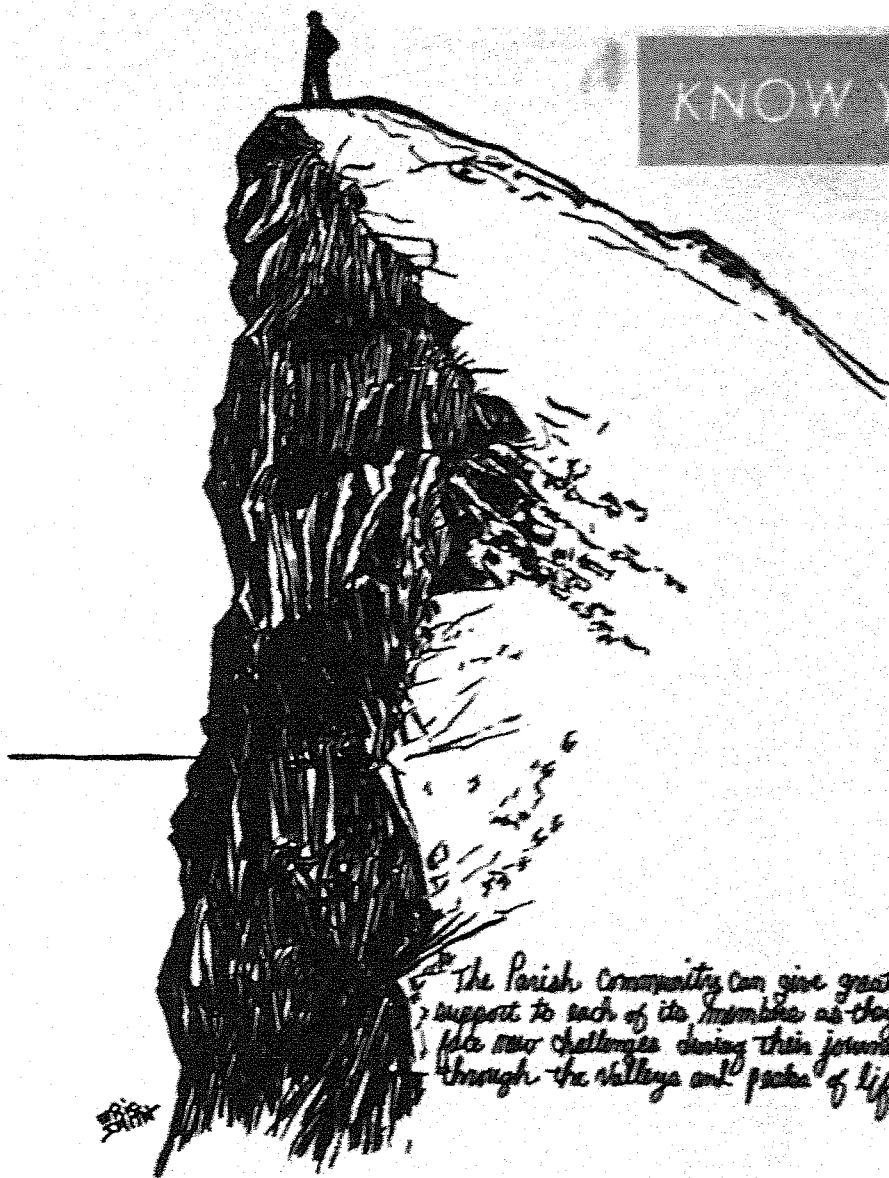
A cluster of parishes in the Denver, Colorado, area work together with Know Your Faith, the diocesan newspaper program which presents the material you are reading right now. One particular objective of this program is to bridge the generation gap. Parents know what their children are being taught, older people know what is happening; various writers also reflect older times in the Church or help keep young people acquainted with the heritage and traditions which older people take for granted.

WHERE Know Your Faith is being used extensively, as in Denver, people have noticed that readership increases among all age groups but especially among teenagers. This is yet another sign of increasing sensitivity to the life cycle, an acknowledgement that people in our parishes are different ages and, therefore, do have different needs and experiences. Reflection upon the life cycle and upon the theory of teachable moments has led many to realize the importance of communication between generations.

