

Will Pope excommunicate bishop?

Story below

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The **VOICE**
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Court OKs School aid

Books, yes... field trips, no

WASHINGTON—(NC)—The U.S. Supreme Court has ruled that states may pay for textbooks and some auxiliary services—standardized testing, diagnostic testing and therapeutic and remedial services—for nonpublic school students.

But the court also held that sections of an Ohio law providing state funds for nonpublic school field trips and instructional materials such as audio-visual equipment, maps and tape recorders are unconstitutional.

The court's ruling came in *Wolman v. Walter*, a challenge to an Ohio law.

THE DIAGNOSTIC and therapeutic services approved by the court in *Wolman* were identical to services the court had ruled unconstitutional two years ago in a Pennsylvania auxiliary services law case, *Meek v. Pittinger*.

The main difference between the two state laws, the court said, is that under the Pennsylvania law, the services were provided on nonpublic school property, while under the Ohio law the services are provided on "neutral" property.

In *Meek*, the court cited "dangers" that public school employes and physicians providing services on nonpublic school property might be pressured by their religious surroundings in sectarian schools to use their services to advance religious purposes.

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Come blow your horn

A child is lost in the wonder of his own world of little toy trumpets and playthings in the parish nursery, while the adult world is all a big mystery. Maybe he is dreaming of going to the beach after Mass on Sunday, or of apple pie or why his horn won't make a sound.

Abp. Lefebvre defies Pope, ordains 36

VATICAN CITY—(NC)—During a solemn consistory to create new cardinals, Pope Paul VI made an impassioned appeal to traditionalist leader Archbishop Marcel Lefebvre to end his rebellion against Rome, but a spokesman for the Archbishop said he was not "impressed."

Several hours after Archbishop Marcel Lefebvre illicitly ordained 14 priests and 22 subdeacons, Vatican Radio called the ordinations a "most serious act of disobedience" which makes the archbishop's separation from Church communion "irreparable."

The brief comment by the Jesuit-run radio station was the first reaction to the ordinations to come from the Vatican. Pope Paul VI had pleaded with traditionalist Archbishop Lefebvre in public

speeches and through personal letters not to carry out the ordinations.

He had also threatened the archbishop with excommunication if he went ahead with the ceremony.

The radio said (June 29) that by administering the ordinations, Archbishop Lefebvre "went against the canonical censure (suspension) which deprived him of exercising any powers deriving from Holy Orders and rendered irreparable his breach with the unity and charity of the Catholic communion."

The Vatican has not yet indicated whether Pope Paul will now clearly and officially excommunicate the rebel prelate whom he suspended from his priestly functions last July.

The suspension came after the archbishop conducted ordinations at his Econe, Switzerland, seminary on June 29, 1976.

The archbishop has ignored the suspension and continues to administer the sacraments and say Mass.

The Lefebvre affair was first mentioned publicly by the Pope 13 months ago at another

consistory to create cardinals.

Archbishop Lefebvre ignored Pope Paul and proceeded to ordain a priest in the former Benedictine monastery of Flamigny-surOzaine in the Cote d'Or section of Eastern France.

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POPE PAUL VI
 ...excommunication?

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"Curiosity, custom and society influence our use of alcohol, but essentially we learn to drink to escape and for a sense of well-being."

Can reduce alcohol abuse, Floridians told

By H. DREXEL DOBSON, JR.
President, Dade Council
on Alcoholism

"Even though we may never eradicate the disease of alcoholism, we can lessen it," said Father Joseph Martin, Baltimore, nationally-known expert on alcoholic rehabilitation and its prevention.

"Abuse and alcoholism are often confused by the layman. Although they get their roots from the same drink, there is a marked difference.

"An abuser of alcohol has the freedom to choose whether or not he will drink, and when.

"An alcoholic cannot drink—because once he does he has no control, and cannot stop."

Father Martin spoke last Wednesday night at a fund-raising affair of the Dade County Council on Alcoholism, which provides community education, referral services and seminars on alcoholism and its prevention. Coadjutor Archbishop Edward A. McCarthy and other Diocesan priests attended a special dinner for Father Martin, a consultant in alcoholism treatment for 17 years.

REDUCING abuse of the drug alcohol will result in lessening the pangs of alcoholism on our society, Father Martin says. "Since alcohol abuse—the irrational free choice to drink too much too often—is a major source of alcoholism, we will lessen this disease by reducing the abuse."



Dining together before the meeting on Alcoholism and alcohol abuse last week are L-R: Fr. Joseph Martin of Baltimore, noted authority on alcoholism and the key speaker; Fr. Ross Gamsey, director of the Archdiocese's Bethesda Residence; Fr. Michael Hogan, O.S.A., secretary of Dade County Council on Alcoholism; Archbishop Edward A. McCarthy; and H. Drexel Hobson, president of Dade Council on Alcoholism.

He claims we can reduce abuse of alcohol "by making sensible, rational decisions about the use of alcohol.

"The first major area of decision is whether to drink alcoholic beverages or not."

Then, for those who have

decided to use alcohol, the three major areas which the drinker must make decisions are what, how much and when to drink.

"If you drink alcoholic beverages, one must use his head...not just his mouth."

Father Martin, a recovered

alcoholic, points out that people drink for various reasons. Among these, he noted two popular today:

● **PEER** pressure. Social situations dictate alcohol, and drinking is perfectly permissible if the alcohol causes no one problems. He is fast to point out alcoholics cannot drink, but must strive to maintain full sobriety.

● **It's manly.** Alcohol makes a person no more or a better man or woman, than a person who doesn't drink. Temperament or other personality factors have no proven enhancements by alcohol, other than to be put to sleep temporarily by this drug.

"Curiosity, custom and society influence our use of alcohol, but essentially we learn to drink to escape and for a sense of well-being," Father Martin says.

He told of a personal experience with counseling an 11 year-old alcoholic six-grader. "The pangs of hunger for this youngster for attention were so great that he turned to alcohol," he noted. "The alcohol did nothing but leave a terrible scar in this youngster's life. A scar that will take the child his lifetime to overcome, and to make up for time lost as a youngster."

Father Martin said to overcome alcohol abuse, and thereby alcoholism, our society must de-emphasize alcohol.

Appropriateness in drinking alcoholic beverages is paramount, he noted. "First things first, if there is business to be done, get the business over with first. Don't start off by drinking to initiate it.

"**HOW MUCH** one drinks depends on whether or not one is an

Some symptoms he noted for the disease were: excessive drinking, blackouts, gulping or sneaking drinks, the need for an "eye opener," drinking alone, antisocial behavior and tremors (shakes).

Finally, Father Martin makes a plea that our society try to make the alcoholic understand that he or she has a serious problem.

"Help can only be had when the individual seeks that help by his or her own accord.

The Dade County Council on Alcoholism offers informational programs to any group in the county, which wants up-to-date information on alcohol abuse and alcoholism prevention. The Council is located at 2128 West Flagler St., Room 204, Miami 33135.

Medicaid abortions in Fla. hit

TALLAHASSEE — The use of Medicaid funds for non-therapeutic abortions has been sharply criticized by the director of the Florida Catholic Conference who emphasized that governmental programs to eliminate the unwanted, born or unborn, are dangerous and unjust.

In a letter to William J. Page, Jr., Secretary of Health and Rehabilitative Services, and Gov. Reubin Askew, Thomas A. Horkan, Jr., pointed out that "Whether one is for or against abortion, there can be no question but that it involves the destruction of a human life. We don't have to go too far back in world history to see where it leads," he declared.

IN FLORIDA, he pointed out, the use of Medicaid funds for this purpose is all the more

objectionable at a time when diabetes, hypertension, and cardiac patients are refused medically necessary periodic tests, he said, and the program has many more inadequacies.

(The state's Medicaid program for the elderly has a ceiling of \$630 per month for care in a nursing home, from which social security benefits are deducted from the amount paid by the state although actual costs of nursing home care range from \$725 to \$1,100 per person monthly. In other areas the program for the aged includes little or no dental services or prosthesis whatsoever.)

"There is a very clear legislative intent, and a very strong public opinion, which rejects the use of public funds for the elimination of unwanted, unborn, children," Horkan stated, following the

recent U.S. Supreme Court ruling that states are not required by the Constitution or the Medicaid law to provide funds for non-therapeutic abortions.

HORKAN ADDED that "Some of the protests arising from the Supreme Court's decision concerning alleged discrimination against the poor have a hollow ring. The fact of the matter is that poor women are more often the victims of abortionists, Medicaid or not, than they are the beneficiaries."

He cited an abortion clinic in the state capital that does Medicaid abortions and publicly states that it does not counsel women who come to the clinic but just proceed on the assumption that the women have received counseling from churches or other agencies.

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Archbishop's acts said 'irreparable'

(Continued from Page 1)

The Sunday ordination behind closed doors at the monastery came just two days after the Vatican press office disclosed that Pope Paul on June 20 sent a new handwritten letter to Archbishop Lefebvre in which he implored the dissident prelate not to go ahead with the June 29 ordinations. To go ahead, the Pope said, would be "a new grave act of disobedience" and would make "irreparable the break with the unity and charity of the Catholic communion."

At Ecône, after the Vatican press office made public the Pope's latest appeal to the archbishop, a spokesman for the traditionalist prelate said: "That does not impress us at all. These threats have been made for the last two years. There's nothing new."

THE SPOKESMAN added: "the ordinations will take place. We will not yield to the threat."

Archbishop Lefebvre and his followers reject the new rite of the Mass and insist on using the Tridentine Latin rite named after the 16th-century Council of Trent.

They also regard many of the decrees of the Second Vatican Council and much of the post-conciliar reform as heretical. They scorn ecumenical activity and oppose the Church's efforts to improve relations with Communist leaders and governments.



Dissenter in Rome: French Archbishop Marcel Lefebvre addresses supporters of his traditionalist movement at a meeting held in the palace of Princess Elvina Pallavicini in Rome. The meeting marked a step-up in the tensions between the Archbishop's supporters and proponents of reforms.

Some non-public school aid OK'd

(Continued from Page 1)

Discussing therapeutic services in the majority opinion in *Wolman*, Justice Harry Blackmun said the "danger" in the *Meek* case existed "not because the public employe was likely deliberately to subvert his task to the service of religion, but rather because the pressures of the environment might alter his behavior from its normal course. So long as these types of services are offered at truly religiously neutral locations, the danger perceived in *Meek* does not arise...The dangers perceived in *Meek* arose from the

nature of the institution, not from the nature of the pupils."

IN RULING the field trip and instructional materials aid unconstitutional, the court said both forms of aid benefitted sectarian schools more than their students and had the impermissible primary effect of furthering sectarian education.

The court also said the state's need to monitor this aid to prevent its use for sectarian purposes would lead to an impermissible entanglement of church and state.

The court held that the

Ohio law's provision involving textbook loans to students was virtually identical to similar laws found to be constitutional in the past.

The testing services provided under the Ohio law are constitutional, the court said, because they are standardized tests provided by the state to gather information important to the state.

Also, the court said, the standardized tests are not prepared by nonpublic school teachers and therefore cannot be designed to further sectarian education at state expense.

THE instructional materials lent to parents and students are in effect state grants similar to tuition reimbursement grants found unconstitutional in the past, the court said.

The field trips, the court said, "are an integral part of the educational experience, and where the teacher works in and for a sectarian institution, an unacceptable risk of fostering of religion is an inevitable byproduct."

In a decision which agreed with the majority in most cases, Justice Lewis Powell said he would have ruled the field trips constitutional and agreed that the instructional materials aid was unconstitutional only because, he said, the law did not distinguish between materials which could legitimately be used by individuals and materials which could benefit the institutions.

The court's voting broke down this way:

● Textbook aid and standardized testing were ruled constitutional by 6-3 votes with Justices William Brennan, Thurgood Marshall and John Paul Stevens dissenting.

● Diagnostic testing and therapeutic services were ruled constitutional by 7-2 votes with Brennan and Marshall dissenting.

● Instructional materials aid was ruled unconstitutional by a 6-3 vote with Chief Justice Warren Burger and Justices William Rehnquist and Byron White dissenting.

● Field trip aid was ruled unconstitutional in a 5-4 vote with Burger, Powell, Rehnquist and White dissenting.

Spokesmen for both the National Catholic Educational Association (NCEA) and the U.S. Catholic Conference (USCC) have praised a recent Supreme Court ruling that states may pay for textbooks and some auxiliary services for nonpublic school students.

But both officials—Father John Meyers, president of the NCEA, and Father Patrick Farrell, USCC representative for Catholic schools—condemned the court, in separate statements, for holding that the use of state funds for nonpublic school field trips unconstitutional.

Ruling 'heartens' Chancery

Msgr. Noel Fogarty, chancellor of the Archdiocese of Miami, said of the Ohio School ruling:

"After 15 years of court rulings against the children in non-public schools and against their parents, we are heartened by the Supreme Court decision in the Ohio case. We are very pleased that the Supreme Court did find constitutional some 80 per cent of Ohio's program.

"The Ohio program, which the Supreme Court did find constitutional, is of direct benefit to educationally and physically

disadvantaged children, children with learning disabilities and impediments. The Supreme Court recognized explicitly that these children have certain rights and that the state has certain responsibilities towards them regardless of the school they attend.

"It is now up to the legislators of the State of Florida to address themselves to these issues in our state and to begin to realize that they have responsibilities in many areas to these students who it must not be forgotten are citizens of the state of Florida."

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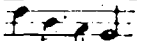
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Retarded adults go to work

What happens when a retarded child grows up? Those from the Archdiocesan Marian Center would sometimes just sit around home, not using the simple skills they had been taught.

So, Mother Lucia, the Center's director, decided to start a program last September for the adult retarded that would help them to be productive, wanted and partially self-supportive.

The students, who are from 18 to 30-year-old, are taught simple jobs like packaging seeds or plastic knives and forks. The Center obtained contracts from several local industries who sell the products.

Sister Lucia, said, "It is better for them to come to a workshop for 8 hours a day than to sit around at home. Even the severely retarded know when they are needed and useful," she said.

The program has two purposes, to prepare them with simple work skills for placement in the community and to provide a "healthy physical, spiritual and moral place where the severely retarded can be productive," Sister Lucia said.

Someone is always needed to do simple tasks like folding or sealing packages. The students are taught jobs that use their senses, their hands and eyes.

Even though they are working, part of the day is set aside for academics such as learning time or money or just making conversation. When the students are ready they will be placed in jobs in the community.



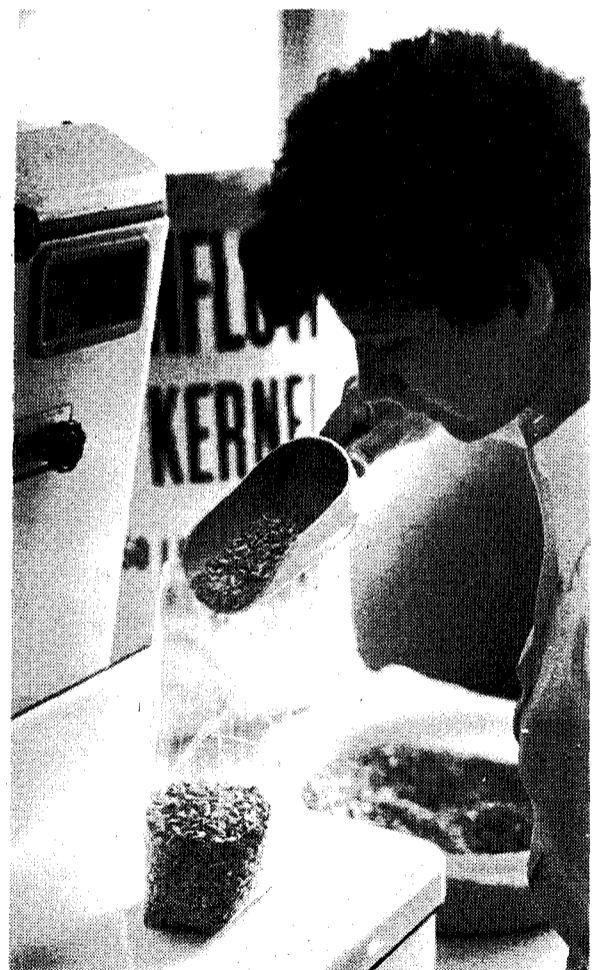
Sister Carol helps students count plastic knives and forks for packaging.



Packages of seeds are sealed on a machine.



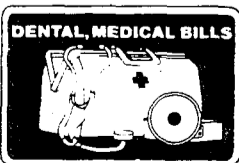
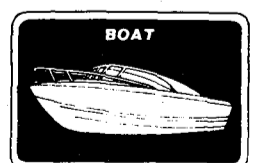
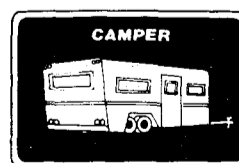
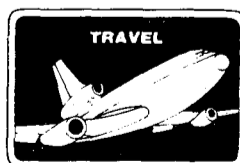
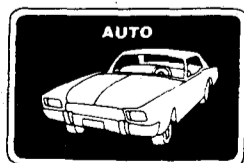
Tony Battaglia, director of the workshop, shows a boy how to place screws in plastic containers.



A girl learns to weigh packages of seeds.

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Top Court halting old trends?

The Supreme Court pendulum seems to be at the end of its narrow, almost automatic sweep along secular lines on any issue that seems to be of special interest to Catholics.

Last week the court halted the abortion steamroller and actually acknowledged what might be called pro-life values, in ruling that states don't have to fund elective abortions if they choose not to.

This week the court ordered a lower court to review the constitutionality of the Hyde Amendment which prohibits use of federal funds for abortion on demand.

