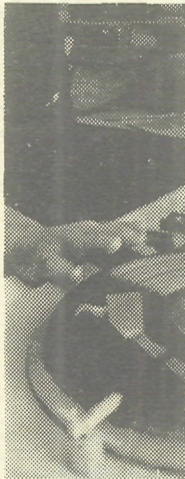




Cubans' Patroness

Cuban refugees who fled their homeland in many ways will be celebrating the feast of their patroness, Our Lady of Charity of Cobre, Sept. 8. See story, this page. For an article on the shrine to Our Lady built by the refugees in Miami, see page 3.

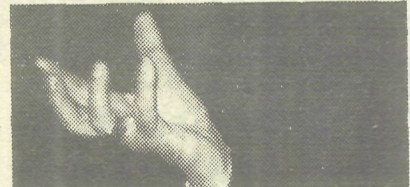


'Good news' on radio

A Miami priest spreads the "good news" via the radio, being heard every week in 24,000 homes. News, interviews, "a little of everything," he calls his Sunday morning program. See story, page 8.

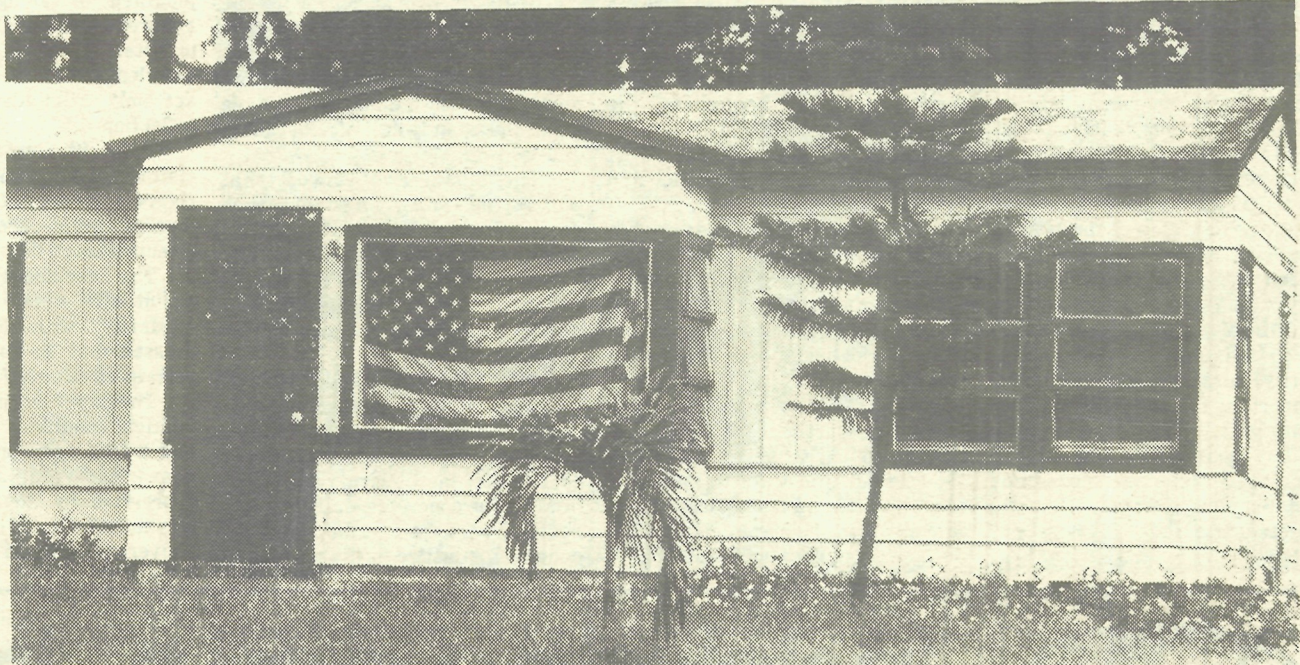
American nightmare

The American dream has become a nightmare, Archbishop Fulton Sheen told Knights of Columbus members meeting in Miami. We must begin looking at things from the moral point of view and regain our sense of sin, he said. See story, page 18.



Labor Day '75

Bringing the "Bracero" program of shipping Mexican laborers to the United States endangers the native workers and small farmers. Growers must upgrade the quality of the life they provide for their workers so U.S. citizens will be encouraged to do the work, Msgr. George Higgins says in his annual Labor Day statement. See story, this page, and complete text, page 20.



For South Florida's Seminoles, their pride at being the first Americans is running in conflict with their problems created by governmental red tape. This home on the reservation proudly displays the flag in the front window. See story, photos, page 9.

Reviving Bracero program 'a threat'

WASHINGTON — (NC) — A proposal to revive the Bracero program, which would legalize the mass importation of braceros (farm hands) under a bilateral agreement between the United States and Mexico, was called "completely unacceptable" by a U.S. Catholic Conference (USCC) official.

In a Labor Day statement, the official, Msgr. George G. Higgins, USCC secretary for research, warned that revival of the program "would inevitably have a disastrous effect on the wages and working conditions of the American labor force and might well destroy the only viable union ever to be" (Continued on page 20)

Celebration of Cobre, a bicentennial event

In observance of the U.S. Bicentennial, the 15th annual Mass honoring Our Lady of Charity of Cobre on Sept. 8 will also commemorate the anniversary of the first recorded Mass offered in 1565 at St. Augustine.

As is his custom, Archbishop Coleman F. Carroll, who inaugurated Miami's special Mass honoring the patroness of Cuba in 1961, will be the principal celebrant of a Concelebrated Mass at 7:30 p.m. at the Marine Stadium.

Beginning at 7 p.m. a twilight procession of boats will carry the small statue of Our Lady of Cobre from the shrine which bears her name, adjacent to Mercy Hospital, to the Marine Stadium where it is anticipated that hundreds of Latins will gather for the Mass. Coincident with the Marine Stadium ob-

servance other areas of the Archdiocese of Miami heavily-populated by Spanish-Speaking including Belle Glade, Key West, Clewiston will also participate in special ceremonies.

IT WAS during a Mass in Miami Stadium on the occasion of the 50th anniversary of Our Lady of Charity

(Continued on page 22)

Schools open

The usual high enrollments in elementary and high schools of the Archdiocese were anticipated again this year as schools in Broward, Monroe, and Collier Counties opened last Monday and other schools prepared for classes to resume on Sept. 2.

Newest school in the Archdiocese is St. Brendan High School, in Miami's southwest area, where Father Thomas Dennehy, principal, said preliminary enrollment figures indicate 200 in the freshman class and 100 sophomores. The high school will add a grade each year until it offers complete four-year courses.

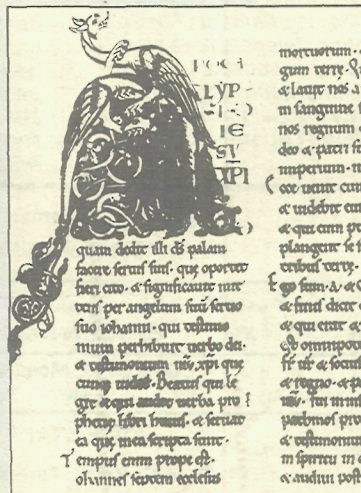
KNOW YOUR FAITH

What do you know about the Bible? Probably not as much as you want to — or as much as you should.

So plan now to follow The Voice's weekly Know Your Faith series on the Bible, starting September 5.

"Through this series," said Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops, "outstanding theologians, religious educators and writers present Catholic doctrine in clear and compelling terms."

"This year and in 1976, the series will focus on the Bible, surely a central element in Catholic life. It is my hope that the Know Your Faith series on the scriptures will be read in every American Catholic home in 1976."



On 13-16

Know Your Faith

INSIDE

Classified	23
Editorial	6
Francis	7
Know Your Faith	13
Maly	16
Movies	11
Novak	7
Pacesetter	4
So. Fla.	
Scene	19
Spanish	25-28
TV	10
Walsh	6
Voice of Pope	12
Youth	17

OVERVIEW

Human rights in focus

The Pontifical Commission on Justice and Peace in Rome, this week issued a working paper on "The Church and Human Rights," which admits past imperfections in the Church's promotion and defense of human rights but which defends the Church's basic teachings on those same rights.

"There have been periods in the Church's history when, in thought and action, the rights of the human person have not been promoted or defended with sufficient clarity or energy," the 70-page booklet grants.

"TODAY the Church, through her Magisterium (teaching authority) and activity, represents an important factor in the field of human rights," the document adds.

"Her contribution is keenly appreciated and her comment sought by civil society... but we must recognize that this was not always so."

The English edition of the booklet was distributed in July. Other versions are in Italian, French and Spanish. The booklet was sent to national commissions for Justice and Peace and to papal diplomatic representatives throughout the world.

Cardinal Maurice Roy of Quebec, president of the Justice and Peace Commission, writes:

"This paper is not, nor does it wish to be, a directive or an official guide... Rather it is a starting point, raising questions, stimulating research, suggesting activities and offering doctrinal and theological reflections."

DESPITE the cardinal's low-keyed introduction, the booklet is almost certain to become a handbook for all who want to know the Church's stand on human rights, and on individual rights in particular.

The paper does not fit into any of

the usual categories of Vatican publications.

In the historical survey at the beginning, the paper acknowledges that, over the past two centuries, the Church often stood in opposition to declarations on human rights made from the standpoint of liberalism and laicism.

The booklet observes that philosophies underlying many such declarations of human rights "... were often factors in motivating Popes to adopt attitudes of caution, negation, and sometimes even of positive hostility and condemnation."

THE PAPER addresses a number of thorny contemporary issues. But before confronting particular problems, the paper recalls that the Church's mission is not to offer concrete solutions in the social, economic and political spheres for justice in the world, but

to defend and promote the dignity and fundamental rights of the human person.

Of the denunciation of injustices, the paper cautions: "Before making any formal judgment or taking action against apparent violations, it is imperative to obtain a reliable and objective knowledge of all the facts and then to act only after deep and serious reflection."

YET IT declares: "Denunciation of any violation of human rights is the duty of the laity no less than of the hierarchy if and when circumstances demand it."

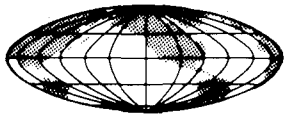
The document suggests that "symbolic acts" and "acts of solidarity" with the poor and oppressed may be more effective in certain circumstances.

The paper warns: "Where local political conditions are unfavorable and where open protest would expose individuals to further repression by governments, some way must be found of expressing the Universal Church's concern for

intolerable conditions of this sort." The document adds: "There must be an analysis of the deep-rooted causes of such situations, and a firm commitment to face up to them and resolve them correctly."

The paper urges collaboration with governmental and non-governmental organizations which help to defend and promote human rights. It mentions efforts to eliminate all forms of religious intolerance, to promote the right of asylum, to promote freedom of information, association and peaceful assembly, to protect children who work, and to oppose unjust discrimination.

ON WOMEN'S rights, the paper urges ratification of the United Nations' Convention on Political Rights of Women, support of the UN Declaration on the Elimination of Discrimination against Women, the protection of mothers' rights, and the encouragement of a better social status for married and working women, for mothers separated from their husbands and for widows.



Inside the news—briefly

WITH ANALYSIS FROM VOICE EDITORS

Aliens' bill opposed by USCC leader

A House bill that would penalize employers who hired illegal aliens is "unjust and discriminatory," said Bishop S. Rausch, general secretary of the United States Conference of Catholic Bishops, in a statement reflecting the "negative attitude toward people in difficult situations for which he is known. The bill's 1968 cut-off date for amnesty for illegal aliens is "completely inadequate," said the bishop, who supports a Jan. 1, 1975 cutoff date. If passed, the bill would force dismissal of untold numbers of people from their jobs and create "unbelievable havoc in their families and in the communities where they live," he said. "To cut these



families off from their meager economic sustenance and to force upon them the great hardship of emigrating or to attempt some sort of a mass deportation effort would be both inhumane and immoral," he added. "The only just and humane response is to once again show our generosity by allowing these people to become legal residents."



Farmworkers may boycott Coca-Cola

Florida is in the migrant limelight again, as the United Farmworkers of America prepare for a possible boycott of Coca-Cola products. The threat of adding Coke to grapes, lettuce and Gallo wines being boycotted by the union stems from a presentation by Mack Lyons, Florida UFWA leader at the union's national convention in Fresno, Calif. Contract talks between the union and the company — which produces Minute Maid and Hi-C products as well as Coke — have been going on since October 1974. Since the old contract expired in January, the 1,300 Coke workers have both picketed and worked without contract on a day-to-day agreement. The convention delegates are also expressing dissatisfaction with several emergency regulations issued by the California Agricultural Labor Relations Board.

Respect Life Sunday to focus on family

This year's observance of "Respect Life Sunday," to be held Oct. 5 in all Catholic parishes throughout the nation, is built around the theme of the family, with special emphasis on the right to life of the unborn. "The life of the individual person begins in family, and personal growth and development usually take place within the family unit," said Cardinal Terence Cooke of New York, head of the Bishops' Committee for Pro-Life Activities, which designed the program. A 44-page booklet has been published, containing sections dealing with the unborn, marriage and family life, social conditions and the family, children, women, the aging, and death and dying. It scores Senators Charles Percy and Jacob Javits for taking the position that people should weigh abortion against the taxpayers' burden of supporting unwanted children, and it opposes some of the proposals being heard concerning the "right to die."

Bishop for Indians asked at conference

Following closely on the heels of the ordination of the first three American Indian permanent deacons, several people have called for the appointment of a bishop to supervise service to native Americans. Pointing to similar

offices for blacks and Chicanos, speakers at the 36th annual Tekakwitha conference in Rapid City, N.D., for those involved in ministry to Indians, said such a bishop would act as a shepherd and "holy man" for Catholic Indians. "While mistakes have been made in the past, we must look positively to the future," Bishop Harold Dimmerling of Rapid City said. Recognizing the impossibility of having an Indian appointed to the post at this time, the group called for selection of a man knowledgeable in Indian life and customs. The drive for Indian deacons met with warm approval at the conference, where it was viewed as the beginning of a native ministry.



Blessing one of the 17 men injured during a fire at an oil refinery in South Philadelphia is Cardinal John Krol of Philadelphia.

MINI-BRIEFS

Invited to Egypt

Pope Paul VI has been invited to Egypt by President Anwar Sadat, a well-informed source said in Castelgandolfo. The invitation, according to the source, was presented to the Pope by an Egyptian government official who headed an Egyptian delegation which came to Rome for the Holy Year.

Receiving aid

About nine percent of the 52,000 Vietnamese and Cambodian refugees released from reception centers are on some form of public assistance, according to the Department of Health, Education and Welfare (HEW). Officials of voluntary agencies resettling refugees complain that the use of public assistance by Indochina refugees is regarded by the administration, Congress and others as a mark of failure. Temporary public assistance was a necessary part of past refugee resettlement efforts, they said.

Condemn violence

The bishops of Portugal have condemned all forms of violence, from the burning by mobs of communist headquarters to communist armed aggression against Catholics and others. But at the same time the bishops reaffirmed the citizens' right to protest against violations of human rights.

Walking to Rome

A 60-year-old Frenchman named Guy Touzeau is walking to Rome for the Holy Year, not from France, but from Rovaniemi, Finland, which is just south of the Arctic Circle and 3,750 miles from St. Peter's Basilica. Trekking an average of 20 miles each day, Touzeau was reported in Germany on Aug. 20. He hopes to reach Rome in November, after nearly seven months on the road.



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El Cobre Shrine nine years later

By ARACELI CANTERO
Voice Staff Writer

Kneeling by the bay, her eyes filled with tears, the young woman did not stop gazing at the ocean.

"It's like the cemetery to me I've just learned of the drowning of my whole family. Here by Our Lady of Cobre, my mother, I seek the comfort no one can give me for I have no one to turn to."

This act of faith is still fresh in the memory of Msgr. Agustin Roman. After nine years at the Shrine of Our Lady of Cobre he admits to have witnessed hundreds of moving examples like this one, yet he recalls with particular emotion the calm sorrow of this woman whom he never saw again.

"THIS is part of our life at the Shrine," he explains. "We see a constant flow of people, but never a fixed community. The day this should happen, this would no longer be a shrine, it would have become another parish church."

More than 350,000 persons have visited the Shrine since September of last year. A figure which according to Shrine records had not reached 92,000 in 1972.

A Cuban Exile himself, Msgr. Roman firmly believes that the evangelization of the great mass of Cubans must have Mary as its starting point. "We only need to point to them the treasure Mary has in her arms," he says.

Asked about pastoral work at the Shrine, Msgr. Roman describes it in one word — Pilgrimage. In Cuba pilgrims used to travel to el Cobre, in Oriente province, where the world famous statue was enshrined. The statue was brought to each of the 126 counties on the island on the 50th anniversary of Cuban independence. Inspired by that recollection, the Monsignor now follows the same itinerary at the Miami Shrine, but has reversed the process of visitation.

INSTEAD now, at the local level, and following a predetermined order, the faithful of each of the 126 counties pay a yearly visit to Our Lady as a group. These visits take place three days a week and include a short catechesis, participation in the Eucharist and time for con-

versation over a cup of coffee on the Shrine grounds.

There is also the pilgrimage at the regional level. Members of each of the six provinces, gather for a whole day of Romeria — as it is called — with music, food and an atmosphere of Christian celebration. The day always ends with the recitation of the Rosary in procession with the statue.

At the national level, thousands of Latins gather every year on Sept. 8, as the Statue of Our Lady is brought to the Marine Stadium by boat across Biscayne Bay. It was on such an occasion in 1966 that Archbishop Coleman F. Carroll, recalling the 50th anniversary of Our Lady of Cobre as Patroness of Cuba, made the appeal for the construction of a Marian Shrine in Miami.

TODAY, nine years later, the Miami Shrine is a reality and the almost \$600,000 cost of its construction have been totally paid through contributions of the pilgrims.

Msgr. Roman has met thousands of them. He likes to greet them personally and there are days when he explains the symbolism of the Shrine to more than 50 groups.

In order to give some unity to his pastoral work each year he centers every one of his messages around a single theme: sacrifice, love, church, forgiveness, hope, liberation, prayer ... in consecutive years according to the needs he detects in the people.

"I have to keep constantly talking so as to hold the attention of people coming and going into the Shrine," he says as he points to the half-finished paintings behind him. These are the works of Cuban artist Teok Carrasco, which when finished will depict the history of Cuba, with Our Lady of Cobre and the Child in its center.

"COMING into the Shrine, pilgrims will be able to rediscover their cultural roots at a glance," says Father Felipe Estevez, who helps Msgr. Roman on weekends. He is a faculty member of St. Vincent de Paul Major Seminary, Boynton Beach, and he feels the Shrine is the Church's answer to the needs of an exiled people. A people that has lost



Using a mural, Msgr. Roman makes a point during his catechesis at the Rosary.

its cultural past and that feels broken and dispersed.

"It's an answer very much in line with the present concept of pluralism, both in the Church and the Nation," he says. "One needs not give up one's own cultural heritage, but rather one has to preserve it so as to contribute to the enrichment of the whole." Father Estevez also sees in the Shrine a very modern pastoral approach. "The Marian theology that underlies everything here is clearly Christocentric, Biblical and community oriented. Pilgrims are brought to Jesus through Mary and there is no place in Miami that distributes more Bibles than the Shrine."

"To be a devotee of Mary means to imitate her, and Mary always kept the Word of God in her heart," Msgr. Roman says to every one who asks for membership in the Confraternity of Our Lady of Cobre, which was organized in 1967, patterned after the one that existed in Cobre.

He likes to perform the initiation ceremony in public so it serves as a catechesis for all present. The association started with about 500 members the first year, and it now has over 18,000 members. They all receive a bi-monthly bulletin with news about group activities and with



Greeting a group of pilgrims to the Shrine of Our Lady is Msgr. Roman.

guidelines for reading of the Bible. "It's mostly a way of getting our people acquainted with Scripture, but there is also a more in depth Bible correspondence course, with about 200 enrolled," says Msgr. Roman who personally runs the program and corrects the written exams.

HELPING him as part of the Shrine's staff are Sister Francisca Jauregui and Sister Amelia Arias, who together with a number of volunteers and the six Confraternity officers, do all the planning of activities.

Besides the regular pilgrimages, by county, province and nation, in 1972 a Rosary Crusade was also started.

Six statues blessed for that purpose have since been brought to homes and neighborhoods of the faithful of each of the six provinces, where, in small groups, "the people meditate on the Bible in the company of Mary."

"That's what the Rosary is about," says Msgr. Roman. "Others will try to deepen their faith through what they consider more modern practices, but for us the Rosary is the way."

"It is also recited in factories, office, other places of work and, of course, homes. Slowly, the word of the Gospel spreads on the com-

munity reaching sometimes more than 200 people at a time."

All participants sign the small notebook which accompanies the statue, and according to those records the Statue of Mary has been brought to more than 2,800 homes in three years, with a total attendance of over 56,000 persons.

It is through the Rosary that Msgr. Roman and his helpers do most of the catechesis at the Shrine. According to him, the Rosary is a traditional practice much revered by the great mass of the people.

AS HE SEES it, the people's expressions of solidarity to any societal group, always takes place at different levels. There is first the inner core of the committed who are the heart of any organization. An outer circle follows which would include those who pay dues and fulfill their obligations of membership, and there is finally an outer one, involving the great mass of persons sympathetic but involved at a different level.

"In the case of the Church," he says, "the first two groups are those who fall into the area of influence of the parish church, while the great mass remains practically outside of the area of pastoral care."

This is the group Msgr. Roman feels to which the Shrine most minister.



People from same province in Cuba gather for a day at the Shrine.

Parish Pacesetters

Epiphany Parish, S. Miami

By **MARJORIE L. FILLYAW**
Voice Local News Editor

Ecumenism and the name of Mrs. Mary Lou McDevitt are synonymous — she's been engaged in promoting ecumenical activities since the close of Vatican II.

A convert to Catholicism who first came to Miami in 1955 when her husband, Lt. Col. James McDevitt, now retired from the U. S. Army, was assigned to the ROTC unit at the University Miami, Mary Lou was then and continues to be a member of Epiphany parish. A native of Illinois who spent most of her childhood in Colorado, Mary Lou was stationed with her husband in Seoul, Korea and at Fort Lee, Va. for a few years prior to 1965 when they returned to make Miami their permanent home.

A member of the Archdiocese Commission on Ecumenism, who has been involved in activities of Epiphany Rosary and Altar

Society now known as the Epiphany Women's Club, she has served as treasurer of the South Dade Deanery of the Archdiocesan Council of Catholic Women and as Ecumenism Chairman on the ACCW board of directors for four years.

Through her efforts the observance of Christian Unity week was inaugurated 6 years ago in the South Dade area where she was also chairman of the ecumenism committee of her Parish Council.

"All the Protestant denominations in the area are involved at one time or another," she says of the annual program sponsored during Christian Unity Week. "We've also participated in an interfaith musicale and as an individual I've been asked and have spoken on Christian Unity to various denominations and organizations."

Converted to Catholicism just before the birth of her second child — she and Col. McDevitt

are the parents of six boys and girls, five of whom are living — Mrs. McDevitt emphasizes that, "My faith means very much to me. After Vatican II the changes were kind of a jolt to me. After reading Vatican II documents I discovered that their teachings were what I believed. I have always had a great interest in how people worship and their response to the love of God."

"In fact I think I really learned what my own commitment was from associations with Jewish women," she admitted, relating that one of her favorite hobbies now is making small liturgical banners of burlap and felt. She's already made one series on peace in different languages, one of which hangs in the K. of C. headquarters in Baltimore, Md. To her complete surprise one day while she was at the University of Miami participating in a workshop, she saw one of her banners hanging on the office door of a

professor.

The past president of Epiphany Woman's Club is a member of the Panel of American Women which includes Protestant, Catholic, Jewish, Cuban, and black women, all dedicated to overcoming prejudices, and is also enrolled in continuing education classes at Florida International University. "I'm not really working toward a degree, but I want to understand the changes in the world that I and the children are living in."

She is also active in the Junior League Advocate Program for first-time offenders in which young persons convicted of a misdemeanor for the first time are enrolled by judges "for their own good" and do volunteer work and participate in constructive community projects. She also serves as a volunteer at "After School House," in the Lee Park Community of South Dade. Accompanied by her 15-year-old daughter, Mary Beth, Mary Lou



MRS. JAMES MCDEVITT

works with elementary school children on a "one to one basis — doing school work or whatever else they have to do. They know we'll be there to help them and they count on us," she said.

Despite all these activities, Mary Lou also has time to be active in the "Green Circle Program for Children" designed to break down prejudices before they really get started in young children.

Obviously the goal of Mary Lou McDevitt is best described by a papal quotation: "May all people welcome each others as brothers."

Is cremation accepted practice?

Q. Does our church allow the cremation of the dead body? May the ashes be buried in a family plot in a Catholic Cemetery?

