

Pope blasts manipulation of man

VATICAN CITY — (NC) — A new era of faithfulness to the Holy Spirit, love for Christ and dedication to building a just world, was heralded by Pope Paul VI in a major address, preceding the 12th anniversary of his coronation as Pope.

The pontiff also condemned certain "assaults" by society against the moral law. He cited particularly artificial

birth control, abortion, euthanasia and other veiled or outright forms of manipulation of man.

THE POPE was speaking at a ceremony June 23 during which cardinals in Rome feted Pope Paul on the eve of his feast day of St. John the Baptist.

In his feast day message, often referred to as a "State of the Church" address, the Pope

said: "A new era is unfolding of faithfulness to the Holy Spirit, of love of the crucified Christ, of dedication to the brethren, of the building up of a more human and just society."

But the Pope, who by tradition keeps as patron the saint whose name he bore prior to becoming Pope, also warned the cardinals against "abuses which would be perpetrated today in the name of a misunder-

stood freedom that offends God and debases man."

THOSE ABUSES, he said, are promoted by a society that "does not want to recognize any other moral law than that of its own sufficiency and its own affirmations."

The Pope continued: "We are referring to artificial birth control, to abortion, to euthanasia, as well as to all those forms of manipulation of

man, whether open or disguised, which now indicate and will indicate in the future a serious debit for the contemporary world."

Most of the long papal address dealt with the spiritual and ecclesial leap forward which, the Pope said, the Church is making during the 1975 Holy Year.

Holy Year, the Pope maintained, "is Catholicity in action."

He said that international collaboration, sought after on various levels of society, "is a reality that is already operative in the Church."

HOLY YEAR pilgrims, he said, are not "formless masses or wandering tourists," but people willing to make sacrifices of time, money and energy to respond to the spiritual message of Holy Year.

The Pope said that the pilgrims did not have a misguided belief in the magical effects of mechanically visiting churches and reciting the prayers required for gaining Holy Year indulgences. He said that they "have immediately understood that coming to Rome should not constitute a sporadic act, a more or less proud distraction, or much less a 'magic' act which when performed would set in motion — permit us to make mention of a well-known historical memory — the mysterious mechanism of the indulgence."

Ford, five bishops discuss vital issues

WASHINGTON — (NC) — Church positions on the world food crisis, Vietnamese refugees, illegal aliens, abortion and nonpublic school aid were discussed at an hour-long meeting between President Gerald Ford and five American Catholic bishops last week.

The meeting was called "cordial and positive" by the bishops and "good and constructive" by an administration official.

CALLING the food crisis "a serious crisis requiring strong and creative leadership for its solution," the bishops asked for continued and expanded American food aid with a "high percentage" devoted to humanitarian needs, as well as efforts to increase agricultural production in the developing nations and an international grain reserve.

The president, citing a poor crop year last year and budgetary problems, said he approved the highest food aid option presented to him for Fiscal Year 1975. He said he would continue to watch the situation on a quarterly basis and, with a good crop year ex-



pected, said he expected increased aid next year.

The bishops said the USCC would continue in its efforts to secure sponsors for Vietnamese refugees and was particularly concerned about the fate of some 40,000 refugees still on Phuquoc Island off the coast of Vietnam and some 25,000 refugees now in other countries in the Pacific.

THE PRESIDENT "applauded and expressed great gratitude" for the Catholic Church's response on the refugees. He said the refugees are now leaving the resettlement camps at the rate of 700 a day, good in comparison to an earlier lower rate that has been criticized, but not good enough. He said he will review the progress weekly.

The bishops supported amnesty for the illegal aliens now in the United States, along with measures to prevent the problem from recurring. They supported family reunification measures and the establishment of a preference system for the Western Hemisphere similar to the process used for Eastern Hemisphere immigration.

The President and Attorney General Edward Levi noted that the President had established a cabinet-level committee to study the illegal alien issue and assured the

bishops that their views would be considered.

THE BISHOPS asked the president to "use the moral force of his office in support of a constitutional amendment to reverse the U.S. Supreme Court's abortion decision." The bishops discussed no specific amendment and Cardinal Cooke, chairman of the Bishops' Committee on Pro-life Activities, said proposed amendments were now being studied

in a Senate committee where they were being "clarified by the democratic process." The bishops said the federal government should not support permissive abortions paid for with public money and said "in every way constitutionally permissible, the federal government should seek to respect the rights of the unborn."

The President reaffirmed as federal policy a 1971 directive issued by President Richard Nixon requiring that military hospitals follow the abortion laws of the states where they are located. Because some states have fought implementing new laws to conform to the Supreme Court decision, and because other federal agencies have followed the 1971 directive, those sup-

Continued on page 16



FIVE U.S. bishops met June 18 with President Gerald Ford (center right) and White House staff members to discuss Church positions and public policy on various issues. The bishops (from left) are Bishop James Malone of Youngstown, Ohio; Bishop James Rausch, general secretary of the National Conference of Catholic Bishops and U.S. Catholic Conference (NCCB-USCC); Cardinal Terence Cooke of New York; Archbishop Joseph Bernardin of Cincinnati, NCCB-USCC president; and Archbishop Thomas Donnellan of Atlanta.

Voice to publish early next week

In order that our readers will receive The Voice on time next week, because of the Independence Day holiday on Friday, The Voice will go to press early.

All copy for publication must reach The Voice office, P.O. Box 38-1059, Miami, Fla. 33138, no later than Monday, June 30.

Here's a picture of you—a Voice reader

Do you know who you are? The Voice does!

Back in February, The Voice decided to find out who its readers are and what they like; so a readership survey was commissioned to obtain the information.

YOU MAY remember filling out the questionnaire that appeared in The Voice, and you may even have been one of the prize winners in the contest that was included in it.

The results, compiled and computerized from your answers by the Institute of Modern Marketing, Boynton Beach, have been scientifically analyzed to give us a picture of what our readers are like, and what you think of The Voice.

One of the surprising facts that surfaced was the length of time, in a community where so

many people move in and out quickly, that people have been reading The Voice.

THE AVERAGE Voice reader has been reading the paper for nearly nine years, and 72 per cent of all readers have been reading it for over five years.

Copies of The Voice must be well-worn by the time families finally put it aside. In most homes, at least two people read The Voice, and in over half of the households, more than two read it.

Most people spend between 15 minutes and an hour reading The Voice, with 91 per cent reading it every week. The average Voice reader spends 40 minutes with the paper, and he reads it either the day it arrives or the next day.

The Voice seems to have appeal for readers of all ages,

since the survey shows people in all age categories reading the paper in similar proportion. Twenty-two percent of the Voice readers are under 25 years of age; 28 percent are between 25 and 45 years old; 33 percent are between 45 and 60; and people over 65 comprise 17 percent of Voice readers.

NOW YOU know who you are — but what are your likes and dislikes?

More than 30 percent of you said you liked The Voice just fine as it is, although there were many suggestions on what you would like to see and what you like that already appears.

The currently-running features that ranked among the most popular were general news, editorials and the column by Msgr. James J. Walsh, the Voice's editorial

consultant. Other features you liked were letters to the editor, Voice of the Holy Father and Our World.

WHEN WE asked your opinion on some ideas we had for future use, you said you would like more local news, local photos and local columnists. You also requested a question-and-answer column on the Faith, which we did begin and will resume within the next three weeks.

Then we gave you free rein and let you make your own suggestions as to what you would like to see. Although four times more of you said you liked The Voice as it is than made any other single suggestion, those who did offer ideas expressed a desire to see more parish news, more Broward County news and more Scout and school news.



Gina Hernandez is just one of hundreds employed in a summer job program handled by an Archdiocesan sponsored agency. Story, pictures, Pg. 3.

Parish Pacesetters

St. Hugh parish

When Beverly McLaughen walks into her house singing, her family knows where she has been.

Where?
To the migrant camp, of course!

MRS. McLAUGHEN, a member of St. Hugh parish, has been going to the South Dade migrant camps for seven years, "taking care of needs as they arise," as she says.

She comes back home happy because of the closeness she feels with those she helps, considering them friends and equals rather than people she gives charity to.

"The way they talk about their closeness to God, I envy them," she says, bubbling over with the enthusiasm she has for "Project Good News," the volunteer program through which she does much of her work with her migrant friends.

Mrs. McLaughen got into the program through Sister Anthony Hodson, whom she calls "an angel, a fabulous woman."

VISITING THE migrant families, Mrs. McLaughen helps in whatever way she can to meet the needs of the people.

"I have five children of my own, and they have needs — just multiply that by 1,200

families and you can see the needs of these people," she said.

"We try to meet as many needs as God sends our way."

THE NEEDS of the migrants range from clothing; to tracking down a young man in Texas who fears coming to Florida because of possible difficulties with the law; to helping locate a 15-year-old girl whose family had to leave for Ohio without her because she had disappeared with a drug addict.

"Because these people go in so many diverse ways, their needs are diverse," she explained.

The methods of helping them are diverse also, added Mrs. McLaughen, who feels most comfortable in migrants' clothes, as do her children.

FOR INSTANCE, local clothing manufacturers donated some imperfect children's garments to the organization; so Mrs. McLaughen took them to the camps and quietly gave them to the parents in time for Easter.

"It better if the parents can give the clothes to the children, because it maintains their dignity," she said, repeating a recurrent theme in her discussion — the dignity that is a vital to keep in dealing with peo-



BEVERLY McLAUGHEN

ple who need help.

Another way of helping the migrants has been in making less expensive food available to them. Mrs. McLaughen pointed out that food near the camps is more expensive than in the city, so she began an effort to purchase the staple items where they were cheaper.

Much of the time she, Sister Anthony and the others involved are busy doing what she calls "conning —" talking people into donating goods or time for the migrants.

"But I don't think the Lord frowns on it," she said.

No, Mrs. McLaughen probably makes Him smile the same way her migrant friends make her smile.

Three to be ordained at Gesu on Saturday

Three young men will be ordained priests for the Society of Jesus during rites at 7 p.m., Saturday, June 28, in Gesu Church.

Bishop Roque Adames of Santiago de los Caballeros, Dominican Republic, will confer the Sacrament of Holy Orders on the Rev. Mr. Carlos E. de la Cruz, the Rev. Mr. Narciso M. Sanchez-Medio, and the Rev. Mr. Alberto Morales.

THE SON of Dr. and Mrs. Carlos E. de la Cruz of Miami, the Rev. Mr. Carlos de la Cruz is a native of Havana who received his primary and secondary education at the Colegio de Belen there.

After coming to Miami he studied at the University of Miami and at Spring Hill College, Mobile, before entering the Society of Jesus in 1962. In 1968 Loyola University, New Orleans, awarded him a BA degree and in 1971 he completed studies for a Master of Science degree in Sociology at the University of Wisconsin. This year he received a Master of Divinity degree at Woodstock College.

THIS SUMMER he is engaged in the catechetical and cultural program sponsored by Gesu and St. Francis Xavier parishes for underprivileged children. In the Fall

he will resume studies at Weston College School of Theology.

The Rev. Mr. Sanchez-Medio is the son of Mr. and Mrs. Narciso Sanchez of Miami who entered the Antilles Province of the Society of Jesus in 1963.

A NATIVE of Cuba he attended the Colegio de Belen and in 1963 was graduated from the Belen Jesuit Preparatory School, Miami. He was the recipient of a Bachelor of Arts degree in Philosophy at the University of Santa Clara and has a Master of Divinity degree earned at the Jesuit School of Theology, Berkeley, Calif.

From 1968 to 1971 the ordinand was a member of the faculty at the Belen Preparatory School here.

Also a native of Cuba, the Rev. Mr. Alberto Morales entered the Society of Jesus in 1964.

He graduated from the Belen Jesuit Preparatory School in 1964 and studied philosophy at the Universidad Catolica Madre y Maestra in the Dominican Republic.

From 1970 to 1972 he taught at the Politecnico Loyola in the Dominican Republic and has been studying theology at the Gregorian University in Rome.

Fr. Block's father dies

LOUISVILLE, KY. — The Funeral Liturgy was celebrated in St. Francis of Assisi Church here for John G. Block, whose son is a member of the faculty at the Archdiocese of Miami Major Seminary of St. Vincent de Paul, Boynton Beach, Fla. Formerly a member of Little

Flower parish, Coral Gables, Fla., Mr. Block died following a heart attack last Sunday. He was 72.

Father John Block, S.T.D. was the principal celebrant of the Mass for his father.

Mr. Block is also survived by his wife, Hermine, also of Louisville.

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Portuguese mobs

Hundreds of leftists armed with sticks and metal bars attacked a crowd of Catholics demonstrating in Lisbon, Portugal against the occupation by Marxist workers of Radio Renascença, a station owned by the Portuguese bishops. The leftist mob trapped a group of men, women and children inside archdiocesan headquarters, where Cardinal Antonio Ribeiro resides. He is the patriarch of Lisbon. Troops moved next morning to help evacuate Catholics after they had been trapped inside 17 hours, and to open the way among the hostile crowd for ambulances to reach the building and take away the injured. Some 30 persons were treated for minor injuries.

Italian politics

In the first Vatican media comment since regional Italian elections showed large communist gains, the Vatican weekly magazine warned that communist control of a nation has historically always led to dictatorship. The comment in L'Osservatore della Domenica of June 19 said also that Italy's ruling Christian Democratic party could not now give up control in Italy without compromising the democratic system and the liberty of everyone. The comment, signed by "Lector," (which is Latin for "reader"), further maintained that the communist success in regional elections was due above all to an "irrational climate of leftism" which it said had been promoted for years by major Italian newspapers.

Catholics in trouble

Informed Catholic sources in Seoul, Korea report that the South Korean government is preparing to announce the smashing of an alleged anti-government plot centered on Catholic student organizations. The sources said that those charged with involvement in the alleged plot may be brought to trial under Emergency Decree No. 9, issued by President Park Chung-hee in May, which banned criticism of Park's government, under threat of imprisonment. Three priests and as many as 400 Catholic lay people, mostly university students, were detained for questioning during the first two weeks of June.

Abortion bias charged

A group of physicians and surgeons who oppose abortion have charged that France's new abortion law does not grant to doctors the "freedom of conscience" it claims to guarantee. Dr. Emmanuel Tremblay, president of the Professional Union of Doctors Respecting Human Life, said that the new law actually puts pressure on those doctors who choose not to perform abortions. The abortion law which provides for abortions during the first 10 weeks of pregnancy was adopted by the National Assembly in December.



Karate is taught at Overtown Rec Center by Joe Lamb as instructor Mervin Peterson looks on.



Jane Capman is responsible for over 700 jobs.

Jobs? They've got 700

By BOB O'STEEN
Voice News Editor

Busy, busy. Like a beehive. Where there are jobs to be had, there are people swarming around looking for them.

And so it is this summer at the South Florida Young Adult Program headquarters on Flagler Street next to the Catholic Service Bureau.

YOUNG PEOPLE, black, white, Latin, Anglo, male, female, are sitting about variously in the front lobby chatting and laughing, waiting to be called in, or occupy a ring of desks in the second room, also waiting, while counselors hustle back and forth, conferring, checking papers, and in the smaller conference rooms interviews and job discussions are going on.

In the middle of it all is Mrs. Jane Capman, director of the job program started several years ago.

After retreating to the quiet of her office, she explained how the program, sponsored by the Archdiocese and federally funded, is operated.

"We have over 700 people on our job rolls," she said. "The program is to help young people from underprivileged homes find summer work and also learn from it."

THE PROGRAM is standardized at 25 hours a week for seven weeks, she said, and pays the minimum wage of \$2.10 an hour —

and only if you show up for work. The whole project is part of an overall Dade program which provides 7,700 jobs under CETA, the Comprehensive Employment and Training Act.

Applicants can be from 14 to 21 years of age and must be in a low income or economically disadvantaged category. An example would be a family of four with an income of \$5,050 or less. And the jobs do not compete with free enterprise, as all the work is done at charitable, non-profit agencies such as the Catholic Service Bureau.

The work runs the gamut from physical chores such as cleaning and digging, right on up the skill ladder to clerk-typing and hospital lab work — any work that might be found in churches, daycare centers, parks, hospitals, colleges . . .

"ONE OF THE main things the kids get out of it," says Mrs. Capman, a smile softening the businesslike firmness behind her words, "is that they are confronted with reality."

"I don't want to be a filing clerk," they'll come back and tell me. "I filed until my back hurts. That's not for me," they complain. And I'll tell them "If you want to do something else you have to get your education. Learn to type and you can do that next time. And the more you learn the more you can do."

"They find out by actually be-



At Centro Hispano Catolico Belkis Diaz (center) and Rebecca Mesa teach pre-schoolers.

ing in a work situation what it's all about.

"I had one person apply here to be one of our regular staff members, and when I saw the name it looked familiar. So I went back into our files and found that several years ago he had been one of the youths in the work program. He was really amazed that I remembered his name!" And he was glad his summer work had guided him toward a career.

What the youngsters as well as the employers get out of the work

also depends on the supervision at the work sites, she said.

"WHERE THE agency is well organized, they get good results. Most of them ask for the workers again each year so they must be doing well."

Mrs. Capman also has 14 full time counselors to help youths year-round who need guidance in another program because they are not successful in the regular institutions such as schools. There are 235 youths in that program. Then, in the summer eight more counselors, usually teachers, are brought in for the 700 youths in the summer program.

"We also act as the communications center for the whole Dade program and their 7,700 workers.

"We had 17 kids show up at a park for work one day and the supervisor didn't even know who they were or what they were there for. They just said, 'Here we are.' And he just said, 'Who are you?' "So they called in to this number and we checked around and found out they had gone to the wrong park two blocks away."

Except for a few such hang-ups, the program is humming along like a machine giving out doses of summer job "reality" to youths who otherwise might drift off into welfare or menial tasks for all the rest of their summers and winters.



Paulett Hepburn teaches fun games to smiling kids at Overtown.

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Editorials

Pope sees web of anti-life trends

Pope Paul, in his "State of the Church" address to the College of Cardinals this week, connected four things which he considers assaults on the moral law.

All of the four involve life or death in various phases of development: Birth control which prevents the initiation of life, abortion which cuts off life before it is well under way, war which ends life at any age or stage of development, and euthanasia which foreshortens it at the end.

The point is that society tends to see war as a terrible activity, people running around killing each other with ugly weapons — all very revolting and messy.

But abortion and euthanasia, because they are done individually and usually clinically, are not seen in the same light as war. These are surrounded by a web of social justifications and even glorifications that presently are in vogue in somewhat the same

way as the vaunted virtues of war as something necessary and praiseworthy for those engaging in it. Abortion gives the individual "control." War gives the nation "control."

Aware of the historical trend toward acceptance of these anti-life trends, the Pope vowed to oppose them even while not knowing if he would be effective. The Pope was speaking on the eve of the feast of his namesake, St. John the Baptist and, indeed, is somewhat like John, a voice crying in the wilderness of modern confusion and short-sighted reasoning whose effects will build over the decades as life becomes cheaper and cheaper.

Pope Paul could have spoken on many particular problems of the world, but he seems to regard these four issues as geared to a basic selfishness that relates to all of man's other troubles.

In other words, if we are willing to kill women and children in a cafe in North Ireland or in a village in Vietnam then it is not surprising that we would kill them while they are still voiceless in the womb.

And if we do not respect life when it is in its most miraculous formative stages, or when it is of a different skin color, or when its nationality or political philosophy is different from ours, then it is not surprising that many people don't mind killing someone who is old and less productive than the average or someone whose mental development is less than average.

