

Congress  
of  
Religious  
Education  
See special  
supplement in  
center section.



# Religious congress attended by 8,000



**NEW LOOK** for Miami Beach's Collins Avenue as nuns, laity, and priests hurried from one hotel to another for sessions of the National Congress of Religious Education. Sidewalk space was at a minimum as 8,000 delegates attended seminars in two hotels.

South Florida's convention city took on a new look last week as thousands of nuns in religious habits and priests in clerical garb joined a multitude of lay persons at Miami Beach for the 13th National Congress of Religious Education.

One of the largest meetings ever held at Miami Beach, the Congress attracted some 8,000 delegates, including 2,300 from the Archdiocese of Miami and representatives of communities from almost every area in the U.S. and from foreign countries.

On behalf of Archbishop Coleman F. Carroll, host to the Congress, Father Rene H. Gracida, V.G., Chancellor of the Archdiocese, welcomed delegates during opening sessions.

**SINCE ATTENDANCE EXCEEDED** by 5,000 the original number of people expected, even the welcoming session was held in two hotels.

Emphasizing that the meeting was not only important to religious educators as individuals but also of equal importance to the Church, Father Gracida told delegates, "I hope you are moved intellectually to proclaim the Good News effectively."

At both the Deauville and Carillon Hotels delegates bowed their heads to offer a silent prayer for the late Father Joseph Brunner, former Archdiocesan Director of the Confraternity of Christian Doctrine, who initiated the plans for the Congress to be held in Miami Beach, and who died a year ago in a boating accident before plans could be completed.

Concelebrated Masses were offered daily in English and in Spanish at both hotels at the conclusion of morning sessions.

Bishop Paul Tanner of St. Augustine, Bishop Charles McLaughlin of St. Petersburg, and Bishop William D. Borders of Orlando concelebrated the opening noon Mass.

**AS STUDENTS** from Archdiocese of Miami high schools and the minor and major seminaries devoted their two-day school holiday to serving as ushers, information clerks, and assisting speakers during the 91 seminars of the Congress, representatives of almost every religious order of nuns in the nation, thousands of laymen from all walks of life, and priests participated in five sessions daily selecting workshops most applicable to their particular field of religious education.

The only complaint about the Congress was that everyone there couldn't attend all sessions — as one nun put it, "I'm hopping from one to another to hear as much as I can."

Visual aids were an integral part of almost every seminar where speakers utilized films and slides to illustrate their topics which included every phase of religious education from pre-school to adult levels.

The unquestionable success of the Congress, held only every five years, was possibly best summed up by one veteran religion news writer who said, "Anyone who doubts that today there is a deep interest in religion should have been at the National Congress of Religious Education."

THE  
VOICE

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

## World Synod ends tomorrow

By JAMES C. O'NEILL

**VATICAN CITY — (NC) —** The 1971 Synod of Bishops entered its final week on the All Saints Feastday and moved toward a Nov. 6 closing.

The week's schedule was crowded with meetings, papal ceremonies and votes — including those on optional celibacy and the possibility of a married ordained clergy.

The first day of November was both a national holiday and a religious holyday throughout Italy, so the synod did not meet.

The 210 synod members took a two day vacation — Sunday and Monday — after more than a month of meeting both morning and night. Most of them left Rome for a few days of relaxation.

On Nov. 2, Pope Paul VI celebrated Mass in the Sistine Chapel for cardinals and other churchmen who have died during the past year. The Mass, an annual papal ceremony, marked the deaths of six cardinals.

Benno Gut, a Swiss Benedictine who had headed the Vatican's office for liturgy, Italian Latinist Antonio Bacci, the former archbishop of Rio de Janeiro, Jaime Camara de Barros, Irish Dominican Michael Browne, Russian-born Gregory Agagianian, who headed the Church's top missionary office, and Federico Callori di Vignale, who had been a member of the Pope's household since the reign of Pope Benedict XV.

**ON THE AFTERNOON** of Nov. 2, synod participants were set for the first vote on a draft document on the ministerial priesthood. They also scheduled the first vote on electing 12 members to the council of the General Secretariat of the Synod, which functions during the interval between one synod and another. The council is composed of 15 members, of whom 12 are elected by the synod and three appointed by the Pope.

On Nov. 3, the amended text of the synod document on justice in the world was to go back to the delegates as well as a "communication" on the Lex Fundamentalis, the controversial constitution on the Church.

On Nov. 4, the first vote on justice in the world was listed. The procedure of voting in the synod is very complicated, and on both the priesthood document and the justice document there was to be a total of three votes each over a two-day period. On the priesthood, the synod members had to vote on 19 separate propositions.

**EACH DOCUMENT** is voted "yes," "no," or "maybe." A "maybe" means that the voter agrees in general but wants to suggest some further change.

The next vote is on the "maybes." In other words, do the majority accept the suggested changes? Finally, a third vote is called on a simple yes-or-no basis with no further room for maybe.

The second vote on the priesthood document, dealing with suggested changes was arranged for Nov. 4.

On Nov. 5, the second vote on the justice document was to be taken. There was also scheduled a second vote on membership in the council of the synod's general secretariat, plus final votes on the two documents.

On Nov. 6, the synod would come to its close with the Pope present to hear the advice of the synod and learn the names of the new members of the synod's general secretariat.

# THE VOICE

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### Archbishop's letter

## Open your hearts to needy children

To the Priests, Religious and Faithful of the Archdiocese:

It is ever a source of profound gratification that our appeals for our less fortunate brethren are always met with heart-warming generosity by the parishioners of our Archdiocese.

Yet there is no solicitation that stimulates our people to reach higher and higher planes of benevolence and charity — and properly so — than the one we make each year for our dependent children.

Throughout the three years of His public life, Christ gave us an abundance of the examples of His love and tender concern for those whom He affectionately called "the least of my brethren."

As in the past, this collection is called the "Good Samaritan Collection" which will be taken up at all the Masses on Sunday, Nov. 7. Envelopes for your use have been distributed.

If you are the recipient of a wealth of God's blessings, we ask that you please be very generous. If you are struggling to make ends meet, we remind you of the old adage, "I grumbled because I had no shoes . . . until I met a man who had no feet."

I bring this request to your attention so that you may be Good Samaritans on Sunday, Nov. 7, and share in giving and receiving God's blessings for our dependent children who have no one to turn to but our faithful.

Imparting to you my paternal blessing, I remain  
Very sincerely yours in Christ,

*Coleman F. Carroll*  
Archbishop of Miami



Open your  
hearts Sunday  
see p. 7

## Cruel treatment of prisoners in North Ireland is admitted

**LONDON — (NC) —** The British army in Northern Ireland has in some cases treated internees with the harshness used in wartime to obtain information from prisoners, government sources admitted here.

But the same sources denied there have been any efforts at "brainwashing" —

attempts to convert an internee to a different way of thinking. The army in Northern Ireland simply needs better military intelligence, they said, and the techniques used are intended only to elicit information.

Cardinal William Conway of Armagh, in Northern Ireland, president of the Irish

Bishops' Conference, and The Sunday Times of London are among those who have charged the British army with "humiliating and brutal treatment" of Irish prisoners.

(IN THE Synod of Bishops at the Vatican Cardinal Conway condemned the use of torture by civil authori-

(Continued on page 22)



DR. BARBARA WARD

# Woman economist asks wealth redistribution

ROME — (RNS) — Economist Barbara Ward (Lady Jackson), the only woman to address the World Synod of Catholic Bishops here, assailed the Western world's "obsession" with population control and instead made a plea for better distribution of the world's wealth.

She warned that failure to deal with the world's growing economic and social imbalances would lead to increased "anarchy and violence" and possibly to a final nuclear war.

SPEAKING during a press conference called by lay delegates to the Synod, Lady Jackson charged that "no one should mention population control without mentioning the right to full social and human development and full social participation in world society."

Observing that the Catholic bishops are well aware that the population explosion is a major world problem, she declared:

"We in the West have got it absolutely out of balance. We are obsessive about it and we do not balance the rights of people to a better share of the world's resources. We merely tell them to have fewer children."

Lady Jackson, now teaching international economic development at Columbia University in New York, said the world might be better off "if comfortable middle-class

ladies who were so concerned with preaching birth control became more concerned with better use of the world's resources."

SHE ASKED whether the "wealthy" of the world inherently desire what so many people in the developing nations say they desire — "an underlying will to genocide." She said that wherever she went, Africa, Asia, Latin America, she faced the same question:

"Why is the white man so interested in having fewer of us?"

"I know this is an exaggeration," she added. "I merely say that if a man asks you for bread and you offer him the pill, he will spit in your eye."

Earlier in the press conference, Lady Jackson declared that the problem of social and economic inequality was not worldwide, but "far more difficult to solve than in the 19th century." She noted that "injustice, greed and the misuse of technology" will cause a further imbalance in world economics.

The well-known Catholic economist said it appeared that in 30 years, one-third of the world's population will have incomes approaching \$10,000 (U.S.), while the average income elsewhere will be \$400 a year.

And she added that among the latter two-thirds,

25 per cent will be living so near the margins of malnutrition that "we shall be creating in the world a new race of children who will never have enough protein to fully develop their brains."

"This situation," she warned, "would create a climate of violence and anarchy in the world which could easily lead to a nuclear war."

Commenting on the Synod deliberations on justice and peace, Lady Jackson said she believed the bishops are saying that "we face a deepening crisis and that it is only if we recover a sense of 'planetary justice' that we have any hope of escaping what we might in Biblical terms call 'the wrath to come.'"

SPEAKING of population control, she said the Synod accepted the need for responsible parenthood and added that there have been speeches by bishops pointing out that Catholics have a positive contribution to make.

"I think there is a general feeling that more can be said both scientifically and methodologically than has been said in the past and this

has come particularly from bishops in areas of critical overpopulation," she added.

Asked for her opinion of Pope Paul's 1968 encyclical on birth control, *Humanae Vitae*, Lady Jackson said she shared the interpretation of the Canadian bishops who left the problem largely to individual conscience.

But she then urged newsmen not to be obsessed by a particular question about an issue which does not "agonize the consciences of most people," and to move to an area where there is absolutely no movement of conscience at all — the distribution of the world's resources.

REPLYING to questions by Donald Thorman, editor-publisher of the "National Catholic Reporter," Kansas City, Mo., Lady Jackson said, "You of all people... should know with what delicacy people have to pursue their role in the Church."

"To take up in public, to make statements in a situation in which the Church's doctrine is known is not compatible with the kind of charity that I would expect."

## Asks mine seizure be 'understood'

SANTIAGO, Chile — (NC) — Cardinal Raul Silva of Santiago has asked the United States to help his nation now in return for the contribution Chilean copper made to the Allied cause during World War II.

In a televised talk, Chile's top ranking prelate said "Chileans contributed with their copper, at great sacrifices, to the cause of the United States during a difficult moment of its history."

"It is only fair that now, in mutual friendship and as an act of international justice, the United States contribute to Chile's effort to become master of its own development through its own resources, including copper."

The strategic material has become a bone of contention between Santiago and Washington since the socialist government of President Salvador Allende nationalized five large mines owned by U.S.-based corporations between last March and July.

THE OWNERS claim that the value of \$660 million

put on their assets by the Chilean government is considerably under their own estimates. They are also alarmed at recent Santiago statements claiming that the corporations owe Chileans \$774 million in excess profits-taxes.

Cardinal Silva spoke a few days after the Chilean Bishops' Conference and asked the world Synod of Bishops in Rome to define the moral implications of the confiscation of foreign-owned businesses in developing countries.

Cardinal Silva said in his appeal to the United States: "I trust that the people and government of that country will understand our needs for development."

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## Travel Talk

### BILL FARR

In the United States as well as abroad, all the major cities offer night tours which you can enjoy in the company of other tourists. In Rome, for instance, you can join the night tour to Tivoli to see the illuminations or go to the Forum for the Sound and Light Festival. In Paris, you can take the nightclub tour or go to the Opera; in London, to the theater; in Salzburg, to the music festival; in Athens, to the Greek plays; in Egypt, to the Sound and Light Festival at the pyramids. What you do depends on the season of the year and your own inclinations.

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New analysis

# Latin American say U.S. surtax makes the poor nations poorer

By JAIME FONSECA

WASHINGTON — (NC) — Latin Americans are very much worried that the Big Ten industrial countries might reach decisions to solve their money crisis without consulting the urgent needs of the developing world.

Troubled by unemployment and hunger — and the accompanying violence — the Southern Hemisphere feels entitled to voice its fresh views regarding world trade, investment and money exchange. They want to stop the growing gap between rich and poor nations.

Economist Rodrigo Llorente, a Colombian who spearheads such views, holds that the Third World far outweighs in population and resources the Big Ten and yet is left out of its decisions.

The Big Ten are the United States, Britain, Japan, Canada, France, West Germany, the Netherlands, Italy, Belgium and Sweden.

The feeling is shared by others. Nigerian statesman A. Ayida argues that "the voices of Africa, Asia and Latin America must be distinctly heard in any forum where the search for a sounder basis for world trade and orderly payment is conducted."

WHAT THESE LEADERS are saying is that with a total population of 600 million, or 16 percent of the world's inhabitants, the rich Ten club controls the reserves, trade and manufacturing of the Western world, besides gulping down more than half of the globe's goods and services, often at the expense of the poor nations.

## Blames Latin America's poverty on big business

MEXICO CITY — (NC) — An American priest, the secretary of the Pontifical Commission for Justice and Peace, has blamed international corporations and local power elites for much of the world's poverty.

He is Msgr. Joseph Gremillion of the Alexandria, La., diocese, who also said organized religion should be a voice of conscience in efforts for international justice.

His statements in an interview made front-page headlines in *Excelsior*, Mexico's leading newspaper.

"There is a crisis of conscience in the world," he said.

"LOCAL OLIGARCHIES and the large foreign corporations are exploiting the resources of Latin America in a joint form of colonialism," Msgr. Gremillion said. He listed the United States, England, France, West Germany and Japan as doing most of the exploiting.

He added that all faiths, not only the Catholic Church, "must fight injustices in today's society."

"All organized religion must move the conscience of the believers so that in turn they demand from governments a fairer, more human relationship — in trade and economics — with poor countries."

ON THE OTHER HAND, the priest said, "one of the basic problems in the underdeveloped nations is to find ways to awaken the awareness of the poor to their condition, to show them that this is not fatalistic nor willed by God."

In its relations with Mexico, Msgr. Gremillion said, the United States must be concerned about the Mexican migrant workers, trade barriers, the current world monetary crisis. "The Church must share this concern in order to forestall injustice."

The Latin American's fears of being left out at the time of decision-making were fed by raw evidence gathered at a round of financial meetings held in London, Bogota, Panama and Washington since President Nixon announced his new economic controls in August. They have launched a drive to have a strong say at further meetings this November.

Therefore Latin leaders are venting their indignation at the monetary entanglements of the Big Ten.

These leaders complain that the world's reserve and credit house — the International Monetary Fund — has been functioning at disadvantage to smaller nations. Nine years ago the Big Ten provided some \$6 billion in credits, above the original fundings, mostly to help themselves over balance of payment difficulties.

When payments trouble arrived, they simply used special drawing rights. But the poor nations had no other way than to constrict their growth radically and tighten their belt.

One hope lay in efforts to get away from exporting raw materials and start exporting more manufactured products, which sell at better prices besides providing more jobs.

Peruvian Economic Minister Francisco Morales Bermudez said in Washington: "International policies for trade and development must be changed so as not to deepen the gap between rich and poor nations."

THE STORY of the last "decade of development," as the United Nations dubbed the 1960's, is that citizens of rich areas increased their income by more than \$100 a year per capita while in the Third World it was a mere \$2.

Morales attributed the imbalance to selfish barriers blocking an equitable distribution of resources and markets, "even among the Big Ten themselves."

President Luis Echeverria of Mexico directed his protest at the economic moves by the Nixon administration, which he sees as hurting the growth of Latin America and curtailing its trade with the United States.

He told the current UN general assembly: "We cannot afford a protectionist race on top of the armaments race."

"We already have suffered enough from inflation among the big nations, and now the full impact of their deficit in the balance of payments and of their unemployment problems is hitting us too."

Echeverria added that Latin America's own balance of payments deficit — some \$2,200 million at last count — is being aggravated by the Nixon moves.

Just when key-earning manufactured goods are beginning to enter the markets of the richer countries, he said, "the 10 percent Nixon surcharge will force us to cut down our exports."

Latin America's share of world trade has shrunk from 11 percent to less than 5 percent in the last decade. And Latins are not trading with the United States as they used to. They prefer to deal with Japan, the European common market, Canada, and now with the Soviet bloc.

As a Washington-based Argentinian remarked: "The U.S. deficit problem is with Japan and Europe. We had nothing to do with it. U.S. trade already has a surplus with Latin America of \$790 million, so why the penalty?"

He and others recall that some months ago the Nixon administration raised Latin American hopes by promising to lift some trade barriers for products from these countries. At that time, the developed nations had told the U.S. agency for trade and development that they were willing to drop protective barriers for at least 10 years, for the benefit of imports from poor nations. Nothing has been done.



CARLO GADDI (at left in top photo) is one of the select group of 12 men who carry Pope Paul's portable throne on their shoulders during papal audiences and ceremonies. He is also a motion picture actor who always plays the villain in Italian thrillers and westerns, as he's shown doing in the bottom photo. Mr. Gaddi, who serves at the Vatican without pay, says Church officials have never complained about his film roles.

## Committee holds meet

WASHINGTON — (NC) — A committee of the U.S. Catholic bishops assigned to turn the hierarchy's \$500,000 priesthood study into pastoral action decided at its first meeting here in October to set up further committees and subcommittees to get the job done.

The ad hoc, or temporary, committee under Archbishop Philip M. Hannan of New Orleans was set up in September to study the findings of the massive research and work out a

response. THE FIRST MEETING of the ad hoc committee decided to create a consulting committee, composed of qualified priests and specialists, to "identify issues and areas of concern." A plan of action would then be drawn up and subcommittees formed.

Archbishop Hannan's committee is scheduled to make a progress report when the NCCB holds its fall meeting in Washington from Nov. 15-19.

# U.S. health insurance covering all is urged

WASHINGTON, D.C. — (RNS) — The U.S. Catholic Conference has urged the federal government to initiate a national health insurance program that will provide "universal coverage for all U.S. residents."

The Catholic bishops' service agency suggested that the "financing mechanism" for such a national health program take the form of a "federally-operated" social insurance system.

In a 30-page statement, read before the House Ways and Means Committee which is studying several major health care proposals, the USCC said a national health program should be broadened to promote and maintain health, "not merely treat disease."

"We support the position that if health care is a basic human right, that the responsibility for fulfilling this right rests with both the individual and society and that government as an instrument of society must assure an adequate response to this right," the statement said.

The USCC testimony was presented by Msgr. Harold Murray, director of the USCC's Department of Health Affairs; Msgr. Lawrence Corcoran, executive secretary of the National Conference of Catholic Charities; and Sister Mary Maurita Sengelau, R.S.M., executive director of the Catholic Hospital Association.

"Viewing health care as a right," the statement said, "we cannot support any proposal or policy which would not provide or encourage the delivery of health care on an equal basis to all, regardless of race, religion, national origin or the ability to pay."

THE STATEMENT noted that each citizen should have access to physician care "with an emphasis on a freely chosen, responsible physician for every family properly supported by para-medical personnel, and a multi-specialty arrangement among physicians with facilities necessary for referral and consultation."

The U.S. Catholic Conference also called for emergency care, hospital inpatient, outpatient, and clinic services, long-term hospitalization and long-term health care in facilities which provide nursing care, therapeutic and rehabilitative services.

In addition, it asked for dental care, prescribed drugs, home health services, transportation, nutritional services and personal and family health education.

"The present system does not deliver this comprehensive range of services to every American," the USCC testimony pointed out.

"What can be seen from the listing of benefits is that health manpower must be trained in a different manner. Providers, including physicians, must adjust to different service patterns, and additional techniques, now largely experimental, will have to be perfected," the statement said.

"The will to change the mode of delivery (of health services) and possibly the nature of the services delivered can be found within

the present system," the USCC testimony added. "Although, it does seem necessary to use federal programs which purchase health services to influence the delivery system."

THE CATHOLIC AGENCY suggested that a social insurance system set up by the federal government should provide the financing needed for the nation's health care system.

The insurance system should spread the risk by encouraging people to indulge in long-range planning and by assuring the security of the contribution, the statement said.

And it added that any new health program should be a "federally-operated" social insurance available to all members of society and covering all the normally necessary health maintenance services on a non-indemnity basis.

The 30-page testimony also recommended that health education be viewed as a necessary component of any national health program.

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# There are several ways to evaluate the Synod

ROME — (NC) — How do you evaluate an event like the third international Synod of Bishops? There are several possible ways.

One is to write off the synod as a failure before it began. This approach was adopted in advance by a few persons who let it be known that, given present conditions in the Church, the synod could accomplish nothing.

