



The VOICE



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History of Church in Florida carved in blood, sweat, tears

As the nation observes its bicentennial, South Florida's Catholics can point to a rich religious heritage which began more than 400 years ago when Catholic pioneers made the first settlements and the Gospel was brought to the "New World" by Catholic missionaries.

The first settlement of

white men in what is now the Archdiocese of Miami was established in 1567 at the principal village of the Tequesta Indians on the Miami principal village of the Tequesta Indians on the Miami now Bayfront Park in downtown Miami.

missionaries built a small

mission to teach the Indians. A network of other missions extended northward up the peninsula. Seven years later, after the death of several priests who had met with little success, the missionaries were withdrawn not to return until the late 1800's.

The United States pur-

chased Florida from Spain for \$5 million by a treaty signed Feb. 22, 1819 and in 1821 when the transfer was officially made, much of the predominantly Spanish-Catholic population migrated to Cuba or returned to Spain.

BY 1840 diocesan priests
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S. Florida Scene

Scripture retreat slated in Lantana

LANTANA — A six-day Scripture retreat for Sisters will be conducted at the Cenacle Retreat House from Friday, Aug. 6 to Thursday, Aug. 12.

Father Henry J. Bertels, S.J., Washington, D.C. will be the retreat master for sessions where focus will be on "listening and responding to the Word of God in personal, individual prayer." Sisters will be free to plan their own periods of private prayer with the help of orientation provided for the group twice daily by Father Bertels.

A Jerusalem Bible will be provided in each of the private rooms at the retreat house located on 10 acres on the Lake Worth Intracoastal waterway.

Reservations should be made by calling the Cenacle at 582-2534 or by writing to Sister Helen Tiemann, R.C. at 1400 S. Dixie Hwy., Lantana, Fla. 33462.

Scholarships offered

South Floridians as well as other Florida residents are eligible to participate in a new Catholic scholarship program inaugurated at St. Leo College and effective in the Fall.

Tuition awards of \$500 per year, broken down at the rate of \$250 per semester will be available to new and returning students meeting the required criteria.

Applicants must be full-time or be accepted as full-time students and carry at least 12 credit hours per semester; must demonstrate a financial need by filing a Parents' Confidential Statement with the campus Financial Aid office; and must be practicing Catholics; must be recommended by parish priest of board.

Additional information may be obtained by contacting Mrs. Elizabeth Maguire, director of Financial Aid, P.O. Box 2228, St. Leo, Fla. 33574.

Mental health grant

A mental health grant for \$31,942 has been awarded by the National Institute of Mental Health to the Barry School of Social Work.

Entitled "Psychiatric Social Work, Masters Level," the grant is to be used for student preparation for professional social work and mental health services and will be used during the next year to support both classroom and field learning. This is the third year that the school has been the recipient of this particular grant.

A need for professionals in the field of mental health continues, Dr. John Riley, dean of the School of Social Work commented. "With this money, Barry can continue to fill that need by properly preparing students in psychiatric social work."

Board members named

Two new members have been named to the Board of Directors at St. Francis Hospital, Miami Beach.

They are Charles Schwarz, M.D. and Kenneth B. George, Jr.

A member of the hospital medical staff since 1948, Dr. Schwarz is a graduate of Georgetown University Medical School and specializes in internal medicine. He is a parishioner of St. Rose of Lima Church and has served at St. Francis as chairman of the Dept. of Medicine and as a member of the executive committee.

Mr. George is president of the Flagship First National Bank of Miami and is president of the Lincoln Road Association as well as a member of LaGorce Country Club, the Miami Beach Chamber of Commerce and the Kiwanis Club.

Music seen 'shaping up' youths' ideas

CINCINNATI— (NC) — Popular music has shaped the attitudes of Catholic youth more than the total religious education effort in the United States, according to author Robert Lesinski.

An because popular music mirrors today's culture, he said, following it may help parents and others better understand the values and concerns of the younger generation.

Lasinski, a director of religious education in Grand Rapids, Mich., and a national field consultant for North American Liturgy Resources, contended that a few trends that began in the early 1970s are shaping the music and culture of the present.

ONE OF those trends is reflected in contemporary love songs. "The sexual revolution," Lesinski wrote, "has produced two new kinds of love songs—the raunchy and the deeply meaningful—and it looks like the latter are presently winning in the popularity poll."

The author speculated that "the coexistence of these two radically different types of love songs is indicative of where we are in the 'new morality'... Young people are taking love more seriously today: the average age of couples entering into marriage is going up rather than down."

Another measure of today's youth, Lesinski said, is reflected in the decline of "message songs," those concerned with political and social issues.

COUNTRY music, he said, is the new vehicle for the new "message." "The common, hard-working man and woman are folk heroes... The music is uncomplicated, honest and direct. Its astronomical growth in popularity indicates that the pace of our overly urbanized culture is slowing down."

According to Lesinski, this does not mean that the idealism of youth has waned, only that it has changed. "Today's youth are more aware that change can best take place first within the individual and only then will the world be changed."

The music of the 1970s reveals a trend from alienation to reconciliation, Lesinski said, just as that of the 1970s reflected restlessness and disorientation.

News briefs

Religious services ban

Citing security reasons the military government of Gen. Hugo Banzer of Bolivia has banned all Catholic and Protestant religious services and meetings in the troubled mining towns near Oruro. In La Paz the Catholic daily Presencia said "such an order has brought alarm to all concerned, since never had people faced a similar, harsh measure."

Plastic comes to Vatican

Stackable plastic chairs have come to the baroque splendor of St. Peter's Basilica in the Vatican. The Vatican has substituted the grey seats for the backless wooden benches used by worshippers for ages. The plastic chairs, which are removed when no major services are scheduled, are one of the few modern intrusions in the basilica, whose appearance has changed little in 350 years. The great church was consecrated by Pope Urban VIII on Nov. 18, 1626. The 350th anniversary of that event is being marked this year.

Fear stalks stolen lists

Ten armed men broke into the headquarters of the Catholic International Migration Commission in Buenos Aires and took its lists of exiles and refugees. The burglary took place within days of the murder of five prominent exiles from Bolivia, Chile and Uruguay. Since the stolen documents included a master list of thousands of political refugees who entered Argentina in the last 20 years, along with their addresses, officials and observers voiced fears that more might be murdered.

Asks violence end

Archbishop Samuel E. Carter of Kingston, Jamaica has called on warring factions in Jamaica to overcome political rivalries for the sake of the nation, which he said is afflicted by "toil and tribulation on every side." "Today our Jamaican society is sick, is maimed, is crippled by the criminal and political violence of a few, by senseless slaughter of innocent men, women and children, God's children," the archbishop said in a sermon at his cathedral here.

No Hughes will found

Catholics in Pine Bluff, Ark. were given some reassuring news when pastor, Father John F. O'Donnell wrote in the Sunday parish bulletin: "As far as can be determined, no Howard Hughes will has been uncovered in St. Joseph's parish."

Sterilizations blasted

Coadjutor Archbishop Hugo Polanco of Santo Domingo has repeated Church prohibitions against sterilization after press reports said that a state sugar corporation was sponsoring direct sterilization of migrant women. The bishop called the program, "a sad mistake." Reports said as many as 14,000 women—including many migrant workers brought from neighboring Haiti—had been sterilized in a two-year period at the Central Clinic in the Ozama sugar mill complex, owned by the State Sugar Council.

Disappearances protest

Three bishops have protested to Nicaragua's president over the disappearance of more than 100 men, women, and children from villages in their dioceses. Gen. Somoza Anastasio, Nicaragua's chief of state, reportedly promised the bishops that information on the missing persons would be forthcoming, but none has been received so far.

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It all started when a boy couldn't find playmates

By MANUEL LOPEZ

It all started when Norberto Sagre, a school boy living in the Little Havana area of Miami, had nothing to do for the summer.

He wanted to organize the neighborhood children into some kind of activities for the vacation weeks.

That was all Mother Miranda needed. The energetic and personable Spanish Sister went house to house talking to parents and soon a fledgling program had begun. She would make daily rounds in her car, picking up kids and taking them to the Ada Merritt School which was used temporarily.

THIS WAS the beginning of what is now becoming a full fledged community center called "Centro Mater," a place with athletic fields, classrooms and equipment where children can go to turn an aimless day on the streets to a day of organized activities.

"Children six to 14 and teens 14 to 18 benefit from this program," said Miriam Roman, center director. "Those who outgrow the main age group can work as instructors' aides, and some have become in-

structors, as is the case of Norberto, the little boy who led the way eight years ago with Mother Miranda."

From that first summer camp, an after school house developed in the fall. Children would play at the Ada Merritt school, and in time an unused piece of land nearby under the I-95 expressway was leased with a little house on it for use as classrooms and administration.

Neighborhood businessmen donated food for the project and the campaign rolled. Courts were built, the house's roof was repaired.

"AFTER TWO years of work and play the group threw a party to celebrate what all that soliciting and cutting grass for funds had gotten them," said Roman.

From their days at the Merritt School the kids brought friends and the program expanded with baseball and football leagues, playing against nearby schools. Also added were educational and self-improvement activities such as arts and crafts and reading, writing and math skills improvement.

"During the summer program the children are provided with breakfast, lunch and a snack," said Alina, the young head instructor. "All those who can pay do so. Those who cannot don't." The latter usually fall under a government program.

"The important thing is that they get a continuing education after school and during summer while their parents go about their daily chores," she said.

CENTRO MATER is operated through a volunteer board of directors, now headed by Mrs. Paquita Aldrich.

But Mother Miranda is the guiding force that got it started, secured government aid and the cooperation of neighborhood leaders, and organized it into a meaningful whole.

The first summer camp served 40 children. Last Spring there were 210 children at the afterschool program, and now there are 250 in the summer camp. Centro Mater has just bought seven adjoining units to provide the children better care and fulfill city code requirements.



Young Maria Solas is dressed in the costume of her Spanish ancestors as she prepares to participate in dancing and perhaps a play at Centro Mater center for youth.

They are counting on the generosity of architects, builders and businessmen to fully develop this next stage.

THE CHILDREN are entertained, educated and broadened socially from 1 to 7 p.m. every school day and from 8:30 to 4:30 on work days during the summer.

"The center receives help from different sources," says Mrs. Roman, citing the Arch-

diocese of Miami, private, government funds under Title 20 and the United Way, "and the generosity of the owner of the little house who gave us a place to start."

Centro is truly a "community" center, a project of and by the people of the area, supported by the community, and developing strong future citizens of that community.



Overall view of Centro Mater playground provided for youth in Miami's little Havana section in the southwest area of the city. At

right are two prefab classrooms. Behind these may be seen the small house in which the program was begun several years ago.

Fund drive opens for parish center

NORTH LAUDERDALE—A fund raising campaign has been inaugurated in Our Lady Queen of Heaven parish to provide sufficient financial support for the construction of a chapel and multi-purpose center.

According to Father Cornelius McGrath, pastor, the proposed total parish plant is still in the design plan of development. "It should be noted," he said, "that our complex of buildings will be acquired in the order of greatest importance to the community."

"Our immediate objective is the realization of a multi-purpose concept to include a chapel and open space for a multitude of functions. In such a building our people can continue to grow in spirituality, the parish family can become a highly cohesive force and our parish organizations can flourish thereby contributing more fully to the community at

large," Father McGrath emphasized.

He added that approximately \$100,000 in pledges has already been raised for the structures which will be located near the northwest corner of Queen of Heaven Cemetery fronting State Rd. No. 7.

Ed Gross serves as general chairman for the parish development program with Marie Cioffi and Ray Connor as associate chairmen. All are pioneer members of the parish and active in various civic and charitable organizations of the community.

"We have set up an organization and we have a definite timetable whereby we expect our goal will be achieved and the building realized at an early date," Gross said. He added that advance gift pledges indicate that parishioners are anxious to build the proposed parish structures.

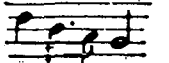
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Bicentennial Park, July 4 chorale site

Miamians will have an opportunity to participate in a 90-minute Independence Day choral program of religious and patriotic music and readings on Sunday, July 4, at 8:30 a.m. in the new Bicentennial Park at NE 11 St., and Biscayne Blvd.

The Archdiocese of Miami will join representatives of various faiths in the project being presented under the auspices of Third Century U.S.A.

Msgr. Bryan O. Walsh, represents the Archdiocese, as a co-chairman on the planning

committee which has been meeting during the past two years to coordinate plans for the event. Other co-chairmen are Rabbi Irving Lehrman, representing the Rabbinical Assn. and Rev. Morrell Robinson, Fellowship of Churches.

Participating in the program will be two Catholic choirs, a Protestant and a

Jewish chorus. During the morning an Armed Forces chaplain will be commissioned by U.S. Army Chief of Chaplains, Orris Kelly.

Robert Fulton, organist and choir director at St. Mary Cathedral will direct a choir whose members will come from various Dade County parishes. The Chorale Cubana,

representing the Spanish-speaking Catholics in Dade County, will be directed by Carmen Riera.

Excerpts from the Florida Bishops Pastoral on the Bicentennial will be presented by Ralph Renick, vice president in charge of news at WTVJ-TV and a member of St. James parish, North Miami. Passages from the Old and New Testaments on the theme of freedom will be read by Tony Somoza, lector at St. Raymond Church.

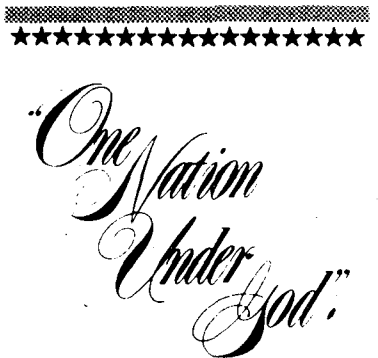
The program's opening address will be given by Msgr. Walsh and the Rev. Robinson will give the invocation. Rabbi Arom Drizin will give the benediction. Recitation will also be given by Rabbi Salomon Schiff and Faye Aaker.

Family picnic set July 4

DAVIE—Parishioners of St. David Church will sponsor an Independence Day family picnic on the parish property on S. University Dr., Sunday, July 4.

A Mass of Thanksgiving for 200 Years of Freedom will be celebrated at 11:15 a.m. by Father Gabriel O'Reilly, pastor.

Dinner will be served from noon until 4 p.m. Both adults and children are welcome to attend. A program of games is planned for all. Highlight of the afternoon will be a costume contest.



Trip to Cape set for Bicentennial

MIRAMAR—A trip to a special Bicentennial exhibit at Cape Kennedy is being sponsored by St. Bartholomew Young at Heart Seniors Club on Tuesday, Aug. 17.

The Third Century America exhibits is displayed under 15 large domes and features life styles as they are expected to be in the next century. A local bus will take visitors to the various displays.

Two buses will leave the grounds of St. Bartholomew parish at 7:30 a.m. and will arrive at Cape Canaveral at noon. After lunch on the grounds and the tour the remainder of the afternoon will be spent at the Cape. The tour will stop in Vero Beach on the way back for a buffet supper.

Reservations may be made by calling Max Altman at 987-7517 or Frank Mauro, club president, at 989-4652.

50-Voice choir at church July 4

HIALEAH—A 50-voice adult choir will commemorate the nation's 200th birthday on Sunday, July 4, during the 10:15 and 11:30 a.m. Masses at Immaculate Conception Church, 68 W. 45 Place.

The choir will be accompanied by professional brass ensemble, timpani and organ.

Favorite bicentennial hymns, music of the early American Church, and special anthems composed for this bicentennial including "The Land We Hold So Dear" and "Prayer for America," will be included in the musical program.

The public is invited.

Thanksgiving Mass slated

LAKE WORTH—A Solemn Mass of Thanksgiving will be celebrated at noon, Sunday, July 4 to open a daylong program of Independence Day activities in Sacred Heart parish, North "M" St. and Fourth Ave.

Father Christopher Stack, pastor, will be the principal celebrant of the concelebrated Mass which will be followed by a parish picnic on the grounds from 1 to 6 p.m.

Games will be held for all ages and all parishioners have been invited to join the festivities.

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The Haitian experience

One of a series of articles pointing out the diversity of traditions and ethnic groups which contribute to the Catholic ethnic experience in the Archdiocese and which illustrate the universality of the Church.

The Haitian ethnic experience in South Florida has two faces, one smiling one crying.

The first is the comfortable middleclass life similar to other established ethnic groups here.

The other is a furtive underground experience of back alleys, poverty, legal problems and the frustrations of being helplessly caught in an alien land, fearful of being sent back home.

The first group are the regular Haitian immigrants usually with some degree of education and skills who came here with visas, having jobs, paying taxes, many becoming citizens and owning homes—in effect, Haitian-Americans.

The others do not have legal status. Some may have immigrated here with visas and

here illegally, unlike Latin refugees they immediately are confronted with a language barrier. A Spanish-speaking illegal alien such as a Mexican, of which there are many in Florida, can communicate with the many other Latins here, can pass as a Cuban, can be absorbed into the large Latin community. And Cubans fleeing Castro are accepted here as political refugees.

Haitians speak an Afro-French dialect called Creole. A typical impoverished Haitian arriving on these shores cannot be absorbed into the black community which does not speak Creole or the French spoken by some of the better educated Haitians of which there are not too many. So they either have to live hand to mouth and try to make



Sister Pierre Marie greets Haitians after Mass in Creole at Corpus Christi parish.

"The authorities put the men in jail until they can get bond somehow, and let the women and children go — but they don't have anywhere to go."

then slipped underground when the visas expired. These may speak some English, have some education and in some cases probably hold jobs through contacts and knowledge obtained before their visas expired.

THE REST of the illegals are those who fled here Cuban style, on small boats across the open sea, up to 20 or 30 days on the ocean, sometimes directly here and sometimes via the Bahamas whose native people are black like the Haitians.

Once the Haitians arrive

contact with the Haitian community or else wait to be caught and take room and board in jail. They are not allowed to hold jobs since they are here illegally, and this is their main problem once they arrive, inability to support themselves and ineligibility for government aid.

"ONE OF their problems," said Martin Conze, a Haitian-American and a liaison officer in the country Citizen Information office, "is that the authorities put the men in jail until they can get

bond somehow and let the women and children go, but they don't have anywhere to go."

Why do the Haitians come here?

A combination of political and economic reasons which are the crux of their problem. Political refugees are eligible for asylum in America but people coming here fleeing poverty are subject to being sent home by the Department of Immigration.

The "Baby Doc" Duvalier regime of Haiti is a dictatorship and the police do not mind wielding their power at the village level at anyone who is rebellious or disrespectful, and no doubt some of the Haitians arriving here have run afoul of the police who are an extension of the dictator. Such cases can

be considered political refugees.

HAITI IS also notorious as one of the most poverty stricken countries in Latin America with a per capita income of under \$100 a year, and it is only reasonable that some Haitians would flee to America assuming that anything they find would be better than a lifetime of abject poverty and a government unable or uninterested in making significant improvements in their lifetime.

When Haitians are picked up here, the men are jailed until they can somehow get bond, then get a hearing before the Dept. of Immigration which makes a ruling on whether they are political or economic refugees. This point is difficult to determine and often requires investigation through the State Department, leaving many Haitians in limbo for months or years, unable to work while waiting.

Conze, who also is a member of St. Mary Cathedral parish, said, "They come to me for help sometimes and I help them any way I can, regardless of their status. They are human beings." He and other private individuals have given money out of their own pockets many times.

