



Listen, senator

Seven-week-old Matthew Martin had a private confab with Miami Sen. George Hollahan Tuesday as his mother, Mrs. Beverly Martin, addressed a hearing by the Senate Judiciary-Criminal Committee, urging them not to change present abortion laws.

THE VOICE

VOL. XIII No. 33

15c

OCT. 22, 1971

Abortion is argued pro and con at a 'heated' hearing in Miami

By MARJORIE L. FILLYAW

LOCAL NEWS EDITOR

"When a child is born, it is an animated gastro-intestinal tract."

"Anytime that we decide about the quality of life or the disposition of human beings, we are out of line."

"Getting rid of the deformed will not get rid of deformities."

"A woman must have the right to govern her own body."

These statements expressed the views of both sides involved in the now five-year-old controversy on whether or not Florida's present abortion statutes should be reformed or repealed entirely, during a public hearing conducted Tuesday in Miami by the Senate Judiciary-Criminal Committee.

Senator William D. Barrow of Crestview, is chairman of the committee which

has now heard testimony from Orlando, West Palm Beach and South Florida residents on the controversial question of liberalized abortion which will again be a principal issue when the state legislature convenes in February.

DECLARING that presentations were limited to three minutes each for both proponents and opponents, Sen. Barrow emphasized that the committee would not make any decisions Tuesday on Senate Bill 61 which proposes a committee study of the feasibility of relaxing abortion laws to authorize abortion of fetus when it has been determined by use of the technique of trans-abdominal amniocentesis that the fetus is afflicted with a genetic defect causing mental retardation.

Although he had asked the cooperation of the more than 200 men and women who

crowded the small conference room at the Sate Office Bldg. in keeping the hearing orderly and courteous, Sen. Barrow at one time threatened to discontinue the sessions as proponents of abortion began to argue among themselves and with those who took an opposite view.

Mrs. Janet Phillips of Perrine, the first of more than 40 persons of all ages who testified, made a strong plea against any reform of present abortion statutes. As she spoke, her tiny five-month-old daughter, Sandy, born with a defective heart, cooed quietly from her portable bed which rested on the floor in view of the Senators. "Sandy will probably have open-heart surgery when she is three years old and will then be able to lead a normal life," Mrs. Phillips emphasized.

(CONTINUED ON PAGE 2)

More than 5,000 expected to attend religious education meet Oct. 27-30

By MITCH ABDALLAH

VOICE NEWS EDITOR

Preregistration forms already received in the Archdiocesan Office of the Confraternity of Christian Doctrine indicate that well over the originally expected 5,000 participants will attend the National Religious Education Congress on Oct. 27-30, Miami Beach.

With preregistration hitting the 4,800 mark as of last weekend, several additional hotels have been called upon to accommodate those who will be coming to

register late, said Father Gerard LaCerra, Archdiocesan director of the Confraternity of Christian Doctrine.

Reservations for rooms at the headquarter hotels, the Deauville and Carillon, were full weeks ago, he added. Rooms still have to be confirmed for those registrations that will come in this week.

Then there will be those local registrants who will sign in at the last moment. Final registration procedures will be processed between noon and 7 p.m. on Oct. 27 at the Deauville Hotel.

MIAMI'S Archbishop Coleman F. Carroll is scheduled to welcome the congress participants at the two general sessions Wednesday evening after registration closes. He will give a brief talk at the Deauville Hotel at 8 p.m. and then address the registrants at the Carillon at 8:15 p.m.

Archbishop Carroll will be the principal celebrant at a 12:15 p.m. concelebrated Mass on Thursday, with other Florida bishops and CCD priest-directors concelebrating.

A meeting for all Archdiocesan teachers of religion will be held in the Napoleon III Room of the Deauville on Saturday at 1-2 p.m., Father LaCerra said.

"Our people have done a tremendously wonderful job in preparing for the convention," he said. They have worked hard and long into the night to make the congress a success, he added. "They deserve a lot of credit and praise."

COVERING NEARLY every aspect of religious education, from preschool to adult levels, the national meet consists of over 240 sessions and approximately 175 speakers. Considered to be one of the largest gatherings of Catholic educators at a national CCD convention, the congress will be divided into Core Congress sessions and individual seminars.

The Core Congress will examine modern educational methods and how religious educators in various fields can best apply them. These sessions have been structured to provide an extended, in-depth and applied learning-sharing experience for religious educators.

(CONTINUED ON PAGE 2)

Synod committees vote against celibacy change

By PATRICK RILEY

VATICAN CITY — (NC) — The world Synod of Bishops overwhelmingly rejected any changes in the celibacy law for priests, in a series of non-binding votes that came out of its working committees on Oct. 19.

The delegate votes also showed no real desire to extend the priesthood to married men, apparently out of fear that such a step could eventually spell the death of celibacy.

Results of the committee voting amounted to the first specific action, other than long hours of speeches and talks, since the synod began three weeks earlier.

The synod did indicate clear enforcement, however, of priests' councils as a func-

tioning part of diocesan machinery everywhere. The synod was also prepared to warn priests to steer clear of partisan politics while helping laymen to take on responsibilities in civic affairs.

Although not all 12 committees made initial reports to the synodal assembly, and although votes were not taken in all committees, the results from 10 committees showed overwhelming consensus on those matters.

Optional celibacy was rejected so totally that even the committee headed by Belgian Cardinal Leo Suenens, long a champion of optional celibacy, voted unanimously against it.

One group called the term misleading.

THE SYNOD apparently wants celibacy to stand now and always, not just for the moment. That was indicated by several of the committees working independently.

Given three propositions on the ordination of married men to choose from, the committees edited the least favorable proposition to be still less favorable. Where the original proposition said that the ordination of married men was neither opportune nor necessary "at the present moment," they removed the qualification "at the present moment."

One of the committee secretaries explained that his committee wanted to avoid giving younger priests or seminarians the idea that present discipline on celibacy might change.

The synod had shown limited openness to the possibility of ordaining married men until several speakers warned that such a practice would eventually erode the discipline of celibacy. That marked the change of the tide.

EVEN AMONG those who still wanted to leave that possibility open — if only for further study — there was great reluctance to put the power of decision into the hands of the episcopal conferences. The majority of those open to the ordination of married men want the Pope alone to decide even in individual cases.

Friendly dialogue between bishops and their priests was encouraged, indicating that the day of the remote bishop could soon be over. Immense and unwieldy dioceses have been under fire in the synod for hindering a brotherly relation between bishops and priests.

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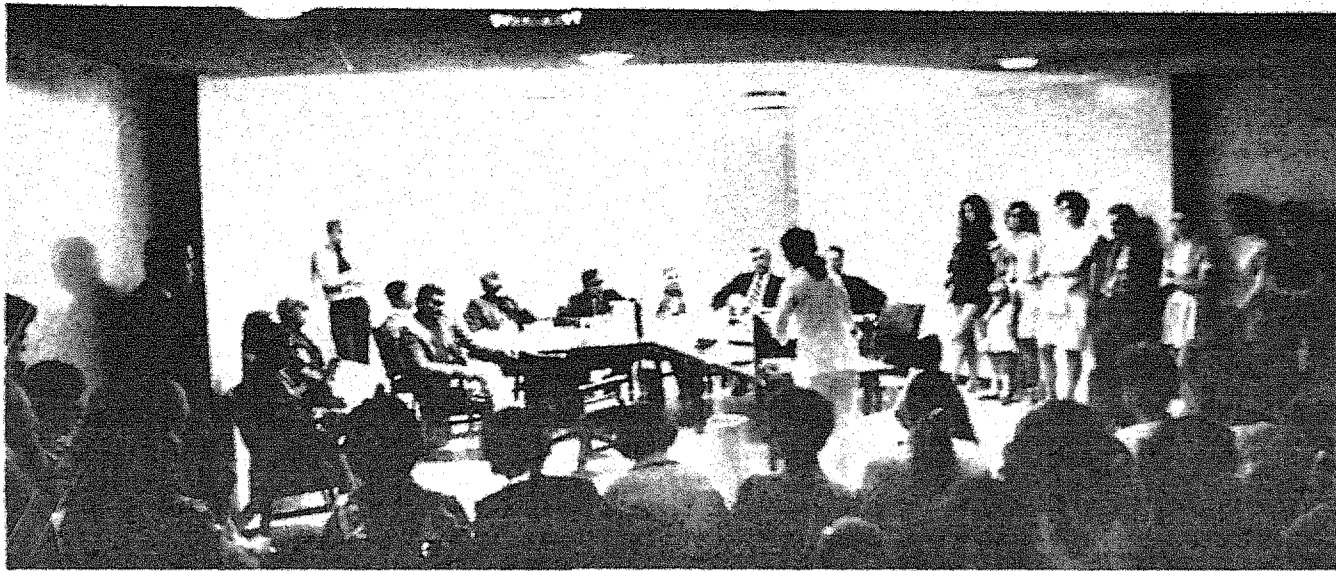
BOSTON PRELATE, Archbishop Humberto Medeiros exchanges greetings with Pope Paul VI during a papal audience for hierarchy attending a general council of the Pontifical Commission on Latin America. The Archbishop of Boston is chairman of the U.S. Bishops' Commission on the Church in Latin America.



Motioning with his hand to a group of ten men condemned to die, Father Maximilian M. Kolbe, who was beatified by Pope Paul in Rome this week, offers his life for that of a fellow prisoner in Auschwitz concentration camp. In this painting by a former prisoner, Father Kolbe is seen talking to the SS guards. For pictures and story see p. 3.

THE VOICE

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



Some 250 persons participated in Senate hearings Tuesday on abortion reform in Florida

Abortion argued at 'heated' hearing

(CONTINUED FROM PAGE 1)

AS TESTIMONY proceeded amidst placards calling for "Free Abortion on Demand," held by young proponents, Dr. Mary Smith, Miami physician, housewife, and mother, asked, "What is the difference between disposing of a human life at two weeks, four weeks, eight weeks, eight months, eight years, or even at 23 years?"

Noting that it is a fact that every individual carries "one or more defective genes," Dr. Richard Applebaum, vice president of the Dade-Right-to-Life Committee, raised the question, "Are you going to play God on who shall live and who shall die? Should we eliminate those who are color blind or have flat feet?" he added.

Two representatives of the National Organization for Women, who appeared to be openly antagonistic toward the all-male committee, called for total repeal of abortion laws.

Nikki Beare, president of the Dade County Chapter of NOW accused legislators of allowing "an archaic law to continue for political expediency." She termed the abortion issue a "matter of civil rights" and emphasized, "This is not a religious or

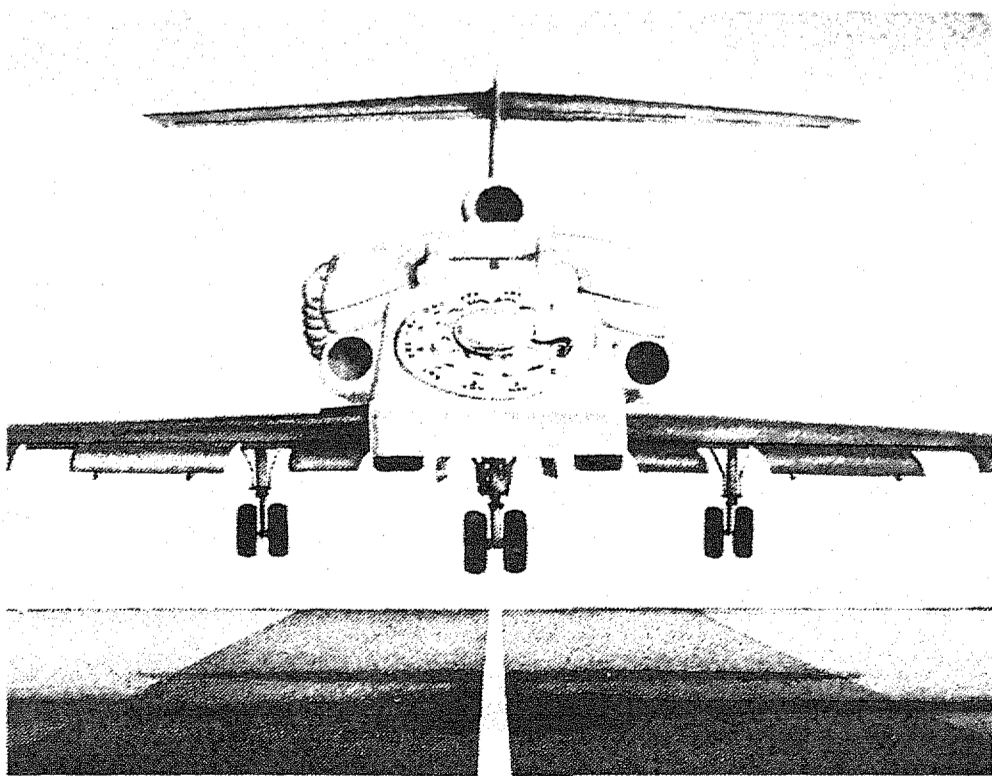


OPPONENTS of relaxed abortion laws addressing the Senate Judiciary-Criminal Committee in Miami were Dr. Richard Applebaum, pediatrician, upper right; and Mrs. Dolores Cecilio, above, elected this week as president of Dade's Right-To-Life Committee.

THE VOICE

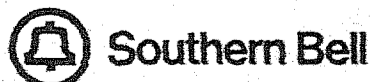
Archdiocese of Miami
Weekly Publication

Second-class postage paid at Miami, Florida. Subscription rates: \$5.00 a year; Foreign, \$7.50 a year. Single copy 15 cents. Published every Friday at 6201 Biscayne Blvd., Miami, Fla. 33133.



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Archbishop's letter

Urges generous aid for missions

To the Priests, Religious and Faithful of the Archdiocese of Miami

Dear beloved:

May we call to your attention this year the celebration of Mission Sunday, Oct. 24, and remind you that the People of God, all together, constitute a missionary Church. Each one of us is dependent on the other for our spiritual and temporal well-being. Each one of us is called upon for prayer, sacrifice and support.

Our Holy Father, in his Mission Sunday message, states: "we possess the antidote to the pessimism, the gloomy foreboding, the dejection and fear, which afflict our time. We have Good News! And everyone of us must feel himself impelled to broadcast this Good News to the ends of the earth. The Good News is this: God loves us; He became man to share in our life and to share His life with us — taking our concerns as His own, for He cares about us and, therefore, men are not alone, for God is present in their entire history."

Now we appeal to you to be generous in your support of the missionary activity of the Church in a material way and at the same time resolve to pray daily for those working in the mission fields of the world.

Assuring you of our continued prayers for your well-being, I remain

Devotedly yours in Christ:

Holman J. Carroll

Archbishop of Miami

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Synod debate contains some surprises

By FATHER LEO E. MCFADDEN
VATICAN CITY — (NC) — The second full week of the Synod of Bishops, taken up largely with speeches on the practical aspects of the priesthood, produced both the expected and the surprising.

The expected was a solid reaffirmation of celibacy in a great number of speeches. In addition, a majority of the speakers, according to an official synod report, said they fear that first-class and

second-class priesthood will be established if married men are ordained.

THE REPORT said only a handful of speakers suggested the readmission to the ministry of priests who have left it to marry. Only a small group favored a role for women in the ministry, the report said.

Certainly the most surprising suggestion, if only because it was singular, was the request of Bishop John Gran of Oslo, Norway, a

convert to Catholicism, who asked if it would not be better to allow a candidate for the priesthood to choose or reject marriage freely.

Two delegates suggested that the Church seriously study the ordination of women, and a Brazilian bishop reminded the synod that with all the talk of ordaining married men to the priesthood, no one had yet considered the possibility of making a married man a bishop.

Most of those who opposed the idea of ordaining married men did so vehemently. One speaker said it would be catastrophic for vocations and mean the destruction of priest-laity relationships.

Bishop Gran's speech was made in the name of the Scandinavian bishops. He said that after having spoken with priests of the area, many of whom live a life of loneliness and isolation, the Scandinavian bishops were in favor of ordaining married men.

THEN HE ASKED: "Would it not be better to leave the candidate to the priesthood free to choose or renounce marriage, considering that the Church holds Christian marriage in such high esteem?"

Cardinal George Flahiff of Winnipeg, Canada, asked that the Church consider ordaining women priests.

"As far as I know, there is no dogmatic objection to reconsideration of the whole question today," he declared.

In view of the worldwide discussion of equality of women, he added, "the question is too serious at this moment for our synod to pass it over in silence."

Later, Archbishop Samuel Carter of Kingston, Jamaica, concurred with that viewpoint.

Also, Cardinal Leo Suenens, archbishop of Malines-Brussels, departed from his prepared text in the synod hall to endorse Cardinal Flahiff's speech on women in the Church.

IN A SUMMATION of two weeks of debate, Cardinal Vicente Enrique y Tarazon, archbishop of Toledo, concluded that "the greater number of the delegates contend that the ordination of married men would not only not solve the fundamental problems, but would create more serious ones."

He said those more serious problems include the idea that a married priest could not as easily be transferred around the diocese or into the missions.

Cardinal Tarazon pointed out that "some" delegates looked on the ordination of married men as "valid solution" for the scarcity of priests, while a "larger number" of delegates thought the local churches, with approval of the Vatican, should ordain married men. Others recognized the "validity" of the idea, but felt it not opportune at this time, he said.

Several delegates agreed that the role of the priest in politics should be passive. The priest is entitled to his own private opinions, they said, but he should not lose his role of reconciler.

NOT SO UNANIMOUS was opinion on giving the laicized priest some apostolic activity. Some asked that he be returned to the rank of deacon, while others insisted he be kept "out of the sanctuary."

Although the synod has never been assigned a specific time schedule, it has at its probable midway point concluded all debate on the doctrinal and practical aspects of the priesthood.

A position paper on the second topic, Justice in the World, was presented Oct. 15 by Archbishop Teopisto Alberto y Valderrama of Caceres, the Philippines.

The archbishop called for direct action against injustice, not merely documents against injustice. The archbishop did not excuse the Church itself from various forms of injustice. He said that all men and all nations have the right of integral human development.

A well informed member of the Pontifical Commission in Justice and Peace quickly predicted that synod delegates would bring up two points not mentioned in the paper.

"A lot is going to be said about the armaments race," the member said.

"Furthermore, there is a lack of an ecumenical appeal in the paper. Justice is sought not only by Christians but by men of peace and men of faith everywhere."

Man priest saved at beatification

By MARGOT MUNZER
VATICAN CITY — (NC) — "As a Catholic I should forgive. But it is hard to forget."

This was the observation, spoken haltingly, of Franciszek Gajowniczek — the man for whom Catholicism's newest Blessed gave his life.

In ceremonies rich with age-old pomp and drama, Franciscan Father Maximilian Kolbe was raised among the beatified on Oct. 17. For the first time in years, Pope Paul VI presided at the morning rites in St. Peter's Basilica before an estimated 5,000 Poles from many parts of the world and more than 200 bishops attending the synod in Rome.

THE HUMBLE Polish priest gave his life in 1941 by taking the place of Gajowniczek, a fellow prisoner marked for death in the Nazi concentration camp at Auschwitz. For 10 days Father Kolbe was starved and, when hunger did not kill him, was administered an injection of poison by camp doctors.

Normally, a Pope attends only the afternoon ceremonies of a beatification, leaving unattended the morning portion when the new beatus is solemnly proclaimed.

Pope Paul recalled Father Kolbe's words upon exchanging his life 30 years ago for a man whose wife and children were alive and waiting for him in Poland: "I am a Catholic priest."

Gajowniczek talked about Father Kolbe with NC News the day before he attended the beatification.

"Yes, I met Father Kolbe on May 28, 1941, in Auschwitz," he said. "I was a professional soldier. I was a sergeant in the Polish Army, 38 years old, when World War II broke out. I had been married since 1926 and we had two sons, Rogda and Julius. I belonged to the 36th Polish Regiment, to its Academic Legion, as it was called, and it was very famous."

"THE GERMANS took me prisoner of war in the fortress of Modlin, near Warsaw. I tried to escape and succeeded in reaching the underground in the south of Poland."

As he talked, buses pulled up at the guest hotel where most of the Poles were

staying in Rome. Most were seeing the city for the first time. They were happy and shy about seeing Gajowniczek, who patiently and quietly and gratefully answered all questions asked of him.

"We were hiding day and night," he continued, "but one day I was betrayed and was caught at 3 o'clock in the morning while I slept."

"In October 1940, we were sent to the concentration camp of Auschwitz. There were 1,700 of us. That is 1,700 Poles and one Jew. The Jew we never saw again — he was liquidated the very next day."

And then came that day in May 1941.

"One man had escaped from the camp and the rule was that 10 would have to die a slow death of starvation and thirst for the one. An SS man walked along the line we stood in and pointed out candidates to die. My number was 5659 and he pointed to me."

"I CRIED OUT that now I would never see my wife and children again and suddenly Number 16,670 stepped forward and said that he would go instead of me."

"The SS-man asked in astonishment: 'But why?' The answer was 'I am a Catholic priest and this man has a wife and children.'"

"And this is why Number 16,670 of the Auschwitz concentration camp became the Blessed Father Maximilian Maria Kolbe."

Pope Paul, in hailing the new Blessed, was strongly shaken in referring to the man's death. As he put it:

"The image of his end in time is so horrible and heart-breaking that we would prefer not to speak of it and never again to contemplate it, so as not to see the inhuman degradation of tyranny which turns impassible cruelty against creatures, reduced to the state of defenseless slaves destined to extermination, into a pedestal for greatness and glory. There were millions, these human beings sacrificed to the pride of might and to the madness of racism."

IN HIS HOMILY during the Mass in St. Peter's, the Pope stressed Father Kolbe's deep devotion to the Immaculate Heart of Mary and

(continued on page 17)



THE LAST DAYS OF FATHER KOLBE

Pope Paul VI conferred this week the title of "Blessed" — first step toward sainthood — on Father Maximilian M. Kolbe, the Polish Conventual Franciscan priest who gave his life for a fellow prisoner in the Nazi concentration camp of Auschwitz.

• Upper left — A portrait of Father Kolbe by Lloyd Ostendorf. The two crowns placed in the hands of the Blessed Virgin represent purity and martyrdom.

• Upper right — The fellow inmate for whom Father Kolbe gave his life, Franciszek Gajowniczek kneels before Pope Paul VI and receives Communion during beatification ceremonies for Father Kolbe in St. Peter's Basilica.

• Lower left — The cell block in Auschwitz concentration camp where Father Kolbe was taken to die a slow death of starvation and dehydration.

• Lower right — A "doctor" gives Father Kolbe an injection of carbolic acid.

Harrisburg bishop resigns

WASHINGTON — (NC) — Pope Paul VI has accepted the resignation of Bishop George L. Leech of Harrisburg.

Bishop Leech, 81, has succeeded automatically by his coadjutor, Bishop Joseph T. Daley, 55.

The resignation was announced here by Archbishop Luigi Raimondi, apostolic delegate in the United States.

Bishop Leech was born May 21, 1890 in Ashley, Pa. He attended public high school and then entered St. Charles Borromeo Seminary near Philadelphia, where he was

ordained in 1920. Two years later he received a doctorate in canon law at the Catholic University of America in Washington, D.C.

AFTER BRIEF SERVICE as a parish priest in Philadelphia and Bethlehem, Pa., he was named secretary of the apostolic delegation in 1923. In 1929 he returned to parish work in Pennsylvania until 1935, when he was named auxiliary bishop of Harrisburg. After only two months, he became bishop following the death of Bishop Philip McDewitt.

Bishop Daley is a native

of Connerston, Pa., where he attended public school. He later entered St. Charles Borromeo Seminary, which he later served as vice rector from 1960 to 1963.

He was ordained in 1941 and served as an assistant pastor in the Philadelphia area until 1953, when he joined the army as a chaplain. He stayed in the chaplain corps for three years and served for 16 months in Korea. He was appointed auxiliary bishop of Harrisburg in 1963 and coadjutor bishop with right of succession in 1967.

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CRY OF ANGUISH reaches not only the missionary but the whole Church and calls on all of the People of God to give a loving response of charity to their brother's urgent cry for help.



COMMUNICATION is the key for missionaries bringing the message of Christ to those in far-away places. They must learn new languages, customs and adjust to new foods and geographical conditions.

Mission Sunday observed this year on Oct. 24, is the one day of the year when the People of God throughout the world are called upon to turn their thoughts, prayers, and generosity towards greater awareness and support of the Church's missions and missionaries.

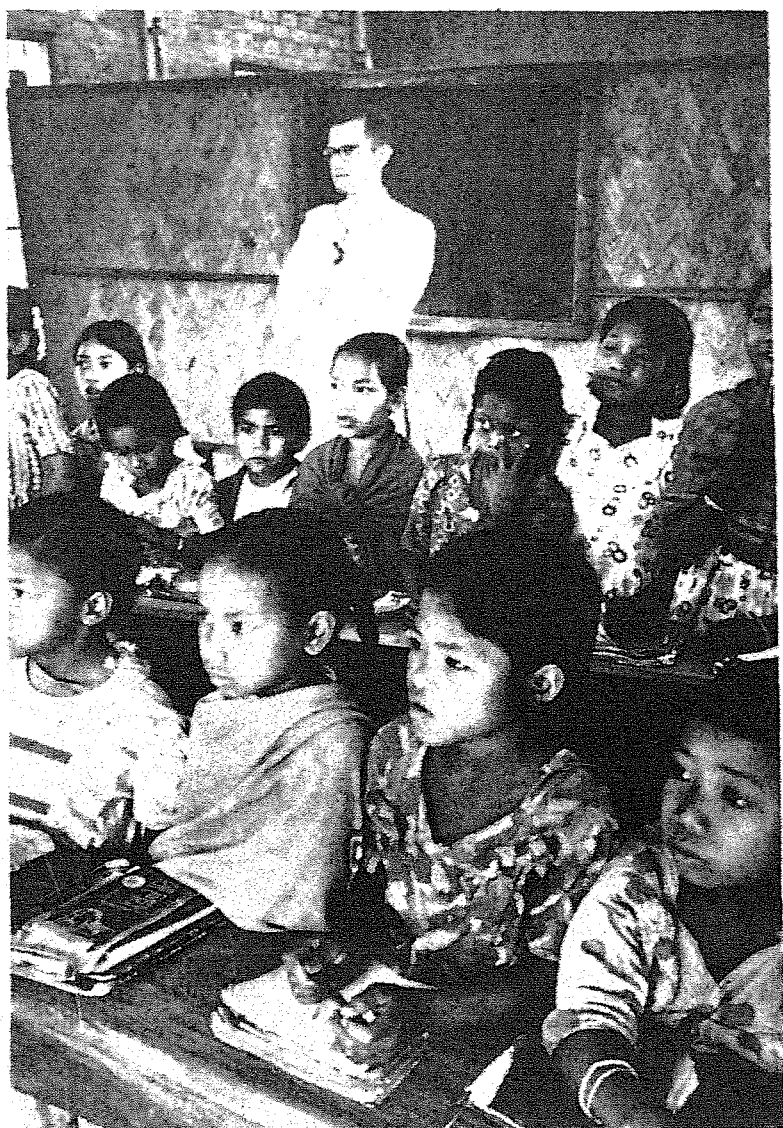
Since the major portion of the world's funds depends upon contributions from the United States more than 150 directors of the Propagation of the Faith in dioceses across the nation call upon U.S. Catholics to respond generously to the appeal. 40 per cent of which remains in this country to be used for the home missions.

