

Archbishop lauds delegates for their work and concern

Charities conference urges increased social activism

By BOBO'STEEN
Voice News Editor

The 1,000 delegates representing the charities arm of the Church in the U.S. came to Miami Beach with "liberation, justice and unity" in mind and went away vowing to emerge from the quiet recesses of charity into a vocal and active group involved in the fight for political and social change.

After four general sessions and scores of group discussions during the week at the Deauville Hotel, four reports were drawn up by the assembly.

One basic theme reflected in the reports and recurring throughout the meeting was the need to become politically involved to bring about changes needed to eliminate the causes of social problems.

THE CHARITIES agreed to continue providing services to the poor, elderly, unwed mothers, homeless children and others, but noted that at its meeting in January it had been pointed out that merely doling out service fostered paternalism and perpetuated the problems of the people they were trying to serve.

Therefore, the delegates decided, they must start attacking the causes of the problems by supporting legislation to eliminate poverty, alienation, discrimination and forces that deplete resources such as war and materialism.

To do these several things were decided: A general broadening of the Charities Operation at the local levels was considered necessary. The Charities must be the arm that

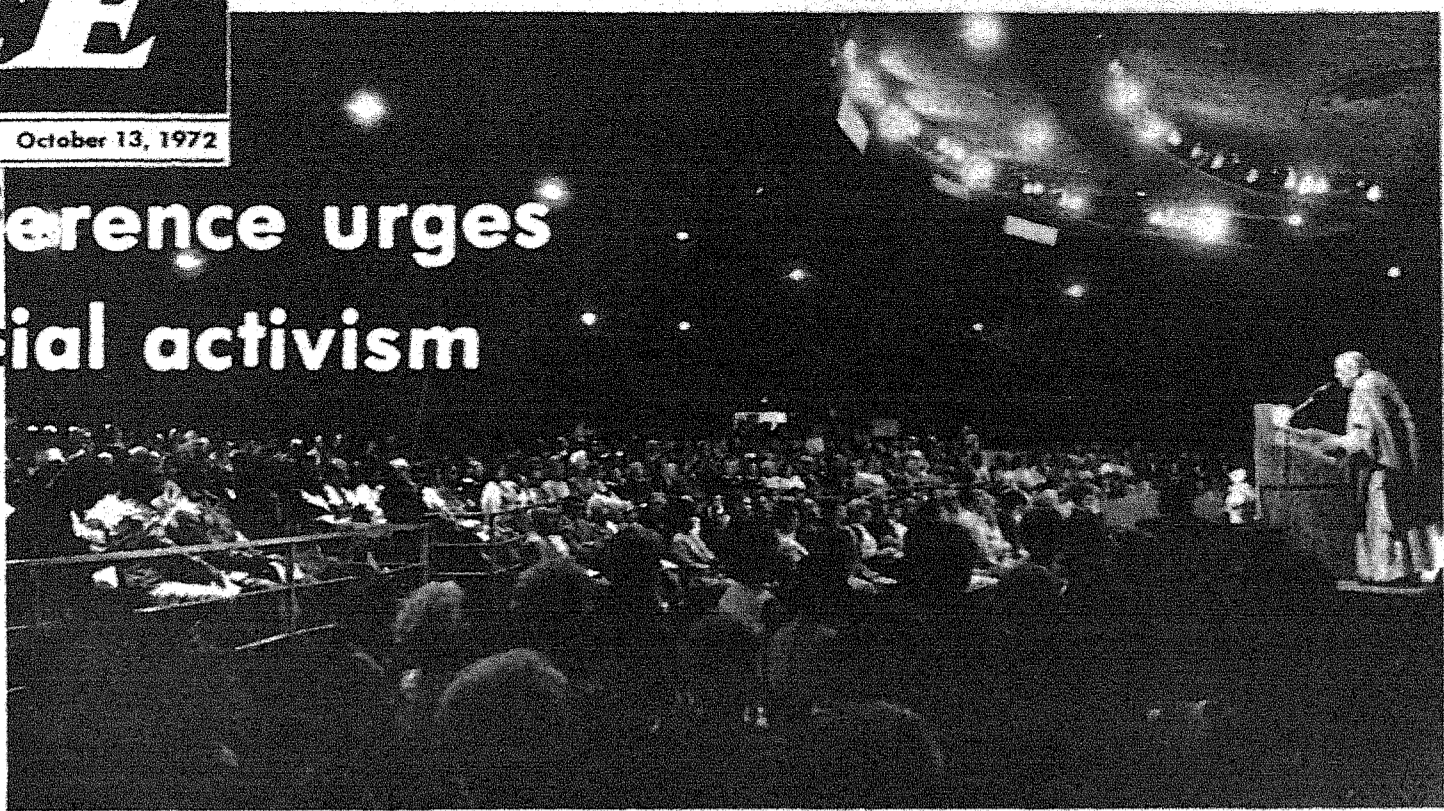
organizes and convenes the people at the parish level, and must bring in representatives of the people they serve, the aged, blacks, Latins, youth and others.

Open dialogue among members will be promoted, with differences being welcomed within a spirit of unity.

Cooperation with government agencies will be furthered. Some services overlapping the government's may be dropped and new tasks be taken up in the area of social and political action.

It was recognized that Catholic Charities workers would have to learn new skills and techniques in the realm of lobbying, legislative writing and even non-violent demonstrating, where appropriate.

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Archbishop Coleman F. Carroll welcomed NCCC Convention Delegates After Opening Concelebrated Mass

Census section leaders, captains to be selected

(See related story on Page 7)

Section leaders and team captains will be selected by pastors and parish chairmen this week to further coordinate activities at the parish level for the taking of the Archdiocesan Census beginning Nov. 12.

As the preliminary preparations for the undertaking continued with Phase III meetings scheduled beginning Monday, Oct. 16 in central locations of the Archdiocese, census directors reported enthusiastic

interest and involvement of pastors, chairmen and secretaries.

During regional meetings which will continue until Oct. 27, parish section leaders and team captains will join their pastors, chairmen and parish secretaries, to hear explanations of the Census form and briefings on procedures at parish levels.

As plans moved to completion, Archbishop Coleman F. Carroll pointed out that the Census is a task requiring the dedication and efforts of thousands of the faithful. "Meticulous planning and careful execution of these plans," the Archbishop noted, "will overcome the difficulties involved in securing this necessary data so that the Church in South Florida can better meet the religious needs and provide for the spiritual comfort of all of our people."

Data resulting from the door-to-door census will reveal the number of baptized Catholics in the eight South Florida counties which comprise the Archdiocese, family size, and the number and locations of the aged, the handicapped, isolated, etc., thus providing information whereby the Church can identify with the special needs of its members both adult and children.

Census takers will be "your friends, your neighbors, your fellow parishioners who graciously volunteer their services for the benefit of all," Archbishop Carroll said.

Approximately 30,000 volunteers will be asked to donate their time as census-takers during a special appeal on Saturday and Sunday, Oct. 28 and 29 in every parish of the Archdiocese.

Blessings cited by Abp. Carroll

Miami See marks anniversary

The Archdiocese of Miami has been the recipient of a multitude of God's blessings during the past 14 years through His goodness and the intercession of the Blessed Virgin, Archbishop Coleman F. Carroll said Sunday in St. Mary Cathedral.

The Archbishop, who was installed as First Bishop of the newly-established Diocese of Miami on Oct. 7, 1958, celebrated Mass honoring Mary to mark the anniversary of the South Florida See.

DURING the Mass

Father Brendan Shannon, assistant rector of the Cathedral, spoke on the subject of abortion, highlighting the close of Respect Life Week throughout the U.S.

"We have been told by many spiritual writers that thanksgiving and gratitude is a sure means of obtaining peace in our souls," Archbishop Carroll told the congregation. During our meditation our thoughts should be those of thanksgiving to Almighty God and our Blessed Mother under whose patronage this diocese

was placed 14 years ago."

The Archbishop noted that many of the worshippers have been witnesses to what has happened in the Diocese of Miami, which was elevated to an Archdiocese in 1968.

HE reported that 14 years ago 180,000 Catholics comprised the area. "Today after a section of the diocese has been cut off to establish the Diocese of St. Petersburg and the Diocese of Orlando, it is estimated that we have a minimum of 560,000 Catholics.

"We have also witnessed

the influx of our neighbors from Cuba and we have welcomed with open arms those who have been oppressed and persecuted.

"The transformation which has occurred has been a good example of native Catholics' personally becoming involved and being of assistance to those coming into this area," Archbishop Carroll stated, adding that at the same time that Cuban refugees were entering the Archdiocese from the south we were experiencing a large

(continued on page 2)

Great explosion of ideas was set off 10 yrs. ago

By MSGR. JAMES J. WALSH

Ten years ago this week, Pope John XXIII opened the Second Vatican Council and firmly pushed the Church towards the crowds in the market place.

Perhaps there was something symbolic in the bomb found by a carpenter in a rolled-up drape inside St. Peter's some days before the Council began. One has to go back and read over the press reports of 1962 to realize with the light of 10 years' hindsight, how mighty an explosion of ideas occurred in that four-year meeting. And how the majority of predictions made by experts about Vatican II were blown to smithereens. No one even came close to predicting the final outcome.

As a matter of fact, even Pope John, who started it all, did not see the magnitude of the task he handed the nearly 3,000 bishops, major superiors and periti, who came together in Rome for the first time. On Oct. 11, he expressed the hope that the Council would end before Christmas that year. But then he qualified his wishful thinking with the cautious remark: "but perhaps we must

meet once again if we cannot accomplish all we have in mind . . ."

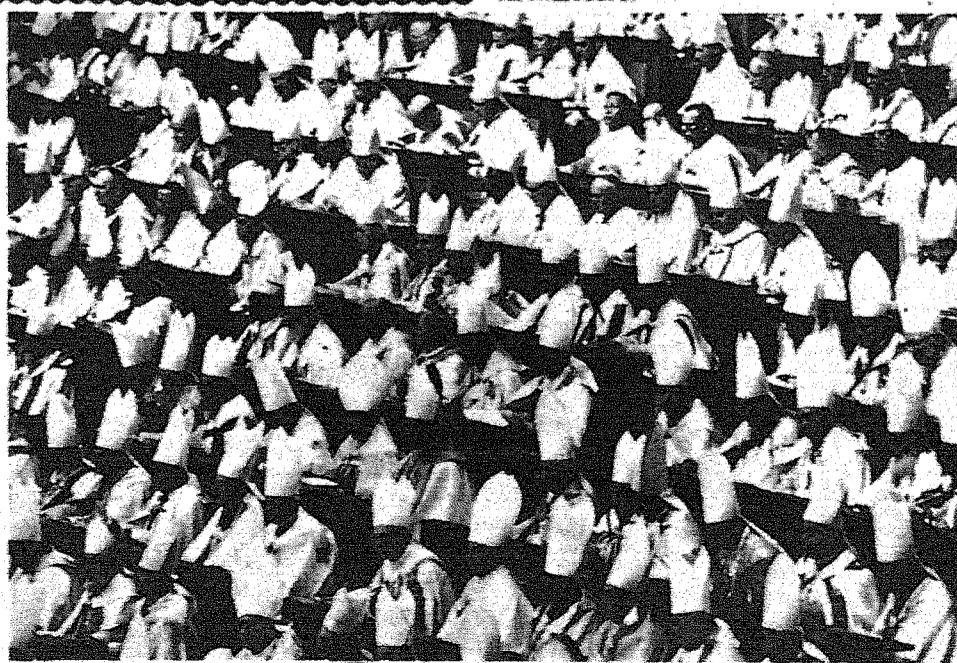
It took four sessions spread over four years, and, like the mustard seed, Vatican II is still growing.

GOING BACK to notes taken that first day in Rome, I find the old saying jingling in my head: "man proposes, God disposes." There was an enormous effort to propose all kinds of ideas, but the final count of decisions indicates God did most of the disposing. Two things help bear out the truth of this.

First, there was considerable confusion as the Council opened about its very purpose. This seems rather incredible, but at that time the goals of the Council were expressed by Pope John in such broad terms almost anything could have been included.

He described his objectives in these words: "the growth of the Catholic Church, the renewal of the spirit of the gospel in the hearts of people everywhere, and the adjustment of Christian discipline to the exigencies of modern-day living."

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10 YEARS AGO row upon row of bishops wearing their mitres produced a pattern as the Second Vatican Council opened in St. Peter's Basilica. For multitudes within and outside the Catholic Church, the Council engendered theological, social and ecumenical breakthroughs which made it one of the great turning points in religious history.

Miami celebrates anniversary

(continued from page 1)
influx of people from the north — people planning new lives or retirement.

"THE character of our parishes has changed considerably," he explained, pointing out that parishes are now comprised of faithful from all parts of the country and the world, and that in almost every parish there is a Spanish-speaking priest to minister to the needs of the Spanish-speaking.

The Archbishop, who has had a life-long devotion to the

Queen of the Most Holy Rosary, reiterated the words of Popes throughout history who have advocated daily recitation of the Rosary.

"Thank God for His blessings to all of us and ask Him to continue to look kindly upon us as we spend our days not only involved with our own spiritual wellbeing but with the wellbeing of others in our community," he said.

EMPHASIZING that "to a person who believes in God, abortion is wrong," Father Shannon said that although

reams and reams have been written and millions of talks have been given," the slaughter goes on.

"In just one year after abortion was legalized more children have been killed than were killed in eight years of the Vietnam war," he declared.

"The right to life is given to an unborn child by God. Doctors are sworn to save life and hospitals are supposed to be places of hope. Yet in many instances hospitals are slaughter houses," the priest continued.

He warned the congregation that "people are too passive. We get the type of government we deserve by being passive — we get the type of TV show we deserve because we are passive. There are laws to protect lives of animals but we continue to slaughter our own brothers and sisters.

"Today we celebrate the 14th anniversary of the dedication of the Archdiocese to the Blessed Mother," Father Shannon said. "We should beseech her to give to the women of the world the mentality that was hers. If we had that frame of mind then abortions would be no more," he stated, reminding the faithful that Mary said, "Lord, I am your child and I want to do what you ask me to do."

Fr. Sullivan dies; Biscayne educator

Funeral services will be held in Miami and in Villanova, Pa., for Father Robert M. Sullivan, O.S.A., a pioneer member of the faculty at Biscayne College, who died Wednesday afternoon at Mercy Hospital after a brief illness.

The Funeral Liturgy will be celebrated at 11 a.m. today (Friday) at Biscayne College for the 64-year-old Augustinian educator who was secretary of the Board of Trustees and a professor in the Dept. of English at the college conducted by his order.

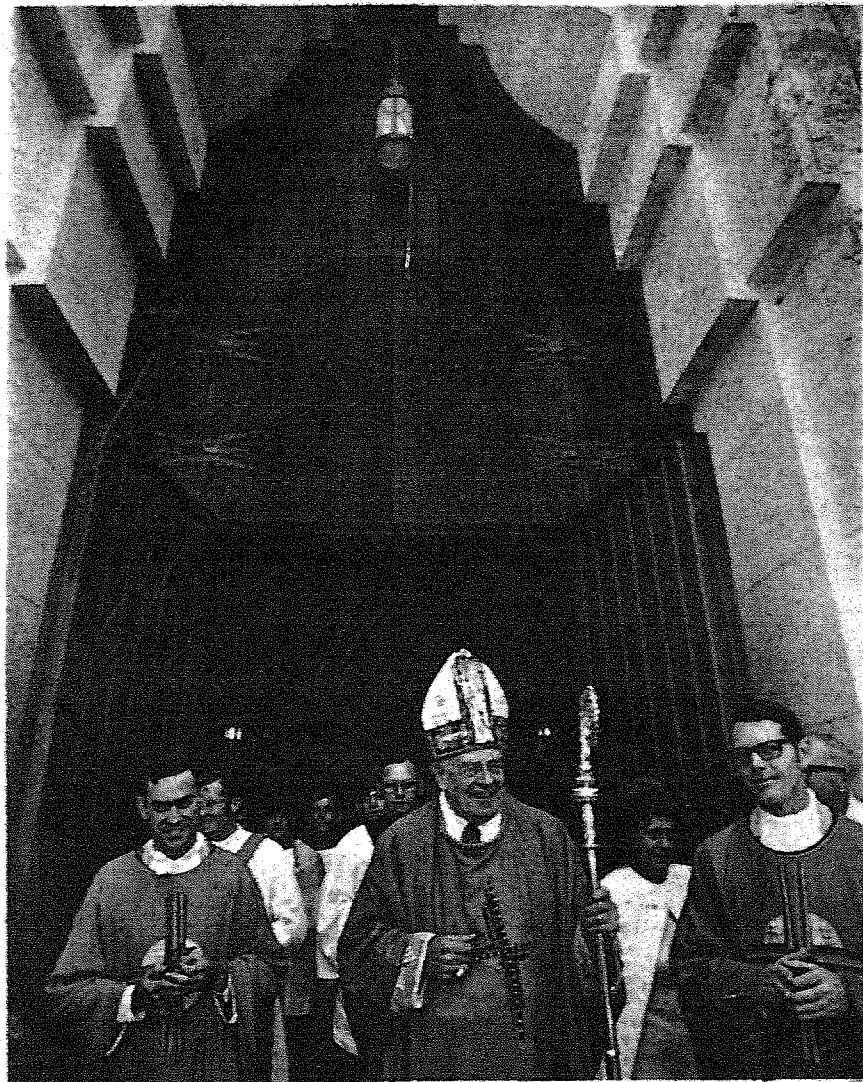
Another Mass will be



Father Sullivan

offered at 7 p.m. today in the Church of the Visitation.

ADMITTED to the (continued on page 26)



ST. MARY CATHEDRAL was the scene of Pontifical Mass honoring Our Lady of the Most Holy Rosary last Sunday during which Archbishop Coleman F. Carroll, shown following Mass, also observed the 14th anniversary of the establishment of the Diocese of Miami and his installation as First Bishop. Chaplains were Father Balbino Torres and Father Robert Magee.

300 picnic at seminary

More than 300 persons participated in the semi-annual picnic sponsored by St. John Vianney Seminary Guild on the campus of the minor seminary last Sunday.

Henry Marten, St. Kieran

parish, is president of the Guild, which includes in its membership parents of seminarians studying for the priesthood of the Archdiocese of Miami and friends who are interested in encouraging vocations to the priesthood.

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Lodge's Vatican mission: inform Pope of U.S. views

ROME — (NC) — The recurring presence of Ambassador Henry Cabot Lodge in Rome is a quiet but persistent reminder of his extraordinary mission as special envoy of President Nixon to the Vatican.

The tall, good-looking diplomat from Boston was in Rome again early in October for his eighth regular visit since mid-1970. Ambassador Lodge made his first call on Pope Paul VI on July 4 of that year as the American president's special envoy.

Two to three times a year since that initial meeting, the president's envoy arrives in Rome, sets up shop in a small suite of rooms in Rome's elegant Grand Hotel, and goes to work.

Lodge's mission is to keep Pope Paul abreast of the U.S. government's thinking on a variety of international matters, to exchange views and to hear what the Vatican has to say from its unique international vantage point as a moral and religious center of leadership and influence.

Diplomatic sources are emphatic that the ambassador's meetings with the Pope and top Papal advisers in the secretariat of state are not a one-way conversation. As one source put it: "it would be a waste of time if the exchange of ideas were not free and sometimes productive."

Specifics of these conversations are simply not to be

had from either side. But it is understood that subjects can range from the great issues of the war in Vietnam and Southeast Asia, the means of defusing the explosive Middle East situation, or the needs of developing countries to less controversial problems such as the curbing of the international drug traffic and getting mail through to U.S. prisoners of war in North Vietnam.

In this last instance it is known that thanks at least in part to Vatican intervention, mail to prisoners of the Hanoi government has risen from a trickle of letters a year to more than 150 letters every two months.

Direct communications between the Vatican and President Nixon have been set up with a minimum of cost and diplomatic protocol.

Define unborn child as human being, group asks

SYDNEY, Nova Scotia — (NC) — The Catholic Women's League of Canada wants the unborn child to be defined in law as a human being.

The national CWL convention here approved a resolution urging the federal government to review the Criminal Code's definition of a human being.

At present Section 206 (1) of the code states:

"A child becomes a human being within the meaning of this act, when it has completely proceeded in a living state, from the body of its mother, whether or not (a) it has breathed, (b) has an independent circulation or (c) the naval string is severed.

The CWL, however, wants the unborn child to be

protected by law from the time of conception. Delegates felt the unborn child should be protected "at all stages of its development and growth within the mother's body."

REACTING to growing pressures for a less restrictive abortion law, the CWL convention said: "We stand firmly opposed to the removal of the abortion law from the Criminal Code."

Delegates also urged the federal government "to replace the current law governing abortion in Canada with much more restrictive legislation."

This move seemed to be in reply to some charges that the present law is being interpreted too liberally, and consequently is evolving into "abortion on demand."



Shroud of Turin

A VANDAL broke into Turin's cathedral and attempted — unsuccessfully — to set fire to or steal the Shroud of Turin, venerated by some as the actual "Burial Sheet of Christ." According to police, a person gained entry into the Royal Chapel of Turin Cathedral through a window and set fire to a nearby altar cloth. The vandal also tried unsuccessfully to break into the silver casket containing the Shroud. The Shroud of Turin, a strip of brownish linen cloth which appears to bear the front and back imprint of a human body, is held by some Catholics and others to be the "clean linen cloth" in which the body of Jesus was wrapped for burial. The history of the Shroud — a subject of dispute — has an enormous gap of a full 13 centuries. It was brought to France in 1354 by Geoffrey de Charny, Lord of Savoie and Lirey. He failed to reveal just where he obtained it. Believers surmise it came from Constantinople, which counted among its treasures the winding sheet of Jesus. The Shroud passed from Lirey to the Italian House of Savoy in 1452, and a few decades later was nearly destroyed by fire — the marks of the blaze can still be seen on it — before it was deposited in the Turin Cathedral in 1578 by Emmanuel Philbert of Savoy. In 1898, a Turin lawyer and amateur photographer named Secondo Pia was asked to take the first picture of the Shroud. When he developed the photographic plates, he found one of them had the appearance of a face on it.

'72 drive for anti-poverty funds launched

CHICAGO — (NC) — The U.S. bishops' anti-poverty program opened its 1972 fund-raising campaign with an announcement of more than \$1 million in grants funded by the 1971 campaign.

The 1972 fund raising effort of the Campaign for Human Development will come in a special collection to be taken up in Catholic Churches throughout the nation on Nov. 19, the Sunday before Thanksgiving.

In encouraging Catholics to contribute to the campaign, Auxiliary Bishop Michael R.

Dempsey of Chicago pointed out that \$16 million has been donated since the campaign began in 1970.

Nearly \$12 million in grants have been distributed and more grants will be announced later this fall.

Bishop Dempsey, national director of the campaign, said that the new grants totaling \$1,037,700 will aid 50 projects in 26 states and Puerto Rico. The projects are generally small community based programs operated by the poor themselves.

State gives green light to abortion clinics

State officials gave the green light to licensing "free-standing" abortion clinics this week, thus paving the way for Florida to join the ranks of New York and Hawaii in becoming abortion meccas.

In response to a request for an opinion from Emmett S. Roberts, secretary of the Dept. of Health and Rehabilitative Services, Florida Attorney General Robert S. Shevin affirmed the fact that the state must license such clinics, pointing out that the state's new abortion law provides that "medical facilities other than hospitals are competent to perform procedures designed to terminate pregnancies."

HE ADDED that "the only legitimate State interest in regulating this area of human conduct is to insure the procedure is performed by a licensed physician in a facility medically equipped to do so with the safety to the patient," and said that to

permit only hospitals to perform this service would be to create a "situation which existed prior to the adoption of this remedial legislation, an insufficient capability of handling the medical needs of our citizens, thus compelling individuals to seek medical services from persons not medically qualified to perform them or in facilities totally unfit for such purposes.

"Such a construction," the Attorney General stated, "would be contrary to the obvious intent of the Legislature."

Meanwhile Dade's Health Planning Council's Committee on Abortions is encouraging South Florida hospitals, all of which except three are reportedly performing abortions, to reduce the cost of the operations in order to reduce the need for abortion clinics.

AT THE present rate of abortions in Dade County, the HPC predicts that more

than 6,000 such operations are likely to be performed during the remainder of the year without increasing facilities. This includes a projection of 1,300 for Jackson Memorial Hospital which, according to University of Miami physicians, does not have adequate facilities to do early abortions on outpatients.

In Broward County the number of abortions performed at Broward General

and Hollywood Memorial Hospitals has increased considerably since the adoption of the new law which permits abortion to save the life of the mother, protect her mental or physical health or when it seems likely that the child will be born mentally or physically handicapped.