The Archdiocese of Miami has also helped in the same manner, concerned about the human, providing temporary housing, money and health services.

CONZE FEELS that the Haitians should be allowed to work while their cases are under review. "These people don't believe in getting something for

nothing. All they want is a job." Meanwhile, most live at the mercy of others, a few getting illegal jobs, sometimes being exploited as cheap labor because they are fearful of being discovered.

One key service that is provided is the Haitian Community Information Center, a one-room office downtown provided by the county and run by Pierre Valcourt. The phone is 374-6828.

Valcourt estimates that there are about 10,000 Haitians in the area altogether, some of whom are legal residents such as himself, some of whom let their visas expire, thus becoming illegal aliens and the third group, refugees who slipped into the country.

Religious experience among Haitians varies greatly and reflects the vicissitudes of colonialism and a not too successful missionary history.

Discovered by Columbus in 1492, Haiti was under domination by Spain for about two centuries and then France. The native Indian population died out from Western disease and present day Haitians are descendants of slaves. Church history in Haiti was marked by struggles with the governments, expulsions and conflicts among colonial powers, as well as difficulty in reaching the masses of people with limited numbers of missionaries in a primitive society that included voodoo and a strange language. Consequently, formal religion is predominant to upper or

(Continued on Page 20)



A group of concerned Haitians, some refugees, some permanent residents, meet in the former Haitian center in 1974

established to help an influx of Haitians who had no food or belongings.



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A funny thing happened...

Editorials

A funny thing happened on the way to the bicentennial.

Many Americans lost their way.

What should have been the most festive of occasions—the 200th birthday of the greatest democracy the world has ever known—is falling short.

What should have been a joyous celebration of freedom hasn't measured up.

Somehow, we have managed to miss the mark.

The bishops of Florida, in a bicentennial pastoral, put it into focus. Calling America a "powerful but confused nation," they attributed this confusion to the forces of history, the collapse of culture, the erosion of traditional values and the disparagement of major institutions.

"Power tends to confuse itself with virtue," they say, "and a great nation is peculiarly vulnerable to the temptation to think of itself as empowered with near-divine attributes."

"Our nation is under God. It is not God itself."

Truly, we do not have as much to celebrate on this bicentennial as our Constitution guarantees we should have—and much of the celebrating we have devised is hardly worthy of a great nation.

We have packaged and sold our nation's birthday party in every commercial form from red, white and blue caskets to tricolor wigs.

We have inundated out shops with an endless stream of bicentennial souvenirs and trinkets.

And alas, a number of cities could find no better way to squander badly needed monies than to trot out red, white and blue buses and—if you please—red, white and blue fire hydrants. Not only is this an inexcusable waste, it is an insult to citizens squeezed by inflation and picked clean by outrageous utility ripoffs.

And there is something grotesque about seeing our national color draping the ugly

physique of fire hydrants.

Greed, ignorance and bad taste are running rampant.

It was inevitable in an economic setup such as ours that the bicentennial was to be celebrated, to a great extent, in the marketplace—to be recalled in future years by dusty mementoes on the shelf.

But it also should have been celebrated in the lives of our people—in the joys of a God-fearing citizenry free from prejudice, moral corruption and the pain of poverty.

Somewhere between the dream of 1776 and the reality of 1976 we lost our way.

In recent years the two highest elected officials of the nation—the president and vice president—were driven from office due to misconduct of the most profane nature.

Top leaders of giant corporations have been

(Continued on Page 22)



Give thanks to past, pledge to future

By Dale Francis

The National Conference of Catholic Bishops has sent out a message, encouraging Catholic parishes to "create a special physical environment" with an "unmistakably festive character" for July 4th liturgies.

In our parish we made our plans before the message from the bishops. We are having an outdoor Mass near the Grotto on the church grounds with a homily by a priest who has made a special study of the character of the nation in this bicentennial year. It is to be a festive affair. And it should be.

MY CONCERN all along has been that the Catholic Church has seemed to ignore the idea of thanksgiving in this bicentennial year. The official "Liberty and Justice for All" theme of the U.S. Catholic Bicentennial has seemed to me to have been flawed precisely because it is future oriented.

Those of us who have felt this concern—and I am not the only one—have been placed in a peculiar position. We can't very well be opposed to a concept that proposes a plan to work for "Liberty and Justice for All." Criticism of the approach of the official Catholic Bicentennial observance might suggest we were opposed to correcting social injustices.

We have all observed the various consultations that have preceded the final plenary session which will be held next October in Detroit. What certainly dominated those consultations were complaints of those who are dissatisfied with things as they are in the nation. Again you can't very well criticize this because there are injustices, there are people who suffer discrimination and, in a relative sense, oppression.

BUT WHAT it has seemed to me was lacking was any sense of gratitude for what this

nation has offered its people and for the contributions of the people who came before us. The emphasis has been so much on what must be done that we have ignored the search for our roots, an understanding of what it is that has made this nation great—not in a material sense, not in a sense of military power but in a real spiritual

sense.

It seems to me especially that we as Catholics have a reason for gratitude. I am not deluded into thinking that everything is now or has been perfect for Catholics. I am a member of the board of directors of the Catholic League for Religious and Civil Rights precisely because I do believe

some injustices and fragments of bigotry still exist.

But the truth is the Catholic Church has flourished in the United States. We should have gratitude for all this nation offered us—and for all we have offered this nation because what this nation is today is a sum of all of its people.

The fad today is to be critical of this nation. There are those who wallow in national criticism. That everything is not perfect in this nation is, of course, true. But the almost total emphasis on the shortcomings does not just do a disservice to the full truth, it may very well keep us from a realization of how we have achieved the greatness we have.

Tribute to nation's founding nothing without moral return

By JOSEPH BREIG

Our observance of the 200th anniversary of the founding of our nation will be a big nothing unless it includes a return and a firm commitment to the religious roots out of which America grew.

We must, each of us, ask and answer the question, "Do I still hold the truths which the Founding Fathers set forth in the Declaration of Independence?"

Thomas Jefferson, chief author of the Declaration, described those truths as "self-evident." Apparently he meant that they are truths that ought to be obvious to the unbiased mind, observing Creation and its order and beauty.

Self-evident or not, the truths proclaimed in the Declaration of Independence are the foundation on which America stands. If we turn away from those truths, our nation inevitably will decline and fall.

Every human being, said the Founding Fathers, is created equal, and is endowed by the Creator with certain inalienable rights.

Those rights are inalienable because they are given by God the Creator; they are built into human nature, and they cannot rightly be diminished or taken away by any human power whatever.

The Founding Fathers did not enumerate all our God-given rights, but they asserted that among them are the right to life, the right to liberty, and the right to the pursuit of happiness.

Twice in our nation's history, those rights have been denied, abrogated, taken away from human beings. Both times, the destruction of the rights was engineered by the nation's Supreme Court.

In the Dred Scott decision, the justices, blinded by prejudice, propaganda and public pressures, decreed that black people were not fully human and not entitled to the rights set forth by the Founding Fathers.

After many decades of frightful injustice to black people, and terrible suffering among them, a later court came to its senses and reversed the dreadful Dred Scott decision.

The second denial of the rights guaranteed by the Declaration of Independence came in our own time, when the Supreme Court arbitrarily overthrew all laws protecting, for infants in the womb, the right to life, to liberty and to the pursuit of happiness.

What the justices did was nothing less than to legalize the medical and surgical killing, for money, of the most defenseless of all human beings.

In all human history, there has been no more horrendous ruling in law. The court's decision ranks with the Roman law permitting fathers to put their children to death; with the Roman Empire's multitudinous killings of Christians for being Christians, and with Hitler's holocaust of Jews.

Americans who see the court's decision for what it was and is, must not rest until it is reversed, either by another court or by an amendment to our national Constitution, so that the butchery of the unborn shall be halted.

Neither should Americans rest until there is restored, in this nation under God, the vision expressed in the Northwest Ordinance: "Religion and morality being necessary for good government, schools and the means of education shall forever be encouraged."

Religion and morality, in short, should be the chief reason for the existence of schools; but the Supreme Court has forced a total secularizing of schools, excluding religion and prayer.

"Religion and morality," said our first president, George Washington, "are the essential pillars of civil society." It is high time, in this our bicentennial period, to renew and restore that basic truth about our America.

IT IS NOT chauvinistic to say of the United States that this is a great nation, derived from a great people. If there is not perfection, there is no other place that is better. It would be quite easy to give a long list of failures, ranging from abortion to racism, and yet there has been a great concern for the dignity of human beings, a great concern for the welfare of peoples.

If always we must have an awareness of the need for concern for the whole world, this does not mean we cannot and should not have love for our own country. I have seen most of the world, I have found many things to admire in other nations and other cultures. But having seen the rest of the world, I know this is the nation I would choose were I to choose between all the nations. My love is not a blind love but is a love based on a recognition of the good there is in the United States and of appreciation towards all those who have come before us and given this nation its greatness.

In a time of ethnic awareness, I recognize the good there is in Americans holding to ethnic and racial roots. I am glad for Black awareness and believe that it is important that Black people should recognize Black is beautiful. I am proud of those of Italian, Polish, Irish, German, French, English, Czech, Slovak, Hungarian and other national origins who hold on to a sense of ethnic identity. We have never been, and should never be, a melting pot but a mosaic.

Fostering vocations— 'a community task'

By ARACELI CANTERO
Voice Spanish Editor

"Yes, I do share the vision of the Little Prince," the priest says.

"It is only with the heart that one can see rightly. What is essential is invisible to the eye," he adds quoting the book by French author Saint Exupery.

As he speaks Father Diego Restrepo measures his words carefully. He is not much of a talker, he says. But he doesn't need lots of words. It's with his presence that he gets the message across.

He travels around South America helping those involved in vocational work, and he tries to inculcate in all the real meaning of "vocation."

"IN MY travels through Latin America and the world, I often find ignorance about what the Church really is—a community of those called," he says, explaining the call to sanctity that all Christians have.

"I believe that all the capacity of the inner man is in the heart," he says commenting on the words of the Little Prince. "If we manage to form men and women of good heart, full of compassion, and with a depth of vision, they'll be able to bear life with all its mystery and its surprises."

A NATIVE of Medellin, Colombia, Father Restrepo is the Executive Secretary of the Department of Vocations and Ministries, of CELAM (Council of Latin American Bishops).

His work is one of service to the 22 Episcopal Conferences of Latin America, "through programs, publications and organizing workshops." He also travels to other nations to share the insights of the Latin American Church.

Invited to speak at the International Serra Club Annual Convention in Chicago, Father Restrepo stopped in Miami for a week, to direct a Vocational workshop here. He also talked to The Voice about his work and about current Church thought on vocations.

"I BELIEVE that Latin America has a rich pastoral experience which could be of benefit to other nations...It is unfortunate that due to our lack of means we can't always make known what we have," he said with some regret. He believes that CELAM has promoted the incorporation of women in the pastoral ministry of the local churches, with many women religious already taking care of parishes, and leading the faithful in non-sacramental religious activities which do not require the presence of a priest.

A priest for 18 years, Father Restrepo studied in Medellin, Paris and Rome and he admits that his vision has gradually changed with the theological input of Vatican II on the subject.

"WITHOUT neglecting

the specific vocations to the priesthood and Religious life, the Church today is trying to inculcate in the People of God a wider sense of vocation. The vocation of everyone to sanctity which emerges from baptism," he says.

Rather than speaking of a vocation crisis, he believes one should speak of a crisis in its pastoral approach. "There is still much generosity on the part of the young as well as in the adult. We have to offer new forms of training and formation for a more agile service..."

FATHER Restrepo likes to always explain vocation in an ecclesial context, since for him the Church is the work of the Trinity, by the loving call of the Father through the mission of the Son and the Holy Spirit.

As he explains it, God calls some people to officially share in the mission of the Son, through some sort of ministry, either by ordination: bishop, priest or deacon; or by a special call to an officially recognized service, as in the case of lay ministries of catechesis, lector, etc.

"But God also calls others to share in the mission of the Spirit," he adds. "Thus it is

"We must offer new forms of training and formation for a more agile service."

that every epoch has had its own saints, its renowned theologians, or its founders of religious communities. "The Spirit grants its gifts as he pleases, and at times, before the Church confers an official ministry on an individual, it also requires that the individual may have discovered in himself a particular gift of the Spirit, as is the case of the celibacy's requirement for the priesthood in the Roman rite," he explains.

"But before an individual can discover his or her specific vocation in the Church, he must have deepened the understanding of his vocation to sanctity through baptism," he says emphatically.

That is why in his work, he finds it essential to stress the importance of the Christian vocation over any of the specific ones in the priesthood, Religious life or the laity.

"THEY should not be presented in opposition but as complementary, for they share in the same Church mission," he adds.

While in Miami, Father Restrepo conducted a five-day vocational workshop which benefited over 70 adults and some 150 Spanish-speaking youth, representing apostolic movements and parish organizations in the Archdiocese. The workshop had been planned by Father Felipe Estevez, assistant director of vocations here.

Since his appointment to the vocations office in September, Father Estevez has regularly met with a group of



Speaking to participants in the vocations workshop is Father Diego Restrepo of CELAM (above and left). Below, youth and adults playing games which served as ice breakers for the Wednesday sessions attended by some 150 youths.



After some reflection on the South Florida reality, participants worked in groups at establishing a vocational plan for the Archdiocese.

laity and Religious interested in vocations work. Together they have tried to create in the people the awareness that "the task of fostering vocations is the duty of the whole Christian community."

As well as training adults who will try to maintain a vocational dimension in the parishes and the different apostolic organizations, the group also works at detecting and helping youth who may be thinking about ways of expressing their vocation to service in the Church, in the priesthood, Religious life or as laity. About 50 young men and women are already benefiting from the program which gathers them all together or in small groups, to share the faith and grow in the understanding of the meaning of vocation.

Father Restrepo's visit to Miami has marked a new stage for the vocations work here.

IN HIS workshop he used the active method, allowing for total involvement of the participants. Divided in small groups and after a brief theological presentation, all worked towards the establishment of a vocational plan for Miami. They analyzed conditions in the family, the school and parish, the apostolic and youth organizations and Religious life. They also proposed guidelines to introduce and maintain a vocational dimension in those areas.

"I leave very impressed about the enthusiasm expressed by these people," Father Restrepo said at the end. "Most have come here every day after a heavy load of work, and they have come not to relax, but to continue working for the benefit of the community," he said.

"I feel the goal of the

workshop was accomplished," said Father Estevez. It has intensified the awareness of the need of vocations and it has clarified the Church's thinking on the subject. Now it is up to us to keep going."

The vocational team meets every third Saturday of the month, from 2 to 6 p.m., at the Shrine of Our Lady of Charity. The team is made up of adults committed to the task of fostering vocations, and in the words of Father Restrepo, these should aim at being "people with a deep Christian approach to life, and with knowledge of what the Church is today—'knowing' the catechism we learned as kids is not enough."

But above all, what is needed, is the ability of collaborating with others—with the Bishop and his representatives and with all groups in the Church.

NEA head urges education be bilingual and bicultural

MIAMI BEACH—"The State of Florida is shirking its responsibility to its numerous bilingual and migrant students and should make more of a commitment to these students by enacting meaningful bilingual multicultural and migrant education programs," John Ryor, president of the National Educational Assn., told delegates here, this week.

"While some 15 other states—most of which have less of a bilingual problem than does Florida—have bilingual or bilingual multicultural legislation, Florida has none," Ryor continued. "A state commitment is needed to provide for bilingual teachers and teacher aides, preservice and inservice courses for teachers, and appropriate teaching materials and resources to meet the needs of Florida's bilingual students."

The U.S. Supreme Court ruled in a major NEA-backed case, Lau V. Nichols, that a school district which denies special help to students of limited English-speaking ability deprives them of a meaningful education in violation of their civil rights, the NEA leader said.

The NEA task force on bilingual bicultural education suggested a totally new approach to education: Not just special classes for non-English-speaking children until they are ready to make the transition to regular classes, but a continuing opportunity for these children to be taught some subjects in their native language so that becoming proficient in English does not

mean sacrificing their original language and culture, he said.

Children of the dominant language and culture also have much to gain from a bilingual bicultural school program that gives them a chance to become fluent in a second language and to broaden their out-look through a multicultural approach to instruction. As the world has grown smaller through fast communication and travel, this need has become greater, Ryor emphasized.

"In the migrant area, Florida, with a \$2 billion agricultural industry and dependence on farm income and migrants, puts no state monies whatsoever into the migrant education program and has no state legislation other than a provision which excludes migrants from school tuition."

"While there is an increase of migrant students in Florida, only three out of 10 migrant students in the state are being served by migrant programs in school districts—and all of this with only federal funds."

"Florida, as a home-base state for many migrants, could and should set an example for the nation in the migrant legislation area, just as California did recently by enacting a collective bargaining law for farm workers, giving them the right to improve their economic position and to thus help their children," the NEA president declared.

"In addition to migrant

education—the key to breaking the cycle of poverty, state funded legislation to provide health, housing, bargaining, and social services which seriously impact on education is desperately needed by migrants who are now blatantly excluded from collective bargaining and all social benefits legislation and forced to exist at the periphery of society," he said. "There is no single example," Ryor stated, "where the exploitation and discrimination against people is more evident than in the treatment of migrants as a working class of people and in the education of their 800,000 children. Horror stories abound in the agricultural 'sweatshops' of this nation—child labor, poor health and disease, nutritional deficiencies, low wages, long hours, unsanitary living conditions, hazardous environmental conditions, and high infant and other mortality."

"It is ironic that these people who greatly aid the Florida economy and who provide the nation with its food supply are made to suffer the most. We extol the virtues of work and of self-reliance and of not collecting welfare, but here is a whole group of people who could often do better on welfare than working, and they are exploited and discriminated against for working and for having to move from place to place to find work. Migrants who travel thousands of miles a year to work are not asking for



JOHN RYOR
NEA president

handouts. They are asking for the right to live as human beings.

"It is time that we right historical wrongs to bilingual and migrant people. It is time we stop being insensitive."

During this bicentennial year, he added, we should go back to the roots of the United States and what our founding fathers intended—a plurastic, multicultural society which provides education and equal opportunity for all. Our so-called melting pot mentality evolved into an obliteration pot, erasing many of our heritages and differences. But it is the differences which make us strong as a nation.

"We urge the State of Florida and the rest of the states in the nation to take progressive steps in this area to right the wrongs. There is no better time to begin following through on the dream of our founding fathers than on our nation's 200th birthday. But let's begin!" Ryor concluded.

Pope urges deep concern for youth

VATICAN CITY—(NC)—Never before have there been so many young people in need of evangelization, Pope Paul VI declared at his weekly general audience here.

Addressing participants in the 40th general chapter of the Christian Brothers attending the audience, Pope Paul defended the need for Catholic schools. He said they can give a "global Christian formation and a favorable spiritual climate offering a positive direction for the new freedoms" experienced by youth.

THE POPE declared, "Never before has the number of young people needing evangelization been so great."

"Many youth, especially in large cities, are on the margins of society and in distress. They have a real need of evangelizers animated by the breath of the Gospel."

He noted that the Christian Brothers were suffering from "a noticeable drop in recruitment, and the withdrawal of a certain number of Brothers who were disoriented, perhaps, by the upheavals of society and insufficiently seasoned to face them head-on."