QUOTING the Holy Father, Father Lamar J. Genovar, Archdiocesan Director of the Propagation of the Faith, emphasized on the eve of the annual collection in churches throughout South Florida, that "Missionaries go to the nations in our stead. They carry out on our behalf the command of the Master to preach the Gospel to every creature. Nothing in our power could ever repay our obligation to these men and women; but we must at least supply their daily bread and provide the other necessities which their various works demand."

Father Genovar pointed out that the work of the missionaries is "truly amazing. Often with little or no funds available they

People of God throughout the world will join in observing Mission Sunday Oct. 24

South Floridians told of missionaries' needs



HUNGER for education is no less debasing than hunger for food. Here the missionary serves to develop the full man, for tomorrow's hope is in today's mission schools.



CHRIST is present in a priest serving his people in the missions and providing the spiritual growth of the Christian Community.

have built dispensaries, chapels, and schools. Encouraged by the love of Christ, they have crossed mountains and forded rivers, traveling hundreds of miles to bring the Word of God to religion-starved people."

INCLUDED AMONG these priests and Sisters, he added, are missionaries whose families are residents of South Florida and priests who have served for a time in Archdiocese parishes.

"Through the generosity of Catholics around the world," Father continued, "The Society for the Propagation of the Faith has become one of the great humanitarian undertakings of this century. But without the continued support of generous Americans, further progress in mission lands will be impossible."

More than 850 dioceses throughout the world now rely on the Society for the Propagation of the Faith to provide the bare necessities for the people they serve.

For a missionary to make Christ present among the peoples of the world he must be able to communicate, which means he must learn a different language, adjust to different foods, customs and geographical conditions. He often lives among untold human suffering and encounters illiteracy, starvation, physical and mental illness, deplorable shelters and living conditions.

"MISSION SUNDAY, Oct. 24, is the one day you can make the 'togetherness' of Christianity a reality in your life," Msgr. Edward T. O'Meara, national director of the Propagation of the Faith, points up.

"It is the one day of the entire year that all Catholics are asked to pray and sacrifice together as members of the Christian community from the level of the Church universal, to your parish church, to the man in the pew who 'proclaims the mystery of Faith,'" he declares.

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Mission Sunday, Oct. 24

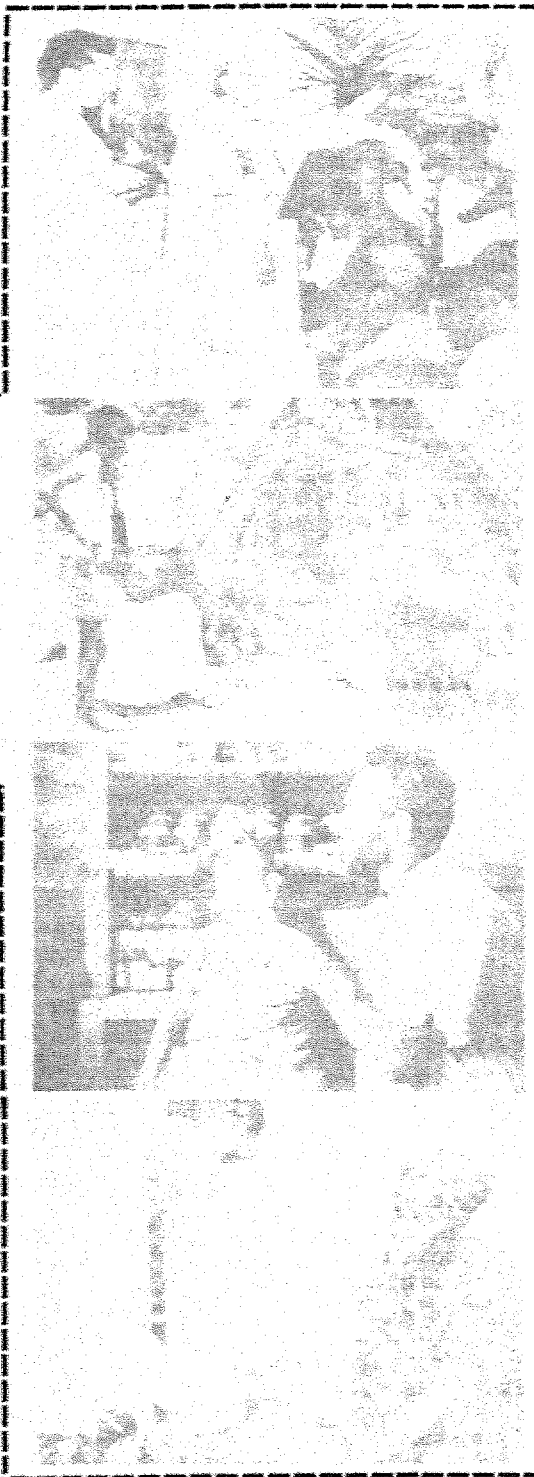
Right: Christ comes to the people of Asarkraka, Ghana, in a Mass said by Bishop Adolph Noser, S.V.D., of Belleville, Ill.

Below: Christ teaches carpentry to a young African in Nsawam, Ghana, through Brother Urban Orion, S.V.D.

Below: Christ looks after the health of one of the newest members of his family through Brother Robert Collet, S.V.D., at Deoli, India.



Right: Christ cares for the fever and runny nose of a little girl of Flores, Indonesia, through Fr. Victor Stevko, S.V.D., of New York City.



Right: Christ ministers to a dying African as Father Ted van Eijndhoven, S.V.D., administers Extreme Unction.

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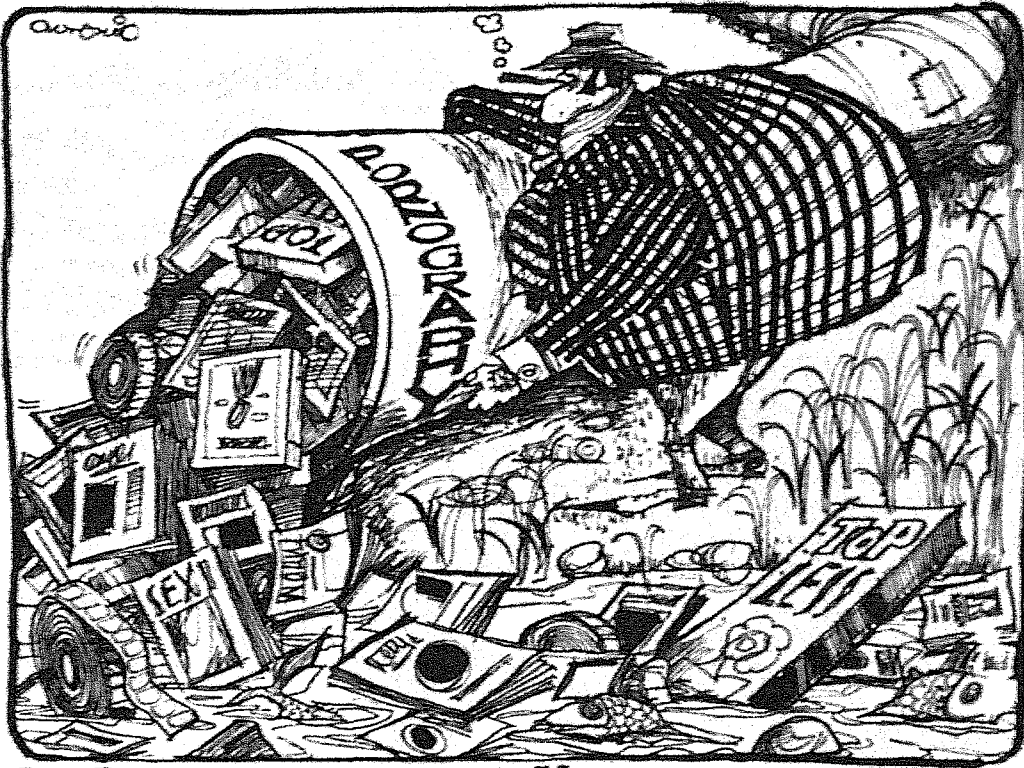
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'Playing God' in cases of life, death examined

By LINDA B. MAJOR

WASHINGTON — (NC) — A touch of tragic reality added impact to theory when experts met here to discuss how society should treat and react to the mentally and physically defective.

As scientists, physicians, sociologists, theologians and writers created an eleventh-hour atmosphere over the urgency of the matter, a mother in a Washington suburb — despondent over her baby's birth defect — slit the throats of all three of her children.

Equally compelling case studies in which someone decided to play God with life and death were examined by the experts pulled together from around the world by the Joseph P. Kennedy Jr. Foundation in a one-day symposium on human rights, retardation and research.

They came largely at their own expense to discuss and focus concerted attention on the moral and ethical questions they face because of rapid advancements in science and medicine.

FOR EXAMPLE, they weighed the consequences and future implications of a case in Baltimore where the parents took upon themselves the role of God and let their mongoloid infant die rather than let doctors perform life-saving surgery on the baby's digestive tract.

A hundred years ago there would have been no choice about the baby's life because the corrective surgery was unknown. But at Johns Hopkins Hospital in Baltimore, where the child was born, Dr. Robert E. Cooke and other doctors and nurses said they were forced to watch the infant starve to death over a 15-day period because the parents did not approve the needed surgery.

The courts would not overrule the parents' decision because the baby was a Mongoloid. Dr. Cooke said when a fellow symposium participant suggested that a legislative body or court answer such dilemmas. Courts, the doctor said, know little about medicine or what labels and scientific classifications mean.

There were seven separate but simultaneous discussions on topics covering the rights of the retarded, test-tube babies, the right of defective children to be born, to receive medical care and human care, the control of human behavior and the use and misuse of intelligence tests.

ON ONE PANEL the labeling and classification of the mentally retarded was assailed as unrealistic, detrimental and in need of immediate improvement.

According to a study released by Dr. Jane R. Mercer of the University of California at Riverside, the public schools in many cases are guilty of labeling as inferior children who grow into adults who differ little from so-called normal persons in their ability to hold jobs and adapt to society.

Dr. Mercer said her research indicated that labels for mental retardation were affixed in disproportionate numbers to children of Mexican-Americans and blacks.

If schools used a lower cut-off point in defining mental retardation and if they considered a child's ability to adapt as well as his intelligence test score, she said, the ethnic disproportions in the labeling process might be reduced.

"Present procedures in labeling mental retardates are essentially Anglo-centric and systematically mitigate against persons from lower socio-economic statuses and from non-Anglo backgrounds," Dr. Mercer added.

Dr. Arthur R. Jensen, a University of California psychologist and Dr. William Shockley, a physicist, maintained that differences result because blacks are genetically inferior to whites.

Mrs. Mercer contended that differences stem from socio-economic and cultural reasons.

AS LONG AS ARGUMENTS persist that affect the lives of thousands of black children, Dr. Charles G. Hurst said he will continue considering his idea for a five-year moratorium on intelligence testing.

Hurst, president of Malcolm X College in Chicago, said he is almost ready to urge that black parents refuse testing of their children for a five-year period, during which time some more equal type of testing procedures could be introduced.

In another panel, the rights of the retarded were considered. The question of who should make the decisions on sterilization, right to marriage and education of the retarded was tossed around like a football.

"The retarded are second-class citizens at best. In part, their status is the result of their own limitations, but many infringements upon their rights come from the actions of people who claim the protection of the retarded is their chief aim," said Dr. George Tarjan, professor of psychiatry at UCLA.

He said his research has revealed that nine to 29 years after they were sterilized, two-thirds of these patients disapproved of the procedure which had been declared best for them during adolescence. The doctor said he opposed sterilization on the basis of a person's mental retardation, "no matter what the age of the person."

Nicholas Hobbs, provost and professor of psychology at Vanderbilt University, argued that "the rights of the retarded are in no way distinct from the rights of all individuals."

"FOR EXAMPLE," he added, "it should be possible for institutionalized retardates to be married or to live in unions that enrich their lives and build stable and rewarding relationships."

Meanwhile in New York, Catholic author, Mary Carson, and her husband Dan, emphasized the reality of the experts' discussion. In an interview with NC News, they said they face two unattractive alternatives — sterilization or institutionalization — for their Mongoloid child so she can live as near normal a life as possible.

Without sterilization, they said they feared their daughter would be forced to deal with rape or motherhood she could not understand. Without sterilization, the parents said they would have to place their daughter in an institution to protect her. Fearful that an institution would take away more of their child's freedom than sterilization, the Carsons said they consequently have elected to have their daughter sterilized.

A Jesuit ethicist, on a panel discussing cases similar to the Carsons, said that despite Catholic teaching that contraception is intrinsically evil, he too would elect for a retarded woman to use contraception or be sterilized if it is impossible to shield the woman against sexual relationships or "when other forms of protection will not succeed or would be oppressively inhuman."

Father Richard McCormick of Loyola University in Chicago maintained that contraception and sterilization were better than pregnancy in a woman who could not deal with children.

Editorials

A funny thing happened on way to the theater...

Something funny happened this week on the way to the theater — someone threw out the dirty movie.

The "Miami Herald" headline read "Nation's Hottest Movie Banned."

Two special assistant state attorneys who previewed the picture say this isn't so — the film was not banned.

What John Huddy, at the beginning of his Herald expose calls a "secret meeting," is later explained by the entertainment editor in the same story in these words:

"Rivkind (one of the state attorneys) said officials of the Florida State Theater chain exhibited the film and asked for an opinion concerning its possible obscenity."

THIS FACT was later confirmed to The Voice by Leonard Rivkind, head of the Dade State Attorney's Task Force on Pornography, who affirmed that he had viewed the picture in question and told the theater chain that it had the right to run the film. Rivkind said he emphasized that the task force does not operate as a censoring body and that he and a second attorney, Norman K. Schwarz, had attended the screening some four months ago only because they were invited to give their opinion.

The Herald quotes Rivkind as saying "We determined the film to be obscene

at least as far as probable cause is concerned.

"We advised the theater owners that if the film was brought into Dade County, we would file some form of legal proceedings, either criminal or civil to stop the film."

Huddy's story says Florida State Theaters declined to book the movie "Sweet Sweetback's Baadass Song" because "of the threat of prosecution."

Aside from the fact that two other major exhibitors have screened the controversial picture and rejected it for showing in Miami, has not Mr. Huddy really missed the point?

Florida State Theaters invited the two special assistant state attorneys in order to get their legal opinion on whether the movie would meet the standards of the community.

Now, because the chains have decided on their own not to show the film, does this mean that it has been banned? We think not.

Most important, we feel is the action taken by Florida State Theaters, in seeking out the opinion of the Special Task Force on Pornography.

Perhaps more kinky movies would be "lost" on the way to the theater if other film chains followed the same commendable example.

Mindszenty 'will never forget' America's help

By ANDREA KARMEN

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(The writer is an Austrian citizen and journalist who has written for a number of English-language publications. As a special NC News correspondent, she was assigned to interview Cardinal Mindszenty. Her interview is not only an exclusive for NC News but is the first interview granted or allowed by Cardinal Mindszenty in many years.)

ROME — (NC) — As a special correspondent for NC News Service, I had the opportunity to meet Cardinal Mindszenty once before in Hungary, so I came as an old acquaintance in Rome to greet him.

The Cardinal seemed in good health, though a little frail and tired, but with unbroken spirits. He started the conversation by making a special point of remembering the generous aid given by America's former National Catholic Welfare Conference (NCWC) immediately after World War II to Hungary's hungry and suffering people. This aid, he said, was given at the time to everyone who needed it, irrespective of religious or political beliefs.

Cardinal Mindszenty spoke very warmly of the bishops of America, who have supported him and his cause in the past and have helped whenever and wherever they could. He expressed great sorrow at the death in 1967 of Cardinal Francis Spellman.

"It was a great loss to me," he said. "He was a great friend."

As Primate of Hungary, he is, naturally, very interested in the fate of all Hungarians

scattered around the world, their facilities for practicing their religion and the work done by Hungarian priests often working under difficult conditions. He was very happy to hear of the numerous excellent Hungarian achievements abroad, of the schools, missions, of the St. Stephen's Home for Pilgrims created in Rome, which goes back to one of his initial ideas in 1946.

HE WATCHES with loving concern the fate of all Hungarians and hopes that he too will still be able to contribute to and serve the Hungarian church and country.

In connection with newspaper reports about his memoirs, the cardinal said:

"For the past 15 years I have had time to collect my memory and write everything down."

He feels that he owes it to his conscience and to his Church to let the world know the truth, particularly so, because he found a great many misunderstandings and misinterpretations in the newspapers in connection with his entire case which, he feels, not only distort his own personal fate but also affect any true judgment of the Hungarian church.

To conclude, the cardinal was very anxious to transmit his warmest greetings to America's bishops, his blessing to the people of America and to all Hungarians living there. He was grateful, and will never forget, how the people of America stood up for him and backed him in the terrible years — in fact stood behind him just like his own Hungarian people did.

THE VOICE

The Most Reverend Coleman F. Carroll Archbishop of Miami President The Voice Publishing Co., Inc. Rt. Rev. Msgr. James J. Walsh Editorial Consultant

MEMBER: The Catholic Press Association, Inter-American Press and Florida Press Associations. SUBSCRIBES TO: NC News Service, Religious News Service, Catholic Features Cooperative and Catholic Press Features.

TELEPHONES Editorial — 758-0543 Advertising — 754-2651 Circulation — 754-2652 Fort Lauderdale — 525-5157

MAILING ADDRESS P.O. Box 1059 Miami, Fla. 33138

The Archdiocese of Miami Weekly Publication embracing Florida's eight southern counties: Broward, Collier, Dade, Hendry, Glades, Martin, Monroe and Palm Beach. George H. Monahan Editor Fred C. Brink, Advertising Dir. John J. Ward, Contributing Editor Founding Editor, 1959-66

EDITORIAL: Mitch Abdallah, news editor; Marjorie L. Fillyaw, local news editor; Allen J. Brent, copy editor; Mary Ann Linden.

PHOTOGRAPHY: Tony Garnet. SPANISH: Gustavo Pena Monte, editor; Manolo Reyes, contributing editor.

ADVERTISING: Arthur Canning, Jack Rayner, Herb Blais, Linda Lawrence, Maria Alvarez.

CIRCULATION: Fred Priebe, supervisor; Bea Anderson, Bernadette Baca.

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Catholic superintendents told

U.S. aid no cure for school problems

ST. PETERSBURG, Fla. — "Catholic schools in the foreseeable future are going to have to be supported by the Catholic community," the keynote speaker told some 250 participants at the annual National Catholic Education Association meeting held here Oct. 17-20.

School superintendent of the Spokane diocese, Father Michael O'Neill, said that federal and state aid is not the solution to the money problems confronting the nation's nonpublic schools. "Even if some form of government assistance continues," he added, "it will not make all that big a dent in the financial problems we face."

He went on to argue that "we cannot have an effective Catholic grade school unless one does an awful lot of teaching with the parents' adult religious education." He also scored bishops and religious superiors who fail to see "that oftentimes not enough has been done with adults in the Catholic Church."

PARENTS WHO pay tuition in nonpublic schools

should not be the only ones burdened with supporting Catholic schools, Father O'Neill added. He was confident that parishes and dioceses would realize "Catholic schools are serving them to a very great extent and thus deserve generous subsidy levels."

It was Father O'Neill's opinion that Catholic schools "are one of the very few demonstrably effective Catholic agencies in this country, and that if anything, their problems have been problems of success." He went on to cite instances where there was not much of any interest going on in a parish once a parochial school closed.

CATHOLIC schools must take the lead in developing a policy of social change that will enable people of all races to adjust to the changes in society, said a member of the National Center for Urban Affairs.

To do this, said Msgr. Geno Baroni of Washington, D.C., "We must learn to accept each other before we can work out our problems. Catholic schools must admit

that America is a pluralistic society with many different cultures and life styles," he added.

The Supreme Court's decision on school aid and the reluctance to fight for recent poverty programs proved that Catholics were not united, he observed. "We must have social conscience beyond the individual. We must put things in a moral dimension to meet the needs of human society."

SPEAKING on the race issue and Catholic schools was Brother Joseph Davis, S.M., executive director of the National Office for Black Catholics, Washington, D.C. Citing the issue as the "most critical" problem facing Catholic schools today, he tied it in with the survival of the Catholic school and the value of Catholic education.

The majority of Blacks see integration as harmful because they feel they are not wanted. The black community, he added, has realized the need for their own institutions to create a more successful environment. He said that Catholic

minority schools are an "essential path" to the liberation minority groups need.

Several discussions were lead on the question of federal aid to Catholic schools by Frank Monahan of the U.S. Catholic Conference, Washington, D.C. Superintendents were taking a "serious look" at the possibility of tax relief to parents with children in nonpublic schools, Monahan said. Another major push is to improve participation across the board in programs of the Elementary and Secondary School Act.

HE ALSO added that the conference was looking into the possibility of obtaining federal aid to nonpublic school students under the Emergency Assistance Act which was recently passed to help schools comply with desegregation orders.

Attention would also be given to greatly expanding and increasing day care and child development programs under the Equal Opportunity Act. Monahan noted that the

recent Supreme Court decision concerning federal aid to nonpublic schools did not rule out the nondirect assistance the conference was looking into.

NCEA President, Father C. Albert Koob, expressed congratulations to the superintendents for achieving reputation as professional educators, noting that not long ago they were considered "church officials rather than educational officials."

The NCEA official urged them to keep insisting on educational professionalism, especially in areas where total school operations are being replaced by religious education programs only.

At the closing business session on Wednesday, Father James D. Habiger was elected president of the NCEA. Father Patrick J. O'Neill was elected vice president and Father Russell Bleich was elected secretary.

Of the seven theses up for consideration, three received affirmation. The three ap-

proved theses state: 1) "The Catholic school is the best means of providing a religious education for Catholics; 2) The money spent on Catholic schools produces a result commensurate with the funds expended; 3) Parish and/or diocesan subsidy for a Catholic school should not exceed 50 per cent of its operational costs."

Approved resolutions requested that a telegram be sent to Bishop Joseph Bernardin in appreciation for establishing an ad hoc committee on school aid, that Catholic superintendents support the tax relief to parents for educational expenses, and that this position be communicated to President Richard Nixon. It was also resolved that the superintendents' department of the NCEA establish liaisons with national representatives of minority groups, with national officers for the recruitment and employment of teachers and administrators from minority groups for Catholic educational programs.

Administrators to meet

Some 200 school principals and educators in the Province of Miami will participate in sessions of the Third Annual Catholic School Administrators Conference which opens at 7 p.m., Tuesday, Oct. 26 at the Hotel Deauville.

Msgr. William F. McKeever, long-time superintendent of schools in both the Diocese of St. Augustine and the Archdiocese of Miami, now pastor of St. Juliana Church, West Palm Beach, will be guest of honor during the opening dinner.

KEYNOTE ADDRESS of the two-day sessions will be given by Msgr. Mortimer Danaher, Diocese of St. Augustine Superintendent of Schools, who will speak during the dinner. Delegates will also hear Brother Remigius, S.C., discuss "What's Ahead for Catholic Education in the 70's"

Principal speaker during

the meeting will be Fred Schultz, chairman of the Governor's Citizens Commission for Education, who will address delegates at 2 p.m., Wednesday.


"Accreditation for Florida Catholic Schools" will be the topic of a panel of speakers at 9:15 a.m. on Wednesday, Oct. 27. Participating will be Father Frank Mouch, Diocese of St. Petersburg Superintendent of Education; Dr. Lee Eggert, Father Jerome Diffley, and Thomas Horkan, executive director of The Florida Catholic Conference.

Thomas F. Lynch, Archdiocese of Miami Superintendent of Schools, will lead discussions on "Governmental Aid-Federal, State and Local," at 3:30 p.m., when the other speakers will include Charles J. O'Malley, Jr. and Joseph Fitzgerald, Miami attorney.