That is why the issue of abortion, for instance, goes beyond an individual's desire not to have a baby and reaches into the heart of what humanity is all about — something special, to be regarded with reverence at all phases of its existence.

School aid issue establishes secular 'religion'

By JOE BREIG

The anti-religious bias of the present U.S. Supreme Court becomes additionally scandalous in light of the court's overthrowing of the Pennsylvania legislature's effort to establish some measure of school tax justice for its citizens.

The court's majority persists in ignoring the fact that parents and children have a constitutional right to select the school the youngsters will attend. That being so, it is manifestly unconstitutional (and of course grossly unjust) to penalize these citizens for exercising that right.

BUT THE U.S. Supreme Court goes on penalizing such citizens; and goes on overthrowing the efforts of legislatures in state after state to mitigate the penalizing.

The utter illogicality of the court's attitude is crystal clear in view of the fact that the court made no effort to overthrow the popular GI Education Bill, under which war veterans were financially assisted in attending any college they might choose, whether or not the college happened to be in some way "church-related."

If it is right and constitutional (as it certainly is) for war veterans to share equitably in tax benefits, without discrimination on the basis of religious choice, then it is equally constitutional and right for children to share in the school taxes paid by their parents — again without religious discrimination.

THE PENNSYLVANIA program which the Supreme Court overthrew provided simply that public school teachers, who are paid out of tax funds, could serve in nonpublic schools by teaching non-religious subjects to children needing special attention.

The program included guidance counseling, speech therapy for those with speech problems, special educational programs for slow readers, psychological testing and the like.

The court said that this limited sharing by parents in school taxes, which they pay equally with everyone else, is unconstitutional as being in some way an "establishment of religion."

THAT IS patent nonsense which could be uttered only by persons whose knowledge of American history is pitifully limited. The constitution's ban on "establishment of religion" was inserted to prevent government from creating a state religion to which all citizens were required to belong, or to pay penalties for not belonging, and to which all were

required to pay taxes directly. The "establishment" clause was placed in the constitution long before there were any such things as public (government-operated and government-financed) schools, and at a time when virtually all schools were not only church-related, but had been founded, and were operated, by religious bodies.

If there is any such thing as an unconstitutional "establishment of religion" in America today, it is to be found in the government establishment

of the religion of secularism, due to the U.S. Supreme Court's penalizing of all but the government schools, and the court's insistence upon keeping religion out of the government (public) schools.

This was seen by Justices White and Rehnquist, who dissented, and said that their colleagues were throwing the court's weight "on the side of those who believe that our society as a whole should be purely a secular one" thus consistently outlawing God and religion from education.

There's a reason to go to Mass

By FATHER JOHN T. CATOIR

When the Church meets on Sunday, we are very clear about our purpose. We come together to worship Almighty God.

Worship is not merely a private devotion. It isn't as though each person comes to Mass to fulfill his private duty to God. Worship is a public demonstration of the community's faith and devotion. We, as a people, when we come together, create a whole new reality. That is why the Liturgy is referred to as public worship. The obligation to attend Mass on Sunday is an obligation to participate in the Church's public expression of praise and thanksgiving to Almighty God.

When an individual stays home because he doesn't get anything out of the Mass, or because he feels he can pray just as well at home, he's missing the whole point. It has been the constant tradition of the Church that Christ Himself called us to public worship. Coming to Mass on Sunday is way of responding to Him, a way of breaking out of our individual isolation and entering into the flow of faith and love which pours forth from the community. On Sunday, therefore, our purpose as a Church is quite clear.

There are other times when members of the Church come together and they spend endless hours at meetings which produce nothing but frustration and conflict. It seems to me that on these occasions we are more apt to lose the focus of our purpose here on earth. It would be wise if we could relate all our activity to the three-fold mission of the Church:

(1) To proclaim Jesus Christ as Divine Lord and Savior of all people. It seems to me we spend nearly all our time saving the saved, and even some of them have become bored with our program. When do we go out to the world around us to bring Christ to the market place? When do we speak of our love for the Lord?

(2) To be a sign here on earth of the heavenly brotherhood, the Kingdom to come. When do we discuss ways in which to conduct ourselves at meetings? The Church has been fighting so long within itself, we're too exhausted to remember that we're supposed to strive for a blessed harmony of love. Differences are in-

evitable, but charity is the supreme law.

(3) To promote service to our neighbor, the corporal and spiritual works of mercy. Here we do better, but not as well as we might think.

There is always room for improvement. No matter what council or committee you may work on, always keep before you the three-fold mission of the Church. As you see, it is directed outside of our own closed circle. The Church is a haven for the world. Christ wants us to reach out to the world. The Second Vatican Council wrote a whole document entitled, "The Church in the Modern World." It stresses the importance of our solidarity with all mankind. If we are to bring the mind of Christ to the market place we would do well to sharpen our purpose. If we are to be the light of Christ in the world, we would do well to discuss the hows and wherefores of the mission entrusted to us.

In brief: I think we should get back to the basics of our faith, so as to make them come alive for ourselves and for others today.

'Human life must take precedence'

DENVER, Colo. — The National Right to Life Committee (NRLC) is a "one-issue organization, and that issue is human life," Dr. Carolyn S. Gerster told the NRLC convention in her keynote address. About 840 persons attended the convention, held here June 20-22.

(Among those attending from South Florida Right To Life groups were Thomas Endter, vice president of the Florida Right to Life Committee and a member of Right to Life Crusade, South Miami; and Mrs. Endter; and Mr. and Mrs. Thomas Glavey of the Broward Right To Life.)

"Human life must take precedence over all personal loyalties and over all political affiliations, said Dr. Gerster, an internist who is vice president and chair-

man of the board of NRLC.

SHE SAID that the organization can wield influence only through unity. The theme of the convention was "Strength Through Unity."

A warning to Sen. Edward Kennedy (D. Mass.) was sounded by Dr. Mildred Jefferson, newly elected president of the NRLC, for his efforts to kill the so-called Bartlett amendment, which would have blocked the Department of Health, Education and Welfare from using its funds for abortions. The amendment was offered to a health care bill by Sen. Dewey Bartlett (R. Okla.).

Dr. Jefferson declared: "Senator Kennedy, you think you have the Catholic vote sewed up. But there are some Catholics who are not standing in your corner any more."

THE VOICE

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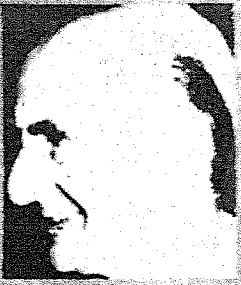
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The Voice
of the
Holy Father



'What great hope for mankind. . . new stage in nations' progress'

Women's Conference

Pope Paul VI, hailing the World Conference of the International Women's Year as a "genuinely new stage" in the search for a just world, said that education will help prevent liberation from degenerating into new servitude.

He also warned against "a false equality," yet blasted relegating women to "a position of inferiority."

POPE PAUL's comments came in a message sent to Mrs. Helvi Sipilä, secretary general of the United Nations-sponsored conference, which is taking place June 19-July 2 in Mexico City.

Pope Paul said the conference "marks a genuinely new stage in the progress of nations in their constant search for more just and more human conditions of life."

Speaking of the Church's efforts to "contribute effectively to the integration of women in the works of development and peace," the Pope accented Church efforts to fight illiteracy.

"WE HAVE particularly at heart the campaign against illiteracy — the illiteracy which plays an evil role, especially among women in rural areas, constituting an obstacle to development and offending essential rights."

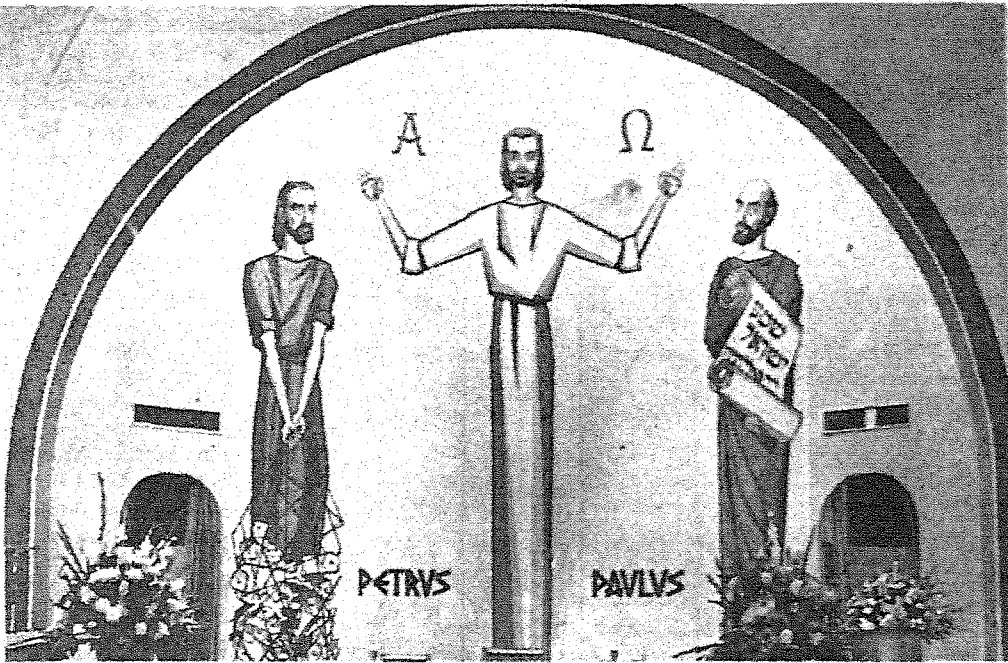
The Pope said: "By a healthy effort of education it will be possible to bring into operation the necessary discernments in order that 'liberation' may not lead to new and worse forms of servitude, and in order that the struggle against discrimination may not base itself upon a false equality which would deny the distinctions laid down by the Creator Himself, or which would risk attenuating the exact idea of the privileged mission of women."

The Pope characterized the world conference as having two aims.

THE FIRST, he said, is "to do justice to women who too often in the course of history, and still today, have found or find themselves relegated to a position of inferiority with regard to men, and are the victims to a greater degree than men of the scourges of underdevelopment and war."

The second aim of the conference, the Pope said, is "to ensure concretely the full integration of women in the global effort for development and to recognize and encourage their contribution to the strengthening of peace."

The Pope asserted: "What a great hope



TWO CONCELEBRATED Masses will be offered Sunday, June 29, at 10 a.m. in English and at 11:30 a.m. in Spanish at SS. Peter and Paul Church to mark the patronal feast of the Miami parish. Both saints are shown in a mural in the church sanctuary.

for mankind it would be if, by the concerted effort of all people of good will, the hundreds of millions of women in all parts of the world could finally place at the service of these great causes and of the reconciliation of families and society not only the strength of their numbers but also the irreplaceable contribution of their gifts of mind and heart."

THE POPE told Mrs. Sipilä, whom he had received in private audience last November, that local Catholic churches had been asked to use the 1975 International Women's Year "to examine themselves regarding the effective participation of women in the Church's life and regarding Catholics' contribution to every effort aimed at the harmonious collaboration between men and women in the great tasks facing society."

The Pope noted also that he had set up a committee of the Holy See for International Women's Year.

He said he hopes in those ways to "make our contribution toward ensuring that International Women's Year may truly be, in accordance with the happy idea of its promoters, the point of departure for long-term action."

'Mountain climb'

Pope Paul VI compared Holy Year pilgrimages to mountain ascents when he addressed some 40,000 pilgrims, tourists and Romans at his open-air weekly general audience here June 18.

"The spiritual message of the Holy Year is like a journey which climbs, which passes from one station to another of religious and moral life, that is to say Christian life, and which goes through different phases like a mountain climb," said the Pope.

"IT IS ever more open to the vast panoramas of revealed truth but it is ever more difficult to reach the real summit of union with God, to arrive finally at what He has promised us: light, love, happiness."

Pope Paul continued: "It is clear. We must never forget that the Cross is the basis of Christian life."

The Pope recalled Christ's words at the Last Supper predicting that the disciples would suffer but their sorrow would be turned into joy.

QUERYING whether the world wanted a triumphant, easy and comfortable type of Christianity, Pope Paul said:

"No. Our Christianity must be strong. It

must be capable of giving witness that the faith, to exist, must arise above the very life that is lived. It must be such that our Christianity will know how to draw new moral strength from the evils which afflict our human existence."

Pope Paul welcomed pilgrims from a number of countries and made special mention of a group from Detroit.

The Pope told them: "Your presence here is a witness to your faith. Here in Rome the apostles Peter and Paul died for their faith. Today you are called to live your faith in the faith of many challenges."

Be collaborators

Peace and justice will come to the world of work only through Christian charity and not through violence or ideologies that feed on materialism and hate, according to Pope Paul VI.

In a special audience June 21 for workers from southern Italy, Pope Paul said: "We who have the good fortune not to restrict the horizon of life to simply the economic and temporal sphere . . . know how to draw inspiration leading to peace and justice in the world and especially in the world of work."

"That inspiration does not come from the instinct toward violence or from ideologies absorbed in materialism and hate, but from the sense of urgency of Christian charity which we feel and live and which Christ has taught us by word and example."

The Holy Year sense of reconciliation, the Pope said, should make men collaborators and not adversaries in the world of work.

"That fact does not negate the legitimacy of defending particular interests for the protection and the economic and social advancement of less-favored classes today, and especially the still immense ranks of the humble, poor, troubled, oppressed, unemployed, and workers employed in exhausting and unhealthy labor," the Pope said.

"Love your work," he counseled, "even though it does not always satisfy you, with its monotony and daily troubles, which bring meager satisfactions and numerous responsibilities, all mounting up to make work a burden."

While urging men to lighten their burdens as much as they can, the Pope said that "unavoidable toils, inherent in work, become precious and fertile if accepted with patience and faith, as an exercise of spiritual obedience."



By Msgr. James
J. Walsh

We don't always understand, but we must accept God's will

When the average Catholic hears that someone known to him has given up the faith and tossed away his Christian heritage, he wonders how he can be so foolish. It seems a more reckless decision than that of the compulsive gambler who is laying his home and family's future on the line. In our objective position of appraising the folly of another, how easy it is to forget that most of us at one time or another had the same makings of a revolution going against God.

Not that we were out in the streets, like the Communists in Rome lately, with placards denouncing Christianity and all it stands for. We never made speeches to convince others God is a myth and Christianity is a book full of fables.

ONLY BARELY do we realize — or let ourselves realize — that the agnostics and the irreligious have no monopoly on the practice of disagreeing with God. We do it, too. Perhaps often in a lifetime.

The sudden death of one needed greatly can incline us to demand an explanation of God. How can a good God do such a thing?

A series of problems, one after another like elephants linked in a parade, pass through our little world and stir resentment and bitterness. Why does God let these things happen? We may not shake a fist towards heaven. But the urge was there. The seeds of rebellion.

MANY THINGS happen in the course of a single lifetime which put God in a bad light from

where we are sitting. Time and again we are humiliated by "some dumb thing" that could just as easily not have happened. Frequently we have to bend our necks and accept a situation that appears neither reasonable nor just.

There are, of course, long periods when, as we say, we never had it so good. Things are going my way. All looking up. Then suddenly the pin prick of adversity exploded the fragile dream world, and we find ourselves faced with something we can neither dismiss nor control. It is part of our nature not to like it — to resent it.

God knows better than we that the fires of resentment are only banked, that a strong wind can stir them into a frenzied blaze. Why? Who has the full answer? I don't. But we do have parts of it, firm parts which can bear up under the heaviest of trials so that faith does not disintegrate.

FOR INSTANCE, we need constantly in life to be reminded that we are creatures and not the Creator. We have a very strong urge to act like gods at times. In fact, we don't have to look far to find many little gods enthroned for brief periods. We are His children. We need to live out that dependence on Him. We must remember — to keep the meaning of life in focus — that this is not a lasting city. We are indeed on a pilgrimage to another life. These problems in daily life most assuredly teach us that lesson.

Jesus made great effort to get this idea over. Remember the story of the laborers who marched in protest to the owner of the vineyard. Theirs

was a strange gripe. They had already received exactly what had been agreed upon for a day's work. But they bitterly resented the owner's "obviously foolish decision" to pay the same amount to those who worked only an hour.

The owner squelched them. "Have I not a right to do what I choose?" He explained he did no one an injustice in giving generously to others of what belonged only to him. He was free to do what he wanted with his own goods.

SO WITH GOD. Our secret resentments and open rebellion come only after we forget that we are indeed His property. This seems an ungraceful way to express a truth. But it tells the story.

We are completely, eternally God's. We have no rights apart from Him. There is no court of appeal other than His. No will must be obeyed absolutely except His.

The saints did not find this degrading. It was on the contrary an exciting, exhilarating, challenging fact of life, and they lived accordingly, not in a passive, resigned manner, but with love and joy.

Our own main business in life can be simplified to this point — our first and last concern must be to accept the will of God in all things, whether they are painful or not, whether we understand them or not.

We have to believe He knew what He was saying in the Old Testament: "My ways are not your ways; my thoughts are not your thoughts."

They serve all, from cradle to grave



'EXPERIENTIAL' approach in Our Lady of the Lakes parish is part of the religious education program, in which students do much more than merely sit at desks and learn from books. Pictured is teacher, Dr. Frank Dermody interacting with a class of young people in an attempt to convey a lesson.

By GLENDA WALKINSHAW
Voice Features Editor

A newborn infant, unaware of the water being sprinkled on his tiny head and the commitments being made by his parents . . .

A small child dressed in white, opening her mouth to receive a Host for the first time . . .

An old man, hobbling on a cane to meet his Scripture discussion group . . .

Three very different people, but all involved in one common pursuit — religious education.

AN AREA that was once confined to once-a-week classes and memorizing pages of the Catechism, religious education in recent years has blossomed into a cradle-to-grave program of family involvement with a variety of programs.

"Merging is the key element in catechesis," Father Gerard La Cerra, Archdiocesan Director of the Confraternity of Christian Doctrine said.

"The family is treated as a unit — the parents on their level, the adolescents on theirs and the children on theirs, building off of the family unit.

THE PARENTS can have more influence on their children as their own faith grows," he said, urging that parents help their children with their religious education.

Pointing out that over the past several years he has seen a growing awareness of adult education and parental involvement, Father La Cerra called the active role of parents "absolutely essential!"

"If religion isn't a lived reality in the home catechesis is greatly hindered," he said.

PARISHES are turning more and more to the family approach to religious education, with parents taking an active part in educating their children and participating in adult education classes.

"We feel that the main goal is to get to the adult — if you can get to him, whatever Christian values he has will be transmitted to the children through him," said Father Edmond Whyte, pastor of Our Lady of the Lakes parish.

Parents in the parish attend baptism instruction before their child is baptized. As the child reaches the age for receiving the Sacraments of Communion, Confession and Confirmation, the parent continues his involvement in the child's education.

CLASSES FOR the parents and children are held separately, but on the same night. After the classes, both groups come

together for a paraliturgical service.

Home study gives the parents and children the opportunity to work together on projects on their own time, Father Whyte added.

The School of Religion uses small classes of 10-12 students each, using the "experiential" approach.

"WE ARE always dealing with the child's daily life — how can a person be conscious of God's presence in his daily life?" he explained.

An extensive adult education program includes studies in family enrichment, scripture discussion session, and human sexuality.

Father Whyte expressed pride in the wide-ranging religious education program in his parish, but spoke of the need for more participation by adults.

"OUR PROGRAM of religious education is broader than just CCD — we try to include every member of the parish," he said.

