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SYNOD '71

Cdl. Krol: 'Priesthood not close to collapse'

By FATHER ROBERT P. KENNEDY
VATICAN CITY — (RNS) — Cardinal John Krol of Philadelphia, in his first intervention before the Synod of Bishops, told the assembled prelates that "the priesthood is not in a state of collapse — or even close to it."

He prefaced his remarks by praising the report of Cardinal Vicente Enrique y Tarazona of Toledo, Spain. The Spanish churchman "re-layed" to the assembled bishops the results of studies of the priesthood commissioned by the American hierarchy.

Speaking for the U.S. bishops on the practical aspects of the priestly ministry, Cardinal Krol said:

"We should not minimize or exaggerate the tensions and problems that have been brought to light by our studies. Nevertheless there is no consolation to be found in the evidence collected from the priests themselves. The priesthood is not in a state of collapse or even close to it."

HE INDICATED that seminary training should be changed so that priestly formation would concern itself with the individual in his own distinct personality. This would imply a greater sense of responsibility which would be conducive to maturity.

While indicating there is need for priests to enter into the process of decision-making with their bishops, he said, "There is disagreement about how responsibility for decision-making can be shared." He also stated that

studies made showed that priests want strong bishops.

The studies also showed, he said, that 87 per cent of American priests felt that celibacy aided their work, but 56 per cent are in favor of optional celibacy, even though only 18 per cent thought they might marry if given the option. Three per cent of priests indicated that at the present moment they are certainly or probably going to leave the priesthood for marriage.

Cardinal Krol stressed the need of freedom for development and growth, but indicated that the U.S. bishops did not consider celibacy to be an arbitrary restriction of the freedom of

the human person. "It is the mind of the United States Episcopal Conference," he said, "that the value of celibacy is important for both the Church and humanity today and should be maintained. Simultaneously, it is in favor not of a hasty resolution of the question but of a further study about the feasibility of ordaining married men to the priesthood."

THE NATIONAL (U.S.) Federation of Priests Councils quickly reacted to Cardinal Krol's intervention. Father Frank Bonnike, president of the federation indicated that he was pleased that the cardinal had presented to the bishops of the world the

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Synod tackles problems of priesthood; debates shortages and celibacy

By FATHER ROBERT A. GRAHAM, S.J.
VATICAN CITY — (RNS) — In an atmosphere of unmistakable freedom to say what they think, delegates to the Bishops' Synod got down in the second week to what they called the practical questions. This means what to do about the "priest crisis" and in particular whether the Church of the Latin Rite should now permit the ordination of men already married.

This all seemed simple and businesslike and had the advantage of seeming to sweep under the carpet complex questions of theory and doctrine. But how do you take practical steps when there is yet no agreement on the famous "identity of the priest"?

The debates on celibacy brought out elements that hadn't been observed before, certainly not by the general public.

Among the deeper questions emerging almost spontaneously from the many addresses are the following:

FIRST OF ALL, is the Church to allow the ordination of married men only because of an urgent and temporary shortage of priests in some remote area of Africa, Asia or Latin America, or also on general principles without reference to need?

Secondly, if recruitment is the sole real problem, will the ordaining of married men contribute to ending it or rather to undermining the celibate clergy?

Thirdly, what relationship does the ordaining of married men have to do with the theoretical position of some advanced European theologians, that in reality the priesthood is finished or, in the words of the French author Father Rene Laurentin, it is "the end of clergy"?

Prelates to talk of Synod on radio

In the first of four special NBC network programs originating in Rome, John Cardinal Dearden and Bishop William Baum will be heard at 7 a.m., Sunday, Oct. 17 on radio station WIOD.

Participating in the 1971 World Synod of Bishops, the U.S. prelates will discuss priestly life, world justice and peace, and the Church in the world today, during a 15-minute broadcast on the network program, Guidelines.

The word "necessity" meant one thing for a bishop from the developing countries and something else for a bishop from the older Christian countries.

For instance, Bishop Anthony Gaivan, speaking for Malaysia and Singapore, made an impassioned plea for the possibility of remedying the shortage of priests by ordaining men married and already steeped in the culture of the people. For him it was a question of sheer urgency particularly in view of the ever possible expulsion of Western missionaries.

Many, though not all of the speakers from Asia, Africa and Latin America, spoke in these terms. They were only taking Pope Paul at his own word.

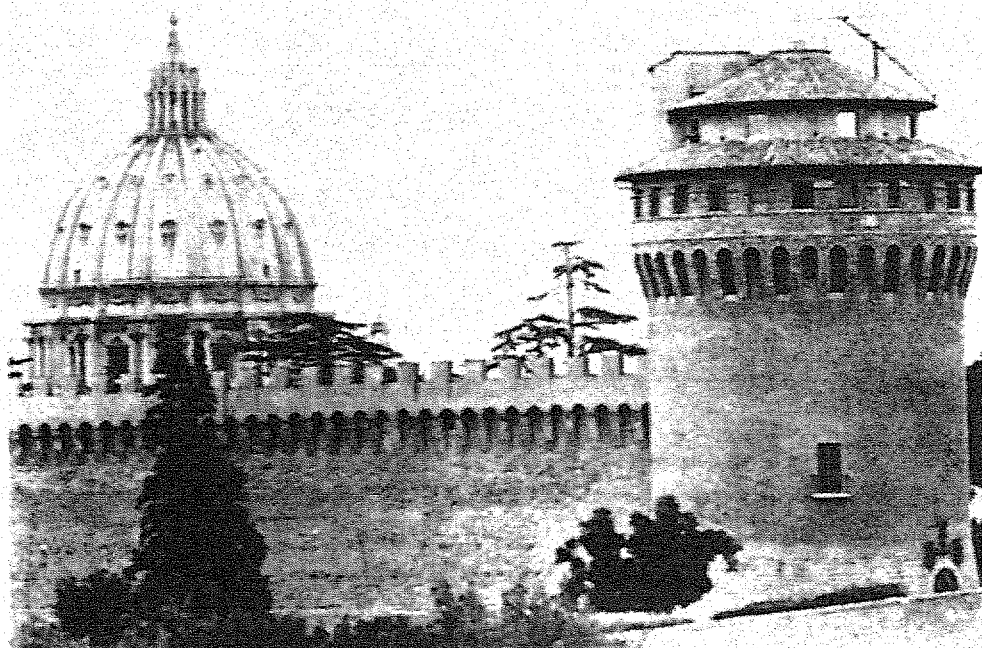
In his letter of Feb. 2, 1970, to the Vatican's Secretary of State, Cardinal Jean Villot, the Pope stressed his "pastoral resolution" to maintain the traditional discipline of celibacy. But he went on to say that he could not be indifferent to the appeals coming to him from regions suffering dire shortages of priests. He hinted that if the bishops in the Synod should insist, he would yield to these calls, although with great reluctance.

A DIFFERENT NOTE, however, was sounded by some bishops from developed countries where there is no similar urgent shortage. Dutch Cardinal Bernard Alfrink gave voice, as was to be expected, in favor of ordaining married priests, at least for his country where priests are not lacking. Bishop Alexander Carter of Sault Sainte Marie put it in more explicit terms. He told the Synod that when queried the Canadian bishops replied with near unanimity in favor of ordaining mature married men "where there is need."

Bishop Carter said that a small majority, on the other hand, are in favor of changing the present legislation "independently of the need."

"When we in Canada speak of this," he said, "we do not restrict it to shortage. There are forms of ministry which could use married priests, not because there are not enough celibate priests but because of the

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Hungarian prelate, Jozsef Cardinal Mindszenty, has a view of St. Peter's dome, left, from his temporary residence in the medieval tower of St. John in Vatican City. The tower was restored by Pope John XXIII.

Legislative abortion hearing set

Hundred of Miamians who oppose any change in Florida's present abortion laws are expected to be present while conflicting views are aired at a public hearing of the Senate Judiciary-Criminal Committee at 9 a.m. Tuesday, Oct. 19.

Sessions will be conducted in Room 272 of the State Office Bldg., 1350 NW 12 St. by committee chairman, Senator William D. Barrow, (D) Crestview, who has already chaired hearings in Orlando and West Palm Beach. Sen. Richard Fincher of Miami is the committee vice-chairman.

Testimony will be taken until 12 noon on the controversial question of liberalizing the state's abortion statutes, which now permit

abortion only when the life of the mother is in danger.

OTHER MEMBERS of the committee are Sen. George Hollahan, Miami; Sen. Thomas H. Johnson, Riviera Beach; Sen. Lew Brantley, Jacksonville; Sen. Richard Deeb, St. Petersburg; Sen. Truett Ott, Tampa; Sen. Kenneth Plant, Oviedo; and Sen. Harold Wilson, Clearwater.

Discussion will center on Senate Bill 61-SF which proposes a measure which would permit abortion when tests prove that a fetus is "defective." During previous hearings Senator Johnson described the bill as a "vehicle to get the whole question before the committee."

Meanwhile in Daytona Beach, Mrs. Shirley Ann Wheeler, who was convicted on July 13 on charges of having had an abortion, a conviction which carries a maximum penalty of 20 years, is scheduled to be sentenced at 2 p.m. today (Friday) in Volusia County Felony Court.

The 23-year-old woman, now free on \$1,000 bond, is the first woman ever charged and convicted of having an abortion in this state. According to reports, Mrs. Wheeler was admitted to emergency in Halifax Hospital in Daytona Beach with a rubber catheter still in place which had been inserted by a Jacksonville abortionist whom she refuses to identify.

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THE VOICE

THE VOICE, P.O. Box 1059, Miami, Fla. 33138

School executives to meet Oct. 17-20

ST. PETERSBURG — Florida's Catholic School superintendents will join with chief administrators of Catholic education throughout the nation, Oct. 17-20 when the annual Fall meeting of the Superintendents Department of the National Catholic Education Association is held at the Happy Dolphin Inn, here.

According to Archdiocese of Miami Supt. Thomas F. Lynch, topics which will be discussed include Personnel, Religious Education, Minority Groups, and Government Relations.

PARTICIPANTS will be expected to voice a pro or con position on whether or not emphasis on Catholic schools has produced a child-centered Church, whether money spent on Catholic schools produces a result commensurate with the funds expended, whether the chief purpose of Catholic schools should be a means of upward mobility for the poor, Catholic or non-Catholic.

During the governmental session, last summer's Supreme Court decision will be reviewed as well as legislative developments.

Federal Program Developments, and legislative and litigative strategy.

Individual contracting, increasing the traditionally nominal salary for religious to a pay with the salaries of laymen and women, and teacher associations will be discussed during the personnel session.

THE NEW Vatican Catechetical Directory and the NCEA Religious Curriculum Guide will be featured during a presentation of NCEA's Directors of Religious Education.

Msgr. Geno C. Baroni, president of the USCC Center for Urban Ethnic Affairs, will be a principal speaker during the workshop on Schools and Minority Groups. Richard T. Corrado, Superintendent of Schools in the Diocese of Orlando, serves as chairman.

A new president of the NCEA department will be elected to succeed Father Bernard Cummins of San Francisco. Nominees for the two-year term are Father James Habiger, Winona, Minn., and Msgr. Edward M. Connors of New York.

Good Samaritan Sunday Nov. 7

Needy children turn eyes to you

By MSGR. ROWAN T. RASTATTER

Isn't it true that most of us sometime during our lives have been poor? Poor, that is, in worldly goods though rich in heritage, memories and character. Too, most of us at one time or another have felt the pangs of hunger or been ill-clothed or ill-fed.

Did you ever shiver in the winter when icy winds blew? Did you ever withdraw from a social event when you thought you "didn't have a thing to wear?" Were you ever ashamed of your tattered rags? Did you ever pass by a bakery shop and sniff the goodies that were being baked inside . . . and realize you didn't have even a nickel in your purse or pockets to buy one of the icing-covered hot buns? How often have you window-shopped at a clothing store and sighed, "Maybe tomorrow!"

YET SOMEHOW — and perhaps mercifully — these memories fade so easily if we prosper even to the slightest degree. Right now most of us don't feel the cold or lack of clothes or hunger pains. But there are many who do. These are wards of yours! The dependent children of our Archdiocese who have nowhere to turn but to you . . . to you who have been blessed with the necessities and luxuries that our society denies these children.

Oh, it's a simple matter, and a very convenient one, to shut your eyes, your ears, your hearts, and your God-given purses to our dependent children. Yes, it's easy to say, "It's not my responsibility."

But as God is your Judge, it is your responsibility, your duty, your obligation, and your eternal privilege!

— On Sunday, Oct. 31, there will be distributed Good Samaritan Envelopes for you to use. Don't leave them in your pew. Take them home . . . fill them with your hearts' desire to aid and abet the young and dependent as if they were your own — which, in fact, they are.

THE GOOD SAMARITAN did not know the stricken stranger at the roadside. But he treated him as though he were one of his own.

Sunday, Nov. 7, is your day to act out your role as a Good Samaritan. When hungry hearts, lean hands and empty stomachs reach out to you, can you say no and pass them by. If you do, your conscience will speak to you as you retire on Nov. 7 and you will not like the words then or for a long, long time to come.

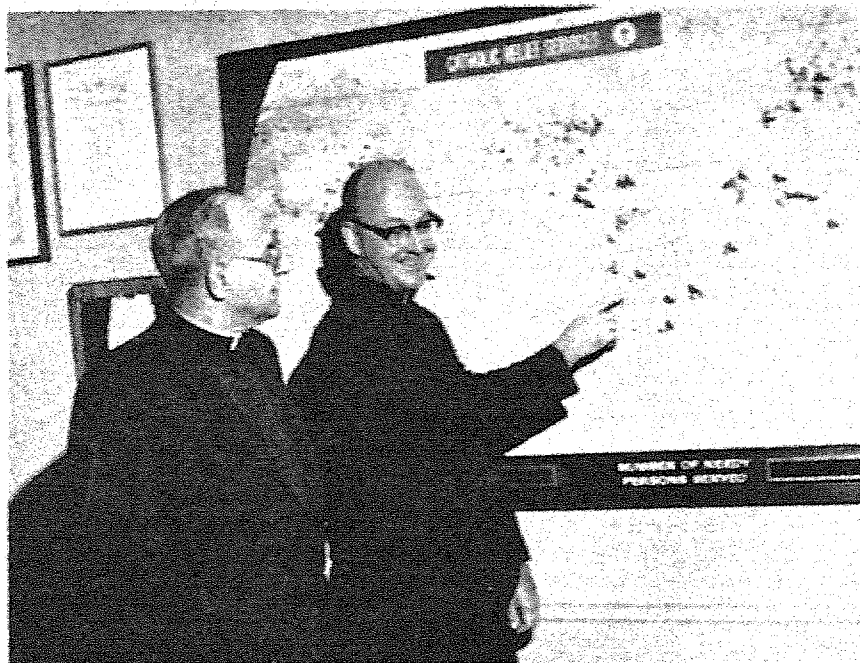
Clasp those hands, fill those stomachs, gladden those hearts with just a mite of what God has given you . . . and God will bless you like the bread cast upon waters. It costs so little . . . and helps so very much.

May God bless you!

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BEING BRIEFED in New York by Msgr. Andrew P. Landi, assistant executive director of Catholic Relief Service, Father John J. Nevins, Director of the Archdiocesan Catholic Service Bureau, points out areas he will visit in Latin America prior to his return to the U.S. at the end of October. His field survey of programs for CRS will cover Guatemala, Honduras, Colombia, Ecuador, Peru, and Bolivia. Father Nevins is also director of the Catholic Relief Overseas Aid Fund Appeal in the Archdiocese.

\$66,020 is granted opportunity office

A federal grant of \$66,020 from the U.S. Department of Labor has been awarded to the South Florida Economic Opportunity Development Council, Inc., for its Neighborhood Youth Corps In-School Program.

A non-profit organization formed in 1965 by welfare

agencies and institutions of the Archdiocese of Miami, the Council is under the direction of Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-Speaking Apostolate, who also heads the Cuban Children's Program.

ACCORDING to Mrs.

Jane Capman, director of the Neighborhood Youth Corps Center conducted at the Catholic Service Bureau, 1325 W. Flagler St., the funds granted on Sept. 1 are being utilized in the project's In-School program, which is providing parttime jobs for 91

high school students over 14 years of age.

The students, who come from families with incomes from \$3,800 to \$4,400 annually, work 10 hours each week for \$1.60 per hour learning a variety of skills in public non-profit organizations or federal agencies.

Set music festival in Cathedral

Their Third Annual Medieval-Renaissance Festival will be presented to the University of Miami Chamber Singers and Concert Choir at 8 p.m. Wednesday, Oct. 20, at St. Mary Cathedral.

Featured during the evening will be Robert Fulton, Cathedral organist, the UM Brass Choir, Constance Weidner, conductor, and the Recorder Workshop under the direction of Arnold Grayson, performing works by Farmer, Wilbye, Anerio, Praetorius, Byrd, Lassus, Andrea Gabrieli, Cavaliere, Machaut, Carroy, and Viadanna.

One of the highlights of the program, open to the public free of charge, will be Gabrieli's Magnificat by Mr. Fulton, three choirs and the brass ensemble.

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Ask selection of judges free of anti-Catholicism

By SUE CRIBARI

(CNC News Service)

Current vacancies on the nation's highest court should be filled by judges who are "sensitive to the civil liberties of all Americans, including children in Catholic schools," according to the diocesan school superintendent in Brooklyn, N.Y.

Another priest, running for election to the public school board in Washington, D.C., said Catholic demands for public funds for parochial schools are "criminal" at a time when public schools are themselves in bad financial shape.

The Brooklyn diocesan superintendent, Father Franklin F. Fitzpatrick, said in his diocese's weekly newspaper the "Tablet":

"There are at the moment two vacancies to be filled on the Supreme Court. If President Nixon is to fulfill his pledge to maintain pluralism in education, he must nominate judges who cannot be influenced by anti-Catholic bigotry."

Father Fitzpatrick said one of the reference books cited in a recent high court opinion against two nonpublic school aid programs has an obvious anti-Catholic bias.

THE BOOK, "Roman Catholicism" by Protestant fundamentalist author Loraine Boettner, was cited by Justice William O. Douglas in an opinion joined by the late Justice Hugo Black, which concurred with the court's school aid ruling.

"The time has come to put aside false tolerance and let the world know the facts about Romanism," Father Fitzpatrick said the book states at one point.

Noting that both Justices using the source "have long-established reputations as civil libertarians," Father Fitzpatrick said they were probably "victims of bad research" on the part of their staff aides rather than personal bias.

The Brooklyn superintendent said Catholics "have been extremely concerned" about sections of Chief Justice Warren Burger's principal opinion in the case which seems "to bar people of religious conscience from participating in the political process."

"If people who share Loraine Boettner's opinion of Catholicism are influencing the Supreme Court," he concluded, "the future for American Catholics could be very bleak indeed."

A SPOKESMAN for Justice Douglas said he had no comment on the "Tablet" article.

Meanwhile, Father Raymond Kemp, a candidate for the school board in the nation's capital despite Cardinal Patrick O'Boyle's disapproval, said in an interview in the Washington Post that Catholic schools would again be open to the charge of being divisive if they keep worrying "only about our own demands."

He criticized a plea for public funds made Oct. 3 in a public talk by Cardinal O'Boyle, rejecting especially the cardinal's argument that Catholics ultimately must be somewhat apart from the general community because Catholics belong to a heavenly community that can never be identified with the secular city.

"Catholic schools obviously cannot absorb all the children whom the public

schools are failing," said Father Kemp. "It would seem to me the first priority of Catholics should be to become advocates for that larger, poorer system, the public schools."

In other Catholic school news around the nation:

- Nonpublic school aid opponents filed suit recently against aid programs in Vermont and Pennsylvania in the wake of the recent high court decision. The Vermont law counts certain nonpublic students taught secular subjects by publicly-employed teachers in calculating state aid for public school districts. The Pennsylvania law — drafted after the state's purchase-of-secular-services statute was voided by the Supreme Court — reimburses parents for tuition costs up to \$75 for nonpublic grade school students and \$150 for high school students.

- Sharp drops in Catholic school enrollment were reported by the archdioceses of Philadelphia and Detroit.

A preliminary survey indicates some 35,000 fewer students in the financially pressed Detroit archdiocesan school system this year than in September, 1970.

Msgr. Francis B. Schulte, Philadelphia archdiocesan school superintendent, said enrollment there is down more than 14,300 students since last year.

- Ohio Gov. John J. Gilligan has pledged to continue seeking funds for both public and nonpublic schools "because we recognize the justice and value in maintaining the right of Ohio parents to choose the setting for their children's education."

Speaking by proxy at the recent Ohio Catholic Education Association convention, Gilligan said nonpublic schools "save Ohio taxpayers over \$100 million every year."

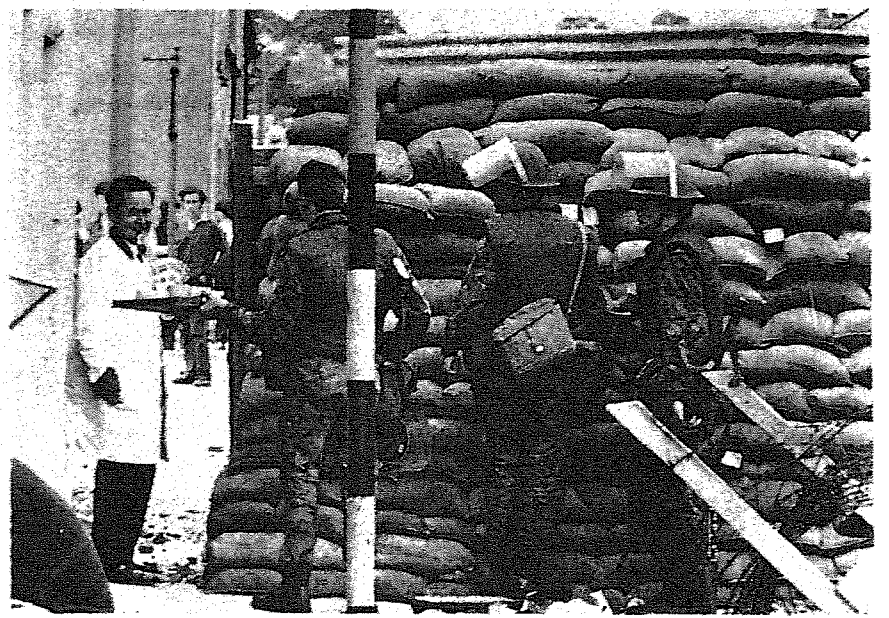
- Education suffers when educational views are sharply polarized, a National Catholic Educational Association (NCEA) official told a group of Catholic school board members and administrators in Tulsa, Okla., recently.

Father Ólin J. Murdick, director of NCEA's National Association of Boards of Education, noted that Catholic education sometimes "experiences attacks from opposite sides. CUF (Catholics United for the Faith) may advocate closing of Catholic schools because they are not 'Catholic' enough; the NAL (National Association of Laity) because they are too 'Catholic.'"

Father Murdick, Saginaw, Mich., diocesan school superintendent, called it unrealistic to expect "complete homogeneity of belief and aspiration" among Catholics. But he said a "tolerance for differences, a recognition of plurality as a way of life" must be developed.

- Rabbi Marc Tanenbaum, American Jewish Committee director of interreligious affairs, has asked the Jewish community to be open to the idea of public aid to nonpublic schools.

"There are almost five million children in the Catholic school system," Rabbi Tanenbaum said in the October issue of the St. Anthony Messenger, "and we of the Jewish community have a responsibility — as a matter of moral and ethical integrity — to be concerned with them and with the quality of education they're getting."



DESPITE THE constant tension of manning a barricade in troubled Londonderry, Northern Ireland, British soldiers take time out for a tea break. A local merchant provides the refreshments.

Abortion debate

Is a comfortable life valued more than life?

By NC News Service

Do liberalized abortion laws improve the quality of life for society at large? New York City's health services administrator says yes. Cardinal Terence Cooke of New York says no.

Gordon Chase, the health administrator, is urging that New York State's liberalized abortion laws be adopted throughout the country.

He cites fewer illegitimate births and criminal abortions in his state as a good reason the laws should be adopted nationwide.

Cardinal Cooke has continued his opposition to the law, saying it is "insidious and dangerous" to be selective about something so precious as the right to life.

Chase told the Commission on Population Growth and the American Future there have been some "favorable social consequences" since the law became effective on July 1, 1970, referring to lower illegitimacy and criminal abortion rates.

"I THINK this is very, very closely a progressive piece of legislation, and it seems to me terribly important. I would like to see other states with this same kind of legislation," Chase said.

Cardinal Cooke, addressing the Chaplains in the Hospital Apostolate of the New York archdiocese, asked: "Has the quality of life improved in New York since July 1, 1970?"

"Improving the quality of life is surely a laudable purpose," Cardinal Cooke said, "but the quality of life movement becomes insidious and dangerous when it equates the quality of life with life itself."

He said that those in favor of the liberalized abortion law want to "enshrine their false concept of the comfortable life as a higher value than the right to life itself."

Chase said he was encouraged by the decline in the rate of illegitimate births in

New York City during the first five months of 1971.

