

Thousands of Cubans to attend Cobre Mass

Thousands of Miami's Spanish-speaking Catholics are expected to participate in the 14th annual Mass honoring Our Lady of Charity of Cobre which Archbishop Corman F. Carroll will celebrate at 7 p.m. Saturday, Sept. 7 at the Marine Stadium.

Co-officiating with the Archbishop, who is celebrating the spiritual observance 54 years in response to appeals from exiles who were accustomed to honoring the patroness of their native Cuba, will be Auxiliary Bishop Rene H. Giscida, Father Ricardo Castellanos, Father Jose Hemando, Father Carlos Garcia, Father Jose Nickse, Father Luis Orta, Father Angel Viliaronga, O.F.M.; Father Carlos M. Hernandez, Father Florentino Azcoitia, Father Juan Sosa and Father Miguel Fernandez.

Msgr. John Keivins, Archdiocesan Director of the Catholic Service Bureau and Msgr. Orlando Fernandez, vice chancellor of the Archdiocese of Miami will serve as deacons. Msgr. John J. Donnelly, rector, St. Mary Cathedral, will be master of ceremonies.

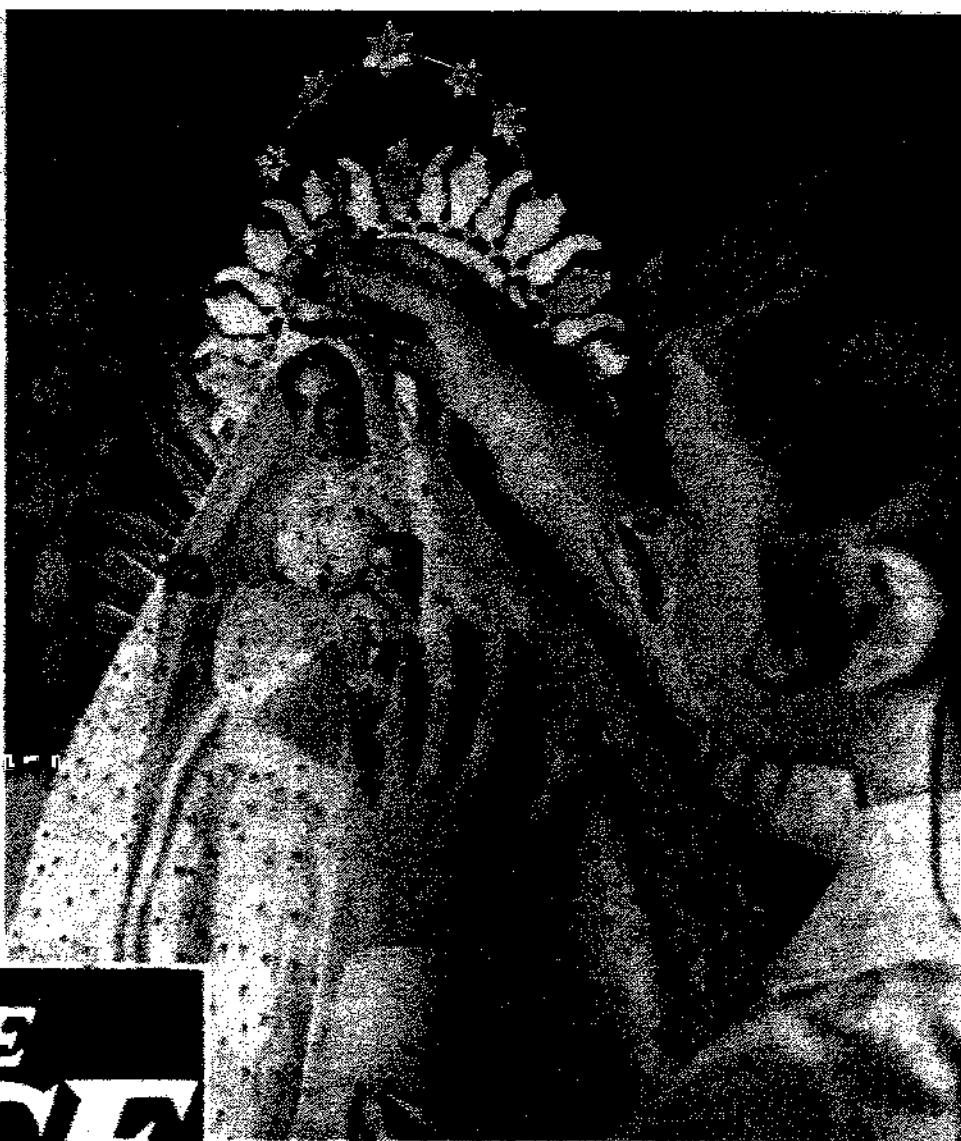
THE HOMILY will be preached by Father Maximilian Perez, native of Cuba, who this year observing his 25th anniversary as a priest.

A marine procession will escort the statue of Our Lady of Charity of Cobre from the recently completed shrine of Our Lady of Cobre adjacent to Merer Hospital, to the site of Mass. Confessions will be heard before Mass at the Marine Stadium.

According to tradition, in the beginning of the 17th century a group of men from the small Barajagua settlement in the area in search of salt in Nipe Bay. When they arrived there, they were prevented from landing immediately because of bad weather for three days. Waiting in a thatched hut on the shore at a place called Cayo the two Indians and a black man looked out at the sea and saw an object which at first looked to them like a sea bird. As it came closer they saw that it was an image of the Virgin Mary, which despite the rainy weather was still dry. Inscribed on the board on which it rested were the words: "I am the Lady of Charity."

THEY REMOVED the image to the Barajagua settlement where it remained for a short time. Later after disappearances and reappearances of the statue it was moved to El Cobre parish where it remained for three years.

Continued on page 12



SMALL STATUE of Our Lady of Charity of Cobre brought from Cuba in 1961 is an important part of the annual observance which honors the Virgin of Charity in Miami. A young girl adjusts the crown on the statue in preparation for Saturday's Mass.

Editorial

'Stand up on election day'

When the Watergate affair was at its lowest some time ago, someone said: "This will have a disastrous effect on elections. No one will trust any politician, and, therefore, who will bother to vote?"

Fortunately that cynical remark makes no sense now that we have witnessed the relentless drive of the democratic processes. The events of recent weeks in Washington have proven to the world that the representatives of the people, speaking in the same and with the authority of the people, can bring to task even the highest official in the salica.

In the long run we may truthfully say that if there is a prolonged record of corruption in a politician, it is the fault of those who put him in power. They are free to exercise their right to eject him from office whenever he seeks it. However, if they sit at home or at the office and complain about the "system" while leaving one vote uncast, they deserve whatever they get.

At the turn of the century, an Archbishop who was a militant, patriotic American said this: "The casting of the ballot is the supreme act of citizenship. Ballot in hand, the citizen is a sovereign, and with his fellow citizens he decides the destiny of the Republic." His name was Archbishop Ireland.

This coming week we have a chance in the elections to reassert our faith in our system of government. Far from the sour grapes attitude of the cynic quoted in the first paragraph, we can be proud that American democracy is alive and healing. Each of us, therefore, ought to stand up on election day and humbly take some credit for that phenomenon.



VOL. XVIII NO. 25 15c SEPTEMBER 1, 1974

128 studying for priesthood

Archdiocese seminaries start term

Major and Minor Seminaries in the Archdiocese of Miami have reopened with a total enrollment of 128 young men studying for the priesthood in South Florida and in other dioceses.

In addition 14 other students are enrolled for classes in St. John's Preparatory School, which opened its doors for the first time last year on the campus of St. John Vianney Seminary in Miami's southwest section.

Forty-eight of the 90 seminarians who will study this year at the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach, are preparing to serve in the Archdiocese of Miami. The other 42 future priests are from the Archdiocese of Washington, the Archdiocese of Atlanta, and the Dioceses of St. Petersburg, St. Augustine, Savannah, Lafayette, Ind., and Arcibo, Puerto Rico.

WELCOMING new students last Monday at the major seminary, Father John G. Block, vice rector and dean of students, emphasized that the major seminary "has now begun to achieve its potential as a bilingual institution." He cited the number of Spanish-speaking professors and teachers who are now members of the faculty and that theology and philosophy courses are offered at the seminary in both English and Spanish.

Students also heard Msgr. James J. Walsh, Spiritual Director; Father Daniel F. Ford, O.F.M., dean of studies; and Thomas Wenski, Student Council president.



SEMINARIANS enrolled at St. John Vianney Seminary in Miami and the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach, were among students who returned to classes after summer vacations. A group of new students is shown arriving at the major seminary where classes began Thursday.

A Day of Reflection was conducted on Wednesday for students by Father Thomas Foudy and Father Gerald Morris. Classes resumed on Thursday.

MASS celebrated in St. Raphael Chapel on St. John Vianney Seminary campus by seminary rector, Father Charles McNamara, C.M., opened the academic year. High school classes resumed there on Aug. 26 and the college division welcomed students Tuesday.

Twenty-one including 19 for the Archdiocese of Miami and one each for the Dioceses of St. Petersburg and Puerto Rico are enrolled in the seminary's high school division as well as 14 prep school students.

Seventeen seminarians enrolled in first and second year college studies include nine from the Archdiocese of Miami and eight from the Dioceses of St. Petersburg and St. Augustine.

that all religion teachers in the Archdiocese are commissioned at the start of the school year.

"Being a religion teacher goes beyond being a mere teacher of any other subject; the religion teacher is called to affect the lives of others. We need people of faith to represent the church, to bring the people to mature, conscientious acts of faith."

Explaining that one of the chief means of the Church to spread the word of God is religious education, he called the teachers representatives of the entire parish.

"Every member of the Church is involved in religious education in some way — through example, or through prayers, for instance," said.

"Teachers carry on the work of the entire parish in promoting the faith."

Father LaCerra said efforts are being made on a parish level to contact catechists about the pilgrimage, but that registration is not necessary. He said any questions could be directed to area consultants from the CCD office.

for the Holy Year and a benediction. In addition, to gain the indulgence, individuals must receive the Sacrament of Penance within 20 days prior to or following the pilgrimage.

Pointing to the wider mission of catechists within the Archdiocese as a whole rather than only on the parish level, Father LaCerra said there is a need to bring the teachers together as a show of solidarity.

"This can do a great deal to heal many of the divisions we find.

"It is a time for building bridges, as our theme says — a time to put our divisions behind us. It is also a time to build personal bridges, to realize people want unity within the body of Christ," he said in encouraging the catechists of the Archdiocese to attend the pilgrimage.

THE commissioning ceremonies will take place the same day, during Masses in each parish.

"The teacher is receiving a commission from the Church, as a minister of the Word, to lead the people in the growth of their faith," Father LaCerra said in explaining

Pilgrimage on Catechetical Sunday

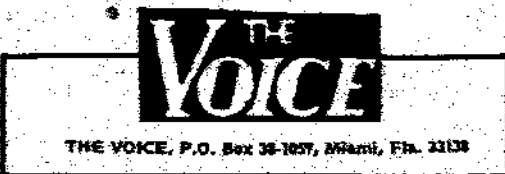
A Holy Year pilgrimage to the Cathedral of St. Mary, and commissioning ceremonies in each parish for religion teachers, are planned for the Archdiocesan observance of Catechetical Sunday, Sept. 15.

The pilgrimage, to which all catechists in the Archdiocese are invited, will begin at 3 p.m.

"We encourage all religion teachers to make the pilgrimage, to share in prayer in the manifestation of the Holy Year theme of renewal and reconciliation," Father Gerard LaCerra, Director of the Confraternity of Catholic Doctrine, said.

WITH the theme, "A Time for Building Bridges," the pilgrimage will follow the established pilgrimage program, which will include all the elements essential for gaining the plenary indulgence of the Holy Year.

Beginning with an entrance hymn and welcome, the ceremony continues with an opening prayer, scriptural reading, prayerful response, a reading from The Church in the Modern World, a sung response in Spanish, a Gospel reading, homily, prayers





SPEAKING to Dade and Monroe Archdiocesan principals and test coordinators at Cathedral Hall, during one of several workshops conducted by the Archdiocese, is Sister Marie Infanta Gonzalez, O.S.P., Asst. Supervisor of Education for Kindergartens.



MATERIALS for the workshops are discussed before being handled by Sister Michael Oofsres at Epiphany School, Mrs. Hazel Ssnthrl, asst. principal of St. Mary Star of the Sea School, and Sister Electa Hozy Rosary principal.

Schools are in —work began last month

See re&tfel st«ry, Pg. 1.

"Back to school" for parents and students in South Florida meant the reopening of classrooms a few days ago. But for teachers, school administrators, and the Archdiocese's Office of Education, the academic year began in mid-August.

"Most people would assume that there is a lot of chaos in the schools as they open, but principals, teachers and administrators in all of our schools as well as the Office of Education have been busy for several weeks making preparations for opening," Auxiliary Bishop R. Joseph H. Gracida, S.J., said this week.

"WORKSHOPS have been in session almost every day from Aug. 14 to the end of the month," Bishop Gracida continued. "While it is true that the individual schools in our diocese do enjoy a large degree of autonomy, the recent workshops and other meetings held throughout the year provide an opportunity for the Office of Education to communicate with teachers at all levels of education and also insure that curriculum in the individual schools conforms to the curriculum of the Office of Education."

Charities to meet

WASHINGTON—(NC)—The annual meeting of National Conference of Catholic Charities (NCCC) will be held Sept. 27-Oct. 3 in Boston under the theme "Renewal and Reconciliation," the theme proclaimed by Pope Paul VI for the Holy Year, it was announced here at the NCCC's headquarters.

Scheduled educational institutes include the topics of Theology of Charities, Humanizing and Transforming the Social Order, Concepts in Approaches to both the Institutional and Community Aged, the Parish as a Community of Reconciliation, The Parish's Responsibility to Deal With the Neighborhood, and Transactional Analysis and Behavioral Modification.

Included among the workshop topics are Housing, the Neighborhood Human Service Center, Marriage Catholic Style, Juvenile Injustice, Disaster Relief: the Catholic Response.

Principal goals of the August workshops conducted throughout South Florida were to update and familiarize teachers in Archdiocesan schools with current trends and methods in education.

Sessions were featured in various areas for teachers in the primary grades, intermediate division, and junior high school classes. In addition, test coordinators and principals met in Dade, Broward, Collier, Palm Beach, and Martin Counties.

Speakers included Father Gerard LaCerra, Archdiocesan Director of CCD, Sister Dorothy Bashnell, S.S.F., Sister Jaqueline, S.S.F., Sister Phyllis, O.P., and Sister Mary Anthony, all of whom serve as consultants in the Department of Education in the areas of language, arts, social science, music, and mathematics, respectively. Pilar Aurensanz, foreign language consultant, spoke to Spanish teachers and Sister Marie Infanta, O.S.P., Assistant Superintendent of Schools in charge of Kindergarten and Federal Air programs met with kindergarten teachers.

ARCHDIOCESAN teachers of primary grades participated in workshops held at St. Patrick School, Miami Beach; St. Brendan School, St. Coleman School, Pompano Beach; and Sacred Heart School, Lake Worth. A general teachers workshop was held at St. Joseph School, Stuart.

Intermediate division teachers attended sessions conducted at St. Lawrence School, North Miami Beach; St. Anthony School, Fort Lauderdale; St. Juliana School, West Palm Beach.

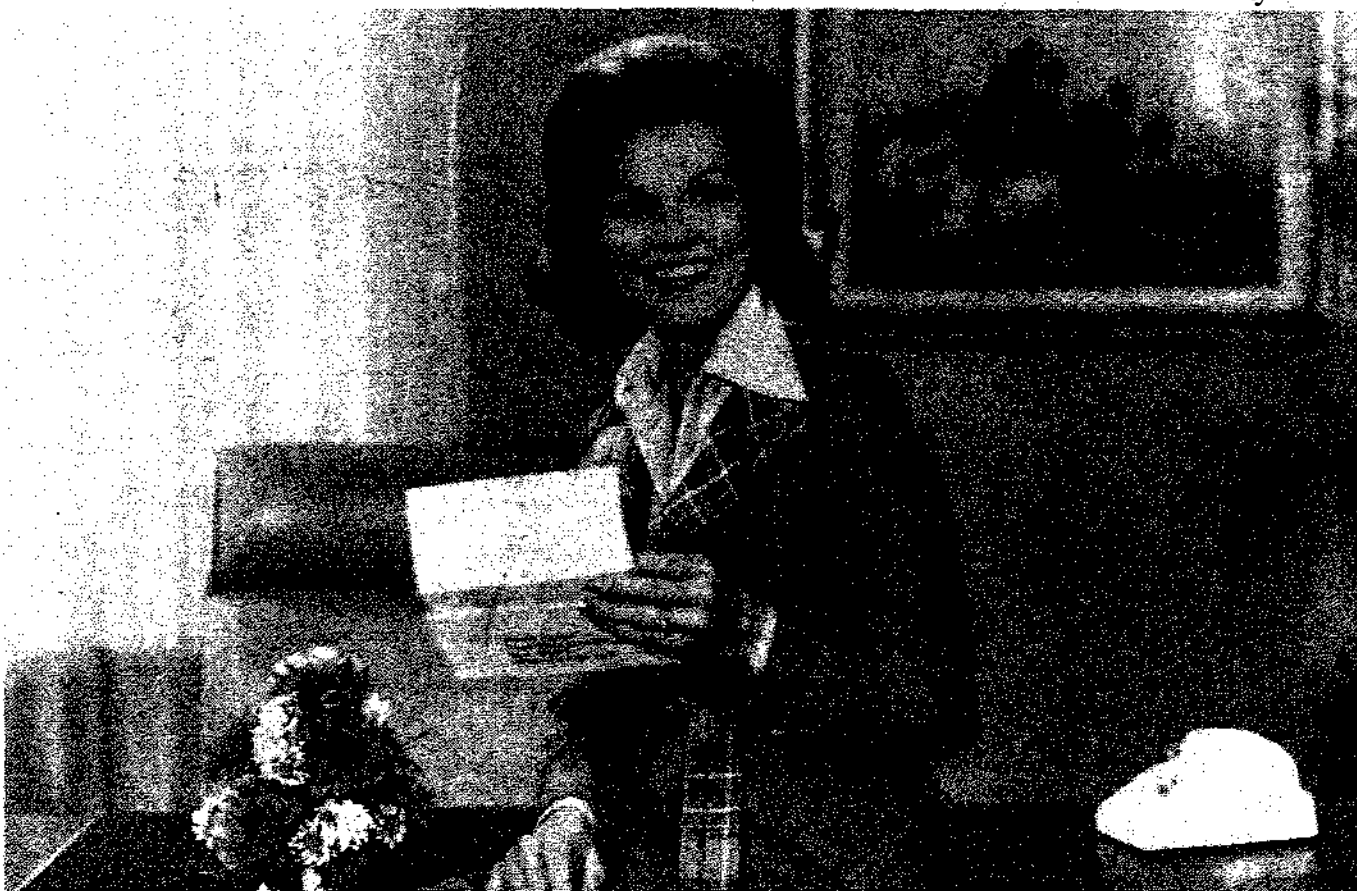
Workshops for junior high teachers were held at St. Rose of Lima School, Miami Shores; Little Flower School, Hollywood; and St. Joan of Arc School, Boca Raton. Test Coordinators and principals participated in conferences at St. Jerome School, Fort Lauderdale, St. Mary School, St. Juliana School, and Our Lady Queen of Martyrs School, Fort Lauderdale.