"But sometimes we must persuade people of the necessity of attending the programs, and let them know it's there for them."

The family-oriented program at St. Matthew parish is small, because many of the parishioners are retired people who live in nearby condominium complexes.

BUT RELIGIOUS Education Director Sister Margaret Devaney incorporates the older

parishioners into a new program started just a few months ago, adding a unique dimension to family involvement.

"Instruction — experience — prayer" is the formula she uses in

The Sacrament does not rest only in the moment of its being conferred... life is all preparation for the Sacraments, and all life is colored by them'

**Father Gerard LaCerra,
Archdiocesan Director of CCD**

the once-a-month gatherings for everyone aged 3 to senior citizens, in which separate age groups hold their own meetings and then come together for a group activity.

Parents bring home from the sessions activities, prayers and arts and crafts projects for the whole family during the month, so the continuity is not lost between meetings.

"The group who participated during the year was small, but the response from those participants was very good," Father Ronald

Brohamer, pastor of St. Matthew parish said, explaining that nearby parishes welcome children of St. Matthew parishioners who prefer more traditional classroom religious instruction.

HE EMPHASIZED the necessity for parents to become involved in their children's religious education and explained a ceremony involving the children, their parents and the church, which was held in his parish.

Parents of children ready to begin instruction for First Communion presented their children to the priest, symbolizing their readiness to participate in preparing them to receive the sacrament.

The children presented their name tags, a symbol of their readiness to begin preparation. And the priest accepted the tags, showing his desire to administer the Sacrament to the children when they are ready.

"Teacher-parent-parish" involvement is the key to the St. Matthew program, Sister Margaret said.

PRE-BAPTISM instruction for parents of infants is on an individual basis — the parents are given material to read and discuss; then they talk with a priest about what they have read.

The Confirmation program involves not only classes, but a service project, a letter to the Bishop explaining why each wants to receive the Sacrament, and a



Parents of children in religious education classes are invited to meetings to explain curricula and meet the teachers, and individual consultations are encouraged.

"The parents have the ultimate responsibility, and we want them to feel that every year is important," Sister Alma said.

Not only the children are involved in religious education — every member of the parish has the opportunity to learn more about his religion.

HIGH SCHOOL religion classes are held in the homes of young couples under the guidance of Sister Alma. So not only the youths, but the adults benefit from the knowledge and from the work they put into the program.

Adult scripture classes are also held, and parishioners are invited to involve themselves in the Liturgy through special activities such as the ceremony preparing the Advent wreath and a special Thanksgiving Mass.

Parish and community leaders, through their teaching role in the religious education program, increase their faith and are helped by helping others, Sister Alma said.

IN STRESSING the importance of adult education in religion, Sister Alma pointed out that although we often think of the message being given to the children, "Jesus gave the message to adults — he played with the children."

"Religious education is a very integral and important part of the spiritual life of the parish — in our parish, especially, with the large number of young families," Father Cyril Hudak, pastor of St. Catherine parish said, pointing out that there are now 800 children receiving religious instruction in the parish.

"We must concentrate on this aspect to keep the spirit of faith alive and the grace of God working within the community."

HE POINTED out that although the members of the parish did an excellent job of running a religious education program until this year, the position of Director of Religious Education became very important with the opening of the new facilities for the parish, which had operated out of a local high school for several years.

"It is a full time job, and a very important task in the overall running of the parish," he said.

Other examples of participation by all age groups in religious education abound throughout the Archdiocese. As new parishes are built and older ones revamp their religious education.

"The Sacrament does not rest only in the moment of its being conferred," Father La Cerra said.

"Life is all preparation for the Sacraments, and all life is colored by them."



OPEN HOUSE at St. Catherine of Siena parish enables parents to meet the people who teach religion to their children and view the classrooms and materials. At center is Sister Alma Bill, director of religious education, showing parents a project from a class.

AMUSEMENTS MOVIES-TV-RADIO

Film Ratings: National Catholic Office for Motion Pictures

- Abbey (B)
Animals Are Beautiful People (A-1)
Aloha, Bobby and Rose (A-3)
And Now My Love (A-3)
Amarcord (A-4)
Andy Warhol's Dracula (C)
At Long Last Love (A-3)
Alice Doesn't Live Here Anymore (A-4)
Arthur Rubinstein—Love of Life (A-1)
Black Godfather (C)
Brennan (A-3)
Bank Shot (A-3)
Buster and Billie (B)
Black Eye (A-4)
Birds Do It, Bees Do It (A-3)
Black Thursday (A-2)
Brother of the Wind (A-1)
Boss Nigger (A-3)
Black Samson (B)
Bring Me the Head of Alfredo Garcia (C)
Bears and I (A-1)
Brief Vacation (A-3)
Captain Kronos: Vampire Hunter (A-3)
Chariots of the Gods? (A-1)
Confessions of a Window Cleaner (C)
Cornbread, Earl and Me (A-3)
Creeping Flesh (A-3)
Calcutta My Soul (A-3)
Claudine (A-3)
Conversation (A-3)
Cry Uncle! (C)
Chosen Survivors (A-3)
California Split (A-4)
Cashway Cowboy (A-1)
Charulata (A-2)
Crazy World of Julius Roeder (A-3)
Capone (B)
Day of the Locust (A-4)
Dog Pound Shuffle (A-2)
Driver's Seat (A-4)
Daisy Miller (A-2)
Don't Cry with Your Mouth Full (A-4)
Dark Places (A-3)
Digby, The Biggest Dog in the World (A-1)
Deranged (C)
Destructors (A-3)
Dirty Mary, Crazy Larry (A-3)
Dirty O'Neil (C)
Enfants Terribles, Les (A-4)
Escape to Witch Mountain (A-1)
Early Spring (A-2)
Earthquake (A-3)
Emanuelle (C)
Eiger Sanction (C)
Harrowhouse (A-2)
French Connection II (A-4)
Flesh Gordon (C)
Four Musketeers (A-3)
Freddie and the Bean (B)
Frosty Page (A-3)
Funny Lady (A-3)
First Charge of the Macheete (A-2)
Fear Eats the Soul — All (A-4)
Godfather, Part II (A-3)
Gravy Train (A-4)
Girl in Blue (A-3)
Going Places (C)
Gallileo (A-3)
Girl from Petrovka (A-3)
Goat Horn (A-4)
Golden Calf (A-1)
Golden Needles (A-3)
Gambler, The (A-3)
Gold (A-3)
Great Battle (A-2)
Great Waldo Pepper (A-3)
Hearts and Minds (A-4)
Hell (B)
Hennessy (A-3)
Herbie Rides Again (A-1)
Happy Hooker (B)
House on Chelouche Street (A-3)
Huckleberry Finn (A-1)
Harrad Summer (B)
Harry and Tonto (A-3)
Homebodies (A-3)
House of Whipcord (C)
Hollywood Horror House (B)
In Celebration (A-3)
In the Name of the Father (A-3)
Island at the Top of the World (A-1)
Invitation (A-3)
It Lives by Night (A-3)
Jacques Brel is Alive and Well and Living in Paris (A-3)
Journey Through the Past (A-4)
Juggernaut (A-2)
Janis (A-3)
Kazablan (A-3)
King, Queen, Knave (B)
King in New York (A-1)
Klansman, The (C)
Ladies and Gentlemen, the Rolling Stones (A-3)
Lancelot of the Lake (A-3)
Land that Time Forgot (A-2)
Last Days of Man on Earth (A-3)
Le Violons du Bal (A-3)
Le Trio Infernal (C)
Lenny (A-4)
Life, Loves and Operas of Giuseppe Verdi (A-1)
Lulu the Toof (A-4)
Live a Little, Steal a Lot (B)
Love at the Top (A-4)
Lacombe, Lucien (A-2)
Longest Yard (A-3)
Law and Disorder (A-4)
Little Prince (A-1)
Man with the Golden Gun (A-3)
Mr. Ricco (A-3)
McCullochs, The (A-3)
Midnight Man (B)
Monty Python and the Holy Grail (A-3)
Mame (A-2)
Maids, The (A-4)
Mandingo (C)
Middle of the World (B)
Malizia (B)
Mixed Company (A-3)
Murder of the Orient Express (A-2)
Mutations (B)
Nothing by Chance (A-1)
Nada Gang (A-4)
99 and 44 100% Dead (A-3)
Nickel Ride (A-3)
Night Porter (C)
Open Season (B)
Other Side of the Mountain (A-2)
Oufit, The (A-3)
Operation S.N.A.F.U. (A-3)
Ophelia (A-2)
Odessa File (A-3)
Pale Flower (A-3)
Parallax View (A-3)
Passenger, The (A-3)
Policewomen (B)
Phase IV (A-2)
Pink Floyd (A-2)
Plastic Dome of Norma Jean (A-3)
Promised Lands (A-2)
Phantom of Liberty (A-4)
Phantom of the Paradise (A-3)
Photographer (C)
Prisoner of Second Avenue (A-3)
Rafferty and the Gold Dust Twins (B)
Reed: Insurgent Mexico (A-2)
Reminiscences of a Journey to Lithuania (A-1)
Reincarnation of Peter Proud (C)
Report to the Commissioner (A-3)
Rosebud (A-3)
Le Petit Theatre de Jean Renoir (A-3)
Ragman's Daughter (A-3)
Rupture, La (A-3)
Stavisky (A-3)
Stoolie, The (A-3)
Seizure (A-3)
Sheila Levine is Dead and Living in New York (A-3)
Sleeper (A-3)
Shampoo (C)
Stepford Wives (A-3)
Sirefrighter, The (C)
Savage Sisters (C)
Sudden Wealth of the Poor People of Kombat (A-3)
Sugarland Express (A-3)
Secret (A-3)
Story of a Teenager (A-3)
Super Stogies Versus the Wonder Women (A-3)
Spectre of Edgar Allan Poe (A-2)
Stardust (A-3)
Strongest Man in the World (A-1)
Spikes Gang (A-4)
Super Cops (B)
Summertime (A-3)
Savage is Loose (C)
Scenes from a Marriage (A-4)
Shanks (A-3)
Steppenwolf (A-4)
Sheba, Baby (A-3)
Texas Chainsaw Massacre (C)
That'll Be the Day (A-3)
Three Stooges Folios (A-1)
Towering Inferno (A-3)
Trial of Billy Jack (A-4)
Ten Little Indians (A-2)
Tommy (A-4)
Tattooed Swordsman (A-3)
Touch and Go (A-3)
Thunderbolt and Lightfoot (B)
Terrorists (A-3)
They Call Her One-Eye (C)
Together Brothers (A-3)
Tough (A-3)
Taking of Pelham One Two Three (A-3)
Terminal Man (A-3)
TNT Jackson (B)
Unholy Rollers (C)
Uzana's Raid (A-4)
Uncle Vanja (A-2)
Undertaker and His Pals, The (B)
Up The Sandbox (A-4)
Visit to a Chief's Son (A-2)
Valerie and Her Week of Wonders (A-4)
Where the Lilies Bloom (A-1)
Willie Dynamite (B)
Warehouse (A-4)
Watched! (A-3)
Westworld (A-3)
Wedding in Blood (A-3)
Woman of the Ganges (A-3)
Woman Under the Influence (A-3)
World of Buckminster Fuller (A-1)
Widow Couderc (A-4)
WW and the Dixie Dancekings (A-3)
Yazuka, The (A-3)
Young Frankenstein (A-4)
Zandy's Bride (A-3)
Zatoichi's Conspiracy (A-3)
Zardoz (A-3)

KEY TO RATINGS
A1—Morally Unobjectionable for General Patronage
A2—Morally Unobjectionable for Adults and Adolescents
A3—Morally unobjectionable for Adults
A4—Morally Unobjectionable for Adults With Reservations
B—Morally objectionable in Part for All
C—Condemned



Stockard Channing (left), Warren Beatty (center) and Jack Nicholson (right) are a bored, boring trio in Mike Nichols' attempt at an off-beat period parody, THE FORTUNE, released by Columbia.

THE FORTUNE Mike Nichols' latest attempt diverting, but disappointing for his fans

The Fortune, an earnestly light-hearted comedy by director Mike Nichols, features two bumbling con-men (Warren Beatty and Jack Nicholson) obliged to circumvent the Mann Act on their

tures two of America's most popular male actors: Beatty plays Nicky, an oily Casanova, while Nicholson plays Oscar, his irrepressibly zany sidekick. (In fact, one's heart leaps wildly at the beginning, when Nichols seems to be hinting that he is out to kid the male-duo genre, but, alas, this turns out to be a false hope.)

Like At Long Last Love, The Fortune has a soundtrack dominated by the most famous music of the era, notably the jazz masterpieces of Joe Venute and Edie Lang. But despite all these trappings or perhaps because of them, The Fortune quickly sputters as badly as the antique autos that dominate the settings. What should be stylish and humorous emerges

as silly and trivial. Everything is a bit strained, as though Mike Nichols himself was searching for an illicit and elusive jackpot.

The film takes to the rails, the air, and the highway in a fruitless search for a laugh. It seeks humor in slapstick detective antics and in offbeat parody. Even with its short running time, less than an hour and a half, The Fortune seems contrived and clumsy. Audiences familiar with Mike Nichols' earlier achievements in The Graduate and Who's Afraid of Virginia Woolf will be sadly disappointed with The Fortune. The less critical may find it a flawed but mildly diverting feature, escapist fare for a rainy summer afternoon. (A-III)

movies

way to ill-gotten richness, and a naive heiress (newcomer Stockard Channing) — all against the background of a lavishly re-created 1920's California. The Fortune has much in common with some of today's most lavish nostalgic productions. Like The Sting, it fea-

Capsule reviews

Jacqueline Susann's *Once is not Enough* (Paramount) The title given this film might just as well describe the late author's formula for turning out best-sellers: repeat what works, varying it a bit but not too much lest one risk missing the mark. This film version of her last novel is the distillation of a simple-minded vision that seems bent on reducing every human relationship to its genital components. The film teams with verbal, visual, romantic and literary cliches, mounted in a screenplay so awful that even the occasional professionalism of Kirk Douglas, Alexis Smith, Melina Mercouri and David Jansen cannot help it much.

Douglas is a washed-up Hollywood producer who marries the already much-married millionaire's daughter in order to treat his motherless daughter (Deborah Raffin) in the manner to which she is accustomed, even though, he realizes his new wife is having a lesbian affair (with Mercouri, who is also sleeping with George Hamilton). The daughter, an avowed virgin named January, is at first offered to Smith's rich playboy cousin (Hamilton, again) but falls in love with Janssen, a formula version of the impotent alcoholic, misunderstood creative writer. He happens to be about Douglas' age, so naturally the Freudian father-image business is given substantial weight.

Some fleeting moments of coarse humor are provided by Brenda Vaccaro's enthusiastic rendition of a career-minded woman who happily prostitutes her way to becoming editor of a glossy, gossipy magazine, but the role itself too sick to be sympathetic. There is nothing left to mention about this piece of trash, which lacks even the courage of its leering convictions. (B)

The Wind and the Lion (United Artists) The fragile historical basis for this film is an incident that occurred in Morocco in 1904. A brigand named Raisuli kidnapped a Greek merchant named Pedecaris who claimed — and there was considerable doubt about the validity of the claim — American citizenship. Theodore Roosevelt chose to make an issue of it and sent to the Sultan the famous telegram that captured the quintessence of Big Stick diplomacy: "I want Pedecaris alive or Raisuli dead." John Milius, the writer-director of this ersatz epic is a new-breed filmmaker who, if we may believe his carefully cultivated image, is an avid devotee of the machismo cult.

He transforms Pedecaris into a beautiful young widow with two children, a woman who, despite

her fierce show of independence, has been secretly longing all her life for a fierce, bearded brigand to come galloping up to sweep her away from domestic tranquility. The other elements of Milius' inspiration come less from history than from all the old movies he has ever seen, notably GUNGA DIN and THE KING AND I.

Teddy Roosevelt (Brian Keith) is dragged in from time to time to deliver sententious homilies on the lonely glory of the warrior-hunter, while surrounded by adoring women and luxuries of every sort. Sean Connery as Raisuli rises above the fortune cookie dialog, delivering his lines with a twinkle in his eye as though he were well aware how silly they are. Candice Bergen, however, is simply awful as the mannered Mrs. Pedecaris. (A-III)

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BALANCING ON a big ball is Carol Lawrence, learning a stunt from balancing artist Rogana on the Mike Douglas Show, taped in Miami Beach for showing Monday, June 30, through Friday at 9 a.m. on Channel 4.



GUEST STAR Carol Burnett (left) appears with series star Cher in a musical salute to legendary ladies of the movies, on "Cher" Sunday, June 29 (7:30-8:30 p.m., ET) on WTVJ, Channel 4.



Johnny Cash in special

Country singers Johnny Cash and June Carter will join Oral Roberts in a rousing one-hour Independence Day celebration, "Oral Roberts — America ... Movin' On," Wednesday, July 2 at 10:00 p.m. on WTVJ, Channel 4.

Roberts, backed up by guest stars Johnny Cash and his wife June Carter as well as young Richard and Patti Roberts and the World Action Singers, will provide an hour full of entertainment that challenges both the patriotic and religious spirit of America. As the country approaches her bicentennial birthday, the cast will take a nostalgic look at her beginnings, her present and her future.

Johnny Cash will sing a medley of uniquely American songs with a country flavor, like "Dixie Down" and "I Walk the Line." He will be joined by Richard and Patti and June Carter in performing one of his all-time religious favorites — "May the Circle Be Unbroken."

Richard and Patti will be featured in a Grass Roots medley with the World Action Singers and later in a three-part medley of "The Baptism of Jesse Taylor," "Amazing Grace," and "The Church Triumphant." They will be followed by Oral Roberts and his message.

"The Scripture comes to me from Isaiah 35:1 where God said that the desert shall blossom as the rose," Roberts says. "I think God is trying to say to you and me at this time in our existence that He's not through with our lives, that the works of God are not over, that it takes God to make the desert of your life blossom like the rose."