It is difficult to argue with people of this mentality. Since the synod was a failure for them before it began, one can only suppose that nothing that has happened in the past six weeks could have changed their minds.

ANOTHER approach is to set one's own agenda for the synod and then decide its success or failure by how well it measured up. This also was done in advance by some.

The difficulty with this way of viewing matters is that it reflects an ideological rigidity which makes little allowance for the dynamics of such a meeting. It establishes pre-conceived conditions for what "must" be done and fails to recognize the interchange of ideas and the development of insights that actually occur.

Certainly if the 210 bishops participating in the synod could not have learned from one another there would have been little purpose in their coming together.

A third approach is to attempt to understand what a synod is, what it does, and what it can reasonably be expected to contribute to the life of the Church. This is not necessarily easy since the synod is still a new institution whose role will grow clearer on the basis of experience. But certain things are apparent.

FOR ONE thing the synod is a consultative body. It makes recommendations to the Holy Father but does not legislate. The stature of the synod gives its recommendations considerable weight, but they are not binding.

Even on the level of recommendation, no one synod can be thought of as giving definitive answers to the questions before it. The participants in this third synod have examined two pressing issues — the ministerial priesthood and world justice — as openly and fully as they could and have reached conclusions about them. It has done so as a body obliged to present the response of the Church to the constant challenge of adaptation to meet contemporary needs.

In the light of all this, how is one to judge this synod's contribution to the discussion of the priesthood and world justice?

SOME will be disappointed that the synod did not recommend some of the steps — abolition of the law of celibacy for Latin-rite priests or the immediate ordination of married men — which had been urged upon it from various sources.

But anyone who has followed the synod must be aware that these questions were examined closely and discussed candidly. The positive value of celibacy for priests was overwhelmingly affirmed. At the same time it was made clear that priestly celibacy is not merely a kind of clerical bachelorhood; it must instead be a free, positive, personal commitment of service to God and God's people.

This in turn points to issues that go deeper than the question of celibacy. Above all, perhaps, the problem of the modern priesthood is a problem of self-determination.

Priests today want and deserve a more participatory role in decision-making in the Church, especially in the making of decisions that affect their lives. This demands improved methods and structures for communication and collaboration between priests and bishops. The relationship of bishops and priests must not be one of "us" and "them" but of "all of us together." In many areas we still have a long way to go to achieve this, and progress is often frustratingly slow. But at the very least the goal has been clearly identified by the synod as one toward which all must work.

In this discussion of the theology of the priesthood the synod sought to clear away some of the uncertainty about their role which troubles many priests today. Whether it succeeded in doing so, only time will show. Certainly, though, the synod has helped sharpen and clarify issues.

On the subject of world justice, too, the synod has contributed to clearer understanding, especially with regard to the specific role of the Church.

MANY issues were dealt with by the synod under the heading of world justice. Problems such as war, the arms race, denials of human rights to racial groups and women,

By JOHN CARDINAL DEARDEN  
(Copyright 1971, NC News Service)

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

exploitative relations between the rich nations and the poor came under examination. But the overriding question was: what can the Church do?

The synod made it clear that the Church can do several things. It can express its concern for justice by removing any elements of injustice, real or apparent, within itself. Much has already been done — for instance, in the establishment and implementation of conciliation and arbitration procedures — but much more remains to be done, including re-examination of the role played by women and by minority groups in the Church. This requires continuing self-examination by all members of the Church at all levels.

Beyond this, the role of the Church in promoting justice is primarily one of teaching and motivating Catholics and men of good will to practice justice in government, the business world, international relations and all areas of life. The Church acts upon society through its members. We cannot pretend to have had total success in this effort of education and motivation up to now. The social doctrine of the Church is little known by many.

There are a number of reasons for this: the tendency to suppose that once a principle has been stated it is then understood and will be applied; failure to bring social doctrine down from the level of a papal encyclical or conciliar or synodal document to the level of the classroom and the Sunday sermon; failure to communicate doctrine in words and images that can be widely understood.

THE SYNOD points to the imperative need for the Church at all levels to look realistically at how well it is communicating its message, and to make whatever changes and innovations may be needed to improve its performance. This is a special responsibility of bishops, who as teachers in the

Church cannot be satisfied that they have fulfilled their duty until social doctrine is heard, understood and acted upon by the mass of Catholics.

As the synod draws to a close, the temptation increases to make quick, definitive evaluations of its performance. In many ways, however, what happened during the synod is less important than what will happen after. More than 200 bishops from around the world have met for six weeks in Rome to voice their concerns and their convictions and to point to new directions for the Church in continuing Christ's mission in our times. They have expressed themselves as clearly and honestly as they could. But with the end of the synod, the task of communication has clearly just begun.



Patriarch Ignatius Jacob III of the Syrian Orthodox Church of Antioch (Jacobite) and All the East gives a crucifix to Pope Paul VI (right) during a private audience with the Roman Catholic pontiff in the Vatican. Both men saw the meeting as a historic event, one that would bring the two Churches closer together after 15 centuries of separation.

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# Education swings in other way

Increased criticism, from all quarters, of public school education, a plea for leadership and personal renewal highlighted the talk given by the principal speaker of the two-day annual Catholic School Administrators' meeting held at the Deauville Hotel last week.

Noting that in years past the general attitude towards education was that, an education would provide success in life and solve all other problems, Fred Schultz, chairman of the Governor's Citizens' Commission for Education, said, "All of a sudden the pendulum has swung the other way. Education is being criticized in all quarters."

Education was considered the key to the middle class, but now it is generally more accurate to say that the middle class is the key to education, Schultz said.

People keep saying, he added, "I keep paying more and more money in taxes and what am I getting for my dollars in relation to schools? Tell me what you are doing with my money and show me what kind of results you are getting?"

Another criticism is: "Why can't we just teach the kids to read? They graduate from high school and from

college, and they can't do anything.

IN ORDER to bring about some solution, three things ought to be considered, said Schultz. They are flexibility, enthusiasm and management.

Schultz described management as the ability to use resources and people the best way possible. "We've got to develop a system to enable us to a greater amount of available resources. The Department of Education needs to be a different type of animal than what it is. We need to serve the people in areas of leadership."

On the local level, Schultz added, there is a need to consolidate school districts, a need for school superintendents to designate and find good principals and a need for principals who can find good teachers.

REGARDING enthusiasm, he said, "We've got to do some real work in motivation with our teachers. Thirty per cent of the people in the United States are involved in education in some form or another."

"We are asking teachers to handle people who are completely different than in years past. We need to find some way to attract better people in the field of education and keep them there."



CATHOLIC school administrators and principals listen to Fred Schultz, chairman of the Governor's Citizens Commission for Education, during the second day's meeting of the annual Catholic School Administrators' Conference held at the Deauville Hotel, Miami Beach, last week.

Flexibility is the key to individuality, Schultz said, and to a complex society. "I hope we do not allow public education in this country become a monopoly. Do we want private education?" he asked. "I think we do."

"If you say we can do a better job by being performance contractors, what about private and parochial schools being compensated for its efforts. If education is going to be responsive, it will have to change."

Schultz's talk was followed by a panel presentation which was presided over by Thomas F. Lynch, school superintendent for the Archdiocese of Miami. On the panel were Tom A. Horkan, executive director of the Florida Catholic Conference, and Charles O'Malley Jr.

TRANSFORMATION of Catholic education with other agencies and officials has come about in several ways, said O'Malley. Some of the ways enumerated by him included: "gradual increase in awareness and interest by the diocesan superintendents in the federal program; appointment of full or part time personnel within the diocesan offices to serve as liaison with the county superintendents, county Title I and Title III coordinators."

Other means of transformation are: "intensive efforts to familiarize Catholic educators with just what they are eligible to receive and what their students are eligible to receive; the appointment of an individual who is in frequent contact with the State Department of Education and

the U.S. Office of Education, in this case, myself," said O'Malley.

HE DESCRIBED his partial responsibility in Tallahassee as "riding herd" on our involvement in the Federal government. For the most part," he added, "a fairly amicable relationship or rapport has developed between our office and the state office."

"In order to accomplish anything significant, it's my responsibility to be conversant with the various funded programs and to keep my ear to the wall in order to hear of any new federally or state funded programs. A tremendous asset to our office is the U.S. Catholic Conference in Washington. The office keeps us informed of any new developments in federal legislation in related areas of education," O'Malley said.

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

THE KEYNOTE address was given on Tuesday by Msgr. Mortimer J. Danaher, superintendent of schools for the Diocese of St. Augustine. The program was continued on Wednesday with a discus-

sion on "Accreditation for Florida Catholic Schools" which was followed by group session on "The Principal's Changing Role."

The director of the Florida Catholic Conference, in a brief talk which concluded the

Wednesday's sessions said, "legislatures must be made aware of our problems. If the story of our schools are put across, the people will be convinced that something has got to be done to keep our schools open."



DISCUSSING changes in Catholic school education are, left to right, Father William F. McKeever, first superintendent of schools for the Archdiocese of Miami, and Thomas Lynch, present superintendent.



GUESTS panelists at the administrators meeting were, left to right, Thomas Horkan, executive director of the Florida Catholic Conference, and Charles O'Malley Jr., also of the FCC, who gave a brief sketch of his duties in Tallahassee and what Catholic administrators can do to obtain government help.

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# Editorials

## Where can they look for kindness but to us?

In his letter to the Corinthians, Saint Paul wrote that charity is patient and kind. He also said that charity is not ambitious nor self-seeking. But above all, Saint Paul recognized the virtue of charity as the greatest gift of all.

Over the centuries, since then, charity has been the hallmark of people who care.

Our Archbishop Coleman F. Carroll has recognized the need for the faithful of the Archdiocese to be able to give full expression of their concern for those who are less fortunate than themselves.

Consequently, he has designated this Sunday, Nov. 7, as the day for the fifth annual Good Samaritan Collection.

"IT IS A SOURCE of profound gratification," the Archbishop reminds us, "that our appeals for our less fortunate brethren are always met with

heart-warming generosity by the parishioners of our Archdiocese."

The Archbishop also recalls that there is no solicitation which "stimulates our people to higher and higher planes of benevolence and charity" than the Good Samaritan Collection for dependent children.

This annual appeal helps provide the tender, loving care that dependent children in the Archdiocese not only need but deserve. These are the children, who for one reason or another, and through no fault of their own, require foster home care.

Let our response to the Good Samaritan Collection this Sunday make this the greatest gift these children have ever received. As the Archbishop reminds us, they have no one else to turn to but us.

### Background

## Conscientious objection gaining firmer support

By JAMES R. JENNINGS

(Associate director of the World Justice and Peace Division, United States Catholic Conference)

WASHINGTON — (NC) — What kind of religious belief have you (Catholics) got," asked Gen. Lewis B. Hershey, then director of the National Selective Service, "that causes you to reject some wars and not others? That doesn't seem to me to be a religious question but a political one."

Hershey's remark was stimulated by the American bishops' support for selective conscientious objection or objection to particular wars in their 1968 pastoral "Human Life In Our Day."

Three years later, October 1971, the bishops have expanded on that position and have issued a more comprehensive statement "Conscientious Objection Declaration." In addition to their support for selective conscientious objection to the bishops, in their recent statement, firmly establish that both selective conscientious objection and a conscientious objection based on absolute pacifism are valid forms of Christian witness and are not opposed to Catholic teaching.

Even though the Selective Service System has exempted pacifists from military service in the past, a practical problem arose in many areas where Selective Service officials were not granting exemptions to some Catholics because of the mistaken notion that a Catholic cannot be a pacifist. Hopefully, the new statement will settle this once and for all.

THE NEW STATEMENT also expands on several pastoral initiatives which follow naturally from the position taken in 1968. The

first is the need to provide young men with draft counseling and information. Counseling centers have been established by some Catholic dioceses, and in some Catholic high schools and colleges. This trend is expected to increase in the months ahead.

Secondly, the bishops' call for Catholic organizations to support and provide meaningful employment for conscientious objectors. Surveys of Catholic hospitals and social service agencies suggest that the number of possible alternative service employers will be greatly increased if the bishops' encouragement receives an appropriate response.

Further, the bishops broke new ground in their recent declaration by expressing a pastoral concern in the highly controversial area of granting amnesty to young men who have left the country or who have been imprisoned because of their opposition to military conscription. Approximately 50,000 Americans have left the country in protest and, in addition, several hundred are serving prison terms for draft violations.

In this regard, bishops urge public officials, in revising the law, to consider granting amnesty to these young men.

Following the release of the 1968 pastoral, Msgr. John Tracy Ellis noted: "They (the bishops) have made a kind of break with American Catholic thinking and practice of the past."

This trend can also be seen in their statement this year. The October 1971 declaration is clearly in the new spirit of the Second Vatican Council, which called for "an evaluation of war with an entirely new attitude." To understand the statement it is important, therefore, that it be viewed in this historical context.

## Asks special aid to aged

WASHINGTON, D.C. — (RNS) — A Catholic priest who heads the nation's largest non-governmental welfare program told a Congressional committee here that the aging should receive "special consideration" in any forthcoming plan for national health insurance.

"...The aging have greater health needs. They have greater and more costly demands," said Msgr. Lawrence J. Corcoran, executive secretary of the National Conference of Catholic Charities, in testimony before the House Ways and Means Committee.

Msgr. Corcoran's testimony followed the reading of a 30-page statement by the U.S. Catholic Conference, calling on the federal government to provide "universal health coverage for all U.S. residents."

Noting that "every one of the bills" before Congress shy away from long-term health care for the aging, the NCCC head said of the aging, "their ailments and needs last longer — they are for life as a rule."

HE SINGLED OUT nursing homes as an example of how the aging are required to spend more for health care than persons in other age groups, but noted that bills now under study do not make provisions in these areas.

"The aging are faced with problems particular to their state of life," Msgr. Corcoran pointed out, "which multiply and aggravate their needs. These needs must be met and this frequently necessitates outside assistance, over and above that which is required by the average adult."

He declared that special concern for the aging must be taken because "there is increased need for medicines and... health care" for ailments that are likely to become "permanent conditions rather than ones that can be quickly cured."

He cited several special needs for the aging — such as transportation, neighborhood facilities, care in the home and other out-reach programs — which must be included in any new system.



## VOICE OF THE PEOPLE

### 'Ryan's Daughter' irking

Dear Editor:

After having seen "Ryan's Daughter" I would like to know to whom I can write to find out how that film ever got a GP rating and on what basis it would be rated GP instead of R.

It has been my first experience with the new art, other than seeing MASH, and I was really unnerved that young teenagers were watching a film that embarrassed me.

What can we parents do, beside reading

"The Voice," to decide what movies our children are going to see? I never saw a listing for this film in "The Voice" — Shame!

Thank you for your consideration in this matter.

Sincerely,

Margaret Grill

North Palm Beach, Fla.

(A review of "Ryan's Daughter" was printed in The Voice Jan. 1, 1971. It was given an "A-III" rating by the National Catholic Office of Motion Pictures. This rating, according to NCOMP, indicates that the film should be restricted to adult audiences. The GP and R ratings have been placed on the films by the film producers themselves and have been severely criticized by both Catholic and Protestant motion picture offices. — Editor)

### Lauds backing

Dear Editor:

I am most appreciative of the editorial support I have received from The Voice concerning the motion picture film "Sweet Sweetback's Baadass Song."

The Voice editorial was extremely accurate in its presentation of the circumstances surrounding the private showing of this film at the specific instance and request of the theater owner. I do not believe that the treatment accorded by the other area newspapers can be categorized as fair comment. I believe that this was made clear by your editorial support. Thanks again.

Sincerely yours,

Leonard Rivkind

Special Assistant State Attorney

Miami Beach, Florida

### He's not laughing

Dear Editor:

For many months we have been viewing "Laugh In" on television and enjoyed much of it, however we have noticed for some time that they bring out the Roman collar and a crack or two about nuns.

Three weeks ago, I wrote the network in New York and told them in no uncertain terms that cracks about nuns wearing hot pants were a little too much for our liking. This, along with slanted remarks about religion, is far out of line.

Respectfully yours,

J.E. Sampson

West Palm Beach, Fla.

(Which all shows that things in "beautiful downtown Burbank" can get mighty rank! - Editor)

### Likes feature

Dear Editor:

After my return from a several weeks vacation I looked through the back copies, and also the current issues, of The Voice.

What a pleasant surprise to see in each a full page devoted to excerpts of statements made by Pope Paul VI, especially on sociological as well as religious developments not only within the Catholic Church but in the world in general.

Now, for the first time in a concise format, Catholics in the Miami Archdiocese can be informed weekly on the Vatican's views on current issues as they affect Christians everywhere.

Such a page fills a long-neglected void by helping Christians to be posted concerning the leadership which Pope Paul offers on questions or problems that do affect Christians directly or indirectly, regardless of their political sentiments.

These full page excerpts provide background to a better understanding of today's religious problems — in somewhat the same way that daily newspapers help all Americans to be posted with current administrations in Washington.

If Florida Catholics care to be posted on "Whither the Catholic Church" they can find guidance by reading the excerpts from Pope Paul VI. Will they?

James Batal

Coral Gables



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

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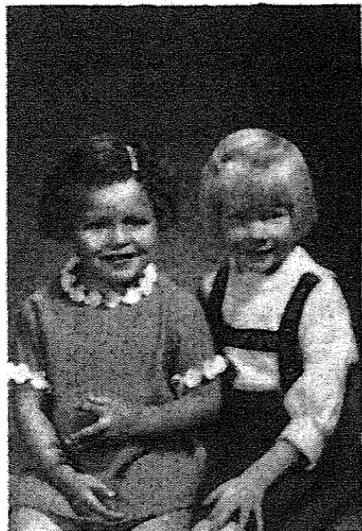
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Collection for dependent children

## Be a 'Good Samaritan' Nov. 7



**DEPENDENT** children such as those shown above and below are now happy in homes with parents who love them, thanks to the Archdiocesan charitable agencies who are genuinely concerned for their welfare and happiness.



**MANY** children benefit from the donations of the faithful to the annual Good Samaritan collection which will be taken up this Sunday in all the chapels and churches of the Archdiocese.

## Here's why you should open your heart

By **MSGR. ROWAN T. RASTATER**

According to a report circulated nationally by the Associated Press, a teenage girl in St. Louis was blinded by an ex-convict who allegedly slashed her eyes with a piece of glass. Almost before you can say, "Jack Robinson," a Wilma Chestnut fund is established and already more than \$17,000 has been donated from across the nation by people who don't know and never have seen this now dependent 17-year-old girl.

How often we read that a policeman is stabbed or gunned down while performing in line of duty. Usually the slain officer leaves a wife and children. Immediately a fund is established for the support of his family and the education of his dependent children. And people he never knew rally to swell this worthy fund.

**SOMEWHERE** in South America a little girl will die

unless she receives a special serum or, in some cases, massive doses of a rare-type blood. The word is broadcast. Immediately, doctors, nurses, pharmaceutical houses band together to come to the aid of this dependent youngster whose name they can't even pronounce.

The plight of babes and young ones in Biafra, Peru, Pakistan, India, and elsewhere, easily arouses the sympathy of our people and elicits greater generosity.

What does it take for people to be charitable — to willingly and spiritedly go out of their way to help someone in need — especially people they do not know? Well, there are, perhaps, several factors — two of which readily come to mind: the innate generosity of the American people, and second, the fact that the plight of these needy people, their stories and often their pictures, have been printed, broadcast and televised across our country,

making it simple for readers, listeners and viewers to accept these unfortunates as one or more of their own.

Now let's move closer to home. In our Archdiocese of Miami we unfortunately have many dependent children. Dependent because they have been thrust into situations of dire need through no fault of their own. Some have been orphaned, some come from broken homes, others from homes where drunkenness ruins the chances of a normal life. The point is, they did not plan their fate, they did not choose their unhappy lot . . . surely they would prefer to grow up in the environs of a happy, well-ordered life.

Many of these children need orthopedic shoes, special medicines and dental care; others require hearing aids and the like — and all need housing, food, clothes, and a generous dose of love and affection. Perhaps if we could get the pictures and case histories of these child-

ren in print, and pictures in our local mass media you would be moved to help them just as strangers are being moved to come to the aid of Wilma Chestnut.

We can't do this for several obvious reasons. But we can tell you that these children are needy — that they are dependent — dependent on you. And further, that they are yours to take under your wing. The way to do this is made easy for you.

On Sunday, Nov. 7, at all the Masses in our Archdiocese, the annual "Good Samaritan" collection will be taken up. Envelopes will have been previously distributed to aid you. Fill these with full expressions of your love and care for these unfortunates, who are much nearer and who should be as important to you as someone in St. Louis, Africa, Asia, or South America. In turn, you will receive their thanks and prayers, and God's blessings.

May God bless you!