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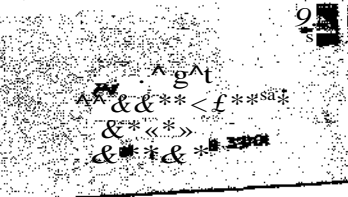
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Church's future secure, Cardinal Wright asserts

ST. LOUIS — INC) - Tije Mare of the Catholic Ctarefc, <iespite increasing secular influence, is secure, CanlnaJ John Wright said here.

Cardinal Wright, head of the Vatican l'ongregation for the Clergy, and CardSaal John Carbeny of St. Louis were among the speakers at tie Heart of Jesas Catholic Congress bete here.

-As Jo&nay Wright I may have fear, but as a Catfejic I have us fears, none.* Cardinal Wrigtst said at a press conference, "no fear of anything — no fear of anj politician, any scholar, any government of the left or right, anything."

ASKED whether the influence of the Catholic Cfauardt, in cosnpsisiesi with the iafluenee of civil authority, is draii&isijug, the cardinal replied fay saying that "since tie

taxing power Is is the hands of tte civil authority wotliwMe, whether the g><era-meat is of the left or of the right, tte cWI authority has increasing power.

The only power the Ciwreto has is tfee power <f appealing to iife cemdeace,**

At the taaily of a Mass celebrated for the delegates to tie congress, Caitfsai Carberry noted that JesusCtwfet had iaipirei St. Loois — King Loots IX of France — »@S that the saint bad respoeffiel wttt words, deeds, convictions aad his entire life.

Cardinal Carbeny desaiised the IF* of LOBS IX from birth to death, stressing tite piety and humility of the saist.

"Lcois EC cao be an aspiration to eseb of us to lave courage ia defense of oer faith, piety and holiness ia «ar fives aad joj in the reality of the love of Goei,** she canfiaaJ said. Paul Cole Beach, chairman of tie

psllieal seises depgrtmsest at Converse ressed the Western thought during the 20th century.

Tis c*j^sgy fctgps. feg sa& sHh the op-liseisB M la Bette Epoque — hopes for a golden age — and evolved into the pessimism of sitters Us? Ftee & ft* aai Friedrich Nietzsche.

SHIBE FACIS sspfeitM the pessimists. Beach said tad pasted ts the human sla^tw ef fwM IGMS I art a.

Pope Jets XXIIH e>S<i 8* Second Vatican Cfcwcl for the jpmptsm of xe-captsieg the Cs^sie fatfe ia te fullness. Beach pointed out.

"To have a new vision of history, this was the main point of the renewal," he said. "That kind of hope has come upon bad times though

Tie mt liturgy Mm ast tsrsagfe a greater participation on the part of the faithful as had been predicted. Theology has not had a rebirth. The social teachings el the Church have not been reborn."

For the future, Beach added, the "kind of reform the Vatican Council *»fc4 say ire possible, but it will not come from the top. We tew to develop our own standards of worship and prayer in our own lives.

"If we do not do this we will not only not have a Belle Epoque, we will see barbarism unmatched in human history."

More than 150 persons from ff states attended the congress, which was sponsored by the Catholic Central Union of America, tie National Catholic Women's Union, Pro Ccclecia, the Christian Law Institute, the Men of the Sacred Heart and the Youth Group.



A HOME MADE 'Santo' or holy image is restored by Eva Boyd, curator of Spanish Colonial Art at the Museum of New Mexico in Santa Fe. Santos are 18th and 19th century statues made fay village 'saSntmakers/ who copies* images from engravings in books to repface the imported statues destroyed in the Pueblo tn-f-an rebellion in the late 16Ws. The museum has over 400 of the santos, which Ace made from materials at hand such as buffalo hides and dried cottonwood,

Catholic school morale high, rolls leveling off

WASHINGTON — iX€) — Catholic United States find enrollment declines continuing to level off, or even reverse, and morale high among faculty, students and parents as tie ae« school year opens.

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Msgr. Josepii T. OKieefe, secretary of education ia the ?im- York an&K: ^, with the fourth largest Galfasie sfcfe>l ^stem in the aatks. prefietari list em^bmsA would l> "stable." Only one elementary school out of 394 cfesed this year, be sakL

Reports frss offer dioce^s tell a similar story. FSttstei^i expects a sssaSer decrease itea to^ y«ar. Cincimati, Cleve-tejdaml Detroit expect eam&aert. to remain level or even rise. Canutes. SJf., Paterson, NJ., Peoria, IS., and Oaias, Tex., all e>ect sli^jt decreases on tae eten^tfary tercd aad sU^Uy Uljier eartait^is oo i&e ^sx^lary level.

MEW OBLEA?6. Atiants and Natcbez-Jackson, Miss, s wiiieb takes in tte state of Mississippi, all report ttet enreHnjeut win

be about the s^w as bat ysar. Sister Mary Ambrosia, acting superintendent of schools in Baltimore, said she expected a slight increase in enrollments in parochial schools in the next few years.

Although the U.S. GMSiBHSit wiilME the past year ordered further integration of public schools, Sister Ambrosia said that the most increase was not due to the #f fc/^ sarfta^rts." rise said, awl aotsd fe| it is ar** o c^a^ psiey wt to accept transfers bar racial reasons.

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Father TKHBS P. Casper, LoutsviUe archdiocesan saperiit^i of sa<^rfs. said fiat the fsqaetatiKfi last spring tba! insing would be vsmd fe M^ate city and cisastj-public ^feels "«ss to be a factor!" although the basing pfas wli w^ take Effect now because of a Jalf t^S. Sspresse OoBt ideci- ««wu * fe tried to DISIH: it as snail a factor as pwssile," he said.

TBE SLOWJIG or P>*8fsai of fee ^iioe-in enrollments ia Catholic s«<rfs is attributable bishop William P. Bsmters of Balfesore, ctefinaii sf tie VS. CalMie Conference's education committee.

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Agency backs bill on health insurance

WASHINGTON - * SC i - The National Conference of Catholic Charities «NCCC* here arged Its constituents to make a special effort to see that a comprehensive national health insurance bill comes out of Congress, even if that means delaying the bill until next year.

In a memo sent oat to key Catholic Charities personnel, state Catholic conferences, and other interested parties, «U*- NCCC said there is a stroag political push for a comprehensive bill this year.

IF this continues, it said, "there is a strong possibility that what might emerge will be catastrophic coverage alone."

The bill is currently under consideration by the Ways and Means Committee of the U.S. House of Representatives.

"The NCCC, the Catholic Hospital Association of America (CHA), and the U.S. Catholic Conference (USCC) testified jointly before the committee in July, in favor of a comprehensive health insurance bill that would cover health education, long term care and preventive medicine as well as "catastrophic

coverage" or acute care.

In his first address to the Congress Aug. 12, President Gerald R. Ford set as one of his immediate priorities the passage of a national health insurance bill this year.

The NCCC memo said that none of the bills currently before the Ways and Means Committee has enough strength for passage this year.

President Ford, Chairman Wilbur E. Mills and many of the members of the committee will be pushing for a compromise," the NCCC said.

The NCCC said it opposes a "catastrophic coverage alone" type of bill for three reasons:

"FIRST, while we believe any comprehensive bill should be phased in over several years, we believe that a comprehensive bill is better at this point than an incremental approach. Secondly, an emphasis on catastrophic coverage alone will not control the rapidly escalating costs of health care resulting from our present emphasis on acute care rather than

preventive medicine. Thirdly, there is every chance that there will be a more liberal Congress next year, and a better Mil has a better chance then."

The NCCC urged its agencies to contact their Senators and Representatives, and particularly members of the Ways and Means Committee, to "point out the limitations and hazards in proceeding with a bill providing catastrophic coverage alone."

NEWARK, N.J. - (NO — Charging that AmericaBS have an aversion to the responsibilities entailed in leadership, the Institute of Social Relations here called for personal action on the part of all to alleviate the threat of starvation facing millions of people throughout the world.

The call for action was contained in the institute's annual Labor Day statement, Titled "In the Midst of Plenty," it was released by Father John L. Paprocki, director of the Newark archdiocesan

agency. ASSESSING the current food sitaatioH, the institute statement said: "There has perhaps existed no more dangerous single threat to the human family in modern times than the current crisis in food supplies."

Taking note of the extait of the catastrophe in various parts of the world, the statement declares: "The sahration of these people iies in a conscientious and deliberate reexamination and reonier-

ing the weH-beiag of every quarter of the global camrenn-

The statement calls on Americans to "stop a>I ix& at the isays in wMA we ba?e becwbE nast^il awl ffsr-indulgent consmBers, and seek to adjust oar ctjtsumption of food and energy to levels more iu keeping with the world^ride scarcity of these commodities."

"EACH of as," tiee institute's message said, "is catt-ed to accept responsibljiy and to take an active role in insar-lives."

Asks all to join in fight on hunger

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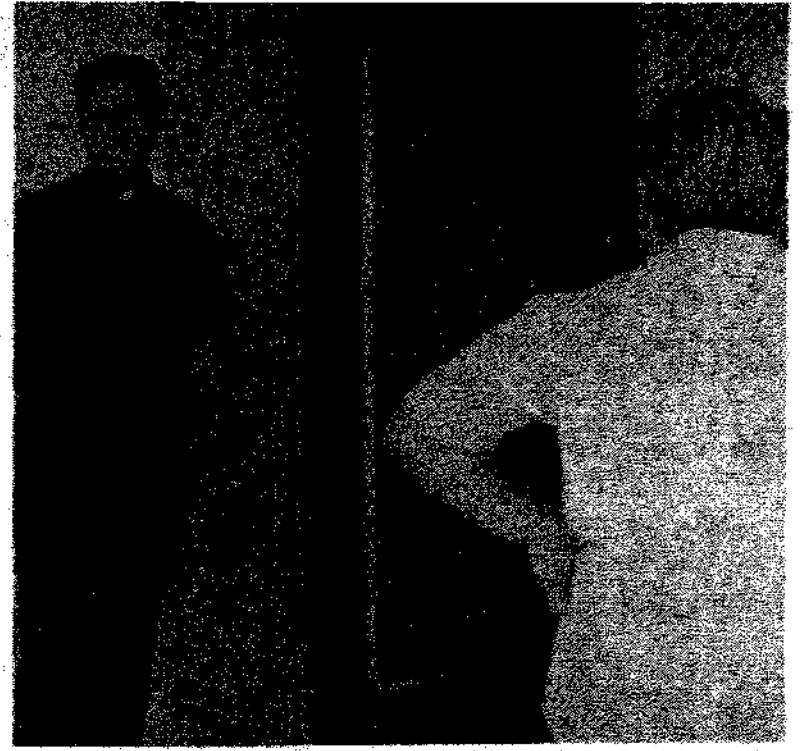
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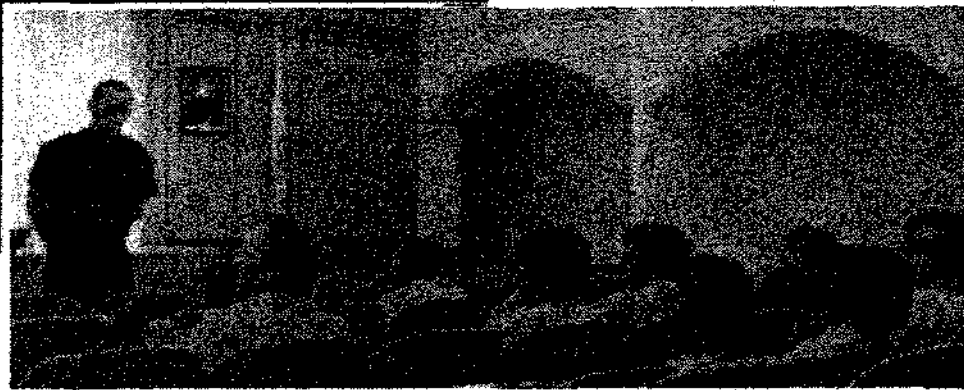
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SAND BLASTING AND WATER PROOFING



Major Seminary '74

It's back to ... Vincent de Paul Major Seminary, back from summer jobs, sequestered service projects and Woodstock. For some seminarians (left) it is a return to the year's setting with the same area provided by Father John Block, vice rector, and Father Oar. Some of the new major seminarians are greeted by Msgr. John McMahon.



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Bill for secret farm vote dies

SACRAMENTO, Calif. — The California legislature dosed its business for the year without approving a bill that would have permitted secret ballot elections for farm workers. The measure had been approved by the state assembly, but was killed in the senate through a parliamentary maneuver by opponents of the bill.

On Aug. 21 the senate rejected a hurry-up hearing on the bill and there were behind-the-scenes efforts to call a special hearing, but without avail.

THE MEASURE, supported by the United Farm Workers of America (UFWA) and the state AFL-CIO, was opposed by the Teamsters' union and grower representatives. It would have allowed farm workers secret elections to select union representation or to reject any union. Its demise was attributed to the fact that it did not prohibit secondary boycotts, a major weapon in Cesar Chavez's struggle against the growers.

During the senate hearings, a motion was offered to suspend that body's ordinary rules and to grant a special hearing for the bill. Normally, in the waning days of legislative sessions, hearing rates have been waived.

However, Sen. Clare Berryhill, a Republican grower, opposed the social hearing, arguing that interested persons could be notified in time.

PROponents of the measure, however, charged that members of the senate had succumbed to the "politics" muscle of the Teamsters and agri-business concerns.

The Teamsters and the growers have been opposed to any legislation that included secret elections but failed to ban secondary boycotts. Furthermore, widioat the ban of such boycotts. GOT: Roaald

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vele lee legislaion. Cessr Cfcavez spoke SKMCTP of Use legislature's failure to pass the measure. m' roved m corticue the straggle wfees that body resumes cert year.

MsaBwMlfi, it was lean:ed tical Chavez spent several days in a Sas Jose hospital for a medical checkup. His doctor said that fee mas suffering iron; exhaustion and a recurrence of 3 lack ailment. The leader of the VFWA recently returned from a nationwide Josr in behalf of his union's boycott of grape and lettuce products not picked by his onion.

Conference of nuns urges help to poor

By DIANE SCHADEO
HOUSTON, Tex. — (NCI — Mare fisan 550 saperiors of women Religious were urged to steep themselves in the Word of God and to work to have tfaer communities respond more directly to the needs of the poor and oppressed. The saperiors represented about 360 ReEgious congregations in the United States and met for the annual national assembly of the Leadership Conference of Women Religious (LCWR).

KEYNOTE addresses on the assembly theme, "Gospel: Vision and Mandate," were given by Sister Jane Marie Richardson, a Sister of Loretto described as a "contemporary recluse" engaged in a ministry of prayer, and Sister Marie Augusta Neal, a Sister of Notre Dame de Namur who is a professor of religion at Harvard Divinity School and a professor of sociology at Harvard.

Sister Richardson said: "Jesus is God's word of love to the world. For the

human community, the Gospel is clear: God is for us.

"What is spoken in Jesus resounds from outer space to the innermost heart. However the person of Jesus comes into view, He evokes a response. His resurrection has inserted Him irrevocably into every human life."

"In the gospels we see Jesus as forgiving, teaching, preaching, suffering, listening, praying, refusing to inflict pain for pain, Sister Jane Marie said."

"Speaking on the "Gospel Mandate for Apostolic Action," Sister Neal said that today the Lord "calls us into the city to serve with people in the making of a better world. We are bid by the Lord to read the signs of the times in order to transform society in justice toward peace."

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Pro-Life groups poll candidates on views

Stale, Dade and Broward Right to Life committees polled candidates for various offices on their views concerning "life" issues such as abortion and death with dignity and have reported a list of candidates considered "pro-life."

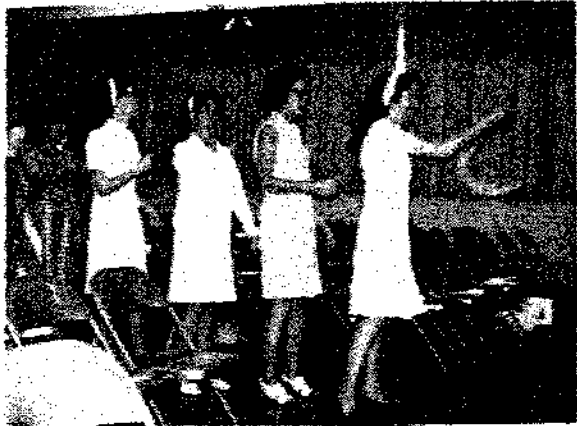
These lists are presented as an aid to voters in deciding which candidates to vote for and are not considered a total picture of the candidate's qualifications. Also, some candidates are not listed because they didn't answer the questionnaires.

U.S. SENATE

Demo.: Hlehard Stoa. Bill Gunter and George Bataer. Duaitte Macon.
Rep.: Paula Hawkins.

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SEC. «r STATE
James Scbesta IH1
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Fred Mdoasosj fE»
TREASURER
Jeff rey Latham *R*

COMMISSIONER OF EIX
John Shipp (D)
State legislative candidates from Dade County expressing pro-life views are:
Dist. 38, Hilario Ramos; John Malloy; DisL «. Metawi Re** ; OH MI AJi. Safe; Mat, IIC B* MdKhEt; Dot IIf, SbtteW Gissae; Bert- lit. George BaampMraiar; IM . 11? Ckaries Pa^; Bist im Robot ftdtaA DM. H&. ** n Grater.
State legislative candidates from Broward County expressing pro-life views are:
DM. 38: Jem C. Tlxunas. Lymas Alien. Jr.; Dist. 32: Wfflaca G. ZisJaL Dist. ?S: DouM Haieitog; Dist. 84: Van B. Pooie; Dist. 85: ArOssr H. Rude; Dist. 88: Coersrf Qsfoerse. Albert Pascal; DisL «7: Dave South; Dist. SS: Rasdv Avoo; DisL 92: John Adams. WH Cfeesky; DisJ. S3: Ksrold J. Dyer; Dis*. 94: John Milter; Dist. 95: Jeff David; Dfe*. 96: Charles W. Boyd. and Dist S7: G^a« f infeel



Intermediate teachers learn a variety of techniques for conducting music.



Teachers and testers discuss real testing and ranking methods.

Teachers get acquainted with methods of 'Pride'

Menial Health was the topic of several special workshops held for Miami health coordinators in Archdiocesan schools prior to the beginning of classes for the 1974-75 term.

Through efforts of Dr. Her. Sheppard, Associate Director of the Archdiocesan Catholic Service Bureau and a member of the Dade County School Board of Public Instruction, Don Samuels, coordinator of the program known as PRIDE; and Michael B. Hoffman, Supervisor of PRIDE was introduced to 47 elementary teachers of the Archdiocese.

PRIDE which stands for Professional Resources in Drug Education, is a drug prevention program that rarely talks about drugs. Instead of pointing young people away from drugs, it points students toward themselves, toward feeling good about themselves and those around them.

Aim of the program is to ensure that each student has a foundation which is to provide for the optimum physical, social, emotional, intellectual and spiritual growth, and development of the student in the light of his needs and interests.

Purpose of the workshops, conducted at St. James School, North Miami; and Our Lady Queen of Martyrs School, Fort Lauderdale, were to train teachers in techniques of interaction, active listening, clarification of values and decision-making skills.

Recognizing that drug-abuse is but one of a myriad of potential problem areas faced by young people, the program includes drug information but within the context of decision-making, intra or inter personal skills development, the ability to distinguish alternatives and make rational decisions about one's life. It seeks to assist young people develop to their optimum capability in all areas.

