



### Popular faith

Worship at the Shrine of Our Lady of Cobre has become an important part of the religious life of a great number of Latins in Miami. See story, page 3

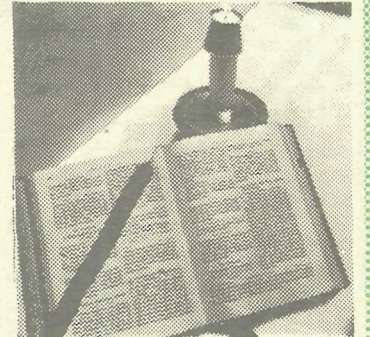


### Teachers plan

The children are just now settling back into the routine of school, but the teachers have already been working for a while. See story, photo on page 3.

### 1st in a series

The bible — Old and New Testaments — is the topic of a brand new, year-long series of articles beginning with this issue of The Voice. See pages 11-14.



## Marine Stadium Cobre Mass set

Hundreds of Spanish and English speaking people in South Florida will again honor Our Lady of Charity of Cobre during Concelebrated Mass at 7 p.m., Saturday, Sept. 8, feast of the Nativity of the Blessed Virgin Mary.

Archbishop Coleman F. Carroll, who inaugurated the special Mass honoring Mary in 1961 after thousands of native Cubans had sought sanctuary from communist tyranny by fleeing to the Archdiocese of Miami, will be the principal celebrant of the annual Mass at the Marine Stadium, Rickenbacker Causeway, Key Biscayne.

The Mass will also commemorate the anniversary of the first Mass offered in the U.S., according to historical records at St. Augustine, Fla. on Sept. 8, 1565.

Concelebrating with the Archbishop of Miami will be Spanish-speaking priests including natives of Cuba, which was placed under the patronage of Our Lady of Charity in 1916 by Pope Benedict XV.

Before Mass a flotilla will escort the small statue of Our Lady of Charity from the shrine which bears her name, adjacent to Mercy Hospital, on the waters of Biscayne Bay to the Marine Stadium.

As in former years, Sept. 8 will mark the close of tridiums honoring Mary in parishes throughout the Archdiocese where there is a concentration of Spanish-speaking faithful. In past years these three days of devotions have been observed in Key West as well as in parishes and missions of Miami, and in areas where there are agricultural farm workers.

Our Lady of Charity Shrine, designed by Cuban architects, decorated with murals by native

Cuban artists, and built through funds donated by Cuban refugees was first suggested by Archbishop Carroll during the traditional Mass in 1966.

Cardinal John Krol, Archbishop of Philadelphia, dedicated the shrine shortly after its completion two years ago when he was president of the United States Catholic Conference.

After the sighting of the statue of the Blessed Virgin on a base on which were inscribed the words, "I am the Lady of Charity" early in the 17th century at a place called Cayo Frances in Cuba, the statue was removed to the Marajagua settlement where it remained for a short time. Later, concerned about the appearances and disappearances of the statue, the people removed the statue to El Cobre parish where it stayed for three years. After further disappearances and reappearances, it was finally decided to relocate it to El Cobre Hill.

In 1915 Veterans of the War of Independence requested the Holy See to proclaim the Virgin under the title of Our Lady of Charity of Cobre patroness of Cuba. From that time until the take-over by Fidel Castro the feast day was celebrated on the island of Cuba with great solemnity.

### Senate to meet

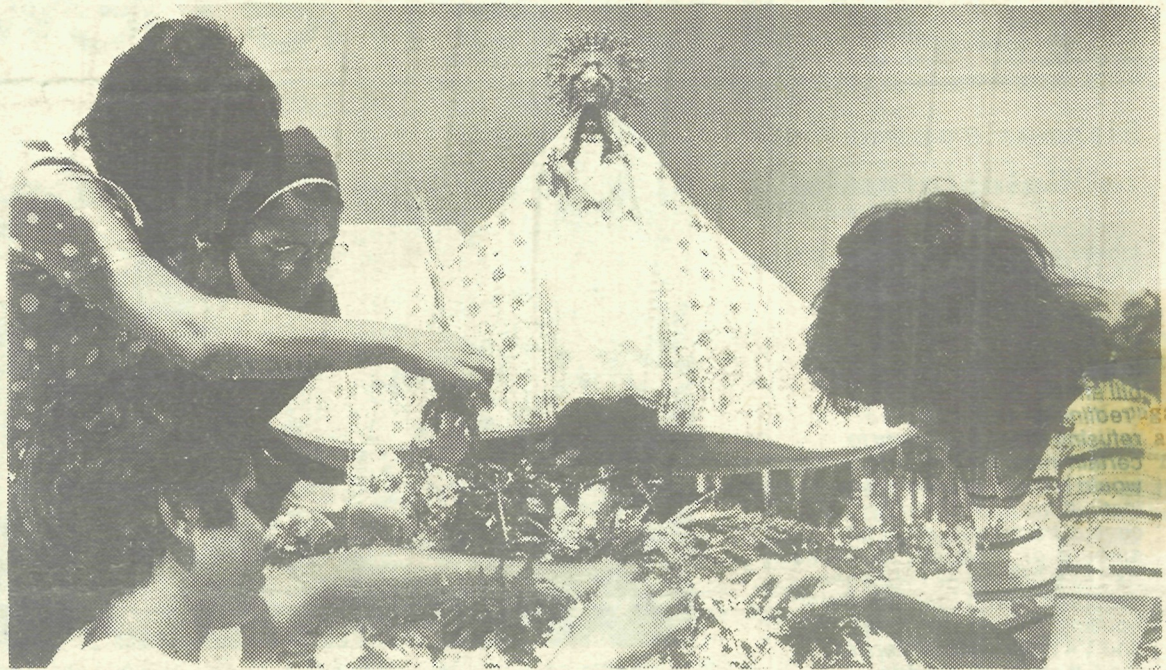
The Senate of Priests of the Archdiocese of Miami will meet at 11 a.m., Wednesday, Sept. 10 in the conference room of St. Mary Cathedral, according to Msgr. John J. Nevins, president.

SEPTEMBER 5, 1975

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# The VOICE



SMALL STATUE of Our Lady of Charity of Cobre, patroness of Cuba, is readied for the Sept. 8 celebration when Mass will be concelebrated in her honor at the Marine Stadium. Archbishop Coleman F. Carroll will be the principal celebrant at the Mass expected to attract throngs of Spanish-speaking.

## Hundreds of Floridians plan to attend Seton canonization

Preparing for a trip to Rome, or there already, are hundreds of Floridians who will be joining an estimated 15,000 at the canonization of Mother Elizabeth Ann Seton Sept. 14.

Archbishop Coleman F. Carroll and Auxiliary Bishop Rene H. Gracida will be among those at the ceremonies, which will begin at 9:30 a.m. Rome time in St. Peter's

Square.

ORIGINALLY planned for St. Peter's Basilica, the location was changed to the larger Square as the thousands of requests poured in to Rome for the canonization of the first native of the United States to become a saint.

Vatican officials have announced that the ceremonies will take place outdoors come rain or shine, because the Basilica, the traditional site for canonizations, cannot hold the number of people expected.

A special telecast of the canonization will be presented Sunday, Sept. 14, from 2 to 3 p.m. on NBC. The joint effort by the

network and the United States Catholic Conference is entitled "A Saint for America." CBS and ABC will also be presenting specials on the canonization and will be sharing the NBC broadcast. The CBS "Lamp Unto My Feet" program at 10 a.m. will present a film essay on Mother Seton, and ABC will present a Mother Seton special on "Directions" at 1 p.m.



SMILING FACES greet the first day of school at the new St. Brendan High School in Miami. Principal Father Thomas Dennehy said the school has 310 students, about 60 to 40 girl to boy ratio, and a long waiting list of applicants.

### OFFICIAL Archdiocese of Miami

The Chancery announces that upon nomination by the Very Reverend George Croft, O.M.I., Provincial of the Oblate Fathers, Boston, Massachusetts, Archbishop Carroll has made the following appointment, effective as of August 28, 1975.

THE REVEREND JOSEPH C. SCHWAB, O.M.I. — to Pastor, St. Stephen Church, West Hollywood.

ESPAÑOL PAGES 21-24

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# OVERVIEW

## A hero dies

Pope Paul VI expressed his sorrow over the death of former President Eamon De Valera of Ireland in a telegram to President Cearbhall O'Dalaigh. "We extend to your excellency, the government and to the entire Irish nation our deepest sympathy on the death of Eamon De Valera," said the Pope.

"WITH HIS passing we recognize the loss of one of the most outstanding figures of your country's history and also of a true statesman in Europe. In

mourning him as a faithful Christian leader and servant of his beloved people, we pray that the Lord may receive him into His heavenly kingdom and grant him peace and joy in the risen Christ."

De Valera, a native of New York, died Aug. 29 in a Dublin nursing home at the age of 92. His grandson, Father Sean O'Cuiv, administered the last rites.

The man whose death the Pope mourned was once denounced by the Irish bishops. De Valera led those who violently

repudiated the treaty Irish delegates signed with Great Britain in December 1921, ending two years of guerrilla warfare by the Irish Republican Army against the British. De Valera rejected the treaty because it allowed the six counties of Northern Ireland to secede from the Irish Free State which was established by the treaty. He also objected to its requirements that members of the Irish parliament take an oath of allegiance to the English king, and that the new Irish Free State remain within the British Commonwealth.

**THE REPUDIATION** of the treaty touched off a bloody civil war lasting from June 1922, until

May 1923. In October 1922, the Irish bishops condemned the rebellious Republicans, led by De Valera. Six months later, De Valera ordered the Republican forces to lay down their arms.

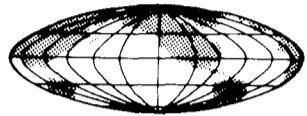
De Valera had been one of the leaders of the unsuccessful Easter Rebellion against Great Britain in 1916. As commandant of the Third Battalion of the Irish Volunteers, forerunners of the Irish Republican Army, he led a force that seized Westmoreland Row railroad station and Boland's mill and bakery in southeast Dublin. His men were the last rebel troops to give up the fight.

After the surrender, De

Valera and the other leaders of the uprising were sentenced to death by British courts' martial. Fourteen were executed. The sentences of De Valera and 96 others were, however, commuted to life imprisonment.

**MOST COMMENTATORS** agree that his U.S. citizenship played a part in saving his life. De Valera's wife had gone to the U.S. consulate in Dublin before his court-martial to argue his rights as a U.S. citizen.

In 1917, after his release from an English prison, De Valera was elected president of Sinn Fein, the political party seeking Irish independence, and of the Irish  
(Continued on page 18)



# Inside the news—briefly

WITH ANALYSIS FROM  
VOICE EDITORS

## Bishops oppose 'redlining' practice

In another of their many moves designed to help people who have been neglected or discriminated against by society, the U.S. Catholic Conference has written a letter to all U.S. Senators backing a bill aimed at eliminating "redlining," the practice of refusing mortgage funds to certain neighborhoods. The bill would require many lending institutions to disclose by census tract the number and amount of mortgage loans as well as a breakdown of owner-occupied and absentee-owned housing and conventional, FHA and VA loans. Supporters of the bill say it will provide people with information needed to evaluate the performance of financial institutions within their communities. Msgr. Francis Lally, Secretary for the USCC Department of Social Development and World Peace, called the bill "a small but useful step toward rebuilding our communities and conserving our existing housing stock." Redlining "accelerates the decline of older neighborhoods," according to Lally, and racially mixed neighborhoods are often refused mortgage loans, some community groups have charged.

## Release-time program OK'd

In a decision that could have far-reaching implications, the Fourth Circuit Court of Appeals has ruled that a Harrisonburg, Va., release-time religious education program is constitutional. The decision overturned a lower court ruling which claimed the program put schools in the position of



The battle goes on, especially in California, between the Teamsters and the United Farm Workers for representation of the farm workers. These workers in South Dade fields have not been organized by either group yet. See story below.

advancing religion. The plan consists of children with parental permission leaving the school grounds for one hour a week for religious education offered by a non-denominational group. Although no Catholics were involved in giving the instructions in this particular situation, the decision could lead to a Supreme Court decision relating to the right of Catholic children in public schools to receive their religious instruction on release-time programs. In overturning the lower court's ruling of unconstitutionality, the court cited a Supreme Court ruling upholding the constitutionality of a New York release-time program. "The public school cooperation with the religious authorities in the . . . case is a largely passive and administrative response to a plenitude of parental assertions of the right to direct the upbringing and education of children under their control," the decision said.

## Advantage for Teamster reps?

Teamsters Union officials are readily given access to speak with California farm workers in order to induce them to sign Teamster contracts, while United Farm Workers representatives are not given the same opportunity. This charge was made by the U.S. Catholic bishops' committee on the Spanish-speaking, which has called for an investigation of the charges that the Teamsters are being given favored treatment in the battle with the UFWA over which union will represent California farm workers. The committee requested that the California Agricultural Labor Relations Board look into the situation, and also reiterated the bishops' support of the grape and lettuce boycotts.

## Honduras still needs food

It was exactly one year ago

that Hurricane Fifi devastated most of the Central American country of Honduras. Now, a four-month drought has destroyed most of what corn, rice and sorghum crops either survived the storm or were planted afterwards. Bishop Jaime Brufau of the rural diocese of San Pedro Sula has appealed for increased food supplies to fight hunger in his area, which includes dense jungles and swamps as well as a few hospitable areas. Reports reaching him from remote villages say that campesino families are existing on berries and yucca roots. Caritas Internationalis, the international Catholic Charities agency headquartered in Rome, has responded with rush relief. Local food reserves were exhausted or destroyed during the aftermath of Fifi. At that time, South Floridians sent, through Catholic agencies, close to \$100,000 worth of food, clothing and supplies to the Hondurans.

## MINI-BRIEFS

### Girl Scout plan

The Girl Scouts of the U.S.A. and the United States Catholic Conference (USCC) have announced development of a national "Plan of Cooperation" between the two organizations. The plan was announced in an Aug. 29 joint letter sent to diocesan youth directors by Mrs. William McLeod Ittmann, Girl Scouts national president, and Father Rudy Beranek, USCC representative for youth activities. Father Beranek told NC News that the plan stresses "the positive side" of the relationship between dioceses and the Girl Scouts.

### At canonization

Bishop John M. Allin, presiding bishop of the Episcopal Church, has designated three prominent Episcopal clergymen to attend the canonization in Rome of Mother Elizabeth Seton on Sept. 14. They are Bishop David K. Leighton of Maryland, Bishop J. Stuart Wetmore, suffragan bishop of New York, and the Rev. Geoffrey R. Skrinar, rector of St. Andrew's church, State Island — the same church where Mother Seton's maternal grandfather, Richard Charlton, was rector and where she was baptized in 1774. The invitation to Bishop Allin to send representatives of the Episcopal Church to the canonization ceremony was extended by Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops.

### Rowan speaks

Black syndicated columnist Carl Rowan urged the churches of America to promote and support humane government social programs "so that the needy do not have to scrounge around in the weeds of America." Rowan, addressing the national Black Catholic convention here, said many institutions are all too silent about supporting social issues that improve the quality of life of the poor.

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FIVE Handmaids of the Sacred Heart of Philadelphia, a congregation engaged in education and in conducting retreat houses throughout the world, were welcomed to the Archdiocese of Miami by Archbishop Coleman F. Carroll to establish their first Florida mission. Four of the five nuns are bilingual. One of the special devotions of the community is adoration of the Blessed Sacrament. Shown with the Archbishop are Sr. Julia Walsh, Sr. Maria Antonia San Emeterio, Mother Mary Pilar Ymaz, superior; Sr. Irene Halahan, and Sr. Margaret Mary Inglesby.

## Shrine — a place of popular worship

By ARACELI CANTERO  
Voice Staff Writer

"Many come with a personalistic, almost individual devotion, and they leave, knowing they are part of a community of faith.

"It's a devotion that has a tradition of four centuries, but we have to keep purifying it and making it more Christ 'centered,'" said Msgr. Agustin Roman, chaplain of our Lady of Charity Shrine. He was referring to the thousands of pilgrims that continuously visit the Shrine of Our Lady of Charity of Cobre yearly, as they will again this Sunday.

In his nine years of pastoral work at the Shrine he has come to see for himself the signs of the popular belief and religiosity that had already been described in 1968 by the Latin American Bishops gathered in Medellin, Colombia.

"OUR CATHOLIC masses," the bishops said, "live in a faith rooted in God with a sense of dependance on Him, a mixture of fear and confidence.

"Their prayer is more often directed to Our Lady or the Saints, and their religiosity is one of vows and promises of pilgrimages and other devotional practices, but one which contains a great reserve of authentic Christian virtues, especially of Charity.

"It is a sentimental religiosity, confused but deeply sincere, in which they find great consolation and support in the difficult moments of life."

Monsignor Roman knows many examples that could illustrate these statements. He has seen whole families walk



Msgr. Roman blesses pilgrim prior to surgery.

barefooted to the Shrine from the other end of town, just to thank God and His Mother for good news received about the recovery of a loved one. And he remembers too, talking to many a young man — the 'hippie' types as he says — who go to the Shrine in a moment of need, to put their troubles before their mother.

As a recent example he recalled a young man about to undergo a serious operation, "He knelt by the altar not knowing how to pray, he asked me to teach him how and to give him a blessing."