This week the court also halted the never-ending squeeze on non-public school by ruling in an Ohio case that federal funds could go to non-public schools for certain things such as text books.

Some will immediately mark all these events on the scale of liberalism versus conservatism, but we don't think it is a matter of liberalism to say that a mother can kill her potential child because it is inconvenient not to. And we, likewise, don't think it is a matter of conservatism to say that the state can

now graciously pay for the textbooks used by a child whose parents have already paid for the books through their taxes like everyone else.

Such things would seem to be logical to anyone not caught up in arid secularism or caught up in anti-Catholic bias that still runs beneath the surface of the American non-Catholic majority.

The significant thing is that the court trends of the last 30 years have at least for the moment stopped. But lest we get overjoyed, it should be noted that the courts still have a way to go to set things in balance.

States can still pay for abortion on demand if they want to. All the court said was that they weren't automatically required to.

And in the school case, the justices still dance around on the head of a pin with their ridiculous, hair-splitting reasoning. They say, for instance, that it is OK for the state to pay for books for non-public students but not for field trips. Books are safe, but field trips are another kettle of fish (Oops, excuse the Catholic reference). After all, a class visit to the Seaquarium is the first step toward a church state. You do get the connection don't you?



By Fr. John Dietzen

Can this baby be baptized a Catholic?

Q. I have a niece who was married to a non-Catholic boy in a big church wedding. They were divorced after a year, and she wanted to marry a Catholic. The priest told her nothing could be done. So they got married by a Justice of the Peace.

I know their marriage is not valid according to the laws of the Catholic Church. Now they are expecting a baby. Will their child get to be baptized as a Catholic? (Ill.)

A. This will depend on a number of factors, the main one of which is this: Are the parents able and willing to honestly promise to raise their child as a Catholic?

As I'm sure you realize, being baptized as a Catholic means much more than simply that a priest performs the ceremony. A Catholic Baptism formally receives the individual, child or adult, as a member of this particular community of Christians which we call the Catholic Church. The newly baptized commits himself, personally or through parents and godparents, to a life of faith, worship and mutual support within the Catholic community. At the

same time, his fellow Catholics oblige themselves to the same for him.

At least twice during the Baptism ceremony, the parents formally and explicitly profess that they understand and accept this belief of what is being done, and they promise that they will assist their child in fulfilling that responsibility through the coming years. Also, immediately prior to the solemn profession of faith before the pouring of the baptismal water, parents

receive the serious admonition: "This is the faith of the Church. This is the faith in which these children are about to be baptized."

Are the parents you describe able to make such a promise? It is entirely possible that they can, if they themselves are committed to living as full a Catholic life as circumstances permit. One point in their favor, in this particular matter, is that they both have at least some Catholic background and roots in the

Catholic faith. That doesn't remove all the problems, but it does give them a bit of a head start in a difficult task.

The final decision, of course, rests with the parents and with their parish priest.

★★★

Q. I don't understand the story in the Bible about Abraham. He had a wife Sarah, but he also had a son (Ishmael) by a slave girl before the son by his real wife. Now, wasn't

stituted a kind of transition practice between polygamy (having more than one wife), which was quite common in the ancient world, and monogamy (one wife).

No one seems very sure yet just what the exact difference was between a wife and a concubine. Probably much depended on the particular time and culture. But having children by concubines was considered completely proper and legal.

The practice actually continued for many centuries after Abraham, who lived about 1600 B.C. In fact, among the Jews as well as other ancient cultures (and in some localities even into modern times) the best barometer of a man's wealth was the number of concubines in his harem. About 925 B.C., one of the major indications that King Solomon was the richest man in the world was that he had 700 wives and 300 concubines—which has got to be some kind of a record! (see I Kings, Chapter 11)

(Questions for this column should be sent to Father Dietzen, 1113 W. Bradley, Peoria, Illinois, 61606.)

Your Question Box

Abraham committing adultery? (Tex.)

A. If you check the book of Genesis (Chapter 16), you'll note that the slave girl, Hagar, was actually Abraham's concubine. In the Old Testament, however, a concubine was more than simply a mistress, in our sense of the word. She was an actual wife, but of some lower status than the wife (or wives) who enjoyed the full legal status of wife.

The possession of concubines seems to have con-



Fr. John Reedy, C.S.C.

Keep friends, they're a great treasure

A month or so ago, in a restaurant outside New Orleans, I presented a strong argument to a long-time friend I hadn't seen for some time.

He's a warm-hearted, sentimental fellow, with a number of good friends scattered around the country. His job, however, has him living alone in a part of the country isolated from the people who are closest to him.

My argument was: One of the richest treasures of your life is the love and concern of those of us who care for you. Even if it costs you money and trouble to remain in contact, to arrange occasional visits, you're foolish to deprive yourself of the benefit of this love which is available to you.

A few weeks later, the force of my argument was demonstrated to me, much more powerfully than I had expressed it.

IN A SURPRISE celebration, most of the people that I have been closest to in my lifetime

wonderfully noisy, emotional celebration which lasted for almost three days.

Most of these friendships went back 20 years or more. With many of the people, I had shared important moments of their lives—moments of joy, moments of worry, moments of tragedy.

The sharing of such experiences cuts through the ordinary, polite relationship of acquaintances. Our lives had touched in those deep, personal depths which we usually keep protected from all but the most trusted. In the sharing of this kind of intimacy, special lasting relationships had been established.

MY POINT is that most of us have such friendships with some people—probably only a few.

But when they exist, they should be treasured, nourished, sustained, even if we have to make extraordinary effort and sacrifice to do so.

One of the most common complaints of our time is that of isolation, alienation, loneliness. It's experienced by young and old, by family people and celibates, by those who are professionally successful and those who seem to be failures.

The patterns of our lives—scattered families, frequent changes of residence, multiple spheres of activity—all these things tend to cut us off from long-standing association with those few people who are very special in their understanding, their compassion, their support.

THESE ARE the people with whom we keep in contact through an annual exchange of short notes on Christmas cards.

We know that a special warmth exists and

that it will endure even if we have little personal association.

But the fact is, we need that association. It helps us to know that there are people who care for us, but if we are going to allow our lives to flourish under the influence of such love, we need to expose ourselves to it from time to time.

There will always be obstacles—conflicting schedules, costs of travel, other goals that have to be sacrificed.

With some of these people, personal visits might be really impossible. If so, longer or more frequent letters, periodic phone calls can do far more than those notes at Christmas.

IN MANY instances, however, it's a matter of priorities. And I am arguing that there are relatively few values in life of higher priority than these friendships.

Several years ago, as I became more aware of how much of my life had already passed, I decided that I was going to make a special effort to sustain these friendships.

That effort involved a long drive through a mini-blizzard, some inconvenient and expensive rerouting of flight schedules, some sudden trips for funerals or other situations I knew to be important to these lives.

I still don't do this sort of thing easily; it's painful to make the decision "Now! Not some time later on." But after the fact, when I realize what these people mean to me and I to them, I've never regretted the effort.

It's one of those few things I've discovered through living; I recommend it for the enrichment of your own lives.

By Dale Francis



Are these issues really so trivial?

Things as they are may not be things as they seem to be. There are often letters from good and sincere people who complain because Catholic newspapers, and this column, so often discuss matters that seem to be relatively inconsequential.

They protest that in relation to matters of greater spiritual consequence it seems to be a waste of time to discuss at length such matters as the norms for general absolution, the rule that says first Confession must precede first Communion, or rules concerning Communion in the hand.

It is understandable that some should see such discussions as trivial and remote from the heart of the message of Christ. But trivial as they may seem they exist not just as things themselves but in relation to other things of greater importance.

Sometimes small things fall into patterns that show you the greater issues that

are involved. It seems to me that there is a pattern that is becoming increasingly clear today.

THE DISPUTE over the question of whether or not a bishop could choose to interpret for himself, against the clear objection of the Vatican office charged with responsibility for the sacraments, when he could use general absolution, is not really a discussion concerning general absolution at all. It is a conflict over the respective authority of the local bishop and the Pope.

To see it as a controversy over general absolution is to view it only as it appears to be. It is really a controversy concerning the degree of authority the Pope and his Congregations have in relation to the authority of the bishop of the local Church.

This is really the basic question involved in the dispute over whether first Confession must precede first Communion. It may

seem to be a discussion and a controversy that concerns the order of the sacraments. But it really is more than this. The Vatican has issued the norms that must be followed, Pope Paul in a public talk stressed the necessity that confession come first, but the controversy is not really over the order of the two sacraments but whether or not the Pope has the authority to establish norms to be followed in the whole Church.

THOSE WHO oppose the norms are not really just disagreeing with the norms, they are disputing the right of the universal Church to establish norms that must be followed in the local Churches. It is again basically a controversy over the relative authority of the local Church and the authority of the universal Church.

This is understood at the Vatican. When Cardinal Knox returned again to restate the conviction that

the Memphis rites of reconciliation violated the norms of the Church on the use of general absolution, he was not so much emphasizing the norms as he was restating the right of the Vatican to establish norms.

When Cardinal Wright and Cardinal Knox wrote concerning the order of the sacraments, they were affirming a universality of norms that transcend what the local Church might insist was its own special circumstances.

THEY MADE this clear when they wrote: "Human nature is essentially the same everywhere and the goals of spiritual perfection, which belong to the sacrament, are proposed equally to everyone. And indeed, children, in whatever circumstances of society and culture they live, if they can receive the Eucharist in a conscious way suitable for their age, can also have an equal awareness of sin and ask God's pardon in confession."

Earlier I mentioned Communion in the hand as a rule about which there was discussion that was more than it seemed to be on the surface. The situation has now changed, Communion in the hand will soon be a legitimate option in this country because the bishops have voted to make it so. But before it was a legitimate option, it was widely practiced because some priests—and some bishops—decided their own view on the question took precedence over the official rules.

Things as they really are may not be things as they seem to be. What seem to be arguments on relatively unimportant matters are really related to much more substantial issues. Today the controversy is over whether the ordinaries of local Churches, or even pastors of parishes, are bound by the norms of the universal Church. It is important.

Questions not necessarily 'The Enemy'

By ARACELI CANTERO
Voice Spanish Editor

"The man whose sickness is Jesus can never be cured." These words were written in Father Donald J. Walk's ordination remembrance cards 10 years ago, and he has yet to recover from that spiritual fever. Today he is trying to infect as many college students as possible with the divine ailment.

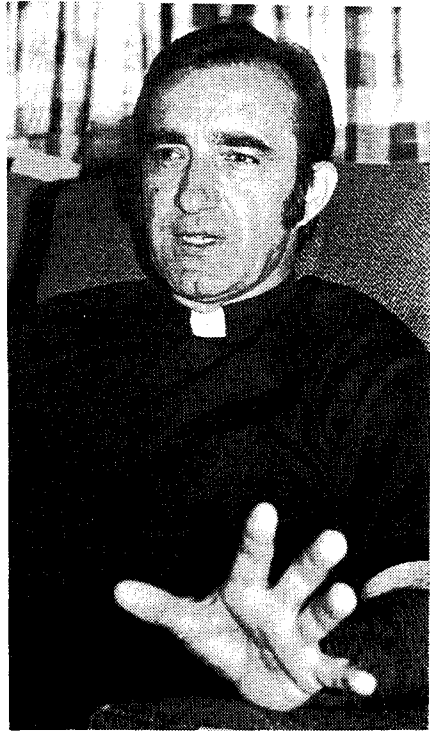
"Scripture has revolutionized my career," he says. Through the continuous reading of Scripture I have found Christ not just outside, but inside. I have found the anointing which is the encounter with God within.

"I found that only silence could do this also for the students, but for them it cannot be my silence, so, I have to teach them how to be silent," he adds.

Assigned to Miami Dade Community College, North Campus five years ago, Father Walk heard it from Archbishop Coleman F. Carroll himself "who recently told me that this was one of the hardest tasks in the Church," he recalls. "I would say this is the most challenging thing I've ever done as a human being," he adds.

"I've been an ironworker, a photographer and a builder... but out here in the desert of 27th Ave., all lines cross," he says referring to the campus.

"Here you are not talking from what you know...from the innocence of parish type work where everyone coming to you is a Catholic. Here we are talking from what is happening in all the sciences and the transcendent



Father Donald J. Walk

THE MAIN thrust of his work at the Campus Ministry center on 27th Ave. is teaching about silence and Scripture. But he also has the college community involved in a variety of projects.

He is part of a crisis intervention center which gets referrals from all over the city and the students also visit Veteran Hospital and the Marian Center. They give talks in parishes or organize nights of Scripture and meditation for CCD parish programs.

"I teach the students the basics

'My presence here is a sign that the Church is interested and concerned.'

areas giving the students 'peak' experiences which traditionally belonged to the Church.

"The students are looking for values and a deeper understanding of God and themselves," he explains. "They want an equal excitement from faith similar to that which science is already giving them," he adds.

"They are looking for friendship, fellowship and new forms of prayer. They come here for guidance, spiritual direction and counselling, and since we are a community college, we deal with the families too," he says as he reaches to his files. "I have stacks of letters that talk about changed lives here," he adds.

of relaxation response with Scripture and the students themselves give counselling to their peers," he says.

In his counselling Father Walk uses a biofeedback machine which measures the body responses of stress, anxiety and fear, and he explains:

"Everybody thinks he is relaxed but then, through the machine, he learns he is in 'dis-ease' and they become more interested and willing to undergo a course in relaxation and meditation and they want to learn to be silent," Father Walk explains.

The results of his work are obvious to anyone visiting the center. All its doors are covered with

autographed photographs of people who experienced change while there.

"All sorts of groups cluster around universities and having a Catholic center here is a comfort to the students," says Father Walk who divides his time between his duties at St. James parish and the campus Newman Center.

"Here Catholic students can take a deep breath and question comfortably," he adds.

"IN A PARISH I was never questioned that much but here I am constantly being questioned and I've learned to forgive myself for what I don't know. If you enter this type of work thinking you do know, then you will not last," he says.

"I think we have managed to deprogram many who had misinterpreted the Church. We have successfully developed good Catholic teachers and several religious vocations," he adds obviously pleased.

"If many do not understand this type of work it might be that it is meant to afflict the comfortable and to comfort the afflicted," he says.

"Those who are seeking will find, but to those who say they already know, the campus ministry experience is hard to take.

"In this kind of job you have to learn to be secure in complete insecurity, and that's an awful quality to ask of anyone. I try to go to the campus not as a teacher but as a learner.

"If you come to the campus to guard the deposit of faith, you will have a certain approach," he comments thoughtfully. "But if you are here to experience how others are experiencing God as well as being an emissary of the Catholic Church—an ambassador for Christ to the sciences, that's quite another thing," he adds.

"Seeing your role as ambassadorial, then you must be totally loyal to the love of the Catholic Church, as an extension of your

superiors who have trusted you enough to send you to the desert..."

Father Walk believes that anyone working in campus ministry must have a deep sense of faith and a tremendous hope that God is in command of the situation.

"My presence here is a sign that the Church is interested and concerned," he says.

FOR HIM the chaplain must be deeply rooted in Scripture, "because all the traditions are challenged, questioned and dissected." He finds it important to be able to absorb the different types of spirituality, "not forgetting that there is only one holiness."

"Catholic students come from different parishes and have been educated in very different places so that when they come here there is no similar system of expression," he explains.

"The chaplain has to learn to adjust and must come to realize that questions are not necessarily his enemy.

"I feel my mission is to all, because otherwise I would run the danger of going only to the Catholic students that I like," he says. "But even then, there is such a variety of Catholic students here. You have to meet each one along his journey," he says.

"As far as I'm concerned, everyday is new here, and it forces me to launch into the deep, faith-wise and hope-wise," he says.

But at the same time Father Walk believes that on the campus it is "easy to lose your balance and lose your perspective.

"I've made it thanks to the laity and all my friends," he says. "They have pitched-in whenever needed.

Survey on Kof C donations

NEW HAVEN, Conn. — (NC)—The Knights of Columbus donated more than \$17 million to charity and over seven million hours to community service in 1976, according to a survey of the fraternal society's chapters.

The survey was answered by 68.5 percent of the K of C chapters, including 51 state councils, 4,251 local councils and 818 Fourth-Degree assemblies.