Pride in self begins early, elementary teachers were told during the workshops. "By use of a vehicle called the 'Magic Circle,' elementary school student from kindergarten through eighth grade are provided the opportunity for self-expression, for finding out that other people feel the

same way as they do sometimes but sometimes they do it — and that's okay too. Each student becomes a communicator who both gives and receives."

Subject matter for the daily 20-minute talk sessions is the children's own experiences. Their words and feelings are the learning medium. What the children learn is how to be more effective, why people are sometimes happy or unhappy, how to feel good about themselves, and how to get along well with others. The program emphasizes that "everyone is someone".

In the Archdiocese of Miami the 41 elementary schools participating in PRIDE are Annunciation, St. Stephen, Little Flower and Nativity, Hollywood; Our Lady Queen of Martyrs, St. Anthony. St. Clement. St.

Hesets. Fort Lauderdale: St. Ambrose. Deerfield Beach; St. Cdernan, St. Elizabeth. St. Gregory. Pompano Beach; St. Matthew. Hallandale: St. Francis of Assisi. Riviera Beach: St. Luke. Lake Worth: St. Mark. Beyston Beach; St. Vincent Ferrer. Delray Beach; St. Joan of Arc. Boca Raton; St. Bartholomew. Miramar: Sacred Heart. Homestead; St. Theresa. Coral Gables; St. John the Apostle and Immaculate Conception. Hialeah; Holy Rosary. Perrine; St. Joseph and St. Patrick. Miami Beach: St. Lawrence, N. Miami Beach; and Corpus Christi. Holy Family. Holy Redeemer. Our Lady of Perpetual Help, St. Agnes. St. Brendan. St. James. St. Mary. St. Michael. St. Monica. St. Peter and Paul. St. Rose of Lima, St. Timothy; and Visitation, Miami

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Can you spend a few minutes Tuesday to help run the nation?

What are you doing Tuesday, Sept. 10? Going to work? Shopping? Cleaning house? Earn about a few minutes spent on making the country go?

This Tuesday is primary election day. It is Use voter's chance, to have his say on who runs things at just about every level. The primary includes races for U.S. Senate, the U.S. House of Representatives, governor, State Legislature, mayors, commissioners, judges, school boards and party offices.

That cuts a pretty big swath from lawmakers in Washington to Tallahassee, to the men on the bench who mete out justice, to the local lawgivers who determine what goes on in your local schools and neighborhoods. The men and women who fill these posts make a big difference in your country and your life and voting day is the chance for each of us to put our beliefs in action in black and white.

Of course, some observers say the turnout will be light because of the recent saturation of government-in-the-face.

Well, we hope not. To respond to Watergate with apathy would be not only ridiculous but dumb.

FOR ONE THING, BO one who stayed home watching soap operas or drinking coffee at the office during the televised hearings had any right to complain about the Watergate offenders in the first place* and the same would hold true after the coming elections.

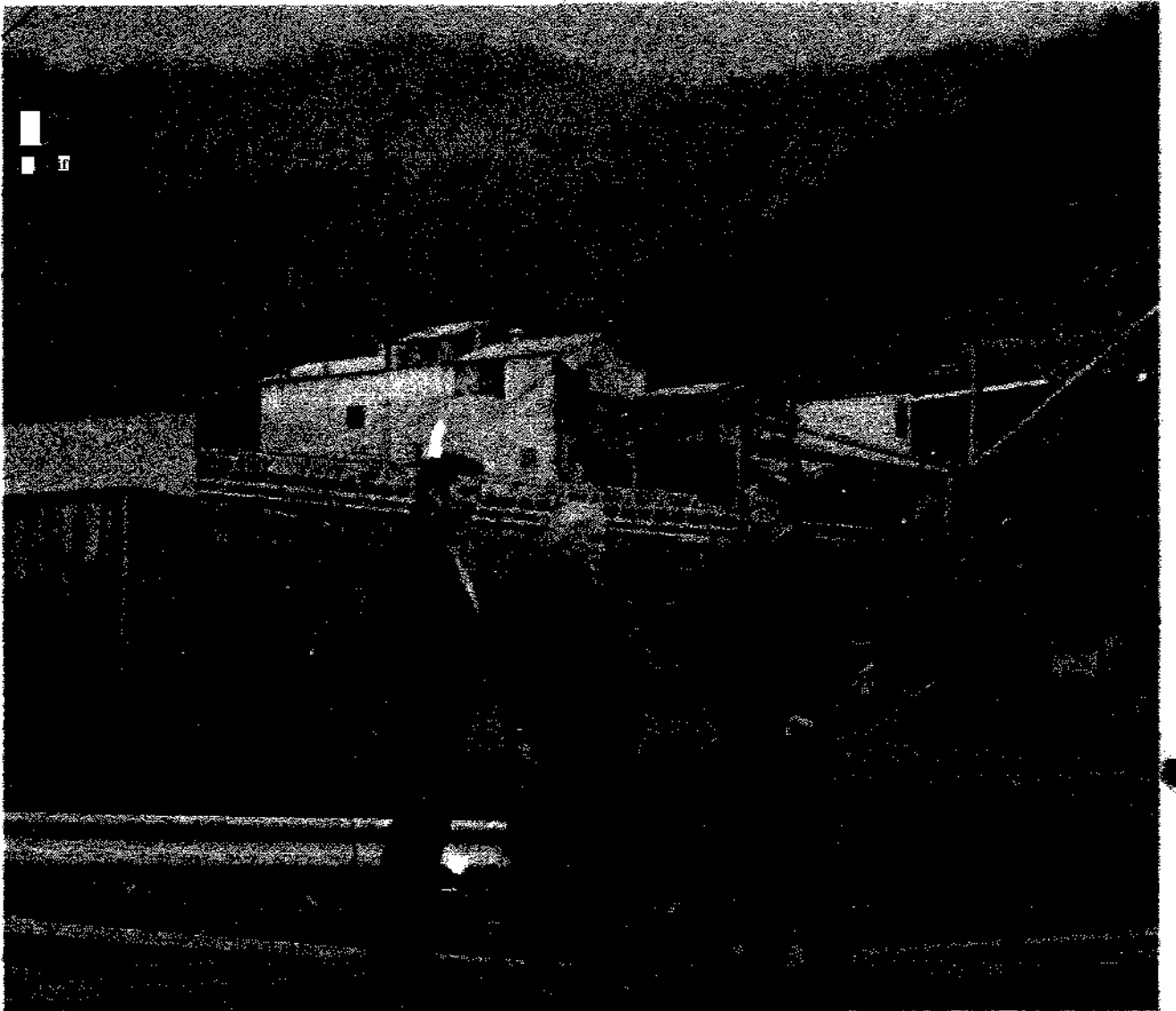
Bottom line to the point: While the recent trauma uncovered some distasteful filings in our government, it also demonstrated the balance of powers in action and the ability of the government to rectify the problem. It also served to make public official and citizen alike more aware of the importance of honesty and openness.

Already candidates and incumbents are falling over each other in their haste to disclose their campaign sources and in their statements of how they will operate openly and straightforwardly in their respective offices. And the reason is ample — they know the citizen will not stand for the remote, closed-doors public official any more.

How long this trend for openness will last is uncertain. Basically, that is up to the citizen and how long he demands it. But then, vigilance has always been the price of freedom.

We thank Watergate first of all, not as a failure of some kind, but as a regeneration of government in a free country, and voting is the building material of that democracy. As citizens, we have frequently reminded our readers, it is the obligation and the duty of each of us to vote.

And that's why it will be wrong to stay home Tuesday.



FATHER Kilian Mooney (center), pastor in Harlan County, Ky., talks with Bishop Michael Begley and miner Houston Elmore about the plight of local workers who had been on strike against the Duke Power Co. whose Brookside mine is in the background. The strike ended Aug. 29 with an agreement signed in Washington, D.C. The pact was made one day after a striking miner was killed

by a shot blast, culminating more than 13 months of violence and conflict. Such strikes and violence are becoming more predominant in this time of growing nation-wide economic problems. Soft labor and management must keep in mind during negotiations that the good of the country should be the yardstick by which any changes or agreements affecting the economy must be measured.

Lively topic these days is Death

By MSGR. JAMES J. WALSH

It may surprise many to learn that the most talked about topic the past couple years in the religious sphere — outside of prayer — is that of the dying and death. Certainly it seems no exaggeration to say that a sampling of books, catalogs and periodicals indicates more interest in and attention for the dying than ever before.

Why? Name your own reasons. High incidence of sudden death in accidents and heart attacks, publicizing the problems of the terminal cancer case, the death of infants through abortion, the so-called "Death with dignity" bills, a renewed interest in the meaning of life, etc.

More and more people obviously are thinking of man, not so much as an animal, but a being, as Yeats expressed it, "fastened to a dying animal."

A Swiss-American physician, Dr. Elisabeth Kubler-Ross has written two books recently on the problems of the dying. She makes it very plain that most of us are helpless and hopeless in dealing with those who are at the point of death. She says we have lost an understanding of the "naturalness of death and how to die."

IT'S TRUE, as every doctor, nurse and hospital chaplain knows, that the highly mechanized institution has replaced the home as the scene of death. This has to create a tin-



MSGR. JAMES J. WALSH

tinny atmosphere for one's last days or hours and most cause or intensify the fear of dying. She said: "Our fear of death is basically a fear of some killing force which is going to destroy us. Man never conceives of himself as dying a natural death, but in his subconscious is certain that his end will be catastrophic."

The Church in recent years seems very alert to this problem. Our people are becoming accustomed now to the

The Truth of the Matter

natural atmosphere for one's last days or hours and most cause or intensify the fear of dying. She said: "Our fear of death is basically a fear of some killing force which is going to destroy us. Man never conceives of himself as dying a natural death, but in his subconscious is certain that his end will be catastrophic."

The Church in recent years seems very alert to this problem. Our people are becoming accustomed now to the

Moreover the revised "last rites" have taken away much of the fearful atmosphere that often surrounded the critically ill patient. Now the "Attending of the Sick" is full of the companion of Christ towards the ill, the injured and the handicapped. It is designed to develop the virtues of faith and hope and to give consolation to the dying and his family. It can be administered not only to the dying, but to the aged, the chronically ill, and to many others who in the past would not have been eligible.

Incidentally for those interested, the two books of Dr. Kubler-Ross are *Death and Dying*, and *Questions and Answers on Death and Dying*.

IF we need any final proof that the winds of change have blown into every corner both of society and the Church, we may find it in the news that the Trappist monks have been affected.

The Abbot of New Meliaray Monastery in a recent interview to the *Dunbar Witness* stated that "the daily life of the monk is not as detailed as it was. For example, the present rule on diet does not say specifically what the Trappist monk will or will not eat; it merely states that the diet is to be simple and frugal."

The monks still totally abstain from meat, now recite the Divine Office, which is a major part of their prayer life, in English, wear the habit in the Monastery but not while working in the fields. They also insist on the spirit of silence, but the absolute silence of the past, circumvented then only by a strange, yet broad, sign language, has gone.

It's interesting they have no television, but five years ago when the first astronauts were landing on the moon, a neighbor loaned them a set.

The abbot explained the reform by saying that the basic principles of the monk's life remain the same in this space age. "Nothing must interfere with the vocation of prayer and work."

AM to that we can all say a fervent, "Amen."



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Complete text of 1974 Labor Day statement

The following is the text of the Labor Day statement written by Msgr. George G-Higgins, Secretary for Research of the United States Catholic Conference.)

The American labor movement finds itself, on labor's national holiday, caught between two conflicting fires. It is being severely criticized — for contradictory reasons which tend to cancel one another out — by self-appointed spokesmen for both the left and the right.

DURING the past year, for example, the movement has been caricatured, at one extreme, as "one of the most reactionary forces in America." Unions, we are told by another self-styled radical observer, "are no longer in a position of leadership in workers' struggles." The same writer says that the performance of union leaders in this country has been "despicable . . . during the past fifteen years, and especially in the last two decades." In summary, the entire labor movement is accused by this writer of having sold out to corporate management and having "sided with employers in trying to impose labor peace upon a rebellious membership."

Still another writer has charged in somewhat the same vein that there has been a sharp drop in the quality of trade-union leadership in recent years, with the result that "the unions . . . are incapable of thinking through their own future role and developing new approaches to their own structure and function."

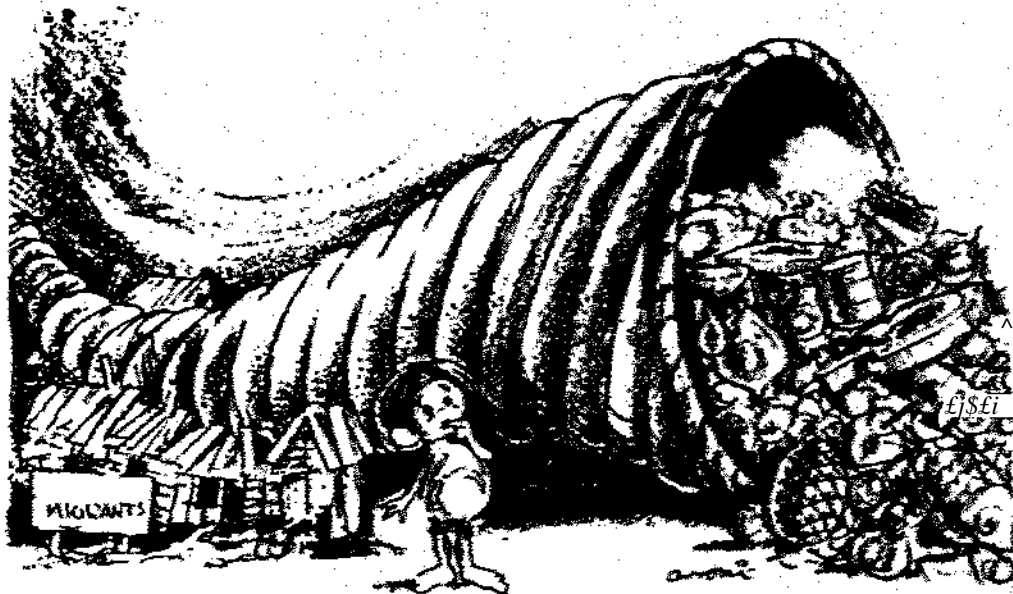
At the other extreme, during this same period of time, contradictory charges have been leveled at the labor movement by spokesmen for the ultraright. One of them says, for example, in a recent book on labor relations that American unions, far from being too weak or too docile and conciliatory, have acquired too much power for the good of the country. Paradoxically, however, he concludes that "trade unionism, as it presently operates in the United States, has made workers as a whole poorer than they would otherwise have been."

Another conservative critic, who holds an important post in the Federal government, is also "gouging the public" and has urged that "the good of the nation, it be made a violation of the anti-trust laws for a single union to represent more than the employees of a single employer. More specifically, he would prohibit industry-wide collective bargaining. The fact that one of the nation's most widely syndicated columnists has endorsed this reactionary proposal merely adds to the confusion and frustration which the labor movement must experience as it tries to make sense of the contradictory charges which its critics, at both ends of the spectrum, are leveling against it.

IT GOES without saying, of course, that the labor movement would be well advised to take constructive criticism seriously, regardless of where this criticism comes from, organized labor, in other words, simply cannot afford to wrap itself protectively in the mantle of self-righteousness as though it were completely above legitimate criticism whether from its own members or from outside observers.

On the other hand, the labor movement cannot be expected to stop dead in its tracks simply to appease either its conservative or radical critics in the intellectual community, particularly in view of the fact that so many of these critics are more interested — or at least give the impression of being more interested — in promoting their own pet theories than they are in promoting the best interests of organized labor. To be sure, American unions, like other organizations of comparable size and influence, ought to be spending as much time as possible "thinking through their own future role and developing new approaches to their own structure and function." In doing so, however, they cannot afford to neglect their immediate task of organizing the unorganized, who can still be counted in the millions.

During the past year, the labor movement has made significant progress in this area on two related fronts. With an indispensable assist from religious and civic organizations throughout the United States, organized labor, by dint of a concerted and carefully coordinated national effort, made it possible for thousands of clothing workers in the Southwest to achieve the right to organize and bargain collectively with the Farah Company. Happily, from all accounts, the Farah Company and the union which represents its workers — the Amalgamated Clothing Workers of America — have agreed to let bygones be bygones and have managed,



"Current census figures dramatically reconfirm the fact that these workers, not only in the Southwest but throughout the nation, are lagging far behind the rest of the country in terms of wages and related benefits . . ."

within a few short months, to develop a constructive bargaining relationship which promises to be of mutual benefit to all concerned.

THE FARAH settlement — which was arrived at the hard way but even at last, came sooner than most observers thought it would — was only the first step in what ought to be a full-scale organizing drive, especially among Black and Spanish-speaking workers. Church-related agencies stand prepared to cooperate with this effort in the interest of achieving economic justice and the right of self-determination for millions of disadvantaged workers, a very high percentage of whom are Black and Spanish-speaking.

Current census figures dramatically reconfirm the fact that these workers, not only in the Southwest but throughout the nation, are lagging far behind the rest of the labor force in terms of wages and related benefits and that their unemployment rate is also disproportionately higher than the national average. The organization of these workers into bona fide unions will not automatically solve all of their economic problems, but it would be an indispensable first step in the right direction. For this reason, we urge the entire labor movement to expand its organizing efforts and to give special attention to the urgent needs of Black and Spanish-speaking workers.

The Farah settlement, which involved city-based workers, was not the only major breakthrough achieved by organized labor during the past year. The national AFL-CIO also initiated a concerted drive to help the United Farm Workers Union win its long struggle for justice and self-determination. Labor's immediate purpose in this regard is to help the farm workers regain the hard-won collective bargaining contracts which were taken — or, as they themselves insist, were stolen — from them during the past year by a rival union, namely, the International Brotherhood of Teamsters. The decision of the national AFL-CIO to endorse and support UFW's boycott and to assist the farm workers in other ways as well may prove to be the decisive factor in resolving the California farm labor dispute peacefully and with justice to all concerned.

CHURCH organizations in ever-increasing numbers — Catholic, Protestant and Jewish — are also supporting the United Farm Workers Union in its desperate struggle for survival. This has led to the charge that they are prejudiced against the growers and the Teamsters. Nothing could be further from the truth. The numerous church organizations involved in the farm labor dispute have nothing against the Teamsters as an organization or against the growers as a group. Their sole purpose at this time is to help the farm workers of this nation achieve the right to organize into a union of their own choosing — a right which has been legally guaranteed to workers in every other major industry for many decades. Once this right has been effectively guaranteed to farm workers, the religious organizations involved in the California dispute will do everything they possibly can, in a spirit of reconciliation, to promote a constructive working relationship between UFW and the growers on the one hand, and on the other hand, between UFW and the Teamsters. The history of labor relations in this country makes it abundantly clear, however, that this kind of relationship, which is long overdue in the agricultural industry, cannot be established until the workers themselves are granted the right to self-determination and have acquired

enough economic power so enable them to bargain successfully with their employers.

If the economic power of workers is to be restored, the AFL-CIO and the UFW must be able to represent the workers and to fight for their proper rights. It is the duty of every citizen to support the AFL-CIO and the UFW in their struggle to achieve this goal. If the workers are to be able to walk away from this struggle and to go back to work, they must be able to do so on terms that are fair and equitable. In this case, the AFL-CIO and the UFW must be able to represent the workers and to fight for their proper rights. It is the duty of every citizen to support the AFL-CIO and the UFW in their struggle to achieve this goal.