Msgr. Roman always greets pilgrims personally, for he is convinced that the Shrine must be like an open door. "A sympathetic gesture may bring these people a little closer," and he adds, "they are part of the Church, but their faith needs to be deepened and purified."

Msgr. Roman and his pastoral team, made up mostly of volunteers, are convinced that the Church must continue to be a Church of the masses, as the Latin American Bishops put it, "or else it is condemned to becoming a select sect. She must continue to be a Church whose institutions give a Christian sense of belonging to the great numbers ... and not just a confessional church of fervent groups."

He also recognizes in the religious expression of many Latins visiting the Shrine, a good amount of pagan rituals and of ancestral traditions which are mixed up with Catholic practices but, he continued "we can't purify our faith in such a way as to leave out popular expressions, for the masses will go to look for them outside of Christianity."

HE WAS in agreement with renowned pastoral expert, Renato Poblete, S.J. (from the CELAM) who believes that "the masses find it impossible to attain to union with the supernatural when a religion lacks form and color."

From it follows that a religion called to be universal and to influence all men, cannot reach its goal by ignoring popular beliefs, so the Latin American bishops stated in 1968.

"Rather it must be open to the

masses and keep them within its organization and influence, and to this end it may not cease to hold among its objectives the assimilation of the primitive popular beliefs, correcting them when necessary."

A similar opinion had been expressed by Vatican II in its Constitution on the Church when it said, "The Church or People of God takes nothing away from the temporal welfare of any people by establishing that kingdom. Rather does she foster and take to herself, insofar as they are good, the ability, resources, and customs of each people. Taking them to herself she purifies, strengthens, and ennobles them."

That is what is done at the Shrine by means of the Rosary and other devotional practices, such as pilgrimages and processions. Through the dialogue and reflection that precedes each of the mysteries, the leaders clarify the confusion and religious syncretism or mixture which characterizes some of them.

It is a syncretism that resulted from the combination of African beliefs and Catholicism, and which

is commonly called 'Santeria.'

AS MSGR. ROMAN explains it, the followers of Santeria join in one person, the reality of the Mother of God who appeared in the waters of the Nipe Bay and which is regularly known as Our Lady of Charity, with the fantasy of the goddess of the sea 'ochun', brought to Cuba by the African blacks of the Lucumi religious tradition.

"From my office sometimes I see people who come to the Shrine, and who also get close to the water and throw things into it — a practice which is part of pagan rituals — but I am glad they are here," says Msgr. Roman, "for coming close to the Light of the World in the arms of her Mother, they will surely be illumined.

"For these people the Shrine is also a place very much their own," Msgr. explains. It is the same person of Mary they love, even if they have not come to know her fully, and have her mixed up with pagan imagery."

That is why he considers it very important to talk to anyone visiting the Shrine, "so they may come to know Her and the Saviour she has in her arms."

## Teachers told to use bicentennial ideals

Elementary school principals and teachers in the Archdiocese of Miami were urged to use the bicentennial anniversary as a time of rededications of themselves and their country to the "sacred ideals our ancestors fought for 200 years ago," during a series of professional workshops which preceded school openings.

Sister Joseph Ellen, I.H.M., assistant superintendent of Education in the elementary division, spoke to school personnel from six South Florida counties at the workshops held in Key West, Boca Raton, Hollywood, and Miami.

She reminded educators that a "feeling of cynicism surrounds the bicentennial — the cynicism which reminds us that our deeds have not matched our words" pointing out that unemployment continues partially as a means of keeping inflation under control; that racism remains deeply engrained in our social fabrics, that sexism dominates our culture, that foreign policy operates primarily on the principle of self-interest and that the defense budget exceeds all our expenditures for the development of human resources.

Noting that educators are confronted in a special way with the question of how to commemorate the short 200-year history of the nation, Sister Joseph Ellen emphasized that the era coincides with a period of disillusionment in our history calling for serious reflection on both our American ideals and their expression in our institutions.

"How we choose to commemorate the founding of our nation will shape the lives of generations yet to come," Sister declared.



Sister Joseph Ellen, I.H.M. Speaks to Teachers During Pre-School Opening Workshops

# Letters to the Editor

## Abortion leads to child abuse

**EDITOR:** The horrible increase of child abuse is a development that refutes the claims of the pro-abortionists who pressured the courts into legalizing abortion. One of their heavy theories was that if abortion became legal, the incidence of atrocities against children would diminish. It is nearly three years since the courts struck down state abortion laws and all we see in this area is an alarming increase.

The feeling of parents for a child is by far the most powerful force within the human personality, exceeding even the instinct of self-survival. Our society has promoted the suppression of this instinct in favor of self-comfort. For reasons of avoiding embarrassment, inconvenience or financial burdens, parents are encouraged to inflict violent, painful death to their unborn child. If it is proper to do so prior to a baby's emergence from the womb, it follows that a similar course of action could be taken against a child after its birth.

This kind of mentality could also be a major factor in the rise of the general crime rate. If encouraged to suppress one's humane feelings in favor of selfish ones against one's own offspring, there certainly will be no restraint when it comes to doing so against

strangers.

Morality breeds morality and immorality breeds immorality. Feticide leads to infanticide, infanticide leads to homicide. Not caring for one's own, leads to not caring for others. Compassion for the unborn leads to compassion for the born. Concern for one's own, will lead to concern for others.

Rabbi Phineas A. Weberman

## More on Betty

**EDITOR:** just a few lines to congratulate you for your editorial on Mrs. Ford's unfortunate remarks.

At a time when our nation finds itself immersed in so many problems, moral and material, it is unfortunate to hear Mrs. Ford praise a sort of behaviour that surely was not that of our predecessors, especially when it comes to condoning abortion, a

crime often compared to that performed in the German concentration camps, but where the victims are innocent and defenseless.

I wish this letter to be one of encouragement to those who truly engage in fighting this immorality. Too often, we Catholics become disenchanted in our ideals because we have no one to voice them.

José R. Figarola

## A new outlook

**EDITOR:** We've taken the Voice for some time and generally leafed through it. But honestly the most good we got from it was at painting or messy project time!

And now sort of gradually we've begun to read, clip and even pass on to others articles.

Your editorials on Mrs. Ford and the recent abortion court ruling call a spade by name.

Refreshing!

And the Know Your Faith articles on faith and hope — Msgr. Walsh's article on the Rose Hawthorne House reminds us, we still have that "pearl of great price."

Your paper is helping us to appreciate this pearl and share it with others.

Judith Smith  
Boynton Beach

## View of Ted

**EDITOR:** May I commend you for the very progressive and informative newspaper that The Voice is evolving into.

Mrs. Nancy Leonard

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# Parish Pacesetters

## St. Ann Parish, W. Palm Beach



MRS. C. POISSANT

By GEOFFREY BIRT

Palm Beach County Correspondent

WEST PALM BEACH — Mrs. Charlotte Poissant is a "housekeeper" for the Lord. She is a sacristan. She has held this position at St. Ann's Church here since 1959, but began voluntarily working in the sacristy in 1956.

Her husband had died and she had moved in with her elder sister in the home they still share. She continued working for the post office, and was casting around for something interesting and useful to do with her spare time.

Mrs. Poissant had been a member of the altar society for some while, but confesses she had not been very active. "One day our pastor (Fr. Samuel Hill

Ray, S.J.) suggested that I volunteer to help tidy up the sacristy," she said. That was 1956. "I became very interested in the work and little-by-little, took on the whole job," Mrs. Poissant added.

SOON AFTER the late Fr. Peter O'Donnell, S.J. succeeded Father Ray as pastor, he told Mrs. Poissant that she was, in effect, the sacristan, and she should hold the title. "You are St. Ann's sacristan from now on," he said.

St. Ann's sacristan is an extraordinary agile, youthful-looking and slim 75 ("Goodness, I don't mind telling you my age"). She was born and educated in Toronto. Her quick mind and step; her concisely worded

"common-sense" opinions — even, at times, something of her looks, are reminiscent of the neighboring St. Edward's parishioner, Mrs. Rose Kennedy. "My husband was French, but I'm Irish. I was Charlotte Monaghan (That's spelled with a 'G' in it)." "Our editor is George Monahan — without the 'G,'" she was told. "Then tell him he's not a true Irishman," she instructed.

Mrs. Poissant says that the effect of the Second Vatican II Council has been "slightly to simplify" a sacristan's duties — especially the Easter ceremonies. While she does not question the changes, it is clear she sometimes misses the old liturgy.

AS SACRISTAN she also has

to keep the church stocked with hosts and altar and votive candles and see that the vestments are repaired, or replaced when necessary. Currently, she is trying to locate some of the "stiffer materials" from which Roman vestments are made. "While Gothic vestments are today used on Sundays, mostly," she said, "they are hot in summer, and most priests still like to use Roman vestments during the weekdays".

Mrs. Poissant is also the historian for St. Ann's. In 1948, the then pastor, Fr. Thomas A. Atherton, S.J., had a history of the parish published "and since then I have sort of kept it up to date," she said. Her "history" is neatly typed between a looseleaf

binder. One of the pictures is that of St. Ann's at its original Rosemary Ave. and Datura St. site in 1894 — then a pretty sandy lane.

When the assistant pastor, Fr. Servando Mendez, S.J. started a choir in 1964, Mrs. Poissant joined it, and still sings in it. And as a civic contribution, this pacesetter helps as a volunteer at the Palm Beach County Mental Health Centre.

## Corpus Christi 1st blessed by Bishop

Like many other South Florida parishes Corpus Christi had its beginnings in a theater, but the parish church has a distinction that no other can claim — it was the first church dedicated by Archbishop Coleman F. Carroll after the Diocese of Miami was established.

Founded late in 1941 the northwest Miami parish was under the pastorate of the late Francis Finnegan who celebrated the first Mass for parishioners on Dec. 14, 1941, just one week after Pearl Harbor. Devotions continued in the old Strand Theater on NW Seventh Ave. for a period of six years with religious instructions classes taught in an adjoining roller skating rink.

After the war ended and plans moved ahead for building, the year 1947 saw the completion of a parish school, convent and "temporary" chapel where Mass was offered on the sixth anniversary of the parish's inaugural Mass.

THE PARISH rectory was and still is an imposing stone-faced former private residence built in 1908 when the area surrounding it was largely a mangrove swamp. As devotions were celebrated for 11 years in the chapel and parishioners concentrated on clearing the debt incurred with the first parish buildings, a parish hall was opened in 1949 and a shrine honoring Our Lady of Lourdes was constructed of rock brought to Miami from the then 48 states as well as foreign countries with parishioners donating all the labor.

Although his "dream" of a permanent church was not realized

by Father Finnegan, who died in 1957, Msgr. Joseph O'Shea, now pastor, St. Joseph Church, Surfside, continued working toward the goal and the church became a reality on Feb. 8, 1959 when it was blessed by the Bishop of Miami.

Hanging above the 10-ton black Italian marble altar is a 20-foot long crucifix which bears a 14-foot corpus carved by the famed and internationally known sculptor, Ivan Mestrovic.

In 1963 when Bishop John J. Fitzpatrick, now Bishop of Brownsville, Tex., was appointed pastor he supervised the building of a small office building adjacent to the rectory.

SPANISH-SPEAKING families, which now account for a very large percentage of parishioners, have long been active in the parish. As early as 1954 the parish pioneered in Dade County in providing special summer sessions in catechetics for children of Puerto Rican families who were bused to and from the school daily and instructions were under the direction of Father Anthony Navarrete.

Two years ago the parish observed the 25th anniversary of the opening of the school staffed by the Franciscan Sisters of Allegany, N.Y. who now teach about 550 pupils in grades kindergarten through eight. One of the two Marian Schools for the Retarded is located on the grounds of the parish.

THE PARISH boasts an active community life, Father Jose Paz pointed out. Legion of Mary units are active in both English and



CORPUS CHRISTI Church, shown above, is located in Miami's northwest section and is one of the area's oldest parishes. At left Father Jose Paz talks with a few members of the parish which is bilingual with both Spanish and English-speaking active in parochial units.

Spanish as are CCD programs and Cursillos. Bible Courses are conducted in English and a St. Vicent de Paul Conference and Ushers Club have both Spanish and English speaking members. The

Home and School Assn. is also bilingual in its membership.

Sunday Masses include a Vigil Mass in English and four other English Masses, three Spanish Masses and one Mass in French.

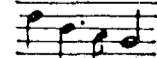
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## Will the Indians finally win?

Thousands of years ago, hardy men and women urged by now unknown circumstances trekked across an icy land bridge from Siberia to settle a new land. They lived in harmony with nature, made their peace with it and learned to reap its bountiful harvests without destroying its beauty.

Then came Europeans, hungry for the "cities of gold" their imaginations had fabricated; eager to lay claim to the abundant mineral and animal riches the land yielded; greedy for the power large land holdings would give them.

Later, many came with glowing ideals about freedom and justice, but only for the "Americans," not for the "Indians" they found. This began a history of injustice toward the first Americans that has continued to the present day.

Misguided by their sense of "manifest destiny," the settlers spread their own civilization, while callously shoving the Indians off the land they had lovingly shared with nature for centuries.

But things are different today — or are they?

During the past several

weeks, The Voice has published a series of articles exploring the problems of one small group of Indians, Florida's own Seminoles. The series which concluded last week, told about how the Seminoles were forced off their hunting grounds in Monroe County by an unsympathetic state government; how in 1950 the Flood Control District took over 18,000 acres of Indian land without consulting the Indians and destroyed their lifestyle by rendering the land unsuitable for their crops, grazing and hunting.

The series pointed out how the Seminoles were encouraged in 1957 to adopt a law that was supposed to provide services and police protection but resulted in state interference and what may very well be illegal taxation and zoning regulation.

Then there is the education situation. One elementary school is located on one of the three reservations; most pupils must be bused, often over very long distances, to schools which are not equipped to deal with the special problems of Seminole students.

Consequently, there are few

Seminoles with enough educational background to be able to help other tribal members overcome their difficulties. Most Seminoles are relegated to a life of poverty and government handouts, unable to live the life to which they and their ancestors were accustomed and unable to compete in non-Seminole society.

In other parts of the country, other tribes have achieved varying levels of success in receiving help in solving their problems. For instance, two tribes received aid this year from the Presbyterian National Committee on the Self-Development of People. But the Seminoles are a small group, often isolated, unfamiliar with mainstream society's ways. They are not in the public eye as much as some larger tribes, and they have been unwilling to resort to violence to gain attention.

Few people have stepped forward to help the Seminoles with what they need most — a legal advocate to inform them of their rights in the situations

they face and to carry their cases into court to obtain for them what they feel is rightfully theirs.

It would be easy if the tribe had the money to pay a lawyer. But they do not. The money the Seminoles receive from rents, leases and the sale of arts and crafts is spent almost before it is collected, in providing services for tribal members.

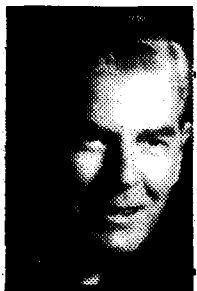
Advised by people who apparently were not looking after the Indians' best interests, the Seminoles — as a result of this advice — are now locked into long-term, low paying leases that they are unable to renegotiate in order to raise more funds.

And now a dangerous precedent is being set — the state is trying to tax the value of the lease of their largest contract, although one of the incentives for business leasing Indian land is supposed to be its tax-free advantages. If the state wins its case, other businesses will lose the incentive to lease Indian land.

So, there is no money to pay for the legal assistance the Seminoles so desperately need if

they are to survive. The tribe applied for a grant for a legal advocate from the United States Catholic Conference's Campaign for Human Development, which granted a similar request to the Cherokees in North Carolina and has funded other Indian groups. Citing funding limitations and the tremendous number of worthy applicants, the CHD was unable to provide money for the Seminole project. Although the application is now on appeal, things don't look good for this year.

We fervently hope that in the spirit of this Bicentennial year, some foundation among the many which grant funds for people in need will be able to provide help for the Seminoles, if the CHD is unable. Perhaps the Campaign, which made a through evaluation and reported very favorably on the Seminole plans for a legal advocate, will be able to be of assistance by recommending the project to another agency. It would be fitting in this 200th year of nationhood that we latecomers to America reach out a hand to help a group of the first Americans.



By Msgr. James J. Walsh

## We should be merciful toward those who stray

One of the saddest things on the American scene today is the divided home. No neighborhood seems to be without a few. It's present in young families and in much older ones. The division may have come after years of comparative tranquillity within the home or suddenly when parents and children are still young.

There were always broken homes, of course, in every generation. There were always houses that never became homes. Mankind has had a dark history of selfish parents and unruly children and miserable families.

**BUT IT SEEMS** never on a scale like today. Our mobile society has cut the roots of many families. They act in strange places as they never would have in their well-established neighborhoods of yesteryear. And the pace of modern living has kept many children and parents strangers to each other.

It's common to blame the young for this tragedy. Children, it is said frequently by the older folks, aren't what they used to be. They have lost respect for adults. They no longer believe in authority or discipline. They want to do their own thing, no matter how many are hurt by this premature independence.

But, let's face it, in our generation, this is not by any means the whole truth. Homes are not broken up by children, but by parents. Children may run away, but often this is because the parents have made home living

intolerable. Perhaps it's a matter of alcoholism, so common a cause of a broken home. Or perhaps the mother has become emotionally involved with another man. Or she may have too many interests out of the home — a job, hobbies, clubs, whatnot.