## Around the Archdiocese

### Woman TV journalist to speak at luncheon

Barbara Walters, award-winning TV journalist, known to South Florida audiences as one of the stars of NBC's "Today" show, will be the guest speaker during a benefit luncheon sponsored by the Marian Center Auxiliary on Friday, Nov. 12, at the Hotel Deauville, Miami Beach.

Luncheon will be served at noon and reservations must be made no later than Nov. 8 by calling 751-3745, 865-0034, or 446-2525.

Mrs. John McCoy and Mrs. Joan Storer are co-chairmen of arrangements, assisted by Mrs. Frank Rooney, Mrs. Edward H.

McHale, Mrs. G.I. Drury, Mrs. Frank Mackle, Mrs. Maurice Ferre, and Mrs. Edward Bradley.

Some 150 youngsters are enrolled at the Marian Center for Exceptional Children, conducted in North Dade County by the Archdiocese of Miami and staffed by Sisters of St. Joseph Cottolengo, whose particular apostolate is the care and training of the mentally retarded. Twenty youngsters live in the resident cottage at the Marian Center complex while more than 125 are day students.

Entire proceeds from the luncheon benefit the Center.

### Palm Beach County

A "Holiday Fashion Show Luncheon," hosted by the Sacred Heart Home and School Association, Lake Worth, is slated for Saturday, Nov. 13, at the La Coquille Club. The affair will get underway with a social hour at 11 a.m., followed by a noon luncheon. For information and reservations call Marge Tellex, 585-8822 or Marty Handley, 585-4265.

### Dade County

The annual fashion show and luncheon, hosted by the Ladies of Little Flower parish, Coral Gables, is slated for noon Saturday, Nov. 13, at the Coral Gables Country Club. For reservations contact Mrs. M. Solly, 667-8458 or Mrs. B. Wallace, 443-8852.

The annual Harvest Tea, welcoming old and new members of the Villa Maria Auxiliary, is planned for Sunday, Nov. 7, from 2 to 4 p.m. in the recreation room of the Villa, 1050 NE 125 St.

The regular meeting of the group will be held Friday, Nov. 12 at 11 a.m. in the recreation room. Kenneth Whittaker, special agent in charge of the Miami FBI office, will be the guest speaker.

A covered dish dinner and monthly meeting of the Memorare Society for Catholic widows and widowers, will be held Friday, Nov. 12 at the St. Dominic Church coffee shop, 5909 NW Seventh St. For further information call 649-2928 or 274-0244.

### Broward County

Assumption Guild, Pompano Beach, will meet Tuesday, Nov. 9, at 10 a.m. in the Harris Imperial Restaurant. All women of the parish have been invited to attend.

A film on defensive driving, presented by guest speaker, M.R. Gilchrist, executive director of the National Safety Council, will be featured at the Nov. 10 meeting of St. Matthew's Catholic Women's Club, Hallandale. The meeting will be held after the 7 p.m. Mass.

A reception for all new parishioners at St. Elizabeth Gardens, Pompano Beach, is set for Sunday, Nov. 7, at 7 p.m., in the parish hall. Entertainment will be provided by the "Happy Day" singing group.

The Women's Club of St. Bartholomew parish, Miramar, will meet Thursday, Nov. 11, following an 8 p.m. Mass. A chef will teach hors d'oeuvre-making, while members and friends sample the finished products.

Final plans for a carnival and bazaar will be discussed at the Nov. 8 meeting of the Lady's Guild of St. Vincent parish, Margate, beginning at 8 p.m. in the church pavilion. After the meeting the effects of drugs will be discussed by Charles Clark, of the Margate Police Department.

A card party and dessert will follow the regular meeting of St. Anthony's Catholic Women's Guild, Ft. Lauderdale, at 12:30 p.m., Tuesday, Nov. 9 in the club room.

A formal presentation of the American Flag and the Papal Flag to St. Stephen's Church will be made Sunday, Nov. 7, by the Father Michael Mullaly General Assembly of the K. of C. The presentation will be made during an 11 a.m. Mass.



EIGHT-FOOT statue of Our Lady of the Holy Rosary was dedicated last Sunday on the grounds of St. Dominic Church. Made in Spain the statue stands in a shrine made by parishioners.

### Will lecture on mysticism

"Mysticism: East and West" will be the topic of Brother David, O.S.B., of Mount Savior Monastery, when he is the featured speaker during the second presentation of the Coleman F. Carroll Lecture Series at 10 a.m. and 3 p.m. on Sunday, Nov. 7 in Thompson Hall at Barry College.

The Vienna-born religious, who has degrees from the Vienna Academy of Fine Arts and the Psychological Institute, received a Ph.D. in experimental psychology from the University of Vienna. In 1953 he joined the Benedictine Fathers at Mount Savior Monastery, Elmira, N.Y.



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### Two priest named to community posts

Two South Florida priests have been named to key positions in community projects in Broward and Palm Beach Counties.

RIVIERA BEACH — Father Neil A. Doherty, as-

### Date of charity ball is changed

The date of Mercy Hospital's 21st anniversary Charity Ball has been changed to Friday, Nov. 26, at 7:15 p.m. at the Doral Country Club.

The previous date was Saturday, Nov. 27. Reservations may be made by calling 371-3571, Ext. 3269 before Nov. 20.

Dr. and Mrs. James B. Byrne and Mr. and Mrs. Robert L. Searle are chairmen of arrangements.

### Guild to hear guidance chief

POMPANO BEACH — Father Jeremiah Crowley, director of Guidance in the Archdiocese of Miami Department of Schools, will be the guest speaker during a meeting of St. Coleman Women's Guild at 8 p.m., Tuesday, Nov. 9 in the church hall.

Assistant pastor, St. Francis of Assisi Church, has been appointed acting executive director of the Alcohol and Drug Abuse Council of Palm Beach County, Inc.

A founder of the North County Drug Abuse Program, Inc., Father Doherty is also a member of the board of directors of the Mental Health Assn. of Palm Beach County and works as the local referral and after-care counselor for NARA (National Rehabilitation Act of 1966) which works to help heroin addicts.

He formerly was administrator of the Family Counseling Center of the Catholic Service Bureau in Broward County.

FORT LAUDERDALE — Father Gerald Grogan, assistant pastor, St. Anthony Church, is one of nine local residents named to the newly-elected board of the Broward Housing Center.

Aimed at providing information, referral service and legal advice to low and moderate-income families experiencing difficulties in the housing shortage, the center's first projects will be the selection of an executive director and a fund-raising campaign.

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# Tale of sail 'round the world

*The Blind Horn's Fate*, by Richard Hough, Norton, 336 p., \$10. (1)

"A tree of cloves was as valuable as a rich seam of gold; and the sight of a fully grown tree, an evergreen of some forty feet high, rich in flower buds, was said to move men to tears." These words from an early chapter of "The Blind Horn's Fate," provide the key to Magellan's plan to sail around the world. Cloves were valuable not only as a spice for food but as a life-giving restorative that was even thought to cure redness of the eyes. The rare spice was grown only in the remote Moluccas, a chain of islands west of New Guinea. Magellan was looking for a short cut that would take him to the Spice Islands, as they were called, without making the long trip around the lower end of Africa.

On his voyage seeking the fabled channel through the unexplored land mass of what was then called Terra Australis, Magellan set a pattern of hardship that was to be followed for centuries by Drake and the other explorers who came after him. Foul weather and mutiny were the twin specters to confound any leaders of an expedition to the dreaded Tierra del Fuego, a land of evil spirits that seemed to haunt the intruding white man.

More than fifty years after Magellan, Sir Francis Drake also faced bitter weather and mutiny. The storms were not merely passing spells of bad weather but would rage for four and five weeks, during which time the tiny ships were blown hundreds of miles off course. With such weather the resulting mutinies are easy to

## Best Sellers

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

### FICTION

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

- Gay Lord Robert (I) Plaidy
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### NON-FICTION

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

- The Difference between a Man and a Woman (II) Lang

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

- McNamara: His Ordeal in the Pentagon (I) Trehwitt

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

understand. It was only the iron will of leaders like Magellan and Drake that made these early expeditions possible.

Richard Hough, the author of this book, which itself is like a voyage of discovery for the reader, is a

former World War II pilot, now residing in London. In "The Blind Horn's Fate" he has brought together informa-

tion about an area that has received little attention. Author Hough not only describes voyages of the early explorers, but he tells us about the strange land comprising the tip of South America and the primitive people who lived there.

The early missionary groups who sought to convert the Yaghans and other tribes of Patagonian people suffered hardships equal to those of the Spanish sailors who came two centuries before. Whereas the Spaniards under Magellan did find the Paseo they were seeking, the early missionaries had no success whatsoever, and found only a miserable death from privation and hunger. The natives they had come to convert stole their food and supplies.

Title of "The Blind Horn's Fate" is taken from a poem by Rudyard Kipling, "The Long Trail," referring to the extremes of navigation. The author made his own trip to the islands about Cape Horn before or while working on his book. We therefore must commend his courage as well as his narrative skill. (76-116102)

Richard B. Wathen  
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# Synod tackles a delicate task in drafting world justice text

By MSGR. GEORGE G. HIGGINS

The Synod of Bishops, as of this writing, during the last week of October, has completed its discussion on the subject of world justice and is engaged in the difficult task of trying to determine what to say about it — and how best to say it — within the limits of an essay of no more than three or four thousand words at the outside.

I don't envy the editorial committee charged with the responsibility of carrying out this assignment.

The committee, it seems to me, is caught in an almost insoluble dilemma. It has to find a way of saying something meaningful and practical without at the same time building up false hopes and unrealistic expectations about the competence or the ability of the institutional or hierarchical Church to "solve" the problems of the world community.

At the risk of being hypercritical of the Fourth Estate, I would have to say that a large segment of the press is only making matters worse for the Synod in this regard by oversimplifying the role of the hierarchical Church in the area of world peace and international social justice.

This is said on the basis of my own daily sampling of eight or ten leading French, Italian and English newspapers.

A GOOD NUMBER of their reporters — like some of the Synodal Fathers themselves — don't seem to be too clear in their own minds who it is they wish to do what when they call upon the "Church" or the "Synod" to put up or shut up on the subject of world justice.

In other words, their definition of the Church in this context seems to be lacking in clarity.

As I write this column, I have before me six or eight newspaper clippings which say, in effect, that the Church will lose all credibility if the Synod fails to move beyond the realm of principle and get down to particular cases, let the chips fall where they may. That's fair enough.

Everyone agrees that the time has come for the Church to stand up and be counted in the area of world justice and world peace.

But what is the Church — or better still, who are the Church?

This, it seems to me, is the key question facing the Synod as it tries to decide what to say about world justice and how best to say it without deluding the public concerning the competence of the hierarchical Church in the secular order.

In my judgment, the best talk in the Synod on this subject was given on Oct. 22 by Msgr. Pietro Pavan, rector of the Lateran University in Rome, and one of the world's leading authorities in the area of Christian social teaching.

Msgr. Pavan, who is widely reported to have been Pope John's closest collaborator in the writing of the Encyclicals Mater et Magistra and Pacem in Terris, started off by saying that it was essential for the Synod to spell out with clarity the precise limits of the Church's competence in the temporal order in conformity with the norms of justice.

THE CHURCH, as a hierarchically ordered religious community, he pointed out, does not have direct competence in the temporal order. Neither does it have the political authority, nor the economic means, nor the specific competence necessary for governing the temporal order.

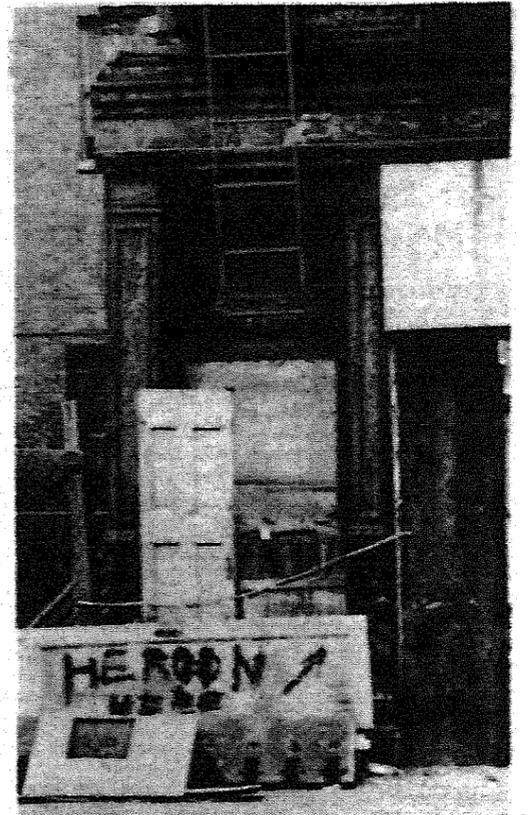
Still, as a hierarchical institution, the Church must work for justice — but in ways and by means consonant with her own nature and her own specific mission.

In particular, Pavan added, the Church can and must promote justice by the constant proclamation of the Gospel, by insisting on the requirements or the demands of justice, by denouncing violations of justice, by education, and by forming the faithful to take part in political action aimed at achieving justice, and by organizing programs or projects aimed at helping the poor and the weak in all parts of the world.

On the other hand, Msgr. Pavan pointed out, the Church as a hierarchical institution cannot and should not be involved directly in the field of politics and has no competence with regard to the technical ways and means of promoting social justice.

However, in these areas the faithful can and must work for the cause of justice — inspired by Christian principles but, acting freely as citizens, independent of the authority of the hierarchical Church.

Some reporters and some synodal delegates as well have



ONE WOULD hope that this sign on a condemned building on New York's Bowery wasn't for real. But the heroin problem in New York and other cities is very real and so are the places where addicts buy their drugs.

reacted negatively to Msgr. Pavan's speech on the importance of distinguishing between the role of the hierarchy and the role of Christians as free and autonomous citizens in the temporal order.

# Good Samaritan would be a crime-buster today

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

The latest sensation to hit New York is the Knapp Investigation.

The Knapp Commission is a special city commission appointed 18 months ago to investigate charges of widespread corruption among police and other city officials.

One of the most shocking "revelations" is the charge made by Patrolman William Phillips who said that he had "never known someone in plainclothes for more than two months who is not on the pad." The pad is a police term for policemen who accept payoffs.

As I see it, the danger in such sensational reporting is that the public may miss the forest for the trees. The simple-minded may easily be distracted by such picturesque incidents and fail to see the whole complex problem. The problem is larger than payoffs. The problem is how to cope with the astronomical crime rate in New York city — and of course, in the rest of the country as well.

WE HAVE a penchant for what seems to be obvious. It is being said for instance that the police should become more democratic by abandoning their uniforms and dressing like the rest of men in the community.

The military cut of their uniforms is said to alienate the poor and the underprivileged because it symbolizes repression. So let the police wear ordinary clothes and all will be well!

This is just as simplistic and superficial as the notion that nuns will improve their relations with students by abandoning the habit in the classroom.

Patrolman Phillips gave testimony that cops who abandoned the uniform and wore plainclothes were more corrupt than the uniformed police.

If there is corruption among the police it must be punished but the very person who blasts individual cops for dishonesty is often a person who lifts not a finger to prevent crime. He fails to realize his own obligation to help with a responsibility that is the responsibility of every person in the community, not the exclusive duty of the police.

The hundreds of shopkeepers and little-business men who pay off the cops are just one tentacle of the entangling octopus of vice that strangles our big cities in the death-grip of crime.

On Oct. 22, during the Knapp Investigation, 500 criminal justice specialists and students from many cities gathered at the Tavern-on-the-Green in Central Park to discuss "Crime: The Police and the People."

NATURALLY SOME POLICE CHIEFS tended to underplay the Knapp Investigation. The President of the International Conference of Police Associations said that the Knapp Circus had replaced the Barnum and Bailey Circus as the greatest show on earth. Others protested, and with a large measure of truth, against the highly dubious tactics of the investigation. (The N.Y. Civil Liberties Union has denounced the hearings as "a civil liberties disaster.")

There was, however, among the participants an awareness that the rising crime rate is a bigger affair than police payoffs. Professor Naomi Levine of the John Jay College of Criminal Justice said that the sum of the meeting was "to show people that we can reduce crime only if we fight it as a coalition of citizens." And William Greene, president of the mid-Manhattan branch of NAACP, was quoted in the "N.Y. Times" (Oct. 23) as stating that "We shouldn't forget that the big issue is not some corrupt cops among 30,000. The important issue is crime in the streets and how we can make the streets safe for women and children."

Living the Christian life is no simple matter these days. In the old days you could practice love of neighbor by carrying a bowl of soup to the sick neighbor next door. Today, because of the interdependence of all members of the community, love of neighbor involves us in community endeavors to cut down crime and make the streets safe at night.

He was not far wrong who said that the modern Good Samaritan would not wait for the robbers to waylay the victim on the road to Jericho. He would join a community enterprise to prevent the crime.

# 1st Catholic in cabinet of North Ireland

BELFAST, Northern Ireland — (NC) — The appointment of the first Roman Catholic to Northern Ireland's cabinet was called "crude window dressing" by a Catholic member of this British province's parliament.

Shortly after he was named a minister of state in the cabinet, Gerard Newe

appealed for peace in this violence-torn land, but a few hours later a policeman and a British soldier were killed and at least six guerrillas shot in a gun battle.

Newe, secretary of the Belfast Council of Social Welfare, said he will approach his job as "an informed Christian," but added: "It is a role which I cannot adequately

discharge without substantial support and good will from the community, and particularly a measurable degree of sympathy and understanding from my Catholic fellow citizens."

HE SAID he acknowledged that he had no mandate to speak for the Catholic community.

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# Emotional strains of city life

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## Film fare on TV

**SUNDAY, NOV. 7**

7:30 p.m. (CBS) — **Marriage On The Rocks** (1965) — Frank Sinatra, Dean Martin, and Deborah Kerr in a low-sudsing comedy about a highly improbable marital "mix-up." Kerr and Sinatra are a discontented couple who decide to take a second honeymoon in the hopes of saving their marriage. A quipie Mexican divorce-by-mistake and an equally quick marriage-by-mistake (Kerr to old family friend Dean Martin) lead to the basic nonsense. Not witty at all, and an unnecessary swipe at the institution of marriage. (B)

9 p.m. (ABC) — **Once Upon A Time In The West** (1969) — Any movie with as plainly mythic a title as that can't be all bad. And this one, starring Henry Fonda, Claudia Cardinale, and Jason Robards really isn't. The plot of the Sergio Leone "pasta" Western is mighty thin, but the foolish action involving outlaw Fonda's pursuit of another outlaw is full of hokum and played for campy laughs. Fair adult entertainment. (A-III)

**MONDAY, NOV. 8**

9 p.m. (NBC) — **Coogan's Bluff** (1968) — An Arizona deputy (Clint Eastwood) runs amok in Manhattan after losing a prisoner, but tracks and traps his man with cold relentlessness. The plot could have provided the opportunity for playing around with detective-Western genres, but instead it wallows in the mire of sex-and-violence that characterized Eastwood's early "spaghetti" Westerns. Wooden star, sensational scripting, and an unsavory moral atmosphere defeat Don Segal's action-packed direction. Hopefully, many of the more cruel visuals will have been pruned for TV consumption, but the nasty tone will doubtless linger on. (C)

**TUESDAY, NOV. 9**

8:30 p.m. (ABC) — **Do Not Fold, Spindle, Or Mutilate** — Original comedy made especially for television. A gaggle of aged, eccentric gals (Helen Hayes, Myrna Loy, Sylvia Sydney, and Mildred Natwick) play a joke on a dating service computer, with unexpected and murderous results. Watching this sounds as if taking a chance is involved.

**THURSDAY, NOV. 11**

8:30 p.m. (NBC) — **The Harness** — "World premiere" television feature, with Lorne Greene, Julie Sommars, Murray Hamilton. A mild-mannered, middle-aged man's marriage is endangered when a wild hippie girl stops by on her way to Big Sur in California.

9 p.m. (CBS) — **Don't Make Waves** (1967) — Perhaps not the stupidest, most coyly titillating of the "beachboy/bikini" non-movies, this one starring Tony Curtis and Claudia Cardinale is at least a contender. Movie features the old "low moral tone, suggestive costuming" drawbacks. (B)

**SATURDAY, NOV. 13**

8:30 p.m. (ABC) — **Duel** — Original television feature stars Dennis Weaver in a tale of suspense that ought to interest automobile drivers who have recurring nightmares about being chased by a big tractor-trailer at excessive speeds.

9 p.m. (NBC) — **The War Wagon** (1967) — A John Wayne movie, but a minor one. Familiar Western pits Wayne as a supertough hombre recently let out of jail and bent on avenging the dastardly deeds of Melvin Douglas, the gunman who framed him and took away his land. Plenty of rough, he-man action (A-II)

renovated brownstone house in what the Sunday real estate ads call the "Bklyn Hgts vicinity." They have everything which for some people counts for a pleasant life — wine with dinners, a Tiffany lamp or two, some nice Victorian furnishings for their home and an expansive library, he is a successful lawyer, she has time to visit the Modern Art Museum, etc., etc.