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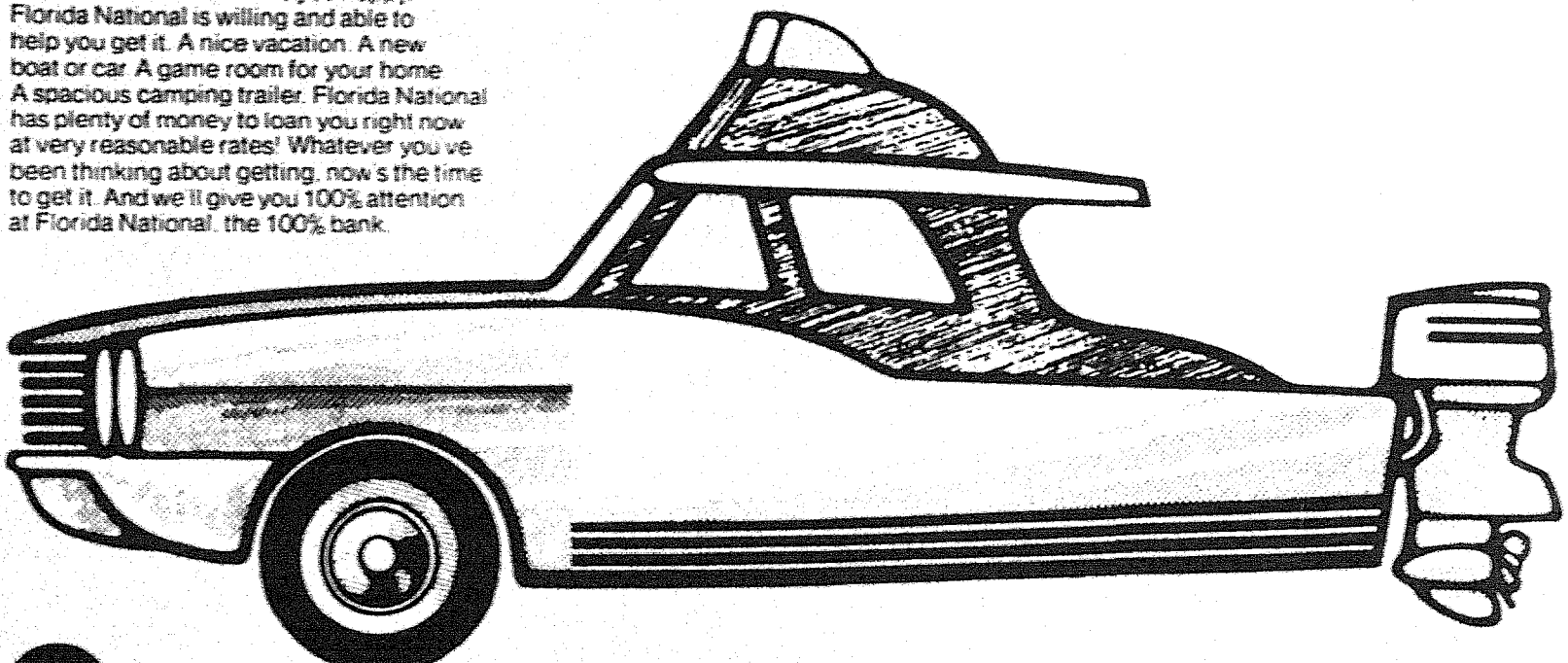
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Family day of renewal

A Family Day of Renewal begins at 12:30 p.m., Saturday, Oct. 23, at Biscayne College, 16400 NW 32nd Ave.

Registrations for adults and teenagers will be followed by a spiritual conference conducted by Augustinian Father John Quinn. The program will also

include workshops, prayer for personal and special intentions, dinner and free time and celebration of Mass, which concludes the conferences at 8 p.m.

Additional information may be obtained by calling the college at 625-1561.

South Florida families are invited to participate.

Palm Beach County

A pancake and sausage breakfast for parishioners of St. Ignatius Loyola parish, Palm Beach Gardens, will be held Sunday, Oct. 24, continuing after the 8 a.m. Mass until 1 p.m. The breakfast is being sponsored by the social committee of the parish.

Broward County

A costume parade, rides and games will highlight St. Stephen parish's "Fun Festival," Saturday, Oct. 23 from noon to 5 p.m. on the school grounds.

A rummage sale will be held from 9 a.m. to 6 p.m., Saturday and Sunday, Oct. 23 and 24 by St. Henry's Women's Guild, Pompano Beach at 1100 NW 53 St., off Powerline Road.

The St. George parish "Carnival" is slated to start tonight (Friday) and continue through Sunday. Rides, games and food, plus a huge auction will be held at the Church, NW Eighth St. and 36 Ter., Ft. Lauderdale.

St. Hugh parishioners are collecting again for their yearly auction and rummage sale in November. White elephants, crystal, furniture and china will be most welcome. Please call 661-0667 before delivering to McTague's, 508 Castania Ave., Coral Gables. For pickup service, call Grace Wilson, 643-0925.

The Musical Keys will provide the music for Holy Family Woman's Club's annual Halloween costume dance, Saturday, Oct. 23, from 9 p.m. to 1 a.m. For tickets contact Betty Hubbard, 891-8340 or Rosemary Perrone, 947-7898.

Dade County

Marianettes of Marian Council, K. of C. will sponsor a card party at 13300 Memorial Hwy. at 8 p.m., Tuesday, Oct. 26. Refreshments will be served.

Mrs. Mildred Sterling, director of social work at Mercy Hospital, has been appointed to the faculty of Barry College as a clinical instructor.

Fourth Annual Charity Dinner Dance of Hafsun Caravan No. 176, International Order of Alhambra, begins at 6:30 p.m., Saturday, Oct. 23 at the Country Club of Miami, 6801 NW 186 St.

Aid education in communities

JENSEN BEACH — Several St. Joseph College faculty members are participating in community education projects in addition to their duties on campus.

Sister Marie Fidelis, S.S.J., head of the Biology Dept., is teaching Biology in an adult education course for Indian River Community College in Indiantown.

Michelle Martin, head of St. Joseph's French Dept., is an instructor in basic conversational French at Martin County High School two evenings weekly.

An extension course in Introduction to Business for the Indian River Community College is taught at St. Helen Church, Vero Beach, by Adrian Zabala, head of St. Joseph's Business Administration Dept.

Principles of Real Estate and Introduction to Business courses are taught by Armand Della Volpe, St. Joseph Public Relations and Development director, at Stuart Middle School.

Paul J. Hall, the college's reading consultant, teaches Reading Comprehension courses at the Martin County Adult Education Dept.

Gesu weekday

Masses change

A new schedule of weekday Masses has been announced by Gesu Church in downtown Miami.

Masses during the week are celebrated at 7:30, 8, 8:30 a.m. and 12 noon. Evening Masses are offered at 5:15 p.m. and at 5:45 p.m. (Spanish).

Confessions are heard from 3 to 7 p.m. on Saturdays, eves of first Fridays and holy days as well as before and during Masses.

The Miraculous Medal Novena is conducted on Mondays at 5:15 p.m. and the Sacred Heart Novena on Fridays at 5:15 p.m.



St. Paul of the Cross

An 'angel' who paints churches

By MARY ANN LINDEN

VOICE STAFF WRITER
"Fallen angel" might be a rough translation of the name "Bick" in Russian, but for the pastor and parishioners of St. Francis Xavier parish, Miami, Howard Bick is more an angel of mercy.

For the last week and a half, Bick, an old seaman and retired builder from New England, has been repainting the church, free of charge on his own time.

Attired in a white T-shirt and pants, a towel tucked under his hat, covered with an array of paint specks, he climbs his aluminum ladder and works from early morning to late afternoon.

What makes a man do something like this?

MUSING OVER the question, Bick says there's a certain satisfaction in it — he has painted, without charge, a number of churches over the years in various parts of the country.

"I'm still adolescent in my ideas that things can be improved. I don't have a pulpit to preach hell fire and damnation on to the people, but in my own right, I'm an apostle, a pilgrim, you might say."

Something interrupts his thoughts. "Sailors are very romantic, you know. You wanta hear a poem?" And



"IT'S AMAZING what a little paint can do!" could well be the motto of Howard Bicks, semi-retired sailor-painter-builder, who is freshening the appearance of St. Francis Xavier parish with a new coat of paint.

then, without waiting for an answer, he starts — "When the wind is low ..."

A merchant seaman for years, part-time, he last sailed a year ago to Vietnam on board an American

HE WEARS a tattoo on his right forearm, a reminder of his years of excitement

"Sailors are a special breed, you know. I've done lots of other things, though, living in South Africa, and building in New York."

Among his painting sprees, he's retouched the historic, 300-year-old Ursuline convent in New Orleans, plus St. James parish in Las Vegas and several other churches in Southern California.

Bick figures he's painted a dozen churches in the last 20 years, in between sailing and traveling.

"It all started in a poor, little parish on Staten Island," he reminisces. "An Irish pastor there convinced 12 of us that we should paint the church, for free, and we did. We painted everything that didn't move."

Thinking about the Irish priest, he added, "Oh, I'd like to be more Irish — more three-fourths, than one-fourth."

But, whether he's Irish, Dutch, or English, there's a bit of love of mankind that drives Howard Bick to such work — work without a price tag.

New pastor at St. Basil

Father Peter Lickman has been appointed pastor of St. Basil Byzantine Church, North Miami Beach.

In his first pastorate he succeeds Father John Zeyack who served as first pastor for four years and directed the building of the church at 1475 NE 199 St.

A priest of the Eastern Rite who was ordained in 1948 for the Byzantine Rite Diocese of Passaic, J., Father Lickman was graduated from Duquesne University, Pittsburgh, and studied for the priesthood at SS. Cyril and Methodius Seminary, Pittsburgh; and St. Basil Seminary, Methuen, Mass.

He formerly served as an assistant in St. Mary Church, Wilkes-Barre, Pa.; and the Cathedral of St. Michael in Passaic.

The Byzantine Rite Diocese of Passaic includes the Eastern states.

Publicity chiefs, attention, please

Deadline for editorial copy to appear in The Voice is at noon Monday preceding date of issue.

All news should be addressed to:
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Library group names officers

WEST PALM BEACH — Miss Margaret Elliston, Marymount College, was named chairman of the Florida Unit of the Catholic Library Association during the fall meeting at Rosarian Academy.

Other officers are vice-chairman, Sister Franz, O.P., Barry College; Father Jovian Lang, O.F.M., chairman of the high school and college division; Dorothy Dillon, Archbishop Curley High School, publicity chairman; and Mrs. Patricia Villacorta, Holy Rosary School, Perrine, Book Week chairman.

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	12-14 St. Paul the Apostle, St. Ambrose St. Gabriel

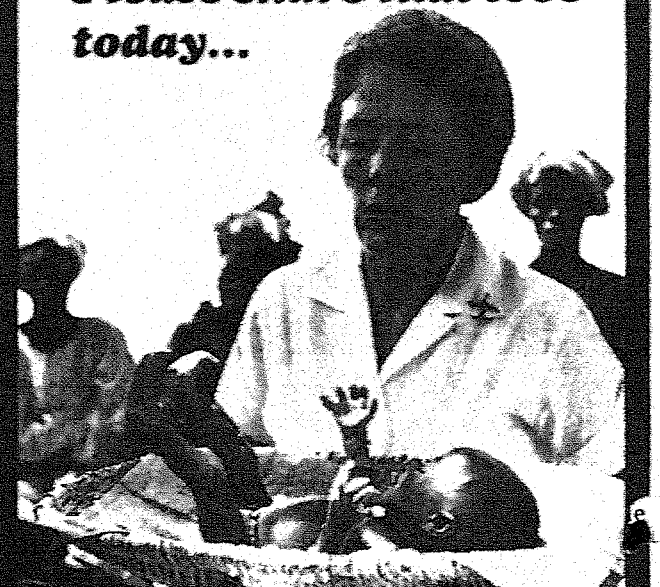
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Latin America affairs office opens 5th yr.

The Archdiocese of Miami Office of Latin American Affairs this week began its fifth year of service as a cultural, religious, and social link between the Church in South Florida and the Church in Latin America.

Founded four years ago by Archbishop Coleman F. Carroll, a member of the Inter-American Bishops' Committee, who had advocated and promoted a better understanding between the Americas since he was installed as First Bishop of Miami 13 years ago, the office is a reception center for South American Church leaders and representatives in other fields while in South Florida.

Under the direction of Dr. Avelina Malizia, who formerly was a member of the staff of Catholic Relief Services — USCC assigned to the New York headquarters as supervisor in charge of assistance and development programs in Latin America, the Latin American affairs office also provides contacts for North Americans visiting Latin American nations.

ON A CULTURAL LEVEL, the agency, located at 130 NE Second St. in the same building as Centro Hispano Catolico, Archdiocesan Spanish Center, sponsors an average of 20 events a year, which include concerts, art exhibits, lectures, and seminars.

"This exchange of culture should be the concern of everyone in Miami," Archbishop Carroll believes. "Through this office we will be glad to give and cooperate to make this goal a reality."

Annually the Office of Latin American Affairs sponsors the Pan-American Day Mass at Gesu Church in downtown Miami and also hosts a reception which follows for members of the Consular Corps and other guests.

An exhibit of graphic arts from Argentina opened last week and will continue through Oct. 29 at 601 NW 22nd Ave., under the auspices of the office.

South Floridians have an opportunity to view the collection of graphic arts by contemporary Argentinian artists, being shown for the second time in the United States.

Jazz group will entertain

The Gus Giordano Dance Company will be the next presentation of the Barry College Culture Series at 8:15 p.m., Sunday, Oct. 31, in the auditorium.

The American jazz dance group, which includes four female and one male dancer, is under the direction of Giordano, who in 1967 received an Emmy award for his tele-

vision show, "Requiem for a Slave," and was the recipient of the Barry College Culture Series at 8:15 p.m., Sunday, Oct. 31, in the auditorium.

His first book, "American Jazz Dance," is a manual on jazz dancing and was published by the National Council of Dance Teachers Organization.



CULTURAL EVENTS sponsored by the Latin American Affairs Office highlight activities throughout the year in Miami. Above is a typical scene at the reception which follows Pan-American Day Mass. At left, Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-Speaking, talks with Ecuadorian soprano, Beatriz Parra, and her accompanist, Prof. Carlos Domenech.



EXECUTIVE director of the Archdiocese of Miami Latin American Affairs Office is Dr. Avelina Malizia, right, shown during one of the cultural events sponsored by the office. At left is Mrs. Maria de Davalos, secretary in the office which welcomes hundreds of South Americans annually and arranges contacts for South Floridians and other U.S. residents planning to visit Latin America.



CONSULAR CORPS members listen as Archbishop Coleman F. Carroll speaks during a Pan-American Day luncheon which the prelate hosted in their honor (left).

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Good Samaritan Collection

Charity—characterizes Christians

By MSGR.

ROWAN T. RASTATTER

Woven all through the history and doctrines of our Church is the theme, the practice and love of charity.

Let's start first of all with the life of Christ — His three years of public life. Except when, angered, he drove the gamblers and money-lenders from the temple. His every word, His every movement and act was one of love and charity for all mankind. And this endured right up to His last moments on the cross when, speaking of His captors and slayers, he cried out, "Father, forgive them, for they know not what they do!"

St. Paul told us in his letter to the Corinthians, "And now there remain these three: Faith, Hope and Charity . . . and the greatest of these is Charity."

Pope Leo XII proclaimed Saint Vincent de Paul the patron of all charitable societies. His emblem is, most appropriately, children.

THIS YEAR on Sunday, Oct. 10, the nineteenth Sunday after Pentecost, the Gospel, as you will recall, told us of another act of charity performed by Christ when He miraculously cleansed 10 lepers of their afflictions. But only one of the 10 returned to give thanks to God. This man was a Samaritan.

Two major lessons can be derived from the above: One is the importance of practicing love or charity in our own daily lives. The other is the obligation we all have to

render our thanks to God for His charity toward us and for all the blessings he has bestowed upon us.

One such occasion on which you can both practice charity and give thanks to God for His blessings, large or small, is Sunday, Nov. 7. For on that day at all the Masses in our Archdiocese

there will be taken up a very special collection — the annual "Good Samaritan" collection for our dependent children — the children Christ loves so much — the children who are the symbol of the patron of charity, Saint Vincent de Paul.

NOW BEAR IN MIND, if you will, that these children

did not ordain their fate. They are victims of circumstances entirely beyond their doing or control. They are dependent children . . . dependent on you . . . dependent of the way you practice charity and return to give thanks to God for His charity to you!

How much should you give? You know best . . . and

God knows, too. Whatever you give (and you're really giving back to God) let it be a true indication of your charity and a full measure of your thanks.

Envelopes will be distributed for your convenience on Sunday, Oct. 31. Take them home and on Sunday, Nov. 7, say with enthusiasm, "Chil-

dren, here is my heart and my God, here are my thanks . . . May God bless you!"



RASTATTER

Bishop hits search of residence

COROCORO, Bolivia — (NC) — Bishop Jesus Lopez de Lama of Corocoro has protested a search of his residence by police, who claimed they were looking for hidden weapons and political fugitives.

Meanwhile in Bolivia's capital city of La Paz, the rightist regime of Col. Hugo Banzer is threatening the existence of the Catholic daily, Presencia.

IN A LETTER to Bolivian Interior Minister Andres Selich, Bishop Lopez said if there were any charges or suspicions, police should have notified him personally before ordering the search.

Bishop Lopez was head of the Bolivian Bishops' Conference's social action secretariat, which was phased out earlier this year after its reform policies caused a controversy within the Church.

Many of the priests and Catholic laymen who worked with him are in hiding or have left the country under threat of reprisals from the Banzer government, whose military coup in late August ousted the leftist regime of Gen. Juan Jose Torres.

Presencia, which said the search of Bishop Lopez' house was unheard of, is itself being threatened by discriminatory moves by the Banzer government. It has followed a social reform line since its establishment by the bishops in 1952.

Three of its editors were arrested in late September and kept in jail without charges. Thus far only Carlos Andrade, editor-in-chief, has been released after authorities said his was a case of mistaken identity.

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Evils of population control dramatized

By NC NEWS SERVICE

An expectant mother must have an abortion and be sterilized as her punishment for getting pregnant once too often.

A man faces death because he is over 65 and no longer permitted his daily dose of life-sustaining insulin.

These are the verdicts of a government in another age — a future time — in which controlling the population has become a mania.

By dramatizing the plight and anguish of the mother threatened by the loss of her child, and the man — an ex-senator — who knows he has no alternative but to die, writer Peter S. Fischer propounds his pro-life, pro-individual theme.

"The Last Child," his made-for-TV film, was designed to "emphasize that life is

precious," Fischer told Albany's diocesan newspaper, the "Evangelist." The drama was shown in South Florida recently on a network.

THE WRITER said he wanted his film to be strongly pro-life, portraying the government as ruthless and impersonal when it comes to counting heads and coffins.

"When the government gets involved in birth and death," Fischer explained, "there is no room for exceptions. 'Fascistic' is a harsh word, but it pops into my mind when I consider this sort of political activity."

In Fischer's drama, actor Michael Cole star of "Mod Squad," and Janet Margolin portray a young couple chased by the government's Population Control Department because they did not adhere to the one-child-per-family law.

It is learned that their first child died 15 days after birth. But the government has declared that the one-child law is applicable when a baby lives more than 10 days, so the couple have no choice but to flee if they want another child.

The couple finally manage to escape to Canada where birth and death are less strict. This is accomplished with the help of the ex-senator, portrayed by the late Van Heflin. As a strong advocate of personal liberty, the elderly politician jeopardizes his secret source of insulin so the couple's child can be born.

IN HIS LAST SPEECH, Heflin says in part: "One child will be born. One young couple will break through this maze of cannibalistic law. That will scare the hell out of them because they know another will try and

then another . . . I'd like to be a part of that. There are worse things than dying — living without pride or point."

Fischer, who says he was born a Catholic, noted that he first conceived the idea for the screenplay when abortion laws were being debated in New York. The main point, he said, is "I don't want someone else telling me how to run my life." From the perspective of a father of three children, Fischer said:

"Once conceived, a child has the right to be born and population control is the personal decision of the parents."

He stressed that "religion hasn't much to do with this attitude. It is a human position . . . Destroying children for venal reasons is wrong. We must judiciously make the decision to raise children and not destroy life."

Film fare on TV

SUNDAY, OCT. 24

7:30 p.m. (CBS) — **Battle Of The Bulge** (Part I; Part II will be shown Sunday, Oct. 31) (1965) — Starring Henry Fonda, Robert Shaw, Robert Ryan, Dana Andrews, Pier Angeli. Huge, dramatic rendition of one of the great moments in WW II has a number of bulges of its own. The main problem is that it is simply too big in scope and in its ambition to turn war into an entertainment. (A-I)

9 p.m. (ABC) — **How The West Was Won** (1962) — Marathon, uneven (owing to three distinctive directorial styles), historically inaccurate celebration of the push West in the mid-1800's. It is not difficult to accept the likes of Lee J. Cobb, John Wayne, Henry Fonda, Gregory Peck, and James Stewart as stalwart men who braved the long trails, rugged terrain and weather conditions, and who fought off hordes of hostile Indians. But it is a mite hard, in this day and age, to accept the Indians simply as murderous savages — after all, it was their land to begin with, and it was promises made to them that were being violated. (A-I)

MONDAY, OCT. 25

8:30 p.m. (ABC) — **The Death Of Me Yet** — Original 90-minute television film. Doug McClure stars as a man with a clouded past who discovers that nasty things have a way of catching up with you.

9 p.m. (NBC) — **How To Frame A Figg** (1971) — Originally intended for theatrical consumption, this inept comedy featuring Don Knotts sat around in the can for a while and is now being spun off on TV. Beware: its humor is limp, its situations predictable, the acting hammy. The plot, such as it is, revolves around the little shaky guy's unwitting involvement as the sole honest accountant for a thoroughly graft-ridden municipality. If public corruption makes you laugh, by all means enjoy. But the fact that the movie is technically unobjectionable does not mean it is good entertainment.

WEDNESDAY, OCT. 27

8:30 p.m. (NBC) — **Dead Weight** — Peter Falk stars as tough police detective lieutenant Columbo, out to crack a murder case despite a lack of solid evidence and with only an unstable witness to rely upon.

THURSDAY, OCT. 28

9 p.m. (CBS) — **The Comedians** (1967) — Peter Gienville's remarkable production of Graham Greene's novel, screenplay by Greene himself, boasts a strong cast headed by Richard Burton, Elizabeth Taylor, Sir Alec Guinness, Peter Ustinov, Lillian Gish and Paul Ford. On the surface a melodrama about the dictatorship in present-day Haiti, only "one hour and ten minutes" from our own shores, this multi-leveled tragi-comedy is even more concerned about the underlying question: can a man remain aloof from his fellow

men and uncommitted to any goals or beliefs? The film will delight Greene devotees and prove an exciting and thought-provoking experience to many more viewers as well. (A-III)

FRIDAY, OCT. 29

9:30 p.m. (CBS) — **Murder Once Removed** — Original 90-minute television melodrama presents a tale of woe centering on a scheming doctor's clandestine relationship with the wife of one of his wealthy patients. John Forsythe, Barbara Bain, Richard Kiley star.

SATURDAY, OCT. 30

8:30 p.m. (ABC) — **A Little Game** — Suspense movie made for television. A vicious, jealous (of his mommy's remarriage) little boy works out his evil fantasies in a series of "pretend" murders. Unfortunately for many of the folks at home, his little games take a very real turn for the worse. With Ed Nelson, Diane Baker, Howard Duff.

9 p.m. (NBC) — **Grand Prix** (Part I; Part II comes the following Saturday, Nov. 6) (1967) Gigantic production effort takes viewers around the 10 courses of Europe's Grand Prix auto racing circuit in a poetic documentary about the sensations of racing, with the roar of engines for music. Focuses on the motives and fortunes of four drivers (Yves Montand, James Garner, Brian Bedford and Antonio Sabato); touches a bit less successfully on their off-track romances. Directed by John Frankenheimer. Three hours of as much excitement as the most enthusiastic racing fan could ask, but was originally made to be seen on the panoramic "cinerama" screen, not your little old TV. (A-III)

Television special

Snoopy on skates

Snoopy, the lovable beagle of the "Peanuts" set, makes his solo television debut as an ice skating star on his very own show, "Snoopy at the Ice Follies," to be seen on Sunday night, Oct. 24, from 7:30 to 8:30, on the NBC Television Network.

Snoopy joins the cast of the 1971 Shipstads and Johnson Ice Follies for an hour of fun and entertainment which includes the canine star doing a solo on the ice, appearing in production numbers with the cast, even selling popcorn and admission tickets at the Oakland Coliseum-Arena where the show was filmed.

He also engages in a game of hockey with his host (and creator) Charles Schulz, and serenades Follies star Karen Kresge from his dog-house roof as she skates a graceful ballet.

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BOOK REVIEW

Susan and Her Classic Convertible, W. E. Butterworth, Four Winds Press, 190 p., \$4.50 (Suitable for General Reading)

After Susan inherits her grandfather's "broken down" 1947 Cadillac convertible, life presents a variety of problems. The automotive shop course seems to be the solution to the car problem, however, her social life is insoluble.

Her friends and parents

disapprove of the shop course.

Being equipped with a proper set of values, Susan maturely arrives at a solution which is beneficial to her and agreeable to parents and friends.

The author has beautifully exemplified that sound principles can direct anyone successfully through what appear to be insurmountable problems.

Sister Mary Judith, R.S.M.

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

RELIGIOUS PROGRAMS

FRIDAY, OCT. 22
10 a.m. (18) Main Street To Broadway, Part II (Unobjectionable for adults and adolescents)
1:40 p.m. (4) The Desperate Hours (Unobjectionable for adults and adolescents)

SATURDAY, OCT. 23
1 p.m. (4 & 11) CBS Children's Festival
1:30 p.m. (4) The Black Orchid (Family)
2 p.m. (2) The Gallant Musketeer (No classification)

SUNDAY, OCT. 24
11:30 a.m. (18) Here Come The Nelsons (Family)
1:30 p.m. (4 & 11) Goodbye, Raggedy Ann (No classification)
11:30 p.m. (18) No Time For Comedy (Unobjectionable for adults and adolescents)

MONDAY, OCT. 25
1 p.m. (4 & 11) CBS Children's Festival
1:30 p.m. (4) The Black Orchid (Family)
2 p.m. (2) The Gallant Musketeer (No classification)

TUESDAY, OCT. 26
1 p.m. (4 & 11) CBS Children's Festival
1:30 p.m. (4) The Black Orchid (Family)
2 p.m. (2) The Gallant Musketeer (No classification)

WEDNESDAY, OCT. 27
1 p.m. (4 & 11) CBS Children's Festival
1:30 p.m. (4) The Black Orchid (Family)
2 p.m. (2) The Gallant Musketeer (No classification)

THURSDAY, OCT. 28
1 p.m. (4 & 11) CBS Children's Festival
1:30 p.m. (4) The Black Orchid (Family)
2 p.m. (2) The Gallant Musketeer (No classification)

FRIDAY, OCT. 29
1 p.m. (4 & 11) CBS Children's Festival
1:30 p.m. (4) The Black Orchid (Family)
2 p.m. (2) The Gallant Musketeer (No classification)

SATURDAY, OCT. 30
1 p.m. (4 & 11) CBS Children's Festival
1:30 p.m. (4) The Black Orchid (Family)
2 p.m. (2) The Gallant Musketeer (No classification)

SUNDAY, OCT. 31
11:30 a.m. (18) Here Come The Nelsons (Family)
1:30 p.m. (4 & 11) Goodbye, Raggedy Ann (No classification)
11:30 p.m. (18) No Time For Comedy (Unobjectionable for adults and adolescents)

7:30 p.m. (4 & 11) The Battle Of The Bulge (Part I; Family)
9 p.m. (18) How The West Was Won (Family)
11:30 p.m. (18) Strange Loves Of Martha Rivers (Unobjectionable in part for all)
OBJECTION: Inadequate moral compensation; sordid atmosphere; plot solution by miracle.