**THE FATHER** may be more married to his work than to his wife. He may drag his feet coming home from his job because the children drive him up a wall. He tries to rationalize his feelings so that he deserves to relax and does it so thoroughly that in time he looks and acts like a boarder in the house. He may — after a few family arguments — have found himself a girl friend on the side and begun that nervous, insecure, peaceless relationship which sooner or later can bring down the walls of the home.

By JOE BREIG

It is high time, I think, for Congress and the administration — and for politicians generally at all levels — to begin to realize that the abortion issue is not going to go away, and that on the contrary the demand for protection of the lives of unborn children will become more and more intense.

Abortion has prevailed for a time because of public ignorance about what abortion is, and about the life of human beings in the womb from the time of conception. It is an ignorance that reached all the way to the U.S. Supreme

Court resulting in the catastrophic decision to overthrow all state laws restricting abortion, on the ground that a woman's "privacy" is more important than her responsibility as a mother to her own child and to God who gives life; and more important than the life of the infant she has conceived.

**I BLAME** the court's blindness not only on the intellectual and moral limitations of the majority of justices, but also on the years of anti-life propaganda by pro-abortion forces. Together, these resulted in the spectacle of a court which said it did not know when

the wall for one reason or another, the aching desire to be understood, to be given more time, not to be condemned. Very idealistic, isn't it? Just lovely. But reflect on these words. "Who among you, if he has a hundred sheep and loses one of them, does not leave the ninety nine in the wasteland and follow the lost one until he finds it?"

And this thought: "What woman, if she has ten silver pieces and loses one, does not light a lamp and sweep the house in a diligent search until she has retrieved what she lost."

**WHAT IS** Our Lord trying to tell us here? Simply that if God's mercy and concern are so great in trying to bring back the lost, to save the stray, whether it be parent or a daughter or son, then we should never give up on them. Many of the young especially

need compassion and patience. So many are going through a weird phase in this upset world that they do not know what their attitude is leading to. Part of their problem is the inability to listen to reason. But so many of them want to work their way back, if they can save face and if they feel they will be accepted.

Adults present another problem, especially if the home has been destroyed by a second marriage. But even here, the lost sheep must be a matter of loving concern, no matter how deep the hurt. God works in strange ways to bring about repentance, but we can make that more difficult by a so-called unwilling attitude towards the problem-person.

Isn't it passing strange that most of us are far less merciful than God himself to those who have strayed?

Little by little, the public is becoming more informed concerning what abortion is, and what a holocaust of innocent victims is taking place in this country which was founded on the principle that everyone is endowed by the Creator with certain inalienable rights — and of course first of all with the right to life, without which all other rights are meaningless. As the public learns, public officials will learn. It is even possible (although there are no signs of it as yet) that the Supreme Court might learn.

## Abortion — it just won't go away

human life begins — and then gave permission to abortionist physicians to attack the unborn at any time before natural birth.

It is not generally realized that the court's permission to the abortionists went that far. Many, perhaps most people imagine that the court permitted abortion only in the first three or six months of pregnancy. The fact is that the court forbade the states to ban abortion at any time, even in the final three months; and merely said the states could REGULATE abortions toward the end of pregnancy with laws relating to

hospitalization and the like.

As the public learns, public officials will learn. It is even possible (although there are no signs of it as yet) that the Supreme Court might learn.





By Michael Novak

# Let's get the best from television

ASPEN, Colo. — On the average, each of us watches 35 or more hours of television every week, but an astonishing number of us are ashamed to admit it. We have heard so much talk about "the wasteland," and "mindless television," and "junk," that we hate to tell others, or even ourselves, that we enjoy it.

The professional critics often seem in the grip of envy. They can't reach, or please, so many Americans at once. So they decide that their fellow citizens, not they, are unworthy.

**COMPLAINING** about television is like complaining about the weather — about sun, rain, clouds, air, heat, humidity, frost. Television is part of our environment now. We live in it almost as fish live in the sea or birds in the air.

We might as well learn how to enjoy it. And how to benefit by it.

Even if you do not like TV, there are several techniques you can learn in order to spot the truly beautiful, truly glorious, moments that are almost always present, the jewels in the continuous flow.

**FIRST**, great lines. Some of

the sharpest and wittiest writing in the country goes into the television comedies and adventures. On almost every episode of *Mary Tyler Moore*, or *Maude*, or *All in The Family*, there is an absolutely brilliant line, illuminating the reality of life in the United States as few social leaders, academics, sociologists, or national consultants ever manage to do. One such line, and the great deep laugh it can bring, is worth the expense of a half-hour any time. I've heard many hours of lectures worth less.

In one show, a married woman wants to return to college at 41. Her husband says: "That's crazy. You'll be 45 before you have your degree." "Honey," she says (I quote from memory), "I'll be 45 anyway."

**Second**, beautiful visual shots. On almost every show, men and women of high visual artistry are holding the cameras, trying for moments of brilliance, originality and imaginative power. Watch for their work. There are often breathtaking views of our cities, or our mountains, of our oceans, of the faces of our people. A gallery of still frames, frozen and mounted,



would make one of the most luxurious sensuous, and sensitive collections of pictures in history. Catch these moments for yourself. Cherish them in memory.

**THIRD**, enormously imagi-

native scenes. Even in a show in which the plot is clearly contrived to fit the commercials, and in which some of the scenes don't quite work because there isn't time to develop character or subtlety or even drama, there is

always at least one scene that is absolutely accurate, brilliant and moving. This may be the scene from which the entire idea for the show first germinated.

This may be the scene the artist most wanted to do.

One of my favorites was a scene in which Archie Bunker, disturbed because Edith brought home a poor elderly man who had escaped from an old folks' home, dreams that he is in the 80s, weak, needy. He calls out to Edith, Gloria, Meathead — to everybody. No one pays him heed. He awakens in terror, goes downstairs, and proceeds to try to get the old man out of the house. It is as brilliant a dream sequence as I can recall, reaching the deepest levels of the human comedy.

There are other, more complicated techniques. It is a shame that we spend so many hours in school learning how to read poems, essays, and novels, but almost none learning to open our eyes to the possibilities of our new environment — and to the actual riches of art that glide by now, unnoticed and unsung within the walls of our own homes.

By Dale Francis



# This film is 'Great American Insult'

There was a time some years ago I used to review films, saw hundreds every year. I enjoy films, believe in the medium, still find films to admire. But I don't often write on films these days. I do this week because there is a film that has been hailed as the great American film, that has been called a portrait of America and put as a certain winner of a bundle of Academy Awards.

The film is Robert Altman's "Nashville" and I write about it because I believe it is the great American insult, a libel on the people it pretends to represent and a film that is in every way an intellectual disgrace.

**I AM NOT** disappointed in "Nashville." I am angry about "Nashville." I am angry because it is so pretentious and false, because it is the perfect example of the tawdry cheap shot.

I am disappointed in the majority of film critics. We have a right to expect some degree of artistic integrity from critics, some degree of understanding of the requirements of art. But "Nashville" has been extravagantly praised. It has flim-flammed critics into thinking it has substance because of its flashy techniques, the quick cuts to scenes, the action which has the semblance of movement but is not movement.

It is obvious that Altman despises the subject of his film. He



purports to be telling the story of country music. But he has only contempt for country music. This is demonstrated by his decision to allow the actresses and actors who play major roles to write their own

songs. **NOT ALL** country music is quality music but some of it is. Altman offers all country music an insult by demonstrating he believes that any non-professional

can both write it and sing it. Even the worst of country music is seldom as banal and so musically bad as the music in this film.

His contempt for country music is shown in the characters — carefully patterned to suggest country music stars. Among them you'll find Loretta Lynn, even to the hair style and manager-husband; Charlie Pride, the black country singer; Dolly Parton, the bouffant hair-do; Buck Owens with the son he likes to introduce. The whole procedure is one big cheap shot.

But if Altman despises country music and the people who have made country music, he despises with greater ferocity the middle Americans who find country music enjoyable. He parodies them and scoffs at them.

**SOME CRITICS** have said that this film portrays Americans. If this is true then God help America. But the real truth is that what is received in this film comes from the bile of Altman's mind.

There is not one sympathetic character in this entire film the closest is Keenan Wynn as a husband of a dying woman but even he is parodied. All the other characters are shown as thoroughly unsympathetic characters. A woman is shown as the loving mother of two handicapped children but when a young rock singer beckons his finger at her we are expected to

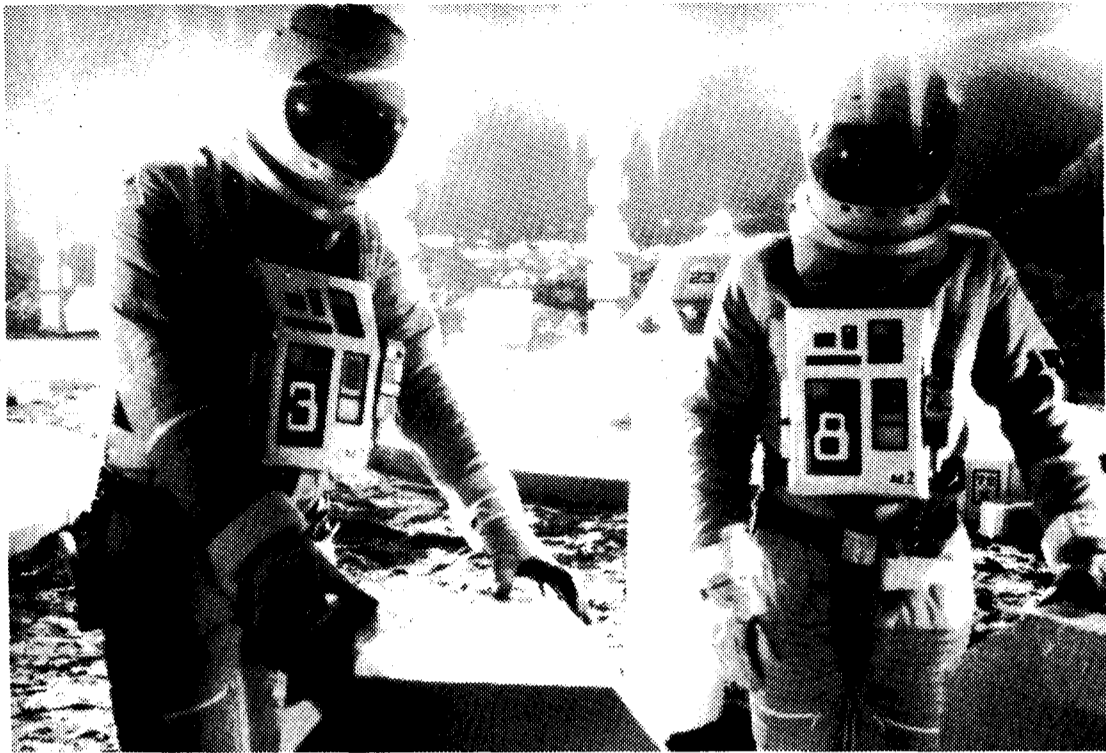
believe she falls into bed with him. There are nothing but phonies and hypocrites because obviously in the view of Altman that is the way all of these middle Americans are.

As usual Altman offers an insult to religion. The connivers are in the choir at the Protestant church on Sunday. But Altman saves his cheapest shot for the Catholic Church. There, he carefully shows you, are the worst of them all and the no-talent girl who has come with her black boy friend to seek fame and is degraded by her ambition, is shown with a bedroom dresser lined with religious statues.

**BUT FOR** all of the other insults in this film, the greatest insult is to the intelligence. It comes to its ending without any real indication of motivation. There is nowhere any semblance of development of plot. The dialogue, much of which he allowed the actors and actresses to extemporize, is even more banal than you would expect.

Then why has the film been so extravagantly praised. The only possible answer is that there are among critics and some filmgoers those who gain some kind of sadistic satisfaction in seeing the American people lacerated by calumny. What is called by some the great American film is the great American insult and what is called an artistic achievement is a film flim for the the intellectually sterile.





MOONBASE Alpha personnel investigate ominous signals at this nuclear disposal area on the moon in the premiere episode of the new science fiction series, "Space: 1999," on Channel 4, Wednesday, Sept. 10 at 7:00 p.m. The new series stars Martin Landau, Barbara Bain and Barry Morse.

## New Candid Camera with new hostess

This Fall "The New Candid Camera" will start its new season on Channel 4 Tuesday, September 9 at 7:30 p.m. with a new co-host and with some major format changes.

Joining Allen Funt as co-host for this season of hi-jinks as "The New Candid Camera" moves from Wednesday to Tuesday night on Channel 4 will be former Miss America Phyllis George. A co-host for the Miss America Pageants and the Macy's Thanksgiving Day Parade in the past, Ms. George has appeared on numerous TV shows and has been a member of the CBS Television Network Sports staff. An author and lecturer, she is also a keen observer of the human condition as reported on "The New Candid Camera."

For this version of the program, too, Funt has moved "The New Candid Camera's" home base to Nashville's ultra modern multi-million dollar studio complex, where he has mounted a more elaborate version of the

show. It features blockbuster stunts in a faster, funnier and more contemporary format that utilizes today's technology in both production and post-production techniques.

The budget is new, as well, and with the extra allocations Funt has provided for not only a glamorous co-host, but for four cast regulars who will form the core of a roving repertory company whose job it is to set up the program's victims — all of whom will still be told "Smile — You're on Candid Camera!" The quartet of "on location" comics will be Fannie Flagg, Sheila MacRae, Charlie Callas and Stuart Dillon.

Fannie Flagg, who has appeared on over 60 major network shows, is an old friend of "Candid Camera," having appeared on more than 75 past episodes. Sheila MacRae, since leaving Jackie Gleason's "Honeymooners" series, has enjoyed enormous success across the country as a stage actress and nightclub entertainer.

## television

# Liberated parents/liberated children

Adele Faber and Elaine Mazlish, co-authors of "Liberated Parents/Liberated Children," are the featured guests on this week's "Christopher Closeup," Sunday, September 7, at 10 p.m. on Station WCIX-(6).

Both women were students of the late Dr. Haim Ginott, and they share some of their insights into the famous child psychologist's communication theories. Ms. Faber describes her first encounter with Dr. Ginott as a "total surprise. He was very specific. He talked about giving

children choices instead of threats. He talked about giving them in fantasy what you couldn't give them in reality. He was specific, he was helpful, and when I went home and was able to put his skills into use, it thrilled me."

Ms. Mazlish explains to Father Richard Armstrong and Jeanne Glynn of The Christophers that at one time she felt the constant pressure of being the "perfect parent." She brought the problem to Dr. Ginott, who assured her that no parent can always be "100 per cent." "That was enormously relaxing to me, because we didn't have to be going at it all the time. No parent can perform 100 per cent of the time, but it became a direction to move in."

Both Ms. Faber and Ms. Mazlish agree that the skills taught by Dr. Ginott help parents to feel free to be "who you are. It's pretty darn good to have the additional know-how to make things go better at home. We all know what to do when we're feeling loving, that's no problem. It's when stress and tension set in, then you're glad to have a skill to hang onto."

This program is translated into sign language by interpreter Carol Tipton.



Phyllis George

## RELIGIOUS PROGRAMS

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

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"The Church and the  
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10:30 A.M. — Ch. 10  
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# movies

## It's an old-fashioned film where the good guys win

Adapted from the Raymond Chandler novel, which was last filmed in 1945 as *Murder, My Sweet*, with Dick Powell in the Philip Marlowe role, *Farewell, My Lovely* is a fond but clear-eyed recreation of the Forties private-eye film, with Robert Mitchum as Chandler's battered private eye.

The plot is simple and sturdy, and yet it allows for all sorts of entertaining complexities. A hulking ex-convict, played to perfection by Jack O'Halloran, who certainly knows how to hulk, hires Marlowe to find the girl he loves with a love that passes all understanding — even though she has not taken the trouble to write him during the seven years he was in prison for bank robbery.

In the course of trying to find the ex-convict's Velma, Marlowe quickly discovers that much more is at issue than one man's unrequited love, a circumstance brought home by the quite literal hard knocks that start to come his way. Marlowe sticks to it, needless

to say, and despite the awesome, corrupt forces ranged against him achieves a victory of sorts. And he gives away the money that he has earned.

Director Dick Richards has gotten some fine performances from his cast. Mitchum seems as much Marlowe as Basil Rathbone was Sherlock Holmes. In these days of neurotic, self-conscious yet inarticulate screen heroes, Mitchum's strong, virile presence is not only a welcome relief, but it makes creditable the compassion so essential to the Marlowe character. John Ireland, whose fate has been to labor in so many wretched low-budget films, is strong and convincing as a police detective with conscience enough to have conscience problems. Charlotte Rampling's glittering, unsettling charm convinces one, at least for the time being, that she could be at the heart of so much murderous activity. The supporting cast is excellent.