In his audience talk, Pope Paul said that the communication of prayer established by Christ between man and God "supersedes all of our modern technical means of social communications, wondrous as they are."

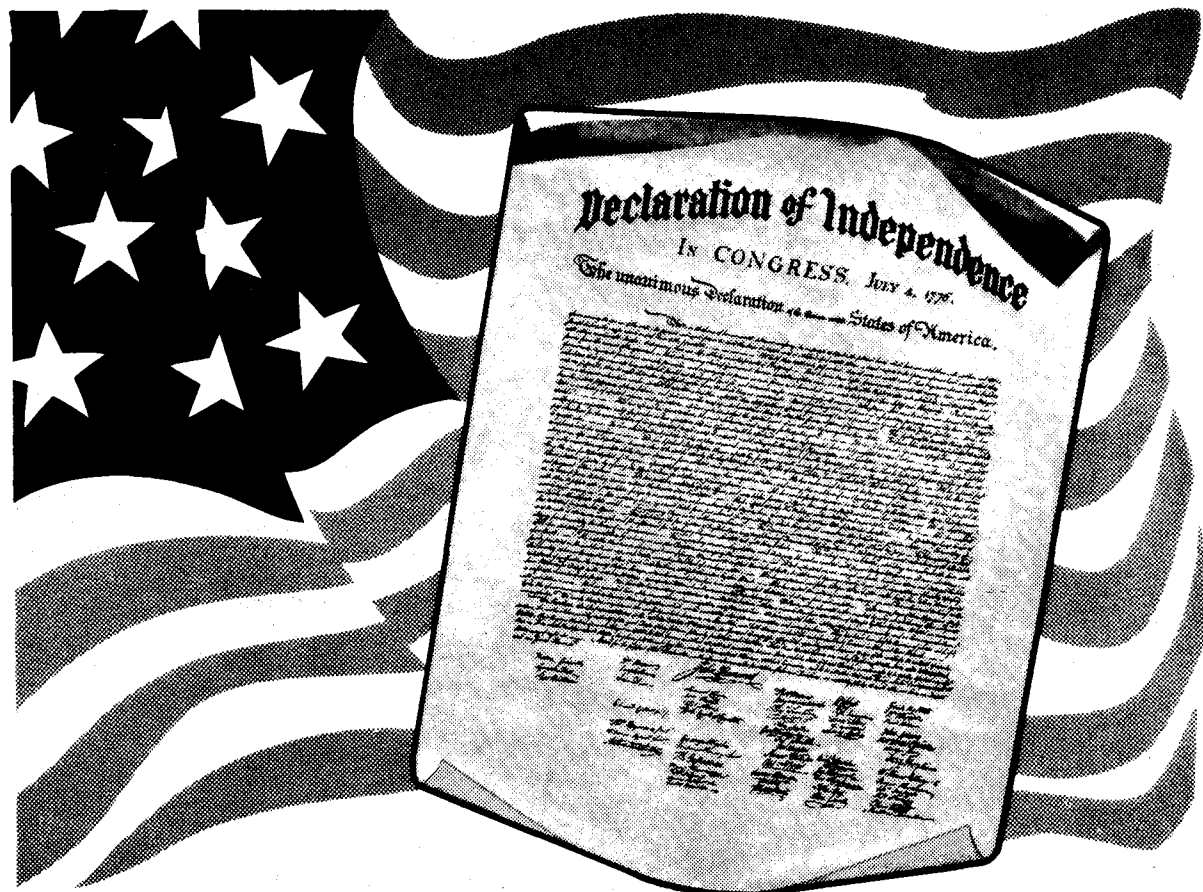
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As we reach our Nation's 200th Anniversary, I cannot find a better way to celebrate and pay respects to our Nation, than by telling the world how proud I am of

Being an American

Three little words, and yet, what a great significance. The spell out respect, decency, loyalty, dedication, patriotism and sacrifice. How tremendously needed are all of these in today's world, where decency, respect, patriotism and loyalty seem to be on a downfall. Being an American is far more than just receiving a Naturalization Certificate. It is even more than just having been born in this wonderful country. It means acceptance and undertaking of the many responsibilities that entail "Being an American"

It means the pledge to defend and obey the Constitution, and, of its government, a government of people, for the people and by the people...a government of democracy...where all people are equal, and share the same rights.

We who have suffered the unforgettable experience of having to leave the beloved country that gave us birth as a result of a communistic takeover, can appreciate the wonderful rights granted by the many freedoms of the Constitution. We can appreciate them more than perhaps those who did not live through that the experience and take these rights for granted. We can appreciate the magnificent melting pot that through the years has "melted" many immigrants into America the Beautiful, the blending of cultures, that has made this "The Greatest Nation in the World."

I cannot think of a better way of "Being an American", as our Nation Becomes 200 years young, than by proudly paying respects to our flag, and saying...

"I pledge allegiance to the flag and to the Republic for which it stand..."

Carlos J. Arboleya
President

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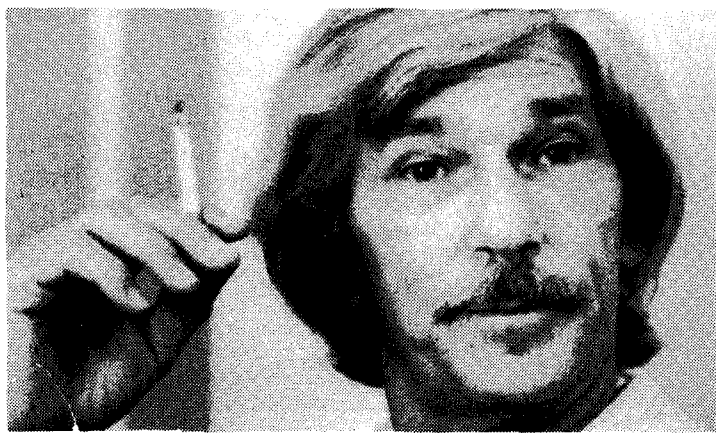
His 'Boy and Dog' film has a message

By MICHAEL GALLAGHER

L.Q. Jones' face is the quintessential Western movie face—rugged Anglo Saxon, Protestant. As he sat across from me in his room in the St. Regis, I could easily see him as one of Custer's men or even as one of Cromwell's austere and righteous troopers. (He was, in fact, he later said, a Methodist, active in Church affairs.)

Now the character actor had become a director-writer-producer and was in New York to talk about and up his first major film, A BOY AND HIS DOG.

After two major studios had given up on Harlan Ellison's short story, Jones took it up. It took five years from that point to the final cut on A BOY AND HIS DOG, Jones himself doing the screenplay—a lonely business, he said, not suited to his outgoing disposition. Since then, another year had passed,



L.Q. Jones, character actor, producer talks about "A Boy and His Dog" science-fiction film.

and Jones expected to be with the film for still another year, since he himself, in an extremely adventuresome step, was handling the film's distribution.

A BOY AND HIS DOG offers a harrowing look at the complexities of survival in a post-nuclear holocaust world. The two characters of the title

are able to communicate with each other, and though they often disagree as to priorities—the dog is by far the brighter of the two—they not only need each other for survival in their savage, anarchic environment, but they are also genuinely fond of each other. As sometimes happens with beautiful friendship, the in-

trusion of a girl, who has priorities of her own which are far from altruistic, puts a strain on their relationship and sets off the chain of events that leads to the film's climax and a happy ending of sorts, which, however, many viewers may not perceive as such.

Though the film's achievement is limited—it has the strengths and weaknesses of its short-story source—I, nevertheless, appreciated the skill and care that went into it. It was that rarity in this day of high-budget, vulgar monstrosities: a well made, unpretentious film with hardly a false note.

Jones asked how the film's brutal post-holocaust world affected me. Did I believe it? I replied that I certainly did, the more so since I was convinced that a fate like that may well await the world unless we start thinking in moral terms.

We talked about a par-

ticular scene, one in which a petty tyrant beats one of his henchmen unmercifully. Sam Peckinpah, though neither of us mentioned this, would surely have kept his camera dead on the victim, but not Jones. We see only the contorted face of the tyrant and his descending blows.

"No, I didn't want to show the guy getting beaten. The whole point of the scene is the dog's comment on it"—one of the witty, ironic thrusts, incidentally, that brighten the film—"and if the audience were taken up with the horror of the beating, they'd be in no mood to appreciate the line."

As we shook hands, I felt that L.Q. Jones, a careful craftsman and a man of ideas and common sense, had much that he could teach those who churn out our mass entertainment. (A BOY AND HIS DOG has been rated A-IV by the Office for Film and Broadcasting of the U.S. Catholic Conference.)

Wagon train in reverse part of 200th coverage

A minister and his family from Oregon, a college girl from Hawaii, a 70-year-old cowbustler from Nevada, a grandmother from Washington state, a veterinarian from California, a neurologist from Texas, five teenagers and a counselor from an Arizona home for troubled youngsters—what do they have in common?

For one thing, stamina. They are all part of the Bicentennial Wagon Train to Pennsylvania, a pilgrimage of covered wagons, one from each

state, crossing the country from West to East.

These "pilgrims" are traveling to Pennsylvania, where the Declaration of Independence was born. Their final destination is the historic site of Valley Forge, where, on July 4, thousands of Americans will join them in celebration of the nation's 200th birthday.

CBS News will provide live coverage of the early morning activities at the Valley Forge encampments, which will be highlighted by remarks by

President Ford, as part of its day-long and all-night coverage of the Bicentennial, "In Celebration of US," Sunday, July 4, to be anchored by CBS News Correspondent Walter Cronkite on Channel 4, WTVJ.

★★★

FRIDAY, JULY 2

8:00 p.m. (CBS)—DON'T DRINK THE WATER (1969)—Jackie Gleason and Estelle Parsons star as hapless American tourists in Europe in this film version of Woody Allen's Broadway comedy. Sags after a while. A-III

8:00 p.m. (ABC)—THE EMIGRANTS (1972)—The superb Swedish film starring Liv Ullman and Max Von Sydow about a young couple

who leave their native land in the early 19th Century to find a new home in Minnesota. A-II (See feature TV review)

SUNDAY, JULY 4

8:00 p.m. (ABC)—THE NEW LAND (1973)—You needn't have seen THE EMIGRANTS and its story of a Swedish family's flight from the oppressive conditions in their homeland to appreciate this sequel showing how they built a new life in the Minnesota Territory of the 1850's. Superbly directed by Jan Troell with a fine cast headed by Max Von Sydow and Liv Ullmann, the film is an extraordinary achievement in its historical recreation of the pioneer spirit out of which our nation grew. (A-II)



Father Frank Cahill, Archdiocesan Director of TV Production, and Mrs. Linda DiGiorno, author, go over the script of "Our American Catholic Heritage," a Bicentennial TV special to be aired July 4 at 9 a.m. over Channel 7 Miami.

Channel 2 sets patriotic music for weekend

WPBT, Channel 2, is featuring three special programs on the holiday weekend:

Saturday, July 3, at 10:30 p.m., In Performance at Wolftrap, the National Symphony Orchestra, conducted by Andre Kostelanetz, with violinist Yehudi Menuhin.

Sunday, July 4, at 3:30, America, America is a patriotic salute by 400 young members of the Mormon Youth Symphony and chorus. At 8 p.m. Arthur Fiedler and the Boston Pops premier their 13 week Bicentennial tribute. Ballet star Edward Villella will dance.

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"Seen in the full context of history of salvation, the sequence of religious systems is not a mere succession, or a natural evolution, but a series of advances under the creative impulsion of the Holy Ghost."

- Jean Danielou, "The Lord of History", 1958.

As depicted in this painting by Calderon, Boaz was able to make a marriage claim on Ruth with the approval of her mother, Naomi. Thus, Father Alfred McBride writes, Ruth, an outcast girl from an alien society, became the great grandmother of David, the most beloved of Israel's kings.



RUTH: 'I won't leave mother-in-law'

By FATHER ALFRED McBRIDE,
O. PRAEM.

Comedians like to create funny stories out of mother-in-law conflicts.

They would not find much ammunition in the story of Ruth. In our own time of throw-away relationships, short-term commitments and disposable love, the story of Ruth is a welcome reminder of the ideal of passionate commitment, compassionate love and long-term concern.

The time is near the end of the period of the Judges. A famine strikes the countryside. The story focuses on a Bethlehem family, that of Naomi, Elimelech and their two sons. Rather than starve, they emigrate to Moab. While there, the two sons marry local girls who are Moabites (non-Jews).

Unfortunately, an epidemic kills all the male members of Naomi's family. She is left stranded in a foreign country with two daughters-in-law. She advises them to go out and find new husbands. She herself will go back to her native land. Orpha bids good bye to her mother-in-law, but Ruth does not. She will not allow this old woman to go back alone and die with no one to care for her. Ruth's words of love and commitment show extraordinary heights of human affection:

**"Wherever you go, I will go,
wherever you lodge, I will lodge,
your people shall be my people,**

**and your God, my God.
Wherever you die I will die,
and there be buried."** (Ruth 1, 16-17)

Ruth is as good as her word. The women return to Bethlehem during the time of the barley harvest. Ruth applied for a job as a gleaner from a man named Boaz, a relative of her dead husband. From this moment on the story of Boaz and Ruth achieves the typical qualities of a romance, at least in terms of biblical culture. Boaz hires her, praises her for her devotion to her mother-in-law and assures her that she can harvest with no interference or resentment from the male members of the harvest team.

Naomi foresees the possibility of arranging a marriage between Ruth and Boaz. She advises Ruth to linger at the tent of Boaz that evening. When Boaz sees her he asks her why she is there. She tells him she is following the advice of Naomi. Boaz exercises moral restraint and promises her that he will see what can be done about a marriage.

The following day Boaz went to a bargaining session that would result in his laying a marriage claim on Ruth. With 10 leaders as witnesses, Boaz discussed the sale of a farm belonging to Naomi with a relative who had the first option on buying it. If this relative wished to exercise his option he would have to take Ruth as part of the bargain, marry her and raise up a family. Thus was known as the Levirate law. If a husband died without

issue, then the closest male kin could be expected to marry the surviving wife and give her children so that the first husband's name would not die out.

In this case, however, the closest relative was unwilling to do so. "I cannot exercise my claim lest I depreciate my own estate. Put in a claim yourself in my stead." (Ruth 4, 6) Boaz happily agreed and symbolized the witnessing of the contract by taking off one of his sandals and giving it to the party who was yielding his rights. The leaders nodded their agreement to the conclusion of the contract.

And so Ruth and Boaz were married. They gave birth to a son whom they named Obed. He became the father of Jesse who sired David, the most beloved of Israel's kings. Thus Ruth, an outcast girl from an alien society, became the great grandmother of one of Israel's most distinguished heroes and saints. And what is even more impressive, her name stands out in the new testament genealogy of Christ.

"Boaz was the father of Obed, whose mother was Ruth...Jacob was the father of Joseph the husband of Mary. It was of her that Jesus who is called the Messiah was born."

(Matt 1, 5.16)

Ruth, the Moabitess, provided a precedent for receiving Gentile converts to the Jewish faith. Her story is a timeless plea for racial tolerance as well as the ideal of life-long loving commitment.

ACT



While some people have turned inward, Father Peter J. Henriot gives many examples of true Christianity in action such as this: Boys in a Cincinnati high school spend their

study hall period helping brain-injured children in their exercises.

By STEVE LANI
The Acts of the really a continuation of Luke; together Luke and two-volume work.

The Gospel proclamation of the G Jesus that was finally by his death, Rest exaltation. / tel" by the Good News s Jerusalem to the "ends after the Resurrection.

In depicting the Christianity from a Je catholic religion, Luke emphasis upon the wo Spirit in guiding the Word, forming the ear of believers and in numbers.

Luke also empha portance of Jerusalem chosen by God from w News would be sprea center of the Apostoli Apostolic authority.

But Acts is sor travelogue and the steadily and defin: Jerusalem through l Syria, to Asia Minor finally to Rome itself, the earth" to Palesti center of the world to Despite its title w

Signs of the Holy Spirit active in today

By FATHER PETER J. HENRIOT, S.J.

"The Spirit is a'moving, all over, all over this land!" How often have I heard that popular folk song in recent years? And how often have I reflected on the reality of its message? Truly, the Spirit is a'moving in our Church in the United States today.

I believe we are experiencing that "New Pentecost" which Pope John asked us to pray for back in the early 1960s when the Second Vatican Council was beginning. It has not always been an easy experience. Like the early Christian community at the time of the first Pentecost, we've been shaken, disturbed, confused.

But the Spirit has shown itself in both dramatic and quiet ways: renewing, refreshing,

recreating.

One great sign of the presence of the Holy Spirit, it seems to me, is in the increasing dedication of the Church to the works of social justice. Some have feared that the spiritual renewal movement in recent years—retreats, liturgies, charismatic movement, houses of prayer, etc.—might turn people away from an active concern for social issues. Occasionally there do seem to be instances of this turning inward on the part of some people in the Church. But I really don't think it is possible for a genuine inspiration, "blowing," of the Spirit to turn us away from that "action on behalf of justice" which the 1971 Synod of Bishops said was an absolutely necessary element in the preaching of the Gospel. It simply would not be the Spirit of Jesus that

moved me if I were distracted from a strong commitment to justice.

The truth of this can be seen from a look at the fourth chapter of Luke, verse 14-21. There we learn that when Jesus began his ministry immediately after his Baptism, "the power of the Holy Spirit was with him." Coming to Nazareth, he began his first public homily by making his own the words of Isaiah: "The Spirit of the Lord is upon me" And he tells us the consequence of that anointing with the Spirit: preaching the Good News to the poor, proclaiming liberty to captives, giving sight to the blind, freeing the oppressed. These are the works of justice. This is the ministry of whoever is moved by the Spirit.

And so we can look around the Church today in the United States and see much of the presence

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By FATHER JOSEPH M. CHAMPLIN

One of my bigger surprises and disappointments in the priestly ministry has been pre-Cana or marriage preparation sessions.

I looked forward a few years after ordination with great anticipation to my first experience before a group of engaged couples. After all, they were young, in love, and presumably anxious to hear words of wisdom about the sacrament of matrimony; I, too, was young, supposedly related fairly well to people of that age bracket and enjoyed speaking on this topic.

Then came the surprise. Most of the 50 plus couples sat silent, feet shuffling back and forth under the chairs.

Jokes which normally drew strong laughter hardly brought a smile. Questions were few and far between. There was no applause, no thank-yous, no warm fuzzies at the end, only a rapid departure from the auditorium.

That opening encounter has repeated itself at many pre-Cana meetings since then. Anonymous feedback forms indicated that despite the hostile and non-responsive atmosphere and reception, the couples in fact liked our presentations and benefited from them. But it certainly was difficult to judge this from the initial reaction or external appearances.

Aware of such an apparent reluctance, even resentment upon the part of

engaged persons, we invited with some hesitation married couples at Holy Family to join in a special one-to-one marriage preparation program. The results, however, have been extremely positive.

We present a young man and woman several options when they come to the rectory and set a definite date for their wedding: travel to Syracuse or Oswego for a diocesan pre-Cana conference; participate in an Engaged Encounter weekend; meet with one of our own couples for a few hours. Most select the latter.

After the engaged make this choice, the married couple assigned contacts them and invites the young lovers to their home at a mutually acceptable time.