In other words, the Bentwoods, Otto and Sophie, represent the urban affluent. Their existence is delicately balanced, however, against the impersonal, inexorable incursions of urban blight. Winos and excrement are daily discovered on the sidewalk outside the Bentwoods' graceful home; their elaborate burglar alarm system must be fiddled with before it will work; obscene telephone calls jangle their nerves, glib con artists rattle their stoop's iron gate.

The film's title is the key to its problems. Thanks largely to Gilroy's background as a playwright (*The Subject Was Roses*) and to the way he directs the cast, especially the supporting players who walk on and off with great intensity, there is an inescapable staginess about the work. We are constantly reminded by the always grammatical speeches (never conversations) that we are watching characters and not real people.

Still, because at least one of them is in virtually every scene, Miss MacLaine and Mr. Mars manage to bring considerable depth to their characterizations. There are times, however, when one wishes Gilroy's camera were not so intimate, particularly in a scene in which the couple make violent, loveless and, yes, desperate love at their ravaged country cottage. Perhaps their impulsive act was the only response to the physical wreckage about them, but sharing the bed with them can only make the viewer even more uncomfortable. (A-IV)

# V AMUSEMENTS

## MOVIES-TV-RADIO



**A MIDDLECLASS COUPLE** Shirley Maclaine and Kenneth Mars, play in the title role in a contemporary adult drama about the high emotional costs of urban living.

## TV special on Campaign for Human Development

The aims, achievements and future of the Campaign for Human Development (the anti-poverty agency of the U.S. Bishops) will be featured on "Dare To Care," the first of two programs dealing with the Campaign in the "Look Up and Live" series, to be seen Sunday morning, Nov. 7, from 10:30 to 11 a.m. on the CBS Television Network. (Time may vary in local areas)

Established in 1970 by the Bishops of the United States in response to the urgent problems of poverty in America, the Campaign's goals are to make Catholics more aware of the complex dimensions of poverty and to raise funds for the financing of self-help community development projects throughout the nation.

Featured on the show will be three members of the National Committee of the Campaign: Dr. Albert Wheeler of Detroit, Chairman of the 40-member Com-

mittee; Philip Roman of the Office of Appalachian Ministry, Wise, Virginia; and Jack Ybarra, community organizer in the West Coast Chicano communities.

Topics for discussion will be the Campaign's aims and achievements, as well as its

future after its first year in action. Film segments from the 1971 Campaign-color documentary "To Be A People Again" will illustrate some areas throughout the country where Campaign grants and self-help projects are already at work.

## Absorbing drama of the courtroom

**Sacco & Vanzetti** (UMC Pictures) The sensational injustices visited upon anarchists Sacco and Vanzetti during the twenties are given a factually honest but emotionally biased treatment in this nonetheless absorbing courtroom drama from Italian film maker Giuliano Montaldo.

Unfortunately, S & V is a film of black and white issues — nothing is shaded or ambiguous. Thus we can appreciate and have sympathy for the eloquent but ultimately defenseless Italian immigrants, but we simply cannot believe in the ravaging prosecutor and judge who sent them to their eventual doom. (A-IV)

## Canny Virgil Tibbs strikes once more

The Organization (United Artists) — This third outing of Sidney Poitier as Lieutenant Virgil Tibbs of the homicide squad does not compare with his original role in the 1967 film, "In the Heat of the Night." This one is simply a thriller with no attempt at characterization and little mystery to involve the audience in its fast-paced proceedings.

Don Medford's direction of all this is direct and vigorous but quite undistinguished. There is enough violence, both physical and

psychological, for parents to think twice about sending their youngsters to see it. (A-III)

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### Ratings Of Movies On TV This Week

**FRIDAY, NOV. 5**  
 9:10 a.m. (5) Appointment With Danger (Unobjectionable for adults and adolescents)  
 1:40 p.m. (5) Wild Is The Wind (Unobjectionable for adults and adolescents)  
 4 p.m. (10) The Young Philadelphians, Part II (Unobjectionable for adults)  
 8:30 p.m. (5 & 7) A Howling In The Woods (No classification)  
 9:30 p.m. (4 & 11) Black Noon (No classification)  
 11:30 p.m. (10) Born Yesterday (Unobjectionable in part for all)  
**OBJECTION:** Suggestive situations and dialogue; low moral tone

**SATURDAY, NOV. 6**  
 12 noon (6) Kid Flix, Pride of St. Louis  
 1 p.m. (4 & 11) Children's Film Festival, Tiko And The Shark  
 1:30 p.m. (6) Love Is A Many Splendored Thing (Unobjectionable in part for all)  
**OBJECTION:** Reflects the acceptability of

divorce; tends to arouse undue sympathy for wrongdoing.  
 3 p.m. (5) Sweetheart Of The Gods (No classification)  
 3 p.m. (7) All That Heaven Allows (No classification)  
 4:30 p.m. (6) The Tall Men (Unobjectionable in part for all)  
**OBJECTION:** Suggestive situations and costuming; tends to condone immoral actions  
 7 p.m. (6) Love Is A Many Splendored Thing (See rating at 1:30 p.m.)  
 8 p.m. (10 & 12) One Woman's Revenge (No classification)  
 9 p.m. (5 & 7) Gigi (Unobjectionable for adults)  
 11:30 p.m. (11) Hatful Of Rain (Unobjectionable for adults and adolescents)

**SUNDAY, NOV. 7**  
 12 noon (4) The Inn Of The Sixth Happiness (Family)  
 12 noon (10) Devil's Angels (Unobjectionable in part for all)  
**OBJECTION:** The explosive subject matter (motorcycle gangs) of this film is presented without sufficient moral insight and responsibility.

A second film follows, entitled **Desperate Ones** (Unobjectionable for adults)  
 2 p.m. (6) The Tall Men (Unobjectionable in part for all)

**OBJECTION:** Suggestive situations and costuming; tends to condone immoral actions  
 4 p.m. (7) Ocean's 11 (Unobjectionable for adults)  
 4:30 p.m. (6) Love Is A Many Splendored Thing (Unobjectionable in part for all)

**OBJECTION:** Reflects the acceptability of divorce; tends to arouse undue sympathy for wrongdoing  
 6 p.m. (10) Texas Across The River (Family)  
 6:30 p.m. (6) The Tall Men (See rating at 2 p.m.)  
 7:30 p.m. (4 & 11) Marriage On The Rocks (Unobjectionable in part for all)

**OBJECTION:** Suggestive costuming is gratuitously introduced in an effort to shore up this weak comedy.  
 9 p.m. (10 & 12) Once Upon A Time (Family)  
 11:30 p.m. (5) Donovan's Reef (Unobjectionable for adults and adolescents)

**MONDAY, NOV. 8**  
 9:10 a.m. (5) Little Boy Lost (Family)  
 1:45 p.m. (6) Just For You (Unobjectionable for adults and adolescents)

**TUESDAY, NOV. 9**  
 9:10 a.m. (5) The Billionaire, Part I (No classification)  
 1:45 p.m. (6) Just For You (Unobjectionable for adults and adolescents)  
 4 p.m. (10) Angels With Dirty Faces (Unobjectionable in part for all)  
 9 p.m. (4 & 11) Don't Make Waves (No classification)  
 11:30 p.m. (10) Night Of The Following Day (Unobjectionable for adults and adolescents)

**FRIDAY, NOV. 12**  
 9:10 a.m. (5) The Billionaire, Part II (No classification)  
 1:40 p.m. (6) Just For You (Unobjectionable for adults and adolescents)  
 4 p.m. (10) High Sierra (Unobjectionable in part for all)  
**OBJECTION:** Though retribution in the end

4 p.m. (10) Sirocco (Unobjectionable in part for all)  
**OBJECTION:** Light treatment of marriage; low moral tone  
 9 p.m. (5 & 7) Coogan's Bluff (Condemned)  
**OBJECTION:** The film's repulsive protagonist (a promiscuous, cynical police officer) is presented to the audience as an admirable hero. Moreover, graphic sexual treatment and gratuitous use of nudity compound the socially irresponsible and exploitative nature of the production.

**TUESDAY, NOV. 9**  
 9:10 a.m. (5) Captain Carey (Unobjectionable for adults and adolescents)  
 1:45 p.m. (6) Just For You (Unobjectionable for adults and adolescents)  
 4 p.m. (10) Petrified Forest (Unobjectionable for adults and adolescents)  
 8 p.m. (4) Nevada Smith (Unobjectionable for adults)  
 8:30 p.m. (10 & 12) Do Not Fold, Spindle Or Mutilate (No classification)  
 11:30 p.m. (10) The Third Man (Unobjectionable for adults and adolescents)

**WEDNESDAY, NOV. 10**  
 9:10 a.m. (5) The Atomic City (Family)  
 1:45 p.m. (6) Just For You (Unobjectionable for adults and adolescents)  
 4 p.m. (10) Conflict (Unobjectionable for adults and adolescents)  
 8 p.m. (10) The Maltese Falcon (Unobjectionable for adults and adolescents)  
 11:30 p.m. (10) Look For The Silver Lining (Family)

**THURSDAY, NOV. 11**  
 0:10 a.m. (5) The Billionaire, Part I (No classification)  
 1:45 p.m. (6) Just For You (Unobjectionable for adults and adolescents)  
 4 p.m. (10) Angels With Dirty Faces (Unobjectionable in part for all)  
 9 p.m. (4 & 11) Don't Make Waves (No classification)  
 11:30 p.m. (10) Night Of The Following Day (Unobjectionable for adults and adolescents)

**FRIDAY, NOV. 12**  
 9:10 a.m. (5) The Billionaire, Part II (No classification)  
 1:40 p.m. (6) Just For You (Unobjectionable for adults and adolescents)  
 4 p.m. (10) High Sierra (Unobjectionable in part for all)  
**OBJECTION:** Though retribution in the end

overtakes the criminal character, the picture treats him sympathetically.  
 8:30 p.m. (5 & 7) The Harness (No classification)

9:30 p.m. (4 & 11) The Paper Man (No classification)  
 11:30 p.m. (10) All The King's Men (Unobjectionable in part for all)

**OBJECTION:** Reflects the acceptability of divorce; low moral tone  
**SATURDAY, NOV. 13**  
 12 noon (5) Kid Flix — Stage To Thunder Rock

12:30 p.m. (4 & 11) Children's Film Festival — Testadrapa  
 1:30 p.m. (6) Sabrina (Unobjectionable in part for all)  
**OBJECTION:** Light treatment of marriage

3 p.m. (5) The Golden Falcon (No classification)  
 3 p.m. (7) Because Of You (Unobjectionable for adults and adolescents)  
 4:30 p.m. (6) Casanova, 70 (No classification)

7 p.m. (6) Sabrina (See rating at 1:30 p.m.)  
 8:30 p.m. (10 & 12) Duel (No classification)  
 9 p.m. (5 & 7) The War Wagon (No classification)

11:30 p.m. (4) Experiment In Terror (Unobjectionable for adults and adolescents)  
 11:30 p.m. (11) Love Nest (Unobjectionable for adults and adolescents)

## RELIGIOUS PROGRAMS

**TV**  
 Saturday  
 5:30 p.m.  
**THE TV MASS** — (Spanish) Ch. 23 WLTV, Celebrant Father Carlos Garcia.  
 Sunday  
 7 a.m.  
**THE CHRISTOPHERS** — Ch. 11 WINK  
 9 a.m.  
**CHURCH AND THE WORLD TODAY** — Ch. 7 WCKT — "The Soul of the Church" features Msgr. John Connor, rector, and theologians from St. Vincent de Paul Major Seminary.  
 10:30 a.m.  
**THE TV MASS** — Ch. 10 WPLG Father John Nevins.  
**RADIO**  
 Sunday  
 9:15 a.m.  
**Happy Sunday (Un Domingo Feliz)** — WFAB — Father Agustin Roman and Father Angel Villaronga, O.F.M.  
 10 a.m.  
**The Roads of God (Los Caminos de Dios)** — WQBA — Father Jose Hernandez.

Charity is . . .  
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**The great key to morality is obeying Christ**

By FATHER JOHN P. SCHANZ

The most compelling drive of human life is man's incessant search for happiness and self-fulfillment. Within the last few years, differing life-styles between the generations have accentuated the problem of choosing the "right" road to happiness. "Love Story" or "Woodstock" depict a life-style scarcely acceptable to the average contemporary mother or father.

What makes right living then? Is it a matter of following society's rules or the fashions of one's peers? (e.g., murder is out, but trading marriage partners — "Bob and Carol and Ted and Alice" — style is the "in-thing").

Is morality imposed on man by church or civil authority? (e.g., abortion is wrong only because the church says so; violence is forbidden only because the state punishes it).

Is it a set of taboos to be promptly discarded by a sophisticated breed reared on technology and bent on liberty unlimited? (e.g., pre-marital sex is "in" because the "double standard" is hypocritical).

IF MORALITY or right living coincides with the way to authentic happiness, then it cannot be merely any one of the above options. Nor can it ever go out of fashion, since happiness, the goal of morality, is a constant, a lodestar that draws every individual to seek it.

Initially, then, morality may be described as the right "use" of oneself so as to achieve one's total well-being as an individual within the community of man; it is simply free and authentic self-development.

Obviously, a man's growth toward happiness by right living will surpass the animal's way of life. We cannot speak of a "dog or cat morality," for the specific characteristic of human morals is responsibility rooted in our power of reason and free choice. Utilizing our intellectual capacity, we must discover the basic values we will live by, values we conceive as promoting genuine self-fulfillment.

Where shall we discover these life-building values? Do we have a built-in compass to guide us? A set of maker's directions for right usage? Ordinary experience points to a correlation between the nature of an object and its purpose, between the way it is made and its intended use. A pen knife just won't do if we want to chop down a tree; but the weight and cutting edge of an axe can do the job.

APPLYING THIS PRINCIPLE to the task of human living, shouldn't we look to our very nature (our essential make-up as human beings) for some indication of "right usage"? Isn't it reasonable and human, for example, to control alcoholic or drug consumption in order to maintain self-mastery beyond an animal level of conduct? Or isn't it reasonable and human to respect one's parents, the property or the lives of others, because of the rights involved in these social relationships?

Human nature — what man is and can become — may be taken as the source for a morality of reason, a "natural law" for living humanly and happily.

But thus far, a man might be a kind of "holy pagan": what about Christian morality? What new values does Christ's teaching and example propose to us beyond living humanly? Something more than reasoned conduct is implied in His charge "Be perfect like your heavenly Father!" (Mt. 5:48).

He alone, the God-Man, could say "Follow me" (Mark 8:34) without consummate egotism; "Son though he was He learned obedience from the things that he suffered" (Heb. 5:8).

To live as Christ-follower means to live with a new freedom for others, in a God-like or graced condition, where man is in touch with God through fresh life-powers of faith, hope, and love.

It means a readiness to reach out to the stum-dweller, the retarded, the alcoholic, the racially oppressed, the underprivileged and the poor because with the ears of faith one hears in their appeal the voice of Christ: "As often as you did it to the least of these my brothers, you have done it to me." (Mt. 25:40).

In this higher perspective, all of life is renewed, uplifted, and re-shaped as a loving relationship between God and man.



Initially morality may be described as the right "use" of oneself so as to achieve one's total well-being as an individual within the community of man; it is simply free and authentic self-development.

**How do I know I'm doing right?**

By FATHER CARL J. PFEIFER, S.J.

"How do I know I'm doing right?" "How do I know what God wants me to do?"

In day-to-day living this question is usually more specific, in terms of concrete decisions to be made regarding family, job, vocation, or a dozen other important areas of life.

"Should I go to college or not?" "Should I marry or not?" "Should we have another child or not?" "Should I answer my draft call or be a conscientious objector?" "Should I continue this relationship or break it off?" "What should I do about social justice, pollution, peace?"

Each of us can recognize similar situations in our own lives, situations in which we must make a moral choice. We all know something of the anxiety involved in any major decision, and in many minor ones. We may well wonder before and after a moral choice: "How do I know I'm doing right?" "What does God want me to do?"

One task of religious educators — be they parents or teachers — is to guide persons toward the mature ability to make moral choices that are genuinely Christian. In today's complex, complicated world this challenge is doubly difficult.

FACED WITH THE TASK of guiding people toward mature Christian living in a constantly changing, increasingly complex world, religious educators are developing new strategies for guiding people to live and grow as Christians. These strategies are based on a rich, traditional understanding of Christian living.

Christian moral life is conceived of as a response to God's will within the context of a relationship of love between God and man. God invites, calls, challenges, commands; man responds faithfully or selfishly. Moral training then must focus on aiding Christians to discern or recognize God's call in their lives. According to Scripture, the tradition of the Church, and the Second Vatican Council, God's impelling voice is expressed not only in law and authority, but also in the events of history, the experiences of personal and social life, and in the Scriptures and tradition of the Church.

If it is true that God's imperatives are recognizable in personal and social experience as well as through ecclesiastical and civil authority, then Christians need to

learn to recognize and discern God's voice in all of these areas. One strategy for learning discernment may be described briefly in terms of three important stages or dimensions: (1) Exploration, (2) Dialogue, (3) Prayer. All three aspects of this dynamic process are important for coming to a peace-filled moral choice.

(1) EXPLORATION: All the relevant facts are to be explored, both experimental and legal, past and present. What seems to be most needed in this situation? What appears to be most loving? What are the effects of each choice? What is realistically possible? What commandments or laws touch this situation? What does the Gospel say about such a choice? What does the teaching of the Church indicate? What values are at stake? What reasons seem most compelling?

These questions suggest the type of exploring or reflection that is needed. Naturally the extent and depth of the exploration will vary according to the seriousness and complexity of the moral issue in question. In any case the exploration is to help us be open to the various aspects of the reality in which we can recognize God's will.

(2) DIALOGUE: Because one important avenue of hearing God's voice is other people, and because we exist within a community of believers each of whom has particular gifts for the good of all, we need to speak with and listen to others. Again, the extent and depth of the dialogue depends on the nature of the moral issue.

Often the advice of a more experienced person may be sufficient, at other times discussion with a large number of persons might be required. What do you think is right in this circumstance? How do you see God's law as applicable in this situation? What is your understanding of the Church's moral teaching in this case? Why would you choose this course of action? What is your understanding of Christ's law?

Honest dialogue, sincere sharing and listening, has been recognized from the earliest days of the Church as a vital dimension of moral decision making and a test of one's own honesty. Even the most isolated hermits of the desert met periodically with another "spiritual father" to discuss the directions of their Christian growth.

(3) PRAYER: Since it is the voice of

God, the guidance of the Holy Spirit, which we need to recognize, prayer is absolutely essential. Christian prayer is not just the recitation of formal prayers, but a conscious placing of oneself in God's presence, asking his help and guidance. True prayer arises out of one's life, out of daily experience, and is nourished on the traditional sources of Christian prayer — Bible, Liturgy, and the experience of God as interpreted in Christian tradition.

It is this process of moral discernment that is at the heart of Christian moral education. It is a process distilled out of the centuries of Christian experience of moral choice. This approach to Christian discernment is a realistic, traditional way to "judge what is God's will, what is good, pleasing and perfect" (1 Rom 12:2), and "to value the things that really matter" (Phil 1:9-10).



The search for what God wants a person to do with his life leads to many places within our society.

**Christian lives reflect Christian morality**

By FATHER QUENTIN QUESNELL, S.J.

Trying to understand Christian morality by examining Christian lawbooks always seems to fail. Christian laws, from the very beginning, have been borrowed somewhere else or modeled on someone's else's.

The Christians began by borrowing the Ten Commandments from the Jewish law and many of their social regulations merely followed Jewish practice with slight changes. Later they modified these in the light of Gentile customs and added generous borrowed helpings from the moral reflections of the Platonists, Stoics, Seneca, etc.

Yet the Christians were always convinced that their morality has something very distinctive. What was it?

The key lies in something quite apart from the laws they observed. It lies in their first act of faith. The act of faith which made them Christians was felt by them as a moral transformation at the root of their being.

When the people heard Peter preach Christ's death and resurrection, "they were deeply troubled and said . . . 'What shall we do, brothers?' Peter said to them: 'Turn away from your sins, each one of you, and be baptized in the name of Jesus Christ, so that your sins will be forgiven.'" (Acts 2, 38f). Believing the apostles' message demanded conversion and repentance.

BUT CONVERSION FROM WHAT? These were faithful, believing Jews. Repentance over what? They were pious men, devoted to their religion and their God. They were in Jerusalem that day to celebrate a religious feast (Acts 2, 5f). They were good men, observant of God's law.

Believing what the apostles preached meant opening themselves to a new and higher set of values. It meant beginning to see what God really thought of the world. It meant believing that the man who had been so cruelly and unjustly put to death was really the Lord of glory; that His death had been but a step to resurrection; that God could and did transform death into life and suffering into joy for those who loved. It meant realizing that God thought every human person was worth loving unto death.

