



## Alhambra parade

Some 2,000 members of the International Order of the Alhambra were in Miami this week for their 36th biennial convention, highlighted by a gala parade through Bal Harbour Monday. The group is dedicated to assisting retarded children. See photos, page 25.

## Spreading the Word

It takes a lot of words to say "love" in Japan. A missionary who spent several years in Japan visited Miami this week and spoke of his experiences. See story, page 24.



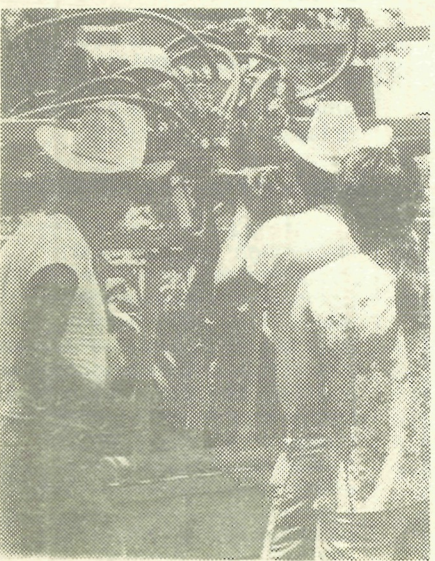
## Vatican philately

He collects stamps issued by the Vatican, and he hopes one day to have them all. He is well on his way, with an extensive collection. See story, page 3.



## Seminole struggle

The original Americans are having a difficult time wading through red tape and flooded lands to find economic and political strength. But with help from the right people, they just might make it. See story, pages 10, 11.



Archbishop Coleman F. Carroll greeted more than 2,000 delegates at the States Dinner during the Knights of Columbus national convention this week. Seated is James Mullaney, convention chairman.

# 'Social' missionaries rapped by KC head at national meet

By ROBERT O'STEEN  
Voice News Editor

Catholics should stop apologizing for their Faith and stress it with "a zeal that must spread from the pulpit to the pews and from the pews back to the pulpit, if ever it should be lacking in the latter."

This was the theme of John W. McDevitt, supreme knight of the Knights of Columbus, addressing 2,000 delegates and wives gathered in the Grand Ballroom of the Fontainebleau Hotel Tuesday night. It was the 93rd annual meeting of the Supreme Council, the top legislative body of the 1.2 million member society, largest Catholic fraternal society in the world. Some 42 prelates, priests and lay leaders lined the dais while delegates from every state and Canada, Mexico, Puerto Rico, Cuba and the Philippines, listened to their national anthems and state songs played by the hotel orchestra, eliciting applause and parading in the aisles during the dinner prior to the speeches.

Following welcoming remarks by Archbishop Coleman F. Carroll, host prelate to the convention, McDevitt took a critical look at "humanist" missionary activities Che Guevara-style and watered-down ecumenism.

The preaching of the Gospel has grown lukewarm today and "even is considered unnecessary by some elements within the Church," said McDevitt.

(Continued on page 23)

## Alhambra convene on Miami Beach

The International Order of the Alhambra, fraternal and charitable organization of 12,000 men, convened this week at the Americana Hotel in Bal Harbour with a parade, business sessions and election of officers.

Highlight of the meeting was a speech by Supreme Commander Anthony Comorat at the banquet of 2,000 members and guests.

In addition to electing officers the Alhambra officers met to consider a budget for the funds raised during the year for benefit of retarded children, their main charitable activity.

For further coverage, see next week's Voice.

## FEDERAL COURT ON ABORTION

# Ruling held 'outrageous'

"Outrageous," said attorney Robert Brake of Coral Gables, a director of the Dade and State Right to Life Crusade, referring to the Fifth U.S. Circuit Court of Appeals' ruling this week allowing minors to get abortions without the parents' consent, and wives without the husband's consent.

"Parents or husbands have to pay the bills and support the other person, then may have to live with a sterile wife or daughter," he said.

"But I'm not surprised. We had filed as a friend of the court on behalf of the unborn child and of the Right to Life Crusade. Both the state and the plaintiff (Dr. Lynn Carmichael of the University of Miami and two unidentified females) had agreed that we could file it and the court had entered an order authorizing us to file and to appear to give oral arguments. Then a few days before their ruling they sent the briefs back to us and reversed their order." He said it was

obvious the courts didn't want to even listen to arguments opposed to abortion "though they had made notations in the margins and clearly had read the briefs," he said.

Dr. Matthew Bulfin, a Broward County obstetrician-gynecologist said the ruling would lead to all kinds of complications, medical and legal.

"I have been called into consultation on girls who have had abortions and complications and have had to call parents and tell them their daughter is near death or sterile.

"This ruling will encourage this kind of thing." He said girls up to age 16 have three to four times the number of complications of older women.

"Now we will have impressionable 14 or 15 year-old girls pushed into abortion by counselors who are pro-abortion to begin with. And we know

(Continued on page 26)

Pág. 29—32

ESPAÑOL

## INSIDE

|                         |       |
|-------------------------|-------|
| Classified . . . . .    | 27    |
| Editorial . . . . .     | 6     |
| Francis . . . . .       | 7     |
| Know Your . . . . .     |       |
| Faith . . . . .         | 15    |
| Maly . . . . .          | 18    |
| Movies . . . . .        | 12    |
| Novak . . . . .         | 7     |
| Pacesetter . . . . .    | 4     |
| So. Fla. . . . .        |       |
| Scene . . . . .         | 19    |
| Spanish . . . . .       | 29-32 |
| TV . . . . .            | 13    |
| Walsh . . . . .         | 6     |
| Voice of Pope . . . . . | 14    |
| Youth . . . . .         | 20    |



## 'Essential of renewal'

VATICAN CITY — (NC) — "We can adapt our Christian way of life to the reasonable demands of the present and to the needs of our social contacts," Pope Paul VI told a crowd of 45,000 at his weekly general audience.

Arriving by helicopter through thunderclouds from his summer residence at Castelgandolfo, the Pope spoke of renewal and reconciliation to the people in St. Peter's Square.

HE CALLED restoration of one's own identity "the first essential of renewal."

This restoration of one's identity, he continued, can be achieved "through a confrontation between a past which contains the reason for our fidelity to Christ, and our exterior renewal which deals primarily with our personality in contact with the present conditions of life."

He declared, in his speech Aug. 13:

"WE MUST begin at the beginning. At the beginning of being religious, of being faithful, of being Catholic.

"Yet does this renewal justify

the bitter contestations against every traditional way of practicing our faith that have become the fashion even in ecclesiastical circles?"

His answer was no. A return to our spiritual sources cannot justify the bitter contestations against every traditional way of practicing our faith which have become fashionable in certain ecclesiastical circles, he said.

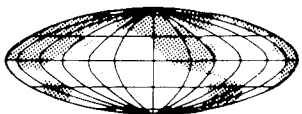
"AND CAN renewal breach every dam that protects us against all kinds of arbitrary innovation? No. Above all not if this way of thinking, as some seem to believe, makes the profession of faith and the following of the Gospel too easy and less ascetical."

He granted, however:

"It is true that Christ made a new, easy, joyous and cheerful path for those who follow His footsteps. But we must never forget that Christ is demanding, and that he said 'narrow is the gate and straight the way that leads to life.'"

Referring to the social dimensions of Christian living, the Pope added, "Without the idea of moral obligation, without the joyous self-denial of the Cross of Christ, true justice is impossible, that same justice which today is so much called for and which is still so far from being realized in our social structure.

"The renewal called for in the Holy Year means a return to that unique origin which is Christ Himself."



# Inside the news—briefly

WITH ANALYSIS FROM VOICE EDITORS

## Food bank—answer to world hunger?

An innovative answer to the eternal problem of feeding the world's hungry was suggested by a missionary from Japan this week. Instead of the plug-up-the-gap methods used by a number of nations in bringing food to the starving, Father Anthony Zimmerman of Nazan University, Nagoya, Japan, feels he has a practical solution. The noted demographer and author of books on population and family life, says the United Nations should have the authority and finances to go into the world market, buy food at fair prices and distribute it to malnourished people in areas of need. This power to purchase food, the priest says, could circumvent major present difficulties. It would assure an international food bank of sufficient size from donor nations, he said in an interview while visiting Dayton.

## Pope reorganizes Angola Church

A major reorganization of the Church in the Portuguese African territory of Angola was introduced this week by Pope Paul VI. The move was interpreted as being made in anticipation of Angolan independence. The Pope's reorganization announcement came four days before the Portuguese military regime announced Aug. 15 that it was resuming administrative control of Angola which is now torn by warring factions. At the same time the government announced that independence would not be granted on schedule. In the new shift of the Church in Angola four new dioceses were created, three new bishops named and two others were transferred within the country.

## Council to study Vatican guidelines

Added impetus was given this week to the long process of



Troops move in to stop rioters in Londonderry, Northern Ireland after Protestants marching in the annual Apprentice Boys of Derry parade Aug. 12 broke ranks and began fighting Catholics. The riots marked the fourth day of renewed violence that threatened to spread throughout the province.

ecumenism as the World Council of Churches was urged to give "serious study" to the Vatican's new guidelines for ecumenical collaborations. The appeal was made to all 80 national councils in fellowship with the world council by its deputy General Secretary, Dr. Alan A. Brash, speaking from the group's headquarters in Geneva, Switzerland. The document was published early in July by the secretariat for Promoting Christian Unity, under the title "Ecumenical Collaboration at the Regional, National and Local Levels." It was distributed to all national and regional conferences of bishops.

## I oppose abortion, Kennedy says

Charges by a black Boston physician that he was aiding the pro-abortion movement by his actions in Congress were denied this week by Sen. Edward M. Kennedy of Massachusetts. Stating that it has been his "long-held conviction and belief that abortion is morally wrong," the Senator declared that it "is not a

legitimate or acceptable response to any problem of society." In a letter to the editor of the Boston Archdiocesan newspaper, Sen. Kennedy



wrote: "And, if our country wished to remain true to its basic moral strength, then unwanted as well as wanted children must be unfailingly protected." The Senator was responding to an interview with Dr. Mildred Jefferson who was recently elected president of the National Right-to-Life committee. She also charged Congressman Father Robert Drinan's record on the abortion issue.

## MINI-BRIEFS

### Spanish committee

The Diocese of San Diego is establishing an executive committee for the Spanish speaking that will be headed by Bishop Gilbert Chavez, auxiliary bishop of San Diego, a Mexican-American born in Ontario Calif.

### Names sponsor

Bishop Patrick Flores, auxiliary of San Antonio, has been designated "USA Padrino," or sponsor, to solicit donations from Catholics in the United States for the construction of a new Basilica of Our Lady of Guadalupe, near Mexico City.

### Ask funding halt

A National Catholic organization has called an end to U.S. funding of birth control programs abroad as a first step toward establishing a Christian foreign policy. The groups, the Catholic Central Union of America said there is a moral permissiveness in American society that makes it unlikely that America will ever celebrate a tricentennial.

### Withdraws suit

All participation in class-action suits in federal court alleging damages from dairies and bakeries convicted of price fixing in Arizona have been withdrawn by the Diocese of Phoenix. A Diocesan spokesman said: "Many persons interpreted the dioceses's joining the suits as a unilateral action that seemed to indicate a lack of acknowledgment of a long-time generosity to the poor by these firms."

### Maltese marriage

Malta's Labor government has brought civil marriage to this island despite opposition from Catholics and openly voiced reservations by the bishops. Dom Mintoff's government turned down proposals for amendments to the legislation stipulating that divorce decrees granted by foreign courts would not be recognized in Malta. This in effect means the introduction of what opposition Nationalist party has been stigmatizing "the rich man's divorce," or divorce obtained abroad.

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# His goal—collect a complete set of stamps from Vatican

What else can offer you a work of art, hobby and a letter all in one?

Stamp collecting has been a popular pastime for years among people as diverse as Cardinal Francis Spellman, Franklin Roosevelt and the little boy next door. It can be as simple as clipping pretty stamps off letters or as involved as traveling around the world to trade or buy rare and valuable specimens.

ONE OF the many philatelists — as stamp collectors are known in South Florida is Ed Whittlesey, development director at the Papanicolaou Cancer Research Institute, whose special interest is stamps issued by the Vatican.

He has been collecting the colorful bits of papers from many countries since his high school days, and began his Vatican collection 15 years ago.

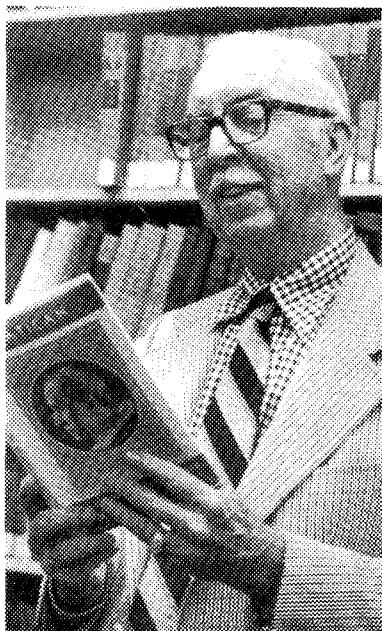
"The idea of collecting Vatican stamps grew out of the fact that I found them very beautiful, and the religious theme interested me", said the Miami Beach resident, who sports a tie clip made of a five-cent U.S. stamp encased in plastic.

"ONE THING about Vatican stamps is that they are all elegant engravings, exquisitely designed", he explained, lovingly flipping through page after page of colorful examples. He pointed out that many were designed by Professor Corrado Mezzana, an Italian artist who spent many weeks on each stamp, researching and drawing and reducing his artwork.

Another attraction to collecting the Vatican stamps is that it is possible to obtain a complete set of all the stamps ever issued, because the State of Vatican City was formed comparatively recently, in the year 1929. Whittlesey said. For the same reason, he also collects Israel and United Nations stamps.

As a sideline, the former newspaperman and journalism teacher, who now coordinates fund raising and public relations for the "Pap" Center, collects stamps depicting fellow journalists — including his former boss William Allen White, former editor of the Emporia Gazette.

"AND I have been trying for 10 years to have Dr. Papanicolaou commemorated on a stamp, but so



Looking through a book on Vatican stamps, Ed Whittlesey sees many stamps in his collection and others he is still trying to obtain.

far I haven't had any luck", he said wistfully.

Dr. Papanicolaou, who directed the Miami center for a short time before his death in 1961, developed the Pap Test which has saved the lives of millions of women by detecting uterine cancer in its early stages.

"Hopefully they will decide to honor him with a stamp on his 100th birthday in ten years. The Greek government issued a stamp with his picture several years ago", Whittlesey said.

CARDINAL SPELLMAN, well known for his interest in philately, was "a great stamp collector", according to Whittlesey.

"He conceived the idea that some people who were not really collectors would be interested in stamps showing artwork, animals or tropical things that turned them on", he said, adding that the New York cardinal was instrumental in getting the U.S. Post Office to begin



Among Whittlesey's stamps are first-day issues from the 1950 Holy Year (lower left), the first stamps ever issued by the Vatican (lower right) and a special series issued by Pope Paul in 1966 (top)

issuing stamps of interest to these people.

Of particular interest among Whittlesey's Vatican collection are stamps commemorating the last Holy Year, celebrated in 1950, and the Marian Year in 1954. He also has a complete set of stamps that were issued Aug. 1, 1929, the first stamps issued by the Vatican City Post Office.

THE COLLECTION, although

not complete, tells a history in its multi-colored stamps. Stamps have been issued in honor of saints, popes and various congresses, and they have depicted the Vatican and other sites of religious significance. Several new stamps have been issued for the 1975 Holy Year.

One stamp in Whittlesey's Vatican collection contains an error — something philatelists are always looking for. It is a stamp that should carry the dates, 1959-1960; but a printing error caused one stamp out of a block of four to read 1959-1980. Whittlesey doesn't know the value of the stamp, because he has never attempted to trade it; but it is unusual.

Values of the stamps vary widely. Some in his Vatican collection are worth only eight or nine cents, while others are worth \$15 or more. But others have some stamps, he pointed out, worth much more — for instance, there is a U.S. stamp in existence worth \$25,000.

WHITTLESEY obtains most of his stamps through trade rather than purchase. If he has several of a particular type, he may offer one to a person who has an extra of a variety he needs to help complete his collection. He is always on the lookout for stamps, and often he finds them at local philately conventions or meetings of the Hollywood Stamp Club, of which he is a member.

Eventually, Whittlesey hopes to have a complete set of Vatican stamps. After 15 years he still has a way to go, but he won't stop trying.

"When I start something, I want to complete it", he said.

## KNOW YOUR FAITH

The Know Your Faith series on the Bible, slated to start in The Voice September 4, will consist of several articles each week plus questions and discussion stimulators.

The Old and New Testaments will be considered in the articles in terms of Scripture, history and catechetics.

The series will also tie in with the nation's Bicentennial with an article each week on the persons and events that shaped the morality of the United States over the past 200 years.

Another article will be titled "The Living Parish".

All articles in the series are reviewed by an advisory board composed of U.S. Catholic Conference theologians and headed by Archbishop John Quinn of Oklahoma City. This board studies the material prior to publication, examining it for both theological soundness and pastoral sensitivity.



# Cardinal firm on justice for Palestine refugees

PHILADELPHIA — (NC) — Cardinal John Krol of Philadelphia has refused to repudiate statements he made during a recent Mideast pilgrimage calling for justice for Palestinian refugees.

DEMANDS that he retract some of his comments were made by the American Jewish Congress and the Philadelphia Inquirer, both of which objected to the cardinal's replying, "Well, why not?" when asked if he backed Yasir Arafat's admission to the United Nations as representative of the Palestinian people.

That answer and several other statements attributed to Cardinal Krol constituted a justification of terrorism, according to the criticisms.

Both the Inquirer and the

Jewish organization also objected to the cardinal's observation: "People who have their backs to the wall ... are tempted to do horrible things."

The president of the AJC's Greater Philadelphia Council, Benson N. Schambelan, expressed "deep regret" at the cardinal's comments, adding: "We would respectfully remind His Eminence that the PLO (Palestinian Liberation Organization), which is headed by Mr. Arafat, has not renounced its intention to 'liberate the Palestine land' and has repeatedly indicated that the methods to be used would include 'armed struggle.'"

THE INQUIRER editorialized Aug. 3 that it was "trouble that a man who speaks in the name of the Prince of

Peace should imply support for a man and organization who speak and act for war."

According to the editorial, the PLO has blocked peace in the Mideast and its "hands are drenched in the blood of the innocent." The editorial continued: "We do not believe the cardinal intended, by what he said or didn't say, to justify acts of terror which are surely repulsive to him as to any civilized person. Yet his comments could create such an impression, and we hope he will act promptly to correct it," the editorial went on.

The cardinal's observations were made during a lengthy tour of the Mideast, which included visits to Palestinian refugee camps.

"These are people with nothing," the cardinal noted in

prefacing his comment on the temptation to violence.

Noting that Americans get their information on the Mideast from a mass media "whose genius and normal function is to report only what is shocking and disturbing," the cardinal called for the conscience of the world to direct its attention to the misery of the refugees.

"I do not come in judgment. I do not take sides," said Cardinal Krol. "I am only for human dignity, for the love of God, for the brotherhood of man."

ONE OF the camps visited by the cardinal was the Dbaiye site, home to 541 families — almost all of whom are Catholics — who have been exiled from Palestine since the inception of the state of Israel in 1948. One family with 18 members lives in a two room

hut, its only furniture some blankets on the floor.

Their pastor, Father Nicola Nasrallah, in welcoming the cardinal, said: "This will be a good chance for the Catholic Church in the United States to ask itself why these people are living here, and why they are not in their homeland of Palestine."

In a telephone interview with NC News from her office at AJC headquarters in New York, Susan Glass denied that her organization was trying to suppress the cardinal's right to speak on pressing public issues. "It's not a question of attempted censorship. Cardinal Krol has a perfect right to speak out — but so do we," she said. Arafat, she added, is "nothing but a murderer."

# Parish Pacesetters

## Sacred Heart parish, Lake Worth

By **GEOFFREY BIRT**  
PALM BEACH COUNTY CORRESPONDENT

**LAKE CLARKE SHORES** — John B. Piescik, a Pacesetter in Sacred Heart parish, Lake Worth, is a tithing man.

He is also very much a devoted family man.

"In fact," he complained, "I really don't see why you're interviewing me. You should be interviewing my wife, Natalie, or the rest of the family. We try to do our share, and do what's right, and if there is any 'pacesetting' going on, it's the family doing it, it's not me," said this owner-president of a Lake Worth electronics hardware manufacturing business.

**WHEN** John Piescik opened the doors of his new business — with all its expensive equipment — in 1964, his wife told him he should start tithing.

"Frankly, I found myself with only \$17 left in cash," Piescik reminisced, "and a growing family of six to take care of. I told Natalie, 'Fine, I'm in favor of it, but, perhaps, I should star a little later, and not now! But she persuaded me to begin at once.'"

With a look around the living room in this gracious Lake Clarke Shores home, he added: "She was right. I've been repaid seven times by seven by seven and more — but I didn't start tithing for that reason, he emphasized, "but because I thought it was, and is the right thing to do."

**AT THIS** point, Piescik gathered those members of his family who were present, into the living room and involved them. Natalie Jean ("for John"), a recent Cardinal Newman High

School graduate, is secretary of the family business; John Jr. graduated Newman High in June and is college bound; eldest daughter, Elaine Marie, is married and living in Maryland, and the mother of two children; Raymond, Walter and Peter, are all still at the Sacred Heart School, Lake Worth, following in the footsteps of their older brother and two sisters.

This week's Pacesetter introduced them:

Mrs. Piescik gives part of her time to helping in the libraries of Cardinal Newman High and the Sacred Heart School. She also plays a prominent, hard working role at church, including, especially, stitching, sewing and repairing cassocks and cottas for the altar boys.

John Piescik and sons, John Jr. and Walter, are all lectors;

Raymond and Walter are altar boys, and "little Peter" has plenty of ambitions as he gets a few more years on him. Daughter Natalie Jean is an enthusiastic CCD teacher at Sacred Heart.

**ONE CHILD** was taken from the family. Perhaps the good Lord's tithe? But vicariously, this child also attended Cardinal Newman High School, where the family has established an annual burse.

John, Sr. is a past Grand Knight of the local Knights of Columbus, but refuses to discuss certain other Church activities in which he is deeply involved. These matters he says he wants "known only to God and those involved with him "in these special "good works."

This Pacesetter concluded: "You see, I've no story. You should have interviewed my son,



JOHN B. PIESCIK

John Jr., who is quite the politician — he's been written up in the press, and interviewed." John Jr. has been active in his high school's environmental program, and made appearances at many public meetings."



Sketch of New St. Vincent Parish Center

## Dedication set for St. Vincent center

**MARGATE** — Fifteen years is a long time to look forward to having a parish center, especially for parishioners who were in their church only five months after the founding of the parish.

But the wait is over for members of St. Vincent Church.

**SUNDAY**, Aug. 24, at 2 p.m., their new parish center will be dedicated by Auxiliary Bishop Rene H. Gracida, marking the end of fifteen years of borrowing facilities for religious education and other parish activities.

The new building will give the parish — in addition to the existing church — eight classrooms, a CCD office, a large kitchen and a 500 — seat auditorium.

It's a far cry from the situation that existed in 1960, when the new parish was participating in Mass celebrated under a tent. But that did not last for long, because an innovation in pre-cast construction gave the parish a permanent church only five months after it was formed from St. Coleman Church in Pompano Beach. Columns and roof for the structure were brought to the site by truck and erected in a matter of days.

**THE NEW** parish center has taken a little longer; ground was broken in March. But after a wait of 15 years, parishioners are overjoyed at the completion of the building, according to Father William Gunther, pastor.

"We intend to use it as a parish center," Father Gunther said, enthusiastically describing the kitchen as "fantastic" as well as the rest of the building. "But it will be available on a rental basis to anyone who wishes to use the facilities."

The Chamber of Commerce has already contacted the pastor about using it for their monthly meetings.

The blessing by Bishop Gracida will begin at 2 p.m., followed by a concelebrated Mass with the Bishop as principal celebrant. Concelebrating will be Father Gunther, Msgr. John Glozier, Father James P. Hurley, Father Francis Pala, Father Francis Lechiara and Father Jaime Concha.

Also in attendance will be parishioners and friends, clergymen from area churches and synagogues, the mayor of Margate and the City Commission. A reception will follow the Mass.

## STUARTS-KANTER

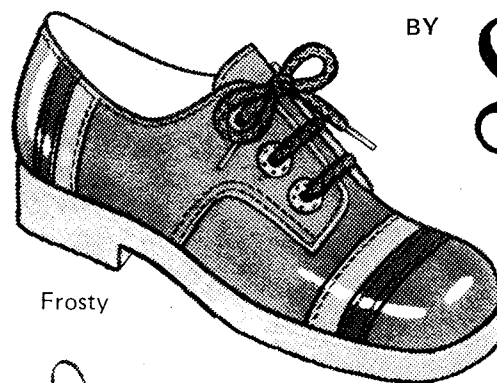
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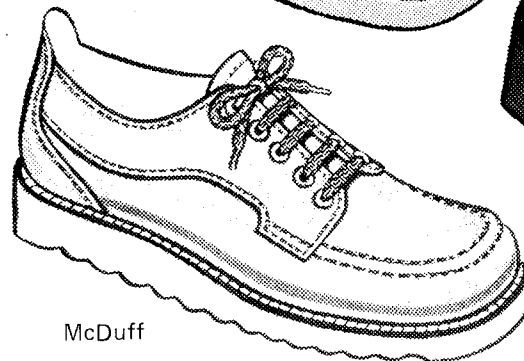
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## STRIDE RITE

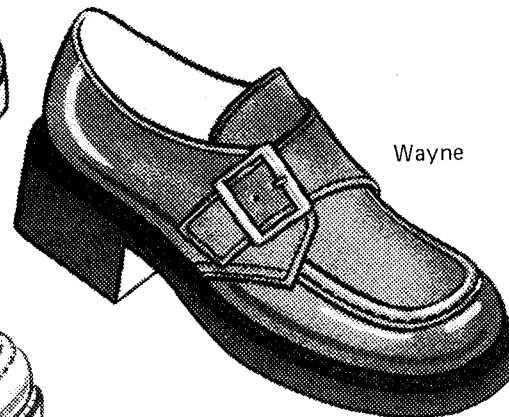
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## Mother Church of Archdiocese

It was in 1929 that a handful of Catholics calling themselves the "Little River Mission Club" met in a refurbished storeroom to plan fundraising events to assist in providing money for a proposed church in their area served then by Gesu Church in downtown Miami.