What Richards and screen-

writer David Zelas Goodman offer us is a skillfully crafted homage to a past genre. Their respect for the Chandler original extends not only to the author's dialog but even to large sections of the narration, done in a voice-over by Mitchum. Dialog and plot continuity are not at this moment in high repute with the more avant garde film viewers, but there is perhaps something even more heinous in the critics' eyes that flows from the fidelity of Richards and Goodman: Chandler's Marlowe, for all his surface cynicism, was a romantically conceived character, with a compassion for life's losers, the man who went down those mean streets but was not himself mean. He was akin to the good gun fighter of Westerns, who buckled on his gun belt only with reluctance and only in the cause of justice. Such heroes are out of fashion these days, but that for many viewers is going to be part of the appeal of *Farewell, My Lovely*.

The violence and some in-



Robert Mitchum is a beautifully weatherbeaten Philip Marlowe in Avco Embassy's release of Dick Richard's *FAREWELL, MY LOVELY*, from the classic detective novel by Raymond Chandler.

cidental nudity in the film should limit it to mature viewers. (A-III)

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

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

- A-1 - Morally unobjectionable for general patronage.
- A-2 - Morally unobjectionable for adults and adolescents.
- A-3 - Morally unobjectionable for adults.
- A-4 - Morally unobjectionable for adults with reservations.
- B - Morally objectionable in part for all.
- C - Condemned.

## Book on holiness has something for all

**HOLINESS** by Earnest Larsen  
Paramus, N.J. Paulist Press. 1975.  
\$1.65

Reviewed by Sister Celine Gorman  
What is religion? What is its goal? And what is holiness? Earnest Larsen feels modern man has lost the names of these basic realities and has created for himself a major problem in

### books

communication when talking about them. His latest book meets this problem as he defines what the

word "holy" names.

Many readers remember Larsen's *Week of Fire and Gift of Power*. The author hopes that *Holiness* will bridge the gap between the two. Educators, priests, and interested adults will find in this book a new insight into the nature of holiness — as relationship, as growth. For holiness demands growth, says Larsen, but not only psychological growth. This special growth must include a reaching out for the abundant life that is Christ.

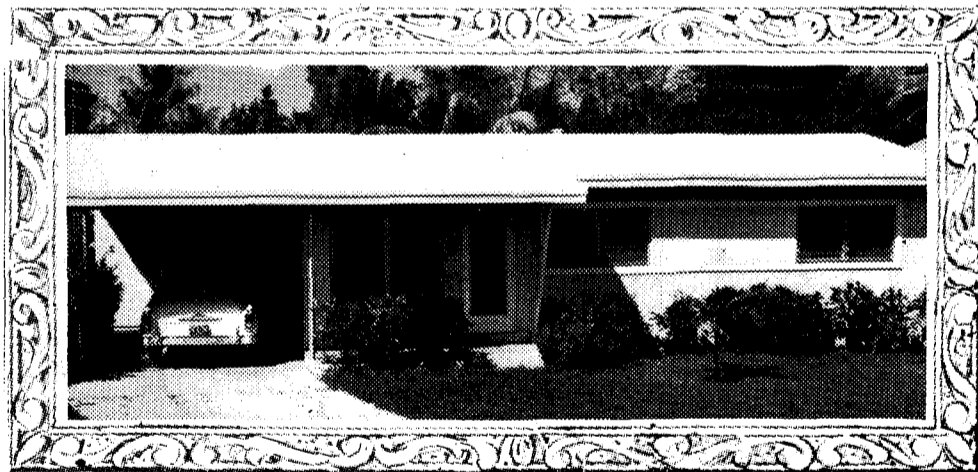
Larsen's style will appeal to a wide audience — those who look for

clarity of thought and expression, those who like many contemporary examples to support abstract ideas, those who respond to sensitive images and phrasing; and those who search for inspirational words. All of these qualities are found in this author's writing, as he leads his readers to an awareness

that holiness is essential to ALL aspects of human life, that holiness is both knowing and loving God.

Those people who have been waiting for Earnest Larsen's next book will not be disappointed; those who will meet the author for the first time will discover a new source of challenging ideas.

## Kool - Tite "Home of the Week"



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

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

This is the Kool-Tite gravel roof process.

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

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

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

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

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

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

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

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

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

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### COMING SOON

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The Voice  
of the  
Holy Father



# 'The Holy Year means meeting with Jesus Christ'

## 'Who is Christ?'

For 20 centuries mankind has sought to probe the Key question of Christianity, "who is Jesus Christ?" Pope Paul VI told more than 80,000 pilgrims at a general audience here Aug. 27.

Despite threatening clouds, Pope Paul helicoptered in from his summer home at Castelgandolfo and ignored a light shower that fell toward the end of the audience as he spoke of the identity of Jesus.

"WHO IS Jesus Christ? asked Pope Paul.

"The Holy Year means a meeting with Jesus Christ, a special meeting. It signifies that everyone who celebrates it must radically reflect on his own faith, on his own opinion of Jesus Christ, on defining him, on His reality."

Pope Paul recalled that during this jubilee year he had spoken of Christianity in general, of the Christian message to be rediscovered, of a new way of living, of communicating with God.

TRACING the arguments over the identity of Jesus as described in the Apostle John's Gospel, Pope Paul told the audience: "Jesus died the victim and martyr of his mysterious unity of man-God and, in that, his oneness resurrected on the third day and He became the Savior of the world."

Pope Paul concluded: "On the cornerstone which is Christ himself He is building through us a living rock which can never collapse, neither in time nor with death. This rock is His Church, holy and immortal, to which we have the fortune to belong and from which we receive Christ himself, the bread of eternal life."

## Greets Gypsies

To more than 2,000 European Gypsies who had come on pilgrimage to his summer home here, Pope Paul declared that Jesus Christ himself had been a wanderer and a refugee like

themselves.

"Jesus, too, while yet a defenseless child was a refugee, fleeing to Egypt for fear of Herod," he recalled to the Gypsy pilgrims in a special audience Aug. 28.

"AND AFTER that His whole public life, during the three years of his messianic prophesying, was nomadic like yours, one can say. He received some hospitality from friendly persons, but it was more fortuitous than stable — so much so that He said of Himself:

"The foxes have dens and the birds of the air have nests, but the Son of Man (that is Jesus Himself) has nowhere to lay His head."

Warmly greeting the Gypsies, who had come to Rome on a Holy Year pilgrimage of renewal, reconciliation and pardon, the Pope recalled his early meetings with them as archbishop of Milan and his visit to their international congress outside Rome in 1965. He said that visit had left on him an "indelible imprint."

"WE HOLD for you deep feelings of respect, affection, of human sympathy above all for the singular state of your nomadic pilgrim life. But our sympathy is above all Christian, for in you is mirrored an aspect of the life of Jesus, Our Lord, master and brother."

He then recalled Christ's own wandering life.

"See how Jesus is like you, how close He is to you. And, like Jesus, so were the Apostles, so was St. Paul, the great traveling apostle. We think of how he traveled then, by what means and with what hardships. St. Paul himself described his travels thus:

"INNUMBERABLE travels, in perils from floods, in perils from the robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the desert, in perils on the sea ... hardships and labor, numberless sleepless nights, hungry and thirsty, often fasting, cold and naked."

"Mark well, dear brothers, that you are not strangers in the history of the Gospel, of the Church. For this very reason you are so dear to us."

Pope Paul told the Gypsies — a word he used only once, during his brief remarks in English, calling them "nomads" on every other occasion — that he had a double wish to express to them:

FIRST, THAT their life would be improved from the educational, health service and professional aspect, and second, that they would get to know God better.

"Pray daily, and be good, at peace between yourselves and with others, as is the intent of this jubilee year which must continue in time, beyond the limits of this year."

The Pope greeted them in several languages. In English he said:

"AS WE welcome you, dear sons and daughters, our thoughts go out to all the Gypsies of the world, to reiterate our paternal interest in you — our interest in your lives, your families, your activities, your future."

After his public address in the audience hall, Pope Paul talked at length during this 50-minute audience with Gypsy representatives on the podium.

Some of them still bore the Nazi concentration camp numbers tattooed on their arms.

GYPSY LEADERS have no accurate figures on the numbers of Gypsies imprisoned in concentration camps by the Nazis, but estimate that anywhere between 250,000 and 500,000 died in the gas chambers of these camps, mainly Auschwitz.

The nearest rough guess of Europe's Gypsy population given by themselves is more than a million and a half at the present time.

During a penitential Mass at their campsite on the outskirts of Rome, Aug. 26, Gypsy representatives had declared their "par-

don" of the Nazis for the wartime atrocities against Gypsies.

WHILE THE Pope conversed with the Gypsy leaders, musicians played Gypsy folk music in the hall.

In an extemporaneous remark, Pope Paul told the Gypsy audience: "The Church would wish

to build for you an international foyer, a center, a "castello" all for yourselves."

The Pope did not mention whether this foyer would be located in Rome.

Before leaving the hall, the Pope blessed the Gypsies in one of their native languages.



## WHO CARES...?

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Dear Friend,

Who cares about Holy Land refugees? Who cares if the baby born tonight in a refugee tent will have a clean blanket? Who cares if eager breadwinners deprived of their livelihoods can be re-trained for new jobs? Who cares about the orphans of war? Our Holy Father cares.

Ever since these wars began, our Pontifical Mission for Palestine has been caring in practical terms: shoes, blankets, hot meals, medicine, new houses, new classrooms, self-help family loans, re-training, scholarships.

The world is beginning to care a lot about the hazard to everyone's peace in the unsettled status of 1,800,000 Holy Land refugees. While diplomacy remains bogged, your priests, nuns and lay workers are feeding, healing, teaching, mending the peace person-by-person—by caring where it counts.

We believe that you care too. About shivering children, about Christ's homeland, about peace, about the humane thing!

The headlines of recurring crises in the Holy Land will not let your caring rest. We beg you to invest in people who need you, with the handy coupon below. Your gift will go to work right away.

And thanks for caring,  
Monsignor Nolan

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know  
your  
faith

Old  
Testament  
— Patriarchs:

# God calls Abraham



*“Abram is more than anything else a man of faith ... a faith that acts firmly on its beliefs.” From article by Steve Landregan.*

By STEVE LANDREGAN

Above all the Old Testament deals with promise and response. God's promise to a man ... and then to his descendants, and the response of that man ... and of his descendants ... to the promise.

It may seem strange that the Old Testament story does not begin at the beginning. At least for us, our journey begins not with the first chapter of the Book of Genesis but with the twelfth chapter. The reason for this will become evident later as the journey progresses.

**ABRAHAM**, or Abram as he is called in the early part of his story, is the object of God's promise, and his response to the promise becomes the touchstone against which the response of his descendants is measured.

God's promise, in the form of a call, is found in the first three verses of Genesis 12:

“The Lord said to Abram: ‘Go forth from the land of your kinsfolk and from your father's house to a land that I will show you. I will make of you a great nation, and I will bless

you; I will make your name great, so that you will be a blessing. I will bless those who bless you and curse those who curse you. All the communities of the earth shall find blessing in you.”

Abram's response follows in verses 4-5:

“Abram went as the Lord directed him, and Lot went with him. Abram was 75 years old when he left Haran. Abram took his wife Sarai, his brother's son Lot, all the possessions that they had accumulated, and the persons they had acquired in Haran, and they set out for the land of Canaan.”

Now, on the surface, the situation appears simple. God calls Abram and tells him to go to another land. There God will make of him a great nation.

Abram's response to the call and promise seems normal. God says go ... and Abram goes ... with his wife, his nephew and his whole household.

But the situation is not quite that simple.

**FIRST:** Abram is a pagan. An ancient Jewish (and also Muslim)

tradition depicts his father as a maker of idols. The God who called Abram was a stranger to him.

**SECOND:** The call required more than a simple act of faith. Abram couldn't respond with “I believe.” His response required that he leave the comfort and security of his “fathers house” and take his family and possessions and head for a land literally known but to God.

**THIRD:** Abram was a 75-year-old man with a barren wife, about as unlikely a candidate to become “a great nation” as could be found.

The call and promise of God to Abram, as incredible as they seem, evoke from Abram a faith response that is a life commitment based on his firm conviction that He who calls can and will deliver what He promises.

Abram is more than anything else a man of faith ... a faith that acts firmly on its beliefs.

The Patriarch's faith is not misplaced. God fulfills His promise. The aged Abram and his wife conceive a son, Isaac, whose son Jacob sires 12 sons whose descendants

become the Hebrew nation.

The promise is repeated to Abraham (Gen 13:14-17, 15:5-7, 17:4-8), and renewed for Isaac (Gen 26:2-5) and Jacob (Gen 28:13-14).

At Sinai (Ex 20) God's promise becomes a covenant with the children of the promise. The balance of the Old Testament is principally concerned with their understanding and response to God's promise and His efforts to perfect that understanding and response.

It is against the background of this tapestry and promise and response that the Mystery of the Incarnation occurs. The birth, life, death and resurrection of Jesus cannot be separated from the warp and the woof of his tapestry for He is inextricably involved in both promise and response.

During the next year this Bible Study series will consider the plan of God that begins with the call of Abraham, continues in the history of Israel, reaches a climax in Christ, and moves toward completion in the Spirit-filled community that looks toward His return.



# What is the Bible?

By WILLIAM E. MAY

The Bible is the "book of the acts of God." It is a book of many "books" which was written by numerous people over a wide period of time. The Bible might well be described as an anthology representative of many voices and types of literature. In all, there are 73 books — 46 in the Old Testament and 27 in the New Testament.

**THE MANY** "books" within the Bible make up one book, **THE** book. No other volume can match the story it tells. It's full of wonder, adventure, life, love — most of all a story about God's limitless love for us. Through the Bible, we learn what He has done to make Himself and His love for humanity known throughout the history of mankind.

Those who authored the Bible were people who experienced this living and loving God in their own lives. And even though centuries have passed since the completion of this volume, the story that it weaves is both ageless and timely. It has spoken to generation after generation, reaching out to every man. The word of God waits for us to be enfolded in its embrace. We have only to pause so that we may think. If we do that, surely we will accept the invitation.

Chapter III of The Documents of Vatican II, Revelation, states: "Those divinely revealed realities which are contained and presented in sacred Scripture have been committed to writing under the inspiration of the Holy Spirit, Holy Mother Church, relying on the belief of the apostles, holds that the books of both the Old and New Testaments in their entirety, with all their parts, are sacred and canonical because, having been written under the inspiration of the Holy Spirit (cf. 20:31; 2 Tim 3:16; 2 Pet 1:19-21; 3:15- ) they have God as their author and have been handed on as such to the Church herself. In composing the sacred books, God chose men and while employed by Him they made use of their powers and abilities, so that with Him acting in them and through them, they, as true authors, consigned to writing everything and only those things which He wanted."

**WHEN WE** meet God in the Bible, we find that He is **WITH** and **FOR** us, even though He is the supreme Being, the "holy one," utterly "other" than man. And He is

the supreme Lord of life, the God who made us for Himself. He has summoned us to share in His own life and made us in His "image." He is Father, Mother, our sovereign Lord; He is friend and lover. He is always willing to help us, to give us life, to accept us. When no one else values us, God does. We can trust Him absolutely for He will never abandon us. We know that He is always true to His word.

And what is His word? He promises us life; He is a God who enters into communion with us, who initiates what the Bible calls a "covenant" with us, a covenant symbolized by the love between a man and a woman who pledge themselves to live together and grow together for life. And this God means what He says! He wills to be one with us and to communicate His life to us, and never to desert us. He does not leave us even when we betray Him. He is always there to receive us with open arms. He wills to give Himself to us and to do so freely.

So true is God to His word, Scripture tells us, that He did an unimaginable thing. He became one with us by becoming a human being. He sent us His only-begotten, eternal and Uncreated word. That Word of God become man was Jesus. Jesus shared perfectly our humanity so that we could share His divinity.

Jesus lived with us and for us; He suffered and died with us and for us. As Risen Lord, He exists NOW as ear heard, nor has it entered into the heart of man what good God has prepared ... " All of this — yet He has done even more. He told us both in word and deed what we are to do if we are to be faithful images of His Father. We are to love as He loves us. We are to be like Him and like the Father who sent Him — servants of our brothers and sisters, fellow words of God.

**YES**, the Bible is the story of God who is true to His word. And among the words to whom He is true are we who are his created images or "words." His love is so great that He lived with us, served us, and experienced our suffering; our joys, our sorrows.

And what is our mission? The Bible tells us that we must be true to the Word that God has spoken to us in Jesus. We can be true to His Word only if we are true to ourselves, only if we are willing to be, like Him, beings who exist **WITH** and **FOR** our fellow men.

# Has God ever

By EUGENE S. GEISSLER

The call of faith is always a call out of the invisible and the unknown. We believe because we cannot really see and cannot really know.

**STILL**, there is something certain about hearing the call of faith, of being called to believe, because it involves an experience of God and a relationship with Him. I think everyone has had such experiences, but most often they have not amounted to anything for us because we really have not responded. If Abraham had not responded to the call of faith, there would have been no "story of Abraham." The story comes from Abraham's responding to the initiative of God. Abraham believed when by all standards the evidence was lacking: "Go forth out of your country, away from your family, out from your father's house (a sure way of getting killed)... Take your old and barren wife with you. You shall have a great posterity by her (ha, ha, ha!)... Circumcise all the men of your house, including yourself and your son Ismael (ridiculous!)... Sacrifice your son Isaac to me (impossible!) None of it made sense — except that Abraham believed and responded.

Has God ever called on me to believe and respond? Everyday, I would say. And you, too.