A. From Apostolic times Christians followed the Semitic practice of burial and abstained from cremating their dead, a practice common in Rome during the empire. In the course of the early persecutions the bodies of martyrs were sometimes cremated by their persecutors and the ashes scattered in an indication of contempt. The catacombs give evidence of the care the early Christians took to recover the bodies of their martyrs and to grant them honorable burial.

Cremation, except as a rare emergency measure, was all but unknown in Europe for more than 1,000 years after the Fall of the Roman Empire. The opposition of the Church to the cremation societies which arose in the 19th century was based on the suspected materialistic and anti-Catholic

What is your question?

sentiments of some of its proponents.

Christians believe in the resurrection of the dead. We also believe that through Baptism our bodies become the temple of the Holy Spirit. The Catholic burial rite emphasizes our hope of resurrection and treats the body of the deceased with respect. The Church continues to teach that the traditional form of Christian burial under normal circumstances.

However, under special circumstances, the Church grants permission for cremation. This, of course, should be discussed with one's pastor. When permission is granted, the ashes may be buried in a Catholic cemetery.

Dr. Norley rite

WEST PALM BEACH — Memorial Services were held last Sunday in the gymnasium of Cardinal Newman High School for Dr. Theodore Norley, known for his work among the mentally retarded. Mass was celebrated by Father

Leslie Cann, chaplain at the Palm Beach Jr. College Newman Center. Also participating were the Rev. Philip Perkins, Grace Episcopal Church; and the Rev. Frank Curley, O.M.I., principal at Cardinal Newman High School.

Program slated for after-school

An after-school program for children between the ages of six and 12 whose parents are working will be inaugurated early in September in Our Lady of Divine Providence parish, 10420 SW Fourth St.

Two Sisters of Charity of St.

Vincent de Paul will conduct the project which will begin at 2 p.m. and continue until 6 p.m.

Included will be supervised games and homework as well as a snack.

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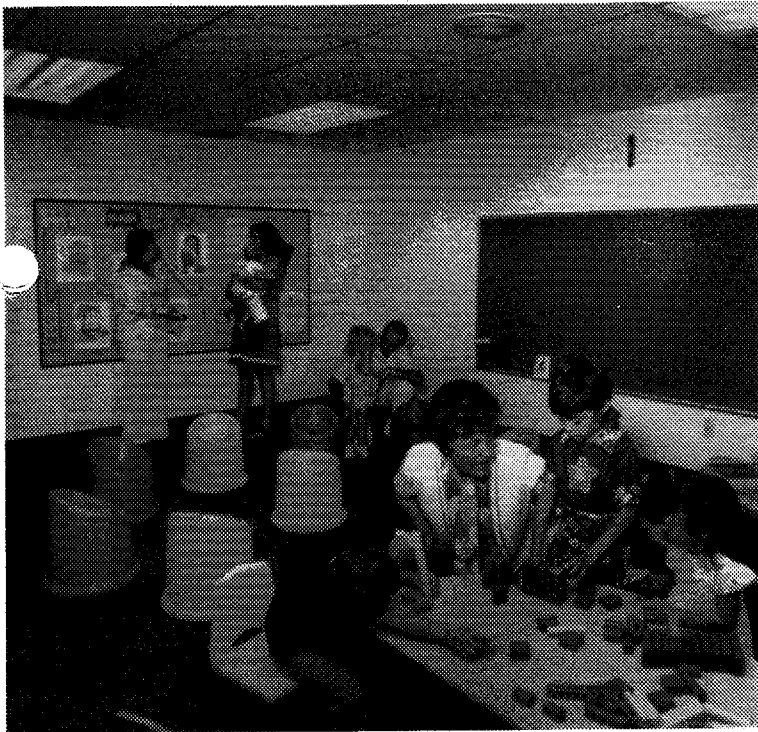
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EIGHT classrooms including one for primary grades (shown above) are provided in new St. Vincent Parish Center blessed last Sunday in Margate by Auxiliary Bishop Rene H. Gracida (top right) A reception which followed (right) attracted hundreds of parishioners.

Parish of the Week

Broward's oldest parish

FORT LAUDERDALE — Broward County's first, and for many years only Catholic parish, is St. Anthony's established in 1921 when the area was a "sleepy little village."

Since that time a number of parishes have been cut out of the "mother parish" including St. Clement, Our Lady Queen of Martyrs, St. Sebastian, St. George, St. Jerome, Blessed Sacrament, St. Gregory, St. Maurice, St. Pius X, St. Vincent, and Our Lady Queen of Heaven, as well as other parishes in Broward County.

When Msgr. John J. O'Looney, pastor emeritus, arrived as pastor in 1929, he found a small school with 64 pupils enrolled and a small wooden church which accommodated about 250 persons for two Masses on Sunday during winter months and one Sunday Mass in the summer.

By 1938 Msgr. O'Looney had directed the construction of a convent for the Adrian Dominican Sisters who staffed the school, and a gymnasium was completed two years later. In 1947 a rectory, still in use today, was built as well as an addition to the convent. Late that year ground was broken for the present church which was dedicated early in 1949.

Located at the corner of NE Third St. and Ninth Ave., St. Anthony Church is of Italian-Romanesque architecture with a towering campanile rising to a height of 100 feet. A rose window

adorns the front entrance to the church and new pews were installed in the late '60s.

Parish organizations have continued to thrive since the parish community was founded. The Catholic Women's Club, one of the first in South Florida, was established in 1937 with Miss Juliette Lange, still a parishioner, as founding president. A library initiated by the club in 1959 still functions.

An active Home and School Assn. supports school projects and three years ago a Young at Heart Club was formed which now has about 200 senior citizen-members who meet weekly during the winter and twice monthly in the summer months.

Last year the parish had its first school reunion for those who had graduated from St. Anthony High School which subsequently became Central Catholic High School and was replaced by St. Thomas Aquinas High School. Next year will be the 50th anniversary of the school's opening and a gala celebration is planned.

According to Father Laurence Conway, V.F., pastor, approximately 1,600 families are now enrolled in the parish but the number fluctuates during the winter season when tourists arrive. Six Masses are offered on Sunday and a Vigil Mass is celebrated on Saturday evening. More than 500 youngsters are taught in grades one through eight in the school.



St. Anthony's

PARISHIONERS, Mr. and Mrs. John P. Lyons and Mr. and Mrs. Virgil J. Baumie, talk with Father Laurence Conway, St. Anthony's pastor, outside the parish church, mother church of all others in Broward County.

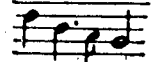
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ENCLOSURES

Knights of Columbus — on track?

Editorials

The Knights of Columbus is well-known as "the largest Catholic Fraternal benefit society" in the world. Because of its widespread membership in the U.S. and several other countries, the group can be seen as one reflection of what middle America Catholics are all about in the year 1975.

Anyone interested in what's happening in the everyday Church might take a look at the Knights. As the Knights of Columbus goes, so goes the Church in America you might say.

Well, certainly there's a lot to be admired in the KCs and especially in individual members. But looking at their national convention here last week, there might also be grounds for at least a little concern as to exactly what trends might be taking place in middle America Catholics' thinking in the middle 70s.

John McDevitt, supreme commander, for instance, in the main address to the group of 2,000, said a lot of things that are definitely good and unarguable. Yet lurking between the lines of what he said there seem to be a few implications which if supported by the group's vaunted 1.2 million members would give us reason to be disturbed.

McDevitt came out strongly in favor of zeal in the pulpit and zeal in the missions. No one could argue with that. But more than one priest was known to question his

suggestion that the zeal should spread from the pews back up to the pulpit "if ever it should be lacking" there. Such a comment carries with it just a hint of arrogance from a lay group not exactly known for its zeal in rushing off to evangelize darkest Africa.

But what gives us even more pause is McDevitt's call to good old-fashioned spiritualism in the missions. He traced the history of Florida's earliest missionaries as examples of zeal and decried the flagging condition of today's missions, especially in Latin America.

McDevitt's explanation for this was the "socialization" of the missions. These theoreticians spread the Gospel, he said, "by building roads, planning housing, promoting political parties, establishing credit unions and providing comforts for the people." He does not like the idea that people must be "Humanized" before they can become spiritualized. He acknowledges that helping people improve their lot is a "noble" undertaking. "But ..." he continues, and it is this "but" that seems to be the cutting edge of his whole talk.

The thrust of the Supreme Commander's speech is the same one that has been dragged out since before Christ when anyone sought to and translate love into religious action that went beyond mere words.

Is helping people improve their lot

really "noble?" Or is it a basic response of any Christian to his brother in need?

McDevitt says Vatican II points to social service as a way to "reach people" (his words) but gives priority to "saving souls."

Preach the Gospel and stay out of politics and social doings, is a familiar cry.

But St. Paul said faith without works is nothing and he specifically mentioned visiting the sick and widows — social service. Christ healed as he preached, not to "reach" people but to love them. Words of love accompanied by acts of love.

When blacks in this country were asking for the basic considerations of brotherhood, many Christians were saying to the pulpits, "Preach the Gospel (tell us Bible stories) but stay out of politics. Nuns' habits and priestly garb were commonplace in the forefront of the nonviolent efforts to help blacks in the past decade, but where were the swords, capes and feathered hats of the KCs? Such is zeal. Council halls are usually well stocked with spirits as was the convention in the Fontainebleau Hotel. But it is the act of setting up clinics, decent housing, credit unions in needy countries that give the spirit of the Gospel the ring of truth. "I speak of love and I prove it by helping you live with dignity."

We would not have been concerned if

McDevitt had cautioned the missions not to forget the Gospel and the Faith while doing good works. And we agree violent revolution is going too far. But the choice of the Commander's words seem to carry a trace of resentment that too much emphasis was being placed on material progress in the missions. Yet there was not a word about the conspicuous materialism of this country and some of its organizations.

While McDevitt does not call for a halt in social service he does suggest a de-emphasis of it in favor of zealous preaching.

In the Apostles' day preaching of the good news was not only the immediate task of a tiny new religion but about all one could possibly do in such primitive days.

But in today's jet age an era of international economics it is not enough to speak of angels and heaven to a Latin American who is living in poverty while an oil rig nearby is pumping dollars into a pipe marked Standard Oil of New Jersey.

We know the members of the Knights of Columbus are good men, devoted husbands and fathers, generous with their offerings to the Church and charities. We hope that as a group they will not be so locked into the establishment comforts as to be insensitive to the fact that unevangelized people of poor countries are more than statistics to be harvested for heaven.



By Msgr. James J. Walsh

The Winds of change are blowing toward religion

There seems to have been somewhat dramatic evidence in the press of renewed interest in religion these past two months. Examples:

● **POPE PAUL** has never been known to raise false hopes by an overly optimistic view of conditions in the Church and in the world. On the contrary, he has often been criticized for taking a gloomy, dark attitude. With this in mind, his major address to the College of Cardinals at the end of June takes on solid significance.

He said: "A new era is unfolding of faithfulness to the Holy Spirit, of love of the crucified Christ, of dedication to the brethren, of the building up of a more human and just society." While he did refer to the "abuses" common today which are "perpetrated in the name of a misunderstood freedom," most of his important talk dealt with the spiritual and ecclesial leap forward in the Church in this Holy Year.

He invited those who have left the Church to be reconciled and stated: "Our arms are open and our heart even more so."

This Holy Year has produced seven beatifications and six canonizations. The Pope obviously rejoiced in this renewed proof of the Church's vitality. He called them "new stars ... that shine in the firmament of the Church in order to show ... that life is worth living for God and the brethren."

● **ONE OF** the human interest incidents of the Holy Year which seems to have delighted Pope Paul involves an African who sold his greatest treasure, a cow, to raise money to come to Rome. Pope Paul spoke of him publicly and told an audience: "Among a group of pilgrims yesterday there was one we baptized at Namugongo in 1969, during the great open-air celebration, a neophyte from the forest, still adorned with clusters of

multicolored feathers ... He has sold his cow, his only treasure, to join a group of pilgrims and, kneeling, repeatedly kissed our hand ... Africa could have no more authentic a representative."

● **ANOTHER AFRICAN**, however, comes close to being as great a representative. The Crux of Prayer in July tells of Simon Alfred Ki-Zerbo who probably was the first or among the first Christians in the nation of Upper Volta. He was baptized a Catholic by the White Fathers in 1900. He went with the priests as cook, bricklayer and catechist. In the years afterwards he served in many missions as a catechist, nearly lost his life in defense of the missionaries, instructed countless natives in the Catholic faith and baptized thousands.

He and his wife, Teresa, brought up 8 children as "staunch Catholics," one of whom is now a professor at the Sorbonne in Paris. In a personal interview Pope Paul thanked this man, called "saintly" by his own son, for a lifetime of service to Christ. He is now 100 years old. After he saw Pope Paul he told newsmen, "I had wanted to meet the Pope so that my soul would be purified, and in fact I have a deep feeling of spiritual health and strength." He added that personal contact with Catholics of every race and country in Rome "has given me greater strength and confirmed me in my faith as a Catholic."

● **A RENOWNED** author, who spent more than fifty years in the atheistic atmosphere of Soviet Russia, continues to speak out as the conscience of those in public life who have ignored moral standards. He stated we need to converse on the moral level, not the political. Alexander Solzhenitsyn in a 90 minute speech last month used as his theme the need or returning to old fashioned values of good and evil. He said: "in our heart and soul, we have to realize that it's almost a joke now in the Western world to speak of good and evil. But these are real concepts, good and evil. They come from a higher source."

● **CRUX ALSO** reported there is

no vocation problem in the contemplative monasteries sponsored by the Orthodox Church in Rumania. One of the Poor Clare nuns who made a visitation of some of the monasteries numbering 200 to 350 nuns said: "These large complexes were not unlike small villages with various forms of the contemplative life existing side and side. The main

Church would form the central nucleus where the traditional cenobitic community would worship. But nearby clusters of little houses occupied by a spiritual mother and one or two disciples were scattered about, after the manner of the early Desert Fathers.

● **IN NORWAY**, two Trappist

priests and a Dominican have been giving lectures on "The Cistercian Ideal of Contemplation." Over 500 students and friends filled the hall, "an indication of a growing interest in spiritual matters among pre-university and university students in Norway."

Perhaps the winds of change are blowing in the other direction now.

Letters to the Editor

Betty and morality

EDITOR:

Mrs. Gerald Ford recently came in for a round of criticism for her remarks regarding pre-marital sexual morals. The storm of protest initiated by her remarks was somewhat misdirected, for her statement certainly left room for broad interpretation. What is clear however, is the frustration felt by many parents faced with the avalanche of immorality that is flooding our land. We are told in pious terms that this is the new morality when it is clear that it is neither new nor is it moral by a rational standard. The youth culture, we are told, has created the new morality when it is quite obvious that they have been taught the old immorality by avaricious hucksters. The populus in general are awakening to the fact that they have been taken in by the permissiveness of the time and Mrs. Ford is bearing the brunt of their frustration and self recrimination as they see their children exploited and degraded by nit-wit attitudes put forth in well stated cliches by the captains of the sexology-pornography-abortion complex.

Mrs. Ford's bland support of the new morality with her remark that it might reduce divorce was particularly irritating when the truth is

that many families in the nation are suffering from the pain of marital discord, separation, or divorce. This being particularly true among the liberated young.

Mrs. Ford's passive reaction mirrored our failure as a nation of parents. It is clear that we have abdicated our role as teachers. We have given our children to those who would destroy every value that has protected the family, the individual and our national vitality. The first lady should have articulated the direction we must take to right this situation but her failure does not change our responsibility. We can watch our children and our grandchildren wallow and be destroyed in the mire of the new morality, pornography, violence, abortion, VD, rape, and homosexuality or we can change it! The first step is to turn off the TV, stop buying filthy magazines, stop supporting filthy movies. Then we should sit down and start teaching our children. The fault lies not in Mrs. Ford but in all of us.

Bart T. Heffernan, M.D.
Fort Lauderdale

Church can help

EDITOR: I have been enjoying your series of articles on the Seminole Indians. Having lived in the west for a good many years, I have seen the problems Indians face, and they really do need someone to help them get what is

rightfully theirs.

I am glad to see that the Catholic Church, through The Voice, is taking an interest in them. The Church has done so much for other minority groups, maybe it can put its talent and resources to work and help them, too.

Ralph Sanders
Miami

Ignorance a factor

EDITOR: I have lived in South Florida for several years, but I have hardly ever seen or read anything about the Seminoles. Your article was very informative about what they are like and what their problems are. I suppose our ignorance has been a major reason why the situation exists. Hopefully people will be enlightened and be moved to change it.

Molly Martin
Palm Beach

Word of thanks

EDITOR: In behalf of all our parishioners, I wish to thank you and the Voice staff for the beautiful coverage you gave in the Voice for the dedication of our church. We were most delighted and pleased and are grateful.

Our prayers are for you.

Father Leonard Pulsis
and San Marco Parishioners
Marco Island



By Michael Novak

ERA effects are just too uncertain

ASPEN, Colo. — Among my liberal friends, I am probably the only one I know not persuaded that the nation should accept the Equal Rights Amendment. I am not about to work against the Amendment. But I am not for it.

I am not for the Amendment because I cannot find anybody who knows, within the limits we have a right to expect, what its consequences will be; because it is not necessary; and because it is attempting to effect by law and constitutional tinkering an essentially emotional, symbolic and cultural objective. I do not believe the Constitution should be used as a cultural weapon.

IT IS TRUE of any new law that its full implications are never known at the time of passage. But the ambiguities attending the ERA are far vaster and more nebulous than wise legislators ought to allow. It is one thing to give the new women's movement a symbolic victory — like the Prohibition amendment of the 1920's. It is another to legislate wisely.

For me, the key ambiguity arises in the word "discrimination." Usually, the word is given a negative connotation. But it also has an important positive connotation. "Discriminating" is what a civilized and enlightened people ought to be, in assessing books, plays, films. And legislation.

There are some discriminations based on bodily and cultural differences, on differences in childbearing role, and perhaps on hormonal, glandular, and neural differences, that wise persons ought to make between

male and female. The law, it would seem, ought to make discriminations between male and female. Nature certainly does, and so does every culture known to human history.

IF DISCRIMINATIONS made in the present vast jungle of U.S. law — local, state and federal — are not accurate to present knowledge, or not fair, or inequitable, they should of course be replaced by better

'It is attempting to effect by law and constitutional tinkering an essentially emotional and symbolic and cultural objective'

discriminations. But I am not in favor of altering all laws, which are based on historical experience, wholesale or in a great and frenzied hurry.

Are we wise enough to change the whole body of law in the two short years foreseen by a Constitutional amendment? Would haste lead to wisdom? Do we know

what we are doing?

I am not in favor of the ERA because it is a "pig in a poke." We do not know what we are voting for. We place our entire way of life, historically inherited, in the hands of judges and short-term, politically motivated, legislators. We abandon history in favor of the wisdom of our contemporaries, which is, to say the least, not staggering in its depth or clarity.

PROPONENTS tell us what they think will not be involved. But they will not be making the decision. Courts and legislators may turn out to be absolutists, or opportunists. Hasty decisions, effects untested, will certainly be made.

Will ERA improve the situation of women in the land? In some respects, probably yes; in others, almost certainly not. At present, no one can be certain.

It seems a shame to waste energy on a huge, unknown, symbolic, emotional issue. There are small, concrete steps in the achievement of better working hours, work arrangements, and workplace child care facilities for men and women, that would bring immediate, limited, tangible benefits. I prefer clear, limited benefits to vague, uncertain generalities.

Bad laws can be amended one by one, with care and discretion. I prefer Anglo-Saxon case law to the sweeping absolutes of Roman law.

My wife is for ERA, cautiously. I am against it, cautiously. Liberals and progressives should bring possible evil effects to light. That is the only enlightened way to legislate.



By Dale Francis

Latin in Mass not the real point

A national organization to promote the legitimate use of Latin in the Mass has been formed in St. Louis. Dr. James F. Hitchcock, a well-known historian and conservative spokesman, is the temporary chairman of what is to be known as the Latin Liturgy Association.

While I know this is a development that will please many people, it really is a matter of indifference to me.

WHEN I WAS a young boy, long before I became a Catholic, I was under the mistaken impression that Catholics did everything in Latin. That was one reason I was glad that I didn't go to St. Patrick's School as some of the neighbor kids did. One thing I didn't need was to study history, geography and arithmetic in Latin. I couldn't understand how Bunny Berchtold was able to get all that Latin, he wasn't any smarter than the rest of us.

Later, of course, I came to understand the Latin was used only in the liturgy. But concerning Latin in the liturgy I have a certain ambivalence.

I had stumbled through high school Latin but when I became a Catholic I studied enough Latin to understand the Latin in the Mass. I often used the missal but I did not need to do so to understand what was being said in the Mass.

I CAME to love the gentle sounds of the Latin. A friend of mine, who is not a Catholic but is a student

of religions, offered the thesis that the sounds of Latin in the Mass were perfectly designed to bring about a spiritual response. He was not speaking of the meaning of the words but the very sounds themselves as having a psychological effect upon those who heard them.

Whatever the validity of this may be, the fact is there was a quiet beauty in the Latin Mass that

always Catholics at Mass who weren't really much aware of what was going on at the altar.

EARLY IN my life as a Catholic I met Col. J.K. Ross-Duggan, that pioneer of the vernacular in the liturgy who almost single-handedly kept the Vernacular Society going and the publication, *Amen*, in circulation. The use of the vernacular

know the language.

Now that we have had the vernacular in the liturgy for a decade, it is obvious it didn't provide a cure-all. Accompanying the vernacular have been other liturgical changes, some of which seem to me to indicate little knowledge of human psychology. The change into the vernacular was not done by those with a way for

may be some with an intellectual bent who find it a more satisfactory language, but for the most of us we have a better chance to pray with the Mass when we know what we and the priest are saying.

I do agree we have lost reverence. But I do not believe this is because of the use of the vernacular. If the only way we could keep reverence was through use of a language the people did not understand then it is obvious we were not keeping the kind of a reverence we should have.

I do not believe the Mass is particularly better understood today. I did not think it would be simply by use of the vernacular. But this is a challenge that should be met within the vernacular, not by the abandonment of it.

I BELIEVE the problem has been with those who have so emphasized the Mass as a communal meal that they have discarded all sense of the Mass as sacrifice. We need liturgical changes that will give the people the sense of awe they would have if they understood what happens at Mass, small changes that emphasize the reverence that should be present in all.

The return to Latin may be satisfying for some. I would be glad for a Latin Mass myself. But it is no solution and it could be a retreat from the real need to bring back reverence to the Mass in the vernacular.

'It is no solution and it could be a retreat from the real need to bring back reverence to the Mass...'

seemed to create an atmosphere of reverence.

But what I knew by observation was that a great many Catholics never did learn to understand much Latin — even those who learned as altar boys to give the responses didn't necessarily always know what they were saying. So there were

seemed reasonable to me so I joined the society in the 40's and sometimes wrote for its magazine.

It was always clear to me, however, that the vernacular was not going to provide any spectacular solutions. The failure of people to place themselves fully in the Mass was not solely because they did not

words but by technicians. We have lost a great deal of the beauty and of the reverence in the liturgy.

BUT YET I find myself inclined to believe that the vernacular in the liturgy is the best for the most people. There may be some who have a nostalgia for Latin, there

MOTHER SETON RITES

Abp. Carroll, Bp. Gracida to be at Canonization

Among the almost 80 members of the United States hierarchy expected to be in Rome for the canonization of Mother Elizabeth Seton Sept. 14 will be Archbishop Coleman F. Carroll and Auxiliary Bishop Rene H. Gracida.

Bishop Gracida left for Rome this week for the opening of the Second Theological Consultation for Bishops of the United States, which will take place throughout September at the North American College in Rome.

Approximately 40 bishops will participate in the meeting, which is

an extended period of consultation between the bishops and theologians, canonists, other scholars and various officials of the Roman Curia.

THE FIRST Consultation, in which more than 50 U.S. bishops participated, was held in September, 1974.

During the theological Consultation the canonization of Mother Seton, the first U.S.-born saint, will take place. Bishop Gracida and the other bishop-participants in the Consultation will concelebrate, with Pope Paul VI, the Mass of

Canonization, which is scheduled for 9:30 a.m. (Rome time) Sept. 14, in St. Peter's Square.

The ceremonies were originally set for St. Peter's Basilica, but the size of the expected crowds required that they be moved to the larger Square.

MORE THAN 13,500 ticket requests have been received for the canonization.

Several special events will follow the canonization. A tribute to the newly canonized saint will be held Monday, Sept. 15, at which Cardinal John Wright will speak on

"Mother Seton, Woman of the Year." Masses will be celebrated on Tuesday, Wednesday and Thursday, Sept. 15, 16 and 17, with members of the U.S. hierarchy serving as principal celebrants and homilists.

Among the hierarchy expected for the canonization are Cardinals Terence Cooke of New York; John Dearden of Detroit; Humberto Medeiros of Boston; Patrick O'Boyle, retired archbishop of Washington; and Lawrence Sheehan, retired archbishop of Baltimore.