The show will be saying in words and music that no defeat, no discouragement has been so great that America could not stand up and brush herself off and start all over again.

television

Capt. Nemo, Shaft on TV films

FRIDAY, JUNE 27
8:00 p.m. (CBS) — **DOUBLE FEATURE** — First installment is for the kids, second half is for the adults in the crowd. Starting at 8:00 comes **CAPTAIN NEMO AND THE UNDERWATER CITY** (1970). Jules Verne's Captain Nemo (Robert Ryan) in Nautilus I rescues a group of landlubbers (Nanette Newman, Bill Fraser, Kenneth Connor, Luciana Paluzzi and Chuck Connors) on condition that they will not attempt an escape from Templemer, Nemo's self-sufficient underwater city, in which even the smallest kitchen utensil is made of gold. (A-I) At 9:30 p.m., **SHAFT** (1971) will be aired. Director Gordon Parks and co-producer Stirling Silliphant have adroitly used New York City, particularly its Harlem ghetto, simply as a backdrop for what is really only a routine, but fast-paced and savvy, detective story involving a private eye, a hard-boiled police lieutenant, black mobsters and the so-called Mafia. Richard Roundtree is excellent as John Shaft, Private Eye, who takes no guff from anyone and who gets right down to business once the fee has been solidly established. (A-III)

SATURDAY, JUNE 28
9:00 p.m. (ABC) — **YOU CAN'T WIN 'EM ALL** (1970) — Cavorting through post-World War I Turkey as a pair of rough mercenary. Tony Curtis and Charles Bronson periodically betray each other for the least whiff of beauty or booty. Unfortunately for moviegoers, they have already been betrayed by Leo Gordon's numbing screenplay. Even so, Gene Corman's production makes fine use of the picturesque Turkish countryside where the film was shot, and the period sets and buildings hold the interest between the various fights and triple crosses. Turkey's top matinee idol, Fikret Hakan, exudes a powerful presence during his scenes, but the film's real star is a beautiful old steam-engine lovingly photographed by cameraman Kenneth Higgins and director Peter Collinson. Pay no attention to the terrible dialogue and just relax with the backgrounds to the adventure, especially that gorgeous train. (A-II)

9:00 p.m. (NBC) — **GOOD-BYE AGAIN** (1961) — Instant nostalgia abounds in this corny, naughty comedy of errors starring Ingrid Bergman as a woman-

about-town and Yves Montand and Anthony Perkins as her lovers old and new, respectively. The trick is for her to choose between them, which creates an emotional tug of war. The trick for the viewer is, first of all, to overlook the obvious moral flaws in the plot's premise, and, secondarily, to overlook some glittering mush in treatment. All in all, the acting outweighs all else in the film, although the Paris locations do relieve tension and tedium. But the residue of love on the sly leaves a bitter taste overall. (B)

SUNDAY, JUNE 29th
8:30 p.m. (ABC) — **MAN ON THE OUTSIDE** — Lorne Greene is a man in a bind: his own son is shot down before his eyes by a mob hit man and his grandson is kidnapped in the shooting's aftermath. Greene plays a retired detective who takes up the case his dead son (a private eye) was investigating, since there seems to be a connection between the case, a hasty divorce action, and the killing-kidnap. Greene's hunch about the tie-in was correct, of course, but his intuition also lands him in a lot of danger. This is well done, but routine and too-familiar.

TUESDAY, JULY 1st
8:30 p.m. (NBC) — **SHADOW IN THE STREET** — Made-for-television adventure stars Tony Lo Bianco in the inevitable tough-guy role. The story involves Lo Bianco as a recent ex-convict trying to adjust to his new freedom and still protect himself from recidivism. Ed Lauter, a fellow excon, doesn't help much with his special

"favor," but Sheree North boosts Lo Bianco's morale somewhat as a sympathetic parole officer.

WEDNESDAY, JULY 2nd
8:30 p.m. (ABC) — **THE GREAT NIAGARA** — This is a rip-roaring made-for-TV adventure starring Richard Boone as head of an unusual family. Seems that the folks live right on the swift and deadly Niagara River, and have become famous for rescuing various daredevils who try to ride it over the great falls. Partially crippled from a lifetime rescuing people from sure death, Boone becomes so obsessed with the river and its challenge that he himself tries to ride the falls. His sons have to rescue him — and the next step is for them to try the stunt. Thrill-a-minute — all action, no real sense.

Barbara Rush with Jeanne

"I've always been amused when strip teasers are hauled off to the pokey and they always say that they are actresses. So actress is an umbrella covering many professions, obviously."

"I think we represent an art, skill and discipline that is very meaningful. In Japan, the great actors are considered national treasures and I think that's very true of the people that I respect in the profession," says Barbara Rush on Jeanne Wolf With ... Sunday June 29 at 10:30 p.m. on Channel 2.

RELIGIOUS PROGRAMS

SUNDAY
7 a.m. — **THE CHRISTOPHERS** — Ch. 11 WINK.
9 a.m. — **CHURCH AND THE WORLD TODAY** — Ch. 7 WCKT — "Attention Must Be Paid."
10:30 a.m. — **THE TV MASS** — Ch. 10 WPLG — Fr. James Reynolds.
2 p.m. — **INSIGHT** — (Film) WINK Ch. 11.

4:30 p.m. — **THE TV MASS** — (Spanish) — Ch. 23 WLTV.
5:30 a.m. — **SACRED HEART** — WGBS, 760 k.c., Miami.
10 a.m. — **CROSSROADS** — WJNO, 1230 k.c., W. Palm Beach.
MARIAN HOUR — WSB, 740 k.c., Boca Raton.
8:35 p.m. — **GUIDELINES** — WIOD, 610 k.c., Miami.

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BEST TV THIS SUNDAY

9 A.M. — Ch. 7
"The Church and The World Today."

10:30 A.M. — Ch. 10
The TV Mass for Shut-Ins.

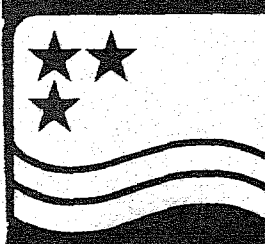
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"It is in our power to stretch out our arms and, by doing good in our actions, to seize life and set it in our soul. This life of which Christ said, 'I am the Life.'" — Origen, "On the Soul," c. 240 A.D.

know
your
faith



At Annunciation Church, Rochester, N.Y., even the architecture welcomes the handicapped. Pastor Msgr. Albert L. Simonetti says goodbye to Kathy Melnick and Joe Ann Keyser.

Ministries in the Church

(ABOUT THE AUTHOR — Father Borych heads the Pastoral Ministry to the Handicapped in Detroit, Mich. His activities both in the Archdiocese of Detroit and in the National Apostolate for the Mentally Retarded have been an impetus for greater participation in programs geared for the retarded and handicapped).

By REV. EDMUND S. BORYCH

Would you not agree as does Alvin Toffler in "Future Shock" that our society could be described as a "throw-away society"?

We make things especially to be thrown away — towels, plates, bottles, toys and even disposable dresses. With this throw-away mentality do we also want to include people?

We throw away people with almost the same efficiency as we throw away objects. We throw them away by labeling them with such names as mentally retarded, as well as the mentally and physically handicapped. Throughout these reflections we will make reference to these handicapped persons by referring to them as the wounded person.

WE HAVE formulated powerful, if unstated, rationalizations for throwing people away. They are this way because it is God's will, or because they are paying for their sins, or because they did not work hard enough and thus were not rewarded. Sometimes our rationalizations for throwing people away are falsely based on religion. And those are the most effective rationalizations of all.

What must be understood, repeated, reflected on and prayed over again and again is that every person is sacred and important. The local faith community (parish church) that provides for these wounded persons speaks loudly that each person has worth and dignity. The interest, concern and love shown says to the family and the person himself that we are a Church that stretches out its hands in a warm embrace for all of God's people.

In a Church-related program the wounded person becomes an accepted part of the total faith community. The veil of secrecy and shame that often surround and smother the family of a wounded person disappears. They have a place in the larger world; they have a place in the church where they are wanted, loved and understood.

"When two or three are gathered together, cooperating for social good, there is the Divine Spirit in the midst of them."

— Bernard Bosanquet,
"Address," Ethical Society, 1886

They have their rightful place within the faith community of which they are an integral part. They can no longer be considered second class citizens.

It is not enough to tell the wounded person that God loves him. If he is to learn this, we must experience God's love through other people. If he

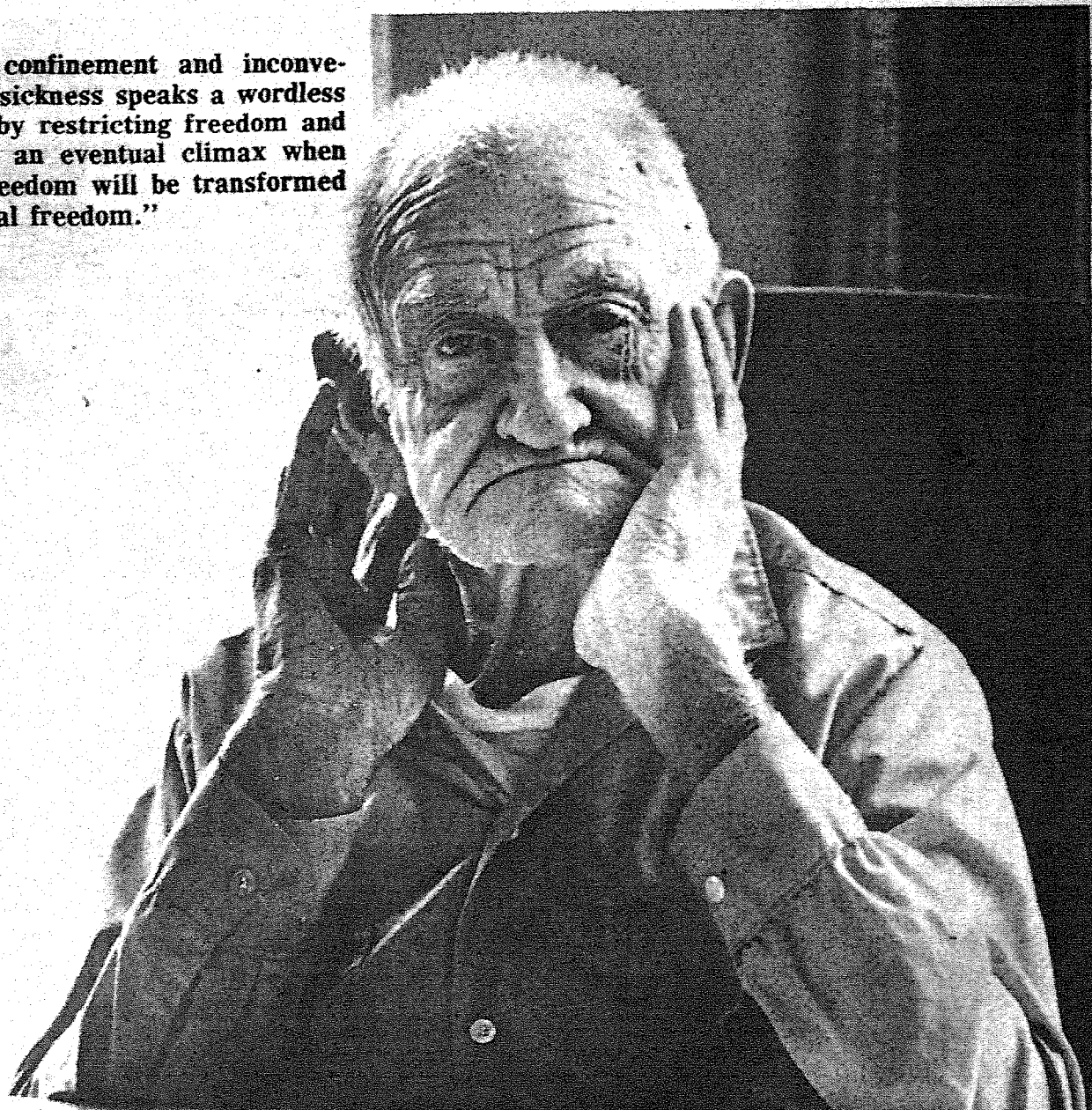
avidly experiences love in the atmosphere of the Church, he may come to understand that if these people love, so must God.

WE CAN discover in the wounded person a world of simplicity, purity and goodness. More than this we can discover Jesus in them, Jesus radiating goodness, Jesus meek and humble, and sometimes Jesus suffering and in agony. There are many examples, countless actions and gestures which have shown that when the wounded person says the name of Jesus they know of whom they speak.

One of the greatest sufferings of the wounded is to feel "different" and to feel "useless". They need friends who will help them to discover their own personality and their place in society, friends who will love them and respect them. But most of all they need the love of God which they will discover through these friends. If a spiritual life is a necessity for every man, it is especially necessary for the wounded. Along with others they have the right to receive the truths of faith and especially a knowledge of Jesus Christ. Their religious life will not primarily be one of action but might be one of simple reflective silence.

DO WE BELIEVE that within the wounded there are riches and wealth of the Spirit? It is to the degree that we really believe in them and in the Spirit working in them, that they will truly rise up as a People of God. They will then be valuable members of the Christian Community and the Christian Community will profit from their presence. We have the task of creating welcoming communities for the wounded person and of integrating them as much as possible into the life of the Church which is missing something without them and is enriched by their presence.

"The confinement and inconvenience of sickness speaks a wordless language by restricting freedom and predicting an eventual climax when earthly freedom will be transformed into eternal freedom."



"The (prison) milieu is often depressing and the sad, bitter stories of the incarcerated weigh heavily upon the heart."

THE SICK

By REV. DONALD MCCARTHY

ABOUT THE AUTHOR — Father Donald McCarthy is an expert on medical ethics. He has recently finished his work in a special program at the Institute of Religious and Human Development at the Texas Medical Center in Houston. He contributes special features to the Universe Bulletin in Cleveland, Ohio and the Catholic Telegraph in Cincinnati.

The priest visiting in the hospital room was pressed for time. Preparing to leave, he asked the patient, "Would you like to have a prayer?"

"Sure, Father," he said, "if it will make you feel better." Obviously this patient, who responded with disarming simplicity, was saying something about his attitude toward his sickness. He appreciated the priest's visit but was a bit embarrassed at being "prayed over." Perhaps

"To have social conscience is to be unwilling to make a separate peace with the giant social evils of Want, Despair, Squalor, Ignorance, Idleness, escaping into personal prosperity oneself, while leaving one's fellows in their clutches." — Lord Beveridge, "Voluntary Action," 1949.

he thought of prayer only in terms of asking for a miracle or as a kind of last resort in serious illness.

THE GOOD NEWS that Jesus brought to the sick sees human suffering in a richer context than miracle cures or last rites. Jesus taught that human life prepares people for eternal life. "My kingdom," he told Pilate, "does not belong to this world" (Jn. 18:36). Human suffering can play an important role in spiritual growth. As an unmistakable indication of the fragility of human health and the contingency of one's span of earthly years, sickness speaks of the Paschal mystery: death and resurrection.

Human persons exult in freedom and self-determination. Yet freedom comes from God and should lead to Him. The confinement and inconvenience of sickness speaks a wordless language by restricting freedom and predicting an eventual climax when earthly freedom will be transformed into eternal freedom.

NO MAN or woman is an island. Sickness dramatizes the interdependence of people, the need for love and compassion. To receive tender loving care teaches the sick about life and love. Many a sick person has learned that it is even

more blessed to give than to receive and has acquired a new sensitivity to interpersonal relationships.

Yet sickness still remains a blessing only in disguise. Jesus ministered to the sick very directly with His healing power. The health ministry of responsible physicians and nurses, of research scientists and laboratory technicians, continues that direct ministry with human resources. The Biblical directive to use one's talents rather than bury them bears fruit in continuing medical progress.

However, the unavoidable experience of sickness and eventual death are redeemable. The Good News of Jesus teaches His people to glorify God in sickness and in health. Through His suffering Jesus could say to the Father, "I have given you glory on earth by finishing the work you gave me to do." (Jn. 17:4)

Human utopias have always eliminated suffering. A utopian world of faith might well also eliminate suffering. But Christian faith understands our real world to be a broken world, one that needs redemption, one where the mystery of evil, suffering, and death do abound. The Good News can only offer pie in the sky to those who will do the baking on earth in the midst of evil and suffering.

AN ARTIST may fondly speak of his masterpiece as a labor of love. Jesus intends each human life to become a masterpiece by the labor of love. In its document on the Church Today the Second Vatican Council reminded us that "the new command of love is the basic law of human perfection and hence of the world's transformation." (No. 36) The transformation of suffering can only be effected through love. One can often love God more purely when suffering than when well.

If sickness occasions deeper love of God it has served a redemptive purpose. If sickness occasions bitterness, resentment, and anger against God it needs to be redeemed. Ministry to the sick can assist that redemptive process.

Simply visiting the sick speaks of the sick person's worth, the love that has not abandoned him, and the very real need that he is experiencing because sickness IS a burden. Visiting the sick in the name of Christ expresses in addition the redemptive value of illness.

Hence the priest who offers to pray with the sick person intends to convey a rich faith-meaning by his action. Unfortunately such a meaning often needs to be expressed frankly and openly.

THE NEW Rite for Anointing of the Sick conveys this richer meaning. In the former use of this sacrament often the impression was left of a final act of oblation, the last anointing almost as if in preparation for burial. The present ritual entrusts the sick person to the grace and power of Jesus Christ: it expresses the redemptive role of human suffering in union with Him. "Through this holy anointing," the priest prays, "may the Lord in his love and mercy help you with the grace of the Holy Spirit."

Christians can well support one another in the ministry to the sick. Family, friends, and nursing personnel should share in these anointing prayers. But even outside the sacramental situation, ministry to the sick will always rank highly in the ministries of the Church. No wonder we feel better when we pray with the sick.

Liturgy

By REV. JOSEPH M. CHAMPLIN

Bringing the Good News of our Lord to grammar school children at Sunday Mass requires creative planning on the part of parish leaders. The goal here is to make certain liturgies attractive and understandable for the young ones without, as it were, losing adults, including the elderly.

Once a month we attempt this at the 9:45 service, offering a special Mass, announced in advance, which gives particular consideration to children. Preparations for it are completed by the parish boys and girls of a designated grade who attend either the local Catholic school or our released time religious instruction program.

IT FULFILLS principles contained the Vatican "Direct with Children." The "Masses with Adults" also Participate among other things, people be actively homily "be directed but in such a way that also benefit from adaptations be made diverse congregation Last Sunday's involved first a record sat with their parents active part in the tracted a full congregation 200-300 more adults that Mass. Many of

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The Church & its Ministries

ABOUT THE AUTHOR: Sister Margaret Seton Murrell entered the Daughters of Charity in 1967 after a career as wife, mother, widow, business woman and college administrator. She completed her graduate work at Catholic University of America in 1969, receiving the doctorate and in 1973, undertook Clinical Pastoral training at Notre Dame Seminary, New Orleans. She is presently serving as Associate Chaplain at Federal Correctional Institution, Fort Worth, Texas, a correctional prison. Her chief concern is the family and marriage relationships of residents and she serves as Marriage and Family Consultant.

By **SISTER MARGARET SETON MURRELL**
The Psalmist said it "... the Lord has anointed me ... to proclaim liberty to the captives and the opening of the prison to those who are bound ..." (Isaiah 61) — and it is from this call that the men and women who are engaged in the prison ministry receive their mandate. These ministers, chaplains, assistants, and volunteers will find, on any given day, almost one million Americans in a state of separation from the "free world."

Chaplain in the U.S. are certified through meeting requirements at various levels of their professional association, American Catholic Correctional Chaplains' Association. This association is given authority by the U.S. Bishops through the Episcopal Adviser, Bishop Andrew Grutka of Gary, Indiana. There are about 220 prison chaplains — priests, Sisters, Brothers, deacons — currently certified through this Association.

The prison world has its own culture and context and it will not always welcome the Christian reconciler. Those who serve will often be humiliated, exploited, and manipulated by inmates and staff members. The milieu is often depressing and the pathetic stories of the incarcerated weigh heavily upon the heart. The exhilaration of helping a person "become" turns to anguish when the attempt to "make it" in the free world goes sour, and the hoped-for friend is again behind bars.

CHAPLAIN duties are numerous. The chaplain is involved with the total person within the environment and with the content and circumstances of the environment as it presses on these persons. Chaplains roam throughout the institution, not only for visibility and easier access for inmates, but to observe needs and to seek out possible injustices unnoticed or unheeded by administration. The chaplain is responsible for a viable religious program for the benefit of inmates who are of various religious persuasions or states of persuasion. And so he must be ecumenically aware and open. Chaplains have significant experience in working with volunteers and assistants as they are able to move additional persons into the fabric of the prison setting.

ONLY THE belief in the overwhelming, overcoming love of God through Christ for His suffering and broken poor sends the prison minister back again and again. The chaplain shares the redemptive love of Christ with the imprisoned.