MONDAY, OCT. 25
9:30 a.m. (2) Las Vegas Showdown (Unobjectionable in part for all)
1:40 p.m. (4) Stars And Stripes Forever (Family)
4 p.m. (18) Rhinoceros In Blue (Part I) (Unobjectionable for adults and adolescents)
9 p.m. (18) How To Frame A Figg (No classification)

TUESDAY, OCT. 26
9:30 a.m. (2) Mysterious Showdown (No classification)
1:40 p.m. (4) Stars And Stripes Forever (Family)
4 p.m. (18) Rhinoceros In Blue (Part II) (Unobjectionable for adults and adolescents)
9 p.m. (18) The Last Voyage (Family)
11:30 p.m. (18) The Death Of Me Yet (No classification)

WEDNESDAY, OCT. 27
9:30 a.m. (2) Down Memory Lane (Family)
1:40 p.m. (4) Stars And Stripes Forever (Family)
4 p.m. (18) The Movie Maker (No classification)
11:30 p.m. (18) Rocking Horse Winner (Unobjectionable for adults and adolescents)

THURSDAY, OCT. 28
9:30 a.m. (2) Fighting Musketeers, Part I (No classification)
1:40 p.m. (4) Stars And Stripes Forever (Family)
4 p.m. (18) The Pad And How To Use It (Unobjectionable for adults and adolescents)
9 p.m. (18) The Comedians (Unobjectionable for adults)
11:30 p.m. (18) They Knew What They Wanted (Unobjectionable for adults and adolescents)

FRIDAY, OCT. 29
9:30 a.m. (2) Fighting Musketeers, Part II (No classification)
1:40 p.m. (4) Stars And Stripes Forever (Family)
4 p.m. (18) The Sisters (Unobjectionable for adults and adolescents)
11:30 p.m. (18) She Wore A Yellow Ribbon (Family)

SATURDAY, OCT. 30
9:30 a.m. (2) CBS Children's Film Festival
1:40 p.m. (4) The Barbarian And The Genie (Family)
4 p.m. (18) The Last Of Arnald (No classification)
9 p.m. (18) The Angry Breed (No classification)
11:30 p.m. (18) An Affair To Remember (Unobjectionable for adults and adolescents)
1:30 p.m. (4) The Barbarian And The Genie (Family)
4:30 p.m. (18) A Little Game (No classification)
9 p.m. (18) Grand Prix, Part I (No classification)
11:30 p.m. (18) The Fly (Unobjectionable for adults and adolescents)
11:30 p.m. (18) Desk Set (Unobjectionable for adults and adolescents)

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Film serves up comedy --and food for thought

Skin Game (Warner Bros.) — James Garner walks his horse into the dusty little Missouri frontier town, leading slave Lou Gossett behind him. Within a short time Gossett has been sold over his pleas to "Mar's Quincy," for a few hundred dollars.

And within an even shorter time, Gossett has rejoined Garner outside of town, the two are in stitches, stuffing the money into their already swollen saddle bag and getting ready to travel on to the next unsuspecting hamlet.

Thus begins a bright, often biting, and definitely

adult satirical Western named "Skin Game."

THE FILM, directed by Paul Bogart with an eye for fast pacing and heavy comedic effect, manages to take the so-called "race issue" — a super-sensitive subject of late — and render it into a palatable vehicle for movie entertainment.

This is not to say that "Skin Game" is completely frivolous; it is not, scoring some middle-weight points against some of the more obvious racial prejudices rampant back in the middle of the last century and with us yet. In the film, however, comedy is always first, and is

used to suggest serious themes about human and race relations without preaching. By using this approach, and by exploiting a talented and attractive cast, "Skin Game" is both humorous entertainment and light food for thought for the masses.

THE FILM has some drawbacks, none of which mars it seriously but which are worth mentioning. For those familiar with most "James Garner movies," for example, there will be some consternation in the adult level of some of the material.

Garner has never shared a bath or bed with a young woman (in this case, Susan Clark) but does so here, albeit off camera. There is also the fact that the most attractive characters in the film — Garner and Gossett and Miss Clark — are unredeemed con artists of great accomplishment who go about their business of hoodwinking the deserving (never the innocent) with great gusto.

There are also some expletives and instances of racial slurs in the film which are fitting enough in context but startling nonetheless.

What "Skin Game" boils down to is an adult comedy entertainment. It seems made for an adult audience and should work well for those who are not super-sensitive on racial matters but are willing to tag along with some fictional high jinks. (A-III)



A SPECIAL brand of master and slave, James Garner and Lou Gossett, is played in the new comedy-western "Skin Game."

Beautiful is the photography; over-sentimental the story

The Anonymous Venetian (Allied Artists) — This film presents a lyrical travelogue through the canals and streets of Venice. On the level of beautiful photography alone, the film is a tribute to Enrico Maria Salerno, who directed and collaborated on the script.

If the story is examined too closely it reveals contradictory tendencies: the tender qualities of "A Man and a Woman" and the mawkish sentimentality of "Love Story."

The story concerns a young musician (Tony Musante) who calls his estranged wife (Florinda Bolkan) to Venice for reunion of several hours. They spend their time revisiting scenes that once brought them happiness. Musante tells of his intentions to make a recording of a forgotten oboe concerto, which he entitles "The Anonymous Venetian", and which expresses for him the moribund condition of the city of canals.

LATER in the day, the wife discovers that due to an odd quirk of fate the young

Much footage on brutality

Thermidor (Altura Films) bites off more than it can chew in attempting to depict brutality and inhumanity in the twentieth century.

Director Tinto Brass compiled an awesome, often shocking collection of "atrocious" footage which traces the course of political revolution, upheaval and reprisal in the twentieth century.

Slated for release on the "college circuit." (A-II)

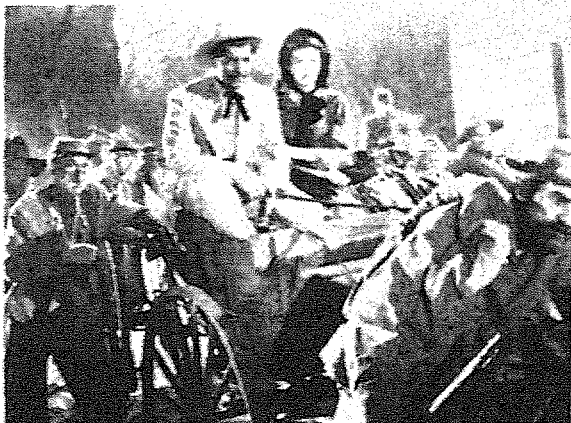
musician's future is tragically doomed. Through caressing camerawork and flashbacks the film artfully crisscrosses images of the dying city and the dying marriage.

Venice, once rich in beautiful colors, now slowly sinks into the sea, surrounded by the pollution and technology of a modern age.

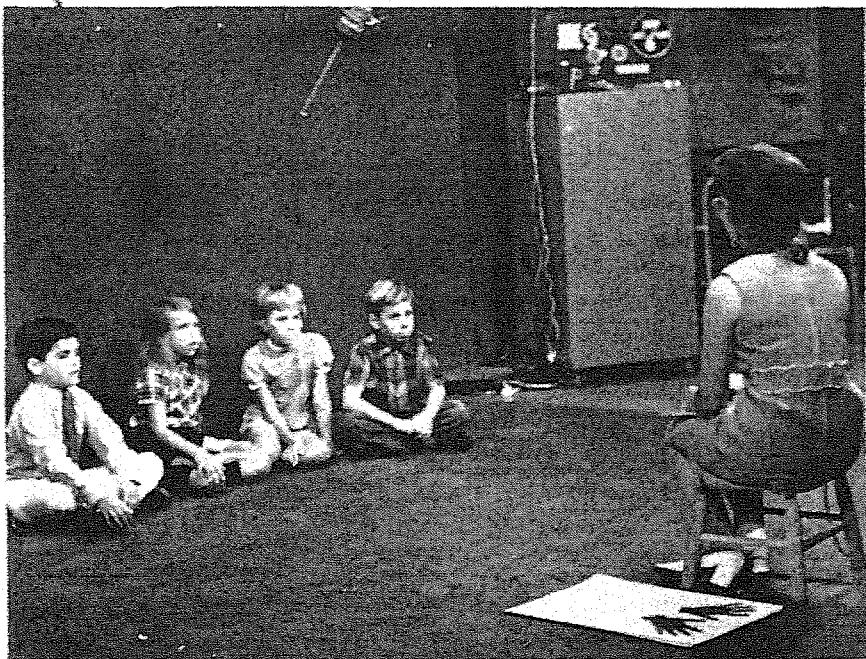
NEVERTHELESS, for the city and for the couple's marriage, the delicate beauty of the past still manages to push through the time-stained and hardened surface. The film presents an urgent

necessity to recapture in music and love a former charm lost through neglect and time. It is slightly marred by overindulgence in painting the scenery of Venice and by an unnatural studio quality of the soundtrack which robs the visuals of vitality.

The film supremely illustrates the dictum that less is more. A little less footage and a little less sentimentality would have resulted in a more credible story of the fragility of human love and man-made beauty. (A-III)



FLEEING, Rhett Butler (Clark Gable) and Scarlett (Vivien Leigh) escape a burning Atlanta after the Confederates have burned their own warehouses and arsenals to prevent them from falling into the hands of the advancing Union troops, in the all-time great picture, "Gone With the Wind." The movie begins Friday in Miami area theaters.



"Space-Age Sunday School" will be the topic of discussion on the Church and the World Today, at 9 a.m., Sunday, Oct. 24 on WCKT, CH. 7. A demonstration class will be conducted by Ann Codrick.

Long voyage in a papyrus boat

The Ra Expeditions, by Thor Heyerdahl. Doubleday, 341 p., \$10 (I)

Using Egyptian wall paintings as blueprints, Thor Heyerdahl engages boat-builders from Chad to construct a papyrus boat in the Egyptian desert, from 280,000 reeds, in preparation for a voyage from Morocco to Barbados. The many colored photographs in the book are excellent and involve the reader in the preparation for the journey.

Why build a paper boat? Because he finds that reed boats in Africa are very similar to the ones in South America on Lake Titicaca. There are many other simi-

BOOK REVIEW

larities in these two widely separated cultures. Is it just coincidental or had there been early communication? Ra is the word for the sun in S.A. and also in Egypt.

AS Heyerdahl overcomes the difficulties in building his paper boat, he decides that the crew will be a small United Nations. He recruits a Russian doctor with a sense of humor, Norm Baker, American navigator, is the only one of the crew with sailing experience.

Abdullah, the papyrus expert, becomes the black

member of the crew. Then there is Egyptian playboy Georges, who is a professional frogman, and an Italian mountain climber who is the expedition's photographer. A Mexican anthropologist is the quartermaster. All meet for the first time a week before the voyage is to start.

ON THE second day of the voyage, nature takes command when there is neither sail nor rudder-oar on the Ra. Everything which can be broken is broken except the papyrus. When a row of lights is sighted, it is feared that the

ship will crash into the Moroccan coast line. Thankfully, it is only a fleet of fishing boats.

While there is never any doubt as to its floatability, the Ra develops all sorts of problems.

In this modern push-button world, Thor Heyerdahl retreats in time and lives an adventure. He has escaped the monotonous existence which plagues many today in their quest for security. As the reader turns the last page in this adventure story and wistfully lays aside the book, in this mind he is already asking, what next. Thor?

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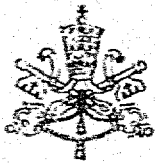
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The Holy Father



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.

Spirituality needed today more than in any other age

Christ gave His apostles a command which is so concrete and explicit that it excludes any possibility of uncertainty about His wishes. They were to go to the whole world and preach the Good News to every creature. The Good News is 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 because he cares about us. Therefore men are not alone, because God is present in their entire history and he will bring us, if we allow Him, to an eternal happiness beyond the bounds of human expectation. You will undoubtedly hear the well-meant objection: but what of the hungry, the underprivileged, the victims of oppression and injustice? Does it make sense to talk to them of good things ahead? Would it not be better for Christianity to assist them to something approaching a human life before presuming to speak to them of a heavenly life to come? But Christ, who was Himself anointed to preach the Good News to the poor — to liberate those who are oppressed — would not have us exclude the poor and underprivileged from the joy of hearing the Good News of his Gospel. True to his spirit, our missionaries have never, at any time, considered separating the love of God from the love of mankind. While they build the Kingdom of God, they invariably labor at the same time to improve man's earthly condition. And it should be stated very emphatically that the gentle message of the Gospel has never been regarded by the poor or oppressed as an affront to them. Perhaps never before has the world had such need of spiritual values and never has it been so ready to welcome their proclamation. For the most affluent regions are fast discovering for themselves that happiness does not consist in wealth. They are learning from a bitter experience of emptiness, the truth of our Lord's words: Not on bread alone does man live, but on every word that proceeds from the mouth of God.

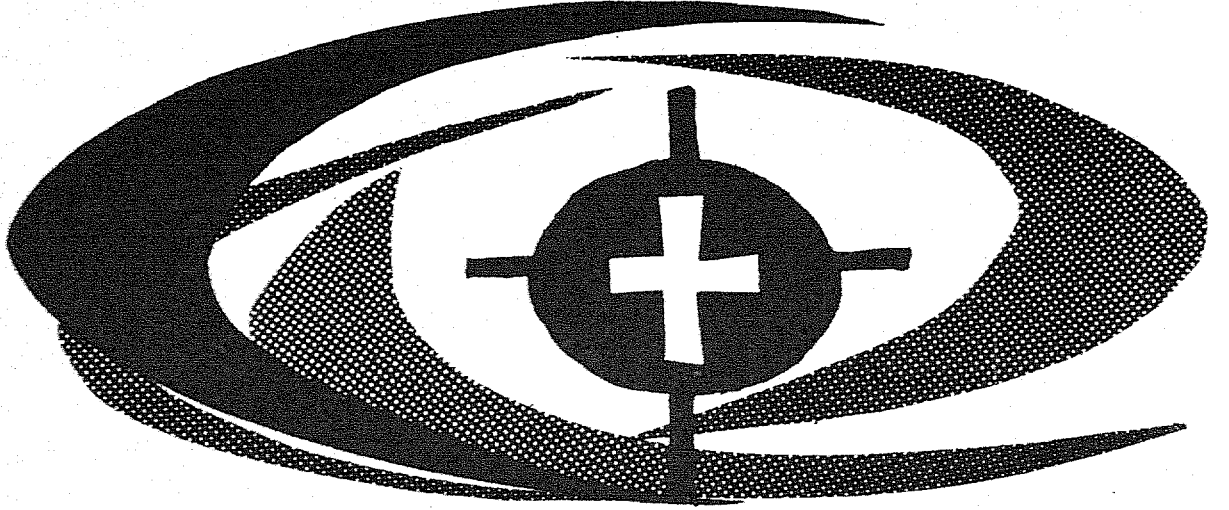
Pope Paul's message for Mission Sunday, June 25, 1971.

Today, to a certain extent, the eyes of everyone are on the Church; but not all look upon her with love. Some look on her with the old anti-clerical hostility, some with preconceived distrust, some to criticize her, some to substitute, according to their own fancy, an arbitrary image for her concrete and human reality. We, however, look upon the Church with love. We must love the Church to wish her to be as Christ planned and instituted her, always in need of purification and sanctification, but destined to be without blemish and glorious and, in the end, worthy of Him. We shall never make the mistake of idealizing the Church of Christ with our love. We should love her also for her shortcomings and wants. Are we not, as members of this human and mystical body, involved in her present condition? And would not the Church be worthier and more active if we all loved her more? We should love her as Christ loved her, by giving his life for her. Speaking to a general audience, Sept. 26, 1971

Religious life is the radical conversion to righteousness and holiness proper to the Christian alive with grace. It is the prevailing and wakened quest for knowledge of the living God and communion and conversation with Him. It is the full and unconditional response to the vocation of Christ, who calls and chooses in so many ways. It is, therefore, the noble and free renunciation of every barrier in favor of the priority and exclusiveness of His love. It is the boldness in following beyond the precepts, the evangelical counsels; it is the consequent public profession, confirmed by the approval and support of the Church, of a kind of life committed to progressive perfection. It is the choice of a community of brothers, all led by the charisma of an inspired and excellent interpreter of the ways of the Lord. It is the total offering of oneself to the service of God and the needs of others; and it is thus the eschatological prelude to eternal bliss. If this is religious life, how could the Church fail to find therein a particularly faithful and exemplary definition of herself and how could she fail to praise and promote it?

Addressing Benedictine Monks Sept. 8, 1971.

You and Your Faith



He then spoke this parable addressed to those who believed in their own self-righteousness while holding everyone else in contempt: "Two men went up to the temple to pray; one was a Pharisee, the other a tax collector. The Pharisee with head unbowed prayed in this fashion: 'I give you thanks, O God, that I am not like the rest of men — grasping, crooked, adulterous — or even like this tax collector. I fast twice a week. I pay tithes on all I possess.' The other man, however, kept his distance, not even daring to raise his eyes to heaven. All he did was beat his breast and say, 'O God, be merciful to me, a sinner.' Believe me, this man went home from the temple justified but the other did not. For everyone who exalts himself shall be humbled while he who humbles himself shall be exalted."

Luke 18:9-14

Sunday's Gospel

News analysis

Theological body has 'crisis'

By PATRICK RILEY

VATICAN CITY — (NC) — The International Theological Commission, created by Pope Paul two years ago at the urging of the 1969 Synod of Bishops, is having an identity crisis.

Some of the commission's 30 members have been wondering if it shouldn't self-destruct.

A feeling of "what are we doing and why are we here" has been nagging these members for some time. They dragged the question into the open — relatively speaking — at a hush-hush six-day meeting on the eve of the current synod.

The Vatican's official communique on the meeting said only that the commission had met in Rome from Sept. 23 to 29 under Cardinal Franjo Seper's chairmanship, that the principal question under discussion was the priesthood and its problems, and that problems of the liberation of man and the apostolic succession also came under examination.

The stark brevity of that communique surprised some members. It may have shocked some of them, too, since it omitted any mention of a searching and spirited debate that went on over the commission's usefulness. But that had not been on the agenda.

ONE FACTOR in the commission's malaise is the quality and quantity of theological work carried on outside the commission. This has raised the question — with so much good theological work going on in so many places, with the fruits of that work so readily available, is this international Theological Commission really necessary? Are they needed?

That led to another question. With so much good theology being produced and put at everybody's disposal is the exhausting work of the commission's members — some of whom are in poor health — proportionate to the service they render the Church? In other words, are they working too hard for too little? One of the commission's subcommissions alone produced 600 pages of dense theologizing on the priesthood.

Another basic question: does the commission fill the real needs of the three ecclesial "persons" it is supposed to serve, that is the Pope, the Doctrinal Congregation and the Synod of Bishops? Should it not confine its work to specific assignments given by the Pope or the other two bodies, such as was done in the case of the relationship between the primacy and collegiality, and in the case of the priesthood?

Some expressed skepticism that the work they had produced on request for the synod had even been submitted to it.

LESSER QUESTIONS of method and style arose, but the bigger questions dominated the argument. When the commission concluded its September meeting, the argument remained inconclusive and the malaise persisted. The only concrete accomplishment of the discussion was to sort out the elements of the commission's identity crisis and take their measure.

Yet upon that dismal scene light broke almost immediately. With the opening of the synod the very day after the commission scattered, the usefulness of the commission's labors became clear as noonday. Hardly a day passed without some appeal to what the commission had produced on the priesthood and its problems.

"I believe that among the bishops there's widespread confidence in the theological commission," remarked Father Barnabas Ahern, an American Passionist who is both a member of the theological commission and an official priest-auditor at the synod.

"Sitting in the synod, you hear them quote the theological commission time and time again. They are also referring constantly to work we might do. So it seems to me the commission has plenty to keep it busy for years to come."

'Who is the priest?'

VATICAN CITY — (NC) — "What do you think of the priest? What should he be?" Pope Paul asked thousands at his general audience in St. Peter's Basilica.

At the moment he was asking that question, delegates in

the Synod of Bishops gathered in the new audience hall next door were trying to answer it.

Pope Paul, a silent observer at the past two synods who is continuing that practice in the current synod, told his weekly audience he was not going to discuss what the synod was saying.

"We are not speaking of the synod, we are speaking to you who are listening and address to you the question . . . the entire world is discussing: who is the priest?" the Pope said.

His answer was that not only is the priest to be thought of in terms of the great priest-saints of the centuries, but also as the priest whom everyone at one time or another has met and admired.

These priests, the Pope said, are those "who have added to the charismatic gift which belongs to the ministry of the word . . . Something of their own — a human, humble way of their own in approaching, welcoming, listening, admonishing, understanding, helping and being compassionate."

The Pope concluded by saying that the priest who demonstrates those qualities deserves the respect of all and compassion for his own shortcomings.

Pontiff donates

GENEVA — (NC) — Pope Paul VI gave \$1,000 to the World Wildlife Fund (WWF) in appreciation for the "defense of one of the most precious treasures that the Creator has entrusted to man's wise administration on this planet."

The Pope's donation was made to mark the WWF's 10th anniversary year.

From its headquarters at Morges on the shores of Lake Geneva the fund has been working at convincing peoples and governments that all species of the world's wildlife must be preserved.

Prince Bernhard of Netherlands is president of the WWF. Pope Paul has shown continued interest in the work of the wildlife organization.

In 1969 he received the fund's board of trustees and committees in a private audience. In his address to the group at that time he recalled that in the book of Genesis man was to "have dominion over the fish of the sea, and over the birds of the air, and over every living thing that moves upon the earth."

Czech ban on religious books cited

VIENNA — (NC) — Czechoslovakia is reported to have put an embargo on the importation of religious books and magazines.

Such publications are being returned to senders by Czechoslovak customs officials, stamped "refused." Every kind of religious literature, including devotional books, apparently falls under the embargo.

A DIRECTIVE was said to have been issued by the director general of the secretariat for ecclesiastical affairs of Slovakia, K. Homola, warning that the distribution of foreign religious publications considered "tendentious and out of harmony with the interest of our socialist state" could be considered a penal offense.

The directive, distributed to all bishops and pastors under the mark of secrecy, warned: "All further distribution and propagation of such publications or parts of them is forbidden."

"This provision regards also the propagation and publication of foreign information and instructions of various kinds, both through internal ecclesiastical channels in official documents as well as in any other form."

Such a prohibition against the distribution of "foreign information and instructions of various kinds" raises the question whether official Vatican publications fall under the ban and can become the occasion for criminal proceedings.

KNOW YOUR FAITH

Goal is cure of spiritual, worldly ills

By FATHER GEORGE K. MALONE

The Second Vatican Council discusses at great length the Church's threefold ministry of teaching, ruling, and sanctifying. But it also adds a new dimension to another Church ministry — that of healing.

For centuries this ministry of healing was seen as one to be exercised especially on two levels — the spiritual, in the sacraments of Baptism, Penance, and Anointing of the Sick; and the material, in operating and maintaining such agencies as hospitals and orphanages. Works of healing were indeed practiced well and often heroically, but more often than not were on an individual or local basis.

The first document addressed to the world by Vatican II is seldom quoted, but is remarkable. It illustrates a broader concept of healing in expressing the Council's concerns. On Oct. 20, 1962, only nine days after the council's opening, in a document addressed to all men, the council fathers declare, "We urgently turn our thoughts to all the anxieties by which modern man is afflicted. Hence, let our concern swiftly focus first of all on those who are especially lowly, poor, and weak. Like Christ, we would have pity on the multitude weighed down by hunger, misery, and lack of knowledge."

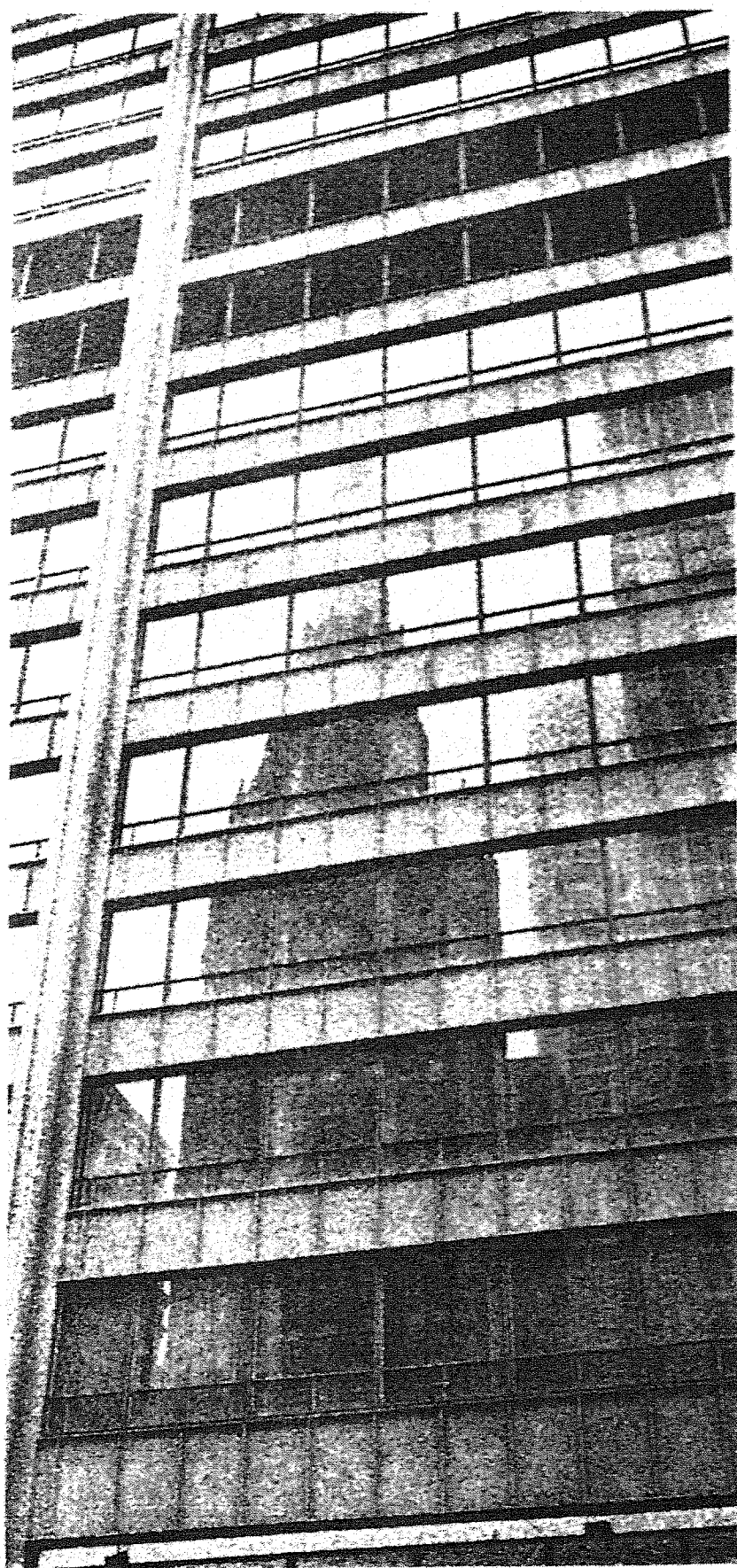
THEY THEN proceed to mention two specific issues of "special urgency" cited earlier by Pope John XXIII — peace between peoples and social justice. The healing ministry is thus extended to healing those wounds which keep men separated from each other.