Hollywood Memorial Hospital permits abortions upon the request of a physician up to the 12th week of gestation. After that time the hospital staff must certify the need.

MD and wife to talk on abortion

Abortion will be the topic of Dr. and Mrs. Kenneth McCormick during a meeting of St. Thomas the Apostle Women's Guild at

8:30 p.m., Thursday, Oct. 19, in the school, 7303 SW 64St.

Both are members of the Speakers Forum of the

South Dade Right-To-Life Committee and will present a factual, medical, and scientific program.

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PONTIFICAL MASS celebrated by Auxiliary Bishop Rene H. Gracida in Gesu Church highlighted Columbus Day Fiesta sponsored by Florida Chapter I of the Knights of Columbus last

weekend. A colorful parade Saturday preceded wreath-laying ceremonies at the statue of Columbus in Bayfront Park.

'Love must attend service to others'

The Christian element of love distinguishes church-sponsored welfare programs and works of charity from those administered by governmental agencies. Auxiliary Bishop Rene Gracida told delegates to the NCCC convention during noon Mass Tuesday.

In his homily, Bishop Gracida made an analogy between the Gospel of St. Luke, which relates the story of Our Lord's visit to the home of Mary and Martha, and the role of those engaged in the administration of programs of charity.

"THE HUMAN experience described in the Gospel is one which perhaps most of us have experienced at one time or another in our lives," the Bishop pointed out.

"We visit the home of some friends whom we have perhaps not seen for quite some time. It is close to lunch time and our friends immediately begin to prepare an elaborate meal, when in reality we would be quite content with a sandwich.

"The length of time we have to visit is relatively brief and it may be quite some time before we will have an opportunity to visit them again. Much more important than an elaborate meal is the personal contact — the opportunity to share again for a few brief moments the conversation, the physical presence of friends."

Bishop Gracida emphasized that this was the nature of the gentle reproof

which Our Lord gave to Martha when He pointed out to her that rather than spend too much time in the kitchen she should devote more time to the infinitely more precious moments of direct conversation with Our Lord.

HE WARNED against becoming so involved in ad-

ministrative procedures and details that we fail to see the "God-given opportunity which is ours to recognize in the person or persons we are serving the presence of Jesus Christ who has told us that whenever we serve one of these, the least of His little ones, we are serving Himself."

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LARGE CATHOLIC STAFF

Says Christian presence in Holy Land is curbed

CORAL GABLES — The State of Israel is removing the living Christian presence from Jerusalem in particular and from the Holy Land in general, members of the Holy Name Society of Little Flower parish were told during their monthly Communion breakfast last Sunday.

Speaking to the group was James Batal, a member of the parish who, during five separate periods of time has resided in Arab-Moslem territory and has been a lecturer of journalism at the American University at Beirut, Lebanon.

IN HIS talk, Batal pointed out that the policy which Israel is pursuing in the Holy Land will eventually eliminate the Christian presence and turn many holy shrines, "as for example the Church of the Nativity in Bethlehem and the Church of

the Holy Sepulchre in Jerusalem," into touristic museums.

"For some 13 centuries the dominant influence in the Holy Land was the Muslim religion," Batal stated. "At no time did the Muslim Arabs or the Muslim Turks generate a mass exodus of Christians from the Holy Land.

"For many, many years Christian denominations competed with each other for control of the Church of the

Holy Sepulchre. Finally," he explained, "that rivalry was peacefully settled by agreement among the Christian denominations to entrust the key to the Church of the Holy Sepulchre to a Muslim family. Thus have Muslims kept sacrosanct the site where Jesus was crucified," he said.

ACCORDING to Batal, Franciscan Fathers who have served as Christianity's custodians of the Holy Land

for many centuries have expressed grave concern about Israel's eviction of the native Christians and Muslim Arabs from Palestine.

He added that Pope Paul, Archbishop Pio Laghi, Apostolic Delegate in Jerusalem, and Archbishop Joseph T. Ryan of Anchorage, and other prelates throughout the world have alerted Catholics to Israel's psychological techniques to banish the Christian presence from the Holy Land.

Family enrichment program to extend over six weeks

RIVIERA BEACH — A Family Enrichment Program will be inaugurated in St. Francis of Assisi parish beginning Tuesday, Oct. 17, at 7:30 p.m.

During the six-week program a different aspect of family life will be discussed with special lectures given by a medical doctor, psychiatrist, sociologist, domestic economist, family counselor, etc.

TOPICS will include Marriage in the Plan of God, Parenthood — A Position of Trust, Communications in Marriage, Psychology of Man and Woman, Domestic Economy — Establishing a Home, Sex and Sexuality, Human Maturity, and A Woman's Needs in the Home.

Non-Catholics in the area have been invited by Father Martin Cassidy to participate in the program.

Elections slated by Third Order

Elections for the Third Order of St. Francis will be held during a meeting at 3 p.m., Sunday, Oct. 15, at St. Francis Hospital, Miami Beach.

Father Daniel Ford, O.F.M. will conduct the meeting.

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As Catholic Charities approach turning point

What course will Catholic Charities take in the years ahead?

This was the difficult and thoroughly discussed question facing delegates of the National Conference of Catholic Charities, the Society of St. Vincent de Paul and the Association of Ladies of Charity as they met on Miami Beach this week.

With the theme "Liberation, Justice, Unity," the members of these groups, which represent the charitable arm of the Church in the United States, set out upon a new course which it is hoped will help lift the hand of racial discrimination and oppression in all forms against mankind from the time of conception to death.

A more activist role in attempting to change thought patterns, entrenched ideas, and priorities was set as the new goal of these organizations as they decided to become more actively involved in attempting to eradicate the causes of social problems facing the nation today.

Services to the poor, the elderly,

unwed mothers, homeless children and others will remain as a main objective of Catholic Charities but delegates reiterated their pledge to further their work by attacking the causes of the problems before the social crises arise.

And to do this they decided their aims might best be achieved by supporting legislation to eliminate poverty, alienation, discrimination, and other forces that deplete resources such as war and materialism.

These may seem to be rather heady aspirations and undoubtedly will be disputed and heatedly discussed in months ahead. But assuredly, in a time when technology has altered the forms that charity must take in order to assist those in need, some new paths must be cleared, some new efforts made.

As Catholic Charities are preparing to broaden their scope it is a project eventually that will involve each of us — it is a project that hopefully will enable men of this century to better carry out His words, "Love thy neighbor for the love of Me."



PRELATES AND religious dignitaries from around the world filled St. Peter's Basilica as a Concelebrated Mass opened the Second Vatican Council on Oct. 11, 1962, just 10 years ago this week.

Has Vatican II become a 'revolutionary' event?

By JAMES C. O'NEILL

VATICAN CITY — (NC) — October 11 this year marked the 10th anniversary of the opening of what Pope John XXIII hoped would become "a revolutionary event not merely for the well-being of the Church but for the progress of human society."

On Oct. 11, 1962, a total of 2,540 bishops and other Church officials marched into St. Peter's Basilica to hear Pope John proclaim the opening of the Church's 21st ecumenical council.

Looking back across the past 10 years, there is little doubt that Vatican II contained the seeds of a modern revolution within the Church. But it is legitimate to ask what specific changes and innovations the council has brought about in the thinking and approach of the Vatican and its central administrative offices.

CERTAINLY the council had a great effect on the Vatican offices through which the Pope administers the affairs of the Church. Many critics, however, maintain that the effects were not great enough, nor did they go deep enough.

Anti-institutionalists protest that the council did not have the desired effect of reducing the number of Vatican offices. In fact, there are more new offices and sec-

retariats today than there were 10 years ago — witness the establishment of the Pontifical Commission on Justice and Peace, the Council of the Laity, the Vatican Secretariats for Non-Christians and for Non-Believers, the Synod of Bishops, all of which are outgrowths of the council.

Pope Paul's reform of the Roman Curia (the Church's central administrative offices) however, is also a direct outgrowth of the council. In announcing its reform in 1967, Pope Paul flatly told the Curia's critics that "certainly there can be no doubt about the need for the Roman Curia."

WHILE granting the need for a general reform to make the curial offices "better adapted to the needs of the times," Pope Paul repeated an earlier statement on the reform at which the council had aimed. He recalled his words opening the second session of the council in 1963, when he said:

"The reform at which the council aims is not a turning upside down of the Church's present way of life or a breaking with what is essential and worthy of veneration in her tradition. It is, rather, an honoring of tradition by stripping it of what is unworthy or defective so that it can be rendered firm and faithful."

The reform of the Curia has required all the central

administrative offices to work out new norms governing their operating procedures in order to bring them more in line with the desires expressed by Vatican II.

Bishops, representative of various parts of the world, have been added as members of the congregations and other offices that in the past had their membership limited only to cardinals. It should be added, however, that this gesture to the collegial concept of all bishops being responsible for the whole Church has had varying success in the actual day-to-day operation of the Vatican offices.

AGAIN reflecting the desire of Vatican II, Pope Paul has called more and more non-Italian cardinals and bishops to top administrative jobs in the Vatican.

Advisory bodies such as the Synod of Bishops, the justice and peace commission and the laity council have been established by Pope Paul as a means of providing a platform and the possibility of two-way communications of ideas and needs of the Church today.

They are specific attempts not only to remedy a one-sided conversation dominated by the Vatican but also to provide offices outside the traditional structure of the Curia in order to keep the "aggiornamento" going called for by Pope John.

Efforts toward decentralization of authority and of decision-making as called for by the council are best exemplified by the strengthening of national bishops' conferences. More and more, decisions that in the past were made in the Vatican, are now being passed on for action to the national conferences and through them to the local bishops.

OFFICIALS who work in the Curia insist that there has also been a shift in the thinking and spirit guiding the work of the central offices. The shift is from the older mentality of giving strict orders and specific instruc-

tions to a new and freer concept of service.

As one Vatican monsignor put it: "Today we want to know what we can do to help the bishops and the faithful, and not to tell them what they must do."

Certainly today's flow of bishops from all parts of the world coming and going in Vatican offices in which they are now consultants, members or simply interested parties is far greater than in the past. Not only are more people, bishops, priests and laymen coming to Rome for consultation and to air their points of view but they are being seen and heard by the Vatican

offices.

For instance, American Cardinal John Wright's Congregation for the Clergy reports an ever-increasing number of visitors. An official of that office said that "the number of diocesan priests from all over the world and of study groups of various nations who take advantage of the congregation's invitation to visit and learn at first hand its operations has increased annually."

SO FAR this year, he said, "an estimated 2,000 priests have visited the congregation individually or in groups."

Great explosion of ideas

(continued from page 1)

Bishops in communist countries quietly expressed the hope that Vatican II primarily would launch a crusade against materialism and atheistic influence in the world. Bishops from other parts of the world, who saw the intense threat of international communism at that time agreed with this. The fact that the Cuban missile crisis occurred just as the bishops were beginning to learn each other's names seems to underline the point.

However, the thrust of the Council turned out to be much broader than the condemnation of atheistic materialism. Pope John made this clear in his first talk, but understandably many failed to grasp his meaning.

He said that while the Church has always opposed and frequently condemned the errors prevalent in any generation, "nowadays, however, the styles of Christ prefer to make use of the medicine of mercy rather than that of severity. She considers that she meets the needs of the present day by demonstrating the validity of her teaching rather than by condemnations."

IT TOOK ANOTHER year and another Pope to present the goals of the Council in more concrete, understandable form. Pope Paul in his opening talk stated the Council had four objectives: "the knowledge, or — if you prefer — the awareness of the Church; its reform; the bringing together of all Christians in unity; the dialogue of the Church with the contemporary world."

But in the fall of 1962, this was not clear. Nor was the agenda. Perhaps this is all the more surprising since no Council in history was prepared for more diligently. For three years scholarly preparatory commissions had put an enormous amount of time and effort on collating suggestions from the bishops of the Universal Church. The neatly

bound volume of 16 texts and 800 pages which now revealed what Vatican II accomplished emerged slowly and painfully from more than 70 awkward schemata.

The remarkable constitution on the Church in the Modern World was on no one's list the first year or more. It seems that whenever a suggestion did not fit into the scope of any other schema, it was put in a basket to be decided on later. Out of that basket came the great document.

It reminds you of Vatican I, which defined the infallibility of the Pope, a subject not on the original agenda. Cardinal Manning introduced it after the Council began.

Despite the confusion of the first day, at its end everyone seemed to sense that a milestone in Church history had been reached. The night of Oct. 11, the great monuments and churches all over Rome were lighted and search lights played on the dome of St. Peter's and down the street Castel Sant' Angelo stood out in breathless beauty as hundreds of torch lights revealed its ancient walls.

Vast crowds moved to the Piazza of St. Peter and called for Pope John. The lights went up in his apartment and a moment later he appeared at the window waving vigorously. When the applause finally subsided, he said: "My dear children, I hear your voices. My own voice is only one, but it sums up the voice of the whole world represented here at Council. We have come to the end of a great day of peace and of glory to God. This morning's assembly was a demonstration which not even St. Peter's Basilica with its four centuries of history had ever witnessed before. It was an event that will remain forever in my memory and yours."

It was another remarkable proof in the making that man proposes, God disposes.

THE VOICE

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Here are some officials named to aid in census

(Following is a partial list of parish leaders recently named to direct the taking of the Census in Regions I, II, III, IV and XI. Further regional appointments will be published in The Voice as they are available.)

Region I

HOLY CROSS PARISH
Moderator, Rev. Charles D. Clements; Chairman, Jon A. Rudloff; Secretary, Mrs. Jon A. Rudloff.

ST. ANN'S PARISH
Moderator, Rev. Sidney A. Tonsmeire, S.J.; Chairman, C. Thomas Behr; Emmett J. Comiskey; Secretary, Mrs. C. N. Franchville.

ST. MARY'S MISSION
Moderator, Rev. Charles Clements; Chairmen, Rafael Fanjul, Charles Modecki, Leo P. Hebert.

ST. CHRISTOPHER PARISH
Moderator, Rev. Casimir J. Stadalnikas; Chairmen, Steve Bock, William Orazi; Secretaries, Vera Cody, Mary Ellen Howie.

ST. EDWARD PARISH
Moderator, Msgr. Bernard J. McGrehan; Chairman, C. Burton Vernooy; Secretary, Mrs. Robert Ulseth.

ST. IGNATIUS LOYOLA PARISH
Moderator, Rev. John C. Mulcahy; Chairman,

Dominick Ciardiello; Asst. Chairman, Annette Russell; Secretary, Dorothy Dougherty.

HOLY NAME OF JESUS PARISH

Moderator, Rev. Michael P. Keller; Chairman, John Kenney; Secretary, Mrs. Rosalie Kenney.

ST. JOHN FISHER PARISH
Moderator, Rev. Francis X. McCarthy; Chairmen, Alex David, Mrs. Norma Hagbert; Secretaries, Mrs. Helen Burns, Mrs. Blanche Consentino.

ST. JOSEPH PARISH
Moderator, Rev. Matthew A. Morgan; Chairmen, Ralph Hartmen, John Kenkins; Secretaries, Miss Margaret Brendel, Mrs. Edith Hardee.

ST. JUDE PARISH
Moderator, Rev. Robert A. Hostler; Chairman, Leonard Sojka; Secretary, Mrs. Judy Alfes.

ST. JULIANA PARISH
Moderator, Msgr. William F. McKeever; Chairmen, Patrick G. Hanbury, Richard Cleveland, Pierre Larmoyeux, Francisco de La Vega; Secretaries, Mrs. Doris Zmistowski, Mrs. Maria de La Vega.

ST. PAUL OF THE CROSS PARISH
Moderator, Rev. Charles Sullivan, C.P.; Chairman, Henry Inserra; Secretary,

Mrs. Virginia Inserra.

Region II

ASCENSION PARISH
Moderator, Rev. Richard Murphy; Chairmen, Joseph Richter, John O. Hara; Secretaries, Mrs. Jack Decker, Mrs. Lillian DeSilva.

HOLY SPIRIT PARISH
Moderator, Rev. James Reynolds; Chairmen, James Coyle, Harry Lockwood; Secretary, Mrs. Mary Ann Wright.

SACRED HEART PARISH
Moderator, Rev. John W. Delaney; Chairmen, Al Mele, Ernest Perry; Secretary, Mrs. Maureen McCreery.

ST. LUKE PARISH
Moderator, Rev. Larkin F. Connolly; Chairmen, John De Floria, Gus Grader; Secretaries, Mrs. Chris Turdo, Mrs. Deanna Guiliano.

ST. MARK PARISH
Moderator, Rev. Walter J. Dockerill; Chairmen, Edward Duffy, Leon Cloutier; Secretary, Mrs. Ruby Ringeben.

ST. JOAN OF ARC PARISH
Moderator, Rev. Ronald J. Pusak; Chairmen, James English, Robert Birkenstock; Secretary, Mrs. Marilyn Schoenfeld.

ST. VINCENT FERRER PARISH
Moderator, Rev. John A.

Skehan; Chairmen, Thomas Woolbright, Mrs. James J. Michaels; Secretary, M. Hilda Nataline.

Region III

ANNUNCIATION PARISH
Moderator, Rev. Salvador Profeta; Chairmen, Mitch Abdallah, Vince Broccoli; Secretary, Dottie Jones.

BLESSED SACRAMENT PARISH
Moderator, Rev. Aloysius Lacking; Chairman, Mrs. James Leach; Secretary, Mrs. Lowell Leffle.

OUR LADY OF THE ASSUMPTION PARISH
Moderator, Msgr. Rowan T. Rastatter; Chairmen, Kenneth Hinton, William Wallace; Secretary, Mrs. Marian Reigler.

ST. AMBROSE PARISH
Moderator, Rev. Kieran Darcy; Chairmen, Patrick J. Kennedy, Daniel Phelan; Secretary, Grace F. Lamping.

ST. ANDREW PARISH
Moderator, Rev. Patrick E. Farrell; Chairman, William Dean; Secretary, Elizabeth Dean.

ST. ANTHONY PARISH
Moderator, Rev. Laurence J. Conway; Chairmen, Paul Fitzgerald, Mrs. Dorothy Fitzgerald, Frank

Wilcosky; Secretary, Mrs. Joyce Marley.

ST. COLEMAN PARISH
Moderator, Msgr. Michael J. Fogarty; Chairmen, T. A. Corcoran, Mrs. Lawrence Quinlan; Secretaries, Mrs. William Flaming, Mrs. Albert Bernardi.

ST. GABRIEL PARISH
Moderator, Msgr. Thomas F. O'Donovan; Chairman, William Cline; Secretary, Mrs. Marian King.

ST. GREGORY PARISH
Moderator, Rev. John W. Schlinkmann; Chairmen, James M. Fitzpatrick, Barbara E. Fitzpatrick; Secretary, Rita Boyce.

ST. ELIZABETH PARISH
Moderators, Rev. Brendan Grogan; Chairman,

John D. O'Connell; Secretary, Mrs. Robert Pfister.

ST. HELEN PARISH
Moderator, Rev. Patrick J. Murnane; Chairman, William Kuipers; Secretary, Mary Hayes.

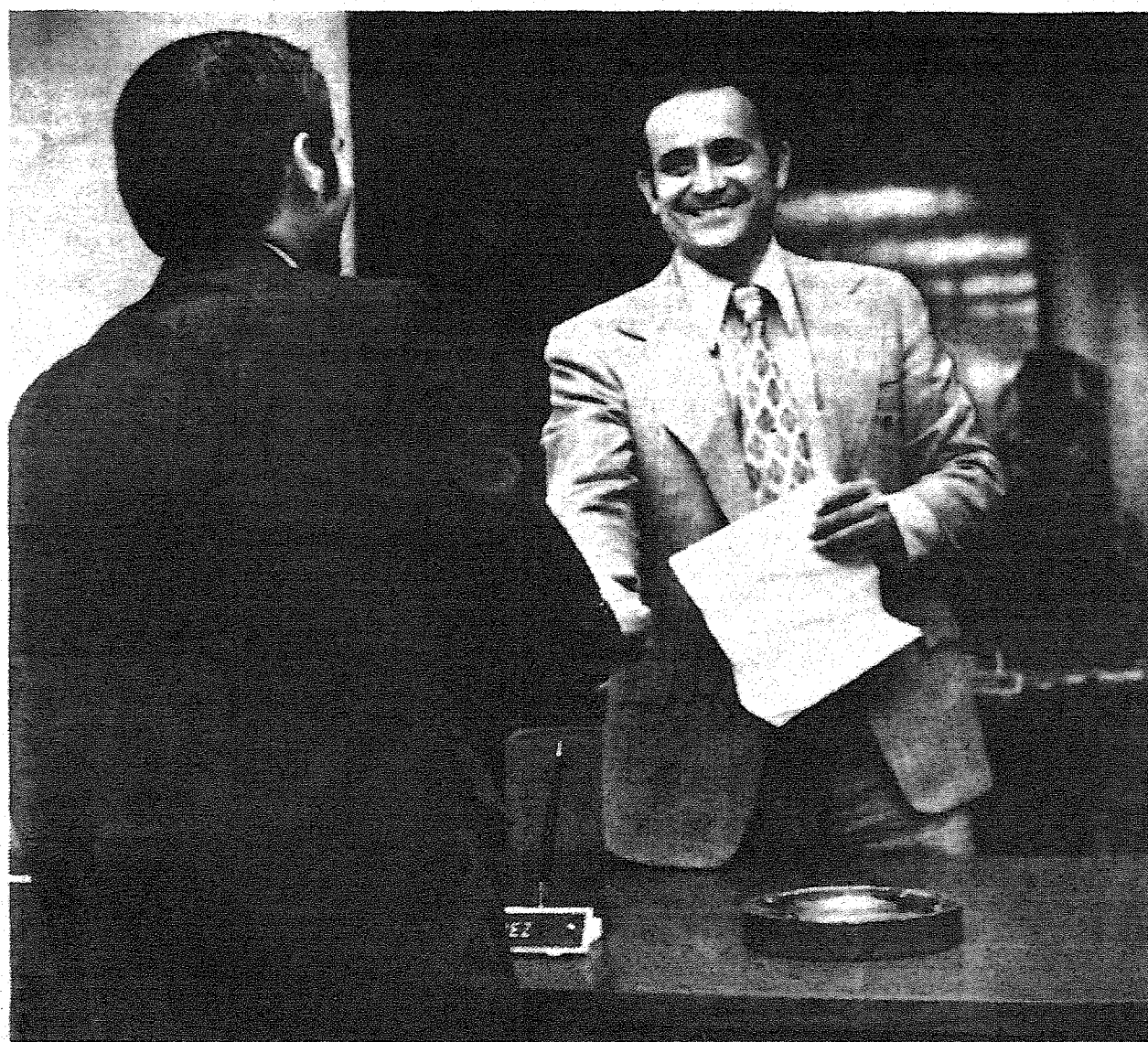
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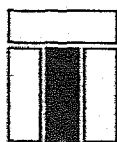
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(continued on page 22)

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CAUSES Drug addition— rooted in social ills

By BOB O'STEEN
Voice News Editor
(Last of a series)

What are the causes of drug addiction and how can it be stopped?

The question is simple. The answer is not.

Drug abuse is a symptom of social that is as complex as the society of the seventies itself, with its shaken institutions, nuclear fear, racial unrest, changing lifestyles and shifting morality.

But at least one factor emerges clearly at the center of the problem:

The family.

Interviews with drug addicts and drug counselors bear out the conclusion that the breakdown of the family as a unit of close human relationships is a central source of drug abuse.

AND IT CUTS across all economic lines. The St. Luke Methadone Clinic in Miami handles people from all backgrounds, from the gutter-curbed ghetto to the flagstoned suburb.

The problem, says Dr. Ben Sheppard, Dade County School Board member and founder of the methadone clinic, "Is the family breakdown, lack of communication, the parents not realizing the kids live in a different age — kids reach puberty five years sooner than they did in the 40s.

"Alcohol in the family and being too permissive" are other factors Dr. Sheppard cites.

"But dope doesn't seem to affect them if the family works together and goes together."