Today, St. Mary Cathedral parish is known throughout the nation as the Mother parish of the Archdiocese of Miami — the church having been elevated to the rank of a Cathedral when the Diocese of Miami was established on Aug. 13, 1958.

**IN CONTRAST** to its modern structure which provides seating for some 1,200 persons, the first St. Mary Church was a small wooden building facing NW 75th St., at 2nd Ave. on three lots. The first Mass was offered there July 20, 1930, by the late Father William Wilkinson, S.J. The late Msgr. William Barry, P.A., pastor, St. Patrick Church, Miami Beach, preached the sermon and sacred vessels and vestments for the Mass were borrowed from Gesu Church.

When the late Father Patrick J.

Roche, was named pastor of the parish late in 1930 boundaries covered an area from 36th St., north to the Broward County line and westward to the Dade County line, making the Little River parish the "mother parish" of all subsequent parishes in North Dade, Hialeah, of some Miami area parishes. One year later construction began on the first rectory located on the west side of NW Second Ave. at 75th St. In addition the first parish hall, a small building north of the rectory was constructed and was opened in 1935.

In 1936 the church was moved to face NW 2nd Ave., site of the present Cathedral and three years later ground was broken for St. Mary's School which opened in the Fall of that year with 300 students enrolled in grades one through eight instructed by the Sisters of St. Joseph of St. Augustine. Meanwhile the church sanctuary was enlarged and two wings were added to the old structure bringing the capacity of the building to 600 persons.

A **CONVENT** was also built in 1939 and the school cafeteria opened shortly thereafter. Under the

direction of the late Mrs. Margaret Wilson, manager, the cafeteria became the first in a Catholic school in Florida to participate in the Federal Lunch Program.

Women members of the Little River Mission Club, which had been formed with the approbation of Bishop Patrick Barry, fifth Bishop of St. Augustine, organized St. Mary Altar Guild in 1936 while men formed the Ushers Club in 1930 and a St. Vincent de Paul Society which provided a school bus for students.

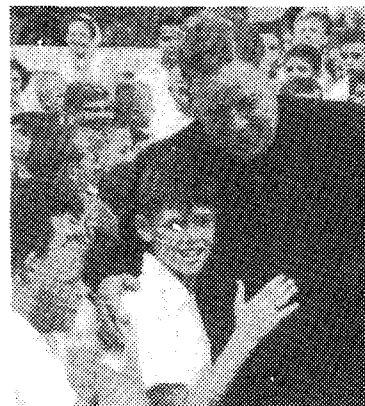
Msgr. Patrick J. O'Donoghue, now pastor at St. Mary Magdalen Church, Sunny Isles was named pastor of the parish on Dec. 1, 1953, and Father Roche, who was in ill health, died later that month.

**EARLY IN** 1954 a campaign to raise funds for a new church was launched and groundbreaking ceremonies were held in 1955, the 25th anniversary of the church's beginnings. On Jan. 27, 1957 the late Cardinal Edward Mooney, Archbishop of Detroit dedicated the new structure.

Since that time the church has been the scene of many historical rites beginning with the installation of Archbishop Coleman F. Carroll as First Bishop of Miami on Oct. 7, 1959. Other history-making events include the Episcopal Ordination of Bishop John J. Fitzpatrick, now Bishop of Brownsville, Tex.; and Auxiliary Bishop Rene H. Gracida.

**ON JUNE 13, 1968**, an overflow congregation of South Floridians as well as visiting members of the hierarchy and civic dignitaries crowded the Cathedral to witness the elevation of Archbishop Carroll as Metropolitan of the newly-created Province of Miami.

Shortly after his installation in 1958 Archbishop Carroll inaugurated



CATHEDRAL was first stop of the then Bishop - Designate Coleman F. Carroll on Oct. 6, 1958 when he arrived in Miami to be installed the following day.

a beautification program for the Cathedral which in 1955 was one of two Catholic churches within the boundaries of the City of Miami.

A new Moeller pipe organ was installed in the Cathedral as well as the throne, new stained glass windows, plaques bearing the Coats of Arms of the Pope and Archbishop Carroll, and plans were announced for the building of the Blessed Sacrament Chapel which features faceted glass executed at Chartres, France. By 1965 the sanctuary of the Cathedral had been refurbished with vari-colored Italian marbled floor, a marble Communion rail, and an altar of Italian marble. Over the open arcade of the semicircular choir of stalls is the principal decorative feature, a continuous glass mosaic, 11 feet high, framed in travertine and extending for an uninterrupted length of about 70 feet. Executed in Chartres, France, by the world famous artist Gabriel Loire, the mosaic depicts scenes

from the life of the Blessed Virgin, patroness of the Archdiocese of Miami.

**THE CHAPEL** of the Holy Family was erected within the vaulted space of an original side altar and has a ceramic wall executed in Faenza, Italy. New altar fittings were designed in Brussels. The original sacristies were transformed into a semicircular choir of banked stalls and new and enlarged sacristies were provided in an addition beyond the sanctuary.

The dome of the Blessed Sacrament Chapel, which provides a place of repose for the Blessed Sacrament, is crowned by an airy open work cupola of gold and blue anodized aluminum surmounted by a cross. Shimmering in the sunlight it can easily be seen by motorists from expressways in the area. Colorful Spanish tiles were installed on the floor of the nave and side aisles of the chapel. The chapel altar is embellished with panels of metal, mosaic and ivory from Barcelona, Spain, and the tabernacle is fabricated in handcrafted gold plate embellished with semi-precious stones and enamel carouches illustrating scenes from the life and death of Christ. Candlesticks and a crucifix are the work of goldsmith, Josef Neumayr of Munich. During the renovation, Mrs. Maytag McCahill, president of The Key, served as supervisor and coordinator of art interiors.

**IN 1960** as work on the Cathedral began, Archbishop Carroll consecrated the bronze bell weighing more than two tons which may be heard for three and one-half miles when rung in the Cathedral tower. For hundreds of Miamians the ceremony was one which they had

(Continued on page 26)



IN 1973 Msgr. John J. Donnelly, Cathedral rector, honored long-time parishioners Thomas Mangus, Howard Wass, and Don Hughes, for 30 years service to St. Vincent de Paul Society.

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# Editorials

## And now from those same great people ...

And now from those same wonderful folks who brought you abortion on demand, comes the new and improved model for 1975.

Citing a "fundamental right to privacy," a federal appeals court has declared unconstitutional the portion of the Florida abortion law requiring parental consent for minors and husband's consent for married women having abortions.

We wonder just whose right of privacy the good judges of the Fifth U.S. Circuit Court of Appeals had in mind. Surely not the right to privacy of the newly-formed life growing in the mother's womb — but then the courts took away his right back in 1973.

In this day of so much talk about equal rights for women, the idea of equality seems to have been left behind in this most recent court decision. Equality

means just that, equal status for men and women. But the court has ruled that pregnancy is the sole responsibility of the woman — hardly a position of equality.

"We do not believe his (father's) interest in the fetus is of sufficient weight to force the woman to face the mental and physical dangers of pregnancy and childbirth," the court decision states.

Not enough interest in the fetus? Maybe biology should be a required course for all judges. The last time we heard, the male partner is every bit as responsible for the creation of a new life as is the female partner. Yet now the court says he does not have the right to try to save the life of that fetus he created co-equally with his wife.

Besides, there is an economic factor. As Robert Brake, Coral Gables attorney who started to enter the case as an amicus

curiae (friend of the court) but was turned down at the last minute, pointed out, the husband is often the family breadwinner and must pay the cost of the abortion without having a voice in the decision.

But the husband's paternity right can still be protected, say the judges. The husband whose wife obtained an abortion without his consent can be granted a divorce.

But is this a solution? A divorced is hardly an acceptable exchange for a baby that can never be brought back.

Then there is the question of abortion for minors without parental consent.

People are considered minors until they reach the age of 18 for a good reason. Society, over a period of many centuries, has concluded that children should be guided by their parents until they reach an age at which

they are judged mature enough to manage their own lives. That age has been legally established as 18. Minors cannot undergo any other surgery, except in emergencies, without parental consent — so why should they be allowed to have abortions?

Because "parents do not always act in the best interest of their children," according to the court.

We know that is true — hundreds of thousands of women each year kill their children while they are still in the womb, and that is surely not in the best interest of the children.

But should children not be deemed mature enough by law to be responsible for their own actions be allowed to make a decision as crucial as choosing life or death for another person?

The court points out that "teenage motherhood involves serious consequences, including

adverse physical and psychological effects."

We don't disagree with the statement, but we add what Dr. Matthew Bulfin, noted gynecologist from Fort Lauderdale, has to say — that he has seen any number of 14 and 15 year old girls come near death from abortions, because the dangers of abortion to such a young body are three to four times greater than the danger to an older woman.

Finally, we come to a statement by Dr. Lynn P. Carmichael, chairman of the Department of Family Medicine at the University of Miami, from whose suit the court decision evolved.

"I don't see abortion as being a solution to anything," he admits. "But an unwanted pregnancy doesn't do anything to further the morality of society."

No comment. It speaks for itself.

## Letters to the Editor

### Mrs. Ford 'appalling'

**EDITOR:** Please accept our congratulations for your editorial comment regarding Mrs. Ford's appalling statements in her recent television appearance.

These are really unfortunate times for our country, when the so-called "First Lady" of the nation, clearly reveals that the basic principles of our Judeo-Christian civilization mean so little to her.

My wife and I feel that this

would be a fine time to start throughout our Archdiocese, a campaign from the pulpit re-asserting our beliefs in the sanctity of human life and the virtue of chastity.

Mr. and Mrs. Alfredo E. Manrara  
Miami Shores

### Like it is

**EDITOR:** I would like to compliment you on your Editorial of August 15. It has been a long time since I read anything that called 'it' like it is without the usual excuses

for humane failures. Congratulations!

Marguerite M. Santini

(Note: The editorial on Mrs. Ford was written by Robert O'Steen, Voice news editor.)

### Divine call

**EDITOR:** If we still wonder why there is a shortage of vocations to the Religious life, we should just take a good look at what has happened to Religious life because of an erroneous interpretation of Vatican II; and the sad result is that a

secularization process has taken hold of many of our Religious. Most of our young people have high ideals, so it is not that they do not have the spirit of self-sacrifice, but it is because many of us Religious have lost our sense of direction in confusing Religious life with the lay life.

A religious vocation is a Divine Call to accept a specific way of life very different from the lay life. Pope John XXIII made it so clear when he stated, "This is the first feature of religious life — A willing and joyful farewell to the things of the world, in order to belong to the Lord in perfect

purity of heart."

Yet, in the name of renewal, many of our once fervent seminaries and convents have succumbed to the spirit of the world, in their way of life and manner of dress, so that we can all see that this is — not renewal — but a sure sign of decay within. "By their fruits ye shall know them," as our Lord said. And our young people are very perceptive and quick to see through the sham of it all — and they are not being fooled.

Sr. Mary Amelia, C. P.P.S.  
O'Fallon, MO.



By Msgr.  
James  
J. Walsh

## Gift of serenity for dying is what she has to offer

He was sure she was unreal, out of this world. No question about it. Here was a large building full of people who would never leave it again, and no one knew it better than she did. But she was smiling.

Four died last week. One today. Two yesterday. Three new ones also admitted yesterday. Nevertheless, he was uncomfortably aware she radiated peace, genuine contentment. She talked on quietly, in answer to his questions, with serene conviction and described how men and women and children came to her home to spend the rest of their lives. To die.

He is a reporter for the Boston Sunday Globe. She is Sister Marie Cordis, once an O'Donnell lass. She is also the administrator of the justly famed Rose Hawthorne Home in Fall River, Mass. It has no other function than to care for and comfort people dying of cancer.

The reporter, Paul Benzaquin, was determined to find out how an

atmosphere of peace could pervade a house of death. And he asked questions like these:

**Q.** What happens when a patient suddenly realizes where she is, and knows that she is dying — how do you handle that?

**A.** I suppose it stems from our own thoughts about eternity ... Because we don't look at it on a natural plane. We think it's really a very fine and wonderful thing to hand over a soul to Almighty God.

**Q.** But suppose the patient doesn't?

**A.** This I firmly do believe: they absorb our attitude. Even without our talking about it.

**Q.** When patients begin to hurt, how do you handle that?

**A.** We give medicine — right around the clock, if they need it. They don't have to ask for it; we know they are going to hurt ...

**Q.** You tell me your patients are happy? They feel a joy? Can you elaborate on that?

**A.** You'll see it when you go around here and talk to the patients. They're completely at peace. I attribute that to the fact that we live with Almighty God. We absorb what I call these "vitamins" daily ...

**Q.** That's the strength of you and the other Sisters. But how can you give that strength to a patient who is dying? ... Not all of your patients are Catholic, and some of them are not even religious?

**A.** That's true — nor do we require it. We only ask two things when a patient comes here. Is there a doctor's diagnosis of incurable cancer? Secondly, is the patient unable to pay for proper care? ... We have a little boy here. His bill when he came to us was \$29,000 ... He's been here now a year and a half, yet he hasn't been of any further expense to his family.

**Q.** Are these patients ever able to help one another? I would think they'd be totally preoccupied by their own problem of death?

**A.** It doesn't work that way.

There's a great spirit of charity among our patients. I think it's the feeling you get when you have suffered yourself. You want to spare someone else ...

**Q.** Are the physical surroundings such that all of the people are aware when a death occurs?

**A.** Yes, they are. And at first these are a shock. But I had one woman say, "I hope you are as kind to me as you were to that person." ... What you still don't see is that none of this is foremost in their minds. We act, I suppose, in a rather routine manner, and our own abundance of — well, joy, I would say — comes through to them.

**Q.** ... I wonder if you could sustain yourself in the presence of a patient who didn't believe you ... ?

**A.** We just don't see that too often. I don't know of anyone who is on his or her death bed who doesn't have an entirely different set of values.

**Q.** Then maybe the rest of us need to learn how to do it ... What do





By Dale Francis

# A bishop is a bishop, not a priest

When I was a boy my Dad used to tell me I had to get the nomenclature straight. "Call things by their right names," he said. I learned to understand the importance of precision in language early and the more I observe the way things are the more I am convinced a great many difficulties come because of imprecision in language, because people don't get the nomenclature right.

Imprecision in language, using the wrong terminology for things, failing to know the nomenclature, is disastrous because it leads to imprecision in understanding. Imprecision in understanding can lead to the kind of deviations that bring difficulties.

The word "collegiality" has been used imprecisely by many in the Church and this has brought about some real difficulties and confrontations.

**COLLEGIALITY** is, of course, a valid and important concept in the Church. There is a College of Bishops. The Dogmatic Constitution on the Church, after explaining members of the College of Bishops exercise their authority with the successor of Peter, goes on to say: "This collegial union is apparent also in the mutual relations of the individual bishops with particular bishops and with the universal Church. The Roman Pontiff, as the successor of Peter, is the perpetual and visible source and foundation of unity in his particular church, fashioned after the model of the universal Church. In and from such individual churches there comes into being the one and only Catholic Church. For this reason each individual bishop represents his own church, but all of them together in union with the Pope represent the entire Church joined in the bond of

peace, love and unity."

That paragraph indicates the manner in which there is a College of Bishops, each with individual responsibilities and authority, but joined together with the Pope. Therefore, it is proper to speak of the collegiality of bishops.

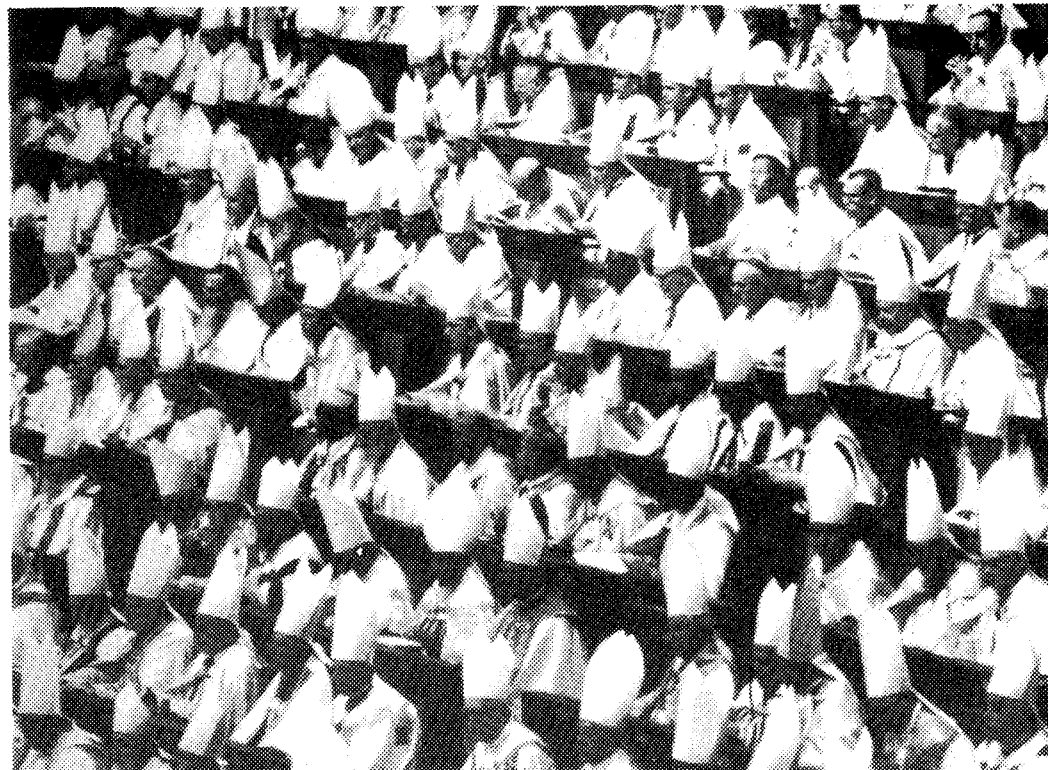
**BUT UNFORTUNATELY** the word "collegiality" has come to be used with an imprecision. We hear talk of the collegiality of the bishops with priests, with the laity. When the word is used in this way it not only creates false impressions but false expectations.

In the precise meaning of the word there is no collegial relationship of the hierarchy with either the priesthood or the laity. It is true, as the Dogmatic Constitution on the Church says, that priests are united with the bishop in "sacerdotal dignity" but as the same document carefully states, they do not possess the highest degree of the priesthood and they are dependent on the bishops in the exercise of their power.

Because we are all members of the Body of Christ, because we are all called to carry on the mission of the Church, the laity and the bishop are united in this way. But our functions, our responsibilities, our authority differ.

The Second Vatican Council called upon the bishops to come to knowledge of priests and laity, to seek consultation with them, to understand their needs, to listen to them, to be in a special way united with those priests who "constitute one priesthood with their bishop."

**BUT WHILE** bishops form with their fellow bishops and the Pope one College of Bishops, there is not the same collegiality of relationship between bishops and priests and people. There is a distinction in



function, responsibility and authority. To speak of this relationship as collegial is to be imprecise and from this imprecision there comes false expectations.

If priests and people are led to believe their relationship with their bishop is collegial then they are likely to expect that their views should hold equal weight with that of the bishop.

It is important that a bishop be given the advantage of consultation with both his priests and the people. This enlarges his vision, improves the service he can offer as a bishop.

It is good when structures are formed that allow a bishop to learn from priests, Religious and laity. But the difficulty comes if those who are consulted misunderstand their function and equate consultation with decision. Sometimes, as was the case when Pope Paul issued *Humanae Vitae*, the decision that must be made may well be in direct opposition of the recommendation of those who have been consulted.

**IF THOSE** who are brought into consultation understand their own role, they will not be distressed if the decision made by the authority

differs from their recommendation. But if they come to think of themselves in a collegial relationship with the bishop then they may expect their recommendations will direct the decision.

A bishop is a bishop. It is not a position of rule but service, not so much of authority as responsibility. He must make decisions in the light of responsibility to the whole. It is inevitable that his decisions may conflict with what individuals or groups may wish but he finally must act in the lonely isolation of his own conscience.

By Michael Novak

## He was a real Middle-American

For the first 40 years of life, it seems, one is concerned with birth, children, youth. Then, suddenly, death approaches. More and more, one attends funerals. Of associates. Friends. Loved ones. Parents.

A night call came recently to our house. My wife's father, never ill a day in his life, had lowered his head at the dinner table in Iowa, and died. Our babysitter finally reached us with the message.

**PRESIDENT NIXON** always won my scorn when he talked of "middle America." For middle America to me always meant my father-in-law, George R. Laub. He would have been 70 June 6, had he not missed it by a week. All six-feet four of him. A mountain of a man. He was not at all what Nixon had in mind.

"June 6, 1905 — May 30, 1975," his prayer card read: "A true man of the Middle West, Iowan by birth and love, of boundless energy and measureless common sense, generous with friends, inventor, architect, lawyer, jeweler, builder, mason, merchant, man of imagination, lover of practical jokes and passionate arguments, proud of his town and its citizens, patron of the arts, friend of the defenseless and the poor, extreme in his care for his wife,

daughters, son-in-law, grandchildren."

**A YOUNG MAN** who got in trouble with the law was out of prison under George's guardianship. He wrote the family a beautiful note of gratitude for how George had always spoken to him, and nourished him along. There are scores of such stories about George.

He was editor of the University of Minnesota Daily when Eric Sevareid was a cub reporter on the staff. He ran for the U.S. Congress twice, in 1952 and 1954, against H. R. Gross, in what used then to be a hopelessly Republican corner of the state. He came to know Harry Truman, his lifelong political hero, and Governor "Happy" Chandler of Kentucky, who made him a Kentucky Colonel.

George invented several farming devices, including a huskless breed of popcorn that he never succeeded in marketing. He designed a veterinary clinic, a medical center, and several homes in northeastern Iowa — he had trained as an architect, before the Depression drove him to studying law by correspondence. (He finished among the top 10 in the State bar exam.) He founded the Cresco Art Show a decade ago, a statewide event.

**THE DAY** in 1939 he got his law diploma by mail, a group of his friends went to the post office with him and held an impromptu commencement.

At his burial Mass, all the local priests concelebrated. His two daughters, now grown, read the lessons. One grandson served and the two granddaughters assisted in the offertory procession. Msgr. L. H. Reicks preached the sermon George has once heard him preach before, and stopped him in the street to say: "When I go, say the same things. I liked it." A private man about his religious feelings, George would hardly have let his family know which Scripture verses were his favorites.

It was the Catholic Church at its best, that day. I had never quite appreciated how much it means to have institutions larger than the self, stable enough to maintain a burial site, able to nourish as decorously in death as in life.

The prairie reclaimed a man who loved it, who made life while it lasted more stimulating and alive. The neighbors came to the house, brought foods, organized the lunch after the funeral. I loved middle America, that day, as George taught me to.



# Message to bishops: 'We are hurting'

ATLANTA—(NC) — People are hurting — the poor, blacks, the Spanish speaking, prisoners — and the Church simply isn't there to help them, a wide variety of spokesmen told the U.S. bishops Aug. 7.

The setting was Atlanta's Civic Center, during a three-day congressional-style hearing on "Liberty and Justice for All." The hearing was the fourth of six such events around the country, sponsored by the National Conference of Catholic Bishops (NCCB) as part of the Catholic observance of the U.S. bicentennial. Attending the hearing from Miami was Auxiliary Bishop Rene H. Gracida. The input from the regional hearings and similar parish discussions will be brought together in a national convention on liberty and justice in 1976. This in turn is expected to establish a major five-year social action agenda for the Catholic Church in the United

States. The Atlanta hearing was devoted to an issue that affects every American day by day at the heart of his life — the family.

Cleo Lamkin, 32, a black prisoner at Georgia Industrial Institute, pleaded for basic person-to-person love and concern as a key to prisoners' dignity, self-respect and rehabilitation. Lamkin (who was accompanied to the hearing by his warden, David England) asked the Church to get people interested in prisoners as individuals to provide simple support systems such as arranging transportation for family members to visit prisoners, and to carry that support through with jobs for ex-prisoners.

Joseph Flanagan, executive secretary of the St. Vincent de Paul Society in Atlanta, asked why the society is often ignored by bishops

and pastors. "The whole nation," he said, "knows the position of the Church on state aid to (parochial)

education ... and on the crime of abortion." But, he asked, how many people have heard preached the position of the Church that the right to private property is not an absolute right, that "no one is justified in keeping what he does not need while others are in need?"

Spokespersons for the Spanish-speaking noted the Anglo insensitivity to Hispanic culture and religious attitudes. The stress that this creates in the family life of Hispanic Americans, they said, is pervasive, particularly for first-generation immigrant families.