The council's pastoral constitution on the Church in the modern world (*Gaudium et Spes*) treats these two issues at great length. The whole of its third chapter discusses socio-economic life and lends the weight of council teaching to papal social encyclicals. The fifth chapter discusses the fostering of peace and the promotion of a community of nations. It represents a major change in Catholic teaching on both war and conscientious objection.

But a third dimension of the healing ministry is manifested in the Council's decree on ecumenism. After admitting that discord among Christians separated from one another is a scandal and a stumbling block, the decree admits, "Therefore, if the influence of events or of the times has led to deficiencies in conduct, in church discipline, or even in the formulation of doctrine (which must be carefully distinguished from the deposit itself of faith), these should be rectified appropriately at the proper moment." (*Unitatis Redintegratio*, 6) This statement is noteworthy in that it publically confesses possible deficiencies in conduct, discipline, and doctrine.

Not only then are those wounds to be healed which keep peoples apart, but also those separating the churches. The changes in this attitude are among the most important contributions of Vatican II, which reminds us, "Every renewal of the Church essentially consists in an increase of fidelity of her own calling . . . Christ summons the Church, as she goes her pilgrim way, to that continual reformation of which she always has need, insofar as she is an institution of men here on earth." (*U.R.*, 6)

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THE MISSION of the Church in the modern world is many-faceted, reflecting its ministry of teaching, ruling and sanctifying. But also adding the dimension of healing to these duties.

Scripture

Healing work by Apostles is recalled

By FATHER QUENTIN QUESNELL, S.J.

"Believers will be given these signs of power: they will drive out demons in my name, they will speak in strange tongues; if they pick up snakes or drink any poison, they will not be harmed; they will place their hands on the sick, and they will get well (Mark 16, 17f.).

The Acts of the Apostles is full of stories

of healings worked by the early preachers. Peter healed a lame man at the temple gate (Acts 3, 1ff.). "As a result of what the apostles were doing, the sick people were carried out in the streets and placed on beds and mats so that, when Peter walked by, at least his shadow might pass over some of them.

CROWDS OF PEOPLE came in from the towns around Jerusalem, bringing "their sick and those who had evil spirits in them; and they were all healed" (Acts 5, 15ff.). When Philip preached in the city of Samaria,

"evil spirits came out with a loud cry from many people; many paralyzed and lame people were also healed" (Acts 8, 7).

Paul healed a man who had been lame from birth (Acts 14, 8ff.). "Even handkerchiefs and aprons he had used were taken to the sick, and their diseases were driven away and the evil spirits would go out of them" (Acts 19, 12). A snake sunk its fangs into Paul's hand, but he was not harmed (Acts 28, 1-6).

A man "was in bed sick with fever and dysentery. Paul went into his room, prayed, placed his hands on him, and healed him" (Acts 28, 10).

These many stories show the point of view of the Christians who told them and wrote them. The preacher of the gospel is healer. The greatest missionaries and preachers of the gospel are the greatest healers.

The same idea appears in more institutionalized form in James: "Is there any one of you who is sick? He should call the church elders, who will pray for him and pour oil on him in the name of the Lord. This prayer, made in faith, will save the sick man; the Lord will restore him to health, and the sins he has committed will be forgiven" (James 5, 14ff.).

Thus the community of believers was aware that they were to continue the work Christ had done. From the very first days of his active life, Jesus had engaged in preaching, teaching, casting out demons, and healing the sick (cf. Mark 1, 14f.; 21-28 29-31; 32-34).

WHEN HE FIRST SENT OUT His disciples, "they went out and preached that people should turn away from their sins. They drove out many demons and poured oil on many sick people and healed them" (Mark 6, 12f.). It was obvious to them that preaching the gospel and healing went together.

If the world were under the power of evil spirits who caused men to hurt one another and be miserable, nothing could drive these out better than the truth of the gospel. If men were sick of body and soul, nothing could heal them faster than prayer and the gift of faith.

The Church's mission to heal is as strongly stated in the gospel as the mission to teach and preach. They go together. Whatever happened when the first Christians cast out those demons or raised those paralytics must continue to happen. "These signs will follow those who believe . . ." They have followed.

Not only do healing stories continue to cluster around the figures of great saints, but these stories have a solid basis in facts of experience. The message of the gospel is a call to sanity, wholeness, health for the world. Its message of concern for our fellow men is a constant stimulus to the deeds of sharing and caring, of generosity and love which alone can heal.

Whenever Christ's followers today look out over the whole world, hoping to "make disciples of all peoples everywhere" (Matthew 28, 19), they cannot help but see millions of human beings hungry, thirsty, without homes, without clothes, sick, in prison. Then they cannot help but hear the Lord's first command to those who first said they believed in him: "Go and preach . . . heal the sick, raise the dead, make the lepers clean, drive out demons . . . give without being paid" (Matthew 10, 7f.).

"Whatever you do for one of these poorest brothers of mine, you do for me" (Matthew 25, 40).

A new series in the continuing "Know Your Faith" religious education program, entitled "Moral Perspectives," will begin in the Nov. 5 issue of the Voice.

"What is Christian Morality?" will be the topic of the first week's articles. In subsequent weeks Christian morality will be treated in the following contexts: as responsibility; in the relationship to the law of Christ, the law of the spirit, the law of love, the law of the Church, and the law of the state.

Know
your
faith

The Church as healer

Liturgy

Rite of peace and friendship in the Church

By FATHER JOSEPH M. CHAMPLIN

"Your new crap leaves me cold!!!" This rather unladylike comment from just a disgusted teenager" concluded one note I received in response to several articles published a year ago on the sign of peace. The young woman from New England began her letter in this fashion:

"No, the kiss of peace won't succeed. I'm 17 years old and I hate it. In fact I won't go to a church where they do it."

She does not stand alone in her unhappiness with this gesture. A man from Minnesota spoke perhaps even more strongly in a letter to the editor of the St. Cloud Visitor.

"We've about had it with Father Joseph Champlin and others who are pushing the handshake bit down our throats. So far he's had four lengthy articles on the matter. I submit that Father Champlin's point ran out of gas after the first installment... It's time to turn the liturgists off and the people on."

Closer to home, I have heard some individuals threaten to leave the Church or move to another congregation if we should introduce the rite of peace.

ALL THIS STARTED because of a few words in the revised Roman Missal's General Instruction. Article 56 reads: "Before they share in the same bread, the people express their love for one another." Unfortunately, as the above remarks indicate, instead of symbolizing and strengthening the bond of unity between Catholics gathered for worship on Sunday mornings, the sign of peace has frequently provoked a war in parishes and caused division within the community.

However, I have the impression from around our nation that despite the bitter cries of some and the awkward uncomfortableness of others, this rite is gradually catching on and meeting with ever stronger approval. Here are two incidents which illustrate positive reactions to the gesture of peace:

• Maurice Lavanoux is the elderly, venerable editor of a very distinguished quarterly, "Liturgical Arts." His parish church seats 900 and its balcony serves as a popular place on Sundays for young couples with small children. Mr. Lavanoux worships there regularly and found himself for some weeks behind the same family — a young mother and father with tiny baby and a pretty, impish six year old daughter.

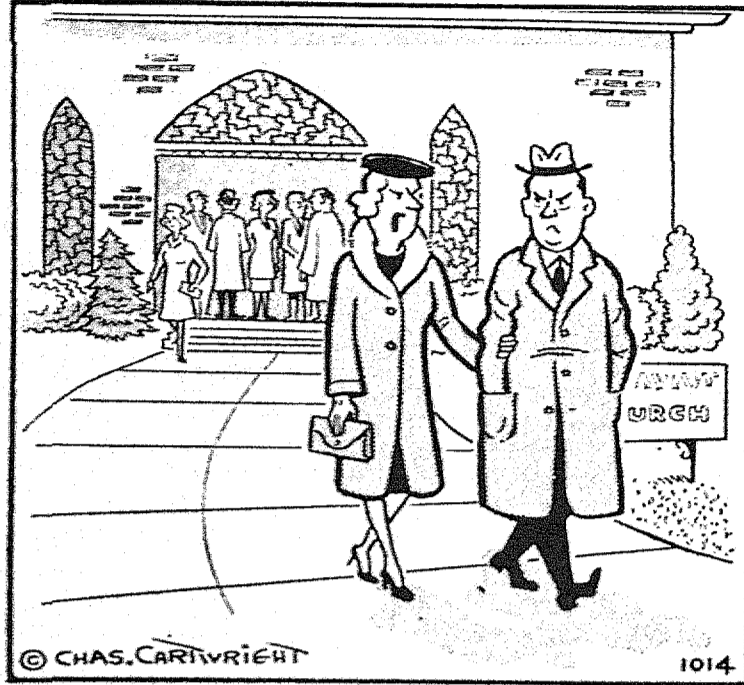
On one of these occasions, an outgoing celebrant at the rite for peace vigorously shook hands with the lector, the two altar boys, then bounced down to the first pews and greeted parishioners there. A wave of the hand suggested that the gesture be passed along, but, alas, his spirited approach carried only for a few feet and the exchange swiftly died.

The little girl upstairs had observed all this and evidently felt impressed with the priest's brotherly love enthusiasm. Since she was standing on the seat of the pew in front of Mr. Lavanoux, they were at the same head level. Suddenly she whirled, threw her arms about his neck, and smacked him with a spontaneous, resounding kiss of peace. It delighted the older man and warmed his heart.

• A lady "over 60" from near Albany, N.Y., wrote to the editor of her diocesan paper with these comments about the sign of peace:

"Another example is the handshake at Mass. I was seated behind a government official who, I felt, was overbearing and cared not for others. I avoided him at all times. But this Sunday morning he was seated between his children. He patted them on the head, turned and extended his hand to me. I gladly shook it and smiled at him. My

Church Chuckles by CARTWRIGHT



"Maybe we'd find more Christian fellowship if you didn't like onions for breakfast!"

The introduction of the sign or kiss of peace brings various responses to this part of the liturgy.

feelings towards this man have changed. I liked his act of friendship at Mass and began to have a liking for him. This act made a better Christian out of him. It gave him the chance to show his true identity to others and, of course, it made me happy to be at Mass sharing my friendship with others."

"It is just wonderful to turn and extend a hand of friendship to someone you have known and disliked or even to a total stranger who may at times sorely need a hand of friendship. On the spur of the moment I have kissed a lonely young girl standing beside me at Mass and her soft "thank you" was enough to make me realize that many of us can make life better for many young college students, as well as grown ups, by showing we care."

The lady "over 60" ended her letter: "I am over 60 and happy I can help in a small way make a better life for someone. I can't wait to kiss or shake hands with a young college boy and watch his reaction!"

Catechetics

All have call to join fight on suffering

By FATHER CARL J. PFEIFER, S.J.

One part of my own religious education that I remember well is collecting money to buy Chinese babies. I also remember giving money already in grade school for the missions. From time to time a missionary would speak to our class of his work in the jungles, a work partly religious, partly medical, partly social. I learned, too, the works of mercy, spiritual and corporal, and heard of Jesus' healing miracles and the dedicated work of great Christians of the past like Damien with the lepers of Molokai.

We learned that the Church down through the centuries has played an important role in healing the sufferings of men and women in every part of the world. A great part of religious education has been the initiating of young and old to an awareness of the call to the Christian community to come to the aid of the poor, needy, suffering and dying.

Religious educators continue to help youngsters, adolescents and adults realize the Church's healing mission. The approach may be somewhat different, and to some the differences may appear so disconcerting that the traditional message is missed. In today's complex world the kinds of human suffering are varied, their causes enmeshed in politics, economics, human weakness, new material enticements, and a culture engulfed in rapid change.

IT IS NOT ENOUGH, in the opinion of many parents and teachers, to invite people to contribute to faraway needs or projects that involve the contributor only minimally. Such projects have a value, as in the past, but there is an urgency, a need for personal involvement felt today by Christians. The poor and suffering in American cities cry out for hands and hearts as well as money sent from afar. Religious education tends to require more immediate, personal involvement in today's problems.

Another difference of orientation is that an element of controversy is almost inevitable today. The study of the life of Damien at Molokai is distant enough that the controversial nature of his healing ministry is no longer felt. But the study of contemporary leaders is bound to be controversial. There are legitimate differences and varying evaluations regarding the work of leaders of our own time.

However, this is part of the complex reality in which suffering people are caught. We do ourselves no service to consider only

saints who are dead, and shield ourselves from honestly examining the lives and teachings of men of our time who try to heal minds, hearts, bodies and institutions.

The problems that are creative of human misery are so vast and intertwined that besides personal involvement there is also the need for power and influence. Here again the example of past saints may lack motivation for today's pastorally minded Christian. It is not enough to heal individuals; it is necessary to try to heal institutions that cause hurt.

THERE IS inevitably controversy because of legitimate differences and the dangers of political and economic power. Again it is not fair to ourselves and those we educate to abstract from the harsh realities of today's call to heal the sick, feed the hungry, and support the weak.

Many a Christian educator, many an author of religion programs has suffered because of his courage in challenging fellow Christians to come seriously to grips with human misery and its causes in today's world. No doubt there have been and are excesses of zeal, or unbalanced enthusiasm. But the effort needs to be made, corrected and balanced through honest criticism and collaboration.

The Church of Christ today has no other answer to give people who ask proof of its identity than that given by Jesus to John's followers: "Go back and tell John what you have seen and heard: the blind see again, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised to life, the Good News is proclaimed to the poor, and happy is the man who does not lose faith in me" (Lk 7: 22-23).

Catholics today, young and old, have a right to learn of the rich heritage of Christian compassion that effectively healed individuals and institutions. They have every right also to be exposed to more contemporary efforts to continue the healing ministry of Christ. Christians have the right and responsibility not just to learn passively of the efforts of others, but become actively involved in bringing healing to a suffering world. We too stand under the judgment of Jesus: "In so far as you neglected to do this to one of the least of the least of these, you neglected to do it to me" (Mt 25: 45).



MISSION WORKER applies medication to leper in Karachi, East Pakistan. Treating and healing the horrors of frightening diseases are part of the Church's role in the modern world.

Mighty influence of Abraham

By FATHER JOHN T. CATOIR

The extent of Abraham's influence in the world of religion is not fully realized by most people. He is not only the Father of the Jewish Faith and, therefore, by virtue of Christ's Messianic fulfillment of the Old Testament, the Father of the Christian Faith; but according to Mohammed himself, Abraham is also the Father of the Muslim Faith.

The second most important Muslim Temple in the world, after Mecca, is the Dome of the Rock in Jerusalem. Its beautiful golden dome is directly above a huge rock which enshrines the spot where Abraham is said to have brought his son Isaac to be sacrificed. This is also the site where Solomon's Temple once stood. That the Abraham-Isaac story is enshrined in a Muslim Temple might be a surprise to quite a few Jews and Christians, but it is a well-known fact to the followers of Islam.

You remember, Abraham came from a land where men were the mere playthings of the gods; natural calamities were interpreted as the anger of one or more gods; acts of god, so to speak, were understood as the revenge of the deities. Abraham was not conditioned to think of God as kind and loving.

The real significance of God's intervention to spare Isaac was that Abraham learned dramatically for the first time in his life that his God was a God of kindness and sensitivity. Isaac was saved from being sacrificed and God revealed Himself as a God of love. This was the most powerful insight into God's nature given to man since the beginning of time.

MUSLIM ALLEGIANCE to Abraham is based on the same Old Testament Scripture. Mohammed, who began his public ministry nearly 620 years after Christ, used both the New and the Old Testament as a basis for his Koran, which is the Bible of Islam.

In Chapter 16 of the Book of Genesis, in the Jewish Bible, Mohammed read the story of Abraham, his wife Sara and his slave girl Agar. In that story, Agar became pregnant by

Abraham, and feeling her womanly pride at bearing the offspring of her master, she began to humiliate his wife Sara who was barren.

Sara complained to Abraham about it, and he gave Sara permission to deal with Agar as she saw fit. Sara mistreated the slave girl, who eventually ran away.

In the wilderness an angel of the Lord came to Agar and told her to return to Abraham, promising, "I will multiply thy seed exceedingly... thou art with child and thou shalt bring forth a son, and thou shalt call his name Ismael, because the Lord has heard thy affliction." (vs. 10, 11)

She did return and gave birth to Ismael, who grew up in the presence of Abraham. Eventually Ismael went down to the land of Egypt to settle there and it is from his offspring that Mohammed and his followers claim direct lineage with Abraham. The Muslims have much in common with the Jewish-Christian traditions, but we shall learn more about them later in this series.

The next two articles will concern themselves with the relationship between Judaism and Christianity. One simple point in this relationship should be grasped clearly before anything else, and it is this: the only reason why Christians acknowledge Abraham or the Ten Commandments, or any part of the Old Testament, is because Jesus Christ acknowledged them. Our faith is in Jesus alone. But Jesus also repudiated the Jewish religious practices of His day, transforming them into something entirely new.

Wide-open catechetical experiments didn't get approval at Rome meet

ROME — (NC) — The International Catechetical Congress held here recently did not back unrestrained experimentation in the catechetical field, according to the Vatican official who presided at the meeting.

"Contrary to the apparent impressions of some delegates or observers," said Cardinal John Wright, "the International Catechetical Congress in no way condoned unauthorized experimentation, particularly with the sacraments of first Confession and first Communion."

Cardinal Wright heads the Congregation for the Clergy, the Vatican office which last June released a "General Catechetical Directory" — a major topic of discussion at the Sept. 20-25 catechetical congress.

U.S. urged to up East Pakistan aid

WASHINGTON — (NC) — The United States and "all nations should increase soon, and substantially, their support" of United Nations relief operations aiding East Pakistani refugees, the Committee for International Affairs of the U.S. Catholic Conference (USCC) said here.

In a statement on "the tragedy in East Pakistan," the committee said support for the relief operations should be increased "in view of the unprecedented and immense dimensions of human suffering involved in the combination of political and economic factors with the results of natural disaster."

THE COMMITTEE praised the House of Representatives for voting to halt all military and economic aid to the government of Pakistan until the political situation in East Pakistan is more stable and urged the Senate to take similar action.

Finally, referring to the trial for treason of Sheikh Mujibur Rahman, the East Pakistani leader whose Awami League won an overwhelming victory in Pakistan's general election last year, the committee said:

"THE NORMS for authorized experimentation, recalled in the directory, are not established but are set forth in the documents of and since Vatican Council II concerning all experimentation," the American cardinal said in a statement.

A seven-page addenda to the directory says the Holy See prefers the traditional practice of young children going to confession before their first Communion — a custom which approximately 90 American dioceses had previously dropped.

The directory adds that in regions "where new practices have already been introduced," bishops' conferences should "submit these experiments to a new examination" and consult with the Holy See "which will willingly hear them."

An introduction to Cardinal Wright's statement said he was commenting "on reported criticisms of meetings of the American delegates" to the catechetical congress.

AN EXTENSIVE 6,000-word report on the congress, written by a conservative American Catholic lay group and published in a conservative Catholic weekly, had contended that an "attack" on the new directory was "led by the USCC (United States Catholic Conference) delegation" at the congress.

Also commenting on the congress was Auxiliary Bishop William E. McManus of Chicago, chairman of the USCC education committee and head of the American delegation to the congress. Bishop McManus had a statement of his own in Washington, while there on USCC business.

(Bishop McManus noted that the directory "was a topic of much discussion and speculation" at the congress.)

"Some delegates insisted that the directory 'laid down the rules' for everything in catechetics," the Chicago bishop said. "Other delegates at the opposite extreme, wanted to dismiss the directory as nothing more than a little booklet of optional suggestions."

"Cardinal Wright again has made it perfectly clear that the directory is neither legislation nor only a series of private opinions about catechetics."

Prayer Of The Faithful

Thirtieth Sunday of the Year
Oct. 24, 1971

CELEBRANT: The Word of God became man, with all the human consequences. God now asks that our preaching and living the Good News or Gospel of Christ should mirror and prolong that Incarnation. God's plan to convey His Word in human terms and through human instruments reminds us of our missionary duties and responsibilities to all mankind.

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

COMMENTATOR: That all who profess to be disciples of Christ may be moved to assist the Church in handing on the faith, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That all our devoted missionaries everywhere in the world may be strengthened and encouraged to continue their work of evangelization and human development, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That we may learn from God's mercy to heed the cries of those in need, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For the men, women, and children that are still dying in the Southeast Asia war, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That the National Congress of Religious Education may be a source of knowledge and hope for catechists throughout our country, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For all of us, that we may know ourselves as we really are and use the gifts God gave us to further His kingdom, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: O God, our Father, look with favor upon your people gathered to celebrate the Eucharist. Grant that what we ask for the missionary activities of the Church throughout the world, we may receive in full measure. We ask this through Christ our Lord.

PEOPLE: Amen

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He said the directory had invited "constructive criticism" and that, accordingly, such criticism "is not disrespectful nor irrelevant."

IN HIS STATEMENT, Cardinal Wright said the catechetical section of his Congregation for the Clergy "is not a legislative body, as some delegates seemed to think."

"Subject to the Holy See, it is a service to the worldwide Catholic community and cooperates with regional conferences on catechetics," he said. "But it does not act without consultation both in Rome and throughout the Church."

Cardinal Wright said the catechetical section's directives, even when they are guidelines, "are never merely casual contributions to an unofficial dialogue."

"These are never purely personal opinions," he said "and they enjoy the confirmation of the Holy Father in the case of documents, like the Catechetical Directory, where this fact is indicated."

Local catechetical experimentation requires "approbation of (the) respective hierarchies in consultation with Rome," Cardinal Wright said.

But, despite any individual contentions on any side," he continued, "on the effective level of the United States Catholic Conference and the Congregation for the Clergy there is complete understanding."

To illustrate his point, he cited current cooperation between USCC and the Congregation on the official English translation of the directory — "not yet completed but well under way."

Cardinal Wright said no other American translation "can or will be official except that approved by the Congregation and published by the office of the United States Catholic Conference."

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Protestant views celibacy

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

What do Protestant ministers think about celibacy? Many Protestant clergy, not to mention their wives, have spoken frankly of late about clerical celibacy in an attempt to offer Catholics the benefit of Protestantism's experience in this area.

I am particularly impressed by the views of Martin Marty, one of the most alert of all Protestant scholars and commentators. As professor of Church History and associate editor of "Christian Century," this Lutheran scholar is uniquely equipped to discuss the contemporary agitation in Catholic circles toward a married clergy.

In an interview sparkling with fresh insights, Dr. Marty responds to exciting questions put to him by Father John Reedy, C.S.C. in the September 18th issue of "1971 AD Correspondence." Marty registers his general approval of optional celibacy for diocesan priests but with reservations. He is not at all sure that optional celibacy would solve all the problems its advocates claim it will solve.

MARTY SEES IRONY in the fact that some advocates of a married clergy seem to be obsessed with the need of marriage for priests at this very moment when marriage, as an institution, is not very healthy. To say that family life in a high-rise apartment house complicated by Freudian overlays, the identity question, TV and ecology — to say that such a kind of life is the way all priests should live "just seems terribly ironic."

Father Reedy asks him if the history of Protestantism anything to say in regard to those priests who would prefer to continue living a celibate life if marriage were permitted. That is, has the Protestant experience illustrated the value of evangelical celibacy? Marty's response is that Protestantism has seldom borne witness to the charisma of evangelical celibacy. He cites the Taizé monastic community, a few religious orders in the Episcopal Church — but says that Protestantism generally has shown no enthusiasm for celibacy.

Protestant history has shown that the clergy who want to practice celibacy are beset by strong social pressures leading them toward marriage. "The young minister in any community is fair game for every potential mother-in-law." In fact, according to the Lutheran scholar, the young Protestant seminarian is suspected of homosexuality if he is not engaged by the time he is out of the seminary. Marty feels that the same pressures would operate against Catholic priests who would desire to live a celibate life while their fellow-priests were married.

HE POINTS OUT however that we do not yet know what life will be like in the 21st century. Men and women may be living in small communities rather than in the crowded, high-rise apartments of the present time. "Somehow I think we shall find smaller units of community living and under those circumstances, there might be a revival of respect for the witness of the celibate life."

One of the most significant of Dr. Marty's remarks is the rap on the knuckles he gives to men like Father James Kavanaugh who have denigrated the tradition of the Catholic Church. Marty advises Catholics to acknowledge and extol the good and valuable things in Catholic tradition. Self-hate is not very intelligent. "I think the black-is-beautiful people were smart, the red-power people are smart, the women's lib people are smart."

Martin Marty is no Pollyanna who sees only sweetness and light in Catholic tradition. Some pages of Catholic history are dark. But Marty, as a historian, sees the value in the muckracking of Catholics who foul their own nest. They should be encouraging the new generation to take a second look at high moments and good people on the pages of the Catholic heritage. "When people feel there is nothing in their heritage that can be affirmed, when they feel the need to reject everything about their heritage, that is shocking even to a historian."



"Does this mean that we're already the older generation?"

Frank and open discussions characterize Synod

By MSGR. GEORGE G. HIGGINS

The most common complaint being made about the Synod of Bishops in Rome is that it's moving too slowly. Newspaper reporters in particular are wont to register this complaint. From their own point of view this is understandable, I suppose. After all, they are in the business of looking for hard news, and when it's in short supply or is slow in coming, they naturally tend to become restless and impatient.