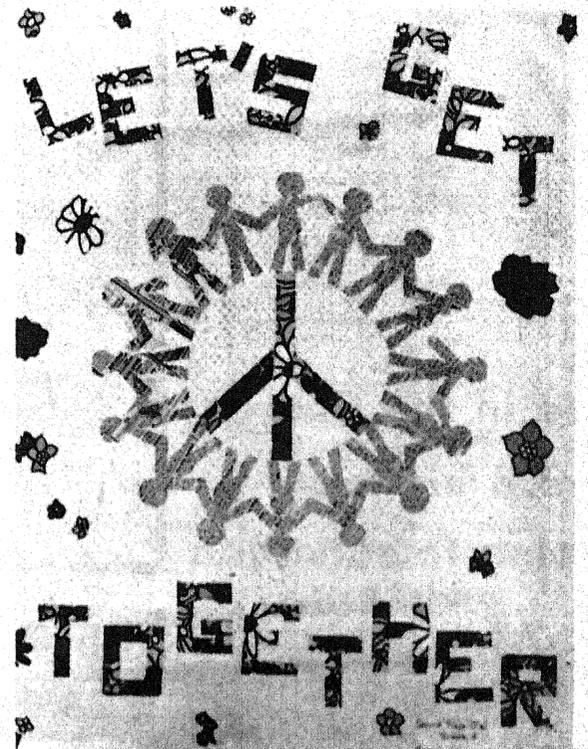
Moreover, believing that God had raised Jesus, they too could experience what he had

experienced. For them too, their own power, security, wealth and reputations were not something to be clung to. They too could give it all up, take the nature of a servant and humbly walk the path of obedience to death on a cross. With Him they too could be raised to the highest place above (Philippians 2, 6-9).

With Him they could know God as their loving Father, no matter what evils came upon them. He had given His life for them; they could give their lives for one another (1 John 3, 16). He, though rich, had become poor for their sakes (11 Cor. 8, 9); they could sell all they had, give it to the poor, and follow Him (Mark 10, 21).

In the light of these new insights, their former lives looked shabby and cheap. "So far as a man can be righteous by obeying the commands of the Law, I was without fault. But all those things that I might count as profit, I now reckon as loss, for Christ's sake. Not only those things, I reckon everything as complete loss for the sake of what is so much more valuable, the knowledge of Christ Jesus my Lord. For His sake I have thrown everything away; I consider it all as mere garbage, so that I might gain Christ and be completely united with Him. No longer do I have a righteousness of my own, the kind to be gained by obeying the Law. I now have the righteousness that is given through faith in Christ, the righteousness that comes from God, and is based on faith. All I want is to know Christ and feel the power of His resurrection; to share in His sufferings and become like Him in his death, in the hope that I myself will be raised from death to life" (Phil. 3: 8-11).

This Christian morality could not be pinned down in written laws. It could be expressed only in Christian lives. It could be taught only insofar as faith in Christ was passed on by living testimony and example. Where general rules of good conduct were needed, the Christians could freely borrow, and they did so. But what made their morality Christian was the inner transformation of "putting on the mind of Christ" and the actions that flowed from that transformation in the concrete situations of daily life. This truly Christian morality has always been the Church's most precious possession.



Saying it is often times more difficult than doing it. This winning poster by Mauro Sanchirico, grade two, St. Anthony of Padua School, Camden, N.J., was a published message in the Avon paperback book "Peace is You And Me".

**When liturgical renewal is neglected**

By FATHER JOSEPH M. CHAMPLIN

Priests often use vacation time and weekends away from their parishes to leave the sanctuary and sit in pews for Sunday Mass. At the end of this summer, a friend of mine and I followed that custom and, dressed informally, stopped for the Saturday evening Eucharist at a moderately large suburban parish in New England. It was a sobering, painful, and discouraging experience.

I had forgotten about the traditional "money-changers in the temple" practice of that area and thus was a bit shocked to see two men at desks with coins on top and a clear sign, "Seat Offering — 25c," informing visitors of their mission. Pastor that I am, the hard realities of an extra \$100 per week from such a source must be considered, but, frankly, the procedure causes me to wince.

The 7 p.m. service began at 7:12. That tardiness hardly puts time-conscious Americans in a happy mood for worship, but in fairness I got the impression this, fortunately, may have been an unusual occurrence at the parish, not the regular pattern.

However, matters got worse as we moved along. We found the liturgy incredibly bad and bemoaned the fate of people in that church who week after week must endure these poorly executed 23 minute Masses, whose sole spiritual nourishment are the few morsels they can gather from the intrinsic power of the rite itself.

I jolted down afterwards a dozen items which bothered us:

- An inexpensive and inadequate public address system which required constant switching on and off by the celebrant and was no match for the noisy fans whirring in the church's center
- No lay lectors, with the celebrant perfunctorily and unclearly reading all three scriptural passages.
- The priest turning toward the tabernacle away from the congregation (and hope for suitable liturgies in every community. I fear that many Christians still may be forced to make such an agonizing choice and a few should even temporarily transfer to more satisfying spiritual homes.

celebrant placed a maniple on his left arm, using a vestment eliminated by the Holy See several years ago.

- A too tiny (approximately 2' x 3') altar of sacrifice at the sanctuary's edge.
- No offertory procession.
- No gesture of peace.
- No procession down the main aisle into or out of the sanctuary and no opportunity for worshippers to see or greet the celebrant before or after the service.

Outdated rubrics and, more seriously, an external attitude which conveyed little awareness of what the revised liturgy is and should be.

I have tried in this column consistently to take an optimistic, constructive approach toward the liturgical renewal. It may seem that this sharply critical description of a bad performance deviates from that path. Nevertheless, contrast sometimes helps and those who feel their own parish programs are seriously deficient may take comfort hearing about a situation far more objectionable.

What should we do when the pastor or parish priest fails to keep pace with the Church's liturgical reforms? I face that tricky, awkward difficult question from nearly every lay audience and was so queried at all four seminars during the New England Religious Education Congress in Boston.

I offer these suggestions: Don't categorize or stereotype individuals — everyone can change, talk it over with the priest himself, not behind his back; present particular, positive proposals, not vague, destructive, generalized complaints; cite successful efforts in other, neighboring parishes; seek the help of official agencies when necessary — the parish council, the diocesan liturgy commission, the bishop.

If these steps do not prove effective, then one ultimately comes to a tough conscience decision. Does the Lord want me to stay, suffer and work for change in my own parish or regretfully pull up roots and shift to a better place of worship? While we work and hope for suitable liturgies in every community, I fear that many Christians still may be forced to make such an agonizing choice and a few should even temporarily transfer to more satisfying spiritual homes.



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.)

## We in the Church are a big family going to salvation

We all belong to the same religious family, which is called the Church; we are all one single body, the mystical body of Christ. It is well we have this sense of community, this sense of the Church, one, united, with the same vocation to the world and following of Christ, sharing in the same grace, obliged to defend and spread the same Gospel, bound for the same salvation. We are one thing only, as Christ willed. We are a communion. A body. But as Saint Paul teaches us: Just as the body is one and has many limbs, and all the limbs of the body, many though they are, form one body, so is Christ, the mystical Christ. The communion from which the Church stems is organic. Although the one mystical body has different functions, different organs, the role that best characterizes this complex unity is the hierarchical or apostolic one, the one that Jesus Christ himself distinguished from the multitude and which he charged with governing it pastorally on His behalf. We should be very respectful of this organic and hierarchical aspect of the Church, which reflects, in tangible, human forms, the mysterious economy of the providential plan of the kingdom of God and which, in an original way, characterizes the community structures of the people of God.

Speaking to a general audience, Oct. 6, 1971

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We have noted with pleasure that our plea for compassion in the tragic plight of the refugees and inhabitants of East Pakistan has moved your hearts and the hearts of many people in the world to pity. This is an episode perhaps without parallel in the history of the world, and of such gravity as to arouse the Christian and civil consciences of those who have a spark of humanity. We thank all those who heard in our call the plea of so many in dire straits. There are millions of people languishing and dying, among whom are so very many children. And so we again remind you to remember these unhappy people. Thus we become brothers of all inhabitants of the earth, and open up the paths of a justice based on the needs of our fellowmen and without regard to narrow interest. Is not this true civilization? Is not this real Christianity? Is not this conception of life on a worldwide scale, the premise for friendship among peoples, for spontaneous and effective collaboration among nations and for sincere peace?

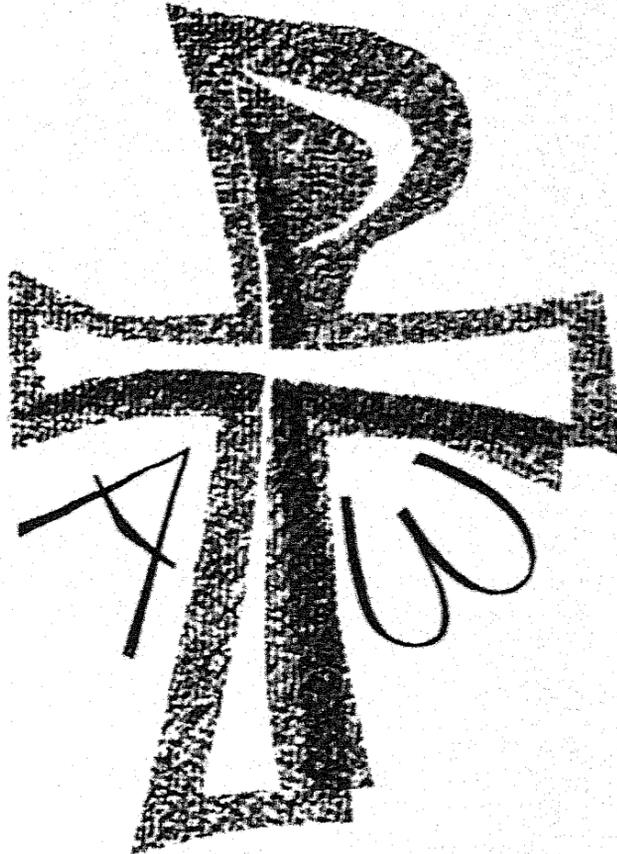
Speaking to a general audience, Oct. 10, 1971.

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Diplomacy became a real science, thanks to the great Benedictine of the Congregation of St. Maur, Jean Mabillon. It developed greatly in the last century with research and publication of the historical sources, thus passing from the status of an auxiliary science of history to that of an independent discipline, with its own specific purpose and value. A striking example of this are your studies, scientific researches and your spirit of international collaboration, which has led you to form a living association and to meet in congresses, such as this in Rome. It is of particular interest to us, for we are heir to the history you are studying with scrupulous strictness of method and full freedom of research. The vital relationship between the visible head and members of the ecclesial body, in its persons and institutions, and the action of the papacy within society, are subjects whose historical interest rightly attracts your attention. The most important source for your researches is right here in the Archives and in the Vatican Library. Some people may wonder about the value of the ecclesiastical archives. But everyone knows the unrivalled place history has in this field, and the necessity for it to be documented in order to be true and authentic. To remember is a sign of humanity and a great duty. The sense of time and history in Catholic thought, marked from its distant origins by the conception of a transcendent God, has always led the Church to record, then to study and reflect on these data in order to understand.

Speaking to participants in congress on diplomacy, Oct. 1, 1971.

## You and Your Faith



### Sunday's Gospel

Some Sadducees came forward (the ones who claim there is no resurrection) to pose this problem to Him: "Master, Moses prescribed that if a man's brother dies leaving a wife and no child, the brother should marry the widow and raise posterity to his brother. Now there were seven brothers . . . all seven died without leaving her any children. Finally the widow herself died. At the resurrection, whose wife will she be? Remember all seven married her."

Jesus said to them: "The children of this age marry and are given in marriage, but those judged worthy of a place in the age to come and of resurrection from the dead do not. They become like angels and are no longer liable to death. Sons of the resurrection, they are sons of God . . . God is not the God of the dead but of the living. All are alive for Him.

Luke 20: 27-38

## Laments 'organized delinquency'

VATICAN CITY — (NC) — Pope Paul VI lamented "organized delinquency" which he said seems to be overtaking the world.

The Pope spoke from his window to thousands gathered in a sunny but cold St. Peter's Square on Oct. 31 for his Sunday blessing. He noted that while it is better for Christians to work for the real principles of life, rather than sit in judgment on others, there are today "crises of a moral sense, which seems to have yielded to permissive indifference which accompanies and promotes gross habits and growing organized delinquency."

HE SAID the moral crises facing the world are leading persons to forget the "supreme rights" of justice and peace. His comments followed almost two weeks of debate in the Synod of Bishops here on the subject of justice in the world.

The day after the Pope's remarks, the Vatican daily newspaper had its say on the admission of Communist China to the United Nations and on the killing of the U.S. foreign aid program.

L'Osservatore Romano said of Peking's admission to the U.N.: "No observer believes the question (of past history) was simplified by the fact that China's permanent seat in the Security Council is no longer held by representatives of the Formosa government, but by those of Peking."

IT OBSERVED that it will be up to the Soviet Union, the United States, France and Britain to "seek agreement with the People's Republic of China to the difficult problem now facing the U.N. — the choice of a successor to (secretary general) U Thant."

L'Osservatore's assistant editor and head of the Vatican press office, Federico Alessandrini, said the killing of the U.S. foreign aid program came as a "painful surprise." The Vatican spokesman said the Holy See was studying the significance of the decision at a time when more than 200 bishops were meeting in Rome to discuss the role of the Church and the rich nations in today's world in relation to the poorer ones.

## Bishops: convinced or trampled?

By FATHER  
PETER HEBBLETHWAITE, S.J.  
(NC News Service)

ROME — (NC) — I would not advise anyone, at this stage of the synod, to make any bets on what it might say or do. This is not because of the heavy canonical penalties which are no doubt attached to such irreverent speculations, but simply because no one can say.

Anyone stupid enough to risk predictions could be red-faced by next week when the synod is all over.

That would give me a fine alibi for saying nothing or taking refuge in the safe waters of procedure. When in doubt, criticize the procedures. But it would be chicken-hearted. So here goes.

What the synod says or does on certain vital questions will depend on how it deals with its minorities. For there can be no doubt that there are minorities at the synod.

For the past two weeks the rights of ethnic and religious minorities have been stoutly defended. But what will happen to the minorities within the synod itself?

THERE IS A minority, for example, which favors the ordination of suitably chosen married men where there is urgent pastoral need. There is another minority which believes that a synod which would ignore the dramatic rise in the world's population would simply make itself incredible in the eyes of responsible men. Will these minorities within the synod be swept aside by the imperious march of the self-assured majority?

Now it could be argued that the views of Pope Paul are well-known on these two topics, since he has devoted a whole encyclical letter to each. Therefore, some would conclude, the answer to both questions is a foregone conclusion. I do not agree, for the simple reason that the purpose of the synod is to let the Pope know what the bishops, and through the bishops, the churches, are thinking.

On the opening day, Pope Paul said that he did not want to intervene himself. He would be rather a listener, so that the synod would have scope for freedom. In other words, there would be no point in gathering the synod at all, if its purpose were simply to reflect back what the Pope is thought to think.

THOUGH IT might dress up as loyalty, such an attitude would in fact be deeply disloyal. Loyalty demands truth, even uncomfortable truth. The Pope has the last word, but the synod has the penultimate word.

A paper from Bishop John Gran, of Oslo, has drawn attention to the question of minorities at the synod. "In our Western democracies," he wrote, "it has become an instinct that minorities' rights should be protected." But the case for minorities at the synod is only equivocally based on

democratic practice, since the Church is not a democracy.

The Church is a communion, that is the free assembly of those who have been called together by the preaching of the gospel. That is why minorities have rights in all that is not a matter of faith, and that is why the legitimate demands of unity should never be confused with the unjustifiable requirement of uniformity.

But that only states the problem and does nothing to solve it. To understand the Pope's position in this matter, it is relevant to recall that at the council his major concern was for unanimity and consensus, as far as possible.

THESE ARE the practical expressions of communion. And that meant treating minorities with respect, excluding harsh formulations they could not accept, and, yes, compromise. His aim was, as he once put it, that when it was all over there should be only *convincus*, not *vincus* — that bishops should be convinced, not trampled on.

I would expect him once again to behave in character and treat the minorities with sympathy. It could be done, for example, by reserving to himself the right to give permission to ordain married men.

In this way, the thin end of the wedge would stay thin and wild escalation would, hopefully, be avoided. Of course, as Father Lecuyer has pointed out, the Pope can already do this, by indult and in individual cases. But the difference here would be that the synod would be recommending that he actually make use of this power in cases of urgent need. Thus the Church might inch forward on this issue and the minority not be sent home empty-handed.

## Race bias condemned

LEEDS, England — (NC) — Bishop William Gordon Wheeler of Leeds and his auxiliary, Bishop Gerald Moverley, issued a pastoral letter denouncing racial discrimination.

They called on the people of their Diocese "to rally to the support of those politicians, irrespective of party, who have the vision and courage to repudiate the things that promote racial disharmony."

THE PASTORAL, read in all churches of the diocese, said that Christians "must examine legislation in the light of the Gospel."

The pastoral also attacked certain aspects of the Conservative (party) government's new Immigration Bill being debated in Parliament. "It seeks to control immigration in terms not of numbers but of race," the bishops said.

# Judaism and Christianity

By FATHER JOHN T. CATOIR

Judaism evolved in three stages prior to the coming of Christ. The first stage was under Abraham. As the leader of a nomad tribe he traveled from Mesopotamia, a land where each clan had its own God. Since Abraham's clan was no exception, he did not at first have the concept that there was "One, True God." It was under the inspiration of Abraham's conversions to Yahweh that Jewish monotheism has its roots. Abraham lived around 1850 B.C.

The second stage of the evolution of Judaism did not come until 1285 B.C. when Moses established the covenant with Yahweh after the Exodus. It was Moses who inspired a sense of unity to the sons of Israel who were newly liberated from Egyptian slavery. The Commandments given by God to Moses established a national God for the escapees of the Exodus. This group returned to Palestine and named themselves after Israel, Abraham's grandson. Israel had 12 sons who were the respective fathers of each of the 12 tribes. Under Moses these tribes became one nation.

The third stage of Jewish evolution took place in the activity prophets who spent their lives and lost their lives trying to purify their people of primitive, superstitious and idolatrous instincts.

IN THIS PERIOD the prophets made it more and more clear that Yahweh was not merely a national God but The One and Only God, the God of Gods. The Commandment given to Moses: "I am the Lord Thy God; I shall not have strange gods before me," was reinforced by the prophets Isaias, Jeremias, Job, Joel, Jonas, Josue, etc., so that the people could not misunderstand its meaning. There is only One God, all other worship is idolatry. The message seems simple enough but superstition and idolatry exist even in our own day among religious people who call themselves monotheists.

There are three elements basic to the Jewish faith and they are reflected in Christianity.

First, there is God who comes to man to form a covenant, a testament, an agreement with a chosen people.

Then there is the Torah, which is a name given to the total "way of life" which he chooses for His followers. Although Torah is often translated as the law, it is more than the law, more than the Commandments. God teaches a pattern of life which he asks His people to embrace so that he may build them into a community made in His own image and likeness.

The third element is the People themselves, a chosen race set apart from others to be formed by God through obedience to His spoken word. Here is the Covenant, the Old Testament: God chooses His people and says, "I will be your God and you will be my people if you accept my Commandments." The people did accept them, and in spite of sporadic infidelity to that commitment, the agreement was sealed.

The coming of Christ involves a new agreement, or New Testament, and the same basic elements are present. God is communicating, calling His people to Him, but now the Christian insight teaches us that God is three persons in one divine being. The Torah is no longer the written Word of God, given in the law — it is the Word made Flesh, Jesus Christ Himself Who is the Way, the Light, and the Truth.

Christ is the Torah for Christians. He breaks away from the legalism and regimentation of false religious piety and speaks of the Law of Love which frees us to become one with the God of Love. Christ in fact refers to the old law: "Do not think that I have come to destroy the Torah or the prophets; I have not come to destroy, but to fulfill." (Matt., 5:17)

## Mother Teresa's nuns go to Harlem

By LINDA B. MAJOR

WASHINGTON — (NC) — Five of Mother Teresa's Missionaries of Charity are in New York's tough, poverty-ridden Harlem.

"Just like new-married people, they don't like many visitors now," Mother Teresa said of the cloak of secrecy surrounding her nuns' budding efforts to help the poor, the hungry and those who need love in Harlem.

Before receiving an honorary doctoral degree Oct. 28 at Catholic University here — the first she has ever been given — the 61-year-old nun, whose formal education ended with high school, revealed that four more of her sisters soon will begin a similar project in Belfast, Northern Ireland.

They plan to work and live with two Anglican nuns and a Presbyterian and a Baptist. Mother Teresa said the Sisters in Harlem also hope to become an ecumenical group.