Although Abraham is indeed an outstanding ancestor for every Jew and Christian, a landmark of faith in the distant past, we have actually come a long way since Abraham. Faith has had an evolution and been considerably refined. Above all,

Jesus came and revealed the to us, Himself believed unto and sent us the Holy Spirit to believe and to give power belief.

**DO YOU** have a family? have teenagers? Have children gone forth to foll ways of the world instead o ways that you tried to teach Then I am sure you understa God asks you to have faith seed of God that was planted hearts at Baptism. He asks believe that He loves ther more than you do, and that yet call them back to Him, tur around, if need be, and clair for His own.

When things look bleak f family, He asks you to belie His ways are not your ways : plans are not your plans. He give children to you to des; them; He gave them to you your faith would save them ar hope would lift up their eyes t

The evidence is lacking t prodigal will return. The evic lacking that the son at hor ever have an insight into visible divine world. The evic lacking that the daughter ca in marijuana and drugs, s vulgar speech, and immerse alien culture will yet come c all a beautiful and lovable d of God. The evidence is lac but we must have faith, much in any of these human and what we have done for but in the God who is true promises and knows each children by name. His thoug

# Religious Belie

By EDWARD W. BAUMAN

The United States of America has always been known as "the land of the free" — a place where people can say what they think, worship as they please, realize their ambitions without regard to social status.

How did such a place ever come into existence?

A total answer is complex. But briefly, it can be summed up in four basic points:

1) Human beings are the only creatures on earth who reason; therefore, they need freedom of thought and expression, both on verbal and action levels;

2) through the centuries, oppression in Europe stifled many people;

3) a new land was discovered — a land where people could begin their lives anew; and

4) it is part of human nature to hope, and to strive for better lives for themselves and their children.

In the 17th century when people

came to the New W , they c in search of a better life. The brought with them hope, faith, an strong Christian belief.

**IN ORDER** to understand th life of the American people in th 18th century when this countr gained its independence, we mu also understand the thought of Joh Calvin. This may come as a su prise because most of us have bee taught that America is largely product of the Enlightenment, the important movement which em phasized the role of reason i human life. But this view overlook the way in which Calvinisr prepared the way.

"Calvin and the Calvinis movement obvio v did r directly father t... America. Revolution. But rather they laid th foundations of thought, culture and society out of which America freedom grew ... "

This statement by Mervy Davies is further supported b statistics when we remember hov



# Ever called on you?

aled the Father  
ed unto death,  
Spirit to help us  
power to our

family? Do you  
Have older  
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stead of God's  
to teach them?  
nderstand that  
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planted in their  
He asks you to  
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Him, turn them  
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e is lacking ...  
faith, not so  
human beings  
one for them,  
is true to His  
s each of His  
is thoughts are

not our thoughts and His ways not  
our ways. Faith will give hope, and  
hope will make love possible.

Do you ever pray? Have you  
ever called upon the name of the  
Lord for help in your distress? Have  
you ever in a moment of joy praised  
the Lord for His glory? Have you  
ever been overcome with gratitude  
for all the things the Lord has done  
for you? If you have, then you have  
responded to the mystery of God in  
the world, to His movement in you  
personally, to the action of the Holy  
Spirit in your life. To pray is to say  
that you believe, not again in  
yourself, in your own abilities, or in  
your own grandeur, but in someone  
beyond yourself who is faithful, who  
is glorious, who is loving, who is all  
in all.

**MEN ARE** called to prayer and  
every prayer is a response to the call  
of faith. Man's call to prayer, man's  
hunger for more than he can lay his  
hands on, man's exhilaration before  
beauty and goodness, his excitement  
when love bursts on his horizon —  
are all calls to faith, to believe in the  
divine presence within himself and  
in the universe.

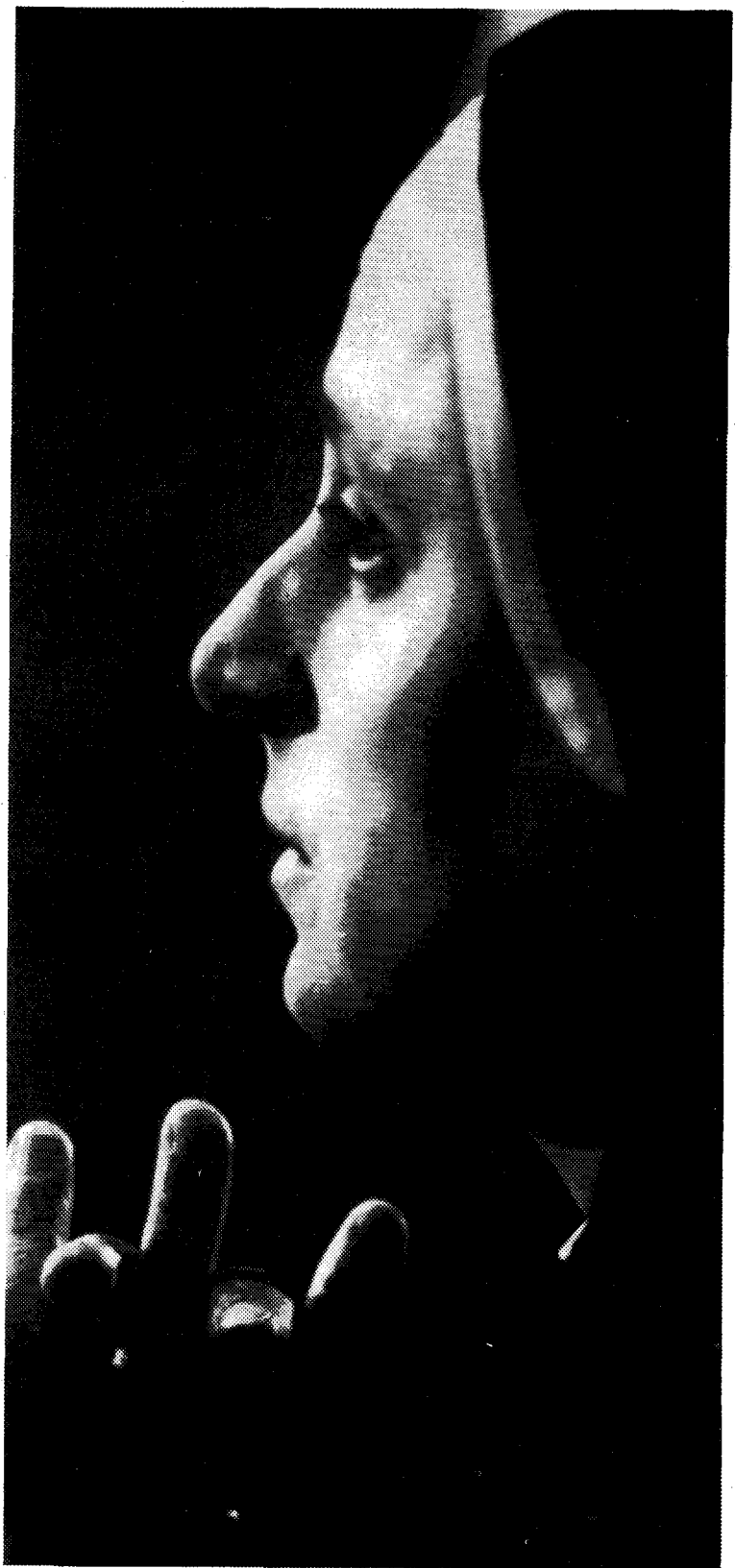
All prayer proceeds from faith.  
All prayer gives hope. Here is  
something in reach of every one —  
not just an Abraham. We can write  
our own beautiful story by  
responding in prayer to the  
movements of God in our lives. I  
daresay that every day man is in-  
vited to pray. In every moment of  
silence, in every moment of love and  
joy that fills our hearts, in every  
moment of need and felt in-  
sufficiency, God speaks to us and  
calls to faith. We can write our own

story, or leave it unwritten, by  
listening and responding — or not.  
God is that near to us.

Do you ever pick up the Bible to  
see if God has a word for you? Do  
you believe the Scripture is the  
living word of God for all time? Do  
you read the Bible in a different way  
than you read anything else? If you  
do any of these things, then you have  
faith and are responding to the call  
of faith. The Bible says some  
overwhelming things that tax our  
belief, that would change our lives, if  
we really believed in them:  
"Greater things than I have done  
you will do" Jesus said. It takes faith  
to believe just a little of that.  
Tremendous faith to believe in all of  
it. "Christ is in everything," Paul  
says. If it is true, then it is a call to  
faith which can change our daily  
lives. Imagine finding Christ in  
everything!

**AS WITH** the Bible so with each  
of the sacraments. Every sacrament  
is a call to faith and every time we  
celebrate a sacrament it is a  
response to faith. It occurred to me  
the other day that perhaps the surest  
way to receive a sacrament un-  
worthily is to receive it without faith  
in our hearts, without faith in God's  
promise that He is at work in this  
sacrament and will accomplish  
wonders by it — if we approach with  
faith and expectancy.

The opportunities to believe  
have changed considerably since  
Abraham. Maybe faith is not easier,  
but the more we know of God's  
filling the universe and our whole  
being, the more are the grounds and  
the challenge to believe. The call of  
faith I would say, is in this Christian  
era all around us.



"All prayer proceeds from faith. All prayer gives hope. Here is something in reach of everyone." From article by Eugene Geissler. A pilgrim sister prays devoutly during Holy Thursday services in the Church of the Holy Sepulchre, Jerusalem.

## Beliefs: The U.S. in 1776

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the "Reformed" tradition in  
general and the Puritan tradition in  
particular grew out of the branch of  
the Reformation traced to CALVIN  
"... Puritanism provided the moral  
and religious background of fully 75  
percent of the people who declared  
their independence in 1776." Sydney  
Ahlstrom concluded. The  
13 colonies were comprised of  
approximately two-and-a-half  
million people, 35,000 of whom were  
Catholic.

Those who accept the Refor-  
med tradition have often been  
called "the people of the Book."  
The Scripture was the ultimate  
authority for all matters of faith  
and life.

When we realize the  
Calvinistic orthodoxy of the  
majority of colonists in 1776, it is  
somewhat shocking to discover the  
lack of orthodoxy among many of  
the major leaders of the  
Revolution. A few were quite or-  
thodox, such as Samuel Adams and  
Patrick Henry. But George

Washington, John Adams, Thomas  
Jefferson, James Madison and  
Benjamin Franklin have been  
variously labeled as atheists,  
skeptics, and deists. Atheists they  
definitely were not, but it is easy to  
see how this idea might arise in  
view of their unwillingness to  
accept some of the basic principles  
of the Christian faith. The  
Enlightenment, a widespread  
movement, arose in the last half of  
the 18th century. This movement  
emphasized the importance of  
human reason. John Locke is one of  
the important people associated  
with the Enlightenment. He  
believed in God as the ultimate  
source of wisdom, but he elevated  
reason over revelation as the way  
to discover that wisdom.

**MANY WHO** entered into the  
spirit of the Enlightenment, in-  
cluding our Founding Fathers,  
continued to believe in God, but  
their attitude toward religion and  
life changed dramatically. They  
spoke in very impersonal terms

about God, often referring to Him  
as "Providence" They "defied  
Nature and denatured God." They  
substituted the natural world for  
revelation. They believed that God  
revealed Himself through the  
wonders of nature rather than  
through Scripture. The deists, as  
they were called, were often  
religious men and morally good  
men, but their ways of thinking  
about God and human life differed  
from orthodox Christianity.

This resulted in a paradox in  
colonial religious life which was  
reflected in many ways. For  
example, the Founding Fathers  
made use of the religious orthodoxy  
of the masses without accepting it  
themselves. They encouraged  
patriotic sermons, proclaimed  
national days of prayer, fasting,  
humiliation and thanksgiving.

Another effect of the religious  
paradox of colonial leadership has  
been to lead modern historians to  
look more and more to the religious  
thoughts and activities of "the

secondary leaders and the rank  
and file" in order to understand the  
dynamics of the Revolution. And  
we now realize that the religious  
"halo" given to some of our leaders  
was actually a reflection of the  
society in which they lived. This  
does not detract from their roles as  
national heroes, it merely puts  
their lives in a more authentic  
perspective.

**This column in KNOW YOUR  
FAITH** is in honor of the Bicen-  
tennial. During an entire year, we  
will focus on the Founding Fathers,  
important people up to the present  
day who have helped build this  
nation, and events that have  
shaped the country. Next week, we  
shall draw a personal profile of our  
first President, George Wash-  
ington, with emphasis on his  
religious beliefs.

(Part of this article are ex-  
cerpts from the study guide, God of  
Our Fathers, by Edward W.  
Bauman, published by Bauman  
Bible Telecasts, Inc., 1974.)



## The Bible and the Liturgy

By REV. JOSEPH M. CHAMPLIN

When a book of substantial size and dignified appearance is majestically held high and carried solemnly down the Church's center aisle, we know that either the text or its contents or both are unusually important.

**LIKEWISE**, when two servers with candles flank the book as it is used, when the minister incenses the text before reading from it and when the celebrant kisses the volume after a proclamation out of it, we understand this is no ordinary publication.

We refer, of course, to the lectionary, that official ritual book containing the scriptural passages employed for holy Mass and the other liturgical celebrations.

The Second Vatican Council directed reformers to open up the treasures of the Bible more lavishly for Catholic Christians. They were to develop a cycle of Sunday and weekday biblical readings which, over a two- and three-year period, would include almost all of the Old and New Testaments.

Our lectionary does just that and contains, moreover, a rich fare of scriptural excerpts suitable for Baptism, marriage, funerals and similar services.

This volume and its schedule of biblical texts have proven so effective that many main-line Protestant denominations and churches now follow the same Sunday cycle observed in Roman Catholic worship.

Introduction of the lectionary into weekly and daily liturgies has made a subtle, but great impact upon the spiritual lives of both clergy and laity. We have become gradually, almost unconsciously "Bible people" with familiar passages from sacred Scripture more and more a part of our thoughts.

The structure of all the revised liturgical rites has greatly facilitated this positive development in Catholicism. Each ritual calls for a liturgy of the Word containing one, two or three biblical excerpts interspersed with a psalm and an appropriate phrase from the Scriptures.

**THE LECTIONARY** and the specific rituals then offer a lengthy list of suitable texts from the Bible for each occasion (e.g. 28 in the Rite for Marriage, some 70 for anointing of the sick, over 100 in the order of Penance). Moreover, our own bishops have approved a principle which permits liturgical planners to select other more effective scriptural passages, if the ones indicated do not seem to fit satisfactorily the particular circumstances.

There are several purposes behind a liturgy of the Word for these sacramental celebrations.

First of all, it makes the Lord present in the worshipping com-



*"The liturgy of the Word stirs up our faith and helps us to recognize later Christ present in the sacramental action." From article by Father Joseph Champlin. Lector Kevin Zerull reads from Scripture for a Mass in Washington, D.C.*

munity through this inspired Word.

To quote from the Roman Missal's Introduction: "When the Scriptures are read in the Church, God Himself speaks to His people, and it is Christ, present in His Word, who proclaims the Gospel."

"The readings should be listened to with respect; they are a principal element of the liturgy. In the biblical readings God's Word is addressed to all men of every era and is understandable in itself, but a homily, as a living explanation of the Word, increases its effectiveness and is an integral part of the service."

**SECONDLY**, the liturgy of the Word stirs up our faith and helps us to recognize later Christ present in the sacramental action. That gesture may be, for example, the breaking of bread in the Eucharist, the pouring of water for Baptism, the anointing for Confirmation. In all these, however, it is Christ who baptizes, Christ who anoints, Christ who confirms.

We need faith to meet Jesus in those actions and a liturgy of the Word deepens our belief so we can realize Christ is present on these occasions.

### QUESTIONS AND DISCUSSION POINTS

1. With what two issues does the Old Testament deal?
2. Read Genesis 12 through 22 and Exodus 20.
3. What was unusual about Abraham's response to God?
4. What is the Bible?
5. In talking about God, what do we mean when we say that He is utterly "other" than man?
6. What is God's Word?
7. Why did God send His Son to us?
8. Discuss the following statement: We can be true to His Word only if we are true to ourselves, only if we are willing to be, like Him, beings who exist WITH and FOR our fellow men.
9. Can you recall ever having heard the call of faith? When? How did you respond?
10. What does faith mean to you?
11. Why is faith important in today's world?
12. Several Founding Fathers, such as Jefferson and Franklin, were not atheists, nor were they orthodox Christians. They were deists. What type of religious thought and experience is described by this term?
13. Was it immoral for Jefferson and others to use the orthodox religious views of the masses for patriotic purposes? Discuss your answer with others.
14. The leaders of the Enlightenment emphasized reason as the ultimate criterion of truth about God and human existence. What are the strengths and weaknesses of this position?
15. Why is a study of the principles upon which this country was built and the people who have influenced its growth through its 200-year history relevant to today's American Catholic? Use this question for group discussion.
16. What is the lectionary?
17. Why was the lectionary revised?
18. What are the purposes behind a liturgy of the Word for sacramental celebrations?



## Broward County

PRE-CANA conferences begin Sunday, Sept. 7 at 8 p.m. in ST. MAURICE parish, 2851 Stirling Rd., Fort Lauderdale. Sessions will continue on Wednesdays and Sundays.