Monsignor Geno Baroni, in reference to current ethnic needs, makes the point in other ways. He notes that for many years we thought uniformity to be the ideal; we worked for the melting pot, we played down diversity. Now we realize that diversity and difference mean richness. From mixed traditions come enriched understanding and a deeper sensitivity to the worth of each person. Again, this means a growing acknowledgement that people are different.

Whether it be the life cycle, the generations, or the ethnic heritages, our dioceses and parishes are beginning to minister to their people in light of today's needs and today's situations. This will mean new life for people, the beginning of redemption. So it has ever been in parishes for centuries and centuries. So it will ever be.

KNOW YOUR FAITH



The Parish Community can give great support to each of its members as they face new challenges during their journey through the valleys and peaks of life.

"The Life Cycle" The Parish community can give great support to each of its members as they face new challenges during their journey through the valleys and peaks of life.

Time to ordain parents?

By DOLORES CURRAN

Once, after my talk to parents, a mother said, "My daughter can't receive First Communion yet."

"Why not?" I asked, thinking perhaps she didn't understand the significance or had some handicap. But that wasn't it.

"She hasn't had a nun yet," was the mother's answer. "She can't receive communion until she's had a nun, can she?"

Whether we laugh or cry over this level of mentality, it is with us. We so successfully programmed parents in the past to believe that only nuns and priests could teach religion that this conditioning still haunts us. Parents come to think that volunteer CCD teachers are second best, used only because there's a "sister shortage." Worse, parents are coming to think that they are third best, often brought in to prepare their children for the Sacraments simply because there's no one else to do it.

THIS KIND of thinking dooms parish parent programs before they start. Today's Catholic parent has such a low self-image as religion teacher that it's almost non-existent. When I work with parents, I spend a greater share of time destroying those old barriers to confidence than I do in teaching them how to teach. Until we destroy those barriers, we might as well forget exhortations, duties, and all those other things we use to motivate parents.

The parish should begin by teaching parents why they are the natural educators, showing them, from the pulpit, that they are in a better position to understand and help their children than a pastor who doesn't have intimate contact with hundreds of children.

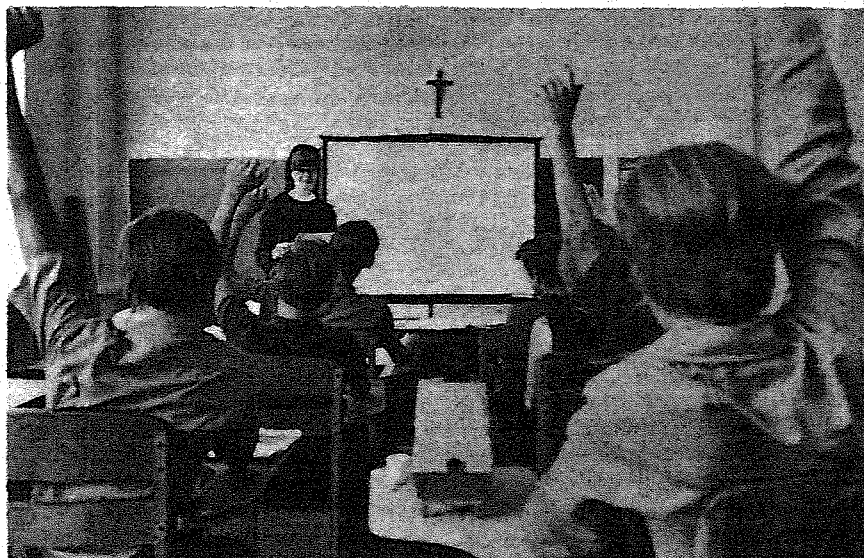
Old barriers to confidence can be destroyed publicly, the "I can't teach" barrier, the "bootleg" barriers, etc. (enumerated in "Tell Us That We Can," PACE St. Mary's College, Winona, Minn. 1970).