He also emphasized the necessity for "pushing very, very hard on the family-planning front," where he said there is an urgent need for more work to be done.

HE SAID it was discouraging, for example, that 603 women had more than one abortion during the first year of the law's application in New York City.

Meanwhile, in Detroit, a doctor admitted he has performed countless abortions in Michigan although the law there prohibits them, and has defied state authorities to prosecute him.

Dr. Edgar B. Keemer, Jr., who has practiced medicine in Detroit since 1939, said he has terminated unwanted pregnancies "when I professionally assessed them to be a threat to the

physical or mental health and therefore to the life prospect of the impregnated female."

Keemer contends that the abortions he performed were in accordance with the Michigan law governing medical practice, which is separate from the anti-abortion law.

In California, Bishop Mark J. Hurley of Santa Rosa has charged that abortion-on-demand "has spawned a new and crass commercialism in the administration of death."

Bishop Hurley wrote in a pastoral letter that "at stake is the sanctity of life itself and the responsibility of society to protect life."

"There seems to be," he said, "a substratum in common among those who sincerely oppose abortion, capital punishment and war. It is the love of human life and respect for the dignity of man."

Amnesty by Franco frees jailed priests

By MANUEL MIRA

MADRID, Spain — (NC) — Almost all of about 30 priests jailed in Spain gained their freedom because of a general Amnesty granted by Gen. Francisco Franco to commemorate St. James' Holy Year and his 35 years as the country's chief of state.

All of the priests released were sentenced, or had trials pending, on charges of political and social crimes, meaning subversion and disruption of public order. Those now released include 426 political prisoners. The Franco amnesty also benefited persons jailed for common crimes.

IN FACT thanks to the Oct. 1 decree, about 3,100 persons — including over 400 political prisoners — regained their freedom, one-third of all prison inmates in the nation.

The amnesty also

benefited foreigners, including many American youths serving sentences for drug possession or sales.

The amnesty decree orders the release of those prisoners serving six-month sentences or less, and reduces the time for the rest. If the reduction brings the time to six months, the prisoner is released.

THIS EXCLUDES from the amnesty two priests connected with the famous Burgos trial last December of 16 Basque separatists on charges of terrorism. They are Father Julian Calzada Ugalde, who was given a 12-year sentence, and Father Juan Echave, who drew 30 years. They will now have to serve one-sixth of their term.

Francisco has proclaimed amnesties in nine previous occasions related to the celebrations every five years at the shrine of St. James.

Persecution in Ukraine denounced

PHILADELPHIA — (NC) — Five Ukrainian-rite Catholic bishops have appealed to "believers in freedom and world justice" to protest "the cruel persecution of five million Ukrainian Catholics" by the Soviet government.

They mentioned Ukrainian-rite Archbishop Vasyl Welychkovsky, reportedly arrested by Soviet secret police in January 1969 and re-sentenced last July to a prison in Donbas. He was charged with secretly consecrating a bishop and with ministering

to Catholics, other Christians and Jews and of Ukrainian intellectuals.

"THE ARREST of Archbishop Welychkovsky" the appeal said, "provides undeniable proof that Catholicism in the Ukraine is alive despite the attempt to effect complete destruction of the structure of the Ukrainian Catholic Church in 1946-46 by the Soviet government."

The appeal also noted that the Soviet Union "annihilated" the structure of the Ukrainian Autocephalous Orthodox Church in the 1930s and cited the persecution of

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Synod offers global view of Church

By CARDINAL JOHN DEARDEN

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(Cardinal Dearden is archbishop of Detroit and president of the National Conference of Catholic Bishops. In this letter from the synod, the second in a series, he speaks for himself and for the other four U.S. delegates to the world Synod of Bishops: Cardinal John Krol of Philadelphia, Cardinal John Carberry of St. Louis, Coadjutor Archbishop Lee Byrne of St. Paul-Minneapolis, and Bishop William Baum of Springfield-Cape Girardeau, Mo.)

ROME — (NC) — One of the great strengths of a gathering like the Synod of Bishops is its international character. Its composition offers a safeguard against the temptation to view the problems of the Church and the world in a limited, parochial framework.

The temptation does exist. Unconsciously people tend to identify the welfare of the entire Church with the welfare of the segment of the Church with which they are most familiar. Again, unconsciously, national interests and viewpoints, even quite legitimate ones, tend sometimes to obscure one's vision of complex realities with an international dimension.

The synod is a corrective to these tendencies. It might be an exaggeration to describe this gathering of 210 bishops from around the world as a microcosm. But inevitably the range of experiences and viewpoints which they bring with them is extremely broad.

The exchange of diverse points of view gives all concerned fresh understanding of contemporary conditions in the Church and the world. Ultimately, it is hoped, this culling of insights from many parts of the globe will be of assistance to the Holy Father in the governance of the Church.

THIS VISION of the synod and its role in the life of the Church lies behind a document submitted to the synod secretariat by the United States bishops' delegation. It is an expression of the U.S. delegates' reactions to the "Overview" of the Church today, an impressive document, presented at the start of the synod by Archbishop Enrico Bartoletti, apostolic administrator of Lucca, Italy. It represents an attempt to supplement and enrich the Overview's version of conditions in the Church and the world with insights from the American experience.

The memorandum presented by the U.S. delegation singles out four areas for "more serious attention and earnest consideration" in assessing contemporary problems. These areas are: (1) racial discrimination; (2) war; (3) repression of religious freedom; and (4) the nature of the crisis of faith today.

In each area it was felt that the American experience can contribute to a deeper understanding of the problem and also perhaps to its eventual solution.

For example, racism exists in many countries of the world, including the United States. By racism the U.S. delegates mean, as we said in our memorandum, "a hatred, a suspicion, a mistrust of someone" simply because of his racial origins. This leads to a repression of many specific human rights and fundamentally to a denial of what is due all men in light of their common sonship in God and redemption by Christ. Sadly, too, racism reflects a basic contradiction between religious faith and daily practice in the lives of all too many Christians.

War, including the overriding threat of nuclear war, is another aspect of contemporary experience with which the synod must surely come to grips. War is a tragedy in itself. Also, however, it contributes to the disillusionment and alienation apparent in many sectors of society today, not least among the young. The preparations for and conduct of war also drain off indispensable resources — human and material — which might otherwise be devoted to constructive solutions of pressing social problems.

THE THIRD PROBLEM singled out for attention by the U.S. delegation — the repression of religious freedom — manifests itself in various forms in the world today. In some places persecution is open and violent. Elsewhere repression is more subtle, perhaps not even entirely deliberate, and is exerted through economic or political pressures. This is particularly the case when the right of parents to provide for the religious education of their children is infringed upon by government.

Lastly, the U.S. delegation concluded that there is need for a fuller and more sophisticated understanding of the contemporary crisis of faith than is presented in the Overview. In many people's lives today this crisis is less the result of an intellectual process than of personal experiences: the experience of material well-being and technological mastery which create an illusion of self-sufficiency, or else the experience of evil in the contemporary world and of radical doubt about the future which seem to call into question God's providence. In either case, the result is a state of mind in which God does not figure largely, if at all, in the lives of many persons today.

It is clear that on the subject of the ministerial priesthood also — along with world justice, one of the two topics on the synod agenda — the exchange of views by synod delegates of many national and cultural backgrounds will have an extremely healthy influence as far as the effort to determine what is best for the entire Church is concerned.

No one can listen to bishops from around the world reflect upon the priesthood in the synod hall and fail to realize that what may be true of the state of the priesthood in a particular country or social milieu is not necessarily true of priests throughout the world.

This is not to say that the priesthood can be thought of as essentially different from one part of the world to another. On the contrary, it is the fundamental unity — the basic sameness — of the priestly role in all places that comes through most strongly on an occasion like this. The ordained priesthood is, after all, a unique participation in the priesthood of Christ. This is its source and model.

IN RELATION to the priesthood, then, the synod faces a dual task: on the one hand, stripping away accidentals in order to identify more clearly the essence of the priest's role; on the other, understanding better the facts of priestly life and priests' problems in various parts of the world today so as to be able to deal realistically with special difficulties without



A GROUP of nuns greet Pope Paul VI during his weekly general audience in St. Peter's Basilica. The Pontiff told the audience that it should not expect any changes in fundamental matters of faith to emerge from the deliberations of the current Synod of Bishops. In the area of doctrine "the Church is tenaciously conservative," he said, "and for this reason it does not grow old."

doing violence to the essence of the priesthood or to the needs of the whole Church. The synod itself serves as a visible reminder that culturally conditioned problems and practices existing in one area or several areas cannot automatically be projected onto the global scene and affirmed as true of the priesthood everywhere.

All these considerations require that the synod be willing to listen, and this is what the synod delegates are doing. They have listened to the testimony of priests themselves contained in the various studies of the priesthood which were conducted before the synod in a number of countries. They have listened to the words of theologians.

Now they are listening to the interventions of their brother bishops as they reflect simultaneously upon the unchangeable essence of the priesthood and the implications of current needs.

Above all they are listening for the voice of the Holy Spirit as they strive to achieve a clearer understanding and a clearer expression of what it means to be a priest of Christ serving God's people in the world of today.

Eastern-rite bishops to meet after Synod

ROME — (NC) — The second Interritual Conference of Eastern Catholic Churches (ICECC) will be held in Rome after the Synod of Bishops, expected to end by November.

Eastern-rite bishops participating in the synod will attend the conference.

The first conference was called Oct. 20, 1969, by Ukrainian-rite Cardinal Joseph Slipyi of Lvov, in the Soviet Union, who now resides in Rome. At that meeting Archbishop Maxim Hermaniuk of the Ukrainian-rite archdiocese of Winnipeg, Manitoba, was elected conference secretary.

North American Eastern-rite bishops expected to attend the conference are Archbishop Hermaniuk, Archbishop Ambrozij Senyshyn of the Ukrainian-rite archdiocese of Philadelphia and Archbishop Stephen J. Kocisko of the Ruthenian-rite archdiocese of Munhall, Pa.

Defends celibacy, urges open views

By JAMES C. O'NEILL

VATICAN CITY — (NC) — Cardinal Leo Suenens of Belgium, one of the Church's most outspoken and quoted members, said he thinks the classic way of a celibate priesthood should be defended but at the same time new approaches must be kept open.

The Brussels cardinal met informally with the press covering the Synod of Bishops in a no-quotes news conference on Oct. 11 to explain his views on the current debates within the synod. He had just addressed the synod that day.

The cardinal said he felt the synod had not yet reached a point where it could speak with great effect on the problems of the priest of today. The synod had barely begun discussion of practical problems of the priesthood.

Cardinal Suenens said he was convinced, however, that it will come up with a document at the end which will at least clear the way for future work.

HE SAID the bishops were trying to reach a diagnosis of all the problems facing the Church and its

priests today. He doubted that all the answers could be found, but he observed that celibacy was not the only problem. He said the whole question was much deeper.

In essence, the cardinal referred to his talk of the same morning and urged that the continued idea of a celibate clergy be fostered, with the possibilities of the ordination of married men still left open when necessary.

The gray-haired Belgian primate said he thinks double access to the priesthood is possible and necessary, and he would like to see the bishops keep their views open.

As he told the synod, the bishop not only has the right but also the duty to ordain priests for the Catholic people. Further, he said, the Catholics of the world have a right to be served by priests.

He stressed the priesthood as a form of giving, as Christ gave himself and gives himself in the Eucharist. Without the Eucharist and without understanding the priest in terms of the eucharistic sacrifice, one really does not understand the priesthood, the cardinal said.

U.S. delegates to Synod list 4 big problems

By FATHER LEO E. McFADDEN

ROME — (NC) — The U.S. delegates to the Synod of Bishops have singled out racial prejudice, war, denial of full religious freedom and today's crisis of faith as problems needing "serious attention and earnest consideration" by the 210 synod delegates.

The four problems were cited in a memorandum written in response to a panorama of major problems presented by Italian Bishop Enrico Bartoletti of Lucca at the opening of the synod. The memorandum was given to the synod secretariat.

Although the memorandum did not name specific nations as causing war, repressing religion or manifesting racism, it did say those evils are found in many countries of the world.

Racism "exists in the United States and in many other countries of the world," the memorandum said. The "powerful nations of the world" are responsible for the existence of war, the fear of nuclear war and the continuing armaments race, it said. It also noted that government regulation denying religious freedom is present in many countries.

Asked if the U.S. delegation would become more specific in accusing offenders, Russell Shaw, the delegation's press officer, said:

"I DO NOT KNOW if they are going to point fingers at specific violations. They are stressing the spiritual and psychological consequences of violence in society."

They are asking: what is happening to people in a world engulfed in violence? They are thinking of the young people in the United States, for instance, who have known the mentality of war such as in Vietnam for the past half dozen years. They are concerned for the people in the United States who have known war, on and off, for three decades.

"They are asking: what is becoming of people's evaluation of the meaning of life?"

Cold keeps Pope from sessions

VATICAN CITY — (NC) — "Habet refrigerationem" — an awkward way for saying in Latin "he has a cold" — was the way the 210 synod delegates were told why Pope Paul VI missed a few sessions on Oct. 4 and 5.

Until then the Pope had attended all the sessions of the synod since it opened Sept. 30. Vatican sources said the Pontiff was hit by a slight cold and sore throat but was otherwise in good health.

Latin artistic events slated

An exhibit of graphic arts from Argentina and a piano concert of music from Spain and Latin America will be sponsored in Miami this week with the cooperation of the Archdiocese of Miami Office of Latin American Affairs.

Dept. of Cultural Affairs of the Ministry of Foreign Relations and Culture of the Republic of Argentina will officially represent the nation at the 1971 Biennial of Graphics.

Beginning at 8:30 p.m. today (Friday) and continuing through Oct. 29 at 601 NW 22nd Ave., South Floridians will have an opportunity to view a collection of graphic arts by contemporary Argentinian artists selected by the

This is only the second time the collection has been shown in the United States. On Thursday, Oct. 21 at 8 p.m. the Consulate General of Guatemala and the Office of Latin American Affairs will sponsor concert pianist, Salvador Ley, at the Opera Guild, 1200 Coral Way.

William Tobin-- our man in Washington

By ROD BROWNFIELD

(c) 1971, by the "Catechist")
WASHINGTON, D. C. — The U.S. Catholic Conference building at 1312 Massachusetts Avenue is a windowless concrete facade, its style Authentic Monolith. You enter into a dim foyer to face a mural of Christ frowning; you move down a concrete-block corridor to the building's lone elevator and board.

At the eighth floor you exit before a door labeled National Center of Religious Education — CCD. You have an appointment with Father William J. Tobin, assistant director of the National Center and general chairman of the National Congress of Religious Education to be held October 27-30 in Miami Beach, Florida. You are here to know more of the thinking behind the congress, an event that happens once every five years, and more of the man who is doing much of the congress thinking and planning.

THE CONGRESS is a good enough benchmark for measuring how far American catechetics has come in the past five years, since those heady days of the Pittsburgh congress in 1966 when the future of catechetics seemed so luminous and grand.

Father Tobin appears, and he offers you a robust greeting. As you move toward his office, he introduces you to old hands at the National Center — Father Joseph Collins, former national director, busy now translating from Latin the recent Vatican guidelines for catechetics throughout the Catholic world, and Miss Helen Quinn, long a part of the Center's history.

You follow Father Tobin into his office — small, white and efficient looking, stripped of clutter, displaying framed pictures of John XXIII and Paul VI with inscribed blessings and a calligraphed Latin document that declares Father Tobin a doctor of canon law.

Bill Tobin is 35, and he looks very much the Irish-American, especially when he smiles. He speaks with a strong New York accent, with enthusiasm and optimism, restrained somewhat in the careful manner of the canon lawyer. His language is a mixed argot of theology, educational philosophy, the behavioral sciences and officialdom.

BEFORE his assignment to the National Center in June of 1970, Bill Tobin was assistant director of religious education for the New York archdiocese, the position assigned him on his return from Rome in 1964. "I was told right at the beginning that I was in administration. But I was fortunate to be put into the religious education office." He studied theology in Rome and was ordained there in 1960, which marks him as one of that select group from North American College. His contemporaries in Rome were Charles E. Curran and Daniel McGuire, men who at an early age have made their presence felt in the American Church, especially on the campus of the Catholic University of America, which prompted Father Tobin to smile as he commented: "All of the troubles — or all of the joys — of the Church in America are my contemporaries and friends."

But what of the present state of religious education? What of the coming congress in Miami Beach? How far have we come since Pittsburgh in 1966? What is the

view from the eighth floor of the USCC building?

Father Tobin begins by enumerating signs of progress in the past five years: — the emergence of some 2200 full-time, professional parish directors of religious education — "these people and their function really did not exist five years ago"; — more lay people involved in various levels of

administration: — more professional training in religious education: — "much more of a cooperative attitude between religious educators in the school system and in the out-of-school system"; — greater realism and a greater awareness of the task of religious education.

"WE'RE much more mature now. There is an

equal amount of enthusiasm but a greater acceptance of a realistic challenge.

"At Pittsburgh we were all hepped up on kerygmatic theology and the four signs, or sources, of catechetics. Now, with our recent experience in life-centered catechetics, we're in a slightly different perspective. We're not starting in the past and moving

(CONTINUED ON PAGE 26)



Father William S. Tobin

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Editorials

Unborn again face another fight to live

A new "trial" will open in Miami this week which may mean life or death to future generations of Floridians.

A public hearing of the Senate Judiciary-Criminal Committee, Tuesday, in the State Office Building, will signal, what now has become an annual event, the opening legal battle to abolish the State's abortion statutes.

EACH YEAR for the past four, the right to life of the unborn has been saved by prudent Florida legislators who have defeated bills seeking repeal.

That right was strengthened and upheld again this week when a Tucson Arizona superior court judge declared an attorney guardian of a nine-week-old fetus. The move was not unprecedented, the jurist pointed out. Courts, he explained, have on innumerable occasions appointed guardians for minors, incompetents, or children conceived but not yet born.

One concept advocated by those seeking liberalized abortion laws continues to amaze us. This is the petition for the "repeal of all laws that take away a woman's right to decide her own reproductive and sexual life."

ON ITS FACE value, the premise is obviously erroneous. For when a woman has conceived, is she not developing a being within herself that possesses its own individual characteristics, including body, brain and gene structure? What right does this woman have over this fetus, which although living within the protection of her body, possesses not only a separate individualism, but rights that have been guaranteed under the law and over generations of medical practice?

When it meets Tuesday, we hope the Senate committee will continue to honor the right cherished by generations of Americans — the right to life.

Miami medical students reject 'save-life' oath

By ARCHBISHOP ROBERT J. DWYER

(Reprinted, courtesy of "Twin Circle" Magazine)

To the men of the medical profession, to wise and skilled physicians, we have looked, lo, these many years, for solace and relief.

In all the world there is nothing quite so comforting as the ceremonial entrance of a doctor into the sickroom, and his bedside manner (not to disclose a trade secret) often weighs as heavily in effecting the cure as diagnosis and prescription.

Thus have these excellent men banished or exorcised our aches and ailments (all save the common cold), repaired our bones, removed offending portions of our anatomy, salved our anxieties, and bolstered our fondest hopes of immortality here below. Thus have they "aired our linen, dried our tears."

But it had not occurred to us, seriously, to look to them for spiritual counsel or for religious instruction. On the whole, that is, for undoubtedly there are some among them as adept at theology or mysticism as at medicine.

But it now appears that we have been ill-advised, perhaps even a bit prejudiced. For today your Doctors of Medicine, indispensable fraternity, have displaced your Doctors of Divinity, who may well be described as expendable. M.D. has triumphed over D.D., driven him, in fact, from the field.

BUT ALL THE SAME he might pause to reflect whether his is not a pyrrhic victory, won only because your D.D. has so mildly abdicated his authority and folded his tent, confessing his inability to solve any problem more complicated morally than matricide or mayhem (and even here with appropriate reservations, e.g., Does your mother get on your nerves? Is she in the habit of burning your eggs?).

With this in mind, it was with no little interest that we read, not long ago, a press release from the estimable medical school of the University of Miami.

On the occasion of the commencement exercises this spring, the item recited, the class of '71 voted to a man to replace the ancient Hippocratic Oath, sacrosanct of the medical profession from time out of mind, and to substitute for it the Oath of Maimonides, which, as interpreted, is considerably freer and more flexible, less demanding and restrictive.

Now it appears that this action stemmed not from any carking doubt raised by a pettifogger as to the historicity of Hippocrates of Cos, probably the best-known name in the annals of the profession, but a man about whom almost nothing can actually be vouched, save that he was a contemporary of Socrates and practiced the healing arts.

Quite certainly he did not compose the oath ascribed to him, though he may well have inspired it. Nor did the choice of that oath attributed to Rabbi Moses ben Maimon,

that remarkable Spanish Jew, surpassingly learned both in medicine and philosophy, indicate any deep empathy with his thought.

It stemmed, rather, from the demand of the rising young medicos that they be freed from the moral restraint imposed upon them by the rejected oath.

Now we cherish no philosophical (or theological) objection to freedom and the absence of constraint. In point of fact we would gladly opt for these any time of day or night, with due consideration for our personal comfort and immunity.

But it does depend a little on what our freedoms and immunities are for or from what. If they are freedom from tyranny and oppression, freedom from unnecessary pain and misery, immunity from fear (in the Rooseveltian phrase), we are all for them.

But if we are talking about freedom for someone to dispose of his or any life, to put an end to this earthly body which houses our immortal spirit, then we might be roused sufficiently to register the feeblest of protests.

For what the whole business at Miami (and likely enough elsewhere) is all about, and why the substitution of one ancient oath for another should disturb the academic doves, is that the issue is abortion.

THE HIPPOCRATIC OATH imposes upon the aspirant to the M.D. a moral obligation to refrain from performing an abortion, while that of Maimonides simply does not mention the matter.

"I will not give to a woman a pessary to produce abortion"; there it stands four-square, and generations of men seeking to be licensed to practice medicine throughout the Western world, or what used to be called Christendom, have taken this oath of dedication to the high purposes of their calling, to minister to suffering humanity in every way which is not in violation of the moral law.

How sedulously and honestly they have abided by it is every doctor's secret, but surely the overwhelming majority of conscientious physicians have lived up to it with all seriousness and devotion.

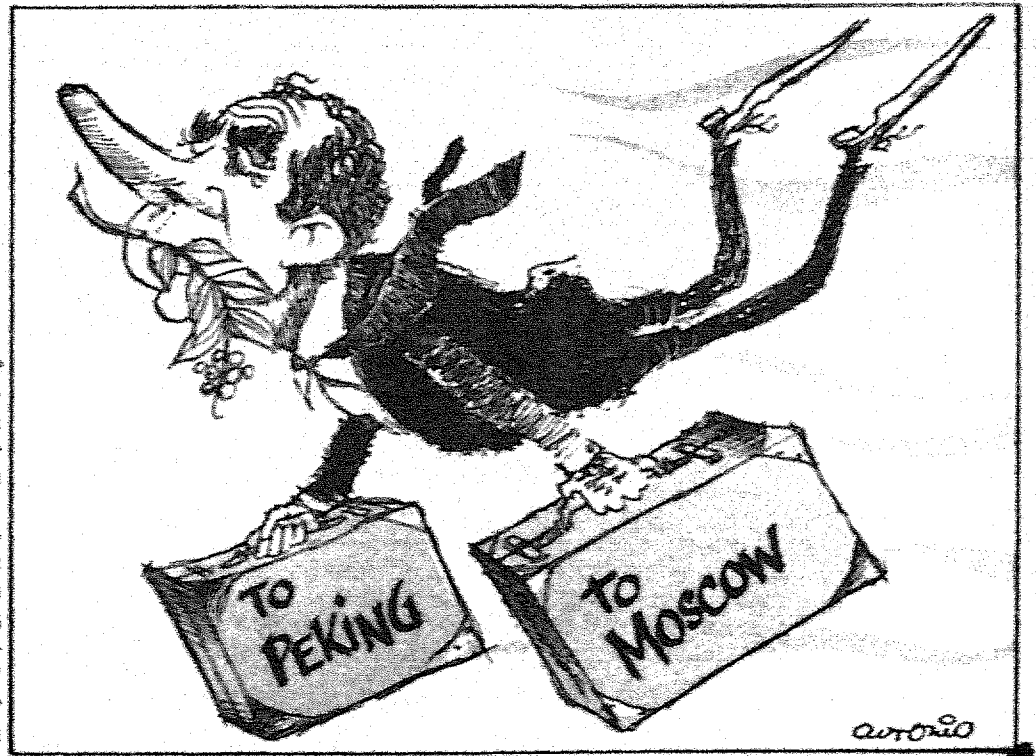
And in the light of this oath, the invariable practice of medical fraternities, until very recently, was to expel with contempt any member who dared to violate this clear mandate of ethical practice.

Whether the state chose to prosecute and punish or not, respectable medical societies of all kinds and descriptions regarded this as one of the most horrendous of crimes, almost the unforgivable sin. They knew and labelled it as the murder of the unborn, the unlawful destruction of an innocent life, the totally unauthorized assumption by the physician of a power which belongs to God alone.