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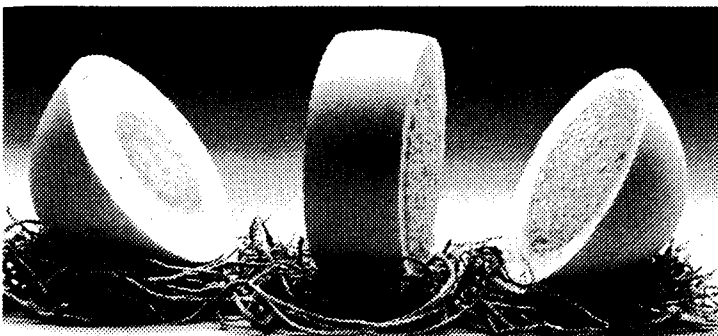
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| 30% | 6.75% Certificate | 2½ Years | \$1,500 | 6.98% |
| 50% | 7.75% Certificate | 6 Years | \$2,500 | 8.06% |
| Total Plan | 6.95% Weighted Average Rate | | \$5,000 Total Deposit | 7.20% Actual Annual Yield* |

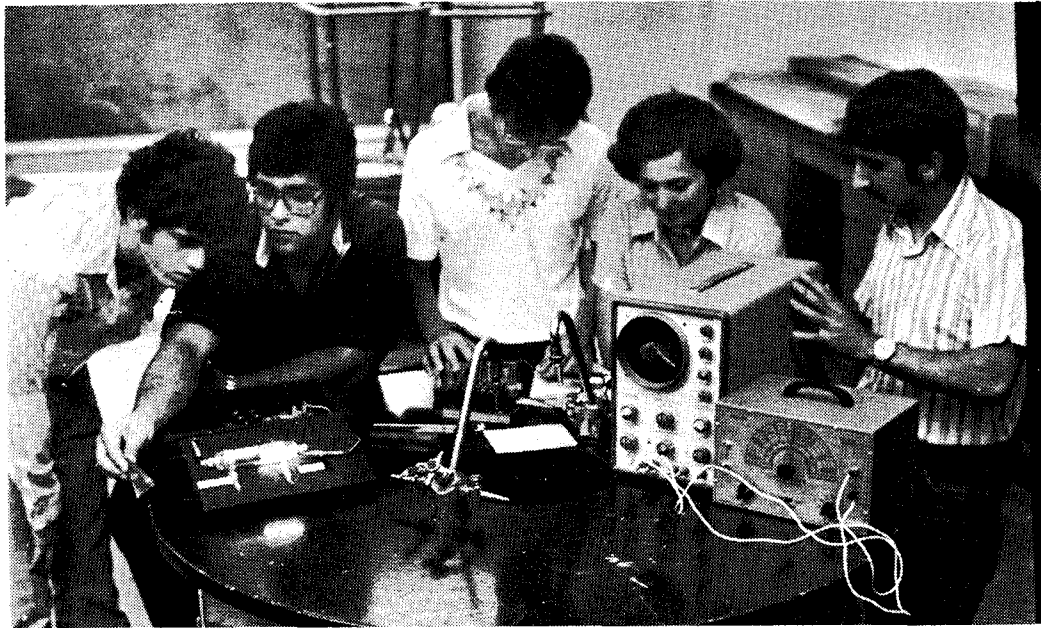
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On their way to college to study electronics are these four Pace High School students shown recently with their science class projects and the teacher Mrs. Guillermina Damas. At left to right are Tom Sessa and Frank Marclano with their laser beam, Paul Askounis micro-computer and George Sciss with oscilloscope and waveform project.

Funeral for priest's mother

Funeral services were held in Buffalo, N.Y. for Mrs. Michael Devaney, mother of the pastor of Mary Immaculate Church, West Palm Beach.

Father Michael J. Devaney, O.M.I. was the principal celebrant of the Funeral Liturgy in St. John the Evangelist Church, Buffalo, for his mother who was 75 when she died.

A native of Tubbercurry, County Sligo, Mrs. Devaney was a Third Order Dominican, and a member of St. John the Evangelist Altar Society and the Oblate Club in Buffalo.

She is also survived by two daughters: Miss Anne Devaney and Mrs. Robert Gavin, Buffalo.

Burial was in Nativity Cemetery, Orchard Park, N.Y.

Mrs. Soulliere, mother of priest

CORAL GABLES—The Funeral Liturgy was celebrated in Little Flower Church for Mrs. Emma B. Soulliere whose priest-son is assistant pastor at St. Mary Cathedral.

Father J. Richard Soulliere was the principal celebrant of the Mass for his mother who was 85.

She came to South Florida in 1931 and was formerly active in St. Patrick parish, Miami Beach; and Little Flower parish, Hollywood.

Mrs. Soulliere is also survived by a daughter, Miss Eleanor Soulliere of Little Flower parish, Coral Gables.

Burial was in Our Lady of Mercy Cemetery.

Women's IWY meet faces many issues

ORLANDO — Concerns about pro-life, family, parenting and volunteering will be brought to the Florida Women's Conference by members of Florida's five Councils of Catholic Women during sessions July 15-17 at the Sheraton Towers Hotel.

Mrs. Donald LeFils, president, Florida Council of Catholic Women, Province of Miami, is arrangements chairman for the three-day meeting expected to attract thousands of women.

"IF WE ARE to be effective at all, we must recruit women from every parish in our dioceses," Mrs. LeFils pointed out this week. "Recommendations will be drafted at the meeting which will be taken to the national conference set for November in Houston. If you do not want your tax monies spent for concerns that do not reflect our life style, you will make every effort to be there. It will not be an easy task and will require sacrifices of time and money," Mrs. LeFils emphasized in a letter to Council presidents.

The meeting is an outgrowth of the observance of International Women's Year for which the 94th Congress

appropriated \$5 million in 1975 to extend legislation including a call for state meetings to honor the accomplishments of women and to assess and make recommendations about the concerns of women.

REPORTS OF the nominating committee are scheduled to be made at 5 p.m. on July 15 when nominations will be accepted from the floor. Those who will be eligible to vote include anyone over 16 who is a Florida resident and has paid the registration fee. Delegates chosen will represent Florida at the November convention.

Meanwhile in Miami, Mrs. Thomas Palmer, STOP ERA chairman for the Florida Council, has charged that the International Women's Year Commission is suing the funds appropriated by the Congress to generate public support for ERA, government-financed abortion and federal child care. "There are 41 pro-ERA members and only one anti-ERA member on the Commission," she pointed out. Miss Margaret Mealey, executive director of the National Council of Catholic Women is the only member of the Commission opposing ratification of the

ERA.

In mid-June delegates to the National Right to Life Convention in Chicago passed a resolution charging that "the election of delegates to the Houston convention are predetermined by representing only one viewpoint to the exclusion of all opposing viewpoints."

PRO-LIFERS also claimed that those planning and conducting the IWY conferences "have misused taxpayers money and have manipulated American women into a predetermined mold" thereby doing a disservice to the American family and perpetrating a fraud.

In a communication to diocesan council, deanery and affiliation presidents, Mrs. Palmer advocates the writing of letters to Congressmen and Senators who appropriated the IWY funds.

She also is urging NCCW members throughout the state to form car pools and plan to be present for the sessions where workshops will deal with "The Seven Ages of Woman" and the "Seven Sins of Society."

Topics will include teenagers, working wives, discriminatory practices in the marketplace, the aged, single parents, divorce, social security, suicide, peer pressure, violence victims, pregnant teens, sex equity, etc.

Registration fee is \$2 must

be forwarded to Florida Women's Conference, Nancy Wittenberg, Governor's Office, Tallahassee, Fla., 32304. Hotel reservations must be made directly to the Sheraton Towers, 5780 Major Blvd., Orlando (exit I-4 West from the Sunshine State Parkway).

Gold Coast AAU junior olympic

Entry deadline is Sunday, July 3 for youngsters ages 14 to 17 wishing to enter the Florida Gold Coast A.A.U. Junior Olympic Track and Field Championships, July 9, at Miami-Dade Community College-South, 11011 SW 104th St.

Preliminaries begin at 9 a.m., followed by field events at 9:15 a.m. and running events at 10:15 a.m.

Entry fee is \$1.50 per contestant, with a limit of three track and field events.

For more information, contact meet Director George (Bob) Zell at 226-7481. Entries can be mailed to Zell at 13752 SW 48th St.

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Tradition ---

**KNOW
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What is it?

By FATHER JOHN J. CASTELOT

Catholics set great store by tradition as a source of revelation, and rightly so. But just what is it? One can easily recognize the Bible as a source of revelation: It is a well-defined collection of sacred books in which we can read God's self-disclosure. But tradition? It is not an easy concept to grasp, but for our immediate purposes it will suffice to recall two important points made by Vatican Council II in its Constitution on Divine Revelation.

The first is that Scripture and tradition are not two distinct sources of revelation (paras. 9 and 10).

The second is that tradition is not a static "deposit," enshrined once for all, say, in the writings of the Fathers or papal documents. Rather, it is a dynamic, ongoing process, the response of each Christian generation to God's revelation of Himself in the history of His people and supremely in the Christ-event. As the Council put it: "The tradition that comes from the apostles makes progress in the Church, with the help of the Holy Spirit. There is a growth in insight into the realities and words that are being passed on" (para. 8).

THE SCRIPTURES are the result of such a process. As we have them now, they are a fixed "deposit," but they did not drop down ready-made out of the blue. They witness to a long, progressive response of the people of God to His saving activity in their history. This is true of both the Old and New Testaments.

We find an interesting example of this at the beginning of the Bible. The first five books, Genesis through Deuteronomy, form a unit known variously as the Torah, the Law, or the Pentateuch (Five Scrolls). They are, however, a complex unit, the result of about 500 years of theological reflection and literary formulation. As they stand, they enshrine four main traditions, and if

one studies these traditions in the chronological order in which they were written, one can trace one phase of the growth of tradition.

Take, for instance, the familiar creation accounts. The one beginning in Gn. 2, is actually the older of the two. It was formulated by an author known as the Yahwist in the late 10th century B.C. and, from a theological point of view, is relatively unsophisticated. For one thing, it pictures God in very human fashion, planting a garden, making a mud-man, conducting a parade of animals before the man, fashioning a woman from his "rib," walking with him in the garden, and so forth.

The later one reveals an advanced awareness of the transcendence, the "otherness" of God. The atmosphere is hushed, reverent and human fashion now; He simply speaks His creative word and things come into being. Obviously between the time of the Yahwist and that of the Priestly School a dynamic

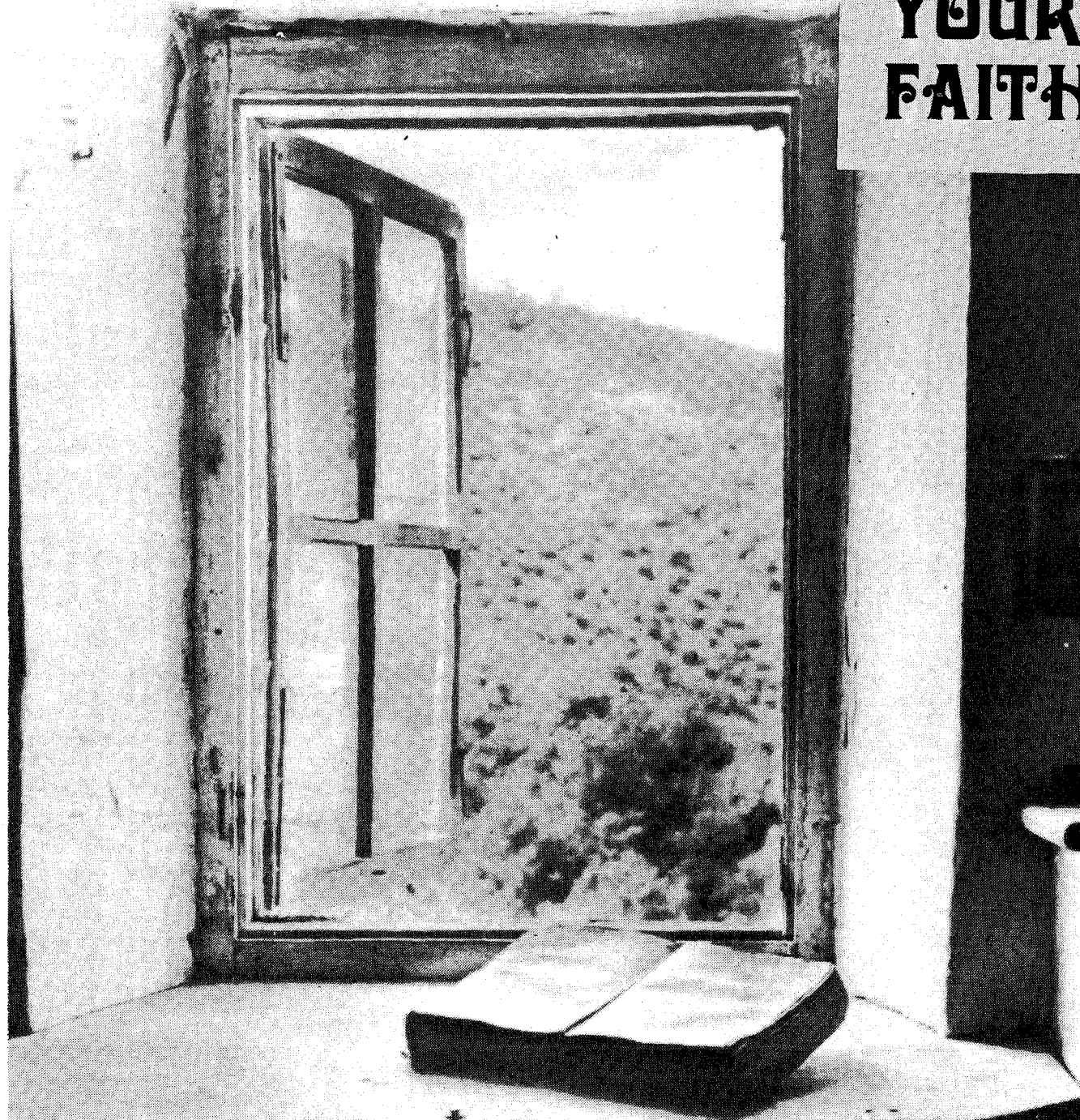
process has been going on, a growing insight into the nature of God and of His relation to the Universe.

MANY OTHER examples could be given, like the development of pure monotheism, the gradual clarification of messianic hopes, the slow emergence of ideas about retribution in the hereafter, the shift of emphasis from corporate to personal, individual responsibility. Biblical man's knowledge of God and of himself was never complete, fixed, static. It was constantly evolving in a process we call tradition.

The same process is discernible in the New Testament. It can be appreciated, only if one reads the early books first and then traces the development of certain themes through the subsequent writings. In this connection, one must remember that our editions of the New Testament do not print the books in the order in which they were composed. St. Paul, for instance, had written all of his letters before the

first Gospel, that of Mark, appeared. And the letters of Paul are arranged in order of relative importance rather than in chronological sequence. The earliest New Testament document is his first letter to the Thessalonians, the latest is the Revelation of St. John, or perhaps 2 Peter.

At any rate, the growth of Tradition can be traced rather clearly, and it is a fascinating study. We can see an ever deepening penetration into the mystery of Christ and of the Church. For instance, the emphasis in Mark is on the humanity of the suffering Son of Man; in John it shifts to the divinity of the Word made flesh. In Paul's letters, the Church is the local community; in later writings we sense a heightened consciousness of the universal Church. In all of this we are reminded of the promise of the Johannine Jesus: "When he comes, however, being the Spirit of truth, he will guide you to all truth" (Jn 16, 13a).



"The Scriptures are a fixed deposit, but they did not drop down ready-made out of the blue. They witness to a long, progressive response of the people of God to His saving activity in their history."

Living memories out of

By FATHER JOSEPH M. CHAMPLIN

Yesterday was Monday in Holy Week and here at Rome about 30 of us, residents of the North American College, made the traditional "seven Church walk." This pilgrimage on foot covers at least a dozen miles and takes the participant to the four major basilicas plus a few other churches of ancient interest.

We began with Mass in the Clementine chapel of St. Peter's, that crypt section located underneath the basilica's main altar and above the spot where this saint's martyred remains

were discovered. To offer the Eucharist in this awesome area is a powerful reminder of both our present and our past. The soil beneath us was made holy centuries ago by Peter's blood; on the altar above us Peter's successor today preaches to all men the saving power of Jesus' death and resurrection.

OUR FIRST STOP after a brief breakfast was the major basilica of St. Mary Major. We gathered in the "confessional" or shrine area below the main altar and before the reliquary containing remnants of the crib in which Christ was placed. One of the students

read the Gospel version of the angel's annunciation to Mary and we concluded our short prayer service by singing the chant, "Salve Regina."

Following a lengthy hike we came to St. Lawrence outside the walls, apparently the only Roman church touched by the bombs of World War II. Two early deacons, St. Lawrence and St. Stephen, both martyrs, are buried in this building. We sang in front of their tombs the popular contemporary religious hymn, "Keep in mind that Jesus Christ has died for us and has risen from the dead.

He is our saving Lord. He is joy for all ages." A Mosaic of Lawrence reminded us that this follower in imitation of the Lord suffered for his master by being roasted over a grid iron.

We then made a long, but rapid dash to the church of the Holy Cross hoping to arrive before the customary midday closing period. The doors were open and we thus had an opportunity to examine and pray together before the famous relics in its side chapel. These include, among others, remnants of the true cross, the sign mounted over Jesus at the crucifixion, a spike used to

nail our Lord to the tree of Calvary, and two ugly looking, two-inch thorns from the crown placed on Christ's head.

OUR NEXT STOP was at the third major basilica of St. John Lateran. In addition to the statues of St. Peter and St. Paul over the main altar, we examined the mammoth figures of the other apostles, many of them holding representations of instruments used for their own martyrdom.

From St. John Lateran we headed out into the country by the ancient Appian way to the catacombs of San Calisto

Returning to roots of our Faith

By FATHER DONALD MCCARTHY

The prize fighter came out of his corner for round one after quickly making the sign of the cross. A spectator nudged the priest seated next to him and asked, "Do you think that will help him, Father?"

"It will," the priest replied softly, "if he can fight!"

Why did the fighter make the sign of the cross? In one word a fitting answer might be: tradition. Since the early days of Christianity the sign of the cross has been a part of tradition which "comes from the intimate sense of spiritual realities which they (believers) experience." (Vatican Council on Revelation, No. 8) A devoutly expressed sign of the cross can put the morning offering into visible gesture at any time of day or night.

CRUCIFIXES hang upon our walls as traditional reminders that Jesus offered an eternal sacrifice on the wood of the cross. We bear ashes on our foreheads at the beginning of Lent and palms in our hands on Palm Sunday as traditional reminders of the events the Church is remembering on those days.

The entire cycle of worship each year surrounds the ancient mysteries of faith with new and different songs, banners, and homilies. To remember is to celebrate the Christian memory continually carries the past into the present. Tradition grows as we live out in each new generation the Christ event of history.

Each Christian cultural community and each period of Christian history finds its own way to express the essential faith of the Scriptures. Traditional Catholic family celebrations of the First Communion of seven-year-old youngsters today may seem a far cry from the First Communion of the Apostles at the Lord's Passover celebration. Yet the essential faith experience remains the same.