Blacks told the bishops of the continuing racism in the United States that magnifies their problems. The eight percent-plus unemployment rate in the United States is double for blacks, said Mrs. Ethel Mae Mathews, who works at Emmaus House, a neighborhood center for the poor in Atlanta. And for black youths, she added, the unemployment rate is 50 percent.

"It's time that the Church ... takes a decisive stand against racism," said Mrs. Althea Truitt of the Atlanta University school of social work. The Church is not just an institution, she said, but it is people — and the people who make up the Church are the same people who treat blacks as inferiors in daily life, in business, in education, in the neighborhood.

Earlier in the day an expert on family life called in by the Bishops' Bicentennial Committee testified that American family life is hurting at the core, and that this results from a complex set of factors which have created serious anxiety among people. The expert, Dr. Murray Bowen, is clinical professor, department of psychiatry, at the Georgetown University Medical Center in Washington, D.C., and chairman of the family division of the medical department of psychiatry, Medical College of Virginia in Richmond.



Joining other panelists at the Tidy Creek Campgrounds in Georgia for open hearings on the problems of Americans, is Miami's Auxiliary Bishop Rene H. Gracida, who like the other bishops was asked to wear civilian clothes for the trip from Atlanta to the rural area. At far right is Father Bryan Hehir, head of the U.S. Bishops' Commission on World Justice and Peace.

## 'His mother' kept him alive — now he repays with service

WEST PALM BEACH — According to his doctor and friends of 1943, Bernard F. Grall should have been dead for 22 years.

Instead, he is a daily communicant at the noon Mass at St. Ann's Church here. When there is no altar boy present, Bernie — as almost everyone in West Palm Beach, and for miles around, affectionately calls him — becomes "one of the oldest altar boys in Florida," as the jolly 68-year refers to himself.

BERNIE GRALL is also Cardinal Newman High School's greatest hidden asset — "hidden" because he shies away from publicity. During the entire 15 years of its history, Bernie has been chairman of the school's Athletic Association. Before Palm Beach County's only Catholic high school was opened in 1960, he held the same position for 10 years at St. Ann's School (which then included all grades from one to 12).

In this capacity, Grall has been responsible for raising an estimated \$250,000 in a quarter of a century, for the athletic programs of Catholic youth.

Bernard Grall was born at Elizabeth, N.J. in 1907, the third child of a family of 14. "My mother had us all by the time she was 37," he said, "and after high school we all worked to help the family, and help get several of us through college."

AFTER A brief time after high school spent working for the Standard Oil Co. of New Jersey and the local county police department, he joined the Elizabeth Fire Department, where he rose to captain and acting fire chief. During this time he had made a novena to Our Lady asking her to protect him.

In 1943, while fighting a fire, his ladder buckled and he was hurled 45 feet to the ground, breaking part of

his back, many other bones, and suffering many complications. He was in traction for three months, and in hospital for 10 months.

Among the first visitors allowed to see him were two of his fire department buddies. As they left — and though in a semi-conscious condition — he overheard one say, "That's the end of poor old Bernie."

GRALL REMEMBERS reminding Our Lady of her Novena promise, and then looking at the crucifix on the wall and saying, "Lord, I'll do everything for you, if you'll let me live again and walk."

Since then, Bernie Grall has tried his best to keep his end of the bargain — he says "his mother" and Our Lord have kept theirs.

In his bedroom, he keeps an altar to Our Lady on the dressing table, embellished with pictures of his wife, Mabelle, and other members of his family, especially his newly licensed attorney son, Bernard Jr., of Vero Beach, and his daughter, Bernadette, a practitioner (special doctor's aide) in West Palm Beach. These two children were 18 months and three years old, respectively, when the Gralls came to West Palm Beach after his near fatal accident.

"MY DOCTOR told me I would have to live in a warm climate, like Florida, and after touring the state we selected West Palm Beach," he said then I found that we had arrived in the parish of St. Ann, the mother of Our Lady."

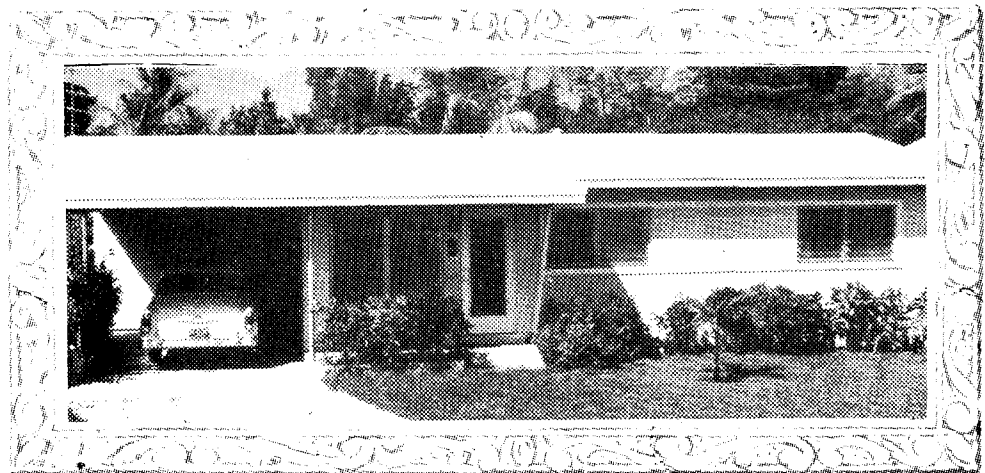
Three years ago, doctors told him he had cancer. He asked his mother to protect him a little longer since he felt sure he could serve youth a few more years.

"The priests and nuns can take care of the spiritual and academic welfare of our youth," he said, "but let me help provide them with healthy bodies in healthy minds."



BERNIE GRALL

## Kool-Tite "Home of the Week"



### Kool-Tite Gravel Coating Has An Exclusive Sealing Process

WHEN KOOL-TITE coats a gravel roof, it can be cleaned (even after several years) with more than 3,000 lbs. of water pressure! This is the startling statement of Jesse J. Scalzo of Kool-Tite, Inc. Pictured above is the Warneke Home at 1740 S.W. 93 Place after Kool-Tite applied the exclusive sealing process.

This is the Kool-Tite gravel roof process.

"First, the entire roof is hand raked and gravel turned over to expose mold or mildew. All missing gravel is then added to bring area to an even level.

(1) "First coating — a heavy spray of Kool-Tite bonding process is applied by hydraulic pressure, thoroughly impregnated with fungicide to kill the regrowth of fungus from underneath the gravel, permanently bonding all gravel to the roofing surface.

(2) "After the first application, a heavy spray of Kool-Tite inner-locking sealer is applied, also by hydraulic pressure. This application securely binds the gravel together permanently filling all pores and is applied not less than 48 hours after the first coating. Neither coating is applied on a damp or wet surface, thus insuring 100% bond of coating.

(3) "Following these two applications, a third and final Kool-Tite acrylic, fungicidal finish coating is then applied — also by hydraulic pressure — completely sealing in the entire area and applied the next day, following the inner-locking coating and again done only on a dry surface.

"After the original three-coat process by Kool-Tite, the roof can be pressure washed and coated by the same process as a tile roof. The gravel will stay on the roof because it has been permanently bonded. This gives added protection during hurricane winds. Kool-Tite also features special processes for tile, asbestos, asphalt shingle and slate roofs."

Kool-Tite, Inc. is growing rapidly because the management has had more than 23 years of experience in the application of quality roof coating. The materials used have been proven in use for many years to be beautiful and long-lasting.

"Kool-Tite, Inc. is licensed and insured for your protection," Scalzo added.

"Our work carries full guarantee protection. We are confident, however, that your Kool-Tite coating will outlast its guarantee period. Financing is available.

"Free estimates at your convenience, with no obligation, may be secured by calling 754-5481."

Also Serving Broward County — Miramar, Lake Forest, Pembroke Pines, Hollywood: CALL DIRECT: 1-754-5481

## Worship Music course eyed

A proposed course, "Music in Worship" may be presented this Fall at Barry College if response to advance enrollment is successful.

Designed to provide input to those already working in Church programs and awaken interest in students preparing for Church

positions, the continuing education project features a presentation of the rites and musical resources for each by Sister Joyce and a brief survey of the sacramental theology by Sister Mary Mullins.

Those interested should contact Sister Joyce at the Chancery, 757-6241, Ext. 223.



# Almost — priests learn by doing

During this summer seven deacons have been working in South Florida parishes learning first-hand the various aspects of the priestly ministry to which they will be ordained next year.

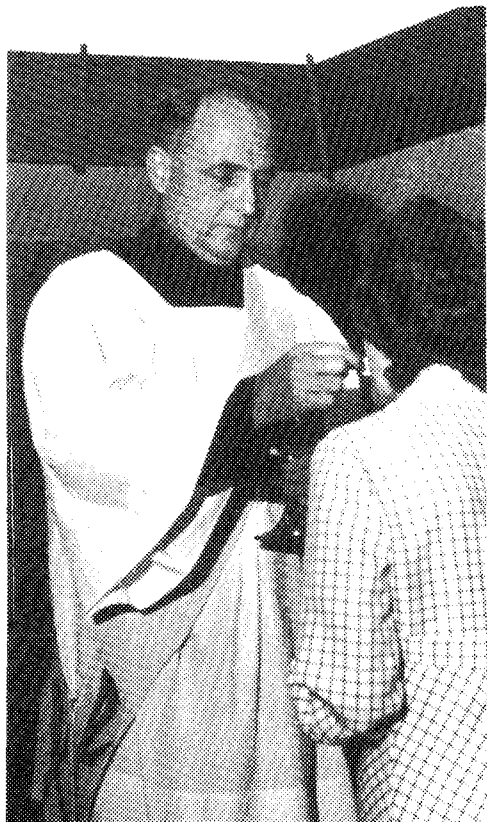
Deacons studying for the priesthood in the Archdiocese of Miami have been stationed at the following parishes: the Rev. Mr. Thomas Wisniewski, St. Louis Church, South Miami; the Rev. Mr. Thomas Wenski, St. Benedict Church, Hialeah; the Rev. Mr. William Davidsen, St. Juliana Church, West Palm Beach; the Rev. Mr. John O'Hara, St. Brendan Church, Miami; the Rev. Mr. Al Victor, St. Mark Church, Boynton Beach; and the Rev. Mr. J. Richard Soulliere, Holy Family Church, North Miami.

The Rev. Mr. John Peters, who will continue his studies at Beda College, Rome, and expects to be ordained next June for the Diocese of Suffolk, England, has been serving in St. Vincent Ferrer parish, Delray Beach.

Deacon Victor also studies at Beda College while Deacon Soulliere is enrolled at Pope John XXIII Seminary, Boston. Other deacons are completing their studies at the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach.

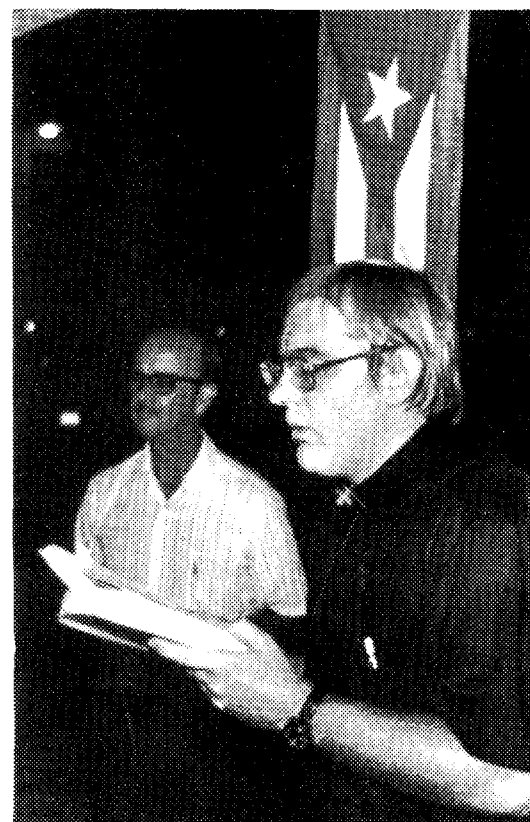


Leaving Baptist hospital after a sick call, Deacon Tom Wisniewski stops to chat with two acquaintances.



Holy Family Church parishioner receives Holy Communion from Deacon Richard Soulliere.

St. Mark Church parishioners, Boynton Beach, heard preaching of Deacon Al Victor during summer months.



Reading Scripture passage during outdoor rosary for prisoners in Cuban jails is Deacon Tom Wenski.



During a visit to an ill shut-in who is a St. Brendan parishioner, Deacon John O'Hara joins the patient in prayer.



Youth Program in St. Juliana parish, West Palm Beach, was particular project of Deacon William Davidsen.



# When floods, droughts came Seminoles found Man their worst enemy

By  
**GLEND A WALKINSHAW**  
 Voice Features Editor

(This is one of a series of articles on the Seminole Indians of South Florida — their history, culture and the problems they face.)

The fishing and hunting were good in the old days; cattle grazed on the hammocks in the Everglades and crops grew sufficiently well to feed the people.

Then came the floods and the droughts, destroying the meager crops and making the land impossible for grazing.

IT WAS NOT the force of nature, held in such high esteem by the Seminoles, which laid waste their land; but the force which destroyed it was felt by them to be just as impersonal, just as oblivious to the needs of the people who lived off the land.

First, the Seminoles had been moved off their traditional hunting grounds in Monroe County in exchange for a state reservation, so Everglades National Park could be formed.

Then, in 1950, the Flood Control

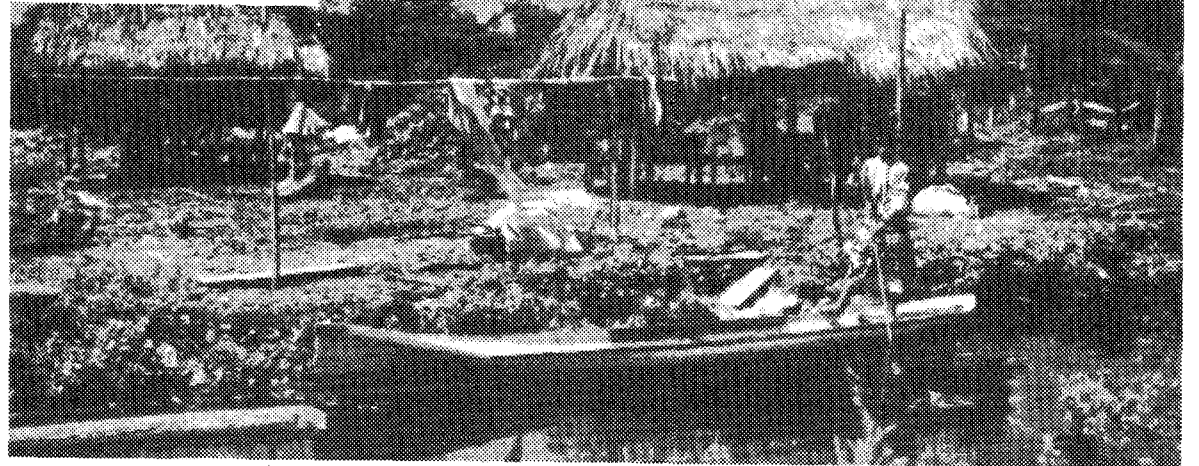
District was created, and the floods and droughts began.

THE STATE, which held title to the reservation land, expropriated 18,000 acres for floodway purposes, describing it as "poorly suited to the use of the Indians for hunting ... or for fishing ... and cannot be made suitable for agricultural purposes ... and that the use of that part of the land ... will not adversely affect the land, while that part of the land outside the water conservation area will be benefited by the works of said District and become better suited to the use of the Indians."

The government had not consulted the Indians. If they had, the Seminoles could have told them that although the land was not the best, they were scratching out a living on it.

The FCD was given surface rights to the land, including the right to "permanently or intermittently flood all or any part of said land ... and to construct, operate and maintain works of flood control thereon."

NOT NOTING the inconsistency of the wording, the drafters of the



Despite claims by the government of Florida that some of the Indian lands were not adequate for hunting, fishing, and crop growing, the Seminoles managed adequately to survive in the Everglades for many years. Pictured is a Seminole village of 1928 in what is now Everglades National Park.

FCD act included for the Board of Commissioners "the right to explore for and to develop, mine and dispose of any phosphate, oil, gas or other minerals or thing of value in, on or under said lands, and that the right of the Indians to make use of said land shall not be impaired."

But the use of the land was

impaired when the flooding made farming, grazing and hunting — the mainstays of Seminole economy — impossible.

For instance, Stanlo Johns, a Seminole cattleman, is frequently forced to illegally raise FCD fences to let his cattle get to drinking water. If he didn't, they would die, because there is no longer enough water on Seminole land. Johns claims that the FCD allows permits in other FCD areas for cattle grazing, but not on the Seminole

land was unsuitable for hunting, the Seminoles in their ignorance of the white man's law could do nothing until 1973, when the tribal council ordered the game commission to abandon the area.

One of the reasons the tribe feels the need for legal assistance is that these things keep happening; yet the federal government has never advised the tribe on these infringements, or acted to defend Indian interests.

The question that arises is, after

*'The lands ... are not and cannot be made suitable for agricultural purposes and are but poorly suited to the use of the Indians for hunting ... or for fishing ...' — from act creating FCD*

reservation.

THEN, SHORTLY after the FCD was created, the state game commission entered into agreement with the flood control authority — again not consulting the Indians — to allow non-Indian hunters to hunt in the area with a state license. Although this was in obvious contradiction to the state claim that the

all the planning and money that has gone into the Flood Control District, and the needs it has met outside the Indian community in supplying water to South Florida, what kind of solution will be satisfactory to both the Indians and the state?

TRIBAL CHAIRMAN Howard Tommie recognizes the dilemma

(Cont. on page 11)



Tribal Chairman Howard Tommie (left) and Vice Chairman Bill Osceola conduct a meeting of the Tribal Council, composed of representatives from each of the three Seminole reservations.

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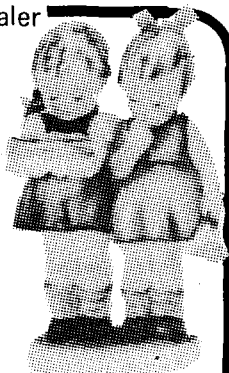
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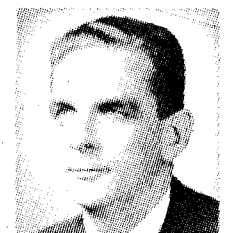
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# Indians feel legal aid may be answer

(Cont. from page 10)

and stresses the need for legal aid in helping the tribe determine what the best course of action will be.

"Money alone won't do it," he said, explaining that money cannot replace the lost livelihood of the Seminoles, whose way of life depends on the land.

"If there were a way to rechannel the FCD around the reservation, there might be a solution. Right now for instance a canal divides our reservation. But we need legal advice on what a satisfactory position is. How can we go into this without knowing what 'satisfactory' is?"

**AN AREA** relating to the Flood Control District but reaching even further is that of water rights. Supreme Court decisions have upheld the right of Indians to enjoy first and foremost rights to water originating on or flowing through reservation lands. But water has been diverted off Seminole land for the use of urban areas on a regular basis by government agencies, and again no federal agency has offered assistance to the tribe in the matter.

Although tribal spokesmen say they have no desire to deprive half of Florida's population of their water, they feel they should be compensated for what is used while insuring that tribal agriculture programs have enough water for their needs.

Perhaps the most damaging law to affect the Seminoles and many other tribes has been Public Law 280, which Sen. Henry Jackson (D.-Wash.) is currently working to repeal.

**PASSED IN** the early 1950's, the law was intended to move much of the burden of administration of reservations from federal to state governments, although the federal government would still hold the land in trust. At the time it was passed, the Bureau of Indian Affairs was not able to assume law enforcement on the reservations, and the answer was for the tribes to agree to accept local law enforcement and emergency aid instead.

Shortly after their organization in 1957, the Seminoles agreed, on the



'Indian cowboys' on Brighton reservation round up their cattle for pregnancy determination, a yearly procedure for the men whose livelihood depends on the production of cattle. The Seminoles have been raising cattle since their earliest days on the Everglades hammocks.

advice of the federal government, to accept PL 280.

But the state has used its authority granted under the law to tax, set up zoning restrictions and create other hardships for the Seminoles, while providing minimal police protection, Seminole leaders say.

emergency assistance, according to tribal members. In Hendry and Glades Counties, the tribe pays large sums to the Sheriff's department to receive minimal protection. The state infringes on Indian rights made clear by high federal courts, but there has been little effort made to remedy the situation

struction of a new amusement park on the Dania reservation because of the lack of a permit, and problems with the county health department over a restaurant opened by Seminoles on another of the reservations.

**FINALLY** THE county authorities were convinced that because the Seminole lands are held in trust by the federal government the county has no jurisdiction in such matters.

It isn't that the Indians object to following health standards; as Chairman Tommie explains, "these outside codes have value and if we are to compete with outsiders, we have to be on a par with them."

The objection the Indians have is that people who do not have authority are trying to illegally impose their laws on the Seminoles.

**TAXATION** is a matter especially sensitive to the Seminoles. As Indian nations are wards of the federal government, the Seminoles are exempt from most taxes, including state taxes. This has been upheld in court cases time and again.

Yet the tribe has been forced to

pay more than \$20,000 in taxes on the sale of crafts made by Indians on the reservation and sold on the reservation.

Even more damaging to the tribe has been the attempt to tax businesses who lease their land. The tax advantages to a business of locating on Indian land is a major incentive for locating there, and the money the leases bring in are vital to the tribe. But the state is now insisting that a mobile home park, the tribe's most important lessee, pay a tax on the value of their lease. The case between the state and the company is in the courts, and the Seminoles badly need to enter on the side of the company to protect its interest in the lease. Otherwise, tribal leaders stress, a precedent could be set for removing the tax incentives for companies which provide a major portion of income and employment for the tribe.

As these few examples show — and there are many more — without someone qualified to guide them, the Seminoles stand to lose almost everything — their land, their income and their way of life.

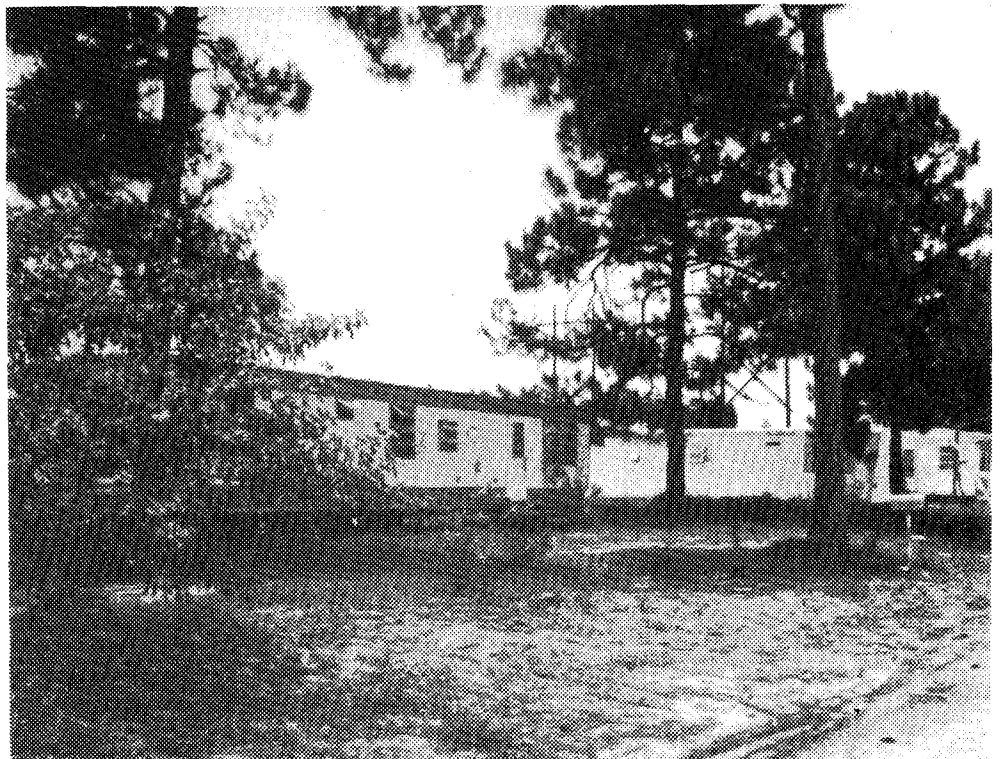
*'Money alone won't do it. We need legal advice on what a satisfactory position is. But how can we go into this without knowing what satisfactory is?'*

— Tribal Chairman Howard Tommie

**TODAY, THE** Broward County because of lack of information and Sheriffs department rarely patrols legal knowledge by the Seminoles. the Dania reservation and only Recent examples include the responds to the most urgent calls of county trying to close down con-



Not everyone who lives on the reservation is Indian. The mobile homes at left, along with the elaborate clubhouse at rear, belong to residents of Escom Mobile Home Community, which leases the land on the Dania



reservation from the tribe. The Indian housing is not quite so luxurious, as the mobile homes at right show. Most of the Seminoles live in permanent houses, but there are not enough for everyone.



# Movies on T.V.

## Odd Couple and Lizzie Borden



Sheldon Leonard stars as Eddie Smith, owner and operator of a New York City arena known as "The Big E." Sheree North co-stars as his wife, Honey, a former dancer; and Quinn Cummings plays Ginger, Eddie's orphaned granddaughter in "Big Eddie," new comedy series which premieres Saturday Aug. 23 (8:30-9:00 p.m. ET) on WTVJ, Channel 4.