The cherished persons from whom one is separated become important to the prisoner — often more important than they seemed when he or she was free, hence the chaplain finds family affairs part of his responsibility.

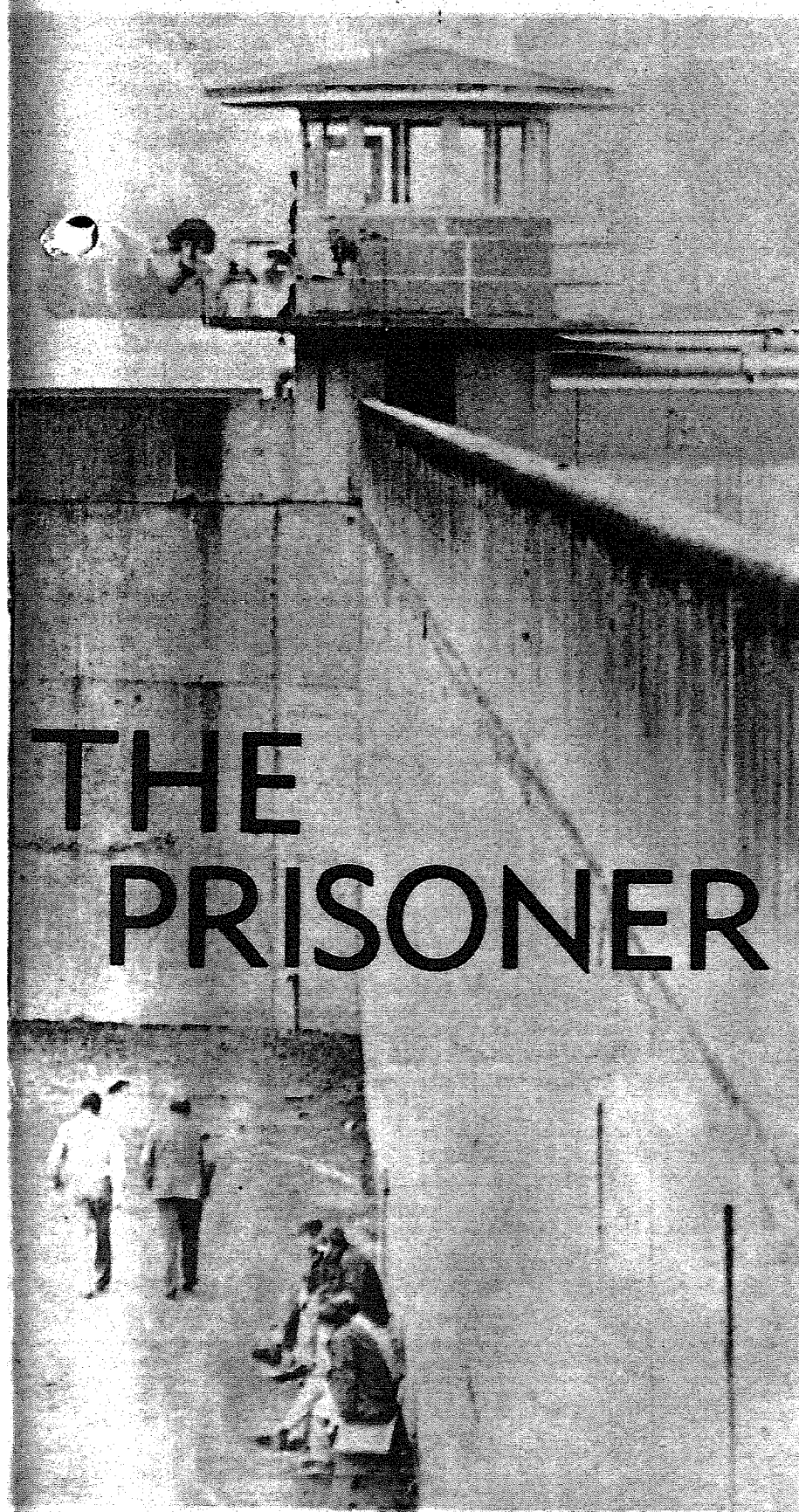
The primary need of prisoners, like the primary need of all people, is to receive esteem, respect and appreciation for one's own sake. To be taken on one's own terms, not playing down the reasons which brought one into the present circumstances, but to be given a spontaneous gesture of forgiveness and Christian love for the human dignity one hardly dares to believe one might have again — this is the basic yearning. "What is the use," says the prisoner, "of paying my debt to society if the people who will be my neighbors never forgive me?"

RESPONSIBILITY for expanding and improving spiritual and human opportunities for inmates falls heavily upon the chaplain who is often merely tolerated by prison administration because it is legally and politically expedient. As one who is intimately involved in the prison world, it is the chaplain's duty to communicate with interested citizens what the real situation and need may be. And always the persons in prison ministry must press for reform of a system which has been, in the words of a President, "close to a national shame."

THIS NEED for recognition as human will never be met by government money, modern prison settings, or numbers of judges or guards. This need will only be met by personal involvement of a caring person daring to enter that prison world.

There is a principal theme of encouragement for involvement in the reconciling prison ministry, for, as the righteous will answer in the Last Day, according to Matthew: "Lord, when did we see you sick or in prison and visit you. And the King will answer, 'Truly I say, as you did it to one of the least of these my brothers, you did it to me.'"

The core person in prison ministry is the prison chaplain who is assigned by ecclesiastical authority in collaboration with the prison management. Some institutions have large chaplains' staffs; most have only part-time or volunteer chaplain service. Catholic correctional chap-



THE PRISONER

for the very young and the very old

we think, the in Chapter 2 of ory for Masses its section on in which Chil- ate" suggests, that the young involved, the to the children at adults may t," and a few de to fit the celebration in- nd gra s who ts, but ook an liturgy. It at- gation, perhaps han normal for these parents

came simply in response to their children's excited pleadings or out of curiosity to observe the unusual service.
Our theme centered around the "hidden treasure" which God has for us, a concept prompted by the Easter season Gospel text about two disciples on the way to Emmaus and how for awhile Jesus hid himself from them.
ONCE PLANNERS had determined the theme, teachers began a series of classroom projects during which the students prepared various objects for use at the Mass.
• A white chasuble with Alleluia on the front, a half-dozen different colored hands on the back and the first names of the children written

all over the homemade vestment.
• A processional cross decorated with artificial flowers, balloons and paper Easter eggs of assorted colors containing visual or verbal messages.
• A chest filled with slips upon which each child had written his or her secret "treasure" — a gift for God (smile, prayer, kind deed) to be brought forward in the entrance procession and placed before the altar.
• A tree with the words "Where do I see God" printed on a sign at its base and cut out pictures (people, animals, flowers) hanging from its branches.
• A poster with handprints of the boys and girls in different colors arranged to form the word **FRIENDS**. This was taped to the marble rear sanctuary wall as was a:
• Banner with the words, "God has hidden a gift in the heart of

man." The word "heart" actually was a felt heart which, lifted up, revealed a picture of Jesus.
• Six hundred treasure sayings wrapped with a ribbon and ready for distribution by the young students at the exits after Mass.
• A participation leaflet for the Eucharist, with the names of each child on the cover surrounding the phrase, "We find GOD in each other."
The liturgy itself followed our basic 9:45 format with the choir singing appropriate music which reinforced the theme and the scriptural readings slightly adjusted to fit the children's comprehension level.
At homily time the celebrant invited all the first and second graders to step forward and sit on the carpeted sanctuary floor. This was a risky venture, but the nearly 100 youngsters worked their way to the front in amazingly smooth, quiet fashion, sat still for the special ser-

mon and found a path back to the proper pew with only two getting lost.
Two boys had planned on receiving First Communion that day with their families — an added touch to an already rich celebration.
WEEKLY liturgies of this type would not be possible because of the essential, lengthy coordination and preparation required; it would not be pastorally effective either, we think, because of the diverse individuals who regularly participate at this Mass.
Nevertheless, it touched many, including one Methodist father who came, found the liturgy "Wonderful" and "was sorry to see the service end." While designed with special attention to the very young, this liturgy for first and second graders still moved some who are very old.

ur faith

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REFLECTIONS on the Sunday Gospel



By Father
Eugene H. Maly

GOSPEL (Solemnity of Saints Peter and Paul; June 29, 1975). Acts 12:1-11; 2 Timothy 4:6-8, 17-18; Matthew 16:13-19.

The close association of Saints Peter and Paul in the hierarchy of sainthood goes back to the early years of the Church.

Indeed it can find its basis in Luke's Acts of the Apostles which deals specifically with the missionary activities of these two great men. While the activity of others is noted, the great emphasis is on these two, so that the book could be called the Acts of Peter and Paul.

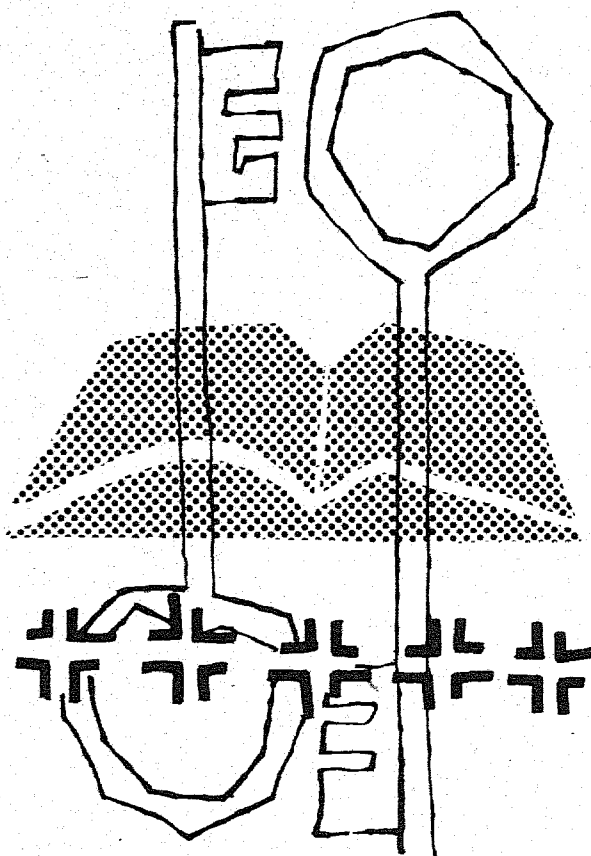
Saints have always played an important role in the Catholic faith for several reasons. Their earthly activity is a model for all of us. At least it teaches us how different gifts can be used most effectively. Also, it is a reminder that the Gospel ideals of Jesus can be at-

tained with God's help, despite the pervasive presence of sin.

MORE IMPORTANT, the saints illustrate beautifully our conviction that we are a resurrection people. We sing our alleluias in honor of those who have entered the Kingdom. In our celebration we anticipate the joy that is already theirs and that we hope to share with them one day.

Finally, the saints tell us by their lives and by their heavenly destiny what a glorious reality is the Body of Christ to which all who are baptized belong. We form one Body with them, and Paul tells us that "if one member is honored, all the members share its joy" (1 Corinthians 12:26). Because of this we are almost bound to celebrate the victory of these our brothers and sisters.

The first and third readings for this Sunday concern the apostle



Peter, the second, Paul. In his Acts of the Apostles Luke is often

at pains to show that Peter's mission resembled that of Jesus. This

was to bring out more clearly the role that Peter exercised in the early Church. And in the first reading, concerning the imprisonment of Peter, we can see a parallel with the Passion narrative of Jesus, as Peter is arrested and kept for trial.

BUT THE MAIN purpose of Luke's story is to show how God was with Peter in time of persecution, as the concluding verse indicates. He still had a further mission to accomplish and God would see to it that it would be accomplished.

The Gospel reading records the famed incident in which the primacy of the Church is conferred upon Peter. Books have been written on this passage, both because of its complexity and because of its importance. The latter point concerns us here.

That Matthew saw the incident as important is undoubted. He has brought together two separate scenes in the ministry of Jesus, a twofold confession by Peter in His messiahship and in His divinity. Jesus acknowledges this as due only to special revelation from the Father, not to human insight. The solemn declaration of Peter's role in the Church follows.

Matthew was writing primarily for the Church of his day. What he wrote was intended to have meaning then, some 20 years after Peter had died. This suggests that the evangelist considered the role of Peter to be still operative, since he makes so much of it. This is how the Catholic Church has always understood it. Thus, in celebrating the feast of Peter, we celebrate in a way the role of all the popes throughout history.

THE SECOND reading describes St. Paul's reflections, from prison, on a long and eventful life in the Lord. The rich imagery, taken from the athletic contests of ancient Rome, highlight the almost feverish activity he had engaged in to spread the Gospel. He now awaits, with supreme confidence, the Lord who had stood by him throughout his ministry.

Peter and Paul were two of the greatest figures in the history of the Church. But their greatness, as that of every Christian, is always "in the Lord." In celebrating their feast we ultimately celebrate the Lord Jesus Christ.

Prayer of the Faithful

SOLEMNITY OF SS. PETER AND PAUL, APOSTLES
June 29, 1975

CELEBRANT: Let us now be one in mind and heart in making our petitions humbly to God our Father.

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

COMMENTATOR: For Pope Paul, successor of St. Peter, especially when faced with trials and contradiction, let us pray fervently to God on his behalf.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For Coleman, our Archbishop, and for all who hold and teach the Catholic Faith that comes to us from the Apostles, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For all missionaries, that in imitation of St. Paul they may effectively preach the Gospel of Christ to all the world, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For ourselves and our families, and for all those suffering trials or tribulations, that we may persevere steadfastly in the faith, let us pray.

PEOPLE: Lord, hear our prayer.

CELEBRANT: God our Father, keep us ever mindful of the crown which awaits all those who look for the Coming of Your Son with eager longing and bring us safe at last to Your heavenly kingdom. This we ask through the same Jesus Christ, Your Son, our Lord, to Whom be glory forever and ever.

PEOPLE: Amen.

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Mass timetable

The Voice does not assume responsibility for the accuracy of times of Masses listed in the timetable published the last Friday of each month. Times of Masses and corrections are provided by parish rectories.

The Sunday Mass schedule for the Cathedral of St. Mary, 7506 NW Second Ave. is as follows: 7, 8, 9:30, 11 a.m., 12:30 (Spanish), 5:30 and 7 p.m. (Spanish) Saturday, 7:30 p.m.

BELLE GLADE: St. Philip Benizi, 8:30, 10:30 and 12 noon (Spanish) Saturday 6:30 p.m.

BOCA RATON: St. Joan of Arc, 7, 9, 10:30 a.m. and 12 noon, 6 p.m. Sat., 7 p.m. Ascension 8, 9:30, 11 a.m., 7 p.m. Saturday 5:30 p.m. 7171 N. Fed. Hwy.

BOYNTON BEACH: St. Mark, 8, 9:30, 11 a.m. Saturday 5:15 p.m.
St. Thomas More (St. Vincent De Paul Seminary) 8, 9:30, 11 a.m., 12:15 p.m. (Spanish), Saturday 7 p.m.

CLEWISTON: St. Margaret, 8 & 12:30 a.m., 12 noon (Spanish) Saturday 6:30 p.m.

COCONUT GROVE: St. Hugh, 7:30, 9, 10:30 a.m., 12 noon (Spanish) Saturday 5:30 p.m.

CORAL GABLES: Little Flower, 7, 8, 9:15, 10:30, 11:45 a.m., 1 p.m. (Spanish) and 6 p.m., Saturday 7 p.m.
St. Augustine, 7:30, 9, 10:30 a.m., 12, 5, 6 p.m., Saturday 5:30 p.m.

DEERFIELD BEACH: St. Ambrose, 7:30, 9, 10:30, 12 noon, 5 p.m., Saturday 5 & 7 p.m.

DELRAY BEACH: St. Vincent, 8, 9:30, 11 a.m., 12:15, 5:30, Saturday 5, 6:15. Queen of Peace, 8, 11 a.m. Saturday, 8 p.m.

FORT LAUDERDALE: St. Anthony, 7, 8, 9:15, 10:30 a.m., 12 and 5:30 p.m., Saturday, 7 p.m.
St. Bernard — 7:30 a.m., 9, 10:30, 12 noon, 6 p.m. Saturdays: 5 p.m., 6:30 p.m.
Blessed Sacrament: 8, 9:30, 11 a.m., 12:30, 7 p.m. Saturday, 7 p.m.
St. Clement: 7:30, 9, 10:30, 12 & 5:30 p.m. Saturday, 5:30 p.m.

QUEEN OF HEAVEN: 8, 9:30, 11 a.m. Sat. 6 p.m. St. Louis, Elem. School.

ST. GEORGE: 8, 9:30, 11 a.m., 12:30, 5:30 p.m. Saturday, 7 p.m.

ST. HELEN: 7:30, 9, 10, 11:15 a.m., 12:30, 5:30 p.m., Saturday 5:30 p.m.

St. Jerome: 8:30, 10, 11:30 a.m., 5:30 p.m., Saturday, 7:30 p.m.

St. John Baptist: 7:30, 9, 10:30 noon, Saturday, 5 p.m.

St. Maurice: 8:30, 10, 11:30 a.m., 7 p.m., Saturday, 7 p.m.

Queen of Martyrs: 6:30, 8, 9:30, 11 a.m. & 6 p.m., Sat., 7 p.m.

FORT LAUDERDALE BEACH: St. Pius X, 8, 9:30, 11 a.m., 12:30 p.m., 5:30 p.m., Saturday, 5:30 p.m.

St. Sebastian (Harbor Beach): 8, 9:30, 11 a.m., Saturday, 5:30 p.m.

HALLANDALE: St. Matthew, 8:45, 10, 11:15 a.m., 6 p.m., Saturday, 5, 7 p.m.

St. Charles Borromeo: 9, 10:30, 12 noon, Sat., 6 p.m.

HALEAH: Immaculate Conception, 6:30, 8, 9, (Spanish) 10:15, 11:30, 12:45, 6 p.m., 7:30 p.m. (Spanish), Sat. 6 p.m., 7:30 p.m. (Spanish).

St. Benedict (Palm Lakes Elem. School): 7:30, 9, 10:30 a.m., 12 noon, (Spanish), Sat. 6 p.m. (English).

St. Cecilia: 8, 9, 10:15, (English) 11:30 a.m., 1, 6:30, 7:30 p.m., Sat. 5, 7 p.m.

St. John the Apostle: 7, 8, 9, (Spanish), 10:15, 11:30 a.m., 1 p.m., (Spanish), 5:30, 6:30 p.m. (Spanish) Saturday, 5 p.m.

HIGHLAND BEACH: St. Lucy, 8:30, 10, 11 a.m., 5 p.m., Saturday, 5 p.m.

HOBE SOUND: St. Christopher, 7, 9, 10:30 a.m., Sat. 6:15 p.m.

HOLLYWOOD: Annunciation, 9, 10:15, 11:30 a.m., 7 p.m., Saturday 5:30 p.m.
Little Flower, 7, 8:15, 9:30, 10:45 a.m., 12, 5:30 p.m., Saturday 5:30 p.m.
Nativity, 7, 8, 9:15, 10:30, 11:45 a.m., 1, 5, 7 p.m., Saturday, 5, 7 p.m.

St. Bernadette: 7:30, 9, 10:30 a.m., 12, 6 p.m. Saturday 6 p.m.

St. Boniface: 7 p.m., Saturday (2451 Johnson St.) 8, 9, 11:30 a.m. (Pines Middle School)

HOMESTEAD: Sacred Heart, 8, 9:30, 11 a.m., 12:30, 6 p.m., Saturday, 6 p.m.