Archbishop Jean Jadot, apostolic delegate in the United States; Archbishop Joseph Ber-

nardin of Cincinnati, president of the United States Council of Catholic Bishops; and Bishop James Rausch, USCC general secretary, are also expected to attend, among other U.S. archbishops and bishops.

Noted U.S. officials attending the canonization will be Ambassador to Italy John Volpe; Henry Cabot Lodge, presidential envoy to Pope Paul; and Secretary of the Navy J. William Middendorf. Mother Seton's two sons served in the Navy.

Among the many Miamians planning to be in Rome are Mayor and Mrs. Maurice Ferre, Dr. and Mrs. Horacio Aguirre, and Mr. and Mrs. A.A. Alejandre.

He spreads 'Good News' by newspaper, TV, radio

Wearing his priestly garb, Roman collar and all, he was busily watching the turntable and operating the radio control board at radio station WCMQ, yet Father Jose Nickse is not a disk jockey.

He is assistant pastor at St. Mary's Cathedral and he firmly believes in good communications.

"Why do I do this?" he said turning down the sound that would end his broadcast, "Well, I think this is what the Gospel is about, it's the best news we've got and we've got to share it."

HE IS not alone in spreading the good news through radio, with him are seven people who regularly help him with the program. They are from the Cursillo movement, and although they knew nothing about communications when they started, they are now becoming experts in radio programming, Father Nickse feels.

"We started this program almost three years ago," he explains. "It was Father Jose Luis Hernando of the Archdiocesan Communications Office, who then obtained 15 minutes of air time in WCMQ radio."

"Originally it was broadcast at 7:15 Sunday mornings," he said, "but now we have one hour from 8 to 9 a.m. at a time which reaches a larger audience."

According to the Arbitron radio ratings, which includes all the radio stations in the area, the program gets into 8,600 homes and it ranks fourth of all 28 stations on the air at the same hour, Father Nickse commented.



Father José Nickse

Because of his training in this field, Father Nickse's staff does not need an engineer to produce the program. The station allows them to do everything on their own.

THE YOUNG priest has already several years experience working on communications for the Archdiocese, and now also teaches that subject at St. Vincent de Paul Major Seminary, Boynton Beach.

Under the sponsorship of the Archdiocese, he received part of his training during a two-month workshop in a suburb of London, England, where joining participants from all over the world, he learned about religious radio and television programming. "On the various phases of both media, we had the experts of the BBC (British Broadcast Corporation) as instructors."

In this era of mass media, the Church should be playing a more active role in this field, Father Nickse believes. He puts words into actions by passing on to others the training he has received, thus, each Saturday morning the priest spends a couple of hours at WCMQ, preparing one of his Sunday broadcast in the Spanish language. He calls it Enfoque Miami (Focus on Miami), which he describes as "a program which deals with a little of everything."

While Helio Milian and Ramon Bouza take care of the news briefs, Pepe Arriola, who is also producer of the program, gets his questions ready for the interview of the week.

Maria Elena Concepcion always finds a feminine angle to share with the listeners, and Efrain Mendoza is now expert at getting the perfect background music.

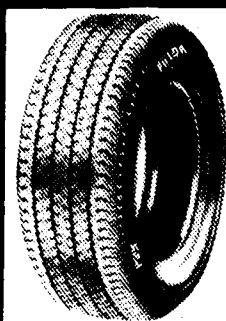
Alberto Perez does the features and Carlos Arriola is assistant producer, but most important, any of them can take care of any aspect of the program.

"**EACH OF** them can now train others, so other programs may be started," the priest says.

So far, Father Nickse does a weekly total of two hours of Radio programming in Spanish speaking stations. He also produces the Spanish Mass for shut-ins in WLTV, Ch. 23, and has participated in several special programs at WPBT, Ch. 2. He is consultant and columnist for the Voice and writes its question and answer article each week.

As he says, all that counts is the 'good news'.

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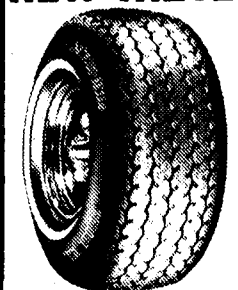
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AMONG the services offered by the federal government to the Seminoles are the hot meals program (left) and free medical care (below). Seminole leaders recognize the needs of their people for these services, but hopes are that some day tribal members will be able to administer similar programs on their own without outside help.



The first Americans

Problem-plagued, they want to run their own affairs

By GLENDA WALKINSHAW
Voice Features Editor

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

They were the first Americans, waiting on the shore to greet the European "discoverers" to the continent.

They are still Americans, and they want to remain Americans, in the American tradition of independence and freedom to "do your own thing."

But for Indians throughout the country, including South Florida's Seminoles, independence from administration outside their tribe has been long in coming. Occasional fights have flared in areas such as Wounded Knee, the Alexian Brothers novitiate and the Bureau of Indian Affairs Office in Washington, D.C., where groups of militant Indians turned to violence in attempts to meet their goals.

BUT in Florida, the situation has remained peaceful. In part, this has been due to the lack of active prejudice against Indians that is found in states where they form a larger, more visible segment of the population, according to Martin Wall, director of planning and development for the Seminole Tribe of Florida.

"The Seminoles have won respect and admiration by their heroic survival in the Everglades," said.

"The average man in the street seems to have a liking for the Seminoles," he added, pointing out that much of the problem is due to ignorance rather than hostility.

But frustration is building among the Seminoles just as it is

among other tribes. Chairman Howard Tommie is a peaceful man, and he is attempting to accomplish his tribe's goals through peaceful means.

"I am concerned about the injustices and I would like to see them corrected. But we are trying to follow the system," he said, explaining that they must start on the local level and if necessary go all the way to the Supreme Court.

THE PROBLEM is that the Seminoles have little legal advice and no money to pay for it, he said. They receive some free advice from A.J. Ryan, an attorney and former State senator who has volunteered his time to them for many years. But he has a full legal practice to which he must devote most of his time. And two lawyers are working on a land claims case that was filed two decades ago on behalf of all the Indians in Florida (which include others than Seminoles), but there is no end in sight to this federal suit.

Chances now appear slim that funds for a legal advocate will be granted this year by the U.S. Catholic Bishops' Campaign for Human Development, although the funding group looked favorable upon the Seminoles' application. The money is just not available to fund all worthy causes, CHD officials say.

"I have been able to go to Washington and Tallahassee and say we don't like the way things are being done, but it just doesn't do the job," Tommie said.

"We have to prepare lawsuits." Although the Seminoles would prefer to take care of the legal matters themselves, they simply are not able to do it. There are no lawyers in the tribe and no one with the education to become one for at

least several years. So independence is put off that much longer.

Tommie's words reflect the bitterness that has spurred many Seminoles on to reach for as much independence as possible.

"**WE HAVE** been ripped off by people who have the responsibility for making sure we don't. We make the final decision, but on the advice of people who are supposed to be helping us."

But things haven't always worked out best for the Seminoles when they have followed advice, Tommie said. There was the adoption of Public Law 280 (see last week's article), which was supposed to provide better services on the reservations but ended up taxing and zoning in a way the Seminoles feel is illegal. And there were encouragements to lease reservation lands on long-term contracts at low rates, and now the Seminoles are forced to honor the leases when they could be getting more money for the land.

The answer for the Seminoles and for other tribes, said Tommie, is to obtain the capabilities to manage themselves and then do just that.

This does not mean breaking away from the United States, he said.

"**WE WILL ALWAYS** have ties to the government, by law or by choice. But we want to be strong enough to make our own decisions.

"We want to depend on ourselves and our own resources. The United States owes that to us for putting us in this difficult situation."

The federal government's position is in basic agreement with Tommie's. In the 1950's the predominant philosophy was "self-determination with termination,"

meaning the federal government would turn all the lands over to the Indian tribes when they were ready to handle everything themselves. The government would have no further involvement.

Now the thought is along the lines of "self-determination without termination," meaning that the Indians can take on as much responsibility as they can handle, while their lands are still held in trust by the government and they are still eligible for all types of government aid.

Meanwhile, the Seminoles depend heavily on the federal government for aid. Many tribal members receive food stamps, and the elderly participate in the federally-sponsored hot meals program. Free medical care is provided for all members. Job training and mental health programs are available.

The federal programs are essential at the present time, tribal leaders point out, because the tribe is poor and its members unqualified to administer many of the programs.

Even in cases such as the hot meal program, which is run by the tribe, the funds are needed because the tribe cannot afford to supply them.

INCOME from leases, rents, royalties and permits is not sufficient and the tribe operates with a deficit budget. Most of the tribe's money is used to help its members by buying their crafts to sell in the tribe-operated stores and to provide other assistance to them. Tribal money pays the salary of many of

the employed tribal members, since most of those with jobs work for either the tribal offices or the Bureau of Indian Affairs offices located on the Dania reservation.

Slowly the Seminoles are gaining the independence they so ardently seek. Duane Moxon, superintendent of the Bureau of Indian Affairs office on the reservation, has seen the shift in responsibilities in the past several years.

"Increasingly, the tribal leaders are setting the priorities, calling the shots," he said, pointing out that 75 per cent of the programs formerly operated by the Bureau are now administered by the tribe.

"**OUR POLICY** is that the tribe takes on responsibilities at its own rate. And the Seminoles have done quite well."

Chairman Tommie, although he gets along reasonably well with Moxon, still would like to see the Seminoles take over the other responsibilities from the Bureau. But he recognizes that to do this, the tribe needs help.

"Self-determination means we look after ourselves and not put our trust in anyone else. But we need capabilities first."

But capabilities do not come easily. Barriers that stand in the way to progress for the Seminoles must be knocked down. The Seminoles cannot do it themselves, they realize, and they are looking for help. The first Americans have come a long way since the days of greeting pilgrims with beads and corn, but they still have a long way to go.



Contrasts of old and new show in the housing of the Seminoles. The traditional chickees are still used by many, and are built in the same way they were built when white men first met the Seminoles more than 200 years ago. Note the construction of a new chickee at right.



But most of the Seminoles live in government-built houses like these on the Dania reservation, although many also have chickees. The Seminoles have no wish to break away from government ties and the aid they bring; they do wish to gain the capabilities to manage their own internal affairs.

television

'Screen test for contestants

DON ADAMS SCREEN TEST, a fast-paced fun show teaming selected contestants from studio audiences with top Hollywood stars in unrehearsed re-enactments of scenes from famous old movies, will premiere on Channel 7 Wednesday, September 3 at 7:30 p.m.

The weekly half-hour production is packed from start to finish with hilarity, excitement, drama and suspense. Each show's winner gets a role in a forthcoming motion picture or television production, and the losers are consoled with valuable gifts.

'Big Eddie' hours to change

"Big Eddie," new half-hour situation comedy series starring Broadway-movie-radio-television favorite Sheldon Leonard in the title role of Eddie Smith, will broadcast at 8:30-9:00 p.m., ET on WTVJ, Channel 4, Saturday Aug. 30 and Sept. 6. Then, on Friday, Sept. 12, it will move to the Friday night 8:00-8:30 p.m., ET spot that will remain its regular day and time for the 1975-76 season.

"Big Eddie" stars Sheree North as Eddie's wife, Honey, an ex-dancer who was Eddie's amour for many years before they decided to marry in order to enable Eddie to gain custody of his beloved orphaned granddaughter, Ginger, played by 8-year-old Quinn Cummings.

Mother Seton radio show

WEST SPRINGFIELD, MA.: Mother Elizabeth Seton, to be made a "Saint" on September 14, by Pope Paul in Rome, is the subject of the four **CROSSROADS** radio programs during September with talks given by Dr. Annabelle Mellville, recently retired head of the Department of Social Studies, Bridgewater Teacher's College, Ma. Dr. Mellville is the author of the new saint's biography and she has lectured extensively in the United States and Canada on Mother Seton.



"F.D.R.: The Man Who Changed America": "He was a star," says narrator Henry Fonda, "You loved him for the way he wore his battered fedora or you hated him for what appeared to be an arrogant tilt of the chin." The special, about FDR's first two terms as President, will be Wednesday, Sept. 3 (10:00-11:00 p.m. ET) on CBS.

Curtis, Bronson -- rogues

SUNDAY, AUGUST 31

8:30 p. m. (ABC) — YOU CAN'T WIN 'EM ALL (1970) — Cavorting through post-World War I Turkey as a pair of roguish mercenaries. Tony Curtis and Charles Bronson periodically betray each other for the least whiff of beauty or booty. Unfortunately for moviegoers, they have already been betrayed by Leo Gordon's numbing screenplay. Even so, Gene Corman's production makes fine use of the picturesque Turkish countryside where the film was shot, and the period sets and buildings hold the interest between the various fights and triple crosses. Turkey's top matinee idol, Fikret Hakan, exudes a powerful presence during his scenes, but the film's real star is a beautiful old steam-engine lovingly photographed by cameraman Kenneth Higgins and director Peter Collinson. Pay no attention to the terrible dialogue and just relax with the backgrounds to the adventure, especially that gorgeous train. (A-II)

TUESDAY, SEPTEMBER 2

8:00 p. m. (ABC) — MOBILE TWO — Pilot film of new fall series, **MOBILE ONE**, stars Jackie Cooper as a noseey newsman.

8:00 p. m. (NBC) — THE INVISIBLE MAN — Sci-fi, starring David McCallum and Jackie Cooper. McCallum is a scientist (along the lines of the original George Orwell character in the novel of the same name) who discovers a substance that can make men invisible — and his problem is to keep his secret from falling into the hands of "the Military." So he takes some of his own medicine.

9:30 p. m. (ABC) — SATAN'S TRIANGLE — The infamous "Bermuda Triangle" is setting for this semi-factual, semi-supernatural drama starring Kim Novak, Doug McClure, and Alejandro Rey. The triangle is a mysterious area in the Atlantic, between Bermuda and the Florida mainland, just above the Caribbean. It has been the site of several strange sea and air disasters in which ships and planes have disappeared without a trace. Hence, the spot makes for an ideal place to stage an elaborate and tingling rescue melodrama, which is exactly what we get, as lone survivor Kim Novak is rescued — well, almost — by Messrs. McClure and Rey.

WEDNESDAY, SEPTEMBER 3

9:30 p. m. (ABC) — STARSKY AND HUTCH — Repeat of a TV cop movie. David Soul and Paul Michael Glaser are a pair of undercover cops working in a big city. They are quite a pair — as different as salt and pepper (get it?), but work together just as well as those table condiments.

THURSDAY, SEPTEMBER 4

9:30 p. m. (CBS) — THREE FOR THE ROAD — This is an expanded episode of the hour-long road drama series that will be coming down the pike this fall on CBS. Starring Alex Rocco as a single parent who works as photographer and lives with his two sons in a mobile home, the program will tour the nation. Tonight, Rocco and company meet up with a TV reporter (Julie Sommars) and — surprise! — a romantic interlude ensues. There are complications, however, some in the form of

Rocco's cute but too-pushy kids (played by Vincent Van Patten and Leif Garrett) and the reporter's nasty boyfriend (understandably so?). And there's a twist in the road, which comes at the end of the program.

STUARTS-KANTER

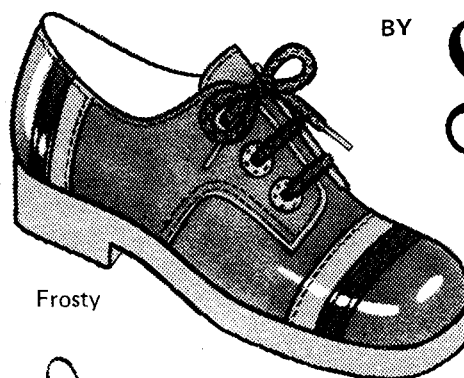
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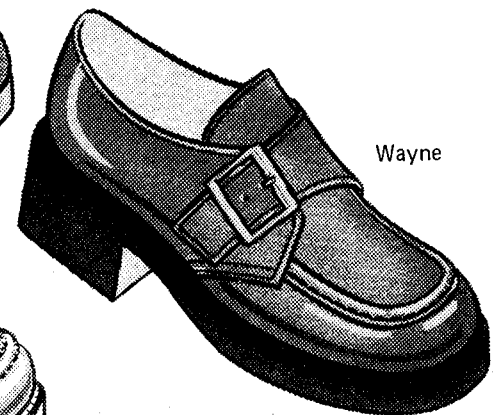
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SUNDAY
7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK.
9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "Your Way to God — Perfection is For Everyone."
10:30 a.m.
THE TV MASS — Ch. 10 WPLG.
2 p.m.
INSIGHT — (Film) WINK Ch. 11.
4:30 p.m.
THE TV MASS — (Spanish) — Ch. 23 WLTV.
RADIO
MARIAN HOUR — WSB, 740 k.c., Boca Raton.
5:30 a.m.
SACRED HEART — WGBS, 760 k.c., Miami.
10 a.m.
CROSSROADS — WJNO, 1230 k.c., W. Palm Beach.
8:35 p.m.
GUIDELINES — WIOD, 610 k.c., Miami.



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V AMUSEMENTS MOVIES-TV-RADIO

Film Ratings: National Catholic Office for Motion Pictures

- Abby (B)
Animals Are Beautiful People (A-1)
Aloha, Bobby and Rose (A-3)
And Now My Love (A-3)
Andy Warhol's Dracula (C)
Apple Dumpling Gang (A-1)
At Long Last Love (A-3)
Alice Doesn't Live Here Anymore (A-4)
Arthur Rubinstein — Love of Life (A-1)
- Brannigan (A-3)
Black Godfather (C)
Breakout (A-3)
Birds Do It, Bees Do It (A-2)
Black Thursday (A-2)
Brother of the Wind (A-1)
Boss Nigger (A-3)
Bears and I (A-1)
Brief Vacation (A-3)
Bug (B)
Bite the Bullet (A-3)
Bucktown (C)
- Children of Rage (A-3)
Confessions of a Window Cleaner (C)
Cornbread, Earl and Me (A-3)
Creeping Flesh (A-3)
Cry Uncle! (C)
Charulata (A-2)
Crazy World of Julius Vrooder (A-3)
Capone (B)
Cleopatra Jones and the Casino of Gold (B)
Cooley High (B)
- Day of the Locust (A-4)
Dog Pound Shuffle (A-2)
Driver's Seat (A-4)
Don't Cry with Your Mouth Full (A-4)
Death Race 2000 (C)
Dirty Mary, Crazy Larry (A-3)
Dirty O'Neil (C)
Drowning Pool (B)
- Enfants Terribles, Les (A-4)
Escape to Witch Mountain (A-1)
Early Spring (A-2)
Earthquake (A-3)
Emmanuelle (C)
Eiger Sanction (C)
11 Harrowhouse (A-2)
- French Connection II (A-4)
Flesh Gordon (C)
Four Musketeers (A-3)
Freebie and the Bean (B)
Front Page (A-3)
Funny Lady (A-3)
Fortune, The (A-3)
Fear Eats the Soul — Ali (A-4)
- Godfather, Part II (A-3)
Galileo (A-3)
Girl from Petrovka (A-3)
Goat Horn (A-4)
Golden Calf (A-1)
Golden Needles (A-3)
Gambler, The (A-3)
Gold (A-3)
Great Battle (A-2)
Great Waldo Pepper (A-3)
- Hearts and Minds (A-4)
Hell (B)
Hennessy (A-3)
Happy Hooker (B)
Huckleberry Finn (A-1)
Harrad Summer (B)
Harry and Tonto (A-3)
Homebodies (A-3)
House of Whipcord (C)
Hollywood Horror House (B)
- In Celebration (A-3)
Island at the Top of the World (A-1)
Invitation (A-3)
- Jacques Brel is Alive and Well and Living in Paris (A-3)
Jacqueline Susann's Once is Not Enough (B)
Jaws (A-3)
Janis (A-3)
- King, Queen, Knave (B)
Kamouraska (A-4)
- Ladies and Gentlemen, the Rolling Stones (A-3)
Lancelot of the Lake (A-3)
Land that Time Forgot (A-2)
Last Days of Man on Earth (A-3)
Le Violons du Bal (A-3)
Le Trio Infernal (C)
Lenny (A-4)
Life, Loves and Operas of Giuseppe Verdi (A-1)
Lulu the Tool (A-4)
Live a Little, Steal a Lot (B)
Love at the Top (A-4)
- Love and Death (A-3)
Law and Disorder (A-4)
Little Prince (A-1)
Lepke (B)
- Man with the Golden Gun (A-3)
Mr. Ricco (A-3)
McCullochs, The (A-3)
Monty Python and the Holy Grail (A-3)
Maids, The (A-4)
Middle of the World (B)
Mixed Company (A-3)
Murder on the Orient Express (A-2)
Mutations (B)
Man in the Glass Booth (A-3)
- Nothing By Chance (A-1)
Nada Gang (A-4)
Nashville (A-4)
Nickel Ride (A-3)
Night Moves (C)
- Open Season (B)
Other Side of the Mountain (A-2)
One of Our Dinosaurs is Missing (A-1)
Ophelia (A-2)
Odessa File (A-3)
- Posse (B)
Passenger, The (A-3)
Policewomen (B)
Phase IV (A-2)
Pink Floyd (A-2)
Plastic Dome of Norma Jean (A-3)
Promised Lands (A-2)
Phantom of Liberty (A-4)
Phantom of the Paradise (A-3)
Photographer (C)
Prisoner of Second Avenue (A-3)
- Rafferty and the Gold Dust Twins (B)
Reincarnation of Peter Proud (C)
Report to the Commissioner (A-3)
Rancho Deluxe (C)
Race with the Devil (A-3)
Rollerball (B)
Return of the Pink Panther (A-2)
Rosebud (A-3)
Rupture, La (A-3)
- Stavisky (A-3)
Seizure (A-3)
Sheila Levine is Dead and Living in New York (A-3)
Sleeper (A-3)
Shampoo (C)
Stepford Wives (A-3)
Streefighter, The (C)
Savage Sisters (C)
Sudden Wealth of the Poor People of Kombach (A-3)
Secret (A-3)
Story of a Teenager (A-3)
Super Stooges Versus the Wonder Women (A-3)
Stardust (A-3)
Strongest Man in the World (A-1)
Story of a Love Affair (A-3)
Sharks' Treasure (A-3)
Summertime (A-3)
Savage is Loose (C)
Scenes from a Marriage (A-4)
Shanks (A-3)
Steppenwolf (A-4)
Sheba, Baby (A-3)
Saturday Night at the Baths (C)
Sidecar Racers (A-3)
- Texas Chainsaw Massacre (C)
That'll Be the Day (A-3)
Three Stooges Follies (A-1)
Towering Inferno (A-3)
Trial of Billy Jack (A-4)
Ten Little Indians (A-2)
Tommy (A-4)
Touch and Go (A-3)
This Time I'll Make You Rich (A-3)
Terrorists (A-3)
They Call Her One-Eye (C)
Together Brothers (A-3)
Tough (A-3)
Taking of Pelham One Two Three (A-3)
Terminal Man (A-3)
TNT Jackson (B)
- Unholy Rollers (C)
Up The Sandbox (A-4)
Visit to a Chief's Son (A-2)
- Wind and the Lion (A-3)
Woman of the Ganges (A-3)
Woman Under the Influence (A-3)
World of Buckminster Fuller (A-1)
Widow Couderc (A-4)
Wilby Conspiracy (B)
WW and the Dixie Dancekings (A-3)
- Yazuka, The (A-3)
Young Frankenstein (A-4)

KEY TO RATINGS

- A1—Morally Unobjectionable for General Patronage
A2—Morally Unobjectionable for Adults and Adolescents
A3—Morally Unobjectionable for Adults
A4—Morally Unobjectionable for Adults With Reservations
B—Morally Objectionable in Part for All
C—Condemned



Rod Steiger gags and blinds Hugh Moxey in a scene from "Hennessy," which also stars Lee Remick, Richard Johnson and Trevor Howard.

HENNESSY

It's professional, but uninspired

Hennessy (AIP) Like so many recent British productions, **Hennessy** features an all-star cast, professional studio filming, and an uninspired formula script. This all-too-routine thriller tells the story of a peaceful Irishman (Rod Steiger) who sees his family killed by the British and decides to blow up Parliament. Ranged against him are an IRA leader who recognizes the adverse effects such an action would have on the cause, a British police officer prone to brutality (Richard Johnson), and an Irish widow tired of all the bloodshed

(Lee Remick).

The script works every conceivable variation on the chase, but the thrills just aren't there. The political content is ignored. The Steiger role suffers from arrested development. We know nothing about how he arrived at his decision, nor do we learn if he ever has any second thoughts. Steiger, perhaps appropriately, plays it as though he were set on automatic pilot.