Television has become the occasion of powerful new visual expressions of tradition. This Christmas a Catholic bishop in Florida read the story of Jesus' birth to a group of youngsters on a children's TV program. All were

enthralled except a Jewish lad who wished he had stayed home!

THE PRIME time TV production of "Jesus of Nazareth" on Palm and Easter Sundays enriched this visual tradition. The magnificent work of Archbishop Fulton Sheen over the past 50 years dramatized to the entire American people the tradition of the Catholic Church—an eloquent and moving public witness to the "intimate sense of spiritual realities which believers experience."

Tradition serves as the reflection

of the truth of Holy Scripture in particular situations. When St. Francis of Assisi was riding horseback one day, he met a leper whose sores were so loathsome that Francis was struck with horror. But he dismounted, and as the leper stretched out his hand to receive an alms, while Francis bestowed the alms he kissed the leper. That gesture became enshrined in the tradition of the Church, a 13th century reflection of the truth in Matthew 25, 40, "As often as you did

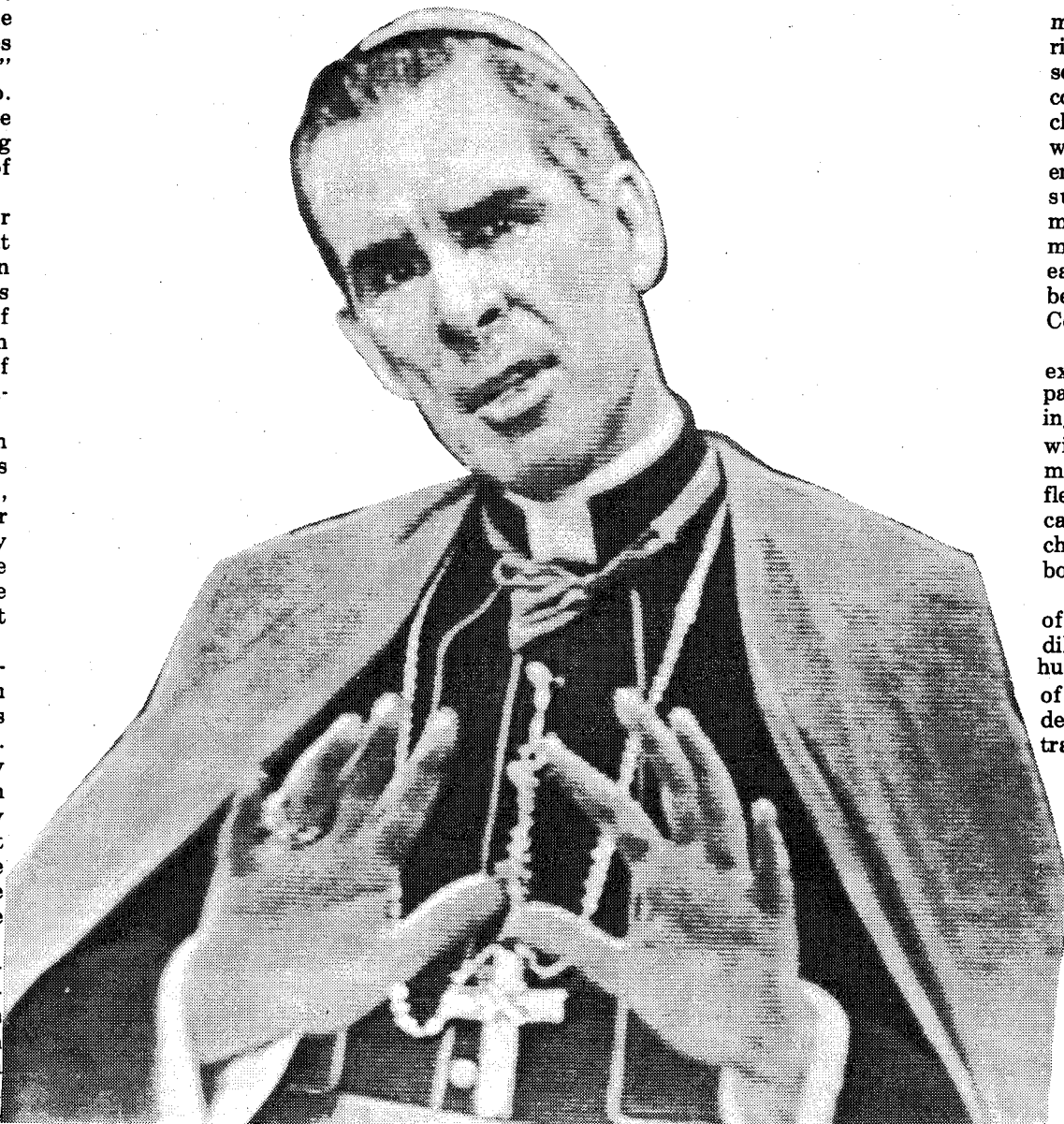
it for one of my least brothers, you did it for me."

The medieval hospitals founded by religious orders of women and men served also as living tradition to reflect the truth of Scripture. When in 1900 in New York City Rose Hawthorne Lathrop, Nathaniel Hawthorne's convert daughter, founded her community of Hawthorne Dominicans to care for the destitute who are terminally ill, she too enriched the tradition of the Church.

Today as the euthanasia movement subtly undermines the right to life of aged citizens and the severely handicapped, the Church's concern for them will write new chapters of tradition. While the death with dignity movement increases its emphasis on choosing death to end suffering, tradition will speak movingly the radical Scriptural message, "our inner being is renewed each day even though our body is being destroyed at the same time." (2 Cor. 4, 16)

TOMORROW when scientific experimenters seek to duplicate parenthood in the sterile surroundings of their laboratories, tradition will speak again the ancient Biblical message, "no one ever hates his own flesh, no, he nourishes it and takes care of it as Christ cares for the church, for we are members of his body." (Eph. 5, 29-30)

Tradition links the biblical roots of Catholic faith to the decisions and dilemmas of our present 20th-century human experience. The popularity of the TV documentary "Roots" demonstrates to us the importance of tradition.



"The magnificent work of Archbishop Fulton Sheen over the past 50 years dramatized to the entire American people the tradition of the Catholic Church."

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and the church of another martyr, St. Sabastian. Along the path, however, we passed the little "Quo Vadis" chapel of St. Peter. This recalls the tradition of that apostle's meeting with Christ as he fled from the persecution in the city of Rome. In response to the question, "Where are you going" (Quo Vadis), Jesus said, "To Rome." St. Peter understood through this remark his own call to martyrdom and returned to accept the awaiting crucifixion. A graphic painting in the sanctuary portrays St. Peter tied upside down to a cross, the position he supposedly selected out of respect for his master.

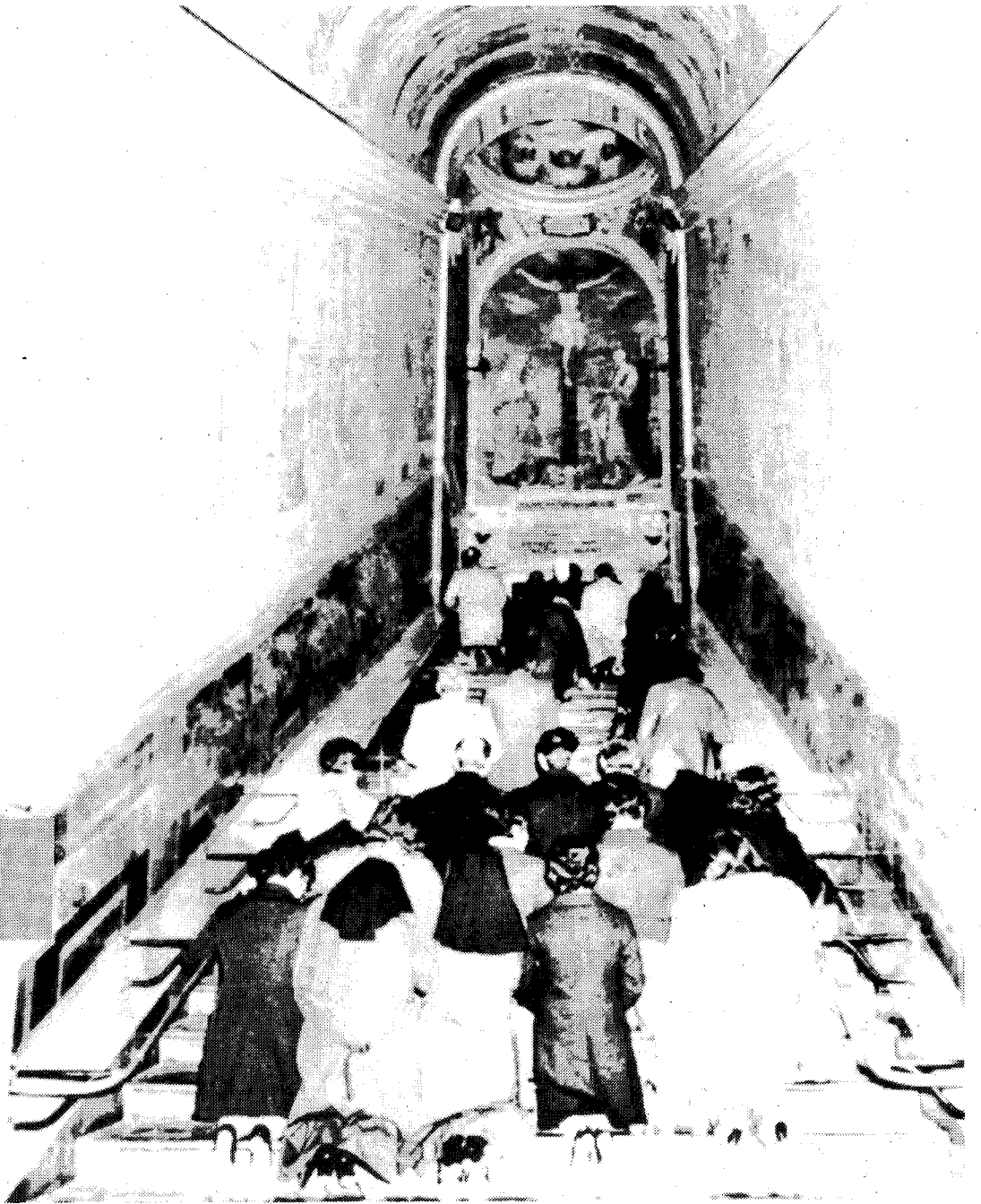
In the open field over

the catacombs we rested tired feet and legs, munched a sack lunch and rested for a few moments underneath magnificent blue skies and scattered white clouds. It was then on to our final stop, St. Paul's outside the Walls, the fourth major basilica.

BY NOW we had been on this walking pilgrimage for seven hours. The weariness in our bodies, however, served as a good reminder of St. Paul's many arduous trips to spread the Gospel throughout the Mediterranean. We listened to some of his words and concluded our day long journey of faith by singing "To Jesus Christ Our Sovereign King."

KNOW YOUR FAITH

Adjoining St. John Lateran is the Scale Sante (Sacred Staircase) where pilgrims say prayers on each of the 28 marble steps. The stairs are said to be from the palace of Pilate in Jerusalem which Jesus climbed before His passion.



To remember is to celebrate

By MARY MAHER

If we turn on the radio for 15 minutes to listen to popular music, we will hear about remembering and celebrating. The words tell us of love found and celebrated; celebrated, lost and remembered; celebrated before it was found and the possibilities go on and on. We all love to remember the good old times. After years apart we feel like really celebrating when we bump into old friends or find a cousin our own age who, after 20 years of separation from us, has appeared on the scene with more gray hair than we have.

Joan Didion, a good writer assessing our times, has recently published a novel with a curious title: "A Book of Common Prayer." Those of us who grew up with Father Lasance's prayer book or later carried breviaries on buses will find this book of Didion's not much like our books of common prayer. But only on the surface! It is not a prayer book as we know one but rather a graphic presentation of a middle-aged woman who seeks to find her estranged and rebel daughter (Patty Hearst styled) over and over again.

But the woman remembers only the happy Raggedy Ann doll times in her daughter's life—she seems to have forgotten that her daughter grew up quite shabbily. By drinking endless nights in strange, foreign cities she seeks to block out memory and celebration of life. Ironically enough, she spends most of her time remembering all the hurt her ex-husband gave her. She is a sad character, brilliantly portrayed, who tells us the importance of healthy memory if life is to have

any meaning. (Perhaps it was given the title because most of our "common prayers" call us to remember well what God has done for us and to heal through forgetting the wounds we give and were given.)

Memory is essential to the Judeo-Christian tradition. Martin Buber, a Jewish philosopher, called it one of the two essentials in this tradition. The other was the insight to celebrate what we remembered! The Hebrew Scripture has dozens of accounts of God calling His people to remember and celebrate the covenant He was keeping with them. Moses and the prophets had stout memories. They seemed sure that remembering God's tender care was the same thing as receiving it all over again.

Jewish homes often have a mezuzah evident on the right hand side of the door. Those who live within are called to remember and to celebrate the oneness of God and His saving Law. (See Dt. 6, 4-9; 11,13-21 for the Biblical text which is contained within the mezuzah.)

Jesus is presented in the New Testament as the one who faithfully remembered what God, whom He knew as His Father, had done. And He kept recalling it to the minds of His disciples. Much of the newness which Jesus brought was His genius familiarity with the old, long love of God. Christians celebrate in the Eucharist the saving event brought in Jesus Christ by His invitation: "Do This in Memory of Me." Memory here has a specifically biblical meaning which involves more than simple recall or recollection. The meaning of this memory is based

on the Hebrew word "zikkaron" and the Greek word "anamnesis."

"Zikkaron" did not refer simply to the present remembrance of a past event. It indicated that the celebration of the past event enabled those in the present to enter into it. Recall how this meaning is found in the present-day celebration of Seder: "In each generation every person should regard himself as though he personally went forth from Egypt. It was not only our forefathers whom the Holy One, blessed be He, redeemed from slavery, but us also did he redeem together with him." And Paul when he says to the Romans (6, 3-4): "...when we were baptized in Christ Jesus we were baptized in his death; in other words, when we were baptized we went into the tomb with him and joined him in death, so that as Christ was raised from the dead by the Father's glory, we too might live a new life." This meaning of memory and celebration indicates not only a present dimension but an actual participation in this present moment of the very event itself! Each time we celebrate this way we both remember and share in the new creation brought now through the past event. As we celebrate the Eucharist we live again the death and resurrection of Christ now sacramentally memorialized.

Perhaps Joan Didion is right in asking us to remember our memories—our chances for joyful celebration go higher each time we learn to rightly gather our past into this present time toward a hopeful future.

Life in Music

"They knew all the right people, They took all the right pills. They threw outrageous parties, They paid heavenly bills."

Life in the Fast Lane

He was a hard-headed man,
He was brutally handsome
And she was terminally gray
She held him up
And he held her for ransom
In the heart of a cold, cold city.
He had a nasty reputation
as a cruel dude,
They said he was ruthless,
They said he was crude.
They had one thing in common,
They were good in bed
She said, "Help me,
The lights are turning red."

CHORUS

Life in the fast lane
Surely makes you lose your mind
Life in the fast lane.

He looked for action, hot for the game,
The coming attraction,
The drop of a name.
They knew all the right people
They took all the right pills.
They threw outrageous parties,
They paid heavenly bills.
There were lines on the mirror

And lines on her face.
She pretended not to notice,
She was caught up in the race.
Out every evening, until it was light,
He was too tired to make it,
She was too tired to fight about it.

REPEAT CHORUS

Rolling and burning, blinded by thirst
They didn't see the stop sign,
Took a turn for the worse.
She said, "Listen, baby, you can
hear the engine ring,
We've been up and down this highway,
Haven't seen a ——— thing."
He said, "Call the doctor.
I think I'm gonna crash."
"The doctor says he's coming
But you gotta pay in cash."
They went rushing down that freeway,
Messed around and got lost.
They didn't care,
they were just dying to get off.

REPEAT CHORUS

Written by: Joe Walsh,
Don Henley, Glenn Frey
(c) 1976 Pandora Productions



could finance his reckless lifestyle.

Though the situation seems like a remote one, it taps a hidden fear in all of us that we find difficult to face. Because of a fear that we are missing a lot in life, we sometimes tend to quicken the pace to get in as much as possible. We do not like to admit that things may run out for us, so rather than deal with the reality of our limits, we rush the pace as though we might be able to act quicker than our limitations. The paradox is that by devouring life at breakneck speed, we actually pass it by; we miss it.

If we only see the limits to life's possibilities, then we will most certainly begin to grab at life out of desperation. We will attempt to live "life in the fast lane." The person of faith, however, recognizes that God's love and His ability to create life, go beyond our limitations. His love is infinite and He is full of surprises. For that reason, the believer has no cause to act desperately. Life is eternal.

By THE DAMEANS

My lasting impression of the Eagles in concert was the depth of sadness in their songs. From "Desperado" to "Hotel California" their music gradually wore down all the excitement I had brought to the concert and left my spirit in unexplainable melancholy. Their latest hit follows the same

pattern. It even goes beyond sadness to desperation.

The song describes two people who live "life in the fast lane" as though it would elude them if they were still for very long. It's about an older woman who was so concerned about life slipping away from her that she bought a younger man's company. He was ruthless and out to grab as much of life as he could, so "he held her for ransom" so that she

Prayer of the Faithful

14TH SUNDAY
IN ORDINARY TIME

July 3rd, 1977

Celebrant: Peace is the desire of all people of good will. Peace among people can only be possible when man's heart is on God, who is the source and end of all peace. We pray today for peace among nations, races, religious faiths, families, and individuals.