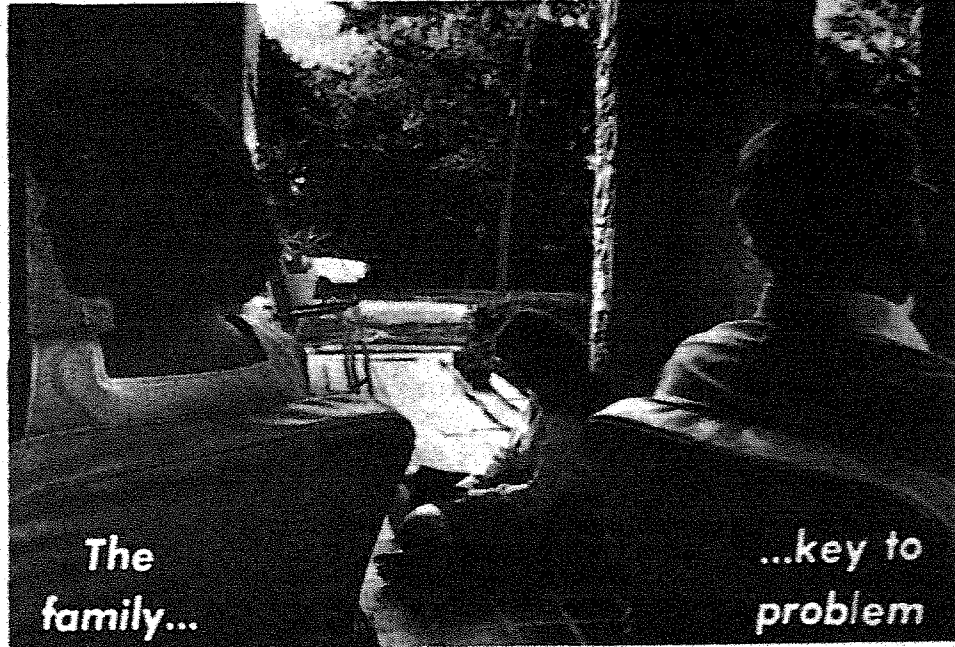
Says Ray Armstrong, the clinic's chief counselor: "Being a mother or father is the toughest profession in the world, yet it requires the least preparation — a license and a blood test and you are a qualified parent."

THE RESULT is families built around couples who are not qualified to deal with their own problems nor to raise up a child with love and understanding.

The child is often rejected by one or both parents and made to feel unloved and therefore worthless. He may be mistreated or live in a sordid environment of alcoholism, frustration and anger on the part of the parents.

Or in some cases he may have all the material necessities of house and food to the extent that they become substitutes for personal love from the parents.

Dad is gone all day at the office 15 miles away. Mom is busy with housework or snopping or club. Instead of hugs and kisses little Judy gets a room full of toys and, later, her own car as substitutes for the parents' time and affection.



The family...

...key to problem

WHEN JOHNNY is 10 or 12 he spends most of his time with his peers (friends and schoolmates his own age) and relates to their values — which might include dope experimenting — more than those of his home which is more a shell than a place of warm human relationships.

Because Judy and Johnny didn't get warmth and praise and form deep relationships with their parents, they feel unwanted and useless, and if they have any problems in schooling or athletics or making friends they don't feel confident enough to cope. And they don't feel like going to the parents.

Says Armstrong, "The hard core addict tends to have low self-esteem. They usually don't feel successful at school or sports or other activities, though they are often intelligent and creative. They may be angry or scared or both. They don't understand their problems and can't cope with them."

And in some cases, Armstrong added, the child is being smothered by Mom. She is overprotecting and using him for her emotional needs. "Every time the needle goes in it's an angry rejection of being smothered."

Granted there are people with problems, then, why does this turn them to addiction?

ONE REASON, say the addicts and the counselors, is simply that the drugs are abundantly there — the society is drug-oriented. Drugs are readily available and the idea of using drugs to solve problems is not only accepted but highly promoted.

Armstrong explains, "If you have a headache you take a pill. Can't sleep, take a pill. Can't get going, take a pill." On television in the space of a week the average viewer may see scores of vivid, dramatized commercials pushing drugs for virtually every kind of discomfort or inconvenience — and this includes not only being overweight or pimples, pain of backache, sinus or menstruation but also "simple nervous tension." A pill will ease your tension and make you "successful."

Nowhere on television is anyone urged to seek help for his problems and solve them personally in any real way except in an occasional bland public service message.

"THE DRUG manufacturers spend millions for lobbying and advertising each year," says Armstrong.

So while such drug orientation may not actually cause addiction, it is so much a part of the environment that people who have problems they can't handle, or even simple boredom, will easily turn to the kind of solution "normal" society so readily accepts, whether bought in a store or on a street corner.

Mary, one of the patients at the clinic and now a group therapy co-leader, said "In my apartment building, which is middle-class, there are eight or nine kids, some 11 and 12 years old, already experimenting with drugs. Household stuff. If they can't get glue

to sniff they get mothwash. You can't stop it just by passing laws.

"I TELL the kids if they like where their head is they won't screw it up. So I tell them to try to find out what's wrong with their life. When they mess with drugs it's like a cry for help. 'Please help me.'"

In addition to drug availability there is also an increased awareness by youth of the world's unending problems. To youths who are secure this may not be insurmountable, but to kids with problems the world seems a "heavy" place without solutions to its own problems.

Says Mary, "I watch the news because I want to know what's going on, but it leaves me feeling bad."

Another factor is peer pressure and the notion that drugs are the "in" thing like rock music and faded bluejeans.

ALCOHOL is the Establishment or older generation "in" thing about which a whole mythology is woven (you won't get a hang-over from quality booze, etc.) and slogans are bantered ("one the road") and endless jokes abound in spite of the millions of alcoholics and thousands of highway deaths in the nation each year.

Now the new generations have what they view as their thing, though it should be pointed out that alcohol is still widely used by young people.

"One important point," says counselor Armstrong, "is that a lot of kids today hang around with money in their pockets but have nothing to do." They are not well enough loved at home or closely supervised so they experiment at getting high to fill the void of aimlessness and boredom.

Many older young people fall into a cycle of drug partying. And those without a strong enough personality or definite goals may continue on into hard addiction.

AND THEN there is possibly an intangible ingredient, hard to identify, yet as important as all the rest in the whole drug and alcohol scene — it may be a loss of the national identity, what America is and stands for, that has been called into question and which clouds the American's self-image and therefore clouds his personal identity.

Or perhaps it is something in the Nuclear Age air that promotes a new spirit of escapism, lost souls groping toward or away from some universal truth, a historical swing away from the Old toward a New that has not yet emerged, all leading to a drugged idling of the young consciousness until a new national or individual identity declares itself amid all our problems and each person gains a stronger sense of where he is going and why he is going there.

CURES Here are some ideas about a solution

The ideal way to eliminate drug addiction is simple: Have every child reared in an atmosphere of love and understanding of his every need.

The cure is simple and as ancient as Plato's brave new world concept of a society ruled by philosopher kings guided by knowledge and insight — a world man has never been able or willing to achieve.

In an imperfect world, the problems and insecurities of one generation are passed on through parents and society in general to the next generation. And one result is people seeking escape through drugs, alcohol and divorce.

SO IF MANKIND is doomed to imperfection, what can he at least grasp at as a partial approach to solving dope addiction and other problems?

Change.

To some people change is a word that is scary, to others it is almost a religion.

But analysis by the drug experts and addicts alike indicates that social problems just won't go away unless there are some changes in the conditions that cause the problems.

Says Dr. Ben Sheppard, founder of the St. Luke Methadone Center:

"Whole change in the family, church, school structure is needed if we are to survive.

Have drug problem?

Do you have a drug problem? Does someone you know have one and you don't know what to do?

The St. Luke Methadone clinic treats only heroin users, but for other drug problems there are other agencies.

For information or referral to an appropriate rehabilitation service, call the St. Luke Drug Education Center, 266 Palermo, Coral Gables. Phone: 445-0000.



"The churches haven't fulfilled, the kids won't go. And schools? Schools teach facts, but the facts won't stop kids from taking drugs. They know they can get hepatitis from a needle, but that doesn't stop them."

THIS SUGGESTS a change in the very nature of what education is presently all about: "facts". And drug education is an example.

Shocking as it may seem drug education is one thing the schools don't need — at least not in its usual form, say counselors and addicts alike.

Scare tactics, for instance, always fail, just as they have failed to stop smoking and alcoholism. But even straight factual information, such as the Surgeon General's findings on cigarette-smoking and the warning label on the packages, seems to have little effect on users.

What the people at St. Luke's are suggesting is needed, then, is not drug education as such, but "life education."

Mary, a former addict and a group therapy co-leader, said, "Schools need to teach awareness of the mind, to teach

kids about understanding themselves, that they're not alone in a bad world. They don't need facts on dope. They already know what 'uppers' and what 'downers' are."

She points out how an article on glue-sniffing and its dangers had actually led her to try sniffing. The facts didn't affect her. The suggestion of sniffing did.

Only counseling and insight into her life, years later, helped her.

That's where change comes in — change, for instance, in the very concepts of education which could lead students to the "awareness" of life that Mary found so important.

SCHOOLS HAVE traditionally been concerned with the teaching of "facts" and have approached education as a system where students are regarded as vessels and the teachers as technicians who pour facts into the vessels without spilling too many on the floor.

Only when the student becomes disruptive or exceptional is he taken aside and given much attention on a broader

(continued on page 26)

'Choose Life' seminar told of need to fight deprivations and injustices

Participants in the Choose Life Seminar sponsored last Saturday at Marian Center by the Archdiocese of Miami Council of Sisters were urged by the keynote speaker to examine their attitudes as Christians toward the political, economic and social systems in this country and to do what they can to change those systems in the light of the Gospel of Jesus Christ.

Sister Carolyn Royal, O.P., regional coordinator of The Network, Washington, D.C., spoke to a general session of participants in the day-long "day of education for the quality of life."

"THERE is a great need for the Church, and for ourselves as Christians, to be credible to the world. We cannot tell others to be what we are not; we cannot ask others to abide by precepts that we do not follow.

"If we really examine the Gospel we find values there that we have no identification with as a society: meekness, mercy, forgiveness, generosity to a point we would call foolishness — no desire for profit or gain, complete disregard for security, wealth, success — in fact for most of those things in which we Americans put most stock and pride," the Adrian Dominican nun

emphasized. Sister Carolyn, who later participated in a workshop on Political Involvement, urged more attention be given to clarifying issues of justice surrounding the questions of guaranteed annual incomes, other income redistribution plans and "to being prepared to help our friends, relatives and those with whom we work to understand them as Christian issues."

DIRECTING her remarks to the nuns present, she added, "The role of advocate for the poor and powerless is an important one — a natural extension of our traditional role of ministry to the young, the sick, the old. It is certainly part of the long-term mission of the Church. Now it means in particular, being 'a voice for the voiceless' by pointing out deprivation of rights in the lives of those who cannot be heard or who are afraid to speak.

"We do not have to come up with creative solutions, although creative solutions are welcome. It does mean to speak out and denounce injustice, to fight to preserve rights and dignity," Sister Carolyn declared.

DURING the workshop that followed, Sister Marie Carol, O.P., chairman of the Drama Dept., at Barry

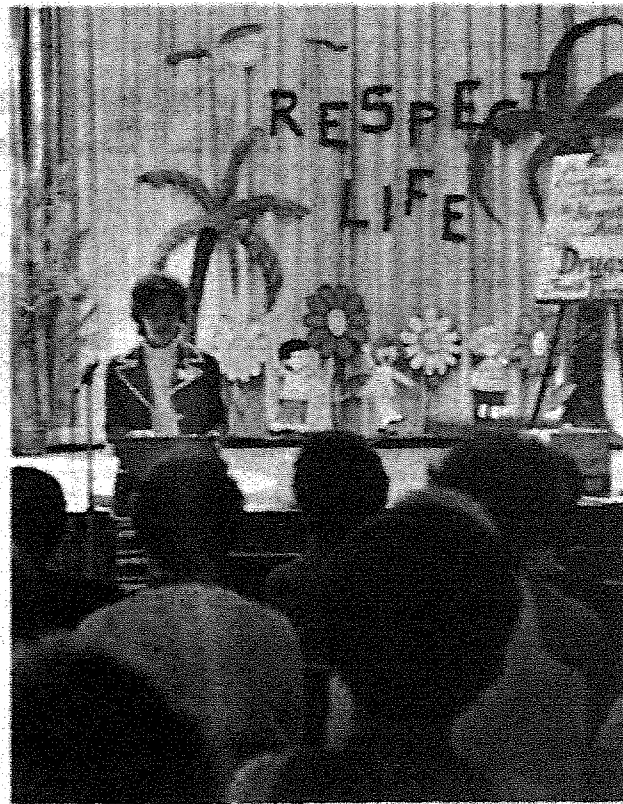
College and first president of the Sisters Council, urged that Religious use their influence to try to unify the many different self-interests into a common concern, to join or contribute to a common cause; to help remove the paralyzing influence of fatalism (chiefly by a strong example); to offer a vision that makes people see their social responsibility; to try to break through the chains of pessimism and make people aware that things do not have to be the way they are now; to try to keep youth from falling into apathy or using destructive escapisms and to create an atmosphere of hope and confidence.

"Some revolutionaries would burn banks, destroy property, create street fights and do everything possible to upset the existing order in the conviction that the new world must be born in the ashes of the old. I cannot buy this," the Dominican Sister pointed out. "It is our competitive use

of the old order which is wrong and violence only begets violence."

THE THIRD workshop speaker, Rev. Galen Hora, a Lutheran minister who serves in the Campus Ministry at the University of Miami, said, "Neither a universalistic nor an isolationist concept of Christian response, taken by itself, is what we are called by Christ to do. We neither sell out to the world nor run from it. Our answer lies somewhere else."

"We have no option when it comes to dealing with the inhuman, alienating situations of being alive. Our only option is the form of how. In fact so long as we are responding meaningfully with these basic human needs, I doubt if Our Lord cares at all whether we preach about them from the pulpit, sign petitions, run for office or collect door to door. Just so long as we do it out of a sense of responsibility and good stewardship for all that God has given us."



CHOOSE LIFE Seminar sponsored by the Sisters' Council heard Sister Carolyn Royal, O.P., Rosarian Academy, West Palm Beach, give the keynote address during sessions at Marian Center.

Choose Life

Challenge of aiding the young outlined

Two problems frequently encountered by youth — dialogue with their parents and the increased involvement with drugs — were discussed during two workshops at Marian Center during Saturday's Choose Life Seminar.

During a morning session, participants heard three authorities delineate the various levels of relationships between parent and child.

SPEAKING on home situations, Dr. Henry McGinnis, himself a father of five and a sociologist, said children are "predisposed to a certain level of culture." Parents and youngsters alike should look to the circumstances under which they were born and reared for many of their beliefs and values.

The situation of the parent-child relationship on the school level was discussed by Sister Catherine Baxter, R.S.C.J., headmistress at Carrollton School.

"Children need a sense of worth as individuals, not for their achievements alone," she pointed out.

SHE SAID that many children are pressured to

competition from the time they can walk — they lose communication with their parents. "Parents love the image of the child, not the real person. Children often love their parents so much they can let their parents know something shocking."

The stress on youthful beauty or physical appearance and intelligence by parents is very damaging to children, according to Sister Catherine. "It's hard on handsome parents to have unattractive children, and even harder on the children."

ADDRESSING the workshop's participants, Sister cautioned them not to control and manipulate children in the parents' image, but rather let the children influence the parents.

"Adults must see themselves as growing, changing people, too. They must remain open to new ideas, and reflect on their own growth experiences."

Discussing the parent-child situation in relation to the community, Bob Preziosi, Archdiocesan Executive Director of the CYO, said the community involvement gave youth a chance to express

themselves in a way not afforded in home and school situations. "Youngsters today are very interested in becoming involved — and working in the community gives them the chance."

DURING the afternoon session, the community was again discussed, this time in relation to the effect of drug-using youngsters, and the innovative drug rehabilitation center in Ft. Lauderdale, "The Seed."

Dade County Criminal Court judge, Alphonso Sepe, lauding the "Seed" program, said many mistakes were made early in drug programs and by law enforcers.

"At first the courts treated drug offenders lightly, and youngsters lost respect for the law. If they don't respect the law, they won't obey it," Sepe said.

ASSERTING that youngsters have a crying need for discipline, Sepe said the "Seed" program gave the courts another out. "Before, there were only two choices — jail or probation. Although the "Seed" program can't be explained in words," Sepe added, "it teaches respect of

self, love of God, and country pride."

Sepe, who has a "Seed" counselor assigned to his court, admitted the program will have its failures, but will ultimately succeed.

DRUG USE among Catholics was discussed by Sister Therese Margaret Roberts, O.P., who is on special assignment to "The Seed" from the Broward Catholic Service Bureau.

"Of the 1,200 youngsters treated, some 696 are Catholic," Sister Therese said to the group of Sisters and teachers. The reason for this, she feels, is the Catholic orientation to seek help outside of the family when in trouble.

Making a conservative estimate, Sister Therese figured 85 percent of youngsters from the sixth grade through high school are "on drugs" in Broward County. To back up this shocking figure, six youngsters from "The Seed," told their individual history of drug involvement. All credited "The Seed" with "saving" their lives, and giving them something to live for.

Texts and Photos
By Marjorie L. Fillyaw and Mary Ann Linden



CRIMINAL COURT Judge Alfonso Sepe, discusses drug addiction with Sister Therese Margaret, O.P., who led discussion on youth and drugs. See related story, p. 22.

Abortion, problems of aged are discussed at workshops

Both ends of the life spectrum were topics of discussion during Saturday's "Choose Life" seminar at Marian Center as participants discussed abortion and the aging in workshops.

Pictures of an infant aborted in the fifth month of gestation at a Miami hospital and the announcement of plans for a Miami office of "Birthright" highlighted one session as another concentrated on the problems of the aging.

A LARGE number of the participants in the Respect Life Week program heard Mrs. Dolores Cecilio, president, Dade Right-To-Life Committee, and members Mrs. Magaly Llaguno, Robert Brake, Mrs. Beverly Martin and Mrs. Sue Kunsberger, explain the various methods of abortion, the legal aspects of abortion, and the fact that in other nations legalized abortion has been the first step toward euthanasia and compulsory sterilization.

Slides of the fetus in various stages of development and of infants that had been aborted were shown to the audience, which included religious and lay women.

Most shocking of the pictorial presentations was one of an infant which had survived a saline solution abortion attempt for 60 hours, was finally removed from the mother by hysterectomy and with its eyes open was plunged into a bucket of water where it finally drowned. This had occurred, Right-To-Life members said, at a Miami hospital last week.

A CALL for volunteers to staff a soon-to-open Miami office of "Birthright," a service intended to provide alternatives to abortion through assisting women with "unwanted" pregnancies, was made by Mrs. Thomas F. Palmer, coordinator of the new agency. Established in 1968 Birthright has chapters in 36 U.S. cities, five Canadian provinces and in

Australia and in New Zealand.

The Miami office, Mrs. Palmer said, will be operated under the direction of the Catholic Service Bureau, and its principal activity will be the counseling of distressed pregnant women and referring them to other sources where they may receive medical, financial or psychological assistance.

"**JUST** as the extension of Planned Parenthood is abortion, so the extension of Right-To-Life is Birthright," Mrs. Palmer said, noting that qualified volunteers are expected to come from the ranks of the Right-To-Life Committee and the Archdiocesan Council of Catholic Women.

"Positive Dealing with the Aged," was the topic of Sister Jean Cassidy, O.P., gerontologist at St. Joseph Hospital, Tampa, who emphasized that the aged have "a built-in depreciation" of themselves since "society has put forth the idea that

Sister Bernard Nevolo, now assistant administrator of the Good Shepherd Nursing Home, Wheeling, W. Va., and formerly director of St. Joseph Residence, Fort Lauderdale, urged that the aged be allowed to keep their independence and that every effort be made for them to remain in their own homes.

FORCED retirement from jobs, in her opinion, is another way of saying, "Get out of the way — someone else needs this job," she told workshop participants, adding that nursing homes should establish out-reach programs to reach the needy aged in their homes and suggested that wherever possible nursing homes utilize their cafeterias to establish "Meals-On-Wheels" programs for elderly confined or alone in their homes.

Directing some of her remarks to the nuns present she advocated that aging Sisters be permitted to live in convents familiar to them as long as they are able and to share

"you're not worth anything anymore."

The Dominican nun, who is assigned to the new Mental Health Dept. at the Tampa general hospital, debunked the frequent judgment that depression and withdrawal among senior citizens is "common or normal," pointing out that people over 60 account for only two per cent of the number of patients being treated for depression in the nation's out-patient clinics and only 30 per cent of those under care as in-patients.

DEPRESSION, she continued, in the aged is usually the result of "simple, not deep-seated, problems" which go back to their childhood. She emphasized the need for senior citizens to live in familiar surroundings, pointing out that new ideas are "confusing" to the aged. In her opinion therapy for depressed aged can be successful when offered by persons concerned and does not necessarily require the services of a psychiatrist.

their experience with younger nuns. She also urged that Sisters stationed in the Archdiocese of Miami do a follow-up after the taking of the Archdiocesan census by visiting aged who are alone throughout the South Florida area.

Michael Connolly, a member of the Barry College School of Social Work faculty, described the present day situation with regard to the aged as "dismal," and submitted that middle age adjustments are pertinent to those of aging.

At that time, he said, many people ask themselves what are their goals. "Those who have fulfilled goals chosen earlier will often choose new ones," he said. "When we deal with the aged do we see diminishing capacity or do we see the person as having potential?" he asked. "There are 10,000 persons in this country over 100 and we're going to have more."

Around the Archdiocese

Dade County

The **Memorare Society** for Catholic widows and widowers will meet tonight (Friday) in the coffee shop of St. Dominic parish at 8 p.m.

The annual luncheon and games party of Villa Maria Nursing and Rehabilitation Center sponsored by the Auxiliary will be held Wednesday, Oct. 18, at the K. of C. Hall, 13300 Memorial Hwy., North Miami, beginning at noon.

The Riviera Country Club, Coral Gables, will be the scene of St. Augustine Women's Guild's fashion show and luncheon, Thursday, Oct. 19, at 11:30 a.m.

The Florida Catholic Library Association will meet Saturday, Oct. 14, at the Msgr. William Barry Library on the Barry College Campus, beginning with a 9 a.m. registration and concluding at 3 p.m. It is open to all librarians in the area.

The "Italian Knight" dinner-dance, hosted by the Coral Gables K. of C., is slated for Saturday, Oct. 28, at the hall, 270 Catalonia Ave. The evening will begin with dinner at 7:30 p.m., followed by dancing from 9 p.m. to 1 a.m.

Broward County

A retreat for the men of Nativity parish, Hollywood, will be held the weekend of Oct. 20-22 at Our Lady of Florida Retreat House, North Palm Beach. For reservation call Bill Crosta, 981-7996; Charles Stulz, 981-6995; or Vince Hannon, 981-3832.

The Holy Spirit Court of the Catholic Daughters of America, Pompano Beach, will celebrate National CDA Day, Sunday, Oct. 15, with a Mass for deceased members at 9:30 a.m. at St. Elizabeth Church. Breakfast will follow at St. Elizabeth Gardens.

A film of beef processing, from cow to counter, will be presented at Thursday, Oct. 19, meeting of the St. Bartholomew Women's Club, Miramar slated to begin at 8 p.m.

CDA Courts Holy Spirit, Pompano Beach, and Maria Regina, Fort Lauderdale, will observe a Corporate Communion during Mass in St. Elizabeth Church on Sunday, Oct. 15. Breakfast will follow in St. Elizabeth Gardens in observance of National Catholic Daughters of America Day.

Palm Beach County

The Catholic Daughters of America, West Palm Beach, will observe a Corporate Communion on CDA Day, Sunday, Oct. 15, during an 8:30 a.m. Mass at St. Juliana church.

A Halloween card party, hosted by Sacred Heart Guild, Lake Worth, is scheduled for Saturday, Oct. 21, at noon at the Lake Worth Women's Club. For tickets call Mrs. Linnell, 588-2451 or Mrs. Pollack, 582-3936.

A "Goblins Treat" dance, sponsored by the Ladies Guild of St. Clare parish, North Palm Beach, is slated for Saturday, Oct. 21 from 9 a.m. to 1 p.m. in the K. of C. Hall, Riviera Beach. For tickets call Agnes Howell, 842-5686 or Eileen Nolan, 842-8646.

The annual retreat for the women of the parish will be held the weekend of Oct. 27-29 at the Cenacle Retreat House, Lantana. For reservations or information call Jean Goodell, 622-1637 or Mary Brown, 848-5732.

The Catholic Young Adult Club of the parish is seeking members between the ages of 18 and 30. If interested in joining, call Jeanette Chilson, 622-1452 or Annette Glass, 622-3235.

Father John Mulcahy, pastor, St. Ignatius Loyola Church, will speak to members of St. John Fisher Women's Club during a 10 a.m. meeting Monday, Oct. 16, in Burdine's meeting room, West Palm Beach.