IMMOKALEE: Lady of Guadalupe, 9, 10, 11 a.m. (Spanish)

INDIAN TOWN: Holy Cross, 9 a.m. Saturday 6 p.m.

JENSEN BEACH: St. Martin 11:30 a.m., Sat. 5:30 p.m. (Jensen Beach Community Church)

JUNO BEACH: St. Paul of the Cross, 7:30, 9, 10:30 a.m., 12 noon, 6 p.m., Sat. 5:30, 7 p.m.

St. Francis Xavier: 7 and 10 a.m., Sat. 6 p.m.

St. Dominic: 7, 8:30, 10, 11:30 a.m., 1 p.m., (Spanish) 6 and 7:30 p.m. (Spanish), Saturday, 4, 7:30 p.m. (Spanish).

St. Joseph: 11:30 a.m., 12 noon, 11 a.m. & 12 noon (Spanish).

St. John Bosco Mission: 1301 W Flagler St., 8:30, 11:30 a.m. (English) 7, 10, 1, 6, 7:30 p.m. (Spanish) Saturday 6 p.m. (English); 7 p.m. (Spanish).

St. Kevin: 9, 10:30, 12 (Spanish) 7:30 p.m. (Spanish), Saturday 7 p.m.

St. Kieran: (Assumption Academy) 7:30, 9:30, 10:45 a.m., 12 (Spanish) 5, 7 p.m. (Spanish), Sat. 6 p.m.

St. Martha: 11450 Biscayne Blvd., 8:30, 10, 11:30 a.m., 12:30 p.m. (Spanish), 5, 8 p.m. (Spanish), (Latin) Saturday, 7, 8, 9:30, 11 a.m., 12:30, 4:15 (French) 5:30 and 7 p.m. (Spanish) Saturday 7:30 p.m.

St. Michael: 7, 8, 9, (Polish), 10, 11:15 a.m. (Spanish) 12:30, 6 and 7:15 (Spanish) Saturday 6:30, 8 p.m. (Spanish).

St. Peter and Paul: 7:30, 9:30, 11:30, 5:30 p.m., 12 noon, 6 p.m., Saturday 7 p.m.

Sacred Heart: 7, 9, 10:30 a.m., 12 noon, 7 p.m., Sat. 6 p.m.

LANTANA: Holy Spirit, 7:30, 9, 10:30 a.m., 12 noon, 6 p.m. Saturday, 5:30 p.m.

Holy Apostles (Byzantine) Cenacle Restaurant House, 12 noon.

LIGHTHOUSE POINT: St. Paul the Apostle, 7:30, 9, 10:30 a.m., 12 noon, Saturday, 5 p.m.

MARCO: 8, 9:30, 11 a.m., Sat. 5:30 (Marco Beach Hotel).

MARGATE: St. Vincent, 8, 9, 10:15, 11:30 a.m., Saturday, 6 p.m.

MIAMI: St. Agatha, 8:30, 9:45, 11, 12:15 p.m., (Spanish), 6:30 p.m. (Spanish) Miami Coral Park High.

St. Brendan: 6:30, 8, 9:15, 10:30, 11:45 a.m. (Spanish) 1, 5:30, 6:45 p.m. (Spanish) and 8 p.m. Saturday 5:30, 6:45 p.m. (Spanish) Assumption of the Blessed Virgin, (Ukrainian) 8:30 and 10 a.m.

Corpus Christi: 7, 8, 9:15, 10:30 (Spanish), 11:45 a.m., 1 p.m., (Spanish), 5:30 (Spanish), 6:30 p.m. (French) Sat. 6 p.m.

Gesu: 6, 7, 8:30, 10 (Latin) 11:30, 1 & 5 p.m. (Spanish), Saturday, 5 p.m.

Holy Redeemer: 7, 8, 10 a.m. Melkite Mission, 2626 SW Third Ave., 10:30 a.m.

Our Lady of Divine Providence (Seminole Elementary School) Sat. 6 p.m., 7 p.m. (Spanish); Sunday, 9:30, 11 a.m., 12 noon (Spanish).

St. Patrick: 8, 9, 10:30, 12, 6, 7 p.m. (Spanish) Saturday, 5:30, 7 p.m.

MIAMI LAKES: Our Lady of the Lakes, 7, 9, 10:30 a.m., 12 noon, 6 and 7:15 p.m. (Spanish) Saturday 5 p.m.

MIAMI SHORES: St. Rose of Lima, 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish) 6 p.m., Saturday, 7 p.m.

MIAMI SPRINGS: Blessed Trinity, 8, 9:15, 10:30 a.m., 12 noon, 5:30 and 7 p.m. (Spanish), Saturday 7 p.m.

MIRAMAR: St. Bartholomew, 7, 8:30, 9:45, 11, 12:15, 7 p.m. Saturday 5:30, 7 p.m.

MOOREHAVEN: St. Joseph, 10 a.m.

NAPLES: St. Ann, 6:30, 8, 9:30, 11 a.m. and 6 p.m. Saturday 5 p.m.

St. Peter: 9:30 a.m. (E. Naples Mid. School) 11 a.m. (Golden Gate Elem. School), Sat. 5 p.m. (Golden Gate Rec. Hall) 6:15 p.m. (Lely Presby. Church).

St. William (Seagate School) 8, 9:30, 11 a.m. Sat. 5:30 p.m.

NARANJA: St. Ann, 11 a.m., 1 p.m., 7 p.m. (Spanish); 10 a.m. (English), Sat. 7 p.m. (Spanish).

NORTH MIAMI: Holy Family, 7:30, 9, 10:30, 12 noon, 6:30 p.m., Saturday, 6:30 p.m.

St. James: 7:30, 9, 10:30, 12, 1 p.m. (Spanish) and 5:30 p.m., 7 p.m. (Spanish) Saturday 5:30 p.m.

Visitation: 7, 8, 9:15, 10:30 a.m., 12 noon, 6 p.m., Saturday, 7:30 p.m.

NORTH MIAMI BEACH: St. Lawrence, 9, 11, 12:30, 6:30 p.m., Saturday 5:30 p.m.

St. Basil (Byzantine) 9 a.m. Sat. 6 p.m.

NORTH PALM BEACH: St. Clare, 7, 8:15, 9:30, 10:45 a.m., 12 noon and 5:30 p.m., Saturday, 5:30 p.m.

OPA LOCKA: Our Lady of Perpetual Help, 7, 8, 9:30, 11, 12:15 (Spanish) 6 a.m., Saturday 6 p.m., 7 p.m.

St. Philip (Bunche Park) 7, 9:30 a.m.

St. Monica: 8:30, 10:15, 11:30, 12:30 (Spanish) 6 p.m. Saturday, 6 p.m.

PAHOKEE: St. Mary, 11 a.m.

PALM BEACH: St. Edward, 7, 9, 10:30, 12, 5:30 Saturday, 5:30.

PALM BEACH GARDENS: St. Ignatius, 8, 9, 11:45 a.m., Saturday 5:30 p.m.

PERRINE: Christ the King, 8, 9:15, 10:30 a.m. and 12 noon, Saturday, 5 p.m.

Holy Rosary: 7, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m. Saturday, 7 p.m.

St. Richard, SW 144 St. & Old Cutler Rd., 8:30 a.m., 12:30 and Saturday 6 p.m.

PLANTATION: St. Gregory, 8, 9:15, 10:30, 12 noon, Saturday 5, 7 p.m.

POMPANO BEACH: Assumption, 7, 8, 9:30, 12:15 p.m., 5:30 p.m., Saturday 5:30 p.m.

St. Coleman: 6:30, 8, 9:30, 11 a.m., and 12:30 & 6 p.m. Sat. 6 p.m.

St. Elizabeth: 7:30, 9:30, 11 a.m., and 12:30 (Spanish) Saturday, 5:30 p.m.

St. Gabriel: 8, 9:30, 11 a.m. and 12:30 p.m. Saturday, 5:30 p.m.

St. Henry: 8, 9:30, 11 a.m., Sat. 5 p.m.

RIVIERA BEACH: St. Francis of Assisi, 8, 9:15, 10:30 a.m.; 12 noon and 6:30 p.m. Saturday, 5 & 7:30 p.m.

SOUTH MIAMI: Epiphany 8, 9:30, 11 a.m.; 12:15 and 6 p.m. Saturday, 6 p.m.

St. Louis: 8, 9:30, 11 a.m.; 12:30 and 6 p.m., 7 p.m. (Spanish) Saturday, 5:30 p.m.

STUART: St. Joseph 7:30, 9, 10:30 a.m., 12 noon, 5:30 p.m., Saturday 5:30 p.m.

TAMARAC: St. Malachy, 7, 8, 9:15, 10:30, 11:45 a.m., 5:30 p.m., Sat. 5:30 p.m.

WEST HOLLYWOOD: St. Stephen, 7, 8, 9, 11 a.m.; 12:15 and 7 p.m., Sat. 7 p.m.

WEST PALM BEACH: St. John Fisher, 8, 10, 12 noon, Saturday, 5:30 p.m.

Mary Immaculate 10 a.m. Sat. 5:30 p.m.

St. Juliana: 6:30, 8:30, 10, 11 a.m., 12:15, 6, 7 p.m. (Spanish) Saturday 6:30 p.m.

Holy Name of Jesus: 8, 9, 10:30 a.m.; 12 noon and 6 p.m.; Saturday 7 p.m.

St. Ann: 7, 8:15, 9:30, 10:45 a.m., 12 noon and 5:30 p.m., Saturday, 5:30 p.m.

ON THE KEYS

BIG PINE KEY: St. Peter's Church, 10 a.m., 12 noon, Saturday, 7 p.m., 8 a.m. Sugarloaf Key, Fire Dept.

KEY LARGO: St. Justin Martyr 8, 10 a.m., noon Sat. 5 p.m.

KEY WEST: St. Mary, 7, 8:30, 10, 11:15 a.m.; 5:30 and 7 p.m. (Spanish), Saturday 7:30 p.m.

St. Bede: 9:30, 11 a.m., and 7 p.m., Saturday, 7 p.m.

MARATHON SHORES: San Pablo, 8 and 11 a.m., Saturday, 7 p.m.

PLANTATION KEY: San Pedro, 7:30, 9 and 11 a.m., Saturday, 7 p.m.



By Dale Francis

Polls on abortion can be misleading

I was talking the other day with Msgr. James McHugh. He said he is hopeful about a constitutional amendment to protect human life from conception.

He is the director of the Secretariat for Pro-Life Affairs of the National Conference of Catholic Bishops. He's a priest from the Archdiocese of Newark who has been in Washington for nearly ten years. He has been involved in pro-life activities for a long time and he has a great many contacts in Congress. You have to figure he knows what he is talking about.

WHAT'S MORE, when he talks about an amendment to protect human life from conception he isn't talking about any kind of a compromise solution. Some have suggested that it might be possible to get the kind of amendment that would stop legalized abortion except in certain specified instances, like rape or incest or threat to the mother's health. But Msgr. McHugh says the leaders of the

Church couldn't accept that kind of an amendment. The amendment he thinks is possible is one that simply guarantees legal protection of the rights of the unborn from conception.

Some months ago I talked with a leader in the Church who suggested that perhaps the way to go would be to work towards an amendment that would give to the states the right to develop their own legislation. But Msgr. McHugh doesn't think a state-right amendment would work and he isn't in favor of it.

WHERE THE man who is directing the pro-life work for the bishops stands is squarely for the kind of an amendment that will guarantee legal protection of the rights of the unborn from conception.

And he believes that such an amendment is possible.

Now a superficial observation of the state of the question right now would hardly call for optimism. A Harris Survey showed that 54 per cent of the people favor legalized abortion in the first three

months of pregnancy.

A later Gallup Poll shows that 75 per cent of the people are in favor of legalized abortion in at least some circumstances. What's more the Harris Survey said 48 percent of Catholics questioned approved of abortion in the first three months. That shocking result was topped by the Gallup Poll which showed 67 percent of Catholics willing to accept abortion in some circumstances.

You don't have to accept the results of these surveys as exact. One young woman who polled for a survey for a Chicago-based organization reported she was told to take the first people she contacted who said they were Catholics. But she said not one of those she queried were actively practicing the faith and she protested, futilely, she didn't think they could represent the Catholic community. So when a survey reports Catholics hold this or that opinion, you have a right to wonder if they are really Catholics or only nominally Catholics.

BUT WHATEVER quarrels you might validly have with the accuracy of surveys, what they do show is that a great many people have accepted the idea of abortion. You probably wonder how it is Msgr. McHugh can be so optimistic. You can find the reason for optimism in the very polls that superficially indicate reason for pessimism.

For example, the Harris Survey showed that 54 per cent of those interviewed accepted abortion in the first three months. But only 20 per cent favored abortion after three months. Why? The survey asked about that. The people who had favored abortion in the first three months were convinced that after three months the life in the womb was a child. One respondent who had favored abortion in the first three months said that to destroy the life in the womb after the first three months would be murder.

In the Gallup Poll only 21 per cent believed abortion should be legal in all circum-

stances, 22 per cent believed it should never be legal. The others who accepted abortion did so only in special circumstances.

THE REAL issue is, as it has always been, whether the life in the womb is a human life. When they recognize the life in the womb as human life then a great majority of Americans are opposed to abortion. Since the life that begins at conception is not magically changed at three months, is always human life, when the people come to understand this then they will be opposed to abortion.

What Msgr. McHugh believes is that our legislators have been studying this issue carefully, are ahead of the people in the realization life in the womb is human life from conception. So they may be ready to act on this knowledge, knowing already the majority of their constituents will be opposed to abortion when they come to the realization that what is involved is real human life.

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Volunteer your time or make some new friends

By ELAINE SCHENK

Have you some extra house? Better yet, how about some extra home? South American and European high school students arriving in South Florida in August will need host families for the school year 1975-76. The students, sponsored by Xchange, have been carefully screened, are insured — and will need only a bed,

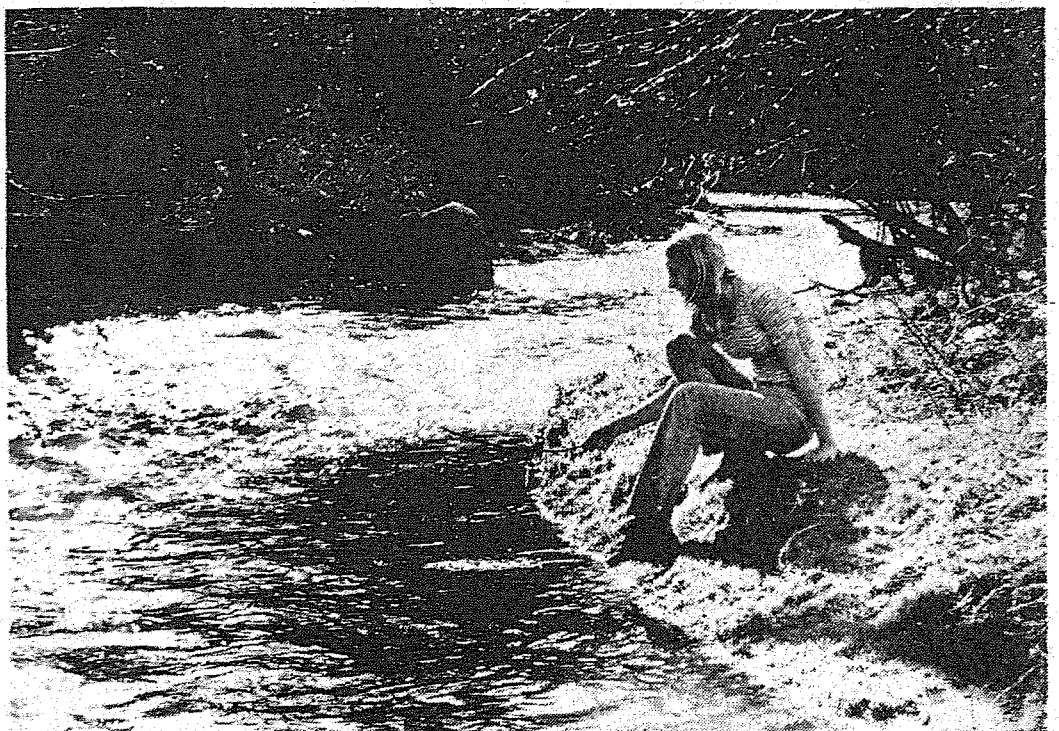
YOUR CORNER

meals and lots of understanding love to help them ease into the newness of living in the United States. The host families will receive orientation and counseling from Xchange to help themselves adjust to the rewarding experience of receiving a young person from another culture into their homes. Interested? Please contact:

International Cultural Exchange
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Tel. 661-2948

* So what are you doing with your vacation? How about getting an edge on the job market by absorbing experience in such areas as pharmacy, social service, patient escort, gift shop, admitting, central service, clinical lab and radiology? If you are a teenager, at least 14 years of age, Mercy Hospital has a volunteer program with benefits for you. Find out about it by calling Mrs. Eleanor Erwin at 854-4400.

* Looking ahead a coupla weeks — so you can plan on it — I see a humongous picnic coming up on July 12 for all CYO-ers in the Archdiocese. Games, food, fun and fellowship are a way of getting to know your officers. Where? At the Broward Beach and Recreation Area, north of Dania on A-1-A. (Hint: Bring along just a little money so you don't starve; charge is nominal.)



COOL stream waters are a refreshing change from hot classrooms, as students all over the country are beginning their summer vacations. This year, with the scarcity of summer jobs, more young people than ever will likely be spending their time relaxing by the water.

* If you're a couple of years out of high school — or more — and feel too old for CYO and yet can't find a "group" your age, look what's springing up at St. Rose of Lima Parish: a club for singles! Actually, there's no upper age limit on membership — and you don't necessarily have to belong to St. Rose parish to join. Just call Father Michael Quilligan at the rectory (758-0530), or Charlie at 895-3970.

Straight talk

How can I help an alcoholic?

Beginning next week and continuing through the summer, while Msgr. William Dever is away, Straight Talk will continue. During July, Father Richard Sudlik, O.M.I., will be answering your questions. In August, Father Michael Kish will provide answers to your questions. Questions can be submitted to them through The Voice, P.O. Box 381059, Miami, Fla. 33138. All letters will be strictly confidential.

Dear Father,

I live next door to an alcoholic, he is an immoral person and he turns my stomach every time I look at him. What disgusts me is that he doesn't have the guts to stop drinking. My mother has told me that people get more drunk

when they drink on an empty stomach. I would never like to end up like this man, but I would like to help him and help stop some of the fights he has with his wife and family. Do you have any suggestions?

Concerned Neighbor
Dear Concerned,

Remember it is unChristian to set ourselves as judges of others. Do not conclude that an alcoholic is an immoral, weak person who lacks the will power to stop drinking. It is this long-time false idea that has made it difficult for an alcoholic to admit his problem and seek help. Alcoholism is a serious illness. Will power can no sooner cure an alcoholic, than a person can recover from an illness by simply resolving that he will stop being sick. Eating before drinking minimizes the ultimate effects of alcohol on the brain, but it certainly does not prevent getting drunk.

Alcohol is absorbed into the bloodstream and any kind of food in the system will slow the absorption, but it will not stop it. It is not an easy matter to help a man with a drinking problem. A start would be to let him know that you are concerned and wish to help him. If you don't feel like talking with him, you could talk with one of his children and suggest that they tell their father that he is hurting the whole family, as well as himself, by drinking and fighting. A key person in this problem is his wife, who might encourage her husband to talk to a doctor or priest. Catholic Service Bureau is willing to help in any family stress situations. One member of the Catholic Service staff is Father Ross Garnsey, who has worked most of his life with people who have drinking problems. He may be contacted at Bethesda Manor, 401 NE 26 Terr., Miami, 573-1259.