Thus there is nothing to engage either our interest or concern. So, while the pomp and circumstances

of English tradition are carefully exploited, the various factions seem little more than disparate groups of thugs moving through a maze of complications to a tiresome and preordained result. **Hennessy** is strong in local color, but it never treats anything more than surfaces, and suffers badly for this superficiality. Finally, for those who have any moral sensitivity whatsoever, there should be something profoundly disturbing about using the tragedy of Ireland as a device to spark a quite ordinary melodrama. (A-III)

We need to look back, and this volume helps

THE STORY OF THE DECLARATION OF INDEPENDENCE, Bicentennial Edition, by Dumes Malone, Hirst Milhollen and Milton Kaplan. Oxford University Press, New York. 288 pages, illustrated. \$15. Reviewed By Joseph R. Thomas.

The noble ideals on which any movement or union or cause are forged run the risk of becoming empty words devoid of meaning unless those who profess to live by them return to their well-springs

books

from time to time for a fresh look at the events and the men who first gave life to those principles.

Surely that is one of the reasons behind the extensive preparations for the 1976 bicentennial celebrations. And just as surely there is a need for the country to return to its well-springs after the traumatic military and political events of recent years, events which at time threatened to make a mockery of the principles enshrined in the Declaration of Independence.

AND SO reissuance of this much-acclaimed book in a special Bicentennial Edition — it was originally published in 1954 — is as welcome as rain after a drought. The message of liberty and equality before the Creator enshrined in the Declaration of Independence is as exciting today as when it was first enunciated in 1776, but in so many ways we have lost touch with it.

There are three parts to the book, the first concerned with the evolution of the Declaration, the second dealing with the 55 signers on an individual basis, and the third detailing the post-promulgation history of the document. It is therefore a book as suitable for browsing as for straight-through reading.

Of the three sections, though, the first is the most intriguing, for it is here that the historical significance of the ideas being expressed (as opposed to the significance of the act of independence itself) becomes apparent.

HOWEVER, other sections are of interest as well. It seems good to know, for instance, that John

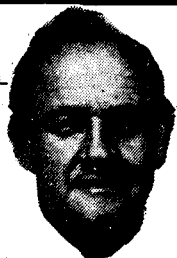
Adams and Thomas Jefferson, the latter the chief architect of the document, both died on July 4, 1826, the 50th anniversary of the vote on the declaration. And while it was of no great significance, it was interesting to learn that Charles Carroll of Carrollton, the only Catholic among the group, was the last survivor of the signers, being 95 when he died in 1832.

(Thomas is managing editor of *The Advocate*, newspaper of the Newark archdiocese.)

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The Voice
of the
Holy Father



'Man needs a master,
so he can think and act'

Look to Christ

Men today in search of a leader often ignore Christ and cling indifferently to a figurehead of their own making, Pope Paul VI said Aug. 20.

Addressing a general audience in St. Peter's Square, Pope Paul asserted: "Man needs a master, a chief, a leader so that he can think and act. If he does not have one, he creates one, often with sluggish dedication, with only faddish enthusiasm, with vile interests and with fickleness.

"AND HE who, with a divine guarantee to His words, has said, 'He who follows Me does not walk in darkness,' He, the master and head of humanity, is today so very easily forgotten."

The Pope gave the about 60,000 pilgrims and tourists present a three-point plan for renewal in Christ:

"First, let us not be deaf, indifferent or accustomed to the words of the divine master. Let us listen to, study, and ask for what the Holy Spirit can teach us about the

total truth of Christ to guide the way of the faithful believers.

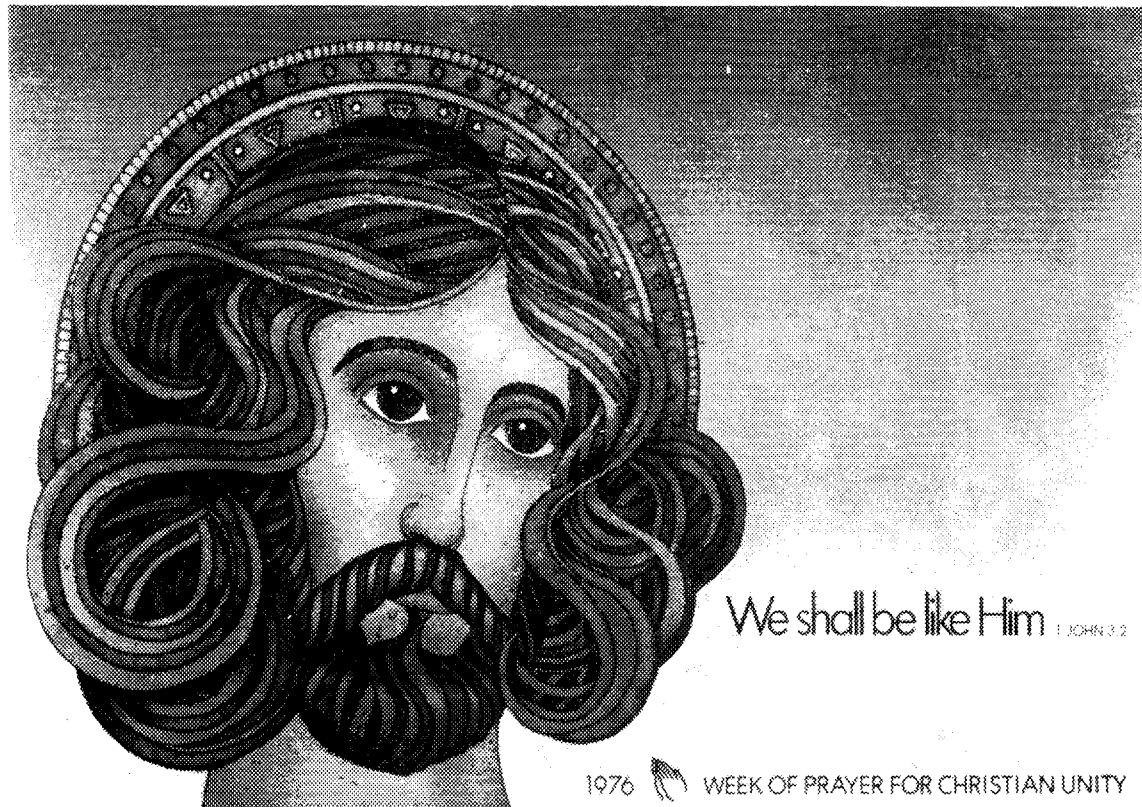
"SECOND, let us with zealous and docile heart treasure the teaching of Christ and of those whom 'the Spirit has established as bishops to shepherd the Church of God.'

"Third, let us watch out for certain new theories now current and sometimes not immune from spiritual and doctrinal dangers. Let us listen to the Gospel invitation at the depths of our souls and from the seat of the Magisterium and in ecclesial communion."

Following the talk, Pope Paul saluted the Boston archdiocesan pilgrimage, led by Cardinal Humberto Medeiros.

"Boston is one of the most beautiful and largest archdioceses in the world," the Pope told the audience crowds.

Then he asked the Boston pilgrims: "As we rejoice in celebrating our unity in faith, let us rededicate ourselves to the great cause of renewal in Christ."



This portrait of Christ, a gold and brown reproduction of a hand-tinted etching inspired by a Byzantine mosaic, is the theme picture on material being issued by the Graymoor Ecumenical Institute in advance of the 1976 Week of Prayer for Christian Unity Jan. 18-25. This is the poster for the Week, featuring the quote "We shall be like Him."

Not whole story

CASTELGANDOLFO, Italy — (NC) — Society's good points are stronger than its bad points but those who form public opinion are stressing only the bad, Pope Paul VI said Aug. 24.

Addressing Sunday crowds at his summer residence here, the Pope deplored a new rash of kidnappings, pornography, government coups and wars. But he insisted that the "inheritance of our Christian and civil tradition" is "healthy, rich and fruitful."

"WHAT THE disturbing and one-sided voices of public opinion say is not the whole story," Pope Paul asserted.

"They do not talk about the better points of our society where justice, cultural and social progress, and the sense of and need of national and international solidarity still fortunately have the upper hand."

Offering his listeners an "antidote against the poison of pessimism," the Pope urged them to think about the "healthy, rich,

fruitful inheritance of our Christian and civil tradition."

"ONE NEED only love this inheritance to live it and to feel its regenerating power. It is an inheritance of truth, honesty, freedom, order, love of society, a spirit of service, of courage, of civil solidarity, of sacrifice for the good of one's own country."

The Pope said that faith "can restore trust and multiply our energies in order to give a new, joyful and strong look to our generation."

While defending society's good points, the Pope also spoke against the international spate of kidnappings as a "shameful phenomenon of a civilized society."

He deplored the "torrent of pornography and the exhibition of immorality."

He asked: "What sort of new society can be born from this degradation of moral sense and of the respect due to young people and to the honor of those persons tested by the suffering of recent wars?"

Jesus' friendship

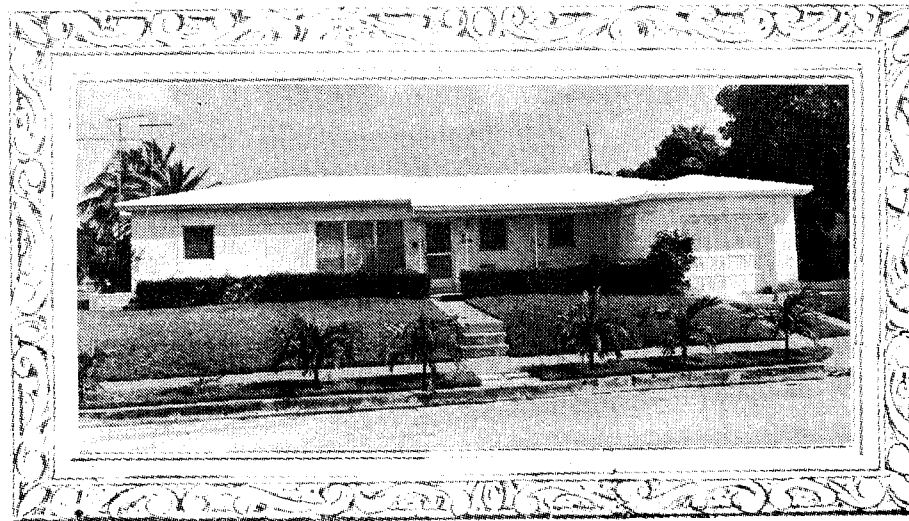
Youth's greatest possession is the friendship of Jesus Christ, Pope Paul VI told an international youth pilgrimage here Aug. 25.

The Pope, speaking from the balcony of his summer residence, told the more than 3,000 young Holy Year pilgrims from Europe and

Africa: "Friendship with Jesus is the greatest possession of youth. Never give it up."

The Pope added: "But we would not be honest unless we told you that Jesus is demanding, and his love calls for self-discipline, self-giving, self-sacrifice."

Kool - Tite "Home of the Week"



Repeat Business Proves Kool-Tite Customers Are Pleased With Coating

MORE REPEAT BUSINESS from satisfied customers than any other roof cleaning, sealing, and coating firm is the claim of Kool-Tite, Inc. The tile roof on the Cesarini Home, 7421 N.E. 8th Ave., Miami was cleaned, sealed and coated by Kool-Tite six years ago. In May, 1972, they contracted with Kool-Tite to clean, give a free brush seal and give one coat of paint to the tile. The exclusive coating Kool-Tite uses stays brilliantly white for years. In fact, the Kool-Tite coating is much whiter than the paper this photo is printed on. "Not only is the roof still free of mold and fungus," states Jesse Scalzo, of Kool-Tite, "but the roof still is brilliantly white as you can see in this recent photo. The exclusive Kool-Tite process takes four days to complete. On the first day, the flat tile roof was cleaned; the second day we brush sealed the roof free of charge; on the third and fourth days, lasting Kool-Tite coatings are applied. The sealing and coating is applied only to a dry surface to insure a perfect bond. Our men are not just 'put to work,' they first are thoroughly trained in the application of the Kool-Tite process at our factory. We guarantee all work unconditionally for 18 mos. and give you a five year warranty. We also coat gravel, flat tile asbestos shingle and slate roofs. The white coating we use is formulated in our own plant exclusively for Kool-Tite's Dade County customers. Free estimates may be secured with no obligation by calling Kool-Tite at 754-5481 in Miami. Scalzo explained. "Do not accept a substitute! The material used by Kool-Tite, Inc., is exclusive with us . . . it is not available in any stores or from any other roof cleaning firm. Kool-Tite specializes only in the finest roof cleaning, sealing and coating" Financing available.

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

LOVE

know
your
faith



An empty chair beside her is the only company for this old woman who has no one to love.

...It is the sweetness of life

By MARIE MCINTYRE

One of the saddest themes of literature — and unfortunately very common — is that of disappointment in love. A person gives and does not receive in return. This is painful and probably most of us have had such experiences in one form or another. Disappointment in love is part of the human scene.

When a person loves, he or she is in the act of giving. Love means self-giving. When a person offers love and it is refused or spurned, the giver cannot share his or her gifts.

JESUS MUST have been terribly bothered by being unrequited in His love that He offered people. Listen to His cry of frustration and pain recorded by Matt. in 24:37: "Jerusalem, Jerusalem, how often would I have gathered your children together as a hen gathers her young under her wings, but you would not!" Peter's denial and the agony in the garden are just two among many other examples of how Jesus felt the pain of unreturned love.

Today, those of us living on the North American continent are made more and more aware of the "no-return" responses people receive from other people.

Elderly parents are forgotten and left to die in institutions serviced by strangers, poverty-plagued poor lack political and

economic power to obtain justice and equal rights, men and women work like machines on assembly lines where profit is more important than people, ecclesiastical structures exist where persons are placed in spots to be filled regardless of their proper competencies or talents for these assignments. These are just a few of the structures that exist and keep us from experiencing the give and take of genuine love.

PERHAPS a key problem is that we've not reflected on the real objects of our love in proper order: 1) self; 2) others; 3) God. Many of us grew up thinking or being falsely taught that we have to love God and hate self. It doesn't work that way.

If love is total acceptance, the first to be loved properly must be ourselves. If we are here because God put us here and called us to be His, we are loved. If we are loved by God, we are certainly reasonable to love what God loves. Loving ourselves means a gratitude for who we are and how we are but also a desire to complete ourselves by striving to fulfill our potential and grow to the maturity that gives glory to God. Jesus specifically came to help us do this: "I come that they may have life and live it to the full." (John 10:10)

Once we can truly accept and love ourselves, we can turn to others. (Neurotic

and selfish people who are full of self-hates and self-doubts are so turned in on themselves in a non-love way, that they cannot turn toward a neighbor with openness and warm acceptance.) When we have the fundamental security of loving ourselves as we are — while striving to become better — we can then take the risk of loving others. The very mystery of love is that it has to share, so relationships involving acceptance and being accepted are necessary for balance and integrity and completion.

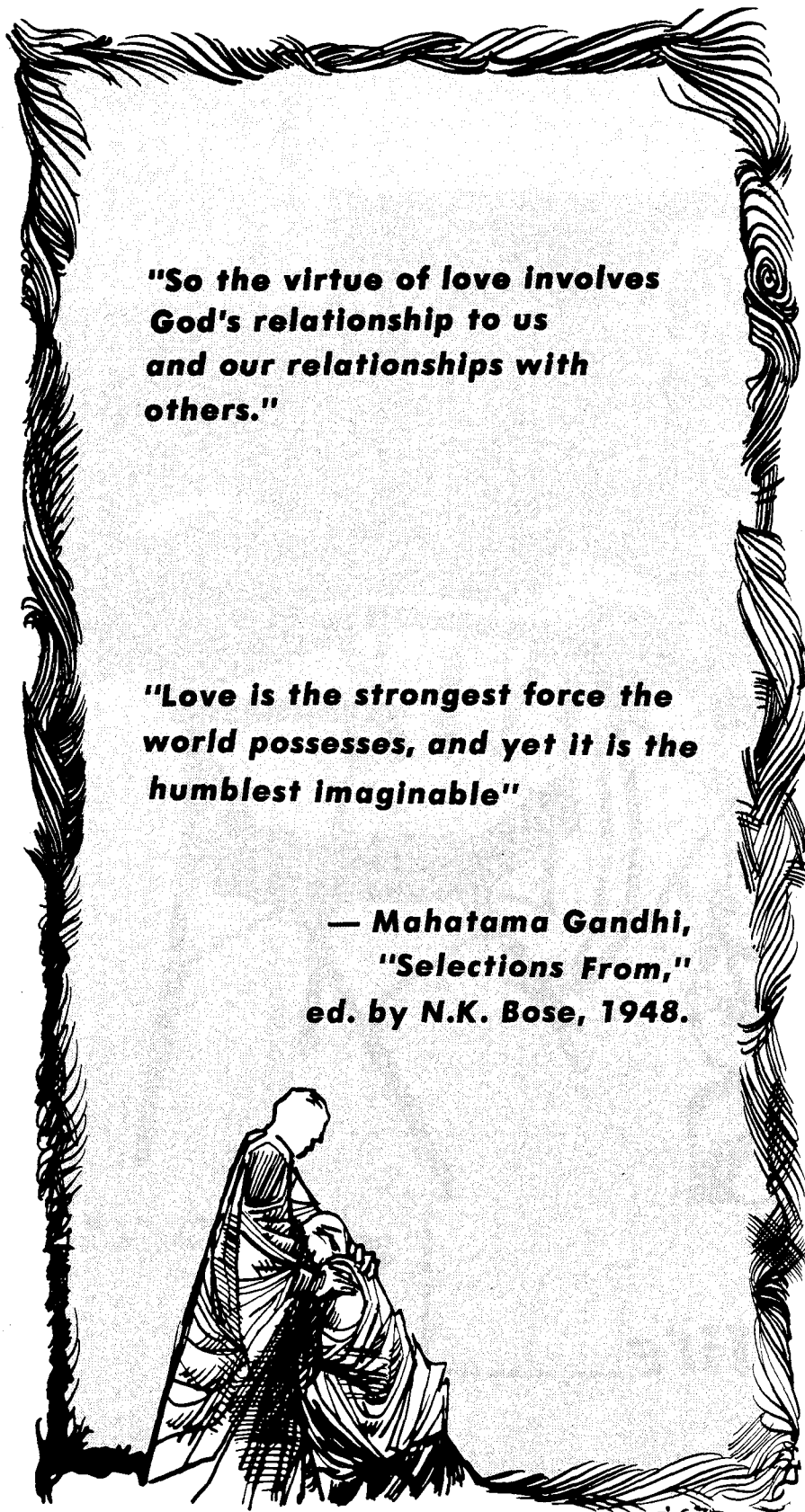
ONCE WE understand and experience what it is to love and be loved by another human being, we begin to fathom the mysterious and magnanimous gifting of God's love for us. As we experience and reflect on God's gifts to us, His love acts coming to us in so many ways, we find ourselves relating in a personal way to the God who made us (Father), the God who saves us from ourselves by risking the giving of Himself totally for us (Son), and the God who is present to inspire us to take His offer of friendship seriously all our lives (Spirit).

As our relationship to our Tribune God deepens in love and trust and faith, our transformation occurs for we begin to become more and more like those we love. This is salvation.

"So the virtue of love involves God's relationship to us and our relationships with others."

"Love is the strongest force the world possesses, and yet it is the humblest imaginable"

— Mahatama Gandhi, "Selections From," ed. by N.K. Bose, 1948.



By SISTER PATRICIA MURPHY O.L.V.M.

All of us carry inside us dark chasms, black holes which no one and no thing can fill. It isn't that people don't hear us calling out to be filled, or that they don't try to pour their love and understanding like ointment into the gaps. It is simply that wounds heal from the inside out.

The sense of incompleteness that Saint Augustine felt when he cried: "Our hearts are restless until they rest in Thee" is our incompleteness too. We are only too aware of the chasm between what we are and what we would like to be. We find it hard to

forgive ourselves for being less than we have expected.

WE HAVE learned far too well how to say: "O Lord I am not worthy." Just a little too quickly we hear from the world a resounding "Amen!" In our reaching for people and things to fill our inner chasms we discover only new inadequacies. In our

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Volunteerism h

By REV. JOSEPH M. CHAMPLIN

Involvement of every parishioner in the life of St. John's parish, Clay, New York is the goal which the pastor, Father James O'Connell, and the community leaders uphold for its 900 families. They call this attitude or approval "volunteerism" and on Volunteer Sunday each September distribute forms which afford people an occasion to review their past participation in the Church's activities and offer their services for the coming year.

The impact of that philosophy can be seen in the following projects or procedures at St.

John's:

- The parish council consists of the clergy, trustees, chairpersons of 10 standing committees, and 10 elected at-large members. Most of the practical discussions are made by the various committees with the council, which meets every other month, normally limiting itself to long-range plans and policies for the parish.

- Upkeep of the facilities is accomplished not by the customary custodian, but through the men's maintenance committee. These men work Saturday mornings according to a rotating

schedule approximately eight weeks from 8:00 to 1 The money saved as a result of volunteerism has enabled the parish to hire a full-time director and liturgist, Miss Brandoin.

- Miss Brandoin, who is trained in organ, piano and guides the liturgical paraliturgical program at St. John's. The published schedule indicates the styles which the staff, in her direction, provides for w

- St. John's has been experimenting recently with

Above all else, love is a great

By STEVE LANDREGAN

Love is above all else a gift ... a gift from God to man that enables us to be reconciled to the Father through the greatest act of love, the Redemption.

Theologians tell us that the virtue of love is an infused virtue, one given to us by God because we are not capable of achieving it on our own.

Love is not something that we earn or are entitled to. It is a free gift, an undeserved gift from God, a gift that itself flows from God's own perfect love.

SO THE VIRTUE of love involves God's relationship to us and our relationship to God. But that is not all ... it also involves our relationships with others.

John tells us in the New Testament that love is what God is and what we ought to be (1 Jn 4:16). The love of which the Evangelist speaks is not the love of desire or passion that seeks to fulfill itself by

possessing the beloved. Rather it is the unselfish love that gives without receiving, that fulfills itself not by possessing the beloved but by serving and freeing the beloved to respond to God.

This unselfish love that has God as its source is called "agape." It is a gift that frees each of us to respond to God's perfect love.

BUT OUR response to the gift of agape love also involves the third dimension of the love relationship ... love of our neighbor. Agape love of our neighbor hopes for a response, not a response to us but to God who is the source of the love and is always a partner to any agape love relationship among men.

The love of God is as great a mystery as God Himself. On a natural level we are incapable of comprehending such a totally unselfish love that forgives and forgives and forgives.

In order to understand it we must look to Jesus who in the Incarnation became the personification of

God's love and the embodiment of it if we love with agape.

Jesus completely gave himself (Mk 23:46) and to men (Mk 10:45) emptied himself out himself totally in unselfish love.

AFTER HIS death he poured His love into the world (Rom 5:5). It is this love of Christ that we receive.

Christ's gift of love is received by the members of His Church (1 Jn 11:23-25). If we accept ourselves to the Gospel of a hostile world (Jn 1:12) Jesus' disciples (Jn 1:12)

When we accept an offer of love we may truly say: not I, but Christ lives

Leo who overcame

of inner awareness we come to at only little by little, and always from within ourselves, the gap is less threatening, and we begin to be reconciled with our being.

Beureman is a man whose limitations are far more obvious than most. At 60 years of age he stands about 5' tall. His small misshapen body has aged over the years to accomplish a variety of functions. His wizened face shows the traces of years of effort but his sharp mind and glowing soul. The film after him, lets us in on Leo's 33 years. The excitements and

is normal to a growing boy who had Leo's mother into providing for a special and handicapped boy a secure, safe, but confining environment.

How MANY times in his growing years could he have measured the gap between the strength of his spirit, and the severe limitations of his deformed body? How often

helps parish

every 10:00 a.m. of this series of music by Phyllis

has been guitar, and at St. Mass society of her helpers.

series of monthly communal Penance services at different hours. The attendance has been good, ranging from 70-300, but they have not determined the optimum hour for that Rite or even if there is one.

● This summer the parish conducted a five-day house-to-house, doorbell ringing, census-taking apostolate to the 2,400 residences of the area.

Father O'Connell involved 300 persons — two co-chairpersons, 10 division or district leaders, 50 team captains and 200 committee members. All of these received census kits and appropriate instructions at a session directed by

the pastor and held for their convenience in the morning, afternoon or evening.

Parishioners had been prepared for the visitation by two explanatory homilies. Others in the community were, I presume, aware of the project through word of mouth and publicity via the local mass media.

The visitors distributed several items at homes with Catholic residents.

— A census form to be filled out, sealed in an envelope and returned to Father O'Connell for opening.

— A flier on the why of Sunday Mass prepared originally in London, Ontario, Canada and adapted by our own diocesan liturgical commission.

— A booklet outlining the various committees and activities of St. John's.

— A letter from the pastor mentioning the Holy Year of Reconciliation and urging persons who feel alienated from the Church through bad past experiences or by particularly difficult present situations to contact the staff at St. John's for assistance.

The tone of this letter and the approach of the visitors was intended to be warm and positive, encouraging people to become part of the believing, loving Christian community which St. John's is or at least hopes to become.