Ending a two-week visit to the United States, Mother Teresa headed to Northern Ireland before returning to the place she calls home: India. Although she is a native of Yugoslavia, it was there that she established the Missionaries of Charity order more than 20 years ago.

SINCE THEN, Mother Teresa's work with the sick

and destitute has taken on near-legendary proportions and has won her the label of modern-day saint. Those who meet her and escort her fuss over her as if she were a head of state, but Mother Teresa remains simple, soft-spoken and humble about her efforts to ease man's burdens.

It takes others, such as her companion and friend of 11 years, Miss Eileen Egan of Catholic Relief Services, to describe the petite nun's Herculean endeavors. Over the years, said Miss Egan, if hospitals refused to admit the rat-bitten, the disease-infected and the dying, Mother Teresa "carried them in a wheel barrow if necessary or in her arms" and took them home with her.

"She is a woman for others. If we can learn anything from her it is that each of us must make that tender witness," Miss Egan said.

Mother Teresa, plainly wrapped in a blue-bordered handloomed white sari, folds her hands in prayer and smiles when others praise her.

"Divine providence always provides," she said of her order's rapid-fire spread and support throughout the world. "We never know who we will have to ask for help."

Missionaries of Charity are now at work in Ceylon, Amman, Rome, London,

## Prayer Of The Faithful

32nd Sunday of the Year

Nov. 7, 1971

CELEBRANT: Today we ponder in a special way the power of Christ's resurrection. We stand here and say yes, we have been born; yes, we live; and yes, we shall live forever. And yet death is all around us. Death tempts us to fear the challenge of life. So recognizing the reality of death, we pray:

COMMENTATOR: Our response today will be: Lord, give us your life.

COMMENTATOR: That all Christians may be one, living as brothers and sisters awaiting the fullness of the risen life of Jesus, we pray to the Lord.

PEOPLE: Lord, give us your life.

COMMENTATOR: For the success of today's Good Samaritan Collection throughout the Archdiocese, that our generosity may help the needy of our area to live and to live more courageously, we pray to the Lord.

PEOPLE: Lord, give us your life.

COMMENTATOR: For those who face death for their witness to Christ, may the Gospel be the unfailing guide of their lives, we pray to the Lord.

PEOPLE: Lord, give us your life.

COMMENTATOR: For those whose martyrdom is the slow death of loneliness, frustration, and despair, may they find in Christ and in us, his disciples, the new life they are seeking, we pray to the Lord.

PEOPLE: Lord, give us your life.

COMMENTATOR: For all who are deadened by work that is too mechanized or too menial, may they rediscover their personhood, we pray to the Lord.

PEOPLE: Lord, give us your life.

COMMENTATOR: That all of us joined today in this worshipping community may know the joy of the resurrection-life, we pray to the Lord.

PEOPLE: Lord, give us your life.

CELEBRANT: Lord, life is not without difficulties but today we celebrate the joys of resurrection. We seek your help to see resurrection as a process that began with birth, and in which death is only a step to richer life. We ask this through Christ our Lord.

PEOPLE: Amen.



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November is the month of the Holy Souls. Why not send us your Mass requests right now? Simply list the intentions, and then you can rest assured the Masses will be offered by priests in India, the Holy Land and Ethiopia, who receive no other income.

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## 'People need us,' said the martyr

LONDON — (NC) — "We must be grateful that we are here," the late Father Maximilian Kolbe told another priest imprisoned with him in the Nazi concentration camp at Auschwitz.

"There is so much for us to do. Look how people need us," said Father Kolbe.

The Polish Franciscan's words were recalled by one of

the priests who survived the Auschwitz camp during that time — Father Boleslaw Chazewski, now living in retirement in Leicester, England.

Father Chazewski, who shared the same cell block with Father Kolbe, was sent to Auschwitz in May, 1941, a short time before the

"I WAS in the fourth row of prisoners when Father Kolbe made his sacrifice," Father Chazewski said. Father Kolbe volunteered to die slowly by starvation in place of a married man with a family, Franciszek Gajowniczek, who is still alive and attended the beatification ceremony in Rome.

"When Father Kolbe was

beaten very badly by the guards he was sent to the hospital but even then he heard Confessions and comforted the dying," said Father Chazewski.

"Everybody wanted to save his body because they considered him a saint but the camp authorities would not let us see the body."

Father Chazewski flew to Rome for Father Kolbe's beatification Oct. 17.



St. Paul of the Cross

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# The doctor answers methadone questions



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

How is methadone used in the treatment of narcotic dependence?

It was first used in 1948. An experiment was tried with its use as early as 1951 on Rikers Island. It must be given in amounts equal to the narcotic which was used. I personally do not believe it does more than offset the cravings for heroin. Hopefully it is used at first to stop the craving and then gradually cause the reduction and discontinuance of the drug.

It has been held that narcotic dependents, if given the proper dose of methadone, will have his cravings satisfied and some say block the morphine receptors. Some use it for maintenance in the long term dependent who cannot stand being deprived of his heroin. We have one now who after 17 years of shooting has blocked all his collateral circulation and may have to have an amputation of a portion of the left forearm.

Stabilization on methadone takes six weeks. I start with low doses and increase them until I feel the addict's craving for heroin is stopped. You cannot expect high levels of functioning immediately. I would say that after three or four weeks of methadone then we should see some return of normalcy as far as ego strengths and work ability is concerned. At first many of the clinic patients may try heroin to see if the stories they have read or heard about methadone are true. In time, the truly motivated will stop.

No clinic can be of any value as a dispensary only. The interest and the warmth of the ones running the clinic will be of importance to the drug dependent as he toward society and continues to be a good citizen in the clinic. His reward will be, besides the help in the way of employment and counseling, permission to take an extra day's supply of methadone with him.

Too often when new workers come into the clinic, it is expected that a change should be effected in one or two days, but even with the tightest screening some can be expected not to do well and use other drugs. Criminal behavior may creep up and barbiturates may appear in the specimens, also heroin.

When a patient first comes to the clinic he may do this but later on if methadone is used properly, this should stop. A flagrant violator should be dealt with summarily but the entire situation must be carefully studied before taking one person off all treatment. The higher levels of functioning will come with time.

Methadone does not slow down any native abilities. Many



of the clinics require that after six months the methadone patient should be gainfully employed. But try to get a job for an old methadone patient. We have some who are doing very well but when answering a job questionnaire some of them have to admit they have been convicted felons and when employers see this, they run.

And never blame poor driving on methadone alone.

because it does not affect the reflexes, it does not affect coordination. I frequently take a methadone patient with me to drive when I have many stops and parking to do.

There is current a myth that methadone is stored in the liver because the withdrawal symptoms are longer than those of heroin. The symptoms are longer, about two weeks but they are not half as severe as heroin withdrawal. This is why some addicts will not go into a methadone clinic, because they have been told it causes severe withdrawal symptoms. This is not so. They are longer but not as severe.

There is no denying physical dependence caused by methadone. But always remember that a heroin dependent who has become stabilized on methadone will become a productive member of society. It is not merely a case of substituting one addiction for another.

In the American Journal of Psychiatry, M. E. Perkins and H. I. Block studied 66 patients who had dropped out of methadone clinic programs and concluded that a "greater effort should be made to retain addicts in methadone programs in order to improve them for rehabilitation." They started with sixty-six patients and were able to get cooperative answers.

Death, criminal legal involvements, incarceration, hospitalization and continued drug abuse patterns appear to be the great risk for this group who were jailed. The doctors feel that we are in a dilemma. We are excluding those with a poor prognosis because of guide lines and making the prognosis poorer. They say any program should have adjunct social services because of the enormous problems the long time user presents both physically and mentally.

Of the fifty-three patients interviewed, 16 had been discharged because they were uncooperative, nine for drug abuse, seven for psychotic problems and six for alcohol abuse.

Although, 25 percent had not been arrested, since they were discharged from the program, the others were involved in 110 arrests, 70 incarcerations and 63 convictions. Heroin continued to be a dominant activity.

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# Curley shuts out La Salle

In the only South Atlantic Conference game last week Archbishop Curley High shut out Immaculata-LaSalle 20-0. It was Curley's defensive play that brought LaSalle to its knees.

Curley's Roderick Bunyan led the defense with six interceptions and one recovered fumble. After his first interception in the first quarter, quarterback Mark Mammo threw a 49-yarder to end Fred Rose for the TD.

In the only other competition between Archdiocesan

schools, Cardinal Newman edged out Msgr. Pace, 32-26. Other gridiron battles saw Miami Beach pass Columbus, 20-6; Cardinal Gibbons trounce Lake Worth, 51-29; St. Thomas Aquinas run over St. Andrew, 30-0, and Chaminade and Dillard finish with a scoreless tie.

**GOING BACK** to the Curley-LaSalle contest, Al Fernandez of LaSalle had a pass picked off by Bunyan in the third period, and Bunyan carried it back to the 3-yard line. Fullback Mark Berry plunged his way over to make the score 13-0 for Curley.

With 35 seconds left in the game, Curley's Mammo nobbled a seven-yarder to Ed Lauth for the score.

## Cross-country meets slated

Cardinal Gibbons cross country team, posting a record of 3 wins and 3 losses in dual meets so far this season, will compete in the South Atlantic Conference meet today (Friday).

In previous meets, Gibbons has downed S.A.C. opponents LaSalle and St. Thomas Aquinas after being dealt a heavy loss in the first meet of the season against Chaminade. Redskin runners will finish the season Nov. 13 when they attend the district meet.

Led by running back Dave Shepherd, Cardinal Gibbons compiled 249 yards rushing and 157 yards in the air against Lake Worth. Shepherd scored four times with runs of 35 and eight yards. He also caught passes of 50 and 24 yards from quarterback Bob Paige.

**REDSKIN JUNIOR** half-back, John Theising, also accounted for three touchdowns and defensive linebacker Craig Wheaton contributed to the victory by recovering a

Lake Worth fumble which set up a TD by Shepherd.

Mike Hanley, alternating at the quarterback slot with Bob Paige, scored in the fourth quarter by running a quarterback keeper 21 yards into the end zone. In the third quarter, Hanley passed for the only two-point conversion of the night. Cardinal Gibbons advanced its record to 6-1 and will meet cross-town rival, St. Thomas Aquinas, Nov. 5 at PAL Field.

The Gibbons-Aquinas battle will be another critical one for Aquinas. Aquinas met one of its two obstacles on its way

## Gibbons girls lose to Pace

Msgr. Pace girls' volleyball team upset Cardinal Gibbons girls' last week, 6-15, 15-12, 5-15. The loss was the first for Cardinal Gibbons this year.

As defending Archdiocesan champions, Gibbons has a season record of 11 wins and one loss. Coached by Miss Louise Crocco, the Gibbons girls' team has three more opponents to confront before participating in the Archdiocesan volleyball tournament on Nov. 9.

to the district title with a convincing victory against St. Andrew last week.

**THE SCHEDULE** for Archdiocesan schools this week will see Newman at LaSalle, Coral Gables at Columbus, Miramar at Pace, and Curley at Martin Co. Belen Jesuit, Chaminade, and Mary Immaculate are open.

Although Columbus lost its game, it did something that no other eleven was able to do this year to Miami Beach. . . Columbus scored the first TD against the Beach. John Susi carried the ball 43 yards through mud and puddles, ending a string of six consecutive shutouts for the beach.

# THE NOW SET

## 90 ready for CYO convention departure

Over 90 Miami youngsters and adults will leave next Wednesday on two buses for the national CYO convention being held in Washington D.C., Nov. 11-14. The group plans to arrive back in Miami Monday afternoon. Fifteen delegates from Orlando are attending the convention for the first time.

Delegates to the 1971 National Catholic Youth Organization convention here probe in depth the four institutions that most affect their young lives — church, government, business and education.

More than 3,000 CYO members from all over the country will attend and share ideas with representatives of each institution.

"The mornings are taken up with general seminars and the workshops in afternoon will give specific projects and ideas to take back to home parishes." Archdiocesan CYO executive director Bob Preziosi said. "The workshops will cover voter registration, drug abuse, and consumerism, among others."

Paul O'Brien, 17, Boston archdiocesan CYO president, and Leonard Maldonado, 18, former CYO president from Houston, will dialogue with Auxiliary Bishop John B. McDowell of Pittsburgh and Auxiliary Bishop Walter F. Sullivan of Richmond on "What Youth Wants of the Church Today."

Congressman Benjamin S. Rosenthal (D., N.Y.), outspoken advocate of consumer protection legislation, will lead the CYO seminar on the

business community.

The session on youth and politics will be chaired by Congressman Lloyd Meeds (D., Wash.).

Dr. Robert B. Binswanger, director of experimental schools for the U.S. Office of Education, will talk about student participation in education.

Msgr. Thomas Leonard, head of the U.S. Catholic Conference (USCC) youth activities division and CYO federation national director, said he hopes the seminars would "stimulate the CYO to greater involvement in the religious and social questions of the day."

Other key speakers at the three-day convention include Cardinal Terence Cooke of New York and Senator John

V. Tunney (D., Calif.).

Elections for new national officers will be held on Saturday. Sandy Lombardo, from the Miami Archdiocese will be running for the secretary spot. During the afternoon, according to Preziosi the Miami group will take a landmark tour of Washington. "On Sunday, on the way back, we'll stop at the Shrine of the Immaculate Conception."

The Catholic youth convention occurs every two years, and Philomena Kerwin, executive secretary of the CYO federation, told NC News young people on the organization's national board have been planning this year's meeting almost since the conclusion of the last one — held in Denver in 1969.

## CYO playoffs this weekend

Two sets of playoffs are slated for this weekend in CYO leagues.

Soccer playoffs are set for Sunday at the Boystown field. Blessed Trinity is the team to beat — the only team to go through regular season play undefeated. Other teams included in the playoffs are St. Francis of Assisi, St. Clare and St. Timothy.

Eight girls' volleyball teams will clash this weekend, in the championship playoffs. The two strongest teams appear to be St. Monica and Blessed Trinity, both undefeated through the season. St. Timothy and St. Mark, title contenders, both lost one game in regular

competition. St. Rose of Lima and St. Francis of Assisi are also involved in the playoffs.

Two final teams, undecided because of ties, will be chosen from Little Flower (Hollywood), St. Stephen, Visitation, and Annunciation.

## Girls' retreat set

"A Happening" for seventh and eighth grade girls, conducted by a team of young people, a priest and sisters, is set for Friday and Saturday, Nov. 26 and 27 at the Dominican Retreat House.

The "Happening" will begin at 4:30 p.m. Friday, and continue until 7:30 p.m. the following day. For further information call the retreat house at 238-2711.

## Officers chosen

South Dade Deanery CYO recently held elections. Alice Audley of St. Theresa was chosen the new president. Assisting her will be Mark Isasa of Epiphany, vice president; Jeff Miller of St. Timothy, treasurer; and Nadine Goller of St. Timothy, secretary. Father Jack Wilcosky, assistant pastor of St. Louis parish was named deanery moderator.

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THE VOICE

# of Sports

By Mitch Abdallah

## Girls' volleyball tourney is slated

One of the more important events in girls' sports competition will take place on Nov. 9. Eight schools will compete in the eighth annual Archdiocesan volleyball tournament. Seven of eight schools are Archdiocesan with one, Hollywood Hills, being the only public school.

Other schools entering the tourney include Assumption, Msgr. Pace, Immaculata-LaSalle, Madonna, Cardinal Gibbons, Sacred Heart and Our Lady of Lourdes. The teams are also members of the Miami Diocesan League, which includes all sports activities for girls in our Archdiocesan high schools.

Leading the league in volleyball for this year is Cardinal Gibbons. Up until last week Gibbons had a 11-0 record before they fell to Msgr. Pace High. Running a close second is Pace with 10 victories and two losses. Gibbons has won the league championship four out of five years. They have held the crown consecutively for the past two years.

**THE ARCHDIOCESAN** tournament, which is an entirely separate activity from league competition, was scheduled to be held at Madonna academy, Hollywood. However, efforts are now being made to find larger accommodations for the meet. At the time of this writing, no definite decision had been made as to where the tourney would be held.

\*\*\*

Athletic director of Cardinal Gibbons High School, Fort Lauderdale, is in his glory. Tony Licata finally has a gym for his very own. "To me a gym is a big thing," he said. "The students think it's great."

The exhilaration among school personnel and students can well be understood and justified. "We're not going to be limited to just one hour in someone's gym," Licata said. "We've been using Pampano Junior High's gym for practice and have had to wait until they finished their practice."

**FOR A GROUP** of students who have been through a grueling day of classes, and then have to wait till 6 or 7 o'clock to practice, it is a relief to know that there is a gym just around the corner from the principal's office.

Construction on the all-purpose building was begun in June. Although it will not be completely finished until mid-November, it is now being used in preparation for the basketball season. With a capacity of holding 1,600, the new structure will allow ample room to accommodate teams which have great followings, "such as Msgr. Pace and St. Thomas Aquinas," the athletic director said.

Who knows what a new gym can do to inspire a team on to victory? The answer will be evident during the next few months when the basketball season makes its vibrations felt throughout our Archdiocesan high schools.

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# A new look is taken at the generation gap

By Marjorie L. Fillyaw

'Accentuate the positive-eliminate the negative' by establishing a concerned loving atmosphere in which the attitudes of young people may change, new personal encounters may be experienced and guided, and where the individual student is encouraged to be self-reliant in his judgments yet responsible.

This was the advice of a priest involved in the Campus Ministry at Texas Southern University, Houston, when he spoke on "Reaching the Generation Gap" during the three-day Congress of Religious Education.



Josephite Father W. Dayton Salisbury described the current era as an "age of disordered will" where nothing matters and many youth have an incapacity to feel, pointing out that they are unmoved by all the slaughters recorded throughout history, unmoved even by the murders happening every day.

"IN SPITE OF drugs, sex, money, parties, they are still grim. They want instant friendship and power. When they make love they are more concerned about which contraceptive to use than about passion. They hate war because it interferes with their plans. Striving to find self, resolve guilt, and discover sanity, they are downgrading material things. They like to think of themselves as prodigal sons.

"But fortunately," he added, "there is a benevolent dreamer, along with the malevolent who would have overthrown all through violence long ago. There are some who do good works for others, sharing their food, talent and time. They are active on campus and in the community helping and having fun. They dream of a better world through peaceful reform."

Pointing up that the main emphasis in religion is not intellectual, Father Salisbury told seminar participants that youth is no longer thrilled by study itself, nor by the search for truth and beauty. "They have a new style of Christianity, along with a new style of concentration," he said.

"Students respond to order and system in a very explosive way. Students talk not of order but of love and service — of personal integrity — of putting into concrete expression our human needs. Now with a vengeance, students are against categorizing of people and groups of people — they want a personal approach.

"THE YOUTH know that adults are no longer in authority. Now with the complexity of thought no one man can think for all or plan for all. To the young authority must be shared," he continued, noting that while Cardinal Newman spoke of developing gentlemen as the goal of education, today we speak in terms of forming leaders. "When we speak of the need for speculation in retirement, youth thinks in terms of establishing a community of concerned persons."

Father Salisbury believes that our only acceptable claim to a hearing by students is that we are living a good life.

"We've got to do, we've got to perform. How do we teach responsibility or concern for the poor?"

The only way to teach responsibility is through the making of choices, the priest said. Students must be made to make decisions, feel the consequences and not be protected from the results.

"Even a painful decision is one that has a lesson," he added, telling delegates that we are either contributors or isolationists.

"Many youths have gone the limit and have chosen to be quitters, he said, revealing that the increase in the number of suicides among black youths in Houston is alarming.

"Ninety percent of these probably do not intend to die," he explained. "All they want is to try to get someone they love to love them. Without love life obviously is not worth living. Youth more than any other age group needs the sense of belonging, of being significant to someone.

"THE DRUG SCENE reflects what is missing in our youth although they are the best educated in history. Drugs are only a warning of something more serious. They are unable to handle emotional problems," Father Salisbury emphasized, adding that students are learning too many things which don't matter in their life. They don't know where they're going and who they are."

Father Salisbury told religious educators that their goal is not to follow Christ but to lead for Christ.

"We don't need any more pounding away at faith. We need to live what Jesus taught — to teach good works.

"In Newman," he said, "we try to work with the intellectual, the spiritual and the social with love as our motivating force. We work with students of all faiths while respecting their individual beliefs, and we encourage them to take as their motto, 'a unity of love within a diversity of faith.'"

## Religious education is a changing thing

What is religious education?

"Religious education has meant different things in different periods of Church history," according to the editor of the "Living Life," Mary Perkins Ryan. Today, religious education must be applicable to events within the community, she pointed out.

Three Miami spokesmen joined her in stressing the beneficial effect of religious education within the community. They were Rev. Ted Place, director of the Greater Miami Youth for Christ, Rabbi Phineas Webberman of the Ohev Shalom congregation, and attorney David Cerf, chairman of the Mayor's committee on Decency.