It was the bloody and revolting contradiction of their whole purpose in dedicating their lives and talents to the cure of ailing men. There were no questions asked: the matter was not even discussed: the issue was closed.

It is exemplary of the appalling erosion

The new dove of peace



of the common morality of our world, within a remarkably short span of time, five years at the most, that such an action as the one cited should occasion hardly more than a ripple of interest.

Most secular journals buried it as of minor concern; the Catholic press by and large failed to underscore it as an indication of the abysmal depths to which ethics and ethical practice have fallen in these United States.

THE TRULY FEARFUL dangers implicit in the legalizing of abortion have been pointed out, spelled out, but so far as our observation penetrates the encircling gloom, the populace as a whole could hardly care less, and even a good portion of the Catholic

and Christian minority seems lapped in indifference.

This is by no means a cheerful reflection and may only enhance our already widespread reputation as a professional crepe-hanger, but there it is: we might as well face up to the realities of the situation.

For it is disturbingly true that contemporary society is taking its ethics, its moral standards, not from Christianity, not from theologians, even from those who would stand on their heads to gain a little attention, not even from an enlightened humanism, but from a materialism as crass as any history has to show us, and from a frank, wholly unblushing hedonism.

The D.D.s are in flight, yes, but the grim truth is that the M.D.s are right behind them.

Group to seek support of Dade drug programs

A panel discussion of the drug problem by youth involved in various Dade County programs so impressed members of the Dade County legislative delegation that they named a five member committee to seek support for these programs.

Named to work with DRUG, Drug Rehabilitation United Group, in an effort to develop substantial reasons for state aid, were: Senators Kenneth Myers, and Lee Weissenborn and Representatives Marshal Harris, Maxine Baker and Murray Dubbin.

The meeting Tuesday at the Dupont Plaza Hotel was arranged by DRUG which invited members of the Dade delegation, headed by Sen. George L. Hollahan.

The association includes Operation Self-Help in Hialeah, Re-entry, Miami Beach; Here's Help, North Miami Beach; Concept House and Spectrum, Miami and Genesis House, Miami Beach.

Operation Self-Help and Genesis House are two social agencies supported by the Archdiocese of Miami.

Sen. Hollahan said, "We were quite impressed with these young people and the vital statistics they presented on the youth involved in their programs."

THE YOUTH participating in the panel, Sen. Hollahan said, who had returned to their campuses after rehabilitation, ranged in age from junior high to junior college.

The Dade delegation is anxious to assist these groups who weren't receiving government subsidies, according to Hollahan.

A great deal of criticism, at the meeting was leveled at Law Enforcement Act Agency, LEAA, a federal liaison in the drug problem, which has failed to meet its

obligations. The agency, according to DRUG spokesmen, has not released any of its 1970 allocations nor given any indication of what it was going to do in 1971.

Father John H. O'Connor who represented Operation Self-Help at the meeting told The Voice that none of the Dade County drug therapeutic centers have received any federal assistance in more than a year.

THE FEDERAL PROGRAM is designed to assist correctional and enforcement agencies in lessening the incidence of crime by taking people off the street. This would include the work the Dade drug agencies are doing in their rehabilitative programs.

Father O'Connor said he was very much impressed with the sincerity of the members of the Dade legislative delegation. "Our pro-

gram gave them a point of view they had never seen before."

Spokesman for the DRUG group was Father Fred Harrison, executive director of Spectrum House. Dr. Herb Abramson, of Here's Help, acted as master of ceremonies for the meeting. Steve Vescova, community relations director at Self-Help, moderated the youth panel.

OTHER SPEAKERS at the meeting included: Dr. Thomas Carroll, director of the Metropolitan Dade County Drug Abuse Program, who explained the functions of Jackson Memorial Hospital's "Umbrella" program.

Dr. James Sussex, chairman of the Dept. of Psychiatry at the University of Miami, and director of the Mental Health Program for Dade County, stressed the need for a drug program in the county.

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PROJECT GOOD NEWS' board of directors are shown discussing plans for the project with Sister Anthony. From left to right are Brother Malachy, LaSalle High School; George Monahan, editor, The Voice; Father John McMahon, Archdiocesan director of the Rural Life Bureau, Sister Robert Murphy, president, Inland Construction Co.; Robert Walker, headmaster, Ransom School; Prof. James Branch, U. of Miami; and Mrs. Beverly McLoughen, Miami ACCW, assistant coordinator.

Who owns a spare bus? Nun needs one

What would a nun do with a bus or a van?

If she's Sister Mary Anthony Hodson, she'd turn it into a mobile library for children of migrant workers.

This is but one of the many plans the energetic Sister has for "Project Good News" during the coming farming season.

"GOOD NEWS" is a cultural-educational program sponsored by the Rural Life Bureau of the Archdiocese for migrant children from South Dade labor camps. Sister Mary Anthony, who originated the program, emphasizes that within himself, every person has something to share with his

fellow man — thus, the name "Project Good News."

Sister Mary Anthony makes home visits in the labor camps, and she coordinates the program which takes some of the children on culturally-oriented "motivation" trips. Classes in arts and crafts, music and dancing are operated in the camps. A remedial reading program is planned this year, the Sister said.

But one of her main interests, right now, is in obtaining a bus which can be converted into a library. "I would appreciate a call from anyone with any ideas," said the Sister, who can be reached by phone at Bethany Convent, 854-0412.

\$145,000 drive poised at Annunciation parish

WEST HOLLYWOOD — Debt reduction, a new parish hall and necessary repairs for the church are the goals of a fund-raising campaign at Annunciation Parish, it was announced to parishioners this week by Father Salvatore Profeta, pastor.

The \$145,000 drive, called the Annunciation Indebtedness and Development Program (AID), will officially begin at the 11:30 a.m. Mass, Oct. 17. Co-chairmen for the project are Carl and John Perone, longtime Hollywood residents and

businessmen. Bids were let this week for construction of the parish center, which has been approved by the Archdiocesan Building Commission, the pastor added.

Other than reduction of the parish debt, Father Profeta said, "there is an urgent necessity for the parish hall," which will be used as a cafetorium for school children of the parish and also serve as central meeting place for parochial activities, he added.

Around the Archdiocese

Palm Beach County

St. Clare parish women, North Palm Beach, will make a retreat Oct. 22 through 24 at the Cenacle Retreat House, Lantana. Make reservations by calling 622-1637.

The second annual golf tournament, sponsored by St. John Fisher parish, West Palm Beach, will be held at the Palm Beach Lakes Golf Center Saturday and Sunday, Oct. 23 and 24.

Broward County

The men of Nativity parish, Hollywood, will hold their annual weekend retreat at Our Lady of Florida Retreat House, North Palm Beach beginning tonight (Friday) and continuing through Sunday afternoon.

"The Witches Hop," a Halloween dance, hosted by the Altar and Rosary Society of St. Clements Church, Ft. Lauderdale, will be held Saturday night, Oct. 16, from 9 p.m. to 1 a.m. in the parish hall, 301 NW 29 St.

For tickets call Mrs. Rudolph Fazzini, 564-5559.

A luncheon card party, hosted by St. Charles Borromeo Catholic Women's Club, Hallandale, is slated for noon, Tuesday, Oct. 19, at the parish center, Hallandale Beach Blvd. and NW Sixth Ave. All proceeds will be given to the Hallandale Civic Center Fund.

The Irish Rovers Club, Ft. Lauderdale, has planned a costume Halloween party for Friday, at 8 p.m. at St. Jerome parish's hall, 2601 SW Ninth Ave. Irish-American dancing will be provided by the New Yorkers Band.

The "Annual Buffet-Dance" of St. Elizabeth Church, Pompano Beach, will be held Saturday, Oct. 16, in the parish hall beginning at 9 p.m. The Warren Johnson Band will provide music. Tickets may still be purchased by calling Dottie Lombardi, 942-0520 or Mary Temple, 390-1066.

A fund-raising luncheon and fashion show, sponsored by the Holy Cross Hospital Women's Auxiliary, Circle Five, will be held Wednesday, Oct. 27, at the Caprice Room of the Sheraton Hotel.

A board meeting, followed by a "Back to School" meeting, will be held for parents and friends of Madonna Academy, Hollywood, Thursday, Oct. 21 in the gymnasium, beginning at 7 and 8 p.m. respectively.

A rummage sale, hosted by the St. Theresa Guild Mother's Club, Little Flower parish, Hollywood, is scheduled for Saturday and Sunday, Oct. 22 and 23 at the school auditorium, 1843 Pierce St. Proceeds will go to the school.

With proceeds going toward a scholarship fund in social work at Barry College, St. Anthony Catholic Woman's Club, Ft. Lauderdale, will sponsor a "Harvest Party Luncheon and Cards" beginning at noon, Tuesday, Oct. 26 at the Holiday Inn, Las Olas and AIA.

Dade County

The second annual chicken Barbecue dinner, hosted by the Holy Rosary Home and School Association is slated for Saturday, Oct. 16, from 1 to 6 p.m. on the school grounds, Franjo Road, Perrine. Proceeds from the dinner will go to the school's library fund.

A rosary rally, honoring Our Lady of Fatima, hosted by the St. John the Apostle Council of Catholic Women, will be held at 3 p.m., Sunday, Oct. 17.

The Catholic Singles Club of Miami will celebrate its twelfth anniversary ball Saturday, Oct. 16, beginning at 9 p.m. at the Kings Bay Yacht and Country Club. For further information call 221-3370.

A luncheon, sponsored by the Villa Maria T.L.C. Club (Tender Loving Care) will be held at the Center, 1050 NE 125 St., Tuesday, Oct. 19 at 1 p.m. The group's big project of the year will be the annual charity ball, which will be discussed at the meeting. The following day, Oct. 20, the Villa Maria Auxiliary will host a luncheon and card party at the K. of C. Hall, 13300 Memorial Highway, North Miami, beginning at noon.

The annual Fall games night, hosted by the Altar and Rosary Society of St. Vincent de Paul parish, is slated for Wednesday, Oct. 20 starting at 7:30 p.m.

St. Mary Cathedral Women's Guild will celebrate its Monthly Communion, Sunday Oct. 17 at the 8 a.m. Mass. The regular meeting is slated for Thursday, Oct. 21 at 8 p.m. in the cafetorium.

Toby the Robot and Channel 7's Wayne Chandler, will be special guests at St. Kevin parish's "Karnival" Saturday and Sunday, Oct. 17 and 18, on the church grounds, 2721 SW 118 Ave.

Family guild is organized

A Family Guild has been organized in the new St. Agatha parish, West Miami, with Richard H. Devine as first president.

Jose M. Guerra is co-president of the new group; Marie A. Vocale, vice president; Anne B. Murphy, treasurer; Aida M. Vocale, recording secretary; and Minna T. Bird, corresponding secretary.

According to Father William L. O'Dea, pastor, the new parish group will "cohesively blend all activities of the parish under one coordination, and will allow for broader participation of all parishioners in the life of the parish community."

Pre-natal classes

FORT LAUDERDALE — A new series of pre-natal classes for expectant mothers and fathers is in progress on Wednesdays at 7:30 p.m. in Holy Cross Hospital.

Those interested should call 771-8000, Ext. 679 for further information.

Priest to talk on the Bible

LAKE WORTH — "The Bible — God's Library" will be the topic of Father Paul Manning, pastor, St. Joan of Arc Church, Boca Raton, when he speaks to members of the East Coast Deanery of the Miami ACCW during their Fall meeting on Thursday, Oct. 21.

Mass will be celebrated in St. Luke Church at 9:30 a.m. preceding breakfast and registration at Holiday Inn, Palm Beach.

Auxiliary plans coffee Oct. 21

The annual membership champagne-coffee of the Friends of Bethany auxiliary begins at 11 a.m., Thursday, Oct. 21 at the home of Mrs. Stuart Patton, 3211 Riviera Dr., Coral Gables.

Those interested in the Bethany Residence for dependent teenage girls, conducted in Miami by the Archdiocese of Miami under the supervision of the Dominican Sisters of Bethany, are invited to attend.

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Rally against crime

"Morality or Decadence?" will be theme of a community rally scheduled to be held at 8 p.m., Thursday, Oct. 21, in the Archdiocese of Miami Hall, NW 75th St. and First Court.

Miami Mayor David Kennedy and members of the City of Miami Commission will be featured speakers during the program, sponsored by combined women's organiza-

tions of the Cathedral and St. Rose of Lima parishes.

"IF AMERICAN cultural life is being degraded by ineffective morality laws, then perhaps an aroused citizenry can join forces with our law enforcement and elected officials to rid our community of this moral pollution," Mrs. Thomas F. Palmer, program chairman, emphasized.

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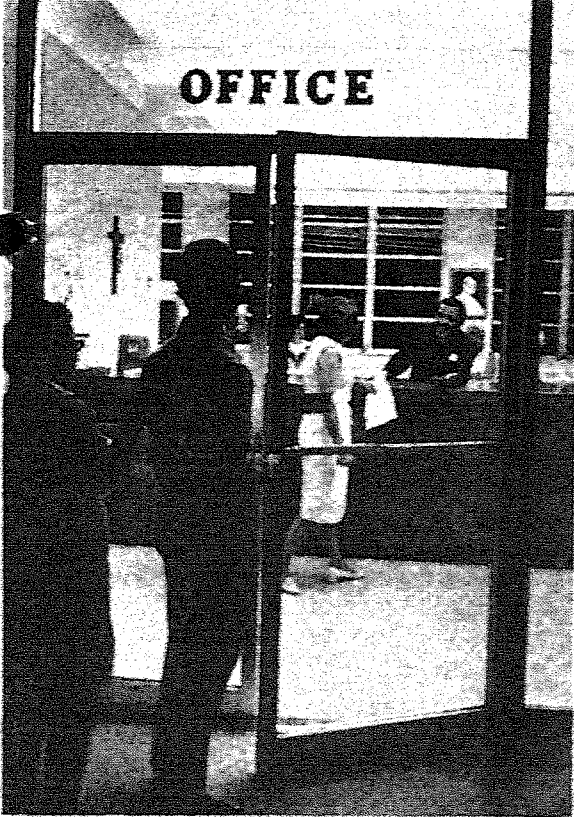
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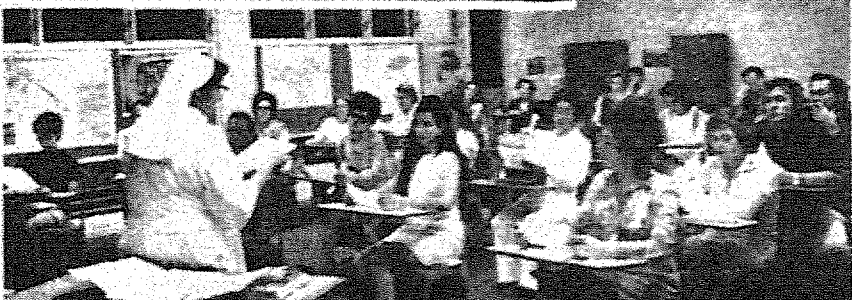
LARGE CATHOLIC STAFF



SOME 800 parents of students enrolled at Immaculata-LaSalle High School were back in school for "mini-classes" last week following the same schedule as do their youngsters including assembly in the school auditorium (above).



Supervising principal, Father Francis LeChiara greeted parents at school office, as students directed mothers and dads to their classes which changed at 10-minute intervals.



Typical "mini-class" conducted by Sister Mary Therese, S.S.J. for mothers and fathers of students to acquaint them with methods and subject matter employed.

Funeral rites offered for Gary Unis, 18

POMPANO BEACH — The Funeral Liturgy was celebrated Thursday in St. Coleman Church for 18-year-old Gary V. Unis, who died suddenly last Sunday as the result of an aneurism.

Msgr. Michael J. Fogarty, V.F. pastor, offered the Mass for the Purdue University sophomore who was stricken on campus and died

shortly after at a local hospital in W. Lafayette, Ind.

A SON of Mr. and Mrs. Lou Unis, 5260 NE 20 Ave., Fort Lauderdale, the youth, who was majoring in meteorology on a scholarship, was graduated from Cardinal Gibbons High School in 1970. A native of Cleveland, he came here 16 years ago with his family and had served as an altar boy in St. Coleman Church. During that time he was the recipient of a Serra Mass Server award.

In addition to his parents, he is survived by two brothers: Mark, a medical student at Johns Hopkins University; and Craig, a pupil at Cardinal Gibbons High School; and his maternal grandparents, Mr. and Mrs. George Emmett, Orlando.

Burial was in Our Lady Queen of Heaven Cemetery under direction of Krazer Funeral Home. The family requested that donations be sent to the Cardinal Gibbons Gymnasium fund in lieu of flowers.

Tampa school to hold picnic

TAMPA — The annual Fall picnic of Mary Help of Christians School will be held on the school grounds, 6400 E. Chelsea St., from 12 noon to 4 p.m., Sunday, Oct. 17.

Mass will be celebrated in the school chapel at 11 a.m.

Barbecue serving will begin immediately after the Mass.

A band concert will be presented between 3 and 4 p.m., and a variety of refreshments will be available on the grounds.

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Bias is called greatest menace facing children

Prejudice is the greatest menace facing the urban child, a Federal Court jurist told opening sessions of a four-day workshop sponsored by the National Conference of Christians and Jews at Miami Beach.

Welcoming representatives from youth service agencies, civil rights groups, religious groups and law enforcement agencies, who participated in the workshop on "The Child in the Urban Scene," Judge C. Clyde Atkins warned that "prejudicial attitudes" and their adverse effect upon children are perhaps the greatest dangers facing the urban child of today and tomorrow.

Nuns organize school system

Dominican Sisters of Adrian, Mich., have formed an Independent School System, which includes high schools owned and operated by the community in Michigan, Illinois and Florida.

Sister Rita Schaefer, O.P., academic dean at Barry College, administered by the Adrian Dominicans, has been named a member of the board of education for the new system, which includes Rosarian Academy, West Palm Beach.

"We of the 'now' generation will reap the benefit or the disaster of our actions along with the children involved," Judge Atkins said. "Prejudice is being down on something you're not up on. Perhaps this is an oversimplification but at least a ventilation of attitudes should lay bare the paucity of facts to support them, and a better awareness of the problems."



RIGHT REVEREND EDWARD T. O'MEARA NATIONAL DIRECTOR

GOOD NEWS

Why do we (the Church) have missionaries? Why do we spend money to train men and women to be priests, doctors, nurses, educators, and social workers of every kind, and then send them to undeveloped areas of different cultures, religions, languages, and mores? Why send these unselfish men and women to the most deprived, uneducated, often unresponsive, and least promising of peoples? And finally, why do we (the Church's Mission Aid Societies) beg for your concern, your prayers, and your money to help train, send, and maintain these missionaries?

Pope Paul, in his MISSION SUNDAY MESSAGE to the world's Catholics, answers all these questions in one simple, yet profound, sentence: "We have GOOD NEWS!"

We have all heard this said before in one way or another, but we would like to share with you the Pope's own thoughts that follow this statement, asking you to read them very carefully, meditate on them and act upon them:

"Every one of us, by the very nature of his Christianity, must feel himself impelled to broadcast this GOOD NEWS to the ends of the earth. No one of us Christians — be he Pope, bishop, priest, religious or layman — can disclaim responsibility in regard to this essential Christian duty."

"Let us be very clear on one point: Christ gave his apostles a command which is so concrete and so explicit that it excludes any possibility of uncertainty about His wishes. They were to go to the whole world (without exclusion of any part) and preach the GOOD NEWS to every creature (with no exception of race or time.)"

"The GOOD NEWS is this: that God loves us; that He became Man to share in our life and to share his life with us; that He walks with us — every step of the way — taking our concerns as his own, for He cares about us; and that therefore men are not alone, for God is present in their entire history, that of peoples and that of individuals; that He will bring us, if we allow Him, to an eternal happiness beyond the bounds of human expectation."

This is the GOOD NEWS we have to give to our world today, especially to those who suffer from suppression, war, despair, and disease. As the Pope says, "We possess the antidote to the pessimism, the gloomy foreboding, the dejection and fear, which afflict our time."

This is why we have missionaries; and why we must beg for your continual concern and financial sacrifices for you are the missionaries; ONLY means of support. They need you and you need them!

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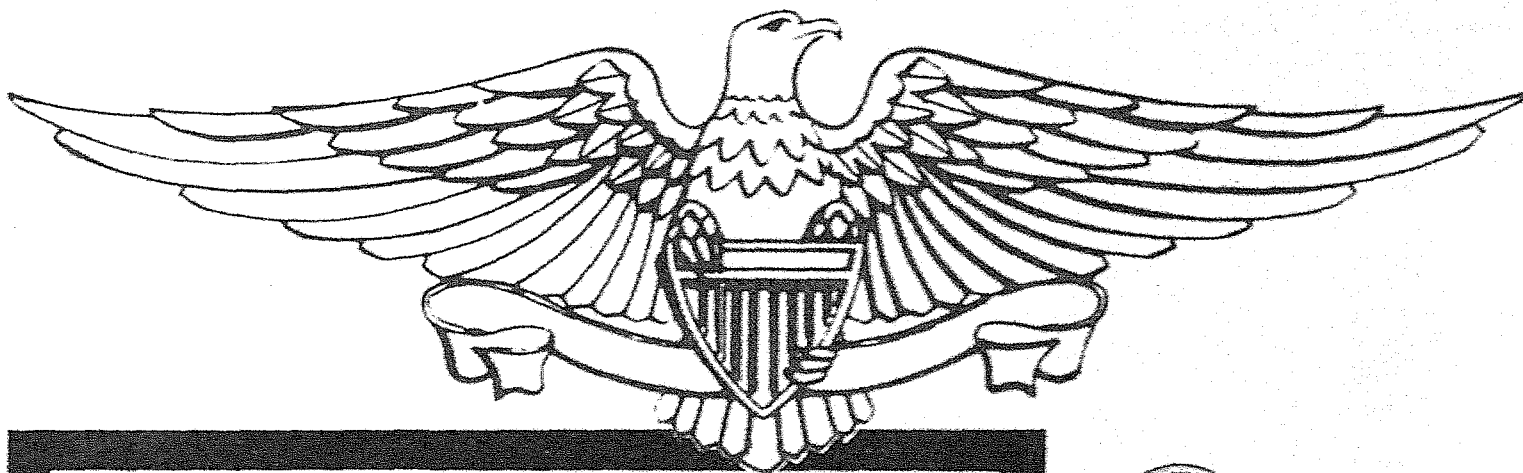
SALVATION AND SERVICE are the work of the Society for the Propagation of the Faith. Please cut out this column and send your offering to Reverend Monsignor Edward T. O'Meara, National Director, Dept. C., 366 Fifth Avenue, New York, N.Y. 10001, or directly to your local Archdiocesan Director, Rev. Lamar J. Genovar, 6301 Biscayne Blvd., Miami, Florida 33138.

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V AMUSEMENTS MOVIES-TV-RADIO



Facing the continuous struggle against prison life, Tom Courtenay portrays the title role in "One Day in the Life of Ivan Denisovich."

Russian labor camp depicted as horrible

"One Day in the Life of Ivan Denisovich" (Cinerama Releasing Corp.) is a subtly terrifying glimpse of human degradation and survival in a Russian forced labor camp.

Based on a new translation of Russian novelist Alexander Solzhenitsyn's book, survival becomes a day-to-day thankfulness for Ivan, giving him hope for just one more day of his interminable 10-year sentence.

Fine camera work and effective casting of Englishmen and Scandinavians — an Anglo-Saxon mixture that becomes a believable group of prisoners — adds significance to the film. (A-2)

Film fare on TV

SUNDAY, OCT. 17

7:30 p.m. (CBS) — **The Sand Pebbles (Part II)** (1967) — Continuation of three-hour epic; first half was shown the previous Sunday evening. Steve McQueen, Richard Attenborough star in a panoramic tale about the crew of an American gunboat assigned to protect American interests in China in 1926 during a time of great social and political upheaval. Well worth seeing, but only if you watched last week's first installment and have managed to sustain your interest over the intervening week. (A-III)

9 p.m. (ABC) **No Way To Treat A Lady** (1968) — Filmed in New York with much care, Jack Smight's "Lady" is a purely invented but effective mixture of adult comedy, psychodrama and upbeat love story. In a tour-de-force, Rod Steiger plays Gill, a madman with a severe "Mother complex" who changes disguises for five compulsive murders, while a likeable police detective, Moe Brummel (George Segal), gradually outwits him. Lee Remick is delightful as Kate, who appears in time to help Moe with his own mother problem. Gill's "priest" disguise may strike some as in questionable taste, but the film generally communicates respect for its audience, and that's a treat. (A-III)

MONDAY, OCT. 18

9 p.m. (NBC) — **Kill A Dragon** (1967) — A run-of-the-mill attempt at an Oriental action film; replete with unbelievable episodes of Russian roulette, exploding nitro, bedroom invasions, and complete reversal of the "heavy's" character. The predictable, if not logical, formula of sex-and-violence in a contrived set-up evokes a predictable, equally illogical but correct reactions — Bleah! (A-III)

TUESDAY, OCT. 19

8:30 p.m. (ABC) — **Suddenly Single** — Original 90-minute comedy stars Hal Holbrook, Barbara Rush, Morgot Kedder and Agnes Moorehead. Distasteful theme deals with a middle-aged, recently divorced businessman who makes a stab at the "swinging singles" world.