LECTOR: The response for today will be: Lord, grant us peace.

LECTOR: That our Holy Father, Pope Paul VI, and His Brother Bishops throughout the world might be effective instruments of peace in a world torn by war and civil strife, we pray to the Lord: (R.)

LECTOR: That nations and people might seek peaceful means of resolving their differences in a world which continues to broaden the gap of misunderstanding through the buildup of terrible destructive weapons of war, we pray to the Lord: (R.)

LECTOR: That the people of the U.S. might live the principles of freedom, democracy, and justice in such a way as to be an example of political excellence and concern for the less fortunate members of the human community in a world which is hungry for political unity and security, we pray to the Lord: (R.)

LECTOR: That family life in the U.S. might be strengthened and nourished in a society where individuals are often unwanted, neglected, and lonely, we pray to the Lord: (R.)

LECTOR: That young men and women might be given the strength to respond freely, generously, and unreservedly to serve the Church as priest, brother, or sister in a society which is not at peace with itself because it lacks moral direction and prayerful leadership, we pray to the Lord: (R.)

Celebrant: Father, help us to be peacemakers in whatever situation in life we are. Bring us your peace and send your peacemakers into the world so that peace might reign in the hearts of all your people. We ask you this through Christ our Lord. Amen.

Discussion

1. Why is memory essential to the Judeo-Christian tradition?
2. How did Jesus call people to remember?
3. What kind of special remembrance does the celebration of the Eucharist ask for? What is the meaning of the Hebrew word "zikkaron"?
4. Discuss this statement: "As we celebrate the Eucharist we live again the depth and resurrection of Christ now sacramentally memorialized."
5. What are the Scriptures a result of?
6. What is the Torah? Over what period of time was it written?
7. How can one see the constantly evolving process of tradition in the New Testament?
8. Discuss this statement: "When he comes,

- however, being the Spirit of truth, he will guide you to all truth" (Jn. 16, 13a).
9. Define the word "tradition." Name some Catholic traditions.
10. Discuss this statement: "Each Christian cultural community and each period of Christian history finds its own way to express the essential faith of the Scriptures."
11. How can tradition serve as the reflection of the truth of Holy Scripture in particular situations? Add to the examples cited in Father McCarthy's article.
12. Can you think of ways in which tradition links the biblical roots of Catholic faith to the decisions and dilemmas of our 20th century human experience? Discuss.

Oración de los Fieles

DECIMO CUARTO
DOMINGO DEL AÑO
3 de julio de 1977

Celebrante: La paz es el deseo de todos los hombres de buena voluntad. La paz solo se hace posible cuando el corazón de los hombres y mujeres descansa en Dios—fuente de toda paz. Pidamos hoy por la paz entre los pueblos, razas, religiones, familias e individuos.

LECTOR: La respuesta de hoy sera: Señor, danos tu paz.

LECTOR: Por el Santo Padre y todos los obispos esparcidos por el mundo, para que sean instrumentos de paz en el mundo de hoy, dividido por la guerra y el dolor, oremos: Señor...

LECTOR: Por las naciones y los pueblos, para que busquen modos pacíficos de resolver sus diferencias, sin recurrir a las armas y buscando la armonía de una sociedad más justa, oremos, Señor...

LECTOR: Por nuestra nación, para que viva de acuerdo a sus principios de libertad, democracia y justicia, y sea ejemplo de atención a los más necesitados, en este mundo que padece hambre de unidad política y seguridad, oremos, Señor...

LECTOR: Por la vida familiar de nuestra nación, para que se robustezca y florezca evitando así el dolor de los que crecen en el olvido, la soledad y rechazo de la sociedad, oremos, Señor...

LECTOR: Para que muchos hombres y mujeres tengan la fortaleza de responder libre y generosamente al servicio de la Iglesia y de los hombres, según su llamada al sacerdocio, la vida religiosa o el laicado. Para que pongan sus vidas al servicio de esta sociedad ansiosa de orientación y liderazgo profético, oremos, Señor...

Celebrante: Padre nuestro, ayúdanos a ser constructores de la paz allí donde nos encontremos. Haznos portadores de tu paz y envíanos a nuestros hermanos para que tu reino vaya creciendo en los corazones de los hombres. Te lo pedimos por nuestro hermano y Señor Jesús, príncipe de la paz, Amén.

TV show 'Soap,' draws fire

LOS ANGELES—(NC)—Criticism from within the TV industry is mounting against "SOAP," a series scheduled by NBC for prime time this fall.

The show was described in Newsweek June 13 as "so saturated with sex that it could replace violence as the PTA's Video Enemy No. 1."

The Tidings, newspaper of the Los Angeles archdiocese, published an editorial charging that ABC was preparing an outrage and planning to make money on degeneracy.

DAILY VARIETY reported June 21 that 85 press representatives "seemed no less shocked than The

Tidings after seeing two half-hour episodes of SOAP" as guests of ABC in San Diego.

"What kind of thinking went into allowing a program like SOAP on the air?" was a typical question asked by the press, Variety said.

THE TIDINGS quoted Newsweek's report about SOAP and described its basic plot line: two swinging couples, one impotent mate, a transvestite son, a daughter whose ambitions include seducing a Jesuit priest—in church. "In short," said Newsweek, "absolutely nothing is 'too weird' for ABC."

Jesuits told: get out or die

ROME—(NC)—A press spokesman for the Jesuits in Rome said (June 23) that Jesuits in El Salvador have received death threats from a right-wing guerrilla organization there.

The threats, from the Union Guerrera Blanca (White War Union), said that Jesuits who do not leave El Salvador within 30 days after June 21 may be killed.

The threats were made in letters sent to Jesuits and on wall posters displayed in San Salvador, the nation's capital.

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July 1 1977

We will be closed Saturday, Sunday and Monday - Independence Day
* Serving 4 p.m. to Midnite Friday, July 1, only

We're closing Saturday, Sunday and Monday, July 2, 3 and 4, not only to celebrate America's greatest holiday, but it's also the end of our fiscal year and the beginning of a new one on Tuesday. And, to top it off, Monday, July 4th, is the birthday of our Senior Partner, Bill Smatt. Say "Happy Birthday to Bill" to your waitress and get a free drink - on Bill, of course.

July 4, 1877 - Ma Pettengill introduced Strawberry Shortcake to her neighbors in Nebraska.

July 4, 1831 Dr. Sam Smith, Baptist minister, introduced his song, "America" to the Park Street Church, Boston. He took the tune from an old German songbook, completely unaware that it was also the melody of the British national anthem, "God Save the King." We've never heard any of them in Sing-A-Longs at Gypsy's Piano Bar. Nobody knows the words.

This weekend, exactly 200 years ago, Tom Jefferson wrote a "Statute of Religious Liberty" for the Commonwealth of Virginia. Henry Commager called it "probably the most famous document in the history of religious freedom in America," but, in the inglorious manner of state legislators, the Virginia lawmakers didn't pass the bill till nine years later. Jimmy Gunn ought to know; he spent too many years as a Tallahassee lobbyist.

July 4, 1877 - Ma Pettengill introduced Strawberry Shortcake to her neighbors in Nebraska.

ALL DINNERS INCLUDE

Giant (Miami's Largest) Fresh Green Salad, Choice of 5 Dressings, Soup Cup: Friday, Clam Chowder - Saturday, Conch Chowder - Sunday Baked French Onion Soup.

Price of Entree includes Relish Tray—**INCLUDES** choice of Baked, Stuffed, or French Fried Potatoes—**INCLUDES** Fresh Green Beans or Baked Whole Tomato Topped with Cheese—**INCLUDES** Home Baked Bread Loaves—**INCLUDES** Herb Butter—**INCLUDES** Desserts: Home Made Fresh Peach Cobbler, Home Made Fresh Rhubarb Cobbler, Fresh Blueberry Tarts with Whipped Cream... Fresh Fruit is used in all desserts made right here at Gypsy's Pub!

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The first undeclared U.S. war started July 4, 1801, in North Africa. Nobody got anywhere till four years later when 7 U.S. Marines led 38 Greeks and 300 Arabs 600 miles across the desert "To the Shores of Tripoli" and took the town from the rear. It isn't true that Jimmy Gunn was there. He served in Guam and China. About the same time.

Have a happy 4th Weekend. See you next week!

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S. Florida Scene



"Ms. Nursing Home" winner at Villa Maria Nursing and Rehabilitation Center is Mrs. Leona Salomon, 87, shown receiving congratulations from Mrs. Helen F. Lennehan, 91, longest Villa resident. Mrs. Salomon will now compete in the Dade County Ms. Nursing Home contest.

Pre-Cana meetings

HOLLYWOOD—Pre-Cana Conferences for those planning marriage in the near future will be held during July at St. Stephen parish.

Conferences, which are required before marriage, will be conducted on Sundays, July 10, 17, and 24 at 8 p.m.

Hospital accredited

WEST PALM BEACH—St. Mary's Hospital conducted here by the Franciscan Sisters of Allegany, N.Y. has been accredited by the Joint Commission on Accreditation of Hospitals.

Accreditation, which covers a two-year period, is the result of an on-site survey by field representatives of the JCAH.

Rel. Ed. workshop

ST. LEO—The fifth annual workshop for directors of Religious Education and Coordinators is slated between Aug. 21 and 23 at St. Leo College.

Father Robert Stamschror, Dept. of Education, United States Catholic Conference; and executive secretary of the National Conference of Diocesan Directors of Religious Education-CCD, will be the featured speaker.

Originally held for the Orlando and St. Petersburg Dioceses the workshop is now sponsored by Religious Education Staffs of the Archdiocese of Miami and Florida's other four dioceses. Among those who will participate in this summer's session will be Father Gerard LaCerra, Archdiocesan Director of CCD; and Father Juan Sosa, Spanish CCD.

For registration and further information contact the Office of Religious Education, Diocese of St. Petersburg, P.O. Box 13108, St. Petersburg, Fla. 33733.

Rummage sale

A rummage sale to benefit Boystown of Florida begins at 9:30 a.m., Saturday, July 16, at St. Timothy parish, Miller Rd. and SW 102 Ave.

A variety of articles including youth items such as boats, cars, pool tables, surf boards, Lionel trains and musical instruments; as well as furniture will be featured until 3:30 p.m.

Serra meeting

FORT LAUDERDALE—First-hand accounts of the canonization of St. John Neumann will be featured during a meeting of the Broward Serra Club on Wednesday, July 13, at 12:15 p.m. at the Ocean Manor Resort Hotel, 4040 Galt Ocean Drive.

Frank Schaefer and Otto Trott who were present in Rome for the canonization ceremonies, and delegates to the Serra International Convention in San Francisco, will all speak during the meeting to which guests are invited.

It's a Date

Broward County

ST. BARTHOLOMEW Young at Heart Senior Club meets for a social afternoon with games, cards, and refreshments on Tuesday, July 5, in the parish hall, Miramar.

★★★

FOURTH DEGREE KC members of Father Michael J. Mullaly General Assembly, Fort Lauderdale, will meet at 7 p.m. Tuesday, July 5, at Oakland Park Council No. 5235, 3571 N. Andrews Ave., Oakland Park. State warden, Richard Inserra will be the guest speaker during 7:30 p.m. dinner. Reservations should be made no later than today (Friday).

★★★

WIDOWS AND WIDOWERS of Broward County will sponsor a picnic at Birch State Park on Sunday, July 3 beginning at 11 a.m. at Pavilion 2. The group will meet at 8 p.m., Monday, July 4 at the K. of C. Hall, 3571 N. Andrews Ave., Oakland Park. For additional information call 484-3094.

★★★

KC COUNCIL NO. 5971, Plantation has elected Ronald Carroll

grand knight; Joseph Lukowski, deputy grand knight; Joseph Villardi, chancellor; James McGuire, recorder; Joseph Hanley, financial secretary; Lou Corcetti, treasurer; Curtiss Sutton, advocate; Ronald Pregoner, warden; Richard Andrase and Vincent LoBello, inside guards; Joseph Dionne and Charles Poole, outside guards. Meetings are held the first and third Mondays of the month at Peters Road Fire Dept., 2200 SW 46th Ave., Plantation. For further information call Joe Hanley at 587-2755.

Dade County

THE MEMORARE Society, a social club for widows and widowers, meets at 8 p.m., Friday, July 8 in St. Louis parish center. For further information call 274-0244.

★★★

CORPUS CHRISTI Community of Lay Carmelites meet at 2 p.m., Saturday, July 2 at Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St., N. Miami. Mass and business meeting will be included.

1977 VACATION NOTICE

Our store, office and showroom will be closed from July 18 thru August 12 for vacations.

Please review your requirements now and place your orders for the items you expect to need during this period.

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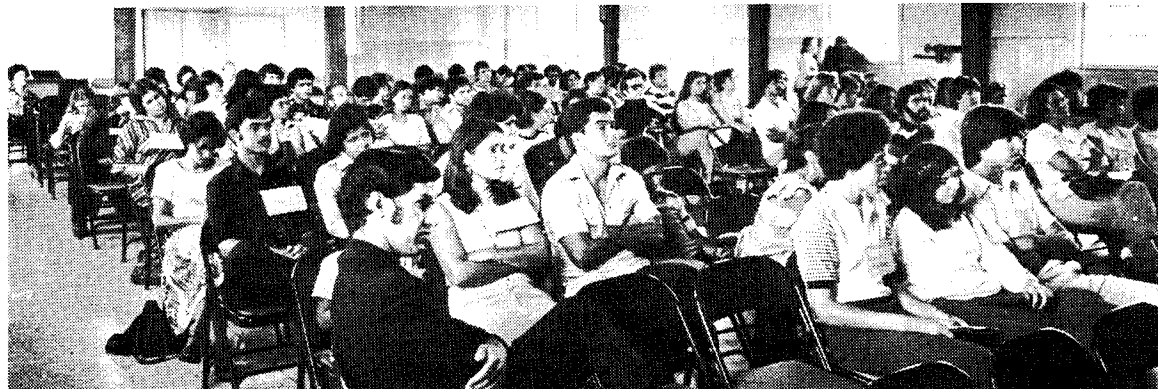
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A 'First' for Archdiocesan youth groups



Speaking to the youth were (from left) Anne Marie Flynn, vice-president of the Archdiocesan Youth Board, Mike Troppe, president, and Juan Carlos Enjamio, Spanish representative to the Youth Board.



Anglo and Spanish youth groups held a joint meeting for the first time in the Archdiocese last weekend at St. Michael Church, Miami.

By ARACELI CANTERO
Voice Spanish Editor

It was a first in the history of the Archdiocese.

Spanish and Anglo youth groups held a common meeting over the weekend and reaffirmed the need of finding out more about each other.

"I'm getting old, but before it's too late I would like to learn the Cuban dances...would anybody get me started, please...?" The request came from Father Jim Murphy and it was a perfect idea for a joint activity between the two cultures.

Other suggestions included the establishment of a "hot line" to help youth, and recommendations to be presented to private and public educational systems about programs that may create a better understanding between

the different cultures in South Florida.

"THIS WAS a good beginning," said Tom Filippelli from the Archdiocesan Department of Youth Activities (DYA). "It was encouraging to see people from both groups speak about their concerns and needs."

"As young people, we also feel we are part of the Church. We feel we have to give serious input into the Church community," said Mike Troppe, Archdiocesan Youth President. Representing the Anglo youth groups, he shared with the Spanish-speaking some of the concerns expressed at the recent Youth Convention in Boca Raton.

"We felt we have to be concerned about the world, especially the under-privileged and the poor, offering our help and creating awareness about their needs," he said.

Representing the Spanish youth groups, Juan Carlos Enjamio, from St. John F. Co parish said that Spanish youth groups meet for the same purpose as the English ones, and because "we feel the need to form community. But there is a reason why we need to be separate to a certain extent," he added.

"The Church has always

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who has been caring for Christ's poor and needy for Sixty Years.

recognized the fact that faith is transmitted through culture," he noted.

"That is why the Bishops of the United States have called us to prepare for a second Hispanic National Encounter to be held in August, in Washington.

"The bishops are taking seriously the evangelization of the Spanish-speaking Catholic population in this country, and they have asked for our ideas and contributions," he said as he explained the work taking place nationally and in the Archdiocese in preparation for such a meeting.

At their recent local youth convention, Spanish-speaking youths expressed the need for a better understanding between the different cultures which make up the national and local church community. They asked for educational programs along these lines and for more possibilities of lay involvement in Church ministries.

"You should have no fear of the Department of Youth Activities and of losing your language and your cultural ties," Msgr. William Dever, Archdiocesan Director of the DYA office told the youth as he addressed the meeting.

"We are very conscious of your contributions to this community...but on the other hand we feel the time has come to face the challenge of building up the Church in Miami together," he concluded.

'Does one mistake mean it's all over?'

Answering your questions is Father Richard Sudlik. O.M.I. Address letters to him c/o "Straight Talk." The Voice, P.O. Box 381059, Miami, Fla. 33138.

DEAR FATHER: A friend of mine was arrested for stealing. He was put on probation, but now my parents will not let me see him any more. Is it fair that one mistake and it's all over? —Jeff

DEAR JEFF: This is a hard letter to answer. It is hard because I don't know your friend. You and your folks are going to have to sit down and really talk this one through. What is important is that you both be honest about your friend.

Is it true that he made just one mistake? For some people the one mistake is simply getting caught at what they did. They will be more careful next time: they will not get caught. People like this have no intention of doing the right thing. The wrong thing is too appealing. Does this describe your friend?

If it does then your parents are probably right. You shouldn't associate with him. It

Straight Talk

will only cause you problems. You might be drawn into something or be considered guilty by association. It is true that the people we are with cannot make us do the wrong thing, but they can sure push us in that direction.