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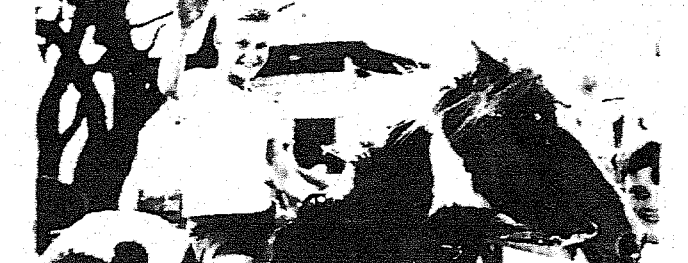
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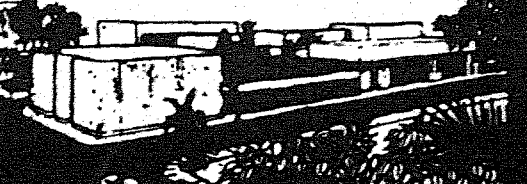
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It's a Date

FRIDAY, JUNE 27
Square dance at ST. MATT-HEW parish, Hallandale, begins at 7:30 p.m.

...
ST. IGNATIUS LOYOLA parish, Palm Beach Gardens, will be the scene of a Marriage Encounter Renewal at 7:30 p.m.

...
ST. MICHAEL Council of Catholic Women have named Mrs. Irene Belanger president. Other new officers are Mrs. Carmelita Norman, vice president; Mrs. Frances Mutter, Rosary president; Mrs. Mary Torres, secretary; Mrs. Dolores Montejo, treasurer; Mrs. Helen McLaughlin, historian; and Mrs. Barbara Saunders, parliamentarian.

SATURDAY, JUNE 28
Singles of ST. MAURICE parish, Fort Lauderdale, will sponsor a car-wash from 8:30 a.m. to 3 p.m. at the Phillips 66 station

across from Tropical Acres on Griffin Rd.

...
Members of ST. FRANCIS DE SALES Catholic Women's Club, Miami Beach, have elected Mrs. Annette Horan as president. Other officers named are Mrs. Marion Peterson, vice president; Mrs. Annie McDaniels, secretary; Mrs. Lidia Gonzales, assistant secretary; Mrs. Margaret Rini, treasurer; Mrs. Hilda Fritz, chaplain.

...
Mrs. Rose Marie Morris is the new president of ST. BRENDAN Women's Guild. Other officers are Mrs. Ann Morina and Mrs. Pat Del Toro, vice presidents; Mrs. Sue Manning, recording secretary; Mrs. Angie Nicholson, corresponding secretary; Mrs. June Acker, treasurer; and Mrs. Ann Behar, parliamentarian.

SUNDAY, JUNE 29
Couples observing wedding anniversaries during June will be

honored at the 10:30 a.m. Mass in ST. JAMES CHURCH, N. Miami. Scrolls will be presented and a light breakfast will be served in the social hall.

...
Mrs. Ann Toth has been elected president of ST. JAMES parish school board. Other officers are Jorge J. Garcia, vice president; Mrs. Shirley DeMenses, treasurer; and Mrs. A. H. Gonzalez, secretary. New members include John Haney, Henry Kones and Mrs. Gonzalez.

...
A "Fiesta Guajira" (festival) begins at 1 p.m. and continues through 5 p.m. on the grounds of ST. BENEDICT parish, W. Seventh Ave. and 78 St., Hialeah. Refreshments, games, and fun for all ages will be featured.

...
An "afternoon of fun" beginning at 2:30 p.m. will be sponsored by the 50 Plus Club of LITTLE FLOWER parish, Coral Gables, in St. Theresa School cafeteria, 1270 Anastasia Ave. Included will be a showing of a film on Dublin entitled "Yeats Country." Refreshments will be served.

21 Women are picked by Central Dade Deanery

Twenty-one members of the Central Dade Deanery of the Miami Archdiocesan Council of Catholic Women have been named to chairmanships on commissions by Mrs. Robert E. Nowels, St. Thomas the Apostle parish, deanery president.

Other deanery officers are Mrs. William Dietz, St. Brendan parish, vice president; Mrs. John Liptak, St. Michael parish, recording secretary; Mrs. Robert Acker, St. Brendan parish, treasurer; Mrs. William R. Rea, Little Flower parish, corresponding secretary; Mrs. Bert Behar, St. Brendan parish, parliamentarian; and Mrs. Wendell K. Gordon, Little Flower parish, historian.

Mrs. James Morris, St. Brendan parish, is chairman of the Church Communities Commission assisted by Mrs. Molly Clarkson, Little Flower parish, ecumenism, liturgy, worship, and Scripture; and Mrs. Charles Costello, St. Agatha parish, retreats.

Heading the Community Affairs Commission is Mrs. Thomas M. Carter, Little Flower parish. Vice chairmen include Mrs. Joseph Niemoeller, Little Flower parish, Charities; Mrs. Charles Flagler, St. Thomas the Apostle parish, farm laborers; Mrs. Robert Acker, St. Brendan parish, safety; Mrs. Joseph Audie, Little Flower parish, volunteers; and Mrs. James Salmon, Little Flower parish, WICS.

Mrs. Sylvester Campbell, Little Flower parish, is chairman of the Family Affairs Commission assisted by Mrs. John Ripka, St. Dominic parish, family life; Mrs. Mary T. Douglas, St. Dominic parish, senior citizens; Mrs. Edward Burch, Little Flower parish, home and school; and Mrs. William Petritz, Little Flower

parish, pro-life.

The International Affairs Commission is under the chairmanship of Mrs. Ricardo McCormack, Epiphany parish. Mrs. Morales Gomez, Epiphany parish, serves as works of peace chairman.

Serving as chairman of the Organization Services Committee is Mrs. George Elias, Little Flower parish. Vice chairmen are Mrs. William Dietz, St. Brendan parish, programs and information; Mrs. Thomas Gorman, Little Flower parish, legislation; Mrs. Stanley Cole, St. Michael parish, membership; Mrs. Eugene Knapp, St. Dominic parish, publicity.

St. Maurice celebration

FORT LAUDERDALE — The fifth anniversary of the parish founding will be observed by parishioners of St. Maurice Church during 7 p.m. Mass on Saturday, June 28.

Father Frederick Brice will be the celebrant of the anniversary Mass and a social will follow on the parish grounds.

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1975-76 School Calendar Archdiocese schools in Broward County

Aug. 20	Teachers Report
Aug. 21	Teacher Work Day
Aug. 22	Teacher Profess. Day
Aug. 25	School Opens
Sept. 1	Labor Day Holiday
Sept. 15	Teacher Workday-No Students
Oct. 3	Teacher Workday-No Students
Oct. 29	End First Quarter
Oct. 31	Teacher Profess. Day-No Students
Nov. 11	Veterans Day Holiday
Nov. 27-28	Thanksgiving Holidays
Dec. 8	Teacher Workday-No Students
Dec. 22-Jan. 2	Christmas Holidays
Jan. 5	Resume Classes
Jan. 21	End Second Quarter
Jan. 22	Teacher Profess. Day-No Students
Jan. 23	Teacher Workday-No Students
Feb. 16	Teacher Workday-No Students
Mar. 15	Teacher Workday-No Students
Apr. 1	End Third Quarter
Apr. 12-16	Easter Holidays
Apr. 19	Resume Classes
Apr. 30	Teacher Workday-No Students
May 31	Memorial Day Holiday
June 11	End Fourth Quarter
June 17	Last Teacher Day

The 'bells will be ringing' July 7 at Minor Seminary

More than 80 bells will be ringing during a performance by the Ringers-on-the Green of New York at 7:30 p.m., Monday, July 7 in St. Raphael Chapel on the campus of St. John Vianney Minor Seminary.

Comprised of a select group of high school youths who range in age from 15 to 18, the Ringers will come to Miami following the National Festival of the American Guild of English Handbell Ringers on Jekyll Island, Ga.

Formed four years ago, the group's concert material varies from sacred music to secular selections and includes such presentations as a procession of banners and bells, intonations, anthems, bells and voices together, antiphonal bell music

and a medley of Walt Disney favorites which the choir rang in Disneyland on their last tour.

Also an entire group of pieces commemorating the Bicentennial of America, and songs for children of all ages such as "Love Makes the World Go 'Round" and the long-time favorite, "Parade of the Wooden Soldiers."

Serra meet off

Due to the upcoming Independence Day holiday the monthly meeting of the Miami Serra Club scheduled for Tuesday, July 1, has been cancelled.

Members will meet for luncheon at the Columbus Hotel, Tuesday, July 15.

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Cdl. Raimondi, former U.S. delegate, dies

VATICAN CITY — (NC) — Cardinal Luigi Raimondi, prefect of the Congregation for Saints' Causes since becoming a cardinal in 1973 and apostolic delegate in the United States for six years before that, has died.

The 62-year-old official of the Roman Curia, the Church's central administration, suffered a heart attack in his apartment here June 24 and died almost immediately, at 1 p.m. He had seemed to be in fine health until the day he died.

CARDINAL RAIMONDI was born at Acqui-Lussito in the north Italian region of Piedmont on Oct. 25, 1912. He received doctorates in theology and canon law in Rome. He was ordained a priest in 1936, and studied at Rome's Pontifical

Ecclesiastical Academy, which is the training school for future diplomats of the Vatican.

In 1938 he was sent to Guatemala as secretary of the apostolic nunciature there. Four years later he went to the United States as an official of the apostolic delegation, and remained there until he was sent to India as counselor and charge d'affaires at the apostolic internunciature in New Delhi. In 1954 he was ordained a bishop and named apostolic nuncio in Haiti and apostolic delegate for the English and French territories of the Caribbean. Three years later he was named apostolic delegate in

Mexico, where he remained a decade.

In Mexico the mild-spoken papal diplomat supported the creation of the National Center for Aid to Indigenous Missions, devoted to Mexico's 3.5 million Indians. He traveled widely among them, and made a study of ancient Indian civilizations in Mexico, as he had in Guatemala.

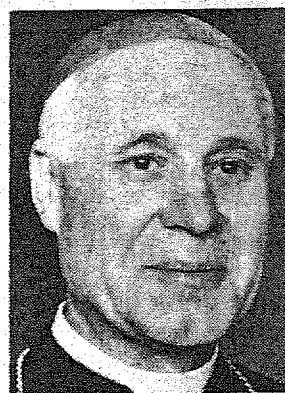
DURING HIS five and one-half years in the United States, he ordained 22 bishops, including the present archbishop of Baltimore, Archbishop William D. Borders, and helped establish a dozen new dioceses and three archdioceses.

He represented Pope Paul VI at the funerals of Sen. Robert Kennedy and former President Dwight Eisenhower.

He was awarded honorary degrees from four U.S. universities and institutions of higher learning, including the University of Notre Dame.

Cardinal John Wright, prefect of the Vatican's Congregation for the Clergy and the ranking American churchman in Rome, stated: "The Catholic Church in America has lost its best friend in Rome."

"Cardinal Raimondi was the kindest, the most gentle, the most understanding of men."



CDL. RAIMONDI

Chile charged with repression

The International Labor Organization (ILO) in Geneva, Switzerland, has charged Chile's military regime with repressing labor unions by killing, torturing and arresting labor leaders since the military ousted the Marxist regime of President Salvador Allende in 1973.

Pres. Ford, bishops talk on several vital issues

Continued from page 1
porting the Supreme Court decision have asked that the Nixon policy be changed.

The bishops asked that the government support the inclusion of aid to nonpublic school students under the Elementary and Secondary School Act, which provides auxiliary serv-

ices similar to those provided by a Pennsylvania law recently declared unconstitutional by the Supreme Court. The bishops said they expected challenges to the federal law, but believed it was constitutional.

The President said his administration was sympathetic to the law, which he signed last August.

Priest offers father's Mass in Hallandale

HALLANDALE — The Funeral Liturgy was concelebrated in St. Charles Borromeo Church on Monday for Thomas Gross, whose priest-son is the Officialis of the Diocese of Orlando.

Father Thomas R. Gross was the principal celebrant of the Mass

for his father who died last Friday after a brief illness. Concelebrating with him were Msgr. Irvine Nugent, rector, St. Charles Cathedral, Orlando, who preached the homily; and Father Neil A. Sager, Father Don O'Hare, Father Peter C. Dolan, Father Lawrence Redmon, Father Sean Heslin, Father William Keane and Father Joseph Nolan, all of the Diocese of Orlando.

A native of Monticelli, Italy, who went with his family at the

age of 6 to Rhode Island, Mr. Gross and his wife Emma, who survives him, were married in 1920 and resided in Cranston, R.I. for 57 years prior to his retirement. For the past 18 years they have resided in Hollywood.

Mr. Gross is also survived by two daughters, Mrs. Rose Bushman and Mrs. Elanor Majerus, both of Hollywood; a sister, Mrs. Mary DiPrete, Cranston; eight grandchildren and 1 great-grandchild.

Funeral for Sr. McKinlay

The Funeral Liturgy was celebrated in the chapel of the Motherhouse of the Sisters of St. Francis in Allegany, N.Y., on Wednesday for Sister Marianna McKinlay who died at St. Francis Hospital, Miami Beach, last Sunday.

The 82-year-old Religious was a native of Trenton, N.J. and made her first profession as a Franciscan in 1913.

In September, 1913 she was missioned in Jamaica, West Indies where she taught at Teachers College for 15 years before returning to the U.S.

After teaching in high schools in New York state until 1946 Sister was assigned with five other members of her community to begin a foundation in Anapolis, Brazil. Eight years later she returned to the motherhouse and taught at the Teacher's College there until her retirement two years ago.

She came to St. Francis Hospital in 1973 and was active in instructing newly professed nuns.

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Unicamente el alma contemplativa podra, hacerse presente solidariamente con el hombre, con la historia, con el mundo . . .

Iglesia y Oracion

Por MONS. EDUARDO PIRONIO (Obispo de Mar del Plata)

En el libro de los Hechos de los Apóstoles, se nos narra como era la comunidad de la primitiva Iglesia. Una comunidad que vivía en la comunión, por la oración y en la oración.

"Perseveraban en la doctrina de los apóstoles, en la mutua ayuda, en la fracción del pan y en la oración."

Era una iglesia local que estaba asentada sobre los apóstoles — adherida a su pastor en la Palabra y en la Eucaristía.

Era una comunidad misionera, "cada día el Señor agregaba a la comunidad," pero sobre todo era una comunidad que vivía la comunión desde la oración, "acudían al templo con perseverancia todos los días."

Hoy, nosotros estamos padeciendo, un poco una crisis de oración.

Hemos descubierto al hombre, y corremos el peligro de olvidar a Dios.

Hemos descubierto la historia y el tiempo, y corremos el peligro de olvidar la eternidad.

Hemos descubierto el mundo, y tenemos el riesgo de olvidar el cielo.

Hemos descubierto a Cristo en el hermano, y tenemos el riesgo de olvidar que el hermano está constantemente reflejándonos a Cristo y exigiéndonos a Cristo.

Convertimos la oración en tarea, en diálogo, en servicio — y todo esto es oración — pero si no hay momentos

fuertes en que nosotros estemos abiertos a la palabra, y al Espíritu . . . no podremos encontrar a Cristo en el hermano, y nuestro diálogo será más bien un monólogo, o quizás un diálogo en que cada uno grita por su parte . . .

Necesitamos orar. Porque necesitamos encontrarnos con Dios — la Palabra —. Necesitamos interiorizarla anunciando y testificarla con nuestra vida.

Necesitamos también orar para descubrir al hombre.

"Solamente a la luz del misterio del Verbo encarnado, se entenderá el misterio del hombre", nos dice el Concilio Vaticano II.

Tenemos que interpretar al hombre, descubrir al hombre, conversar y dialogar con él. Tenemos que servirlo . . . Pero ¿quién puede entender lo que pasa en el corazón del hombre? Unicamente el contemplativo.

Solamente el contemplativo puede darse cuenta de las angustias y las esperanzas del hombre. Unicamente él sabrá discernir los signos de los tiempos, y descubrir el paso del Señor por la historia. Unicamente el alma contemplativa podrá hacerse presente solidariamente con el hombre, con la historia con el mundo.

Por eso, precisamente porque hoy se nos exige una Iglesia de la encarnación, de la palabra, del servicio, de la liberación . . . por eso tiene que ser una Iglesia del silencio, de la oración, de la contemplación.

La actitud fundamental de la Iglesia, en la totalidad de

sus miembros, tiene que ser fuertemente contemplativa.

O sea, porque la Iglesia tiene que ser servidora, profética, liberadora . . . por eso tiene que ser una Iglesia fuertemente contemplativa.

Exigencia de la contemplación, no porque quiera hacer una Iglesia monástica. Sino porque entiendo que el Espíritu está llevando la Iglesia — por lo menos en nuestro continente latinoamericano — por la línea del servicio, de la profecía, de la liberación . . . Y no puede haber profecía, si antes la palabra no ha sido dicha a nosotros. Y no puede haber servicio, si antes el Espíritu no ha engendrado una capacidad constante y serena de servicio. No puede haber liberación si antes en el silencio y la oración Dios no nos ha liberado a nosotros mismos.

Para entender al hombre, la historia . . . lo que pasa hay que ser fuertemente contemplativo.

Unicamente podrá escuchar, asumiendo a los demás, el que sea profundamente interior.

Si uno sabe estar en silencio frente a la palabra de Dios, sabrá estar en silencio frente a la palabra de sus hermanos.

Uno que desde la pobreza de la oración siente la necesidad de que Dios se le comuniquen, siente también la pobreza de que sus hermanos le ayuden, le hablen, le aconsejen . . .

Para interpretar, para servir, para dialogar con el hombre . . . hace falta la oración.

RESPONDE CONGAR

Ives Congar — conocido Teólogo Católico — ha consagrado lo mejor de sus esfuerzos a desentrañar el misterio de la Iglesia. Sus setenta y un años no son obstáculos para seguir investigando y sentirse a la vez cerca de los hombres: Algunas de sus concepciones teológicas, le dejaron en entredicho durante algún tiempo, pero esperó pacientemente. Se había adelantado al devenir de la Iglesia. Juan XXIII le nombró después, con K. Rahner, experto del Concilio. Su visión de la Iglesia es optimista, porque cree en el Espíritu: "Está en todos sin alienar a nadie, sin violentar las conciencias. Es la libertad; un soplo creador, el impulso vital. Es la conciencia del mundo."

El Padre Congar nunca rehusa las preguntas y en su reciente paso por España respondió así a la periodista de CRITICA, Carmen Yanes.

—Padre Congar, ¿cree que vamos hacia una Iglesia democrática y de base? ¿Cómo debe entenderse?

—La palabra democracia es una palabra ambigua. Si se trata de compararla con un régimen político democrático, no, no es el régimen de la Iglesia. Pero si se trata de responder a un cierto temperamento moral, psicológico del hombre de hoy que quiere participar en las decisiones que le conciernen, entonces si está conforme con la tradición. Existe en la tradición de la Iglesia una "regula iuris" del papa Bonifacio VIII que dice: "lo que atañe a todos debe ser discutido y aprobado por todos."

—Dentro de la Iglesia tiene que darse el pluralismo. ¿Cómo puede realizarse sin que se pierda la unidad?