While I can and do sympathize with the reporters in this regard, I don't happen to agree with them so far as the Synod is concerned. To the contrary, I think it would be most unfortunate if the Synod were to try to rush through its business simply in the interest of saving time or in the interest of obliging the media. Any international assembly of this type, whether its business be of a religious or secular nature, has to go through a kind of warming-up period before it can meaningfully address itself to specific problems. It has to develop its own dynamics and its own particular style, so to speak, and like it or not, this takes a certain amount of time.

IN THE CASE OF THE SYNOD, this warming-up period lasted approximately a week. It was time well spent, I might add, in this connection, that, to my way of thinking, the Synod delegates ought to take as much time as they need to complete their agenda and shouldn't be looking over their shoulder at the calendar.

As of this writing, it is generally assumed that they will be able to complete their work before the end of October, but if this proves to be impossible, I hope they will find a way to stay in session as long as necessary, or, failing that, I hope that the Holy Father will authorize them to take a recess and return to Rome for a second session, possibly in the Spring of 1972.

Be that as it may, before this column appears in print, the Synod will have been in high gear for some time and will have completed its discussion of the first of the two major items on its agenda, namely, the ministerial priesthood. Since the discussion of this topic is still under way, it would be foolish, as of this date, to try to anticipate

the Synod's conclusions and recommendations.

Suffice it to say that it would be a serious mistake for the media to concentrate exclusively on the issue of optional celibacy or the related issue as to whether or not the Synod ought to recommend the ordination of married men under certain conditions. These are obviously important issues, and, contrary to the pessimistic predictions of some observers, they are being discussed openly and with complete frankness in the Synod.

The Synod, however, is also debating a number of other issues which are of equal, if not greater importance, among them: the need for a greater diversity of priestly ministries; the relationship between bishops and priests; the involvement of priests in secular occupations and, more specifically, in party politics; and, last but not least, the desirability of authorizing national or regional conferences of bishops to exercise greater local autonomy in settling these and a number of other related problems.

I would say that, from the long-range point of view, the latter issue (which has been touched upon in any number of speeches on the floor) is, in many ways, the most important of all the issues facing the Synod (and the Church as a whole) at this particular point in history.

THE NEXT two or three releases of this column will have more to say about some of the specific issues referred to above. Meanwhile let me say a concluding word about the spirit or the tone of the Synod. I would have to admit that during the first few days of the Synod I had the uneasy feeling that many of the delegates didn't fully realize the extent and the seriousness of the so-called crisis in the ministerial priesthood and were not prepared to discuss it with complete frankness.

I am no longer under this impression. The debate on all of the crucial issues involved in the crisis referred to above has been completely frank and open. While the delegates, as might be expected, are seriously divided on some of these matters, they seem perfectly willing and anxious to hear both sides of every major question.

Finally, it must be said that the Synod Fathers are working, if anything, too hard. I, for one, would like to see them slow down a

bit. Listening to Latin speeches for more than five hours a day (with all sorts of extra-curricular meetings thrown in for good measure) can get to be a bit of a grind after a while. I am not complaining, however, for the Synod, next to the Vatican Council itself, is the most interesting meeting I have ever been privileged to attend.

While it's too early to try to predict just how it will turn out, I think it has already served a very useful purpose by opening up for free and frank discussion, in the presence of the Holy Father himself, of two subjects of such great urgency and importance, namely the ministerial priesthood and world justice.

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Witnesses beatification

CONTINUED FROM PAGE 21

his offering of his life precisely because he was a priest.

What an example for priests of the living out of their consecration and mission! Pope Paul exclaimed: "What a reminder to them in this hour of uncertainty when human nature would at times have its own rights prevail over the supernatural vocation to total self-giving on the part of one called to follow Christ!"

The Pope also paid

tribute to Father Kolbe for exemplifying the faith of the Polish people. He said Father Kolbe was "a type and figure of Poland, of that people which for centuries has found in its sufferings an awareness of its unity."

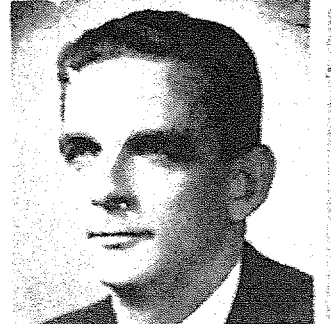
He said that among the other bishops of Poland here present: "We salute Cardinal John Krol, Archbishop of the Latins of Philadelphia, in the United States of America, who by origin is Polish."

While it was a memorable day marking the heroism of a valiant priest, with probably 60,000 persons in St. Peter's for the ceremonies — it also had its inevitable note of sadness.

As Gajowniczek said: "When I finally returned home at last, to my wife in November 1945, I learned our boys were dead. They had been killed fighting for Poland, the younger one as a partisan and the other in the Warsaw uprising."



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Are hours of TV - viewing harmful?



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 SHEPPARD

In this era, most young people have grown up with television — has anyone ever asked the young person what life would be like without television?

The adult of forty in our population, the parents, are aliens in television land. Older people look on television with some degree of awe and think of it as a technological wonder. The influence of television varies with the age of the individual.

According to a review on time spent watching TV, junior high students spend 1½ to 5 hours daily watching it. In a study of high school students, the average viewing time was 13 hours per week. It is of interest to note that the parents of the high school students surveyed spent 19 hours per week.

It has been shown that in the sixth grade, just before adolescence, the average time spent was 2½ hours per day and 17-18 hours per week. This curve peaked between the 6th and the 8th grade, then it decreased slowly until the child was 17 to 18, then there was a slight rise.

Why this curve between the sixth and the eighth grades? Usually it is because the child receives permission to stay up later in the evening and the drop in viewing after the eighth and the ninth grade is because of more socialization. TV is in the house and the house is not where the adolescent wants to be. This striving for awareness means less time for TV. It is during this time that radio listening increases. It has also been shown that the adolescent in the upper 1/3 of his class who is goal directed in the 8th to the 12th year spends on the average, one hour less than those in the lower I.Q. groups.

It has been shown that athletes who are in schools where athletics is an important status symbol, spend very little time viewing TV. The same holds true for those on scholarships.

S.J. Coleman, writing in the Adolescent Scene, has presented what he calls a "status frustration syndrome" in which heavy mass media use occurs with young people whose achievements are unrewarded. If the child's social system does not give him a positive self-evaluation, then he will turn to the mass media where he fares better. In the lower social economic strata, TV viewing is greater because of self-frustration engendered by the low social position.

W. Schramm writing with others about "Television in the lives of our children" found a greater percentage of viewing among the poorer working class in the 10th grade — more than middle class 10th grade viewing. There was also very little reading, excluding comics and pulp magazines in this poorer group.

The middle class ideas of future time orientation leads that youth away from TV to real world activity.

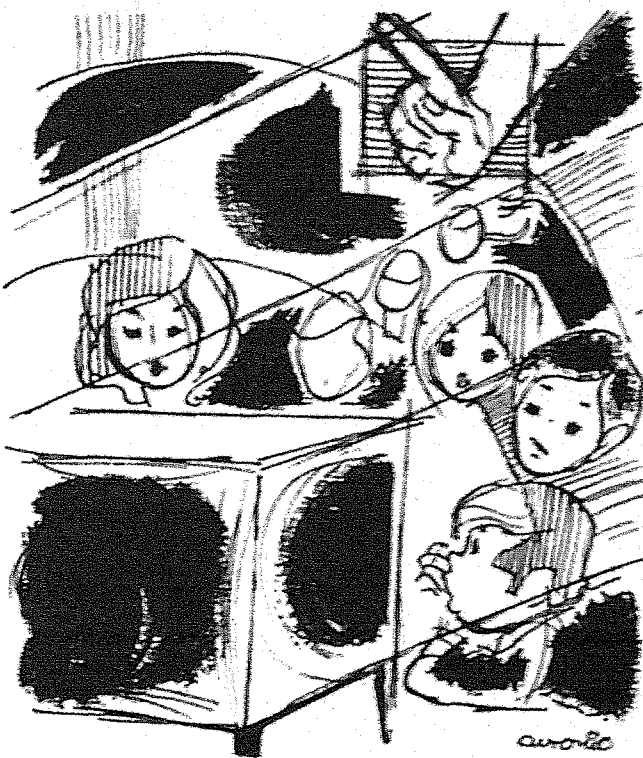
However we look at it, the average time from all areas spent looking at TV is between 13 and 20 hours per week. We can add to these figures: if you spend 3-4 hours per day watching TV between the ages of 3-18 you will have accumulated more than 22,000 hours of viewing time. Schramm again states that between 3 and 16 years of age, the child spends more time in front of a television set than he does in school. This must have some effect on a child.

What do they watch? The last report indicated that 10th grade students went for westerns first, mysteries, situation comedy etc., and quite the opposite for the girls. Documentary series and public affairs programs are conspicuously absent from the preferred list. Adolescents go to TV to be entertained. Our sample 6th graders indicated they were watching adult type family programs. As the child grows older, parents cannot influence their child's preference which is part of the rebellion against authority, and a moving towards peer group pressure.

Remember that in 30 minutes you must present a problem, solve it and the good guy must come out on top. This is bad because it oversimplifies and a tremendous frustration develops. Therefore, if a problem cannot be handled in twenty six minutes, (four minutes for commercials) and if you haven't solved it in twenty-six minutes — then forget it. This is reflected in the way some of our young people are handling problems. Instant gratification. "Virtue is rewarded and evil is punished." This is not life.

How TV affects viewers cannot be figured easily. I read that after a TV situation comedy marriage, the actor and actress involved received several hundred of wedding presents and cards wishing them a happy and successful life. Fantasy life, R.C. O'Hara in "Media for the Millions" calls it "bandwagon thinking." Don't try to solve the problem. Television-reinforced popular approval will give you an easy answer.

In TV land, violence is good if carried out by the "good guy." Killing is good if done by the "good guys" but not by the "bad guys". TV condones violence and killing as long as it is



done by the "good guys." This is one way of solving a problem.

TV indicates that the viewers are just "product buyers". Adolescents worry about their image. How many adolescents look like the people selling the stuff? The biggest TV hit of

years was a situation comedy where the characters looked just like you and me.

What the adolescent brings to TV in the form of attitudes, values and general outlook will to a great extent determine what he gets out of it. To be completed in the next week issue.

On another topic . . .

Is sports-drug abuse among athletes still spreading? A report from France would indicate that despite the strictest controls it is growing.

The most common abuse was found to be in the amphetamines accompanied by sedatives and barbituates used by athletes to bring them down from the "speed." This sets up a cycle of stimulation and depression whose consequences cannot be foreseen and sometimes disaster results.

Another type of drug which has a depressing effect on the reproductive system is the one given to gain weight and increase the size of the muscles. This is a steroid and in large doses can be bad.

The dangers of amphetamines and the like is that it suppresses the "alarm bell" which is built-in our systems to let us know when we are straining body resources. There is strong suspicion that the type of heat stroke which we read about is similar to the absorption of amphetamines and produce cardiac failure.

Athletes are seeking better training results and faster injury recuperation when they use these drugs. It is less difficult to buy a bag of pills than to submit to strenuous training. Dr. Andrewit feels that all amphetamines should be labeled — "don't use while engaged in competitive sports." In France suspected athletes are examined by the Faculty of Medicine in Paris. They are also examined after competition.

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Rites held for founder of Dade Padua Society

The Funeral Liturgy was celebrated in the Cathedral for Antonio Certo, founder of St. Anthony of Padua Society in Dade County.

A native of Pittsburgh who came here 22 years ago, Certo, a travel agent, was for 25 years owner and publisher of the Pittsburgh Star, an Italian weekly. He initiated an Italian-speaking radio program in his native city and

continued the program on station WMBM in Miami. For 11 years he served as president of Dade's St. Anthony of Padua Society.

In addition to his wife, Mrs. Josephine, he is survived by two sons: Dr. Salvatore Certo, North Miami Beach; and Dr. Rocco Certo, Miami; and four grandchildren.

ACCW leaders attend institute

Six members of the Board of Directors of the Archdiocesan Council of Catholic Women will participate in sessions of a Team Training Institute which will be conducted by the National Council of Catholic Women, Oct. 27-30 at the University of Georgia Continuing Education Center in Athens, Ga.

One of 13 such institutes scheduled throughout the United States, the program has been designed with the assistance of the staff of the Center for a Voluntary Society in Washington, D.C., and related to the National Education Association.

ACCORDING to Miss Margaret Mealey, executive director of the NCCW, an essential part of the three-and-a-half day program will

be building model teams and engaging in intra and inter team action. Learning will center around team skills, self and team identity, identifying and solving problems, and the role and impact of women as leaders.

South Florida ACCW leaders who will attend with leaders from women's Councils in the Dioceses of St. Petersburg, St. Augustine, and Orlando, are: Mrs. Dan McCarthy, Clewiston, first vice-president; Mrs. Robert Ulseth, West Palm Beach, recording secretary; Mrs. Donald Hofer, Miramar, second vice president; Mrs. LeRoy McLaughen, corresponding secretary; and Mrs. James C. McDevitt, Ecu-menism Advisor.

North Dade deanery to hear priests, rabbi

"Crisis in the Catholic Church - What Else is New?" will be discussed by Father Roger Radioff during the one-day meeting of the North Dade Deanery of the Miami Archdiocesan Council of Catholic Women on Thursday, Oct. 28 at the Hotel Americana Miami Beach.

Father Radioff, director of the Family Counseling Center at the Catholic Service Bureau, will speak at 10:30 a.m. following a business ses-

sion which begins at 9:15 a.m.

MEMBERS of St. Joseph Catholic Women's Club will be hostesses during the meeting, which will include Mass celebrated by Msgr. Joseph O'Shea, pastor, St. Joseph Church, at 11:30 a.m. in the hotel's Medallion Room.

Dr. Irving Lehrman, president, Synagogue Council of America, will speak on the topic, "A Program for American Living" during 12:30 p.m. luncheon.

Msgr. Francis Dixon, V.F. deanery moderator and pastor, St. James Church, North Miami, will speak to members at the conclusion of the meeting.

Information head named

Mrs. William E. Healy of St. Richard parish has been named Director of Public Information at Barry College.

A native of Chicago, who came to Miami more than 20 years ago, Mrs. Healy was formerly Director of Public Relations for the Girl Scout Council of Tropical Florida.

A director of St. Richard Parish Council, she is a vice president of Theta Sigma Phi, professional fraternity for women in communications, vice president of the Greater Miami Chapter of the Florida Public Relations Association and is a member of the board of directors of Big Sisters and the local chapter of American Women in Radio and Television.

She and her husband are the parents of three teenage daughters.

Charity ball set Nov. 27

Mercy Hospital's 21st annual charity ball will be held this year on Saturday, Nov. 27, at the Doral Country Club.

Chairmen of arrangements for the event, one of the highlights of Miami's winter season, are Dr. and Mrs. James Byrne and Mr. and Mrs. Joseph Armaly.

Phone FR 4-3862

DINNER 5 to 10:30 p.m. CLOSED SUNDAY

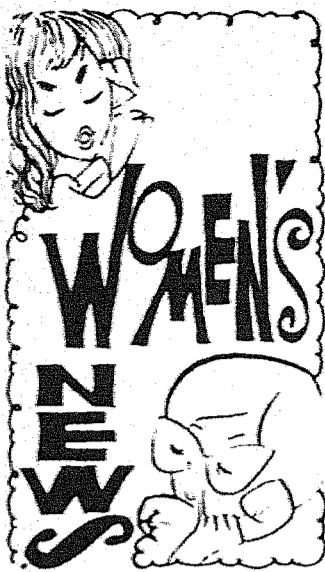
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Marriage encounter scheduled

KENDALL - A Marriage Encounter for married couples is scheduled to be held Nov. 5, 6, and 7 at the Dominican Retreat House, 7275 SW 124 St.

Couples throughout South Florida are invited to participate in the Marriage Encounter, designed to give them the opportunity to examine their lives together - their weaknesses and strong points, their attitudes towards each other and towards their families, their hurts, desires, ambitions, disappointments, joys and frustrations.

For information and reservations please call Ted and Helene Cutolo, 226-6708 (Miami); Vince and Margo Spinelli, 989-7121 (Hollywood); Jack and Maggie Dohr, 764-2786 (Fort Lauderdale); Dick and Colleen Venezia, 395-7492 (Boca Raton); and Jim and Phyllis Bramuchi, 582-8794 (Palm Beach).



DOMINICAN Sister Norah Sullivan, O.P., left, St. Joseph School, Miami Beach, was recently interviewed on CH. 2, Naples, by Rev. Joan Kern of the Congregation of Unity. The nun was on South Florida's west coast as a guest speaker during the Christian Enrichment Series at St. Ann Church, Naples.

Annual WICS day

Annual WICS Day will be observed on Tuesday, Oct. 26, at the Jewish Federation Bldg., 4200 Biscayne Blvd.

"WICS Volunteers Help Young Women to Help Themselves" is the program theme centering on a review of past accomplishments and a discussion of future programs.

THE PROGRAM begins at 9:45 a.m. and concludes at noon. Refreshments will be served.

Women in Community Service, Inc., is a nationwide non-profit, interreligious and interracial organization comprised of volunteers representing some 27 million affi-

liates of the Church Women United, National Council of Catholic Women, National Council of Jewish Women and the National Council of Negro Women.

Mrs. Patrick F. McNally, St. Francis of Assisi parish, Riviera Beach, is the Florida Coordinator for WICS.

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Yankee Pot Roast of Beef with Dumplings 2.75

WEDNESDAY
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Old Fashioned Chicken and Dumplings 2.55

THURSDAY
Old Fashioned Choice Beef Steaks 2.75
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FRIDAY
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Breaded Tender Veal Steak with Tomato Sauce ... 2.55
Braised Tender Lamb Shank with Dressing and Mint Jelly 2.75

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Ft. Lauderdale N.: 2870 Sunrise Blvd. - 565-6311
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Forensic winners get awards

The first forensic meet of Catholic schools in South Florida was held at Notre Dame Academy last Saturday. Fifteen awards were given to those placing first, second and third in declamation, original oratory, boys' extemporaneous, girls' extemporaneous and team sweepstakes. Award winners were, first row, left to right, Judy Robb of Gibbons, Kathy McFadden of Gibbons, Marta Suarez of Notre Dame; Virginia Salow of Notre Dame; second row, Celeste Beguiristain of Notre Dame, Warren Welters of Curley, Mike Cronin of Curley; Aida Uribe of Lourdes; third row, Charles McClelland of Curley, John Zarrella of Curley, Ray Benkoczy of Curley, Carlos Vega of Curley and Jim Robertson of Columbus. First place team sweepstakes award went to Archbishop Curley with 116 points. Columbus High placed second with 91, Notre Dame Academy with 86 points took the third-place team award. First in declamation was Judy Robb, first in original oratory was John Zarrella, first in boys' extemp was Mike Cronin, and first in girls' extemp was Marta Suarez.

Books for young people

Text leaves youth problems unsolved

You and Today's Troubled World. Sarah Splaver, Messner, 196p., \$3.95 (Suitable for General Reading).

A series of chapters in the form of a discussion involving four black and four white young people on problems which affect urban youth. Interspersed throughout the stilted conversation are comments by the author, a counseling psychologist.

Among the topics being discussed are racial tension, family relationships, violence, poverty, dating, drinking, drugs, education, employment, and personal commitment. Inasmuch as this work is intended as an aid to urban youth in coping with their problems in a positive manner, it fails in its purpose from a practical point of view.

The author's advice, while psychologically sound and theoretically correct, is not specially useful to the average urban youth who cannot realistically carry out the suggestions offered.

It is unlikely that many urban young people would accept this idealistic presenta-

St. Clare scout meeting planned

An organizational meeting for Scout candidates and their fathers for St. Clare parish's new Boy Scout Troop 777, will be held Monday evening, Oct. 25 in the parish hall. Minimum age requirement is 11.

The section on drugs, however, is noteworthy, as is the extensive bibliography which supplements the text.

Sister M. St. Kevin, I.H.M.

The Green Tree of Democracy. Marchetter Chute, Dutton, 197p., \$4.95 (Suitable for General Reading)

Miss Chute writes in some depth, and in a style well suited for student reports of suffrage in the United States.

From earliest colonial rule, when voting privileges were dependent on wealth and property ownership, through the birth of the Declaration of Independence, to the twentieth-century struggles for women's suffrage, the Negro struggle for franchise rights, and the eighteen-year-old's voting demands, one thing is clear. Having chosen

Benefit set for Gibbons

The second annual "Monte Carlo" night at the Le Club International, sponsored by Cardinal Gibbons High School, is slated for Wednesday evening, Nov. 10. Proceeds from the event will go to the athletic program fund at the school.

A gourmet dinner will be served at 6:30 p.m., followed by an auction of articles donated by local merchants.

The deadline for reservations is Oct. 25. Tickets may be purchased from Mrs. J. R. Schwantes, 425-2889.

an opening text of "All men are created equal." Americans were driven to make it come true

Reading this book one is continually reminded that today's political maneuverings — pro and con — for integrated schooling and housing, women's liberation, foreign vs. domestic trade, etc., are the expected expansion of the continuing growth of democracy's "green tree" of a country whose leaders and founders have said: "Every man must finally see the necessity of protecting the rights of others as the most effectual security of his own"

Mrs. John G. Gray

Elected treasurer

A Ft. Lauderdale youth, Kathleen Litzinger, has been elected treasurer of the sophomore class at Ohio Dominican College, Columbus, Ohio.

The daughter of Mr. and Mrs. P. G. Litzinger, 4324 NW Second St., she is a graduate of St. Thomas Aquinas High School. She received a partial academic scholarship to attend the liberal arts college.

Production staged

A dramatization of Bright Girl will be presented by Lourdes Academy students tonight (Friday) and Saturday night in the new school auditorium beginning at 8 p.m. The school is located at 5525 SW 84 St. Tickets will be available at the door.

CYO dance, skating party slated

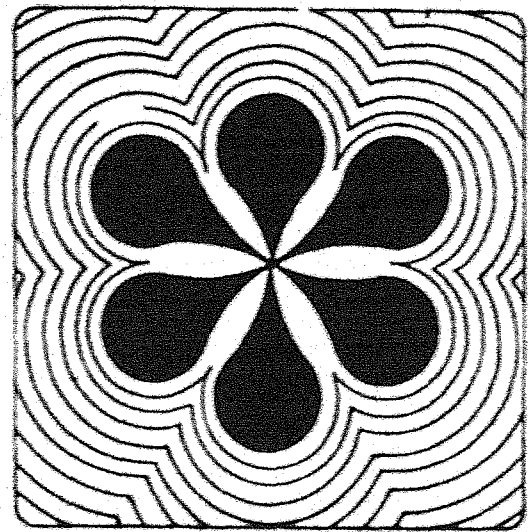
In Archdiocesan CYO news from the American Federation of Musicians.

The first "Adult Appreciation Dance" for the Archdiocese will be held Saturday evening, Oct. 23 at St. Stephen's social hall, 6040 SW 19 St., Hollywood from 8 p.m. until midnight. Music will be provided by a dance band

working on with the school

A Halloween Pancake Breakfast, hosted by St. James CYO, is planned for next Sunday, Oct. 31 from 7:30 a.m. until 12:30 p.m. at the parish hall. Half of the profits will go to a special project which the group is the school auditorium.

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Visitation	0	Annunciation	15 15
St. Stephen	12	Little Flower	6 5
St. Mark	6	St. Mark	15 6 11
St. Louis	0	St. Francis of Assisi	3 15 15
St. James	0	Holy Name	15 15
St. Monica	24	St. Clare	0 0
St. Michael	12	Blessed Trinity	15 15
		Epiphany	4 8
SOCCER		St. Timothy	15 15
St. Timothy	1	St. Louis	5 9
Christ the King	0		
Blessed Trinity	4		
St. Martha	2		
VOLLEYBALL			
St. Rose	15 15		
OLPH	5 6		
St. Monica	15 15		
St. James	6 8		

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VOICE of Sports

By Mitch Abdallah

'Firsts' recorded in school sports

Last week, there was another "first" in Archdiocesan sports: the first cross country meet was held at Tamiami Park and every high school in the Archdiocese, with the exception of one, participated. Last Friday there was another first: Belen Jesuit Prep won its first football game ever. The Belen eleven upset strong Florida Christian, 8-6.

Prior to this victory, 102 points had been scored against Belen by its opponents. The athletic director at the Jesuit school, Loret de Mola, probably had second thoughts about fielding a team on the gridiron this year, especially considering that the prepsters never even scored against the opposition.

The spunky Wolverines accomplished what they said they would do. "They keep telling me," said de Mola, "we'll win one for the school this year." And that they did. It wasn't much of an offensive show of strength. But on the other hand, no one can expect this from a group of young men who had never set foot on a football field before."

AFTER THEIR VICTORY, "The kids went crazy," said de Mola. "It was one of the biggest things that has happened here. The win really raised their morale." But the incentive to win one probably goes back to the Westminster game when the Belen squad proved to themselves that they could score. Although they lost that game also, they pushed the ball over the goal line for their first TD.

One thing is for sure. When you have a team that has won its share of victories in other sports, you are also going to have a team which will fight when it fields a new team in a new sport, at least new for Belen. Along with Belen's defensive effort, their fighting spirit was a key factor for the win over Florida Christian.

DEFENSIVE STANDOUTS were Jose Ferrer and Jorge Cabrera. A middle linebacker, Ferrer made 11 tackles and two assists. He also intercepted the first pass thrown by Florida Christian, a screen pass which was grabbed by Ferrer on the Belen 45-yard line.

Cabrera, one of two seniors on the team, made eight tackles. It was Cabrera's efforts which also gave the prepsters their touchdown and two-point conversion.

The Wolverines, consisting mainly of juniors and sophomores, do have quickness, and with a little more experience under their belts, will probably come up with a few more surprising victories before the season is over.

"Our offense is improving all the time," said de Mola. "We are opening up holes more and more. We improve a little every game. We didn't pass too much this game because we were running the ball good."

BELEN JESUIT, in the Gulfstream Conference, will play Dade Christian Saturday. Considered one of the best small squads in the state, Dade Christian has a 5-8 record.