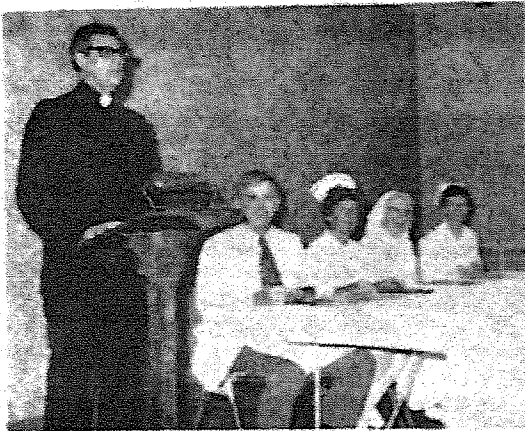
Registration for Nov. 7 election

Dade Countians who have registered once before probably don't have to re-register for the Nov. 7 general election, according to Election Division Officials.

Persons who must register are those who have never

voted or who have not voted in the past two years or have changed their name or address.

Dade Voters in doubt about their status should call 377-7501 before going downtown.



RESPECT LIFE Week program at Holy Cross Hospital featured Father Richard Scherer, Archdiocesan and Province coordinator of the observance; Dr. Matthew J. Bulfin, Mrs. Virginia Purdy, R.N.; Sister Mary Innocent, R.S.M., hospital administrator; and Arlene Petrie, R.N. Discussions centered on abortion and "The Unborn."

Women slate deanery meetings

Fall meetings of the deaneries which comprise the Miami Archdiocesan Council of Catholic Women will be held in various locations during the month of October.

"Pray for us: we are confident that we have a good conscience, desiring to live up rightly in all things." (Epistle to the Hebrews) will be theme of the one-day sessions scheduled to be held in the Broward Deanery at Nativity parish, Oct. 17; in the South Dade Deanery at St. John Vianney Seminary on Oct. 19;

Spanish fiesta set at Naples

NAPLES — A Spanish Fiesta will be held from Oct. 20-22 on the grounds of St. Ann Church.

The three-day event will feature games and amusements as well as refreshments, including favorite Spanish dishes, a dance, and the crowning of a Fiesta teenage queen.

Luis Hernandez serves as chairman of the arrangements committee, assisted by Ricardo Samudio, Janie Martinez, Silva Linares, Mrs. Corina Hernandez, Mrs. Adeline Serna and Mrs. Anita Samudio.

The public is invited to attend.

in the North Dade Deanery at St. Dominic parish on Oct. 25 and in the East Coast Deanery in St. Edward parish, Palm Beach, on Oct. 26.

BROWARD County Deanery affiliation members will convene in Nativity parish hall after coffee at 8:45 a.m.

"In The Lord's Service" will be the theme of a panel which will highlight the morn-

Women will have 'preview for safety'

Members of Miami's Archdiocesan Council of Catholic Women will participate in the 10th annual "Women's Preview for Safety" scheduled to be held Monday, Oct. 16 at the Museum of Science from 9 a.m. to 1:30 p.m.

A box luncheon will be served. Reservations must be made with the Dade County Citizens Safety Council, 1541 Brescia Ave., Coral Gables, Fla. 33146.

Affiliation safety chairmen have been urged by Mrs. Esther Ellis, Archdiocesan vice-chairman of safety, to attend.

Nurse at Mercy named outstanding young woman

A young nurse who administers the Kidney Dialysis Unit at Mercy Hospital has been named in the 1972 edition of Outstanding Young Women of America in recognition of her outstanding ability, accomplishment and service.

A 1967 graduate of the University of Miami School of Nursing, Pamela Thompson organized the Kidney Dialysis Unit which attracts patients from the southeastern U.S., the Caribbean and from Central and South America.

On 24-hour-call at the hospital, she teaches the patient and his family the theory and mechanics of hemodialysis in the home and in addition visits the home of the patients to insure that the process runs smoothly.

Last year she was the recipient of an alumni award from the University of Miami and also received an honorable mention in a program conducted by "Pulse on Public Relations," a hospital-oriented publication distributed to U.S. hospitals.

Participating will be Sister Kathleen Gannon, O.P., who will discuss "Preparing Ourselves for His Service;" Leonard N. Camp, coordinator of Change Through Involvement, who will discuss "Serving Him in the Community;" and Sister Therese Margaret, O.P., now associated with the Seed, Fort Lauderdale, whose topic will be "Serving Him in Our Youth."

Mass for members will be

Course in coronary care is accredited

WEST PALM BEACH — St. Mary's Hospital has become the sixth hospital in the state to win accreditation from the Florida Heart Ass'n. for a course of instruction in coronary care for nurses.

Designed to better prepare nurses for the care of heart patients, the four-week course is under the direction of Dr. Saul D. Rotter. Miss Mary Walton, R.N. is course supervisor.

The coronary course program is an integral part of the Nursing Intern Program for nursing graduates and for practicing registered nurses which currently has an enrollment of 21 nurses.

celebrated at 11:30 a.m. by Father James E. Quinn, pastor.

Father John Nevins, Archdiocesan Director of Catholic Charities, will be the guest speaker during luncheon in the parish hall.

Epiphany parish women's organizations will host the meeting of the South Dade Deanery which opens with registration and coffee at 9:30 a.m.

DURING the morning session Mrs. George Richards, deanery Ecumenism Chairman, will moderate on panel discussion on "Changing Patterns in Vocations to the Religious Life"

Participating will be Sister Carol Davis, Dominican Retreat House; Father Charles McNamara, C.M., rector, St. John Vianney Seminary; Father Christopher Konkol, pastor, St. Thomas the Apostle parish; Brother Patrick McNulty, Christopher Columbus High School; and Sister Marie Welter, O.L.V.M., director of COR.

Father John McGrath, Archdiocesan Director of Vocations, will preach during Concelebrated Mass which will be celebrated at 11:45 a.m. in St. Raphael Chapel on the seminary campus.

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Egalitarianism: it has appeal—but would it work?

By FATHER ANDREW M. GREELEY

Christopher Jencks is not the only recent writer to find inequality in the United States intolerable. That some people should have great incomes while others are very poor seems to be self-evidently evil. Indeed that the standard of living in some countries be much higher than that of others also seems clearly immoral. Something ought to be done about it.

There are a number of comments that must be made:

(1) The American income pyramid is relatively "flat." The overwhelming majority of Americans are neither very rich nor very poor. The pyramid could presumably be made flatter but only a very small number of people are quite rich and a somewhat larger number (not all non-white by any means) are quite poor. While there is a great distance between the very rich and the very poor, most Americans do not fall into either category.

(2) I do not believe that the issue is whether all Americans can be guaranteed decent food, clothing, housing and health care. A society like ours should certainly be able to afford such a guarantee. A doubt that either President Nixon or Senator McGovern would disagree, though they might have different notions of how to achieve such a goal.

While the goal is a valid one, it cannot be reached over night, at least as much because of organizational as because of financial reasons.

I DO NOT THINK that we yet know how to achieve a decent minimum standard of living for everyone in the society, whatever their differences. McGovern and Nixon both seem committed to the same old — and in my judgment discredited — approach of making the federal beaureaucracy responsible for welfare. But while I am less than confident that we have the knowledge and skills to eliminate sub-standard food, clothing, housing and health care, I think that no American can reject this as a goal.

(3) I do not think, either, that the issue is governmental and social favoritism to the very wealthy. While I don't suppose favoritism can be completely eliminated, it does seem to me that there is far too much of it in the United States both in the form of tax loopholes and government subsidies which are technically legal and the "favors" which are extra-legal but part of the governmental way of life — particularly when a big business administration is in power. The ITT and Lockheed cases are sufficient evidence as to who runs the country today.

Some subsidies and some tax loopholes may be socially necessary or at least desirable. But one is permitted to be skeptical as to how many could not be dispensed with tomorrow (as Senator McGovern suggests) with no harm done to the economy; on the other hand I am opposed to eliminating all of them as a matter of doctrinaire principle.

Representative Mills' idea of reviewing each loophole periodically and requiring those who support it to justify its social utility strikes me as being sensible.

(4) If all Jencks is saying is that we should strive to eliminate misery for the poor and special favors for the rich (realizing that it will take time to do both and neither will ever be done perfectly), I think there can be little reason to disagree from him.

Furthermore, we need constant reminders that even though both of these goals have been part of our national consensus for decades we have been intolerably lax, and I would add unimaginative, in our efforts to achieve them.

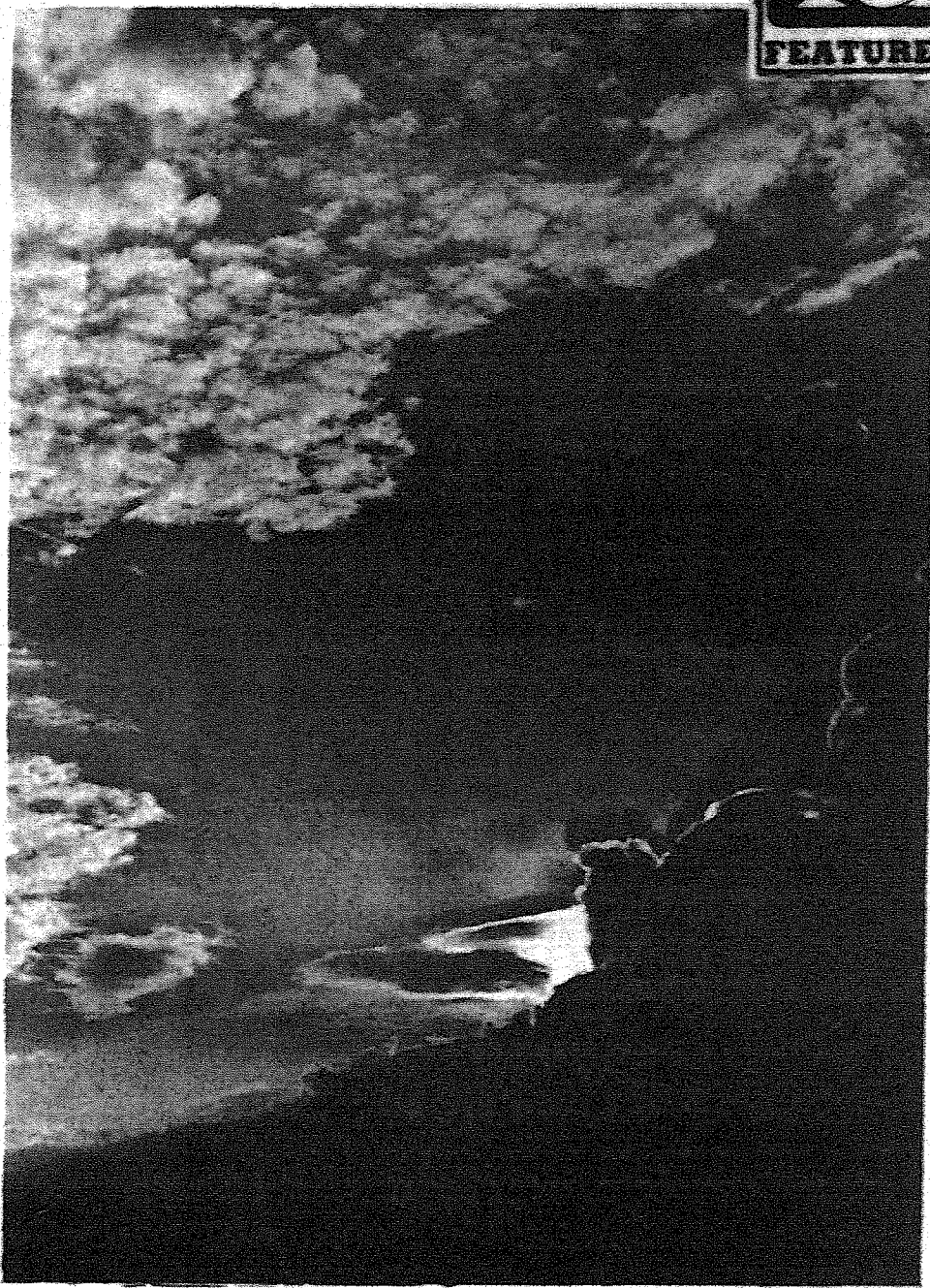
(5) But I suspect he is saying more. My position would be that in a society where food, clothing, housing and health care is guaranteed for everyone and where favoritism to the wealthy and powerful was reduced to a minimum, the residual inequality that persisted would not necessarily be inherently evil.

I think that egalitarians like Jencks are saying that even residual inequality would be inherently evil, that in the ideal and moral world toward which we ought to be striving there would be no inequality of income at all, and that while such equality may not be practically achievable at once, it should still be the absolutely primary goal of all social change to which all other goals will be directed.

(6) Hence, the egalitarians will not be shaken by the economic argument that some inequality is necessary to guarantee the motivation for innovation and risk-taking which are essential to economic growth or expansion. They may question the factual truth of the argument and suggest that motivations for risk-taking need not be financial at all and for many people clearly are not. But they are perfectly willing to concede the truth of the argument for the present corporate capitalist system; they add that this merely proves that corporate capitalism is inherently immoral because it depends on economic inequality, which is inherently immoral.

(7) It would be a mistake to underestimate the intellectual and moral appeal of the passionately stated egalitarian position — particularly with the young and enthusiastic. It has the merit of simplicity and can generate almost evangelical fervor.

Those who disagree from it are in a very difficult position both ethically and intellectually — though as I hope to show in the next column, I believe those who reject egalitarianism are probably right.



Then the Lord addressed Job out of the storm and said:

Where were you when I founded the earth?

Tell me, if you have understanding.

Who determined its size; do you know?

Who stretched out the measuring

line for it?

Into what were its pedestals sunk,

and who laid the cornerstone,
While the morning stars sang in chorus
and all the sons of God shouted for joy?

Have you ever in your lifetime commanded
the morning
and shown the dawn its place?

Job 38: 1, 4-7, 12

Circle of love around the world

By DALE FRANCIS

I knew a priest who wanted more than anything else to be a missionary. When he was a boy he started dreaming of being a missionary in Africa or Asia and when he entered a religious community it was because the community had stations in far-off places.

But he never left home. He became ill. It was decided his health was too fragile for the rigorous demands of the missionary life. He became a parish priest. He was a good parish priest but he never got over wanting to be a missionary. I've not seen him in many years but I saw a photograph of him in one of the diocesan papers the other day and his hair is white. But although now he must know that he'll never realize the ambitions of his youth, I don't doubt the dreams remain.

THERE is a special appeal in missionary work. To be able to bring the message of Christ to people who have never heard His name is a thrilling thing to contemplate. The opportunity to serve simple people is something that has an appeal to the Christian who recognizes that it is in giving ourselves to others that we come to the real possession of ourselves.

Missionaries are needed in the world, perhaps more than ever. The whole world is opening up, there is no place in the world that cannot be reached. And if the Catholic missionary comes to tell of Christ, you may be sure there are others who come to persuade men to accept alien philosophies that are the antithesis of Christianity.

But this is not really an appeal for more missionaries although it would be serendipitous if this were the result. What I want rather is to help you understand that we all can participate in the work of missionaries. We are all called to bring Christ to the world but most of us never leave town. In a

sense, by the witness of our lives, we show Christ to those who come into contact with us every day. In that way we bring Christ to the world.

But there is another way in which we can be involved in carrying Christ to the whole world. It was the way Marie-Pauline Jaricot taught us all.

SHE LIVED in France in the early 1800s. It was a time of great distress for the Church, the Revolution had come, there were those who were speaking of a dying Church. There were too few priests, far too few missionary priests. For a period of five years only seven missionaries had left France, which once had provided so many missionaries.

Pauline took the difficulties as a challenge. It was fashionable those days to think of the Church as a dying institution, to forget about the call of Christ to carry His word through all the world. But Pauline burned with zeal.

As it sometimes happens — God gives us His crosses to those who can best bear them, which, St. Teresa in her straight-forward way said may be why He has so few friends — Pauline was given a cross to bear. She was injured in a fall, it affected her speech and ability to walk. But it did not affect her will to work for Christ.

She finally found her vocation in helping the missions. She learned that only a few francs could maintain a catechist on a mission station. So when she was just 18, Pauline started a life of begging for the missions.

She didn't go to the wealthy but to the ordinary people, the working people, asking for the little they could spare, bringing them into the circle of love that enveloped her whole life.

AND THIS was the beginning of what came to be known as The Society for the Propagation of the Faith. Pauline wrote later, "The plan for The

Society for the Propagation of the Faith followed very closely that of the first movement of factory workers and domestic servants with whom I was already associated in various works of charity.

So much resulted from the zeal and personal sacrifices of these devoted girls that it showed me their work would be wasted if there was not some organization to perpetuate it.

"I realized how each person of my own intimate circle could find 10 other persons who would each give a penny for the Propagation of the Faith. One could choose the most capable amongst these to become leaders and then another leader could be selected who would unite the funds collected by the 10 leaders of 100 persons. Thus each leader of 1,000 persons would refer to a common center."

And in 1822 what was to be The Society for the Propagation of the Faith was founded. Interestingly, the need that inspired the founding of the formal organization was for the missionary work of the Church in the United States.

So now it is 150 years later and we are all called to that circle of love that reaches out to embrace the whole world. And if we stay at home we can through our sacrifices go to all parts of the world.

Sunday, Oct. 22, is Mission Sunday in this nation. It is the Sunday in which we are asked to make some sacrifices to carry on the work of The Society for the Propagation of the Faith.

On this 150th anniversary of the founding of the society, we who belong to the nation that was the first beneficiary of the work, should be particularly generous. The circle of love that began with the zeal of Pauline Jaricot should embrace us all and joining it we must make this Mission Sunday something special.



RIVER-BOUND ASTRONAUT — Former astronaut Walter Shirra is the host of "99 Days to Survival," a re-creation of Major John Wesley Powell's historic journey in 1869 down the then-unknown Green and Colorado Rivers, on Smithsonian Adventure with Walter Shirra to be telecast Friday, Oct. 20 at 10 p.m. on WTVJ — Ch. 4.

Story of Vichy France told in 'The Sorrow and the Pity'

The Sorrow and the Pity (Cinema 5) It has been the province of the film medium to document, as words cannot, the barbarity of the Nazi period in the true fullness of all its horror.

Goebbels believed in the power of film, not only as propaganda (Baptism of Fire), but also as prime source material for future generations.

His own unflinching SS cameramen recorded it all, from the bombing of defenseless Rotterdam to the hideous atrocities of the concentration camps.

SUCH scenes are instructive in the formation of those born after the events in a way that Goebbels could not foresee. But for the generation born after the war, such repelling documentation has been unable to answer the question of how ordinary people could possibly have gone along with a regime that destroyed human beings as a matter of public policy.

The German people have long been the object of such investigation. Now some young Frenchmen have made a film which asks the same question of their fathers under the Vichy government.

In retelling the story of France during the German Occupation, "The Sorrow and the Pity" replaces the legend of popular resistance with the fact of complicity by large sections of society.

HISTORIANS have treated fully the record of Vichy's cooperation with the German invaders. French officials not only made possible the effectiveness of the Nazi apparatus but at times went beyond what was actually required of them.

The film supplements this knowledge of governmental policy with an account of its support by many ordinary Frenchmen. "The Sorrow and the Pity" employs a format of interviews with people who lived through the period, intercut with documentary footage of the times. What results is a complex picture of what life was like during the Occupation and of why people acted as they did. No one sees himself as a criminal, but the actual photographic record gives the perspective needed to discover the disturbing truth that lies buried in the evasions and rationalizations of some of the people interviewed.

THE FILM focuses on one particular French town, Clermont-Ferrand, and uses it as the yardstick to measure the national shame. We come to know its inhabitants as

closely as the documentary form allows and to see that those who supported Vichy were not monsters but ordinary people who refused to see beyond their immediate family needs. The film does not judge these people but shows how easy it is for men in crisis to accept tyranny and yet believe that they are free.

"The Sorrow and the Pity" was originally made to be shown on French televi-

A hard-boiled film about 'private eyes'

Hickey And Boggs (United Artists) In the beginning sorry Los Angeles private-eyes Bill Cosby and Robert Culp think they are taking on a simple case of tracking a missing person.

Very shortly they discover that they are embroiled in a sticky mess with such ingredients as murders, a fortune in stolen currency, a touch of sadism, all set off by an assortment of unsavory types which includes Chicano bank robbers, the Mafia, brutal cops, Black militants, and a brace of swishy Hollywood Boulevardiers.

AND IF their professional life isn't confusing enough, Hickey (Cosby) and Boggs (Culp) have their respective domestic troubles — Boggs' estranged wife is a nude go-go dancer who writes for him and taunts, "Eat your heart out," and Hickey's estranged wife (Rosalind Cash) simply tells him to "bug off."

Young Injun exploited by a paleface

When The Legends Die (Fox) Beautifully photographed, languidly paced, but ultimately quite conventional film about a young Ute Indian rodeo competitor who comes up against those old harsh realities of the larger world.

Frederic Forrest is excellent as the young man, but "Legends" really belongs to Richard Widmark as the cynical, alcoholic old hand who simultaneously corrupts and exploits the kid.

Their performances, plus an opening sequence filled with luminous wilderness beauty, make the overlong film worth the price of admission.

For adults, because of a superfluous bit about sexual awakening, etc. (A-III)

sion, but when it was finished, it was rejected by the state television authorities.

When this film was shown at the New York Film Festival it was praised highly. But because of its length, it was doubted that the film would receive any American distribution. Now that it is available to the public, one can only urge that it be seen by the widest possible audience. (A-II)

The film, directed by Culp, is at first interesting in its promise of a flinty look into the life and hard times of the demythologized detectives, but its rapid build-up of innumerable complications disarms the story line and challenges one's ability to keep things straight.

Moreover, the climax of the film, a cataclysmic confrontation between men in cars and men in a helicopter that would turn "Shaft" green with envy, brings the film to a close on a violent, bitter, hopeless note.

"Nobody came . . . nobody cares" is the bitter tag line, and it is not that hard to see why. (A-IV)

Woof, woof—Doberman gang strikes at a bank

The Doberman Gang (Dimension Pictures) Writers Louis Garfinkle and Frank Ray Perilli have provided director Byron Chudnow with a taut, nifty screenplay about a new kind of bank-robbery caper, and Chudnow in turn has put together a crisp film whose very enjoyment is heightened by its near believability.

The story, for all its novelty, is arrow straight: an enterprising gang sets out to train a pack of doberman pinscher attack dogs to rob a payroll-fattened bank in northern California.

Byron Mabe, Julie Parrish, and Hal Reed lead an excellent, if largely unknown, cast, and they all lead the attentive dobermans (or is it doberman?) through every step and fail-safe measure involved in the intricate, highly-orchestrated heist.

After the fascinating training process of the magnificent, terrifying animals, the robbery itself is almost anticlimactic, but here Chudnow & Co. have wisely provided a

Thrilling, confusing, boring, insulting—it's all of these

Slaughterhouse Five (Universal) — Like the complex, wildly serio-comic, satiric novel that gives it its name, "Slaughterhouse Five" is an entity that will thrill and entrance some, confuse and bore others, and insult and outrage still others. The respective proportions of these reactions are uncertain, but their division is guaranteed.

Those who find the film entrancing, particularly the young who have made Kurt Vonnegut, Jr., a hero of youth culture, will doubtless read the film as a deliciously biting but nonetheless loving case for opting out for positive values as an alternative to sticking around to fight against negative realities.

This message, at once shallow and arcane (in terms of the way it is presented in the book and now the film) will completely escape those not in the Vonnegut know, or will simply strike others with its banality.

YET the story of Billy Pilgrim — defenseless warrior, passive witness to outrage and horror, middle-American optometrist and, finally, traveler to the distant realm of Traiffamadore — is to a college generation of today what "The Catcher In The Rye" once was to a now slightly wiser generation of readers. Namely, it tells them all they need to know (now) about life, reality, adults, and particularly themselves.

Beginning, if that is the word, with a time-trip backwards to World War II and the frozen fields of Belgium, "Slaughterhouse" traces in its fragmented way the story of Billy Pilgrim's advance from POW chaplain's assistant, to witness at the Allied firebombing of the lovely open city of Dresden in February of 1945, to participant in the American Way of Life (fat, fecund wife, rich father-in-law, white colonial house, white Cadillac, presidency of the local Lions Club, conventions, etc., etc.), and, at last, to captive in an eternity of bliss in the arms of Hollywood starlet Montana Wildhack, the girl of his erotic dreams, who like him

has been transported to a Bucky Fuller geodesic dome atop the friendly planet of Traiffamadore.

DO NOT WORRY, the plot defies both unraveling and rational analysis. It is rather a vehicle for Vonnegut's facile philosophizing about American manners and mores, and as such it carries everything in director George Roy Hill's film along quite nicely.