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A new kind of pre-Cana preparation



The Voice Special



Bicentennial Section

Church and state confusion reigns during bicentennial

By JIM CASTELLI

The religious faith of America's Founding Fathers was a major factor in the drafting of the Declaration of Independence and the start of the American experiment.

Religion was of such concern to the Founding Fathers that when the Constitution was drawn up, the First Amendment was dedicated to establishing the separation of church and state—it said that the state would establish no state religion and would not interfere in the internal affairs of churches.

But in the middle of the nation's bicentennial celebration—and in the middle of the most rhetorically religious presidential campaign in recent history—there is no clear understanding of what the relationship between church and state, between religion and politics, should be. These relationships are confusing and often contradictory.

EXAMPLES of these unresolved contradictions abound. Just recently, for example, the U.S. Supreme Court upheld state aid to nonpublic colleges, including Catholic colleges, because, it said, such aid did not have as a primary purpose the advancement of religion, was not religiously divisive and had a clearly secular purpose. The court has argued previously that aid to nonpublic elementary and secondary schools does not meet these criteria.

As current law stands, it is constitutional for a public school system to bus a student to a nonpublic school and to lend him textbooks, but unconstitutional to provide him with a slide projector or a speech therapist.

In another recent decision, the court ruled that civil courts cannot rule on the "arbitrariness" of the decision of the "highest ecclesiastical tribunal" of a hierarchical church. Such interference, the court said, is as unconstitutional as determining

internal religious doctrine.

THIS DECISION is consistent with past court decisions and is supported by the churches. But in a dissent to this ruling Justice William Rehnquist argued that "if the civil courts are to be bound by any sheet of parchment bearing an ecclesiastical seal and purporting to be a decree of a church court, they can easily be converted into handmaidens of arbitrary lawlessness."

Rehnquist's argument, stands in contrast with his position on political activity by churches.

Rehnquist has said it would be "unthinkable" for a major denomination to back a presidential candidate. But he added, "I wonder if it is such a great jump from being embroiled in controversial social and political issues to such an endorsement, as it is from what I regard as the core areas of the faith to the latter."

REHNQUIST argued, then, that it is fine for the civil government, through the courts, to intervene in the internal affairs of churches, but wrong for churches to intervene in the internal affairs of the government by even speaking out on "controversial social and political issues."

Rehnquist also appears ready and willing to decide just what the "core areas of faith" require and what they don't. It seems strange for government figures to attempt this, but that seems to be the aim of the Internal Revenue Service in another area.

Proposed IRS regulations for defining an "integrated auxiliary" of a church attempt to exclude schools and hospitals on the grounds that their primary purposes are education and health care, not advancement of religious views.

The U.S. Catholic Conference and other church groups strongly opposed the proposal which, they claimed, attempts to define for the churches the proper scope of their own ministry.

It is also interesting that in this case the IRS argued that

the primary purpose of the schools is educational, not religious, while the Supreme

Court argued that the primary purpose of the schools is religious, not educational.

CHURCH AGENCIES can also be inconsistent in these
(continued on page 16)



Catholic schools

Liberty and justice for all



By FATHER
HAROLD A. BUETOW

The marvel of the world, the unique contribution of a group to their country, and the very best of the American heritage are all represented in United States Catholic schools.

The statement of the Massachusetts Code of 1648 that "the good education of children is of singular benefit to any Commonwealth" applies in ways beyond the \$12 billion or so of current financial in-

vestment in Catholic schools, the five million students enrolled, and the money contributed and students schooled in the past.

Catholic schools have been of benefit, first of all, to their students—especially those whom the Bible called the "anawim" minority groups, the poor, immigrants, and the handicapped.

St. Mary's school, established at Philadelphia in 1781, possibly the first

parochial school in the English colonies, represents in microcosm what has happened to much of Catholic urban education: Originally small, independent, and isolated, it is now an "inner city" school with most of its pupils the underprivileged who are bused from surrounding areas.

CATHOLIC schools, according to sociological studies, influence their students' behavior significantly in church attendance, religious

knowledge, ethical attitudes, tolerance, and—in a society with strong temptations to despair—hopefulness. Our country will always need those "great-souled persons" of whom the Second Vatican Council spoke and whom Catholic schools try to form. And if the fundamental axiom is true that God's helping grace builds upon nature and doesn't contradict it, good schooling must always add to such other important educational influences as home, peer group, and television.

The truth of Henry Adams' words that "a teacher affects eternity" was corroborated by the prestigious study of James S. Coleman in 1966, which asserted that one of the most needed teacher qualities is dedication. Catholic school teachers have had a unique measure of this quality. Their training has put them in a close seesawing race with their counterparts elsewhere. Many Religious communities provided teacher training almost 20 years before the first public teachers' college opened, offered through community life daily opportunities for growth

through exchanges of experience and advice, and often met demands for innovative techniques.

LAYTY were teaching in Catholic schools from earliest times. Even in the face of hostile legislation in colonial Maryland, complaints reached England that "popish" schoolmasters were teaching school. In New York, from the establishment of St. Peter's Free School the teachers were exclusively lay persons to 1831.

Lay teachers staffed six of the first seven schools founded between 1800 and 1860 in Savannah, and schools in other widely separated places. Although most have remained anonymous, they demonstrated that it is not the number of Religious that make a school Catholic, but dedication to Catholic goals. Mid-19th century Catholic preference for Religious over lay teachers for economic as well as apostolic reasons began to change with World War I, more rapidly after World War II, and with a quickened pace after Vatican Council II.

Catholic school teachers' sacrifices are noteworthy.



President George Washington addresses students from the porch of Georgetown University's "Old North" building in 1796.

Catholic education in the United States started with colleges and seminaries.

CCD from r

By SISTER
MARY CHARLES BRYCE

The 20th century may some day be referred to as the alphabet era, as the daily papers are constantly filled with stories about the FBI, IRS, NEA, AIM, NCC, and innumerable other initialed organizations.

The 16th-century founders of the Confraternity of Christian Doctrine may not have seen any need to abbreviate its title, but when the Confraternity came into its own in this country nearly four centuries later it became known as the CCD. The brevity of its initials, however, is not the measure of its influence on Roman Catholics in this country.

The CCD began in Italy in the years immediately following the Council of Trent, and it was strongly promoted by Pope Pius X at the beginning of this century. But it gained official recognition in the United States only in 1934, when the National Catholic Rural Life Conference

(NCRLC) featured a "Confraternity Day" as part of the program at its annual meeting. At the time CCD units existed in 19 dioceses.

THE NCRLC, which was in its heyday in the 1930s, had long recognized the particular needs of religious education in rural America. Unlike their urban coreligionists, Catholics in the agricultural heartland were often separated from one another by distance and served by few parochial schools. They deeply felt the need for some kind of formal instruction. The NCRLC understood what the CCD was trying to do and supported it wholeheartedly. In 1934 the time seemed ripe for bringing the fragmented efforts into a vibrant, unified movement with its own identity.

The 1934 Confraternity Day ended by addressing a formal petition to the national hierarchy requesting an episcopal committee foster the work of the CCD in the United States.



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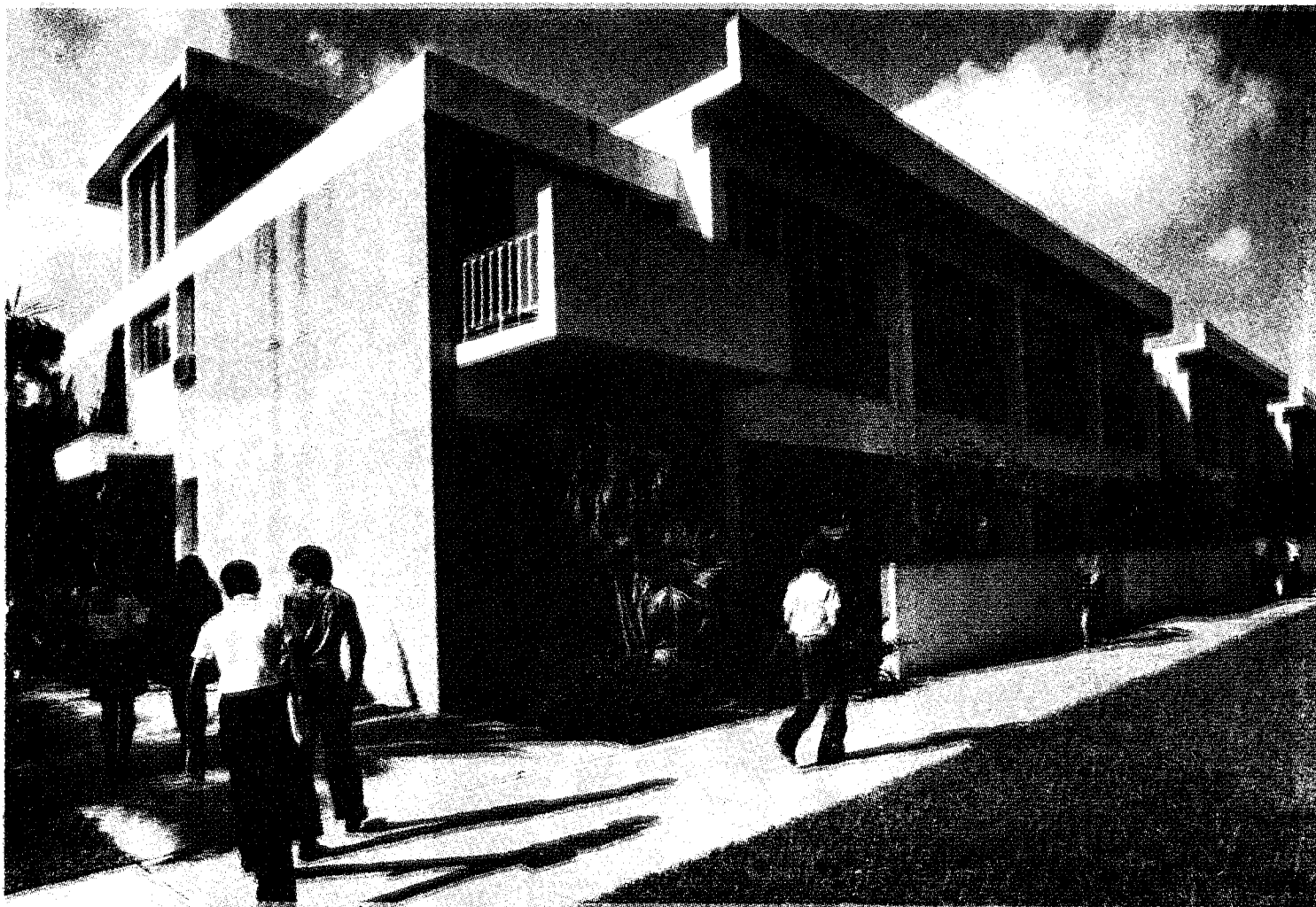
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Salary and other benefits almost never rewarded them equally with other schools. Most teaching Sisters faced a shortage of vocations, traveled to Europe to recruit money and personnel, and sometimes tramped this country, two by two, begging.

Often they took on such outside work for support as laundering and were prey to the personal problems brought on by overwork. Frequently they undertook long journeys that gave second thoughts even to strong men, and they unhesitatingly allowed their dedication to carry them into border warfare and to work among people sometimes described as backward, mean, and narrowminded.

They set up their schools, especially in the westward movement, in log cabins, church basements, sacristies, choir lofts, rectory and convent rooms, and abandoned buildings (including, in one instance at least, a still).

THEIR contributions were prodigious, to the country as well as to the Church. First coming when this country was, on the whole, culturally



Modern day schools such as the Miami Archdiocese's St. Brendan's High School number in the thousands around the

country. Many were here long before the public school system evolved.

deprived, many brought with them academic degrees and learning in many disciplines. Besides preventing religious illiteracy, they provided a cultural enrichment and quality of life which the country badly needed.

To the question "Why?" some answer that the whole idea was to preserve the faith in a hostile atmosphere. But it was more positive than that. Always fulfilling the observation of Daniel Webster in

1820 that "whatever makes men good Christians, makes them good citizens," they tried to introduce youth to Jesus as a model.

Some type of formation is a goal of all schools, as intimated by the 1951 statement of the National Education Association and the American Association of School Administrators that "the development of moral and spiritual values is basic to all other educational objectives."

In secular subjects, Catholic school achievement has been at least on a par with, and sometimes superior to, others. But the Catholic school curriculum has made its greatest contribution in its inclusion of religious-based values.

It was on the efforts of the less than two percent Catholic population in the English colonies, scattered and powerless, that the whole U.S. Catholic school pattern—the greatest in the world—was

built. These early Catholics said with their lives that they were counting on their successors to take up the work, sacrifice for it, and carry it on. The 25 percent of the U.S. population that is Catholic today, more upwardly mobile than their forebears, can match their heroism and their faith in continuing Catholic education, if they want to. It would be for the benefit of their fellow citizens, as well as themselves, if they do.

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Later that same month, at the annual meeting of the National Catholic Welfare Conference, the bishops approved the plan, naming Bishop Edwin V. O'Hara of Great Falls, Mont., the committee's first chairman. About the same time Pope Pius XI directed the hierarchies in all countries to establish diocesan and national offices to promote, support and coordinate the work of the CCD.

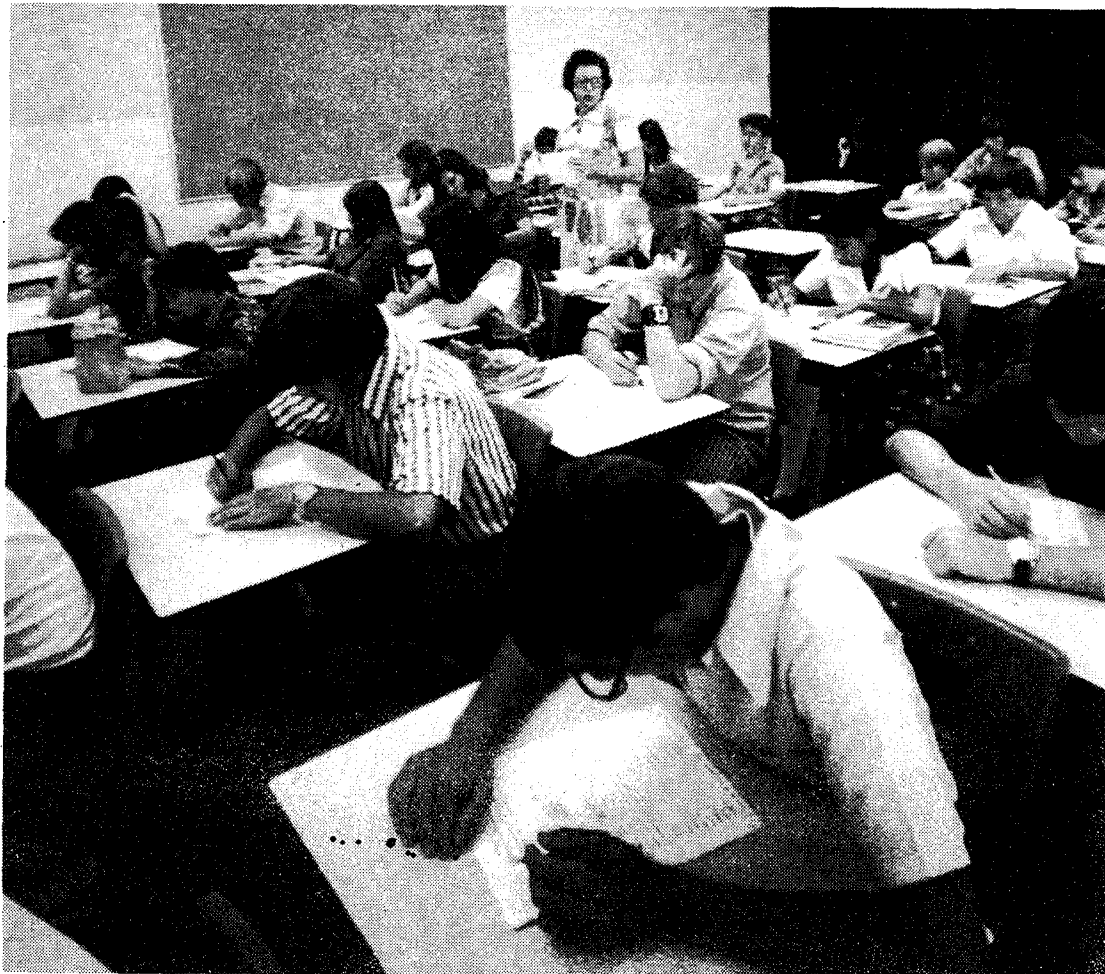
THUS one of the first actions of the episcopal committee was to give official recognition to a National Center for Religious Education—CCD. The center was first headed by Benedictine Father Francis A. Walsh, 1934-1938. Among its other early heads were Father Stephen A. Leven, later to become bishop of San Angelo, Texas, and Sulpician Father Joseph B. Collins, who served 1941-1967.

The successful move to organize a national CCD office was the culmination of 32 years of widely scattered efforts by dedicated Catholics.

In 1902 the parish of Our Lady of Good Counsel in New York City organized this country's first CCD unit. Like many subsequent units, it owed its origin to a small number of lay persons who were concerned about the low level of Christian knowledge prevalent among adults and children, especially youngsters in public schools.

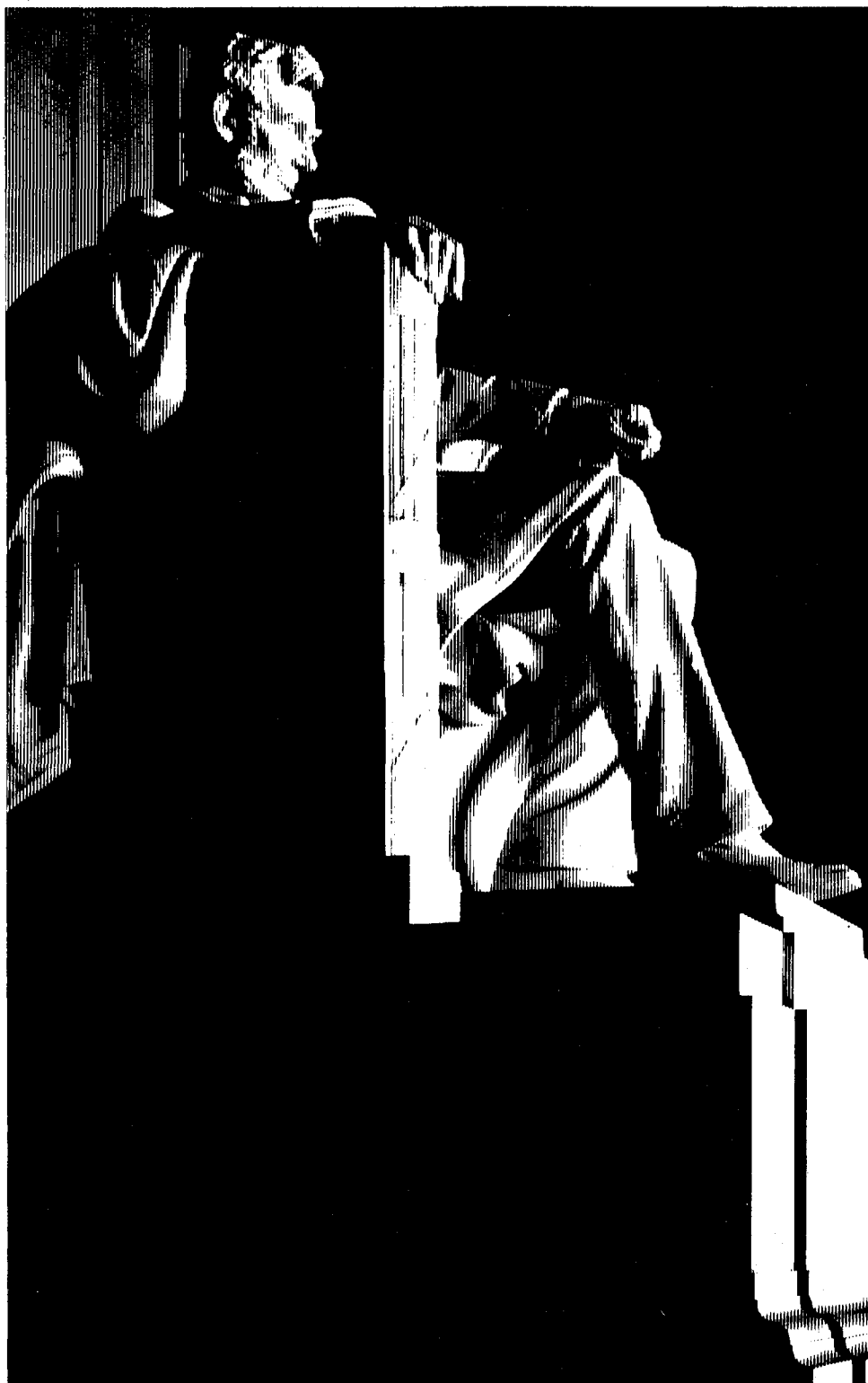
CHARTER members had participated in a training program for catechists held during the winter of 1901-1902 at a Catholic Settlement House in the metropolitan area. Interest and zeal grew apace. An annual training program sponsored by the Settlement House prepared catechists and helped to increase the number of able teachers. In 1909 a diocesan CCD congress furthered the cause.