Amos 5:24 "I desire justice and righteousness, I desire to be just and upright, I desire to be honest and true, I desire to be faithful and loyal, I desire to be kind and merciful, I desire to be gentle and lowly, I desire to be patient and long-suffering, I desire to be peace-loving and harmonious, I desire to be pure and blameless, I desire to be holy and righteous, I desire to be just and upright, I desire to be honest and true, I desire to be faithful and loyal, I desire to be kind and merciful, I desire to be gentle and lowly, I desire to be patient and long-suffering, I desire to be peace-loving and harmonious, I desire to be pure and blameless, I desire to be holy and righteous."

Attention to black pupil urged

LOS ANGELES — (NC) — Teachers of minority youths should show so much admiration for and respect for a black pupil that he will say: "Sister, I stagg! think of yea as white, but just as natural. You're a nice Jady. I like yott."

That was the advice of Rev. Henry Mitchell, who gave an institute for teachers of minority youths at ML St. Mary's Doxey campus here.

The institute was sponsored by the National Office for Black Catholics and the Los Angeles Archdiocesan department of education.

Dr. Mitchell, a professor at Claremont College School of Theology, counseled the teachers to be "lovingly supportive of the black pupil."

He asked: "You teach in the name of Jesus, don't you? Who can do this better than people who are committed to spiritual values that make community possible?"

He cautioned white teachers of black pupils to develop an awareness and sensitivity to the culture and make-up of their pupils.

Every culture has values, said Dr. Mitchell.

"Our society has projected values of some cultures and ignored completely others. In a mixed class a teacher must establish that other cultures have values. This may call for compensatory education."

Dr. Mitchell criticized attempts to make black children conform and adapt to the secularist material values that he said characterize white education.

with the text of the Labor Day statement written by Msgr. George G-Higgins, Secretary for Research of the United States Catholic Conference.)

The American labor movement finds itself, on labor's national holiday, caught between two conflicting fires. It is being severely criticized — for contradictory reasons which tend to cancel one another out — by self-appointed spokesmen for both the left and the right.

DURING the past year, for example, the movement has been caricatured, at one extreme, as "one of the most reactionary forces in America." Unions, we are told by another self-styled radical observer, "are no longer in a position of leadership in workers' struggles." The same writer says that the performance of union leaders in this country has been "despicable . . . during the past fifteen years, and especially in the last two decades." In summary, the entire labor movement is accused by this writer of having sold out to corporate management and having "sided with employers in trying to impose labor peace upon a rebellious membership."

Still another writer has charged in somewhat the same vein that there has been a sharp drop in the quality of trade-union leadership in recent years, with the result that "the unions . . . are incapable of thinking through their own future role and developing new approaches to their own structure and function."

At the other extreme, during this same period of time, contradictory charges have been leveled at the labor movement by spokesmen for the ultraright. One of them says, for example, in a recent book on labor relations that American unions, far from being too weak or too docile and conciliatory, have acquired too much power for the good of the country. Paradoxically, however, he concludes that "trade unionism, as it presently operates in the United States, has made workers as a whole poorer than they would otherwise have been."

Another conservative critic, who holds an important post in the Federal government, is also "gouging the public" and has urged that "the good of the nation, it be made a violation of the anti-trust laws for a single union to represent more than the employees of a single employer. More specifically, he would prohibit industry-wide collective bargaining. The fact that one of the nation's most widely syndicated columnists has endorsed this reactionary proposal merely adds to the confusion and frustration which the labor movement must experience as it tries to make sense of the contradictory charges which its critics, at both ends of the spectrum, are leveling against it.

IT GOES without saying, of course, that the labor movement would be well advised to take constructive criticism seriously, regardless of where this criticism comes from, organized labor, in other words, simply cannot afford to wrap itself protectively in the mantle of self-righteousness as though it were completely above legitimate criticism whether from its own members or from outside observers.

On the other hand, the labor movement cannot be expected to stop dead in its tracks simply to appease either its conservative or radical critics in the intellectual community, particularly in view of the fact that so many of these critics are more interested — or at least give the impression of being more interested — in promoting their own pet theories than they are in promoting the best interests of organized labor. To be sure, American unions, like other organizations of comparable size and influence, ought to be spending as much time as possible "thinking through their own future role and developing new approaches to their own structure and function." In doing so, however, they cannot afford to neglect their immediate task of organizing the unorganized, who can still be counted in the millions.

During the past year, the labor movement has made significant progress in this area on two related fronts. With an indispensable assist from religious and civic organizations throughout the United States, organized labor, by dint of a concerted and carefully coordinated national effort, made it possible for thousands of clothing workers in the Southwest to achieve the right to organize and bargain collectively with the Farah Company. Happily, from all accounts, the Farah Company and the union which represents its workers — the Amalgamated Clothing Workers of America — have agreed to let bygones be bygones and have managed,

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LARGE CATHOLIC STAFF

Around the Archdiocese Dade County

Carmine Brawo will be installed as grand knight of Miami Bead* Coach, K. sf C No. 3170 at 8 p.m., Monday, Sept. 1 in St. Patrick Church. Miami Bead, District Deputy Peter McNab will also install Psask P. Pellicoro, tjeptf grand knight; Arthur HfeKeasa, chancellor; John H. Flynn, financial secretary; Je&n Ingraftam, warden; Dr. Ruben S-Zabalata, reoKtiag secretary*; George B. Stuart, treasurer; James P. Maagac, adwscate; Ptoi Lux and John Ferrara, gsiant; and Titeruit Heones, George Stuart, and Fiaak Peterson, trustees. An open house will follow at the CafficM Hall, 3rO\$ Msidlaa Ave., where refreshments will be served.

The Miami Mranore Society, a social club for widows and widowers, will sponsor a pot luck supper at 7:30 p.m., Friday, Sept. 13 in St. Loois parish center. Guests are welcome wife members only. Call 27M244 for further infonna-t/on.

Third Order Carmelites will meet at 2 p.m., Saturday, Sept. 7 at ViHa Maria Nursing and Rehabilitation Center, 1150 ME IS St., North Miami.

Palm Beach County

St. Ignatius FrfaHbMp Cfab in North Palm Beach is forming a Bridge-O-Raia. Additional information may be obtained by calling \$22-i\$8S for complete details.

St. Clare Wemes's GuiM. N. Fata Beach, will be hostesses during a "Get-AcspaiatesT faculty social from 3 p.m. to 5 p.m., Sunday, Sept. 8 in the parish ball.

Stionfay meeting of tire Stantrock Gab is scheduled for 8:30p.m., Fnday, Sepi, 13 at tie Legion Hali, 212 N. "J" St., Lake Worib. A "Great Gat&y" iance is planned for Sept. 21.

Broward County

Their first meeting of OK season has been scheduled by St. Jerome Wocaea's Ga\$ for 8 p.m., Tuesday, Sept. 10 in Use parish ball. AH w«anea of the Fart Lauderdale parish are invited to attend.

A membership social will be sponsored by St. Bernard Women's GaiW from 3 p.m. to 5 p.m., Sunday, Sept. 8 at Roarke Memorial Center, 1720 NW 60 Ave., Fort Lausier-tfale. GaiM members wil meet at 8 p.m., Tuesday, Sept. 10 at fee Center.

A card party ami lmcbeon under the auspices of St. Heary Woraea's Osb bepás at HOOT, Sept. 11 at 14G6 (Pompaws S. W. 12 Ave. wtecb is N. Andrews Ave. Reservations are limited to M and tickets may be obtained by calling f 72-8435.

St. Ambrose parisi, Beerfied Beach, has initiated a monthly faoly boar for fee causes of Mother Theresa during which parishioners pray for vocations and for Mother Theresa's work among the poor of the world.

Frank Preston is the new president of Nativity parish Leisure Ciub for senior citizens. Other officers are Caroline Horejs, recording secretary; Catherine Roza, financial secretary; and Ann EuriMo, treasurer. Members will attend luncheon following BOOB Mass today (Friday).

Monroe Coynty

Mary Immaculate Hijgi School Alumni Assn. will meet Wednesday, Sept. 11 in the high school library at 7:30 p.m. Members and their gaests are invited to a swim-party and cookout OB Saturday, Sept. 14 at the home of Mr. and Mrs. Terry Dougfatry, 1435-18 St., Key West. Reservations must be made no later than Saturday, Sept. 7 by calling 294-9923 after 5 p.m. or to 294-8501 or 294-5903.

Hospital's incinerator bows to cleanliness

St. Francis Hospital, Miami Beach, has discontinued use of its incinerator in conjunction with efforts to maintain a clean environment.

"We are interested not only in keeping our air clean, but in being good neighbors with those in our immediate area," Sister Margaret McManus, O.S.F., hospital administrator said.

"The trend in health care institutions is toward compacting rather than incinerating," Sister explained, pointing out that the hospital now use a compactor to handle its refuse.

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Legion of Mory will mark 53rd anniversary

A social fonctia to mark the aaniversaty of Ute faunding! of the Ixgim. ef Aiary 53 fears ag& m Dublin, Ireland. add titee vigil of the birthday of the Virgin Mary will tsegis at 7:30 p.ra., Saturday, Sept. 7 in St. James Parish bail. North Miami.

Families and /need of Legionaries from six pan'i oasts arc expected ts participate in the event, dating which eflertaiarielel wji ise provided by members of Junior praesMia, Sonar awi jHmor members from tie parishes of SL James, Helj Family. Oar Lad? of Perpetual Help, St. Mary, St. Vincent «te Pael and Visitation will participate.

ANOTHER saefe ob^r-vaace is planned for SsaJay, Sept. 8 following ifee 18 a.m. Mass in St. L«BS parish.

Meanwhile plans have bees aIBKHSied for several Peregrinatio Pro Cbrisie teams who will travel to Atlanta, Columbia, Green* ville and Cbartstfe.

Thirteen Miami area legionaries will joai a*s* otter Miami Regia memfaere. It

few; Woodbridge ami Alex-andri^ Va.; one from Sis-s» x S D; and one each from Chicago, Houston, and Casada. T&*ss 35 will m divided into liws tss»s and joined by 30 legionaries arriv-ing from Irstei is Sett-

THE Mass; pap will travel t9 Spree Pinc^ N.C. where tie«r feost siS be Father Michael Hate, St taci-en parish pastor. Fourteen Peregrini will go to Charlotte, N.C. Tie largest teas wiS be hosted by Falher Eusebio Bel-tras, St. Aeliesf parisi, Atlanta, Mis, Alas Borrough, Miami Regia president, will be ice assistant t^sm leader to Peregrini.

WiOi one exception the team leaves ate Irish Leg-t-marks. Miss Mary Mooney *if tfe Miami B^ a wiB &e il leader of the team trflij going to Columbia.

i» Banger- O-F.M.. SL Anthony parish will be host to the Prc i«Oi is Greenville, S.C. Sis Iristfe legionaries will be ice each sf the fear teams going to Atiaa^a, Columbia, Greenville and Cfartiite,

Sister celebrates OVOWOR

WEST PALM BEACH — Sister JoBana Lewis, MLML, ooe of the nine eMMrea of Florida Senator and Mrs. Philip Lewis of Si Juliana parish, recently made her first promise of fidelity fa ifae Maryfcsou Sisters Congrega-tion in the mission of Hae-huetenaigo, Guatemala.

Statiraied as a iBisgkoei' in Guatemala for the past taro years. Sister Julians joined the Maryknoll coroiianity three years ago after compleung studies at CardLial Newman Hi^i &SKxd asA St Lois Uaitrersity, whicls

awarded feera BA iegSTW si spec! education and psy-chology.

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CONTINUOUS PERFORMANCES (KBXSW)

CHOP OFF BENEHANA OF TOKYO WAWI

Steak Houses in both Miami Beach and Fort Lauderdale will conduct Anniversary Gourmet Chop Stick Dining Contests throughout the month of September and send the finalists from each restaurant to Honolulu for the 'Chop-Off' Grand Finals

During the month fong contest, eact couple completing their dinner of fabulous HKJachi Shrimp, Chicken or Steak With Chop-Sticks in Japanese Tradition will receive a complimentary Pfcjn Wine. "One imat couple from each of the two iocatkns will fly to Honolulu, courtesy of Bsninana Restaurants

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Vocrttens €0ittntlfte© organized at St. Rose

A new Vocations C«s-mittee has been formed in St. Rose of Lima parish in con- junction with the Parish Coun-cil and has already set up a full program of activities.

The second such com-mittee organized in a North Dade

plans foraVmstimWarnat 8:30 a.m. on tie &st Sunday of each i mth and a schedule of activities f* prsmst* vocations to the priest bb and Religious life in the parish school.

DURING the school year, vocation materials will be dis- tributed at tite sdmai ami prayers of the children partic- ipating in weekday Masses will be directed toward the cause for vocations. During the month of October movien or slides on Religious life will fee itera to students once each week.

In addition pcwsts of the parish will distribute vocation prayer cards « First Friday Communion calls, and Dominican Sister Margaret, who visits the aged and infirm a the parish, will also dis- tribute cards during her visits elderly.

Members of the Vocations Committee iacisi* Fatiter Gerald McGrath, assistant paster; Ljle Eabeistaaa, Bam Looecu Mrs. Ctenw Rico. Mrs. A^ S»-arad(U YtRctst Vetaro. Sioap Betty Waiddl. 3frs. Peter Bsffsne. aad Jkate Beam, cftai««ani-

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WEDNESDAY &aoML Trader Lamb Shank Dressing Mint Jelly 3.00
Old Fashioned Chicken and Dumplings 2.80
Breaded Veal Cutlet Tomato Sauce 2.80

THURSDAY Be«f Sact H^ with Owen 2.85

8skci fSsk C^p with Dressing & A.S. 2.80

FRIDAY Bakstf Fkri-da Sea Bass Lemon Butter Sasce 2.80
Fresh Fla Seafood Plate XI* Barbecued with Fried Rice 2.95

SATURDAY Old Fashioned l««cf Stew with vegetables 3.00
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Use fechnobgy, not populotion reduction to bylid up economy

By *FATBEB. JOHNB. SBEEBIN, CS-P*,
 Representatives of 133 countries gathered at Bucharest in August to devise a global plan to solve population problems. On Aug. 21, the deliberations were enlivened by an exchange of views between two Communist representatlvcs. Both the Russian and the Chinese delegates played down over-population as a threat to the peace of the world and a prelude to global catastrophe.

Here in the United States it is generally assumed that over-population overtaxes the natural resources of a nation and thus retards economic development. The assumption is true to a certain extent but many economists feel that it is too simplistic a solution, to the problem of poverty. It draws attention away from the argnt need for technological advancement and intelligent economic planning, especially in the under-developed countries.

THE CHINESE representative at Bucharest claimed that one of the "superpowers" was playing off overpopulation in order to retard the development of the poverty-ridden cotmtriss. The Russian representative maintained that population control "has nothing to do with the real reason for backwardness and only serves to distract attention from carrying out needed social reforms."

The Chinese and Russian statements, of course, have to be taken with a grain of salt. For the fact is that both Communist powers save family planning programs that have radically retarded the rate of population growth inside their borders. The statements are part and parcel of Communist strategy, which twists and turns in strange ways.

One-interesting fact stands out: The two world powers that have the largest populations (China with 800 million and Soviet Russia with 520 million) contain one-fourth of the total global population and yet see no imminent disaster deriving from over-population.

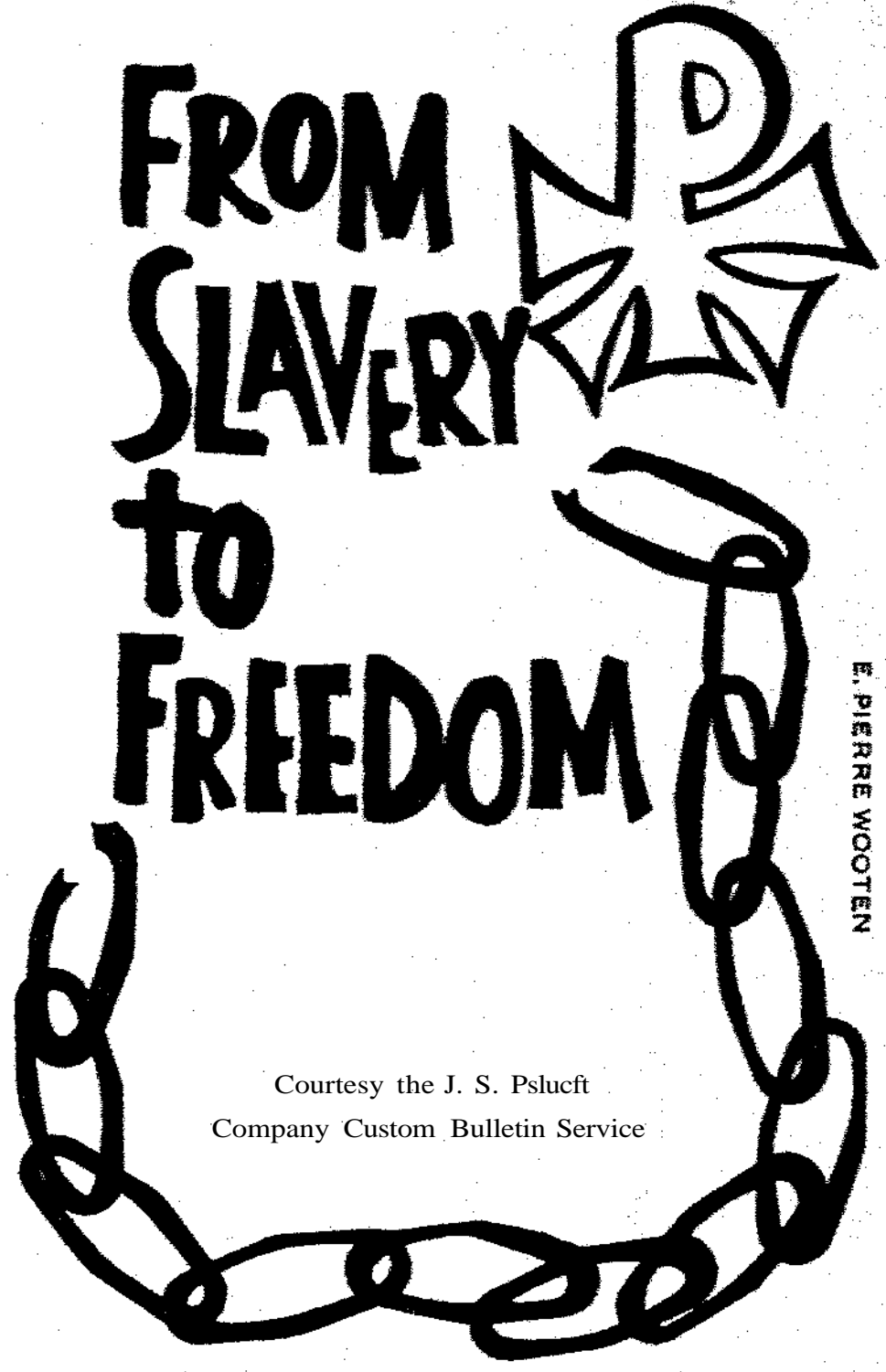
The Russian speaker said that the high population have nothing to do with economic backwardness. They only to distract attention from carrying out social reforms. The first claim is absurd: population obviously relates to economic backwardness. But he was right to a certain extent in the second: Eraphaps on over-population distract attention from needed social reforms and economic, political and technological reforms.