WEDNESDAY, OCT. 20

8:30 p.m. (NBC) — **The Easy Sunday Murder Case** — Cross between routine TV mystery series and lackluster TV feature film. Rock Hudson is Police Commissioner Stew McMillan, faced with the awesome challenge of tracking down a kidnaped man and his dognaped pet. Unconvincing nokum.

FRIDAY, OCT. 22

9:30 p.m. (CBS) — **Goodbye, Raggedy Ann** — Ninety-minute TV film with Hal Holbrook and Mia Farrow as top liners in a melodramatic tale about an oddball young movie starlet pushed to the brink of suicidal breakdown by

the inexorable pressures of the struggle for survival in raunchy old Hollywood.

SATURDAY, OCT. 23

8:30 p.m. (ABC) — **Death Takes A Holiday** — TV feature film combines fantasy and suspense in a story of a young girl whose "dream" of an ideal man seems to come true. Or does it? Yvette Mimieux is the girl, Monte Markham the handsome young stranger who comes into her life, and Melvyn Douglas her perceptive father.

9 p.m. (NBC) — **Colossus: The Forbin Project** (1970) — The project, named after a computer electronics scientist (Eric Braeden), is the construction of an enormous computer complex whose function is to be U.S. defense, which once set in operation is self-sustaining, unjammable, and not subject to human control. The action involves Colossus locating a Russian computer of the same purpose and design, with which it communicates and "decides" to create a benevolent world dictatorship that will correct the ills of mankind at the expense of man's free will. A kind of horror film with contemporary allusions, it has moments of genuine interest arising out of the situation of a modern Frankenstein that can initiate ultimate human decisions, but without the capability of compassion, human growth, or the potency of a soul. The film's worst flaw is its puerile depiction of figures in high governmental positions. (A-III)



Travel Talk BILL FARR

Los Angeles is truly a first city. It was the first city in human history to try to move millions of people around a vast urban metropolis almost completely by private cars, the first to build gigantic supermarkets and shopping centers; the first to recognize that making movies was a great industry; the first to make the teenager king of a commercial empire and cultural revolution; the first to realize that the future world-city will be hundreds of suburbs tied together by freeways. This city of firsts has a delightful climate year-round and days and nights filled with fun and excitement. Make L.A. your first stop on your next trip.

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THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES Ratings Of Movies On TV This Week

FRIDAY, OCT. 15
9:15 a.m. (5) **Director's Chair, Part II** (No classification)
1:45 p.m. (4) **The Desert Heat** (Family)
4 p.m. (10) **Not As A Stranger, Part II** (Objectable in part for all)
OBJECTION: Suggestive sequence
8:30 p.m. (8 & 7) **Marriage Year One** (No classification)
9 p.m. (4 & 1) **The Dark Tower, Part II** (Unobjectionable for adults and adolescents)
11:30 p.m. (4) **The Spider Woman** (Family)
SATURDAY, OCT. 16
12 noon (4) **Jesse James** (Unobjectionable for adults and adolescents)
12:30 p.m. (10) **Between Two Worlds** (Unobjectionable for adults and adolescents)
1 p.m. (4 & 1) **Children of Eden Festival** (Unobjectionable for adults and adolescents)
1:30 p.m. (4) **Another Time, Another Place** (Unobjectionable for adults)
2 p.m. (5) **The Golden Falcon** (No classification)
4:30 p.m. (8) **Had** (Unobjectionable for adults)
7 p.m. (4) **Another Time, Another Place** (Unobjectionable for adults)
8:30 p.m. (10) **In Broad Daylight** (No classification)
8 p.m. (5 & 7) **Duel At Dusk** (Objectable in part for all)
OBJECTION: A sympathetic presentation of the hero's conspiracy in merry-killing creates a moral problem in this violent Western.
11:30 p.m. (4) **The Notorious Landlady** (Unobjectionable for adults)

RELIGIOUS PROGRAMS

TV
Saturday
1:30 p.m.
THE TV MASS — Spanish, Ch. 22 WFTV
Celebrate Father Jorge Gonzalez
Sunday
7 a.m.
THE CHRISTOPHERS — Ch. 10 WFTV
9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WFTV
— Fr. Chris O'Rourke, Director of a Central Village Institute Fr. Gerald LaFontaine
Father James Feather and Sister Eva Marie
10:30 a.m.
THE TV MASS — Ch. 10 WFTV
Father John J. Farrell O.S.A.
11 noon
INSIGHT — Ch. 1 WFTV — Charlie Van Made the Night Too Long
RADIO
Sunday
8:15 a.m.
Happy Sunday (Via Domingo Falls) — WFAB
— Father Agustin Roman and Father Angel Gonzalez O.F.M.
10 a.m.
The Roads of God (Las Camion de Dios) — WQRA — Father Jose Hernandez

4 p.m. (10) **Here Come The Nuns** (Family)
5:30 p.m. (4 & 1) **Goodbye, Raggedy Ann** (No classification)
11:30 p.m. (10) **No Time For Comedy** (Unobjectionable for adults and adolescents)
SATURDAY, OCT. 15
1 p.m. (4 & 1) **CBS Children's Festival** (Unobjectionable for adults and adolescents)
1:30 p.m. (4) **The Black Orchid** (Family)
2 p.m. (5) **The Gallant Messenger** (No classification)
4 p.m. (7) **Sacred Communion** (No classification)
4:30 p.m. (8) **Roman Holiday** (Unobjectionable for adults and adolescents)
7 p.m. (4) **The Black Orchid** (Family)
8:30 p.m. (10 & 12) **Death Takes A Holiday** (No classification)
10 p.m. (4 & 7) **Colossus: The Forbin Project** (No classification)
11:30 p.m. (4) **The Long Ships** (Objectable in part for all)
OBJECTION: Suggestive restaurant and situations
11:30 p.m. (1) **Best Things In Life Are Free** (Family)

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V AMUSEMENTS MOVIES-TV-RADIO

A fierce and disturbing movie that 'hates' war

Johnny Got His Gun (Cinematation Industries) — Not the least of the troubles surrounding Dalton Trumbo's bitter antiwar novel, is its basically unfilmable quality.

Trumbo, after all, is a long-time Hollywood screenwriter (and was for a long time blacklisted) and one would naturally expect his writings to be visually oriented and easily adaptable to the screen. But the novel, which was written in 1938 and concerns the interior waking-nightmare of a World War I "basket case," is neither very visual nor very accessible as narrative.

Thus Trumbo's fine work languished "unfilmable" for over 30 years, and the author himself has now had to take considerable liberties with the original to whip it into a coherent motion picture.

On film, "Johnny" is far more interesting for things outside itself than for anything that unfolds on the screen. The film is filled with ideas and passionate beliefs, which is entirely proper for the sort of propaganda movie it is but which also warrants the reservations many will entertain about it.

Trumbo bases his novel and the film derived from it on the hideous ironies of war, specifically by focusing his attention on one vivid example: the limbless, faceless, senseless but conscious trunk which is all that remains of young Joe Bonham, All-American soldier boy.

THE IRONY stems from the horrible fact that the same war machine that dehumanizes and destroys life by the millions will just as vigorously, if less openly, strive to preserve the life of a virtual "lump of meat," as Joe describes himself.

Covered with gauze and with a feeder tube here, a waste tube there, Joe has been hidden away in the utility room of a wartime veterans hospital, kept out of sight lest discovery of him embarrass army officials and demoralize the other patients. In keeping him alive, the doctors think he is a "decebrated" vegetable.

He is not, and the film's narrative series of tinted monochrome scenes trace Joe's gradual recovery of his consciousness and discovery of his condition.

INTERLACED with the monochrome sequences in the hospital are scenes of recollection (Joe's first sexual experience and other special or traumatic events of his youth) and of fantasy (a consultation with a very human Jesus, a vision of a freak show with himself as the featured exhibit, a consultation with his dead father).

Of the two categories, the scenes of recollection work better, although they have an Our Townish air about them. In them Jason Robards as the tough but affectionate father seems perfectly cast. In them, also, Timothy Bottoms as Joe gets a chance to act, and he does a fine job as the tender innocent sent out by his elders to make the world safe for democracy.

Most of the scenes are straight-forward and homey, with a warmth and poignance that make the America of the common man wondrously appealing. His night with his girl friend, the night before he goes off to war, is presented frankly but without sensationalism.

THE FANTASY SCENES work less well, and they tax Trumbo the director's abilities to invent visual equivalents of Trumbo the novelist's work. There is in the fantasies, however, a certain otherworldliness that is fitting for man whose brain rushes here and there pell-mell without the stabilizing reference points the senses would provide. Joe, recall, has no eyes to see daylight or night, no nose to tell whether it is feeding or bathing time, no ears for listening, no mouth with which to speak, no hands for feeling.

The film's climax is reached in a monochrome scene in which Joe finally manages to communicate by thumping his head against the pillow in Morse Code. Not surprisingly, the doctors are shocked that Joe is not, after all, a vegetable; but they do

refuse his request to be put on display as a living anti-war monument or be left to die. After all, declare the men who have killed millions this man's life is precious.

TRUMBO'S FILM is remarkable for its achievement as a moral statement about a human institution he considers immoral. It is all the more shocking and powerful because it is based on a book written in 1938 — before the massive horrors of World War II, Korea, and now Vietnam.



Bidding farewell, Timothy Barnes parts from Kathy Fields in "Johnny Got His Gun."

Mysterious old mansion and other chilly things

The Shadow of the Lynx, by Victoria Holt. Doubleday, 381 p. \$6.95 (H).

Always the same sort of jacket cover: a mysterious looking mansion; a woman fleeing in horror or despair; a gibbous moon to emphasize the lights and shadows. And always the fascinations of a well-told tale, however much it may impose on our credulity.

How does Victoria Holt keep it up? The title page tells us this is her tenth novel, some of the former ones having been on best-seller lists for a gratifying number of weeks.

For one thing, she gives us authentic details of the locale: of her novels. This one is set in Australia and in rural England near Canterbury. Her characters may be prototypes, the unprotected and victimized female, the pseudo villain, an idealized father, but she makes the story vivid by little details: for instance, "the bee crawling up the window flinging itself against the glass in a desperate effort to free itself . . . caught! like myself . . ." or again, on the first phase of her trip to Australia: "Looking out at the orchards of apples and pears which would not be ready for almost two months, and then I would be far away."

BOOK REVIEW

The time is toward the end of the last century, the beginning of this one, some 40 years after Australia ceased to be a penal colony. The "Lynx" had been sent out originally as a prisoner, accused of robbery.

It's a good story, with a surprising twist at the end; and Miss Holt has not been exactly fair to us in this, for she has furnished no clues or previous warning. But it's still good for two hours of recreational reading.

Sister M. Marguerite, R.S.M.
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Best Sellers

as compiled by the University of Scranton, Scranton, Pa.

FICTION

Tregaron's Daughter (I) Brent
The Day of the Jackal (I) Forsyth
Private Worlds (IIa) Gainham
Life, Wonderful Life! (I) Morris
The Heirs of the Kingdom (IIa) Oldenbourg
The Life and Times of Horatio Hornblower (I)

Parkinson

Gay Lord Robert (I) Plaidy
Mrs. Palfrey at the Claremont (I) Taylor
The Dahomean (IIa) Yerby

NON-FICTION

Revolution Through Peace (I) Camara
Einstein: the Life and Times (IIa) Clark
Revolution and Equilibrium (I) Deming
The X-Craft Raid (I) Gallagher
The Terrible Year (I) Horne
Parthian Words (I) Jameson
The Difference between a Man and a Woman

(IIa) Lang

Ibsen: a Biography (IIa) Meyer
The San Francisco Earthquake (I) Gordon and Watts

McNamara:

His Ordeal in the Pentagon (I) Trewitt

Symbols of Classification: I. Suitable for General Reading. II. Adults Only because of: A. Advanced Content and Style. B. Immoral Language or Incidents. III. Permissible for Discriminating Adults. IV. Not recommended for Any Class of Reader.

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The Voice
of
The Holy Father



Pope
Paul
VI

(Following are highlights from current speeches and documents of Pope Paul VI. The Holy Father addresses himself constantly to the problems and needs of our age in an effort to help individuals form a right conscience.)

Religious education we should pursue even until old age

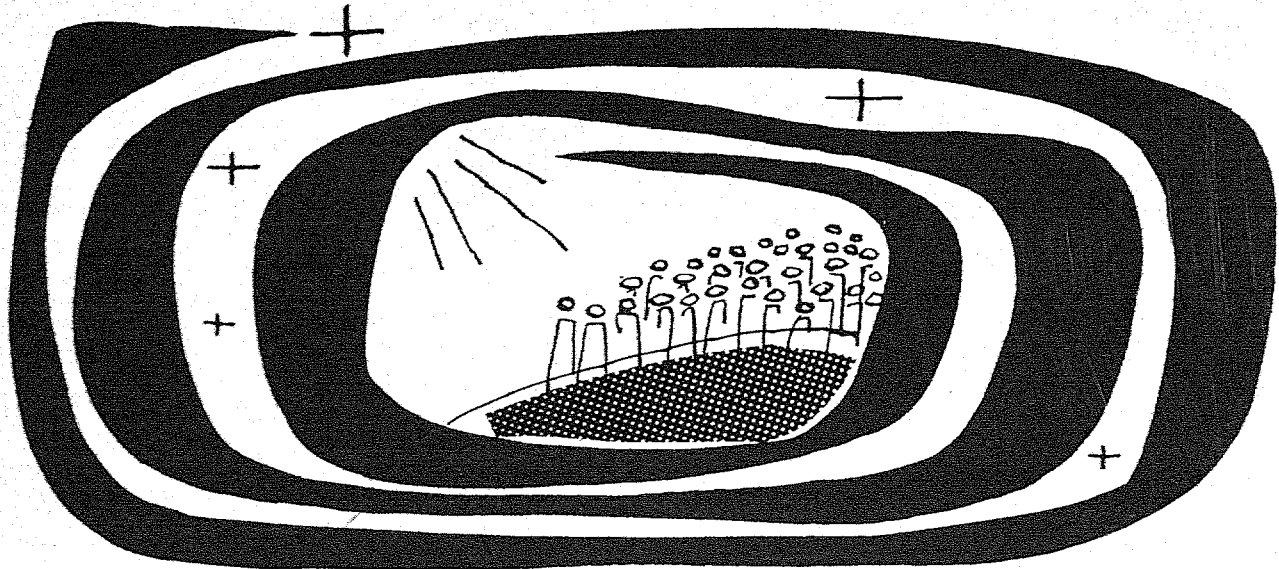
We all know that Christian life is a way of conceiving and leading life according to faith. Now, faith has two principles: one, inner and operative, and it is the virtue of faith, the disposition to believe, which comes from the Holy Spirit and becomes part of us with baptism; the other, external and decisive, is made up of the positive truths we believe, taught us by the Church in the creed. Catechesis is teaching which requires the intervention of the persons concerned. It requires the living and direct work of the whole community of the Church. Catechesis can be considered a testimony of faith. Now, every believer is obliged to render this testimony by professing his own faith, indeed, by example, and in words. It is now commonly said that all members of the Church must be apostles, missionaries; that is, by the very fact of participating in the life of the Church, they must in some way promote it. This entails a fundamental duty, that of knowing one's faith, of being instructed in the truths of religion. This necessity is one of the incumbent and recurrent demands in the history of Christianity. From it spring systematic catechesis and apologetics. Let us recall the famous remark about Christian religion, which has been an object of mistrust and a target of persecution from the very beginning: "Let it not be condemned out of ignorance." How many and what negative consequences stem from religious ignorance. Religious instruction must not stop in early youth; it must go on with life, until adulthood, until old age, remembering that, in this vital and mysterious fact of the transmission of faith, the reading one can do by himself is not always enough, nor is private piety. It is also necessary, to a certain extent, to cultivate humbly the habit of listening to the spoken Word of God.

Speaking to a general audience, Sept. 22, 1971

We recall what the recent Council reminded us: that the Catholic school retains its immense importance in the circumstances of our times. Every school worthy of the name should be recognized as performing as a kind of center, in itself, whose operation and progress deserve the joint participation of families, teachers, various kinds of cultural, civic and religious groups, civil society and the entire human community. Let us mention, for example, the extension of the possibility of every type and grade of education to all citizens suited for it; the development of the relationship between society, above all the family, and the school; the internal structure of the scholastic institutional community; the use within the schools of the means of knowledge at the disposal of modern society; the stress placed on the active character of the pupil's role in the educational process; the pursuit of harmonious development of all the physical, moral and intellectual capacities of the young; the formation particularly in the spontaneity of research along the path of methodical teaching and in the simultaneous and balanced exercise of freedom and responsibility in the pupil's conscience; the linking up of the various stages of schooling and of the academic and professional world — all aimed at constructing a bridge to practical life. Always have a high regard for your profession as teachers. Be proud of this worthy title. And do not consider the school teacher's labors empirical and servile, as they were once called, because you know what a very delicate and precious art is this one that St. Augustine refers directly to God, as the active principle of knowledge. The title of teacher gives you a place in the mission of the Teaching Church, which is well aware that Christ is the only Master of salvation and adopts this transcendent title in His name. And if in the title that designates your profession you succeed in joining in wise harmony the two main functions of the teacher, the formative one and the one that teaches man to be a man and a Christian, you know you have made your life a masterpiece. For this reason never be ashamed, dear teachers, to call yourselves Catholic.

Speaking to Catholic Teachers Association, Sept. 12, 1971

You and Your Faith



Sunday's Gospel

He told them a parable on the necessity of praying always and not losing heart: "Once there was a judge in a certain city who respected neither God nor man. A widow in that city kept coming to him saying, 'Give me my rights against my opponent.' For a time he refused, but finally he thought, 'I care little for God or man, but this widow is wearing me out. I am going to settle in her favor or she will end by doing me violence.'"

The Lord said, "Listen to what the corrupt judge has to say. Will not God then do justice to His chosen who call out to Him day and night? Will he delay long over them, do you suppose? I tell you, he will give them swift justice. But when the Son of Man comes, will he find any faith on earth?"

Luke 18:1-8

Church conservative faithwise

By JAMES C. O'NEILL

VATICAN CITY — (NC) — The Catholic Church is "tenaciously conservative" in keeping the essentials of the faith. Pope Paul VI said at his first weekly general audience after the 1971 Synod of Bishops started debate on priestly problems including celibacy.

The Pope began his audience talk with mention of the synod, then moved on to the subject of the Church's basic teachings. He did not get involved in the issue of celibacy, which is mandatory for priests as a Church law and not as an article of faith.

"Can we suppose," the Pope asked, "that the hierarchy is free to teach what it pleases in religious matters, or what pleases certain doctrinal, or rather anti-doctrinal, trends of modern opinion?"

His answer was a firm "no."

Instead he insisted: "We must remember that the episcopate has a primary duty: the duty of giving witness, the duty of strict and faithful transmission of Christ's original message — that is of all the truths revealed by Him and entrusted to the apostles for our salvation."

THE POPE said the bishops of the Church are charged to "guard the truth" and "they must feel that the last words of Jesus were said especially to them: 'Go, therefore and make disciples of all nations' — teaching them to observe all that I have commanded you."

The creed remains, "the Pope declared. "In this aspect the Church is tenaciously conservative and therefore does not grow old. Faith must be applied to life, to our living experience which is today extremely changeable."

For that reason, he explained, "the needs of the times are new and complex and therefore pastoral leadership of the Church must remain unceasingly vigilant and must be attentive to the two-fold responsibility of maintaining intact the treasure of divine truths and traditions — and at the same time to draw this ever living and working treasure closer to the life of the generations of men in a language and in forms which make it more acceptable and fruitful."

The Pope concluded by saying: "This perpetual effort of doctrinal faithfulness and of pastoral understanding is the spiritual drama of those who in the Church have the mandate and responsibility of guiding men toward common salvation. Pray for them."

Gives \$200,000 aid

VATICAN CITY — (NC) — Pope Paul VI gave \$200,000 and a bishop's cross that belonged to Pope Pius XI to aid East Pakistan refugees.

The Pope's gift was given in connection with his appeal for a world day of prayer and fasting for the refugees held Oct. 10.

The pectoral cross is of gold and is set with precious stones. It will be sold and the money sent to help the refugees. There is no estimate of its value nor did the Vatican indicate how it would be disposed of.

In a similar gesture the Pope gave a diamond-studded pectoral cross and ring to the United Nations in 1965 to assist the world's poor and starving.

UN Secretary general U Thant sent the Pope a letter giving full support to his world day of prayer.

"As is undoubtedly already known to your Holiness, the misfortune of the people of East Pakistan is also for me an event which has touched me deeply," the letter said.

"I join wholeheartedly in the appeal of your Holiness and support it. This undertaking will give new drive, it is hoped, to the international humanitarian effort."

The bishops of Italy sent \$30,000 to the Pope as their first contribution to help the refugees.

Expresses thanks

VATICAN CITY — (NC) — Pope Paul VI thanked all who listened to our appeal for those who are in extreme suffering — the East Pakistan refugees.

The Pope had appealed to the world to mark Oct. 10 as a day of fasting and prayer to center attention on the plight of more than eight million Pakistan refugees in camps in India.

At his Sunday noon appearance at his studio window overlooking St. Peter's Square, the Pope said: "We have noticed with pleasure that our call for compassion for the sad plight of refugees and inhabitants of East Pakistan has moved your souls to pity, which is truly merited."

Pointing out that it is better to give than to receive, the Pope added that the help given so far shows "great feelings of solidarity, humanity and unity which should guide the world in its new and universal civilization. Thus we feel ourselves citizens of the world. It is by this that we open up the road to justice, bounded on the needs of our fellow men wherever they are and whenever they may be."

Mindszenty prays

VATICAN CITY — (NC) — Hungarian Cardinal Mindszenty, after 15 years inside the U.S. embassy in Budapest, spent his first week of freedom visiting churches in Rome and praying at the tombs of the Pope who made him a cardinal and another he never met.

The 79-year-old cardinal reached the Vatican on Sept. 28. He was lodged in the Tower of St. John, the special residence in the Vatican gardens assigned to very important visitors.

Pope Paul VI, who welcomed him at the front door of the tower by giving him a pectoral cross and ring, immediately invited him to join in concelebrating the Mass that opened the Synod of Bishops on Sept. 30. Although the tower is almost as isolated as the third-floor suite of rooms in which the cardinal lived for 15 years in Budapest, he was free to move around, when he did.

On Sunday, Oct. 3, Pope Paul saw the cardinal in private audience — the Vatican disclosed two days later — and gave him a trailer and a chair. The cardinal also dined privately with the Pope.

THE NEXT DAY Cardinal Mindszenty left the Vatican to visit his titular church of St. Stephen in the Round, so-called because it is the only ancient circular church in Rome. The same day he also visited the Roman Basilicas of St. Mary Major and St. John Lateran.

On Oct. 5, the cardinal was driven to St. Peter's Basilica, where he celebrated Mass near the tomb of Pope Pius XII, who named him a cardinal. After the Mass, attended by a group of Hungarian priests, nuns and laity, the cardinal prayed before the tombs of Popes Pius XII and John XXIII. The cardinal never met Pope John during his 1958-1963 reign because the Hungarian prelate was in self-imposed exile within his own country.

Before leaving the crypt the cardinal also prayed at the tomb of Cardinal Joseph Beran, the late archbishop of Prague, who ended his days in Rome in 1969 after similar years of imprisonment and house arrest in his native Czechoslovakia.

KNOW YOUR FAITH

Chief teaching authority the 'magisterium'

By FATHER GEORGE K. MALONE

That Christ's church has a mandate to teach is not disputed. But what does it mean to "teach"? The Bible speaks primarily in terms of a rabbinical style of teaching in which there was communication of texts and commentaries aimed at rote memory. But the New Testament is at least open to a Greek Socratic dialogue style of approach. Thus the parables of Jesus leave room for questioning and inquiry.

As Roman Catholicism has developed through the centuries, the rabbinical style has been generally accepted as the more appropriate style of presenting the gospel message. Who acts as the teacher, the rabbi? It is the official teaching authority of the Church, technically known as the "magisterium."

The very word "magisterium" is difficult to translate properly into English. In general, one can say that it refers to the juridical embodiment of Christ's teaching mandate. One must, however, make certain precautions in discussing this teaching authority.

FIRST OF ALL, "magisterium" is a technical theological term and refers to the Pope and to the entire college of bishops in communion with the Pope. This is not to deny that there are other teachers in the Church, but simply to assert that "magisterium" refers to the "official" teaching body. In other words, it is the magisterium which sets down and demarcates official Catholic teaching.

Secondly, this teaching function can be exercised in varying ways, both extraordinary and ordinary. This distinction is very important, since failure to grasp it can cause great confusion about the binding force of and possible changes in official Catholic teaching. The extraordinary magisterium of the Pope is found in solemn "ex cathedra" statements in which he defines as of divine faith a matter of faith or morals for the universal Church. Such definitions are very rare and are held to be "infallible."