### SUNDAY, AUGUST 24

8:30 p.m. (ABC) — **THE ODD COUPLE** (1968) — Two men separated from their wives and sharing an apartment discover what incompatibility is all about: one is obsessively neat (Jack Lemmon) and the other is a compulsive slob (Walter Matthau). The story is a nice twist on the adjustments that people have to make in life as well as marriage. Both principals demonstrate the built-in advantages for comedy that come from teaming a disparate pair and they are well-supported by a nicely balanced cast. Director Gene Saks relies totally, and for good reason, upon Neil Simon's hilarious script which he adapted from his own long-running Broadway play. One of the year's most enjoyable comedies. (A-III)

### MONDAY, AUGUST 25

9:00 p.m. (ABC) — **THE LEGEND OF LIZZIE BORDEN** — Repeat of a made-for-television movie starring Elizabeth Montgomery in the title role as America's perennial favorite ax murderer. The drama is based on the well-known crime that was perpetrated ("Lizzie Borden took an ax. Gave her mother forty whacks...") in the quiet mill town of Fall River, Mass., in 1892. This particular dramatization reaches

for its popular appeal by making Liz, in the svelte form of Ms. Montgomery, an attractive bundle of psychotic dynamite. Freudians, take heart — all others, take cover.

### TUESDAY, AUGUST 26

8:30 p.m. (NBC) — **THE BIG RIPOFF** — Repeat. Made-for-television thriller focuses on a daring kidnap attempt, and a con man's even more daring attempt to cash in on it. Tony Curtis plays the con artist, who decides that the kidnapping of a millionaire's wife (Lynn Borden) provides an ideal opportunity for him to turn some fast and easy cash — which is earmarked for his bookie, or else! The rich husband (John Dehner) agrees to terms, and Curtis gets a little help from his friends (attorney Larry Hagman, reporter Brenda Vaccaro) in order to deliver the \$250,000 ransom. Naturally, the best-laid schemes of mice and con-men go off a-gley, and you can imagine the complications that set in. So, why bother to watch?

9:00 p.m. (ABC) — **MAN IN THE WILDERNESS** (1971) — Richard Harris plays Zachary Bass, a violent, godless man who is abandoned by a land-locked cross-country shipping-trapping expedition after he has been mauled by a grizzly bear. Somehow Bass survives the first days and nights and gradually recovers well enough to begin his own trek through the wilds, hell-bent for revenge on the expedition's Ahab-like leader, Captain Henry (John Huston), and well aware of the Arikara Indians dogging the expedition's trail. The way back is tedious but frequently absorbing, as minute and momentous events intermingle to bring Harris to rather pantheistic

## television

awareness of life's forms and rhythms and man's cruelty to his fellow man. Cutting from Harris to the Indians to the struggling expedition, director Richard Sarafian experiences a number of wild directorial ups and downs, just as he did in the equally episodic **VANISHING POINT**, and the final confrontation he arranges is jarringly anti-climactic. The film's rewards, however, are rich if one is willing to take the story in bits and pieces. The scenery is a magnificent vehicle for the theme of nature's power and dignity, and several things Harris sees for us, notably the trailside birth of an Indian baby, independently have a stunning, eerie beauty. Photographer Gerry Fisher's camera uses the great, rugged wilderness to its best advantage, but one gets the impression that Sarafian made a much longer film, which was then chopped down to manageable size and has suffered considerably for it. (A-III)

### WEDNESDAY, AUGUST 27

8:30 p.m. (ABC) — **LOCUSTS** — Made-for-TV movie starring Ben Johnson and Ron Howard. Howard plays a callow World War II pilot who was drummed out of the air corps because he seemed to have this strange aversion to piloting a plane. (And don't bother to ask how he ever got to be a pilot in the first place). Back home in the dusty Southwest, Howard is forced to prove himself — to himself and his ornery father (Johnson) — by taking on a looming swarm of locusts with his crop-dusting biplane. Doesn't quite get off the ground. Repeat.

## Kids' programming to expand

WPLG, Channel 10, is increasing the number of programs directed to children. G. William Ryan, General Manager, announced.

In a step to reach more youngsters of preschool and early school age, WPLG Channel 10's Arthur and Company will move from 11 a.m. weekdays to 7 a.m. beginning September 8th.

WPLG is planning over seven full hours of prime time children's programs during the last quarter of 1975.

The award-winning "Young People Specials" are designed to meet the important needs of youth ages 6 to 15. This series includes:

"Pilgrim Journey", a look at the ordeals and courage of the pilgrims through the eyes of a young girl's diary. "The Crime", a detailed view of our judicial system through the step-by-step procedures of a felony trial. "Lamb Chop and the Professor", a fast-paced, highly visual and understandable look at the physical forces which operate in the world around us. "The Achievers", a spotlight on the phenomenal accomplishments of eleven outstanding youngsters who have excelled in diverse areas. "Westward Wagon", examines the family life of early pioneers traveling across the plains in 1870. "Four Children", tells the story of four American children — a Black boy living in an inner-city; a young girl living in the mountainous, coal-mining region of Kentucky; an Indian boy who lives on the Fort Apache Indian reservation; and a Chicano girl who travels throughout the country working the fields with her family.

This series is the winner of three Emmys, the Freedom Foundation Award, Ohio State Award, ACT Achievement Award, and American Bar Association Achievement Award.

The station has purchased a series of music specials. The original musicals, which it will begin to telecast in prime time, 1975, are produced by

the award-winning producer D. Martin Tahse.

The series includes "The Emperor's New Clothes", "Pinocchio", "Jack and the Beanstalk", "Aladdin", "Midnight Ride of Paul Revere", "Sleeping Beauty", and "Cinderella".

Other programs for youngsters include: "Hot Dog", an instructional series combines education and fun to effectively explain all sorts of interesting things to youngsters. "Hot Dog" stars three great comics, Woody Allen, JoAnn Worley, and Jonathan Winters.

"Most Important Person", an animated series covering things that are important to a child growing up. Such topics as eating breakfast, going to the dentist, loneliness, playing with friends, or how muscles work. This series was produced in cooperation with the Office of Child Development (HEW) along with leading authorities in psychology, education and communications. In addition, when all ABC Afterschool Specials are cleared at 4:30 p.m., WPLG will program a two-hour kids block leading with The Brady Bunch at 4 p.m. The station is currently negotiating for a new children's educational series to be broadcast at 5:30 on those days. The ABC Afterschool Specials are broadcast approximately once a month.

WPLG will continue to schedule "Call It Macaroni" in special time periods. This children's series is designed to help young people discover the vast variety of life and experience in America. The 12 half-hour programs, involving 10 to 12 years olds in the adventure and rediscovery of America, are being filmed on location throughout the United States.

In addition, "The Reading Series" a twelve-part innovative educational series produced by WJXT, WPLG's sister station in Jacksonville, Florida, will be scheduled for in-school and at-home viewing early in 1976.

## RELIGIOUS PROGRAMS

**SUNDAY**  
7 a.m.  
**THE CHRISTOPHERS** — Ch. 11 WINK.  
9 a.m.  
**CHURCH AND THE WORLD TODAY** — Ch. 7 WCKT — "Hey Janitor."  
10:30 a.m.  
**THE TV MASS** — Ch. 10 WPLG.  
2 p.m.  
**INSIGHT** — (Film) WINK Ch. 11.

4:30 p.m.  
**THE TV MASS** — (Spanish) — Ch. 23 WLTV.  
**RADIO**  
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.

## BEST TV THIS SUNDAY

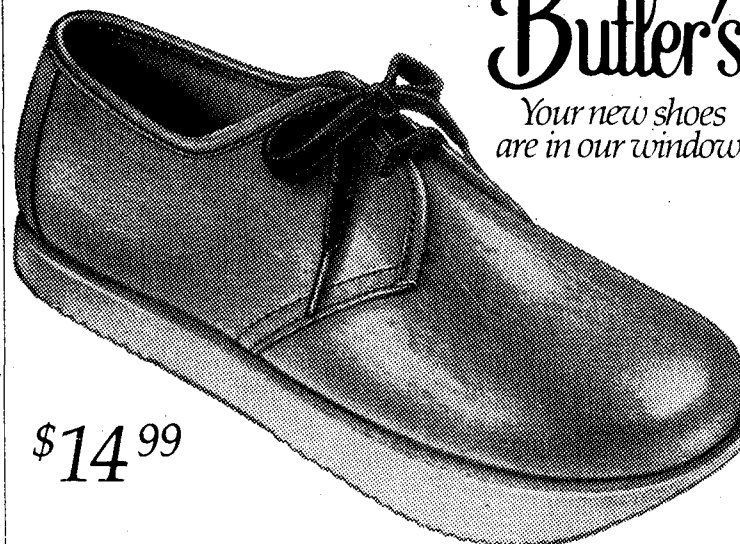
9 A.M. — Ch. 7  
"The Church and The World Today."

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

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# OPTIMISM vs. PESSIMISM

movies

## Hollywood is learning — people want positive movies

By MICHAEL GALLAGHER

In current films such as *Posse*, *Rancho Deluxe*, *Night Moves*, and *The Day of the Locust*, Hollywood is doing its best to do right by pessimism and cynicism, and in *The Wind and the Lion* and *The Eiger Sanction*, it offers us machismo as the sovereign remedy against



'Nashville' is an example of an optimistic film which people will gladly pay to see, according to Michael Gallagher. He also calls 'Jaws' optimistic, because the viewer knows the 'bad guy' will get it in the end.

universal corruption. Yet there is good reason to feel that Hollywood's heart is not really in this sort of relatively stern fare, a reluctance that comes, I believe, not from any adherence to a more positive view of life nor, still less, from any moral scruples, but simply from a gut feeling that we, the Great American Public, despite Watergate and Vietnam — or maybe because of Watergate and Vietnam and certainly because of our current economic hardships — are not really that eager to line up at the box office for the privilege, at three dollars a throw, of getting the same old message of how rotten we are. *Posse*, *Rancho Deluxe*, *Night Moves*, and *The Day of the Locust*, despite their fundamental differences are alike in being muddled films, and all four, moreover, seemed headed for failure at the box office. *The Wind and the Lion* and *The Eiger Sanction*, on the other hand, are sure winners, but I think it is safe to conclude that the slick romanticism of the former and the personal appeal of Eastwood in the latter account more for their success than the charm of the philosophy of life embodied in them. The desire of John Milius (the writer-director of *Wind*) and Clint Eastwood to assault our middle-class sensibilities seem

to outweigh considerably their ability to do so, and people go to see their pictures for pretty much the same reasons that they went to see *Gunga Din* and *Shane*.

Finally, let's take a look at two movies that are not only doing well at the box office — fantastically well in one case — but which may well be the best American films of the year: *Nashville* and *Jaws*.

*Nashville* is essentially an optimistic film despite its downbeat ending. Much has been written about how nasty the people are in it, how they continually are trying to con one another, but I don't think this reading is the most significant one. *Nashville* is a loud, exuberant, very American movie, an updated version of that old Hollywood favorite, the backstage epic. We may be threatened with violence and destruction, but by gosh, we sure have a high old time of it (note the bottles of Jack Daniels lined up on Haven Hamilton's hospitality board), and there's never a dull moment.

*Jaws* is still more optimistic and traditional. Part of the fun, of course, is being scared. But we are scared only within limits, enough to forget the electric bill but not enough to be made uncomfortable. To see the great white shark heave himself



'Rancho Deluxe' is doomed at the box office, says Gallagher, because of its pessimism and cynicism, which the American public does not want to see.

up from the ocean just a few feet from Roy Scheider's head is scary, of course, but scary in quite a different way than if we were in Scheider's place and this were not a movie. For we never forget that we are watching a movie. Otherwise the fun would quickly go out of it. Everything is under control. And the biggest element of that control is knowing — just as we knew in the old war films that Hitler and Tojo lost

out — that the great white shark, the agent of our terror, is going to get it in the end. Roy Scheider's Brody is the younger brother of all those soldiers we saw go off to fight, griping all the way, not giving the least hint that they welcomed the chance to prove their manhood or anything of the sort.

Both of these films are done with a spirit and flare notably lacking in the grimmer movies, a circumstance that suggests that Hollywood's capacity for confronting the harsher realities of life does not go far beyond calculating box office odds and estimating what the American public will go for. The forte of the New Hollywood, then, is no different from that of the Old Hollywood: escapist entertainment. And so, until such time as writers and directors appear on the scene who have talent, power, and desire enough to go against the Hollywood grain, this lack of vision will persist, and life as we know it will always be far more terrible than Hollywood is able to show it in its most pessimistic movies and far richer than in its most optimistic.

## Capsule reviews

**Take a Hard Ride** (Fox) In this routine Western shot in the Canary Islands, Jim Brown plays a black wrangler entrusted by his dying white boss (Dana Andrews) to bring home to his widow the money gained from the sale of a vast herd of cattle. As one might gather from the title, Brown's task is not an easy one, even after he's joined by Fred Williamson, as a devil-may-care gambler. All sorts of villains come out of the sagebrush to try to separate him from his money. One of the film's major difficulties in fact, is that they succeed one another so fast that there is no time to learn to hate them. Lee Van Cleef is the only one who generates much interest (helped, it's true, by the score, which goes boing-boing whenever he appears), and he, perhaps, because of a contractual clause that rules out his getting killed, never has a showdown with Brown and Williamson but spends most of the time still, with an evil smirk on his face, a mannerism that perhaps conceals no more than his calculations of how much, this is bringing him. Catherine Spaak is around just long enough to die nobly, which leaves little to distract one during the unimaginative chases

and gunfights but Williamson's white teeth (he seems to enjoy having a role where he does not have to scowl throughout) and the thought that Jim Brown is a long way from the Cleveland Stadium. (A-II)

**Sidecar Racers** (Universal) Sidecar racing is a variant of motorcycle racing, featuring not exactly a sidecar but a platform upon which a "passenger" cavorts, leaning one way and then another to maintain balance, as in sailboat racing. It seems to be very popular in Australia, though not in America. Ben Murphy plays a former American Olympic star at loose ends in Australia, casually studying law while he wonders what he wants to be when he grows up. A motorcycle racer (John Clayton) and his girl friend (Wendy Hughes) persuade him that becoming a "passenger" might be worth a try. Attracted to the girl, Murphy agrees, having missed the beginning of the film and thus not seen, as we did, his predecessor sailing through the air right after the credits, a flight cut short by a large, immobile boulder. Ben Murphy does well with a thankless role, Wendy Hughes is a talented beauty, and John Clayton plays with a dour conviction and authority worthy of a better movie.

A little too much footage is given to Miss Hughes' rebellion against her rich father (expressed in shoplifting and a measure of sexual promiscuity), but otherwise the movie is a harmless entertainment. The racing scenes are done with flair and excitement, and the Australian setting is a welcome change of scene. (A-III)

**Rollerball** (United Artists) If you think professional sports — say, hockey and football and soccer — are rough and full of

brutal action, just wait around for forty years or so, when something like "Rollerball" will be the international pastime. It seems that by then such nasty things as war and other forms of traditional human aggression will have been abolished; in their stead, thanks to the sly benevolence of the corporate world government that sponsors Rollerball, sport will be the be-all and end-all substitute to resolve what had been international conflict and to satisfy the human thirst for violence. (B)

The film ratings and reviews appearing in the Voice are furnished by the Division of Film and Broadcasting of the United States Catholic Conference solely for the guidance of our readers as to content in order to select the movies they wish to view, or for their children to see.

Following is an explanation of the ratings as they are assigned by the DFB.

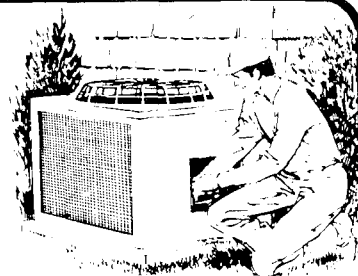
A-1 - Morally unobjectionable for general patronage.  
A-2 - Morally unobjectionable for adults and adolescents  
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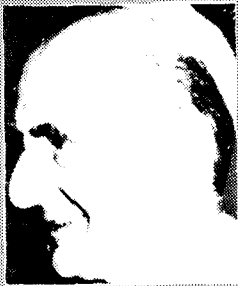
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The Voice  
of the  
Holy Father



# Angelus — 'Spontaneous flower of spirituality'

## Prays at Angelus

Pope Paul VI said on the Feast of the Assumption that he prays daily at the Angelus for the Holy Year and for world justice, order and peace.

The Pope told a holy day crowd gathered in the courtyard of his summer residence here that the Angelus' purpose is "to bring to the Lord, through the example and intercession of Mary, the unfolding of life's daily events, with particular attention to the world's great

causes."

He said that for him those great causes includes "the outcome of the Holy Year and social justice, order among peoples, and always a peace that is free and real."

The Pope called the Angelus a "spontaneous flower of medieval spirituality." He said it was a prayer to be recited usually at home or "wherever our daily activity allows."



The prop wash from his helicopter plays tricks with Pope Paul's cape as he arrives at the Vatican from his summer home at Castelgandolfo for a weekly audience.

## Encourages singing

Pope Paul VI has encouraged Catholics to sing at, participate in, and enjoy the Church's revised liturgy.

"Those who sing are participating, those who participate don't become bored but enjoy themselves, and those who take pleasure in prayer stay or rather grow as Christians, and those who are Christians are saved," Pope Paul told his evening general audience in St. Peter's Square recently.

**THE POPE** was speaking of the reformed liturgy as one means of reaching the Holy Year ideal of renewal.

He told the crowd of about 50,000: "The people must be composed of faithful who are aware, who participate and who in a certain degree concelebrate with the priest because he, the 'alter Christus' (Other Christ), is God's spokesman before the people and the people's spokesman before God."

The Pope called the liturgy a "communion of souls, of prayers, of voices, of 'agape,' or charity." He said that it is not enough "to assist passively" at the liturgy. "Participation is necessary," he added.

**THE PEOPLE**, he said, should consider the liturgical celebration to be a school for listening and learning, a sacred act that is begun and led by the priest.

"Oh, if the (Second Vatican) Council, if the Holy Year, aid in the task of letting the people participate and sing in the liturgy, they will have accomplished a religious work for the community that is of the greatest worth," the Pope asserted.

The Pope said that the emotional uplift that Catholics feel in the liturgy is not a form of escapism from the concrete world.

"NO," HE explained, "it is an infusion of wisdom and energy that makes the faithful zealous, generous and active citizens in the field of earthly reality while it shows them the way and leads them to heavenly citizenship."

Following his talk the Pope saluted more than 2,000 pilgrims of Polish ancestry, among them many Polish-Americans. The group was led by Bishop Ladislaw Rubin secretary general of the Synod of Bishops, and three other bishops, including Auxiliary Bishop Alfred Abramowicz of Chicago.

The Pope told the group: "Your visit calls to mind your country with its noble Catholic traditions, 'Polonia Fidelis (Faithful Poland)', and all the numerous testimonies of faith and of adherence to the Apostolic See which comes to us from your country."

"CONTINUE to be faithful followers of Christ and devoted sons of the Church, always consistent with the faith you profess."

The Pope flies by helicopter to the Vatican from his summer residence at Castelgandolfo each Wednesday for the general audiences.

While driving through the square waving to pilgrims from a converted Toyota jeep, the Pope lost his "zucchetto" or white skull cap to a gust of wind. By the time he reached the platform to begin the audience, the zucchetto had been retrieved.

## Modern feminism

Modern feminism can be "justified, strengthened and enriched" by a deeper appreciation of Mary's unique place in salvation history, Pope Paul VI said Aug. 17.

Pope Paul told about 7,000 pilgrims who jammed the courtyard of his summer residence here for his noon blessing that the Church supports the International Woman's Year sponsored by the United Nations.

**HE ADDED** that the Church also acts as guardian of woman's dignity, especially in her role as mother, while hoping for the advancement of women in professional

and social life.

"A provident and consoling feeling flows for all of us out of a better understanding of the unique, unrivaled, undeniable and most happy position assigned to Our Lady in the spiritual economy of salvation ...

"It goes without saying that from this our modern feminism can emerge justified, strengthened and enriched," the Pope said.

**HE TOLD** the crowds two days after the Feast of the Assumption that the Church "joins in positively" in International Woman's Year.

"The Church willingly hopes for

the development of women's role in professional and social life. Together with this the Church acts as guardian over the dignity and mission of woman, of the Christian woman especially.

"God's plan has given her a dignity and mission as gentle daughter, as strong and pure virgin, as a loving spouse, and above all as a mother who is always inviolate and most worthy, and also as a widow who is pious, grieved and busy."

The Pope said that women will find "in Christian concepts the acknowledgement of their civil and human rights."



# HAPPY BIRTHDAY, FATHER

At least we hope it is. We know how much you would like to do for the people in the missions... to bring the teachings of Christ to those who have not heard... to bear their burdens as teacher, friend and brother. We know!

Hopefully, others know too... and will help make this a happy birthday for you through their prayers and sacrifices.

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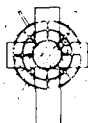
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# THE VIRTUE OF FAITH

know  
your  
faith

By RUSSELL SHAW

Faith is a gift of God. Because it is, one might ask how it is possible to speak of the virtue of faith: "virtue" suggests something we do rather than something we are given.

The virtue of faith is, however, no fiction. "Virtue" enters the picture when we act in such a way as to deepen, preserve, or exercise the gift of faith we have been given. Always a central part of Christian life, the virtue of faith is particularly necessary to the Christian in the modern world.

**THE EXPRESSION** "leap of faith" is also frequently used today. There is a sense in which religious faith does involve a "leap," but it is not the sense in which the phrase is sometimes used — to suggest that belief is irrational, a blind assertion of certainty where certainty is not possible or an emotional attachment with no basis in reason.

Belief is not irrational. There are solid intellectual reasons and compelling arguments for accepting the content of Christian and Catholic belief. One of the Church's most urgent needs today is a renewal of apologetics to make this clear.

At the same time, comprehension and even acceptance of the rational grounds and logical arguments for religion are not the same thing as faith itself. Faith is something more. It involves understanding and assent, but it also involves a commitment to a Person — God — and a simultaneous act on that Person's part, the gift of faith. It is in this perspective that we can correctly speak of faith as involving a "leap."

The fact that faith encompasses something more than intellectual acceptance — that a commitment and a gift are essential, too — is verified by the experience of many adult converts, who tell us that they understood and in a sense accepted what Christianity teaches well before they had faith. In his autobiography "Surprised by Joy," the Anglican scholar and author C. S. Lewis recalled how faith came to him on the way to a picnic with his brother.

"When we set out I did not believe that Jesus Christ is the Son of God, and when we reached the zoo I did. Yet I had not exactly spent the journey in thought. Nor in great emotion ... It was more like when a man, after long sleep, still lying motionless in bed, becomes aware that he is now awake."

**OBVIOUSLY** one who has been given such a gift as faith cannot simply leave it at that. The gift carries obligations. To fail to meet them would be petty and ungrateful of us at best and at worst would jeopardize the gift itself. By acting in ways that tend to preserve and foster faith we exercise the virtue of faith.

There is special need for this virtue today. In our times the challenges and threats to faith are numerous and powerful.

It is not, as some might suppose, that there are radically new arguments against religious belief. On the contrary, at this stage in human history it would be difficult to think of an objection to religion which has not been raised and answered many times before. Faith today is not being buffeted by new intellectual challenges.

Instead it is the very spirit of the times which causes the most serious difficulties for faith. The specifics are familiar: secularism, materialism, hedonism — all the catalog of "isms" which add up to the tendency to concentrate attention and energy exclusively on this world, and to neglect if not deny the reality of the spiritual and transcendent.

**IN A HIGHLY** secularized society such as ours, the possibility of being a "cultural" Christian — one, that is, who absorbs religious beliefs and commitments more or less automatically from the surrounding culture — becomes increasingly remote. In such a society one is a Christian and a Catholic by conviction and choice, not by accident.

The conviction and choice required to be a Catholic in our society thus involve us in a continual exercise of the virtue of faith. We are challenged to grow in faith — in knowledge, understanding, and commitment — throughout our lives. In such a time and place our need for the virtue of faith is great; but the opportunities for its exercise are correspondingly many and rewarding.



"Faith is something more. It involves understanding and assent, but it also involves a commitment to a Person — God — and a simultaneous act on that Person's part, the gift of faith." From article by Russell Shaw.

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"Faith is an awareness of divine mutuality and companionship, a form of communion between God and man." — Abraham J. Heschel, "Man Is Not Alone," 1951.

"Reason is the precondition of faith; faith is the act in which reason reaches ecstatically beyond itself." — Paul Tillich, "Dynamics of Faith," 1957.

"Religious faith, on which sacred theology rests, is itself a supernatural act of the human intellect and is thus a divine gift." — Mortimer Adler, "Vital Speeches," December 1949.



Picture yourself with a microphone in your hand interviewing people at a busy shopping center. Your question is:

## What is Faith?

By MARIE MCINTYRE

The answers you would get would be much like the answers you would receive if you asked your own friends the same question. Somehow, we all sense that these answers are not necessarily sufficient. They don't seem to say enough. They are too general, too vague.

For example, if someone says that faith is "belief in God," or "belief in His teachings" or "belief in His church," you get the impression that they think of faith mostly as intellectual assent, something that really only happens from the eyebrows up, or something that is "all feeling" without any need for reason.

Is this what Jesus revealed about faith?

**IF WE STUDY** the Old Testament, it becomes clear that the people who knew themselves to be the People of God had faith in a person — God — and responded to this personal relationship with their whole being and manner of daily acting. When we study the New Testament, we see that there is a new dimension of faith: The person who reveals God to us is Jesus Christ. He is the person through whom the other persons of the Trinity, Father and Spirit, are revealed. Christian faith, then, is the total acceptance of Christ as He is. It is a personal relationship involving all of me and it grows in intensity as I let Jesus influence me by who He is.