If Belen can maintain its enthusiasm and defensive heroics against Dade Christian, it will display characteristics for which Wolverines are noted. There just may be some surprises.

In the first cross country meet held recently among Archdiocesan schools, we failed to mention junior varsity winners. Steve Fischer and James Green led Chaminade to victory over Columbus. Fischer was clocked at 14:40 and Green followed behind with a 15:08 time. Third place finisher was Al Jugo of Columbus with a time of 15:50.

Gibbons wins through the air; Chaminade triumphs on ground

In South Atlantic Conference competition last weekend, two highly favored teams rolled over their opponents.

The sky looked like it was raining footballs at Hialeah Stadium as Cardinal Gibbons bombarded Archbishop Curley 42-13.

And in an attack which showed opposite strategy, Chaminade High of Hollywood used its awesome ground game to overcome Msgr. Pace, 28-8.

Other Archdiocesan scores saw underdog Belen Jesuit Prep upset Florida Christian, 8-6; Christopher Columbus pass Key West, 10-6; LaSalle win over Miami Military Academy, 12-6; Mary Immaculate pin a 12-6 defeat on Pine Crest and St. Thomas Aquinas squeeze past Deerfield, 15-14.

TRAILING 6-0 in the second quarter, the Columbus Explorers found the going tougher than expected against Key West, but an 80-yard run by Explorer Jim Murphy along the sideline and a field goal by Rod O'Domski from 30-yards out were sufficient for Columbus's third victory against two losses.

A wet field forced both teams to put on a show of defensive strength. Linebacker Ken Wright set up the first TD for Columbus by returning a Key West punt to the Conch 15.

In a victory not surprising to anyone, Chaminade's Lions tore up the turf by accumulating 235 yards, 184 of which came after an 8-8 halftime tie with Msgr. Pace. Halfback Dave Lococo gained 115 yards on 17 carries and scored twice within four minutes on one and 20-yard runs. With only 34 seconds left in the first half, Pace moved the ball 76 yards

Priests to hold golf tourney

Priests from the Archdiocese of Miami and the Dioceses of St. Augustine, St. Petersburg, and Orlando will participate in the annual Metropolitan Golf Tournament on Tuesday, Oct. 26 at the Presidential Golf Club, 1-95 at Ives Dairy Rd.

Coordinating arrangements are Father Matthew Grehan, St. Monica Church, Opa Locka; and Father Patrick McDonnell, St. Jerome Church, Fort Lauderdale.

for its lone TD.

IN A WIN which shocked even the victors, Belen Jesuit Prep fought a tough defensive battle to stay ahead of Florida Christian which made its one tally in the last quarter. With only a little over a minute left before the first half ended, halfback Jorge Cabrera swept left end for 18 yards for the score. Cabrera executed the two-point conversion on the same play.

After the Patriot's lone TD, Ray Panter tried to even the score via the ground but was stopped short by Belen's Ricky Minagorri. Belen's athletic director said the victory can be attributed to a "great all-round defensive effort."

Archbishop Curley still had a game to be played at the half as they found themselves behind Cardinal Gibbons High 12-7. But the third quarter proved to be the turning point and fumbles seemed to be the disease which floored the Knights.

WITH 4:34 remaining in the third quarter, linebacker Bill Googe recovered a Knight's fumble at the Curley 17-yard line. Gibbons' quarterback hit Dave Shepherd for a TD and threw to Steve Schoepp for the two-

point conversion. Gibbons scored again in the fourth quarter when John Thessing went over for five yards after John Drury pounced on a Knight fumble.

Other scoring for Gibbons came on first-half passes by Hanley to Dennis Romanelli for three yards and to Paul Witte for 39 yards. Curley's ground charge added up to a

minus 10 with only three first downs.

This week's schedule finds Belen at Dade Christian, Msgr. Pace at Cardinal Gibbons, Cardinal Newman at North Shore, Chaminade at LaSalle, Columbus playing Miami High, Curley at S. Miami and St. Thomas playing Cooper City. Mary Immaculate has an open date.

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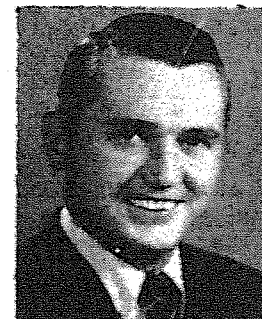
'70 OLDS Luxury sedan, white with black top and black interior, fully loaded and ready to go. One owner. 15,000 miles \$3788

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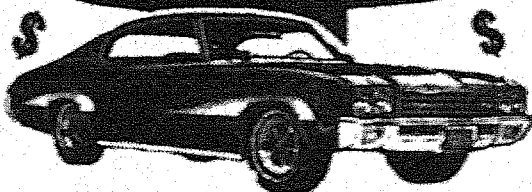


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Parents as instructors of the faith

By FATHER FRANCIS D. KELLY

Some recent statistics have indicated that in his first 15 years the average Catholic child spends 1,000 hours in Church, 9,000 hours in school and 50,000 waking hours at home. These figures indicate the pre-eminence of the home and family in the life of the normal child. If this child is to be reared as a child of God the religious influence will have to come mainly from the home.

Recent psychological research strengthens our conviction on the crucial role played by parents in the religious development of their offspring. Our religious life is intimately connected with the affective side of our nature. The affective life receives its strongest nurture during the earliest years of life even before the child goes to school or religion classes.

Thus the loving relationship between the parents themselves and towards the child is affecting the child's future religious development often without the parents being aware of it. It is for these reasons that alert religious educators are concentrating their attention on the importance of both pre-school religious education programs for youngsters and programs for the parents of children of this age level.

PARENTS NEED TO REALIZE therefore the profound influence their life-style has on their children even from the first years. Then they need to have confidence in their own ability to do the job of sharing the

faith. If they are expected to teach their children health habits, behavior, honesty, home responsibility etc., then they should not consider themselves incapable of teaching the faith.

The most important way in which parents can make themselves better religious educators of their children is by deepening the quality of their own Christian life. Prayer is one of the most important means to this end. Participation in the Sunday Liturgy should be attentive, whole-hearted and faith-filled. The person and message of Jesus should be made to come alive for parents and the family by the readings of the Gospels — preferably as a family group. Retreats and evenings of recollection can be other helpful means for parents to deepen their own Christian convictions.

Parents will teach also by their values. They must strive to be Christians filled with charity in the fullest Gospel sense. Children need to see in their parents concern for neighbor that is genuine and is expressed in practical deeds. If they see only a selfish search for money, security and status then they will be themselves influenced by these values.

THOSE RESPONSIBLE for planning and organizing the total parish religious education program must realize that they have a big job to do in helping parents to be effective teachers of the faith. Many dioceses and parishes have inaugurated parental adult religious education programs especially in

connection with the reception of the Sacraments of Baptism, First Eucharist, First Penance and Confirmation. These spiritual events have proven to be fruitful opportunities for adult religious education.

Many adults will not ordinarily respond to invitations to adult education programs but they will respond if the program is in connection with their children. Because of their emotional involvement in the event they will be more open and teachable than usual at these programs. As a result many parents have the opportunity to re-examine the faith they learned as children and to reaffirm it in a more adult manner.

Parish Coordinators and parish religious education boards should seize the opportunity this situation offers to aid parents in fulfilling their role as teachers of the faith to their youngsters. One national Catholic education official has termed

these developments the "most significant developments in religious education since the composition of the catechism by the Council of Trent."

Parent and home education is in many ways the future of religious education. It is not unlikely that the parish will become a facilitator of these family efforts rather than the focus of religion classes. Evidence of this is found in the increasing trend to having early grades taught in small groups by a mother and by structuring high school programs around small discussion groups hosted by a couple in their home.

As religious education moves further in these directions the Church must do everything to convert our Catholic masses towards a personally convinced, mature adult Christianity. This will produce parents who will spontaneously appreciate their obligations as teachers of the faith and be able to effectively and confidently fulfill them.

Over 5,000 to attend religious ed congress

(CONTINUED FROM PAGE 1)

The seminars will be briefer in duration and will enable participants to discuss issues relative to specific questions in areas of adult education, family life, media and education, ecumenical structures, parish coordinators and councils.

HELD EVERY five years and sponsored by the National Center of Religious Education of the Confraternity of Christian Doctrine, the congress, said Father William Tobin, assistant director of the national office, "is to provide for those concerned about the growth and development of religious education an

opportunity to meet with the catechetical experts in education, social sciences and theology."

In an appeal to encourage more adults and parents to attend the congress, Father LaCerra said, "We are reminded that all Catholic Christians constantly stand in need of increasing their understanding of the Faith in order to confront the many complex questions and problems raised by the world in which we live."

CITING THE THEME of the congress, "Continuing Christian Development in a Changing World," Father LaCerra said it was up to the

Church, "which means each one of us," to provide answers to questions raised by an apparent godless society.

"We have made a strong effort to have an amplified program for the Spanish-speaking," Father Tobin said. "Fourteen different sessions will be devoted not only to Cuban refugees but also to Puerto Ricans."

Plans have been made to schedule a number of the speakers to take part in evening panel sessions. The evening sessions will allow the speakers to respond to problems, questions and observations covered during the day-time seminars, Father Tobin said.

'Don't burn up if Jesus is described as cool'

By FATHER

JAMES J. DIGIACOMO, S.J.

In the rock opera, "Jesus Christ, Superstar," the high priest Caiaphas and the other enemies of Christ are plotting his death. Caiaphas' list of grievances is interrupted just once, when he pays the young preacher a grudging compliment: "One thing I'll say for him, Jesus is cool." The adult listeners react to this line, and to the whole opera, underlines a basic problem in the religious formation of the young.

If you cringe at the epithet "cool" when applied to Jesus; if the very idea of expressing Jesus' passion and death in rock music strikes you as irreverent, if not mildly blasphemous; if the strumming of guitars in church still sets your teeth on edge; if the recent "Jesus movement" among the young seems only an aberration to be tolerated or ignored — then you have plenty of company among Catholic adults, but you also have a problem in religious communication.

YOUNG PEOPLE today have a different culture than their elders. Their music, their clothing, their whole life style is so foreign to the dominant culture of Americans that it has been dubbed a counter-culture and even a new consciousness. So what does this have to do with religious formation? Plenty.

Any missionary who goes to a foreign land knows that he must understand and absorb the culture of his new flock. He must express the Gospel in terms that are not only intelligible to the natives but which are sympathetic to their values and aspirations. Perhaps some of their ways may be hostile to Christian belief and practice; in this case, he will have the unpleasant task of confronting prospective converts with a choice between their culture and Christianity. But he must be very cautious in making such a judgment. And he must take care not to equate, uncritically, his own culture with basic Christian concerns. Thus, for example, he must avoid imposing, in the name of Christ, white American middle-class values. This kind of mistake is not so easy to avoid.

In any age and country, religion exists not in a vacuum but in a cultural context. The missionary's task is to keep them separate; he has not always succeeded.

MUST YOUNG PEOPLE, in order to be welcome in the Catholic church, dress like their parents, sing the same hymns, conduct themselves in the same way? A more delicate question: Must they think and speak about God in the same way, search for him by the same paths, adopt the same forms and patterns of religious practice? There are no simple answers to these questions. It all depends on what is negotiable and non-negotiable in Christian faith and practice.

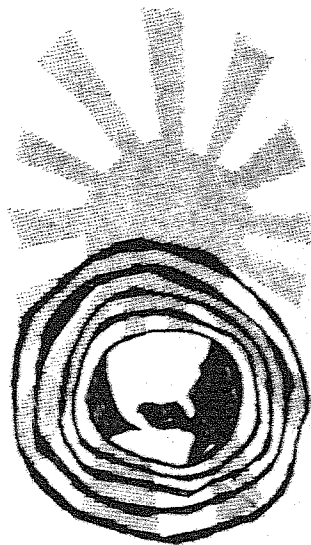
It helps to remember what every religious sociologist has always pointed out: that religion is always used by society to inculcate and reinforce certain values and attitudes important to that society. Thus even atheists and agnostics approve of religious training when it promotes respect for property, rejection of violence, acceptable sexual behavior, submission to authority.

One of the reasons institutional religion "turns off" the young is that it comes to them as the carrier of a way of life which they find less and less attractive. Let's face it: the kids have watched many of their elders and have decided that whatever they want to be, they don't want to be like that. They see all adult institutions, including the churches, as somehow implicated in the tragic legacy of war, racial tensions, poverty and class conflict that has been bequeathed to them. And so they opt out. Or they ask to stay in, but on their terms.

Adults have a right to defend their own culture, and to criticize that of the young. But they must not let religion get caught in the cross-fire between the generations. Christ will judge people for stealing, but not for wearing their hair long or their dresses short or their feet bare. Cleanliness may or may not be next to godliness (I doubt it!) but at any rate He didn't say it was.

He wants reverence in his Father's house, but He neither canonized the pipe organ nor condemned sitting on the floor. If He consorted with crooked tax collectors and prostitutes He would presumably make hippies feel welcome. He condemned hypocrisy but not noise. And He indicated that God and Caesar just might have different things coming to them.

It can be debated whether the new culture is "beautiful" or just barbaric. But the debate has nothing to do with Christianity. Christ never got into arguments over trivia, and never put unnecessary obstacles in the way of those who wanted to come to Him. If it is wrong to reduce Jesus to a beatnik or a revolutionary, it is also wrong to reduce Him to a stodgy paragon of middle-class respectability. He's a lot bigger than that, and His Father's house has many rooms for all types. It's about time pastors, parents and pedagogues got down to the serious business of making it loud and clear to our children that we don't care if they follow us as long as they follow Christ.



Funds dry up, so alcoholism treatment facility suffers

Plans for a new treatment facility for alcoholics were turned down this week by the Miami City Commission, which cited lack of available funds as one of the reasons for denying the request of a seven-member citizens group representing religious and service organizations.

The group, headed by attorney David Cerf, presented a plan for a detoxification and treatment center to serve people of all economic levels. At present, a rehabilitation program for alcoholics is operated at Dade County Stockade, which cares primarily for destitute alcoholics who are sentenced for short periods of time.

OTHER MEMBERS of the group include: Father Ross Garnsey, of the Family Counseling Service of the Dade County Catholic Service Bureau; Phil White, National Council of Alcoholism of Dade County; Rev. William Pickles, South Florida Episcopal Diocese; Jack Collins, Miami Rehabilitation Program on Alcoholism; Dr.

Robert Davidson, Veterans Administration; and Mel Black, Miami attorney.

Calling for an out-patient facility, the group seeks a program which would work with the family and focus on occupational therapy. Full-time psychiatrists, counselors, and psychologists would be employed.

"AT PRESENT, the City has a rehabilitation program for alcoholics at the Stockade," Cerf said, adding that the "alcoholic doesn't need punishment but help and any jail-related rehabilitation only aggravates his condition."

"Oftentimes the middle and upper-income levels are never helped," Father Garnsey pointed out. "They avoid program involvement through a lawyer's 'aid' or the 'benevolence' of the judge." Emphasizing the Stockade program does help the alcoholic, Father Garnsey added that "30, 60, or 90-day periods in jail weren't long enough for the needed long-range rehabilitation." Supporting Father Garn-

sey, Cerf said a "revolving door" resulted "The poor alcoholic is arrested, jailed, and released — he comes out with a greater degree of resentment than when he went in."

Other spokesmen for organizations which help the alcoholic noted some success. "The Veterans Hospital has cured two-thirds of its alcoholics," the Hospital spokesman, Dr. Robert Davidson, said.

Responding to the group's plea, City Manager Melvin Reese said that presently the City had no money for such a facility. "Responsibility for the alcoholic treatment program lies not just with Miami, but with the county."

The Commission passed a resolution to investigate the possibility of doing something about the alcoholic problem. The group is scheduled to reappear next before the Commission Oct. 28.

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Llega el Sínodo a la mitad de su camino de sesiones

ROMA — Poniendo fin a los puntos principales de la discusión sobre el sacerdocio y adentrándose ya en el examen del problema de la justicia en el mundo, el Tercer Sínodo de Obispos llegó a la mitad de su camino con muy poco que mostrar después de una sustancial jornada de labor.

INEVITABLEMENTE los dos temas de la agenda comenzaron a mezclarse al comentar los obispos sobre la participación de los sacerdotes en las cuestiones políticas, especialmente en los movimientos revolucionarios de Latinoamérica.

El celibato, sin embargo, siguió siendo el tema domi-

nante, tocado por casi todos los oradores y ha opacado otros asuntos, tales como la ordenación de mujeres, sugerida por el Cardenal George B. Flahiff, de Winnipeg, Manitoba.

Los observadores calculan que el número de discursos pronunciados a favor de la ordenación de hombres casados ha sido ya igualado por el de los que se oponen a cualquier cambio en la actual disciplina.

Si se sacara a votación el asunto, sin embargo, un número sustancial de aquellos que aceptarían la existencia de sacerdotes casados en la Iglesia Latina bajo

condiciones especiales, es casi seguro que votarían en contra de hacer esto posible en el presente instante.

Es fácil predecir, por tanto, que existirá una mayoría en el sínodo contraria a cualquier cambio inmediato.

Un paso positivo en las presentes discusiones ha sido la forma de tratar los problemas de los sacerdotes que han dejado su ministerio. Varios oradores, notablemente el Padre Teodoro Van Asten, de Roma, superior de los Padres Blancos, que admitió abiertamente el fracaso de la Iglesia en el dar un trato genuinamente cristiano a los

hombres en esa situación.

POR OTRA parte, el sínodo enfocó la controversial cuestión de los sacerdotes en la política con una marcada cautela. Orador tras orador, todos destacaron que la misión del sacerdote era unir a las personas, unir a los pueblos, y que un compromiso político haría más difícil esa misión. Otros hablaron oscuramente de la necesidad de evitar la creación de "una nueva clase de clericalismo."

Así, el Sínodo comienza a adentrarse en la función de la Iglesia en la búsqueda de la justicia y la paz en el mundo, sobre lo que se centrarán las discusiones en las próximas dos semanas.

Vía satélite los obispos hablan a sus pueblos sobre el Sínodo

Por vez primera en la historia de la Iglesia, los obispos latinoamericanos expresaron sus opiniones respecto al sacerdocio ministerial a través de una conferencia internacional de prensa vía satélite.

DESDE uno de los salones del Vaticano, diez obispos en representación de ocho países de esta parte del continente dialogaron con hombres de prensa de igual número de países latinoamericanos.

La conferencia de prensa se realizó el jueves en la noche y fue organizada por la Red Latinoamericana de la Fe en colaboración con la RAI (Radio y Televisión Italiana).

Una transmisión análoga, pero esta vez sobre el tema la Justicia en el Mundo se produjo para América Latina ayer 21 de octubre.

Los prelados, todos ellos representantes de las Conferencias Episcopales de sus respectivos países, expusieron al pueblo católico sus preocupaciones y sus anhelos respecto al ministerio sacerdotal en esta hora de cambio que vive el mundo.

En la rueda de prensa participaron obispos de Ecuador, Argentina, Colombia, Chile, Panamá, Perú, Uruguay, Puerto Rico y Venezuela.

EL SECRETARIO General del CELAM (Conferencia Episcopal Latinoamericana), Mons. Eduardo Pironio tuvo a su cargo la parte introductoria a la conferencia de prensa, la misma que fue seguida por millones de televidentes de América Latina, y radioescuchas de España a través de una red de 45 emisoras de ese país.

Mons. Pironio dijo que el Sínodo Mundial de Obispos se inició en un ambiente de "mucho expectativa y de mucha esperanza". Y que en ese lapso los padres sinodales han venido "examinando los diversos problemas que confronta hoy el ministerio sacerdotal".

"Nos hemos reunido para examinar si hemos sido auténticamente fieles al Señor", dijo el secretario general del CELAM, agregando que el evento saldrá "un compromiso de todos los obispos para la esperanza y la acción".

El Sínodo Mundial de Obispos ha venido tratando lo relativo a si los sacerdotes pueden casarse, si se van a ordenar a laicos casados, o si

les será permitido a los sacerdotes entrar en política.

Sobre estos temas particulares, además de la crisis de autoridad y otros, fueron encarados los obispos latinoamericanos en respuesta a interrogantes planteadas por el panel de periodistas.

El Presidente de la Conferencia Episcopal Argentina, Mons. Adolfo Tortolo se mostró partidario del celibato del cual dijo "es un pacto libremente sellado con Dios".

Por su parte, monseñor Raúl Primatesta, también

argentino, se refirió a la crisis del sacerdocio. Pero señaló que esta crisis no sólo afectaba a la Iglesia sino a todo el Pueblo de Dios.

Expresando su optimismo, y trayendo a colación palabras de Pío XII, dijo que la Iglesia estaba atravesando una "primavera difícil", y que esta crisis era en realidad "la de una mayor adaptación al Evangelio."

Por su parte el Primado de la Iglesia peruana, monseñor Juan Landázuri Ricketts dijo que "la política

de partido, de grupo, indudablemente no es el campo para la acción del sacerdote".

"**EL SACERDOTE** es símbolo de unidad y no de desunión", dijo respondiendo a una pregunta en torno a la misión sacerdotal.

Landázuri distinguió dos clases de política: una en sentido amplio en que todos los ciudadanos participan en la orientación de la comunidad para hacerla más justa, más cristiana. La otra, política de grupo, de partido, no debe ser aceptada, según dijo.



Otra vez el aborto

Otra vez el aborto vuelve al debate en la Legislatura del Estado de la Florida. Mientras su madre hace energicos pronunciamientos en contra de una posible legalización del aborto, este pequeño de siete meses de edad Matthew Martin parece escuchar complacido a la mujer que lo trajo al mundo, en el inicio de una larga jornada de audiencias y debates legislativos. Durante cuatro años, los representantes

estatales han rechazado distintos proyectos de ley tendientes a legalizar el aborto en la Florida. La masiva repulsa popular a tales proyectos parece haber sido decisiva en las cuatro pasadas legislaturas. Por quinta vez el derecho a la vida de la criatura indefensa dentro del vientre de una mujer volverá a ponerse en juego en el tapete de la legislatura estatal. ¿Volverá a ganar este año la indefensa criatura contra los poderosos intereses que ya comienzan a moverse contra ella? G. P.

LA VOZ

Suplemento en Español de "VOICE"

Futuro de América discutirá la SIP

Por GUSTAVO PENA

Cuando los editores y directores de periódicos se reúnan en Chicago (Oct. 25 al 29) en la XXVII Asamblea Anual de la SIP, se enfrentarán a la pregunta clave del día en la América Latina: ¿Hacia dónde se dirige el continente y cuál debe ser el papel de la prensa ante la explosiva situación que encara?

EL DEBATE estará dividido en dos partes, una mesa redonda que ha sido designada "La Crisis de la Democracia en las Américas" y una sesión sobre el futuro de la SIP — su imagen, organización y estrategia — y el papel que le corresponde a las publicaciones afiliadas.

Andrew Heiskell, de la organización **Time, Inc.**, dirigirá el debate que sin dudas generará la mesa redonda sobre los cambios que ocurren en la América Latina.

Temas que se esperan tratar en la misma incluyen: ¿Tiene futuro la democracia en la América Latina? ¿Son las dictaduras institucionalizadas — como las de Brasil, Argentina, Perú — la solución? ¿O lo es el Chile de Allende? ¿Es necesario sacrificar las libertades individuales e institucionales para alcanzar el progreso material? Estas y otras cuestiones serán tratadas, discutidas y quizás aclaradas, según reveló a The Voice un vocero de la Sociedad Interamericana de Prensa.

Siguiendo a la mesa redonda se presentará el informe de la Comisión sobre el futuro de la SIP, dirigido por Lee Hills (Knight Newspapers).

SE SABE que el informe reflejará las extensas consultas realizadas con publicaciones miembros sobre lo que está mal y bien con la SIP, y se espera que conduzca a un debate sobre la organización y la estrategia de la SIP, así como el papel que los periódicos deben desempeñar en una sociedad en cambio. The Voice, como publicación miembro de la SIP, ha participado en esas consultas.

Los temas principales a ser tratados en Chicago se delinearon en una reunión del Comité Ejecutivo que tuvo lugar en Bogotá los días 9 y 10 de agosto último, en la cual el Presidente de la SIP, M.F. do Nascimento Brito (Jornal do Brasil), señaló los "avances revolucionarios" que están ocurriendo en la América del Sur, "que afectarán de manera irrevocable la estrategia que la Sociedad Interamericana de Prensa habrá de adoptar en el futuro".

Cine Club en español hoy

Hoy viernes 22 de Octubre, se celebrará en el Auditorium del Colegio Assumption Academy en Brickell Avenue, el cine-club mensual de las Antiguas Alumnas del Apostolado, quienes contarán con la cooperación de la Parroquia de St. Kieran.

Siguiendo el ciclo de "Realizadores Notables" toca su lugar a Estados Unidos en la persona del director Fred Zinneman y la película "El Ansia Perversa" (A Hatful of Rain). Zinneman, considerado uno de los diez mejores directores norteamericanos de todos los tiempos es un realizador de estilo sobrio y particular.

Trata este film "El Ansia Perversa" sobre los efectos de las drogas sobre un hombre y las consecuencias que traen a su esposa y hermano. Realizada con una "calidad lírica" el director no trae la atención sobre el problema del adicto, sino sobre la rotura de vidas y corazones que estos problemas dejan en el camino.

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24 de Octubre: Domingo de las Misiones

-Un mensaje del Arzobispo

Los misioneros dan a estas criaturas no solo una oportunidad de vivir, sino también de ser amados.

A los sacerdotes, religiosos y fieles de la Archidiócesis de Miami:
Mis muy amados:

Permitanme llamarles la atención sobre la celebración del Domingo Mundial de las Misiones, este año el 24 de octubre y recordarles que todo el pueblo de Dios, unido, constituye una Iglesia Misionera. Cada uno de nosotros depende de sus semejantes para el bienestar espiritual y material. Cada uno de nosotros estamos llamados a la oración, el sacrificio y la ayuda.

Nuestro Santo Padre, en su mensaje sobre el Domingo de las Misiones, dice:

Poseemos el antídoto del pesimismo, los sombríos presagios, el abatimiento y el temor que afligen a nuestro tiempo. Tenemos una Buena Nueva! Y cada uno de nosotros ha de sentirse impulsado a difundir esta Buena Nueva a los confines de la tierra. La Buena Nueva es esta: Dios nos ama, se hizo hombre para compartir nuestras vidas y compartir su vida con nosotros — tomando nuestras inquietudes como suyas, porque El cuida de nosotros y, por tanto, el hombre no está solo, ya que Dios está presente en toda su historia."