Using a script adaptation by Stephen Geller, Hill has gotten the sense of the wild dislocation and helplessness Pilgrim is subject to as forces beyond both his ken and control take him in and out of time. His visualization of the wartime scenes is often brilliant, aided mightily by the skills of cinematographer Miroslav Ondricek and editor Dede Allen, who have made the POW's march into and through Dresden, for example, a visual poem to structural beauty and urban harmony — something we know very little of these days.

MANY people, however, will merely be confused by the seeming chaos and will have little patience for the apparent lack of direction of the narrative. There should be enough in the film, though, to interest Vonnegut novices in the many excellent characterizations — beginning with

Michael Sacks, a sadsack G.I. if there ever was one, as Billy Pilgrim; Ron Leibman as Paul Lazzaro, the vengeance-crazed soldier who finally catches up with innocent Billy; Edgar Roche as a kindly middle-aged G.I. who befriends him; Sorrell Brooke as his indulgent father-in-law; Valerie Perrine as the pneumatic Miss Wildhack, and Holly Near as his plump darlin' daughter.

Another matter of importance is how the film relates Vonnegut's intriguing message about life and time — namely, that life will be extended in another state (here, on a sci-fi planet like Traiffamadore rather than in the Christian vision of heavenly or hellish eternity) and that time itself really makes no difference since a lifetime is just a dot on the long line of infinity.

Thus it makes no difference to Billy Pilgrim that his life is fragmented by time-tripping.

There are problems with the film beyond the conceptual and structural ones that will bother the casual moviegoer. Chief among them is the inclusion, in the characterization of starlet Montana Wildhack, of an overabundance of Miss Perrine's physique in a series of nude scenes. (A-IV)

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Film fare on TV

SUNDAY, OCT. 15

9 p.m. (ABC) — **The Odd Couple** (1968) — Two men separated from their wives and sharing an apartment discover what incompatibility is all about. One is obsessively neat (Jack Lemmon) and the other is a compulsive slob (Walter Matthau). The story is a nice twist on the adjustments that people have to make in life as well as marriage. Both principals demonstrate the built-in advantages for comedy that come from teaming a disparate pair and they are well-supported by a nicely balanced cast. Director Gene Saks relies totally, and for good reason, upon Neil Simon's hilarious script which he adapted from his own long-running Broadway play. One of the year's most enjoyable comedies. (A-III)

TUESDAY, OCT. 17

8:30 p.m. (ABC) — **Goodnight, My Love** — 90-minute TV film really stretches for novelty in casting 3'10" Michael Dunn as half of a detective team (the other half, taller if not any better, is Richard Boone) walking through a dreadfully campy "Maltese Falcon-type" flick. Forget it.

WEDNESDAY, OCT. 18

8:30 p.m. (ABC) — **A Great American Tragedy** — . . . is not necessarily the Great American Tragedy, but there is a chunk of solid drama in this contemporary story about an aerospace engineer who is laid off and fears the loss of his self-respect, family's love, and other sundry and traumatic items. George Kennedy is the worried man. Vera Miles is his wife, and Kevin McCarthy, William Windom, and Sallie Shockley add their acting weight.

THURSDAY, OCT. 19

9 p.m. (CBS) — **The Legend of Lylah Clare** (1969) — Sudy, sentimental Hollywood soap opera, with Kim Novak as a young starlet caught up in her first major role, portraying a legendary actress who met a tragic death. The movie is almost a text-book case of bad film-making, full of the worst sort of Hollywood's self-adulation and myth-making disguised as exposé. Peter Finch is the romantic has-been Hollywood director, once in love with Lylah Clare, who coaches young Miss Novak in the dead actress's screen reincarnation. She is so convincing, and spends so much time trying to "get into" her role, that Miss Novak becomes the object of untoward interest on Finch's part. Enter more "tragedy." (B)

SATURDAY, OCT. 21

9 p.m. (NBC) — **Fool's Parade** (1971) — All lovable ex-cons James Stewart, Strother Martin and Kurt Russell want to do is take the \$25,000 Jimmy earned in prison (during the Depression, no less) and quietly set up the General Store Strother has been drawing up an inventory for during those long years on the rock pile. But greedy prison captain-preacher-Old Testament-type-avenger George Kennedy doesn't want those no-gooders to have that money, so he (1) hires gunman Mike Kellin and (2) plots with the local bank president to deprive the three of their dollars and their lives. Alas Poor Jimmy and friends get chased pretty much across the entire South and, even worse, aging madam Anne Baxter gets her "house" boat blown up in her excitement over all that money. One suspects that director Andrew McLaglen was after a cornball-campy spoof of something or other and, truth to tell, there are some occasionally funny moments, but it all turns out looking like a spoof on McLaglen himself. (A-III)



THREE CYO youngsters join Father William Dever, Archdiocesan Youth Director, and Bob Preziosi, Archdiocesan CYO Executive Director on the "Colloquy" segment of the Church and the

World Today with host Peter Buffone. The program, "The Search for Christian Maturity" will be telecast at 9 a.m., Sunday, Oct. 15 on WCKT-Ch. 7.

Dogged pursuit of a throne

James, by Peggy Miller; St. Martin's, Suitable for General Reading.

Exiled royalty always seem to have auras of charm.

BOOKS

mystery, and tragedy about them. It was certainly true with James III "the Old Pretender" who reigned for 64 years in exile. This span of

Trio to give Pops concert

The Mac Frampton Trio will be the second presentation of Barry College's 18th annual cultural series, Sunday, Oct. 15, at 8:15 p.m.

One of the most sought-after attractions in the college field today, the trio presents a two-hour program featuring the piano and personality of Mac Frampton, who was awarded a bronze medal in 1969 in the Van Cliburn International Piano competition.

The program, termed "Pops with class," will range from refreshing informality to emotion, heart and soul excitement.

The concert is open to the public.

years constitutes a record for both de facto and de jure British monarchs.

The Glorious Revolution of 1688 and the assumption of the British crown by William and Mary forced the Stuart King James II and his infant son to flee. They took refuge in the glittering court of Louis XIV of France who took a special interest in the Stuart causes and in the young Prince of Wales who would soon assume the Stuart claim at age 13.

From that point, the life of James III was consumed by his dogged pursuit of his throne. This involved him for over 50 years with all the intrigues of the powerful courts of Europe.

THE FULL biography indicates that James III had many excellent qualities. His patience, determination, and faith were outstanding. His Roman Catholic faith was, of course, the major deterrent in his quest to restore the Stuart line.

Even though James was deeply committed intellectually and emotionally to the Church of Rome, he was never a religious zealot as was his tragic wife Clementina. He tried constantly but without success to convince Europe and England that his personal

religion and his hoped-for role as King of England would not clash.

As a scholarly historian, Peggy Miller should be commended for her diligent research in the Stuart papers. Perhaps she overuses them, though, as the book has some of the qualities of the old life-and-letters approach.

Also, she does not always seem to relate clearly enough James' struggles to the general English and European history of the era. Too often we have too much

attention to personal detail that is not even juicy.

But then James himself seems at times to have been so dull, so conservative and almost kingly in his position and quest, that he lacked the charisma that exiled royalty have to have in order to return to their crowns. Biographers should always be praised for capturing the essence of their subject.

Louis Christian Smith
Department of History
Arizona State University

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

FRIDAY, OCT. 13

1:40 p.m. (6) **Dance Of Death** (No classification)
4 p.m. (5) **Kiss Of Evil** (No classification)
4 p.m. (10) **Who Was That Lady** (Objectectionable in part for all)
OBJECTION: Suggestive costuming and situations

7 p.m. (6) **Seconds** (Objectectionable in part for

adults)
OBJECTION: A provocative bacchanalian sequence introduces a sensational tone to this otherwise imaginative presentation of the consequences of a man's attempt to assume a new identity.
9 p.m. (4) **They Call Me Mr. Tibbs** (No classification)
11:30 p.m. (4) **Story Of G.I. Joe** (Objectectionable in part for all)
OBJECTION: Gesture with obscene meaning; suggestive sequence.

11:30 p.m. (10) **The Sisters** (Unobjectionable for adults and adolescents)

SATURDAY, OCT. 14

9:30 a.m. (10 & 12) **Willie Mays And The Say Hey Kid** (No classification)
10:30 a.m. (6) **Kid Flix** — Giant Of The Metropolis
12 noon (6) **Anything Goes** (Unobjectionable for adults and adolescents)

1 p.m. (4) **Children's Film Festival** — The Yellow Slippers
3:30 p.m. (4) **I Deal In Danger** (Family)
4:30 p.m. (6) **Touch Of Larceny** (Unobjectionable for adults)
7 p.m. (6) **Seconds** (See rating Friday at 6 p.m.)
9 p.m. (5 & 7) **Devil's Brigade** (No classification)

9 p.m. (5) **Anything Goes** (Unobjectionable for adults and adolescents)

11:30 p.m. (4) **Cry Of Terror** (No classification)

11:30 p.m. (10) **Special Agent** (Family)

SUNDAY, OCT. 15

1 p.m. (4) **Good Neighbor Sam** (Unobjectionable for adults and adolescents)
2 p.m. (6) **Seconds** (Objectectionable in part for all)

OBJECTION: A provocative bacchanalian sequence introduces a sensational tone to

this otherwise imaginative presentation of the consequences of a man's attempt to assume a new identity.

2 p.m. (10) **Humoresque** (Objectectionable in part for all)

OBJECTION: Suicide in plot solution.

4 p.m. (10) **But I Don't Want To Get Married** (No classification)

4:30 p.m. (6) **Touch Of Larceny** (Unobjectionable for adults)

7 p.m. (6) **Seconds** (See rating at 2 p.m.)

9 p.m. (10 & 12) **The Odd Couple** (Unobjectionable for adults)

11:30 p.m. (4) **The Long, Long Trailer** (Family)

11:45 p.m. (11) **Down Among The Sheltering Palms** (Objectectionable in part for all)

OBJECTION: Suggestive situations

MONDAY, OCT. 16

1:40 p.m. (6) **Fraulein** (Unobjectionable for adults)

11:45 p.m. (11) **Down Among The Sheltering Palms** (Objectectionable in part for all)

OBJECTION: Suggestive situations

MONDAY, OCT. 16

1:40 p.m. (6) **Fraulein** (Unobjectionable for adults)

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11:45 p.m. (11) **Down Among The Sheltering Palms** (Objectectionable in part for all)

OBJECTION: Suggestive situations

MONDAY, OCT. 16

4 p.m. (5) **Love And Kisses** (Unobjectionable for adults and adolescents)

4 p.m. (10) **The Shakiest Gun In The West** (Family)

8 p.m. (6) **Heller In Pink Tights** (Unobjectionable for adults)

9 p.m. (7) **Cool Million** (No classification)

11:30 p.m. (14 & 11) **The Crimson Pirate** (Family)

TUESDAY, OCT. 17

1:40 p.m. (6) **Fraulein** (Unobjectionable for adults)

4 p.m. (5) **The Mark Of The Hawk** (Family)

4 p.m. (10) **Cowboy** (Family)

8 p.m. (6) **The Naked Prey** (Objectectionable in part for all)

OBJECTION: The tone and treatment of this film concentrate upon excessive brutality.

8:30 p.m. (10 & 12) **Good Night, My Love** (No classification)

9:30 p.m. (4) **Sandcastle** (Family)

11:30 p.m. (4 & 11) **The Day They Robbed The Bank Of England** (Family)

11:30 p.m. (10) **Chain Lightning** (Unobjectionable for adults and adolescents)

WEDNESDAY, OCT. 18

1:40 p.m. (6) **Fraulein** (Unobjectionable for adults)

4 p.m. (5) **McHale's Navy** (Family)

4 p.m. (10) **It Happened To Jane** (Family)

8 p.m. (6) **Heller In Pink Tights** (Unobjectionable for adults)

8:30 p.m. (12) **A Great American Tragedy** (No classification)

11:30 p.m. (4 & 11) **Lafayette Escadrille** (Objectectionable in part for all)

OBJECTION: Tends to condone immoral actions

11:30 p.m. (10) **The Two Mrs. Carrolls** (Unobjectionable for adults and adolescents)

THURSDAY, OCT. 19

1:40 p.m. (6) **Fraulein** (Unobjectionable for adults)

4 p.m. (5) **Mirage, Part I** (Unobjectionable for adults and adolescents)

4 p.m. (10) **The Goddess** (Unobjectionable for adults)

8 p.m. (6) **The Naked Prey** (See rating Tuesday at 8 p.m.)

9 p.m. (4 & 11) **The Legend Of Lylah Clare** (Objectectionable in part for all)

OBJECTION: Low moral tone, suggestive costuming and situations

11:30 p.m. (4 & 11) **Saddle The Wind** (Unobjectionable for adults and adolescents)

11:30 p.m. (10) **They Drive By Night** (Objectectionable in part for all)

OBJECTION: Double-meaning and suggestive dialogue

FRIDAY, OCT. 20

1:40 p.m. (6) **Fraulein** (Unobjectionable for adults)

4 p.m. (5) **Mirage, Part II** (Unobjectionable for adults and adolescents)

4 p.m. (10) **An Angel In My Pocket** (Family)

8 p.m. (6) **The Busy Body** (Unobjectionable for adults)

11:30 p.m. (4 & 11) **Mister Buddwing** (No classification)

11:30 p.m. (10) **Action In The North Atlantic** (Unobjectionable for adults and adolescents)

SATURDAY, OCT. 21

10:30 a.m. (6) **Kid Flix**

12 noon (6) **Naked Prey** (See rating Tuesday at 8 p.m.)

1 p.m. (4 & 11) **Children's Film Festival** — **Tiko And The Shark**

3:30 p.m. (4) **A Man Called Dagger** (Objectectionable in part for all)

OBJECTION: Suggestive costuming and situations

4:30 p.m. (6) **Heller In Pink Tights** (Unobjectionable for adults)

7 p.m. (6) **Busy Body** (Unobjectionable for adults)

9 p.m. (5 & 7) **Fool's Parade** (No classification)

9 p.m. (6) **The Naked Prey** (See rating Tuesday at 8 p.m.)

9:30 a.m. (10) **Oliver Twist And The Artful Dodger, Part I** (Family)

11:15 p.m. (11) **That Wonderful Urge** (Objectectionable in part for all)

OBJECTION: Light treatment of marriage; suggestive scenes and dialogue

11:30 p.m. (4) **Scream Of Fear** (Unobjectionable for adults and adolescents)

RELIGIOUS PROGRAMS

THE TV MASS — (Spanish) — Ch. 23 WLTV. Celebrant Father Ricardo Castellanos.

Sunday 7 a.m.

THE CHRISTOPHERS — Ch. 11 WINK

INSIGHT — WTVJ Ch. 4

9:00 a.m.

CHURCH AND THE WORLD TODAY — WCKT Ch. 7 — Colloquy with Peter Buffone and his guests, Bob Preziosi, and Father William Dever of the Archdiocesan CYO and students who will discuss the "Teenage Search for Maturity."

10:30 a.m.

THE TV MASS — Ch. 10 WPLG — Celebrant Father John Verab

2 p.m.

INSIGHT (Film) — WINK Ch. 11

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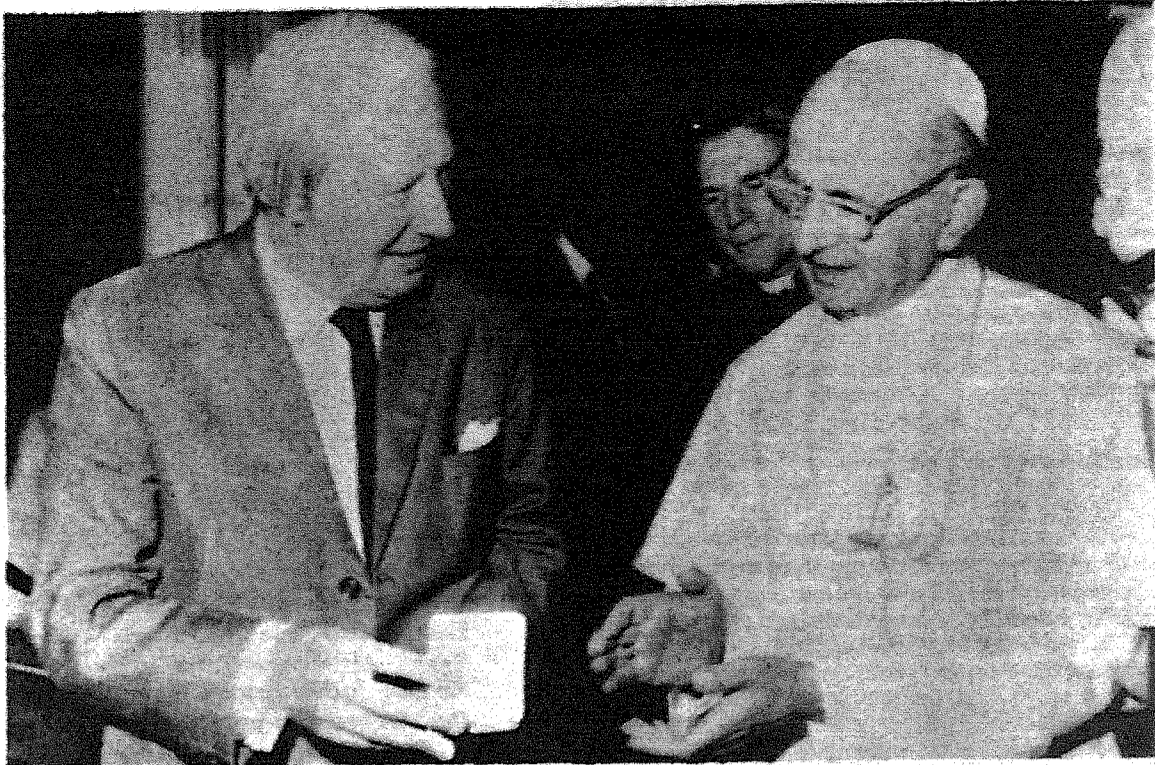
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The Voice
of
The Holy Father



Pope
Paul
VI

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



British Prime Minister Edward Heath and Pope Paul VI exchange gifts during their Vatican meeting to discuss the situation in Northern Ireland in particular and international violence in general. The Pontiff pledged the continued

efforts of Catholics in all of Ireland and England on behalf of peace in Ulster. Mr. Heath told the Pope that as a political leader he can go only so far in trying to calm the Ulster violence which in three years has claimed almost 600 lives.

'Crisis of faith in modern man due to ignorance'

VATICAN CITY — (NC) — Modern man's crisis of faith is often due to ignorance, Pope Paul VI told thousands of visitors during a general audience.

On the other hand, the Pope said, the truth of the faith is an attractive factor in winning converts.

That same morning the Pope had received British Prime Minister Edward Heath, and following the general audience received about 1,000 catechism students in a hall in St. Peter's Basilica.

In his audience address, the Pope admitted that Catholics can encounter "many, very many problems on the road toward knowledge of our religion."

Rather than being obstacles, however, those problems should spur us on to a "greater study" lest we earn the rebuke of Tertullian, the ancient Christian apologist, of being "condemned because of our ignorance," the Pope said.

"The honest and persevering study of the teachings of faith," he continued, "will, all by itself, certainly have a primary positive result, that of demonstrating to the intelligence and spirit of modern man not the strangeness of our faith, but rather the attractiveness of the truth of our religion."

Later, in his address to the children of catechism schools of Northern Italy, the Pope described the study of catechism as the "fundamental basis for the preparation of the Christian personality" and likened this early training in religion to a seed planted in good ground which blooms in its own time of maturity.

Hopes Faiths unite

VATICAN CITY — (NC) — Love and respect for one's fellow man, regardless of creed, can break down mistrust built up over the centuries, Pope Paul VI told members of the Vatican Secretariat for Non-Christians.

Pope Paul established the secretariat in 1964 to dialogue with non-Christian religions.

Speaking to members of the secretariat who met in the Vatican for their annual plenary session Oct. 3-8, the Pope said:

"Many misunderstandings, rancors, and conflicts in the course of human history derive from an uncompromising attitude which prevents us from understanding our brother.

"The happy results of your encounters depends very much on your good will, your love and respect."

The Pope said he hopes "the day is very near when all the great religions would band together in unison to place their efforts at the service of mankind, its liberty and its dignity."

The agenda of this year's plenary session called for Roman Catholic members to "listen and learn" from experts of the Moslem, Buddhist and Hindu religions, in addition to several other non-Christian religions of Africa.

Pope Paul told the members that religious men can help mankind because "the great religions contribute to peace, fraternity, justice, lift morale and sustain hope."

Praises bishop

FRESNO, Cal. — (NC) — Pope Paul VI has praised Bishop Hugh A. Donohoe of Fresno for his defense of the rights of farm workers.

The words of praise, contained in a letter marking Bishop Donohoe's 25th anniversary as a bishop, referred to his efforts on behalf of farm workers during the long grape dispute in the San Joaquin Valley.

"Besides your other accomplishments of evangelical justice, whose reputation is so well known, you have striven to protect the rights of farm workers, indeed most vigorously and without compromise," the Pope wrote.

"Because of this, you have shown yourself to be admirably imbued with the social teachings."

"Moreover, we zealously encourage you in these current activities, so that in these struggles and through your example you might lend even greater leadership; and also through your love for truth and excellence, you will continue to overcome obstacles which lie in your path."

Bishop Donohoe was consecrated auxiliary bishop of San Francisco in October 1947. In 1962 he became the first Bishop of Stockton, and in 1969 he was transferred to Fresno.

Bishop Donohoe founded the Association of Catholic Trade Unionists in his native city of San Francisco. He is a member of the U.S. Bishops' Ad Hoc Committee on Farm Labor and was prominent in the mediation efforts of that committee in solving the Delano grape dispute.

Pope, British head discuss N. Ireland

VATICAN CITY — (NC) — Violence-ridden Northern Ireland was the focus of British Prime Minister Edward Heath's visit to Pope Paul VI Oct. 4.

Heath publicly avowed his determination not only "to work for the ending of violence in Northern Ireland" but to achieve there "the peace and justice for which Your Holiness hopes and prays."

The Pope publicly extended "our good wishes to all those authorities who are sincerely and patiently trying to

solve this problem without violence and in a peaceful, just and fair way."

NOWHERE in the Pope's address was there a hint of his previous strictures against aspects of Britain's behavior in Northern Ireland, such as internment of suspected terrorists without trial and the use of violence in restoring order.

He noted, "with satisfaction, the part played by Great Britain on the international level, especially by her membership in worldwide organizations." He called down God's favor on "every initia-

tive which she may undertake for the benefit of the less fortunate members of the human family."

The Pope and the prime minister then plunged into a private conference of about an hour. This is considerably longer than the Pope usually confers with visiting statesmen.

Heath, in his public response to the Pope's welcome emphasized the limitations of political action, especially in a democracy.

"WE CAN do certain things. We can try to set cer-

tain changes in motion. But in the end we must return to the responsibility of the individual and of the family. This remains the cornerstone of our civilization."

At the exchange of gifts, Heath's musicianship was the keynote. Pope Paul gave him a 32-volume photostatic edition of the complete musical works of the 16th-century Italian composer Giovanni Pierluigi da Palestrina. Heath gave Pope Paul some recordings of Masses by Franz Joseph Haydn, and one record of music conducted by himself.

Change in papal election planned

By JAMES C. O'NEILL

VATICAN CITY — (NC) — There is no doubt that Pope Paul VI is planning to change the rules governing the election of a new Pope.

But there is great confusion as to what the proposed changes are and when he will order them to be published.

A number of Vatican officials confirmed about a year ago for NC News that a "study document" on revising rules for the conclave at which a new Pope is elected is in the works.

On Oct. 4 of this year Federico Alessandrini, head of the Vatican press office, said that "it has been known for some time that the present rules governing the election of a Pope have been the object of study." But, he added, "as far as I know both the contents of the document and the possibility of it being published shortly is strictly a matter of guessing."

REFERRING to recent news reports that a change in the conclave rules seems imminent, Alessandrini said: "Anyone is free to advance conjectures about these matters, even if they do not know anything."

The National Catholic Reporter, published at Kansas City, Mo., reported that a "palace revolt" is shaping up among some top Vatican officials, who are reportedly opposed to papal plans to change the election rules. Among the three cardinals the weekly said have threatened to resign if the changes are made is Cardinal Carlo Confalonieri, head of the Congregation for Bishops.

A close associate of Cardinal Confalonieri, however, said that report is "absurd." He said that "it would be totally out of character" for the cardinal to threaten to resign.

Moreover, the associate said, "Cardinal Confalonieri is 79 now and will be 80 in July of next year. He will then be no longer permitted to vote for the next Pope, so why should he be in such a state as is claimed?"