By 1913 the movement that had started at Good Counsel spawned a vigorous foundation, the Theta Pi Alpha. This organization was created by a small number of Catholic



CCD classes fill the gap for the millions of Catholic children who attend school in the public system.

(continued on page 16)



Church-State confusion in Bicentennial year

(continued from page 13)

matters—the situation seems to be basically this: When the government wants to withhold aid from church agencies, it argues that their primary purpose is religious; when it wants to regulate them, it argues that their primary purposes are secular; when the churches want to receive government aid, they argue that the primary purposes of their agencies are secular; when they want to avoid regulation, they argue that their primary purposes are religious.

This type of confusion is also visible in presidential and other political campaigns. Instead of being asked how their religion will affect their public service, politicians are asked to show how it will not.

Religion—both as a personal set of beliefs and an institutional presence—is an integral part of American society. One of the challenges of America's third century will be to sensibly resolve some of the existing contradictions in American attitudes toward church-state relations.

CCD from rural to urban America

(continued from page 15)

principals and teachers in public schools to provide after-school religious instruction for Catholic children attending public schools. By 1929 Theta Pi Alpha counted more than 3,000 teachers among its members.

The beginnings of the CCD are also rooted in the ministry to immigrants. In 1908 three lay teachers began providing Christian instruction for the mostly foreign-born Catholics in the mining districts around Pittsburgh. Their ministry mushroomed, and by 1919, 500 teachers were involved in 153 schools of religion in the area. More than 13,000 young people were enrolled in their classes.

INSPIRED by the work of the CCD in Pittsburgh, in 1922 Miss Verona Spellmire, a public school teacher and a volunteer in the Los Angeles Catholic Charities office, initiated a similar project for Spanish-speaking inhabitants of her

California city. By the end of 1923, some 150 teachers were involved and Bishop John J. Cantwell's hearty approval and blessing encouraged the movement.

From 1921 to 1930 parish and diocesan CCD units sprang up in the dioceses of Brooklyn, Monterey-Fresno, Santa Fe, Boise, Idaho, Leavenworth, Kans., Great Falls, Mont., and Sioux City, Iowa.

Early in the 1920s another arm of the CCD that would soon become a vigorous apostolate began to reach out cautiously. Father Edwin V. O'Hara then pastor of St. Mary's Church in Eugene, Ore., organized the first parish summer vacation school in 1921. Within five years the NCRLC reported that vacation schools "were conducted in 20 dioceses with a total registration of 15,000 pupils."

From that point on the natural leadership of Father O'Hara brought the Con-

fraternity movement steadily into the foreground. Indeed, to narrate the historical growth of the CCD in this country is to write the biography of that priest and bishop.

AFTER he was appointed bishop of Great Falls, Mont., in 1930, he established the CCD in every parish in his diocese. Four years later, as chairman of the newly formed Episcopal Committee for the Confraternity of Christian Doctrine, he was able to coordinate the three major CCD outreaches: the existing parochial and diocesan units, the missionary chapters, and the vacation school movement.

Furthermore, he was in a position to expand the scope of the CCD through the newly established national center in Washington.

With the activities of the center and national episcopal backing, the CCD assumed new life. National CCD Congresses convened annually from 1935

through 1941 and periodically thereafter to share ideas and experience. At its height the National CCD Center fostered adult discussion groups, parent educator programs, correspondence courses, radio programs, catechetical publications, Inter-American Relations, and street preachings.

An especially notable contribution of the Confraternity to the Church in this country was its sponsorship of a new translation of the Scriptures. Catechists had long found the Douay-Rheims version difficult to use in religious instructions because of its archaic words and constructions.

In January, 1936, Bishop O'Hara organized a committee of Scripture scholars and theologians to consider a new translation of the Bible. It was out of this group that the Catholic Biblical Association of America was formed. In the 1940s the new translations

began to appear, until in 1970 an entirely new translation based on the original languages was published as the New American Bible. It is copyrighted by the Confraternity of Christian Doctrine.

FOR ALL its long history and diverse activities, some associate the CCD exclusively with the religious education of children in public schools. Those who know only this aspect of the Confraternity are willing to abandon it in favor of some new, as yet unspecified organization or program.

A delegate at the last national CCD congress, in Miami in 1971, proposed saving the initials but changing their meaning to read, "Continuing Christian Development." Given the purpose of the Confraternity, its list of achievements and its continuing vitality, one might argue that this is what CCD has stood for all along.—(NC)

CTS: To the ends of the earth

STEVE LANDREGAN

Acts of the Apostles is continuation of the Gospel of Matthew and Acts form a new work.

Gospel relates the mission of the Good News by Jesus who was finally accomplished through his death, Resurrection and Ascension. The story of how the Good News spread from Jerusalem to the "ends of the earth" is the theme of Acts.

Resurrection. The Gospel depicts the emergence of Christianity from a Jewish sect to a new religion. Luke places great emphasis upon the work of the Holy Spirit in guiding the spread of the Gospel and in forming the early community of Christians.

Acts also emphasizes the importance of Jerusalem as the place where God from which the Good News would be spread and as the birthplace of the Apostolic Church and its authority.

Acts is something of a history and the action moves from Jerusalem and definitively from Jerusalem through Palestine and Asia Minor, Greece and Rome itself, the "ends of the earth" to the world to Luke.

The title of the book reflects a

Greek literary form that recounted the deeds of heroes, Acts is in no sense a recounting of the deeds of the Twelve Apostles. It centers on Peter and Paul.

Nearly one-third of Acts is devoted to speeches or discourses particularly of Peter and Paul but including the speech of Stephen before the Sanhedrin which led to his martyrdom.

Each discourse, beginning with Peter's Pentecost sermon (2:14-19) and concluding with Paul's address to the Jews of Rome (28:17-20) marks a decisive step in the spread of the Word.

Acts can be divided into two portions. The first, of which Peter is the principal figure, describes the spread of the Good News in Palestine, and includes the first nine chapters.

The second portion, which centers on Paul, is concerned with the spread of the Good News to the Gentiles and includes the books concluding 18 chapters.

Luke's principal sources of material were Paul, to whom he was a companion; Mark, who was Peter's companion and scribe; Philip the Deacon, and others with whom Luke came in contact in Antioch, Ephesus and Caesarea.

The "we" sections of Acts

(16:10-17, 20:5-15, 21:1-18 and 27:1-28:16) attest to Luke's own experiences as being one of his major sources.

Salvation, Christ, the Holy Spirit and the Church are the great theological themes of Acts.

The themes of the Holy Spirit and the Church are distinctive to Acts which could well be described as the Gospel of the Holy Spirit or the Gospel of the Church.

In the Old Testament the Spirit was seen and understood as the impersonal power of God but in Acts the Spirit is depicted as a divine being, personal and distinct from the Father and the Son.

Following the Council of Jerusalem, the Apostles write that: "It is the decision of the Holy Spirit, and ours too," (15:28), the Spirit speaks to Philip (8:29) and to Peter (10:19), and the Spirit selects Paul and Barnabas (13:2).

Acts refers to the disciples of Jesus as the "ekklesia" or church, a term used to describe the People of God in the Old Testament (7:38). The life of the Church is described in the context of the early Jerusalem community, centered around Apostolic teaching, breaking of the bread (Eucharist), prayer and the common possession of property (2:42-47).

The Church in Acts possesses a definite hierarchical structure but also has those whose roles stem from special charisms or gifts of the Spirit (11:27, 13:1f).

Apostles are the first teachers (6:2) and primary witnesses to the life, teachings and resurrection of Jesus (1:21-22). Peter is clearly the leader.

Episkopoi (bishops) and presbyteroi (priests) are leaders of the communities with diakonoi (deacons) appointed to care for widows and children and to participate in the ministry of the Word.

Jesus identifies himself with the Church (9:5) making it clear that whatever is done to his disciples because of him is done to Jesus himself.

The Acts come to an end in about the year 63 A.D., while Paul is imprisoned in Rome. It is not certain why Luke chose to end his narrative at that point. Some speculate that he carried it to the moment of composition and simply stopped. Others feel that he concluded the narrative with what he saw as the fulfillment of Jesus' words: "You will receive power when the Holy Spirit comes down on you; then you are to be my witnesses in Jerusalem, throughout Judea and Samaria, yes, even to the ends of the earth" (Acts 1:8).

Lay's Church

and activity of the Holy Spirit. Responding to the insistent call of the Church's recent social teaching, Catholics are becoming more and more involved in efforts to bring justice to the structures and conditions of our society. Let me mention just a few of these "signs of the Spirit" that I see around us at this time.

1. The Bishops' Bicentennial celebration, "Liberty and Justice for All," has involved large numbers of Catholics in discussions and decisions about the Church's role in meeting today's great problems.

When the special "Call to Action" conference meets this coming October in Detroit, a five-year pastoral plan will be drawn up to assure that the Spirit's call for us to "preach the Good News to the Poor" is really answered in our country.

2. The tremendous response of Catholics to the global food crisis has been marked by a growing recognition that at issue is justice and not simply charity. If hungry people are to be fed—in the United States and in the poor countries of the world—we have to pay attention to social welfare legislation, corporate business practices, foreign policy, and so forth.

3. Recently Catholic bishops have acknowledged that the movement for women's rights is a key social justice question that the Church must address. Bishop Dozier of Memphis, for example, has emphasized that equality, freedom, dignity, and opportunity are such basic rights that a denial of them to women "would be a grave injustice to the People of God." A sure sign of the Spirit's presence is that more and more

women—and men—are recognizing this and working for justice.

4. The needs of racial minorities, of the Spanish-speaking, of white ethnics, of the elderly: These are a few of the challenges which have given rise to numerous peace and justice centers across the country, with official and/or unofficial Church sponsorship and support. The growth of these centers seems to me to be a great instance of the movement of the Spirit.

The list certainly could go on. But the lesson is clear. We know that "the Spirit is moving all over the land" because we see similar results in our Church as were experienced by Jesus when he was moved by the Spirit. The works of justice are great signs of the Spirit in today's Church.

The format for that afternoon or evening is quite unstructured. During the several hours they visit, the married couple attempts to guide the easy, free flowing discussion over about 10 topics which include love, communication, finances, in-laws, sex, children, forgiveness and religion.

It is hard to say who is more nervous at the beginning—the engaged or the married couple. Nevertheless, the tension quickly seems to dissolve, common bonds are swiftly discovered and the conversation proceeds from one subject to the next without much difficulty.

Our 10 pre-Cana couples happen to be marriage encounter persons. They were the only ones who

volunteered, although the opportunity was and is open to any married individual in the parish.

Their weekend and later encounter experiences seemed to help these couples. Having discussed at length with each other and with similar people in the movement these basic issues of marriage, they felt more comfortable in articulating those questions to the engaged couple.

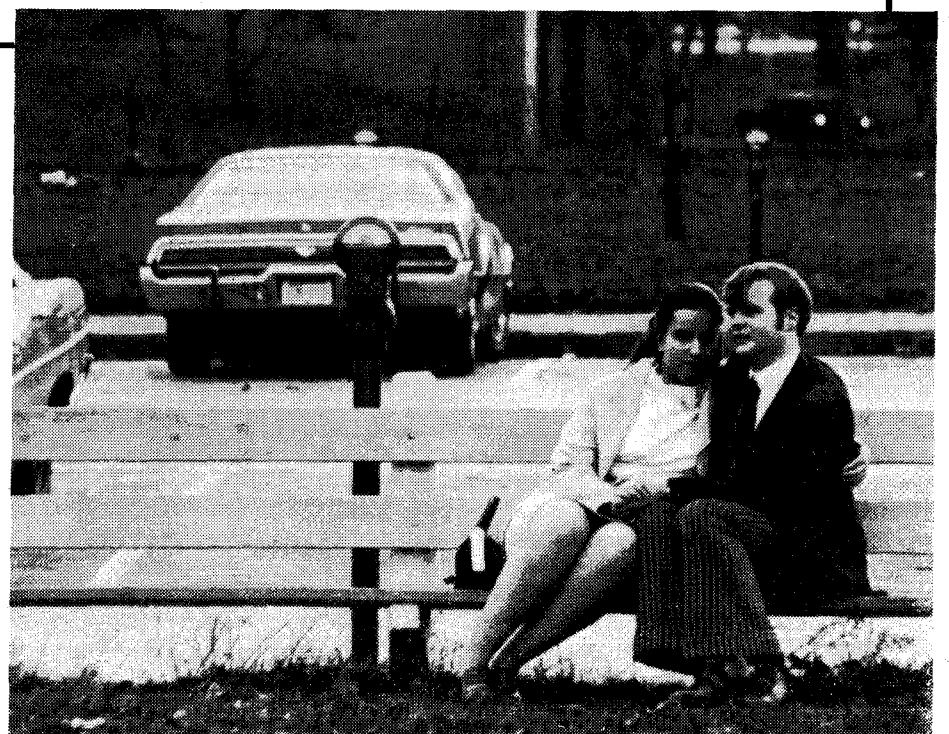
In addition, they allowed the young lovers to talk and avoided lecturing to them. Moreover, they conveyed genuine interest and joy in the couple, indicating how much they benefited from the engaged persons'

sharing of their inner selves with them.

Married couples like this are able to make points about the Church and religion more effectively than we as priests can do. Those who seldom participate in Sunday Mass expect the clergy to say something about that—it is our "job"; similar words from concerned lay people have greater impact.

Larry Morrell and Barbara Pisano were all smiles after a one-to-one marriage preparation "visit" with the Foleys. They smiled all over again when, in response to their invitation, that couple came to the wedding and the reception which followed.

know your faith



Couples seemed to be looking for something besides usual pre-Cana lectures.

THE GOSPEL TRUTH

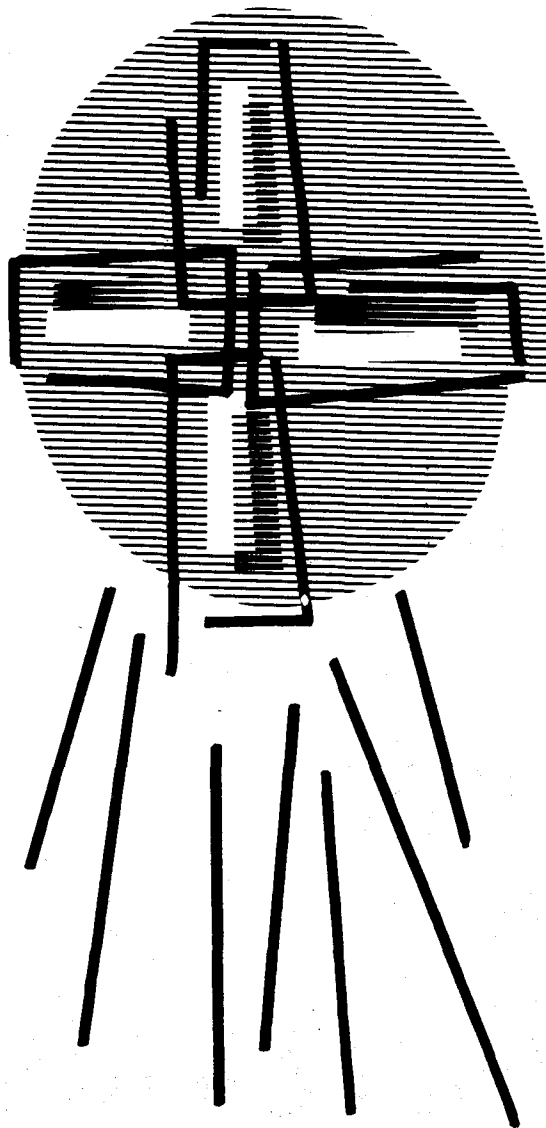
July 4, 1976

And Jesus said to them, "A prophet is only despised in his own country, among his own relations and in his own house." And he could work no miracle there, though he cured a few sick people by laying his hands on them. He was amazed at their lack of faith. (Mk. 6:4-6)

4 de Julio de 1976

Jesús les dijo: "A un profeta sólo lo desprecian en su tierra, en su barrio y en su familia". Y no pudo hacer allí ningún milagro. A lo más sanó unos pocos enfermos imponiéndoles las manos; y se admiraba al ver que no tenían fe.

(Mc. 6: 4-6)



This day marks the birth of our nation 200 years ago. In our Catholic worship, we declare our dependence upon God, enjoying the freedom of his spirit, offering our prayers for the well-being of this nation and the freedom of all mankind.

Celebramos hoy el nacimiento de esta nación, hace 200 años. Como Católicos, en la Litúrgica reconocemos nuestra dependencia de Dios. Conscientes de la libertad de espíritu que El nos da, ofrecemos nuestras oraciones por el bienestar de esta nación y la libertad en todo el mundo.

The Eucharist and the hunger for freedom and justice

By MSGR. JOHN P. FOLEY

"If any man eat this bread, he will live forever."

The words of Jesus in promising the Eucharist are both provocative and paradoxical, for how can bread nourish for a life that will never end and how can such a life bring a happiness that is complete?

First, we know from experience that starving people are not truly free. Their bodies are not free, because they are too weak to do anything. Their minds are not free, not only because they are preoccupied with the one thought of physical survival, but also because their brains suffer the effects of malnutrition.

We also know from experience that oppressed people are not truly free. They are inhibited—or prohibited—from traveling, from speaking, even

from praying. They are hindered from developing.