★★★

ST. JOHN THE BAPTIST Women's Guild will sponsor a "get-acquainted" membership coffee at 9:30 a.m., Wednesday, Sept. 10 at 3110 NE 44th St. Transportation will be provided from the church parking lot. Those needing rides to the church may call 772-4449 or 563-3634.

★★★

A "Fun Social" for women of ST. BERNARD parish, Sunrise, will be sponsored by the Women's Guild between 2 and 5 p.m., Sunday Sept. 7 at the parish. First Guild meeting begins at 8 p.m. on Tuesday, Sept. 9.

★★★

First parish social in the newly blessed ST. VINCENT Center, Margate, will be a dance at 8 p.m., Saturday, Sept. 6. Entertainment will also be provided. A series of six semi-monthly adult education classes begin on Sept. 8 and the Women's Club will sponsor a bake and rummage sale on Sept. 13.

★★★

ST. MAURICE Men's Club will meet at 7:30 p.m., Monday Sept. 8. All men of the parish urged to attend.

★★★

COURT HOLY SPIRIT, Catholic Daughters of America, meet at 1 p.m., Friday, Sept. 12 in St. Elizabeth Gardens, Pompano Beach. New officers are Mrs. Florence D'Emic, grand regent; Mrs. Mae Forbes, vice regent; Miss Ann Bornhofen, financial secretary; Mrs. Dorothy MacAndrews, secretary; Mrs. Mae Guthrie, recording secretary; Mrs. Margaret McDonald, monitor; Mrs. Marie Oliver, lecturer; Mrs. Jean VanArsdale, organist; Mrs. Florence McGoldrick, Miss Marion Ahearn, and Miss Gertrude Troche, trustees. Father Francis X. McCarthy is chaplain.

★★★

ST. SEBASTIAN COUNCIL of Catholic Women, meets the first Friday of every month to observe a Corporate Communion during Mass and a breakfast and meeting in the parish hall.

★★★

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## It's a Date

Stable Trotters, women's organization of ST. MAURICE parish, Fort Lauderdale, meets at 7:30 p.m. today (Friday) for their first Fall business meeting.

## Dade County

SACRED HEART Women's Club, Homestead meets Tuesday, Sept. 9 at 8 p.m. in Patrino Hall. Guest speaker will be Mrs. Geraldine Champney, CCD Coordinator.

★★★

The Golden Age Club of ST. LOUIS parish will meet at 10 a.m., Thursday, Sept. 11 in the parish center, 7270 SW 120 St. Senior citizens are invited to attend.

★★★

Annual membership coffee of EPIPHANY Woman's Club begins at 10 a.m. today (Friday) at the home Mrs. Victor Eber, 4975 SW 82 St., South Miami. All women in the parish and friends are invited to attend.

★★★

A Day of Reflection under the auspices of ST. RICHARD Women's Club begins at 9:30 a.m., Thursday, Sept. 11 and concludes at 1:30 p.m. Lunch will be served and babysitting services will be available. For reservations call 238-8644 no later than Sept. 8. Women in South Dade area are invited to participate.

★★★

KC State Deputy Frank Cilento will be the guest speaker during the installation banquet of MARIAN COUNCIL in the hall, 13300 Memorial Hwy., at 8 p.m. Saturday, Sept. 13.

Annual parish picnic for ST. JAMES Church members begins at 1 p.m., Sunday, Sept. 7 at the YMCA grounds, N.W. 17 Ave. and Opa Locka Blvd. Chicken dinner will be served and a variety of games and swimming will be available. Tickets are available from Men's Club members.

★★★

"Hour of Reflection" for senior citizens begins at 11 a.m. today (Friday) in ST. ROSE OF LIMA Church NE Fourth Ave. and 105 St., Miami Shores. Father John McGrath, Archdiocesan Director of Vocations, will celebrate the Mass during which Father David Punch, Archdiocesan chairman of the Commission for the Aging, will preach. Luncheon will follow in the school cafeteria.

★★★

ST. TIMOTHY Women's Guild has resumed meetings and will

convene on the first Thursday of each month at 8 p.m. in McDermott Hall on the parish grounds. All women of the parish are urged to participate.

★★★

"Refresher Day" for women begins at 9:15 a.m., Thursday, Sept. 11 in ST. RICHARD parish. Father Ruskin Piedra, C.S.S.R. will be the retreat master. Babysitting services will be provided. For complete details call Phyllis Casey at 238-8644.

★★★

Forever Young Club of ST. JAMES CHURCH N. Miami, will have a covered dish luncheon during their first Fall meeting at 2:30 p.m., Wednesday, Sept. 10 in the parish hall. For further information call 688-4236 or 685-1852.

★★★

The Downtown CHRISTIAN BUSINESSMEN'S luncheon meeting begins at 12:30 p.m. today (Friday) following Mass at noon in Gesu Church.

★★★

The MEMORARE SOCIETY, for Catholic widows and widowers,

meets at 8 p.m., Friday, Sept. 11 at St. Louis family center in South Dade. For information call 274-0244.

## Collier County

Parishioners of ST. WILLIAM parish will present, "St. Willy's Last Stand," during two performances at 2:30 p.m. and 7 p.m. on Sept. 14 at Naples High School Auditorium. The parish CYO is the sponsor.

## Palm Beach County

A "Mad Hatters" program with a bicentennial theme will follow the business meeting of ST. JOHN FISHER Women's Guild at 7:30 p.m., Monday, Sept. 8 in the parish hall, W. Palm Beach. Members will create their own unusual hats and refreshments will be served.

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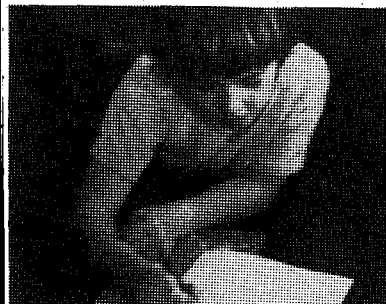
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**Vatican letter states**

# Confession before First Communion vital

VATICAN CITY — (NC) — Pope Paul VI has forcefully endorsed the practice of frequent Confession and of Confession before the First Communion of Children.

Pope Paul's thoughts on the sacrament of Penance were conveyed in a letter by his secretary of state, Cardinal Jean Villot, to participants in the 26th Italian National Liturgical Week, which opened in Florence, Aug. 25.

THE PONTIFICAL letter said also that the new ritual can enhance the celebration of the sacrament of Penance, especially by joining to it a service of the Word. But it added that priests must still give prime importance to their "regular attendance" in the confessional.

"His holiness wants to call the attention of everyone — priests, Religious and the faithful — to the frequency of this sacrament," the letter said.

"Unfortunately some have little regard for frequent Confession, but this is not thinking of the Church."

TURNING TO the question of first Confession, the letter said: "The Holy Father places a special stress on Confession for children, and especially on first Confession, which must always precede First Communion, even if, appropriately, there is an interval between the two."

(In 1973, the Vatican's Congregation for the Clergy reaffirmed the traditional practice in which children make their Confession before being admitted to their First Communion. This aroused controversy and even opposition in the United States, whose bishops has asked the Vatican for extension to their experimental programs allowing children to receive Communion before making their first Confession.)

Cardinal Villot's letter continued:

"From the very earliest age the first steps toward an evangelization of Penance should be taken — an evangelization which will then become an ever more valid and conscious support for a living faith in the celebration of the sacrament and, above all, in the sure and cohesive guidelines for Christian life."

MSGR. FIORENZO Romita, undersecretary of the Clergy

## Sister named 'Outstanding'

LAKE WORTH — Sister Ann Helen, S.S.J., teacher of science and mathematics at Sacred Heart School here, has been chosen an "Outstanding Elementary Teacher of America" for 1975.

A graduate of Notre Dame Academy and Barry College, Miami, Sister has taught in various schools staffed by her congregation throughout Florida. In addition she has been involved in numerous extracurricular activities.

## Hospital course

A unit clerk training program for qualified persons begins Monday, Sept. 8 at Mercy Hospital.

Those interested in applying may contact the personnel office, 3663 S. Miami Ave. between 9 a.m. and 3 p.m. For additional information call 854-4400.

Congregation, commented:

"Cardinal Villot's letter in which he refers to the precedence in time of first Confession before First Communion is a restatement of what was said in the General Catechetical Directory. The Church insists on this precedence,

not out of practice or to assert its authority, but for spiritual reasons. The Church wants to teach children that Confession is a means leading to holiness and to spiritual perfection.

"The Church counsels weekly

Confession for priests who, we hope, do not have serious, moral sins to confess each week. In this way the Church is pointing to Confession as a form of spiritual direction.

"Thus the reception of first

Confession before First Communion — an order of precedence which the Church insists on — should serve to prepare children to see Confession as a form of spiritual direction on the way to perfection."

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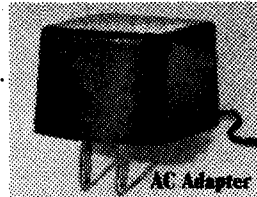
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# youth

## Ziggentoffel ready? You could win prize

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exhibit the ancient art of lerking by tilting the uploo below the level of the gnarfing tank. The ziggentoffel will also give a rare demonstration of glumping and

trekking. It is the only device capable of such a confection.

But if you'd like to prevent the extinction of this rare creature, you are cordially invited to enter the "Build a better ziggentoffel contest" at the Hollywood Mall, Sept. 12 through Oct. 10. Imagination, ingenuity, a sense of the ridiculous, and a quantity of junk are all you need. You can use

spare parts, broken appliances, discarded toys, and other useless objects to build a ziggentoffel. As long as it does not decompose, disturb or offend, it will be acceptable and will be exhibited during the mall's Grand Ziggentoffel Display next month. Prizes are as zany as the creations for which they will be awarded. Contact Joy L. Adams at 981-1000 (Hollywood) or 625-2550 (Miami) for more info. And — lotsa luck. You may end by having a mandrisnork bleep you on the pomax!

Don't forget your dancing shoes (help, my shoes are dancing!) on Saturday, Sept. 13 when Hemlock will be rockin' and rollin' from 8 p.m. to midnight at Holy Family Parish Hall (NE 145 St. and 11 Ave., North Miami). The Archdiocesan CYO Board hosts this "Back to School Dance" for all you CYO-ers. Dress is casual.

Remember to get your pre-registration in this week for the National CYO Convention. Positively last call! Get in touch with the Youth Activities Office (757-6241 in Miami; 525-5157, Fort Lauderdale; 833-1951 in Palm Beach) for all the info you need.

The Miniature Golf Tournament starts Sunday at noon, closing out the Summer Sports Festival. As announced last week, competition will be held at the Cloverleaf Miniature Golf Course at NW 167 St. and 2 Ave. Come on out and putt around awhile.

We're happy to announce that St. Vincent de Paul CYO had a bake sale to raise money for muscular dystrophy. Talk about successful! They pulled in \$115! How 'bout them apple pies?

### Straight Talk

## What is purgatory?

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

Dear Father:

What is the Church's teaching on purgatory and is it still stressed today?

Laura

Dear Laura:

The Church's teaching on purgatory is part of her traditional teaching. From the earliest days of the Church there has been the practice of praying for the dead and offering the Mass for them.

The Church teaches that when the soul is sufficiently purified for the vision of God it is admitted to

heaven. If the soul is not in this state at the time of death then purgatory is the place of its purification or purgation. The Bible does not mention purgatory as such but states: "You shall not be released until you have paid the last penny." (Matthew 5:26) "If a man's building burns he will suffer loss but he himself will be saved as one fleeing through fire." (1 Corinthians 3:15) "It is a holy and wholesome thought to pray for the dead that they may be freed from their sins." (2 Machabees 12:46) The Church teaches that the souls in purgatory cannot help themselves. That is why we the living pray for them.

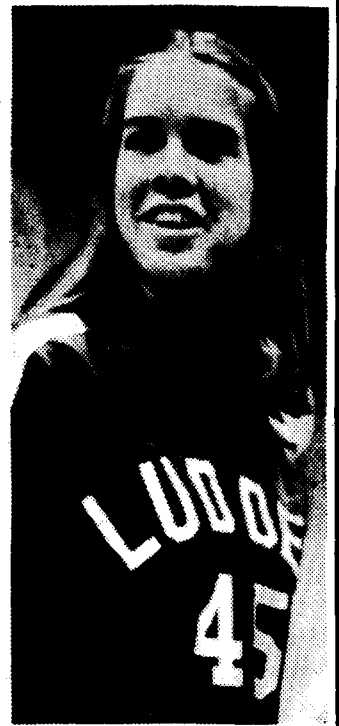
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Jesus Christ.

As "Gomer" has led  
us in this life  
so she will lead us  
into eternal life.



This memorial ad in a Syracuse newspaper was placed by friends of Mary Theresa ("Gomer") Montgomery, a basketball star and natural leader at Bishop Ludden High School. Gomer died of a brain tumor at 17. "It will be a long time before we become aware of all that Mary has meant to us.

### If you've been feeling nostalgic



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(Continued from page 2)

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He escaped from prison in 1919 and remained in hiding until an amnesty made it possible for him to appear openly in Ireland.

From June, 1919, De Valera spent a year and a half in the United States raising funds for the Irish independence movement. But he failed to obtain political support from the U.S. government.

AFTER THE 1921 treaty and the civil war, De Valera remained out of political life for some time. He eventually broke with Sinn Fein over its refusal to participate in the Free State parliament, and he organized his own party, Fianna Fail.

In the 1927 elections, De Valera's new party won 45 seats, and he took his seat after an elaborate maneuver in which he signed the book containing the oath of allegiance to the English king while proclaiming that he regarded the oath as "an empty formula."

In 1932, Fianna Fail came to power and De Valera became prime minister. For most of the next 40 years he and his party governed the country.

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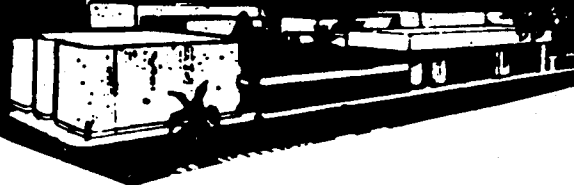
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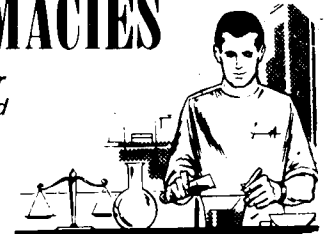
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By Father Eugene H. Maly

# REFLECTIONS on the Sunday Gospel

**GOSPEL** (Twenty-Third Sunday of the Year; September 7, 1975). Ezekiel 33:7-9; Romans 13:8-10; Matthew 18:15-20.

Confronted with the disappearance of his brother Abel, Cain had replied to God, "Am I my brother's keeper?" The question was a defiant rejection of responsibility. Down through the ages the same rejection has been made over and over again. Cain's sin, like Adam's, was a prototype of future human behavior.

In Israel the rejection of fraternal responsibility was compounded by the reality of the covenant. God had made a covenant, not with the individual Israelites, but with the people as a whole, as a community. The obligations of the people, therefore, were not only to Yahweh, but to all the covenant partners. An irresponsible individualism flatly contradicted Old Testament religion.

**THE FIRST** reading, from Ezekiel, highlights this need for responsibility in a special way. Immediately preceding our passage there is a parable in which a watchman is appointed to blow the trumpet and thus warn the people when the enemy is approaching. If he does his duty, he is not responsible for any subsequent deaths. If he does not, he will be punished for his lack of responsible action.

Ezekiel is appointed by Yahweh as watchman over the moral conduct of His people. Our section is concerned only with the wicked of Israel. The prophet is like a pastor who must warn the wicked of their evil ways. If he shirks this duty, he will be held responsible for the ensuing death of the wicked. If he does his duty, even without results, the wicked indeed shall die but he will not be held responsible.

Two points can be made here. First, the prophet now has the obligation not only of announcing God's

word to the public at large, but also of warning the individuals of their possible fate. This attention to individuals illustrates the personal element of religious activity. The pastor must be concerned about persons.

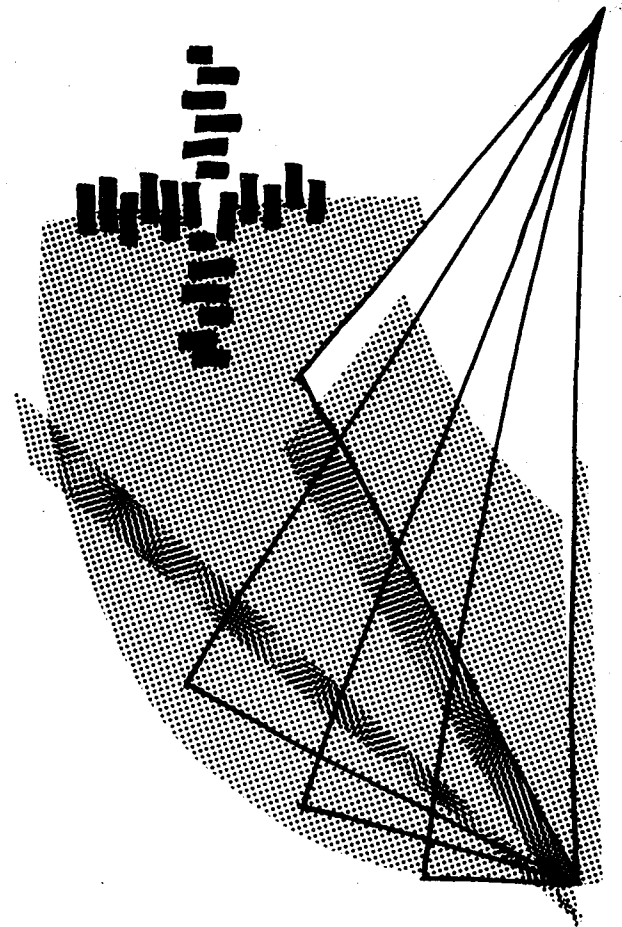
**BUT THIS**, at the same time, emphasizes the covenant context. "A solidarity therefore exists between watchman and people, which finds outward expression in their joint liability for seeing that God's command is observed" (Reventlow). Fraternal responsibility is a necessary part of any covenant religion.