LIKE India, for instance, Americans seem to have a simplistic attitude toward over-population in that country, believing it the magic cure for all of India's ills. This attitude was evident in the American reaction to India's first nuclear explosion last May. It seemed so obvious to Americans that birth control was the only solution to India's poverty that Americans jumped to the conclusion that India was building up its atomic energy program for military and morale purposes foolishly instead of usiag its resources to relieve poverty immediately.

But India, with or without over-population, has a staggering economic problems that cannot be solved by a sudden increase in birth control. It may well be that India will use atomic energy for peaceful purposes as it claims. The director of the project seems to make sense when he says that India missed out entirely on the first Industrial Revolution and should not miss out on the second. For instance, he envisions carving out canals and harbors by means of nuclear explosions, discovering new sources of water, throwing up piles of rock to make dams, moving earth to make room for underground storage places for gas and oil.

It does seem at first glance ridiculous that a nation, with three-fourths of its population living in poverty, should choose to use its financial resources for a nuclear program. Yet India may be wiser than we think. It may have realized that birth control is not enough, that a modern nation in today's technological world must use its technological resources to solve its economic problems.

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



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From slavery to freedom

That theme is il-
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 14:25-33).

A reply to critical Charismatics

By DALE FRANCIS

When I wrote a few weeks back about the Charismatic Renewal. I had thought I had been fairly friendly to a movement that has some manifestations that are alien to my own nature.

That's not the way it came over to some Charismatic enthusiasts, though. I was bombarded with critical mail that contended I had condemned the movement. Since there is no way that I am going to be able to respond to all the letters I received, I thought that perhaps I might be able to make up for the letters I can't write by discussing the movement again.

FIRST of all, I'd like to note one interesting thing about my mail. The leaders of the Charismatics have responded to what I wrote in a friendly way, even praising me for what I have written.

It is the Charismatic enthusiasts who have become offended; and it seems to me that this indicates one fact about the movement (hat should concern the leaders.

I said in my article that I was concerned about the emphasis on the baptism of the Spirit. There is one baptism — and it is the failure of some in the movement to understand ttis that concerns me.

I received letters from Charismatic enthusiasts who declared that unless a Catholic receives the baptism of the Holy Spirit then he is not fully in the

Church.

That is not the teaching of the leaders of the movement among Charismatics in the Catholic Church. They recognize there is one baptism. The experience of what is called the baptism of the Spirit is not a new sacrament but a fuller realization of the action of the Holy Spirit in the lives of those who seek it.

THIS is certainly acceptable for Catholics. We do need to seek the Holy Spirit, to realize more fully the gifts we received in both baptism and confirmation. Once I wrote that all Catholics must become converts, meaning that some time in their lives they must come to a recognition of the great reality of what being a Catholic means.

I believe the teaching in Charismatic Renewal is valid but I know by my correspondence that many enthusiasts of the movement do not understand that teaching. Perhaps it is the terminology that leads to the misunderstanding.

By using the terminology of baptism of the Spirit, less sophisticated followers come to believe there really is another baptism. It seems to me there is a responsibility of the leadership to clarify misunderstandings among their own enthusiasts.

Then I am still disturbed by the easy claim of miraculous cures at meetings of Charismatics. I do not doubt the possibility of miraculous cures. I speak only of the claim for

them. At a meeting in San Diego, the news services reported that on the third day of the meeting it was claimed that one of those present had been cured of diabetes.

NOW it happens I am a diabetic and I know many diabetics. What any diabetic knows is that in two or three days it can not be established a diabetic is cured. Most people remember last year's tragic story of the parents who said their son had been cured of diabetes at a Protestant healing session. He was taken off medication, died a few weeks later.

Claims for miraculous cures should be made with some responsibility. If a man has a withered leg and it suddenly before the eyes of viewers becomes healthy and whole then it could conceivably be argued a miraculous cure had taken place. But to say a diabetic is cured on the basis of a couple days observation is irresponsible.

What I am saying is that it seems to me there is a real need for responsible leadership in the Charismatic Movement to correct misimpressions concerning the theology of the movement, to insist that claims not be exaggerated.

I believe there is much in the movement that is worthwhile, that it is already accomplishing many good things, but I believe that there are the seeds of its own destruction if what its leaders believe is not communicated better to its enthusiasts.



Renewal...

By RUSSELL SHAW

What does the Holy Year mean to you and me? This article is not going to answer that question. A book — an encyclopedia even — couldn't answer it. The reason is that the answer, whatever it is, will be given individually by each of us.

Thousands of words have been devoted to the Holy Year. Innumerable meetings have been held, complex preparations have been made in Rome and throughout the world.

But whether the words, meetings and preparations ultimately add up to a great deal — or very little —

depends on what does or does not happen in the minds and hearts of individual Christians.

The Holy Year has a twofold theme: renewal and reconciliation. Both aspects of this theme have an obvious social thrust. They call attention to the urgent need for righting social injustices, for fostering peace in the world, for healing the divisions among races and social classes.

At bottom, however, prospects for renewal and reconciliation in the social order depend on whether renewal and reconciliation take place in the lives of countless millions of individuals. Personal renewal

and reconciliation are the foundation of renewal and reconciliation in society.

EVEN on the personal level, the question of priority is crucial. "Renewal comes before reconciliation — not precisely because it is more important, but because self-renewal is the indispensable prerequisite of reconciliation.

What sort of self-renewal does the Holy Year envision? Renewal in the sense of St. Paul's words in the letter to the Ephesians: "You must lay aside your former way of life and the old self which deteriorates through illusion and desire . . . You must put on that new man created in God's image, whose justice and holiness are born of truth."

This kind of "laying aside" and "putting on" is not at all the same as a change of clothes. External change is not at issue, but rather interior self-renewal. This is renewal which begins with a radical change in the way we think and value and act. It is what is called conversion.

Who needs renewal? Perhaps the better question is: who doesn't? Pope Paul, announcing the Holy Year, suggested that interior renewal is needed by "the person who thinks and in his thought has lost the

HOLY YEAR



certainly of truth; the person who works and in his work has come to realize that he is turned outward that he no longer really has communication with himself; the person who enjoys life, amuses himself, and hits so many exciting ways of gaining pleasurable experience that he soon feels bored and disillusioned."

Pope Paul said modern man needs renewal because of his "profound dissatisfaction, satiety coupled with insufficiency, unhappiness produced by false formulas for happiness . . . dismay at not knowing how to enjoy the thousand-and-one pleasures that civilization offers him in abundance."

Is there anyone who can honestly say that renewal isn't for him? After self-renewal comes reconciliation. But reconciliation of whom and with whom?

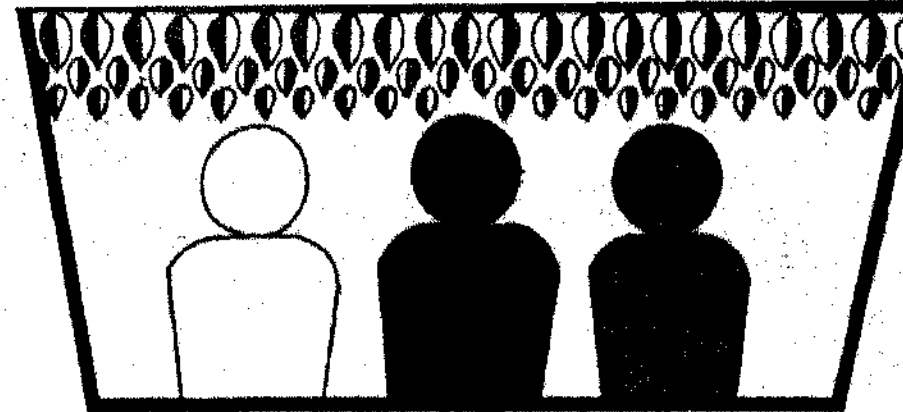
First of all, with ourselves. Interior reconciliation of warring aspects (if our own personhood. Reconciliation of our actions with our ideals, of what we are with what we aspire to be. This is reconciliation in the sense of personal integrity and authenticity.

THEN reconciliation in our relationships, individually and collectively, with others. Reconciliation between parents and children; between the haves and

the have-nots; among blacks and whites, yellows and browns; reconciliation between social classes and nations. This reconciliation embraces such values as friendship, social justice, and peace.

Finally, reconciliation in our relationship with God — who seems "far away" and "hidden" only as an illusion as we glimpse him at a distance and not to look for him.

Up to our own devices, we would have little chance of achieving reconciliation in all or any of these senses. But we have not been left, in our own devices. Reconciliation has already been accomplished for us by Christ. We need only respond to make it a reality in



• Reconciliation

Christ is our "model" of reconciliation in all the senses mentioned. But he is much more than a model. He is also the supreme agent of reconciliation — the one who brings us about. By His teaching, His life, death and resurrection, and by His continued gracing presence, through His Church, in the world and in our lives, He provides us the practical means for accomplishing self-renewal and reconciliation.

What, then, does the Holy Year mean to you and me? It means nothing, depending on what we choose to make of it. Christ forces nothing on us. He only offers us opportunities. The Holy Year is a reality in

Our self-renewal brought about by every-day actions

By SISTER PATUCIA MURPHY, O.L.V.M.

It's happened to you! Standing on the corner of a busy street, waiting for someone, you watch people and cars blur past in that curious way of being part of your world — yet not part of it. And all of a sudden everything freezes.

You are present to this moment with an intensity, an insight and a certainty that you belong here, and you wish you could hold on to this feeling of at-oneness forever. But the scene dissolves and the rush of life takes over and moves on.

These moments are the "aha" that give a sense of meaning to our lives; they bring into focus our best experiences and confirm those values that tend to get a little shaky in the bustle of existence. Happenings such as these, the painful and the happy ones, are the kinds of awarenesses that the Holy Father has asked us to reach in for, and reach out with, during this Holy Year. It is to the experience that each of us has had of such moments that he points to, to remind us that this kind of renewal is essential to real living.

I am reminded of a short film called "The Hed Kite." A very ordinary man commutes home this day as he has done every working day of his life. He holds a present for his little girl's birthday — a red kite! Snatches of conversations from his fellow travelers float in and add to a feeling of restlessness that has been building up within him — about himself, about God. And, as a drunken voice becomes louder and louder behind him, about his fellow man.

HE HAS BEEN this route many times, but today, for the first time, he really sees the cemetery with its cold bleak stones. The scene is frozen in his mind by the drunken voice, saying: "See, that's where it all ends — that's all there is." Our commuter turns around to see who is voicing his thoughts and discovers it is a cleric. The rest of the film shows how his wife, an evening with friends, his seemingly futile attempts to get the kite off the ground, and the love and trust of his girl become the elements for self-renewal. These simple moments give him an experience of hope that makes all the difference.

This artist's depth and insight, his creative exploration of everyday events that lead up to an inner "aha" go far beyond the experience of this one man. Our lives are caught up in these same events and we cannot help meeting our own moments of anguish, uncertainty and doubt that still keep us in fear. If we take the time to explore with others what has happened to them in this "real" revelation, we will soon be in touch again with the love and trust of people who really care about us. And when that happens we will hear with clarity: "Fear not, it is I" — "I have come to make all things new again."

And there you have it. A dreamer, visionary, prophet with a camera, a few feet of film to show for his search, and a listening, plugged-in everyday man create a moment of revelation together. The Red Kite, 16mm 15 min. 1968. Available from Contemporary Films (New York and San Francisco) rental \$10. Also available from secular and religious libraries.

"Reconciliation ... among blacks and whites, yellows and browns; reconciliation between social classes and nations. This reconciliation embraces values such as friendship, social justice and peace. Finally, reconciliation in our relationship with God..."



"Prayer before meals is one way of reminding one another of the needs of our brothers and sisters in the Third World, but it should not be the only way."

Is Holy Year just something for Ancient History?

By BROTHER MICHAEL WAMIEN, C.P.X.

How are we to make sense out of the Holy Year? Even though it has an ancient history, with roots in the Jewish jubilee year, some question its usefulness for the present.

Is it an anachronism, a bit of ancient history not suited to a time of speeded-up change? Time will tell whether the 1975 Holy Year had significance for the lives of Catholic people. Meanwhile we each must ask ourselves whether we are willing to enter into the spirit of the Holy Year? The following are some questions that may help us answer for ourselves the personal question of our place in the Holy Year.

1. Is the concept "Holy Year" a valid one for Christians?

In a sense, all time is holy for a Christian. The call to give an account of our faith, to respond, is always a "now" call. In the resurrection, Jesus initiated the new aeon. The time of salvation is here; the day has arrived. All times are holy, no one holier than another. If we have tried to live the Gospel, we know the truth of this insight.

Howmow, it is also true that the Christian mystery is more profound than any particular forms of expression. Aspects of that mystery have to be highlighted, isolated and examined in their own right. This is what the liturgical year does. And the Church, then, has a right, if not a duty, to marshal its efforts

around the world and to call on us all to respond more particularly to a single aspect of the mystery. The Holy Year is a time for doing this, and the aspect we will consider more particularly is won't that.

2. Is reconciliation really an act? There are few words in the human community that are more an issue than reconciliation. At a theme it is all encompassing and hits at every level of Christian living.

We live in a time when a destructive-nuclear capacity is within the grasp of more and more nations. Flood still flows, freely from armed clashes in a time of supposed peace. Further, and possibly more importantly, the inequities in human resource, especially food supplies, among nations of the world, is becoming an acute matter of conscience rather than of utility.

Within the church itself there are unresolved issues that remain. There is a need for reconciliation within the church ministries. Then, there is the ministerial ministry. The priestly ministry is not a ministry of reconciliation. It is a ministry of reconciliation. It is a ministry of reconciliation. It is a ministry of reconciliation.

In the light of the relationship between reconciliation and reconciliation, I wonder if all of us are doing it. A year of renewal on the threshold of a new year around our meals. We are giving way to the

here that reconciliation affects us more directly, and acutely. What of reconciliation within the family: between husband and wife, between parent and children, and among members of the extended family? Could it be that reconciliation is not a per-kinai ewue w his

A What can out do to inake the reconciliation of the Holy Year alive? The Holy Year is a time of reconciliation. It is a time of reconciliation. It is a time of reconciliation. It is a time of reconciliation.

in the light of the relationship between reconciliation and reconciliation, I wonder if all of us are doing it. A year of renewal on the threshold of a new year around our meals. We are giving way to the

service luncheoners, jiu'a and TV dinners. Maylw we could all put some thought and creativity into making our meals "work"

Here are some possible approaches: Make family meals more meaningful by inviting guests on a more regular basis. Invite persons from your neighborhood who are elderly or lonely, so your family can be enriched by their presence.

Use family meals to celebrate one another's presence. It is a time of reconciliation. It is a time of reconciliation. It is a time of reconciliation.

Use family meals to foster solidarity with the lonely and needy within the world. It is a time of reconciliation. It is a time of reconciliation. It is a time of reconciliation.

There is no limit to what we can do with our creative persons who are willing to be reconciled as a living movement to the reconciliation of lives. The Holy Year is a time of reconciliation. It is a time of reconciliation. It is a time of reconciliation.



"The spotlight will focus on the Holy Year as we give way to the reconciliation of lives. The Holy Year is a time of reconciliation. It is a time of reconciliation. It is a time of reconciliation."

The Voice'
of
The Ho% Falter.



Pope
Paul
VI

(Following are Weights fymm. earnest speeches *a documents et Psppe Paul VL Tie.H«ly F*tf«er addresses himself ewstastly to the problems aad needs ef oar age laa effort to help individuals form a right conscience.)

Pop© likens doctrinal pluralism¹ af Church lo wonderful harmony

ChSfEbGANDQUFQ, Italy — «f«l Pope Paul has eaatkBes! that She term "plalarisn" can have two meanings when applied to the Catholic Ciamft, aa! that only cue of them is acceptable.

"la Its first nieantag it is very beautiful," the Pope told a general a«Senee Aog. 28 at tils strainer tone here.

"It refers to the iraitfatoes of oar Catholic doctrine," he explained.

"TMs doctrine preserves a sincere aad deep Batty of content," fee said, yet it bas "aa enormous wealth of meanings for ali tooogas, for all periods ©i history, for every age ami level of toman life."

8E declared: "Tfais is the pluralism of the Catholic Church. To it we can ascribe the stream of exploration, of persoal research and of indiwdeai expression which tõe Citareh has evoked from mystics, theologians and even artists."

He likened what be called fee "doctrinal pluralism" of the Catholic Chords to "as orchestra in which the plurality of the iuf«tasn«t«te and their diversity combine to prodace a single, wonderful harmony."

The Pope called the unacceptable pluralism "free examination," and said it had "pal«emed the unity of the faith in a countless oraiber of aseless or arfoitary persoal opinions."

He said:

"It is tans that the Protestant d«ctrise of free examlBanon, or of the sole authority of &e Holy Spirit as the aathealie iaterpreter of the Scriptures, opens fee way to radical pfilosoptaie-reiigioBS subjeetnism.

"From the onifpng and well known multi-symphony of Pentecost we would be retreating into a confusion of tongues."

Warning against sacà as interpretation of pluralism. Pope Paul asked:

"What comeaisB! can tfaos be bailt? What unity of the Cbttreli caa be brought about without unity of the faith?"

The Pope eooctaiSed:

"The trae religioB., wMca we believe to be ours, cannot cai itself legitimate or efficacious if it is aot orthodox, that is to say, deriresi from as authentic awl imeqttivocal relationship wMà God."

W#c@m@s -musicians

€ASTH«GANDaLFO, Italy — (NC) — Pope Paul VI warmly welcomed members of tfae Stamford, Conn., High School-chores and orchestra to Italy when he greeted them from the balcony of Ms summer residence here Aug. 25.

"We extend a warm greeting to tie members of the w«Hestra and chorus of the Stamford High School," said Pope Paul.

"It gives us great pleasure to welcome these young musicians from the United States of America."

Referring to a visit made by this group to Aquino to take part in St. Thomas Aquinas' seventh centenary celebrations, the Pope added:

"During your stay hi Italy you have taken part in the celebration of the centenary of St. Thomas Aquinas in the Diocese of Aquino, Sora and Ponteorvo. We are especially happy to welcome the bishop of this diocese, Bishop (Carlo) Mtaehiatti.

"We wish to express our appreciation both for your beautiful singing here today and for the homage rendered by you to the great masters of both religious and classical music. We pray that Almighty God may bless all of you in your efforts to make this music available to people everywhere."

The chorus then sang "Adormaus te, Christe" for the Pope.