5:00 p.m. Saturday — Folk Mass

8:00 a.m. Sunday — Quiet and Tranquil

10:00 a.m. Sunday — The principal Mass — Organ Prelude and Postlude — Congregational singing — Senior choir

12:00 Noon Sunday — Organ Prelude and Postlude — Congregational singing.

did he feel like turning away from what he saw: a caricature of a man? How many times must he have asked himself to be more than he could be and been hurt and angry because so little could be changed?

And how many inner confrontations and moments of redemption must have occurred before he could forgive his mother, teachers, others — but even more himself? That he did accomplish this we discover in the film. In Leo we meet a person — a real man — one who needs and wants others, not to fill the gaps in his psyche, but to share the fire in his soul, the warmth of his love, and the endurance he has won so dearly. His hand is held out not in an imprisoning grasp, but in the gesture of friendliness, and good business. Yes, business — for Leo has found a way to provide for himself, and be useful to others. He has made himself adept at repairing watches, and he knows that sooner or later everyone needs a pen or a pencil.

PEOPLE PASSING Leo's "store" find it hard to return that handshake — to look into the disfigured face. They take great pains to avoid the encounter. Leo's limitations are so embarrassingly obvious, and there is so little one can do to heal him.

But Leo does not need their kind of healing. He knows his own worth! He has reconciled his limitations and forgiven himself for what he cannot be. He is at peace with what he can be.

One of Leo's great ambitions is to help other people "less fortunate" than himself. He is not aware that his very living his faith, his inner awareness shining in his being, his ability to live fully the gifts he has, is his contribution to those "less fortunate" that he! We all of us are in that category from time to time. He is reconciled, healed, and in so being is a healer and reconciler for anyone who allows (himself) to be touched by his story.

gift

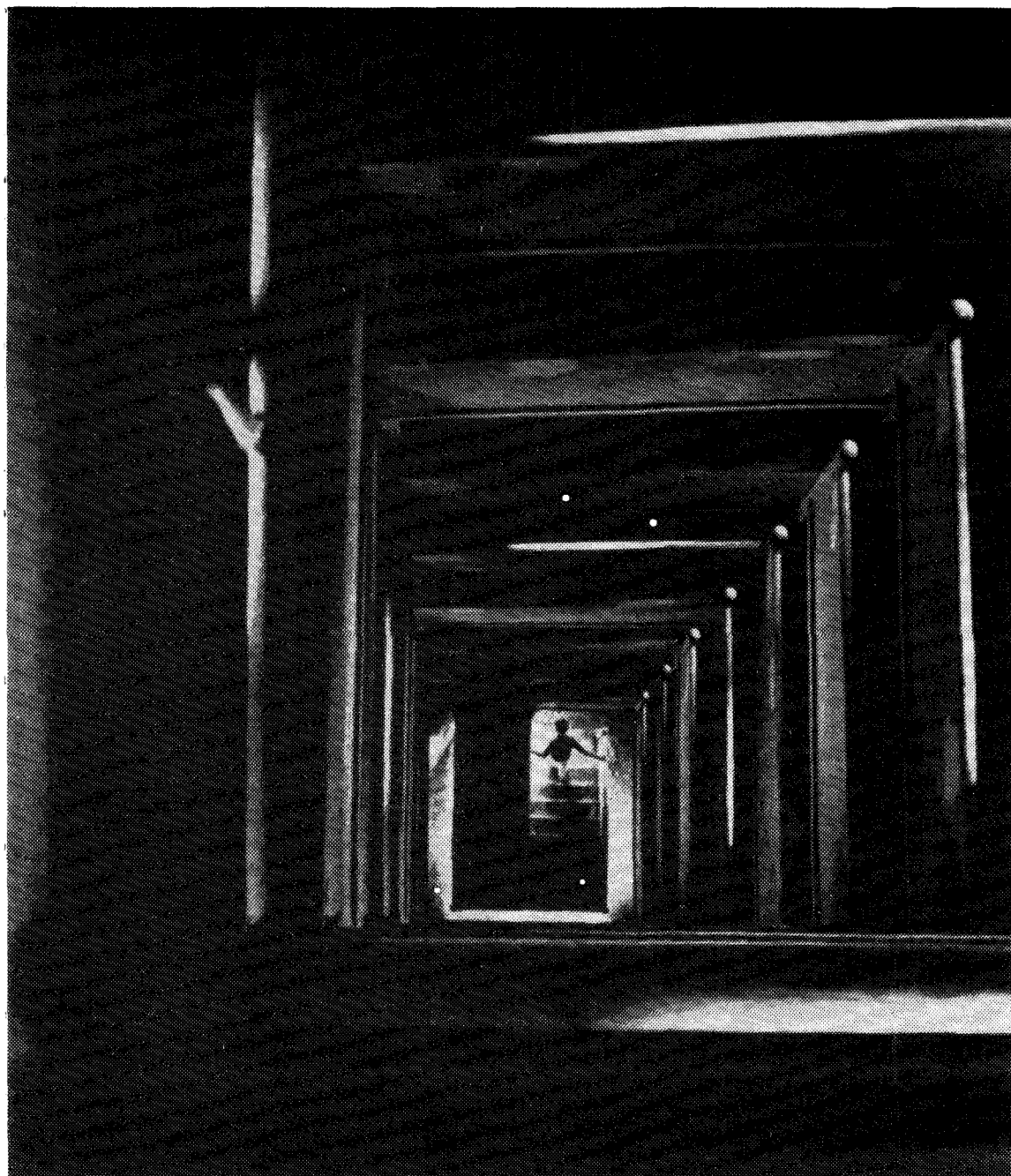
ment of what we ought to be.

Himself to the Father (Lk 15) without reservation. He (Philippians 2:7-8) giving his love.

and Resurrection, Jesus's hearts through the Holy gift that enables us to love (1 John 13:34).

the cross is present to us, in the Eucharist (1 Cor 10:16-17), we are able to conform (1 John 14:21), to live in the midst (of) and to be recognized as (of).

are God's gift of the virtue with St. Paul, "I live now, in Christ."



"All of us carry inside us dark chasms, black holes which no one and no thing can fill." (Descending, as if into himself deeper and deeper, a young man walks the stairs at the Pilgrim Monument, Provincetown, Mass.)

Reflection on the Sunday Gospel



By Father Eugene H. Maly

GOSPEL (Twenty-Second Sunday of the Year; August 31, 1975). Jeremiah 20:7-9; Romans 12:1-2; Matthew 16:21-27.

Never far from the Bible's ponderings is the problem of human suffering. It never ceased to raise questions in Israel's soul, questions that are never completely answered. As the author of Job brings out, suffering shares somehow in the mystery of God and so will never be wholly explained.

Still, biblical religion offers a number of striking insights into this mystery that can have meaning for peoples of all time. One is that suffering is somehow associated with sin. This is not to be understood in a simplistic sense as though—it could be determined that this sin brought on this suffering.

BUT THERE is an association.

Whether there would have been suffering if man had not sinned is pure speculation in which the Bible shows no interest. It is concerned with the actual, the real, the here and now. And that says that man sins and man suffers; there is a connection between the two.

A remarkable insight was gained by Israel when it was revealed that suffering could be vicarious, that is, that one could suffer for another's sins. This is brought out in the Servant of Yahweh poems in the second part of Isaiah (cc. 40-55), especially in chapter 53 where the Servant is said to take upon himself the sins of others, to be "pierced for our offenses, crushed for our sins" (53:5).

In the first reading we hear the poignant words of a prophet who is suffering intensely. Jeremiah even groans that he was duped by the Lord into taking on a mission that led to such persecution. He was imprisoned, mocked, rejected by the majority of his countrymen. And yet God's word is a reality inside him that he cannot contain; he must proclaim it despite the suffering that ensued.

DID JEREMIAH think he was suffering for his own sins? There is no evidence of that at all. He sees suffering as the result of his mission. Did he think he was suffering for others' sins? There is

no evidence of that either, although some think the later poem of the suffering Servant of Yahweh was modeled on Jeremiah. But with the prophet himself we are in the heart of mystery — not suffering and sin, but suffering and a divinely appointed mission.

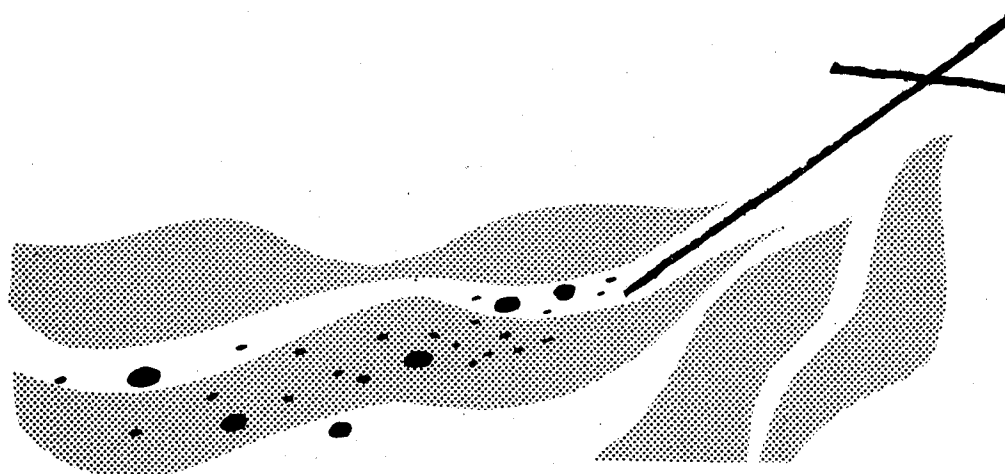
Suffering is, of course, the main burden of the Gospel reading, the suffering of Jesus Himself and of His followers. Jesus' prediction of His coming passion was made just after the confession of Peter in His messiahship and divine sonship. The confession had earned Jesus' praise of the apostle and the promise of future authority in the Church.

Then, mysteriously, comes the passion prediction. Jesus qualified Peter's confession. While He is Messiah, He is a suffering, dying Messiah. Like Jeremiah He sees this as intimately associated with His mission. Unlike the prophet He accepts it as part of the Father's will. Salvation will come through His surrender to the cross. It was not what Peter had had in mind.

But more than that, the cross is to be the burden of all followers of Jesus. To be a disciple of this Messiah, one must "deny his very self, take up his cross, and begin to follow" in the footsteps of the Master. All the evangelists insist on this role of the cross in the lives of Jesus' followers.

THIS INSIGHT into suffering goes beyond the revelation of the Old Testament, even beyond the vision of the Servant of Yahweh. Suffering is the lot of all believers, but it is redemptive for all. "... whoever loses his life for my sake will find it." Jesus, Messiah and Son of God, has transformed the meaning of suffering. God had entered into the mystery and identified Himself with it. It remains a mystery, but bearable now because it is "for His sake."

It is not difficult to sympathize with Jeremiah's bitter complaint, or with Peter's protestation. It is our normal reaction to suffering. But Jesus has made a difference — if we believe the Word of God.



By Father John Catoir

What God might say to you

Some time ago I discovered this item and published it in an article. So many people asked me for reprints of it that I thought it

would be helpful to run it again.

I didn't write it myself; it was given to me. The author is unknown, but whoever wrote it must have been Divinely inspired because it certainly touches the hearts of people who read it. I hope it is of help to you: (The idea is to imagine that you are in the presence of God and He is speaking to you.)

"You do not have to be clever to please me; all you have to do is to want to love me. Just speak to me as you would to anyone of whom you are very fond.

"Are there any people you want to pray for? Say their names to me, and ask of me as much as you like. I am generous, and know all their needs, but I want you to show your love for them and me by trusting me to do what I know is best.

"Tell me about the poor, the sick, and the sinners, and if you have lost the friendship or affection of anyone, tell me about that too.

"Is there anything you want for your soul? If you like, you can write out a long list of all your needs, and come and read it to me. Tell me of the things you feel guilty about. I will forgive you if you will accept it.

"Just tell me about your pride, your touchiness, selfcenteredness, meanness and laziness. I still love you in spite of these. Do not be ashamed; there are many saints in heaven who had the same faults as you; they prayed to me and little by little, their faults were corrected.

"Do not hesitate to ask me for blessings for the body and mind;

for health, memory, success. I can give everything, and I always do give everything needed to make souls holier for those who truly want it.

"What is it that you want today? Tell me, for I long to do you good. What are your plans? Tell me about them. Is there anyone you want to please? What do you want to do for them?

"And don't you want to do anything for me? Don't you want to do a little good to the souls of your friends who perhaps have forgotten me? Tell me about your failures, and I will show you the cause of them. What are your worries? Who has caused you pain? Tell me all about it and add that you will forgive, and be kind to him and I will bless you.

"Are you afraid of anything? Have you any tormenting, unreasonable fears? Trust yourself to me. I am here. I see everything. I will not leave you.

"Have you no joys to tell me about? Why do you not share your happiness with me? Tell me what has happened since yesterday to cheer and comfort you. Whatever it was, however big, however small, I prepared it. Show me your gratitude and thank me.

"Are temptations bearing heavily upon you? Yielding to temptations always disturbs the peace of your soul. Ask me, and I will help you overcome them.

"Well, go along now. Get on with your work or play or other interest. Try to be quieter, humbler, more submissive, kinder; and come back soon and bring me a more devoted heart. Tomorrow I shall have more blessings for you."

Prayer of the Faithful

22ND SUNDAY OF THE YEAR
August 31, 1975

CELEBRANT: Jesus stressed the vast difference between God's standards and man's. Let us beg for the light to see we cannot in peace live by both standards.

LECTOR: Our response will be, "Lord, hear our prayer."

COMMENTATOR: That Pope Paul and our bishops may help us to put on the mind, the view point, of Christ, let us pray:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That we may develop, through prayer and penance, standards of morality acceptable to Christ, let us pray:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That the spirit of the world may not weaken the Spirit of God within us, let us pray:

PEOPLE: Lord, hear our prayer.
COMMENTATOR: That the sick and handicapped, the aged and the lonely, the poor and the underprivileged, may see their cross as a potential blessing, let us pray:

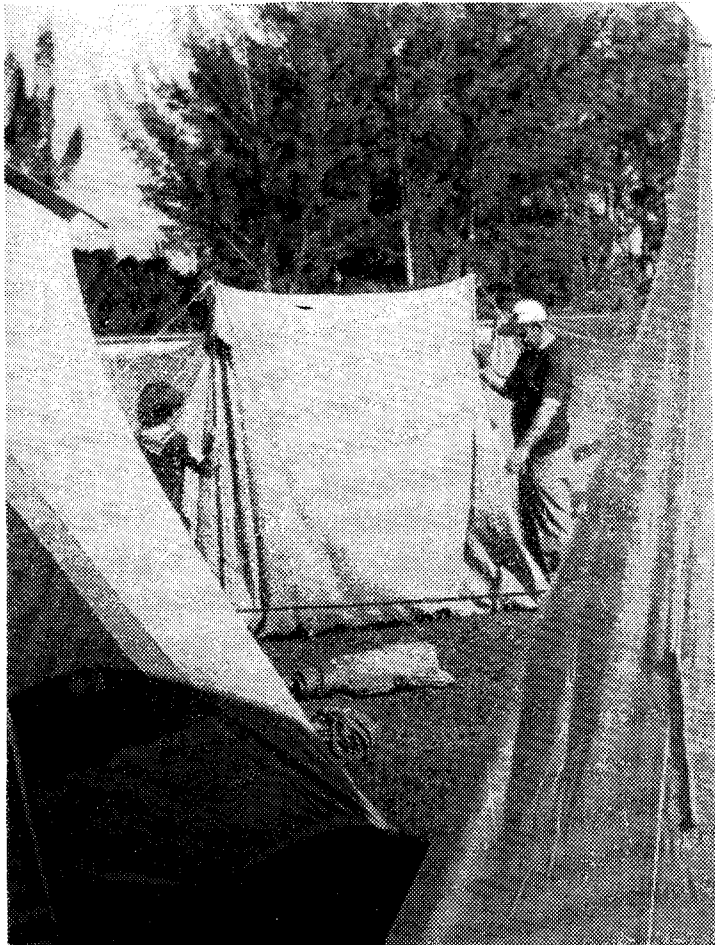
PEOPLE: Lord, hear our prayer.

COMMENTATOR: That children may respond with open hearts to the efforts of parents to give them a solid Christian value system, let us pray:

PEOPLE: Lord, hear our prayer.

CELEBRANT: Our Father, give us the wisdom to believe firmly that if we gain the whole world, but lose our soul, we have gained nothing and lost everything. We ask this in the name of Jesus, your Son, our Lord.

PEOPLE: Amen.



Pitching a tent is hard work but fun, as Cub Scouts found out last weekend at Camp-O-Ree '75. Eight-to-ten year olds from several parish-sponsored groups joined other Cubs at Robert King High Park for the three-day camping event. Walking off with top honors was the pack from St. Michael parish, with those from SS. Peter and Paul following close behind. The weekend concluded with a Mass celebrated by Father Francisco Villaverde.



Summer is over (sob), but Fall's on its way

BY ELAINE SCHENK

● The Summer Sports Festival will wind up with the Miniature Golf Tournament next weekend. Competition will begin at the Cloverleaf Miniature Golf Course (N.W. 167 St. and 2 Ave.) at noon on Sunday, Sept. 7. You get one practice round and two rounds for competition. Thus ends summer sob. But:

● Fall Sports begin in just a few weeks! (Good grief, is it that time already?) Rosters must be returned

October. We'll be getting more details soon. Meanwhile, you can contact Louis "Sonny" Gaudet at 757-4951 for info.

● Announcing the new location of The Stairway: Wednesday night workshops and Saturday night Coffeehouse will be held every week at 4401 W. Oakland Park Blvd., Ft. Lauderdale (one mile west of St. Helen Parish). For more details, you can call Tony or Barbara Cordileone at 974-4144, or contact the YA Office.

● Anybody for a mixed badminton tournament? How about mixed guys' volleyball? Call the YA Office — hopefully they can get something going if enough people are interested.

● And a last reminder to get the lists of parish CYO officers in to the Youth Activities Office by Sept. 1. Send them to 6180 NE 4th Ct., Miami, 33137.

Your Corner

to the Youth Activities Office by Sept. 11, along with fees. We're looking forward to some great boys' football and girls' volleyball this season.

● Okay, young adults, here's something for you: A series of retreat weekends will begin in

Straight Talk

Public or private confession?

Answering your questions during August is Father Michael Kish. Address all

questions to him c/o Straight Talk, The Voice, P.O. Box 381059, Miami, Fla. 33138.

Dear Father:

Is it true that since we have the penitential rite at the beginning of Mass, private confession is no longer necessary?

Linda

Dear Linda:

In the penitential rite the priest invites all to silently examine their consciences and to express their sorrow in some act of penance.

Then priest and people recite a prayer of confession which concludes with a non-sacramental prayer of absolution given by the priest. This penitential rite when participated in with true sorrow for our faults takes away venial sin but if the person has committed grave or mortal sin then private confession and sacramental absolution is necessary for the forgiveness of this sin.



The Daughters of Charity
invite the public to join them in honoring
the canonization of their foundress
Elizabeth Ann Seton
at one of the Eucharistic Celebrations in the
Chapel, St. Joseph's Provincial House
Emmitsburg, Maryland
on Sunday, September 14, 1975

Time	Principal Celebrant
9 AM	Bishop Joseph H. Hodges, diocese of Wheeling/Charleston
11 AM	Bishop Michael J. Begley, diocese of Charlotte, N. C.
1 PM	Bishop Walter F. Sullivan, diocese of Richmond, Va.
3 PM	Bishop Ernest Unterkoefler, diocese of Charleston, S. C.
5 PM	Bishop F. Joseph Gossman, diocese of Raleigh, N. C.
7 PM	Bishop T. Austin Murphy, archdiocese of Baltimore

Directions to Seton Shrine

FROM BALTIMORE: Baltimore Beltway Exit 20 (US 140) north to Reisterstown and Westminster; continue on Md 97 to Emmitsburg. FROM WASHINGTON, DC: US 270 north to Frederick; continue on US 15 north (signs marked Gettysburg) to Emmitsburg. FROM PENNSYLVANIA TURNPIKE: Exit 17 south on US 15 to Emmitsburg. Exit at Emmitsburg to US Business Rt 15 to Shrine Entrance.

SHRINE TOURS • SHRINE CENTER • GIFT SHOP

Parking available at the Shrine. It would be appreciated if pilgrimage and charter bus groups would notify the Shrine Center of approximate arrival time.

"I am worried about America"—Abp. Sheen

"I am worried about America," said Archbishop Fulton J. Sheen last week as 2,000 members of Knights of Columbus and their wives listened in the Grand Ballroom of the Fontainebleau Hotel at the group's 93rd annual national meeting. "And so are you," he added.

Archbishop Sheen spoke with the same prophetic and spellbinding manner now at the age of 80 that had made him a top-rated television evangelist in the 1950s. While breaking up the audience from time to time with his keen flair for humor and occasional good natured jabs at the news media's microphones and equipment, he spoke seriously about America's condition.

"WHAT MAKES us unable to understand our problems is that we are obsessed with the insanity of the contemporary—the news of the hour. We have no retrospect," he said.

The archbishop then said he was going to deal with three views of America.

One, that America began with a dream.

Two, the dream became a nightmare.

Three, what the right view of America ought to be.

On the first point, said Archbishop Sheen, in the beginning of the country the dream was that "everybody was good, progress was unlimited ... there were new frontiers and then new deals." He explained how the nation broke with the past and the old country. Benjamin Franklin, for instance, wanted to make the seal of the country Moses parting the sea, symbolizing America's break from Europe. Thomas Jefferson favored Moses being led by cloud and by fire, an unending line of progress.

BUT THIS was a false view of man," the Archbishop said, "Man is not naturally good. He is not intrinsically evil either. But this was stage one, the dream."

"Then came the second, the nightmare."

He said when the dream began to break up America lost its ideals. He traced the transfer of wealth to oil producing nations, changes in youth who became alienated from church, from parents. "I gotta be free. I gotta be me. I gotta do my thing ... Since when?" he asked.

In addition to growing selfishness destroying community, he pointed to growing fear of nuclear war, with the U.S. and Russia possessing enough nuclear

arms to drop 10 tons of TNT on every human in the world. Then there was the rise in crime, fear in the streets, loss of any sense of sin so there was no need for forgiveness or church.

HE SAID the churches gave up sin, and it became crime, so the courts took it up awhile, then the psychiatrists took it up and it became a complex. The nation has become cynical, the entertainment media

"We are obsessed with the insanity of the contemporary. The news of the hour. We have no retrospect."

— Abp. Fulton Sheen

depict disasters, anti-heroes and people suffering.

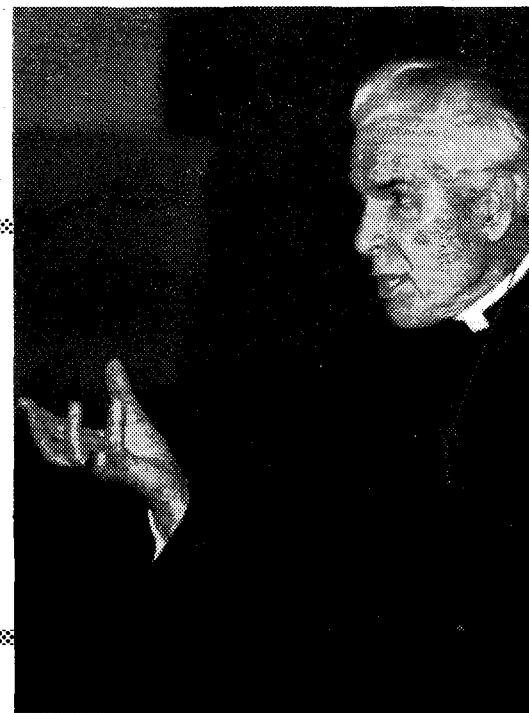
The Archbishop then came to the third point.

"We need not be frustrated. We need not be discouraged. There is another way," he said. "There is another way of seeing events. And that is the moral point of view."

He said that much of what has happened was the result of immoral behavior that leads automatically to problems. He then pointed to examples of George Washington and Abraham Lincoln who often prayed and did penance and urged the nation to do likewise in their day.

"This is the way we should be looking at the trials of our day," he said.

One way to bring back the moral order is by respect for life in all its stages from before birth through old age, he said.



ARCHBISHOP SHEEN went on to decry the lack of discipline and firm teaching of catechetics in schools and added, "It would not be remiss to suggest that unless discipline and the teaching of Christian truth are restored in our schools and churches that you give up supporting them."

He conclude by pointing to the need to live truly as believing Christians and told the story of the Man on the cross saying to one who would rescue him "No, I cannot come down until every man, woman and child comes to take me down."

Archbishop Sheen said, "The Man on the cross commanded, 'Go into the world and tell everyone: There is a Man on the cross.'"

KCs pass pro-life, other resolutions

The Knights of Columbus, at its 93rd annual convention in Miami Beach last week, has elected new officers and passed several resolutions including one reprimanding Sen. Edward Kennedy for a public stand that it said permits the continued spread of abortion.