So what we are really saying is that just as a loving, accepting human relationship between friends helps to identify each person better, so our relationship with Christ in faith and love, helps us to understand our own Christianity better. Maybe we have not looked at it this way before, but the more we know Jesus as He is, the more our own friends will see what our Christianity means to us because we will be developing Christ's values and living them out in our daily lives.

Christian faith is faith in Jesus who is truly present to us now in His risen glorified existence. He loves us by redeeming us. One of His saving, redeeming acts is revealing to us who we are and calling us to become what we ought to be. Most of us still need to be converted to Christ in such a way that we are freely willing to accept Him fully. This means that we have to be open to becoming Christian, a process that grows each day as we take on Christ's point of view and His values.

When we can say, "I am committed to Christ and everything He stands for" and really mean it, we will discover big changes in our lives. This discovery is a form of revelation. We learn, in an immediate, experiential way that Jesus does have the answers to our problems and when we really believe Him, a new way of knowing and loving and understanding comes to us that changes our view of life and its meaning. Knowing this, it is difficult to understand why so many people seek substitutes for the meaning of life when Christ is with us with the answer.

Just as our closest and dearest friends really do have a powerful influence on us and our actions, so Jesus does if we let Him be our friend, if we accept His offer of friendship and with Him, the Father and the Spirit.

Jesus comes to us as one who exists in a loving community of persons and shares this love/life. That, in itself, is a lesson in how to live perfectly. We cannot come to our full potential in isolation, separated from a community of sharing and giving love. (That is why there is some truth in the old expression "Outside the Church, there is no salvation" if you look at it in this context.)

Jesus comes to us as teacher to reveal to us the way to become fully human. "I come that you may have abundant life" He tells us according to John 10:10. He also tells us that not those who say "Lord, Lord" but those who do the will of his Father will enter the kingdom. He teaches us through story and parable, but mostly by His own example, that the kingdom of God comes as we love and serve others. Knowing, as we all do, some "others" that are not that easy to love, we realize that His example is no easy thing. He teaches, again by His own example, that suffering and even death are part of the transforming experience that reveals the deep meaning of true love.

Perhaps in this short space, we can come to only one question but it demands a very personal answer. It is the question that makes the difference and the question that is asked of each generation since Christ first asked it of His Apostles: **WHOM DO YOU SAY THAT I AM?**

The answer that we give makes all the difference. And if we don't answer, that might make the biggest difference of all.

# know your faith

## FAITHFULNESS AND FAITH

### 'He will stand

By MARY E. MAHER

I sat across from the rabbi, a young man in his mid-30s, the father of a newborn son. His face was intense; his gestures full of passionate conviction. He spoke with a kind of fever that asks one to respond at levels one may find uncomfortable, "If there were a holocaust in America today, who would stand outside my synagogue door with me and protest for the life of my children with me?" He looked lovingly at the Methodist minister next to me. He was direct and confident as he said, "He would. He really would."

**HIS WORDS** had a kind of staccato only deep faith can issue forth. What a testimony of faith in brotherhood that one man can turn to another and say indeed, "He will stand with me." We who have not lived holocaust know vaguely how horrible it must be. We know that the covenant God made with his people was not simply to be faithful to Him but to be faithful to one's brothers as well. When we forget that faith means standing with those who are our brothers, we all are capable of differing kinds of holocaust.

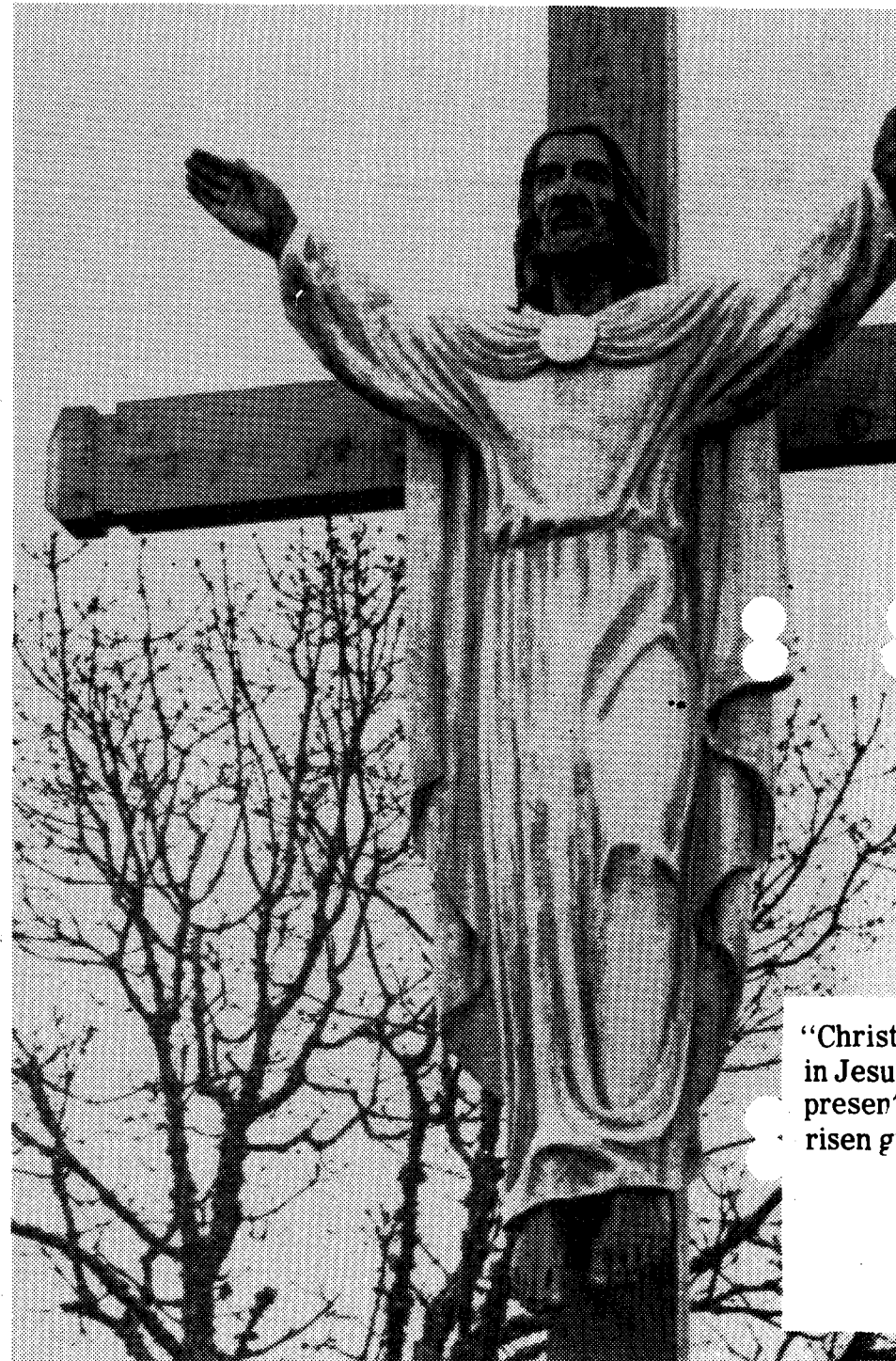
I think none of us can be sure that we will stand with those we love (which is why holocausts are). Fear immobilizes even the most committed of hearts. It is one thing to stand with another in his pain; it is another to keep standing there. And indeed none of us can take pain too well when we ourselves are in pain. Yet that is the Christian mystery: to stand with others in pain when our own pain invites us to run. It is the heart of the Hebrew covenant of faith.

There is a tenderness learned only when we weep in the arms of those who have pain of their own. How much is learned when friends simply hold us to the faithfulness we commit ourselves to, be it the faithfulness of sustaining a marriage or dissolving it, the faithfulness of searching when it would be easier to claim that we have found all we need know.

We are all capable of great betrayal. The sooner we learn that, the better are our chances for the faith act of "standing solidly with those we love." Being a Ruth, going into a foreign land with anyone when he/she is in pain, either transitional or terminal, is not a role. It is response to a deep, deep covenant. I believe that it is the very act that guarantees our humanness.

It is too easy in our society to hear the Marcus Welby role — "I will heal you." But to be a companion of others and await their strength is where healing occurs — even when it means trembling in the pain of the others

and waiting for their rebirth. But standing for them, protesting that they will make it, even when they feel they cannot, is the Ruth act of faith. We choose to be faithful friends, to walk with others in their struggles, knowing that our words may do little. They may even get clumsily in the way. We simply choose to be where those we love are in need of us. Our presence may be awkward; we may not know the lines of distinction between intrusion and simply standing. I often think of my father's great loving faith; he stood with care for my mother for years as she became crippled. I see that now as great faith.



"Christ in Jesus' presence" risen g



# FAITH: and with me'

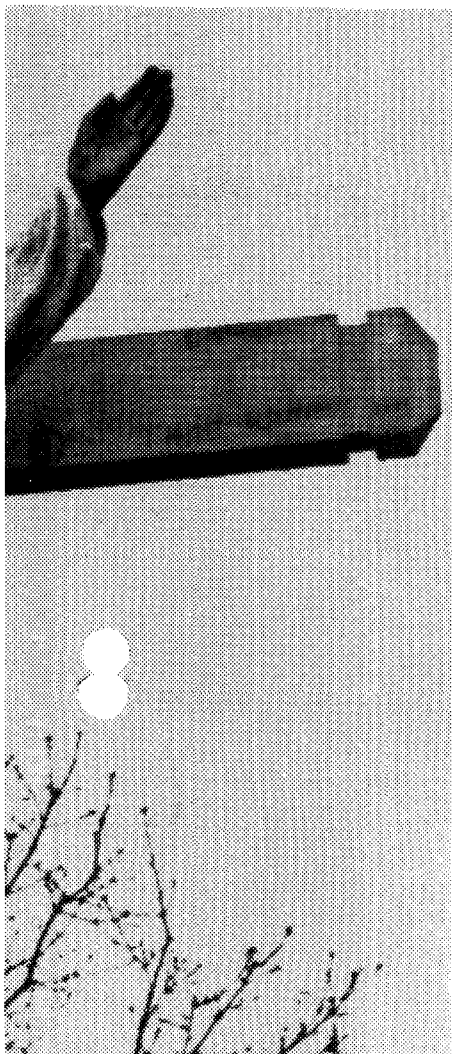
**MOST OF** us want to avoid personal and public holocausts, for ourselves and for other men. Holocausts of blood or psyche are horrible.

For holocausts — the burnt or bloody offering of bodies or lives is not what we can associate with a God who makes covenant.

The rabbi and the minister taught me that the only way to avoid holocaust is to stand with loved ones. That always costs. Yet the cost is borne somehow into joy as time passes. To live such faith with tender hearts demands that we forgive the inconsistencies of our own efforts.



"We choose to be faithful friends, to walk with others in their struggles, know that our words may know little ... We simply choose to be where those we love are in need of us." From article by Mary Maher. A mother holds a lonely and patient vigil with her young son whose body is being destroyed by leukemia.



"Christian faith is faith in Jesus who is truly present to us now in his risen glorified existence."

From article  
by  
Marie McIntyre.

## A LIVING PARISH

### STARTING A NEW FAITH COMMUNITY

By **REV. JOSEPH M. CHAMPLIN**

Dividing an established, excessively large suburban parish and forming from it a new faith community is not an easy task.

It requires a pastor willing to let go, a shepherd who neither clings to favorite parishioners nor who jealously guards an empire he may have developed.

**IT ALSO** requires a spiritual leader who can start from scratch, tap the available resources and chart an original course of action. Finally, it requires people who will give their land, their time, their energies, their money to build a new parish complex and more, a new community of believing Christians.

That is the story of Christ the King Church in Liverpool, New York (the established parish) and St. John's in neighboring Clay (the offspring of Christ the King).

Msgr. James McCloskey was the giving, willing shepherd who saw the need of a new parish, negotiated for the land necessary and encouraged from the pulpit his beloved people in the cutoff area to join the new St. John's.

Father James O'Connell was (and is) the spiritual leader who

with his incredible energy, hard work and forward thinking approach forged in but four years the faith community at Clay.

**IT WAS**, however, in the last analysis, a group of generally young, enthusiastic, middle-class, relatively well educated, generous, typically mobile suburban persons who, responding to Msgr. McCloskey's recommendation and Father O'Connell's pioneer leadership, fashioned the physical plant and spiritual community which is St. John's.

Father O'Connell first preached at Christ the King announcing establishment of the new parish, with his words strongly supported by the pastor.

Within a week, he arranged for an interim office and chapel in a recently vacated house and by the end of the month publicized, again through Christ the King's pulpit, a schedule of Sunday Masses at two community locations — the local theater and a municipal auditorium.

That summer, in addition to mailing informational letters to potential parishioners, Father O'Connell held 30 evening meetings at different homes with clusters of

three-four couples. He discussed with them their hopes and dreams of what St. John's should be.

The initial decision of these people was to construct immediately a parish administration building which could serve as a combination rectory, temporary chapel and office.

With that attractive house in operation, they turned to the future and clearly indicated their preference for a church which could also be used for other purposes, not a social hall which would double as a church.

A committee composed of the pastor, two trustees and four persons (two men, two women) appointed by the parish council directed the design and construction of this multi-purpose structure. They selected Mr. Jack Teitsch from seven architects who competed for that post. He then executed the plans for a \$700,000 plus church (including furniture and costly landscaping) with a seating capacity of 600.

Well-designed for visuals and with removable chairs, it has already on several occasions been converted through a minimum of effort into space for community and parish movies, concerts, dinners

and dances.

**THE BEGINNING** efforts at St. John's, of necessity, revolved around the organization of people and the development of physical buildings in which parishioners could work, pray and play. But its leaders always kept a clear view of the parish's ultimate purpose. They verbalized this vision in the foreword of a booklet produced for distribution to new and old members.

"St. John's is more than an architecturally unique church located on Soule Road; it is more than a congregation of 900 Catholic families in Northwest Clay; St. John's is much more than a multi-functional building serving parishioners and the community at large. More importantly, St. John's strives to be a loving Christian community working and worshipping God together in the spirit of the Gospels and the renewal of Vatican Council II. It is in this mode that all Catholics are invited to participate freely in the activities of St. John's".

Next week we will look at the worship and some of those activities at St. John's.





By Father  
Eugene H. Maly

# REFLECTIONS on the Sunday Gospel

**GOSPEL** (Twenty-First Sunday of the Year; August 24, 1975).  
Isaiah 22:19-23; Romans 11:33-36; Matthew 16:13-20.

In the time of the prophet Isaiah, toward the end of the eighth century B.C., the kingdom of Judah was being threatened by the great Assyrian army to the east. What policy Judah should follow was vigorously discussed. Some suggested surrender and payment of tribute. Others advised calling on Egypt for military aid. Isaiah wanted no involvement of any kind.

One of the royal officials, Shebna, apparently pushed for Egyptian support and was roundly denounced by the prophet. The opening line of the first reading for this Sunday is part of the denunciation. It is immediately followed by a prediction that another, Eliakim, would take his place. The words of the prediction are concern here.

It is obvious that Eliakim is given almost supreme authority, under the king, in the royal house. As "father to the inhabitants of Jerusalem", he will have as his concern the welfare

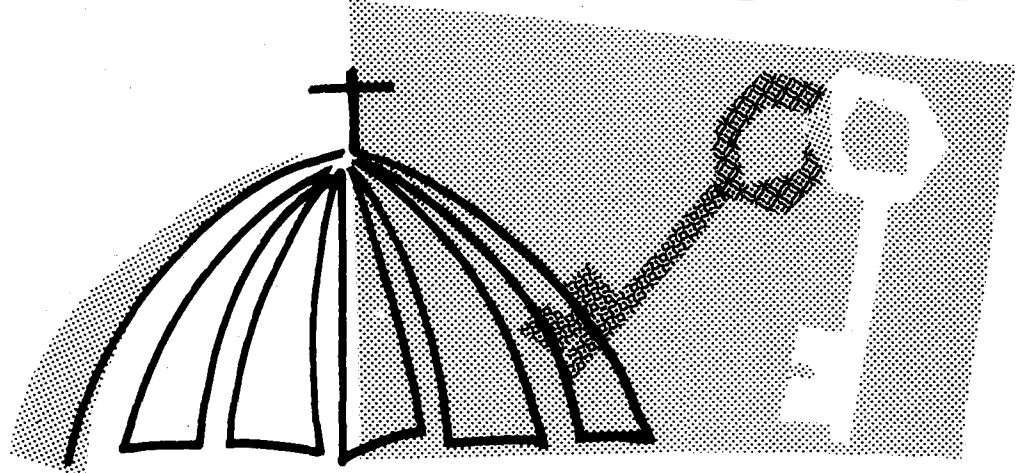
of the people. He will wear Shebna's robe and sash indicating the transfer of authority.

More important for our purposes, Eliakim will be given "the key of the House of David". The key was actually worn over the shoulder as a symbol of the authority of the wearer to admit to or exclude from the royal presence whoever sought audience. He would be the major-domo of the kingdom.

The reason why this passage is offered as our first reading is because it was almost certainly alluded to by Matthew in the passage that forms the third reading. Peter is given the keys of the kingdom of heaven. If so, then Matthew saw Peter as exercising authority of some kind in the Christian community. He is the highest official in the Church under the divine king.

Precisely what authority Peter had is not too clear. It is a power to declare something bound or loosed. In the rabbinical language of the time it meant the power to decide that an obligation was imposed or lifted. But it is not specified more accurately.

Peter is given the authority as the result of his being the rock on whom the Church is established. The saying implies that Jesus had in mind a community of some kind that would



represent Him after His departure. Moreover, it implies that that community would be in some way hierarchically organized.

Again, Peter's position in the Church flows from his confession of Jesus as Messiah and Son of God. By Messiah is meant the specially anointed one sent by God to usher in His Kingdom. "Son of God" was a title understood by the early Church to mean a unique relationship between Jesus and the Father. The confession, therefore, acknowledges the singular role played by Jesus in the whole plan of salvation.

The confession by Peter is a high point in each of the Synoptic

Gospels. It comes as a climax to all that Jesus had said and done in the first part of His public ministry. In both Mark and Luke Peter confesses only that Jesus is the Messiah.

Matthew adds, probably from another and later confession, the title "Son of God." The confession thus became one of the capstones of Christian orthodoxy. Peter has a role in the Church because he acknowledges the role of Jesus in the Father's plan.

At least two important observations can be made on the basis of this reading. The first is that Christianity does involve a doctrine or teaching. It cannot be simply

defined as brotherly love after the manner of Jesus or as some kind of attachment to the Father. As Jesus Himself states, it was the Father who revealed to Peter the content of his faith confession.

Secondly, Christianity also involves an organized community. Paul had already spoke of the Church as the body of Christ with various members. Matthew here makes more explicit the role of one of those members. While there is a certain attraction to a free floating community without officers and without official decisions, that is not a viable organism. More important, it is not what Jesus founded.

## Don't let circumstances get you down

By Fr. JOHN CATOIR

On one occasion Jesus spoke thus: "Father, Lord of heaven and earth, to you I offer praise; for what you have hidden from the learned and the clever you have revealed to the merest children ... Come to me, all you who are weary and find life burdensome, and I will refresh you. Take my yoke upon your shoulders, and learn from me, for I am gentle and humble of heart. Your souls will find rest, for my yoke is easy and my burden light". (Matthew, Chapter 11, v. 25-30)

The message of Christ is not success on earth, but peace for those who live by the spirit. It is the little ones, the humble and the meek, who are able to receive Christ's teachings and to understand that his yoke is easy, his burden light.

Christ overturns our value system when He says that what is hidden from the learned and the clever has



been revealed to the merest children. In every part of the world, people hold knowledge in high regard; they believe it is the gateway to a better life, to social status and personal happiness. In this century, people have placed a naive faith in scientific knowledge, have looked upon it as the universal remedy for all kinds of problems and ills.

Christ certainly does not ask us to scorn human knowledge, but He tells us that it does not hold the keys to the understanding of the Gospel. He does not condemn learned people, but He says that it is only the Father who can reveal Christ to us. No amount of human knowledge will replace grace, that mysterious element of faith which is given to "the merest children", to those who are, in Christ's image, humble and meek of heart.

It takes great humility to endure reversals and still be full of faith. Here is a prayer that was written by someone who understood this mystery:

I asked God for strength that I may achieve:  
I was made weak that I might learn humbly to obey.

I asked for riches that I might be happy:  
I was given poverty that I might be wise.

I asked for power that I might have the praise of men:  
I was given weakness that I might feel the need of God.

I asked for all things that I might enjoy life:  
I was given life that I might enjoy all things.

I got nothing that I asked for - but everything I had hoped for; almost despite myself, my unspoken prayers were answered.

I am among all men most richly blessed.

Anonymous, quoted in **Christopher News Notes**,  
January-February 1975

Humility is the power to see the truth about oneself and about God's plan in our life. "Viewed as a virtue of conduct ... it is not only a voluntary relinquishment of the privileges of our station, but an actual participation or assumption of the condition of those to whom stoop to feel and to behave as if we were low; not to cherish a notion of our importance, while we affect a low position." (John Henry Newman, *Idea of a University* (1890))

I hope these thoughts are of help to you. Never allow your confidence to be undermined because of circumstances. God's plan has a real purpose in your life. Trust Him.

### Prayer of the Faithful

**21st SUNDAY OF THE YEAR**  
August 24, 1975

**CELEBRANT:** Jesus said to Peter: "On this rock I will build my Church." Let us praise God for His wisdom in thus preserving the Church.

**LECTOR:** Our response is, "Lord, hear our prayer."

**COMMENTATOR:** For Pope Paul, that he may be filled with the strength and consolation of the Holy Spirit, let us pray:

**PEOPLE:** Lord, hear our prayer.

**COMMENTATOR:** For Archbishop Carroll and all other successors of the Apostles that they may be ever more closely united to the successor of St. Peter, let us pray:

**PEOPLE:** Lord, hear our prayer.

**COMMENTATOR:** For those separated

Christians who, in their love of the truth, are attempting to review the doctrine of the primacy of the Pope, let us pray:

**PEOPLE:** Lord, hear our prayer.

**COMMENTATOR:** For Pope John who brought Christians closer to one another, that his spirit of love and tolerance may dominate us all, let us pray:

**PEOPLE:** Lord, hear our prayer.

**COMMENTATOR:** For the fulfillment of Jesus' prayer for unity among all Christians, let us pray:

**PEOPLE:** Lord, hear our prayer.

**CELEBRANT:** Our Father, our faith has been strengthened immeasurably by the visible presence of the Vicar of Christ on earth. Grant that we may always be loyal to our Holy Father, Pope Paul. We ask this in the name of Jesus, your Son, Our Lord.

**PEOPLE:** Amen.

# It's a Date

## Dade County

"Serenity Retreat" for those affected by alcoholism directly or indirectly opens at 7:30 p.m. today at the **DOMINICAN RETREAT HOUSE**, 7275 SW 124 St., Kendall.

\*\*\*

on Saturday, Aug. 23 at 8 p.m. at the hall, 3314 Old Dixie Hwy., Boynton Beach. Mass at 5 p.m. in St. Vincent Ferrer Church, Delray Beach, will be followed by buffet supper at the hall. Dancing will follow the installation. Reservations may be made by calling 737-8693 or 276-5583.

## Broward County

Family movies will be shown in **ST. DOMINIC** parish hall, 5909 NW Seventh St. at 8 p.m., Saturday, Aug. 23. "80 Steps to Jonah" will be the feature presentation. Admission for adults is \$.50 and for children, \$.25.

**ST. MAURICE** ladies will sponsor a membership coffee and splash party at 10 a.m., Saturday, Aug. 23 on the parish grounds, 2851 Stirling Rd., Fort Lauderdale. All women in the parish are invited.

\*\*\*

## Palm Beach County

A games party under the auspices of the Women's Auxiliary of the **CATHOLIC SERVICE BUREAU** begins at 2 p.m., Sunday, Aug. 24 at the K. of C. Hall, 1166 Marine Dr., West Palm Beach. Refreshments will be served. Admission charge is 1 can of food for the needy. For additional information call 686-6890.

\*\*\*

New officers of **NATIVITY** Leisure Club will be installed during dinner on Monday, Aug. 25 following a 4:30 p.m. social hour. Entertainment will be provided and dancing will follow dinner. Reservations may be made by calling 981-1292 or 966-8267.

\*\*\*

New officers of **TRINITY COUNCIL** K. of C. will be installed

Their 12th annual Golf Tournament will be sponsored by **NATIVITY** parish, Hollywood, on Wednesday, Aug. 27 at the Hollywood Beach Country Club. For tickets call 989-9900, 983-2314, 983-9192 or 987-4230.