Ahora apelamos a ustedes para que sean generosos en la ayuda a la actividad misionera de la Iglesia en forma material, al mismo tiempo que resuelven orar diariamente por aquellos que trabajan en los campos misionales del mundo.

Asegurándoles mis continuas oraciones por su bienestar, quedo.

Devotamente en Cristo

Holmes J. Carroll

Arzobispo de Miami

Reforma social, pero sin violencia, piden en Uruguay

MONTEVIDEO — "Nuestro pueblo anhela y quiere la renovación social para superar la crisis actual, pero en libertad y sin violencias, de acuerdo al sistema democrático", afirma la Conferencia Episcopal Uruguaya.

AL MISMO tiempo señala que la campaña electoral no es para enconar los ánimos o avasallarse los unos a los otros, sino tan solo para lograr definir una manera de construir la paz social y contribuir a la felicidad de todos.

La declaración del episcopado está suscrita por el Presidente de la CEU, Arzobispo Coadjutor de Montevideo, Mons. Carlos Partelli, y por el secretario del mismo, obispo auxiliar Andrés Rudio.

El documento fija la posición de la Iglesia respecto a la situación política, a dos meses de las elecciones presidenciales.

"En virtud de su

naturaleza y su misión, la Iglesia no está ligada a ninguna ideología, a ningún sistema, ni a ningún partido", dice la declaración de los obispos uruguayos.

Y por ello no encuentra "razones suficientes ni para recomendar, ni excluir como ilícito" el voto por cualquiera de los partidos políticos o frentes de partidos en las próximas elecciones de noviembre.

"Cada cristiano deberá considerar muy seriamente los riesgos que asume como también el aporte que su opción puede ofrecer para una adecuada transformación de la sociedad", aclara el documento.

A los que resultan electos por el sufragio popular, el CEU les pide "que tomen las iniciativas necesarias para llevar adelante las reformas que permiten el acceso de todos los sectores y de todas las personas al disfrute de los bienes espirituales, cultura-

les y económicos.

"A ELLOS les incumbe también — añade la declaración — poner especial empeño

en la efectiva pacificación de los espíritus, mediante la creación de un clima de convivencia fraternal".

Y, a aquellos cuya opción política no resulte triunfante comicial, aceptando lo que decida el parecer de la mayoría acaten en paz y con todo

Un regalo de Dios

Por MANOLO REYES

Uno de los dones más grandes que Dios le ha regalado a los seres humanos es el poder de pensar.

Hay personas que entienden que no son nada, porque han perdido quizás sus bienes materiales, o porque los años han transcurrido y ellos creen que no se han superado en su medio de vida o porque quizás la vida misma se ha ensañado separando o diezmando a sus seres queridos.

TODAS estas realidades muy a menudo tienden a llevar al ser humano al pesimismo y a la desesperación. Por eso, cuando esto suceda, recuerden que siempre tienen el poderoso resorte de su pensamiento. Y ese pensamiento razonado en tranquilidad, sin aspavientos, sin prejuicios, lleva siempre el ser humano a superar la etapa de debilidad y a robustecer su voluntad.

Y si no, piensen solamente cuantos hay que no pueden disfrutar de esa divina y complicada maquinaria del pensamiento, ya sea por incapacidad, ya sea porque no tienen madurez o los años necesarios, o simplemente porque ese soplo maravilloso que se llama vida, ha abandonado su cuerpo. En el cadáver yerto están los medios, los órganos que

Dios puso para razonar.

Pero la facultad pensante no se puede ejercitar porque la vida ha desaparecido. De ahí que los que viven, los que alientan, los que sienten y padecen, cuando más tortuosos le luzcan los días en este peregrinar, que cierran los ojos y piensan, razonen con su mente en un silencioso diálogo mudo, que pensamiento y vida son casi sinónimos. Y ambos son un regalo de Dios a sus hijos.

Recordemos que en las Bodas de Canaán, Jesús hizo su primer milagro a petición de su Santa Madre. No había vino. Entonces El pidió que se llenaran las ánforas de agua y que fueran traídas ante El. Allí las convirtió en vino.

Y MUCHOS dicen: "... y por que teniendo Jesús el poder divino para poner directamente el vino en las ánforas, pidió que estas fueran primero llenadas de agua?"

Quizás para demostrar al ser humano que él tiene que actuar, que él tiene que hacer, para que Dios lo ayude. "Ayúdame que yo te ayudaré".

Y para cumplir esa importante tarea inicial, Dios dotó al ser humano de una mente, un tremendo poder intangible y espiritual que se llama pensamiento.

EL CRISTIANO Y LA ALEGRÍA

El cristiano debe ser largamente entrenado para la alegría. De lo contrario correrá el peligro de ser un escéptico o un hombre superficial, y en ambos casos su fe estará seriamente amenazada.

NUESTRO TIEMPO, y todos los tiempos, lo han habituado a tener la certeza del dolor. Independientemente del hecho de si él ha sufrido mucho personalmente o no, hay dolor, miseria y sufrimiento en el mundo y el cristiano, gracias a Dios, tiene suficiente solidaridad para comprender, imaginar o por lo menos vislumbrar esta tremenda realidad y compartirla. Sabe por otra parte que si aún no le ha llegado el turno, es muy posible que algún día, tarde o temprano llegue a beber de ese cáliz y en cierto modo está preparado para recibirlo.

No así la alegría; al menos no esa alegría desbordante a que debería arrastrarle la meditación seria de las verdades de la fe. Tomemos por ejemplo el hecho de la Encarnación, el misterio inaudito del inmenso amor de Dios al hombre hasta el punto de tomar naturaleza humana y elevar al hombre a la participación de su misma felicidad infinita.

La reflexión seria de esta verdad tiene alcances insospechados. Si el cristiano, dejando a un lado toda abstracción se abre de verdad a la luz del Espíritu y deja que éste le

haga ver las implicancias que la Encarnación trae para su propia vida cotidiana, sentirá que la alegría le coge de sorpresa, inesperadamente, como un salteador de caminos.

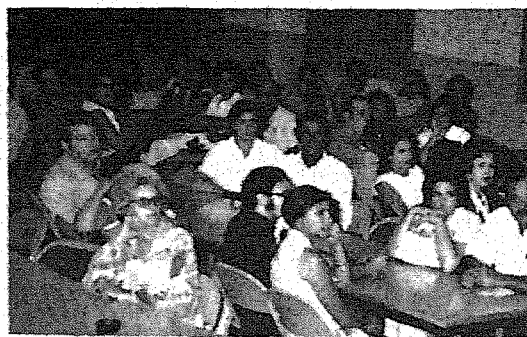
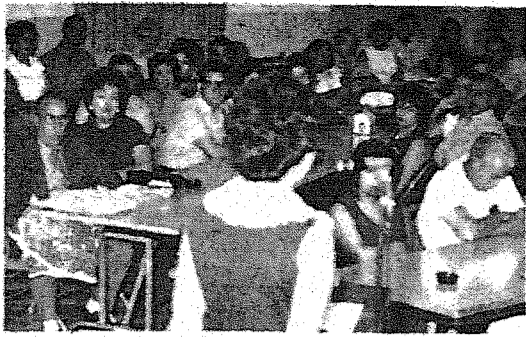
Este momento puede ser difícil para muchos cristianos, pero puede también marcar toda la diferencia entre una vida de fe lánguida y de miras limitadas y aquella fe ardiente, contagiosa, de los santos.

Este momento puede ser la prueba de fuego de la fe de muchos hombres modernos, tal vez les exija aun más de lo que le puede demandar la superación de una prueba dolorosa. Esta alegría sobrecogedora le exige que rinda todas sus dolorosas "evidencias", acumuladas tras largo período de "científica" observación de la realidad del mundo y de la vida, y que se anime a dar un salto total, no ya en un abismo oscuro poblado del "peligroso desconocido" sino en ese otro abismo de luz tan intensa que le obliga a olvidar toda sombra.

EN OTRAS PALABRAS la fe le obligará a ser feliz o por lo menos a creer en la posibilidad de la felicidad. Esto no es fácil para muchos de nuestros contemporáneos pero es consecuencia lógica de toda fe cristiana adulta.

Mary Larrosa





Un programa de charlas para padres de familia está celebrándose en la parroquia de St. John the Apostle, Hialeah con la participación de unos 60 matrimonios. En la composición gráfica aspectos de la concurrencia y los esposos Elena y Rafael Ruiz Blanco, durante una de las charlas. Esta ciclo es auspiciado por la División de Educación Religiosa para Adultos de la Arquidiócesis de Miami, bajo la dirección del Hermano Emilio Quirós.

BUEN SAMARITANO

Índice de caridad

Por MONS. ROWAN T. RASTATTER
Insertados en la historia y doctrinas de nuestra Iglesia están el tema, la práctica y el amor de la caridad. Empezemos con la vida de Cristo. En sus tres años de vida pública nunca hubo un momento — excepto cuando,

ORACION DE LOS FIELES

DECIMO TERCER DOMINGO DEL AÑO
(24 de OCTUBRE)

CELEBRANTE: El verbo de Dios se hizo hombre, con todas las consecuencias humanas. Dios ahora nos pide que nuestro predicar y vivir las Buenas Nuevas del Evangelio de Cristo sea un reflejo y prolongación de esa Encarnación. El plan de Dios de transmitir su Palabra en términos humanos y a través de instrumentos humanos nos recuerda nuestros deberes misioneros y nuestra responsabilidad hacia la humanidad toda.

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

1. Que todos los que profesan ser discípulos de Cristo se sientan movidos a ayudar a la Iglesia en la propagación de la fe, oremos al Señor.

2. Que todos nuestros devotos y abnegados misioneros en distintas partes del mundo se sientan estimulados y fortalecidos para continuar su obra de evangelización y desarrollo humano, oremos al Señor.

3. Que aprendamos de la misericordia de Dios a acudir al clamor de aquellos que sufren necesidades diversas, oremos al Señor.

4. Por los hombres, mujeres y niños que aun están muriendo en la guerra del Sudeste de Asia, oremos al Señor.

5. Que el Congreso Nacional de Educación Religiosa sea una fuente de conocimiento y esperanza para los católicos a través de nuestra nación, oremos al Señor.

6. Por todos nosotros, para que nos veamos tal cual realmente somos y usemos los dones que Dios nos ha concedido para difundir su Reino, oremos al Señor.

CELEBRANTE: Oh, Dios, Padre Nuestro, mira con benevolencia a tu pueblo reunido para celebrar la Eucaristía. Concede cuanto pedimos por las actividades misioneras de la Iglesia a través del mundo. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amén.

enfadado, sacó a los mercaderes y fariseos del templo — que Su palabra y obra no haya sido de amor y caridad por la humanidad. Y esto fué así, hasta sus últimos momentos en la Cruz, cuando hablando de sus captores, gritó: "Señor, perdónales, que no saben lo que hacen!"

San Pablo nos dijo en su carta a los Corintios, "Y ahora sólo quedan tres: Fe, Esperanza y Caridad . . . y la más grande de todas es la Caridad."

El Papa León XII proclamó a San Vicente de Paul el patrón de todas las sociedades caritativas. Su emblema es apropiadamente, los niños.

En el día 10 de Octubre, el decimonoveno domingo después de Pentecostés, como ustedes podrán recordar, el Evangelio hablaba de otra obra de caridad que hizo Cristo cuando milagrosamente curó a diez leprosos. PERO SOLO UNO DE LOS DIEZ REGRESO A DARLE LAS GRACIAS A DIOS. Ese hombre era un samaritano.

Dos lecciones se pueden aprender de esta obra de Cristo: Una es la importancia de practicar el amor y la caridad en nuestra vida diaria. La otra es la obligación que todos tenemos de darle Gracias a Dios por Su caridad hacia nosotros, por todas las bendiciones que El nos proporciona.

Una ocasión en la cual usted puede hacer una obra de caridad y darle Gracias a Dios por sus bendiciones, grandes o pequeñas, es el domingo, 7 de Noviembre. Ese día habrá una colecta en todas las Misas celebradas en la arquidiócesis — la colecta "El Buen Samaritano" para los niños necesitados — los niños que Cristo quiere tanto — los niños que son el símbolo del patrón de la Caridad, San Vicente de Paul.

Tengamos presente que estos niños no pidieron su destino. Ellos son víctimas de circunstancias completamente fuera de su control. Ellos son niños necesitados, necesitados de usted, dependiendo de la forma que usted practique la caridad y le de gracias a Dios por su caridad con usted.

Cuanto usted debe dar? Usted debe saber mejor que nadie . . . y Dios sabe también. Lo que usted de (y va a estar devolviéndole a Dios) que sea una indicación de su caridad y gratitud.

Sobres serán distribuidos para su conveniencia el domingo, 31 de Octubre. Lléveselos a su casa y el domingo, 7 de Noviembre, diga con entusiasmo, "niños, aquí está mi corazón, y, Dios, aquí doy las gracias.

Dios los bendiga!

MISAS DOMINICALES EN ESPAÑOL

Catedral de Miami, 2 Ave y 75 St., NW, 12:30, 7 p.m.
Corpus Christi, 3230 NW 7 Ave., 10:30 a.m. y 5:30 p.m.
SS. Peter and Paul, 900 SW 26 Road., 8:30 a.m., 1 y 7 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. Michael, 2933 W Flagler, 11 a.m., 7 p.m. (sábados, 8 p.m.)
Gesu, 118 NE 2 St., 12:30 y 6 p.m.
St. Kieran (Assumption Academy) 1517 Brickell Ave. 12:15 y 7 p.m.
St. Hugh, Royal Rd. y Main Hwy. Coconut Grove, 12 m.
St. Robert, Bellarmine 3405 NW 27 Ave. 11 a.m., 1 y 7 p.m. (sábados, 7 p.m.)
St. Timothy 5400 SW 102 Ave., 12:45 p.m.
St. Dominic, 7 St., 59 Ave. NW 1. 7:30 p.m. (sábado 7:30 p.m.)
St. Brendan, 87 Ave. y 32 St. SW 11:45 a.m., 6:45 p.m. (sábados 6:45 p.m.)
Little Flower, 1270 Anastasia Coral Gables, 1 p.m.
St. Patrick, 3700 Meridian Ave., Miami Beach, 7 p.m.
St. Francis de Sales, 600 Lenox Ave., Miami Beach, 6 p.m., (sábados 8 p.m.)
St. Rosa de Lima, 5 Ave. y 105 St., NE., Miami Shores, 1 p.m.
St. Raymond, (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables, 8:30 y 11:00 a.m. (sábados 7:30 p.m.)
St. John the Apostle, 451 E. 4 Ave., Hialeah, 12:55 y 6:30 p.m.
Inmaculada Concepción, 4500 W. 1 Ave., Hialeah, 10:15 a.m. en el salón parroquial. 7:30 p.m., en la iglesia.
St. Cecilia, 1040 W. 29 St., Hialeah, 8, 11 a.m., 12:30 y 7 p.m. (sábados 4:30 y 7 p.m.)
Blessed Trinity, 4020 Curtiss Parkway, Miami Springs, 7 p.m.
Our Lady of Perpetual Help, 13400 NW 28 Ave., Opa Locka, 12:15 p.m.
St. Monica, 3490 NW 191 St., Opa Locka, 12:30 p.m.
Our Lady of the Lakes, 15801 NW 67 Ave., 7:15 p.m.
St. Vincent De Paul, 2600 NW 103 St., 6 p.m.
St. Agnes, Key Biscayne, 10 a.m.
St. Kevin, 4120 SW 125 Ave., 12 m.
St. Ana, 13890 SW 264 St., Naranja, 11 a.m., 7 p.m.
Guadalupe, Immokalee, 11 a.m.

(Para facilidad de las personas de habla hispana que participarán en distintas actividades del Congreso Nacional de Educación Religiosa que reunirá en Miami a más de 5,000 delegados de distintas partes de Estados Unidos, ofrecemos a continuación el programa de temas y actos en español, en forma que pueda ser cortada y unida al folleto confeccionado con el programa en inglés que ha venido publicando THE VOICE.

Jueves 28 de Octubre
9:00 - 10:15 a.m.

Seminario: "El reto de la comunidad de habla hispana a la Iglesia de los Estados Unidos"

Charlista: Sr. Francisco H. Diana, Coordinador de Educación Religiosa en español de la Diócesis de Brooklyn.

Lugar: Hotel "Carrillón" Salón: Royal Room.
10:30 - 11:45 a.m.

Seminario: "La Educación religiosa y el problema del exilio cubano"

Charlista: Dra. Elvira Dopico, Directora del Shenandoah Elementary School y Coordinadora por varios años del Catecismo de la Parroquia de San Brendan en Miami.

Lugar: Hotel "Deauville" Salón: Normandy Room

Seminario: "Catequesis ambiental en las comunidades agrícolas de habla hispana en los Estados Unidos"

Charlista: Padre John McMahon, Director del Apostolado Rural en la Arquidiócesis de Miami.

Lugar: Hotel "Carrillón" Salón: Royal Room.
2:00 - 3:15 p.m.

Seminario: "Catequesis para grupos de habla hispana"

Charlista: Padre Virgilio Elizondo, Decano del Seminario de la Asunción en San Antonio, Texas.

Lugar: Hotel "Carrillón" Salón: Burgundy Room.
3:30 - 4:45 p.m.

Seminario: "Programas familiares de catecismo para comunidades de habla hispana en los Estados Unidos"

Charlista: Hermana Mary T. Mahony, Directora de Programas en español de la Arquidiócesis de Washington.

Lugar: Hotel "Carrillón" Salón: Royal Room.
8:00 - 10:00 p.m.

Panel: "Educación religiosa en las comunidades

de habla hispana en los Estados Unidos"

Moderador: Hno. Emilio J. Quirós, Coordinador de Educación Religiosa en español de la Arquidiócesis de Miami. Participan los charlistas del día.

Lugar: Hotel "Carrillón" Salón: Silver Chimes East.

Viernes 29 de Octubre
9:00 - 10:15 a.m.

Seminario: "Aspectos de la comunidad portorriqueña y sus implicaciones en la Educación religiosa"

Charlista: Sr. Francisco H. Diana.

Lugar: Hotel "Carrillón" Salón: Dominion Conference West

Seminario: "Catequesis para grupos de habla hispana"

Charlista: Padre Virgilio Elizondo.

Lugar: Hotel "Deauville" Salón: Regency Suite III y IV

10:30 - 11:45 a.m.

Seminario: "Programas familiares de catecismo para comunidades de habla hispana en los Estados Unidos"

Charlista: Hermana Mary T. Mahony.

Lugar: Hotel "Carrillón" Salón: Dominion Room.

Seminario: "Catequesis ambiental en las comunidades agrícolas de habla hispana en los Estados Unidos"

Charlista: Padre John McMahon.

Lugar: Hotel "Carrillón" Salón: Harlequin Room.

12:00 m.

Liturgia Eucarística: La Santa Misa del Viernes se celebrará en español, incluyendo lecturas y cantos, en el Hotel "Carrillón" 2:00 - 3:15 p.m.

Seminario: "La Educación religiosa y el problema del exilio cubano"

Charlista: Dra. Elvira Dopico.

Lugar: Hotel "Deauville" Salón: Regency Suite III y IV

8:00 - 10:00 p.m.

Panel: "Educación religiosa en las comunidades de habla hispana en los Estados Unidos"

Moderador: Hno. Emilio J. Quirós. Participan los charlistas del día.

Lugar: Hotel "Carrillón" Salón: Silver Chimes East.

Sábado 30 de Octubre
9:00 - 10:15 a.m.

Seminario: "Problemas de los métodos de enseñanza: evaluación de los actuales programas"

Charlista: Sr. Francisco H. Diana.

Lugar: Hotel "Deauville" Salón: Empire Room.
10:30 - 11:45 a.m.

Seminario: "Catequesis ambiental en las comunidades agrícolas de habla hispana en los Estados Unidos"

Charlista: Padre John McMahon.

Lugar: Hotel "Carrillón" Salón: Silver Chimes Room.

2:00 - 3:15 p.m.

Seminario: "La Educación religiosa y el problema del exilio cubano"

Charlista: Dra. Elvira Dopico.

Lugar: Hotel "Deauville" Salón: Regency Suite III y IV.

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Miami, Florida, 33137

P. O. Box 1758 Little River Station
Miami, Florida, 33138

Informes en español:

Hermana Eva María Sánchez

Hermano Emilio J. Quirós

Hermano Norberto Boiral

Programa de actos y temas en español en el Congreso de Educación Religiosa

Abortion is argued pro and con at hearing

(CONTINUED FROM PAGE 1)

moral issue despite the feelings of many here."

IN RESPONSE to a question from Senator Richard Fincher of Miami, committee vice-chairman, who asked the position of NOW on the consent of husbands to abortion, Mrs. Beare replied, "As far as I am concerned if I had to make that decision I would make it on my own. NOW feels that a woman has a right to decisions on her own body period."

However, remarks of the

women's lib leader brought a sharp retort from Senator Harold S. Wilson of Clearwater who said, "Personal attacks on senators won't help you get a liberalized abortion law. The cause of repeal of abortion laws has never been one of political expediency."

Mrs. Elaine Gordon, another representative of NOW, and also a member of the Dade County Status of Women Commission, called on the Senators to "Get off our backs and give us credit for making intelligent deci-

sions."

Adoption instead of abortion was urged by Coral Gables Commissioner and attorney, Robert Brake, who revealed that when he was 19 days old he was in critical condition as the result of a congenital defect.

"I think we ought not to kill children because we cannot cure their defects immediately," Brake said stressing that the availability of children for adoption has decreased sharply in the past few years. "Even hard to

place children are no longer available," Brake said, adding that some \$3,000 is now the minimum cost of obtaining a baby for adoption on the "black-market" in New York.

In rebuttal to witnesses who referred to "unwanted" pregnancies, Mrs. Dolores Cecilio, new president of Dade Right-To-Life Committee, said she has six adopted children and would adopt six more. "But I can't afford the black market," she stated. In her opinion, there are no un-

wanted children. "They were only unwanted by their parents," she said.

Mrs. Cecilio recommended that a study commission be appointed to visit the states which have liberalized abortion laws before any changes are considered in Florida's statutes.

Joyce Tarno, who represented the Miami Chapter of Zero Population Growth testified that more than 2,000 women from Florida had had abortions last year in New York. "Many women are financially unable to avail themselves of out-of-state facilities but Florida women are going to have abortions.

"YOU CAN only succeed in making it dangerous and expensive for them," she stated. "Women are going to be free — they are going to have their freedom."

Senator Fincher, at this point, repeated his earlier question of whether Zero Population Growth believed husbands should be consulted and

received the answer. "A man has no veto powers!"

The position of state legislation committee of the National Council of Jewish Women was presented by Mrs. Edward Pastroff, mother of two adopted children.

"We firmly believe that abortion is a medical right and should be a matter between a woman and her doctor," Mrs. Pastroff stated. "Abortion reform is of vital interest to every persuasion. A woman must have the right to govern her own body."

In less than three minutes, Mrs. Carolyn Wright, a lawyer, and first president of Dade's Right-To-Life Committee, told senators, "Zero Population Growth has told you let's resort to murder instead of contraception. How do you know there is life in the womb? They have to have an abortion — if there was no life they wouldn't need the abortion."

Sister is honored for work with sick

WASHINGTON — (NC) — Mother Teresa, whose work with the sick and destitute in India has become almost legendary, was among nine winners of the 1971 Kennedy International Awards presented here.

She will share a \$120,000 gift with others cited by The Joseph P. Kennedy, Jr. Foundation for outstanding contributions to the field of mental retardation and service to mankind.

Mother Teresa, founder

of the Missionaries of Charity and recipient of the first Pope John XXIII Peace Prize in 1970, was honored in a gala presentation ceremony Oct. 16 after she took part in a day-long symposium on medicine, morals and ethics.

The citation praising her work in establishing centers for care of the poor and mentally and physically handicapped throughout the world read:

"BORN IN SKOPJE, Yugoslavia, a volunteer for the Bengal Mission of the Loreto Sisters, Mother Teresa worked in India as a teacher, principal and administrator for 20 years before she knew that her true calling was to serve the poor. In the slums of Calcutta, she was stricken by the suffering of the homeless, the dying,

the destitute. Out of the deep well springs of her faith and conviction she determined to provide sanctuary and healing to the outcast legions whose only home was Calcutta's swarming streets.

"In 1950, she was permitted by the Church to establish her own order, the Missionaries of Charity, which rapidly spread throughout India. From Calcutta, where she and her followers have cared for more than 20,000 of the physically and mentally disabled, the order has established similar homes in India, Venezuela, Ceylon, Tanzania, Italy, and Australia.

"Through her example of love and caring, she has taught nations to help those incapacitated in mind and body to a new awareness of their human worth."



PRESIDENT OF the Joseph P. Kennedy Jr. Foundation, Sen. Edward M. Kennedy (D.-Mass.), presents one of nine 1971 Kennedy International Awards to Mother Teresa of Calcutta, India, founder of the Missionaries of Charity, during ceremonies in Washington, D.C.

E.P. Brown rites held

FORT PIERCE — Concelebrated Mass of the Resurrection was offered in St. Anastasia Church for Edward P. Brown, whose nun-daughter is a member of the faculty at St. James School, North Miami.

The father of Sister Paul Emelia, O.P., who has taught at St. James School for the past six years and was formerly a member of the

faculty at St. Rose of Lima School, died Oct. 5.

He came here from Ohio in 1924 and had been active in parish and civic organizations.

Mr. Brown is also survived by his wife, Mrs. Olive Brown of this city; a son, Paul E. of Lakewood, Calif.; and two other daughters; Mrs. B.T. Smith, Fort Pierce; and Miss Mary Ann Brown, Merritt Island.

Committees vote

(CONTINUED FROM PAGE 1)

First indications on how the committees voted on the priesthood were that:

• All three English-speaking committees voted no to a celibacy change, including the one headed by Cardinal John Dearden of Detroit, where the vote was reported to be 16-2 against allowing married priests.

• Two Spanish and Portuguese committees and one

French-language committee also voted strongly no.

• A third Spanish-Portuguese committee was said to be split on whether to let some married men become priests under special circumstances.

• The German-language committee and another French committee took no vote.

The Italian and Latin committees had not yet made any reports.

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