Thus, there exists throughout the human family a hunger not only for daily bread to fend off starvation, but also for the realization of fundamental dignity which provides psychic security. If human beings are deprived of food, they are destroyed physically; if human beings are deprived of dignity, they are destroyed psychologically. Given sufficient nourishment, sufficient sense of self-worth and sufficient opportunity, human beings can truly achieve much.

Thus, human beings hunger to be treated with that justice which is their due as human beings; they hunger for that opportunity to develop which we call freedom.

Human beings have their dignity, their self-worth, from God. It is he who made every human being, and every

member of the human family is his child. Thus, justice denied to human beings is justice denied to God himself. But just as every material gift comes from God and just as individuals derive their dignity from him, there is another gift, another type of justice, which comes from God.

This gift of justice or justification gives to human beings a claim to eternity, because it is the gift of the inner life of God himself—a gift we call "grace" because it is gratuitous. There is no greater justice than a reward which is eternal; there is no greater freedom than a life which is everlasting.

Because the Eucharist involves communicating to human beings an increased share in the very inner life of God himself, it is truly the Bread that will enable man to live forever; it is truly the food of freedom and justice.

Prayer of the Faithful

14th SUNDAY OF THE YEAR
July 4, 1976

Celebrant: A gift from our heavenly Father was freedom—freedom to love and freedom to care for others. Let us pray that we use our freedom with honor and kindness.

LECTOR: Our response today will be: Father, may we be pleasing in your sight.

That we may always be faithful to the teachings of the Church's spiritual leaders, let us pray to the Lord:

People: Father, may we be pleasing in your sight.

LECTOR: That our fellow countrymen and our brothers and sisters throughout the world, may be helped and comforted by our prayers for them, let us pray to the Lord:

People: Father, may we be pleasing in your sight.

LECTOR: That we may practice full justice and charity to all whom we meet, let us pray to the Lord:

People: Father, may we be pleasing in your sight.

LECTOR: That we and our civic leaders may never forget our nation's motto: "In God we trust," let us pray to the Lord:

People: Father, may we be pleasing in your sight.

Celebrant: Heavenly Father, you have allowed us to live in this country as a free people. On this anniversary of our Nation's birth, may we be worthy of the trust you have placed in us to be your loyal children. We ask this through Christ our Lord.

People: Amen.

Oración de los Fieles

DECIMOCUARTO DOMINGO DEL AÑO
4 de Julio de 1976

Celebrante: La libertad es un don del Señor nuestro Padre. Libertad para amar y libertad para preocuparnos de los demás. Oremos para que el Señor nos conceda usar siempre nuestra libertad para el bien de los demás.

LECTOR: La respuesta de hoy será, Padre, haz que siempre sepamos agradarte.

LECTOR: Para que seamos siempre fieles a las enseñanzas de la Iglesia, oremos al Señor.

Pueblo: Padre, haz que siempre sepamos agradarte.

LECTOR: Para que nuestra oración sirva siempre de consuelo y aliento a todos nuestros hermanos los hombres, oremos al Señor.

Pueblo: Padre, haz que siempre sepamos agradarte.

LECTOR: Para que tratemos con justicia y caridad a aquellos que se crucen en nuestro camino, oremos al Señor.

Pueblo: Padre, haz que siempre sepamos agradarte.

LECTOR: Para que ni nosotros ni nuestros dirigentes olvidemos el lema de esta nación "En Dios confiamos," oremos al Señor.

Pueblo: Padre, haz que siempre sepamos agradarte.

Celebrante: Padre nuestro, que nos permites vivir en este país como hombres libres. En el aniversario del nacimiento de esta nación, te pedimos que nos hagas dignos de la confianza que nos tienes y nos conserves como fieles hijos tuyos, te lo pedimos por el mismo Cristo Señor nuestro, Amen.

It's a Date

Dade County

Lay Carmelites will meet at 2:30 p.m., Saturday, July 3, at VILLA MARIA NURSING AND REHABILITATION CENTER, 1050 NE 125 St., N. Miami.

★★★

Salable items for their July 17 rummage sale are being collected by members of ST. BRENDAN Woman's Guild on Saturdays and Sundays between 3 p.m. and 5 p.m. Toys, household items, bric-a-brac, books and clothing in good condition are needed. For further information call 221-4805.

★★★

Due to the holiday weekend the MIAMI SERRA CLUB has POSTPONED its meeting scheduled for Tuesday, July 6.

★★★

Joseph Salvatone is the new president of ST. VINCENT DE PAUL Parish Council. Other new officers are Terry Semko, recording secretary; and Fay Zenere, corresponding secretary.

★★★

Miami's CATHOLIC ALUMNI CLUB will enjoy a Bicentennial party at 8:30 p.m., today (Friday) at 6550 SW 38 St. Dutch Wright will be host. Nonmembers will be welcomed.

Palm Beach County

The monthly meeting of the CATHOLIC SERVICE BUREAU'S Women's Auxiliary begins at 7:30 p.m., Tuesday, July 6, at Cardinal Newman High School, 512 Spencer Dr., West Palm Beach. Guests are welcome. For information call 686-6890.

★★★

The CATHOLIC YOUNG ADULTS CLUB of the Palm Beaches is conducting a membership drive and welcomes anyone who is single and between the ages of 18 and 30. For further information call 965-0782 or 965-2818.

Broward County

Members of Broward's CATHOLIC WIDOWS AND WIDOWERS CLUB meet at 8 p.m., Monday, July 5 at Blessed Sacrament parish, Fort Lauderdale. For further in-

Couple from St. Michael's mark golden anniversary

The golden anniversary of their marriage was observed Wednesday by Mr. and Mrs. Michael King, 13-year-parishioners of St. Michael the Archangel Church.

The couple, wed in St. Anthony Church, Philadelphia, on June 30, 1926, participated in Mass at their parish church on Wednesday morning and were guests of honor during a family dinner in the evening. Formerly a locomotive

engineer for the Pennsylvania Railroad, Michael King is a native of County Galway, Ireland, who went to Philadelphia in 1921. His wife, Delia, had arrived there a year before from County Mayo.

The Kings have one daughter, Mrs. Mary Mullin, St. Brendan parish; and five grandchildren including Mrs. Maureen Beaty, Little Flower parish, Coral Gables; John Mullin, who was graduated this



Mr. and Mrs. King

year from Christopher Columbus High School; and Michael, Joseph and Kevin Mullin, all students at St. Brendan School.

formation call 772-3079.

A nursery for small children is now open in ST. BARTHOLOMEW parish, Fort Lauderdale, during the 9:45 a.m. and 11 a.m. Masses

on Sunday. Children 1 year or older may be left at the classroom close to the front entrance to the church. Adults are still needed as sitters once a month.

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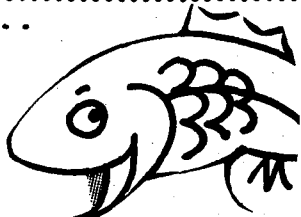
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South Florida's Fourth of July is going to be a "blast" with numerous fireworks displays scheduled to thrill young and old alike. Area Bicentennial activities will highlight special activities throughout the area. In Miami, the event will be marked by a combination concert, water show and fireworks display at the Marine Stadium, July 3.

Typhoon-struck diocese gets aid

CHICAGO— (NC) —The Catholic Church Extension Society has awarded a \$50,000 emergency aid grant to the typhoon-stricken diocese of Agana, Guam, according to Father Joseph A. Cusack, president of the society.

Father Cusack said the society had been advised by Bishop Felixberto Flores of Agana that May 11 Typhoon Pamela left five dead with losses estimated at more than \$300 million.

"The diocese has incurred heavy losses with the destruction of churches, rectories, halls, convents, hospitals and school buildings," reported Bishop Flores in a telegram to the society.

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Haitian experience not all happy one

(Continued from Page 5)

middle class Haitians.

THE LARGEST number of Catholic Haitians in Miami are centered around St. Mary Cathedral parish and Corpus Christi parish. St. Mary's school is about 15 per cent Haitian children.

Father Charles Jackson, who spent several years in the islands, celebrates a Mass in Creole at 5:30 p.m. each Sunday at Corpus Christi for about 30 people. Songs are in Creole but the homily is in French.

Sister Pierre Marie, the only Haitian nun in Miami leads the singing and helps the Haitians whenever she can.

Speaking French, she said, "I can't talk about religious traditions. My mind is too wrapped up with the suffering and the conditions of our brothers in the prisons of Immokalee (where they are held for illegal entry) or the persecution in Haiti."

The cathedral in Port-Au-Prince and the nation itself are dedicated to Our Lady of

Perpetual Help, an apt choice. Every village has its own patron saint and on the saint's feast day great festivities take place. At Christmas time, after Midnight Mass families gather and eat and dance until late in what is called "reveillon."

Meanwhile, the Haitian community in South Florida remains with its two-sided condition, the helpless ones living in a limbo of poverty without a country, and the normalized ones looking on at their brothers suffering and unable to do much about it.



Pope gets valuable sculpture

VATICAN CITY—(NC)—A pair of life-size, white porcelain sculptures of mute swans, named "the birds of peace" and valued at \$250,000, has been presented to Pope Paul VI for the Vatican Museum.

The sculpture pair is one of three in existence. The first was presented by then President Richard M. Nixon to Chairman Mao Tse Tung during Nixon's first trip to China. The second was given to the White House and is on display at the Smithsonian Museum in Washington.

An anonymous donor bought a set for \$150,000 and presented them to the New York Archdiocesan Commission on Art in Religion.

The sculpture was then put on indefinite loan to the Vatican Museum. Mrs. Boehm made the presentation to the Pope in a private audience June 16.

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1976-77 School Calendar Archdiocese Schools in Broward County

Aug. 25-27	Teacher Workday
Aug. 30	Classes begin
Sept. 6	Labor Day holiday
Oct. 29	End of first quarter
Nov. 1	Teacher Workday
Nov. 2	Begin second quarter
Nov. 25-26	Thanksgiving Holidays
Dec. 18	Christmas Holidays
Jan. 3	Classes resume
Jan. 21	End of second quarter
Jan. 24	Begin third quarter
Jan. 31	Report Cards Due
Feb. 28	Teacher Professional Day
March 25	End third quarter
March 28	Begin fourth quarter
April 8	Easter Holidays
April 18	Classes resume
May 30	Memorial Day Holiday
June 8	Classes dismissed
June 9	Teacher Workday

How will God judge us and our actions?

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,

If I believe that what I do is good for me, will God think the same way I do or will he condemn me for committing a sin?

Dear Joey,

Every person is required to follow his own conscience. This is the basis that God will use to judge us and our actions. But it is important that we don't simply see conscience as a finished product.

A very important question becomes, "why do I think or believe this way?" God our Father has taken the time and trouble to tell us about ourselves and what he expects of us. If we simply read the Bible we can see so much. We are to love one another, forgive one

another, keep ourselves pure, give worship to God.

God offers us all this knowledge and tells us that we should live by it. There are

Straight Talk

people who simply hear and reject. They form their consciences according to what they think instead of what God has revealed. They have convinced themselves that hatred is good for them, that impurity is good for them, that greed is good for them. They definitely are not living as the Lord made them to live.

What will God say when he judges people like this?

I think he will ask, "why did you disregard all that I told you? Why did you harden yourself against me?" I would hate to stand before God and tell him that I did what I thought was right but I only thought it was right because I wouldn't accept his truth.

Sign ups end for volleyball meet, today

By ELAINE SCHENK

● A fishnic on the beach? That's what Holy Family youth group plans for next Saturday (July 10), 9 a.m. - 12:30 p.m. Bring your fishin' poles to Haulover Pier for the fishing trip, and be ready for a BBQ afterwards.

● You can't say I didn't warn you about the volleys. Today (Friday) is the last day to register for the volleyball tournament to be held at St. Rose parish, July 11. So, if you haven't yet registered, call the YA Office immediately or shortly thereafter, whichever comes first, to let them know you will participate.

● Another Encuentro has appeared on the horizon, this

Your Corner

one for muchachos. It's scheduled for July 9-11 at Casa Emaus. Get in touch with YA for more info or reservations: Call 757-6241 in Dade, 525-5157 in Broward, or 833-1951 in Palm Beach.

● A new slate of officers makes the scene at Our Lady of Perpetual Help CYO: Theresa Miller, pres.; Thomas Kennedy, v. pres.; Russell Vella, secretary treasurer; Rita Cann, social; Lisa Szymula, service; Monica Cann, spiritual; Steve Naville, athletics; and Rosemarie Altmann, communications.

Broward girl wins Catholic U. grant

FORT LAUDERDALE—A young Broward Countian is one of 25 students chosen nationally to be recipients of four year Archdiocesan scholarships to Catholic University of America, Washington, D.C.

Miss Janet Dwyer, daughter of Mr. and Mrs. James A. Dwyer, will receive \$2,950 toward tuition per year for four years. The scholarships are granted each year from university funds in recognition of the contributions each diocese has made to the development of the university.

Scholarships are awarded primarily on the basis of academic achievement and applicants must be recommended by a high school counselor, attain a high class rank and obtain high College Entrance Examination Board scores.

Miss Dwyer, who plans to study architecture and engineering, was graduated this year from Cooper City High School where she was editor of the Literary Magazine, president of the drama club, and a member of the National Honor Society.

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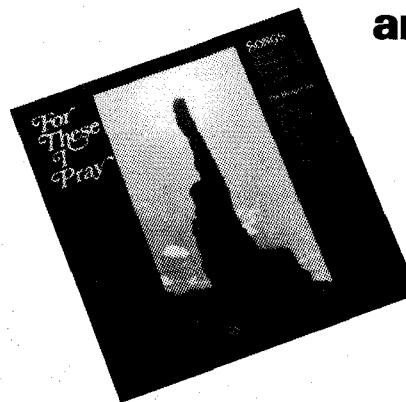
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National Shrine planning July 4 commemoration

WASHINGTON—(NC)—A Mass for youngsters, with young people in colonial costume and a fife and drum corps, a Mass with participation by representatives of ethnic communities in the United States and bell ringing will be among the commemorations of the U.S. bicentennial July 4 at the National Shrine of the Immaculate Conception here.

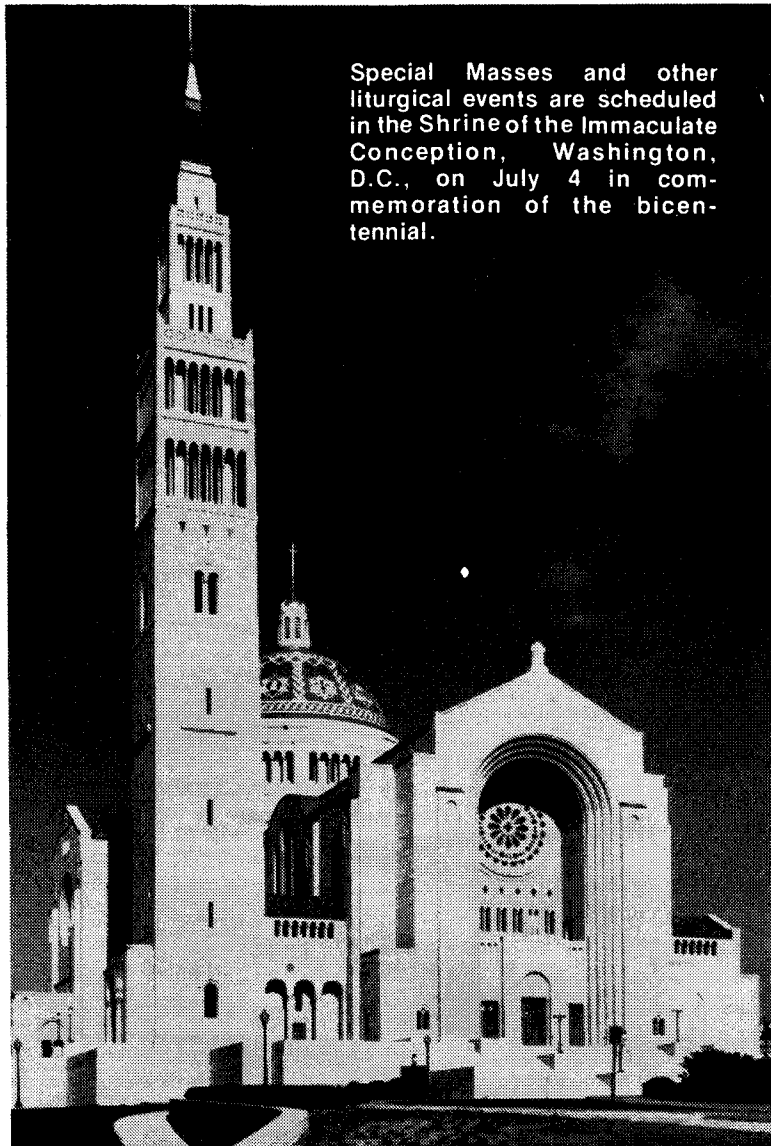
Among the events scheduled for the day are:

—A concelebrated Mass at 10:30 a.m. with Cardinal William W. Baum of Washington as the principal celebrant. Msgr. James P. Gaffey, secretary for education of the Diocese of Santa Rosa, Calif., will preach. The National Shrine Chorale, directed by Joseph Michaud, shrine music director, will sing the "Mass in Honor of the Blessed Virgin Mary" by Norman Dello Joio, first sung at the shrine on the feast of the Immaculate Conception.

—A concelebrated noon Mass for children and young people with Bishop William E. McManus, auxiliary of Chicago and chairman of the U.S. Catholic Conference Education Committee, as principal celebrant and preacher. Young people from across the country, some in colonial costume, are expected to attend, and fife and drum music will be played.

—At 2 p.m. the shrine bells will join in the nationwide bell ringing to commemorate the ringing of the Liberty Bell in 1776.

—At 6:15 there will be a



Special Masses and other liturgical events are scheduled in the Shrine of the Immaculate Conception, Washington, D.C., on July 4 in commemoration of the bicentennial.

carillon recital by Robert Grogan, shrine carillonneur.

—At 7 p.m., the Hopewell-Petersburg Choral Society of Virginia, directed by Ronald

Davis, will sing selections of patriotic music, including "Testament of Freedom" by Randall Thompson; "St. Peter" by Benjamin Britten and Mozart's Coronation Mass.

Senate votes abortion funds

WASHINGTON—(NC)—Following an emotional floor debate, the Senate has voted to remove a ban on the use of federal funds to perform, encourage or promote abortions.

The ban had been added to an appropriations bill for the Department of Health, Education and Welfare by the House in a 199-165 vote.

Sen. Robert Packwood (R-Ore.) Made a motion to drop the ban. A motion to table—kill—Packwood's amendment was defeated 55-27 and Packwood's amendment itself passed 57-28.

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A funny thing happened...

(Continued from Page 6)

found guilty of giving bribes to obtain contracts.

Labor leaders, in some cases, have been convicted of stealing from pension funds.

And now there is the unfolding sex scandal in Washington which, by the time it winds down, may make Watergate seem like a misdemeanor.

What went wrong, America? Did we lose our integrity? Did we lose our goals? Our purpose? And most frightening of all, did we lose our faith in God and in the living of his Commandments?

If we haven't we surely need to take a fresh look at our interpretation, and implementation of these priceless treasures. If so, we as a people certainly possess the heart and the stamina to reclaim them.

It may be too late to set our house in order for the bicentennial. But it is not too late for the tricentennial. Perhaps by 2076 we will at long last truly see to it that our people live up to the aims of our God, our heritage and our Constitution—and that we will in actuality be a nation of liberty and justice for all.