Virgil C. Dechant, 44, of LaCrosse Kan., a businessman and fraternal executive, heads a slate of seven men elected to three-year terms on the board of directors of the world's largest Catholic fraternal benefit society. He has been supreme secretary, the organization's number three post since 1967, and has been a director since 1963.

THE RESOLUTION adopted by the Supreme Council noted Sen. Kennedy's "enlightened vision in trying to bring adequate health care to a large number of people" while serving as chairman of the Senate panel on health.

However, "he regretfully departed from this compassionate Christian concern for life when he exercised a vigorous leadership role in defeat of the Bartlett amendment which would have prohibited government funding of abortions under the Nursing Revenue Sharing and Health Service Act of 1975."

The Supreme Council added that "Abortion is a matter of life and death, in the face of which no one with a conscience grounded in sound Judeo-Christian values can take a neutral or concessive stand."

EARLIER, in a letter to The Pilot, the Boston archdiocesan newspaper, Sen. Kennedy said that

it has been his "long-held conviction, and belief that abortion is morally wrong" and that it "is not a joyment of 'equality under the laws' for parents of nonpublic school students. The resolution urged all public officials to support legislation that would give financial assistance to nonpublic schools.

The Supreme Council found that "sex and violence in television is a serious problem and becoming worse." Such programing directly affects the home, the family and children and contributes to "juvenile delinquency as well as the alarming increase in crime," they said. The resolution called for an FCC hearing on the subject.

A SIMILAR resolution pointed to the need for "vigilance and action relative to the entertainment media" of television and movies, and called on Knights to write to sponsors or theater owners to express approval or condemnation of the programs. The order also asked all members to encourage legislation to control the sale, distribution and advertisement of pornographic materials.

A related resolution said that grand juries had found that 90 per cent of the hard core pornographic materials in the U.S. is controlled by groups related to national crime syndicates. It pointed out that much of the obscene material is anti-religious in tone, glorifying devil worship, incest, sodomy, use of narcotics, and the destruction of all legitimate authority such as parents, teachers, police and church officials.

Other resolutions:

• Supported Pope Paul and his

encyclical "Humanae Vitae" concerting family limitation.

• Urged all local units of the KC to become involved in bicentennial legitimate or acceptable response to any problem of society."

On his Bartlett Amendment vote, the senator wrote:

"There has been much misconception arising from my stand which can be traced in part from the complexity of the parliamentary situation. The amendment itself was not germane to the major nurse training bill was being debated by the Senate. The nurse training bill was legislation which I had authored and guided through committee, and for which I had prime responsibility on the Senate floor.

"I VOTED against the Bartlett. There were grave questions as to its constitutionality ... I do not believe that my church, or my religion, or my oath of office as a U.S. Senator, compels me to support a measure which is badly flawed. To suggest otherwise would be to assert that the

end justifies the means ... A total of 54 Senators rejected the Bartlett Amendment, including eight of the fifteen Senators who are Catholic."

The group alluded to other public figures "who are known as Catholics and even as members of our order have compromised their consciences by adopting a public stand which fosters" abortion.

THE COUNCIL said it was publicly stating that such acts violate the standards of the Faith and the Knights, on behalf of the 1.2 million members throughout the U.S., Canada, Mexico, Puerto Rico, Guatemala, the Philippines, the Panama Canal Zone, Guam and the Virgin Islands.

On other topics, the fraternal organization called for a constitutional amendment, if necessary, to assure "the free exercise of religion" and the enjoyment of activities.

• Declared that the Knights of Columbus are concerned about declining vocations and asked the

councils to pray for vocations at every meeting.

• Urged members to resist efforts to reduce playing of the national anthem at public or sports events.

• Encouraged support for family farms and blessing of seeds and crops.

Besides Dechant, others directors chosen by the Council are Daniel McCormick of Maplewood, N.J.; Carmen Capone, an attorney from Pittsburg, Pa.; Leo Stark, a municipal judge from Columbus Ohio; James Foley, a New York City attorney; Maurice Perron, a senior judge from Valleyfield, Que.; and Richard Scheiber, editor of Our Sunday Visitor, Huntington, Ind.

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It's a Date

Palm Beach County

Pre-Cana Conferences for those planning to be married in the Fall or Spring begin Thursday, Sept. 4 in **ST. PAUL OF THE CROSS** parish, Juno. Instructions will be given between 8 p.m. and 10 p.m. on Thursdays until Oct. 2

The **CATHOLIC YOUNG ADULT CLUB** of the Palm Beaches is comprised of single Catholic adults between the ages of 18 and 30 and promotes spiritual, cultural, civic and social activities through a wide range of activities. For further information contact Ken Kopp at 833-5007 or Gary DeSarro at 585-6670.

New members are invited to attend a meeting of the **CATHOLIC SERVICE BUREAU WOMEN'S AUXILIARY** at 7:30 p.m., Tuesday, Sept. 2 at the First Federal Savings Blvd., 2701 Okeechobee Blvd., West Palm Beach. For additional information call 683-8713.

A golden anniversary dance in observance of the founding of **ST. ANN SCHOOL**, West Palm Beach, is slated for Oct. 25 at the Hotel Breakers, Palm Beach. Anyone interested in helping to contact alumni should call Robert Weiland at 844-2022 or the the school office at 832-3676.

Third Degree K. of C. members and their families will observe a Corporate Communion during 9:30 a.m. Mass, Sunday, Aug. 31 in **ST. CLARE CHURCH**, N. Palm Beach. Coffee and doughnuts will be served in the parish hall.

Women of **ST. CLARE** parish will sponsor a "get-acquainted" coffee for first grade mothers and newcomers to the parish at 8:30 a.m., Thursday, Sept. 4.

Broward County

CATHOLIC WIDOWS AND WIDOWERS club of Broward County will meet at 8 p.m., Monday, Sept. 1 at Blessed Sacrament parish, 1701 E. Oakland Park Blvd., Fort Lauderdale. For further information call 772-3079 or 565-3149.

ST. MAURICE parish, Fort Lauderdale, will conduct Pre-Cana conferences beginning at 8 p.m. Sunday, Sept. 7 at 2851 Stirling Rd., and continuing on Wednesdays and Sundays. Arrangements must be made by those planning to attend at the rectory.

"Mad Hatter Night" will be featured at the first Fall meeting of **ST. BONIFACE Women's Club** at 8 p.m., Wednesday, Sept. 3, at Fletcher Park, Pembroke Pines. Members and guests are invited to attend.

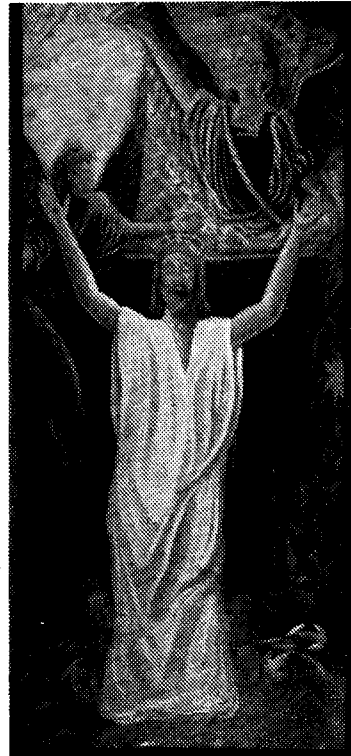
A membership coffee will be sponsored by **ST. JOHN THE BAPTIST Women's Guild** on Wednesday, Sept. 10 at the home of Mrs. Eugene Rudnik, 3110 NE 44th St., Fort Lauderdale, beginning at 9:30 a.m. All members and women of the parish are invited to attend. Parking is provided in the church lot and transportation will be available at the front of the church. All those needing transportation from their homes may contact Rosemary Salerno at 722-4449 or Ann Sullivan, 563-3634.

NATIVITY PARISH, Hollywood, has announced plans for a 15th anniversary celebration, Sept. 28 to Oct. 5.

Dade County

A "Hillbilly Hoedown" will be sponsored by Miami's **CATHOLIC ALUMNI CLUB** at 8:30 p.m., Saturday, Aug. 30 at the home of Garrett Van Smith, 7800 SW 59 Ave. Obtain complete information by calling 667-5121.

Reservations for a weekend cruise which will be sponsored by **ST. DOMINIC** parish, Oct. 10-13, aboard the "Flavia" close on Sept. 1 and may be made by calling Charles Mercurio at 448-5376 or the rectory at 264-0181.



Art given to church

TWO OIL paintings depicting "The Resurrection" and the "Madonna and Child" have been donated to **St. Vincent de Paul Church** and now hang in the sanctuary. Artist Dan Hennis is the painter of the eight-foot high works who donated his time to the project. Canvas and oils were donated by the parents of Father John F. King, C.M., assistant pastor.



Women's bowling resumes

Parish bowling teams of women will resume next week in many areas of the Archdiocese.

In the North Dade area, Holy Family Women's Bowling League will begin the season at 8:45 a.m., Tuesday, Sept. 2 at the Brunswick Congress Bowl, 1650 NE 124 St. Bowling begins at 9:15 a.m. and anyone interested in joining should contact Marianne Antonacci, league president; or Joan Palamara at 945-3740. Free babysitting services are available at the alley.

Several clubs are scheduled to begin another season on Thursday, Sept. 4. St. Catherine Women's Bowling League meets at 9 a.m. at the University Bowl. Those interested should call Connie Rice at 251-5574 or Irene Caccavale at 274-4738.

Members of Sacred Heart (Lake

Worth) and Holy Spirit (Lantana) Bowling League are inviting new bowlers to join them at 9:30 a.m. on Sept. 4 at Major League Lanes. For additional information call Kay Fay at 585-2003.

Miami's St. Louis Woman's Bowling League starts the Fall season at 9 a.m. on Monday, Sept. 8 at the Bowl-O-Mat. An organizational meeting is slated for 10 a.m., Tuesday, Sept. 2 at the Lanes. Rules will be discussed and voted on. For additional details call Lee Power at 279-2735.

On Thursday, Sept. 11 St. Rose of Lima Mothers Club Bowling League resumes meetings at 9 a.m., at the Bowling Palace. Those wishing to bowl should contact Ann Fogel at 757-9409 or Betty Lasch at 754-3395.

Reflection slated for the aging

An "Hour of Reflection" for senior citizens in the North Dade area will be conducted on Friday, Sept. 5 in St. Rose of Lima Church, NE Fourth Ave. and 105 St., Miami Shores.

Father John McGrath, Archdiocesan Director of Vocations, will be the celebrant of 11 a.m. Mass during which the homily will be preached by Father David Punch, pastor, St. Clement Church, Fort Lauderdale, and chairman of the Archdiocese of Miami Commission for the Aging.

Lunch will be served in St. Rose of Lima School cafeteria.

Mrs. Peter Buffone, who as ACCW North Dade Deanery president, directed several parties for senior citizens, is also in charge of arrangements for the "Hour of Reflection" which she said will be one in a series of spiritual programs.

Worship music course slated

"Music in Worship" is the subject of a course which will be presented this Fall at Barry College.

Sister Joyce LaVoy, O.P., and Sister Mary Mullins, O.P., chairman of the Religious Education Dept. at Barry College will conduct the classes designed to provide input to those already working in Church programs and awaken interest in students preparing for Church position. The continuing education project will feature presentations of the rites and musical resources as a brief survey of sacramental theology.

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

Paris play at St. William's

NAPLES — "St. Willy's Last Stand" featuring parishioners of St. William parish will be staged Sunday, Sept. 14, at Naples High School Auditorium.

Two performances, sponsored by the parish CYO, will be presented at 2:30 p.m. and 7 p.m.

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'Proposed solution is unacceptable...'



In November 1974 the National Conference of Catholic Bishops unanimously adopted a resolution in support of legislation that would guarantee farm workers the right to determine, by secret ballot elections, which union, if any, they want to represent them. The Conference had previously called for legislation of this type on several occasions, but to no avail. When legislation guaranteeing labor's right to organize in other industries was first enacted in the middle thirties, farm workers were systematically excluded from its coverage. During the intervening years, many attempts were made — with the full support of the Bishops' Conference — to correct this grave injustice, but, again, to no avail.

It was not until the United Farm Workers, led by Cesar Chavez, demonstrated, in the face of tremendous odds, that the organization of farm workers was not only possible but inevitable, that the tide began to turn. Confronted with this development, some of those who had originally opposed farm labor legislation of any kind had a genuine change of heart. Others apparently concluded that, while the unionization of farm workers could not be prevented or indefinitely postponed, it could at least be contained or neutralized by the enactment of restrictive legislation. Fortunately, attempts to enact such crippling legislation were, with few exceptions, unsuccessful. Finally, in

the Spring of this year, cooler heads prevailed in the crucial State of California, with the result that the Governor of that State was able to gain unanimous support of an unprecedented union-grower-church coalition in favor of a farm labor bill which is generally regarded as being fair and equitable to all concerned.

The California farm labor bill has been described as a compromise bill, and so it is in the sense that each of the parties had to settle, in the end, for certain provisions or amendments not completely to its liking. It is not a compromise bill, however, in the sense of being a weak or ineffective statute. All things considered, it is an excellent bill and one that might well serve as a working model for parallel legislation in other key agricultural states and, even more importantly, at the Congressional level in Washington.

The California statute, which was generations overdue, will not automatically resolve every issue in the farm labor dispute. It will, however, provide the parties with a set of enforceable procedures through which they can begin, at long last, to settle their differences in an orderly manner.

This will call for great maturity on the part of both the growers and the union. The growers, who have had things pretty much their own way for many generations, will now have to get used to dealing with the union, on a permanent basis, as an

equal partner in the collective bargaining process. Any attempt to thwart the purpose of the new California farm labor law or to undermine the UFW would be a disastrous mistake on their part. The growers will also have to make up for lost time by quickly adopting a more professional approach to labor-management relations in their troubled industry. It will not be easy for them to make this adjustment, but they have no choice in the matter if they sincerely intend to live up to the spirit as well as the letter of the California statute.

With the enactment of the California statute, the union and its supporters will also have to switch gears, psychologically speaking, and settle down to the tedious and unromantic business of making collective bargaining work fairly and efficiently on a day to day basis in good times and bad. Again, it will not be easy for them to make this adjustment, but like the growers, they too have no choice in the matter if they honestly desire to implement the California statute which they helped to bring into being.

Given a modicum of good will and common sense on the part of the growers and the union, there is every reason to believe that the California law can be made to work in the best interests of all concerned — if the Government, in its own approach to the farm labor problem, will also conduct itself responsibly. Unfortunately, however, there is some reason to fear that the Government is being pressured to make a crucial decision in this area which would nullify the potentially good effects of the California

(Continued on page 21)

Reviving Bracero program'a threat'

(Continued from Page 1)

established in the history of American agriculture," the United Farm Workers of America.

Msgr. Higgins said that a top U.S. government official had recently suggested revival of the Bracero program as a solution to the problem of illegal aliens because the illegal aliens "are doing work which the American labor market somehow does not seem to be otherwise supplying."

THE USCC official recalled that there had been Bracero programs in the 1940s and from 1954 to 1964. "Under the latter program at its peak," he said, "more than 500,000 contract workers were brought into this country in one year alone. They were recruited by the Secretary of Labor at the expense of the U.S. government."

Msgr. Higgins pointed out that a government commission established in 1959 to investigate the Bracero program "found that the program — which guaranteed the growers, at no administrative expense to themselves, an unlimited supply of cheap and docile labor — was having a disastrous effect on the American labor force." The commission recommended that the program be phased out as rapidly as possible.

"FOR EXAMPLE," Msgr. Higgins continued, "despite the efforts of the Department of Labor to require employers to hire qualified U.S. workers, the commission found indications that domestic farm workers were losing out to foreign labor. So strong were the preferences of some growers for a captive labor force that in some areas almost all of the seasonal work in certain activities was performed by foreign workers.

"Even those domestic workers

who were employed found the duration of their jobs shortened because the availability of contract workers from Mexico, particularly at peak, had compressed the work season."

Msgr. Higgins also noted the commission's findings that wage rates in activities and areas employing Mexicans had lagged behind the rising wage level for farm workers generally and that users of Mexican labor often paid their domestic workers less than employers who did not use foreign workers.

WHEN THE Bracero program was terminated in 1964, Msgr. Higgins said, growers and other employers predicted that it would be impossible to recruit an adequate supply of American workers. "What they really meant," he said, "was that it was easier and cheaper for them to have the government recruit their workers than to do their own recruiting from the American labor force."

He added: "Most of all they dreaded the prospect of having to offer higher wages and better conditions as the only possible way of recruiting an adequate number of American workers." Some of them, he said, are trying to revive the Bracero program.

Pointing out that the Mexican government is also advocating revival of the Bracero program to relieve its serious unemployment problem, Msgr. Higgins said:

"IF THE U.S. has an obligation to assist Mexico in solving its domestic problems, there must be a way of doing this without cutting the ground out under the United Farm Workers Union and without undermining the wages and working conditions of American agricultural

workers who, for 100 years or more, have been among the most disadvantaged and most exploited workers in the American economy."

As a step toward bringing the problem of illegal aliens under control, Msgr. Higgins restated the recommendation he made to Congress earlier this year for "an across-the-board grant of amnesty, as of a specified cut-off date, for those illegals presently in the United States."

This recommendation was made, he said, because the U.S. government bears "a heavy share of responsibility for the chaotic situation which exists today." Lack of an amnesty program, he said, might drive illegal aliens further underground and create a permanent sub-culture in the United States. Finally, he said, an amnesty program would make unnecessary further consideration of the issuance of a common identification card or

"internal passport" to every U.S. citizen.

In the Labor Day statement, Msgr. Higgins also praised the farm labor bill passed in California earlier this year and said it might serve as a working model for parallel legislation in other agricultural states and at the federal level.

He cautioned, however, that, to make the new law work, "growers will have to make up for lost time by quickly adopting a more professional approach to management-labor relations in their troubled industry" and the union and its supporters will have to "settle down to the tedious and unromantic business of making collective bargaining work fairly and efficiently on a day-to-day basis in good times and bad."

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'The program had hurt our citizens...'

(Continued from page 20)

statute. There is reason to fear, in other words, that the Government, in a desperate attempt to slow down, if not to stop, the massive influx of illegal alien workers is toying with the idea of reviving the so-called Bracero program, which would legalize the mass importation of braceros (farm hands) under a bilateral contract or treaty between Mexico and the United States. A top Government spokesman has publicly stated within recent weeks that "The only solution (to the illegal alien problem) is through some agreement with the Mexican Government, for example, on aliens from Mexico. And we need to take a look at what is about our economic situation which makes it so desirable for us to have these illegal aliens. Illegal entry isn't only desirable for the aliens. There are segments of American society which want these illegal aliens as labor. They are doing work which the American labor market somehow does not seem to be otherwise supplying."

In our judgment, this proposed solution to the illegal alien problem — and the rationale behind the proposal — are completely unacceptable. This is not to underestimate the seriousness of the illegal alien problem. This problem has admittedly gotten out of hand in recent years, and no one seems to know exactly what to do about it. The U.S. Immigration and Naturalization Service is under serious fire for its continued failure to stem the flow of illegals. The Service has been accused not only of inefficiency, but also of bribery and other forms of corruption. It is fair to say, however, that even if the Service were to improve its efficiency and, at the same time, eliminate from its ranks all forms of alleged corruption, the problem of illegal entry would still be with us for some time to come. Given the obvious difficulty of policing a wide-open border which extends for hundreds of miles and given the high rate of unemployment in Mexico and the abject poverty of millions of Mexican workers, there is no easy answer, no simple solution to this problem.

The U.S. Catholic Conference and a number of other Catholic organizations, while recognizing the seriousness of the illegal alien problem and the necessity of bringing it under control, have recommended an across-the-board grant of amnesty, as of a specified cut-off date, for those illegals presently in the United States. The rationale behind this admittedly far-reaching recommendation is as follows:

First of all, it must be recognized that because of deficiencies over a span of many years in our foreign aid and economic assistance policies with regard to Mexico and other Latin American countries, because of our failure to prevent the mass influx of illegal aliens and our failure to enforce existing laws (a practice which makes it economically attractive for both the illegal alien and the employer to enter into working relationships), the Government of the United States bears a heavy share of responsibility for the chaotic situation which exists today.

Secondly, without a meaningful amnesty program, it is entirely



possible that the members of this illegal alien society will be driven further underground and that a permanent sub-culture will be created in the United States. In such a situation, as indicated above, it is doubtful that even massive expenditures of time, money and effort on the part of the Immigration Service would ever lead to adequate controls. Moreover it is unconscionable that our government should even consider separating families by forcing a mass exodus or deportation of literally millions of men, women and children.

Finally, should an across-the-board type of amnesty be granted, the extremely serious and troublesome suggestion that every American citizen be issued a common identification card or "internal passport" need no longer be considered.

It remains to be seen whether the Congress will concur with this proposal in favor of an across-the-board grant of amnesty. In any event, this much is certain: the Bracero program now being considered by our Government (under pressure from the Mexican Government and a number of influential organizations in the United States) would, far from solving the illegal alien problem, actually compound it.

Actually we have had two such programs in recent history — one in

the 1940s and another which ran from 1954 to 1964. Under the latter program at its peak, more than 500,000 contract workers were brought into this country in one year alone. They were recruited by the Secretary of Labor at the expense of the U.S. Government.

Theoretically, workers were not to be recruited under the Bracero program unless the Department of Labor could certify that:

- Sufficient domestic workers who were able, willing and qualified were not available at the time and place needed to perform the work for which such workers were being recruited.

- The employment of such workers would not adversely affect the wages and working conditions of domestic agricultural workers.

- Reasonable efforts had been made to attract domestic workers at wages and standard hours of work and working conditions comparable to those offered to foreign workers.

In practice, however, these conditions or restrictions were honored more in the breach than in the observance.

A Government Commission established in 1959 to investigate the Bracero program found that the program — which guaranteed the growers, at no administrative expense to themselves, an unlimited supply of cheap and docile labor — was having a disastrous effect on the

American labor force. Accordingly, the Commission recommended that the program be phased out as rapidly as possible.

The Commission, while acknowledging some favorable aspects of the foreign labor importation program, concluded that the program had hurt our American citizens who labor in the fields to earn their daily bread. The injury done to our already disadvantaged domestic farm workers was evident no matter from what angle the situation was viewed. For example, despite the efforts of the Department of Labor to require employers to hire qualified U.S. workers, the Commission found indications that domestic farm workers were losing out to foreign labor. So strong were the preferences of some growers for a captive labor force that in some areas almost all of the seasonal work in certain activities was performed by foreign workers. Even those domestic workers who were employed found the duration of their jobs shortened because the availability of contract workers from Mexico, particularly at peak, had compressed the work season.

Another area that disturbed the Commission was the manner in which the farm wage structure was affected by bringing in contract workers. Not only was the gap between farm and nonfarm wage rates very large, but, even more significantly, it was getting wider. In view of this, the effect of any program sponsored by the U.S. Government which further deteriorates the farm wage structure must be viewed with great apprehension.

The Commission's Report concluded that the Mexican importation program had such an effect.

Where foreign workers are used in large numbers, wage rates are prevented from rising to levels they would have attained if no foreign workers were admitted. The very knowledge on the part of growers and workers of the availability of Mexican nationals weakens the workers' bargaining position. Information studied by the Commission showed that wage rates in activities and areas employing Mexicans had lagged behind the

rising wage level for farm workers generally. It also showed that users of Mexican labor often paid their domestic workers less than employers who did not use foreign workers.

A great deal has been said about the difficulty of obtaining U.S. workers for farm work. However, unless growers are prepared to make the kind of recruitment efforts and job offers that can reasonably be expected to recruit and retain domestic workers, how can a true test of the availability of domestic labor be made? The Commission's Report pointed out that one of the reasons that labor shortages could not always be filled by U.S. workers was that employment conditions offered to them were less satisfactory than those offered to foreign workers.

Faced with these considerations, the Commission found it impossible to recommend the perpetuation of the Bracero Program. It concluded that the renewal of the program without changes would postpone the adoption of necessary reforms and tend to increase rather than diminish domestic farm labor shortages. Therefore, the Commission's approval of a temporary renewal of the program was conditioned on its being substantially amended so as to prevent adverse effect, insure fullest use of domestic workers and limit the use of Mexican labor to unskilled seasonal jobs. Actually the program was terminated once and for all in 1964.

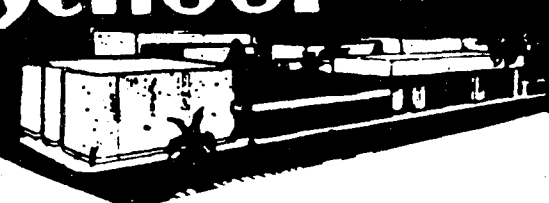
We have dwelt at some length in this Statement on the economic position of the farm worker. We are not unmindful, however, of the tenuous financial status of the small farmer. We are convinced that the interest of the great bulk of family farmers will always be adversely affected if they have to compete with large commercial operators who, with Mexican labor at their disposal, do not have to bargain for labor in the market place. To the extent that much of the income of the family farmer represents a return for his own labor, depressed farm wage levels are a major factor in his depressed total farm income.