The point is made again in the Gospel reading. It deals with fraternal correction and the various steps that the offended person can take. The ultimate authority is the community, or the Church, which has the power of binding and loosing. Matthew uses the Greek word for "church" twice in this passage.

Of all the evangelists Matthew seems most concerned about a theology of the Church, the covenant community. He is the one who had recorded, in solemn fashion, its foundation on Peter (16:13-19). Here in this chapter he offers a series of guidelines for the Church. And one of the main thrusts is the sense of responsibility for others.

We might say that, for Jesus, every Christian becomes a prophet-watchman. Each is liable in some way for the personal growth of the other members. The Church itself grows and is strengthened by the activity of its members. And the individual members grow and are strengthened by their concern for one another, for the Church.

The prophet Ezekiel was well aware of Yahweh's presence to His people. Such presence made it possible for the wicked to be converted and for the just to remain faithful. Similarly Jesus promises to be present in a special way wherever more than one are gathered in His name. Mindful of that presence what Christian would echo Cain's defiant rejection of responsibility?



By Father John Catoir

## Doubt doesn't mean lack of faith

It often happens that our nerves upset us and cause us to feel insecure; our faith at times seems to falter. All of this happens when we fail to trust the Lord. Many who turn their life over to Christ, who try to abandon themselves to God's will, after a while, begin to feel that the Lord never heard them; that they are in fact left dangling the same old way. They feel abandoned by Him, not to Him. They feel distress, discomfort, confusion, doubt and alienation.

The strange thing is that we tend to believe these feelings even though we know they are untrue. St. Francis de Sales once said: "Do not be discouraged because you are discouraged." What a wise man he was. Do not be nervous because you're nervous; do not

be anxious because you're anxious. These things are passing things. It's all right to be nervous and upset; this is not a moral problem, it is a nervous problem. Just because you feel abandoned does not mean that God has really abandoned you.

**MANY PEOPLE** are afraid when there is absolutely nothing to fear. Some little children are afraid of a boogie man in the closet; but there is no boogie man in the closet. Some grown-ups are terrified in elevators, or when they look out of a ten-story window; but there is no objective danger. False feelings exaggerate and distort reality. Feelings are not facts, but faith is. Remember this: just because you have doubt doesn't mean that you do not have faith. If you

had pure firsthand knowledge, it wouldn't be faith, it would be the real thing - it would be heaven.

Reading Scripture sometimes helps when we are anxious. "We are quite confident that if we ask for anything and it is in accordance with His will, He will hear us; and knowing that whatever we may ask, He is listening, we know that we have already been granted what we asked of Him." (1 John 5: 14-15)

Since you have already told God you need Him and have asked for His help, you know He is going to be there for you. God does hear us in spite of the fact we may feel He doesn't.

**THERE ARE** many ways to protect yourself from your emotions. Mike Evans, the young man who plays Lionel in "All In The Family" and now stars in the spin-off from that show, "The Jeffersons," was quoted recently concerning bigotry, and I use this as an example of the self preservation instinct which is the forerunner of trusting God in all things: "If I have experienced the oppression of racists, I just block it out. Nobody can say anything that offends or affects me. I've got a big brick-wall around me. I'm willing to let the bigot throw off his venom, then I laugh. I accept those things as reality."

Mike Evans can throw off hurt feelings by creating an imaginary brick-wall to protect himself. Why can't you protect yourself from discouragement and disbelief by creating your own wall of defense against those feelings which distort the facts taught to you by faith? No one can hurt you if you are safe in the Lord. You may feel threatened, but do not believe it. Believe only the truth that you can put your trust in God. These are the facts: Jesus is the Lord of your life; He is your protector; you can depend on His love and power.

It is so easy to say to the Lord, "Thank you; I love you." But if you really believe in Him and want to please Him, you must trust. Trust is the love answer; it's the giving over of oneself into the hands of the Father; into the mercy of the Son; into the power of the Spirit. In spite of your feelings, trust the Lord. He is writing straight with crooked lines. He will draw good from your pain, and you will rejoice with Him and be glad.

### Prayer of the Faithful

23rd SUNDAY OF THE YEAR  
Sept. 7, 1975

**CELEBRANT** : God has given us every assurance he is most interested in listening to our petitions and helping us. We have reason to be confident as we say:

**LECTOR** : Our response: "Lord, give us strength."

**COMMENTATOR** : That we may have courage to forgive those who have offended us, we pray;

**PEOPLE** : Lord, give us strength.

**COMMENTATOR** : That we may always be willing to take the first step in bringing about reconciliation, we pray:

**PEOPLE** : Lord, give us strength.

**COMMENTATOR** : That we may, whenever possible, be peacemakers in

troubled homes, we pray:

**PEOPLE** : Lord, give us strength.

**COMMENTATOR** : That we may gently help those whose lives have been warped by serious sin, we pray:

**PEOPLE** : Lord, give us strength.

**COMMENTATOR** : That we may strive every day to ease the suffering of someone, we pray:

**PEOPLE** : Lord, give us strength.

**CELEBRANT** : O God, give us the kind of faith which urges us to look for our real strength and courage in prayer and the sacraments. We ask this in the name of Jesus, our Lord.

**PEOPLE** : Amen.



# ¿Cuántas veces debo perdonar?



Por el REV. JOSE P. NICKSE

Yo les digo: todo lo que aten en la tierra, el cielo lo considerará atado y todo lo que desaten en la tierra, será tenido como desatado en el cielo. Entonces se acercó y le dijo: "Señor, ¿cuántas veces debo perdonar las ofensas de mi hermano? ¿Hasta siete veces?" Jesús le contestó: "No digas siete veces, sino hasta setenta veces siete."

Mt 18:15-22

"Yo perdono pero no olvido." O a lo mejor "Yo olvido pero no perdono." Que fácil sería ser cristiano si Cristo hubiera dicho que había que perdonar solamente siete veces.

**RECONCILIACION** es uno de los temas de este Año Santo. Reconciliación, según lo define el diccionario, es el "restablecimiento de la armonía o la concordia." El perdón es el camino de la reconciliación.

Vivimos en un mundo sediento de reconciliación. Mientras más nos acercan las comunicaciones sociales, más nos alejan las diferencias políticas e ideológicas. No hay continente en el mundo fuera del alcance de las fuerzas destructivas de la violencia.

También la sociedad de este país es víctima de los prejuicios raciales. Nuestra ciudad, que llamamos bilingüe y bicultural, también sufre la polarización de aquellos que piensan que los dos grupos étnicos son irreconciliables.

¿Qué podemos decir de la estructura familiar? ¿Cuántos matrimonios no son víctimas de la infidelidad y del egoísmo? ¿Cuántos hijos no sufren el estigma de ser hijos de padres "divorciados"?

El cáncer de la ansiedad, la depresión y otros trastornos emocionales nos va invadiendo porque cada día nos apartamos más de los caminos de Dios. Hay sed de reconciliación.

Pero, ¿por donde empezar?

Primeramente, renovando nuestra relación con Dios. Dios nos perdona todas las veces que nos acerquemos a El con un corazón sincero y arrepentido. No importa lo lejos que estemos, como hijos de Dios, siempre podemos regresar.

**ESTE PERDON** ilimitado de Dios nos lleva a la reconciliación con nuestros hermanos. Reconciliación que implica un reconocimiento de pecado y un deseo de cambiar. Perdonar es el primer paso. Pero reconciliación es un paso que tienen que dar todos.



## Nuestro mundo

### Sería injusta ley contra extranjeros ilegales

Un proyecto de ley de la Cámara de Representantes que impondría pena a los que emplean a los extranjeros ilegales es "injusta y discrimina", acusó la Conferencia Católica de Estados Unidos en una declaración oponiéndose a ese proyecto.

Los patrocinadores del proyecto de ley reclaman que esto ayudaría a los ciudadanos americanos y a los extranjeros que residen legalmente en Estados Unidos al recuperar más de un millón de empleos ahora ocupados por los "ilegales."

La declaración contesta que "al intentar solucionar un problema económico esta propuesta crearía un problema de derechos civiles de una magnitud horrenda."

LA DECLARACION dijo que este proyecto de ley es en efecto un intento para proveer una solución dentro de la mentalidad de "pagan justos por pecadores." También dijo que el Congreso se mueve en "una dirección muy peligrosa" al apoyar tal proyecto de ley.

La Conferencia había apoyado la amnistía o la regularización del status para los extranjeros ilegales en los Estados Unidos llegados antes del primero de enero 1975. Criticó que la fecha de junio 30, 1968 propuesta en el proyecto de ley es completamente inadecuada.

El proyecto de ley pasó el Comité Judicial de la Cámara con un margen de 26-5 y está lista para entrar a debate en la Cámara de Representantes a principios de otoño.

La declaración citó a la Comisión de Derechos Civiles y al Fondo de Defensa Legal Mexicana-Americana, los cuales dijeron que el proyecto de ley conduciría a la discriminación de empleos, en contra de los mismos extranjeros legales y de las minorías, por el miedo que tendría el patrono de equivocarse y emplear a un extranjero ilegal.

"Si este proyecto de ley pasa," dijo la declaración de la Conferencia, "el gobierno estaría requiriendo que los patronos de esta nación pongan en vigor las leyes de inmigración que no se han cumplido en el pasado por negligencia o por incompetencia."

"Si se aprueba, la ley provocaría la despedida de un incalculable número de trabajadores en tan corto tiempo que causaría un increíble estrago entre las familias y en la comunidad donde viven."

"Además, al quitarle a estas familias su escaso sustento económico y al forzar contra ellas la pena de la emigración, o el intentar alguna clase de esfuerzo

de deportación, sería un acto no solamente inhumano sino también inmoral," declaró la Conferencia Católica.

#### PARROQUIAS DEBEN AYUDAR A REFUGIADOS

El presidente de la Conferencia Católica de Estados Unidos, Mons. Joseph Bernardin, arzobispo de Cincinnati, ha llamado a todos los obispos católicos del país para promover el apadrinamiento por parte de las parroquias en cada diócesis, para los refugiados del Sudeste de Asia.

Mons. Bernardin hizo el pedido en una carta personal escrita a cada obispo. El prelado también mandó a los obispos el texto de una

carta modelo la cual él pide que adapten para enviarla a los pastores de unas 18,500 parroquias católicas en los Estados Unidos.

La carta modelo, la cual requiere que los pastores inviten a sus parroquias a apadrinar una familia refugiada, llama tal acción "una oportunidad única para poner nuestras creencias cristianas en práctica y de una manera que puede recompensar espiritual y emocionalmente." También dice que muchos individuos y parroquias católicas que ya están envueltos en el esfuerzo del restablecimiento de los refugiados, "han experimentado el profundo gozo cristiano y la satisfacción que viene de ayudar a un hermano o hermana en Cristo."



### El hombre y sus caudillos

En su catequesis del 20 de agosto el Papa Pablo VI dijo que "el hombre de hoy que está en busca de un líder, muchas veces ignora a Cristo y se apega indiferentemente a un caudillo de su propia creación.

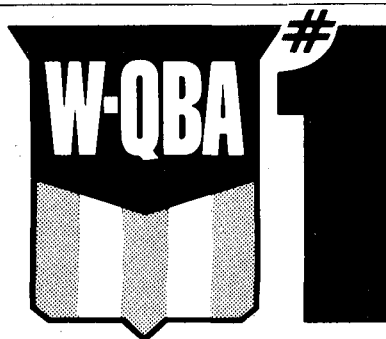
Dirigiéndose a la multitud en la Plaza de San Pedro, el Papa sostuvo que "el hombre necesita un amo, un líder para poder actuar y pensar. Si no tiene uno, lo crea, casi siempre con una dedicación lenta y con un entusiasmo caprichoso, con intereses viles y con inconstancia. Cristo ha dicho, con la garantía divina de sus palabras, 'Todo aquel que me sigue no caminará en tinieblas,' El Señor y cabeza de la humanidad, es hoy fácilmente olvidado."

El Papa dio a los 60,000 peregrinos y turistas presentes un plan de tres puntos para la renovación en Cristo:

**"PRIMERO**, no nos mantengamos sordos, indiferentes o acostumbrados a las palabras del Divino Señor. Escuchemos, para estudiar y preguntarnos, qué es lo que el Espíritu Santo nos puede enseñar acerca de la verdad total de Cristo para guiarnos por el camino de los fieles creyentes.

**"SEGUNDO**, con fervor y corazones dóciles guardemos como un tesoro las enseñanzas de Cristo y de aquellos a quienes 'el Espíritu ha establecido como obispos para dirigir la Iglesia de Dios.'

**"TERCERO**, tengamos cuidado con ciertas teorías nuevas que están surgiendo actualmente, y que algunas veces encierran peligros espirituales y doctrinales. Escuchemos, en el fondo de nuestra alma, la invitación del Evangelio, que viene del trono del Magisterio, en comunión con la Iglesia."



# ...Y SIGUE SUBIENDO

*Su Cubanísima 1140kes*



# CINE GUIA

Por ALBERTO CARDELLE

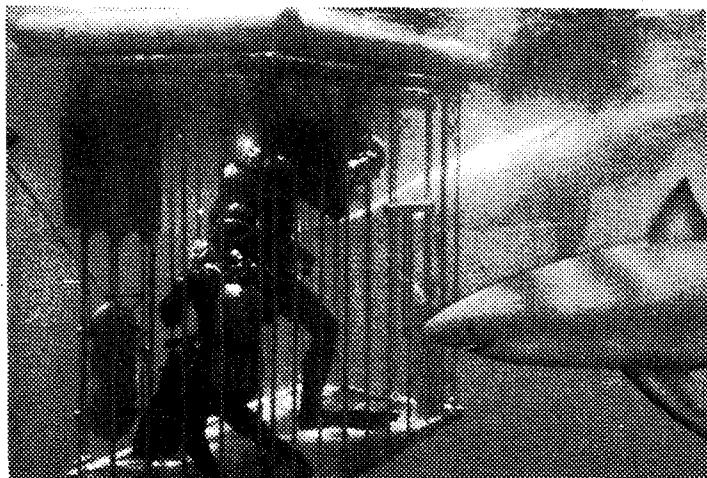
**TEATRO MARTI (TWIN) "CABARET."** Protagonizada por Liza Minelli. Corre la última parte de la década del 30, o sea los años que precedieron a la Segunda Guerra Mundial. Los años que vienen antes de un cataclismo — y así lo fue la Segunda Guerra — son siempre de relajación moral, de inseguridad. Posiblemente en la Primera Guerra Mundial se experimentó el mismo problema. Durante estos años, en Alemania, se vivió el escalonamiento al poder del nazismo, iniciado como un pujante movimiento nacionalista encabezado por Adolfo Hitler, para terminar todo en una soberana pesadilla. Es sobre este fondo que sucede la acción de CABARET, ganadora de una serie de Premios de la Academia. Aunque el tema de la película relajado moralmente y borrascoso, el mismo tiene aspectos positivos. La situación de uno de los protagonistas, el joven profesor, contra un aborto cometido en una criatura que él quería. El amor de los dos jóvenes judíos, santificando sus relaciones entre un régimen que los odia — más por envidia que por problemas económicos, como se ha escrito. Pero donde reside la fuerza de CABARET es en su parte artística. Sus números musicales — encabezados por la Minelli — están muy bien montados, y más que la coreografía, es la inteligente utilización de la cámara y el color para lograr los efectos deseados. Es a través de estos números musicales que se ridiculiza el régimen que en Alemania surgía; y el imperio perenne del dinero sobre otros valores con la canción "Money, Money, Money."

El fin de la película, con la acción detenida sobre un individuo usando el brazalete del nazismo, indica la pesadilla que Alemania comenzaba a vivir.

En fin, para un público maduro y formado, diríamos que CABARET es una buena película y bien pudiera incluirse, para su debate, en un ciclo de fotografías, de color, de musicalidad o de mensaje.

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

"JUGGERNAUT" Película de aventuras acuáticas in-



terpretada por Richard Harris y Omar Sharif. **CLASIFICACION: P.G.**

**TEATRO TOWER: DIRTY HARRIS y MAGNUM FORCE:** Doble programa de violencia por partida doble interpretados ambos por Clint Eastwood. La primera película es dirigida por Don Siegel y la segunda por Ted Post.