The two other cardinals allegedly involved in the "palace revolt," according to the American weekly, are Cardinal Franjo Seper, prefect of the Doctrinal Congregation, and Cardinal Giuseppe Siri of Genoa.

A HIGHLY PLACED Vatican official told NC News that he seriously doubts that "any major changes will be included in the new rules," such as making all the heads of national bishops' conferences electors of the new Pope. That change has been reported as one of the new rules.

The fact that the "study document" is under pontifical secrecy makes it all but impossible to be certain of what it contains. However, there seems to be a general consensus among Vatican officials consulted that the old rule of keeping the electors under lock and key inside the Vatican to protect their freedom of choice may be on its way out.

It seems very likely that the new synod hall, which is part of the Vatican audience hall complex, could be chosen for the daily conclave meetings and the casting of votes.

In 1963, the Sistine Chapel, the traditional site of the conclave, almost burst its ancient and venerable walls to contain the 80 electors who met to choose Cardinal Giovanni Battista Montini as the successor to Pope John XXIII. As of the end of this year there will be 86 cardinals eligible to

participate in a papal election, with the possibility of more if Pope Paul creates a new group of cardinals.

Despite speculation in Rome and reports appearing in various newspapers, the fact is that until Pope Paul chooses to make public any alterations he may be considering, rumors about specifics remain unconfirmed and, as far as the Vatican is concerned, unconfirmable.

Lauds priestly service

VATICAN CITY — (NC) — The service of the priesthood was emphasized by Pope Paul VI when he received eight American priests, including a cardinal, on the 40th anniversary of their ordination.

Led by Cardinal John Dearden of Detroit, the priests, all ordained in 1932 at Rome's North American College, were received in private audience Oct. 5.

"We know you have lived these years with faith and love and that your lives have been an obligation of single-hearted service to the Lord and to His brethren," the Pope said in English.

"It is our intention today to express our gratitude for what you and so many of your brother priests throughout the world have done, working as God's humble ministers."

The Pope urged the jubilarians to "go forward tirelessly in your mission of serving the community."

One of the priests said the Pope looked fine and presented each of the jubilarians with an English copy of one of his Lenten pastorals written as archbishop of Milan.

Those present with their classmate, Cardinal Dearden, were Fathers William Kelly and Edward Walsh of the Brooklyn diocese; Charles Murphy of Boston; Paul Russel of Louisville; Thomas Madden of Altoona-Johnstown; and William Dolan and John Walsh of Scranton.

Session on non-Christians is held at Vatican City

VATICAN CITY — (NC) — The annual plenary session of the Vatican's Secretariat for non-Christians had just about everything except the presence of non-Christians.

Three of the four non-Christian speakers failed to show up for the meeting, which concluded Oct. 6 in the Vatican.

What did surface at the meeting, however, said one of the participants, was an argument from the floor over the unfair presentation of a paper

sent on by a Buddhist authority from Ceylon, complaints from the all-male members that no women were invited and a fairly universal opinion among the members that the secretariat is becoming irrelevant.

There are indications, however, that officials of the secretariat are listening to these evaluations of their members and trying to improve the esteem in which non-Christians hold the Vatican agency.

Church exists to liberate man, must be politically active—priest

By LOUIS A. PANARALE

Proclaiming that the Church exists for the complete liberation of man, a young priest challenged Catholic Charity workers to go beyond "band-aid treatments" in seeking to

The challenge came on the second day of the annual meeting in Miami Beach of the National Conference of Catholic Charities in an address, "The Theology of Liberation," that carried some of the strongest language of any address given at the Oct. 8-12 Catholic Charities convention.

"The Church exists for the complete liberation of man," said Father Joseph Komonchak, an assistant professor of theology at St. Joseph's Seminary in Yonkers, N.Y.

The slender dark-haired priest addressed a capacity audience of nearly 1,000 persons attending the convention at the Deauville here.

"THE CHURCH exists for the complete liberation of man, whether the prison that entrap him be the selfishness of an individual's heart or the injustice of his conditioning social environment," he said.

Father Komonchak accused the wealthy and the near-wealthy of having a callous indifference toward the suffering, poverty, and misery of others.

"This perspective," said the priest, "requires us to address the responsibilities of Catholic Charities in a way that goes beyond mere stop-gap measures and band-aid treatments and seeks the elimination of the causes of social misery."

TO ACCOMPLISH its aims in this regard, he said, Catholic Charities must be ready to consider methods other than traditional forms of charity which "are not enough in the face of the enormity of the task before us."

As Father Komonchak sees it, Charity would have to include efforts at "economic, political, and social transformation." Here he used the phrase "political activism", one of several phrases in his talk that he discussed later at a panel discussion requested by journalists.

On the panel with him were Bishop Raymond Gallagher of Lafayette, Ind., honorary president of NCCC; Mrs. Dorothy Bird Daly, president; Msgr. Lawrence J. Corcoran, secretary, and several others.

Several of the panelists, including Bishop Gallagher, said

that while they shared Father Komonchak's concern for the plight of the poor, they did not necessarily agree with the way he expressed that concern. "But," said Bishop Gallagher. "I don't want to get into a battle over the choice of words." The bishop said that fundamentally he was "in harmony" with Father Komonchak's hopes that the Church might play a more prominent role in efforts to eliminate the causes of social injustices.

"I feel that there is a sentiment for this in the Church," said Bishop Gallagher, who said that the Church in the past has been "direct and abrasive" when there was a need for it.

Bishop Gallagher later said he wanted to amplify that he did not believe the bishops supported a liberation that meant "revolutionary or disruptive methods or ideologies." He said he thought the NCCC supported Pope Paul's advice that "we be quite precise in our usage of the theology of liberation."

In his talk to the convention, Father Komonchak criticized the objection of those who say that the Church should not become politically involved.



LEADERS of the National Catholic Charities Conference answer newsmen's questions about the use of political activism and other changes in the group's operation. From left: Dorothy Bird Daly, president, NCCC; Steve Solomon, vice president, St. Vincent de Paul Society; Father Joseph Komonchak, theologian St. Joseph's seminary, N.Y.; Bishop Raymond Gallagher, honorary president; Msgr. Lawrence Corcoran, secretary.

"The Church at large and every element in it cannot escape responsibility for her presence in the city of man. The question is the same in her regard as in the individual's: Will she take it up consciously and confidently or not?" he asked.

"New men are unlikely to emerge out of old structures, but neither are new structures likely to be erected by old men. Where should the Church place the priorities — in trying to revolutionize hearts or in participating in revolutionizing structures?" he asked.

Nun attacks consumerism, nationalism as oppressors

Members of the Catholic Charities were urged to become politically involved and to fight consumerism as ways of bringing liberation and unity to the oppressed.

Sister Mary Luke Tobin, S.L., assistant to the president of National Catholic Charities, told the 1,000 delegates that liberation was the way to unity and that active work in the political arena was necessary to achieve it.

"It is important to vote, write letters, register voters, but especially to join others in political action. Some of us may wish to join in non-violent direct action to be sure our point is made visible."

TO PROMOTE the "simple life and sharing with other people," she said "We should question every purchase we make, all the stronger when we can do so in a communal situation . . . opposing the unlimited use of resources."

Sister Tobin cited several oppressive forces which prevent true liberation: Discrimination, lack of courage, vested interests, triumphalism, excessive nationalism, and consumerism.

Pointing to Vatican II's condemnation of discrimination, whether based on sex, race, color, or religion, she wondered "whether the prophets today would be sent to us with our racism, the subtle conditioning against full participation of women in our society and a growing overweening national pride."

Referring to the Vietnam war as an event preventing unity and liberation at home, she said:

"A priest who is active in non-violent peace movements told me that as long as an attacker sees one as less than human, as 'a nigger,' 'a gook,' 'a long-hair,' he can continue to oppress, he can discriminate against the other. It is the work of the non-violent, the priest said, to 'keep talking' to the aggressor during the strife so that he will be forced to see his so-called enemy as a human person. When this happens, then perhaps talk and understanding ensue. If one has experienced any time in jail, a prime example of being treated as a number comes to mind; here again one must work to humanize the keepers.

"ALL OF US have had experiences in which we realize suddenly and vividly that this other suffering human heart is our own. I should like to reflect on some experiences of my own, particularly in regard to the present war, which have brought this lack of liberation and this unity home to me. Last month, the Vietnamese sister, Sister To Thi Anh, expressed this well when she said, 'Everyone killed is someone's beloved . . .

For each one killed, whether from the North or the South, we weep.'"

"I was a member of a fact-finding team of 11 Americans who traveled to Saigon. Here I was introduced to some Vietnamese families. To enter their homes and to receive their beautiful hospitality, to appreciate their friendliness, their love for fun in the midst of sadness, their warmth — such experiences deepened this insight for me.

"How respond to that Vietnamese rice farmer I met, the tiny soldier walking alone in the street, the pretty girl selling orange juice, all of whom asked me, 'When will the war end? Why cannot we have peace?' How respond to the quiet questions of the Catholic Vietnamese laymen I met — lawyers, professional men, and editors — who wondered why the bombing must go on, why the people of Vietnam cannot be allowed to settle their own problems.

Lack of courage, in facing oppression, she said, is another great obstacle to liberation and is usually hidden behind the cliché, "The church should not be political."

But the church has social influence, she said, "And to do nothing in favor of the oppressed, is to act against them . . . In our day, social evil can be effectively combated only by political action."

SHE QUOTED Albert Camus: "What the world expects of Christians is that they move away from the abstract to concrete situations; that they confront the bloody face of today, and speak up clearly and pay personally."

Paying personally and displaying courage were four priests she said she met in Saigon. She said they have suffered "for their outspoken opposition to the war. Father Can and Father Tin, one a student director, the other an editor, were arrested and convicted last year for their peace activities. Quiet-spoken, gentle men, they have spoken out clearly and paid personally. Father Lich, a Dominican priest in Saigon, told me himself of his visit to a student hospitalized because of police mistreatment. 'I obtained the signatures of eight other priests,' he told me, 'and I took them to the authorities, but so far nothing has been done.'

"I sat next to the student leader, Mam, at a simple Vietnamese dinner. He apologized to me that he did not hear well. 'I have experienced torture by the police,' he said, 'and my hearing is bad.' This youthful leader, president of the all-student union of South Vietnam, is now in prison. In a quiet, non-violent demonstration, walking to the American Embassy in Saigon, I stood near Mam and realized poignantly how much more dangerous to him was his participation



"We should question every purchase we make, all the stronger when we can do so in a communal situation . . . opposing the unlimited use of resources' 'False patriotism . . . putting ourselves always first, always best, prevents liberation not only of others but our own as well'

— Sister Mary Luke Tobin

than that of the Americans in the peace march. We experienced the tear gas and immediate terror, but he and his friends, constant jailings and fear for their very lives.

"ANOTHER OBSTACLE to liberation is that of vested interests," she said. "When we have many possessions, how hard it is for us to promote the participation of all in the affairs which concern them! How hard it is, too, and what serious dilemmas arise, when, seeing the effective action of institutions, we wonder how to resist the vested interests which so often slow down or even prevent the good work of liberation. Perhaps the best means to proceed if we are caught in this regard is through collaboration with others engaged in the same efforts. Fortunately, this road is increasingly being taken by Church institutions in our country and abroad.

"Another hindrance to liberation is the triumphalism in Church or state which risks idolizing any given institution. Within the Church, events of recent years have been revealing here. For religious communities, the realization of the unliberating effect of a triumphal attitude has come painfully but in a salutary way. Religious congregations in the 60's were shocked at the sudden swerve in the index of vocations.

"Much soul-searching and re-evaluation had to take place. What was important, we came to see, was not the number of members, but the need for a greater deepening of Christian life among us all. The renewal programs still going on are gradually revealing new insights into the respect for persons, trust, and responsibility,

hidden in the core of the Gospel, now emerging in a more adult and human way of life.

"Another obstacle to liberation is excessive nationalism. That kind of false patriotism which results in putting ourselves first as a nation, always first and always best, prevents not only the liberation of others, but our own as well. We have been obliged to defend worldwide interests in a burgeoning militarism in the past twenty years, which has created enemies for us abroad and depleted our resources at home.

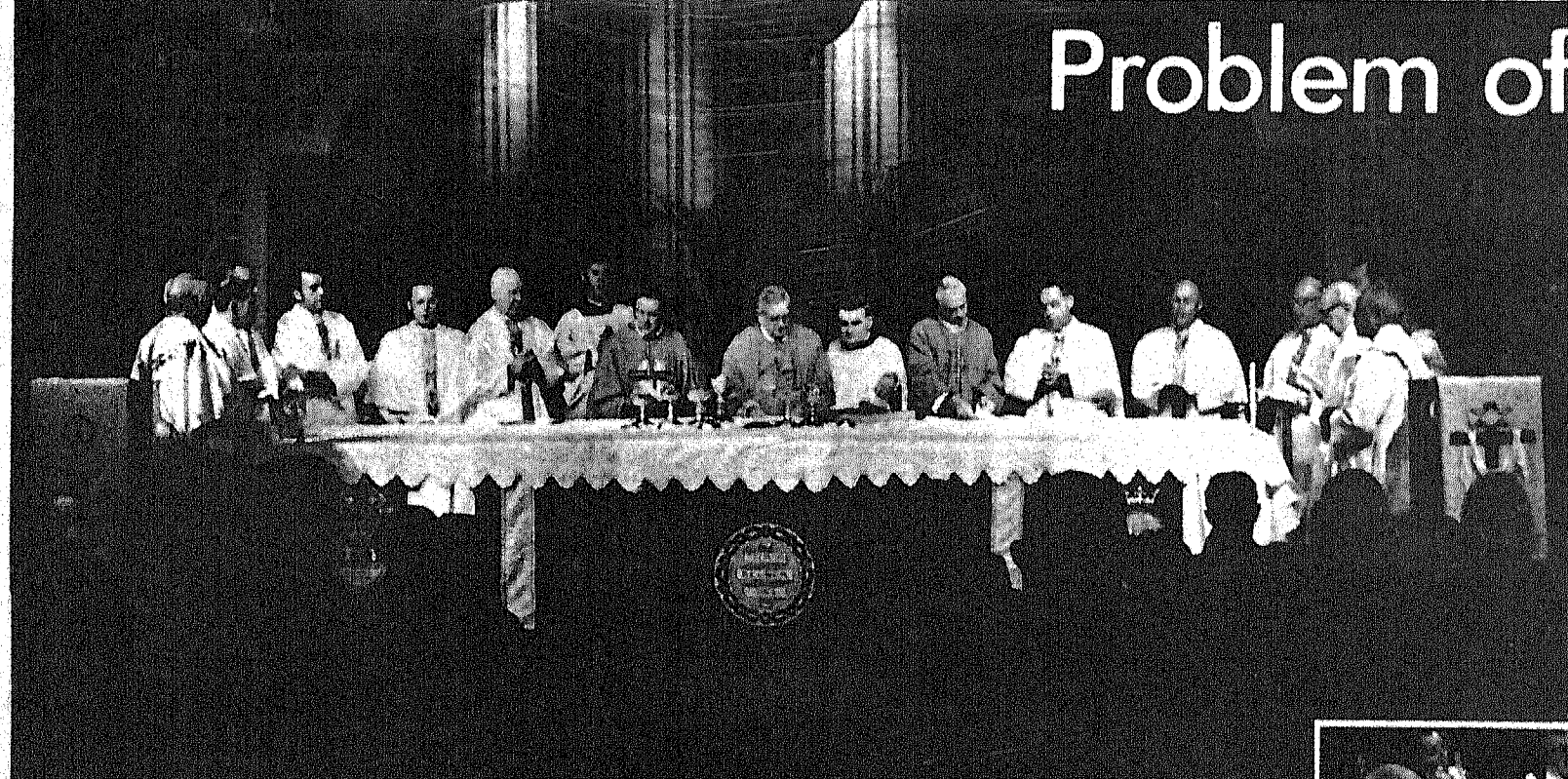
"WE NEED to work for a new world order, but this can never be achieved while we have an almost paranoid obsession with our own excellence. We need to devote ourselves to a non-violent transformation of the present world system.

"The last force preventing liberation that I wish to mention is consumerism, crucial to all the other forces. Dissent against this sickness is a gigantic task, requiring great commitment. Such dissent could certainly be called a type of counter-culture, working toward the elimination of the excesses of human greed.

"Followers of the words and actions of Jesus truly have no difficulty in outlining a program against consumerism. But until we can be at least relatively free of vested interests, we cannot take our first steps toward this task.

"Walter Brueggemann has said that dissent against consumerism must be unpretentious in style; it should be disciplined, with clearly defined goals and tactics; and it should be prepared to mobilize power because power brings pressure for change."

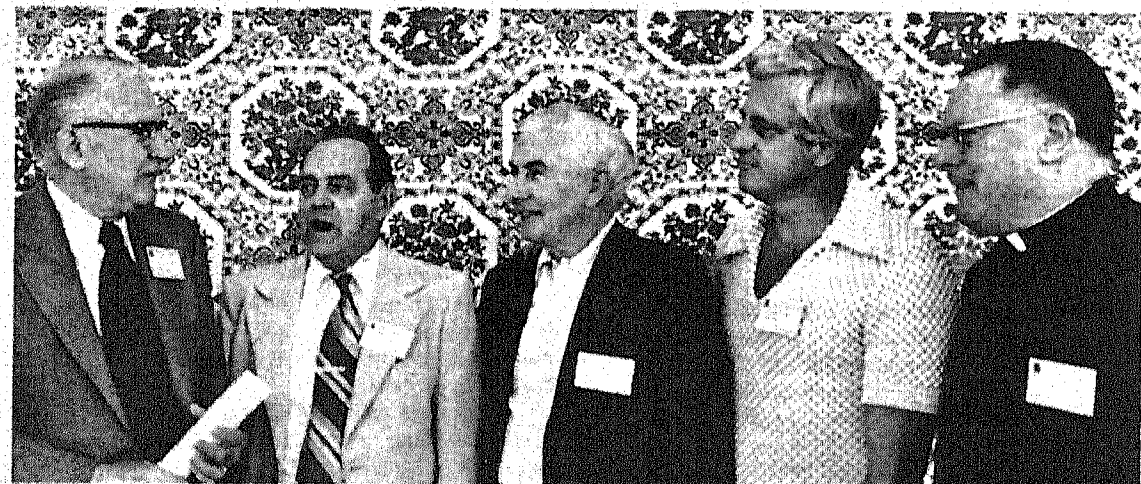
Problem of charity a concern of many



CONCELEBRATED Mass with Archbishop Coleman F. Carroll and Bishop Raymond Gallagher as the principal celebrants marked the opening of the annual convention of the National Conference of Catholic Charities Sunday. Concelebrants were priest-directors of Catholic Charities in dioceses of the nation.



LUNCHEON meeting during St. Vincent de Paul Society sessions heard Bishop George Guilfoyle of Camden, national spiritual advisor of the Vincenzian society.



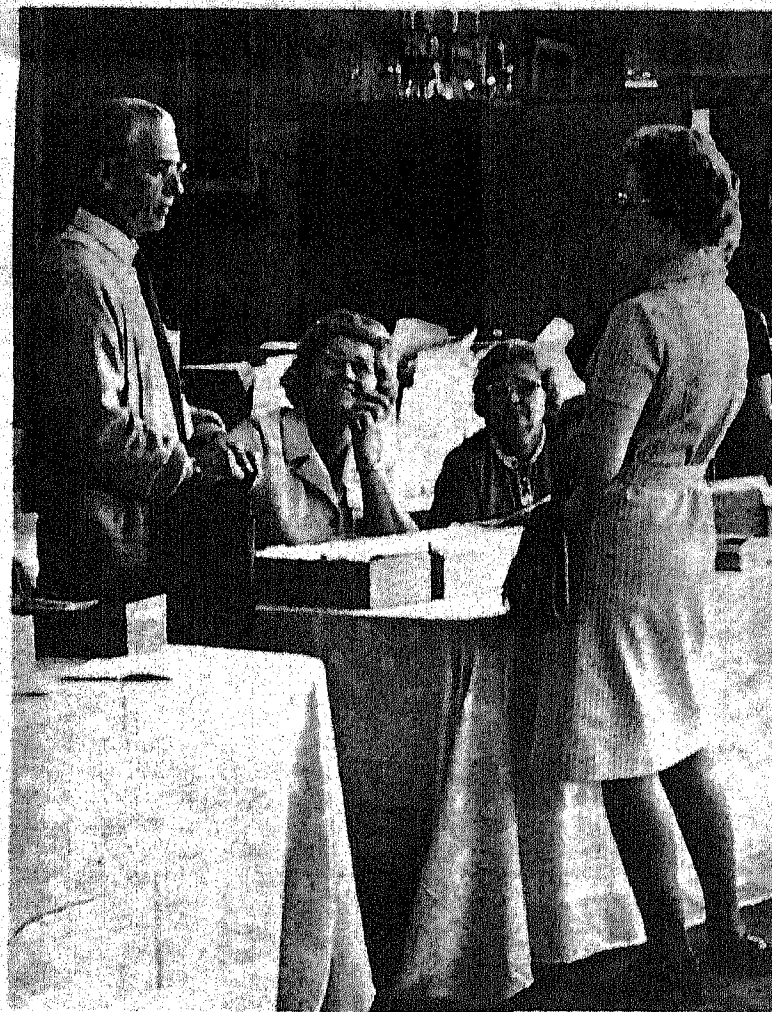
LOCAL DELEGATES to the St. Vincent de Paul Society annual meeting were welcomed by president, T. Raber Taylor, left, shown with William Thomas, president, Broward Particular Council; Fred Hartnett, president, Miami Particular Council; Richard Coon, Palm Beach Particular Council; and Msgr. Peter Reilly, Archdiocesan spiritual moderator.



ONE OF MANY Floridians participating in convention sessions was Terry Thompson, (center facing camera) administrative director of the Catholic Service Bureau located in Naples.



WELCOME to South Florida was extended by Archbishop Coleman F. Carroll to Bishop George Guilfoyle of Camden, N.J., center; and Bishop Francis Mugavero of Brooklyn.



ACCW president, Mrs. Dan McCarthy, and Mrs. John Cunningham, were among Women's Council members manning registration desks.



WORKSHOP session during 58th annual convention of the Society of St. Vincent de Paul heard Msgr. Charles Fahey, chairman of the NCCC Commission on Aging.

How to 'improve charity work'

"Services that perpetuate dependency, that deal with symptoms, that soothe consciences, that obfuscate the real issues, corrupt the provider and degrade the consumer." Brooklyn Bishop Francis J. Mugavero declared to a joint session of participants in the Catholic Charities meeting being held on Miami Beach.

Speaking on the future of charities work in this country, Bishop Mugavero added that "the decision to provide a particular service is hemmed in by so many considerations — public policy, financial appropriation, professional methodology, political pressure, community values — that one wonders whether we forget the person in the whole process."

CITING the Church's commission by Jesus to serve the mission of the Church and its people, the Brooklyn prelate said the services in the welfare area seemed logical at first, but as problems multiplied, society became more complex, it became a trick to make it work.

"Many human needs are inadequately served and others ignored. Sometimes the nature of the problem baffles the mind and the lack of scientific knowledge provides an inadequate base for comprehending the problem and its treatment." The Bishop then went on



BROOKLYN BISHOP Francis Mugavero was one of general session speakers.

to define "Catholic Charities" and offered some criteria for improving the services.

Attending to and administering to the needs of the local community is the job of the Catholic Charities, Bishop Mugavero said, adding that it is "not intended to be

an autonomous social service agency but an instrument of the believing community to carry out in an organized and effective way the decision of the local Church in ministering to the people."

SEVERAL criteria for determining the future of the services of the Charities groups in local communities were delineated by the Bishop. Foremost among the suggestions was the establishment of collegial, decision-making structures which would allow for joint decisions by the bishop, his priests, religious and laity.

Autonomous or unilateral decisions by the bishop or the board should be discouraged, according to Bishop Mugavero. Other criteria were as follows:

- Involve serving and served. "The human services of the Church should be a medium for bringing the people together."
- Uphold the local Christian community. "The services of the Christian community ought to be sensitive, promoting awareness of those realities which affirm the oneness of the human family."
- Proclaim the transcendence of man. "The human community needs a Church which proclaims without compromise the dignity and worth of every person."

• Liberate those served. "Services ought to maximize the freedom of those served. They should liberate, not subjugate."

• Join with social advocacy. "Our services must provide the opportunity to detect cause of problems and motivate us to eradicate discerned injustices."

• Integrate the Liturgy. "Communal prayer and reflection will provide the atmosphere that is essential to discerning the whisperings of the Spirit."