"AT ONE TIME, the Church taught that the whole duty of life was to save your soul. For this religious purity of soul, heaven was an added extra," Mrs. Ryan said. "The quality of life didn't matter, it was the after-life that was important. The church was anxious to support any group that would allow her to administer the graces of the Church."

From this "no-questions-asked, immediate obedience" period, ways of defining the role of religious education changed, according to Mrs. Ryan.

"During the 1940's the Church initiated a person-centered religion with the community coming together in a spirit of love. As parents, we tried to provide a religious culture within the home for the worship of God. We had silly excesses," she added.

This era, although short-lived, did help

prepare for the development of the third concept, the idea that religious education is a life-long process of becoming fully human.

"God reveals himself through all human experiences. What we do all day long is important to God," she said.

Pointing out that religious education has meaning today in the context of everyday situations, she urged that people work with others outside the Catholic faith.

"If people would do that, the less Christian educators would have to do."

FOLLOWING her presentation, the Rev. Place pointed out the demands that youth today place on religion. "They want the truth, not warped facts with a practical application that works now, not tomorrow," he said.

"They also want to know about the eternal and they want it presented in a spiritual satisfying way."

The question of the role of religious education in schools, was discussed by Rabbi Webberman, who was quick to point out that religious education cannot remain neutral.

"If you don't teach religion, you teach the child that it isn't important and they develop a hostile attitude toward it."

"Religion is like politics. Everyone says the Pledge of Allegiance, then we split off into parties and sects, yet the basic loyalty to our country remains. Don't you think we could find one prayer that would fit all religious groups?" he asked.

David Cerf, pointed out the reduction in the crime problem by the combined interest of several religious groups.

"They have awakened both young and old to the problem of crime by appearing before public officials," he said.



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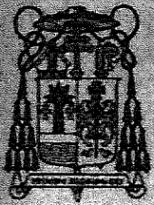
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A los Sacerdotes, Religiosos y Fieles de la Arquidiócesis:

Es para mi causa de profundo agrado reconocer que todas mis peticiones de ayuda en favor de nuestros hermanos menos afortunados son siempre recibidas con un corazón generoso que los fieles de nuestra Arquidiócesis. Sin embargo, no hay petición que estimule a nuestros fieles a alcanzar los más altos grados de benevolencia y caridad, en la forma más apropiada, que la petición que hacemos cada año para ayudar a nuestros niños desamparados. Durante los tres años de su vida pública, Nuestro Señor Jesucristo nos dió muchos ejemplos de su amor y preocupación por aquellos que él llamó "mis hermanos más pequeños." Como en el pasado, la "Colecta del Buen Samaritano" se hará en todas las Misas del domingo 7 de noviembre. Ya se han distribuido sobres especiales para esta colecta. Si Dios le ha bendecido a usted con abundancia de bienes, le pido que sea generoso. Si por el contrario usted está entre los que tienen que luchar para tener lo necesario, le recuerdo el viejo adagio: "Yo me quejaba de no tener zapatos . . . hasta que me encontré con un hombre a quien le faltaban los pies." Le presento hoy esta petición a fin de que puedan ser buenos samaritanos el próximo domingo y compartan las bendiciones recibidas de Dios con los niños desamparados que no tienen a nadie a quien acudir sino a los fieles de la Iglesia. Impartiendo sobre todos ustedes mi paternal bendición, quedo,

Sinceramente en Cristo,

*Soleman J. Canwell*  
Arzobispo de Miami



Tres lindas criaturitas que hoy gozan de un hogar feliz con padres que les aman, gracias a las agencias caritativas de la Arquidiócesis de Miami. Otros niños como estos, aguardan por matrimonios que los adopten. Mientras tanto, la Arquidiócesis de Miami vela por ellos, gracias a las contribuciones anuales a la colecta del Buen Samaritano, que este año se efectuará el domingo, día 7 en todas las iglesias.

## Este domingo, sea 'un Buen Samaritano'

Por MONS. ROWAN T. RASTATTER

Según un reportaje circulado por la nación por la Associated Press, una adolescente de San Luis quedó ciega por un ex-convicto que le cortó los ojos con un pedazo de cristal. Inmediatamente se estableció un fondo de ayuda a Wilma Chestnut y más de \$17,000 han sido donados en todo el país por personas que no conocen ni jamás han visto a esta muchacha necesitada.

Cuántas veces hemos leído sobre un policía que ha sido herido o asaltado. Frecuentemente este policía deja una esposa e hijos. Inmediatamente se establece un fondo para mantener a su familia y la educación de sus hijos por personas que él nunca conoció.

En algunas partes de América del Sur una nena pequeña se morirá si no recibe un serum especial, o en algunos casos, grandes cantidades de un tipo raro de sangre. Se corre la noticia. Inmediatamente, médicos, enfermeras, compañías farmacéuticas se unen y vienen a la ayuda de esta pequeña necesitada cuyo nombre ni ellos mismos pueden pronunciar.

LA SITUACION difícil de los niños en Biafra, Peru, Pakistan, India y en otras partes del mundo despierta la simpatía de la gente y produce una gran generosidad.

¿Por qué motivo son caritativas las personas? Voluntariamente se salen de su camino para ayudar a alguien, especialmente a personas que no conocen. Bueno, quizás existan varios motivos — dos de ellos vienen rápidamente a la mente: la generosidad innata del pueblo americano y así mismo el hecho de que la situación trágica de estas personas necesitadas, sus historias y fotografías, han sido publicadas y televisadas por todo el país, haciéndole fácil al oyente aceptar a estos desgraciados como si fueran uno de ellos.

Ahora, hablemos de nuestra propia comunidad:

En nuestra Arquidiócesis de Miami hay muchos niños necesitados. Necesitados porque han sido puestos en situaciones de pura necesidad sin tener ellos la culpa. Algunos de ellos son huérfanos, otros vienen de hogares rotos, otros de hogares donde la embriaguez acaba la oportunidad de estos niños para llevar una vida normal. Lo importante es que ellos no planearon su destino . . . seguramente prefieren crecer en un ambiente sano y lleno de felicidad.

Muchos de estos niños necesitan zapatos ortopédicos, medicinas especiales y cuidado dental, otros necesitan aparatos para oír — y todos necesitan casa, comida, ropa y mucho cariño y amor. Quizás si usted pudiera ver fotografías y leer los casos de estos niños en nuestros periódicos locales se sentiría movido a ayudarlos, así como otros extraños ayudaron a Wilma Chestnut.

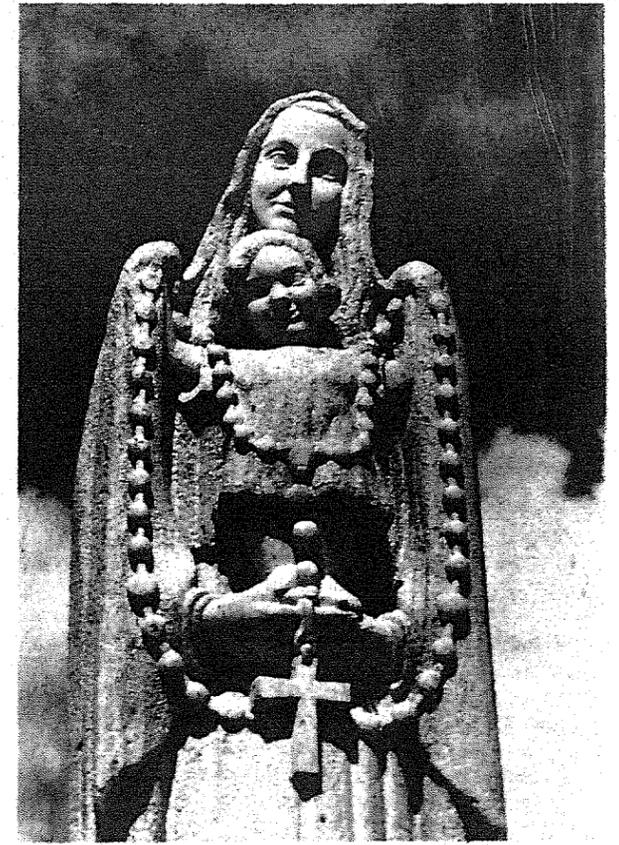
Nosotros no podemos publicar estos casos por razones obvias. Pero si podemos decirle que estos niños están necesitados — que ellos dependen, dependen de ustedes. Y es más, ellos son responsabilidad de ustedes.

LA FORMA de cumplir con esta responsabilidad se les ha facilitado a ustedes. El domingo, 7 de Noviembre, en todas las misas celebradas en nuestra Arquidiócesis, habrá la colecta "El Buen Samaritano". Sobres serán distribuidos con anterioridad. Llene estos sobres con sus expresiones de amor e interés por estos necesitados, que están más cerca de usted que alguien en San Luis, Africa, Asia o América del Sur. En cambio, usted recibirá el agradecimiento y las oraciones de ellos, y la bendición de Dios.

Que Dios los bendiga!

# LA VOZ

Suplemento en Español de "VOICE"



Una monumental imagen de Nuestra Señora del Rosario fue bendecida el pasado domingo en los terrenos de la Iglesia de St. Dominic. La estatua, de 8 pies de alto fue tallada en España y descansa sobre un santuario construido por los feligreses de esa parroquia. La instalación de la imagen en su nuevo santuario en Miami culminaba las celebraciones del Mes del Rosario que fueron observadas durante todo octubre en esa parroquia de los Padres Dominicos. Marcó también el cierre de las celebraciones del octavo centenario del nacimiento de Santo Domingo de Guzmán, según dijo el párroco, Padre Angel Vizcarra, O.P. Dice la tradición que Santo Domingo de Guzmán, fundador de la Orden de Predicadores (dominica) recibió el rosario durante una milagrosa aparición de la Virgen, que pidió al santo propagar esa devoción, durante el siglo 13.

## Festival en St. Dominic este fin de semana

La Parroquia de St. Dominic, situada en el 5909 N.W. 7th Street, Miami, junto al Hospital Panamericano, se dispone a celebrar su Carnaval anual los días 5, 6 y 7 de noviembre.

Durante la tarde y la noche de estos tres días niños y adultos podrán disfrutar en los terrenos de la Iglesia de un interesante programa que incluye toda clase de atracciones, juegos, comidas, música . . .

El objetivo de esta celebración anual es el de recaudar fondos para la expansión del programa escolar entre el gran número de niños que cada vez más y más pueblan el área de esa parroquia.

## Panel sobre el sínodo en el Canal 6

El próximo jueves, día 11, el programa Amenidades del Canal 6 estará dedicado a un panel sobre el Sínodo de Obispos que se efectúa en Roma.

En el programa que presentan Norma Diaz y Pili de la Rosa, a las 11:30 p.m. por el Canal 6 de Miami, se tratará sobre los debates y acuerdos del sínodo en cuanto

al sacerdocio y la justicia en el mundo.

Como invitados comparecerán el Padre Felipe Doldán, de Argentina, Profesor de Teología del Seminario Mayor San Vicente de Paul y el seminarista cubano Jose Nickse, estudiante de Teología de ese Seminario Mayor y miembro de la Comisión Arquidiocesana de Radio y TV.

## Conferencias Pre-Caná

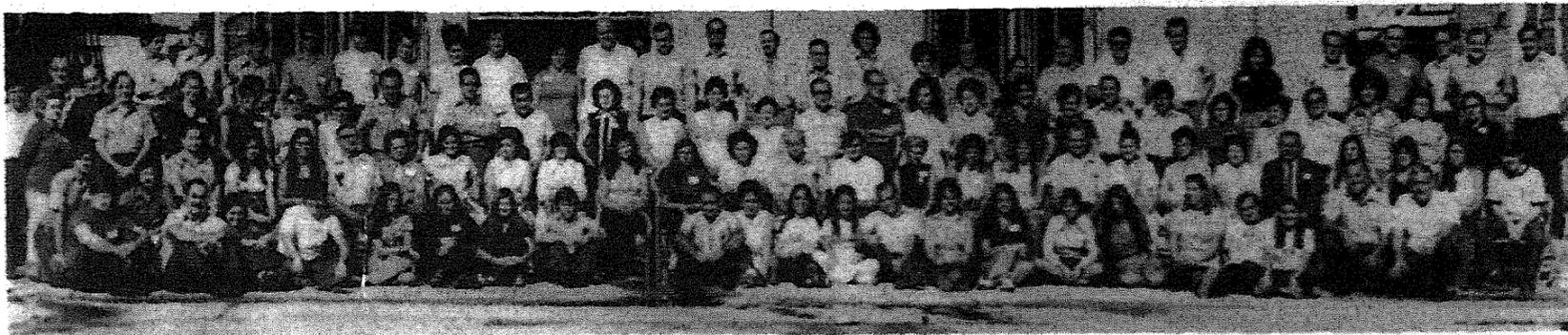
Un nuevo ciclo de charlas de preparación al Matrimonio se ofrecerá lunes y miércoles, comenzando a las 8 p.m. en la Iglesia de San Juan Bosco, (1301 W. Flagler St.)

Las charlas se ofrecerán los días 15, 17, 22 y 24 y estarán a cargo de sacerdotes, médicos, psicólogos y matrimonios dedicados al apostolado familiar.

## Reservaciones para dos bailes futuros

Baile de Otoño con Juan y Maria, sábado 13 de noviembre en el North Miami Armory, 13250 N.E. 8 Ave. Organizado por el Movimiento Familiar Cristiano. Cena de buffet y baile, admisión \$10 por pareja. Reservaciones, 361-2386, 221-5928, 361-2422 y 885-8625 o a

traves de los distintos equipos de matrimonios del MFC. Baile parroquial de St. Raymond, Viernes 26 de noviembre en el 1608 S.W. 27 Ave. Admisión un dólar con oportunidad de valiosos obsequios. Reservaciones en la rectoría de St. Raymond o llamando al 446-1927.



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## ¿QUE SON LOS ENCUENTROS FAMILIARES?

*Padres e hijos entre los que el diálogo era desconocido, se comunican hoy ideas buscando la ayuda mutua*

Desde hace ya meses la parroquia de St. Peter and Paul es el centro de algo que está ayudando en gran escala a muchos hogares: Los Encuentros Familiares.

El celo apostólico de un grupo de seglares, asesorado por varios Sacerdotes, ha sido el resultado de un movimiento que toma cada vez más fuerzas.

ES ALARMANTE el momento caótico por el que está pasando la familia en nuestros días. Esta lamentación se oye en todas partes y a todas horas. Muy poco se consigue con la simple queja.

La decisión valiente de cooperar de una manera positiva y eficaz fué la que dió origen a los Encuentros Familiares.

### HISTORIA DE UN COMIENZO

Como Movimiento de Iglesia que son, los Encuentros Familiares buscaron inmediatamente la aprobación de la jerarquía. Pensando que se estaba trabajando en algo vital y con un gran futuro apostólico no se quería fallar. Era necesario pedir consejo, dialogar sobre los fines que el Movimiento pretendía. Nadie mejor para ello que Mons. Bryan O. Walsh, Vicario Episcopal del Apostolado Latino en la Arquidiócesis de Miami.

### QUE SON LOS ENCUENTROS FAMILIARES?

Pero... qué son los Encuentros Familiares?

Su mismo nombre lo indica. Son un Encuentro de la familia, de toda la familia, padres e hijos. Es algo para todo el hogar. Encuentro de esposos entre sí y de estos con sus hijos, donde como resultado, un último Encuentro de todos con Cristo.

Todos los temas que se exponen están cargados de profundo sentido hogareño con un dominio profundo de lo que constituye la psicología familiar.

Hay temas entrelazados entre sí van llevando, casi sin percibirlo, a los encuentristas a buscar una unión estrecha con todos los que constituyen la familia.

### FRUTOS DE LOS ENCUENTROS FAMILIARES

Los resultados están a la vista. Hogares donde la división reinaba o comenzaba a reinar son hoy un remanso de paz y amor.

Padres e hijos entre los que el diálogo era desconocido se comunican hoy sus ideas y pensamientos buscando la ayuda mutua.

### FUTURO DE LOS ENCUENTROS FAMILIARES

Los Encuentros Familiares ni son, ni quieren ser un momento de entusiasmo que

se apague con la última charla de un domingo pletórico de alegría.

Se mira a algo más, se mira al futuro y se busca con afán el camino que pueda ayudar eficazmente a consolidar a la familia de una forma definitiva.

Con esta última idea bien clara en la mente los Sacerdotes y seglares que trabajan en los Encuentros continúan unidos con los matrimonios e hijos que han efectuado el Encuentro con el fin de ayudarlos en cualquier problema familiar que pueda presentarse.

Un deseo sincero de aliviar la honda preocupación de tantos padres de familia respecto a sus hijos está haciendo pensar seriamente en la creación de una Consejería (Guidance Department) para ayudar a los muchachos jóvenes en la elección de su carrera o en cualquier otro problema juvenil.

Pero hay algo más.

Cada dos semanas en los mismos locales de la parroquia de St. Peter and Paul tenemos un Instituto. Dicho Instituto tiene como fin consolidar los frutos conseguidos en el Encuentro.

Después de una Misa, con profundo sentido comunitario, se tienen por separado charlas de formación.

Siguiendo un orden previamente estudiado, se exponen dos temas donde se tocan asuntos de vital importancia para padres e hijos.

El interés suscitado por las charlas ha hecho que ese salón se vea repleto de familias que siguen con sumo interés a los disertantes. Una discusión viva, por grupos separados, sobre la charla tenida, pone poco después punto final a cada Instituto.

### OTRAS ACTIVIDADES FAMILIARES

Los Encuentros Familiares, como ya se dijo, quieren ser un apostolado duradero. Hay que pensar en actividades familiares que continúen manteniendo la alegría en el hogar. Los planes para estas actividades no faltan. Fiestas familiares, como bailes, cineforo, pic-nics y otras en las que padres e hijos tomen parte activamente son algo ya que llenan el schedule del repleto calendario.

Nota: No deben confundirse estos Encuentros Familiares con los Encuentros Conyugales que desde hace años auspicia en Miami el MFC. El encuentro familiar de que se habla ahora pone énfasis especial en las relaciones entre padres e hijos. El encuentro conyugal enfatiza el diálogo íntimo del matrimonio.



Uno de los seglares organizadores de los Encuentros Familiares, el Dr. Senen Borges, hace uso de la palabra. Desde la izquierda, el Padre F. Azcoitia, S.J., Mons. Bryan O. Walsh y el Padre Otto Martínez, S.J.

## Los católicos negros de E.U. protestan en Roma

ROMA — Una delegación de negros católicos norteamericanos que luchan por una mayor participación negra en los asuntos de la Iglesia se entrevistaron aquí hace poco con el arzobispo Giovanni Benelli, Sustituto de la Secretaría de Estado del Vaticano.

En la reunión los negros norteamericanos procuraron conseguir un arzobispo negro para Washington; un rito negro especial, similar al que usan las Iglesias orientales, y representación negra norteamericana en la Curia Romana.

Joseph Dublin, Presidente de la Junta Privada Nacional Católica Laica Negra y vocero del grupo, calificó la reunión como "alentadora", pero dijo que los obispos de su país han estado "mintiéndole" al Vaticano sobre la situación de los católicos de color en los Estados Unidos.

Acusó a los dirigentes eclesiásticos norteamericanos de dar la impresión a Roma de que todo va bien entre los católicos negros "cuando en realidad han estado abandonando a ciertos grupos a su suerte".

Indicó que el Sustituto de la Secretaría de Estado había manifestado, que la iniciativa para efectuar los cambios que

buscaba el grupo tendría que venir de la jerarquía norteamericana. Preciso que la visita se había caracterizado por la buena voluntad.

En conferencia de prensa ofrecida por la delegación de Estados Unidos al Sinodo de obispos, el cardenal John Dearden de Detroit dijo que él y sus colegas estaban dispuestos a conversar con los visitantes negros.

La mayoría de los obispos norteamericanos explicaron que el viaje del grupo de color

a Roma, que los negros califican como "último recurso" para reparar agravios, está en relación con una antigua tradición de apelar directamente al Papa.

Sin embargo, el cardenal John Krol de Filadelfia señaló que algunas veces había recibido quejas de los mismos negros sobre actitudes de protesta de otros negros, y añadió refiriéndose a la delegación negra: "No se si traen algún caso especial de algún grupo negro".

## La mística de la cruz

Por MANOLO REYES

Toda revolución, todo movimiento de los pueblos en pos de su libertad, debe tener una mística.

La mística de las gestas libertarias enardece los corazones, inflama los pechos dormidos, impulsa al hombre a la heroicidad o al martirologio y mantiene la cohesión de los pensamientos en el ideal.

LA MISTICA no muere jamás. No esta sujeta a infartos cardíacos, a accidentes mortales imprevistos y poco pueden las balas de los mas modernos rifles cuando ella esta enraizada en los sentimientos de los pueblos.

Y esa mística siempre tiene su principio y su fin en Dios. Los hombres se hunden en la desesperación, en la ignorancia y en la desunión en la medida que se alejan de Dios.