## Social workers workshop slated

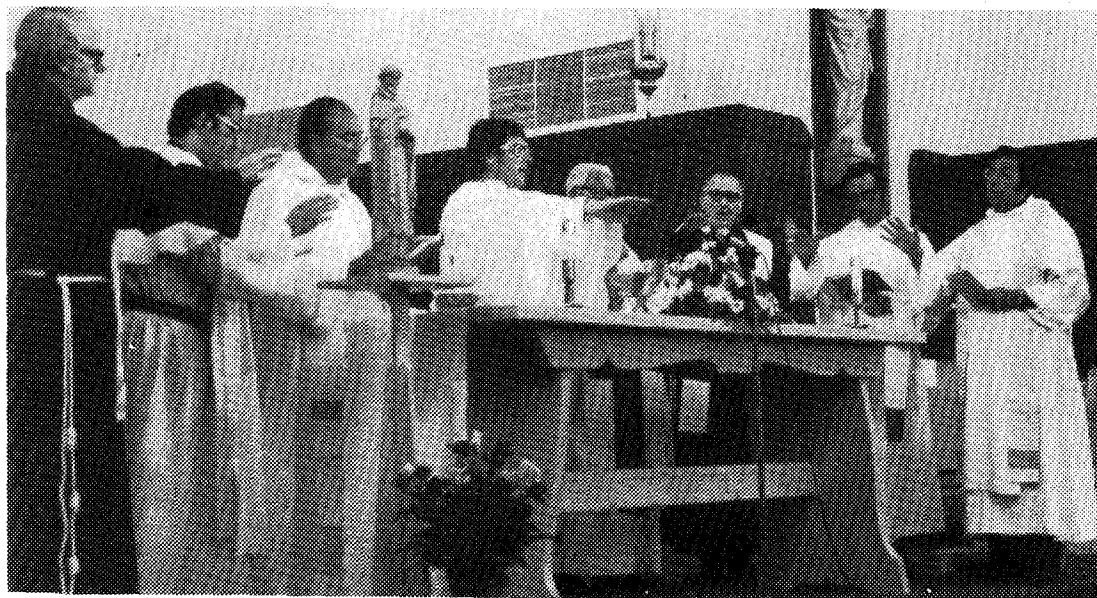
A one-day workshop on Task Centered Casework sponsored by the National Association of Social Workers (NASW), Florida Chapter, begins at 9 a.m., Aug. 25, in Weigand auditorium on the Barry College campus, Miami Shores.

The State of Florida Dept. of Health and Rehabilitative Services is co-sponsor of the sessions which are open to all NASW members. William J. Reid, Ph.D., senior author of "Brief and Extended Casework and Task Centered Casework" and a professor at the University of Chicago School of Social Service Administration, will present the program.

Additional information may be obtained by contacting James Mooney, at 633-6481.



NEWLY elected Central Government Team of the Sisters of St. Joseph of St. Augustine are (bottom row) Sr. Marie Therese, Sr. Elizabeth Ann, Sr. Carol Tight and Sr. Mary Isabel. Top row includes Sr. Margaret Victor, Sr. Thomas Joseph, and Sr. Eugenia.



700 YEAR - old custom was recently observed at Barry College where Franciscan and Dominican priests Concelebrated Mass. Participating were Fr. Patrick Brown, O.F.M., St. Francis Hospital; Fr. Alberto Rodriguez, O.P., Fr. Francis Villaverde, O.P., St. Raymond Church; Fr. Neal Mc

Dermott, O.P., Barry College; Fr. Cyril Burke, O.P., Barry College; Fr. Venard Moffitt, T.O.R., pastor, Annunciation Church, W. Hollywood; Fr. Isidore Vicente, O.P., pastor, St. Dominic Church; and Fr. José Vasquez, O.P.

## St. Ann's dance

**WEST PALM BEACH** — St. Ann's School is planning a 50th anniversary dance at the Breakers Beach Club on Oct. 25.

All alumni, former students, friends, and parents are invited to attend and volunteers are needed to contact former classmates.

The committee in charge is also seeking pictures, yearbooks, or other memorabilia to display. Anyone interested in helping should contact Robert Weiland, 3315 N. Flagler Dr., West Palm Beach, 33401 or at telephone number 844-2022; or the school office at 832-3676.

## S. Fla. Serrans are back from International meet

Twenty district delegates and their families were in Philadelphia recently for the 33rd Convention of Serra International, the organization of Catholic laymen who work to foster vocations to the religious life in the Church.

Newly installed District Governor, Michael A. Perri, KSG, headed the area-wide delegation which represented clubs throughout the state of Florida and Jamaica. William Wolfarth was the delegate from the Miami Serra club; Frank Carlin, the Palm Beach County club; Francis W. Mulcunry and Otto

Trott, Broward County club; Cecil Lei, the Jamaica Serran representative.

At the three-day convention, dedicated to the theme "That All May Be One", the district governors and official delegates met with the newly elected International President, James E. Madigan, of Green Bay, Wisconsin.

They were joined by some 1,400 Serrans and friends of Serra representing over 350 Serra Clubs from countries throughout the world. Large delegations were present from Central and South America, Europe and the Far East.

According to District Governor Perri, the meeting was optimistic on increasing the number of vocations to the priesthood, sisterhood and religious brotherhood. "For the past few years," Mr. Perri, said, "our main emphasis has been establishing parish vocations committees to assist in this vitally important work. To date over one thousand have been put in operation throughout the world, and by the time of next year's convention in Chicago, our objective is to have two thousand vocation committees in parishes, including perhaps two dozen in South Florida."

## Cruise planned by St. Dominic's

A weekend cruise aboard the liner, "Flavia," will be sponsored by St. Dominic parish.

The trip will begin on Friday afternoon Oct. 10 when the boat leaves Miami and will end when the liner returns early Monday morning, Oct. 13.

Reservations and complete details may be obtained by contacting Charles Mercurio before Sept. 1 at 448-5376 or by calling the rectory at 264-0181.

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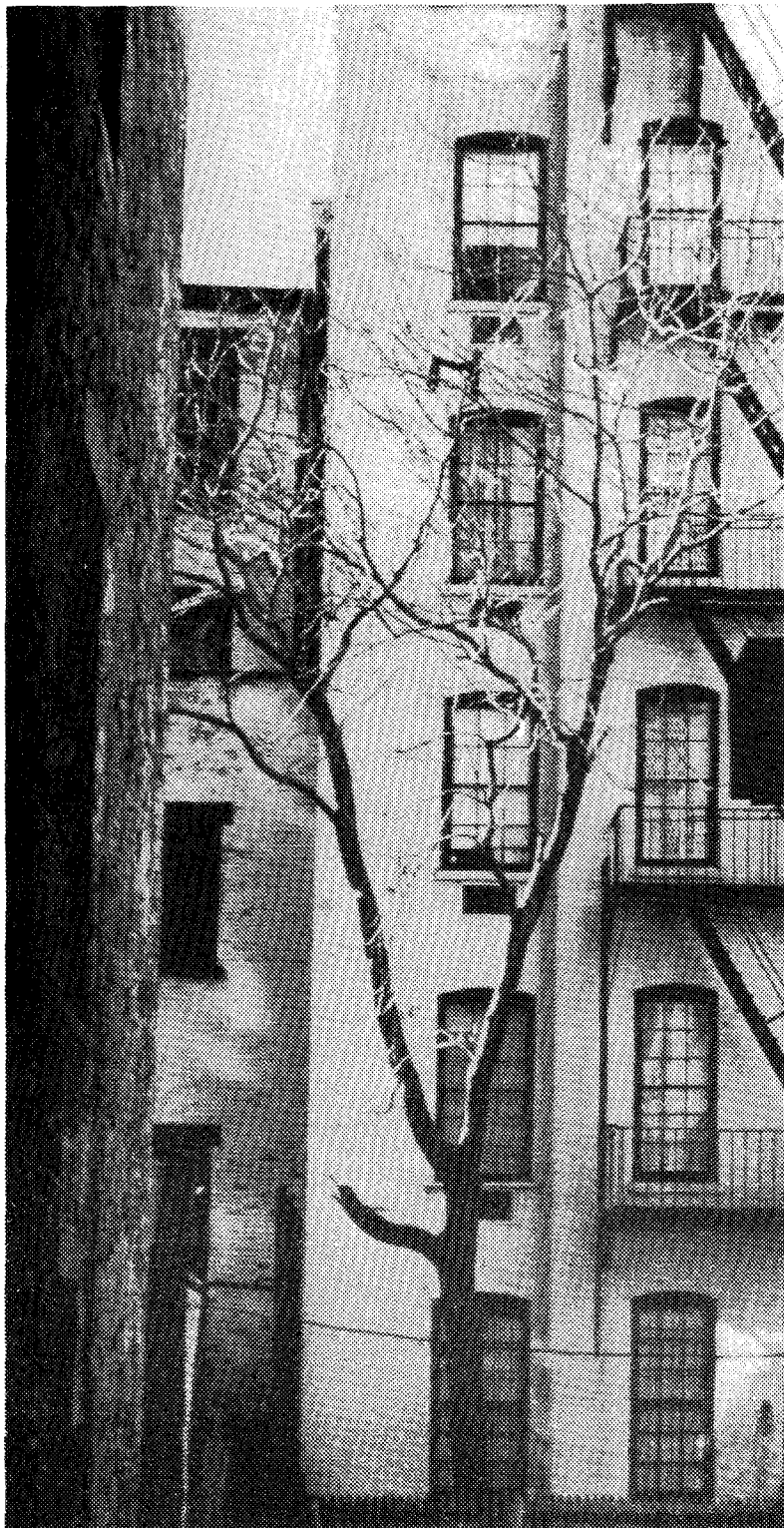
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This study of a Brooklyn, N.Y., courtyard won for Raymond Sean Keogh, 15, a certificate of merit in Eastman Kodak Company's second annual Scout Photo Scholarship Awards. Keogh, a sophomore at Holy Family high school in Huntington, N.Y., said he snapped the picture because he liked "the way the light fell on the tree, highlighting the branches."

## Get in those last-minute summer-fun activities

By ELAINE SCHENK

● Picnicking at Haulover Beach next Saturday will be Holy Family CYO, from 1 - 6:30 p.m. And the same CYO-ers will be wheeling around the next day (Aug. 31 after the evening Mass, since a roller skating party, complete with bumps and bruises, is in the offing at Gold Coast in Hollywood. I guess ya gotta get in some last minute fun before going back to the books, right?

● The Youth Activities Office informs us that the CYO presidents' directory is being compiled. So all you CYO officers, make sure your parish CYO sends in

the list of officers by Sept. 1. You wouldn't want to get left out, would you? (The YA Office is located at 6180 NE 4th Ct. in Miami, 33137; Tel. 757-6241, Ext. 260)

### Your Corner

● Live band keeps feet movin'... at St. Helen Parish Hall on August 30. Everyone is invited to meet old friends from Search and elsewhere and to make many new friends. Dance begins at 8 p.m.

● Time's a-passin', and the pre-registration date for the national CYO convention in San Antonio is getting closer 'n' closer! Sept. 12 is the deadline. The revised schedule calls for opening on Thursday, Oct. 30 and closing on Sunday, Nov. 2, 1975. A package from the Youth Activities Dept. includes registration fee, Gold Ticket Banquet, hotel for three nights, insurance, and bus transportation (leaving Miami Wednesday, Oct. 29 at 6 a.m. and returning Monday, Nov. 3 at midnight). Get in touch with your local CYO officers or the YA Office to pre-register.

## Why oppose divorce?

### Straight Talk

Answering your questions during August is Father Michael Kish, O.M.I. Address all questions to him c/o Straight Talk, The Voice, P.O. Box 381059, Miami, Fla. 33138.

Dear Father,

A friend of mine that I knew back in high school recently got a divorce. With the divorce rate so high, why does the Catholic Church continue in her stand against divorce since marriage and divorce existed before the Church?

Dear Karen,

Before the Church and the teachings of Christ, marriage was a

matrimonial contract between two persons but Christ elevated this union to the dignity of a Sacrament of the New Law. Therefore it was Christ who raised this contract to a Sacrament and declared it indissoluble when he said, "What God has joined together, man must not separate." So to answer your question, this is why the Catholic Church takes such a firm stand against divorce and remarriage. Marriage is no longer simply a union bound by a human contract, but a contract made by human beings which is sealed and blessed by Christ and His Church.

Because the marriage bond is a life-long union, every person

thinking about marriage should really know the faults as well as the virtues of his spouse-to-be. In other words, before you commit yourself to someone for life it is really necessary for you to know that person — his or her ideals, attitudes, goals and values. It seems a little late to wait until after the wedding to find these things out. The theory, "Love builds on knowledge," really works out in practice.

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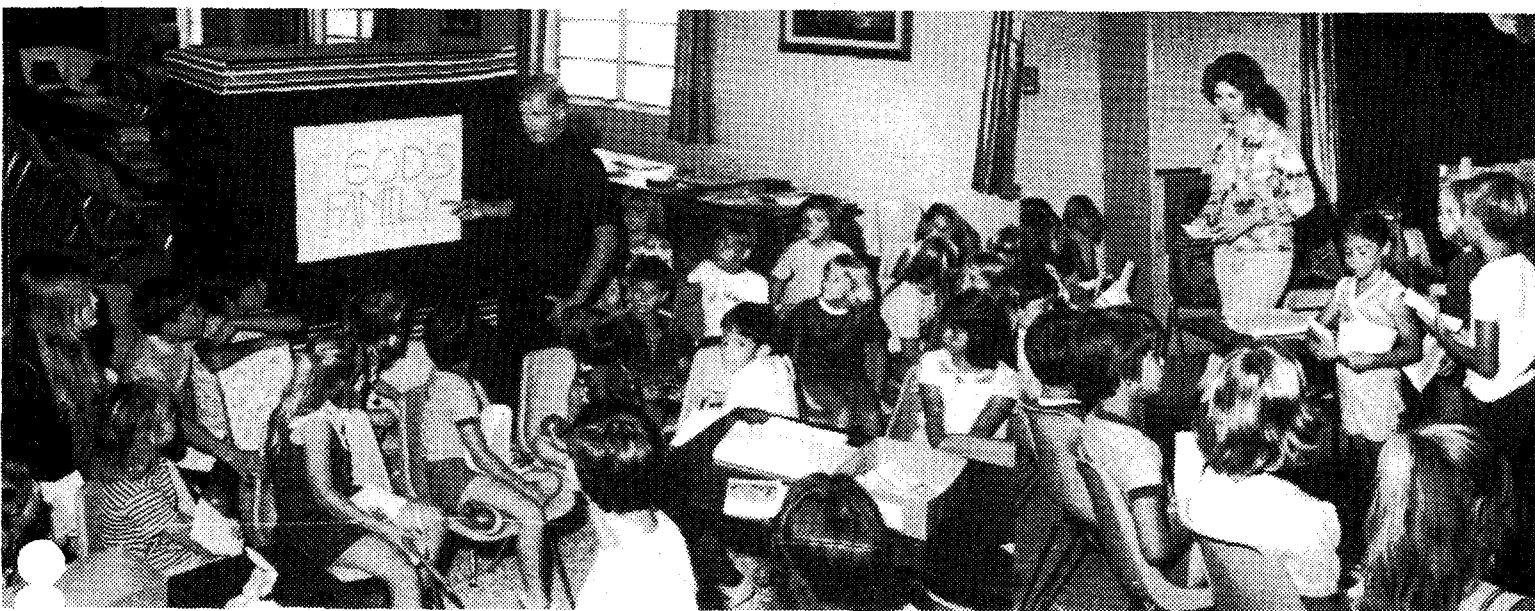
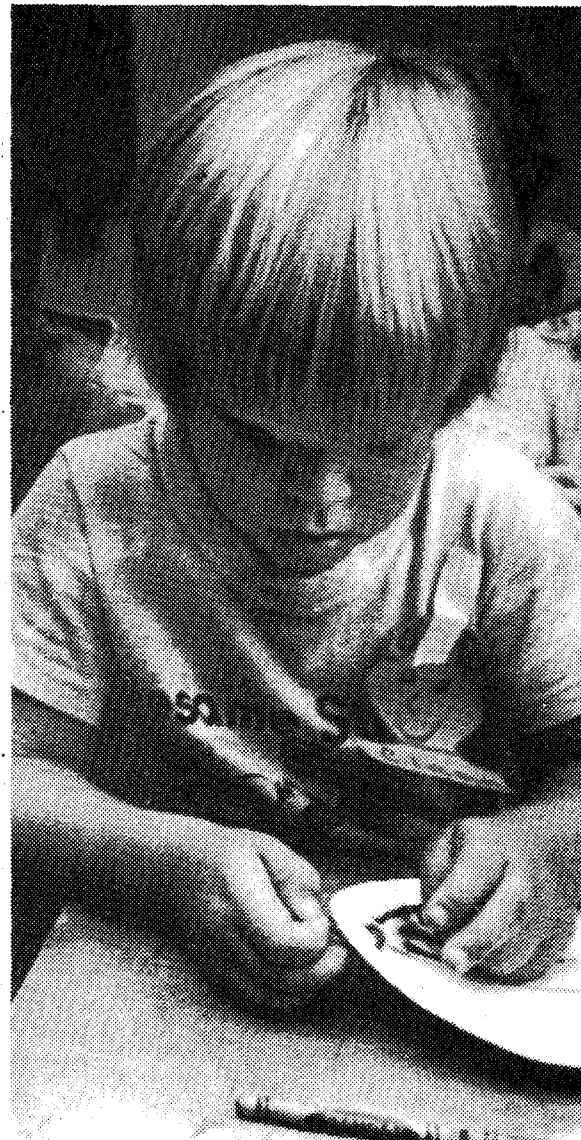
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# Memories of summer



Bible Vacation school at Nativity parish, Hollywood, attracted youngsters between the ages of five and 10. At right a small boy is engrossed in craft class project. Youngsters throughout the Archdiocese who enjoyed summer vacations in various parish camps are now preparing to return to classes for another academic year.



More Than 50 boys and girls, Catholic and non-Catholic, participated in "Summer Bible Land" program at St. James Church. Father George Holland and Mrs. Joyce McPeak are shown with the class.



Exceptional Children enjoyed summer camp including swimming and bicycling at Marian Center, Opa Locka.







## Concelebrated Mass opens KC convention

Opening Mass at the Knights of Columbus convention was concelebrated by Bishops and K of C chaplains (above). Chatting during a break (below) are Bishop Joseph Sullivan, who delivered the homily at the Mass; and Bishop Charles Greco, Supreme Chaplain of the Knights, who was the principal celebrant. The Miami Knights of Columbus provided the color guard (left), who were in the procession coming into the Mass.



## Satellite coverage of Pope activities set by Knights

The Knights of Columbus, world's largest Catholic fraternal benefit society, has entered into an arrangement with the Vatican to provide for the worldwide televising of the Pope via satellite.

Supreme Knight John W. McDevitt made the announcement in his report to the 93rd annual meeting of the Supreme Council, top legislative and policy body of the 1.2-million-member organization.

McDevitt reported that the society's board of directors had approved a request from the Pontifical Commission for Social Communications to fund the televising via satellite of a minimum of three 90-minute programs from the Vatican each year. These will involve the Christmas Midnight Mass offered by the Pope; a series of Holy Week ceremonies tentatively including the way of the cross at the Colosseum and an Easter message by the pontiff; and the presentation of some outstanding event such as an international congress or the

opening of the synod of bishops.

The fraternal executive said the Holy See is a member of the International Telecommunications Satellite Consortium, generally known as INTELSAT, an association of 91 countries which has placed into space four stationary satellites from which audiovisual signals can be bounced instantaneously all over the world.

The supreme knight told the delegates to the fraternal congress that the joint undertaking with the Holy See to bring the Pope to audiences throughout the world is a continuation of the general diversification initiated ten years ago in the order's Catholic advertising apostolate. The latter is supported by a per capita assessment on members and amounts to almost \$1 million a year. It is now part of the Knights of Columbus Catholic Charities, Inc., a beneficent trust to fund educational and religious activities.

McDevitt stated that the new

undertaking on behalf of the Holy See "seems ideally suited to meet a critical need of our era." "It will give hundreds of millions of people throughout the world an opportunity to see and hear our Holy Father at a time of desperate urgency for inspiring spiritual leadership," he declared.

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About 2,000 guests were present in hotel grand ballroom for annual States' Dinner where Archbishop Coleman F. Carroll welcomed visitors and guests heard supreme knight John McDevitt speak.

## KC head cites need for zeal

(Continued from page 1)

McDevitt said he was speaking about missions because the Knights are convening in the state where the first Christian faith was preached two centuries before the Declaration of Independence. He cited the deaths of Father Luis Cancer, a Spanish Dominican, and two companions near Tampa Bay in 1549 and other martyrs as examples of zeal from the past.

He said part of the reason for the flagging missionary zeal today could be low religious interest, confusion of proper mission activity and confusion following Vatican II.

But, he said, "The drastic change of emphasis from the spiritual to the social by some professional missiologists" has confused many of the faithful. He said such missionaries believe people must be 'humanized' before they can be 'spiritualized' and "the Gospel is spread by building roads planning housing, promoting political parties, establishing credit unions, and providing comforts for the people."

MCDEVITT SAID that while helping people materially is a "noble" undertaking, the question remains, "Is that the foremost task of the Church and is it the best way to discharge her responsibility of preaching the Gospel to every creature?"

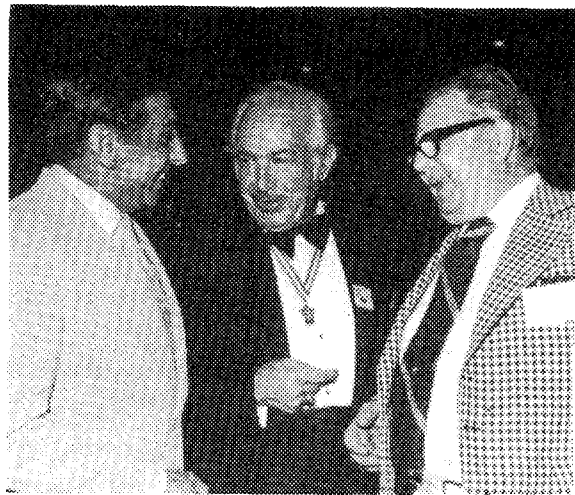
He said Vatican II, the Bishops and Pope have all said "No!"

"Mere material progress and prosperity for men" is not the mission of the Church according to Vatican II's Ad Genetes, he said.

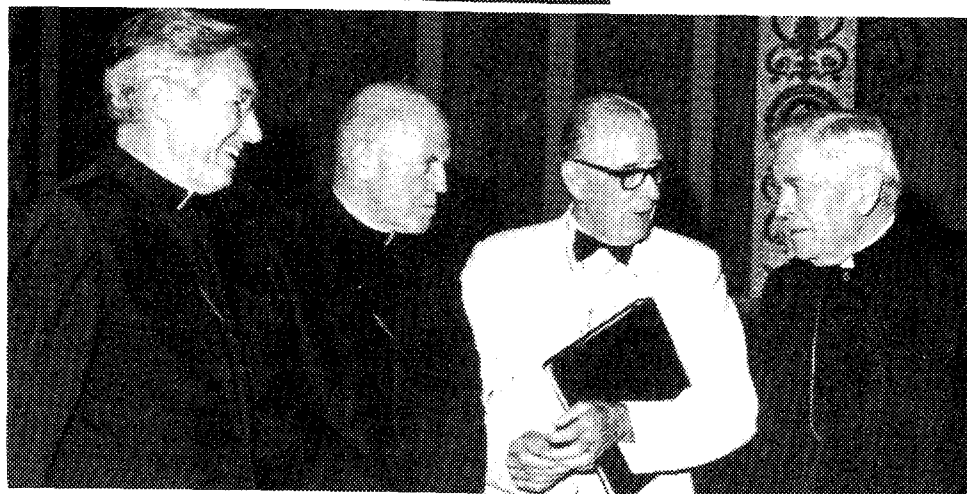
"Christ did not descend from heaven to engage in a social mission or establish a paradise on earth, though he healed and assuaged many problems in His day. His primary purpose was to advance the Kingdom of God ..." McDevitt said.

He also criticized those "avant-garde missionaries, especially in Latin America, who 'insist that the Church must become part of the revolutionary movement and in the Guevara fashion promote the violent overthrow of what they term a 'capitalist-vitiated' society."

HE SAID that Pope Paul had condemned these "misguided individuals" stating that "neither



S. Floridians hosting convention included Mike Stanco, and Frank Pellicoro, Miami Beach Council; and Dan Sullivan, Key West Council. Local knights provided badges, tours and entertainment during sessions.



Supreme Knight John McDevitt greets Archbishop Coleman F. Carroll, host to 93rd annual meeting, right; and Bishop Thomas Grady, Orlando; and Archbishop Thomas Donnellan, Atlanta, at left.



Puerto Rican delegates and their families wore native straw hats to identify themselves at dinner.

violence nor revolution nor secularized society around us," he said. colonialism in any form will serve as a means for the Church's evangelizing action."

McDevitt cited "false posture of ecumenism" as another harmful influence in the Church today.

"I affirm it is false ecumenism which fails to stress the truth," he said.

"If we examine the religious groups which have experienced growth in the past decade," he said, "it is principally those who hold that they represent the one, true religion, among those the Moslems and the Mormons."

McDevitt said Vatican II stresses the need for love and understanding for separated Christians but never says that all religions are equally valid.

"ECUMENISM should make us charitable to all ... but it should not deprive us of our pride and joy in possessing the precious treasure of the true faith.

"There is no need for Catholics to be apologetic about their beliefs and values. We do not have to accept the standards which permeate the

capacitated as 'death with dignity'. We know it as killing the helpless."

McDevitt said the Christians "must not fear to be different," especially when the secular society is wrong.

ARCHBISHOP CARROLL, in welcoming the Knights, told the glittering and ebullient crowd that he hoped they would continue their good works and that "a better Knight makes a better Catholic."

The Knights, in business sessions, passed numerous resolutions concerning pro-life actions in schools and the media, decency in the media, prayer in schools, vocations and participation in the bicentennial.

McDevitt then turned to contemporary morality of the day.

The secular media, he said, call abortion "a woman's right to control her own body. For Catholics it is the callous destruction of the body of another. The media gives a ring of joy and gaiety to the term the 'swinging life'. We Catholics know it as adultery.

"Self-styled humanists defend the shameless portrayal of sex on the screen and in print as 'freedom of expression.' We characterize it as moral smut and pornography.

"THE NEW vogue is to refer to a proposed death blow for the in-

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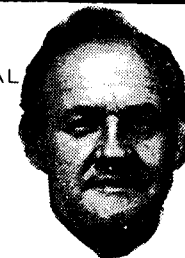
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# He taught Japanese about Christ and 'the meaning of life'

By ARACELI CANTERO  
Voice Staff Writer

"Love, such a simple word in the English language!