Conversely, the Brooklyn Bishop cited several criteria to be avoided when localizing the work of Catholic Charities, including depersonalization, divisiveness, defensiveness, issue-dodging and coercion.

Reflecting on the direction of Catholic Charities, Bishop Mugavero said the issue is not really what the services will be like in the future, but rather whether the local Church will identify herself as a servant-community organization. "You must be careful, then, to establish accountability to the local Church which emphasizes your ministry in assisting the local Church towards becoming the compassion community which heralds a future for man," he concluded.



NEW NATIONAL president of the Association of Ladies of Charity is Mrs. Dow King, Jr., Austin, Tex., left; shown with retiring president, Mrs. Fred Eckhardt, Pittsburgh.



ARCHDIOCESAN director of Catholic Charities, Father John J. Nevins, talks with Mrs. Dorothy Bird Daly, president, National Conference of Catholic Charities.



MIAMI'S HOST committees were under the chairmanship of Mrs. Thomas Palmer, left, shown welcoming Thomas Horkan, executive director, Florida Catholic Conference; and Mrs. J. Barclay Johnson, state area chairman, Church Women United, Coral Gables.

Cites duty of Christians to improve quality of life

Christians must have a new understanding of their relationship to the world and work for the improvement of the quality of life — a service demanded by the Gospel message, the Archdiocese of Miami's Episcopal Vicar for the Spanish-speaking Peoples, told opening annual sessions of the Association of Ladies of Charity of the United States.

Msgr. Bryan O. Walsh gave the keynote address to the women's convention held in conjunction with the annual meeting of the National Conference of Catholic Charities. The Association has some 30,000 members working among the poor, the sick, the aged and youth in more than 200 affiliations throughout the country.

"Certainly the Christian must become aware of the scandalous gap between the rich and the poor, whether they be nations or peoples," Msgr. Walsh pointed out.

"We are told that two-thirds of the world's population do not get the 2,500 calories daily which they need for survival and that 30 million die each year from starvation. The 19 richest nations, having the largest proportion of baptized Christians and representing only 16 per cent of the world's population, control 75 per cent of the world's revenue."

ADMITTEDLY, the priest remarked, the temptation to retreat is great as successive failures of wars on poverty, freedom-from-hunger campaigns and other nobly-motivated efforts give rise to despair. But he added that there is reason for optimism.

"The new Christian vision of life in this world brought to us by the Council, and the growing awareness of the scandal of poverty can serve to shake us Christians out of our smug complacency and move us into the forefront of the battle against misery, poverty and neglect."

Pointing out that "we do not come to the world empty-handed," Msgr. Walsh told convention delegates that long years of serving on the boards of community organizations, of seeing the best plans fail, and of seeing real issues avoided because of vested interests, has convinced him that "our affluent society, despite good intentions, lacks credibility in the eyes of the poor."

"I am also convinced," the former director of Catholic Charities in the Diocese of Miami said, "that we Christians, organized for charity, share the blame for this lack of credibility. We simply are not getting through to the poor, and yet, we could be the leaven that society so desperately needs."

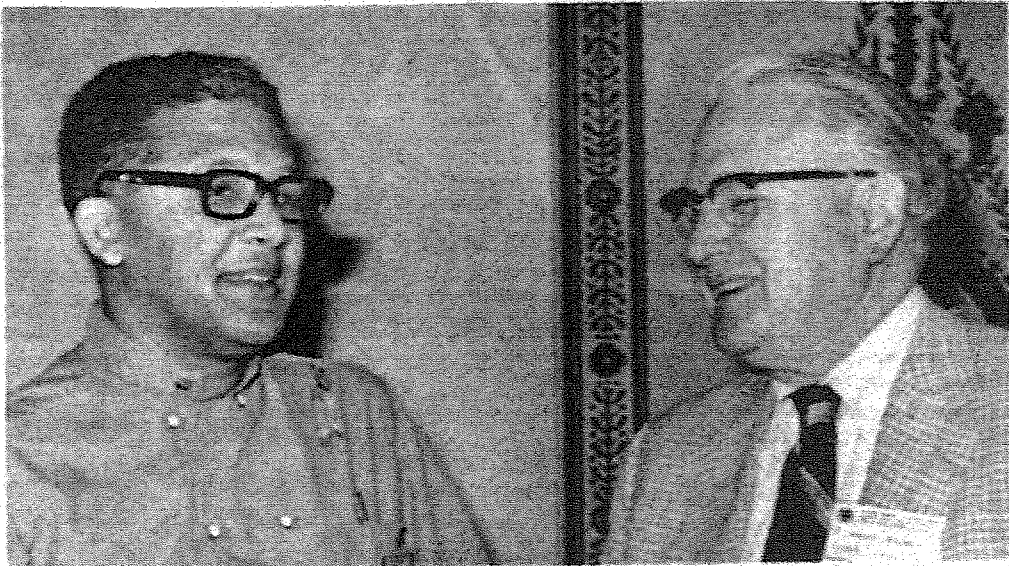
ONLY by experiencing evangelical poverty and that spirit which recognizes that money is only a means, and not an end in itself, and by recognizing that sufficient is enough and that what is surplus belongs to the hungry can the individual Christian fulfill his obligation, Msgr. Walsh explained.

"The Christian who practices spiritual

poverty has faith in the future," he added. "He knows that he does the work of the Lord and he entrusts to Him the conduct of his life. His love of neighbor enables the Christian to respond to the questions raised by the existence of the poor."

"His response will be both immediate and long-term. There is a place for almsgiving; there is a place for studying the root causes of the misery which reduces people to begging. But it is through the testimony of his personal life that his efforts and his words become credible," Msgr. Walsh stated.

"The Christian does not run away from the world of men. He belongs in it. His mission is to carry on the work of creation begun by God and shared by man; a work, which because of the sin of man, needs the redemptive action of Christ, which action is also shared by the Christian," he said.



DISCUSSING some of the works of the St. Vincent de Paul Society are two of its leaders, T. Rober Taylor, national president, and Steve Solomon, vice president of the Americas and the Caribbean.

Human touch needed in poverty war

By **DICK GULDERSEN**

While government programs are well intentioned and well administered, they are not the final answer in the war on poverty, the national president of the Society of St. Vincent de Paul said here.

"The component needed is the human lubricant of personal service," T. Rober Taylor of Denver, Colo. said in an interview following his address at the 58th annual meeting of the Society, which serves the poor, the sick, the aged, and the lonely.

"Much good came from the war on poverty, but no victory," he added.

Taylor said "we will always have the poor with us and we will always need groups like the Vincentians to serve them."

"People will always need people more than they need dollars," he added.

HE DISCLOSED that the Society has had an increase in membership throughout the world since the Second Vatican Council while many — if not most Catholic organizations — have had a drop in members.

He attributed this to the fact that the Society is "task-oriented."

"We have deeds to be done and we do them," he said, adding:

"We're just the foot soldiers. We don't tell the poor to come to us. We go to them. When many people think of the Society they think of the stores we maintain in many areas of the country. But this is just one aspect of our work. Our main job is to go out to people in need."

Last year, according to reports from 2,683 out of about 4,500 conferences in the country, Vincentians made 771,291 personal visitations to the poor, the sick and the lonely.

DURING these visitations \$3,494,741 in

expenditures were made to assist those in need.

Taylor told Vincentians from all over the country that their groups were involved in many areas. In his report, he said:

"Friendly visiting, psychological support, counseling on day-to-day or family personal problems, help in household budgeting and helping those entitled to obtain full social welfare benefits, veterans' benefits, civil rights recognition, etc., were among the services you gave."

Other programs of the Vincentians, he said, were:

"Summer camps for underprivileged children, convalescent home and mental health visitation, employment services, half-way houses, cooperative work with juvenile authorities in meeting problems of delinquency, prisoner and parole aid, sheltered workshop employment, participation in religious instruction programs, sponsorship of housing projects or the providing of housing for needy families and burial for those who died indigent, as well as the much publicized store operations, in some cases involving the hiring and training of handicapped workers."

THERE are about 34,000 active members of the Society in the United States and 600,000 throughout the world, Taylor said. About one fourth of the world membership is made up of women.

A growing number of women are becoming members in the United States, he added. Five of the 18 conferences established during the past fiscal year, he reported, were made up of men and women. Several of the Society's Councils report that women are being accepted into formerly all male units

but no exact figures are available as to the total number of women members in the U.S.

Another area of progress was reported by Steve Solomon, international vice president for the Americas and the Caribbean, who is also the executive secretary of the Society in Trinidad and Tobago, West Indies.

Solomon said he has traveled during the past year to 10 countries in an effort to expand the work of the Society. He said the meeting here proved to him that "we all have the same problems."

"AS I listened to the discussions," he said, "it was obvious that these comments could have been said in almost any country because we are all in pursuit of the same problems. Our main problem, of course, is to maintain a spiritual approach against the tide of materialism."

"Another problem," Solomon said, "is the question of getting new, young members."

Taylor pointed out that each council has a youth chairman and that young people are active in the Society. A survey of one-fourth of the Councils shows that there are 16 youth conferences in the United States.

"We asks young people to join and to do something for the poor like Jesus did," Taylor said, adding:

"We do not ask them to sign up for life but to take on a specific assignment for two or three years."

The Society's meeting was held Friday through Monday (Oct. 6-9) in connection with the National Conference of Catholic Charities.

Bishop cites evidences of ethnic discrimination

There is evidence of ethnic discrimination in this country, according to Los Angeles Auxiliary Bishop Juan Arzube. "Minority groups are not just 'yelling about nothing'."

In an address before delegates to the National Conference of Catholic Charities, the Bishop said that "institutions such as the Church, the police departments, civic government, and the school system, have a tendency to cover up for one another and often alienate many of the people they are trying to serve."

SPEAKING on the topic of "Human Justice and Dignity for All," the Los Angeles Auxiliary said "Being created to the image of God is not the privilege of a few perfectly developed human specimens, but the legacy of all, no matter how lame or deformed, regardless of color, race, or creed: All men are created to the image of God." Quoting from Pope Paul's recent encyclical on the



BISHOP ARZUBE

smothered and choked by stereotyped methods and procedures."

CALLING for fewer "prefabricated formulas" as answers to the problems of the needy, Bishop Arzube, familiar with the plight of the Mexican-American, said we "must strive to delegate authority, to elicit a more responsible attitude from others, providing them with the means for working out solutions to their problems."

Quoting from a report of the U.S. Commission on Civil Rights, the Bishop cited evidence of undeserved discrimination against minority races, especially the Mexican-Americans because of the language barrier. In the words of the report, "our research has disclosed that the inability to communicate between Spanish-speaking American citizens and English-speaking officials has complicated the problem of administering justice equitably."

PRESENTING the case

of a lifelong Blythe, Calif., Mexican-American resident who was mistaken as a migrant farm laborer, Bishop Arzube told of the man's arrest, charge with drunkenness and subsequent law suit, in which the man collected \$750 for his mistreatment.

Commenting on the social injustice of the whole situation, the prelate added that "just thinking of saying that something is unjust is not enough for a Christian. When we have ascertained that a certain injustice has been committed by the Church, the police, or any other institution, we should exercise our charity by helping the afflicted victim seek justice."

Taking another case of a young man who was arrested for inciting a riot when he actually was only trying to calm the crowd, Bishop Arzube said the language barrier is a factor which undoubtedly plays an important role in the improper adminis-

tration of justice.

"**THERE** are instances where the inability to communicate with those in authority has resulted in the unnecessary aggravation of routine situations. Those who speak only Spanish are also at a disadvantage in criminal cases because they cannot understand the charges against them nor the proceedings in the courtroom," the Bishop added.

What can bishops, priests, social workers, or interested lay people do about the discrimination problem?

"First we must ask ourselves if we are personally acquainted with cases of discrimination similar to the ones I have described," Bishop Arzube said, adding, "and if so, what have we done about them? Have we failed to act for fear of alienating some 'power' structure? Or have we tried to change the individual so as to make him 'conform' to American standards?"

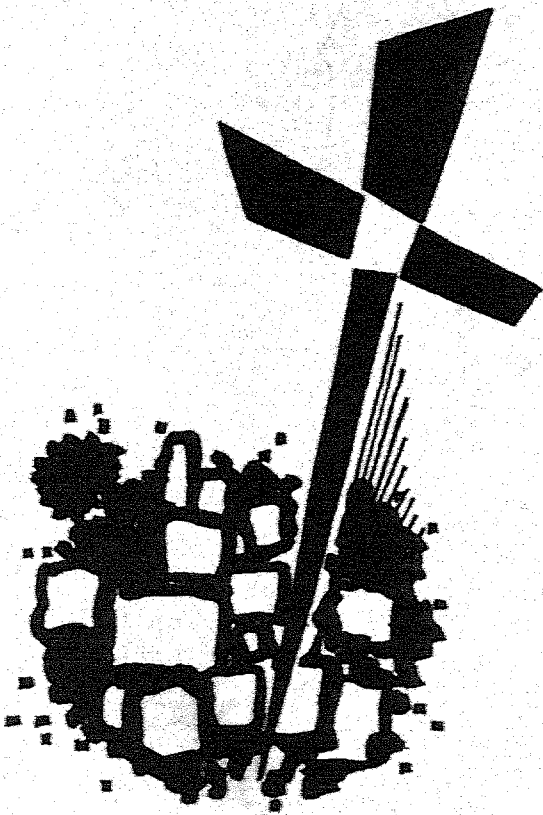
IN ANSWER to his own

questions, Bishop Arzube suggested that "rather than 'keeping the natives down,' we must organize clients to have a meaningful influence on our agencies and institutions. Individualization, yes, but a sort where it is the individual as a person interacting and transacting with brother, sister, friend — with a community that spells brotherhood, a brotherhood that means power."

"In order to function in this framework, we would have to shed our aura of professionalism and don the spirit of brotherhood. We would no longer seek to help people adjust to the world; rather, we would generate in people a thirst for 'conscientization,' that is, an awareness of their own condition, of their dignity as individuals and members of a group."

In his final remarks, Bishop Arzube called on the audience to keep themselves informed of the inhuman treatment of political prisoners in Cuba and to do anything within their power to alleviate it.

You and Your Faith



From Sunday's Gospel

"When the king came in to meet the guests, however, he caught sight of a man not properly dressed for a wedding feast. 'My friend,' he said, 'how is it you came in here not properly dressed?' The man had nothing to say. The king then said to the attendants, 'Bind him hand and foot and throw him out into the night to wail and grind his teeth.' The invited are many, the elect are few."

Matthew 22: 1-14

Prayer Of The Faithful

Twenty-Eighth Sunday
of the Year
Oct. 15, 1972

CELEBRANT: God in His wisdom knows our needs and in His compassion has promised to fulfill them. Let us confidently beg His assistance for ourselves and our brothers everywhere.

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

COMMENTATOR: That we may be blessed with leaders in the Church and Nation who will ever strive to satisfy the spiritual and material needs of us all, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That young men and women may respond to the cries for help from the poor, the sick and the aged, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That those suffering a crisis of faith may be enabled to place full trust in Christ and in His Church, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That Our Lady, honored in October, may be rediscovered by many Christians who are greatly in need of her intercession, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That the census in our Archdiocese may serve to unite more closely in Christian love our Archbishop and his auxiliary, all priests, Religious and faithful, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Our Father in heaven, we have prayed together as children in your family, aware of our dependence on you and of our need of each other. Grant that this shared prayer may draw us closer to you and each other in our daily lives. This we ask through Jesus Christ, Your Son, Our Lord. Amen.



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Feast of St. Luke to be celebrated

By JOHN J. WARD
Wednesday of next week, Oct. 18, will be observed as the feast of St. Luke.

Born at Antioch, Syria, he was a physician and a Gentile, skilled in the Greek tongue. After his conversion to Christianity, he became a follower of St. Paul, who called him "my fellow laborer" and "Luke the beloved physician."

He was the inspired writer of the Third Gospel and also of the Acts of the Apostles. He was instructed in the Christian Faith not only by the Apostle Paul, who had never been with Jesus in the flesh, but also by the other Apostles.

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

HE accompanied St. Paul on his second and third missionary journeys and, when St. Paul was sent to Rome as a prisoner from Jerusalem in the year 61, St. Luke attended

him and had the happiness of seeing him set at liberty in the year 63, the year in which he finished writing his Acts of the Apostles. He continued with St. Paul after his release. The great Apostle, during his last imprisonment, wrote that his other friends had all left him and that only Luke was with him.

After the martyrdom of St. Paul, St. Luke is said to have preached in Italy, Gaul, Dalmatia and Macedon.

He is venerated as a martyr and as having suffered near Achaia, in Greece.

His relics were distributed among many churches. St. Gregory is said to have brought the head of St. Luke from Constantinople to Rome, and deposited it in the church of his monastery of St. Andrew.

Some of his relics are also kept in the great Grecian monastery of Mount Athos.

St. Luke never married. He lived to be 84.

According to tradition, he was a skilled artist. Several pictures of the Blessed Virgin, venerated in Rome and elsewhere, are attributed to his brush.

District 30 Serra clubs to convene

Auxiliary Bishop Rene H. Gracida, priests, and Serrans in the Archdiocese of Miami will participate in sessions of the Serra District 30 convention scheduled to be held Oct. 20-22 at the Sheraton Airport Motor Inn, Orlando.

District Governor William Swift, Pompano Beach, member of the Broward Serra Club, will preside at the sessions. The Orlando Serra Club is host to the three-day meeting and John Hage is chairman.

SPEAKERS during the convention will include Msgr. James J. Walsh, spiritual director, Archdiocesan Seminary of St. Vincent de Paul, Boynton Beach, and chaplain of the Palm Beach Serra Club; Msgr. Michael V. Gannon, University of Florida, Gainesville; Father John D.

McGrath, Archdiocese of Miami Director of Vocations; and Father Robert Carr, S.J., superior, Jesuit Missions in Jamaica.

Bishop William D. Borders of Orlando will be the principal celebrant of Concelebrated Mass at 6 p.m., Saturday, Oct. 21, during which Father Philip Stegeman, chaplain, Orlando Serra Club, will preach.

"Self-Development Through Sacramental Life and Service," the convention theme, will be the topic of Bishop Borders during the banquet which will follow.

On Sunday at 9 a.m., Bishop Gracida will be the principal celebrant of Mass, during which he will give the homily. The concluding meeting of the convention will follow.

Mission set at parish

WEST PALM BEACH — A mission will be conducted in St. Ann parish from Oct. 15 to Oct. 20 under the direction of Father John Schroeder, S.J., a member of the Jesuit Mission Band for the past 20 years.

A native of Atlanta, who was graduated from Georgetown Prep, Washington, D.C. and the University of Notre Dame, Ind., Father Schroeder will preach at the

Saturday Vigil Mass on Oct. 14 and also at all the Masses on Sunday, Oct. 15.

During the mission a special Mass will be celebrated daily at 7:30 p.m. from Oct. 16 to Oct. 20. An open discussion in the parish hall will follow each Mass.

Sermon topics will include Happiness in Marriage, Christ and Purity, Happiness in the Family, Personal Happiness and the Mass.

Confessions will be heard 45 minutes before the evening Masses.

Sister to talk at Naples meet

NAPLES — Sister Dianne Zech, I.H.M., advisor to the Auxiliary of the Catholic Service Bureau of Collier County, will be the guest speaker during the first open meeting of the organization at 8 p.m., Tuesday, Oct. 17, in St. Ann parish hall.

The women's auxiliary has pledged its support to Child Development Centers in Collier County through volunteer staff aides, clothing, toys, and visual and audio educational aides. In addition the group provides maternity clothes, layettes, transportation and assistance in emergencies to the Catholic Service Bureau.

Masses daily at new parish

BOYNTON BEACH — Masses are being celebrated daily, in the newly-established parish of St. Thomas More.

Following a two-week survey conducted among parishioners by Father Donald F.X. Connolly, pastor, to determine the most convenient time for Masses, Sunday Masses are offered on the campus of St. Vincent de Paul Major Seminary at 9:30 a.m. and 11 a.m. Daily Mass is celebrated at 7:15 a.m. and a Vigil Mass is offered at 5:30 p.m. on Saturday.

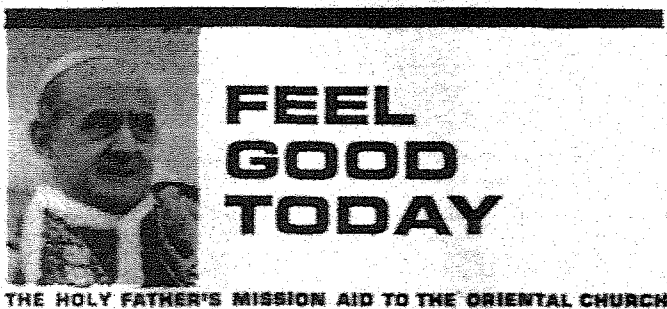
Father Connolly may be contacted by telephone at 737-3055.

SCHEDULE OF SERRA CLUBS

Serra Club of Miami
Meets first and third Tuesday of each month
Columbus Hotel, Miami
12:15 p.m.—luncheon meetings

Serra Club of Broward County
Meets second and fourth Monday of each month
Galt Ocean Mile Hotel, 3200 Galt Ocean Drive,
Fort Lauderdale 12:15 p.m.—luncheon meetings

Serra Club of Palm Beach
First and third Monday of each month
Meetings at 7:00 p.m.
Town House, West Palm Beach, Fla.



FEEL GOOD TODAY

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

This column's happiest readers are the men, women and children who know they're needed. The days we're busiest helping others are the happiest days of our lives. . . . Who needs you most? Surprisingly, God needs you — for instance, to help an abandoned orphan become a God-loving, responsible adult. Lepers need you (There are still 15-million lepers in the world), blind children need you, and so do we. . . . Here in New York we are your agents, telling you where the Holy Father says your help is needed, and channeling your help promptly and safely to the people in need. . . . Want to feel good right now? Do without something you want but do not need, and send the money instead for one of the needs below. You'll feel good, especially if your gift is big enough to mean a sacrifice to you. This is your chance to do something meaningful for the world — it's God's world — while you're still alive.

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SOMETHING
MEANINGFUL
WHILE
YOU'RE
STILL
ALIVE

BABIES
NEED
YOU

MEET
MISSION
EMERGENCIES

THINK
OF
YOURSELF,
TOO.

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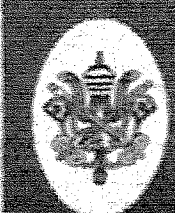
Your stringless gifts in any amount (\$5,000, \$1,000, \$500, \$100, \$50, \$25, \$10, \$5, \$2) will help the neediest wherever they are — in India and the Holy Land, for instance.

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Responsibility — A willingness to be held accountable

By FATHER EUGENE J. WEITZEL, C.S.V.

Some years ago, the noted psychologist, Ruth Strang, observed that a large number of young people is showing considerable interest in learning to resist the pressure of delinquent groups and striving to become good citizens.

These adolescents are anxious to find things to do that are useful, patriotic, and community-centered. Though they are often restless in the classroom, play truant, frequently exceed curfew regulations, drive recklessly, and readily lose their tempers, they know and admit that such conduct is irresponsible and wrong, and, in general, are anxious to avoid it in the future.

The Rev. Dr. Billy Graham maintains that young people today are turning to Christ faster than in any other period of American history, and that the reawakening to Christ of people of all ages is a very real thing in the U.S. today.

What both Dr. Strang and Rev. Dr. Graham are saying is that there is not only a movement toward accepting moral and legal responsibility for one's actions, but that in many instances both young and old are moving in the direction of social and Christian responsibility.

THIS INCLUDES our public officials, for as Rev. Graham observes, the calibre of public leadership in the U.S. is much higher today than in the past, for "public officials are becoming more interested in religious things."

This is good news, indeed, as it seemed for a while that we were moving in the direction of indifference and irresponsibility rather than of concern and moral and religious accountability. The hard fact is that neither an individual, his Church, nor his country can long survive when large numbers of people refuse to be held responsible for their actions.

Christian life is most difficult in such circumstances, for this life is understood as a response to God's love and understanding that not only explains the necessity for personal responsibility, but provides the deepest meaning of it. At the same time this life is being enriched by the very experience of acting responsibly. But, what is this personal responsibility that is so essential to meaningful Christian life and that the world so desperately needs?

Responsibility is the willingness to be held accountable for one's actions; the willingness to accept reward or punishment, praise or blame for what one does; reliability; accountability; trustworthiness. These are ethical definitions.

IN TERMS of Christian life,

accountability can also be defined as the individual's response (answer) to God's salvific call. It is a reply structured in love (the call is a love call), that is correct and appropriate, whereby a person takes his earthly tasks seriously, and conscientiously accepts created values.