**CLASIFICACION DE DIRTY HARRIS C — (Prohibida)**

**CLASIFICACION DE MAGNUM FORCE C — (Prohibida)**

**TEATRO TRAIL "BLUE WATER, WHITE DEATH"**. — Es la historia de 4 buceadores y su peregrinar alrededor del mundo — 6 meses y más de 12,000 millas — en la búsqueda del gran tiburón blanco. La misma lleva a los buceadores a verse cara a cara con muchas de las espectaculares criaturas marinas que existen; muchas de ellas hostiles. Teniendo en cuenta que el fin de la expedición fue de confrontación, no de matar, muchas veces hace de los buceadores los perseguidos que estos persiguen. Es un filme sobre unas personas que fueron sometidas a una clase de presión, fuera de lo ordinario, pero real.

**"LOS SIETES VIAJES DE SIMBAD o SIMBAD Y LA PRINCESA"**. — Película sobre el legendario personaje Simbad. Gracias a su tema y a sus efectos especiales, el filme capta totalmente la atención de los pequeños.

**CLASIFICACION MORAL: A1 — (Para toda la familia)**

**"DEATH WISH"**. (EL VENGADOR ANONIMO) Protagonizada por Charles Bronson. Dirigida por Michael Winner, presentada por Dino de Laurentis. Basada en la novela del mismo nombre, "Death Wish" está realizada teniendo en cuenta uno de los males actuales: el creciente avance de la criminalidad en las grandes ciudades; quizás uno de los modernos Jinetes del Apocalipsis.

**GAMBLER — CLASIFICACION MORAL: A-3, apta para mayores.**



Recientemente regresó a Miami un grupo de 49 peregrinos de Año Santo que junto a los Padres Vallina y Galofré visitaron Roma, Lourdes, Monserrat y otras ciudades españolas como Granada y Madrid. Según el Padre Vallina "en cada visita a Roma descubrimos algo nuevo. Por ser este Año Santo, es impresionante el gran número de peregrinos que vienen de tantos países diferentes, algunos haciendo un gran sacrificio personal".

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# Acoge bajo su manto a cuantos acuden con fe

Por ARACELI CANTERO

"Nuestro pueblo tiene una tradición mariana con más de cuatro siglos de tradición, pero en algunos tiene que ser purificada."

"Yo creo que muchos vienen a la Ermita con una fe individualista y casi personal, pero se marchan sabiéndose parte de una comunidad de creyentes."

Monseñor Román sabe lo que dice, pues cada año habla personalmente con miles de los peregrinos que se acercan a la Ermita de la Virgen de la Caridad, en los terrenos del hospital de Mercy.

Con su labor pastoral en la Ermita, ha ido descubriendo en muchos, los rasgos de la religiosidad popular descrita en 1968 por los obispos latinoamericanos reunidos en Medellín, Colombia.

"La gran masa del pueblo católico," decían los obispos, "vive una fe en Dios con un gran sentido de dependencia de El, mezcla de temor y confianza."

"Su oración se dirige más fácilmente a la Virgen o a los santos, y su religiosidad es frecuentemente una de votos y promesas, de peregrinaciones y de un sinnúmero de devociones... pero con una gran reserva de virtudes cristianas, especialmente en orden a la caridad."

"Es una religiosidad basada en el sentimiento y profundamente sincera, aunque a veces algo confusa. En ella encuentran consuelo y fortaleza para los momentos de crisis."

Monseñor Román conoce muchos casos que podrían dar vida a estas opiniones. El ha visto familias enteras que a pie y descalzas llegaban desde otro extremo de la ciudad, para agradecer a Dios y a su Madre, la buena noticia de la salud de un familiar. También recuerda su encuentro con muchachos que se acercan a la Virgen en los momentos difíciles, "se arrodillan junto al altar, sin saber como orar, y me piden que les enseñe y les bendiga."

"Para muchos la fe se limita a una relación personal con un Dios Todopoderoso que ellos han ido

descubriendo," dice Monseñor.

"Nosotros tratamos de hacerles ver que ese Dios es un Dios que habla, no solo por inspiraciones sino también por una palabra que es Cristo, y por la palabra escrita de la Biblia que nos explica la Iglesia."

En su contacto con los peregrinos, Monseñor también descubre en algunos una religiosidad de Antiguo Testamento pero "no se puede decir que no son Iglesia," explica, "ya que el pueblo de Dios tiene una extensión mucho mayor de lo que uno puede señalar. Además según él ha comprobado, esta gente está actuando como fermento cristiano entre la gran masa de paganos."

"Quizás no tengan conceptos teológicos," dice Monseñor, "pero yo creo que siempre que en un alma se infunde la caridad, y la luz del evangelio, aunque no se den mucha cuenta la estarán derramando afuera."

Al referirse a la mezcla cultura —fe que se da en toda religiosidad popular, Monseñor comenta sobre la pedagogía de la Iglesia a través de los siglos,—"Nunca se rechazó a una persona porque no se hubiera desembarazado de una serie de ideas folklóricas. Se les recibía con caridad y se pensaba que con los años y con la evangelización se llegaría a un catolicismo más puro. El fallo es que no se ha logrado evangelizar como se pensaba. Y esta es la tarea que tenemos pendiente," afirma.

Para realizarla, todos en la Ermita, saben que cuentan con la orientación del Concilio Vaticano II, que en la Constitución Dogmática sobre la Iglesia afirma, "La Iglesia o Pueblo de Dios, ...fomenta y asume, y al asumirlas purifica, fortalece y eleva todas las capacidades y riquezas y costumbres de los pueblos en lo que tienen de bueno."

"Es necesario purificar y elevar todo lo bueno que existe en la religiosidad popular de la gran masa, para poder integrarlo en el culto católico," dice Monseñor Román, "pero es tarea que requiere mucha comprensión, y

estudio, que quizás implique algunas concesiones requeridas por el lento ritmo de la masa, pero

que supone también mucha firmeza en el purificar todo lo que no podrá nunca llegar a ser

cristiano.

"Esto es lo que tratamos de hacer en la Ermita."



## 'Da gusto ver a tantos jóvenes en la Ermita'

Tempranito, casi al salir del sol, los muchachos del Colegio de Belén acudieron puntuales a su cita con la Virgen de la Caridad. Y aunque para muchos era la primera visita a la Ermita, seguramente que no será la última.

"Queremos hacer de esto un día de reflexión y orientación cristiana del curso escolar que empieza," explicó el padre Eduardo Alvarez, S.J., que acompañó a los cuatro grupos que acudieron a la Ermita en días consecutivos. "Igual que tienen orientación en otros aspectos del colegio, queremos que sean bien conscientes del por qué y para qué de una educación católica en Belén," comentó otro de los profesores, el Padre José A. Esquivel, S.J.

"Elegimos la Ermita casi por razones prácticas, pues no teníamos donde ir ... " explicó el padre Alvarez "Y nos hemos dado cuenta ahora de que la Ermita puede ofrecernos más que cualquier otro lugar en Miami. Está llena de contenido cultural y religioso, y la mayoría de nuestros alumnos son cubanos, que de otro modo no conocerían esto."

Cada mañana después de un rato de expansión por los jardines y junto a la bahía, los muchachos divididos anteriormente en cuatro grupos, comienzan un diálogo por parejas, en el que se dan a conocer mutuamente y responden a preguntas anteriormente formuladas, que intercambiarán luego en grupo, bajo la orientación de uno de los profesores del colegio.

En sesiones posteriores, muchachos y

profesores dialogan sobre el sentido de una educación católica, y la tradición de más de 123 años del colegio de Belén.

También conocen la historia de la Ermita y el simbolismo encerrado en su arquitectura y en los murales de Teok Carrasco.

Todo concluye con una Eucaristía en la que el padre Luis Ripoll, S.J., les comenta sobre el papel de la devoción a la Virgen dentro de su educación cristiana, pues además, según el padre les explica, las relaciones de respeto y cariño entre María y Jesús son un buen modelo para la atmósfera familiar de mutua confianza y respeto, que ha de reinar entre profesores y alumnos en Belén.

"Pensé que no iba a sacar nada, y he aprendido mucho de los demás," comentaba un muchacho al terminar la Misa. Y otro, "Yo nunca había venido aquí, ahora ya sé dónde puedo pasar un rato tranquilo."

"Es un buen modo de comenzar el curso," dijo otro, "ahora entiendo mejor por qué voy a un colegio católico, y lo aprecio más."

Pero los muchachos no han sido los únicos beneficiados en manifestar el éxito del experimento. Prueba de ello son las llamadas de complacencia que las familias han ido haciendo al colegio. Por otro lado, como decía uno de los obreros que trabajaba por allí "que bueno que los muchachos vengan a ver a la Virgen; da gusto ver la Ermita llena de gente joven."



## ORACION DE LOS FIELES

VIGESIMO TERCER DOMINGO DEL AÑO  
(7 de septiembre)

**CELEBRANTE:** Dios nos ha dado seguridad de que escucha nuestras oraciones y nos ayuda. Nos sobran razones para exclamar llenos de confianza: Señor, danos fortaleza.

**LECTOR:** La respuesta de hoy será "Señor, danos fortaleza."

**LECTOR:** Para perdonar a cuantos nos han ofendido te pedimos:

**PUEBLO:** Señor, danos fortaleza.

**LECTOR:** Para que siempre estemos dispuestos a dar el primer paso en busca de la reconciliación te pedimos:

**PUEBLO:** Señor, danos fortaleza.

**LECTOR:** Para que cada vez que sea posible llevemos la paz a los hogares en discordia, te pedimos:

**PUEBLO:** Señor, danos fortaleza.

**LECTOR:** Para que podamos ayudar a aquellos cuyas vidas han sido deformadas por el pecado, te pedimos:

**PUEBLO:** Señor, danos fortaleza.

**LECTOR:** Para que cada día tratemos de aliviar la carga de algún hermano, te pedimos:

**PUEBLO:** Señor, danos fortaleza.

**CELEBRANTE:** Oh, Dios, danos la fe que nos lleve a buscar en la oración y los sacramentos la fortaleza y el valor verdaderos. Te lo pedimos en nombre de Jesús, Nuestro Señor.

**PUEBLO:** Amén.

# Miles de cubanos honrarán a su Patrona

Por GUSTAVO PENA MONTE

El lunes, 8 de septiembre, miles de cubanos en el destierro se unirán en el Marine Stadium para celebrar la festividad de su Patrona, Nuestra Señora de la Caridad, en una jornada de oración que comenzará a las 7 p.m. con la llegada de la procesión marítima trasladando la imagen desde la Ermita de la Caridad hasta el altar flotante.

El Arzobispo Coleman F. Carroll será el principal concelebrante de la misa que comenzará a las 7:30 p.m. El 8 de septiembre se conmemora también el aniversario de la primera misa que se celebró en Estados Unidos al fundarse la ciudad de San Agustín, en 1565.

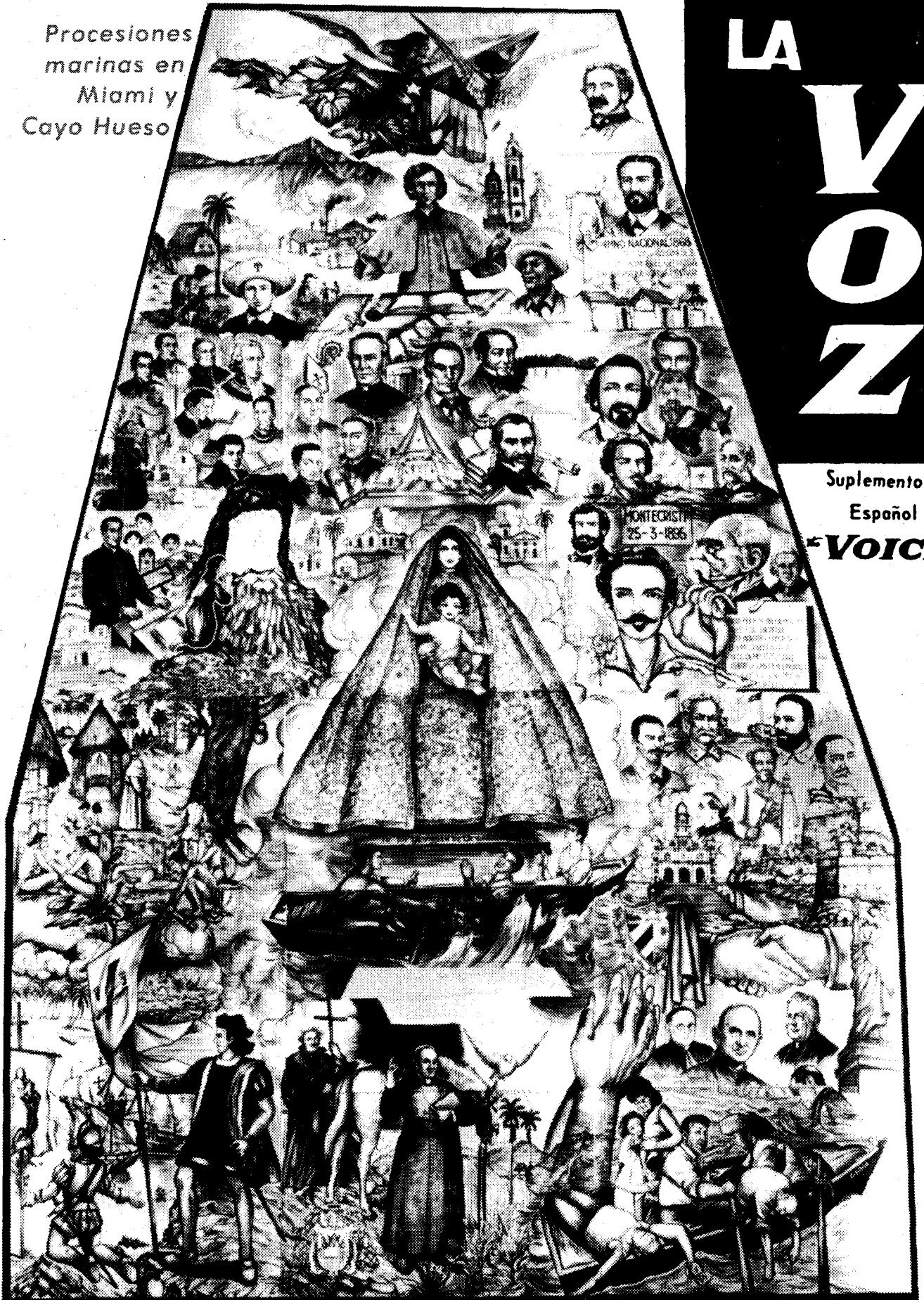
EL VICE canciller de la Arquidiócesis de Miami, Monseñor Orlando Fernández, en una circular a todos los sacerdotes, destaca que "la festividad de Nuestra Señora de la Caridad tiene en el Año Santo una significación especial, ya que repetidamente el Santo Padre ha pedido que todo cristiano se esfuerce en conocer mejor a la Santísima Virgen y que, confiado en su intercesión, se lleve adelante la reconciliación y renovación interior como propósito de este año."

Casi todas las parroquias de la Arquidiócesis de Miami se unen a la celebración de la festividad de la Patrona de Cuba. Triduos preparatorios están teniendo lugar desde hoy a misas especiales se ofrecerán el domingo, víspera de la Caridad.

Por ejemplo, la parroquia San Benito, Hialeah, celebrará una vigilia de oración el domingo, de 9 a 12 de la noche en la arboleda donde se levantará el templo parroquial, 8 Ave W. y 78 St. "La parroquia San Benito quiere hacer sus cimientos con la oración a María", dijo el párroco, Padre Tomás Barry, al invitar a todos los devotos de la Caridad a unirse en esa velada el domingo por la noche.

En el extremo sur de la Arquidiócesis de Miami y del territorio continental de Estados Unidos, en la ciudad de Cayo Hueso, se celebrarán también el sábado y el domingo los tradicionales festejos en honor a la Patrona de Cuba. El domingo, día 7, a las 4 p.m., partirá de la Calle Primera y Harbor Marina la procesión marítima que llevará la imagen de la Virgen por las aguas del Golfo de México y el Estrecho de la Florida. La procesión regresará a tierra para llevar la imagen en una caravana de autos hasta la iglesia de Our Lady Star of the Sea (Nuestra Señora Estrella del Mar) donde se oficiará la misa a las 6:30 p.m. El lunes, día de la festividad, en la misma iglesia se ofrecerá la misa a las 6:45 p.m. y terminada la misma se sacará la imagen en una procesión que recorrerá las calles de la ciudad de Cayo Hueso.

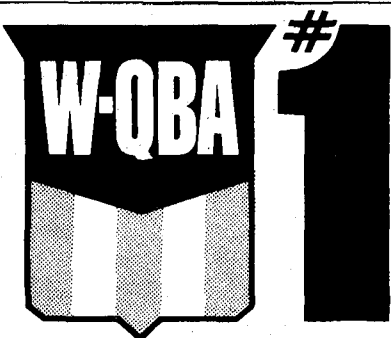
Procesiones  
marinas en  
Miami y  
Cayo Hueso



El mural que cubrirá la pared central de la Ermita de la Caridad, muestra toda la historia de Cuba y va entrelazando la fe y los valores que fueron haciendo a este pueblo. Es obra del pintor cubano Teok Carrasco y lleva en el centro a la Virgen de la Caridad con el Niño Dios en sus brazos que ilumina todo el mural.

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Suplemento en  
Español de  
"VOICE"



...Y SIGUE SUBIENDO

*Su Cubanísima 1140kes*