"But try in Japanese and you will have to write it this way: 'A good person who opens the heart to another good person forever.'"

As he spoke, the French Canadian missionary, Father Charles Aime Boldou, kept filling the blackboard behind him with Japanese characters.

After having spent four years in Japan, he had no trouble in doing so. But as he explained later, the process of acculturation to that country is a long one, 10 years at least.

Father Charles is a priest of the Canadian Foreign Missions Society. Passing through Miami on his way to Canada, where he will spend a couple of years training other missionaries, he spoke to a small group of people gathered at the Shrine of Our Lady of Cobre, on the Immaculata-La Salle High School grounds.

He believes that Japan's history is one of continuous integration of foreign influences, "but an integration that has always intelligently followed Japanese criteria." he said as he commented on their pattern of thought, the ways their thinking affects their way of life and written expression, and the implications all this has, for the evangelization of the Japanese.

"For centuries, we've been using catechisms that were mere translations of the European ones," the priest said "Now we have the first one written by a native, and the logic it follows is totally different. "With the Japanese, one cannot begin by stating the problems right away. First one needs to work hard at creating an appropriate atmosphere," he commented.

The young missionary briefly outlined the development of Christianity in Japan throughout the centuries.

"It was the parents who in baptizing their children, passed the faith from one generation to another during the absence of all Christian missionaries," he said.

Commenting on Hiroshima, the priest said it was the first experience of defeat for the Japanese, one that totally changed their outlook on life, and which shattered their image of the Emperor as a deity. From then on their religion became something merely folkloric, not an influence on their lives."

"Having experienced the trauma of the atomic bomb, they became involved in a different endeavor, a war that would not be won with weapons but with the hard work of the Japanese. Thus began Japan's economic struggle," he explained.

In 25 years Japan has become the third largest producer of manufactured goods in the world, but, he pointed out, they have to depend on foreign oil for all their production. The '70's have brought a serious crisis to their economy, he said.

"At the same time the Japanese people have come to realize that a consumer society like theirs also has its limits. Japan is now experiencing a serious problem of pollution that has taken many lives," the Canadian missionary said, as he recalled a number of examples such as the mercury poisoning in the tiny fishing village of Minamata.

There, the cats first started going insane. Then young children became deathly ill. First the cats died, then the children and later adults started to contract the strange illness.

Many died or were severely disabled or became mentally deranged, until it was discovered that the town's plastics factory was dumping its wastes into the bay, a source of the village's fish supply.

The disease was passed on by eating the fish and the young and tiny animals were the first infected.

The story of Minamata was documented by the renowned American photo-journalist W. Eugene Smith, who with his wife lived for two years in the village.

Both pollution and the economy are crises now being overshadowed by one of a different nature, the priest commented.

"Seeing their families and those

who fought for the betterment of the country, now overcome by illness, and poisoned by the effects of pollution, the new generation can't help but ask itself about the sense of living."

According to the priest, the word 'ikigay' (what is the meaning of life), is one that constantly appears in movies, books and popular songs, and he says, "we don't have an answer to the other problem, but there is something we can say to those who look for meaning ..."

"The challenge of today's missionary, is that he must be a witness of hope in a world that is becoming totally materialistic.

"And we don't need to go to Japan to find this kind of crisis for it takes place in many countries, especially those with strong consumer-oriented societies, where money often becomes the only religion."

Father Charles believes every Christian is a missionary, and as such he has the duty of creating better quality of life, of love and of justice ..., for as he says, "what does it mean to be a Christian if we only contribute to more materialism?"

"In my own case, I can tell the young people and those who find no

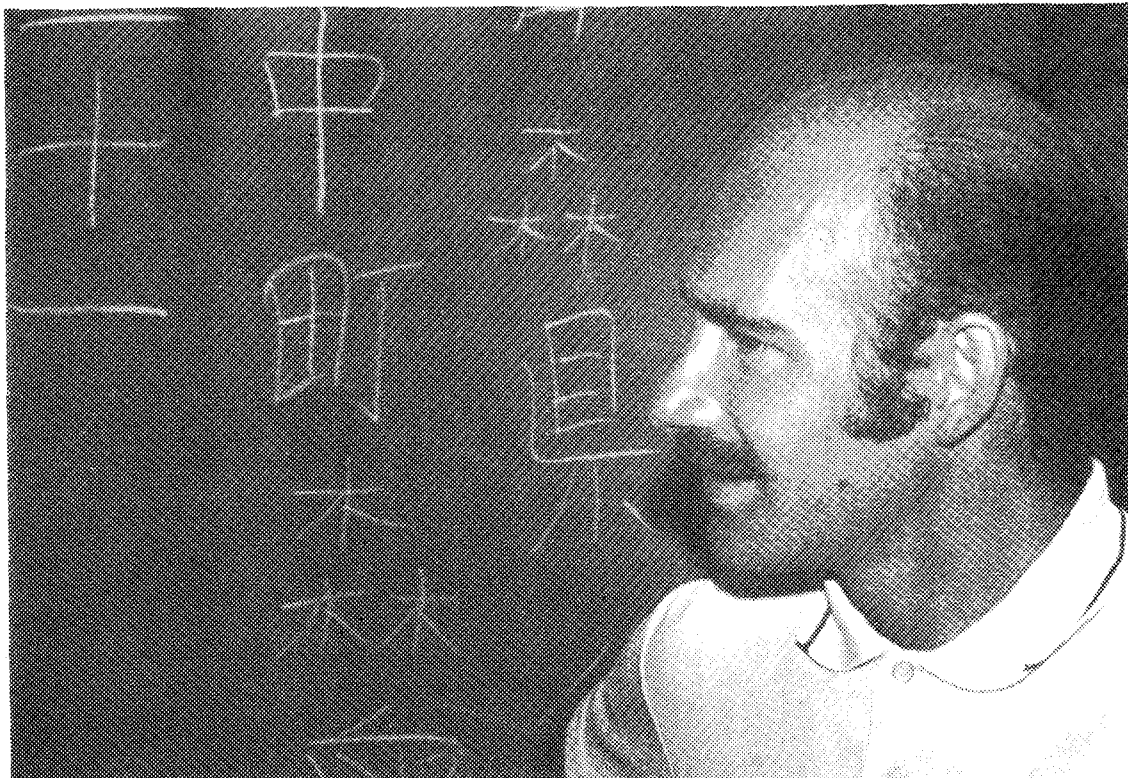
meaning in life, that there is a God who lived and died for me and them, and who now is risen. It is in His life that I find meaning for mine," he said while agreeing there is much he has learned from the Japanese.

He has found a great sense of solidarity among people of the same family or village, "but that is not enough, for they may even hate those from another town," he commented. "They need someone to tell them about Christ and how the love he preached goes beyond family or clan."

Quoting Vatican II, Father Charles explained how the missionary must be aware of the

fact that the Holy Spirit works in all cultures, and that there are Christian values in them. But, as he explained, they have to be told of those values, for they don't know they have them. "The Gospel does not destroy their culture but it deepens it," he said.

As Father Charles explained, the number of Catholics in Japan is very small. Some .3 percent of the total population, which together with .7 percent Protestants comes to one per cent Christians. Yet he says with optimism, "the first Christians were also very few, but they were such a testimony of love that they changed the whole pattern of society."



"Every Christian is a missionary, and here or in Japan he must create a better quality of life, of love, of justice ..." says French Canadian missionary Father Charles Aime Boldou, who has spent four years in Japan. Before a small group gathered at the Shrine of Our Lady of Charity, he spoke of life in Japan and the crisis of meaning the young generation is undergoing.

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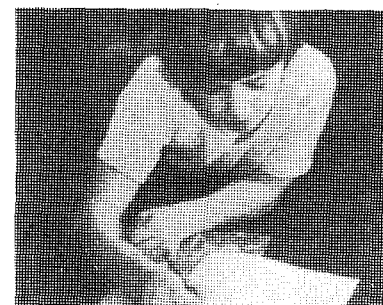
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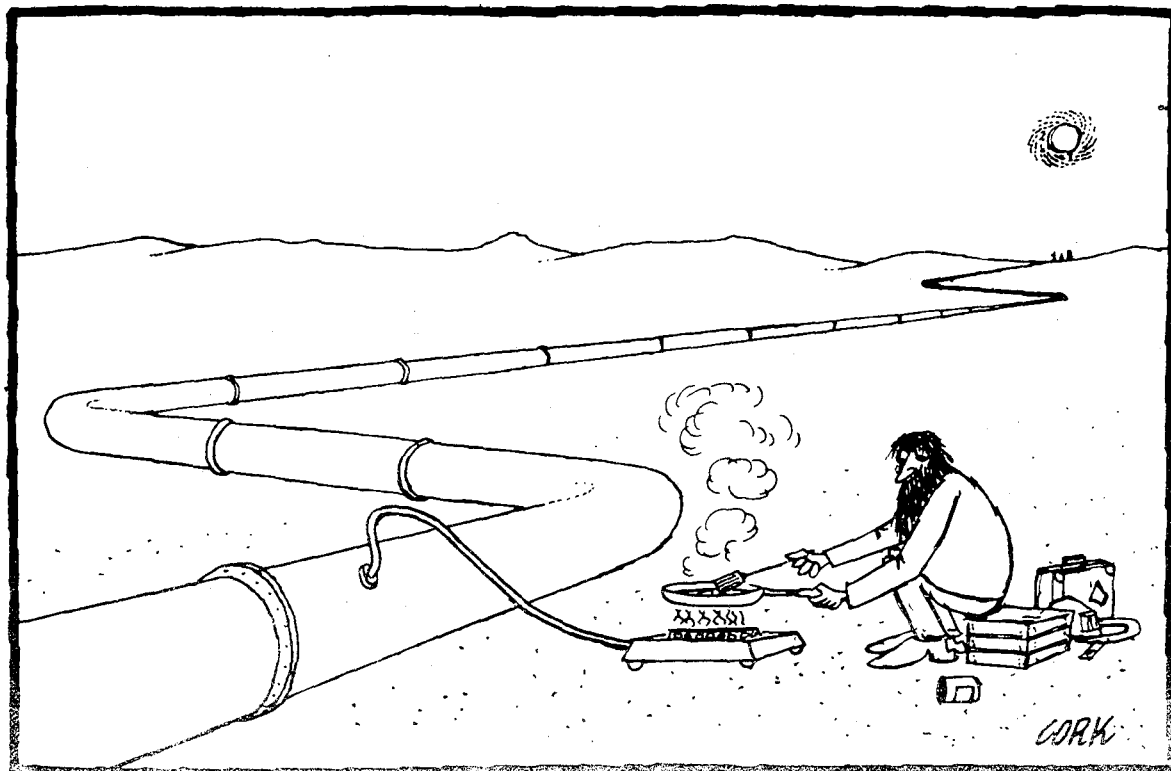
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IN A SPIRIT of fun and optimism the International Order of the Alhambra, 2,000 strong at their national convention in Bal Harbour this week, launched a parade of Divans, Sultans and Sultanas like a small Mardi Gras Monday, hosted by Thomas Smith, regional director, Joseph Klucar, deputy regional director and Msgr. Francis Fazzaloro, chaplain (center photo). The organization raises funds for retarded children.



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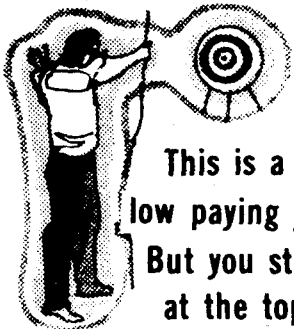
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## Mother Church

(Continued from page 5)

never witnessed before.

Late in 1966 the new and modern rectory was completed and provides quarters and offices for the rector, Msgr. John J. Donnelly, and five assistant priests assigned to the parish. A new Archdiocesan Hall, which also provides a cafeteria for children enrolled in the school was built in 1967 and is a meeting place for clergy and laity alike.

Seven Sunday Masses including a Vigil Mass are celebrated each week. Two of these are offered in Spanish for the convenience of Spanish-speaking parishioners.

Msgr. Donnelly said that the number of families which now comprise the parish varies from 1,300 to 1,500. The parish roster of active organizations includes the Cathedral Women's Guild, the Ushers Club, a Home and School Assn., a Conference of the St. Vincent de Paul Society, a Catholic Youth Organization, and the Legion of Mary.

SINCE THE installation of Archbishop Carroll as Bishop of Miami, the Cathedral has become known for its special programs of music which have featured nationally and internationally known organists and instrumentalists and have been provided free of charge for the general public. The Cathedral choir is now under the direction of Robert Fulton and frequently is joined by choirs of seminarians from both the minor and major seminaries during special rites at ordinations and during liturgical celebrations.



Thousands of mourners follow the fire truck hearse carrying the body of Luis Carneiro Barroso, 19, who was killed by troops defending Communist party headquarters at Vila Nova de Famalicao, Portugal. Speaking at the Barroso funeral, Father Joaquim Fernande urged his people to continue to demonstrate for the survival of freedom. "We are a profoundly free people and want to remain so," he said.

## Ruling held 'outrageous'

(Continued from page 1)

some of these girls are not even pregnant," he said.

"This takes parental authority away from parents and gives it to someone who has no real personal interest in the child.

"I can also see massive legal problems, such as parents suing doctors, counselors or abortion clinics for complications of sterilizations resulting to their daughters without the parents' knowledge. You have to have parental consent for other types of surgery. So what happens to that now? Can a kid go in and get any kind of surgery he wants?"

Beverly Martin, of the Dade Right to Life Crusade, said, "That's great. You can get an abortion but you can't get your ears pierced

without parental consent!

"The government is usurping the parental authority by denying the parent the right to control the actions of a child who in all other respects is considered a minor and is dependent upon that parent.

"We have had school counselors who have taken a girl down in the morning for an abortion and back to school in the afternoon. Or a girl has VD and is on birth control pills and the parent doesn't even know it.

"The part about the husband having recourse to divorce if he doesn't like his wife's actions is just another view that marriage is nothing but a contract and ignores the third person in the womb," she said.

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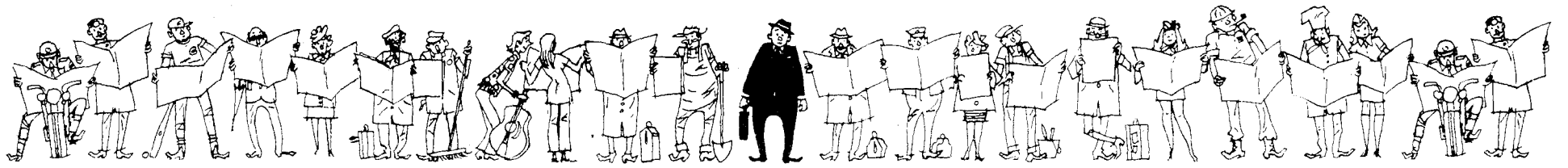
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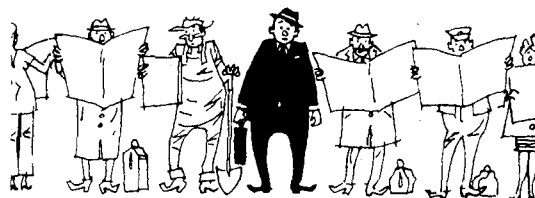
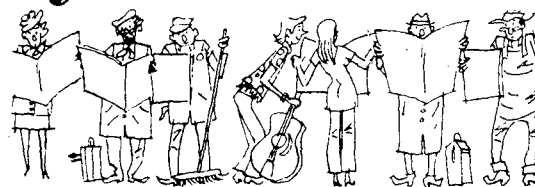
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Durante la ceremonia de iniciación en la Cofradía de la Virgen de la Caridad, Mons. Román invita a los nuevos miembros a imitar a María en la meditación de la Biblia.

## La Ermita 9 años después

### La Virgen es lugar de encuentro

Por ARACELI CANTERO

(Este es el segundo de la serie de artículos sobre la labor de la Ermita, y su papel dentro de la tarea de pastoral popular de la Iglesia.)

La Virgen de la Caridad es lugar de encuentro para los cubanos en Miami.

Hombres, mujeres y familias enteras dispersas por el exilio, van acudiendo a la Madre que les espera junto a las aguas, y en Ella, que es patrona de toda Cuba, vuelven a encontrar la amistad de conocidos y hermanos que nunca esperaran volver a ver.

El paso de peregrinos por la Ermita — no sólo cubanos — es constante. A juzgar por el material impreso que allí se reparte, más de 350,000 personas al año, cifra que en 1972 no alcanzaba a los 93,000 según datos facilitados por la Ermita.

El actual santuario tuvo su origen el 8 de Septiembre de 1966, cuando ante miles de personas reunidas en el Miami Stadium, el Sr. Arzobispo de Miami, Mons. Coleman F. Carroll pedía la construcción de una Ermita a la Patrona de Cuba.

Meses después se formaba un comité pro-construcción del edificio.

Paralelamente, y también a petición suya, se comenzó a crear la organización que animaría las actividades espirituales de la Ermita. Se nombró como capellán a Monseñor Agustín Román, que ha trabajado junto a la Virgen desde 1967.

"Durante los primeros meses no tuvimos ninguna organización. Yo soy de las orientaciones de la JOC (Juventud Obrera Católica), que siempre sigo: ver, juzgar y actuar. Todo el año 67 fue para mí un ver las

necesidades..."

"Hacer una obra es fácil, dice, pero mantenerla es otra cosa. "Esta sólo se explica por el amor a la Virgen que hay en el pueblo."

La Ermita se inauguró en 1973. Hoy ya se han pagado íntegros los cerca de \$600,000 que ha costado su construcción, "gracias a las donaciones de miles de devotos."

Monseñor habla con los peregrinos constantemente. Los domingos llega a predicar más de 50 veces. Para dar unidad a su mensaje cada año centra la predicación en una palabra: fe, sacrificio, caridad, Iglesia, perdón, esperanza, libertad, oración, en años consecutivos.

"Ya estoy pensando en la palabra del año próximo," dice. "Sigo las orientaciones del Santo Padre y las necesidades más urgentes que detecto en el pueblo.

Son muchos los peregrinos que piden ser asociados en la Cofradía de la Virgen de la Caridad. A Monseñor le gusta hacer la pequeña ceremonia de iniciación en público, ya que sirve de catequesis para todos los presentes. "Un devoto de la Virgen es aquel que hace lo que Ella hacía, y fundamentalmente Ella guardaba en su corazón la Palabra de Dios," les dice.

Actualmente la Cofradía tiene 15,000 miembros activos, agrupados como en Cuba, en 126 municipios y en seis provincias, cada uno con su consejero. Son estos seis consejeros los que coordinan, con Mons. Román, las actividades del Santuario.

Además del constante paso de gente por la Ermita, la Virgen es también lazo de unión para los cubanos desperdigados por los

barrios de Miami.

Esto es posible gracias a la Cruzada del Rosario que viene funcionando desde 1972.

Según explica Tarsicio Nieto, apóstol de la Ermita desde sus comienzos, aquel año se bendijeron seis imágenes de la Virgen, una por provincia.

Desde entonces Ella no ha cesado de recorrer los hogares y los barrios, "con lo que se va sembrando la luz del evangelio en estas comunidades naturales."

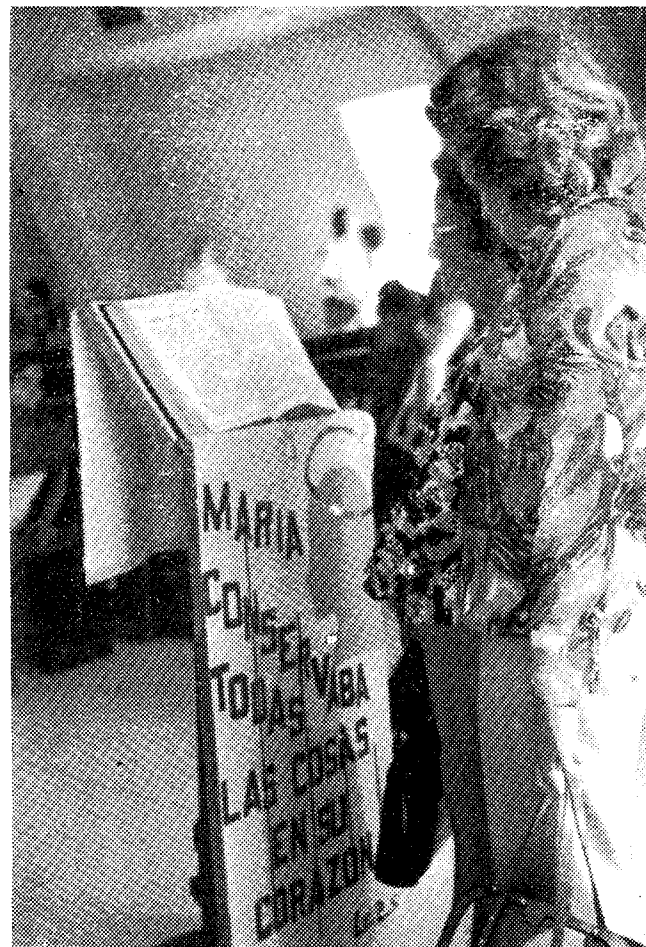
Mientras para algunos, el Rosario es una devoción pasada de moda. Para Mons. Román es algo "siempre vital y muy querido por el pueblo: una sencilla meditación de la Biblia en compañía de la Virgen."

"No se puede purificar tanto la fe que no se utilicen los signos y prácticas populares, pues el pueblo irá a buscarlas fuera del cristianismo," comenta Monseñor.

Tarsicio Nieto y su esposa periódicamente recorren los hogares donde se reúnen de quince a veinte personas. Cada imagen recorre dos o tres hogares por semana, pero también se dirigen rosarios en los barrios o en las factorías, llegándose a reunir hasta 200 personas.

Los que dirigen esta catequesis mariana que es cristocéntrica, bíblica y comunitaria, conservan las libretas con las firmas de los asistentes. Estas indican ser ya unos 2,800 los hogares visitados por la Virgen en estos 3 años, con la participación de más de 56,000 personas.

Tanto en los hogares como en la Ermita, la Virgen es lugar de encuentro.



Lo primero que uno encuentra al entrar en la Ermita, es el libro de la Biblia, porque la orientación de este santuario mariano es ante todo, Cristocéntrico, bíblico y comunitario.

## Peregrinando

Por MONSEÑOR AGUSTIN ROMAN

Peregrinando apareció la imagen de la Virgen en la Bahía de Nipe a los tres Juanes. Al recogerla con sus manos y colocarla en su rústica embarcación peregrinando la llevaron hasta el hato de Barajagua. Allí comenzaron las visitas de los vecinos que venían desde sus bohíos al bohío de la Madre, para obsequiarla con flores y con aceite que alimentaba y mantenía la lámpara encendida día y noche.

Las desapariciones y apariciones frecuentes de la venerada imagen, primero en la Barajagua y después en El Cobre fueron motivo de nuevas peregrinaciones. Acompañando a la imagen se hizo la procesión primera desde Barajagua hasta la Parroquia del Cobre por los campos de la provincia de Oriente. El traslado final desde la Parroquia del Cobre hasta el lugar donde los ojos de la niña Apolonia la contemplaban y los del pueblo vieron el resplandor después de orar en la misa al Espíritu Santo abrieron un lugar de peregrinación nacional durante casi cuatro siglos.

En el cincuentenario de la República la imagen de la Virgen peregrinó a través de toda la isla visitando sus hijos en cada uno de los municipios y recibiendo en los mismos de sus autoridades la llave que simbolizaba que Ella era la Reina y Señora de todo el pueblo cubano católico.

La imagen exiliada de María de la Caridad llegó al destierro el 8 de Septiembre de 1961 en la primera peregrinación que hacía el éxodo en el stadium de Miami. La peregrina tomaba el frente con el Señor en sus brazos como dándonos ejemplo de la manera que sería más eficaz esta nueva etapa de nuestra historia. Allí comenzaron las peregrinaciones. De allí peregrinando ella pasaba por los campamentos de los niños cubanos que habían venido sin sus padres. De allí la trasladaron a la parroquia de San Juan Bosco, el primer templo que levantaba el destierro y allí contempló las lágrimas que caían como fruto de las dolorosas separaciones.

El 8 de Septiembre de 1967, fue trasladada a la capillita provisional en los terrenos del actual Santuario, donde durante seis años de oración y limosnas comenzaron a pasar peregrinando los devotos de los ciento veintiséis municipios. Como el corazón va recibiendo la sangre y la va enviando a todos los rincones del cuerpo para vivificarlo, así este lugar que guarda en todas sus partes que son sus municipios y provincias y los envía cargados de la devoción a la Virgen para que como Ella siempre nos abracemos a la VIDA que es Jesucristo quien vino para que tengamos VIDA y la tengamos en abundancia.

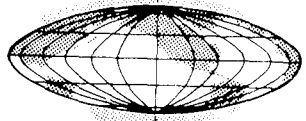
Este continuo peregrinar de nuestro exilio católico de manera organizada levantando su oración por la libertad del pueblo cubano es un símbolo permanente del destino de cada hombre y de todos los hombres es decir de que esta vida no es otra cosa que un caminar hacia el cielo donde el Padre nos tiene preparada la casa que es la casa de todos porque somos una sola familia, la familia de Dios.

Preparémonos para que este año el 8 de Septiembre cada uno peregrinando al Marine Stadium nos encontraremos con la Madre, que cada año nos muestra el fruto de su vientre que no es otro que el Salvador del Mundo.