Finally, as far as the consuming

(Continued on page 22)

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M.H.C.S. — MORE THAN JUST A SCHOOL

The program had hurt our citizens

(Continued from page 21)

public is concerned, there is legitimate concern over the cost of living. But who among us wants to enjoy food and fiber grown at the expense of exploited workers? As a matter of fact, increases in farm labor costs would have only a slight effect on the price of the market basket.

When the Bracero program was terminated in 1964, those growers and other employers who had benefitted from it predicted in dire

terms that it would be impossible to recruit an adequate supply of American workers and that consequently the crops would rot on the ground throughout the entire Southwest. That was obviously special pleading on their part. What they really meant was that it was easier and cheaper for them to have the government recruit their workers than to do their own recruiting from the American labor force. In other words, they knew a good thing when

they saw it, and they hated to have it taken away from them. Most of all, they dreaded the prospect of having to offer higher wages and better conditions as the only possible way of recruiting an adequate number of American workers. Some of them, as indicated above, are now trying to revive the Bracero program.

If they were to succeed in reviving this program, that might well be the end of the United Farm Workers Union. Anti-UFW growers (it goes without saying, that not all growers are anti-UFW) know this better than anyone else. It is impossible to say for certain that this is the reason they are pushing for the Bracero program. In any event, they cannot be permitted to succeed in their efforts to revive a program

which would inevitably have a disastrous effect on the wages and working conditions of the American labor force and might well destroy the only viable union ever to be established in the history of American agriculture.

While it is difficult to sympathize with those growers who are striving to revive the Bracero program, it is easier to understand why the Government of Mexico is doing so. The Government of Mexico is obviously trying to relieve its own unemployment problem, which is extremely serious. It looks upon the Bracero program as a safety valve

and is still hoping to persuade the U.S. Government to revive it.

It is our hope that the U.S. Government will not accede to Mexico's request. If the U.S. has an obligation to assist Mexico in solving its domestic economic problems, there must be a way of doing this without cutting the ground out from under the United Farm Workers Union and without undermining the wages and working conditions of American agricultural workers who, for 100 years or more, have been among the most disadvantaged and most exploited workers in the American economy.

Cobre celebration

(Continued from page 1)

on Sept. 11, 1966 that the Archbishop of Miami suggested that Cuban refugees build a shrine in honor of their patroness on a parcel of land which would be donated by the Archdiocese of Miami in Miami's southeast section on Biscayne Bay.

The colorful shrine, visited by large numbers daily, was dedicated Dec. 2, 1973 by Cardinal John Krol, Archbishop of Philadelphia, in the presence of thousands of Cuban exiles who fled their native island to escape Communism. Msgr. Agustin Roman is the chaplain at the shrine built with donations from the refugees and designed by native Cuban architects.

According to belief, at the beginning of the 17th century, three young men from a small Barajagua settlement in Cuba left the area to search for salt in Nipe Bay.

WHEN they arrived there, they were prevented from returning immediately because of inclement weather which persisted for a period of three days. Waiting in the shelter of a thatched hut on the shores of a place called Cayo, the two Indians and a black man looked out across the water and saw an object which they first thought was a sea bird. As it continued to draw closer they saw that it was an image of the Virgin


Funeral for Sr. Theophane

The Funeral Liturgy was celebrated Monday in St. Kieran Church for Sister Marie Theophane, R.A. who died last Sunday at the age of 83, after a lingering illness.

Auxiliary Bishop Rene H. Gracida offered the Mass for Sister Theophane who had served as a Religious of the Assumption for 62 years.

A native of London, she had served in the Philippines before coming to the U.S. in 1931 to join the faculty at the Academy of Assumption, Philadelphia. She was assigned to the Miami Academy shortly after it was established.

Mary, which despite the sea and rain, was dry. Inscribed on the board to which it was attached were the words: "I am the Lady of Charity."



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Rectory in S. W Section needs secretary. Please send resume to The Voice, 6201 Biscayne Blvd., Box 196, Miami, Fla. 33138

Rectory in extreme No. Dade section needs secretary. Bi-lingual preferred. References required. Write resume to The Voice, 6201 Biscayne Blvd. Box 198 Miami, Fla. 33138.

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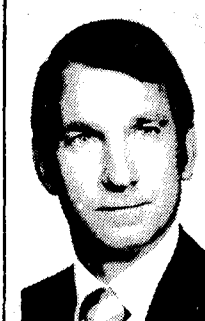
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MASS TIMETABLE

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

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

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

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

BOYNTON BEACH: St. Mark, 8, 9:30, 11 a.m. Saturday 5:15 p.m.

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

CLFWISTON: St. Margaret, 8 and 12 (Spanish), Saturday 7 p.m.

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

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

St. Augustine: 7:30, 9, 10:30 a.m. 12; 5, 6 p.m. Saturday 5:30 p.m.

St. Raymond 8:15 a.m. (Spanish) 9:30, 11 a.m. (Spanish), 12:30 p.m. 6 (Spanish), 7:30 p.m. (Spanish), Saturday, 6, 7:30 (Spanish)

CORAL SPRINGS: St. Andrew, 8:15, 9:30, 10:45, 12 noon, Saturday, 6:15 p.m.

DANIA: Resurrection, 8, 9:15, 10:30 a.m., 12, 6:30 p.m. Saturday, 6:30 p.m.

DAVID: St. David: 8:45, 10, 11:15 a.m. Sat. 5, 6:30 p.m. 2395 SW 66 Ter. Ft. Laud.

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

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

FORT LAUDERDALE: St. Anthony, 7, 8, 9:15, 10:30 a.m., 12 and 5:30 p.m., Saturday, 7 p.m.

Blessed Sacrament: 8, 9:30, 11 a.m., 12:30 7 p.m. Saturday, 7 p.m.

St. Clement: 7:30, 9, 10:30, 12 and 5:30 p.m. Saturday, 5:30 p.m.

Queen of Heaven: 8, 9:30, 11 a.m. Sat. 6 p.m. N. Laud. Elem. School.

St. George: 8, 9:30, 11 a.m., 12:30, 5:30, p.m. Saturday, 7 p.m.

St. Helen: 7:30, 9, 10, 11:15 a.m., 12:30, 5:30, p.m. Saturday 5:30 p.m.

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

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

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

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

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

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

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

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

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

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

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

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

HIGHLAND BEACH: St. Lucy 8:30, 9:45, 11 a.m., Saturday, 5 p.m.

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

HOLLYWOOD: Annunciation, 9, 10:15, 11:30 a.m., 7 p.m. Saturday 5:30 p.m.

Little Flower: 7, 8:15, 9:30, 10:45 a.m., 12, 5:30 p.m., Saturday 5:30 p.m.

Nativity: 7, 8, 9:15, 10:30, 11:45 a.m., 1, 5, 7 p.m., Saturday, 5, 7 p.m.

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

St. Boniface: 7 p.m., Saturday (7651 Johnson St.) 8, 9, 11:30 a.m. (Pines Middle School).

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

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

INDIANTOWN: Holy Cross, 9 a.m. Saturday 6 p.m.

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

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

JUPITER: St. Jude, 8:30, 10:30 a.m., 5:30 p.m. Saturday, 7 p.m.

KEY BISCAYNE: St. Agnes, 8:30, 10, 11:15 a.m., 12:30 p.m. (Spanish) Saturday, 5:30 p.m.

LABELLE: Queen of Heaven, 9 a.m.

LAKE WORTH: St. Luke, 7, 8, 9:15, 10:30 a.m., 12 noon, 6 p.m., Saturday 7 p.m., Sacred Heart: 7, 9, 10:30 a.m. 12 noon, 7 p.m., Sat. 6 p.m.

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

Holy Apostles (Byzantine) Cenacle Retreat House, 12 noon

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

MARCO: 8, 9:30, 11 a.m., Sat. 5:30

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

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

St. Brendan: 6:30, 8, 9:15, 10:30, 11:45 a.m., (Spanish) 1, 5:30, 6:45, (Spanish) and 8 p.m. Saturday 5:30, 6:45 p.m. (Spanish)

Assumption of the Blessed Virgin, (Ukrainian) 8:30 and 10 a.m.

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

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

Holy Redeemer: 7, 10 a.m.

Melkite Mission, 2626 SW Third Ave., 10:30 a.m.

Our Lady of Divine Providence (9130 Fontainebleau Blvd.) Sat. 6 p.m., 7 p.m. (Spanish); Sunday, 9:30, 11 a.m., 12 noon (Spanish).

St. Catherine, 8, 9, 10:30 a.m., 12 noon, Sat. 6 p.m.

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

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

St. Joachim, 11990 SW 200 St., 10, 11 a.m. and 12 noon (Spanish).

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

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

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

St. Martha: 11450 Biscayne Blvd., 8:30, 10, 11:30 a.m., 12:30 p.m. (Spanish), 5 p.m. (Latin) Saturday, 5, 8 p.m. (Spanish)

St. Mary Cathedral: 7, 8, 9:30, 11 a.m., 12:30, 4:15 (French) 5:30 and 7 p.m. (Spanish) Saturday 7:30 p.m.

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

Sis. Peter and Paul: 7:30, 9:30, 11:30, 5:30 p.m. (English) 8:30, 10:30, 12:30, 6:30, 7:30 p.m. (Spanish) Saturday, 5 p.m. (English), 6 p.m. (Spanish).

St. Robert Bellarmine: 3405 NW 27th Ave,

8 a.m. (English) 11 a.m., 1 and 7 p.m., (Spanish).

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

St. Thomas the Apostle: 7:30, 9, 10, 11 a.m., 12:15 and 6 p.m. Saturday 5:30 p.m.

St. Vincent de Paul, 2100 NW 103 St., 9, 10:30, 12, 6 p.m. (Spanish), 7 p.m., Sat. 6:30, 8 p.m. (Spanish).

MIAMI BEACH: St. Francis de Sales, 7, 8, 9, 10:30, 11:45 a.m., 6 p.m. (Spanish) Saturday, 7, 8 p.m. (Spanish)

St. Joseph: 7, 8, 9:30, 11 a.m., 12:30, 5:30 p.m. 7 p.m. (French) Saturday 5:30 p.m.

St. Mary Magdalen: 8:30, 10, 11:15 a.m., 12:20, and 6 p.m. Saturday, 6 p.m.

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

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

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

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

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

MOOREHAVEN: St. Joseph, 10 a.m.

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

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

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

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

p.m. (Spanish).

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

St. James: 7:30, 9, 10:30, 12, 1 p.m. (Spanish) 5:30 7:15 p.m. (Spanish) Saturday 5:30 p.m.

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

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

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

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

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

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

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

PAHOKEE: St. Mary, 11 a.m.

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

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

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

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

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

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

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

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

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

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

Saturday, 5:30 p.m.

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

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

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

St. Louis: 8, 9:30, 11 a.m., 12:30 and 6 p.m., 7:15 p.m. (Spanish) Saturday, 5:30 p.m.

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

SUNRISE: St. Bernard 7:30, 9, 10:30 a.m., 12 noon, 6 p.m., Sat. 5, 6:30 p.m.

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

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

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

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

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

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

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

ON THE KEYS

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

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

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

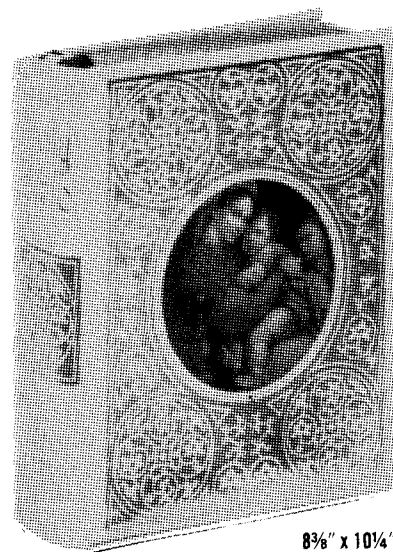
St. Bede: 9:30, 11 a.m. and 7 p.m., Saturday, 7 p.m.

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

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

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Layman to head St. Mary's Hospital

WEST PALM BEACH — Thomas F. Hennessey of Natick, Mass., has been named administrator of St. Mary Hospital, 276-bed acute care general hospital administered by the Sisters of St. Francis of Allegany, N.Y.

The first layman to direct any of the eight hospitals owned by the Franciscan Sisters in New York and Florida — they also operate. St. Francis Hospital, Miami Beach — Hennessey has been serving for 10 years of the Leonard Morse Hospital in Natick.

He has been a regular visitor to the Palm Beaches since his surgeon-father first brought the family to the area when Hennessey was a youth. He will assume his new position on Nov. 1, according to Sister Gladys Sharkey, acting administrator, who

announced the appointment.

Hennessey has a Bachelor of Science and Master of Arts degrees from Tufts University and took graduate studies at the Columbia University School of Administrative Medicine. He is a member of the American College of Hospital Administrators, past president of the Vermont Hospital Assn., has served as a director of the Massachusetts Hospital Assn., vice president of the New England American Assn. of Industrial Management, and is currently chairman of the board of the West Suburban Hospital Assn., a 14-hospital consortium.

He and his wife, Joanne DuPlessis, and their three children: Brian, Sharon and Anne will reside here.

Al servicio del pueblo

Por ARACELI CANTERO

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

"El peregrino cubano que entre en la Ermita podrá ver toda su raíz y su historia de una mirada," dice el padre Felipe Estévez al señalar los murales aun sin terminar que decoran el interior de la Ermita de la Caridad.

Son estampas de la vida y la historia de Cuba, en las que con su estilo peculiar el artista cubano, Teok Carrasco va entrelazando la fe y los valores que fueron haciendo a este pueblo.

"En el centro del mural, irá la Virgen de la Caridad, de manera viva y dinámica, mostrándonos el Niño Dios, del cual saldrá toda la luz que ilumine el mural y toda nuestra historia," explicaba Teok Carrasco cuando comenzó su obra. El aún sigue pintando pero para Monseñor Román, lo que ya existe del mural le sirve como instrumento de catequesis y de diálogo con los peregrinos.

"Para mantener la atención de los que entran y salen tengo que hablar constantemente," nos dice, "en el mural encuentro motivos de interés para todos."

El padre Estévez, profesor del Seminario Mayor de San Vicente de Paul en Boynton Beach, que ayuda en la pastoral de la Ermita durante los fines de semana, piensa que este santuario es una respuesta de la Iglesia a las necesidades del exilio. Un exilio que se caracteriza por la dispersión y la pérdida de la raíz cultural. Según el Padre, "a través de las peregrinaciones de los 126 municipios, la Ermita ofrece al pueblo el servicio de la unidad y del reencuentro, mientras que fomentando los valores y tradiciones vividas en Cuba, va devolviendo a los miles de peregrinos algo de la identidad perdida."

Además, como explica el padre, es una respuesta que se encuadra muy bien en la corriente actual en la nación y en la Iglesia. Sobre el valor del pluralismo: "Para ser americano o católico, el individuo no necesita deshacerse de su cultura propia, sino al contrario debe mantenerla, para poder así enriquecer a la totalidad," dice el padre Estévez.

El piensa que la Ermita es un Santuario donde se promueve una teología mariana muy de acuerdo con las líneas trazadas por el Concilio Vaticano II, pues es cristocéntrica, bíblica y comunitaria.

"Se les va descubriendo a los fieles la figura de Jesús en brazos de su Madre, y con la invitación a imitar a María en la lectura de la Biblia, se promueve una devoción bíblica popular."

Con la Cruzada del Rosario por los barrios y los hogares, se van fundamentando cristianamente las comunidades naturales, y como dice el padre, "Lo que otros logran con ideas de comunidades de base, se va logrando en el pueblo con el Rosario. Quizás porque a la masa le gustan las tradiciones, y el Rosario es una oración popular."

Según explica Mons. Román, la gran masa de fieles necesita una atención especial de evangelización, que generalmente no le puede llegar a través de las parroquias. Estas

concentran su labor en los grupos comprometidos y en las minorías de los que él llama cumplidores.

Para él, con la Ermita, la Iglesia atiende a la gran masa de fieles que se expresa con una religiosidad popular de "votos y promesas, de peregrinaciones y de un sinnúmero de devociones," según fue descrita en 1968 por los obispos latinoamericanos reunidos en Medellín, Colombia.

"Es una religiosidad," decían los obispos, "que contiene una enorme reserva de virtudes cristianas, especialmente en orden a la caridad, y pone a la Iglesia ante el dilema de continuar siendo Iglesia universal, o de convertirse en secta, al no incorporar vitalmente a sí, a aquellos hombres que se expresan con ese tipo de religiosidad."

Mons. Román y el equipo de voluntarios de la Ermita, han tomado muy en serio la labor de incorporación vital de esta masa, y realizan esta labor a través del Rosario.

Por medio de la catequesis que precede a cada misterio, van clarificando la confusión y la mezcla o sincretismo religioso tan común en muchos, y que es resultado de la unión de prácticas religiosas de las religiones de origen africano, como la Lucumí, con el catolicismo. Mezcla que ha venido a constituir la llamada 'santería'.

Según explica Monseñor, los fieles de la santería unen a la persona de la Madre de Dios, aparecida en las aguas de la bahía de Nipe y conocida como la Virgen de la Caridad, la fantasía de la diosa del mar 'Ochún' de la tradición Lucumí.



Un fragmento del mural que está terminando el pintor cubano Teok Carrasco.

"Para ellos la Ermita es un lugar caliente de culto, y de hecho vienen a la misma persona de la Virgen, aunque no la han descubierto totalmente y la confunden con imágenes paganas," dice.

"Yo estoy convencido de que nadie va a cambiar a Cristo por otra cosa, pero el problema es que no le conocen, ni a El ni a su Madre."

"Por eso no me asusta el que venga gente a ver a la Virgen y tire cosas al agua, —una de las prácticas de la santería. Pienso que si se acercan a la luz, deben ser iluminados. Yo debo hacerles conocer el tesoro que la Virgen tiene en los brazos que es el Salvador."



Las hermanas de la Caridad Francisca Jauregui y Amelia Arias atienden a los peregrinos que acuden a la Ermita a cualquier hora del día. También ayudan a Mons. Román y llevan al día los libros de la Cofradía.

La Cofradía de la Virgen

Por MONSEÑOR AGUSTIN ROMAN

He comparado en otras ocasiones la Ermita de la Caridad con el corazón humano.

Así como al corazón — llega la sangre para salir purificada y dar vida a todo el cuerpo, así recibe la Ermita continuamente las peregrinaciones que llegan hasta la Virgen y encuentran en Ella el "fruto bendito de su vientre." Y así también sale de la Ermita la Cruzada del Rosario, que visitando a los hijos de cada provincia, va llevando ese mensaje de salvación que es el que nos da María al entregarnos a Jesús.

El instrumento que hace mover toda esta actividad es la Cofradía de la Virgen de la Caridad, con su lema "A Jesús por María."

La vieja asociación del Cobre, comenzó en Miami a petición del Señor Arzobispo, Coleman F. Carroll el 21 de mayo de 1968, durante una reunión del Comité Pro-Ermita de la Caridad.

El 15 de junio del mismo año se hacía la primera entrada en la Cofradía con un sencillo acto en la capilla provisional que entonces cobijaba la imagen.

El primer año se calculó material como para 208 miembros y al primer mes ya pasaban de 500 hasta llegar actualmente a contar con cerca de 18,000 devotos pertenecientes a los 126 municipios de Cuba. Muchos pertenecían ya allí y otros más jóvenes se han ido iniciando en el exilio.

La finalidad de esta asociación es honrar a la Madre de Jesús y hacer que todos la honren como la Santa Iglesia nos enseña.

Siguiendo los documentos del magisterio hemos querido desde el principio que los devotos conserven en su corazón, como la Virgen, la Palabra Divina que está en la Biblia y que la Iglesia nos explica.

El compromiso de los cofrades con la Virgen es triple: diariamente saludarla, mensualmente obsequiarla con una ofrenda, — así todo el movimiento en pro de su devoción es sufragado por los mismos devotos, y cada año celebrarle su fiesta con el acto cumbre de nuestra santa religión que es asistiendo a la Misa.

Bimestralmente los cofrades reciben un boletín que les orienta en la lectura de la Biblia. La Ermita también dirige un curso bíblico por correspondencia a quienes quieren profundizar más el divino mensaje.

Además existe la Cruzada del Rosario con la que la Cofradía se propone hacer meditar la palabra divina al contemplar la vida del Señor que la Virgen primero contempló. El Rosario es como el Evangelio en síntesis.

Con las peregrinaciones de los municipios, las romerías de las provincias y el acto del 8 de Septiembre que reúne a todos los devotos, la Cofradía mantiene este movimiento de peregrinación, que es símbolo, en nuestra Iglesia, del caminar del hombre hacia el Padre.

El motor que mueve todo el engranaje de la Cofradía lo forman seis matrimonios, uno por cada provincia cubana y es un equipo que se renueva cada año en la fiesta de la Maternidad Divina del primero de Enero.

Yo espero que la Cofradía nunca pierda su finalidad y su característica bíblica. Que cada devoto de la Virgen se distinga no solo por llevar la medalla y el carnet, por encender una vela u obsequiar a la Virgen con unas lindas flores, sino porque como Ella sepa leer el libro sagrado según la Iglesia de Cristo nos enseña, y sepa meditarlo y hacerlo vida en su diario peregrinar.

El próximo 8 de Septiembre en el Marine Stadium espero ver a todos los miembros de la Cofradía, con su distintivo y su carnet en la mano, y todos haremos juntos el acto de consagración al final de la Misa.

La escuela parroquial de

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Llamar al Sr. Bustamente, 379-2061

CINE GUIA

Por ALBERTO CARDELLE

TEATRO ESSEX: "THE TOWERING INFERNO". 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 sin objeciones 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. Al, para toda la familia

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

THE BIG FUNDOWN: Película realizada en Italia. Lee Van Cleef trata de capturar un elusivo bandido (protagonizado por el actor cubano Tomás Milián). Van Cleef en su búsqueda lo captura; pero lo vuelve a perder. etc. La realización de "The big fundown" es la de un oeste más. Sólo la presencia y actuación de Lee Van Cleef es digna de verse.

TEATRO TRAIL "CINCO DEDOS DE VIOLENCIA". Película sobre un tema de moda: King-Fu. A la violencia del cine y televisión norteamericana se ha sumado en los últimos meses la violencia asiática en forma de Kung-Fu. La tradición, bravura y movimientos rítmicos de los samurais se ha querido cambiar en los últimos meses por los saltos, y patadas del King-Fu.

TEATRO MARTI (Twin). "AIRPORT 1975". Basada en el libro del mismo nombre, "Airport 1975" es como una continuación de "Airport". El primer filme, a pesar de su duración y de aspectos melodramáticos, logró captar la atención de los espectadores. También la anterior película contó con la actuación de veteranos actores como Arthur Kennedy (en el papel del que iba a colocar la bomba) y que constituyó su última actuación ya que meses más tarde falleció. "Airport 1975" cuenta también con una buena duración; pero en la misma predomina el melodrama, el "suspense" fácil y situaciones casi risibles que han sido motivo de bromas hasta en programas de televisión. A-2. Buena para adultos y jóvenes.

Hay que Alejarse de la Venganza

Por el Dr. Manolo Reyes

Cuando a veces un joven o un muchacho ... sin merecerlo ... sin provocarlo ha recibido un daño o un golpe de algún otro muchacho e inmediatamente ha surgido en la persona que ha recibido el ataque injustificado la idea de "cobrarse" lo que el otro le hizo sin razón. Es lógico que ante un ataque no provocado ni buscado de propósito se reaccione en legítima defensa hasta que dicho ataque cese.

Es lógico también que se reaccione con justa indignación ante un daño inmerecido, porque nadie está hecho de piedra, y la sensibilidad del más tranquilo siempre debe repeler estas acciones reprobables.

Pero lo que no es justo, ni es lógico, ni muy en especial es Cristiano es vengarse del hecho, después que éste ocurrió. Es muy feo oír a la muchachada diciendo que quieren cobrarse lo que le hizo fulano o mengano.

Claro está que muchos, por no decir la totalidad de los muchachos esencialmente por sus pocos años, no saben lo que encierra el nefasto sentimiento de la venganza, pero a veces se comportan en forma incorrecta buscando "cobrarse" lo que otro le hizo. Decimos que se actúa en forma incorrecta porque la base de la venganza es el odio. Y el odio nunca debe apoderarse de los corazones nobles y menos de niños o jovencitos.

Además ... ¡que la libertad jamás nació del odio!

En la vida, quien vive pensando vengarse de los demás, está resentido, no practica los principios divinos de amarse unos a otros; el odio tiende a envenenar sus más puros sentimientos y en definitiva, vive infeliz, amarga la vida de los demás y se rebaja a aceptar los planos bajos de sus enemigos.

Ante la agresión injusta, la defensa es aceptable, pero terminada ésta hay que evitar que la justa indignación degeneren en violencia, degeneren en venganza.