Did your friend just make a mistake? This happens to people. If this is truly the case with him, then I think you owe it to him to give him another chance. I think that many times after a mistake many people get so discouraged by the way they are treated that they figure it doesn't matter what they do any more. Things will never be the same so why try to show people they can be.

A person who has made a mistake needs all the help he can get. We as Christians should not throw up obstacles in his way.

With all that I said it is still up to you and your folks. Only you know what your friend is like. I would ask you to pray about the decision that you are going to have to make, listen to each other carefully; and then do what seems right.



Boy Scouts from Troop 305 of St. Rose of Lima, Miami Shores, raise an American flag donated to Barry College by the Barry College Women's Auxiliary. The group also presented a Florida State flag to the institution.

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'Exorcist II: confusing, silly and leftover sets

Regan Returns, or Buzz Off, Buzuzu.

Take your pick on alternative titles for "Exorcist II—The Heretic," a film that won't be as controversial as the original because it's a totally mind-numbing mess. Not dull, mind you—although the first movie and its many imitations have left the devil with very few new tricks to display—just confusing, silly and sophomoric.

The title, for starters, is something of a misnomer. Apparently it refers to Father Maron (the Max Von Sydow title character in "The Exorcist") who had a fatal heart attack, you'll recall, while trying to coax the evil spirit out of young Regan (Linda Blair) in that famous bedroom in Georgetown. According to William Goodheart's inept script of the sequel, the Church now wonders if he was entirely orthodox, and an anonymous foreign cardinal (Paul Henreid, who should've stayed retired) dispatches another Jesuit exorcist (Richard Burton) to investigate the circumstances of his death. But this issue quickly becomes minor, and Von Sydow is seen only briefly in flashbacks.

The situation does allow Burton, as the troubled, doubting cleric he has played so



by James Arnold

often before, to rake over the old case with the help of a stubbornly rationalist shrink (Louise Fletcher). She hypnotizes poor old Regan, now a 17-year-old trying to live a "normal" life in a New York penthouse apparently rejected as a set for "Star Wars." "Hypnosis" is too simple a word for what happens. The three get hooked up in a hokey pseudo-scientific strobe apparatus that allows Burton and Fletcher to look in on Regan's memories and nightmares.

The upshot is that we take a murky trip back to an African village where Maron once exorcised a locust demon (Buzuzu, "the prince of the evil spirits of the air") from a young holy man and left him in the care of the monks in a strange cliff-top temple that looks like a set left over from a Tarzan movie. Since Buzuzu is apparently the spirit bent on possessing Regan, Burton—ignoring his cardinal, who

wisely advises him to go on retreat—tracks down the African (now grown up into James Earl Jones) to discover the secret of bugging Buzuzu. If this seems fuzzy, it's a lot fuzzier in the movie.

For some reason, at the climax, all the characters end up back in Georgetown for the wildest and most ludicrous combat scene since the last Yankees-Red Sox game.

It involves a violent automobile crash, a tornado locust attack, a female character going up like a torch, and a major earthquake—all the while Burton is wrestling with the "bad" Regan on the bed trying to literally tear out her (its?) heart. It's noisily awesome, but the lack of restraint and the contrived cornball conclusion are comical. (At one point, Regan-as-Buzuzu cackles, "Once my wings have brushed you, you are mine forever!"). One good thing can be said: they won't be able to use that set again in "Exorcist III."

For the record, the religious dimensions of "The Heretic" are infinitesimal. (The original author, William Peter Blatty, who had some pretensions, apparently had nothing to do with this one). Good and evil are presented exclusively in physical terms (health vs. disease, weird music vs. pretty music, beauty vs. ugliness). The power of Christ is predictably impotent.

It's suggested that Regan and the African healer are targets for the devil because they have special (mystical?) powers for good, and they resist the general trend to evil presumably sweeping the world—though the nature of that evil is left hopelessly vague. It's strictly comic book theology, hastily constructed as an excuse for gross spectacle.

Burton is no longer an actor; he plods through the expected looks of horror, obsessions and fears of both doubt and sin, up to his wide eyeballs in schlock. Ms. Blair is a likeable Saturday serial heroine, and Ms. Fletcher in her first film after "Cuckoo's Nest," seems unable to fathom why her agent got her into this movie. At the end, she has the funniest line: "At last, I understand!" Knee-deep in rubble, she took a lot of convincing.

Perhaps "The Heretic" will mark the decline of the satan cycle. It's surely a low point in the career of director John Boorman, who once did such fine things as "Point Blank" and "Deliverance." In fairness to him, the movie looks like it has been badly cut, but then more of this claptrap could hardly have been an improvement.

As for Buzuzu, the worst thing has happened to him since the invention of Raid. (C)

Church-World topics

Schedule and topics of "The Church and the World Today" for the month of July on Sundays at 9 a.m., over WCKT, Channel 7, is:

July 3, "The Poker Game" (Insight film): Six old friends are joined by an uninvited stranger at their weekly poker game. He is a Christ-like man and triggers some strange revelations.

July 10, Catholic Military Chaplin, discussion.

July 17, "The Day God Died" (Insight): God is officially declared dead. After a university memorial service, faculty and regents meet for cocktails. Strange events occur. An exploration of contemporary atheism.

July 24, Serra Club, discussion.

July 31, "Sam" (Insight): Computers take over the world. Only one human being is left. He's a vaudeville comedian. This is the story of his search for personal love in an impersonal world.

Music in the hospital

Music therapist Deanna Edwards talks about her work with the terminally ill and the profound effect of music on hospital patients, on Christopher Closeup Sunday, July 3, at 10 p.m., over WCIX-TV, Channel 6.

Music therapy is "the effecting of change in the physical well-being of a patient through music," says Deanna Edwards to hosts Richard Armstrong and Jeanne Glynn of The Christophers. She has found that "music has a very beautiful effect." Sometimes

even comatose patients "will come out of a coma on occasion when they hear the music of a song that they love."

"I write songs which reflect the needs of the patient," says Ms. Edwards, who composes her own music and has recorded two albums. "Music is an universal language," she explains, "but very personal and we can prescribe music to the needs of the individual."

Carol Tipton simultaneously interprets in Sign Language.

V AMUSEMENTS

MOVIES-TV-RADIO

Film Ratings: National Catholic Office for Motion Pictures

- Annie Hall (B)
- At the Earth's Core (A-2)
- Aaron Loves Angeia (B)
- Airport '77 (A-2)
- Aguirre, Wrath of God (A-3)
- Alex and Gypsy (A-2)
- America at Movies (A-3)
- At Long Last Love (A-3)
- Audrey Rose (A-3)
- Battle Command (A-3)
- Bittersweet Love (A-3)
- Best Friends (B)
- Breaker, Breaker (A-3)
- Bridge Too Far (A-3)
- Between Lines (B)
- Black Mama (A-3)
- Bound for Glory (A-3)
- Black and White in Color (A-3)
- Brothers (A-3)
- Breaking Point (B)
- Buffalo Bill and the Indians or Sitting Bull's History Lesson (A-3)
- Cassandra Crossing (A-3)
- Car, The (A-3)
- Citizens Band (A-3)
- Clockmaker (A-2)
- Christian, the Lion (A-1)
- Cria (A-3)
- Cross of Iron (B)
- Cousin Angelica (A-3)
- Day of Animals (A-3)
- Death Collector (B)
- Deep Red (C)
- Drum (C)
- Dirty Hands (B)
- Dream City (B)
- Demon (B)
- Distant Thunder (A-2)
- Don't open the window (B)
- Day That Shook World (A-4)
- Demon Seed (B)
- Drive-In (A-3)
- Duchess and the Dirtwater Fox (B)
- Domino Principle (A-3)
- Eat My Dust (A-3)
- Edward Munch (A-2)
- Embryo (B)
- Eagle Has Landed (A-3)
- From Noon Till Three (B)
- Future World (A-3)
- Fraternity Row (A-3)
- Farmer (C)
- Food of the Gods (B)
- Freaky Friday (A-1)
- French Provincial (A-3)
- From Beyond the Grave (A-3)
- Gable and Lombard (B)
- Great Texas Dynamite Chase (C)
- Greatest (A-3)
- Get Charlie Tully (B)
- Gator (A-3)
- Guernica (C)
- Gumball Rally (B)
- Gus (A-1)
- Harry and Walter Go to N.Y. (A-3)
- Hell (B)
- How Funny Can Sex Be (B)
- House by Lake (C)
- House of Exorcism (C)
- Huckleberry Finn (A-1)
- Human Factor (B)
- Harlan Co. USA (A-2)
- Idi Amin Dada (A-2)
- Islands in the Stream (A-2)
- It's Alive (B)
- Incredible Sarah (A-2)
- Jacob, the Liar (A-2)
- Jackson County Jail (A-4)
- Jail Bait (C)
- Jewish Gauchos (A-2)
- Jabberwocky (B)
- Keetje Tippel (C)
- Killer Elite (A-3)
- Killer Force (C)
- Killing of a Chinese Bookie (B)
- Kings of Road (A-4)
- Looking Up (A-3)
- Late Show (A-3)
- Lemagnifique (A-3)
- Last Tycoon (A-4)
- Lifeguard (A-3)
- Littlest Horse Thieves (A-1)
- Let's Talk About Men (A-3)
- Logan's Run (A-3)
- Lollipop (A-1)
- Little Girl Who Lives Down the Lane (C)
- Les Galettes de Pont Aven (C)
- Loves and Times of Scaramouche (B)
- Marathon Man (B)
- Marquis of O (A-2)
- Matter of Time (A-3)
- Memory of Justice (A-4)
- Monkey Hustle (A-3)
- Male of Century (A-3)
- Maitresse (C)
- Man Who Fell to Earth (B)
- Man Who Skied Down Everest (A-1)
- Midway (A-2)
- My Friends (B)
- Missouri Break (B)
- Mohammed, Messenger of God (A-2)
- Mother, Jugs, and Speed (B)
- Murder By Death (A-3)
- Mad Dog (B)
- Man on the Roof (A-3)
- Mr. Billion (A-2)
- Nasty Habits (A-4)
- New Girl in Town (B)
- Network (B)
- Next Man (B)
- No Way Out (C)
- Ode to Billy Joe (A-3)
- Old Dracula (B)
- Old Gun (A-3)
- Omen (B)
- One Flew Over the Cuckoo's Nest (A-4)
- Obsession (A-3)
- Outlaw Josey Wales (B)
- Paper Tiger (A-2)
- People of the Wind (A-1)
- Pipe Dreams (A-3)
- Providence (B)
- Pumping Iron (A-3)
- Reincarnation of Peter Proud (C)
- Return of the Tall Blond Man With One Black Shoe (A-3)
- Raggedy Ann and Andy (A-1)
- Rebellion in Patagonia (A-3)
- Return of Man Called Horse (A-3)
- Ritz (B)
- Rocky (A-3)
- Small Change (A-2)
- Story of Sin (C)
- Sex With Smile (C)
- Street People (B)
- Spirit of Beehive (A-2)
- Sailor who Fell from Grace with the Sea (C)
- Scorchy (C)
- Serail (B)
- Seven Per Cent Solution (A-3)
- Shout at Devil (A-3)
- Slap Shot (C)
- Savage Sisters (C)
- Silver Streak (A-3)
- Silent Movie (A-3)
- Sleeper (A-3)
- Small Town in Texas (B)
- Smile Orange (B)
- Slipper and Rose (A-1)
- Smokey and Bandit (A-3)
- Sentinel (C)
- Summertime (A-3)
- Sunday In Country (B)
- Swashbuckler (A-3)
- Star Wars (A-2)
- Shadow of the Hawk (A-2)
- Shoot (A-3)
- Shootist (A-3)
- Squirm (B)
- Survive (A-3)
- Two Minute Warning (B)
- Thieves (A-3)
- That'll Be the Day (A-3)
- They Call Her One-Eye (C)
- They Came From Within (C)
- Twilight's Last Gleaming (B)
- 3 Women (A-4)
- Together Brothers (A-3)
- Town That Dreaded Sundown (B)
- Treasure of Matecumbe (A-1)
- Touch and Go (A-3)
- Tunnelvision (C)
- Undercovers Hero (B)
- Uncle Tom's Cabin (C)
- Veronique (A-3)
- Vincent, Francois, Paul and the Others (A-3)
- Virility (C)
- Voyage of Damned (A-3)
- Wizards (A-3)
- Women (A-4)
- We All Loved Each Other So Much (A-2)
- Wonderful Crook (A-3)
- White Line Fever (A-3)
- Welcome to L.A. (B)
- Wild Duck (A-3)
- Won Ton Ton, Dog That Saved Hollywood (B)
- Xala (A-3)
- Yazuka, The (A-3)
- Zig Zag (B)

KEY TO RATINGS

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



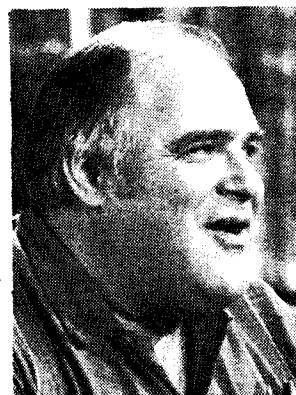
Taylor



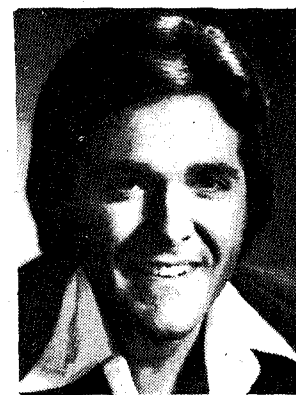
Hall



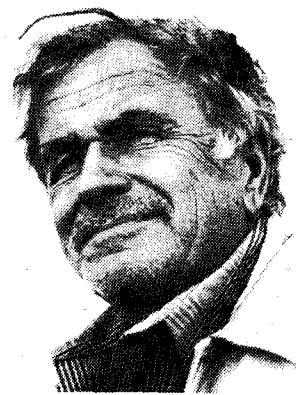
Pyle



Huddleston



Woolery



Beery

What if there were no Independence Day?

With Independence Day July 4 marching toward center stage, several Hollywood stars considered the question:

"What might be different today if the United States were still a colonial appendage of Great Britain?"

Their answers:

Rod Taylor, actor starring in "The Oregon Trail" premiering on NBC-TV in September: (A native of Australia, Rod spent roughly half his life as a subject of the British crown before moving to the United States.)

"I just want to say that we have our Guy Fawkes Day—very much like your Fourth of July—commemorating a revolutionary's attempt to blow up the English Parliament. The difference is, your revolution succeeded. Guy's didn't."

Monty Hall, star of the game show, "It's Anybody's Guess:"

"We'd have what every American really wants—royalty. You should have seen what went on in Monte Carlo (Hall was there for a Variety Club convention) when a whole handful of crown princes attended a banquet with Prince Rainier and Princess Grace. The police actually had to restrain the Americans with their cameras."

"We have our royalty in America, too. Athletes, politicians, movie and television stars. Muhammad Ali and O.J. Simpson rate higher than any movie stars."

Denver Pyle, "Mad Jack" in "The Life and Times of Grizzly Adams:"

"I think I'd be more at home than most Americans—I've been

driving from the 'wrong' side of the car for years now." (An admirer of English automobiles, Denver currently cruises in a handmade 1954 Bentley, with the steering wheel on the right, of course.)

David Huddleston, star of "The Kallikaks" comedy series bowing in August:

"On the one hand, we'd probably all be wearing long white wigs. But, on the other hand, we'd probably be tearing our hair out trying to come to grips with the British monetary system."

"I've been to London twice, in 1973 and earlier this year, and I love the people, the theater, the people, the food, the people. The English are the most polite, civilized people in the world—if only their money made sense."

Chuck Woolery, host of NBC-TV's "Wheel of Fortune:"

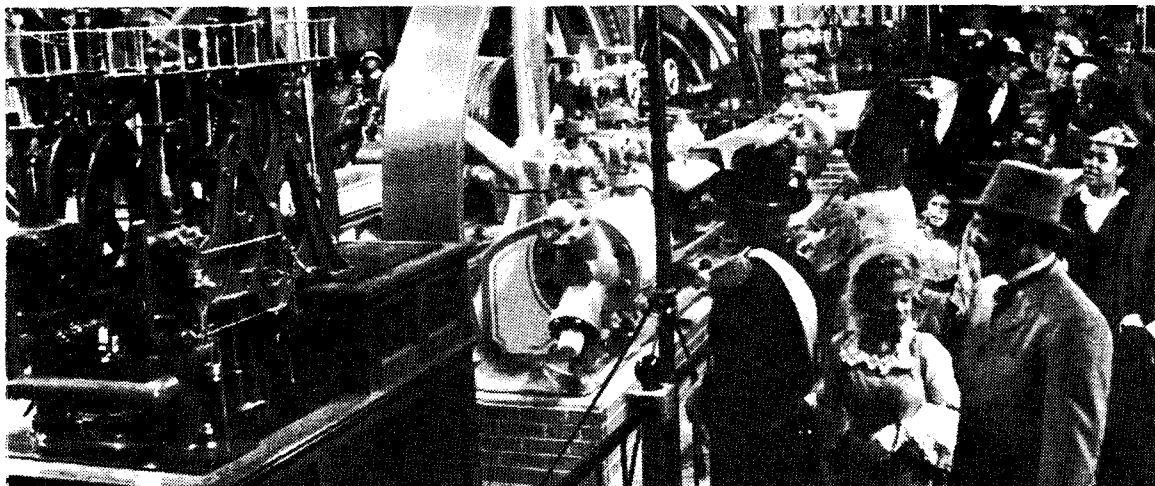
"We wouldn't be talking like we are. We'd probably be talking like this, you know, and having a spot of tea (Woolery lifted his voice in well-modulated tones, raised one hand and crooked his little finger)."