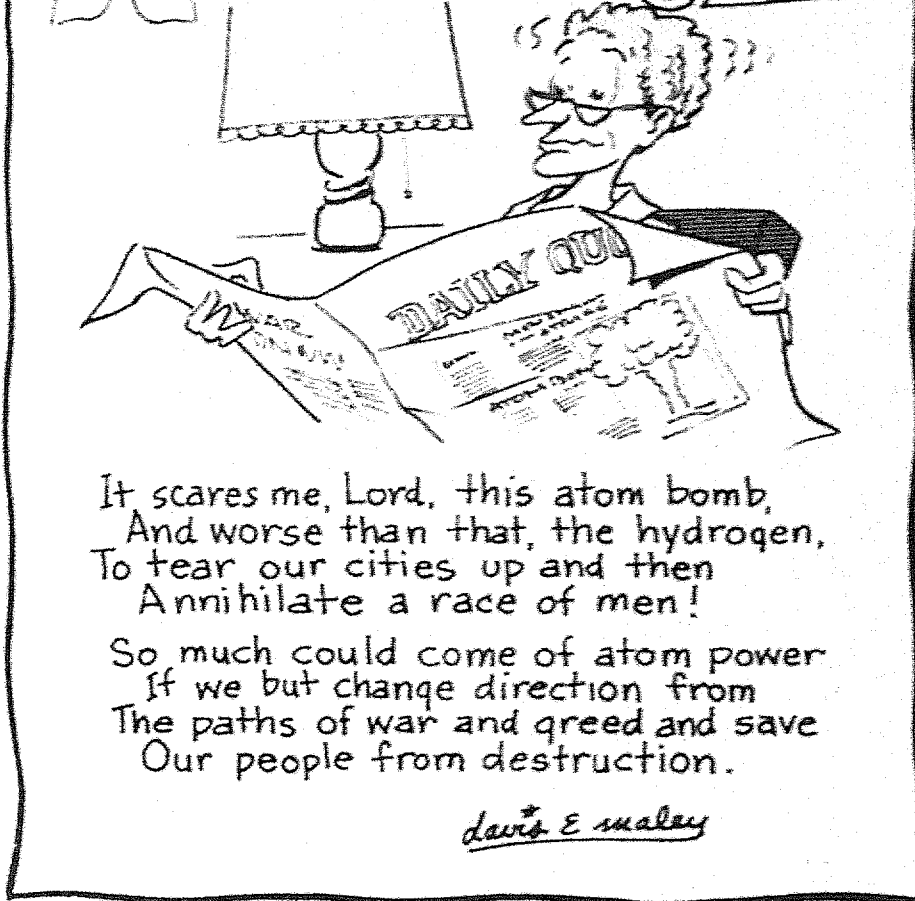
Of much greater frequency is the Pope's exercise of his ordinary magisterium. This is his day-to-day teaching function and includes such statements as papal encyclicals and allocutions. These are held to be "non-infallible."

THE EXTRAORDINARY magisterium of the college of bishops is exercised in solemn assemblies or councils. The fullest degree of this is found in an "ecumenical" or universal council and lesser degrees in local or regional gatherings — diocesan, provincial, plenary or national councils.

The decrees of an ecumenical council can be either infallible or non-infallible, depending upon how they are proposed. The ordinary day-to-day teaching of the college of bishops is found in such items as their homilies and pastoral letters. This teaching also can be either infallible or non-infallible, again depending how it is presented by the entire college.

Swiss theologian Hans Kung's recent book "Infallible? An Inquiry" has caused much controversy, even in the secular press. While not denying the infallibility of Pope or of council, Kung raises the underlying question of whether any human "proposition" or statement can be guaranteed to be free from error. After a series of conferences the German bishops noted that the questions raised by Kung are highly technical and so debate about this study continues.

PRAYERS FOR THE 20th CENTURY



The "prayers" of some people today could well be a plea for guidance in a troubled world.

Liturgy

Potent teaching tools are the liturgy, homily

By FATHER JOSEPH M. CHAMPLIN

The recent Supreme Court decision on state aid to Catholic institutions of learning certainly complicated many people's lives. It forced bishops to huddle with their school superintendents, principals to trim budgets, pastors to raise extra funds and parents to face higher tuition fees. But this ruling may also have compelled us to pause, establish new priorities and come to some hard, but eventually beneficial decisions.

For one thing, we should see more clearly as a result of the present crisis that Sunday Mass and the weekly homily remain our most potent tools. Catholic schools, religious education classes, study clubs, lecture series — each of these has its value, but in the long run, they touch only a portion of the parish. The Sabbath liturgy, on the other hand, reaches everyone, or at least those interested enough to come.

THAT HARSH, but still hopeful reality leads to a simple conclusion: priests and parish worship committees ought to concentrate time, effort, and money, on Sunday worship, even if it entails curtailment of other activities. Much of this concentration will, of course, be directed to the sermon which should, in my opinion, contain the following characteristics:

- Pointed. A homily, to quote the revised Roman Missal, "as a living explanation of the word," must "keep in mind the mystery that is being celebrated and the needs of the particular community."

The effective preacher begins with the interests of his congregation. Referring to remarks from the late night television news,

reading a quotation from the local newspaper, recounting an incident which concerns area inhabitants gets the homilist off and running. He has his listeners with him; he seems "relevant" to them. The trick then is to bring their here and now human affairs under the divine light of Christ's gospel as proclaimed in the day's Mass. This takes hard work, but it can be done.

- Sometimes painful. Of necessity, Jesus' words and the Sunday message must

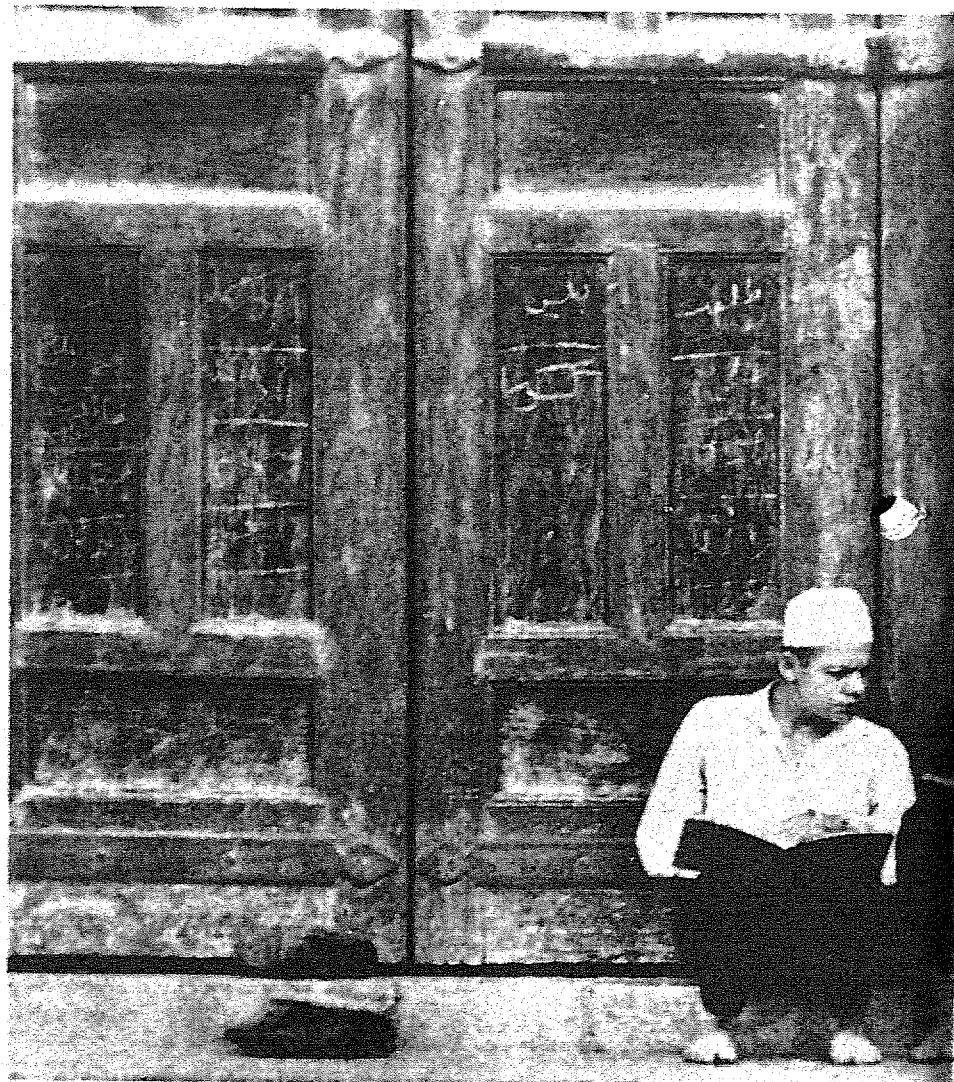
on occasion (not necessarily) rub us the wrong way. The prophet's role often is to expose our weaknesses, goad us on to higher levels of generosity, halt our backsliding. The speaker needs to tread a delicate path here, careful lest he constantly rail at his flock, careful lest he fail to point out faults because of an unconscious quest for popularity.

- Pure. I don't consider the pulpit a classroom for debate or a testing ground for pet theories. As a necessary source of nourishment for the Christian life, the homily should develop some point of the readings or of another text from the Ordinary or the Mass of the day. I grant that in these days the preacher cannot, even must not, avoid all controversy, nevertheless, I believe he has a responsibility to remain close to the Bible, to the Church's pure doctrine, to our rich heritage. Keep the faith and preserve what I have taught are serious evangelical admonitions.

- Prepared. My partner in the parish and I sat down late one night at the summer's beginning with lectionaries in hand and planned our sermons for the next dozen weeks. The two hours were well spent. They insured a continuity in our preaching and enabled us to give added leisurely thought to particular up-coming topics.

Furthermore, in such an arrangement, one can announce through the Sunday bulletin an ensuing week's subject — a practice, incidentally, which has proven most popular with parishioners. Needless to state, all of this long-range planning simply presupposes conscientious and lengthy immediate preparation for each specific Sunday.

- Powerful. Although the Mass is made up of the Liturgy of the Word and the Eucharistic Liturgy, the two parts are so closely connected as to form one act of worship. When the preacher composes general intercessions and comments (at the beginning, before the readings and preface, after Communion) and connects them with the homily, his message ceases to be merely a sermon and becomes a vital part of the Mass. Such integration into the Eucharist and repetition of the theme reinforces a 10-minute talk and adds further power to his words.



Education can be the work of individuals attempting to learn in any atmosphere. However, the Church in its mission as a teacher serves in varying capacities.

The Church as prophetic teacher

Scripture

Apostles first, prophets second, teachers third

By FATHER
QUENTIN QUESNELL, S.J.

"In the church, then, God has put all in place: in the first place, apostles, in the second place, prophets, and in the third place, teachers . . ." (I Cor. 12:28).

The people to whom Paul wrote knew what "apostles" were: men like himself, who had seen the risen Lord and could bear personal witness and call for faith that he who was crucified has been raised from the dead. They knew that "prophets" were, and had several in their midst: men who spoke boldly a message from God to the age in which they lived. They knew Christian "teachers," those who opened up further the witness of the apostles, explaining and clarifying its meaning and implications, tying it in with the Scriptures and the memories and traditions of the past.

In different places and times, the functions of apostles, prophets and teachers appear in various forms and combinations. Paul and Barnabas are among "prophets and teachers" at Antioch (Acts 13:1), elsewhere among the apostles (Acts 14:4). Teaching and preaching can be combined as part of the work of an "evangelist" (II Tim. 4:2-5). Prophecy can serve the function of teaching "that all of you may speak God's word (prophecy) . . . in order that all may learn" (I Cor. 14:31). But the elements of apostle, prophet, teacher remain.

THE APOSTLE is the most important. His work is the foundation of the rest. The apostle proclaims the heart of the Christian message. Christ suffered and died and rose from the dead, and this is our salvation. He calls for faith in this tremendous fact, that the one whom everyone knew to have been crucified and whom the world judged rejected and defeated, was really God's chosen Son, revealed as Lord of glory by resurrection from the dead. To believe this was to find salvation (cf. e.g. Acts 10:36-43).

The teacher meditated on this mystery in order to show how it summed up the whole Old Testament and all the history of God's dealings with His people. The teacher would

pass on memories of the sayings and acts of Jesus during His lifetime, and would reflect on these in the light of what had happened to Jesus. He would show how our Lord's whole career had led up to the supreme moment of self-revelation in His death and resurrection.

The teacher would draw from the apostolic preaching lessons of love: "Christ gave His life for us. We, too, then ought to give our lives for our brothers" (I John 3:16); lessons of God's values: Jesus "walked the path of obedience to death — His death on the cross. For this reason, God raised Him to the highest place above . . ." (Philippians 2:8f.); lessons of patience and trust: "When he was cursed he did not answer back with a curse; when he suffered he did not threaten, but placed His hopes in God" (I Peter 2:23); lessons of service: "For even the Son of Man did not come to be served; he came to serve and to give His life . . ." (Mark 10:45).

THE PROPHET spoke God's message as he felt it had to be spoken here and now to the Church in which he lived. He was the man thoroughly open to the Spirit and thoroughly imbued with the Christian message and the teaching. Believing with all his heart, he often felt himself compelled to speak from the heart vivid and burning judgments on what was going on around him and challenges as to what to do next. Not just the call for faith, not just the explanation of the act of faith, but the direct challenge of living faith to this group here and now: "In these concrete circumstances, God wants us as Christians to do thus and so!" (cf. Acts. 13:1-3; I Cor. 14:30f.).

There is no promise that their words will be well received. Jesus said: "I will send you prophets and wise men and teachers; you will kill some of them, nail others to the cross, and whip others in your meeting houses and chase them from town to town" (Matthew 23:34). But they will always be found in the church, for Jesus "went up, above and beyond the heavens, to fill the whole universe with His presence."

It was he who gave gifts to men: he appointed some to be apostles, others to be prophets, others to be evangelists; others to be pastors and teachers. He did this to prepare all God's people for the work of Christian service, to build up the body of Christ . . . to that oneness in our faith . . . mature men . . . speaking the truth in a spirit of love . . ." (Ephesians 4:10-15).



Each individual can be aided by the teaching role of the Church whether in a group or in an individual situation.

Shining the light of tradition on today's problems

By FATHER
CARL J. PFEIFER, S.J.

That the Church has a teaching role is something we adult Catholics have long taken for granted. From our earliest years we learned the "teachings" of the Church. We have come to accept the Church as continuing the teaching, prophetic mission of Jesus, who was called "teacher" by his contemporaries.

However, the following words written by a young Catholic girl can help us reflect on the importance and contribution of Church teaching: "Today's girl can travel to other countries, she's sexually active, she's more intelligent, she dates many men and does many things. But inside she's empty, there's something missing. Perhaps that something is God and the inner peace that should go with it."

"So she begins to search for God in an organized religion, but forget that! She doesn't want to sit and recite 'Why God Made Me.' She doesn't want her religion teachers telling her she has to believe the things that were pounded into her when a child. Words and phrases are no good. She needs something to help her cope with today's problems."

HER DESCRIPTION of what is needed from the Church is curiously similar to what in more theological language is described in the Second Vatican Council. The Council repeatedly describes the prophetic or teaching role of the Church in concrete terms of relating to contemporary problems and people's search for the meaning of their lives.

The Church as teacher — and that includes all of us in varying capacities — has the important task of exploring our own experience and that of others and trying to

Catechetics

make sense out of it in the light of Christ. The young girl quoted above painfully realizes her emptiness and her desire for guidance.

But she is also aware that put words and phrases, even if true, mean little unless they touch experience. The fact that God made — or better — is making us has a great deal to do with daily experience, but religious education in homes, classrooms and pulpits can easily be satisfied with simply stating the abstract notion that God made us.

Religious educators — this includes parents as well as priests and teachers and bishops — have the task of sharing people's search, their anguish, their questions, and then from the rich tradition of Christianity enabling them to interpret and make sense out of their experience. Therefore the Council urges us to become involved with the very real issues, the pressing concerns, the significant values, the meaningful language, the personal and social problems of our time.

Then we need to look seriously, questioningly, at the Scriptures and Christian tradition to discover light to bring to the contemporary situation. In a dramatic way this is just what the prophets of the Old Testament did: they helped their contemporaries penetrate the meaning of their lives in the light of their tradition.

THAT IS WHAT Jesus did in His day, and what the Apostles did after Him. Down through the ages this has been the task of the Christian community. The Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the

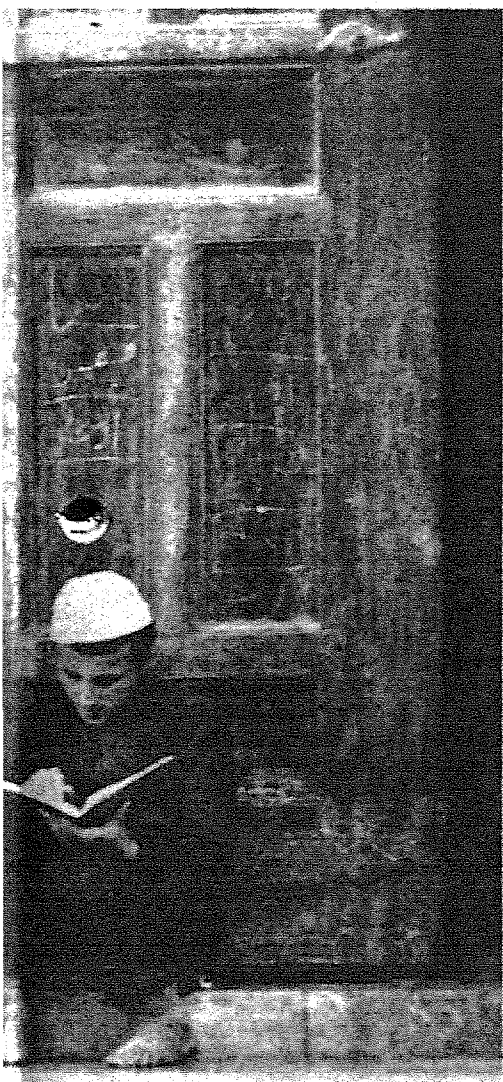
light of the gospel" (Church in World, 4).

It is clear then that the Church's teaching role is not fulfilled merely by restating doctrines or reaffirming the commandments. It is also clear that the Church's teaching role cannot be the preserve only of the hierarchy. Because each Catholic has a unique vantage of experience and insight, he has a part to play in the teaching role of the Church. Through Baptism and Confirmation he shares the prophetic ministry of Christ and His Church (Constitution on the Church, 10 and 11).

Religious education, then, of the young child, the adolescent, and the adult, needs to bring constantly the light of tradition to bear on contemporary questions and issues. What does the Church have to offer modern man to fill the void of emptiness, loneliness, meaninglessness? What does the Church have to help men understand and come to grips with problems posed by pollution, population explosion, drugs, war, poverty?

Any serious exploration of Church doctrine or traditional moral teaching that deals with contemporary developments forces one also to reexamine and reinterpret the traditional formulations of faith. God speaks to us through our experience as well as through tradition. His Word heard in the confused voices of our times may help us find ever deeper insights into traditional teachings. Just as tradition helps us interpret experience, so experience challenges us to reinterpret our tradition.

It is precisely this process or ability of reading the signs of the times in the light of tradition, and probing tradition in the light of contemporary experience that is at the heart of the Church's teaching mission. Religious education in the Church aims at enabling people to grow in this ability.



Mary is alive and...

By JOHN CARDINAL KROL

Many things said about the Second Vatican Council were not said in the Council, and many things said in the Council were not said by the Council. The 16 conciliar documents promulgated by the Holy Father contain the record of what was said by the Council.

There have been rumors that the Council downgraded the role of, and devotion to, the Virgin Mother of God. Some of the rumors reflected an apprehension that spirituality and religion sustained by devotion to the Virgin Mother was somehow weak, almost childish and incompatible with ecumenicity. Such rumors are not supported by what was said authentically about, in or by the Second Vatican Council.

When Pope John XXIII on January 25, 1959 disclosed his intention to convoke a Council, he placed above all his "trust in the intercession of the Immaculate Mother of Jesus and our mother" for its success. On February 18, 1959 Pope John said: "We anxiously desire that Christianity renew itself in a concerted transport of Marian devotion, for according to the Church teaching, that can surely and without delay lead souls to our Divine Savior Jesus Christ."

Cardinal Krol is the Archbishop of Philadelphia. He is now in Rome attending the Synod of Bishops at the Vatican.

The Council was convoked on February 2, 1962, the feast of the Purification of the Blessed Virgin Mary. It was opened on October 11, 1962, the feast of the Divine Maternity of Mary, and immediately entrusted to the protection of the Mother of God. In their first message the Council Fathers declared themselves "united in prayer with Mary the Mother of Jesus." The first session was closed on December 8, 1962, the feast of the Immaculate Conception.

Pope Paul VI on September 12, 1963, the feast of the Holy Name of Mary, announced his plan to continue the Council.



Seventeen days later at the opening of the second session, he invoked the "powerful motherly aid" with the firm belief that "the Virgin Mother of Christ is helping us from heaven."

A MOST MEMORABLE day of the Council was November 21, 1964, the feast of the Presentation of the Blessed Virgin Mary — the final day of the third session. That day the Holy Father concelebrated Mass with 24 Council Fathers in whose dioceses are located major Marian Shrines. That day the Constitution on the Church — the key document of the Council — was promulgated. The crowning chapter of the Constitution was Chapter VIII on the Role of the Blessed Virgin Mary. As the Holy Father noted: "This is the first time that any ecumenical council has taken the Catholic doctrine on the place that should be accorded to the Blessed Virgin Mary in the mystery of Christ and the Church and has brought it all together in a single extensive body of doctrine."

This unique contribution of the Council was explained by the same Constitution on the Church: "This Sacred Synod intends to describe with diligence the role of the Blessed Virgin in the mystery of the Incarnate Word and the Mystical Body. It also wishes to describe the duties of redeemed mankind toward the Mother of God who is the mother of Christ and mother of men, particularly of the faithful."

On the same day, the Holy Father sealed the promulgation of the Constitution on the Church by solemnly proclaiming Mary as Mother of the Church, expressing the "trust that the Christian people will be sure to call upon the Most Blessed Virgin and with greater confidence and more fervent devotion and will show her the honor and devotion that is due her." The proclamation was interrupted with repeated thundering applause. When the Holy Father concluded, the Council Fathers acknowledged it with unrestrained joy in a standing ovation, which was never surpassed in the Council.

Before closing the third session of the Council on that memorable day, the Holy Father appealed to the Council Fathers: "Venerable Brothers, let each of you strive to extol the name and the honor of Mary all the more among the Christian people, and propose her as an example to be imitated in faith, in prompt compliance with every impulse of heavenly grace and finally in conforming one's life completely to the precepts of Christ and the inspiration of Charity."

TO ALL: "Let the entire body of the faithful pour forth persevering prayer to the Mother of God and Mother of Men."

To lay apostles: "The perfect example of... spiritual and apostolic life is the most Blessed Virgin Mary, Queen of Apostles. All should devoutly venerate her and commend their life and apostolate to her."

To seminarians: "With the trust of a son, they should love and honor the most Blessed Virgin Mary, who was given as a mother to His disciple by Christ Jesus."

To religious: "With the prayerful aid of the most loving Virgin Mary, God's Mother, whose life is a rule of life for all religious communities will experience a daily growth in

Prayer Of The Faithful

Twenty-ninth Sunday of the Year
Oct. 17, 1971

CELEBRANT: In today's liturgy, Jesus speaks to us of prayer and of not losing heart. With confidence and trust, let us pray to the Father.

COMMENTATOR: Our response today will be: Lord, hear our prayer.

COMMENTATOR: For the Synod of Bishops, that it may be truly missionary and respond to the needs of all people and the problems of our time, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For those individuals who seek to end all war, prevent economic abuses and promote justice for all people, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That the right of equal opportunity in education, employment, housing, and recreation may be extended to all, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For more successful efforts in encouraging young men and women to follow a life of service, and for the perseverance of priests and religious, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That the poor, the sick, the prisoners, and all in any way oppressed, may find us open to their friendship, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For all of us assembled here, that we may be free of all that stands in the way of our love of neighbor, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Father, we trust in the promise made to us by Jesus, your Son. Help us to see real needs and to ask for those things which are for our good and the good of others. We ask especially for the powerful intercession of your Son, who teaches us to pray as we should. Grant these and all our prayers through Christ our Lord.

PEOPLE: Amen



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CONTINUED ON PAGE 21

Feast of St. Luke, 3rd Gospel writer

By JOHN J. WARD

St. Luke, whose feast day is observed on Monday, Oct. 18, was a man of many talents.

He was a physician, skilled in the Greek tongue; an evangelist, poet, artist and the inspired writer of the Third Gospel and also of the Acts of the Apostles.