More important, we need to destroy the idea that only Catholic Religious can really teach religion. We can't laugh off this hangup. Parents grew up believing that along with ordination and religious life came some kind of magic power that enabled Father and Sister to successfully plant religion in children's minds. "I can't teach religion," they apologize. "I'm just a parent, not a nun or a priest or anyone like that..."

So, let's ordain parents. We don't have to call it that, of course, but let's set up some kind of ceremony for parents in which we bless them for a special apostolate in teaching religious values at home. This has all kinds of possibilities but it should not become a sacramental assembly line, i.e., "All those parents who haven't been blessed come to the church Friday at 7:30," etc.

RATHER this blessing should be the culmination of a parish or diocesan effort to create true parent educators. It should come at the close of a course or series of homilies or whatever and it should include a voluntary promise by parents to take on rather than push off the religious responsibility of their children.

I know, we all pretend this takes place at baptism but the very parents who are so insistent their children be baptized are those who are equally insistent that the Church assume responsibility for the children's religious future.



Can only the sisters teach religion? Parish parent teaching programs often are harmed by the mentality which thinks that "only sisters and priests could teach religion."

Sense God's radical demands

By FATHER AL McBRIDE, O. Praem.

In his book, "The Effective Executive," Peter Drucker writes about the need for self development: "We know very little about self development. But we do know one thing: People in general grow according to the demands they make on themselves. They grow according to what they consider to be achievement and attainment. If they demand very little of themselves, they will remain stunted. If they demand a good deal of themselves, they will grow to giant stature."

What is true for the secular businessman, is even more true of the religious person. Liturgical and biblical life never ceases to urge the highest possible personal achievement. It could hardly be otherwise, since God is absolutely shameless about making the profoundest demands on people.

God makes such radical demands because he has the highest hopes and most unabashed ideals about what we can become. And he knows, just as secular wisdom does, that heroic demand is the normal technique for releasing the greatest potential in people. Meek demands yield stunted people. Galvanic demands produce a race of giants.

THE COVENANT statements of the Bible are the summary of the kinds of demands that God makes on us. These are found in Deuteronomy 5 and 6; Matthew 5, 6, and 7; John 15.

The Deuteronomy text contains the classic demands of the ten commandments and the summons to love which Jesus would cite later on as the greatest commandment. These radical and universal norms about worship, fidelity to parents, respect for life, sex, property and our neighbor's reputation are the persistent guidelines of decent and civilized behavior and the start of any kind of serious demand upon oneself.

The Matthew text is the Sermon on the Mount, a series of startling, heart moving demands requiring every ounce of courage and personal energy. When obeyed, these demands yield the highest form of living to which human beings can aspire. No demands reach deeper into the reluctant timidity of the human spirit and stir it from fearful compromise to holy bravery.

Think of a world that would obey such callings: Never seeking revenge — what would happen to war? Love your enemies — what would happen to the crime rate? Don't be ostentatious in your piety — what would happen to dull worship? Don't amass earthly fortunes — what would happen to Swiss banks? Don't be anxious about your food and fashion — what would happen to tranquilizers?

THOSE who would live by demands, tough as these would not only know what it is like to know the fulness of human potential, they would also come as close as one can to the ideal of earthly happiness. This is the message of the beatitudes. Happy are they who live by Christ's covenant and demand.

The third focus of God's radical demand is found in the last supper discourse of Jesus, especially in chapter 15 where Jesus tells of his new commandment that we have love one for the other. A survey was once taken in which the people were asked what they would say to the world if they had a thirty-second spot to speak to the entire universe. Practically everyone said they would ask for a universal attempt to make love a reality in every human heart. Christ's final demand of love is the ultimate solution to the problems that batter the human spirit and make tragedy the substance of daily lives.

When God sets out to make demands on us, he is no small spirited challenger. He wants world records of wholesome and hearty human beings, sold on the need to have spirit expansion in its fullest sense. The world's demands are mean spirited, tightening hearts. Turn rather to God and his soul satisfying call to the very best in human potential.