Tanto en la Ermita como en los hogares, la Virgen es lugar de encuentro. Jóvenes y adultos se reúnen periódicamente en las casas para rezar el rosario.





## Nuestro mundo

### Chile: ¿Reconciliación?

El cardenal Raul Silva, arzobispo de Santiago, Chile, ha reiterado el llamado de los obispos chilenos hacia la reconciliación nacional y la caridad, al celebrarse aquí el Día del Amor Fraternal, que culminó con una colecta para ayudar a las familias necesitadas. El país ha sufrido reveses económicos tanto bajo el gobierno marxista de Allende como bajo la junta militar que lo derrocó: hay alto desempleo y fuerte inflación, y la ayuda externa ha sido limitada. "Tenemos que resolver nuestros problemas en estos momentos difíciles, con nuestros propios recursos," dijo el cardenal al pedir generosidad en los que estén en posición de ayudar a los hermanos.

### Obispo: Precio por su cabeza

En Tegucigalpa, Honduras, Mons. Nicolás D'Antonio, obispo de la prelatura de Olancho, reveló que los terratenientes pusieron un precio a su cabeza y a la del Padre Ivan Betancourt, por defender los derechos de los campesinos sin tierra en la región. El P. Betancourt, de nacionalidad colombiana, el misionero norteamericano P. Michael J. Cypher, dos señoritas, un maestro y nueve campesinos fueron asesinados en junio por soldados al servicio de terratenientes, durante una marcha de hambre campesina sobre Tegucigalpa para pedir que se cumpla con la reforma agraria decretada desde principios de año.

### Boston: Cristianismo y racismo

El cardenal Humberto Medeiros de Boston hizo un llamado a la caridad de sus fieles con respecto al transporte escolar interracional en buses (busing), con la esperanza de "penetrar la conciencia de muchos que aunque se dicen cristianos toleran y hasta alientan la violencia contra otros grupos y razas." Lamentó la violencia extrema que acompañó al pasado año escolar, y advirtió que al aproximarse el nuevo año hay que evitar los insultos de "racista" y otros.

### Liturgia: Comunión de almas

El Papa Paulo VI ha exhortado a los católicos a participar con entusiasmo en la liturgia, a cantar y disfrutar de la celebración "para crecer como cristianos, no sentirse aburridos." Hablaba en la audiencia general de la Plaza de San Pedro, ante unos 50,000 fieles. "El pueblo de Dios debe ser un pueblo consciente, participante y celebrante en cierto grado como el sacerdote." La liturgia, hoy renovada, explicó el Papa, "es la comunión de las almas, de las oraciones, de las voces, un ágape o cena de amor; no basta ser miembros pasivos."

### Vocaciones: Menos, más firmes

Hay menos vocaciones religiosas femeninas, pero las que llegan se quedan, dice Sor Cathleen Toomey, directora de la Conferencia de Vocaciones de Religiosas de St. Louis, Mo. Las aspirantes son más maduras, de más edad, más estables y experimentadas ahora, que las que llegaban digamos de 1960 a 1965, y esto es bueno, agrega. Y las más jóvenes ya vienen con conocimiento de ejercicios, oración y meditación, y de los problemas del mundo.

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Llamar al Sr. Bustamente, 379-2061

## Rosa de Lima:

# La primera santa de las Américas

En adhesión al Año Internacional de la Mujer, LA VOZ quiere rendir homenaje a todas aquellas mujeres que brillan con luz propia en la historia de nuestros pueblos.

Con motivo de la festividad de Santa Rosa de Lima, el 23 de agosto, publicamos una reseña de la personalidad de esta santa, que es patrona de América, vista por la pluma de la presidenta de ASESCA (Asociación de Escritoras Católicas), Dra. Amelia Seguí Estévez.

Corría el mes de febrero de 1672 cuando la opulenta ciudad virreinal de Lima se engalanaba para una fiesta a celebrarse con gran boato, dedicada a una hija muy pobre y muy modesta de estas tierras americanas.

Se llamaba Isabel Flores y Oliva, nacida el 30 de abril de 1586, en una heredad a espaldas del Hospital del Espíritu Santo, fundado 5 años antes en Lima para asistencia de gente de mar.

Era padre de Isabel don Gaspar Flores, llegado a América con menos suerte que otros mejores que él en cuanto a rango y saber. Al tiempo de nacer Isabel, tercer hijo de su matrimonio con la limeña María de Oliva, que había de darle todavía 6 hijos más, llevaba una vida llena de preocupaciones.

¿Pero qué había hecho Isabel para que se le dedicaran tales festejos casi ochenta y seis años después de nacer? Su paso por la tierra había sido breve. Sus padres la vieron morir a los 31 años de edad. Fue pobre, fue humilde; aunque hermosa, nada hizo por lucir su belleza. Desprendida de todos los bienes materiales, cifraba su felicidad en preguntarse la gloria del más allá.

Isabel Flores es la patrona de América que con el nombre de Santa Rosa de Lima, canonizada en 1672, fue la primera mujer americana llegada al honor de los altares en la Iglesia Católica.

El cambio de nombre se explica de diferentes maneras, según la tradición estando todavía en la cuna, debido a la belleza de su rostro y a sus delicados colores y a cierta transfiguración del mismo en una rosa observada por muchas personas. Ricardo Palma en sus "Tradiciones peruanas" relata la aparición espontánea de un vigoroso rosal en el jardín de Rosa de Santa María, hecho tanto más sorprendente cuanto que en el Perú no había todavía rosas, según dice Garcilaso en los "Comentarios Reales". Siendo ya terciaria dominicana usaba una corona de espinas oculta por otra de rosas, que es su característica en las



Santa Rosa según un retrato al óleo de su época.

imágenes. Su vida mística la vivió recogida y en el silencio de su jardín en una estrecha celda de adobes sin otro techo que las copas de los árboles. No penetremos en ella. Pero sí, sigámosla por las calles de aquella Lima de comienzos del siglo XVIII, preocupada por los pobres, atendiendo a los enfermos, recorriendo el arrabal de San Lázaro, donde había una leprosería, mezclándose con la miseria por socorrer a los desesperados. Rosa de Santa María en la flor de su vida se ofrecía como reparadora, movida por el dolor que le causaba el cuadro de corrupción que ofrecía la vida limeña.

Tuvo ya en vida el amor y la veneración de su pueblo. Conocían a la humilde y callada terciaria las damas, por sus dedos hábiles de encajera y modista, los mozos por su límpida belleza y su corazón inconquistable. Y se hablaba de Rosa y de sus milagros de tal manera que atrajo la atención del Tribunal del Santo Oficio, instalado no hacía mucho en Lima. Ella logró sobrepasando sus propias posibilidades responder con

éxito el severo interrogatorio, salió inculpable de herejía y hechicería.

Rosa de Santa María murió joven, el 24 de agosto de 1617. Ante la noticia un río de dolor corrió por la opulenta ciudad e inundó desde las casas de los grandes, hasta las chicherías miserables de los suburbios.

Introdujeron su causa de beatificación en Roma, y digamos, de paso, que la pidió el rey de España Felipe, poniendo por primera vez su firma de monarca. Recuerda Ricardo Palma que cuando el Papa Clemente IX vio en 1668 el expediente no supo disimular su desconfianza, murmuró: "¿Santa? y ¿limeña?. Tanto daría una lluvia de rosas". El milagro fue patente, perfumadas hojas de rosa cayeron sobre la mesa de la Santidad. En dos años el Papa expidió el breve para la beatificación de Rosa de Lima, y otros seis en su honor. El último de ellos nombrándola patrona de Lima y del Perú y señalando la bula de canonización el 30 de agosto.

# Ante el nuevo curso

# CINE GUIA



Esta foto del archivo de The Voice muestra a dos de los primeros jóvenes en el Programa Católico para Niños Refugiados Cubanos. A principios de la década del 60 estos jóvenes fueron ejemplo para futuras generaciones de cubanos.

## Los jóvenes 'GEN'

**La experiencia original del movimiento "GEN" al servicio de los hermanos.**

"Estaba mal. La pobreza me envilecía, el trabajo me cansaba. En casa no había paz. También yo comencé a beber. Primero algún vaso; luego la dosis comenzó a subir. Dentro de mí existía el vacío, la tristeza, la soledad. Por este motivo pasaba los fines de semana junto a una botella. Así continué durante algunos años. Tenía necesidad de amor y de paz. Luego conocí a un amigo que era sereno y generoso. Me abrí con él. Permaneció cerca de mí, me ayudó a descubrir el Evangelio y a descubrir también el placer de dar y amar". Tales eran las palabras, en mal italiano, de un joven belga que refería a un nutrido grupo de coetáneos, su dolorosa experiencia.

La escena ocurría en el ingreso de las catacumbas romanas de San Calixto, una verdadera joya del IV siglo, reconstruida hace un centenar de años.

Terminado el desahogo de su declaración, el joven tomó una guitarra y comenzó a cantar. La melodía estaba cubierta por el recuerdo de su drama interior, mientras duró el camino que finalmente lo condujo a la vejez.

El joven belga es uno de los miembros del movimiento "GEN" (Nueva generación), el cual agrupa a jóvenes de muy diversos países, religiones y razas. El relato de su experiencia se debe al deseo de despertar esperanza en algún descarriado.

Otro de los que componen el

núcleo encargado de dialogar con jóvenes de cualquier parte sobre el significado del Año Santo, Roberto Bertucci, aclaró al periodismo lo siguiente: "Nosotros queremos hablar de amor. Es un tema que deseamos llevar adelante sin asumir el papel de evangelizadores, sino simplemente de relatores de nuestras experiencias para dar un testimonio real de nuestra disponibilidad a fin de contribuir a la construcción de un mundo mejor.

Los muchachos del "GEN" se han instalado en las catacumbas de San Calixto, con el fin de "atrapar" a gentes de su misma edad que llegan a ese sitio en calidad de turistas o peregrinos.

### Desde Roma VICTOR OTERO

"Quieren hablar con todos, testimoniar a todos que la vida vivida en el espíritu del Evangelio está llena de alegría auténtica y de satisfacciones", dice Giorgio Manelli.

Las reuniones se realizan en una capilla paleocristiana, en las tardes de los martes y los jueves. Cualquiera que se acerque se halla automáticamente invitado a hablar; en caso de dificultad por la lengua, alguien se presta a la traducción simultánea.

Uno de los factores que contribuyen al testimonio de estos jóvenes es el de la solidaridad. Quienes trabajan entregan a la comunidad lo que han ganado.

Por el  
DR. MANOLO REYES

En dos semanas comenzarán las clases en muchas escuelas del Sur de la Florida. Ya se están comenzando a preparar los libros, las libretas, los lápices, las reglas, las plumas y demás objetos que habrán de necesitar en el nuevo año escolar que en breve se iniciará.

Pero conjuntamente con este inicio, cada estudiante debe llevar al colegio una intención fija: estudiar más y mejor este año.

De nada valdrá que el muchacho o la joven vaya a la escuela ambos cargados de libros, si su mente no tiene la disposición completa para estudiar.

Claro está que no es fácil la situación después de tres meses de vacaciones y volver a la disciplina del estudio. Pero para que el trabajo de cada uno sea cada día mejor, el muchacho tiene que pensar que el único que se beneficiará en las buenas horas de estudio en la época del colegio, es él y nadie más que él. Mientras más aprenda, más conocerá y más preparado estará para enfrentarse con la vida cuando crezca y no tenga a mamá o a papá, ni al familiar querido para hacer por él... lo que él por su edad ya tendrá que hacer sólo.

Las horas de clases sirven para reanudar y hacer nuevas amistades. Tengan la completa seguridad que en los patios del colegio nacen las mejores amistades de una vida... ¡las que jamás se olvidarán!

Además, en esos propios patios, se vivirán momentos que, cuando pasen los años se recordarán con alegría... con gratitud. Y servirán para endulzar muchos momentos amargos.

Un pensamiento que deben siempre tener los estudiantes es el sacrificio que hacen los padres para mandarlos al colegio... para que puedan educarse en un mundo libre, bajo los principios cristianos y democráticos. Este sólo hecho de por sí es más que suficiente que los jóvenes estudiantes trabajen más y mejor en el colegio.

Y los niños y jóvenes cubanos que leen estas líneas deben recordarse que mañana podrían ser los líderes de estas áreas o los líderes del mañana en una Cuba libre.

A esos efectos hay un sublime ejemplo de la juventud cubana en el exilio. A principios de la década del 60, cuando más de 14 mil niños cubanos vinieron a estas tierras sin sus padres... fueron colocados en Florida City. Allí escuché decir a uno de ellos con su fina voz de adolescente... pero con la convicción de un patriota: "Nosotros estudiamos, nosotros aprendemos, nosotros tratamos de superarnos para que la sangre de los que han caído en Cuba... no haya sido inútil!..."

Reaparece con esta edición de LA VOZ una sección que en el pasado era muy buscada por los lectores: Las breves críticas cinematográficas que sobre los estrenos en español en Miami ofrece el comentarista Alberto Cardelle. Cardelle tiene una amplia experiencia en materia cinematográfica. En Cuba fue sub-director de la revista Cine-Guía, órgano oficial del Centro Católico de Orientación Cinematográfica. Sus comentarios serán eso, una guía al lector que quiere saber qué ver en los cines.

**TEATRO ESSEX "THE TOWERING INFERNNO".** — Filme sobre un incendio en un rascacielos. El libreto del mismo está extraído de 2 libros que fueron a su vez éxitos de librería. En la película, que obtuvo premios por su fotografía y efectos especiales, Steve Mc Queen personifica al preocupado jefe de bomberos. "The Towering Inferno" lleno de rescates gloriosos y caídas espectaculares, mantiene el interés a pesar de su duración y nos deja un mensaje: ¿Qué es lo que hace a un hombre arriesgar su vida al entrar en un edificio incendiado, o a un agente de la autoridad en una madrugada aventurarse solo en un lugar o detener un auto sospechoso? Su vocación de servicio puesta por Dios; de darse a los demás; acto que no se compensa con un cheque semanal.

**CLASIFICACION MORAL: A-3 (para Adultos).**  
**"THE FACTOR NEPTUNO".** Bien realizada película sobre investigaciones submarinas protagonizada por Ben Gazara. Lo que se filmó, meses más tarde se hizo realidad al trabarse un submarino pigmeo en el fondo del mar y morir varios hombres por falta de oxígeno; hecho que sucedió cerca de los cayos de la Florida.

**TEATRO TOWER "THE RETURN OF THE PINK PANTHER".** Entre las películas que se están exhibiendo ultimamente ésta tiene 3 cualidades notables: Es una de las mejores, tiene la música de Henry Mancini y puede ser disfrutada por toda la familia. Su protagonista Peter Sellers (The Mouse that roared) nos ofrece otra completa actuación. "The return of the Pink Panther" tiene la frescura e hilaridad de otras películas realizadas hace tiempo por la Mirisch Corp., como "Papá, qué hiciste en la guerra", etc.

**"JUGGERNAUT"** Película de aventuras acuáticas interpretada por Richard Harris y Omar Sharif. **CLASIFICACION: P.G.**

**"LA VENGANZA DEL ESPADACHIN CIEGO".** Película japonesa donde su protagonista llamado Ichi encarna a un espadachín. Lo interesante es que éste último es ciego y actúa ante las cámaras valiéndose de los otros sentidos. La película está realizada en colores.



Ichi

**TEATRO TRAIL "FUNNY LADY".** Interpretada por Omar Sharif y Barbara Streissand. Esta realización surge como una continuación o como para darle un fin a "FUNNY GIRL", aunque meaos completa que la primera. En esta película otra vez Barbara Streissand demuestra no sólo su personalidad, sino el poder que le imparte a sus canciones. En ocasiones luce como la heredera de Judy Garland. El filme es interesante por su argumento y sus números musicales, pero también demuestra que muchas veces el talento del egipcio Omar Sharif no es aprovechable totalmente por el cine norte-americano. **CLASIFICACION MORAL: A-3 (Mayores)**

**TEATRO TWIN (MARTI) "BREAKOUT".** Protagonizado por Charles Bronson. Filme donde se le rinde culto a la violencia; el argumento gira en torno a un escape sangriento de una cárcel. **CLASIFICACION MORAL: 1-3 (Mayores).**

**"THE ODESSA FILE".** Película sobre tema de espionaje. **CLASIFICACION MORAL: A-3 (Mayores).**

**"ONE OF OUR DINOSAURS IS MISSING"** **CLASIFICACION MORAL: Al (Para toda la familia).** —



## Tu eres Pedro

Por el REV. JOSE P. NICKSE

Jesús les preguntó: "Y ustedes, ¿quién dicen que soy yo?" Simón contestó: "Tú eres el Cristo, el Hijo del Dios que vive". Jesús le respondió: "Feliz eres, Simón, hijo de Jonás, porque eso no te lo enseñó la carne ni la sangre, sino mi Padre que está en los cielos. Y ahora yo te digo: "Tu eres Pedro, o sea, Piedra, y sobre esta piedra edificaré mi Iglesia. Ni el mal ni la muerte la podrán vencer."

Mt 16:13-20

Pedro es la base de la estructura de la Iglesia. Jesús llama a Simón Pedro, Kefas, para indicar que sobre él y sus sucesores descansará el peso de la Iglesia.

La Iglesia Católica, reflexionando y "guardando la Palabra de Dios en su corazón" cree fervientemente que el Obispo de Roma es el legítimo sucesor de Pedro. Pablo VI es el símbolo de unidad en la Iglesia universal.

Este año más que nunca resalta la figura del Papa en la celebración del Año Santo. Todos los caminos del mundo católico conducen a Roma. Los peregrinos del mundo se reúnen ante la tumba de Pedro para escuchar la palabra orientadora del Santo Padre.

Y se habla tanto de Pablo VI. Se le critica o se le exalta, pero casi no se le escucha. Nos guiamos por cintillos sin buscar el mensaje.

¿Cuál es el mensaje de Pablo VI este Año Santo? Renovación y Reconciliación. No cesa el Papa de recordarnos, semana tras semana, que tenemos que revivir nuestra fe. Renovación que implica un estudio sincero y abierto de nuestras creencias a la luz del Evangelio.

Otro punto clave sobre el cual insiste Pablo VI: la unidad de la Iglesia. No solamente el ecumenismo entre cristianos, sino la unidad de los católicos.

Mi hermano católico es mi hermano sea viejo o joven, sea conservador o liberal, sea norteamericano o latino. Si no estoy dispuesto a abrazarlo como hermano, si no estoy dispuesto a entregar mi vida por él, ¿entonces qué derecho tengo para corregirlo o criticarlo? Hoy tenemos sed de reconciliación.

Hay que mirar hacia Pedro. Hay que escuchar a Pedro. Su mensaje es muy claro: renueva tu fe, se un instrumento de reconciliación. Todo católico sincero tiene que tomar estas palabras muy en serio.

Cristo edifica la Iglesia sobre los hombros de Pedro. Junto al sucesor de Pedro construyamos una Iglesia fiel al Evangelio de Cristo que sea un rayo de esperanza a un mundo cansado de tantas guerras e injusticias.

## ORACION DE LOS FIELES

Vigésimo Primero Domingo del Año  
Agosto 24 de 1975

**CELEBRANTE:** Jesús dijo a Pedro: "Sobre esta Piedra edificaré mi Iglesia." Pidamos al Señor que renueve a su Iglesia especialmente durante este Año Santo.

**LECTOR:** Nuestra respuesta será: "Señor, escucha nuestra oración."

Por el Santo Padre, Pablo VI, sucesor de Pedro como cabeza de la Iglesia en el mundo, para que siempre guíe a la Iglesia según las enseñanzas del evangelio, oremos al Señor.

**LECTOR:** Por el Arzobispo Carroll, el Obispo Gracida y los demás obispos que nos guían como sucesores de los apóstoles, para que siempre estén atentos a la inspiración del Espíritu Santo, oremos al Señor.

**LECTOR:** Por los cristianos separados, para que encuentren un nuevo significado en la figura del Papa como Pastor de la Iglesia universal, oremos al Señor.

**LECTOR:** Por el Papa Juan XXIII, para que su espíritu de amor y unidad continúe en nuestra Iglesia, oremos al Señor.

**LECTOR:** Por un aumento en las vocaciones religiosas, oremos al Señor.

**CELEBRANTE:** Padre Santo, ayúdanos con tu gracia a ser siempre fieles a nuestra fe que nos viene de los apóstoles. Te lo pedimos por Cristo. Amén.

## ¿Qué hacer con los niños después de las clases?

Ahora que empieza el curso escolar en muchos hogares en los que padre y madre trabajan, surge la pregunta: ¿Qué haremos con los niños desde que ellos acaban en la clase y nosotros llegamos a la casa?

La Parroquia de Our Lady of Divine Providence está ofreciendo una respuesta práctica. Un "after school program" de 2 a 6 p.m., con meriendas, juegos y tiempo y espacio para hacer las tareas escolares. Todo bajo el cuidado de las Hermanas de la Caridad, según informa el párroco, Padre Ernesto García Rubio. Las inscripciones se abren del 25 al 30 de agosto, de 3 a 6 p.m. en el 10420 S.W. 4 St. Para mayor información llamar al 226-5583 los lunes, jueves y viernes entre 9 y 11:30 a.m.

Otras parroquias e instituciones católicas del área de Miami continuarán este año con programas de recreación y estudio para los niños y jóvenes en horas de la tarde, respondiendo a una necesidad muy sentida en millares de hogares. Entre esos programas figuran:

- La Escuela Cívica Patriótica de San Juan Bosco, en Flagler y 13 Avenida, con clases de español, historia de Cuba y cultura hispana, religión, deportes y recreo, sirviendo a los escolares de la Pequeña Habana. Para información visitar la rectoría o llamar al 649-5464.

- También en la Pequeña Habana el Centro Mater, en 4 avenida y 4 calle está organizando su "after school program" con clases que incluyen guitarra, costura, tejido, pintura, mecanografía y un programa recreacional.



Funciona de 1 a 7 p.m. \$5 al wood el Centro Católico San Juan de Puerto Rico, 576-3461.

• En el área de Wyn-

# LA VOZ

Suplemento en Español de **VOICE**

## Aborto y Responsabilidad

Y ahora, los mismos que nos trajeron el aborto por demanda nos ofrecen una edición aumentada y corregida para 1975.

Citando un "derecho fundamental a la privacidad" una corte federal de apelaciones ha declarado inconstitucional la sección de la ley de abortos de la Florida que requiere el consentimiento de los padres para menores que quieran hacerse un aborto, así como el consentimiento de los maridos ante la decisión de sus mujeres.

Nos preguntamos qué derecho a la privacidad tendrían en mente nuestros buenos jueces de la Corte del Quinto Distrito. Seguro que no era el derecho a la privacidad de la nueva vida que crece en el seno materno, porque ese derecho ya se lo quitaron las cortes desde 1973.

En estos tiempos en que tanto se habla de igualdad de derechos para la mujer, nos da la impresión que el concepto de igualdad ha sido pasado por alto en esta decisión de la corte. Porque la corte ha decidido que la concepción y gestación es responsabilidad única de la mujer. Y eso no tiene mucho de igualitario.

"No creemos que el interés del padre por el feto pese suficientemente como para forzar a la mujer a encarar los peligros físicos y mentales de la gestación y el parto," dice la decisión de la corte traducida al español.

Quizás los jueces debían estudiar algo de biología. Hasta ahora siempre habíamos oído que la parte masculina era tan importante y responsable en la creación de una nueva vida como lo es la parte femenina. Ahora la corte dice que el hombre no tiene el derecho a salvar la vida de ese feto que él mismo creó junto a su mujer.

Pero, bueno, el derecho de paternidad del marido puede ser protegido, según los jueces.

El marido cuya mujer haya practicado un aborto sin su consentimiento puede obtener el divorcio.

Pero, ¿es eso una solución? Un divorcio es un cambio difícilmente aceptable por la vida de un hijo.

Tenemos además el asunto del aborto para menores sin el consentimiento de sus padres.

Se considera menor a una persona antes de llegar a los 18 años por una buena razón. A través de los siglos, la humanidad ha comprendido que los niños deben ser guiados por sus padres hasta que alcancen la madurez suficiente para manejar sus propias vidas. En Estados Unidos esa edad ha sido legalmente establecida a los 18 años.

¿Por qué, entonces, puede permitirse recurrir al aborto sin contar con sus padres?

Porque, según la corte, "los padres no siempre actúan en el mejor interés de sus hijos".

Desgraciadamente sabemos que eso es verdad. Millones de mujeres cada año matan a sus hijos cuando todavía están indefensos en sus ventres. Y eso, seguramente, no es en el mejor interés de sus hijos.

Así que un menor a quien la propia ley no considera con la madurez suficiente como para ser responsable de sus actos en otras materias, ahora recibe el permiso de la ley para tomar una decisión tan crucial como es decidir la vida o muerte de otra persona (!!!)

Los jueces de la corte señalan que "la maternidad entre 13 y 19 años —a lo que en inglés se llama "teenage"— envuelve serias consecuencias, incluyendo adversos efectos físicos y psicológicos."

No vamos a contradecir esa declaración, sólo añadir la experiencia del conocido ginecólogo de Fort Lauderdale, doctor Mathew Bulfin, quien afirma haber visto en peligro de muerte un buen número de jóvenes de 14 y 15 años sometidas a abortos, porque los peligros tal operación en cuerpos tan jóvenes son tres o cuatro veces mayor que en los casos de una mujer más madura.

La misma niña que necesita la aprobación de sus padres para extirparse las amígdalas en caso de infección, no la necesita para extirpar una vida que gestó jugando irresponsablemente. Esa irresponsabilidad para jugar a hacer una vida es la que, en opinión de los jueces, le da responsabilidad para jugar a matar esa misma vida humana.