Born at Antioch, Syria, he became a Christian and a follower of St. Paul, who called him his "fellow laborer" and "Luke, the beloved physician." He was instructed in the Christian Faith not only by the Apostle Paul, who had never been with Jesus in the flesh, but also by the other Apostles.

Therefore, he wrote his Gospel from what he had heard, but compiled the Acts of the Apostles from what he himself had seen. He was the evangelist, poet, artist and cantor of the Holy Infancy of Mankind.

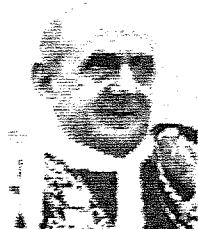
He accompanied St. Paul on his second and third missionary journeys and when St. Paul was sent to Rome as a prisoner from Jerusalem in the year 61, St. Luke attended him and had the happiness of seeing him set at liberty in the year 63, when he finished writing his Acts of the Apostles.

He continued with St. Paul after his release and the great Apostle wrote during his last imprisonment that his other friends had all left him and that only Luke was with him.

After the martyrdom of St. Paul, St. Luke is said to have preached in Italy, Gaul, Dalmatia and Macedonia. He is venerated as a martyr and as having suffered near Achaia in Greece. His relics were distributed among many churches and St. Gregory is said to have brought the head of St. Luke from Constantinople to Rome, and to have deposited it in the church of his monastery of St. Andrew.

Some of his relics are also kept in the great Grecian monastery of Mount Athos. St. Luke lived until his 84th year. He was a skilled artist and several pictures of Our Lady venerated in Rome are attributed to his brush.

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\$1880 Expands facilities at the Pontifical Mission Center for the Blind in Gaza

\$1125 Endows a hospital bed with full medical and nursing care at St. Joseph's Hospital in Jerusalem

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\$ 525 Establishes a child-care center in Jerusalem

\$ 300 Enables a refugee teen-ager to learn a trade in the Salesian school in Bethlehem (two years)

\$ 240 Feeds two refugee families for a full year

\$ 120 Provides one year's full-care for an orphan

\$ 75 Gives a sewing machine and accessories to a sewing center for village girls

\$ 45 Furnishes a bicycle for a visiting nurse

\$ 25 Supplies one year's medical needs for a refugee family

\$ 10 Buys Braille books for a blind child

\$ 5 Gives an orphan girl two dresses

\$ 4 Provides a cripple with a pair of crutches

\$ 2 Buys a blanket for a baby

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Will the Synod have an impact on outside world?

By FATHER JOHN B. SHEERIN, C.S.P.

Will the Synod have any impact on the world outside the Catholic Church? Or rather, will the Synod make any impression on the intellectuals who shape the thinking of the contemporary world, especially the thinking of the younger generation?

We Catholics tend to picture the Synod as a group of Bishops taking care of the housekeeping chores of the Catholic Church but there are many Americans not of the faith who see in the Synod larger possibilities than that of a change in the law of priestly celibacy. The front-page newsphoto of Pope Paul concelebrating with Cardinal Mindszenty at the opening of the Synod was an indication of the public's interest.

Why this interest? I think the answer is, as far as thoughtful Americans are concerned, — the mess in which America finds itself at the present time. It seems to be going nowhere, having lost all sense of direction. It talks about priorities but it has no definite goals, no moral standards, nothing to believe in, no permanent commitments or beliefs. A man from Mars would probably say the American system is dedicated only to war and violence.

Specifically, what thoughtful Americans want is a faith that will satisfy both mind and heart and a way of life that will express this faith. This is true especially of the younger generation. They scoff at the advertisement for a certain automobile which says: "Something to believe in."

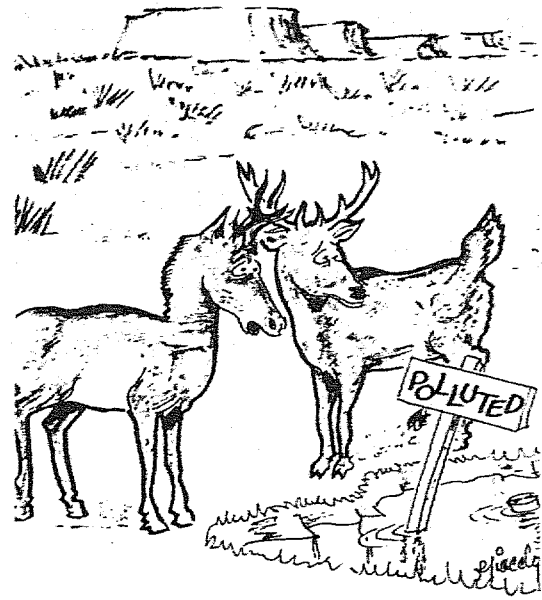
Thoughtful younger people are not satisfied with the

industrial way of life symbolized by the automobile. Many of them have a deep desire for something that transcends all that, something more spiritual and valuable. This urge toward the transcendent has involved some young people in exotic or eccentric forms of ritual and religion but the basic urge for the transcendent is a good one.

Thirty years ago the religion of the student generation was Science. Today, young people are more depressed than impressed by Science. Scientific technology has brought death to hundreds of thousands of innocents. While scientific technology has soiled the beauties of Nature and poisoned the atmosphere, it has had nothing to say about freedom and joy and human dignity.

I feel that the thinking American is looking at the Synod with a certain amount of wistful optimism. Perhaps he is saying to himself, "Western civilization energized and directed by the Judaeo-Christian tradition did provide a satisfying sense of values for long centuries. Maybe the Synod has something to tell us." He has no desire to return to the Middle Ages but he has a desire to find a faith that will give him a sense of direction and a conviction that life does have some purpose.

He remembers Vatican II and the bright promise it gave to the world in the person of Pope John. He has not seen that promise fulfilled but he may be hopeful that the Synod will do something that will rouse a weary world. The opportunity is there. Will the Synod measure up?



"That's what I call a discouraging word!"

No magical solution to the priesthood problem

By MSGR. GEORGE G. HIGGINS

The 1971 Synod of Bishops is under way in Rome and is expected to remain in session throughout the month of October and possibly even longer. As one of the priest-auditors at the synod, I hope — time and circumstances permitting — to be able to provide a running commentary on its proceedings in the next four or five releases of this column.

Meanwhile, as an opener, so to speak, it may be appropriate to jot down a few preliminary observations regarding the first major item on the synodal agenda, namely the ministerial priesthood.

Several weeks ago the NC News Service carried a release from Rome which can serve as an appropriate introduction to our random comments on this subject. This release, which was written by Father Leo McFadden, a competent reporter attached to NC's Rome staff, reads in part as follows:

The Catholic priesthood as it is known today in the United States needs a miracle to avoid extinction, according to a statistical study presented to the Vatican last April and now made available to NC News.

THE RESEARCH PROJECT compiled by an American sociologist — Jesuit Father Eugene Schallert, director of the Institute for Socio-religious Studies at the University of San Francisco — depicts the American priesthood as losing the battle "to survive as a viable force in our society."

Father Schallert's findings on the future of the ministerial priesthood, with special reference to the situation in Canada and the United States, are admittedly rather disconcerting, but there is really nothing new about them. They are simply a distillation of the findings previously set forth in a number of independent studies. There is little doubt, however, that they are substantially accurate. That is to say, it is almost universally agreed that the ministerial priesthood, as we have known it in the recent past, is at the crossroads, or, if you will, is in a state of crisis.

The German theologian, Father Karl Rahner, S.J., in discussing this phenomenon, prefers to use the word crisis in the plural. "The various crises besetting the priestly calling," he says in the preface to a 1968 symposium on Priestly Identity, "can be observed everywhere, and it would be senseless to ignore the problems involved."

In planning this volume we have there-

fore assumed that, insofar as the priestly office and the manner in which a priest understands himself are concerned, we are in a period of transition brought about by theological and social factors.

"The enduring theological nature of the priestly office in Catholicism leaves enough dogmatic latitude in the form required by our phrase in the course of the history of the Church. Accordingly, this volume is written with the consciousness of the critical situation of change and transition, without losing sight of the enduring character of the Church and the priesthood."

The question before the Church, then, is not whether there is a crisis in the ministerial priesthood, but what kind of crisis and, more urgently, what to do about it. Father Emile Pin, a French Jesuit who took his doctorate in sociology at the University of Chicago and is serving as Director of the Center of Social Research at the Gregorian University in Rome, puts the latter question even more bluntly in the final paragraph of an essay which he wrote for the Rahner symposium just referred to:

"The question facing the Church as a whole — that is, her hierarchy and her faithful — is simply this: Is she ready to read the signs of the times and to study the problem while she still has thousands of priests in her service, or will she sit and wait until the problem has taken on the proportions of a major crisis?"

The Synod of Bishops will provide at least a partial answer to Father Pin's bluntly stated question. It would be naive, however, to expect a four-week synod to come up with anything like an instant solution to an extraordinarily complicated problem which has been in the making for decades, not to say generations.

In other words, I don't think we should look to the synod for a miracle. Moreover I pity the man — be he bishop, priest or layman — who expects the synod to come up with a magical solution to the problem under discussion. Such a man is most certainly courting disillusionment. Another way of saying the same thing is that we should have learned from the experience of Vatican II that councils and synods, far from settling problems once and for all, tend to shake things up even more and to generate new problems of their own, at least in the short run. I like to think, of course, that they do this under the inspiration of the Holy Spirit.

This reference to the Holy Spirit can serve to remind us, in conclusion, that the best thing that all of us can do during the

course of the synod — but not, of course, the only thing — is to strengthen or to rediscover the prayer of faith, faith in the Holy Spirit.

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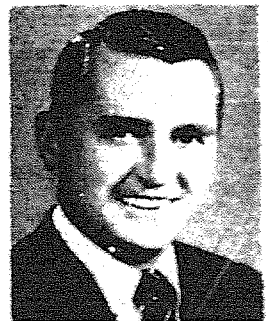
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Pinder rites are offered

The Funeral Liturgy was celebrated last Saturday in Christ the King Church for Archibald V. Pinder, 51-year-old founder and owner of Pinder Printing Co., who was shot and killed while working at his plant.

A native of Key West, Pinder attended St. Francis Xavier school there, and was a veteran of World War II. Shortly after the war he moved to Miami and joined

the staff of "The Miami Times" where he served his apprenticeship as a printer. In 1964 he opened his own printing shop and at the time of his death was training several junior college students majoring in printing.

In addition he was an area councilman for the Model Cities program and active in Christ the King parish.

He is survived by his wife, Beulah; two sons, Archibald, Jr. and Terrence; three daughters, Ferricita, Pamela, and Stephanie; four sisters, Yvonne Sawyer, Frances Palmer, Geraldine Haywood, and Lena Clements; and four brothers, Arthur and Leslie Pinder, and James and William Van Dyke.

Burial was in Key West.

Propagation of Faith aids worldwide missions



"CAN CHRIST SURVIVE in a Global Village" is the question to be answered on the Church and the World Today program, Channel 7, on Oct. 17 at 9 a.m. Discussing the Church's reevaluation to educate and meet the spiritual needs of its people, and the upcoming Religious Education Congress on Oct. 27, are left to right, Father James Fetscher, John de Groot, Sister Eva Maria Sanchez and Father Gerard La Cerra.

Says religious education aids parents guide young

The new way of life and attitudes adapted by great numbers of today's youth seem to be a common concern among parents. How to cope with change, how to understand their children are but two of the questions to which parents want answers, said Brother Emilio Quires, F.S.C.

One of two Christian Brothers presently engaged in an adult religious education program being conducted in the Archdiocese, Brother Emilio said that he and Brother Norberto Boiral, F.S.C., have received a good response in their classes.

"The role of parents today as teachers is very important. They are the natural educators of their children. They must be prepared to teach them with faith," Brother Emilio said.

ONE WAY for parents to begin to understand their children, and the way of life they have adopted, is for them to attend the National Religious Education Congress scheduled to be held at the Carillon and Deauville Hotels on Oct. 27-30, Brother Emilio added.

He understood, he said, that some parents would not be able to make the day sessions because of having to work but he urged them to make an effort to attend the evening seminars and panel discussions.

The Christian Brother has sat in on a great number of adult discussions during the past two years he has conducted the program, which is operated under the auspices of the Adult Education Dept. of the Archdiocese. One conviction he is strong in is the idea that adults want to stay the same.

"I think one problem with parents today is that they refuse to grow" in their attitudes. "They reach a degree of complacency and don't want to change."

ONE GOAL of the religious education program is to try and eliminate this condition among adults, he added.

"We are trying to interest them in the Church so they can become involved in their parish and become leaders in the parish."

The program has been conducted in 18 parishes in the Archdiocese since its initiation. It is up to the leaders of each parish to implement adult religious

education according to its specific needs, Brother Emilio said.

Citing the success of the discussion groups and panels, Brother Emilio said, "The most dramatic result is the family encounter groups that have been organized."

THE ENCOUNTERS, he said, are meetings of different families within a given parish where discussions of family life and problems are held. Parents talk with parents and then parents talk with their children.

"This makes possible a communication between teenagers and their parents. An understanding evolves which wasn't there before."

Some of the more successful adult religious education classes conducted by the two Christian Brothers have attracted as many as 60 couples as at St. John the Apostle Parish, Hialeah. The adult classes are conducted over a period of four weeks, with meetings held once a week from 8 to 10:30 p.m.

DURING THE classes, two talks are given, the first one by a layman or lay couple and the second by a priest, Brother or a Sister. After the speakers conclude their presentations, a group discussion is held which is followed by a panel session, to which questions can be asked by other participants.

The program, now being conducted at St. John the Apostle and St. John Bosco Churches, began the first week with the speakers talking on the subject of adapting to a different culture and the changing world.

The need for continual family growth and adaptation of different techniques in the education of children were the subjects treated by the speakers during the second night's meeting.

An understanding of the psychological processes of growth and the daily presence of God within the framework of the home are subjects to be treated in the third week of the program.

THE FOURTH night of the program will consider the different kinds of religious experiences and the Christian life based on the personal response to God's call to us of total commitment, said Brother Emilio.

The first speaker or speakers of each night are selected from the parish by a committee. The parishioners relate their own experiences and problems in the family, society and in religion, he added.

Brother Emilio said that the only time many Catholics come in contact with the church is at baptism, in preparation for first Communion, weddings and at funerals. In between these periods, he added, God does not exist for them.

"One purpose of the adult religious education program is to make adults aware that God is present during their whole lives," he said, "make them aware that they must respond to God with a commitment of faith."

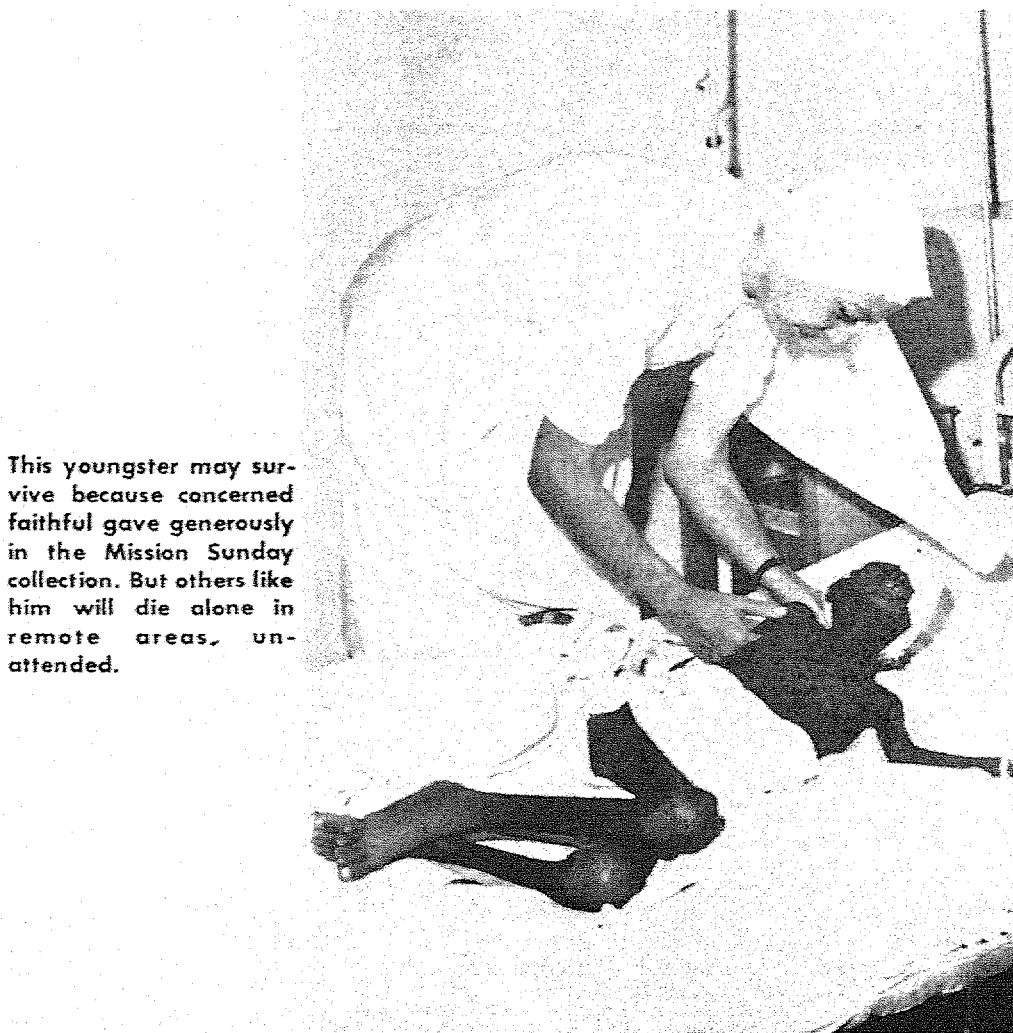
THE PROGRAM obviously has been very successful because the two Christian Brothers have been invited back to several parishes a second time to conduct the classes.

As a result of religious instruction, Brother Emilio said, more people have volunteered their services in parish and Confraternity of Christian Doctrine activities.

Bringing Christ to the far-flung areas of the world are thousands of missionaries who depend on the support of the Propagation of the Faith for their sustenance. Despite modern communications there are still a multitude of persons in the world who have never heard of Christ.



Her life in a slum area is no different than that of her parents; or even her grandparents. In time, with the help of the Propagation of the Faith, missionaries may reach this area bringing a knowledge of Christ and material help.



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<p>Right: Christ given to the people of Luzon, Philippines, by a Missionary of the Society for the Propagation of the Faith, S.V.D.</p>		<p>Right: Christ given to the people of Luzon, Philippines, by a Missionary of the Society for the Propagation of the Faith, S.V.D.</p>
<p>Right: Christ given to the people of Luzon, Philippines, by a Missionary of the Society for the Propagation of the Faith, S.V.D.</p>		<p>Play God's role in the world by helping 300,000 missionaries help one and one half billion of God's neediest.</p>
<p>Right: Christ given to the people of Luzon, Philippines, by a Missionary of the Society for the Propagation of the Faith, S.V.D.</p>		

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What hallucinogens do to the senses



Dr. Ben Sheppard, physician, lawyer and former juvenile court judge, is associate director of Addiction Prevention Services of the Archdiocese of Miami Catholic Service Bureau, Inc., and directs the operation of St. Luke Methadone Center, Miami; St. Luke Residence, Miami Beach; and the Drug Education Department, Miami.

By DR. BEN J. SHEPPARD

Writing in *Drug Therapy*, the magazine published by the biomedical profession, Dr. Ronald R. Siegel Ph.D., of the Department of Pharmacology and Psychiatry of the University of California has some telling thoughts on the change in sensory perception with the use of hallucinogens — in which we include marijuana — some of which I will excerpt for you.

What can the hallucinogens, in which we include marijuana, do to the senses? First, we misuse the term hallucination — we must know that there is present the knowledge that the visions are objects the drug-taker is aware of as existing — pseudo hallucination would be a better term. The taker of the drug knows that he is hallucinating something that is not there yet the object or objects share hallucinatory qualities.

During abuse of the hallucinogen, blurring of vision is frequently present. This is seen in a majority of cases, also there was difficulty in focusing the eye and many other signs having to do with vision too medically oriented to be dealt with here.

With marijuana we get "reddening of the eyeball and the lids — sometimes we get swelling of the eyelid, a drooping of one eyelid, pain when exposed to too much light, and some well controlled experiments would tell us now that there is constriction of the pupil as well as one previously mentioned softening of the eye ball.

LSD can make things seen in space grow larger or smaller, walls move, drapes can come to life, with marijuana "stoning" it is not uncommon to have some one report that faces change as they look at them, and even when the eyes are closed the images persist.

IT IS INTERESTING to note that in many induced LSD reactions the same images were seen by all the people undergoing the experiment. Some 49% saw images of small animals or human figures while 72% experienced religious images.

With reference to hearing — the change that does occur for the most part shows increased ability to hear — but sometimes difficulty in localizing the sound, also some indicate they can "hear" colors, "see" sound and so on.

Not all marijuana smokers have increased sense of hearing, some of them under experimentation will with tuning forks, etc., experience no change actually but in this case psychological wish predominates.

Some will report changes in taste — including a metallic taste in the mouth, some say that they have increased taste sensations and others note a flat taste — so that reports here are too diversified.

There is definitely a disturbance in the sense of time under the influence of LSD — many said that time stops, slows up, speeds up or may go backwards. During marijuana intoxication many note a complete slowing of time. Hours after being "stoned" they will report that only a few minutes have elapsed.

As far as flashbacks are concerned with reference to sensory changes — the visual effects far outlast the others and as time goes on the flashbacks should disappear. Flashbacks have been reported as long as one year after taking of hallucinogenic drugs.

I have difficulty in accepting this and still say that the cases I have seen during which the so-called flashbacks have occurred, are induced by repeating the hallucinogen or prolonged marijuana smoking. The hallucinogen may not be the same — such as the taking of mescaline may excite the precocious pseudo-hallucinated induced by LSD.

Dr. Roland Fischer is quoted by Dr. Siegel on his writings that "normally if one asked a group of users of LSD or marijuana, in a non-drug interval, to take a group of psychological tests the answer would be yes — but when under the influence of the drug the same group would refuse and would call the test childish.

SUCH INDUCED consciousness would be an indication of how in future time the subject would come to look on the world and its problems because as the drug induced state becomes more firmly fixed in the mind then the outside world becomes so much gibberish in its entirety.

Drug Poisoning in Infants

We have seen, in the last month or two, cases of drug



poisoning in toddlers. One was brought to the office, which was a replica of a former case where visitors had brought a bag containing microdots and left it on a couch where the child's hand could reach it and we had a shrieking child for 36-hours. The second one where a bottle of old methadone with

some liquid in it was taken by an 18-month-old child with almost disastrous effects

In the emergency room at Variety Childrens Hospital, doctors are concerned when it is not known why the coma or sleepiness of a child persists

This concern is heightened especially when the child lives in an area where illegal drug use is prevalent or where some member of the family is suspected of using illegal narcotics, or where the people bringing the child in, seem to belong to a group where illegal drug usage is likely.

How do young people feel about the laws relating to marijuana? Their reaction varies

Recently the American Academy of Pediatrics released a statement which can best be summarized as follows: Young people feel the conclusion that marijuana is a narcotic, with all its attendant punishments, is another example of hypocrisy and lack of justice; it shouldn't be under the Harrison Act, they say, because it is more of a hallucinogenic than a narcotic — the group of young people questioned agreed with the Academy that it should never be legalized for the reason mainly that all the research is not in and we do not know all the pathologies which may occur.

To M. J. I believe it is generally agreed that people seem to experience the sense of euphoria and the distorted sense of time with THC because of the blocking of past experience and future awareness and the concentration on the present frame of experience. It can be compared to a child experiencing some new joy and not having any past experiences with which to compare it. The new experience stands out — it would seem that the for-going are features not only of marijuana intoxication — but of LSD and other hypnotics and meditative states as well, and time distortion underline many types of altered state of consciousness.

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Layman new chairman of college board

For the first time in its eight-year history, Biscayne College has elected a layman as chairman of the Board of Trustees.

Dr. Thomas F. Carney, a member of the college board since 1970, was named chairman of the board of trustees, which consists of 24 members, seven of whom are Augustinian Fathers of Villanova, Pa., who conduct the college for men in North Dade County.

"The business of running a college becomes increasingly more complex each year," Father John

McDonnell, O.S.A., college president, said. "By increasing the lay membership of our board of trustees we are able to benefit much more from the business and professional communities."

Up to 1970, the board had only 11 members, four of whom were laymen.

Named Outstanding Man of the Year by North Miami Beach Jaycees in 1969 Dr. Carney is chairman of the board and founder of County National Bank and the Dixie National Bank of Dade County as well as of Florida Professional Sports, Inc.

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Abortion hearings set

(continued from page 1)

A **CERTIFICATE** of fetal death on file in the Bureau of Vital Statistics is signed by Dr. S.H.B. Treloar, the physician who attended Mrs. Wheeler, and lists the cause of death as "abortion-insertion of rubber catheter." The weight of the fetus was recorded as 14 ounces.