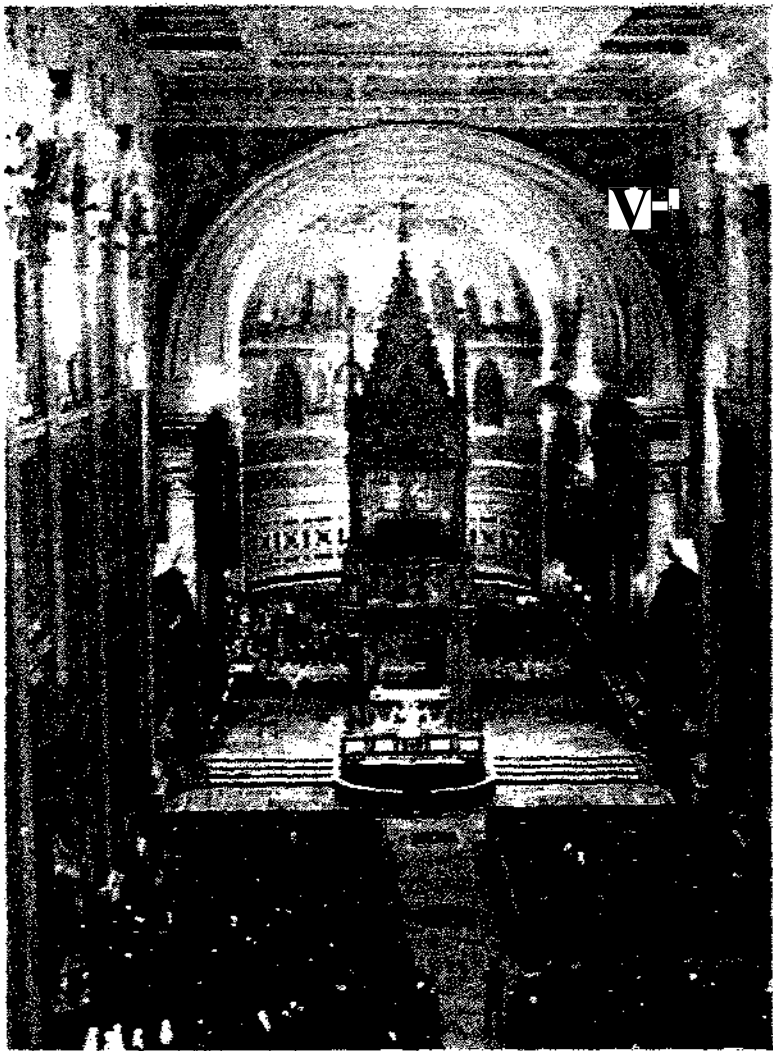
Mission--to--Cyprus

VATICAN CITY — (NC) - Pope Paul has sent Msgr. Joseph Hamett of the U.S. Catholic Relief Services (CRS) on a mission of assistance to the people of embattled Cyprus.

Msgr. Hamett, a Pbiladelphian who is CRS regional director for Europe, North Africa, the Middle East and South Asia, left Rome Sept. 2. He was accompanied by Msgr. Francesco Fortino, an official of the Vatican's Secretariat for Christian Unity. CBS is the relief agency of U.S. Catholics.

In announcing the papal mission, Vatican Radio reported that it would have three aims:

To visit the various parts of the island to give witness to the local communities of the lively concern which file Holy See has for their suffering."



POPE PAUL opened the Holy Year in Rome with a Mass in the church of St. John Laferan In Nsve?«ber, T973. With «h« twin themes of renewal snd reconcJlšaffon, tfee Hs?y Year cel«feralSons began a! Chrtsfmas, ??73 «hrcjgr«ut- «he werfd, wth fee actual Holy Year in Rome begining si Cftristrnss of 1774 grsd continoing throughout 1975.

Vatican rejects document on population

By JOHN MLTHIG

BUCHAREST, Rumania — INC — Tfcs Vaucac's detegation to the World Population Conference !:«re becas@ the only oae of 136 delegations to olfidaBy disaoctate itself from the conference's principal dcesneai, asfptsd Aof. 3B wiloat a vote.

Bidwp Edouard Gaguon, bead sf lie Vatican delegatiso, told tee plenary session that tite Hely See took that acies because of "persistent ambiguities, the ictnxfccios sf ufertajale expressions, and the cmisica of certairt €ššs&šal eleraents" in the final version of tfee World Plas of Action. the conference's reconxmesdalkujs for csping wiffe Jsier-laiiOBal population problems.

Bi^^s Gagnoo stressed is his speech that tee Vatican heartily endorses sections of tfae plan tfeat place pepoiatioc

Reds fail priests

VATICAN CITY — fNC — Vatican Radia reported Aug. 29 that a wn's in the Soviet Ukraine and is CzetbasLovaMa have jail«i Catholic priests for «ioatiog laws restricting religions freedom.

QHOing the Italian news agency ASSA, which In tuns quoted the Lvov ewspaper Lwowskaya Praiitla, Vatican Badio si d Father Bernard Mitskevieg, 44, had bem setsteaced for repeated violations.

The newspaper lamented that atheists hi the Ukaxaine "bad not taken sufficieat note of the priest's influence oa yoath."

THHEE columns in the newspaper's Aag. 20 issae, Slid Vatican Batfio "reported tõe trial and the charges, wut«fa involwd; drawing the villagers to church, repairing the church, organizing group excursions in the Carpathian moaatains, exhorting parents to bring their cãildreti to cbarcb, orgaalziBg prayer groups for youth and distribating cnidfixes and other religious objects."

The newspaper did not report the length of the sentence imposed on Father Mitskevieg. Vatican Radio quoted the Center for East European Studies as reporting a tisreenKsntt soHtary confinement sentence passed Jan. 22 by the Czechoslovak Lipt Mifculus district court on Father Jozef Gazda. Tõe 41-year-old priest had been accused of giving catechetical lessons to his nephews and some of their friends.

Father Gazda, added Vatican Radio, had been deprived of his state permit to act as a pastor on Nov. 28, 1971.

According to the study center's report of the court finding, as broadcast by Vatican Radio, the priest "confessed, and in his defense declared that he saw no criminal activity in his actions."

However, the court found the accused had committed a crime because ministerial activity may be carried out only with government permission.

Visit ©f Ccirdifi0i

VATICAN CITY - (NC) - Cardinal Karol Wojtyla of Crakoc in Poland, will make his first visit to West Germany when he travels to Munich in September. Vatican Radio reported Aug. 29.

Cardinal Wojtyla is making this visit, said Vatican Radio, to mark the 50th anniversary of the ordination of Msgr. Edward LubowieckL a Crakoc diocesan priest who is canonical visitor to Polish Catholics residing in the German Federal Republic.

Ouring his visit, Cardinal Wojtyla will meet Cardinal Julius Doepfner of Munich. He will also celebrate Mass Sept. 19 in the former Dachau concentration camp, which is today a memorial to those who died and suffered under Nazi persecution.

Prayer for the Holy Year

Lord God and Fa*Js«r, is the death and resurrection of Jeses Cfcnsl year 53B y*o «&ed te nxsecle- siJ snsBkaai is ywreeH aad sa te rwsjssile ?«5 wiffc estfc ?«J:r ES peace. Hear fee payer of year people in this y*ar «5 grass aad saJrattra.

USysaxSp m of Lfcar.d feeJasesFS renew šs fs the {fepihs ef car be:s}; ciE* us tfei:«s?2S oKr«f* to tfe nsec Cfcnst; for He is am fcel&er aad Sa*«;-r.

Wjft a!3 CSnsŠtsas wt s&sk w fsSsw Use way «f lire G«sspeJ. Keep as &nfaH ta Jfce i*asA«f 0! Jft« Ctroich asš alive to the seeds sf oar Irssaiars. Give as ssrengtb :« wark for

3iay feose rsho ^^ lfee Cod Jfcey do art yeš tesis SSKVW Jc yoa tfee scsTte of hfct z^ hope, may the se»ba w«ri; for cfcers find strength šs yea: nny iftc^ «fee.šn3w you seek esee fgjr«ET and expeneces t!» etepiirs of y#sr irss.

Fotsfve 5^ csr S5*«; steepes osa faith, kre-lEe csr bspe, and enliven asr hearts with love for oar brothers. May we wali is «fce footsteps of Cfen&t as yssr belored š@ss and daughters.

Wisà vfe cep of Mary, osr MrtMr; may your Cborch be tfee sign asi sscreamsl of salvation for as? ntss; that the world may believe is yasn twre and year ire&

Father, of your great gaodsesa, hear in Use «on& of ywn people d« prayer of the S«riJ w t2» praise of yaar g«ry aad «fee salvaden of nieo. IS.r73Efc Jesus Cmfst yoar Sss csr L«wd, tise Way? tise Tralfe aadf the Life, for ever atri ewer. Ames.

policies mikim CM? broader coclect of "integral human development" ad wiffeis the "estabfcslest of a sew economic order is tfee spirit ol tsterutitmai jasnee aad equalization of we«Hwjfe cttctnpg&oa.*"

BIT J» said flat, sššks savsTeigs, states who cssid deal with Use Piss of Aefna es selective ašd practical bests witMm ifceir o«s laois, tfee H«y Sse ©raid deal wjls the Pk« «f Ac&m ecly SB: sšee fevel sf prindples aad valses. Sane values in &e piaa, he espiaised, are unacceptal«e, especially sereral «cttoss i^lšg wš«; "the lalnly, r^pect for life aild tediscrt'niosite sse of binh-prevgatire meacs."

Yoa will aH appreciate tftat feere we are ?leaiBg with elements abosl Madi sše Hfy S^ by ds fery natare can allow 30 compromise." BSšsep Gapiiffi) said.

Tte Hsiy «e -roast be faitMal to him from wfcom she receives terrasssfeso, aad Sikewisetotbew&šecemmtsnty to whom she offers Li a spirit of frašernai ser%lee ner-coo,eration."

Speak^ is Frejst±. ifce bishop told delegate in Use final hoars of tise csšsferfice feat, the Holy See coald not risk a roisaasterssaediBf; cf its postios aad lberfore could not accept fee plaa. ««ca oa a qualifkd basis.

"Pg!jle especi the Holy See lo take a position os basics," Bt^top Gafaon said.

THE PLAN, a doe^Beat of lř@ paragraphs, offers bread policies os poptfafia matters for nations and the inter-Eaikmal contmoaity, and provides statistical background.

Also isdsded are sections on the states of women, on lowering mortality aild mortskfity rat « aM problems of internal and Menjatioaal migraion.

A major ftesis of the plan is lhat, at present levels of growth, She world's poplatioo will double every 35 years. A, major principle of action is that "all couples and individuals have the baše human; right to decide freely and responsaiOily the asimber and spacing of their cMldrea and to have the isfonsatiou, education and means to do so."

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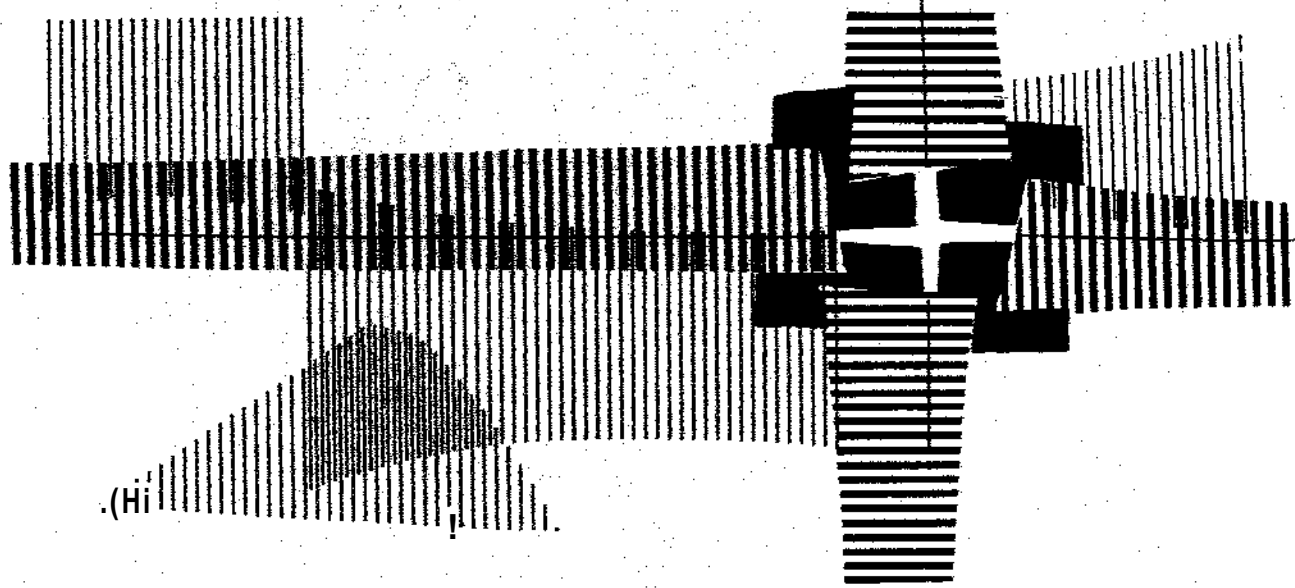
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From Sunday's Gospel

"If anyone comes to me without turning his back on his father and mother, his wife and his children, his brothers and sisters, indeed his very self, he cannot be my follower. Anyone who does not take up his cross and follow me cannot be my disciple."

Luke 14: 26-27

Prayer Of The Faithful

23rd Sunday of the Year
Sept. 8, 1974

CELEBRANT: God in His wisdom knows our needs and guides the course of our life. Let us confidently beg His assistance for ourselves and our brothers everywhere.

COMMENTATOR: That all Bishops and priests in the world may be inspired to lead the People of God to a more dedicated Christian life, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That all Christians everywhere may be reawakened to a genuine spirit of detachment from earthly possessions in order to be true followers of Christ, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That young men and women may respond generously to the cries for help from the poor, the sick, and the aged, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That all who have been indifferent to Christian ideals may listen to the call of the Church in this Holy Year of renewal and reconciliation, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That our Lady of Charity of Cobre may bless the whole Cuban community today and be rediscovered by many Cuban refugees who are greatly in need of her intercession and help, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For the safety of our people and the protection of our property throughout the hurricane season let us pray.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Our Father in heaven, we have prayed together as children in your family, aware of our dependence on you and of our need for each other. Grant that this shared prayer may draw us closer to You and each other in our daily lives. This we ask through Christ, our Lord.

PEOPLE: Amen.

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Catechetical consultation is delayed

WASHINGTON - (NO) The second of three national consultations for the National Catechetical Directory • NCD • has been delayed three months.

In a letter consultation coordinators were informed that the second consultation will last from January through April 1975 instead of October 1974 through January 1975, as originally planned.

When the directory is eventually published by the U.S. bishops with Vatican approval, it will serve as the basic guide for religious education at all levels in this country. In the meantime the process of developing the NCD involves the largest-scale consultation of U.S. Catholics in history.

Msgr. Parariis told NC News that the decision to delay the second round of consultation was made at a joint meeting in mid-August of the NCD committee and the U.S. bishops' policy and review committee.

He said there were two reasons for the delay. A number of revisions are still needed before the first full draft is in final form for publication, he said, and the committees agreed that the second consultation will be more effective if it does not coincide with the Christmas and Thanksgiving holidays.

Manuscript of Teresa authenticated

MANTSES, Spain — (NC) — The authenticity of a recently discovered manuscript written in her own hand by St. Teresa of Avila has been confirmed by Dr. Ramon Robres Llach, archivist of the Cathedral of Valencia.

St. Teresa de Avila, who died in 1582, has been named a doctor of the Church. She created some of the most important works of Catholic mystical literature and reformed the Carmelite order.

The manuscript was discovered last July in the archive of St. Jofas Baptist parish here among other documents awaiting indexing. The discovery was not disclosed until its authenticity could be confirmed.

The manuscript, written with a quill pen, has been interpreted here as answer or a consultation with a spiritual director, probably either St. Juan of Avila, St. Juan of Ribera or St. Luis Beltran.

Thank God, we can't see the future

By FATHER JOHN T. CATOIR

Last week I talked about the wisdom of living just for today and emphasized the need to block out worries of the future. Most things we worry about never come to pass, and the things that hurt us most are usually beyond our control, anyway.

Thank God, we can't see into the future or we would probably become paralyzed with fear. It is not meant for us to see the future, except insofar as to know that the mercy, goodness and providence of God may prevail over all evil.

To live each day in separate appointments requires not merely an emotional detachment from the future, but from the past as well.

How many people are haunted by their past mistakes. Sometimes the past is intensified because the suffering of the present is directly related to what they believe to be some past error. Hardly ever does it occur to them that the mistake itself might be providential, and that God's glory will be manifest in His forgiveness and healing.

Nevertheless, the painful syndrome repeats itself: "If only I had it to live over again."

Today can be riddled by those feelings of guilt and anguish over some past sin; or some decision made in haste, without prayer, without reflection. Today can be eaten up with resentment and discontent over injustices suffered at the hands of another. Today can be marred by suppressed anger over not being treated well in the past.

But today is all we have. If we are ever to be happy and at peace it will be in the now of our life, not tomorrow.

WE CAN never honestly plan to carry the weight of all our yesterdays and all our tomorrows and now. That's too much for anyone. Christ told us not to be anxious. He assured us of His love and forgiveness. He promised us anything if we ask the Father in His Name.

So why do we labor needlessly, why do we fret and fuss about the past which is only to stir up our passions and rob us of the peace we need? Why do we act as if we have power to accept our past and be done with it?

The past is over. It is done with. It is behind us. It can no longer touch us, or hurt us, or penetrate our deepest being even if we have crosses in the present which relate to past mistakes.

Christ gave us the wisdom to understand what we must do: "Take up your cross and follow me." "Snuff out the fire of the day and the night."

EVEN though all our sins direct us to throw off the cross and ease ourselves of our fate, Christ says, "Take up your cross."

These words are the spokes of a wheel, so of the wheel seen repetitiously and we are so tired of returning again and again to the same old, same old, to be reminded of the steps of our fate; to live one day at a time; to accept the things that are done for past errors with songs of joy. (The knowledge of forgiveness is a great joy.)

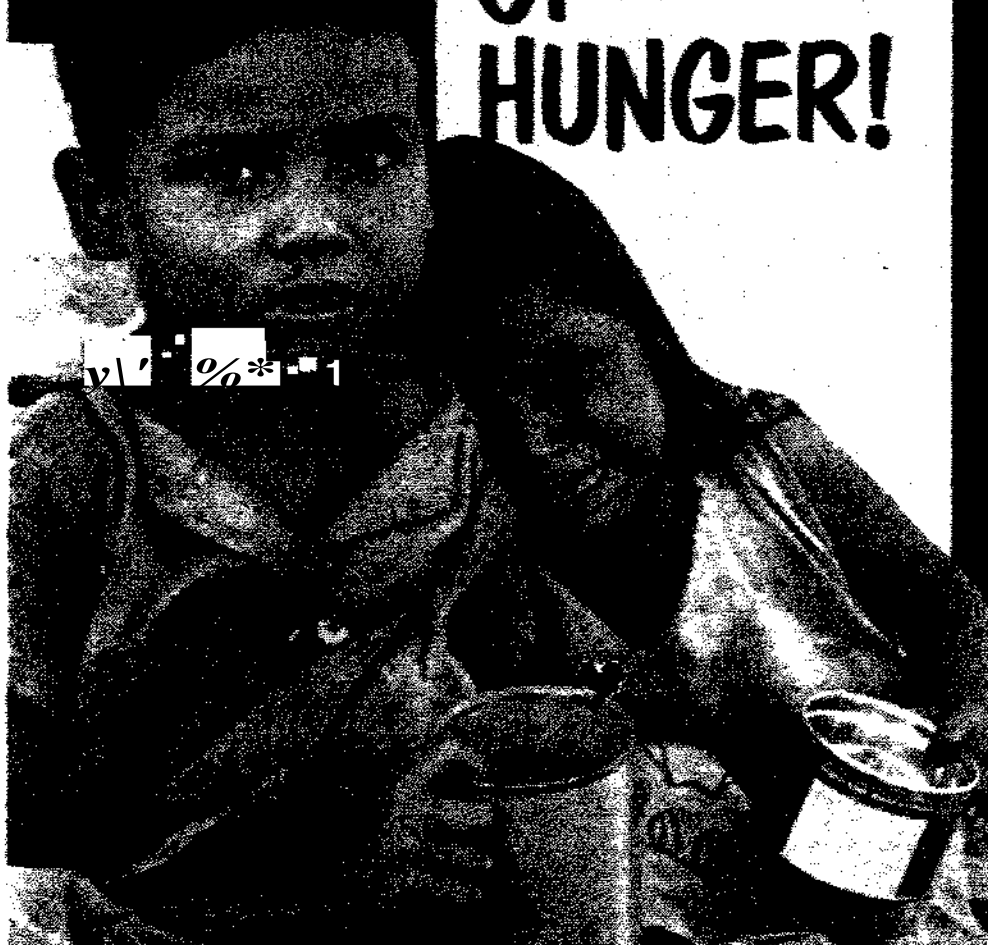
To detach ourselves from the past is an act of trust, totally unnatural to us, but through the grace of the Lord.