—No se pueden dar unas normas apropiadas para el pluralismo. Es una cuestión de vida de la propia Iglesia. Ciertamente hoy día no se puede tener ya una especie de dirección única, porque al mismo tiempo que el mundo se unifica, el mundo se hace pluralista. Hoy ya no basta una Iglesia institucional acabada y completa; se insiste en la necesidad de "hacer" Iglesia. Crece la búsqueda de comunidades más homogéneas

- Vivimos en una de las épocas más evangelicas
- Lo que atane a todos debe ser discutido y aprobado por todos
- El primer valor de la Iglesia es la comunidad
- Dentro de la comunión en la fe puede haber muchos temperamentos, recursos culturales distintos

en la comprensión y en la convivencia de la fe. La única regla es la unidad de la fe, la comunión en la fe. Pero dentro de la comunión en la fe puede haber muchos temperamentos, recursos culturales distintos. Y esto tanto en liturgia como en teología o incluso en organización.

—Se les está dando cada vez más importancia a las Iglesias locales. ¿De qué manera deben vivir para no perder la catolicidad?

—Las Iglesias locales deben tener su propia vida, pero cada Iglesia local es católica. Por tanto, al ser católica debe estar en comunión con las demás, en diálogo con ellas. Cada Iglesia local debe estar abierta. Evidentemente, para presidir la comunión universal está la Iglesia de Roma, el Santo Padre.

—Nos bombardean las ideas más diversas. ¿Cómo puede discernir el hombre comprometido con su fe lo verdaderamente cristiano?

—Creo que es necesario vivir de un modo muy intenso la confesión de fe apostólica; para mí, la condición para vivirlo es la vida litúrgica, porque la fe se celebra. La fe no es únicamente una teoría a la que uno se adhiere, sino que la fe es una realidad que se vive y que se celebra. El cristiano, más que nunca, necesita revitalizarse en la fe alegremente celebrada.

—¿Cómo debe encarnarse la Iglesia de hoy en lo temporal?

Pienso que la liberación del hombre, las grandes causas humanas forman parte de la misión de la Iglesia. El Vaticano II fue una invitación a abrirse al mundo. Este planteamiento incluye una gran verdad y comporta un

peligro: dar primacía a la política sobre la fe. La opción política es totalizante, absorbe al hombre, y hoy algunos creyentes optan políticamente y sólo después se preguntan sobre la posibilidad de dicha opción con su fe.

La salvación cristiana engloba la liberación, pero no se reduce a ella.

—¿Qué valores cree que deben destacarse más en la Iglesia de hoy?

—Creo que el primer valor de la Iglesia es la comunidad, la fraternidad. A las comunidades primitivas se les decía "Iglesias de fraternidad." ¿Nuestras Iglesias son fraternidades? ¿Tenemos un sentimiento de comunión? ¿Nos conocemos mutuamente? Hay muchísimo que hacer en este sentido, y mucho que arriesgar. Junto a todo esto, el cristiano tiene que fomentar lo más posible todos los valores humanos: justicia, lealtad, comprensión, ánimo. Respetar las propias convicciones y respetar también las convicciones de los demás.

—Padre Congar, ¿cómo ve la Iglesia del futuro?

—Yo creo que estamos pasando por una crisis seria, pero muchas de las reclamaciones y aspiraciones actuales corresponden al genio cristiano más profundo. No estamos sin recursos. Vivimos una de las épocas más evangelicas de la historia de la Iglesia. Necesitamos todos "tener más fe en nuestra fe", en el Evangelio, en Cristo, en el Espíritu. El porvenir de la Iglesia se halla en que ésta sepa estar presente en el porvenir del mundo.

ser sacerdote

Por ARACELI CANTERO

El sueño del psiquiatra



Vestido con el atuendo sacerdotal, nadie diría que es un psiquiatra, pero el hecho es que Sergio García-Miró ha ejercido la medicina desde 1965.

Siendo psiquiatra, no es extraño que nos hable de sueños. El que nos interesa es el suyo.

"En realidad lo que a mí me gusta es el trabajo pastoral. Por eso cambié mi profesión por el seminario," nos dice sonriente, mientras nos enseña una gran pila de libros de medicina sobre su mesa de trabajo, en casa de sus padres donde reside durante los meses de

vacaciones.

Aunque le falta algún tiempo para ordenarse sacerdote, García-Miró pasará el verano ayudando en la parroquia de San Kieran, y como él mismo dice, "con frecuencia se me acerca gente con preguntas de psiquiatría... pero ahora estoy terminando mis estudios en el seminario, y no puedo resolver los problemas mentales de todo el que se me acerque."

García-Miró nació en La Habana hace 38 años donde residió con tres hermanos, su madre y su padre que era profesor de cardiología en la Universidad.

por los hospitales Jackson, Veterans Administration y la Universidad de Miami. Tres años después, habiendo pasado el examen estatal, García-Miró ocupaba el puesto de psiquiatra de la Universidad del Sur de Florida.

Actualmente, el joven doctor es alumno del seminario mayor Diocesano de Boynton Beach, y la pregunta surge inmediatamente, ¿Por qué este cambio, después de más de 10 años de preparación en medicina?

"Lo he venido pensando hace mucho," nos dice, "desde mis años de estudiante en el Colegio de Belén, en La Habana. Entonces no estaba seguro, y me aconsejaron esperar."

"Decidí terminar mis estudios y ejercer la medicina... además siempre pensé que mis conocimientos serían útiles en el sacerdocio."

"Pero lo que me interesa realmente es la dimensión espiritual... por eso tomé la decisión," afirma rotundamente, mientras nos explica que profesionalmente y como psiquiatra el doctor no puede transmitir sus propias creencias o influenciar al paciente, "ni siquiera puede mencionar la dimensión religiosa, a no ser que el paciente lo haga..."

García-Miró no cree que la psiquiatría y la fe estén opuestas. Personalmente él no se aferra a ninguna escuela de pensamiento determinada — en lo que a la psiquiatría se refiere — sino que utiliza lo bueno de cada una según las necesidades del paciente. "No todo lo de Freud es negativo... tiene cosas aprovechables," nos dice, "pero en realidad si he cambiado mi profesión por el sacerdocio es para poder directamente dar a la gente un mensaje de espiritualidad."

"No tengo nada contra los psiquiatras, y de hecho con frecuencia me veo con mis antiguos compañeros en la profesión... ellos me respetan, y yo creo que puedo hacer más como sacerdote que como psiquiatra solamente."

"... lo que realmente me gusta es el trabajo pastoral," dice el joven psiquiatra Sergio García-Miró. Actualmente seminarista de esta diócesis, pasará los meses de verano con sus padres, y ayudando en una parroquia de Miami.



ESTUDIANTE de medicina por tres años, trabajó con la juventud católica y dando clases de religión a los jóvenes, hasta 1961, año en que tuvo que dejar Cuba "pues se presentaron en casa seis jóvenes armados preguntando por mí. Afortunadamente yo ya me había escondido en casa de un tío."

Durante su estancia en Miami, García-Miró ayudó en el programa de los niños refugiados cubanos, y fue entonces cuando nació su interés por los problemas psicológicos. En 1965 terminó sus estudios de medicina en la Universidad de Madrid.

García-Miró tenía entonces 28 años y toda una vida por delante y decidió volver a la Florida, donde se reunió con sus padres en 1967.

EJERCIO la medicina en varios hospitales: Baptista, Cedros del Líbano y Saint Francis. Más tarde se incorporó al programa de psiquiatría dirigido conjuntamente

Fallece Cardenal Tavera

El viernes 13 de junio, a las 11 de la mañana, falleció en Roma el cardenal Arturo Tabera Araoz, Prefecto de la Sagrada Congregación para los Religiosos e Institutos Seculares. Desde hacía algún tiempo, el prelado padecía del corazón. El día 12 por la tarde, sufrió un ataque cardíaco y fue trasladado a la clínica Pio XI, donde se le sometió a curas urgentes; pero no logró superar la crisis y falleció después de recibir con plena conciencia los últimos sacramentos.

Sus últimas palabras fueron expresiones de amor a la Iglesia y de recuerdo para el Papa. Dijo que ofrecía su vida por la fidelidad de los religiosos y religiosas y su consagración.

Pablo VI, al recibir noticia de la muerte del cardenal, se retiró a su capilla privada para orar por el eterno descanso de su alma. Seguidamente, visitó a los familiares del prelado, y conversando con ellos tuvo palabras de elogio para el fallecido cardenal "hombre de Dios, abierto siempre a la bondad y a la caridad."

3 nuevos jesuitas cubanos

Tres antiguos alumnos de Belén, serán ordenados sacerdotes de la Compañía de Jesús, el próximo sábado 28, a las 7 p.m. en la Iglesia de Gesu.

El obispo de Santiago de los Caballeros, Monseñor Roque Adames conferirá el sacramento del orden sobre Carlos E. de la Cruz, Narciso M. Sánchez-Medio y Alberto Morales.

Tanto Narciso Sánchez-Medio como Alberto Morales, son graduados del Colegio de

Belén, en Miami, 1963 y 1964 respectivamente, año en que entraron en la provincia de las Antillas de la Compañía.

Sánchez-Medio cursó estudios de filosofía en la Universidad de Santa Clara, California y obtuvo la Maestría en Divinidades, en la escuela de teología de los Jesuitas en Berkeley, California. De 1968 a 1971, Sánchez-Medio ha sido miembro del profesorado del Colegio de Belén de Miami.

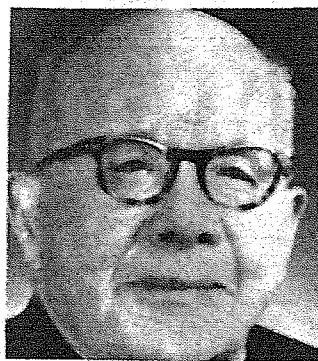
Sus padres Narciso y Josefina, residen actualmente en Miami.

Alberto Morales cursó estudios de filosofía en la Universidad Católica Madre y Maestra, (República Dominicana) hasta 1970, año en que comenzó la enseñanza en el Politécnico Loyola, de la misma ciudad.

Desde 1972, Morales ha sido alumno de teología de la universidad Gregoriana de Roma.

Graduado del colegio de Belén de La Habana en 1960, Carlos E. de la Cruz cursó estudios en la Universidad de Loyola, Louisiana, donde actuó de coordinador del Centro Interamericano de la misma Universidad. Durante el año 1968, De la Cruz trabajó en el Centro de Investigación Social en la República Dominicana y en años sucesivos ha enseñado sociología en Spring Hill College, 1970-72, y en el Centro de Asuntos Latinoamericanos de la República Dominicana, 1974.

Carlos E. de la Cruz permanecerá este verano en Miami, donde residen sus padres, y ejercerá su ministerio sacerdotal en la parroquia del Gesu.



Se celebra el próximo día 29, en la parroquia de San Raymond, un sencillo homenaje al padre Manuel R. Mendiola, en sus 50 años de sacerdocio. El acto incluirá una celebración Eucarística a las 2 de la tarde

ORACION DE LOS FIELES

Fiesta de San Pedro y San Pablo (29 de junio, 1975)

CELEBRANTE: Unamos nuestras mentes y nuestros corazones para elevar humildemente nuestras peticiones al Padre Celestial.

LECTOR: La respuesta de hoy será "Señor, escucha nuestra oración."

1. Por nuestro Santo Padre, sucesor de Pedro y cabeza de la Iglesia, para que sea siempre signo de unidad, roguemos al Señor.

2. Por nuestro Arzobispo, obispo y sacerdotes, y por todos los que enseñan y predicán la fe católica recibida de los apóstoles, Roguemos...

3. Por todos cuantos colaboran en la misión evangelizadora de la Iglesia, para que a ejemplo de San Pablo, prediquen con entusiasmo el evangelio de Cristo a todo el mundo, Roguemos...

4. Por todos los hombres y mujeres que amantes de tu ley se esfuerzan por testimoniar con la palabra y con la vida, la verdad del evangelio y el respeto a la persona humana. Roguemos.

5. Por nosotros, y nuestras familias, por los que sufren y los que se encuentran solos, por los oprimidos, los ancianos y los enfermos, para que encuentren en la fe, fortaleza para seguir caminando. Roguemos al Señor.

CELEBRANTE: Señor y Padre nuestro, haznos testigos fieles de Tu Hijo y dignate escuchar las oraciones que humildemente te elevamos por el mismo Cristo, Señor nuestro.

Amén

Una fiesta Guajira

La "Fiesta Guajira" de la parroquia de San Benito, tendrá lugar de 1:00 a 5 de la tarde, el próximo domingo 29: con refrescos, comida, juegos y todo para pasar un día feliz la familia.

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Pablo VI — 12 años Papa

LA VOZ



De Pedro...



... A Pablo

El Sucesor de San Pedro, Pablo VI cumple estos días doce años de pontificado. Juan Bautista Montini fue elegido Sumo Pontífice el 21 de junio de 1963. Su coronación tuvo lugar el 30 de junio. Había sido consagrado obispo el 13 de diciembre de 1954 y ordenado sacerdote el 29 de mayo de 1920. Nació en Concesio (Brescia, Italia), el 26 de septiembre de 1897. El pueblo de Dios celebra este año el gozoso aniversario de la elección de su supremo Pastor en el clima del "Jubileo de la renovación y de la reconciliación", al que Pablo VI ha dado su impronta personal, su característico estilo eclesial de Maestro y Pastor. Con su magisterio incansable, el Papa ilumina el camino de la Iglesia, y con su pastoreo universal de marca evangélica la guía, conduciéndola hacia "los nuevos cielos y las nuevas tierras." Elevamos por él nuestra plegaria al Señor: "Oremos pro Pontífice nostro Paulo."

FIESTA DE SAN PEDRO Y SAN PABLO (junio 29)

Por el PADRE FELIPE ESTEVEZ

Llegado Jesús a la región de Cesaria de Filipo, hizo esta pregunta a sus discípulos, "¿Quién dicen los hombres que es el Hijo del hombre?" Ellos le dijeron: "Unos que Juan el Bautista; otros, que Elías; otros, que Jeremías o uno de los profetas..." Díseles: "Y vosotros ¿quién decís que soy yo?" Simón Pedro le contestó: "Tu eres el Cristo, el Hijo de Dios vivo." Tomando entonces la palabra Jesús le respondió: "Bienaventurado eres Simón, hijo de Tomás, porque no te ha revelado esto la carne ni la sangre, sino mi Padre que está en los cielos. Y yo a mi vez te digo que tu eres Pedro, y sobre esta piedra edificaré mi Iglesia y las puertas del Hades no prevalecerán contra ella.

Mt. 16, 13-19.

Jesús funda su Iglesia — los creyentes unidos entre sí — visiblemente — bajo la autoridad de los Apóstoles. Y el Señor mismo escoger a Simón a quien le da el nombre de Pedro es la roca fundadora de la Iglesia, es Pedro quien "guarda las llaves del Reino de los Cielos" y es a este humilde pescador a quien Cristo le promete ser "pescador de hombres."

CRISTO escoge a Pedro solo después de su declaración de fe. Solo el verdadero creyente puede desempeñar un puesto en la Iglesia. Vemos demasiado bien entre nosotros que una fe débil y floja es la gran causante de las salidas sacerdotales y religiosas que tanto hacen sufrir al pueblo de Dios.

San Pablo a su vez veía su apostolado como la difusión imperante de su fe en Cristo Resucitado: "hay de mí si no evangelizara..."

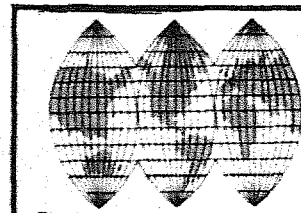
La fiesta de San Pedro y San Pablo nos recuerda el deber apostólico de todo cristiano. Si me llamo cristiano — he de ser apóstol. El apóstol es el que sabe descubrir a Cristo en los demás, el que sabe ayudar a que Cristo nazca en los hombres. Es el que anuncia a Cristo por su palabra y su ejemplo.

Hay un hecho en el que pensamos lamentablemente poco. Y es que si somos cristianos es gracias al esfuerzo sacrificado de otros que nos transmitieron la fe y los alentaron con su ejemplo. Esta conciencia nos urge a transmitir a otros el don de la fe.

El ministerio del apóstol Pedro perdura en la cátedra de Roma. Escuchar al Obispo de Roma es escuchar a Pedro. Es un deber orar por el Papa quien realiza con tanta firmeza el servicio de ser signo vivo de la verdadera.

La renovación de la Iglesia según el espíritu del Concilio Vaticano II es un retorno a las fuentes. El celebrar con la Liturgia esta fiesta antiquísima, es descubrir con una nueva energía la Iglesia que es apostólica.

Apostólica, no solo por estar fundada sobre los apóstoles, sino también porque es Iglesia misionera enviada a llevar la buena noticia de la salvación a todo el mundo.



Nuestro mundo

HOUSTON, Texas — (NC) — Cinco familias cubanas que un tiempo fueron refugiadas, se organizaron para ayudar a los nuevos refugiados de Vietnam. "Es cuestión de gratitud cristiana," dijo el jefe de una de ellas, José M. Blanco. El grupo ha mantenido su vínculo gracias al movimiento de Caná, que fomenta la espiritualidad de las parejas casadas.

ALBANY, New York — (NC) — La Conferencia Católica del Estado de Nueva York se opone a un proyecto de ley enviado a la asamblea legislativa para castigar a los patronos y comerciantes que den trabajo a inmigrantes indocumentados o "ilegales." La Conferencia alega que resultará contraproducente, obligando a los indocumentados a someterse a peores condiciones ocultas de explotación, al reducirse las fuentes legales de trabajo.

WASHINGTON — (NC) — En reunión de cinco obispos con el presidente Gerald Ford, los obispos apoyaron una amnistía para los indocumentados o "ilegales" que tienen familia y trabajo, y medidas para que no continúe la avalancha, junto con una reforma de las leyes de inmigración que favorezcan a los hispanoamericanos.

SAN JUAN, Puerto Rico — (NC) — Al terciar en el debate sobre la enseñanza de la religión y los valores morales a los niños de las escuelas públicas de Puerto Rico, Mons. Antulio Parrilla, director del Centro Social Juan XXIII, dijo que la Iglesia no debe confiar esta formación a simples programas escolares de tiempo libre (released time: permiso a los niños para ausentarse y asistir a catecismo en otra parte), sino más bien revitalizar la parroquia como comunidad viviente de Cristo.

Nuevo Secretario de la OEA



Durante el homenaje en honor del secretario general electo de la Organización de Estados Americanos, (OEA), Alejandro Orfila, aparecen en la fotografía: (izq.) Luis De Bayle, Consul de Nicaragua, y su esposa Vida, Mons. Brian O. Walsh, y Ben Atkin, presidente del Centro Internacional y Alejandro Orfila.

Fiesta Parroquial

Continúan los preparativos para el festival de la Parroquia de San Roberto Belarmino, que tendrá lugar los días 28 y 29 de junio en los salones y terrenos de la Parroquia, 3405 NW, 27 Ave.

Además de pasar un día feliz con toda la familia, los participantes contribuirán al sostenimiento de la parroquia y de la labor social y espiritual que realiza en la comunidad.

Centro Católico en fiesta

El Centro Católico San Juan de Puerto Rico, comenzará las festividades en honor de San Juan Bautista, a las 4 de la tarde del próximo domingo 29. Se entronizará la imagen de la Virgen de la Providencia y se ofrecerá una Misa de campaña seguida de una velada cultural, en el mismo centro, 144 NW 26 St.