If not, there probably won't be a tricentennial to fuss over anyway.—Today's Catholic, San Antonio, Texas.

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Florida Church History carved in blood, sweat, tears

(continued from page 1)
traveled twice a year from Savannah and Mobile to Key West where they administered the Sacraments. Priests from the Diocese of Santiago in Cuba, crossed to South Florida to administer to the spiritual needs of Catholics here.

A history written in the blood, sacrifice and efforts of Jesuit and Dominican Missionaries and Franciscans and early diocesan priests underscored the continuing growth of the Church which began with the establishment of the Diocese of St. Augustine in 1870.

With the completion of Henry M. Flagler's railroad in 1895 along Florida's east coast and the laying of the Atlantic Coast Line to the west, population growth and Church development began. After an absence of 300 years, missionaries reestablished chapels in Key West, Stuart, Lake Worth, Palm Beach, and Homestead.

FLAGLER DONATED the land for the Church of the Holy Name, now known as Gesu in downtown Miami, and a small frame building became Miami's first Catholic Church in 1896.

To the south at Key West, five Sisters of the Holy Names of Jesus and Mary arrived in the nation's southernmost city, serving during an outbreak of yellow fever and later setting up a school.

Although records at St. Mary Star of the Sea Church in Key West contain baptisms, marriages, and funerals beginning in 1828, when the area was within the jurisdiction of the Bishop of Savannah, Jesuits did not begin administration of the parish until 1898. The parish has been staffed by the Archdiocese of Miami since 1970.

Shortly after the turn of the century, Jesuit priests established parishes in Palm Beach and traveled by ship to minister to the Catholic population there as well as in Miami until the Gesu Church was built.

BY WORLD WAR I, an influx of new residents had begun and in 1926 the late Msgr. William Barry, P.A., was sent by his brother, the late Bishop Patrick Barry, Bishop of St. Augustine, to start a

church on Miami Beach and in that same year Msgr. Thomas Comber was assigned as first pastor of a parish in Coral Gables.

Church development continued to move forward during the depression years and World War II brought renewed activity to the South Florida area. In the years which followed Catholic residents in 16 counties of South Florida were served by 21 churches of the Diocese of St. Augustine which included the area east of the Appalachicola River, and extended on the east coast from the Georgia state line to Key West.

As the general and Catholic population continued to increase the Church moved ahead and by 1958 the number of parishes in South Florida had grown to 51 with 65 diocesan priests and 21 members of Religious Orders ministering to the spiritual needs of 185,000 Catholics in the southernmost section of the U.S.

Five central Catholic high schools, four general hospitals, one Catholic college for women, one home for the aged and one receiving home for dependent children had been established.

ON AUG. 13 of that year Pope Pius XII announced the formation of the Diocese of Miami with Bishop Coleman F. Carroll, then Auxiliary Bishop of Pittsburgh as first Bishop of Miami. St. Mary Church, dedicated just one year before, was elevated to the rank of Cathedral and was the scene of Bishop Carroll's installation as Bishop of Miami on Oct. 7, 1958.

Plans for three major projects were announced by Bishop Carroll shortly after his installation. They were the establishment of a minor seminary, the founding of a Catholic paper and the beautification of the Cathedral. On Sept. 7, 1959, St. John Vianney Minor Seminary was dedicated in Miami's southwest section and complete details were recorded with pictures on

the pages of The Voice, which published its first edition on March 20, 1959.

The Archdiocesan Major Seminary of St. Vincent de Paul opened its doors in 1963 with a two-year philosophy program and then added courses each year until a full curriculum was provided which permits candidates for the priesthood from Florida to complete their studies without leaving the state. Today the major seminary is bilingual and includes among its future priests young men from the Latin American nations as well as from various cities in the U.S.

Meanwhile the Blessed Sacrament Chapel, where the Blessed Sacrament is permanently reserved, was completed at the Cathedral now resplendent in multi-colored and multi-designed Carrara marble from Italy in the sanctuary, stained glass windows throughout, and an 11-foot blue mosaic framed in travertine extends for an uninterrupted length of 70 feet over the open arcade of semi-circular chancel stalls. The mosaic and one wall of faceted glass in the chapel were executed in Chartres, France, by artist Gabriel Loire.

A TREMENDOUS program of expansion occurred in the Diocese between 1958 and 1963 when new residents in large numbers moved into the area not only from the north but from the south. Despite the fact that much of its energies, monies, and efforts were devoted to caring for the spiritual as well as material needs of the thousands of Cuban refugees who arrived in South Florida seeking to escape tyranny in Communist controlled Cuba, the Diocese continued to keep pace with the needs of the English-speaking peoples. Although the Church "bore the brunt" of the exodus of Cuban exiles one full year before the federal government inaugurated a program of assistance, it also continues to grow in the number of parishes,

schools, and charitable institutions.

On its fifth anniversary, the Diocese of Miami had 94 parishes and several missions served by diocesan and Religious Order priests in 16 counties.

Eleven orders of priests and five orders of Brothers joined diocesan priests staffing seminaries, schools, parishes, retreat houses and a refuge for indigent men. The number of high schools increased to 13 and hospitals to five.

Eight new parochial schools were completed and additions made to 11 others. In addition 24 rectories were completed and 20 new convents were built to accommodate the 41 Religious Orders of women stationed in South Florida. Also within the boundaries of the Diocese were three retreat houses, three homes for the aged, a cloistered monastery for Poor Clare nuns, a diocesan Spanish Center, two cemeteries, one home for dependent children, a home for unwed mothers, and five regional Catholic Service Bureaus. A large number of lay groups were active in the 16 counties as well as a Catholic Youth program and Newman Clubs on four secular college campuses. The Diocese also boasted the only center for mentally retarded children in the southeast U.S.

When on May 8, 1968, Pope Paul VI announced the creation of a new ecclesiastical Province of Miami with the suffragan Sees of St. Augustine, St. Petersburg and Orlando, Bishop Coleman F. Carroll was named First Archbishop of Miami and Metropolitan of the Province.

THE NEW ARCHDIOCESE yielded eight of its counties to the new dioceses of St. Petersburg and Orlando and the remaining area included the eight counties of Dade, Broward, Collier, Hendry, Glades,

Martin, Monroe, and Palm Beach.

A Catholic population of 400,000 was then served by 164 diocesan priests and 141 priests of Religious Orders. The Archdiocese had 85 parishes and 10 missions in the eight counties as well as a large number of schools and other institutions.

Three months later Bishop John J. Fitzpatrick of Brownsville, then pastor of Corpus Christi parish, Miami was elevated to the rank of bishop. He was succeeded as Auxiliary Bishop to Archbishop Carroll by Bishop Rene H. Gracida of Pensacola-Tallahassee, formerly Archdiocese of Miami chancellor.

As the nation observes its bicentennial, the Archdiocese of Miami and its faithful point with pride to 127 parishes and three missions serving a year-round population of 695,000 Catholics. Almost 500 diocesan and Religious Order priests are working in the Archdiocese as well as 50 Brothers and about 700 Sisters.

Social services, available to those in need, regardless of race or creed now include a program of aid and residence for alcoholics, a "run-to" home for runaway youths, an inner-city recreation center for youths and adults, a clinic for women and girls with "problem" pregnancies, and a host of other facilities, including a third-low-cost housing complex for golden age citizens.

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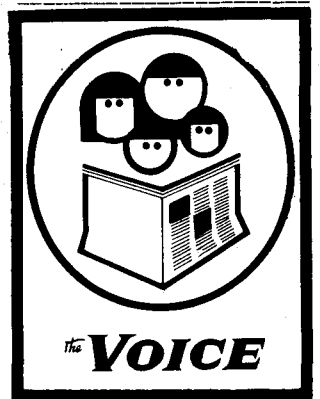
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millón de dólares.

Y aunque la construcción de escenarios semejantes ha tenido lugar en 3 localidades diferentes, quizás la más interesante por su sabor latinoamericano es el almacén enorme en donde se construyen los escenarios en las proximidades del Ayuntamiento de Miami en Dinner Key.

Según su administrador Santiago Perales, son los escenarios mayores, de cualquiera de las tres representaciones y lo interesante que tiene ese almacén es que en el mismo, trabajando en los

escenarios de sabor estadounidense hay 6 hispanoamericanos: cinco cubanos y un colombiano.

Los seis han desplegado su habilidad, destreza y capacidad construyendo enormes escenarios que reflejan aviones de principio de siglo, la famosa actriz y cantante del Brasil, ya fallecida, Carmen Miranda, escenas de la firma de la Declaración de Independencia, con figuras que pasan los 30 pies de alto y algunas con más de 50 pies de ancho.

Entre los seis que laboran en ese centro se encuentra el gran actor e imitador cubano: Armando Roblán.

El trabajo efectuado allí ha sido arduo.

Resulta interesante el que casi todos los latinoamericanos que operan ese almacén de escenarios han trabajado en el pasado en Cuba, en la industria de la televisión, antes de Castro, como camarógrafos, como



Santiago Perales, a la derecha, última los detalles de los personajes históricos en el show sobre el bicentenario.

productores, como diseñadores, etc.

Así se ha dado el caso de que manos de hispanoamericanos han construido los escenarios que presentarán el tipicismo de la historia de Estados Unidos desde la llegada de los peregrinos hasta hoy en el gran show HOORAY U.S.A. El show será del 4 al 23 de Julio en el Miami Beach Convention Hall, con 7 shows semanales.

Cuando se abra la cortina para dejar ver partes de la

historia americana reflejados en sus escenarios...Latinoamérica tendrá en ellos su tributo al Bicentenario de Estados Unidos.

El show, calificado como estupenda extravaganza, está patrocinado por la Cámara de Comercio del Gran Miami, en combinación con la Autoridad del Desarrollo Turístico de Miami Beach, la ciudad de Miami Beach, el Comité del Orange Bowl, la ciudad de Miami, el Condado Metropolitano de Dade y Third Century U.S.A.

...en el mundo...

Filadelfia—Como parte del bicentenario y del Congreso Eucarístico Internacional que se celebra en agosto aquí, sus organizadores han montado una conferencia sobre "el hambre de justicia y libertad en el mundo". Entre otros oradores figuran la Madre Teresa, misionera en Calcuta, India, y Mons. Helder Camara, arzobispo de Olinda-Recife en Brasil, que ilustrarán la condición de los desposeídos, víctimas de la injusticia social, en sus respectivos países. (NC)

Dayton, Ohio—Una encuesta Gallup entre la juventud revela "una alta influencia" de los valores religiosos, y el declinar de la licencia que caracterizó generaciones anteriores. Su director, el Dr. George H. Gallup, dijo en una entrevista aquí que en consulta con casi mil jóvenes de Dayton y su vecindad, hombres y mujeres de 18 a 29 años, averiguó que en las últimas 24 horas previas, habían pensado en Dios y la religión seis de cada diez jóvenes; cuatro dijeron que la religión influyó en sus actos de esos días. Además, nueve de cada diez declararon que trataban de vivir correctamente, en contraste con otras épocas en que la juventud vivía "a como viniese en gana." En resumen prevalecen ahora el sentido moral del bien y del mal, agregó. (NC)

Washington—La Corte Suprema de Justicia confirmó leyes municipales que restringen el funcionamiento de cines y librerías pornográficas a zonas reducidas de la ciudad, fuera de distritos de vecindad familiar o escuelas. (NC)

Washington—Mons. Joseph Bernardin, arzobispo de Cincinnati y presidente de la Conferencia Nacional de Obispos Católicos, criticó el capítulo sobre aborto provocado de la Plataforma del Partido Demócrata. La Plataforma reconoce la naturaleza ética y religiosa de la oposición al aborto de muchos ciudadanos, pero se opone a todo intento de enmendar la Constitución para anular un fallo de la Corte Suprema sobre leyes estatales contra el aborto. "Esta componenda del Partido equivale a oponerse a proteger la vida de la persona por nacer, y a apoyar en cambio el aborto liberalizado," dijo Mons. Bernardin. (NC)

Washington—La Corte Suprema de Justicia confirmó la validez constitucional de una ley en Maryland que autoriza subsidios estatales a colegios privados incluyendo los que pertenecen a instituciones religiosas, siempre que la ayuda se canalice a temas seculares y no a difusión religiosa, y siempre que el estado no se mezcle en cuestiones eclesiales. La Constitución consagra la separación de la iglesia y el estado en Estados Unidos. (NC)

Steunbenville, Ohio—Mons. Paul Anderson, Obispo de Duluth, señaló el entusiasmo progresivo de los sacerdotes del país por el movimiento carismático y dio estas cifras: el año pasado asistieron a la conferencia sacerdotal de renovación carismática 550 sacerdotes, este año 1,050. Predijo que para 1982 es muy posible que todos los sacerdotes calculados para entonces en 58,000 asistan. (NC)

Washington—Wilson Ferreira-Aldunate, ex-senador del Uruguay, declaró ante un comité del Congreso de Estados Unidos que este país ayudó con sus fondos militares a robustecer el aparato de represión armada en su patria contra los ciudadanos, represión que invoca la amenaza de los Tupamaros y otros Marxistas que en realidad ya no existe. Agregó Ferreira-Aldunate que todavía hay de cinco a seis mil prisioneros políticos, que el gobierno encarceló como subversivos alegando "defender la civilización cristiana." (NC)

Música hispana -Bicentenario



La Coral Cubana y voluntarios de otros grupos musicales, durante los ensayos en la parroquia de St. Dominic, para la participación en el homenaje musical del Bicentenario "Una Nación Bajo Dios".

Carmen Riera, directora de la Coral

Durante un programa ecuménico, "Una Nación Bajo Dios", homenaje al Bicentenario, miembros de diversos coros hispanos, y la Coral Cubana que representarán a la comunidad hispana en el recital que tendrá lugar este domingo 4 de Julio a las 8 a.m. en el nuevo Parque del Bicentenario, Biscayne Blvd. y 11 calle del N.E.

El coro ha tratado de elegir piezas musicales que representen las distintas expresiones de fe en el único Dios. Cantarán: Hacia Ti morada Santa, Es Yaveh mi Pastor y un Ave María, por ser la devoción a la Virgen tan entrañable para los hispanoamericanos, según explicó Carmen Riera, Directora de la Coral.

Participarán en el coro más de 50 personas, 8 guitarras, claves y maracas. Próximamente la Coral cumplirá su 20 aniversario de fundación, pues comenzó en Cuba en 1956, y en Miami lleva funcionando 13 años. Todos sus miembros son aficionados a la música que dedican voluntariamente su tiempo a la canción.

Puertorriqueños de fiesta

Al son de la tumbadora de los muchachos de la tuna del Centro San Juan de Puerto Rico, más de cien personas cantaron y bailaron durante la celebración de la fiesta de San Juan Bautista, patrón del Centro. Una misa, bailes folklóricos y música contribuyeron a destacar este día en que la mayoría de los puertorriqueños toman un chapuzón en agua de mar, de espaldas, como fórmula para la buena suerte. Durante los festejos Matilde Pérez Porrata explicó el escudo de Puerto Rico y el Doctor Luis A. Martínez habló de lo que es ser puertorriqueño.



Pablo protagoniza el riesgo de la fe.

Por OLEGARIO GONZALEZ
DE CARDEDAL

Pablo no es hombre que se enrola sin más en una corriente de opinión o en una situación favorable, sin preguntarse por los contenidos de verdad y sin jugarse su destino a vida o muerte. Es el hombre que ha sido vencido por la gracia y como respuesta decide hacer verdad para los demás lo que como verdad liberadora le ha acontecido a él.

Esta verdad a su vez ha ido surgiendo de la decisión fiel, porque la fidelidad implica decisión renovada y es la decisión la que crea la luz. Quien permanece en mera expectación pasiva niega la fe. Quien se sumerge en la corriente de opinión impersonal y hace una suspensión del juicio en espera de que las realidades cristianas se aclaren por sí mismas, nunca logrará tal claridad ni hará verdad en su vida. La opinión pública no aclara nada si no median esfuerzos y arriesgos personales. En el cristianismo no se puede ser expectadores.

La fe supone una adhesión lenta, que reasume desde sus raíces los contenidos cristianos, pero supone también una puesta en juego de la existencia personal.

Nada más ajeno a esta postura que esa especie de

suspensión del juicio por parte de muchos creyentes que esperan a que se haga luz interior en la iglesia, como si ella no fuera el fruto de un doloroso parto de libertad y de decisión. Uno tiene la impresión de que en muchos sectores de la Iglesia se ha operado un retroceso al anonimato, a la retirada del compromiso y a la espera en la retaguardia.

Frente a toda dictadura de opinión o frente a toda suspensión del juicio, el creyente ha de mantener un talante crítico y una voluntad de verificación, que no es puro ejercicio de inteligencia sino que implica actuación de la libertad.

Por ello podríamos hablar de un necesario protagonismo de la fe frente a la indecisión de una necesaria afirmación volitiva frente al mero cuestionamiento dialéctico. Es verdad que aquí aparece inmediatamente el peligro de los dogmatismos y de las dictaduras, pero existe un lugar medio entre el puro sopesar lógico por un lado y la pura decisión arbitraria por otro, en similar medida a como la vida humana ni es el resultado de una pura fórmula lógica dictada por la mera razón ni un puro proyecto dictado por la mera voluntad. En determinados tiempos históricos sólo es posible conocer la verdad amándola y sirviéndola. Por ello

En el
cristianismo
no se
puede
ser
expectadores



la pregunta que debemos a muchos nombres no es si les convencen las exigencias y el anuncio cristiano, sino más bien si están dispuestos a servirlos y a dejarse configurar por ellas. Y a los creyentes sobre todo la pregunta sería si están dispuestos a protagonizar frente a toda ideología la llana afirmación de que el camino del hombre hacia sí mismo pasa por Dios, de que el camino del hombre hacia Dios pasa por

Cristo, y de que uno y otro camino no pasan por una tierra incierta sino por la tierra de los hombres en el ejercicio del amor, de la justicia, de la esperanza, de la reconciliación y de la libertad.

La pregunta sigue siendo si están dispuestos a proyectar toda su vida y acción en el mundo para anunciar en las maneras y con los métodos que fueran necesarios ese evangelio, es decir, a entrar por las exigencias de una existencia apostólica; si les

aparece como un valor tan alto, tan exigente y tan indispensable para la vida que no puedan por menos de comunicarlo a los demás para que ellos alumbren también su lámpara a esta luz; si les constriñe tanto el amor reconciliador de Cristo que decidan hacer de sus días un servicio a esa reconciliación ofrecida por Dios como signo y exigencia de la reconciliación que tenemos que instaurar entre nosotros los hombres.

Doctrina Social Cristiana en el I.N.E.S.

Concluyó el pasado viernes 25 el círculo de conferencias sobre Doctrina Social Cristiana, que patrocinado por el I.N.E.S. Instituto de Estudios Sociales, reunió a unas 40 personas durante varias semanas, en el salón parroquial de la Iglesia Católica de Sta. Agatha.

Durante el curso de la última conferencia, el pasado viernes, Ricardo Briz presentó algunas orientaciones y principios para la acción social, inspirados en la doctrina social de los últimos papas, especialmente las últimas encíclicas. Anteriormente Sixto García había presentado la estructuración del pensamiento social cristiano en los últimos papas, hasta la Encíclica Rerum Novarum; Javier Muller comparó el pensamiento social cristiano con las teorías liberal-capitalista y la marxista, en el plano económico e ideológico, así como la evolución del pen-

samiento social cristiano hasta Pío XII.