If you have ever experienced hunger pains, you can imagine how millions of the world's poor must feel after days of nothing to eat.

They wait for a missionary to come with food, but even more, he comes with the love to heal the hurt of poverty, loneliness, and despair... the love of God!

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High schools start up

FITS' risy a? wC^des High School in South Miami was organizational day *or 5:5fer Joanna Mary, the new principal (upper left) speaking with a new student, Ann Etzem and Gloria Marin. Discussing the coming year with SITS c' r'e reijff->-g s;-<2er's f's Sister Hsier Ewari :accvel w+ve i.-jV Cg'tazz aii Sa-'3 Accs'a f'be'r: strsi across school's beautiful grounds.

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Singer or strummer? You are needed!

By JOAN BAETLETT
By gem, everyone has already gotten lack into tie grind again — school feas started everywhere and the eosifatosra to Christmas vacation begins.

Bat with the beginning of school comes the beginning of Sols of things to do.

Marie groups seem to be getting a good start so far.

Magdalea parish, you might be interested in joining their CYO's new folk group. The first meeting is Saturday, Sept. 7, at 1 p.m. in the pariA ball. And they'd really like to see yea there!

« Mew officers were elected by St. Stephen CYO in West Hollywood last Sunday. They are: president, Steve Sattoa; vies president, Debbie

there at 1 p.m. Awards will be given in both CYO and adalt categories.

• You can dance around in circles Saturday night, Sept. 20, if you go to St. Rose of Lima CYO's dance. You'll be dancing to the music of "The Circle Band." Time hasn't been announced, but we'll try to let you know about that before Jhe dance.

• A Search for Christian Maturity will be held Sept. 20-22 at Cardinal Newman High School, in West Palm Beach. Anyone who is a junior in high school or older is invited to apply. The number at the Youth Activities Office for Broward Countians is 525-5157; for Palm Beachites, call 833-1951.

It's a good way to start off the new school year.

YOUR CORNER

• "America's Promise" is an off shoot of the St. James Folk Groap, which has been aroaad a long time and is weE-known for its great work. AM it's looking for new members for fae new singing groap, which currently has 25 members aged 15-21. They want to enlarge the group by adding some good male voices for a deeper dimension to their harmony.

So if you want to sing along with "America's Promise," and you are a young man of high School or college age, try to make it to the next practice session, Sept. 11 at 7 p.m. at 3637 N. Meridian Ave., Miami Beach. Call the Youth Activities Office, 757-6241, for further information.

• If you live in St. Mary

O'CoBneU; secretary, Debbie Kiltiride; and treasurer, Barbara Borrows.

Installation of the new of-ficers will be at a Mass this Saturday, night, Sept. 7, at St. Stephen Church. A dance will follow in the parish hall.

• FORE! Better watch your head if you're wandering around the Cloverleaf miniature golf course, at NW 167 St. and Second Ave. Sunday, Sept. 8.

The CYO Miniature Golf Tournament is being held

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Winning players, winning seasons follow this coach

By JOHN SHIELDS

Chris Lynch learned a lot in two years at Miami-Dade Community College's south campus. When he was graduated from Christopher Columbus High School in 1972 Chris was offered a baseball scholarship from the University of Miami. He turned it down.

"I GOT more playing time and baseball experience at Dade South," he said. "Coach Greene taught me a lot." That's Dr. Charles Greene he's talking about, the Jaguars' first and only baseball coach.

But Chris' academic record quickly dispels any ideas about the stereotype borderline student whose only interest is athletics. Chris already has passed up the opportunity to play professional baseball and is starting his third year of college as a junior at UM. He is a biology major hoping to go on to medical school.

The young parishoner of Kendall's St. Louis Church was not alone in praise of his former coach. Both Dade South and UM soon will open their unofficial Fall seasons and last week 100 boys turned out to take physicals in hopes of making Greene's squad.

"THAT'S ONE of my baseball players," Greene said as he watched a muscular youth walk down the hall of the school's athletic building.

"Before haircuts," he added.

A look at last season's team pictures shows what he means. A lack of locks protruding from under the caps recalls the days when Roger Maris' flattop was the style.

"WE DON'T surprise them, they know what to expect," Greene said. "We want them if they want to play baseball."

What Greene did not say is that a lot of boys want to play baseball for him in particular. A rigorous conditioning program that begins with a mile run in under 6:25 goes along way to determine dedication.

Lynch's comment on his former coach's organizational ability is evidenced in his approach to cutting down a 100-man roster to one fourth that number. Hell try to get it down to 40 soon and the rest of the way before the season opens.

MOST southern schools participate in Fall baseball, which is really an elongated tryout season before the February opener.

Not only will Greene and his assistant Fred Glass confer on who will wear the Jaguar uniform but the players vote themselves. "Usually we all agree," Greene said as he showed last year's voting chart that compared players' and coaches' choices at each position. Each boy who doesn't make the squad is interviewed and told his shortcomings.

What this all leads up to is a winner, ac-



CHRIS LYNCH



COACH CHARLES GREENE

tually seven of them in as many seasons. When the college's doors opened in 1968 and Greene took charge of the baseball program, he had more uniforms than players and a "poor" season of 17-14 resulted.

NOW DADE South boasts an all-time record of 259-102.

But Greene's desire to produce a winner is coupled with academic encouragement. Also a parishoner of St. Louis Church, he is a senior associate professor of education and

places a strong emphasis on his players on maintaining good grades.

Chris Lynch (who turns 20 today) is one example of dozens of players who have gone on to four year colleges — 14 this past year alone. Last summer Dave Augustine became the first pro draftee from Dade South to make it to the major leagues.

With the reputation Greene and his baseball program is getting, players like Chris Lynch and Dave Augustine will keep coming along and Dade South will keep winning.

THE DAMEANS

We frequently wear masks, hut friends can see through

HE THINKS I STILL CARE

Just becaase I ask a friead abottt Urn
Just because I spake bis same some*here

Just because I raag bis aumber by mistake today
He thinks I still care.

Just becaase I haunt t&e same oU places
Where tse memory of Mm lingers everywhere

Just because I'm sat tfee tapfsy girl I @sad
io be
He Hüsks I still csre.

Aad if he's happier tifeakfag I still seal
fätm

Tbea let that siity aottea bring bias cheer
Bat haw coafil he ever fee so fodisfe
Or wfere would he get sofc an ijies?

Just heeaaase t ask a friend abosf hlm
last because I spske Ms same some*here

Just because I saw MJH. ihea west all is
pieces

He thifcs I stfl care.
Yes, he titWs I stfl care.

by Dickey Lee **Lifacomb**

by Jack Mask? **mi GUS Mssic SMI**

Country rosssc sure fass et&sgsEl Tfee sooisds art of Nashville these days are no longer merely iwagieg guitars asi yadei type voices, hm Ladade foB one&stras asi "bard couasxy" as well.

Even tfee Gran! Ofel Gpny gst a E&ceSft. It moved from its do<Btowa Nufeville residence to a rswre plasfe esiaplex in Gpny Land os tie sass&irts of tfe city. b*s imt not, country muse Sobers, a recent sewspaper story tells at she Opzy's teatzmm mi to aSow string seciifss or fall set? of dnss to &scmpiany-the artist T&e tradUioea} ses&ds of Saturday sight are still sacred to tise massy -itors to fee Gpny as well as to the oaUiacs ->o grew up by -shstr radios, lisusB&g to radw tia&oc WSM.

This magic of coamry mttsc s&sss t<> stem fam jtsatsltky torasnuf tfee listener uf those tftcgs in hfe wfctfe tostfe him deeply.

Coattiy smsic is sssopbislicated aisd unashamed to siEg its ifeemes of loves lost and fossa, miser lovers, sM tie fcope of better UHQarrs. The downs-hoise style of t&e cruisefcxsc&esBfe OE a simple level which some people recognise aad cherisfe and which oitoots dismiss as trite.

The growing appeal ef ooastry- music is greatly teeepalldssg by ^te smhher of "cross-over" artists, siBgers wfo cas pat some sosgs is !ae top 18 on botfe ife coaauy music aral pop d an's. Jste Decver, GlesCampbe!! Mac Dasos. Olivia Newton John and Charhe Rids, are jstt a few of ihe big "cross-over" asjnes. Rids has got to be tfee currest kixg of csasuj* is asc wiffe four cf &is Ore slfeuns is sfee s's five sas sfee cfearts.

Aase Moray jest palied a seat little "cross-over" trick- The girl from Canada wfs has bess kswis to kick off her sfoes darlsg tor casesis to be siore "at'ssroe." hsi two soags a tfee tsp SO at tfee same time, WMe &er z<ot<ta of the Bestle tuue, "Yoo Waa't See Me," JB2& i iOD Use pop caara, the Bip side of U> record. "He Tfciaks I Slifl Care," wsit all ifae w*y to N&mfær. One os lie cessiry dsart,

Tfe cmsiry sMss c^ tte s'r^e is the sa&g c&f a girl wMh a ssask. Ste waats to pr^asd ^se stoestt care any more about a certain xossacase, feat d&<< deep it's aa-i &al way at al. L e pteent b. And she i pretending can be troublesome in asybody's life because it means not feoing reality — the penca <bo sears tfe msA tryi^ U> fool others or si^n hiassdf iwficds Is tfe wM& tsaA si ctecept-ttos casaat be si pease tsitfe himself.

Fortunately, the preteasier gives sipials sometimes ewes anensoesfc^ wficb in-iissrte llls tree feeMgs, "iuk because I spake bss same ST asked abaai him doesn't ssega I caire." Bsi <%ea yi-j add zp all tfees *j>t feeeas&ES" yes nã^st sse a definite pattern emerging.

Frieiafc &ðe a way of feeing abie to point oat some m sar bad sigjia is because ^-ej caa be a aales^ne tessst with es lfeas we S<od to be with ourselves. Lsdcy ss Jie mac wUS sds inessfs HS Ofel to help hinj see beoer sbo fee reary is rather U^s wf& fcs praisKls to be-

Schools are trying some new ideas

This year not only the students, but the teachers and staff as well will be cracking the books at Immaculate-LaSalle High School.

Under a new program beginning this year, Spanish-speaking teachers at the school will be offering courses in Spanish during the day and alter school to ail interested leafeers and staff members. And English-speaking teachers ariil be holding classes to help Spanish-speaking teachers and staff improve their English, principal, Father Francis Lectalara anoiibced.

"As far as we know, this is the first time this has been done; we are very enthusiastic about the program," he said.

Two new courses in the field of psychology are being offered to Immacalata-LaSalle students this fall — as introductioa to psychology, a&d a guidance and coinsdrg course available to freshmsi. The guidance coarse wM iaform new students aboat the availability of services io the counseling area, from per-smal problems to college applications to vocational guidance.

Required of all freshmen will be a coarse in library science, which Fattier Lecbiara said he expects to help the students in tit/sir studies by teaching them tow to use the library more effectively.

Operation Religioas Concern will focus on tfe ojiser end of tfe school — tite sesisrs.

"Putting their Christianity to work" is how Father Lecniara described the program, which involves senior religion classes in various community agencies rather than in classroom studies during the last half of the school year.

With all these new offerings, the faculty at Immacolata-LaSaHe has been expanded. In addition to new lay teachers, the Domiaiean nans will have some teaching positions at the school for the first time, and for the second year the Religioas of the Assumption will add new teachers.

Meanwhile, at Pace High School, the big new thing this year is in the English department.

Instead of having all Juniors and seniors at the seboel take the same English courses, the department has been revamped to allow these students to choose eleeiwes.

TBe students will sfill get aH tfe English courses

required for graduation," supervising principal Father William Hennessey emphasized.

"Bat tae program will give them tae opportunity to study in fields of special interest rather than to learn just tfee traditional content of English courses."

Among the coarses to be offered are Shakespeare, Fiction, Aspects of Poetry, the Bible as Literature and Novels.

Also at Pace, for the second year, students will be hired by the school for janitorial work after school to help them earn moey for their taitka. Last year the program enaWed needy students to earn eoagfe money to defray ap to ialf of their tuition costs.

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School gives guidelines on lunch-cicci program

*QSiMres frant {o-w-income four whose income Ases not exceed \$7,000 are eligible for free school lunches.

Archangel School, it was announced SMS week % tfee principal.

Ac<di% is Sister Hãss Peatee, I.H.M., the tech pro-am operated by the U.S. Dept. of Agriculture provides that clãdren of a family of condition

sustar @r csssalily kisses, are urged to apply.

Is eersais caigs foster dsMrs@ ars als eligible far ii^*e benefits, la lie operatfes of the food prgrain, us c&isl will be liise^sisst^si agai&st besaase of rase, sex, orfor or stiosai origin.

Additional isformatfon may be obtained by calling the school.

Fund for nonpublic school buses OK'd

DES MOINES, Iowa - (NC)- Tfee lows stale Sctao! Badget Review Committee teas approved allocation of nearly & million is pttbie school districts ifarougboat Iowa for purchase of sew buses to transport naapaMie sefcot stadeats. The coosmittee acted despite a challenge in U.S. District Court here by Americans United for Separation of Church and State.

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Cuba: Cuna de la Caridad

Fwd DR. MANOLO REYES

Virgen del Cobre,
Patrona de Cuba,
Oyénos, oyénos!
Sed de Consuelo
 y F*teeesi»
de los que imploran
! Tu Bendición!

Todavía resaca en mis oídos las estrofas de ese Himno Religioso a la Santa Patrona de Cuba, que domingos y en festividades especiales, cantabamos en el coro del Coipeo La Salie de La Habana.

Arriba, en el primer piso de la capilla del Sagrado Corazón, minutos antes de oficiarse la misa dominical, reunidos los miembros del coro, y después de un twist me ensayo a juste duramente la sesbasa, cantabamos a pecho pto. estas estrofas dedicadas a la Virgen Morena, u la Caridad de Cuba.

Hoy... como muchas otras iglesias... la captiva hkside maecillada y oltajada par el régimen Uraúric; que ha desterrado la libertad en Cuba, has banco* y marimie> lueron rebates com© Ires miItanesde arriuculo? a travél Je Cuba. . . yenviadosaiaUnidiiSovieUca.

Lo que coastitua ua pequeño atrio donde se cubricaba ei com, toy ha skfo extendido. El altar no existe y un segundu piso ha side ecisico. Y alii por orcfert del régimen rojó de Ea Habana. se va ahora a tsailar en vez de tezar.

Y ye me pregaato; /Cuántos de Sos «que cantaron, y caantds. de lasque ecstidiaroo aquel Himnoa ia Vireen de la Caridad. años desp«5. ea esta pesadilla que vive Cuba no habrán esuefcado en ei iteiiior de so ainta la msisca y las estrofas tie aqoel Hiram qtiizá ee el memento de ir a la horrible prisión del camtuásmo toternacional en Cuba? :0 quizá ojaudo ea máde de familiares y amigos se lanzaban a las iempestaosas agoas del Estrecho de la Florida en busca de ibertad potqae la tirania que &ajf en Oafaa los asfixiaba!

O quiza. icaantos ban repetido palabra por palabra. aquel fñiuno a Ja Bfedre Celestial de los Cubanos, solo unos instantes antes de gritar coo todas las fuerzas de su alma, f'Viva Cristo Hey*! i'Viva Cuba Libre!' antes de caer futoiaados por baias asesinas ante aa ignorainioso paredon de fusilauetrto?

/Coántos . . . eaátos . . . y cuántos más. habrán de sufrir y de caer en esía época que a veces iuce de Apocatipsis? Pero la fe es Sa que roantieje en pie aI set inimatm. creyendo sin ves.

Por em el eabao. a pe^r de los embales y de los temporales que ha afrwitado y sigue afrontando, se mantieneeopie. Porqueeseminentemente rehgiioso.

Sobre toda. sabe que la Caridad es la madre de todos !op mK naieroa en Cuba.

Porque Dios qvív que Caba fuera Ja cana de la Caridad. ¿a través de la Caridad. . . Cubase salvará!

ORACION DE LOS FIELES

8 de septiembre, 1974

CELEBHAIITE: Dios en su sabiduria conoce nuestras necesidades y guia el curso de nuestras vidas. Imploramos lleuos <e confiaBza su ayuda a nosotros y nuestros hermatios:

LSSTCTOR: La respuesta de hoy será "Señor. escucha nuestra oracón",

1. Que todos te obispos y sacerdotes del mundo sepan inspirar &l Pueblo de Dios a una vida cristiana más dedicada. *memos.*

2. Que los cristianos de todas partes del mundo despierte a un genuíOO espíritu de desprendimiento de las posesiones terrenas para ser verdaderos seguidores de Cristo. oremos.

3. Que los jóvenes respondao con generosidad a las súplicas de los pobres. los ancianos y los enfermos que piden ayuda. oremos.

4. Que todos los que ban sido indiferentes al ideal cristiano escuchen el llamado de la Iglesia en este Año Santo de renovación y reconciliación. oremos.

5. Que Nuestra Señora de la Caridad del Cobre bendiga a todos los cubanos y sea redescubierta por muchos refugiados que tanto necesitan su intercesión y ayuda. oremos.

8. Por la seguridad de nuestro pueblo y la protección de nuestras propiedades durante esta temporada ciclónica. oremos.

CELEBRANTE: Padre Nuestro en los cielos, hemos orado unidos como hijos de una misma familia. conscientes de nuestra dependencia hacia Ti y de lo mucho que nos oecesitamos unos a otros. Concede que esta oración coinpartida nos acerque más a tí entre nosotros mismos en nuestra vida diaria. Te lo pedimos por Cristo. Nuestro Señor.
PUEBLO: Amén.

Otros actos a La Caridad

En la Iglesia N. Sra. del Perpetuo Socorro de Opatlocka, el día 8 de septiembre, habrá una procesión a ia grata desptiés de La Misa Concelebrada en espaiBol de las 12:15 del día. terminando en esta forma un solemne triduo predicado por el P. Ramón Bosch. C.SS.R. de Tampa. Hoy, vieraes. y mañana, sábado, habrá mtsas

y sermones en español, a las 8:00 P.M. en preparación a la fiesta de N. Sra. de la Caridad delCobre.

* * *

Hoy viernes, los jóvenes de los Encuentros Juveniles van a tener una peregrinación a pie desde la iglesia de la Asunción hasta la Ermita de la Caridad. A las nueve de la noche.