Lo que hay que procurar siempre es hacer amigos.

Más vale un enemigo amigo que un enemigo, aunque suene paradójico.

Y si en alguna oportunidad sienten los impulsos malsanos de la venganza, rechácela, apártense de ella y no teman hacerlo porque otros crean que eso denota debilidad de carácter. Al contrario. Recuerden siempre que se necesita más valor para perdonar que para vengarse.



En los estudios de WCMQ el Padre José P. Nickse, derecha, produce el programa con la cooperación de Ramón Bouza, Alberto Perez y Pepe Arriola.

En Radio y TV

El Evangelio es Noticia

"El evangelio es noticia. Es la "buena noticia" que tenemos que compartir con todos los hombres." dice con entusiasmo el padre José Pablo Nickse.

Y como no le cabe duda de ello este sacerdote pasa gran parte de su tiempo entre estaciones de radio y televisión tratando de compartir el evangelio.

Esta vez le sorprendimos en la emisora WCMQ donde con un grupo de cursillistas pasa las mañanas del sábado preparando uno de los programas.

"Enfoque Miami' empezó hace casi 3 años con el padre José Luis Hernando," nos dice, "Entonces eran 15 minutos a las 7:15 a.m. de los domingos. Ahora tenemos una hora de 8 a 9 a.m. con mejores posibilidades de oyentes."

Según los "ratings" más recientes realizados por Arbitron, y en los que se incluyen a todas las



Alberto Perez lee las noticias

emisoras de radio. Enfoque Miami llega a 8,200 hogares y se coloca en cuarto lugar entre todos los 28 programas a la misma hora.

El padre Nickse tiene varios años de experiencia en este campo. Ya antes de ser sacerdote empleaba sus vacaciones de verano trabajando en la oficina Arquidiocesana de comunicaciones y ayudaba en la preparación de programas.

Después de su ordenación sacerdotal, la Arquidiócesis le envió a un centro piloto en Londres, Inglaterra, para completar sus conocimientos en programación religiosa.

Ahora se dedica a transmitir a otros lo que él mismo ha recibido, porque cree firmemente en la buena influencia que los cristianos pueden tener a través de los medios de comunicación de masas.

Gracias a los conocimientos del padre WCMQ, no necesita proveerles con un ingeniero que ayude en la producción, y le deja a su cargo todos los detalles para la puesta en marcha del programa. Mientras Helio Milián y Ramón Bouza se encargan de las noticias, Pepe Arriola, que es también productor del programa, prepara las preguntas para la entrevista de la semana.

María Elena Concepción siempre encuentra un detalle femenino para compartir con los oyentes, y Efraín Mendoza es ya un experto en música de fondo para todos.

Alberto Pérez prepara las anécdotas de carácter humano y Carlos Arriola ayuda al padre Nickse y es ayudante de producción.

Pero lo más interesante es que aunque ninguno sabía nada de esto, ahora todos pueden encargarse de cualquier aspecto del programa. "Cada uno puede entrenar a otros y así continuar la cadena de presencia cristiana en los medios de comunicaciones de masa," comenta el padre Nickse.

Actualmente el padre tiene un total de dos horas semanales de programación en diversas emisores de radio. Además productor de la Misa para los enfermos, en español, en el canal 23, WLTV, y ha participado en un buen número de programas del Canal 2, WPBT. Además es asesor de este periódico, la Voz, y escribe la sección semanal de preguntas y respuestas.

ORACION DE LOS FIELES

VIGESIMO SEGUNDO DOMINGO DEL AÑO

(31 de agosto)

CELEBRANTE: Los caminos de los hombres a veces no coinciden con los caminos de Dios. Oremos a Dios Nuestro Señor para que nos ilumine y siempre nos guie por caminos de fe.

LECTOR: La respuesta de hoy será: "Ayúdanos, Señor."

Para que el Santo Padre Pablo VI y los obispos siempre nos guien hacia Cristo, digamos con fe,

PUEBLO: Ayúdanos, Señor.

LECTOR: Para que nuestras vidas sean ejemplo de vida cristiana, digamos con fe,

PUEBLO: Ayúdanos, Señor.

LECTOR: Para que más jóvenes sigan a Cristo en el sacerdocio y la vida religiosa, digamos con fe,

PUEBLO: Ayúdanos, Señor.

LECTOR: Por los que sufren persecución y violencia, para que encuentren la liberación que nos enseña el evangelio, digamos con fe,

PUEBLO: Ayúdanos, Señor.

LECTOR: Para que los matrimonios cristianos perseveren con fidelidad y amor, digamos con fe,

PUEBLO: Ayúdanos, Señor.

CELEBRANTE: Padre Santo, danos la sabiduría para permanecer firmes en nuestra fe y poder apreciar el valor de nuestra moral cristiana. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amen.

'Ikigay' Tiene Respuesta

Por ARACELI CANTERO

'Ikigay' es una palabra que está de moda en el Japón. Constantemente aparece en las películas y en los libros, y se repite al son de la música que hoy se produce en aquel país.

Hasta los obispos japoneses la utilizan, porque 'ikigay' que significa ¿cuál es el sentido de la vida?, es una pregunta que necesita respuesta.

"Con mi vida yo les digo a los jóvenes japoneses, que hay un Dios que murió y resucitó, y que en El mi vivir tiene sentido," nos dice en perfecto castellano, aunque con ligero acento francés, el misionero canadiense Charles Aimé Boldou a su reciente paso por Miami.

El padre Charles, sacerdote de la Sociedad de Misiones extranjeras del Canada, conversó con un grupo de hispanos reunidos en la Ermita de la Caridad sobre sus cuatro años en aquel país, y la labor de evangelización de los misioneros en el Japón.

"Por primera vez en siglos tenemos un catecismo escrito por un nativo," dijo el padre, y la lógica de orientación es totalmente diferente.

"Al japonés no se le pueden plantear los problemas directamente, primero hay que crear un ambiente apropiado."

Según él, la permanencia del cristianismo en el Japón durante siglos sin misioneros, se debe a la

fe sencilla del pueblo. "Las familias bautizaban a sus hijos y así fueron transmitiendo la fe por generaciones," explicó.

"Hiroshima fue para los japoneses la primera experiencia de derrota, y destruyó la imagen del Emperador como Dios."

"Desde entonces la religión pasó a ser algo meramente folklórico, no una influencia en el vivir" comentó el padre mientras explicaba como el trauma de la bomba atómica había hecho que los japoneses renunciaran para siempre a cualquier tipo de lucha armada.

"Comenzó entonces para el Japón el combate económico, y para este combate el país sólo cuenta con las armas del trabajo de los japoneses, ya que el Japón no tiene recursos naturales," dijo el Padre, al describir cómo para llegar en 25 años a la tercera potencia en el mundo de productos manufacturados, el Japón ha tenido que pagar un caro precio. "El país sufre hoy día las consecuencias de una contaminación del ambiente que se ha llevado muchas vidas," comentó.

A esta crisis se ha unido la de la escasez del aceite, del que dependen totalmente para su economía, y según el padre Charles estas dos crisis explican muy bien la popularidad que ha alcanzado la palabra 'ikigay'.

"Al ver a sus padres y a quienes han dado todo su esfuerzo

para mejorar el país, enfermos y víctimas del progreso y la consecuente polución, no es extraño que los jóvenes se pregunten por el sentido de la vida," dijo.

"Como misioneros no estamos allí para solucionar problemas, pero sí podemos dar testimonio de esperanza, en medio de un mundo que se vuelve materialista," comentó el padre Charles mientras enfatizaba que no es necesario ir al Japón para realizar esa tarea.

"Todo cristiano es misionero,"

dijo, "y tanto aquí como en Japón el cristiano debe comprometerse a crear mejor calidad de vida, de justicia, de amor... porque ¿de qué sirve que nos llamemos cristianos si sólo contribuimos a más materialismo?"

El padre Charles habló de la labor de los misioneros en Japón y dijo que lo "importante es no quedarse en la Iglesia, pues la gente no va allí."

Por eso los sacerdotes, además de su ministerio sacerdotal,

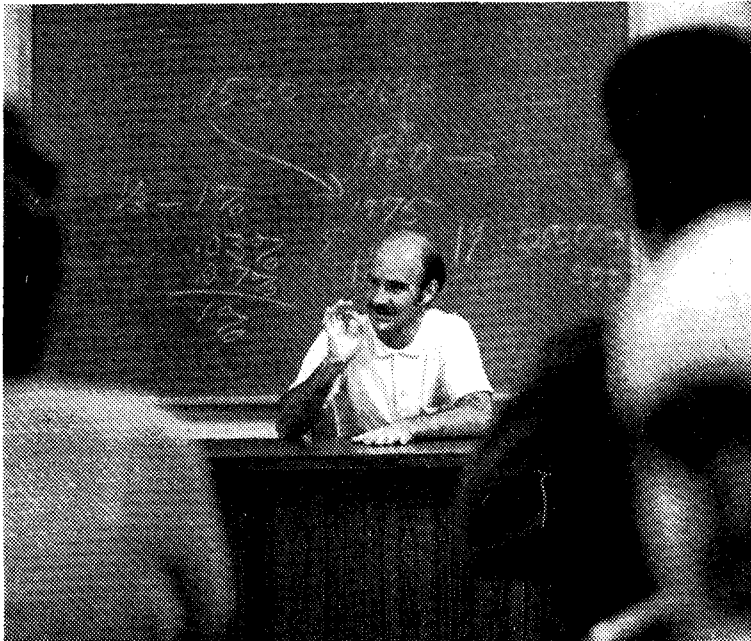
procuran tener algún otro trabajo: de enseñanza, en las fábricas, y "hasta hay alguno que trabaja con los artistas y exhibe sus obras en los grandes almacenes como es allí costumbre."

El padre Charles admitió haber aprendido muchas cosas de los japoneses. "Tienen un gran sentido de caridad para con los suyos, y se ayudan con mucho sacrificio en las plantaciones de arroz," dijo el Padre aunque también explicó cómo a veces existe enemistad entre pueblo y pueblo.

"No basta que se ayuden entre amigos, hay que predicarles el amor de Cristo, que sobrepasa las fronteras familiares."

Citando al Vaticano II el Padre recordó cómo El Espíritu Santo trabaja en todas las culturas, y cómo de hecho existen en todas las culturas valores evangélicos, "pero ellos no son conscientes de esos valores," dijo el Padre, "y la tarea del misionero es descubrir y profundizar esas 'semillas del Verbo plantadas en el hombre.'"

Sólo un 0.3 por ciento de la población total del Japón es Católica, y un 0.7 por ciento protestante. Pero el padre Charles es un hombre lleno de esperanza a quien le gusta pensar en los primeros cristianos: "siendo tan pocos fue tal su testimonio, que lograron renovar la sociedad."



Nuestro mundo

Portugal sigue luchando

El Arzobispo de Braga, Francisco María da Silva dirigiéndose a un grupo de Católicos en Portugal, les advirtió que tuvieran mucha cuenta con una toma de posesión comunista en Portugal.

El Arzobispo dijo: "No deben creer a los líderes comunistas ni aun cuando digan que quieren respetar a la Iglesia, porque en realidad, ellos muestran tener mucha hostilidad hacia Dios".

El negó que los Católicos están comprometidos en una campaña estéril anticomunista; y además dijo: "Todo lo que estamos haciendo es denunciar errores de una manera democrática y revelando la verdadera cara del comunismo. El marcó al comunismo como "el enemigo de la religión."

Demostradores Católicos ya han atacado a más de 50 edificios del Partido Comunista en todo Portugal. Varios demostradores han sido matados por las tropas protectoras de las oficinas centrales del Partido Comunista.

Amnistía a extranjeros

La Conferencia Católica de los Estados Unidos lanzará un "esfuerzo cabildeo para derrotar" la legislación que ahora está pendiente en el Congreso porque falla en proveer completa amnistía a los extranjeros, como la USCC ha sostenido.

El Obispo James S. Rausch, Secretario General de la USCC y de la Conferencia Nacional de Obispos Católicos (NCCB), explicó el esfuerzo por las oficinas nacionales de obispos, agosto 7, ante una reunión en Atlanta sobre "Libertad y Justicia para todos," la cual fue patrocinada por la NCCB como parte de la observancia bicentennial de la nación.

El Obispo dijo que él le mandó un memorándum a las oficinas de la USCC en el cual "le instruí al personal que trabajaran con el Senado y la Cámara de Representantes en contra de la legislación propuesta."

La presente propuesta, que fue recientemente aprobada

en el comité, "no provee las avenidas que necesitamos," para tratar equitativamente con un estimado de 8 millones de extranjeros ilegales que residen en este país, le dijo el Obispo Rausch a una audiencia de 100 personas reunidas para escucharlo.

Nueva misión hispana

Una misión nueva territorial para la comunidad de habla hispana ha sido establecida por la Diócesis de Davenport.

De acuerdo con un decreto del Obispo Gerald O'Keefe de Davenport, las personas de habla hispana en esas parroquias se pueden inscribir con la parroquia regular o con la misión.

De acuerdo con el Obispo O'Keefe "el propósito de la misión es asistir a los de habla hispana y hacerlos que se sientan bienvenidos. Muchos necesitan usar el idioma Español y necesitarán usarlo por mucho tiempo. Esto pasa especialmente en las oraciones y la adoración."

La nueva misión será dirigida por el vicario misionero, el cual tiene el mismo poder y el deber de un pastor para las personas registradas como miembros de la misión.

Violencia en El Salvador

El Arzobispo Luis Chávez y Gonzales de San Salvador pidió un paro a la escalada violencia entre las fuerzas del gobierno y los protestantes la cual ha dejado 40 heridos y 12 muertos aquí.

El Arzobispo dijo además que "la violencia está contribuyendo con la continuación de la inseguridad y está escalando la violencia por los dos lados. Debemos condenarla."

Vigilia de la Caridad en Hialeah

"La parroquia de San Benito, Hialeah, quiere hacer los cimientos de su iglesia con la oración a María," dijo el párroco Padre Tomás Barry.

Por eso, la vigilia de la festividad de la Patrona de Cuba, Nuestra Señora de la Caridad del Cobre, será observada con una velada de oración en la arboleda donde se levantará ese templo, en la esquina de 8 Ave. W. y 78 St., Hialeah, de 9 a 12 de la noche, el domingo, 7 de septiembre. Será una jornada de oración con el rezo del rosario por Cuba a la que el Padre Barry está invitando a todos los vecinos de esa área en el oeste de Hialeah.

Congreso



Eucarístico

La oración oficial para el 41 Congreso Eucarístico Internacional ha sido aprobada por la Congregación Vaticana de la Divina Adoración.

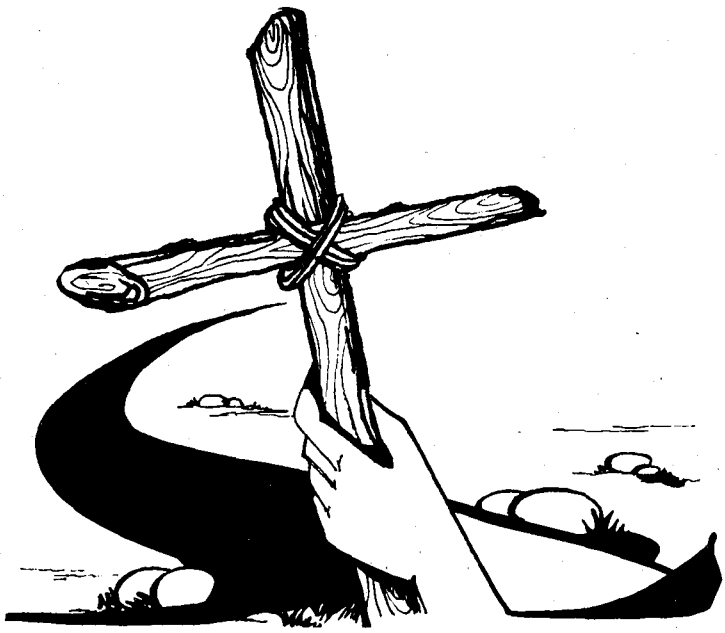
Preparado por el Comité del Congreso en Liturgia, la oración se ofrecerá en numerosas ocasiones durante el año de renovación espiritual.

La oración dice:

Padre celestial,
Tú nos hiciste
para Ti;
nuestros corazones no descansan
hasta que encuentran
el descanso en Ti.
Colma nuestro anhelo
a través de Jesús,
el Pan de la Vida,
de manera que podamos dar
testimonio de El,

pues sólo El satisface
el Hambre de la
Familia humana.
Por el poder de tu
Espíritu, guíanos
a la Mesa celestial,
donde podremos gozar de la
visión de tu
gloria,
por los siglos de los siglos.
Amén

"Jesús, el Pan de Vida," es
el lema del congreso.



COMENTARIOS EVANGELICOS

El Cristiano y la cruz

Por el REV. JOSE P. NICKSE

A partir de ese día, Jesucristo comenzó a explicar a sus discípulos que debía ir a Jerusalén y que las autoridades judías, los sumos sacerdotes y los maestros de la Ley lo iban a hacer sufrir mucho... que iba a ser condenado a muerte y que resucitaría al tercer día. Pedro se puso a reprenderlo diciéndole: "¡Dios te libre, Señor, no pueden sucederte esas cosas!" Pero Jesús le dijo: "¡Quítate delante de mí Satanás! ¿Tú ahora me quieres desviar? No piensas como Dios, sino como los hombres." Entonces dijo Jesús a sus discípulos "El que quiera seguirme, que renuncie a sí mismo, que cargue con su cruz y que me siga."

Mt 16:21-28

No hay cristianismo sin cruz. El sufrimiento es tan parte de nuestras vidas como las espinas en el tallo de una rosa. Para seguir a Cristo hay que compartir su cruz.

Hay quienes buscan un Cristo sin la cruz. Quizás esa sea la posición de Pedro en este evangelio. Para ellos el dolor no es parte de la vida cristiana. Buscan en Dios como un "seguro" que los va a proteger de los problemas de este mundo. Son los primeros que se rebelan contra Dios ante las adversidades de la vida. Hoy también le gritan a Cristo: "¡bájate de la cruz!"

Ser cristiano es participar en el sacrificio de Cristo. Una vez un sacerdote visitó a una ancianita que llevaba muchos años sufriendo una larga enfermedad. El sacerdote la trataba de consolar con palabras de aliento, pero la ancianita le replicó "Mire Padre, yo creo que el dolor es la manera en que Dios me dice que está conmigo. Si no lo tuviera, a lo mejor me olvidaría de El." Sin predicar un Dios que se complace en el sufrimiento de los hombres podemos admirar la fe y la resignación de esta pobre mujer. Ella supo encontrar un significado a sus sufrimientos.

"La vida es dolor" dijo Siddartha Gautama (Buda) seis siglos antes de Cristo. Hay muchos que caminan por la vida con la cruz pero sin Cristo. Tratan de resolver el rompecabezas de sus vidas, pero las piezas no encajan porque no tienen el modelo de Cristo.

Al aceptar a Cristo estamos aceptando su cruz. Sabemos que para llegar a la gloria de la Resurrección tenemos que seguir a Cristo por el camino de la cruz. La esperanza cristiana convierte la cruz en símbolo de redención. La Iglesia nos habla de la victoria de la cruz. No puede haber cristianismo sin cruz ni cruz sin Cristo.

La mitología egipcia nos dice que la humanidad nació de las lágrimas del dios Ra. Cristo nos enseñó con su vida y su muerte que aun nuestras lágrimas y la misma muerte se convertirán en alegría y vida. Cuando nos abrazamos a Cristo en medio de nuestro dolor encontramos la fuerza para seguir viviendo nuestra vida cristiana.

Ser cristiano no es fácil. Negarse a sí mismo y cargar la cruz no es fácil. Sin embargo, aquel que no conozca el sacrificio jamás podrá ser feliz.

Toma tu cruz con fe, toma tu cruz con esperanza. Pero sobre todo, tómalala con amor.

Destaca el Papa apostolado familiar

Matrimonio de Miami en el Consejo Nacional del MFC

Los esposos Rosita y Francisco de la Cámara acaban de ser electos vicepresidentes del Consejo Nacional del Movimiento Familiar Cristiano en Español de Estados Unidos durante una asamblea efectuada en San Antonio, Texas, con participación de más de 200 delegados de distintas diócesis de Estados Unidos.

Los de la Cámara, que anteriormente fueron presidentes del MFC en la Arquidiócesis de Miami pertenecen a la parroquia de St. Agnes, Key Biscayne. Los delegados a la asamblea propusieron al matrimonio de Miami para ocupar la presidencia, pero ellos declinaron la posición, que recayó en los esposos Milagros y Raúl Rivera, de la diócesis de Houston, Texas.

La delegación de Miami estaba integrada por el Padre Angel Villaronga, los esposos Haidee y Felo de la Rosa, presidentes actuales del MFC en Miami y Olga y José Villena, que fueron electos delegados regionales del MFC Hispano de E.U. El área de

Immokalee, también de la Arquidiócesis de Miami estuvo representada por los esposos María y Arnulfo Contreras y la Hermana Gloria Vela.

Participaron en el congreso el Arzobispo de San Antonio, Mos. Francis J. Furey y el Obispo Auxiliar, Mons. Patricio Flores. Vino desde España el padre Miguel Calvo, fundador de los encuentros conyugales, un experimento apostólico para afianzar la unidad familiar que se ha hecho muy popular en distintas partes de Estados Unidos.

El Papa Paulo VI hizo llegar un mensaje de salutación a los participantes del Congreso del MFC en San Antonio y en una carta firmada por el Cardenal Villot, de la

Secretaría de Estado del Vaticano, se expresaban entre otros los siguientes conceptos:

"Es consolador constatar cómo los seglares, a quienes el Concilio Vaticano II ha invitado repetidamente a colaborar con la Jerarquía en la tarea de salvación de todos los hombres, buscan con afán nuevas formas de apostolado para hacer cada vez más fructífero el mensaje de Cristo. En esta perspectiva se coloca el Movimiento Familiar Cristiano, cuyos objetivos se dirigen a potenciar, mediante la reflexión y la oración en común, la vida espiritual de las familias que, con su testimonio cristiano, contribuyen a la transformación y al progreso de la sociedad.

LA VOZ

Suplemento en Español de VOICE



La manada 92, de la parroquia de St. Michael conquistó el primer lugar en las competencias del Cub-O-ree 75, un campamento de tres días para los más pequeños de la familia scout: Los Cub Scouts o como se les llama en español "lobatos", El Parque Robert King High fue el escenario de este campamento pleno de competencias, carreras, actividades al aire libre, desde la cocina scout hasta los cantos y actividades en torno a la fogata nocturna. Durante la misa de clausura el Padre Francisco Villaverde recordó sus experiencias con jóvenes scouts en México y dijo que el

"escultismo puede ser vía de santificación para los jóvenes en medio del materialismo presente". La manada 575 de Sts. Peter and Paul quedó en segundo lugar. Acamparon también las manadas de lobatos de las parroquias de San Juan Bosco y St. Raymond, la Iglesia Episcopal de Todos los Santos y la Escuela Coral Way Elementary. Un grupo de adultos guías del movimiento scout organizó y supervisó las actividades. Entre ellos, Edgar Fernández, Eloy González, Henry Quintana Marcos Fernández y Ricardo Karacadze.

Colegio La Salle

Celebra 70 años de fundado en Cuba

Los Antiguos Alumnos De la Salle de Cuba se preparan para la celebración del 70 aniversario de la fundación del primer Colegio de los Hermanos en ese país en Septiembre de 1905.

El sábado 27 de septiembre en los Salones del Hotel Dupont Plaza se celebrará el Banquete de Confraternidad que reunirá a todos los Antiguos Alumnos de todos los colegios de Cuba para recordar la fecha.

La Comisión organizadora de la reunión anual lasallista está integrada por antiguos alumnos

representativos de todos los colegios de Cuba, Germán Miret, Marcelino Alvarez, Fernando Giménez, Humberto López Alió, Ibrahim Consuegra, Armando Moré, Elio Miró, Mario Gajate, Félix Lamoutte, Alberto Cardelle, Cecilio Suárez, Laureano Fernández, Baldomero Fernández y Fernando Mendigutía.

"Recuerdos de 70 años unirán a alumnos fundadores de 1905 hasta los últimos cursos de 1960 en este gran acto, que refrescará la memoria de cuantos y tantos compañeros reunidos bajo el lema de Dios — Patria — Hogar, en el

recuerdo de todos los Hermanos De La Salle que fueron, nuestros profesores durante nuestra vida estudiantil" dijo José F. Pena, uno de los organizadores.

"Próximamente anunciaremos los nombres de los Hermanos que nos acompañarán en esta celebración."

Para informes del acto y adquisición de las papeletas llamar a los siguientes teléfonos: Gustavo Adolfo Caballero, 856-3355; - Armando Moré, 446-2486; Germán Miret, 888-8195; Celestino Gaunard, 759-5266.