"Seriously, I'm glad we're not still a colony. I prefer one nation under God to one nation under England."

Noah Beery, Joseph Rockford in "The Rockford Files:"

"If we were still a colony of Great Britain, we would all be wearing wigs. I'd like that because I'm getting bald."

"And we'd be driving on the left-hand side of the street. But if traffic statistics are any indication, a lot of people seem to be doing that now."



The 1876 Philadelphia Exposition comes to life again in a half-hour film special, "Celebrating a Century," July 4 at 11:30

p.m., on PBS, Channel 2. James Whitmore narrates the program, produced by the Smithsonian Institution.

WPBT celebrates July 4th with bicentennial specials

America put aside her troubles after the Civil War and again after Watergate to celebrate birthdays. And those celebrations are the subjects of two programs airing Monday, July 4, on WPBT, Channel 2: "Legacy: The Year of the Bicentennial," at 8 p.m., and "Celebrating A Century," at 11:30 p.m.

"Legacy: The Year of the Bicentennial" distills a year-long birthday party into a 60-minute kaleidoscope view of pageantry, ceremony, marching bands, and historical reenactments. All of the action and excitement of the Bicentennial year—from the midnight moving of the Liberty Bell from Independence Hall, to a signing of rededication to the principles of the Declaration of

Independence—are presented in this rousingly patriotic experience, one highlight of which is an appearance by Astronaut Neil Armstrong.

TV Mass for shut-ins

Effective Sunday, July 3, the Catholic TV Mass for Shut-Ins currently being aired on WPTV, CHANNEL 5 at 9:30 a.m., will be moved to Sundays at 10 a.m.

The TV Mass for Shut-Ins on WPLG, CHANNEL 10 on Sundays at 10:30 a.m., will feature Father Jose M. Paz and parishioners of Corpus Christi Church on July 3.

Free fireworks and music

Performing Arts for Community & Education (P.A.C.E.) will provide a 40-piece band under the direction of leading international composer-conductor Alfred Reed to open festivities on Sunday, July 3, at Miami's New World Bicentennial Park.

The one-hour concert of Independence Day music will be followed by one of the largest ground and aerial fireworks displays in South Florida. The show is open to the public and free.

Musical selections for this "Salute to Bicentennial Park" will include the works of Morton Gould ("When Johnny Comes Marching Home"), Meredith Wilson ("The Music Man"), Scott Joplin ("The

Entertainer") and John Philip Sousa ("The Stars and Stripes Forever"). It is suggested that those attending bring folding chairs and blankets, since no seating is provided.

For other free summer music programs, phone P.A.C.E.'s "Concertline" at 856-1966. It's a 24-hour service

of the non-profit performing arts agency.

SUNDAY!

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

9:30 A.M. — Ch. 5
The TV Mass for Shut-Ins

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

The Archdiocese of Miami's TV Programs in English

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'Living wills' urged; Catholic rips idea

WASHINGTON — (NC)—A top federal health official has said "living wills"—directives from patients to physicians telling them to withhold extraordinary treatment in case of terminal illness—could save more than a billion dollars a year in federal health care costs.

The official, Robert Derzon, Administrator of the Health Care Financing Administration, also suggested the federal

government might pressure states to adopt "living will" legislation by withholding federal funds from states which do not have such laws.

Derzon's comments have drawn strong criticism from the National Right to Life Committee and the executive director of the California Conference of Catholic Hospitals. In 1976, California became the first state to pass legislation involving living wills.

But Derzon denied

that his comments represent either formal or informal policy recommendations to Secretary of Health, Education and Welfare Joseph Califano.

Derzon made his comments in a lengthy memorandum June 4 listing a number of ways to save money on government health care.

In a cover letter to the memo, Derzon said "This memorandum was merely an idea paper for reflecting the

many thoughts of new and long-time HEW staff in the Health Care Financing Administration. It did not, nor does it now, represent formal or even informal recommendations to the Secretary. It does not represent HCFA policy."

"The cost savings from a nationwide push toward 'living wills' is likely to be enormous," Derzon said. "Over one-fifth of Medicare expenditures are for persons in their last year of life. Thus, in Fiscal Year 1978, \$4.9 billion will be spent for such programs and if just one-quarter of those expenditures were avoided through adoption of 'Living Wills,' the savings under Medicare alone would amount to \$1.2 billion. Additional federal savings would accrue to Medicaid and the Veterans' Administration and Defense Department Health programs."

Protesting the Derzon memo in a letter to President Carter, John Curley, executive director of the California Association of Catholic Hospitals, said: "No matter how you cut it, what HEW is now proposing—in this instance, mercenary killing—is government sanctioned and encouraged euthanasia. For a projected \$1.2 billion cut in Medicaid expenditures, HEW is prepared to advocate early death for the elderly."

"Perhaps," Curley said, "HEW also believes that others of us also represent potential and 'enormous' cost savings: those of us who are physically handicapped, or unemployed, or poor, or sick, or culturally deprived, or mentally or emotionally disturbed, or what have you."

"Perhaps HEW believes that each of us who might be 'encouraged' to die more quickly can be comforted by the fact that such proposals are not unique, nor new, in this century."

Curley also questioned Derzon's figures. "Is HEW saying that 25 percent of persons in their last year of life should die at the beginning of that year? Or, should all persons in their last year of life die by the ninth month? Or, is there an acceptable combination of these possibilities?"

Overseas aid collection

(Following is a list of donations to the Catholic Bishops Overseas Aid Fund taken up in churches and chapels of the Archdiocese on May 22, 1977)

| | |
|-----------------------------------|-----------|
| Annunciation, West Hollywood | \$ 259.54 |
| Ascension, Boca Raton | 527.00 |
| Assumption, Pompano Beach | 658.00 |
| Blessed Sacrament, Fort Laud. | 563.75 |
| Blessed Trinity, Miami Springs | 600.00 |
| Christ the King, Perrine | 287.55 |
| Corpus Christi, Miami | 120.00 |
| Epiphany, Miami | 000.00 |
| Gesu, Miami | 1,177.00 |
| Holy Cross, North Miami | 37.69 |
| Holy Family, North Miami | 919.00 |
| Holy Name of Jesus, W. Palm Bch. | 305.00 |
| Holy Redeemer, Miami | 294.00 |
| Holy Spirit, Lantana | 1,043.50 |
| Immaculate Conception, Hialeah | 428.00 |
| Little Flower, Coral Gables | 1,140.00 |
| Little Flower, Hollywood | 448.00 |
| Mary Immac. Mission, W. Palm Bch. | 253.50 |
| Nativity, Hollywood | 1,416.34 |
| Our Lady of Cobre, Miami | 000.00 |
| Our Lady of Divine Provid. Miami | 42.75 |
| Our Lady of Guadalupe, Immokatee | 000.00 |
| Our Lady of Holy Rosary, Perrine | 254.00 |
| Our Lady of the Lakes, M. Lakes | 537.50 |
| Our Lady of Mercy, Deerfield Bch. | 65.00 |
| Our Lady of Perpetual Help O.L. | 104.00 |
| O.L. Queen of Heaven, La Belle | 000.00 |
| O.L. Queen of Heaven, Margate | 000.00 |
| O.L. Queen of Martyrs, Ft. L. | 603.00 |
| O.L. Queen of Peace, Delray B. | 000.00 |
| Resurrection, Dania | 352.00 |
| Sacred Heart, Homestead | 267.32 |
| Sacred Heart, Lake Worth | 1,178.50 |
| San Isidro Mission, Pomp. Beach | 000.00 |
| San Marco, Marco | 367.63 |
| San Pablo, Marathon | 168.00 |
| San Pedro, Plantation Key | 260.00 |
| St. Agatha, Miami | 57.00 |
| St. Agnes, Key Biscayne | 000.00 |
| St. Ambrose, Deerfield Beach | 528.00 |
| St. Andrew, Coral Springs | 400.00 |
| St. Ann, Naples | 1,033.00 |
| St. Ann Mission, Naranja | 000.00 |
| St. Ann, West Palm Beach | 928.00 |
| St. Anthony, Ft. Laud. | 945.00 |
| St. Augustine, Coral Gables | 700.00 |
| St. Bartholomew, Miramar | 579.80 |
| St. Bede, Key West | 378.75 |
| St. Benedict, Hialeah | 291.92 |
| St. Bernadette, Hollywood | 321.16 |
| St. Bernard, Sunrise | 642.00 |
| St. Boniface, W. Hollywood | 154.00 |
| St. Brendan, Miami | 856.00 |
| St. Catherine of Siena, Miami | 529.00 |
| St. Cecilia, Hialeah | 145.07 |
| St. Chas. Borromeo, Hallandale | 222.95 |
| St. Christopher, Hobe Sound | 225.00 |
| St. Clare, No. Palm Beach | 487.00 |
| St. Clement, Ft. Laud. | 355.00 |
| St. Coleman, Pompano Beach | 600.00 |
| St. David, Ft. Laud. | 106.00 |
| St. Dominic, Miami | 425.00 |
| St. Edward, Palm Beach | 367.00 |
| St. Elizabeth, Pompano Beach | 926.29 |

| | |
|--------------------------------------|----------|
| St. Francis of Assisi, Riv. Beach | 375.00 |
| St. Francis de Sales, M. Beach | 142.50 |
| St. Francis Xavier, Miami | 34.48 |
| St. Gabriel, Pompano Beach | 750.00 |
| St. George, Fort Laud. | 90.00 |
| St. Gregory, Plantation | 522.42 |
| St. Helen, Fort Laud. | 566.00 |
| St. Henry, Fort Laud. | 198.00 |
| St. Hugh, Coconut Grove | 374.25 |
| St. Ignatius Loyola, Palm Bch. Gard. | 300.00 |
| St. James, Miami | 390.00 |
| St. Jerome, Fort Laud. | 322.00 |
| St. Joachim, Perrine | 000.00 |
| St. Joan of Arc, Boca Raton | 800.00 |
| St. John the Apostle, Hialeah | 185.00 |
| St. John the Baptist, Fort Laud. | 744.00 |
| St. John Bosco, Miami | 335.40 |
| St. John Fisher, West Palm Beach | 412.35 |
| St. Joseph, Miami Beach | 652.00 |
| St. Joseph, Stuart | 803.00 |
| St. Jos. the Worker, Moore Haven | 000.00 |
| St. Jude, Jupiter | 570.00 |
| St. Juliana, West Palm Beach | 718.96 |
| St. Justin Martyr, Key Largo | 254.00 |
| St. Kevin, Miami | 105.00 |
| St. Kieran, Miami | 000.00 |
| St. Lawrence, No. Miami Beach | 705.00 |
| St. Louis, Miami | 927.00 |
| St. Lucy, Highland Beach | 225.00 |
| St. Luke, Lake Worth | 400.00 |
| St. Malachy, Tamarac | 510.00 |
| St. Margaret, Clewiston | 50.00 |
| St. Mark, Boynton Beach | 1,029.30 |
| St. Martha, North Miami | 210.00 |
| St. Martin, Jensen Beach | 240.00 |
| St. Mary Mission, Pahokee | 25.52 |
| St. Marys Cathedral, Miami | 702.00 |
| St. Mary Magdalen, Miami Beach | 805.00 |
| St. Mary Star of the Sea, Key W. | 214.00 |
| St. Matthew, Hallandale | 250.00 |
| St. Maurice, Fort Laud. | 400.42 |
| St. Michael the Archangel, Miami | 316.70 |
| St. Monica, Opa Locka | 193.00 |
| St. Patrick, Miami Beach | 300.00 |
| St. Paul the Apostle, Lighthouse Pt. | 781.00 |
| St. Paul of the Cross, N.P.B. | 515.00 |
| St. Peter, Big Pine Key | 116.00 |
| St. Peter, Naples | 62.00 |
| St. Peter & Paul, Miami | 275.00 |
| St. Philip, Opa Locka | 58.40 |
| St. Philip Benizi, Belle Glade | 75.50 |
| St. Pius X, Fort Laud. | 1,218.00 |
| St. Raymond, Miami | 000.00 |
| St. Richard, Perrine | 135.00 |
| St. Robert Bellarmine, Miami | 58.15 |
| St. Rose of Lima, Miami Shores | 1,146.00 |
| St. Sebastian, Fort Laud. | 630.00 |
| St. Stephen, West Hollywood | 550.00 |
| St. Thomas the Apostle, Miami | 254.00 |
| St. Thomas More, Boynton Beach | 820.00 |
| St. Timothy, Miami | 534.06 |
| St. Vincent, Margate | 292.00 |
| St. Vincent de Paul, Miami | 267.00 |
| St. Vincent Ferrer, Delray Beach | 1,190.50 |
| Visitation, Miami | 341.00 |
| St. William, Naples | 300.00 |
| St. Elizabeth Seton | 91.25 |

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Babysit in my house. Call 223-6963. 1110 S.W. 93 Avenue.

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Monday through Friday
Call Cathy - 576-6188

ORGANIST available Sunday and weekday Masses. Dade and Broward County. 932-3580- 2 to 5 p.m. Betty.

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52-Homes for Sale

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Quién lo iba a pensar! pasta de macarrones decorando cuadros artísticos y sobre pequeñas cajas de madera cubiertas con pintura dorada! Eran los trabajos manuales de los jóvenes y lucieron varios días en los salones del centro parroquial de San Juan Bosco. La gente no salía de su admiración admirando la creatividad y talento artístico de la sencilla exposición mientras el Padre Modesto Galofré S.P. paseaba por entre las mesas explicando los diferentes proyectos.

"Estos cuadros están hechos con las tapas de las latas de coca-cola, y estos con las de las cajas de huevos," dijo. "Aquí todo queda bien aprovechado," añadió.

A sus 82 años, el Padre Galofré se mantiene bien activo en la parroquia y diariamente supervisa los trabajos de los jóvenes en las diversas secciones de la Escuela Religiosa Cívico Patriótica que funciona en la

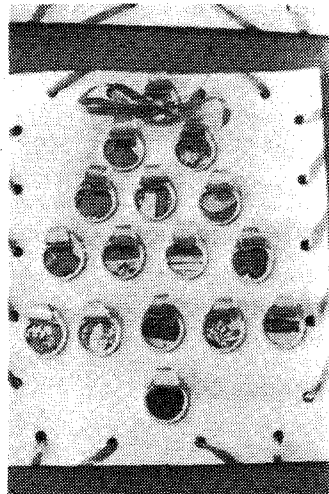
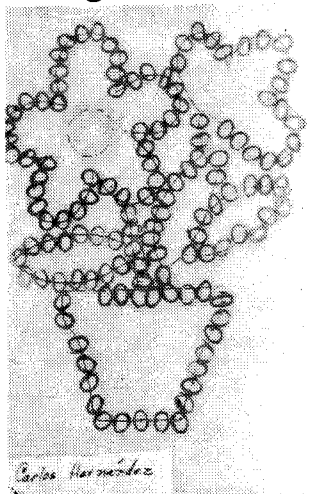
parroquia. "Aquí se reúnen unos 300 jóvenes diariamente," dijo el párroco Padre Emilio Vallina. "Es una ayuda a los padres. Saben que sus hijos están aquí seguros al terminar la escuela. Se mantienen ocupados de tres a seis de la tarde desde el mes de octubre

a junio, añadió. La escuela parroquial ofrece cursos en deportes, dibujo, costura, trabajos manuales y bordados. En ella colaboran un plantel de unos 18 profesores, además de los sacerdotes de la parroquia, algún seminarista asignado a ella durante los fines de

semana y, también dos religiosas.

La matrícula en la escuela se hace a través de la parroquia que acepta a jóvenes desde primer a 12 grado. Para información llamar a la parroquia, tel. 649-5464.

...y se convierte en arte"



El Padre Emilio Vallina y una de las profesoras de trabajos manuales, Irene Montó, contemplan los objetos de arte realizados con palillos de dientes, latas de bebida, y pasta de macarrones.

Obispo Lefebvre al borde de excomunión

CIUDAD DEL VATICANO—(NC)—Varias horas después de la ordenación ilícita de 14 sacerdotes y 24 sub-diaconos por el obispo rebelde Marcel Lefebvre, la radio vaticana calificó dichas ordenaciones como "un serio acto de desobediencia" que hace que la separación del arzobispo de la comunión eclesial sea "irreparable."

El breve comentario de la emisora que llevan los jesuitas, fue la primera de las reacciones emanadas del Vaticano después de la ceremonia. Anteriormente, el Santo Padre en numerosas apariciones públicas y a través de correspondencia personal con

el arzobispo, había reiterado su petición de que no se llevasen a cabo tales ordenaciones.

El Santo Padre también llegó a amenazar al arzobispo rebelde con la excomunión.

El comunicado de radio del 29 de junio afirmaba que al

realizar las ordenaciones, el Arzobispo Lefebvre "obra contra la suspensión canónica que le prohibía ejercer los poderes derivados de su Sacramento del Orden, y hacía así irreparable su ruptura de la unidad y caridad de la comunión

católica."

El Vaticano no ha indicado aún si el Santo Padre excomulgó clara y oficialmente al obispo Lefebvre, quien ya se hallaba suspendido de sus funciones desde el pasado mes de julio. Dicha suspensión fue a

consecuencia de las ordenaciones sacerdotales llevadas a cabo en su seminario de Ecône, en Suiza el pasado 26 de junio de 1976.

El arzobispo ha ignorado tal suspensión y continúa administrando los sacramentos y celebrando la Santa Misa.