According to Horace Smith, Jr., assistant State's Attorney in Volusia County, Mrs. Wheeler was pro-

secuted under the manslaughter section of the Florida Statute prohibiting abortion "because the child was quick and had developed to a stage capable of life outside the body." Doctors who examined the woman at the hospital, it is reported, estimated that she was 23 to 25 weeks pregnant.

ELSEWHERE in the nation in Tucson, Ariz., a Superior Court Judge has appointed a legal guardian for the fetus carried by a 23-

year-old woman who claims she will be permanently crippled if she gives birth and would be unable to care for the child. Under Arizona law, abortion is permitted only when the mother's life is in danger.

In what may become a test case to determine at what age a fetus is recognized as a living person, Judge Jack Marks complied with the request of the state attorney general and a Pima County attorney and named an attorney as guardian of the nine-week-old fetus after the defense attorneys argued that the fetus has the same rights as any other person.

The woman, a victim of polio, was joined by 10 Tucson physicians and the Planned Parenthood Center of Tucson as plaintiffs in the lawsuit to strike down the state's existing abortion laws.

Mary is alive...

(CONTINUED FROM PAGE 16)

such docility in the Blessed Virgin Mother... With the devotion and veneration of sons, priests should lovingly honor this mother of the supreme and eternal Priest, this Queen of the Apostles and protectress of their ministry."

To theologians and preachers the Council "strongly urges" that they "be careful to refrain as much from all false exaggeration as from too summary an attitude in considering the special dignity of the Mother of God" — also to refrain from whatever might by word or deed lead the separated brethren or any others whatsoever into error about the true doctrine of the Church."

To those engaged in ecumenical work the Council says: "This Synod urges the faithful to abstain from any superficiality or imprudent zeal, for these can cause harm to true progress towards unity. Their ecumenical activity must not be other than fully and sincerely Catholic... loyal to the truth we have received from the apostles and the Fathers, and in harmony with the faith which the Catholic church has always professed."

To avoid discussion of Mariology in ecumenical dialogue is like trying to eliminate the doctrine of papacy from Catholic ecclesiology. Two of the outstanding non-Catholic observers at the Council welcomed the chapter on the Blessed Virgin. Albert C. Ousler wrote: "The identification of the Blessed Virgin (in chapter VIII) as the foremost of all those who have shared in, and who still enrich, the communion of saints may well have the effect, among other things, of recalling Protestants to an important aspect of Christian faith that they have tended to underestimate in their reaction to what was deemed the excesses of conventional Mariology."

Referring to the same Chapter VIII, McAfee Brown wrote: "Catholics have gone a first mile in trying to establish theological rapport on this issue. Protestants have gone a second mile in opening themselves to an examination with their Catholic brethren to what the New Testament says about the place of Mary in Christian faith and then trying to understand how Catholics can be led beyond that direct evidence to further affirmations that clearly mean so much to them in interpreting the signs of God's loving concern for his children."

SINCE THE CLOSING OF the council on December 8, 1965, the feast of the Immaculate Conception, the Holy Father has repeatedly encouraged and urged devotion to the Blessed Virgin Mary.

On September 15, 1966, Pope Paul said: "The Second Vatican Council recommended use of the Rosary to all, not in express words but in unmistakable fashion, in this phrase: 'Let them value highly the pious practices and exercises directed to the Blessed Virgin and approved over the centuries by the magisterium.'" The Pope then called upon the bishops and clergy "to take the lead in urging and encouraging people to pray ardently to our most merciful mother Mary by saying the Rosary during the month of October. This prayer is well suited to the devotion of the people of God, most pleasing to the Mother of God and most effective in gaining heaven's blessings."

On October 7, 1969 the Holy Father urged the use of the Rosary as a most effective prayer for peace and reconciliation among all men and between all peoples: "By meditating upon the mysteries of the most holy Rosary, we learn through Mary's example to become peaceful souls, through loving unceasing association with Jesus and with the mysteries of His redemptive life."

The Rosary is the "Gospel in miniature" and Marian doctrine is a symbolic summary of the doctrine of human cooperation in the redemption, thereby offering a kind of synthesis of the dogma of the Church.

On May 1, 1971, in a letter to the Rectors of Marian Shrines, Pope Paul VI called upon them and all the faithful "to come to your shrines to pray with still greater fervor to the Virgin Mary for the Church and for the world." The Holy Father wrote that Providence gave Marian Shrines a special opportunity "to assist pastors and faithful to turn with greater trust and enthusiasm to the intercession of Mary."

The Pope in his letter to the Rectors wrote: "Today, the faith of many even within the Church is sorely troubled... never have such possibilities been offered for men to reach unity, peace and happiness." The Holy Father concludes his letter with the exhortation:

"Dear Sons, make the Marian Shrines places from which will ascend just a prayer for the peace, unity and happiness of all men, and especially that they may accept the Word of faith and place it at the center of their lives. Make these shrines places from which people will return home fired with the resolve to work with all their strength for the peace of the world and the unity of the Church."

Whenever the Church was troubled or threatened, divine help through Mary's intercession was sought and received. In the midst of the problems attending post-conciliar renewal we can do no better than to respond to the exhortation of Pope John XXIII: "We anxiously desire that Christianity renew itself in a concerted transport of Marian devotion for according to the Church's teaching, that can surely and without delay lead souls to our Divine Saviour, Jesus Christ." Pope John's formula for successful Christian renewal contains a prescription which will cure some of the troubles besetting the Church today

Fund for injured Stead grows

More than \$4,500 has already been donated to the Greg Stead Recovery Fund initiated by radio station, WFUN, for the 15-year-old Edison High linebacker who is paralyzed from the neck down following injuries received in the Edison-Norland football game on Sept. 30.

Still in intensive care at North Shore Hospital, Stead sustained a broken neck and fractures of the fourth and fifth vertebrae after making a tackle in the early minutes of play.

Cdl. Krol on the priesthood

(continued from page 1)

feeling and hopes of the American priests by making a report on the bishops' study. However, he said that only average figures were used and therefore did not show

ANTICIPATING the costs of medical attention including rehabilitative care, WFUN news director Paul Henderson expressed the hope that the fund will reach "at least \$25,000" as plans were revealed to sell "Booster Badges" at the Miami Dolphins-New England Patriots game on Sunday, Oct. 17.

As expressions of optimism and cheer continued to reach the youth, his family reported that he "is in good spirits."

In a telegram to Stead,

Florida Congressman Edward Gurney said, "Having been a victim of a World War II wound which left me in much the same condition as you are in now, I can share your thoughts. But let me also share some hope. I never gave up hope that I could prove them wrong and I did."

Donations to the Greg Stead Recovery Fund should be forwarded to the First National Bank of South Miami, 5750 Sunset Drive, Miami, 33143.

Synod tackles problems

(continued from page 1)

nature of the ministry itself, for example, university chaplaincies, family apostolates, catechetics and so forth."

This is clear enough. Pope Paul was justified when he added in the above mentioned letter to Cardinal Villot that it would be "an illusion to think that such changes in the traditional discipline could in practice be limited to local cases of real and pressing necessity." This is not a good augury that the Canadian and other like viewpoints will be accepted by the present Synod.

Few of the speakers gave evidence of any systematic study, sociological or other as to the practical appeal of married clergy as a solution to the recruitment problem. Recruitment is not the main concern of those few bishops who have spoken up for ordaining married men outside of urgent need.

The Canadian bishops declared through Bishop Carter that they are not ready to reintegrate priests who have left the ministry to marry — this is not because of any difficulty in principle but only until the people are accustomed to the sight of married priests. This is to sponsor a kind of open-ended celibacy for which, to put it

mildly the present Synod is not yet ready.

THE DIVERSITY of attitudes hinges obviously on different conceptions of the future role of the priest.

In Europe there is a strong or at least vocal movement tending to desecralize the priest and reduce his role to that of simple performer of a function which need not be permanent and ought to be part-time. One bishop stated that the cult aspect of the priest has been overemphasized and now his role as a servant of the community needs stressing.

There are various ways of interpreting that. The

really pressing problems of the younger priests.

"For example," he said, "three-fifths of the priests under 35 strongly support optional celibacy, and an additional 23 per cent agree with

it somewhat. It is the younger priests the bishops have to respond to if we are to have sufficient younger priests for the future!"

Archbishop Avelar B. Vilela of Teresina, Brazil, president of the Latin American Bishops' Conference (CELAM), recalled that in Latin America the proportion of priests was "constantly decreasing in relation to population increase."

He said that although ordination of married men "cannot be considered the solution to this problem," nonetheless, "with the approval of the Holy See," he would like "experiments" to be carried out.

He suggested that candidates for married priesthood should be chosen from among those laymen who have already dedicated themselves to apostolic and diaconal work "to the satisfaction of the local bishop, priests, and people."

Archbishop John Kwao Amuzu Aggey of Lagos, Nigeria, staunchly defended the celibacy law for all priests in the Western Church.

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2 scout heroes honored



A CERTIFICATE of Merit for his act of heroism was presented to Scouter Charles E. Bessette, Troop 145, by South Florida Council Advancement chairman, Carlos Arboleya.

By MARY ANN LINDEN
Acts of heroism occur every day, but most go unnoticed, few gain recognition. But during the late September meeting of the South Florida Scouting Council, two youngsters got their just rewards for their good deeds.

Charles E. Bessette, Troop 145, Hollywood, and Stephen Swanson, Troop 213, Perrine, were awarded certificates of merit in recognition of their acts of heroism in 1971.

ONE DAY last May, flying high over the mountains of Virginia heading for a hunting trip in Washington, a plane carrying two men, one a pilot, the other, Charles Swanson, and his Boy Scout son, Stephen, crashed into a mountain along the Virginia-West Virginia border.

Stephen, a ninth grader at Cutler Ridge Junior High School, pulled the two men from the plane, both of whom were suffering from two broken legs.

"If he (Stephen) hadn't been able to get out and to help," his proud father recalls, "we'd probably wouldn't have been found. We were told after our rescue, that the sparsely populated area was seldom checked except during the hunting season."

DOING the unexpected, the uninjured Stephen climbed up the hillside, rather than taking the easier way downhill, and found help — help he wouldn't have found in the desolate valley below. Two hours after the Cessna single-engine smashed, Stephen ran across a logging camp and got help for his dad and the pilot.

Stephen's father, who still hasn't regained the use of his legs, noted that his son utilized scouting know-how and marked the trail so he'd easily find his way back.

The son of Mr. and Mrs. Charles Swanson, 10430 SW



SCOUTING EXECUTIVE Bill Hoffman awarded Gregory Swanson, Troop 213, his merit certificate for heroism.

200 Ter., Stephen is a member of Troop 213, sponsored by the Cutler Ridge Optimist Club.

Another Spring day — early April, the circumstances a little different, 12-year-old Charles Bessette saved a girl, Kathy Hughes from drowning in Lake Margaret near Hollywood.

SWIMMING OUT to a depth over her head, the 12-year-old girl, just a few inches shorter than five-foot-five Charles, went down three times before he reached her.

"She grabbed him around the neck and they both went under," Mrs. Bessette said. "She pulled him down twice before he could loosen her grip and carry her to a sand bar."

How does it feel to have a hero for a son? "Oh he's just an average 12-year-old," his mother exclaimed. His mom, a "Scouter" in her own right — she's a den mother for Miami Garden's Cub Pack 692 — says "he's embarrassed by the hero stuff."

Charles, a seventh grader at Hallandale Junior High School, is a member of Annunciation parish, Hollywood. He is the son of Mr. and Mrs. Marcel Bessette, 3030 SW 32 Ave., Hollywood.

"Both Scouts have been recommended for national awards for their bravery," Carlos Arboleya, South Florida Council Advancement chairman, said.

By bus, plane, or car— over 80 to hit CYO meet

Some 81 CYO youths and advisors will attend the 11th biennial convention of the National Catholic Youth organization Federation, Nov. 11-14 in Washington, D.C.

"Many are taking buses, some are flying and one parish is going by car," Archdiocesan CYO director, Bob Preziosi said.

"Of course the big thing for us is Sandy Lombardi's campaign for national secretary," he said, adding that "we've gotten a head start on most groups and the poster parties are really organized."

On Friday night of the convention, Father William Dever, Archdiocesan associate CYO director and Preziosi will be guests of Patrick Cardinal O'Boyle at a Diocesan Youth Director's dinner.

Terence Cardinal Cooke of New York will be the keynote speaker at the principal night dinner. Some 4,000 teenagers, young adults, and

advisors will participate in lectures, discussions and seminars showing how youth groups can operate effectively in four major areas — church, business, politics, and education.

Seminars will also be held on such issues as consumer drug and environmental problems.

'Country store' among projects of CYO units

A Country Store, sponsored by the Archdiocesan CYO office, will be held at St. James parish hall this weekend. On Saturday it will be open from 10 a.m. to 2 p.m. and from 6:30 to 8 p.m. Hours on Sunday will be from 8:30 a.m. to 2 p.m.

St. James CYOers will participate in this Sunday's television Mass for Shut-ins. The young people have prepared hymns for the Mass, which they hope to make a monthly civic-action project.

PLANNING processes for a "Bike Ride for Ecology" are underway, sponsored by the North Dade CYO Deanery. The group will enter the "Ride" as its project for Youth Week 1971.

The 25-mile ride will begin at 1 p.m. Sunday, Nov. 7 and will end at 6:30 p.m. Eddy Gomez, vice president of the group, is chairman of

THE NOW SET

Car wash slated

The parish youth organization of St. Hugh are holding a car wash after all the Masses, Sunday at St. Hugh convent.

the event. Anyone interested in participating should call him at 759-2723.

Archdiocesan CYO executive director, Bob Preziosi, will direct an Impact Leadership Training program for CYO members in Orlando this weekend. Adult advisors and moderators from the Orlando Diocese will also participate.

A Halloween dance, hosted by St. Rose of Lima CYOers, is slated for Friday, Oct. 22 in the auditorium from 8 to 11:30 p.m. The "Squiremen" will provide the music.

Chapel carved in an oak tree

LUGO, Spain — (NC) — Prize-winning sculptor Victor Corral carved a chapel in an oak tree large enough to accommodate the altar, a priest and five other persons. The tree is near the parish church of Baamonde, his birthplace.

Corral finished the walls with carvings of saints, including Our Lady of the Rosary. The round chapel has a diameter of over 36 feet.

New scout troop starts

St. Clare parish, North Palm Beach, is organizing Boy Scout Troop 777. Candidates and their fathers have been invited to a meeting, Monday, Oct. 26 at 7:30 p.m. in the parish hall. The minimum age is 11.

CYO scores

TOUCH FOOTBALL	
St. Mark	12
Vinitano	6
St. Stephen	12
St. Bartholomew	3
St. Monica	30
OLPH	0
St. James	12
St. Vincent de Paul	0
St. Louis	6
St. Michael	6
SOCCER	
Blessed Trinity	3
St. Timothy	4
Boytam	4
Ephraim	1
St. Martha	1
St. Rose	0
VOLLEYBALL	
St. Mark	15 15
Holy Name	6 0
St. Francis of Assisi	15 15
St. Clare	0 0
Immaculate Conception	6 15 15
St. Rose	15 9 7
St. Monica	15 15
OLPH	3 11
Blessed Trinity	15 15
St. Timothy	0 0
Ephraim	10 2 15
St. Louis	5 10 12
Little Flower	12 15 16
St. Michael	10 4 14
St. Vincent	15 1 15
St. Stephen	10 15 10

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Varsity cross country winner, Dino Cardelli, is congratulated.



Junior Varsity speedster Steve Fischer crosses the finish line.

Six archdiocese teams win

Six of the 11 Catholic schools in the Archdiocese strung up victories over opponents last weekend, with two teams remaining idle. Msgr. Pace and Mary Immaculate of Key West.

The only South Atlantic Conference game saw Cardinal Gibbons crush Immaculata-La Salle, 34-0. In another shutout contest, Chaminade of Hollywood rolled over Nova, 28-0, in a nonconference battle.

Scores of the other Archdiocesan victories, though not lopsided, were convincing enough.

Clearly outplayed, LaSalle was no match for Gibbons 11 despite the fact that the latter was penalized 105 yards. Gibbons moved the ball in the air and on the ground equally well, gaining 138 via the turf and 130 through the sky. LaSalle's total yardage, both routes, was only 61.

CHAMINADE'S heroics were as astonishing as ever. Coach Zappone's 11 played "just beautiful." Everyone played up to potential, he said, and again as has been the custom of the Hollywood team, team effort was a key factor for the shutout over Nova.

In other scores, Forest Hills fell to Curley, 14-0; Palmetto ran away with Columbus, 26-0. St. Andrew squeaked past Ransom, 3-0; Newman passed by Pahokee, 21-12 and St. Thomas Aquinas hit for a TD, a field goal and an extra point to top Miramar, 10-0. Belen Jesuit Prep found it tough going once more as it was clobbered by Westminster, 34-6.

FORT LAUDERDALE St. Thomas' eleven drive over the goal line was led by Bob Bradley and Brad Worthen, who went in for the score from six yards out. St. Thomas stalwart Steve Buckley was injured in the first quarter and was out for the rest of the game. However Coach Mike Gallagher



Runners placing in the top 15 at the first All-Catholic Cross Country Meet last Saturday at Tamiami Park are, left to right, top row, Carol Meyer, Neil Murphy, Tom Elbert, Dino Cardelli, Richard Sheridan and Keith Rubaine; bottom row, left to right, Marty Murphy, Mitch Usheroff, Jose Delgado, Ronald Yoder, Allan Kelley, James Monagle and Joseph Sabino.

said Buckley would return to the lineup for next week's game against Deerfield.

Defensive standout Stan Walsh, linebacker, played a good game, the coach added.

Fumbles and inability to contain the hardrunning backs of Palmetto made it tough going for the Columbus Explorers who were unable to put any consistency in their drives.

A SCHOOL-RECORD field goal, kicked by St. Andrew's David Posey, saved the day for the Scots, who should have scored at least one more TD against Ransom. Posey lifted the ball

44 yards over the goal post for the lone tally. The Scots prevented their own potential score on a drive which brought them to the one-yard line, where they lost the ball on a fumble.

This week's schedule finds Belen Jesuit at Florida Christian, Cardinal Gibbons

against Clewiston, Cardinal Newman at Martin Co., Msgr. Pace (open last week) at Chaminade, Christopher Columbus at Key West, LaSalle at MMA, Mary Immaculate (also open last week) at Pine Crest, and St. Thomas Aquinas playing Deerfield.

VOICE

of Sports

By Mitch Abdallah

Ole King Football was forced to share the limelight this week as a first in Archdiocesan athletics raised its young head above ground. The birth of the all Archdiocesan High School cross country meet Saturday at the old Tamiami Park drew runners from every school in the Archdiocese except one.

Now cross country running is not new in the high schools by a long shot. But for our Catholic schools this was the first event in sports which allowed every school to compete simultaneously.

Columbus High hosted the 2 1/2 mile event which, hopefully, will become an annual affair for our schools. There have been dual meets in cross country, meets which only involve two schools at one time. And, of course, this is wholesome.

But the air vibrates with emotion to see some 68 runners flying over the terrain at one time, runners pacing themselves enough to stay near the front so that a last burst of speed can push them over the finish line.

THESE YOUNG MEN were glad to be together. You could see it in the excitement on their faces, in their eagerness to make new acquaintances, in the knowledge that all were there to win in a sportsman-like manner.

Each school showed up in force. There were no half teams represented. Each had a full complement which clearly indicates an interest among these young men, an interest to see more sports events in which every Catholic school can be present for healthy competition.

If there had been only half-hearted interest, there would have been only half as many participants. But fortunately this was not the case. And the excitement of the runners rubbed off on the coaches also, as several urged their boys to "get going" at the mile mark.

Credit for preparing this infant event goes to the host school, Christopher Columbus High; for without good preparation any endeavor is doomed to die especially the one attempted for the first time.

BEGINNING a cross country meet for the Archdiocesan schools must have posed many doubts for those who were interested in the event. How many coaches would send teams? Who would take on the gigantic task to host the meet? Where would the competition be held? What and how many awards would be given?

Credit for the initial planning of the meet and the efforts to generate interest should go to Brother John of Chaminade, Brother Roy of the host school, Columbus, and Brother Bernard, SAC president, of Msgr. Pace High. All three worked diligently to urge and invite the Catholic schools to participate in the cross country.

Preparation for the meet was in earnest, with no haphazard item left to guess work or taken for granted. Prior to the cross country competition, each coach received a layout of the course the runners were to follow. Before the meet several teams walked the course to become familiar with it.

TEAMS CAME from far and near to the meet. But when a school (Mary Immaculate) comes as far away as Key West, especially when there is no guarantee of success or victory, there is more than just winning involved. There is the desire of fellowship, the spirit of helping make "a first" a success and the interest a coach has in keeping his boys doing what they want to do: grow in maturity through competition with themselves and with others.

The first all-Catholic cross country meet in South Florida has been born. It has had a successful beginning but what is more important is that it has begun. Why it was never started before is a puzzling question but not an important one especially now since its success has been established and its future potential quite obvious. (See story page 26)

100-mile run

Approximately 40 high school students, urged on by some 100 more students, began the first phase of their 100 mile marathon run last Sunday from the old Tamiami airport to Chaminade High School in Hollywood.

The purpose of the marathon was to draw attention to a banquet planned at Miami Springs Villa on Oct. 27 to honor Luther Evans, sports writer for the Miami Herald.

UNABLE to get publicity from the news media, teenagers from Hollywood Chaminade High, Southwest and Curley High ran 35 miles of their 100-mile goal.

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Hombres marginados del proceso de desarrollo. A las zonas más apartadas de Latinoamérica, África y Asia llegan los misioneros llevando la fe a esos pueblos.

800 millones de analfabetos en el mundo. Y crece la cifra

Por Gustavo Pena

Ochocientos millones de adultos en el mundo no saben leer ni escribir, y este número parece destinado a incrementarse, según un dato estadístico proporcionado por la UNESCO, la Organización de las Naciones Unidas para la Educación, la Ciencia y la Cultura.

LA MAYOR parte de los analfabetos viven en las regiones agrícolas más pobres de Asia, África y América Latina, es decir en las zonas caracterizadas por el subdesarrollo.

¿Quién enseñará a leer a esos analfabetos? ¿Que palabras aprenderán a leer primero? ¿Palabras de amor y hermandad o palabras de odio y división?

La mayoría de esos 800 millones de analfabetos viven lejos de nosotros. Pero cada día nos llegan más noticias de ellos. Son noticias desgarradoras y alarmantes:

- Hombres que se matan unos a otros en Biafra, y niños refugiados que mueren de hambre

- Hombres que se matan unos a otros en Pakistán, y niños, ancianos y mujeres que escapan de la guerra y la enfermedad

- Hombres que se matan unos a otros en Vietnam, en Laos, en Camboya.

¿ Quien los enseñara a leer?

Estallidos frecuentes de violencia en algún lugar de Latinoamérica: Guerrillas, bombas, secuestros.

¿Que están aprendiendo a leer esos 800 millones de analfabetos en las zonas subdesarrolladas del mundo?

¿Consignas de odio, doctrinas de rebelión contra aquellos que viven en la afluencia y la indiferencia en otras partes del mundo?

¿O la buena nueva del amor de los hombres entre sí, como hermanos que se preocupan los unos por los otros?

Estamos lejos, pero dentro de unos días tendremos oportunidad de influir en el futuro de esos hermanos nuestros. De mostrarles que su suerte nos inquieta.

Junto a ellos está un misionero que se fue de Miami, o de Barcelona, o de París, para llevarles el mensaje del amor de Dios.

Son muy pocos esos misioneros. A los millones que nos quedamos en Miami, en Barcelona o en París nos falta el heroico coraje de dejar comodidades y bienestar para ir a mezclarnos con el hambre y la enfermedad en caminos polvorientos o enlodados.

Y además de que son pocos, tienen unos recursos escasos. Apenas si pueden llegar a decenas de esos millones de analfabetos.

Por eso son tan pocos los que saben que el amor existe en el mundo como símbolo de la presencia de Dios entre nosotros. Por eso son tan pocos los que saben que nosotros los amamos.

El domingo 24 de Octubre, en Miami, en Barcelona y en París, en todas partes del mundo, la Iglesia Católica observará el Día Universal de las Misiones.

Día de oración y día de ofrecer nuestro aporte en una colecta mundial. Para que esos que se fueron como misioneros tengan los recursos necesarios para enseñar a los analfabetos. Para demostrarles que los que nos quedamos en esta parte del mundo, los que tuvimos la oportunidad de aprender desde pequeños el mensaje de amor del evangelio, sabemos vivir ese mensaje, y compartir las bendiciones de Dios.

Latinoamérica: Estadísticas chocantes

285 millones de habitantes; 50% viven en chozas de paja

ROMA — La población actual de América Latina ha alcanzado los 285 millones de habitantes con un índice demográfico del 2.9% anual, según datos estadísticos dados a conocer recientemente.

EL 50% de esa población vive aún en chozas de paja; la renta per cápita es bajísima; el analfabetismo altísimo, alcanzando proporciones alarmantes en Bolivia, Haití, el Salvador, Brasil y Perú, en este orden.