La historia está plagada de constantes desapariciones de pueblos paganos que a la hora de afrontar la verdad poco pudieron hacer con el poderío material que acumularon por años.

Sin embargo, la mística de la cruz ha rebasado siglos, continentes e idiomas y ha hecho triunfar a pueblos y ejércitos que la llevaron como emblema en la vanguardia de su lucha y en el convencimiento de cada uno de sus hombres.

Ahora bien, Dios no es el talismán mágico que se invoca hoy e inmediatamente produce los frutos deseados como creen o parecen creer muchos ignorantes. Recordemos sus palabras a los pescadores temerosos de perecer en medio de una tempestad: "Por qué teméis, hombres de poca fe?"

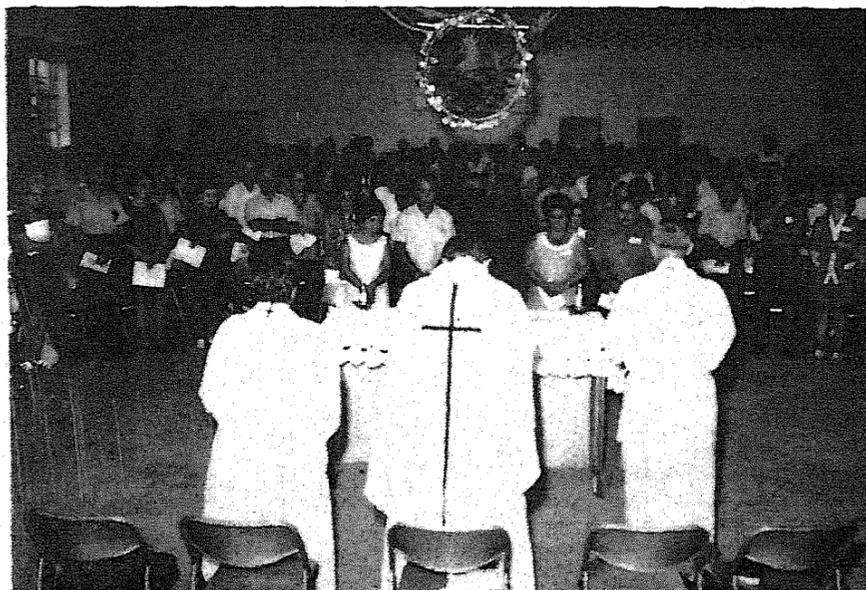
Su Divino Hijo, en quien El tenía puestas todas sus complacencias sudó sangre en el Huerto de los Olivos, sufrió los mayores escarnios de otros seres humanos y murió clavado en una cruz.

Por eso, para llegar a la redención, Dios ha enseñado con el ejemplo de su Hijo que hay que pasar primero por el camino de la cruz. Los que no estén dispuestos a dar ese paso, no tienen mística y prima sobre ellos la propia satisfacción en cualquiera de sus matices, llámase apatía, irresponsabilidad, acomodamiento, ambición o egocentrismo.

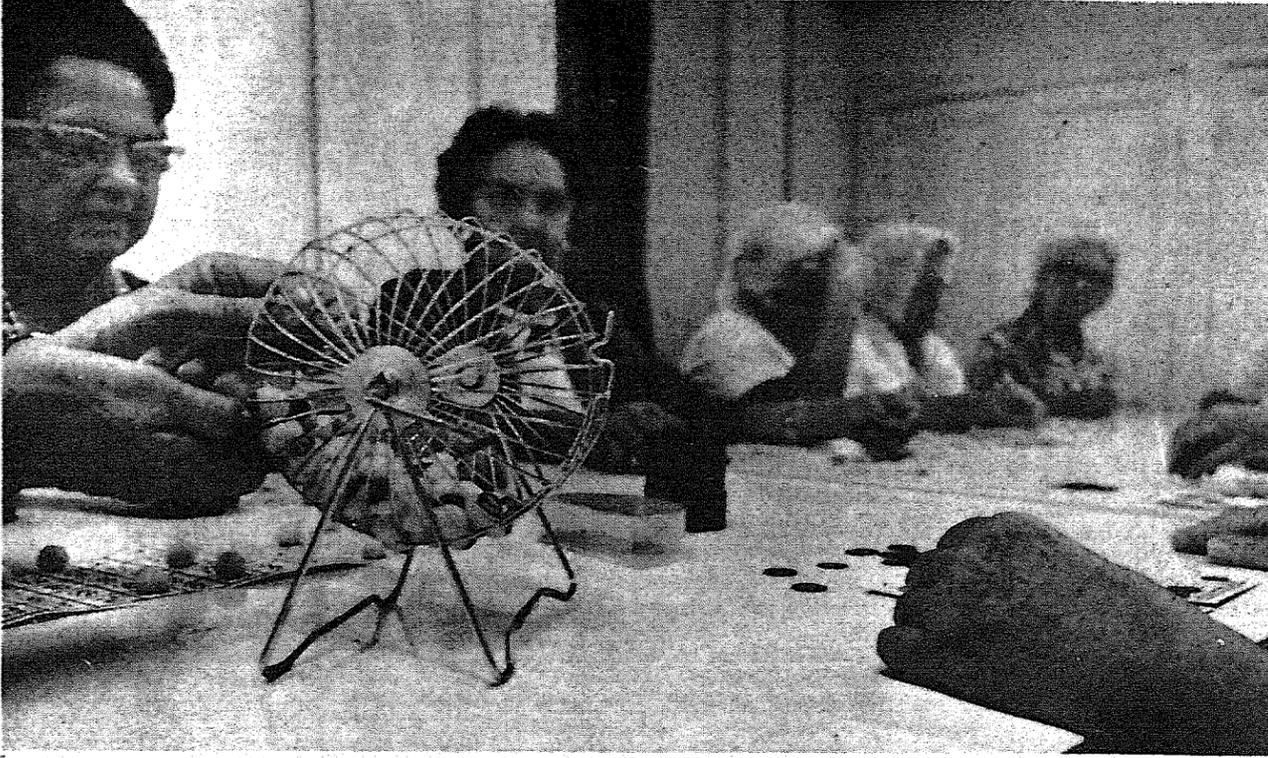
AUNQUE sean muy poderosos están condenados al fracaso y al anonimato.

Por el contrario, aquellos que tienen una mística con Dios como principio y fin, siempre sacarán fuerzas de flaquezas, se saben en posesión de la verdad, en sus horas más negras de vacilación o de dolor llaman a Dios siempre los conforta, afrontan valientemente la muerte con el nombre de Dios y su amada patria en los labios y sus herederos recogen y enarbolan la mística que no muere y siempre conduce a la victoria.

Es que la mística de la cruz es invencible.



El Encuentro Familiar concluye con una misa en la que participan los matrimonios con sus hijos. En este caso, oficiada por el Vicario Episcopal, Mons. Bryan O. Walsh.



...ngo, canasta, magazines en español e inglés, semana, de 2 a 5 p.m. en el Centro Hispano Católico para las damas que viven en el área del "downtown".

"Cualquier tiempo pasado fué mejor" . . . Esa parece ser la opinión mayoritaria del grupo de damas que todos los viernes se reúne en el Centro Hispano Católico para jugar canasta y conversar un poco sobre experiencias pasadas en la Habana, en San Juan o en Bogotá . . . Pero el Centro Hispano Católico quiere hacer estos tiempos de ahora un poco más amenos para decenas de señoras que viven en los hoteles y apartamentos del área del 'downtown'. Ya algunas son abuelas, otras descansan retiradas después de vidas fructíferas en el hogar y la sociedad. Para ellas, el Centro Hispano Católico abre los viernes, de 2 a 5 p.m. un salón de recreo, pleno de juegos de mesa, magazines, tópicos de conversación, "que hacen más llevaderos estos tiempos de hoy . . ."



Tardes sociales con la emoción de un absorbente partido de bingo, sin temor a arruinar ningún bolsillo, porque el máximo de apuesta es un chavito, un kilito, si acaso un nickel.

## Ecos del Día Legionario

Este ha sido uno de los días más felices de mi vida en Miami, expone en su testimonio uno de los asistentes al día legionario.

Los jóvenes no estamos cansados, hoy más que nunca nos sentimos con grandes deseos de trabajar para

cooperar a la salvación de nuestros hermanos . . . queremos formarnos, deseamos que se organice un grupo legionario juvenil en cada Parroquia; tenemos sed de Dios . . . queremos dar testimonio de Cristo en todo el mundo, declaró uno de los jóvenes en su testimonio.

Si, realmente el cuarto "Día Legionario" fue un día feliz donde más de 150 personas unidas compartieron el estudio en un ambiente de caridad y sencillez tan propios de la Legión: "Por esto conocerán todos que sois mis discípulos, si os tenéis amor unos a otros" (S. Juan, XIII, 35) . . .

Y los miembros del movimiento apostólico de la Legión de María seguirán trabajando sin descanso con el propósito de ayudar a intensificar el dinamismo apostólico del pueblo de Dios, como lo expone Concilio Vaticano II; como lo demuestra la propia Sagrada Escritura (Act. II, 18-21; 18,26; Rom. 15, 1-16; Phil. 4,3), y cumpliendo el mandato del mismo Cristo: "ID Y PREDICAD EL EVANGELIO A TODA CRIATURA". Con este fin se preparan y se seguirán preparando los legionarios de todas las Parroquias de Miami.



Uno de los equipos juveniles escucha atento a Sr. Hilda Alonso, Hija de la Caridad.



Jóvenes legionarios de distintas parroquias interpretan números musicales en los ratos libres.



Varios de los equipos en la discusión de los temas

## Sínodo termina mañana

CIUDAD VATICANO — El Sínodo de Obispos de 1971 terminará sus sesiones mañana sábado, día 6 después de una intensa semana de actividades que se inició con la festividad de Todos los Santos.

EL DIA primero de noviembre es fiesta nacional y día de precepto en toda Italia, por lo que los padres sinodales no se reunieron en esa ocasión.

Por tanto, disfrutaron de dos días de descanso, domingo y lunes, después de todo un mes de reuniones durante la mañana y la noche.

Esta ha venido siendo una semana de votaciones más que de debates.

Los delegados de distintas partes del mundo han estado votando sobre el ministerio sacerdotal y sobre la justicia en el mundo. Sobre ambos temas se emitirá una declaración al terminar este sínodo. Es probable que esos documentos no se den a la publicidad de inmediato, debido a procesos de redacción, que tomarán tiempo. También se ha sometido a voto el proyecto de la 'lex fundamentalis' o proyectada constitución para la Iglesia.

Los procedimientos de votación del Sínodo son bien complicados y por ejemplo, sobre el sacerdocio los padres sinodales tendrán que votar sobre 19 proposiciones distintas, incluidas el celibato opcional y la posibilidad de ordenar hombres casados.

## ORACION DE LOS FIELES

Trigésimo segundo domingo del año (7 de noviembre)

**CELEBRANTE:** Hoy examinamos de manera especial los poderes de la Resurrección de Cristo. Hacemos un alto y decimos, si, hemos nacido; si, vivimos; si, viviremos por siempre. Y sin embargo, la muerte está en derredor de nosotros. La muerte nos tienta a temer el reto de la vida. Por tanto, reconociendo la realidad de la muerte, oremos:

**LECTOR:** Nuestra respuesta de hoy será "Señor, Danos tu vida."

1. Que todos los cristianos seamos uno, viviendo como hermanos que esperan la plenitud de la resurrección de Jesús, oremos al Señor.

2. Por el éxito de la Colecta del Buen Samaritano, hoy en toda la Archidiócesis. Que nuestra generosidad ayude a los necesitados de esta área a vivir y vivir más valiosamente, oremos al Señor.

3. Por aquellos que encaran la muerte por dar testimonio de Cristo, para que el Evangelio sea la guía infalible de sus vidas, oremos al Señor.

4. Por aquellos cuyo martirio es la lenta muerte de la soledad, la frustración y la desesperación, para que encuentren en Cristo y en nosotros, sus discípulos, la vida nueva que están buscando, oremos al Señor.

5. Por aquellos que se sienten abatir por un trabajo demasiado mecanizado o servil, para que redescubran su dignidad humana, oremos al Señor.

6. Por todos nosotros en esta comunidad de oración, para que conozcamos la alegría de la vida en resurrección, oremos al Señor.

**CELEBRANTE:** Señor, la vida no deja de tener dificultades, más hoy celebramos el júbilo de la resurrección. Buscamos tu ayuda para ver la resurrección como un proceso que comienza en el nacimiento y en el que la muerte es sólo un paso para enriquecer la vida. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amén.

## 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.)
- Gusu, 118 NE 2 St., 1 p.m. y 5:30 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, 8 p.m., (sábados 8 p.m.)
- St. Rosa de Lima, 5 Ave. y 105 St., NE., Miami Shores, 1 p.m.
- St. Raymond, (Provisional-
- mente 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.
- Immaculada 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, 2000 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.

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# TV, films: their great impact on modern life

The role of communications, particularly motion pictures and television in spreading the message of Christ and developing children into responsible human beings, was explored during two seminars of the Congress.

Father Ellwood E. Kieser, C.S.P., executive producer of the "Insight" series, emphasized to a standing-room only audience that today's youth have been formed by the media and have a "worldwide nervous system."

"Communication is almost the essence of being," he pointed out. "What is the life of the Trinity except communication. The Trinity itself is essentially communication. Jesus lived His life in order to communicate. The Christian life is God speaking to us and the Christian life is one of dialogue — of communication with God. God being the ground of our being, the more deeply we can enter into the humanity of those we love, the closer we are to God," he stated.

The priest, whose Insight series is now shown in 4,300 U.S. schools on closed-circuit TV and on some 240 television stations in the nation, told his standing-room only audience

that the motion picture camera is ideal for exploring and illumining the human situation. It is not just the sense of the artists talking to an audience. The cinema deals with the thrust of life process and causes the inner people in us to surface. Just because an artist has a structure of values different from yours doesn't mean that it's bad for you to see that picture."

HE URGED religion teachers to select films for students dealing with problems faced by youth. "They must be credible—students must be able to identify with them," he explained, adding that most drama on American TV is not honest.

"TV is a mechanical mill-town to help people forget the pain of their lives," he continued, urging religious educators to "avoid superficial films, pat answers and the 'goodies' and 'baddies'."

During another seminar, Robert Norris, production manager for the Commission on Press, Radio and Television for the Lutheran Church in America, told delegates that "turning on the TV set has the impact of turning off the process that transforms

children into human beings. It has reduced to almost zero the incidents of actual expression by eliminating their contact with others outside of their age group."

In his opinion, Norris said, "the greatest impact of television lies not so much in the behavior that it creates, but the behavior that it prevents, that is the games, discussions and family debates that help transform them into people."

Following small group discussions on the seminar topic, "TV's Impact on Children: Can It Be Measured?" delegates including priests, Sisters, and laity agreed that TV has the "unique impact" of increasing the vocabulary of children and instructing them in current events, science and history.

But the question of the effect of violence on TV on youngsters was not resolved by the delegates.

Meanwhile Norris urged delegates to look seriously into what they would like to see TV's impact on youth become in the future and he noted that, "It's quite possible that you people in the education field are going to have to develop this criteria."



## Cruelty to Irish prisoners admitted

(continued from page 1)  
ties. Although he made no specific reference to Northern Ireland, the cardinal said that violence can never be justified as a means of obtaining information otherwise unavailable to lawful investigators of alleged crimes.)

The "Sunday Times" charged that internees are

beaten, spreadeagled against walls dressed in coveralls, with bare feet and with black hoods over their heads, and subjected to "a constant whirring sound like helicopter blades going around."

Prime Minister Edward Heath met with opposition leader Harold Wilson for a 25-minute interview on the alleged mistreatment of

prisoners. After the interview, the prime minister's office issued a statement committing the government to a full-fledged investigation of the charges. "The government," the statement said, "assumes that The 'Sunday Times,' in response to the request made to them by the (investigating) committee six weeks ago, will now submit the material

which they have to the committee, which will look into it without delay."

Chaired by Sir Edmund Compton, parliamentary commissioner for administration, the investigating committee is due to publish a report on these and similar charges concerning prisoners in Northern Ireland some time in November.

## Report on world missions collection

Following is a list of contributions to the annual Propagation of the Faith collection taken up in all parishes of the Archdiocese of Miami, Oct. 24:

Annunciation, W. Hollywood	50.00	St. Francis Xavier, Miami	24.00
Ascension, Boca Raton	00.00	St. Gabriel, Pompano Beach	938.00
Assumption, Pompano Beach	920.00	St. George, Ft. Lauderdale	00.00
Blessed Sacrament, Ft. Laud.	00.00	St. Gregory, Plantation	00.00
Blessed Trinity, M. Springs	176.42	St. Helen, Ft. Lauderdale	457.00
Christ the King, Perrine	634.21	St. Henry, Ft. Lauderdale	132.00
Corpus Christi, Miami	694.12	St. Hugh, Coconut Grove	420.50
Epiphany, Miami	00.00	St. Ignatius Loyola, P.B. Gard.	100.00
Gesu, Miami	870.00	St. James, Miami	1,400.00
Holy Cross, Indiantown	35.58	St. Jerome, Ft. Lauderdale	324.00
Holy Family, N. Miami	487.00	St. Joan of Arc, Boca Raton	1,772.23
Holy Name of Jesus, W.P.B.	436.00	St. John the Apostle, Hialeah	560.00
Holy Redeemer, Miami	112.00	St. John the Baptist, Ft. Laud.	926.00
Holy Spirit, Lantana	1,029.50	St. John Bosco, Miami	675.29
Immaculate Conception, Hial.	775.86	St. John Fisher, W.P.B.	203.00
Little Flower, Coral Gables	1,766.00	St. Joseph, Miami Beach	406.00
Little Flower, Hollywood	1,780.29	St. Joseph, Stuart	472.00
Nativity, Hollywood	850.00	St. Joseph the Worker, Moore H.	30.00
Our Lady of Guadalupe, Immok.	17.70	St. Jude, Jupiter	448.00
O.L. of the Holy Rosary, Perr.	209.00	St. Juliana, W.P.B.	2.00
O.L. of the Lakes, M. Lakes	423.15	St. Justin Martyr, Key Largo	106.00
O.L. of Perpetual Help, Opa. L.	220.00	St. Kevin, Miami	182.00
O.L., Queen of Heaven, La B.	15.00	St. Kieran, Miami	370.00
O.L. Queen of Martyrs, Ft. L.	831.50	St. Lawrence, N. Miami Beach	413.00
O.L. Queen of Peace, Delray B.	00.00	St. Louis, Miami	717.50
Resurrection, Dania	216.00	St. Lucy, Highland Beach	00.00
Sacred Heart, Homestead	175.00	St. Luke, Lake Worth	243.00
Sacred Heart, Lake Worth	1,950.85	St. Margaret, Clewiston	95.00
San Isidro Mission, Pom. Bea.	00.00	St. Mark, Boynton Beach	800.00
San Juan de Puerto Rico, Mia.	00.00	St. Martha, N. Miami	152.00
San Marco, Marco	202.15	St. Mary Mission, Pahokee	33.67
San Pablo, Marathon	00.00	St. Mary's Cathedral, Miami	1,104.00
San Pedro, Plantation Key	210.00	St. Mary Magdalen, M. Beach	905.00
St. Agatha, Miami	86.00	St. Mary Star of the Sea, Key W.	534.00
St. Agnes, Key Biscayne	268.00	St. Malachy, W. Ft. Lauderdale	90.50
St. Ambrose, Deerfield Bea.	1,150.00	St. Matthew, Hallandale	450.00
St. Andrew, Coral Springs	00.00	St. Maurice, Ft. Lauderdale	126.00
St. Ann, Naples	00.00	St. Michael the Archangel, Mia.	705.00
St. Ann Mission, Naranja	00.00	St. Monica, Opa Locka	00.00
St. Ann, W.P.B.	878.00	St. Patrick, Miami Beach	1,250.94
St. Anthony, Ft. Laud.	1,775.00	St. Paul the Apostle, Lighthouse	10.00
St. Augustine, Coral Gables	462.00	St. Paul of the Cross, N.P.B.	195.00
St. Bartholomew, Miramar	175.00	St. Peter, Big Pine Key	243.00
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St. Bernadette, Hwd.	163.00	St. Philip, Opa Locka	59.25
St. Bernard, Sunrise	342.50	St. Philip Benizi, Belle Glade	72.00
St. Boniface, W. Hollywood	206.25	St. Pius X, Ft. Lauderdale	1,330.16
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St. Catherine of Siena, Miami	175.00	St. Richard, Perrine	167.00
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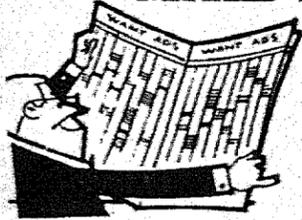
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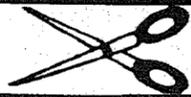
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