Discutirán catequesis de adultos los obispos del continente americano

WASHINGTON—(NC)—Obispos de los Estados Unidos, Canadá y Latinoamérica se reunirán en Medellín, Colombia del 4 al 8 de julio para discutir la necesidad de la catequesis de

adultos, en la Iglesia de hoy.

Asistirán a las reuniones más de 20 obispos representando a las conferencias episcopales de los diversos países.

Durante 12 años las reuniones

interamericanas de obispos han tenido como meta el intercambio de ideas —y no la determinación de programas concretos. El intercambio sí puede resultar en acciones concretas por parte de los diversos episcopados.

Los puntos a tratar durante las reuniones próximas son: La reafirmación de la Iglesia sobre la necesidad de catequesis de adultos. Las necesidades de los jóvenes adultos de hoy, de personas en la media edad, de los ancianos. Las enseñanzas más difíciles de comunicar en la catequesis de adultos. ● Enfoques más apropiados para dicha catequesis. ● Motivación del laicado. ● El reconocimiento por parte del clero y religiosos-as sobre su necesidad de una catequesis continua. ● Cambios necesarios en el orden práctico

para hacer de la catequesis de adultos una de las prioridades de la Iglesia de hoy.

La reunión anual del año pasado en Canadá se centró sobre la catequesis de los niños y jóvenes.

La delegación de los Estados Unidos a las reuniones en Medellín incluye al Presidente de la Conferencia Episcopal Americana, Arzobispo Joseph Bernardin, de Cincinnati, y el Secretario General de la Conferencia, Padre Thomas C. Kelly, así como ocho obispos. También pueden asistir como observadores los presidentes de las conferencias nacionales de religiosos y religiosas de las diversas naciones.

Jóvenes hispanos y anglos

A construir la Iglesia de Miami juntos ...

(Viene de la Pág. 24)

hispana de la Archidiócesis y sobre las inquietudes allí expresadas. Los jóvenes hispanos pidieron más sensibilidad hacia las diversas culturas en la comunidad eclesial, más oportunidades de participación para los laicos en ministerios eclesiales y establecimiento de centros de formación. Y se comprometieron a presentar sus inquietudes en este respecto al sistema educativo.

"No tenéis nada que temer de la Oficina Archidiocesana de Juventud," les dijo Monseñor William Dever, Director Archidiocesano. "No penseis que habeis de perder vuestra lengua ni vuestra cultura. Somos muy conscientes de vuestras contribuciones pero también pensamos que ha llegado la hora de aceptar el reto común y construir juntos esta Iglesia local de Miami."

Actualmente la Oficina



Antes del trabajo serio los jóvenes, rompieron la barrera cultural entablando el diálogo.

Archidiocesana de Juventud cuenta con una junta juvenil formada por los representantes de las diversas zonas geográficas en la diócesis. Una de estas zonas comprende todas las parroquias

con grupos hispanos, que así cuentan con representación en la Oficina de Juventud, a través de Juan Carlos Enjamio y el Padre Gustavo Miyares, asistente del director, Mons. William Dever.

Día de retiro para antiguas alumnas de Ursulinas

Antiguas alumnas Ursulinas de los colegios de Egido, Miramar, Merici y Santa Angela, preparan un día de retiro para el día 9 de julio de 9:30 a.m. a 4:30 p.m. en la Academia de la Asunción, Brickell Avenue.

El retiro será predicado por el Padre José A. Esquivel, S.J. Para información llamar a Eva Vigil Menéndez 534-4553 o a Beatriz Aureoles al 223-3724.

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Hace 5 años hubo un Encuentro y...



"Estamos aquí para promover la misión pastoral de la Iglesia entre las personas de habla hispana de nuestro país."

Estas palabras proféticas fueron pronunciadas hace cinco años por el actual presidente de la Conferencia Episcopal Americana durante la sesión de apertura del Primer Encuentro Nacional Hispano de Pastoral.

Durante las jornadas de trabajo de aquel Primer Encuentro realizado en Washington en junio de 1972, la realidad de la comunidad católica hispana de los Estados Unidos fue surgiendo a la superficie mientras los diferentes conferenciantes expresaban el fruto de su reflexión y las vivencias de los diversos grupos hispanos de la nación.

Durante una de las ponencias de aquellas reuniones nacionales, el Padre Virgilio Elizondo señaló la responsabilidad de todos en la Iglesia ante la evangelización del pueblo hispano que ya entonces constituía más del 25 por ciento de los católicos de la nación. Elizondo planteó ante los asistentes las siguientes interrogantes:

¿Existe de veras una pastoral específica dirigida a las personas hispanas, según

lo mandan las enseñanzas de la Iglesia, y especialmente la carta de Pablo VI "Pastoralis Migratorum" (Agosto 1969)?

¿En qué consiste lo específico de dicha pastoral?

¿Tenemos de hecho UNA pastoral de la Iglesia entera en U.S., o llevamos a cabo actividades dispersas, sin objetivos precisos, sin metas, sin metodología analizada, sin evaluación crítica...?

Elizondo señaló entonces la necesidad de una pastoral de conjunto a nivel nacional, coordinada por el Secretariado Nacional Hispano.

Opiniones semejantes fueron expresadas por los diversos conferenciantes, entre ellos el Obispo Patrick Flores de San Antonio, entonces único obispo hispano de la nación quien recomendó la creación de programas de pastoral de conjunto en la diócesis así como la necesidad de más obispos hispanos, para el aumento de vocaciones hispanas, y rechazó la necesidad de la "americanización" como condición para ser admitidos plenamente como Iglesia.

Además de las cinco asambleas generales con sus conferenciantes, el Primer Encuentro organizó su trabajo en siete talleres sobre los temas: Iglesia nacional y

diocesana; ministerios, apostolado laical, educación religiosa y catequesis, escuela católica y comunidades de base. Cada taller contó con la presentación por un experto, trabajo en grupos y plenario de conclusiones para presentar a la asamblea general.



De aquel Primer Encuentro salieron aprobadas 74 conclusiones que fueron después presentadas a los obispos de la nación como recomendaciones a implementar en varios años.

La tarea de implementación y coordinación de esfuerzos se ha llevado a cabo a escala nacional bajo el impulso del Secretariado Nacional Hispano que dirige Pablo Sedillo Jr.

Fue precisamente a petición del Primer Encuentro que la entonces división para los hispanos del Departamento de Desarrollo Social de la Conferencia Católica Nacional, pasó a formar un Secretariado Hispano Nacional directamente bajo el Secretario General de la Conferencia Episcopal Americana, con la misión de asistir en la promoción de los hispanos dentro de todos los departamentos de la Conferencia Católica.

Además Pablo Sedillo y el equipo del Secretariado Hispano han actuado como promotores y asesores de los obispos locales buscando la implementación de las conclusiones de 1972 y la creación

de oficinas regionales y diocesanas para apostolado hispano. Según datos publicados por el Secretariado, el número de oficinas pasó de unas 30 en 1972 a 63 en 1973 y actualmente pasan de 110.

Respondiendo a las conclusiones del primer Encuentro, un comité ad-hoc de la Conferencia Episcopal, publicó en 1973 una respuesta detallada a cada una de las conclusiones, apoyando muchas de éstas y declarando otras—como la de consagración de más obispos hispanos—como algo fuera de su competencia.

Hoy día, sin embargo, y sólo 5 años después, el número de obispos hispanos en la nación ha pasado de uno a ocho.

Son éstos y otros logros ocurridos desde el Encuentro de 1972 los que llenarán este espacio con nuestras próximas informaciones de la segunda etapa de Apuntes para el II Encuentro que llamaremos: Haciendo Iglesia 1972-77, como parte de la reflexión hacia el II Encuentro Nacional.

A. CANTERO

Apuntes encuentro

La Voz tiene opinión

Una respuesta al Sunday Visitor

En su número del 28 de mayo el semanario católico Sunday Visitor publicaba una reflexión sobre el "Dilema Hispano" firmada por el Director Ejecutivo del semanario Padre Albert J. Nevins.

Además de otros puntos que ahora no podemos comentar, debido a lo reducido de nuestro espacio, el comentarista trataba uno que no podemos dejar pasar por alto.

Comentando sobre los hispanos el Padre Nevins escribía: "No conozco otro grupo que parezca convocar tantas reuniones-Encuentros como ellos dicen-y que obtenga menos resultados."

Nos causa cierta sorpresa tal afirmación, especialmente al venir de un semanario que cuenta con su equivalente en español: El Visitante Dominical, fruto de la concientización lograda por el Primer Encuentro Nacional y en cuyas páginas se ha venido informando sobre los logros de la comunidad hispana de este país.

Y porque no estamos de acuerdo con la afirmación del Padre Nevins queremos recordar algunos de los logros, del citado Encuentro Hispano de 1972.

O es que el Padre Nevins no cuenta como logro el que toda una Conferencia Episcopal Americana, reconociera por primera vez las necesidades de los hispanos formuladas entonces en 74 conclusiones, y se dignara darles respuesta una por una.

¿No es acaso un dato positivo que en solo cinco años el número de oficinas diocesanas para apostolado hispano haya subido de 30 a 110.?

¿No es también significativo el que la comunidad eclesial hispana cuente hoy no con uno, sino con ocho obispos de ascendencia hispana, uno de ellos arzobispo?

...Y Usted?

Pide más voz para católicos hispanos

Editor:

Con sorpresa y cierto desagrado vi que en el último número de "La Voz" se redujo la sección en español a una página menos. También leí el acertado Editorial en inglés: en él se compara la actitud de algunos católicos en los tiempos de John N. Neumann con la de ciertos católicos de hoy que no les

agradan los "latinos extranjeros". Me hubiera gustado haber leído algo parecido en español, alguna mayor información sobre el nuevo Santo, que por lo que tengo entendido fue emigrante, no siempre fue bien recibido, pero en todo tiempo se dedicó a servir a su pueblo.

Desde hace varios años sigo con interés la publicación de "La Voz". Me he dado cuenta que anteriormente dedicaban más espacio a la sección en español. Considero contradictorio que mientras el número de católicos crece en el Sur de la Florida, el periódico católico ha disminuido la atención a esta cantidad de

fieles, a juzgar por la cantidad de páginas que dedican a los mismos. Reconozco que fue un paso positivo el poner en español la contraportada. Pero tal vez no sea suficiente.

Como católico, que conoce a su pueblo y quiere a la Iglesia, creo que la Iglesia Católica necesita tener más voz dentro de la comunidad latina. Piensen que la voz de los latinos en la comunidad civil, política,

económica, periodística se está dejando notar cada día más. Por qué la comunidad eclesial no va a tener "más Voz", contando con un periódico de la categoría y tirada de "The Voice"?

Aprovecho esta oportunidad para felicitarlo por su labor editora, al mismo tiempo que le animo a que nos siga informando, a ser posible con más espacio y amplitud.

Miguel Cabrera
Miami.



Celebrarán Asamblea Pro-Encuentro, el 9

Tendrá lugar el próximo sábado nueve de julio a las nueve de la noche en el salón de conferencias del colegio de Inmaculata LaSalle, 3601 S. Miami Ave., la asamblea diocesana de preparación al II Encuentro Nacional Hispano de Pastoral.

Convocada por el Comité Diocesano Pro-Encuentro, la asamblea contará con la presencia del Arzobispo Edward McCarthy, y está abierta a todos los católicos interesados en participar.

Durante la reunión se presentará el fruto de la reflexión realizada hasta el momento por los diversos grupos apostólicos y

parroquias sobre los temas del Encuentro. Dicha reflexión, formulada en una serie de conclusiones se presentará posteriormente al comité Nacional Pro-Encuentro que se ha encargado de recoger la reflexión de todos los grupos de la nación para elaborar los temas de trabajo del II Encuentro Nacional que tendrá lugar en Washington los días 18 al 21 de agosto.

Como indica el cartel a la izquierda el lema del congreso es: Pueblo de Dios en Marcha y tiene como tema general el de la evangelización de la comunidad eclesial hispana en los Estados Unidos.

Pueblo de Dios en marcha

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La **VOZ**

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Según informe del Vaticano

Ascendió número de católicos a 717 millones

CIUDAD DEL VATICANO—(NC)—El número mundial de católicos ascendió en 1975 a 717 millones o el 18.2 por ciento de la población total del mundo que era de 3,94 billones, según las estadísticas del Vaticano.

El libro de estadísticas de la Iglesia para 1975, editado por la Oficina Central de Estadísticas de la Iglesia, es el sexto de una serie comenzada en 1970. Contiene las estadísticas sobre población católica del mundo, indicando el número de parroquias, diócesis, sacerdotes, diáconos permanentes, religiosos, religiosas y seminaristas, así como el número de bautizos matrimoniales y anulaciones realizadas en dicho año.

El prólogo al libro indica que tal censo no puede considerarse completo ya que cubre sólo aquellas jurisdicciones con las que es posible un intercambio de información.

La mayor proporción de católicos, según tal estudio, es la de las Américas, con 61 católicos por cada 100. Le siguen Europa con 40 por ciento, Oceanía con 25 por ciento y África con 12 por

ciento. El porcentaje más bajo es el de Asia con 2.5 por ciento.

Los Estados Unidos cuentan con 47,075,000 católicos en una población total de 213.6 millones lo que equivale al 22 por ciento, según el estudio del Vaticano. Las cifras del Directorio Católico publicado en los Estados Unidos por P.J. Kennedy and Sons son de

49.3 millones de católicos en la nación para 1977.

El país más católico del mundo, según las cifras del Vaticano es la diminuta República de San Marino, en Italia, con 99.9 por ciento de católicos en una población de 19,000.

La mayoría de los países centro y sudamericanos dan una

población católica de más del 80 por ciento.

Entre los países europeos, aquellos con mayor población católica son: España: 34.9 millones (98.6 por ciento), Portugal: 8.5 millones (98.1 por ciento), Italia: 54.4 millones (97.5 por ciento), Malta: 301,000 (94.4 por ciento), Polonia: 31.9

millones (94 por ciento) y Bélgica: 8.8 millones (90.6 por ciento) Irlanda, incluyendo Irlanda del Norte suma 3.4 millones de católicos en una población de 4.6 millones o el 74.1 por ciento.

Los países menos católicos son Irán y Turquía, ambos con sólo 0.1 por ciento de católicos.

A construir la Iglesia de Miami... juntos

Por primera vez en la historia de la archidiócesis grupos juveniles hispanos y de habla inglesa tuvieron una reunión conjunta y reafirmaron la necesidad de más conocimiento mutuo.

"Me estoy haciendo viejo, y antes de que sea demasiado tarde me gustaría aprender el ritmo cubano... ¿no habrá nadie que quiera iniciarme?"

La petición fue hecha por el Padre Jim Murphy durante la reunión juvenil el pasado domingo. Los jóvenes aceptaron la sugerencia como ideal para una actividad conjunta entre las dos culturas.

Más de un centenar de jóvenes de toda la Archidiócesis habían acudido a la parroquia de St. Michael para celebrar una Eucaristía bilingüe.

También intercambiaron experiencias y planificaron para el futuro, comprometiéndose a trabajar juntos en un proyecto de ayuda de emergencia a jóvenes a través de una línea telefónica. Además, expresaron la necesidad de crear conciencia a través del sistema educativo, sobre la diversidad cultural en el sur de la Florida.

"Creo que ha sido un buen comienzo," dijo Tom Filippelli, de la Oficina Diocesana de Juventud (DYA) "Resultaba esperanzador oír a los representantes de ambas culturas compartiendo su visión y sus necesidades."

"Como jóvenes, también nos sentimos parte de la Iglesia. Queremos ofrecer nuestra contribución a la comunidad eclesial de Miami," dijo Mike Troppe de la parroquia de St. Louis y Presidente Archidiocesano de la Juventud.

Representando a los jóvenes de habla inglesa, Mike compartió con los grupos hispanos las inquietudes expresadas durante el reciente congreso archidiocesano de juventud en Boca Raton.

"Concluimos que teníamos que preocuparnos por la situación mundial, especialmente la de los pobres y más necesitados, creando conciencia sobre su situación," dijo.

También hizo un resumen sobre los programas juveniles en inglés, programas que incluyen actividades culturales, sociales espirituales y de servicio a la comunidad. "Es a través de nuestro crecimiento espiritual como cristianos que podemos

ponernos al servicio de los demás," dijo.

Juan Carlos Enjamio, de la parroquia de San Juan Bosco y representante de los grupos hispanos, señaló que la motivación de los grupos hispanos es semejante a la de los de habla inglesa: la necesidad de crear comunidad. "pero existe una razón por la que necesitamos grupos hispanos," dijo.

"La Iglesia reconoce que la fe se transmite a través de la cultura. Quizá por eso los obispos de esta nación nos han retado a

prepararnos al II Encuentro Nacional Hispano de Pastoral que tendrá lugar en Washington en el mes de agosto," dijo.

"Los obispos han tomado en serio la evangelización de los católicos hispanos de la nación y quieren nuestras ideas y aportaciones," añadió, resumiendo el trabajo de reflexión que se ha ido llevando a cabo en Miami y la nación en preparación a tal congreso.

Juan Carlos reportó sobre el reciente congreso de juventud (Continúa en la Pág. 22)



Los jóvenes escuchan a sus líderes, desde la izquierda, Anne Marie Flynn, vice presidenta, Mike troppe, presidente y Juan Carlos Enjamio, representante hispano en la Junta Juvenil Diocesana.



Pablo VI 14 años Papa

Hace 14 años, el 21 de junio de 1963, 80 cardenales de todo el mundo reunidos en conclave secreto, eligieron Sumo Pontífice de la Iglesia Universal a Juan Bautista Montini.

Nacido en Concesio (Brescia, Italia) el 26 de septiembre de 1897, Pablo VI cumplió el pasado día 29 de junio, día de su coronación, 14 años de pontificado.