"Es importante tener claro cuál es el papel de la Iglesia en la acción social," dijo Briz. "La Iglesia nunca podrá dar normas concretas, sino principios y orientaciones que ayuden a los laicos a discernir su actividad social. Es el laico quien tiene que ir aplicando lo concreto."

En su conferencia Briz habló del papel de las sociedades intermedias, entre los individuos y

Durante la última sesión del INES sobre doctrina social Cristiana, Ricardo Briz expuso algunos principios para la acción. (dcha.)

Abajo, Jesús Permy conversa con Ma. del Carmen Pérez, Lidia Menocal, Virginia Díaz y Esperanza López.



próximamente círculos de mujer, concientización y conferencias sobre la familia, la educación, entre otros.

Vacaciones Federadas, en Miami Julio 9

Antiguos miembros de la Juventud Católica Cubana, de todo el mundo se reunirán del 9 al 11 de julio en Miami para celebrar las Segundas Vacaciones Federadas.

Presidirá las reuniones junto con Monseñor Agustín Román Vicario Episcopal Hispano, el obispo cubano en el exilio, Monseñor Boza Masvidal, hoy residente en Venezuela.

También asistirán Mons. Raúl del Valle, que vendrá desde Nueva York, y el franciscano Padre Pedro Urrutia, quien muchos años fue consiliario de Acción Católica en Cuba y hoy está en España.

Los actos tendrán comienzo

el viernes nueve de julio a las 7:00 p.m. en el Hotel Barcelona, 4343 Collins Ave. Miami Beach, con la entrega del Premio Andrés Valdespino.

En días sucesivos las actividades serán: Sábado 10: Misa en la Ermita de Ntra. Señora de la Caridad a las 6 p.m. y Banquete de Confraternidad a las 8 p.m. en el Hotel Barcelona; Domingo 11: almuerzo campestre en los terrenos de la parroquia de Blessed Trinity, 4020 Curtiss Parkway, Miami Springs.

Para reservaciones e información, llamar al 888-5449, 552-8339 después de las 7 de la tarde.

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el estado.

"Creo que las charlas han comenzando a crear conciencia en la comunidad," afirmó Briz, que es Director Interino del Instituto. También explicó que próximamente el Instituto organizará una conferencia de Prensa sobre la Violencia en Miami.

Según aclaró Jesús Permy, presidente del I.N.E.S., éste surgió ante la toma de conciencia de la falta de valores e ideas sólidas entre la juventud "a quien se manipula en las universidades y centros de instrucción."

El Instituto se propone extender el conocimiento in-

vestigación y desarrollo de todas las ciencias sociales con la meta de estimular también la participación en la comunidad, con sentido de responsabilidad cristiana, y la formación de líderes.

El Instituto no se limita necesariamente a la Doctrina Social Cristiana, entendiendo por ésta los documentos emanados específicamente de la Jerarquía eclesial en materias sociales. Si se propone el fomento del pensamiento social cristiano, que abarca horizontes más amplios.

Además de la conferencia de prensa sobre la violencia, el I.N.E.S. organizará

Jornadas vocacionales

Por ARACELI CANTERO

El salón estaba en penumbra iluminado tan sólo por la luz del proyector en la pantalla. Pero en la oscuridad se podían distinguir los rostros jóvenes de gente en actitud de oración.

"Señor, hemos venido a celebrar la vida que tú nos das," dijo una voz al micrófono. "Te pedimos que nos concedas, no poner nuestra confianza en el dinero, en el 'credit card', en la producción. No nos dejes engañar por el cine, la televisión, la propaganda, o correr tras la fama, los títulos, la posición."

"Danos en cambio que nuestra alegría sea el trabajo, el servir a los demás, la vida de familia, los amigos, todos los hombres..."

Hubo una gran pausa, después volvió la algarabía, los saludos y los abrazos. Eran casi las 11 de la noche y unas 200 personas marchaban a sus hogares después de participar en una jornada juvenil: Cristo vivía en alegría.

Con ellos en el Seminario Menor, estaba el Padre Diego Restrepo, Secretario Ejecutivo del Departamento de Vocaciones y Ministerios del CELAM (Consejo Episcopal Latinoamericano).

De paso hacia Chicago para participar como invitado especial en la convención anual del Club Serra Internacional, el Padre Restrepo pasó una semana en Miami para dirigir unas jornadas vocacionales con miembros de la comunidad hispana de la Archidiócesis. Asistieron unas 70 personas sin contar a más de 100 jóvenes que participaron en la jornada juvenil del miércoles.

"Toda la historia de la salvación se apoya en el pequeño

'resto' de Israel que permanece fiel, y Uds. son el pequeño resto que llevará adelante la tarea vocacional en Miami," dijo el Padre Restrepo a las 50 personas que mantuvieron la asistencia hasta el último día.

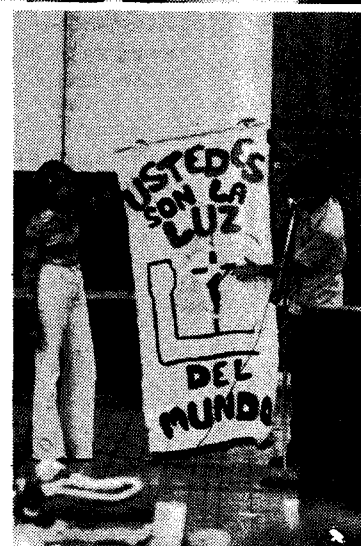
En el trabajo, el Padre Restrepo había utilizado el método activo que permitió la participación de todos. Después de una breve presentación teológica, cada día los participantes reunidos en grupos, compartieron sus apreciaciones sobre la realidad del sur de la Florida, en los campos familiar, escolar, movimientos apostólicos, juventud, parroquia y vida Religiosa. También reflexionaron sobre criterios y definición de una pastoral vocacional para la Archidiócesis y dieron pautas para la elaboración de una Pastoral vocacional entre los hispanos de la misma.

La reflexión se hizo en base a la visión eclesial expuesta por el Padre Restrepo, para quien la Iglesia es ante todo fruto de la Trinidad, que la realiza en la historia por la LLAMADA (vocación) del Padre a través de la MISIÓN del Hijo y del Espíritu Santo.

Según explicó el Padre, todos estamos llamados a la santidad por el bautismo, pero algunos son llamados específicamente a ejercer oficialmente la misión del Hijo, a través de los ministerios, ya sean los jerárquicos que se confieren por ordenación: obispo, sacerdote y diácono; ya sean los ministerios laicales que se confieren por una llamada a una función oficialmente reconocida, como la catequesis, la proclamación de la Palabra...



Participantes en las jornadas escuchan al Padre Restrepo, en la pizarra, arriba. A la izquierda uno de los carteles anunciando la jornada juvenil a la que asistieron unos 150 jóvenes con pancartas sobre el tema de la vida, (dcha.) Abajo, los participantes adultos durante un rato de reflexión personal.



A otros, Dios les llama a participar de la misión del Espíritu y les regala con carismas (dones). "Es así que en todos los tiempos han existido santos, profetas, teólogos, y fundadores de órdenes religiosas..." dijo el Padre al explicar que los carismas los da el Espíritu cuando y a quien quiere, para beneficio de la comunidad y con carácter temporal o permanente. "Y se da el caso, de que antes de conferir un ministerio a un individuo, la Iglesia puede también exigir que tal individuo haya descubierto en sí un carisma específico," tal dijo es el caso del requisito del celibato para el ministerio sacerdotal, en el rito romano...

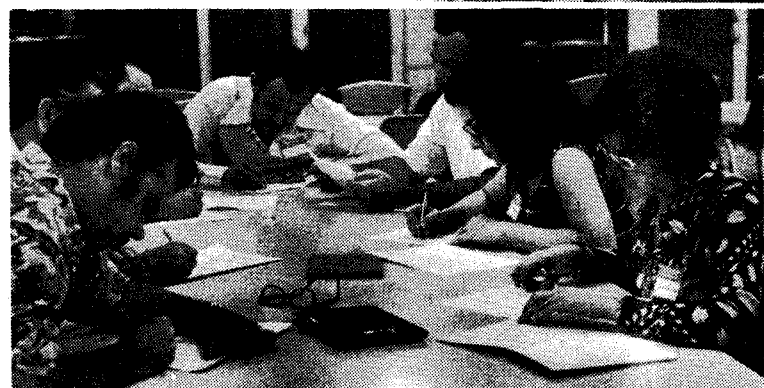
Durante sus charlas, el Padre Restrepo dejó bien claro que "Antes de buscar la propia vocación específica, todo individuo ha de profundizar en su vocación cristiana."

Para él, "toda Pastoral Vocacional ha de ser integral, y debe presentar las vocaciones específicas, en el laicado, vida religiosa y sacerdocio, como complementarias."

"Creo que la meta de las jornadas se ha cumplido," informó el organizador Padre Felipe Estévez, Director Asociado de la oficina de Vocaciones de la Archidiócesis.

La comunidad ha tomado conciencia de su responsabilidad en el fomento de vocaciones, y se han aclarado conceptos sobre el pensamiento de la Iglesia sobre la vocación. Ahora nos toca a nosotros seguir la tarea," dijo.

Desde su nombramiento para la Oficina de Vocaciones en septiembre, el Padre Estévez se ha venido reuniendo con un grupo de seglares y religiosas interesados en el trabajo vocacional.



Juntos han ido creando conciencia en la comunidad sobre el tema, y han ofrecido sesiones para la formación de animadores vocacionales. También han trabajado con los jóvenes, detectando inquietudes y ofreciendo orientación a los que se planteaban una opción de servicio en la Iglesia. Son ya unos 50 jóvenes los que se benefician de este primer intento. Periódicamente se reúnen todos

juntos o en pequeños grupos, para retiros, y apoyo mutuo en el proceso de maduración de su compromiso apostólico.

Puede decirse que la estancia de Restrepo ha marcado una nueva etapa en la Pastoral Vocacional hoy iniciándose en la Archidiócesis cuyo equipo, abierto a todos los interesados, se reúne los terceros sábados de mes, de 2 a 5:30 p.m. en la Ermita de la Caridad.

Nueva guía en español

El tío Sam y usted



La firma editora Cruzada Spanish Publications ha anunciado la publicación de "El Tío Sam y Usted", guía totalmente en español de publicaciones gratis y valiosos servicios del Gobierno de los Estados Unidos.

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"libros parlantes" para personas ciegas; los nuevos derechos que le protegen en el uso de sus tarjetas de crédito; cómo las viudas pueden obtener ayuda para ellas y sus hijos; cómo obtener ayuda federal para pagar su casa; y en dónde quejarse cuando se le presente cualquier tipo de problema.

También "El Tío Sam y Usted" le ofrece dos secciones de suma utilidad para el latino: "Los Teléfonos de los Centros Federales de Información" y una "Rápida Guía de Referencia para encontrar los Servicios Esenciales que el Gobierno de los Estados Unidos le ofrece a Usted como Consumidor".

Finalmente, "El Tío Sam y Usted" tiene una sección de 12 páginas que describe detalladamente al Gobierno de los Estados Unidos en todos sus departamentos, comités, etc., lo que resulta de mucho interés para conocer cómo funciona el gobierno y cómo usted puede utilizarlo en beneficio propio.

El precio de "El Tío Sam y Usted" es \$1.50, porte pagado. Puede ordenar su ejemplar a: Cruzada Spanish Publications, P.O. Box 909, Miami, Florida, 33165.

Mantengamos la unidad

(Viene de la Pág. 28)

realizada a este respecto en su propia diócesis, de mantener con sus hermanos estrecha comunión, unidad de doctrina y plena concordia de orientaciones pastorales, a fin de que su acción resulte clara y eficaz. La coordinación de la acción común, en efecto, que normalmente se realiza en el ámbito de cada una de las Conferencias Episcopales, resulta necesaria no sólo para la tutela de los principios del orden ético y religioso, sino también de su aplicación a los casos concretos, en la esfera temporal.

Se trata, pues, de una cohesión interna, sin la cual no se puede obtener ni eficacia en las

aplicaciones ni continuidad de frutos, so pena de infidelidad a la unidad y a la verdad de la fe o de condenarse a la esterilidad vana o al activismo exterior sin coordinación y frecuentemente sin incidencia benéfica ni duración alguna.

Una cohesión así exige grandes virtudes: ante todo aquella "oboedientia et pax" recogido con eco tan favorable por nuestro predecesor Juan XXIII, nos recuerda a todos con extraordinaria eficacia. Pero no sólo esto: hay que añadir la colaboración, el fervor espiritual, la humildad intelectual, la generosidad en el compromiso, la pureza de intención, la coherencia en las obras.

Mantengamos la unidad en la Iglesia, Pablo VI

Con ocasión del 13 aniversario de su pontificado, el 21 de Junio Pablo VI presentó ante el Sacro Colegio Cardenalicio la situación de la Iglesia. Debido a la escasez de espacio ofrecemos hoy solamente parte del importante discurso del Papa que continuaremos en semanas próximas.

Queremos decir las necesidades principales de la Iglesia en el momento presente.

¡La Iglesia! ¡La Iglesia constituye nuestro amor constante, nuestra preocupación primordial, nuestra "idea fija"!

Así como la vida de la Iglesia, en todas sus manifestaciones, tanto en su interior como en sus múltiples relaciones con el mundo, ha sido el tema principal del Concilio Vaticano II...del mismo modo la ilustración, el incremento y la defensa de esa misma vida de la Iglesia constituyen para nosotros el primero y principal motivo orientador de nuestro humilde pontificado. ¡Así lo hemos querido, así lo seguiremos queriendo, hasta el final!

No se ama a Cristo, si no se ama a la Iglesia; y no se ama a la Iglesia, si no la amamos como la amó el Señor que amó a la Iglesia y se entregó por ella"

Entre estas necesidades de la Iglesia que más preocupan a nuestro espíritu, quisiéramos indicar hoy algunas, como lógica continuación del discurso que os dirigimos en el reciente Consistorio Cardenalicio.

Ante todo, la necesidad de favorecer y promover cada vez más la unión interna de la Iglesia. Es lo que pretendía la oración de Jesús: "ut unum sint: que sean uno"...

Hoy, como en otros períodos de desorientación doctrinal, pero hoy quizás más que nunca por el relativismo que a veces recoge, absorbe y hace propios todos los errores seculares de una razón ebria de sí misma y desprovista de una relación segura con Dios, hoy, decimos, algunos ponen en peligro la comunión dentro de la Iglesia.

Mensaje al Bicentenario

El Papa Pablo VI aprovechó su mensaje de felicitación a Estados Unidos en el segundo centenario de su independencia, para encomiar la gestión de los obispos católicos "por la libertad y justicia para todo el pueblo: su alimentación, la vivienda, la salud, el empleo y la educación, así como su preocupación especial por los campesinos agrícolas, los que emigran, y por el desarrollo social que promueve la paz." Habló además el Papa del progreso logrado en vencer la discriminación racial y otros campos, pero lamentó la corriente pro-aborto y eutanasia que amenaza "el precioso derecho a la vida." Exhortó a los católicos a dedicarse con bríos a la evangelización herencia primordial, del Año Santo.

Hay que volver por tanto, a las fuentes y subrayar vigorosamente sin cansarse jamás, que quien se separa de la Iglesia, de sus Pastores, de su doctrina, de sus normas morales, corre el peligro de colocarse por sí mismo fuera de la comunión eclesial. Lo hemos dicho con toda claridad en la alocución del Consistorio: hay que evitar los extremos opuestos, tanto de parte de quienes apelan a la tradición para justificar la propia desobediencia al supremo

Magisterio y al Concilio Ecuménico, como de parte de quienes se desarraigan del humus eclesial corrompiendo la genuina doctrina de la Iglesia: ambas actitudes son signo de un indebido y quizás inconsciente subjetivismo, cuando no lo es por desgracia de obstinación, de terquedad, de desequilibrio: posiciones éstas que hieren en el corazón a la Iglesia, Madre y Maestra.

Pero hay que subrayar y evitar también otro peligro: el

pluralismo mal entendido.

En nuestra Carta Apostólica Octogésima Adveniens recordamos ya que "incumbe a las comunidades cristianas discernir—con la ayuda del Espíritu Santo, en comunión con los obispos responsables...—las opciones y los compromisos que convienen asumir para realizar las transformaciones sociales, políticas y económicas que aparezcan necesarias con urgencia en cada caso". Pero no se debe olvidar tampoco que—y

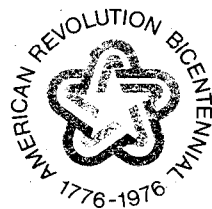
lo subrayamos como respuesta a autorizadas peticiones que insistentemente se nos han dirigido—los esfuerzos de búsqueda y de promoción de un mejoramiento de la situación de la sociedad deben ser siempre oportunamente, coordinados, así como sabiamente regulados, y deben estar conformes con las exigencias del auténtico bien de toda la comunidad.

A este fin, cada uno de los obispos tiene el deber, en la labor (Pasa a la Pág. 27)



Felicidades U.S.A.

También en Disney World celebran el Bicentenario. Además de numerosos personajes de la historia de este país el desfile de este año cuenta con esta carroza de Betsy Ross terminando la bandera Americana.



Educadores piden bilingüismo

MIAMI BEACH—"El Estado de la Florida está evadiendo su responsabilidad hacia los numerosos estudiantes bilingües y migrantes y debería comprometerse más para con ellos legislando programas educativos bilingües-multiculturales," dijo John Ryor, presidente de la Asociación Nacional de Educadores (NEA), a sus delegados, reunidos esta semana, en Miami Beach.

"Mientras que otros quince estados con menos problemas de bilingüismo que la Florida, han establecido este tipo de legislación, La Florida no lo ha

hecho" continuó.

"Se necesita un compromiso por parte del estado para proveer maestros y asistentes de maestros bilingües, y programas para los maestros que enfatizan la enseñanza bilingüe, así como materiales de enseñanza apropiados y recursos que cubran las necesidades de los estudiantes bilingües de este estado," dijo.

El Comité para educación bilingüe-bicultural de la Asociación, recomendó un nuevo enfoque educativo: no sólo clases especiales para aquellos que no hablan inglés hasta que éstos

estén listos para entender clases en Inglés, sino la oportunidad continua de que estos niños tengan algunos cursos en su idioma nativo, de manera que el adquirir dominio del Inglés no signifique sacrificar su lenguaje y cultura nativa," dijo.

"Durante este bicentenario," añadió, "debemos volver a las raíces de la nación y a los principios de nuestros antepasados: una sociedad pluralista, multicultural que proveyera educación y oportunidad a todos por igual. Son nuestras diferencias las que nos hacen fuertes como nación,—algo así

como un microcosmo de las Naciones Unidas. Nos toca a nosotros, como educadores y como americanos, destacar las contribuciones de las distintas culturas para educar a nuestros niños en el orgullo de su stirpe, asegurándoles la opción de aprender en su propio lenguaje cuando no hablan Inglés.

"Instamos al estado de la Florida y a los otros estados a tomar medidas progresivas en esta área, para enmendar los errores.—No hay mejor manera ni ocasión para continuar el sueño de nuestros antepasados que ésta del Año Bicentenario."