En un continente que acoge a más de un tercio de la población católica del mundo, el número de sacerdotes es insuficiente, 45 mil en total, cifra que representa solamente el 10% del clero mundial. Se estima que en el año 2.000 América Latina contará con la mitad de la población católica del orbe.

Por otra parte, las vocaciones van disminuyendo en forma inquietante, tan es así que en los últimos seis años han abandonado el Seminario más de 4 mil aspirantes al sacerdocio.

Según las estadísticas, en

1959 fueron ordenados 580 sacerdotes en Latinoamérica, mientras que en 1969 el número de ordenados fué de 689. Lo que parecía un aumento en las ordenaciones no es tal si tenemos en consideración que en ese mismo lapso la población aumentó en 42 millones, indicándonos que la desproporción entre sacerdotes y habitantes tiende a agudizarse cada día.

A este problema se suma otro: el de los misioneros extranjeros, que representan el 40% del total del clero, que encuentran dificultades de diversa índole en el desempeño de su misión.

EL CLERO español, el más antiguo y numeroso en

América Latina, ha sido el primero en reunirse para discutir esta problemática, concluyendo que la causa principal de esas dificultades está en el choque de mentalidad y en un modo quizá un poco "occidental" de acercarse a las poblaciones Latinoamericanas.

Actualmente, España está presente en América Latina con un contingente de 676 sacerdotes diocesanos.

Dichosos estos niños. Un misionero les está enseñando sus primeras palabras. Palabras de amor y hermandad.

5.000 religiosos, 8.521 religiosas. En los últimos seis años han sido enviados más de 1.550 sacerdotes españoles a ese continente.

LA VOZ
Suplemento en Español de **VOICE**



ONU: Importante y dramático periodo de sesiones

El vigésimo sexto periodo de sesiones de la Organización de las Naciones Unidas — en actual desarrollo — tiene entre los asuntos más importantes de su agenda el caso de la representación de China.

Pero la necesidad de nombrar un nuevo Secretario General también es uno de los grandes problemas a contemplarse.

EL RETIRO del Secretario General U Thant a fines de este año, hace necesario que las naciones representadas en el Consejo de Seguridad, pero especialmente los Estados Unidos y la Unión Soviética, se pongan de acuerdo respecto al sucesor que pueda ser aprobado por la Asamblea General.

Según USIS (Servicio Informativo de los EE.UU.) "esto representará una importante prueba de la obligación que sienta cada país miembro para con el organismo mundial". Y recuerda:

"Tal como dice el señor U Thant en su informe final, a menos que se retorne al concepto de que la Organización no es más que un mecanismo

estático de conferencias... la oficina del Secretario General debe desempeñar un papel político, necesariamente prudente y juicioso, si se quiere que en realidad ayude... en la búsqueda dinámica e ingeniosa de la paz".

Por medio de su representante especial en el Medio Oriente, el Secretario General ha venido tratando de desempeñar precisamente ese papel para resolver la eterna disputa entre Israel y los países árabes. La creciente crisis en esa región, donde continuamente se pone en peligro el cese de fuego a lo largo del Canal de Suez, también será, seguramente, de profunda preocupación para la Asamblea General.

Estados Unidos, por cuya iniciativa se silenciaron las armas hace más de un año — dice USIS —, está intensificando sus esfuerzos para lograr que los israelitas y egipcios concierten al menos un acuerdo provisional relativo a la apertura del Canal, en la esperanza de que ese progreso pudiera reactivar a la Misión Jarring.

"Legalmente los miembros de la ONU han realizado una admirable labor en torno a los derechos humanos; existen los estatutos necesarios. Pero, prácticamente, ¿dónde encuentra un individuo o grupo de individuos recursos contra la opresión dentro de su propio país? ... Ha llegado la hora de proporcionar a la justicia una dimensión mundial," ha planteado el Secretario general saliente del organismo mundial, U Thant.

¿Buscará la ONU en esta Asamblea la forma de que los sublimes conceptos expresados en sus estatutos y documentos se hagan una realidad en aquellos países donde se violan impunemente los más elementales derechos del hombre?

¿Llegará el alto organismo mundial a penetrar en los predios de tiranos que pisotean las vidas y derechos de otros hombres?

¿O seguirán siendo los estatutos y convenios internacionales de la ONU letra muerta en más de uno de los países que, sin embargo, ostentan voz y voto en la asamblea mundial? — GPM

"Lo que se necesita urgentemente, al menos, es mantener cualquier discusión sobre el Medio Oriente en las Naciones Unidas dentro de un plano concreto y de carácter constructivo, para evitar que degeneren en un intercambio

de propaganda que pueda tan solo inflamar la situación", agrega.

Estrechamente relacionados con esos peligrosos problemas políticos están los problemas relativos al control de armas y el

desarme, que también figura en la agenda del XXVI periodo de sesiones que concluye el 21 de diciembre próximo.

SEGUN USIS, una realización concreta en este sector pudiera materializarse durante esta serie de sesiones, si la Conferencia del Desarme en Ginebra puede presentar a la Asamblea General su propuesto tratado que estipula la prohibición y — por primera vez — la destrucción real de las armas bacteriológicas y tóxicas.

Otro sector de conocida preponderancia y de interés en la Asamblea General es el de los derechos humanos, y es de esperar que la vigésima sexta serie de sesiones tenga oportunidad de instituir el mecanismo adecuado para poner en ejecución sus convenios internacionales a este respecto.

Como lo ha señalado el Secretario General U Thant, — dice USIS — "legalmente los miembros de las Naciones Unidas han realizado una admirable labor en torno a los derechos humanos: existen los estatutos necesarios. Pero

prácticamente, ¿dónde encuentra un individuo o grupo de individuos recursos contra la opresión dentro de su propio país? ...

HA LLEGADO la hora de hacer un esfuerzo determinado para proporcionar a la justicia una dimensión mundial".

El Embajador Hambro, de Noruega, quien viene trabajando con U Thant acerca de los problemas económicos de la Organización desde que presidió la vigésimoquinta asamblea general, ha dado cuenta de la desesperada necesidad "de un esfuerzo significativo capaz de inspirar una fundada esperanza de salvar el mecanismo de las Naciones Unidas antes de que se detenga en un futuro que no está muy lejano".

Este problema de reunir los fondos necesarios para mantener a la ONU, también será enfocado en este periodo de sesiones, pues como lo ha recordado U Thant, "la ONU... no obstante sus defectos... representa una aspiración y un método para tratar de realizar un gran ideal".

SINODO: Identidad y futuro del sacerdocio

ROMA — Si las discusiones del sínodo continúan por sus actuales corrientes, es probable que los delegados lleguen a hacer las siguientes recomendaciones al Papa según observadores aquí.

- Ordenación de hombres casados al sacerdocio.
- Mantenimiento de la disciplina tradicional del celibato.
- Conceder una mayor autoridad a las conferencias episcopales nacionales.
- Más variadas formas de apostolado para el sacerdote de hoy.

UNO de los puntos principales de estudio y debate está siendo la crisis de identidad sacerdotal así como la definición del sacerdocio ministerial.

En su primera intervención ante el Sínodo, el Cardenal John Krol, de Filadelfia, sentenció que "el sacerdocio no está en situación de colapso ni mucho menos..." Hablando a nombre de los obispos de Estados Unidos sobre los aspectos prácticos del ministerio sacerdotal el Cardenal indicó que la formación sacerdotal en los seminarios tiene que variar, para que esa formación se centre en el individuo mismo, en su propia personalidad.

Aunque indicó que existe la necesidad de que los sacerdotes entren en el proceso de tomar decisiones con el obispo, dijo que había desacuerdo sobre cómo esa responsabilidad de decisiones podría ser compartida.

Dijo también el Cardenal Krol que los estudios demostraban que el 87% de los sacerdotes estadounidenses consideraban que el celibato ayudaba a su ministerio, aunque el 56% está a favor del celibato opcional, aun cuando sólo el 18% expresó que considerarían la posibilidad de casarse si se diera la opción. El 3% de los sacerdotes indicaron que en este momento están considerando dejar el sacerdocio para casarse.

EL CARDENAL Krol destacó la necesidad de libertad para el desarrollo y crecimiento, pero indicó que los Obispos de Estados Unidos no consideran que el celibato sea una restricción arbitraria de la libertad de la persona humana.

"La Conferencia Episcopal de Estados Unidos cree que el celibato es importante hoy tanto para la Iglesia como para la humanidad y que debe ser mantenido. Simultáneamente, no estamos a favor de una decisión precipitada sino de un estudio amplio sobre la posibilidad de ordenar a hombres casados para el sacerdocio," expresó el Arzobispo de Filadelfia hablando a nombre de los obispos de Estados Unidos.

Sin embargo, varios prelados procedentes de países abrumados por la falta de sacerdotes, han insistido en la posibilidad de llevar al sacerdocio a hombres casados.

El Cardenal Juan Landazuri, de Lima, Perú, hablando a nombre de los obispos de ese país destacó los conceptos de "pluralismo en el sacerdocio, la naturaleza esencial del ministerio sacerdotal y la 'corresponsabilidad' de sacerdotes y obispos."

Aunque enfatizando que "el valor del celibato" debe ser reafirmado dentro de la estructura eclesial, el prelado peruano dijo, sin embargo, que la posibilidad de ordenar a hombres casados como sacerdotes "tiene que ser considerada".

UN BUEN número de obispos africanos están pidiendo la ordenación de hombres casados. El Arzobispo Joaquín Ndayen, de Bangui, República de África Central hizo un pedido formal para que se apresurara ese proceso. Alegó que hay innumerables cristianos sin sacerdote, mientras muchos hombres casados desearían ser sacerdotes. "¿Por qué evitarlo si nada en las Escrituras se lo prohíbe?"

El Cardenal Bernard Jan Alfrink, de Utrecht, Holanda, dijo que los obispos de esa nación, apoyan decididamente la ordenación de hombres casados "en ciertas circunstancias y condiciones". Dijo que el estado conyugal no es de manera alguna repugnante al sacerdocio y citó la historia de los primeros tiempos del cristianismo como un ejemplo. "Las circunstancias en muchas partes del mundo de hoy parecen demandar la ordenación de hombres casados" añadió.



Suplemento en Español de **THE VOICE**

ORACION DE LOS FIELES

(Vigésimo noveno domingo del año
17 de octubre)

CELEBRANTE: En la liturgia de hoy, Jesús nos habla de la oración y nos exhorta a no descorazonarnos. Llenos de confianza, oremos al Padre.

LECTOR: Nuestra respuesta de hoy será "Señor, escucha nuestra oración"

1. Por el Sínodo de Obispos para que sea genuinamente misionero y responda a los problemas de nuestro tiempo, oremos al Señor.
2. Por aquellos que tratan de poner fin a todas las guerras, y que promueven la justicia para todas las gentes, oremos al Señor.
3. Que el derecho a oportunidades igualitarias en educación, empleo, vivienda y recreación se extiendan a todos, oremos al Señor.
4. Por más fructíferos esfuerzos en impulsar a los jóvenes — hombres y mujeres — a seguir una vida de servicio y por la perseverancia de sacerdotes y religiosas, oremos al Señor.
5. Que los pobres, los enfermos, los presos y todos los que en alguna forma se sienten oprimidos, nos encuentren abiertos a su amistad, oremos al Señor.
6. Por todos nosotros, reunidos aquí, para que nos santamos libres de todos aquellos intereses que se anteponen como barreras al amor hacia nuestros semejantes, oremos al Señor.

CELEBRANTE: Padre, creemos en la promesa hecha a nosotros por Jesús, Tu Hijo. Ayúdanos a ver nuestras necesidades reales y a pedir por todo aquello que sea para nuestro bien y el bien de los demás. Imploramos especialmente la poderosa intercesión de tu Hijo, que nos enseñó a orar como debíamos. Padre, concede cuanto pedimos en nuestras oraciones, por Cristo, Nuestro Señor.

PUEBLO: Amen.

MISAS DOMINICALES EN ESPAÑOL

- | | |
|---|---|
| Catedral de Miami, 2 Ave y 75 St., NW, 12:30, 7 p.m. | St. NE., Miami Shores, 1 p.m. |
| Corpus Christi, 3230 NW 7 Ave., 10:30 a.m. y 5:30 p.m. | St. Raymond, (Provisionalmente en la Escuela Coral Gables Elementary, 106 Minorca Ave., Coral Gables, 8:30 y 11:00 a.m. (sábados 7:30 p.m.) |
| St. Peter and Paul, 900 SW 26 Road., 8:30 a.m., 1 y 7 p.m. | St. John the Apostle, 451 E. 4 Ave., Hialeah, 12:55 y 6:30 p.m. |
| St. John Bosco, Flagler y 13 Ave., 7, 10 a.m., 1, 6 y 7:30 p.m. (sábados, 7 p.m.) | St. John the Apostle, 451 E. 4 Ave., Hialeah, 12:55 y 6:30 p.m. |
| St. Michael, 2933 W Flagler, a.m., 7 p.m. (sábados, 8 p.m.) | Immaculada Concepción, 4500 W. I Ave., Hialeah, 10:15 a.m. en el salón parroquial, 7:30 p.m. en la iglesia. |
| Gesu, 118 NE 2 St., 12:30 y 6 p.m. | St. Cecilia, 1040 W. 29 St., Hialeah, 8, 11 a.m., 12:30 y 7 p.m. (sábados 4:30 y 7 p.m.) |
| St. Kieran (Assumption Academy) 1517 Brickell Ave., 12:15 y 7 p.m. | Blessed Trinity, 4020 Curtiss Parkway, Miami Springs, 7 p.m. |
| St. Hugh, Royal Rd. y Main Hwy, Coconut Grove, 12 m. | Our Lady of Perpetual Help, 13400 NW 28 Ave., Opa Locka, 12:15 p.m. |
| St. Robert, Bellarmine 3405 NW 27 Ave. 11 a.m., 1 y 7 p.m. (sábados, 7 p.m.) | St. Monica, 3490 NW 191 St., Opa Locka, 12:30 p.m. |
| St. Timothy 5400 SW 102 Ave., 12:45 p.m. | Our Lady of the Lakes, 15801 NW 67 Ave., 7:15 p.m. |
| St. Dominic, 7 St., 59 Ave. NW 1, 7:30 p.m. (sábado 7:30 p.m.) | St. Vincent De Paul, 2000 NW 103 St., 6 p.m. |
| St. Brendan, 87 Ave. y 32 St. SW 11 45 a.m., 6 45 p.m. (sábados 6 45 p.m.) | St. Agnes, Key Biscayne, 10 a.m. |
| Little Flower, 1270 Anastasia Coral Gables, 1 p.m. | St. Kevin, 4120 SW 125 Ave., 12 m. |
| St. Patrick, 3700 Meridian Ave. Miami Beach, 7 p.m. | St. Ana, 13890 SW 264 St., Naranja, 11 a.m., 7 p.m. |
| St. Francis de Sales, 600 Lenox Ave., Miami Beach, 6 p.m. (sábados 8 p.m.) | Guadalupe, Immokalee, 11 a.m. |
| St. Rosa de Lima, 5 Ave. y 105 | |

Excursión a Disneyworld

Diversas asociaciones cívicas y fraternales, están organizando una excursión al famoso Mundo de Walt Disney, acabado de inaugurar a un costo de más de 400 millones de dólares, en la Florida.

El día 30 de Octubre, saldrá la excursión, que regresará la noche del domingo, utilizando ómnibus fletados, con aire acondicionado. Los excursionistas

disfrutarán de dos días de paseo y una noche en un lujoso hotel, así como la entrada al Parque de Diversiones, el derecho a 18 espectáculos y a muchas atracciones gratuitas.

Pueden solicitarse detalles de estas excursiones y hacerse las reservaciones a los teléfonos 374-6448 y 444-6710, donde serán atendidos por los Dres. José M. Vidaña y Fico López.



Activistas de la Legión de María han iniciado una nueva faceta de apostolado en los centros comerciales del área de Miami. En grupos como el que aparece en la foto, saludan a transeuntes y clientes, y los legionarios le hablan de la Palabra de Dios, explicando el rosario, cómo rezarlo. El pasado domingo, en apenas unas horas

hablaron a unas mil personas. "Recibimos la impresión, decía después una de las legionarias, que las personas a las que conversamos, acogían con gratitud el hecho de que alguien se acercara a hablarles de Dios y de la oración."

Día Legionario el domingo 24

La Legión de María (rama hispana) de Miami está organizando su cuarto Día Legionario, que tendrá lugar el domingo, 24 de octubre, de 9 a.m. a 6 p.m. en el auditorium de The Academy of the Assumption.

- Apostolado de San Pablo a través de las epístolas.
- Visita apostólica a los hospitales.
- Visita apostólica a las familias.
- La devoción mariana y el apostolado.

Estos son los cuatro temas que se ofrecerán durante el Día Legionario.

Aunque organizado por la Legión de María y primariamente para sus miembros de habla hispana, esta jornada "estará abierta a todos los cristianos con inquietudes apostólicas" expresó el Padre Agustín Román, Capellán de la Legión de María, al anunciar el acto.

La Legión de María está conmemorando las bodas de oro de su fundación en Dublin, Irlanda, desde donde se ha extendido a través de años, por todas las naciones del mundo.

En Miami, los legionarios de habla hispana están celebrando el cincuentenario de su fundación con un redoblar de actividades apostólicas, entre las que figuran las visitas a hospitales, cárceles, hogares de ancianos, así como casas de familia, llevando la predicación de Cristo a través de la devoción a María.

Recientemente la Legión inició en Miami un nuevo plan de apostolado que consiste en recorrer los centros comerciales, hablando al público de la Palabra de Dios y de la eficacia de la oración, especialmente a través del rosario.

Unos 800 padres de estudiantes del Immaculata-La Salle High School volvieron al colegio para participar en "miniclasas" con los mismos profesores y sobre las mismas materias que estudian sus hijos, para familiarizarse con los métodos y sistemas de enseñanza de ese plantel. En la foto, una de las miniclasas con el Padre Ernesto García Rubio, de la facultad de ese instituto de segunda enseñanza.



William Tobin our man in Washington

A profile

(CONTINUED FROM PAGE 5)
into the present. We're starting in the here and now, with real concrete problems for real people, and we're trying to see what values and potentials are there in the light of our faith traditions.

"Congress topics, for example, are indicative. We were talking in 1966 about how to teach about the Bible, how to teach liturgy to adolescents. Ecumenism, in the sense of learning about others, our separated brethren, was just coming into vogue. There wasn't much on media; it was still in the area of audio-visual helps — things that calm down the class and help keep things going.

"NOW WE'RE dealing with different realities. We're not so much concerned with the strict religious categories, we're dealing with approaches in pedagogy, skills of communication, understanding the media as a true learning experience. (Note: At the time of the interview, there were planned for the Miami Beach congress no fewer than 175 speakers and 240 sessions, a good many of them on media and communications.) And I would imagine one of the biggest things is the emphasis on the adult population. Of course this can be just a cliché today.

"And then we have the whole stress on involvement of the family — the stress on the socially significant moments in the family's life, the celebration of certain sacraments and family feasts. There is even a strong stress on the social commitment of the Church — the stress on educating people in the urban setting, the realization that there are different needs and different backgrounds for different groups of peoples. And there is an awareness of the need for play, the stress that has come about through simulation games for teenagers and for adults with an attempt to approximate real-life experiences so that people can reflect on values that are at stake and sensitize themselves to the needs of other people.

BUT FOR ALL of the emphatic concern for the varied segments and circum-

stances of religious education has a clear-cut, working definition of religious education, its task and its goals, emerged?"

Bill Tobin swings his chair on its swivel, lamps tobacco into a rough-finished pipe, lights it, and reflects a moment before answering.

"There are a number of educational theories that we now realize are applicable to religious education, things we never thought of before; we thought we were somewhat diverse from education.

"Now we have behavioral positions, and we have people who subscribe to attitudinal change, people who try to get us out of the strictly lecture transmission, cognitive-type of approaches.

"But this has to be balanced with a theological perspective. For example, if a person says that if we do X number of things, if we put the chairs in the proper place and engage people, we can expect youngsters to jointly make a quantum faith leap that can be measured and identified. Somehow or other the idea of a response to God's calling and inviting — what we call grace — is not something that can be measured, predicted or produced.

"WHAT WE ARE TRYING to do is to provide an atmosphere in which people can become more Christian, more Christlike, to create an atmosphere in which that lifestyle can come forth and be acknowledged by men. We try to provide the conditions in which relationships can be founded and can grow — relationships between individuals and between individuals in group and their God. This is the atmosphere in which grace is operative."

— But is this possible in contemporary society with its pluralism? Do the forms we now have — parish, schools, CCD — admit this process?"

"We are dealing more and more with nuclear families, smaller family units that need to rely on other family units for support and reinforcement and community, rather than the extended traditional family situation where relatives of various generations lived

together and reinforced one another.

"The true community is one that is founded on sharing some sort of religious value system. We know the mobility of our society. If we can promote the condition in which families relate to families, families that have values and that try to communicate love and concern, forgiveness, a sense of hope and direction, then I think we are promoting the community in which this faith response is possible."

BUT IS THE PRESENT parish the structure that can facilitate this process? Bill Tobin says yes — but more through the peripheral groups that spin off from and are promoted by the parish than through the mainstream of parochial organization. He sees the prime medium to be the home and neighborhood, a la the Christian Family Movement, in which there are groups "discussing, relating, praying out there in the homes."

This direction, Father Tobin believes, would permit a genuine ecumenism — a sharing of basic Christian values and identity. Does this mean, then, a formal ecumenism in the field of religious education? Yes, but again Bill Tobin carefully qualifies.

"Ecumenism is a word which, even in the proper perspective of dialogue between denominations — which is specifically the ecumenical task — has so many nuances.

"If we take the word ecumenical to be understood as helping individuals and groups to relate to real world problems today, that is truly ecumenical.

"I would agree with Brother (Gabriel) Moran that one can understand his own faith perspective only in an evolving sense, in the context of other faith responses — not only the Christian religions of the West, but also the Jewish faith and the other religions of the world. I agree wholeheartedly with this position. From that point of view, I would say that our efforts have to be ecumenical.

"And let's consider the administrative or organizational aspects: the sharing of facilities, of teachers, of resources. All of these have to come about among Christians. After all, that is what we are all concerned with: understanding our faith responses in Christ. Still, there are issues — substantial but isolated issues — that divide us. But a lot of them are historical and sociological.

How do we begin? "WE BEGIN by making overtures on both sides, by trying to realize that we have a common mission; also by getting a darned good summary of what we have in order to put things together." Is it possible then, at this moment in history, to share research, resources, teacher training and curriculum development with other Christian educators?"

"I think it is now necessary. But I don't know if it is possible."

Does the National Center have a function to perform in this Christian education detente? Father Tobin says yes; the National Office has it on the plans for next year.

What sort of plan?

"We would like to get a

Chaminade places first

While Dino Cardelli's individual time of 12:51 was more than enough to carry him over the finish line first, his Curley teammates were unable to beat out Chaminade High of Hollywood during the first all Catholic High School cross country meet at the Old Tamiami airport last Saturday morning.

Chaminade won the meet with 24 points and was followed by Curley, 62; Msgr.

Pace, 74; Christopher Columbus, 89; Cardinal Gibbons, 102; Belen Jesuit, 161; and Mary Immaculate, 207.

THE FIRST 15 winners received a ribbon, with a trophy going to the team posting the least number of points. The two runners to the finish line after Cardelli were Neil Murphy of Chaminade with a 13:03 clocking and Thomas Elbert of Chaminade with a 13:18 time.

committee to work from a professional point of view on developing goal and objectives statements, according to age levels and needs. But we would not develop materials. The task would be to describe the learner, the needs of the learner and some theological or religious themes that should be proposed for that particular age.

"MY PERSONAL conviction and hope would be that we would be able to involve as many Protestant communions and their education boards as possible in this venture so that to some extent we might have a compatible curriculum — or syllabus — for a broadscale ecumenical use.

"We definitely should be committed to — and will work hard at — trying to involve as

many of the major Protestant denominations as possible in trying to devise an acceptable series of guidelines.

Does this proposal suggest that Father Tobin is disposed toward a solitary curriculum, if not produced jointly with other Christian groups, then from Catholic sources?"

"I think it is something that has to come about."

Does this mean that the National Center itself will provide the initiative?"

"I think that the whole idea of the professional reorganization of the United States Catholic Conference — a department of education, various agencies or divisions — is a sign that we are ready to give that leadership."

And so to Miami Beach and the National Congress of Religious Education.

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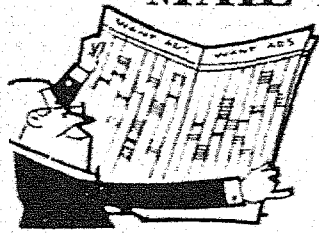
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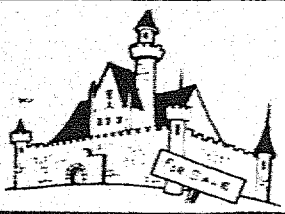
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