La Virgen de la Caridad en Miami

La dtsoctsn a ia Mastf? dp Je^acTiSto bajR pi Ui3!< iv Nuestra Sfftsra <e ka Csnstés comtnw en ,Manu <n Js ile-

Ei ? ae iTpüniJjri- sic Miami proceçer.1* <1*««> do 'a fancad qae k^ er.r^r-

La Habana y que había sido

trabajada d? iaha y pasiç; por ia Encaraada deNeem!^ dt' Panamá a su £-mba:2<J3 s pe'icson de :e-s csixasio? qae st propor.iin ceiebrar la fg?;vs. daddelsVtrf!Mdeirañtf>fl

Las imagenes es 2? que msies de exiliados Stadium se reysisn, en ei de Mian« psrjs ofrecer la Sasia Misa que Is

presKterte de divfo Comité al Doctor Manolo Reyes. Este Comité construyó una capilla provisional en los terrenos por el Señor la primera piedra

de la Virgen de la Caridad

do nombrado presidente José Miguel Morales Gómez. el mismo día ordenaba el Arzobispo la fundación de la Cofradía de la Virgen de la Caridad de la Habana y hacer honrar a di Virgen de la Carrftri « es'obra'ie*SArji. Otstf? *? 5rf *1 3S3II-TJ' tsdtetrd afes s» |sr< ^ rewjptrer.

limonas tan* "A skir-eración del Santa

Los 4 veintiseis municipios de Cuba hsn ^eregrinado de manera organiza da. Las peregrinaciones estimoio que toda Cuba está presente en el .exit.?: La: peregrinacione. San 749 "r testimonio que

la Virgen de la Caridad no fue de un lugar ni de la mayor parte de Cuba, son testimonio que toda la Cuba católica era amante Jesucristo bs:~o -tis ?*:moso título. El Krt-!!! :u333 sigue encontrando a Jesucristo como lo encontraron los pastores y fe? reyes en [~:~ :~ meros momentos. es decir es los brazos de Maria.

art:* 4* fcsn ce-Isbraec- fr. honor de su Patrona elies son: las Peregrinaciones que son, La v:~iMi dei rsmcipio, las Romerías que son! AS visilas if iss sinvmtsas y ia Gras ConceKOracids el día de fa Festivid3gdelsV-irgen.

La Ex.rsi^ es la expres:cs simbólica de la jaculatoria tar. freejKite e.i e: ?;jebio ossit3: "Vsgen aBtissima. cuärerKs &ajj is manto".

La forms d? 5a Ermita e< la de la aragea aparecida en la to:ia de Tpe hace casi caajr-a sieves y ver.erada as el Santurtv Nars-Ma: £& Cobre caya rēphca leaeiws entre nosotros.

Las seis c-fatnna? SQT* si simbolo de las seis proviscias que no-bsn dejad peregrinr.sr dsraste su cosstracción.

Sa si:3C^2n frente a Cafca hace &rsr aZ dr. "¿? Ircaatca 'a patria. S^< a?:crit< son io.* Jip:co? 'afc^reies cue recuerdar. a; behii? de nuestros campesinos.

Debajs 6el al^ir st-encuñrs Is primers piedra d? maners visible oae fuera be.tdt-cida el 3 de diciembre- d< ISTI z/ ec-jr.e.sar la obra que ea hor.or de la Madre de-Dies- te levaniaran sus b'jos. Esla piedra cestiene tierra. areas, y pedras a* ias dis-Sintas provisc:as de Caba. Fee fasdida con aEua que liego es ajs balsa en la coal precieron los quince qise saierou de Caba en basca de Hbertad.

El troeo del ceiebrante de La Misa es ana paima cafaana convertida en asiento.

Ek mural que comienza a pintar Teok Carrasco mostrará ia Virgen apareciendo en Nipe rodeada de la historia del pueblo cubaito. Las etapas de la colonia. la guerra de independencia y la republica aparecerán teniendo como centro el Niño Dios en los brazos de su Madre venerada siempre en la tierra de los Juanes y hoy en el exilio.

La imagen de la Virgen es como un llamado permanente a aprovecharse del gran regalo de la gracia que el Señor nos da a través de los Sacramentos de la Penitencia y de la Eucaristia a ambos lados del altar principal.

Este lugar ha sido el lugar de la oración. El lugar del encuentro de un pueblo desterrado con su Dios. El silencio interrumpido por el cheque de las olas de los mares que bafian a Cuba junto a las tierras generosas que ban sido regadas con las lágrimas del que pierde la patria ban hecho de este lugar un higar sasto dedicado a Aquella que prestara sus entranas para que la hutnidad y la divinidad se unieran en Jesucristo. el Salvador.



Boceto del mural que adotnotó la Ermita de ia Caridad, obra del pintor cubano Teok Carrasco.

Día de La Caridad — Fiesta Nacional

Por el Dr. José M. Rodríguez Haded

Cuando los Veteranos de las Guerras por la Independencia de Cuba se dirigieron al Papa Benedicto XV a fin de que, como Vicario de Cristo, declarara a la Santísima Virgen de la Caridad del Cobre. ofidalmente, como Patrona de Cuba "haciendose intérprete de los sentimientos del pueblo católico de Cuba y de len de su Ejército Libertador, que profesan la religión de nuestros antepasados." también le pidieron que el 8 de Septiembre fuera de fiesta

eclesiástica en Cuba, como de hecho lo era. Muchos, casi la totaUoad de los Municipios cubanos, durante la peregrinación de la imagen de la Virgen de la Caridad, en 1952, celebrando el Cincuentenario de la República, rindieron horae-naje a la Patrona de Cuba. Los Ayuntamientos se reunían y, presididos por el Alcalde Municipal, recibían a la Virgea en sesión solemne declarandoia "Huesped de Honor" y entre^ndole "las simfalicás "Daves de la ciudad" unas veces de Oores. otras de piata, otras de oro.

Nuestra actitud como cubanos y cristianos



Suplemento en EspoSol de **VOICE**

El mundo da macfaas viietias, y junto coo el mundo los hombres. Los que el Domingo de Ramos adamaron a Cristo, el Viernes Santo gritaron: Cnicificale, y las qae en un momento dado nos pidan la cabeza poeo desp«és paeden aparecer como nuestros amigos. Una de estas vneltas es la qae estamos contempteiKIG hoy. Las dos gramtes potencias: Rusia y Estados Unidos, que parecían irrecoodliables, hoy se dan besos y abrazos, y como eonseueocia de eso, la Cuba comunisia. no bace nmcho tiempo reehazada por ios demás paises del femisf ério, boy es objeto de una intensa eampana de acereamiento y de amistad.

Qae ei Señor nos ayude a mantener esta actitud serena. patrióitica y evaúgelica y dar este ejemplo al mundo en una bora de tanto confuslonismo.

Ekióarcto Baza Masvidal

Mariana, miles de cubanos honrarán a la Caridad

Mies de eubanos participarán maiana, sábado en las ceremonias para faonrar a su 'Caridad' del Cobre, que Marine Stadium, Key Biscayne, comenzarán a las 7 p.m. en el

Es evidente que vivimos bajo el signo de la "distensión", pero la distensión, si se llena más aliá de ciertos Hmites, se convierte en elaadieaeiá, y aqai es donde está el peligro. Los cristianos somos los primeros qae tenemos que bascar la fraternidad entre los hombres y entre los pueblos, y por esgeneia de nnesbra propla doctrina tenemos que amar la paz, pero siempre y caaBilo na sea a costa de sacrificar nuestros prinieipios y nuesira candleneia. Creo que fue San Agustín el qae definló la paz "la tranquilidad en el orden", y el Papa PaaJo VI en ana de las Jornadas de la Paz, que se eelebran el primero de enem, nos propoia el lema "opas jastítiae pas", "la paz es fruto de la justicia". Por eso donde as bay "Grde", y BO hay "Justiesia" ao puede faaber verdadera paz. mm sólo una amistad v ana taranqaiMdad aparentes y flapdas. Ojalá foera %erdad que las lies grandes potencias se rectifigaJan ponjae cada una recoaoce ass errores jr SBS iajastieias y qaiere rectificarlos. Eso seia marawllasa, Pero ese oo es el ease. Se acercan por mothros de cosvenieaeia eootVBBca, y en ese aeereamjeato Rasa leva las 4e ganar. pnes eia tieoe mm ideotopia. a ia coal HO tat resaaóado y se preoespa de meterla en las eabezas per toctas ios mediae ea laato que los paises eapitalistas sólo se pwsoespas del tñsero. aaecepe para eso baya qae hacer acetones tan leas emsm la tie expalsar de la OSV a mm de sas raieoibros ftaaiadores, la China Nationsitsta. para complacer a la EMaa csKmsiisia. mas faerie y psderosa.

Etmielto es este thms está el problema de Cuba e'o ss eanipais tie acercamseato, en la caal <f faeior eezmumimes uno 4e ios qae más i'sa: Argentina qaere vender sa& aaumdviles, Venezuela qsiere vender ss pesn«o. etc. Bar n'.ru pane — v esso es algc qae a las estsBOS ao» feiere vsAaBdamsaie — sal© se exige f'ra » «H8a&mr la aiaaewe can Cabs «i que esta ea exiMirse la wio&sasa st iouarengst en oires pai^i fa pae&So oprmudo y seia^Vite ais aceatro a saade ie irnp«ia, &s»ie qseada esWHi^ Is defeoa 4e ios prsstwas y la soisif-rfsi bamaaa? ite aarece use. es la parateia del & K S Samantass. eaa es la actitai que Citsw repK*# de !k^ae f^a si^i. c«s tal i^e los ladrses t» roe asaitss t' iaeraa a rai. aste @sro pobre mal lier«IO es el canaao s a si % ace unrésst, *pasaron de la re0. Para jssuficar esto a veces se adsce el pluralismo ideológico v la &u\$Met&msn%Éaa de lw imt0s. pero es baa» nae se sepa — stfaa%— slpae@#ie viva es laiaaa5- BO la sabe aáa — mte el poebls de €<te i» fca ei «pda esse camino. saia qee le fca sso ia^it* per la feets y el tt-rro. Cuando un gobierno para mantenerse necesita tener esas cantidades fabulosas de pesos % de exilaios j ese aparato tremesdo de sfel&cti@ y & refr^Bos. es seíssi e'ideate de qae ueae ea ss e'wia a «B pad?© qae @a se resizes a ia esfatit0KS Ha&iar a^ lie *autodeterminación de les psiebls es as sareasss. Con un paredón de f'jsfamtífete ec perspectva se tséne ewe" atrtdosterstiar* todo el mundo.

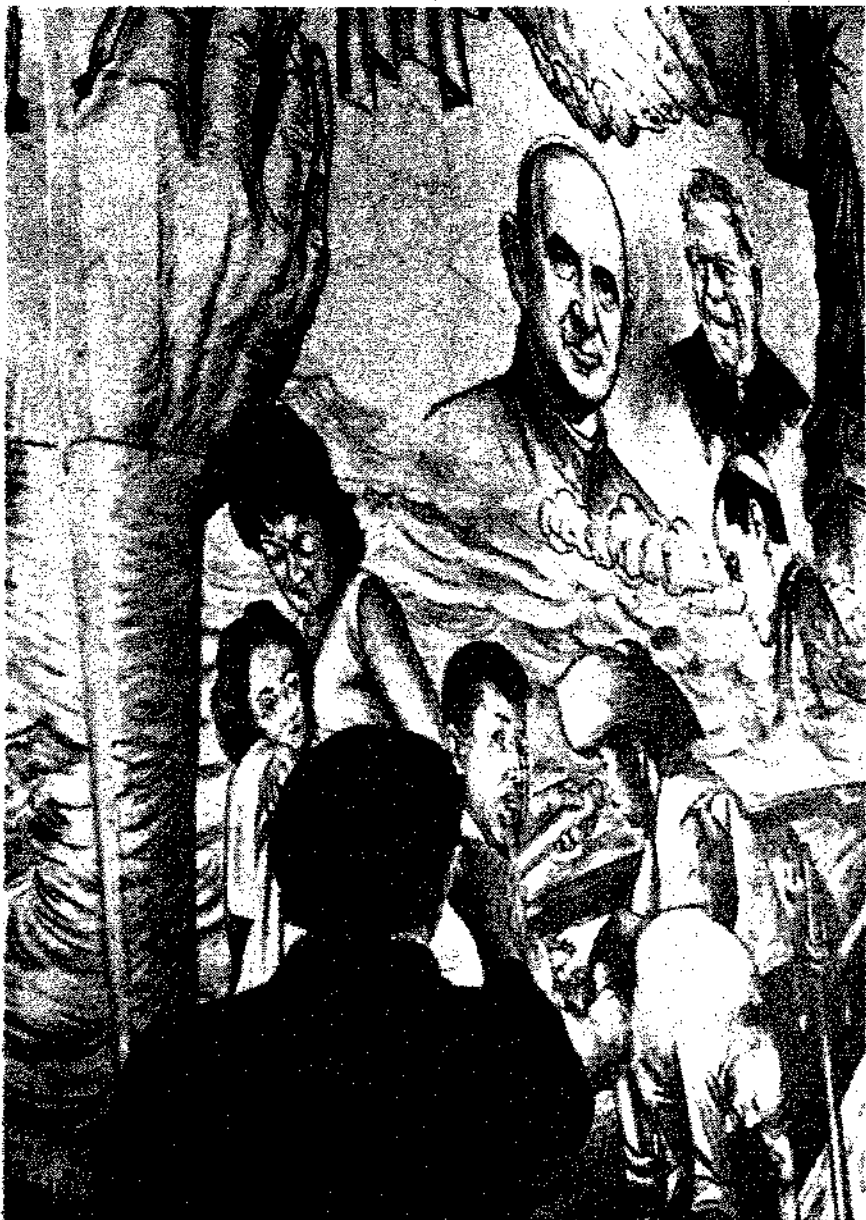
f»Bie a tefe mm. ¿cuál debe ser eoeslra acfitei? Xo ha de ser toot acáied cerrafe. ¿Quién nosotros puede querer que los problemas se arreglen? o lo que no podemos aceptar mla claudicación, el aceptar como bueno *, ikrie carte de naiuralesa ea una forma permanente a un estado de cosas que nos deje en la esclavitud.

Eaa itasma aissesssiva r acercamiento con el marxismo famirés se éa aciaalnistK es el ássfete de is Iglesia. Es ctttra qe ia Ipless debe safeajar bap cualquier tipo de régi»€— v ecc&rcarse a l MBpartseste la vida deJ pse^lo v e-empkesdj sa Jiásiis sfca<fera es is s«edW8 «s^e te sea posible, pero ssaica esse ^ te Hevar a aos d af icación en los principios » a muster una actitud de complaciente condescendencia, cuando no de mal disimulada simpatía o de reproable oportunismo.

A mi me p parece que Jesucristo siempre se earsetemís que hablaba a todos. Ar Is siaeendad Ue desconocia las medias tiata*. las a d i s i ^ eBjdvocas y las exnpoekJld)s. par ltomar ai^as. As v si WBS, %tq^! W más es sacristo nadando esire As agsas. a* callando o ^simaiasto la vented.

Después de Pss^costés its Apóstoles ea Is Iflesia naciente \$>gststan SB éj'ssp5# y. Benos de lafiHrroezafel Espirtu Sas», preffecae el mensaje con valentia y hablan claramente a las mismos que condenaron a Crate: "Nosotros Jesús Nazareno s quien ustedes cracficarois y a quien Dios resucitó de entre los muertos". Los tie%in » las to^afes JK flfgtss tss fa is r «i y tks prohben tob^rmAdeJesús. pesol^ pronto saien, ellos siguen ltaJasis, ss erodeactfie ??? tasltaea sin miedo, respetando «8n» m tos ieas** ^ ^ t&stfaea e&^es&i^ el respu> a 535 deredtea. Y me p^así) s^ i^ ^ e seeuribn ellos en un clima de "distensión" en que todo sea piogarse y aceptar condiciones.

Crao que estos ejemplos nos deben indicar la actitud cristiana. A la Iglesia no le toca uitar ni poner gobiernos, sino cumplir su misión espmittsl. f & te tratat de sia«2ar la^ irie&&e&, de b^car la px, v depmp^cktr tte ves condiciones para poder cur pero siempre manteniendo una posición d^ua y dsra. s» aprons <pe signifiquen complicidad, y sât tjwssela sfe «*ar^a » de oportunismo.



H ofamode |nfor cubano Took Corrosco trabajando iofare el óleo que figuraró sofare el aiitm mayar de Sa Ermita d& io Cañdad en Miami. La Virgen de to Caridad, am el

Caíaa y «t dmtmtro, de-ide d rjctubrimtnto a nuestros «fio», incluyendo So etapa del exifio en Mxatm, En «f angolo qoe aportce en kt foto ie observa una esiena tie las fugas «m bo^Ni «n toceci ifett»Mfesd. Afhtxt, «i ft«pa Poute, el Arxobi^po Carrollt y el Obispo desterrado Baza Masvidal.

D/a de La Caridad — Fiesta Nacional

Vieae ie fa ^gissa 2# Sepsiendjre faeia ieelarado ftig de hes&a jjac«aal. Ei «ejo masia Eduvtns Abreu rec^3K IES5 de ocieata rail fsmas respakiasda es idea. Y ei praser Mtaiciops es declarar esa feefea coit» lla festivo fae el de CamaGé la Cieiad l^tdce.

Ai sfe Casta^aey spue ron otros muchos Municipios, mis ftetraibts. «sSreotf»sei ^e MansBa@. q»e se eoa&Sjro Ar &«s de m Alcalde, a la Vafes de la Csratal, ea no acts fr»Kis8^9 v malutudinario. Tarabies ei Ayuntamiento Caba. laiao el acEer^s, COR ei rejsaHIB de sa AkaMe. Lats Caser@. de iinfirse at Sr. Presidente de la Republica l^ra QS^e! S de Se^uembre de cada asa. jaermdeklaraito dia de fiesta nacional en hma-rde la Ssss Voces dels Caridad del C^re. Patrona de Cuba. Y s&adia el citado e Septiembre.

jrfictaS id Maiscipio de ana. rejiresetacío <tel Ayuntamiento asistui an a te actos que se eeteteraraB ea el Santuario de H Oohre. brii^ dando psra los nissum la

Banda Municipal. Y iso coaforme eos el fervoros acnerdo, &atiago lie Cuba — la cuaa de los Msceo — se in p^ al Moisten@ de CoRmtaieoioes fsra cpe se hiaera saa emiasn de seOos «ie «KTe^<^ m la imagen de ta excelsa Virgen de la Candad. eroisien de seltos qae se tez@coo gozo v ategxta del pseble cobano.

Asl ei ^tserer popular fue erecteai0 y en el Congreso de la Hep^t^lira, at eclpsarse la sotjerania por la traiclón c^n«iBisla y atea qae há destruido a Boestra patria, quedó aa pr^ecto «e ley del Kepreseotante por la Previnca 4e La Hateng, el ilastre &r. Manael l^rta Dnque. feleg^to a ia Asamblea Coostittiyeste del 40, en el qae feicimterprete de tos sentimientos dp) F^efeto de Cuba y Libertadores. pedia fuera deelarad^ dia sie Fte3ta Septiembre.

s cubanos baa reeoosfraido >us Miffii-eij»w. Y como tin e» del i^s&^aa&te qaerer crioto a SB PatoHja. cada Mumcipio acaie ea peregrinaoón a la Ermita de.la Virgeu de la

Caridad que se aiza en Miami. Todos los Muatcipios faan pasdo ante ia Virgen Esi-Jiada — esiliada como sas hijos cubaos — para orar por Cuba y recordar sas tradiciones en un ambiente de bermosa confraternidad.

Quando la Patria sea libre, — que lo será — : ;.Habrá que discutir que se proelame dia de fiesta nacional! el 8 de Septiembre. fiesta de la Virgen de la Caridad del Cobre^.

ARTICULOS REUGIOSOS
y de Rega'oz
Lo Mas Ampii G
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