What does all of this mean? It means that God, from all eternity, has lovingly called man to participate in the blessings of salvation — "because God by calling you has joined you to his Son, Jesus Christ; and God is faithful" (1 Cor. 1:9); "be holy in all you do, since it is the Holy One who has called you" (1 Pet. 1:15); — and he expects a loving and obedient response from him.

In short, man is called to be a son and an heir through grace, and this places upon him the duty of a moral life while at the same time giving him the means to fulfill this duty. The individual lovingly responds to this call by a willingness to "walk in righteousness" (Rom 6: 12-13), and by protecting his privilege of being a child of God (Phil 2: 15).

The Apostle John also refers to the Christian need to act responsibly. When he explains the idea of "being begotten (born) of God," he states that this is a spiritual process whereby, through the imparting of the Spirit, man is given a new mode of existence. This new mode is a unique and intimately personal relationship with God that obliges him in a spirit of love to bear fruit in the moral conduct of his life (1 Jn. 2:29).

THE WELL-KNOWN moralist, Bernard Haring, C.S.S.R., explains that the term responsibility is best suited to express the interpenetration and formation of the moral through the religious, and also the distinction of the two. For Haring, religion consists of word — "In Christ the Incarnate Word we come into communion with God" — and response.

Man's response is progressive and consists of a response to his word through growth in Christ, the Word, and imitation of Him, and consequently in fellowship with God.

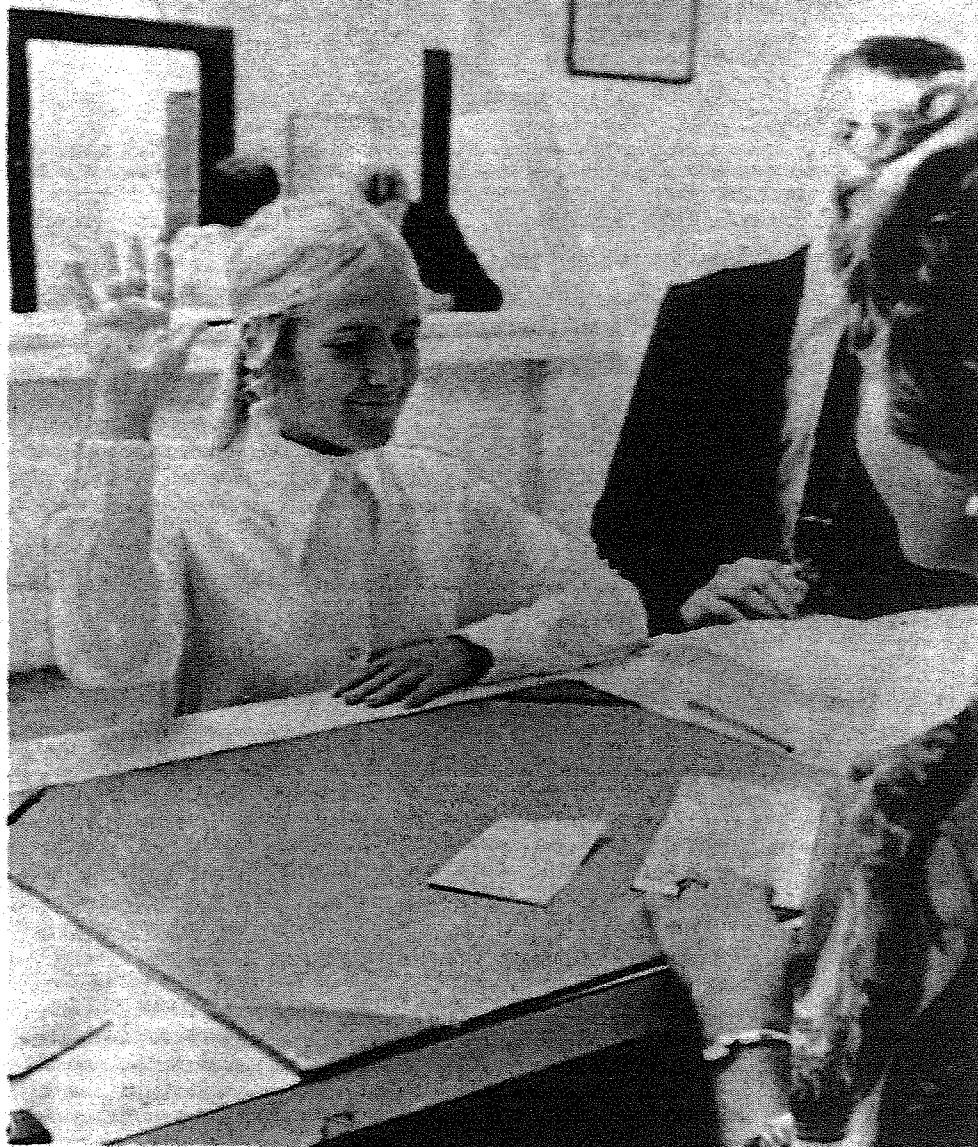
In brief, the acquisition of the virtue of religion is man's response to the Triune God, whereby, through Christ's redeeming actions, he is incorporated in Christ, the Church, and the sacraments.

Once it becomes apparent that responsibility is achieved through the acquisition and practice of the virtue of religion — fellowship with God through loving and obedient activity in objective union with Christ — it is obvious that we have touched upon the deepest meaning of

the word responsibility and explained the necessity of it.

We also see that there is a correlation

between each and every response to the Word so that prior responsible acts continually enrich subsequent ones.



"Young people are showing considerable interest in learning to resist the pressure of delinquent groups and striving to become good citizens."

Preparation for Baptism

By FATHER JOSEPH M. CHAMPLIN

Baptism in the family home sounds like a splendid idea — until you think carefully about the practice. The obvious advantages come quickly to mind: a small, close community for the celebration and a more intimate involvement of the parents in this Christian initiation of their child.

The liabilities, while subtle, are nevertheless serious and in the mind of the church, overriding. Introductory paragraphs to the rite for the baptism of children include these comments: "So that baptism may clearly appear as the sacrament of the Church's faith and of admittance into the people of God, it should normally be celebrated in the parish church. . . . Except in case of danger of death, baptism should not be celebrated in private houses."

The priests at Our Lady of Fatima Church in North Bergen, N.J., who have developed a detailed plan of instruction for parents before baptism, experimented with a home celebration of the sacrament, but abandoned it after the first effort. The reason? Basically because such a liturgy in the family's house did not suitably underscore the wider Church community notion fundamental to baptism.

I WONDER if they also did not recognize that this procedure eventually tends to discriminate in favor of the comfortable and against the poor (would you baptize in the tiny, crowded, run-down apartment of a low-income housing unit?).

A one-night, two and a half hour pre-baptismal catechesis for the parents is Our Lady of Fatima's major effort in trying to foster a sense of community before the ceremony. That, plus a regular pattern of monthly baptisms within the 12:30 Sunday Mass or now (again as a pilot project) at a Wednesday evening Eucharist around 8:00 o'clock.

The educational program begins with each set of parents introducing themselves and mentioning the name of the child to be baptized. The priest instructor then presents them with a series of questions related to the 10 minute TeleKETIC film, "Baptism — the Sacrament of Belonging," noting several points to look for as they view the powerful movie.

Afterwards the group separates into small sections for lengthy discussions of the film based on additional questions handed out by the leader. At the outset planners were concerned about this aspect of this evening but quickly found their fears unfounded. Participants after forty-five minutes of animated conversation only reluctantly agreed to stop for a coffee break.

The program resumes with a viewing of the Kiise filmstrip, "Baptism — Sacrament of Resurrection." Then the priest speaks about the liturgy with its many rich, symbolic elements and engages them in planning the details of the coming ceremony. Thus, one parent accepts responsibility for proclaiming the scripture texts, another takes intentions for the prayer of the faithful, others agree to bring forward gifts at presentation time.

IN FORMULATING these pre-baptismal sessions, some have suggested that parents come before the baby arrives — anticipating the time pressures which arise in a family immediately after the happy event. They discourage this at Our Lady of Fatima because not only does the pregnant woman sometimes feel awkward in her condition, but, more critically, the sessions would in the process lose much of their community-building value.

In the present set-up a few days before the actual ceremony, the class both instructs parents in their Christian duties and prepares them for the liturgy to come. It is, in fact, a low-key, mini-rehearsal and would be impossible without the presence of those parents who will actually participate.

The official ritual stresses that the burdens assumed by parents in baptism continue long after the water has been washed over an infant's body. "After baptism it is the responsibility of the parents, in their gratitude to God and in fidelity to the duty they have undertaken, to enable the child to know God, whose adopted child it has become, to receive confirmation, and to participate in the Holy Eucharist."

Priests at the New Jersey church believe their single evening course has helped parents to understand better the baptismal ceremony and, in doing so, to grasp more clearly the Christian commitments expressed within it.



"Baptism . . . should normally be celebrated in the parish church."

Discussion questions

(These discussion questions, from the Theme, Scripture, Catechetical and Liturgy articles, were prepared by Dr. Lawrence Losoncy, Ph.D., Director, Division for Adult Education, U.S. Catholic Conference)

1. Discussion questions for theme article by Fr. Weitzel:

- In a recent book, the adult education director for the diocese of St. Paul-Minneapolis speaks of listening as a response-ability. Do you see any relationship between response-ability and responsibility?
- How closely would you say listening is related to Christianity?
- To what extent would you say a religious revival or re-awakening is sweeping the country?
- Do you think love and morality go together?

2. Discussion questions for Scripture article by Fr. Quesnell:

- If Jesus were a pastor today, what do you think He would be asking of His parish?
- What would be your spontaneous reaction today if you were to meet Jesus in the flesh?
- What do you view as the challenge and mission which are yours as a Christian?
- What Christian mission is uniquely yours as an individual Christian?

3. Discussion questions for Catechetics article by Fr. Pfeifer:

- What are the four greatest responsibilities in your personal life?
- Do you think our society prepares people well with the ability to measure up to what is expected of them?
- Do you think the Church prepares people well with the ability to measure up to what is expected of them?
- Do you think "responsibility" is taken as seriously now as in earlier decades?

4. Discussion questions for Liturgy article by Fr. Champlin:

- How would you explain the sacrament of Baptism to a non-believer?
- Do people today understand the meaning of Baptism?
- What, if anything, do you think could be done to help people understand the sacrament of Baptism better?
- To what extent do you think parents should be involved in the preparation and celebration of Baptism?

Quiz

- T. or F. — There is a reawakening to Christ amongst people of all ages in the United States today.
- is the willingness to be held accountable for one's actions.
- In terms of Christian life, responsibility can be defined as an individual's response to the call of —
(a) God (b) nature (c) superiors
- T. or F. — "Response" is at the heart of "responsibility."
- In the Gospel, God's call comes to us through —
- What prophet described the interaction between God and His people in terms of human marital love?
(a) Amos (b) Hosea (c) Isaiah
- T. or F. — The core of Christian living can be defined in terms of responsibility.
- Responsibility requires —
- The new rite of infant Baptism involves a more active role for the —
(a) child (b) sponsors (c) parents
- T. or F. — After Baptism, it is primarily the sponsor's responsibility to help a child know God.

ANSWERS:

- (T) 2. (Responsibility) 3. (a) 4. (T) 5. (Christ) 6. (b) 7. (T) 8. (Freedom) 9. (c) 10. (F)

This quiz based on the articles by Fr. Weitzel, Fr. Quesnell, Fr. Pfeifer, and Fr. Champlin.

"Marriage partners respond to one another's love."

Accountability is based on man's capability of making a free choice

By FATHER CARL J. PFEIFER, S.J.

As I sat down at the typewriter, I lit up my pipe. Puffing away I began to strike the keys, spelling out the first sentence.

Just then a curious coincidence came to mind. My name in German means "pipe-smoker." I watched the blue smoke curl upwards as I reflected on the fact that my name actually described what I was doing at that very minute.

Pfeifer also means a "whistler," and a "life-player." Like many proper names, my name has literal meanings of which I am rarely aware. Not only names of people, but

common, ordinary words often conceal intriguing insights under their obvious meaning. Sometimes they reveal an entire outlook on life.

Responsibility is such a word. It is obviously made up of two more basic words: "response" and "ability." Although I am not usually very concerned about digging into the history of words, this word caught my interest.

"RESPONSE" is from a Latin word "responsus" which has roughly the same meaning: answer, reply, response. What is interesting is that "responsus" is from two

other Latin words — "re," meaning "in return," and "spondere," which means "promise" and is at the root of the English word "spouse." "Re-spondere" means to "promise in return."

Responsibility, then, suggests the type of promise or response characteristic of a spouse. Marriage partners respond to each other's love. Their mutual response connotes freedom, love, commitment. The root of the word responsibility points to its deepest meaning in terms of freely responding in love to another.

What is even more interesting is that the understanding of responsibility suggested by its Latin roots, is similar to the understanding of responsibility in Judaeo-Christian tradition. Too often we have tended to look on Christian living primarily in terms of codes and laws, whereas the biblical and more traditional Christian understanding of moral life is in terms of response to God's call.

The Old Testament sketches out the core of life a loving response to God's initiative in daily life. The prophet Hosea describes this interaction or dialogue between God and His people in terms of human marital love. "So I (God) will allure her . . . and speak to her heart . . . she shall respond there as in the days of her youth" (Ho 2: 16-17). The marriage or covenant theme is echoed in the other prophets and even more romantically in the Song of Songs (Canticle of Canticles).

The Old and New Testaments view man's life in terms of God's daily involvement. God calls, invites, loves. Man is free to respond or not. Human greatness is measured in terms of the ability to respond with love to God and others. Human life is meant to be characterized by a "promise in return," a giving of oneself with trust and love to God who first loves and calls us.

THE CORE of Christian living ultimately can be defined in terms of responsibility, understood as a free response of love to the loving call of God. The specific forms this response takes will most often be discerned through one's response to human needs, values, and opportunities.

God's call may be recognized in the experience of life. It is there, in daily living, that we can respond to that call. Scripture and the Second Vatican Council provide ample affirmation that God's call is found not only in laws and precepts but in the events, values, needs, opportunities, challenges of daily life. God calls us through people and things, as well as through explicit precepts. (Church in Modern World, 1).

Such a view of responsibility — suggested by the origin of the word itself and confirmed by the Judaeo-Christian moral tradition — is attractive and challenging. Clearly it contains the notion of accountability, just as the marital love involves accountability and fidelity. But accountability is based on a free choice, a free response of love.

Freedom and responsibility are not opposites, rather they are almost synonyms. Responsibility requires freedom, that is the ability to respond. That ability to respond is simply what is meant by human freedom.

'When much has been given to a man, much will be required of him'

By FATHER QUENTIN QUESNELL, S.J.

"The king caught sight of a man not properly dressed for the wedding feast. 'My friend,' he said, 'how is it you come in here not properly dressed?' The man had nothing to say." (Matthew 22, 12).

"Response" is the word at the heart of "responsibility." The gospels love to show how God calls us, and how His every call challenges us to make a response. Our "ability" to make such a response is the measure of our "responsibility." "When much has been given a man, much will be required of him."

In the gospel, God's call comes to us through Christ. It is a call to "come, follow me." It implies Christ's prayer for us "that where I am, they also may be." It carries with it the risk of the cross. "If they harried me, they will harry you." But it remains a call to become great, and to do great things.

THE CALL flashes forth in Jesus' words and acts. His living and His preaching sketch a vision of what all human living could be like. Those who see the vision, begin to hear the call. "Have you eyes and see not? Have you ears and hear not?"

And my response? That depends on how much of the vision I have caught. Is the life around me really like what the gospel shows life could be? Are men loving and generous and kind? Do they care for each other, give to each other?

Can men move about the earth unafraid? Do they experience God as their loving Father? Are they happy with all the gifts they have received?

If not, what is wrong? What is missing? If I see something of what is wrong, then that's where my response begins. If I have caught the vision and it makes me see some of what ails the world, then that is God's call to me to set it right.

And the responsibility? That depends on my ability. Somebody has to make things

better. Who? I'm only one person — but has anyone ever been more?

MAYBE I'M NOT in charge of anything: I'm not the boss, I'm not the president, I'm not the pope. But I am one person who sees a need. And the person who sees a need is the only one able to make any kind of response.

The one who sees the need has the first responsibility. "If I had not come to them, and spoken with them, they would be guilty of sin. Now, however, their sin cannot be excused."

I may not be able to produce a response strong enough to take care of the need entirely. I may not have enough brains or money or influence to do that (though I won't know till I've tried). All right, I'm not responsible for a response I am not able to make. But I can do something — and I'm called to do what I can. "Why have you been standing here idle all day?"

There is little reason to think that the people of New Testament times were different from us in this respect. They weren't always seeing visions, hearing voices, having the heavens swing open before them. We know too much about how they argued with one another to imagine that God was always sending angels to tell them just what to do.

Jesus called His first few disciples directly and personally, standing in front of them, looking them in the eye, speaking their names. But for the hundreds of thousands of Christians then, as for us now, God's call had to come through their understanding of Jesus' life and words, and through their insight into the needs of their own time. God called them by opening their eyes to their responsibility. "Today if you shall hear his voice, harden not your hearts."

The story in the gospel of the poor fellow who comes to the wedding but doesn't dress properly, is there to remind Christians that they can't relax simply because they once responded to God's first invitation. Each response leads to further responsibilities. "My friend, come up higher."

Migrants' problems pictured as woeful

Boycott is a last resort when every other approach has failed to bring management and farm workers together for honest dialogue and discussion, the Archdiocesan Director of Rural Life told a workshop on Migrant Problems.

Speaking to participants of the Choose Life Seminar at Marian Center, Father John McMahon pointed out that the Church is doing all in its power to promote discussions to bring about peaceful settlement of the problems of migrant workers.

The role of the Church is that advocated by the World Synod of Bishops, who talked about the mission of the Church as "manifesting God's love for man in Christ and promoting the fellowship of man for Christ and among each other," he said.

POINTING OUT that the migratory farm worker seeks the basic needs of standard hours, wholesome food, adequate clothing and housing, recreation and a little re-

**Choose
Life**

serve, the priest noted that the Church recognizes the rights of workers to come together and to be involved in such action without reprisals.

"If no honest discussion takes place, then the next step is to bring it before the community by striking," Father McMahon explained. "Boycott is a program of fraternal correction when there are true grievances and all other means have failed."

ACCORDING to Father McMahon, it is estimated that 5,000 farm workers will be replaced in Florida next year by mechanization with an equal number the following year.

"They are coming to urban areas with non-transferable skills and with education comparable to the sixth grade level as well as with different cultures," he said.

Young Robbie Jaffee, who devotes herself to the cause of the migrant worker for a salary of \$5 a week from the United Farm Workers, told the workshop that the income of a migrant family of four, with all working in the fields is \$2,700.

"When a person loses his dignity, he loses value and is scared," she said, adding that the farm worker has no security, since he doesn't know whether he'll be working from day to day because of unpredictable weather and crop yield.

"MIGRANTS have no roots in any community. Their home is a one-room shack wherever the work is. The only way farm workers can achieve social justice is



WORKSHOP participants discussing problems of migrant workers were Father John McMahon, Augie VondenBosh and Robbie Jaffee, three of many speakers who participated in Choose Life program held at Marian Center last Saturday to mark Respect Life Week observance.

through the union," she said, adding that almost every other worker in the U.S. is covered by legislation that entitles him to collective bargaining except the farm laborer.

Explaining that the United Farm Workers union is seeking 12,000 pledges in South Florida boycotting lettuce, Miss Jaffee said that the cooperation of individuals is

"crucial" to the success of the national boycott. It is her opinion that the people "who are eating the food provided by migrant farm workers have an obligation to help."

The United Farm Workers Union was described by Augie VondenBosh, director of the Florida Christian Migrant Ministry, as one of the "most humanized of all institutions." Its employees from

Cesar Chavez on down, said, are all dedicated and committed.

"One understands how Chavez can have the respect for life that he has after you have visited in his home," VondenBosh stated. "The sacrifice of the people being asked to give up eating lettuce is nothing compared to the sacrifices made by Chavez and his people."

Census officials named

(continued from page 7)

ST. PIUS X. PARISH
Moderator, Rev. Edwin A. Moosbrugger, S.J.; Chairmen, J. Gerard Reidy, James J. Smith; Secretary, Mrs. Virginia M. Young.

Region IV

NATIVITY PARISH
Moderator, Rev. John Frank Flynn; Chairmen, Robert Heyna, Carl Bastien; Secretary, Mrs. Violet M. Chiarell.

ST. BONIFACE PARISH
Moderator, Rev. Jack L. Totty; Chairmen, Wilkinson D. Wright, Clifford J. Current; Secretary, Marie Dellaria.

ST. BERNADETTE PARISH
Moderator, Rev. Matthew Grehan; Chairmen, Tony Mozzott, Bruce Codrington; Secretary, Mrs. Dianne O'Shields.

ST. CHARLES BORROMEO PARISH
Moderator, Rev. William A. Gunther; Chairmen, Leonard G. Beezer, Adelaide Del Blanco; Secretary, Clara Bogue.

OUR LADY QUEEN OF MARTYRS PARISH
Moderator, Rev. John E. Reiser; Chairmen, Havey Conrey, Mary C. Dougherty; Secretary, Mrs. Alexander Wojtas.

ST. BARTHOLOMEW PARISH
Moderator, Rev. Vincent F. Andriuska; Chairmen, Tom Mullen, Donald Uebelacker; Secretary, Mrs. Anna Limoli.

ST. SEBASTIAN PARISH
Moderator, Rev. Lamar J. Genovar; Chairman, Joseph M. Boney; Secretary, Geraldine R. McAndrews.

LITTLE FLOWER PARISH
Moderator, Rev. Gabriel O'Reilly; Chairmen, Edgar Marson, Joseph Micallef; Secretaries, Mrs. Charlotte Pick, Gertrude Glanzman.

RESURRECTION PARISH
Moderator, Rev. Albert C. Shannon, O.S.A.; Chairmen, Louis Marrone, Ada Conti; Secretary, Katherine Bracken.

Region XI

SAN PABLO PARISH
Moderator, Rev. Michael Licari; Chairman, Ruth E. Wynn; Secretaries, J. A. Kornitti, Inez Christensen.

ST. MARY STAR OF THE SEA PARISH

Moderator, Rev. Jan Januszewski; Chairman, Leo M. Haskins, Jr.; Secretary, Norman D. Artmen.

ST. PETER PARISH
Moderator, Rev. Wendel Schenley; Chairmen, Michael Lach, Donald Wilson; Secretary, Mary Sehnert.

ST. JUSTIN MARTYR PARISH
Moderator, Rev. Edmond F. Whyte; Chairman, Thomas Burns; Secretary, Mrs. Anita Reinig.

SAN PEDRO PARISH
Moderator, Rev. Luis Altonaga; Chairman, Mrs. Mary Arsua; Secretary, Mrs. Mary Staleup.

Acting dean appointed

Dr. Justin C. Steurer has been named acting dean of the graduate division at Barry College.

Formerly academic dean at Marymount College, Boca Raton, Dr. Steurer has a Ph.D. in education and a master of arts degree in education earned at Catholic University of America, Washington, D.C. For three years he

was director of testing and chairman of the Psychology Dept. at Mt. Mercy College, Cedar Rapids, Iowa.

In addition to directing Barry's graduate program, Dr. Steurer will also assist in graduate recruitment. He will greet visitors and students during an open house at the college from 7 to 9 p.m. on Oct. 23.

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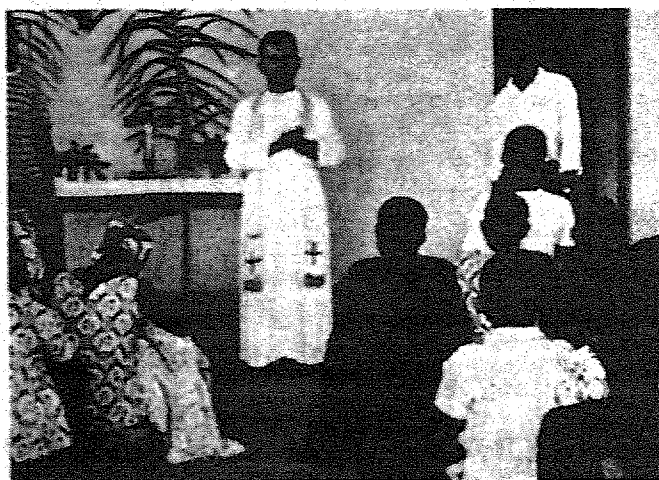
Your gift sustains
him as he
PLAYS

It isn't all work and no play at the mission school at Somanya, Ghana, as Father Harold Kehrer, S.V.D., of Thiensville, WI, enjoys a game of tag with some students during recess.



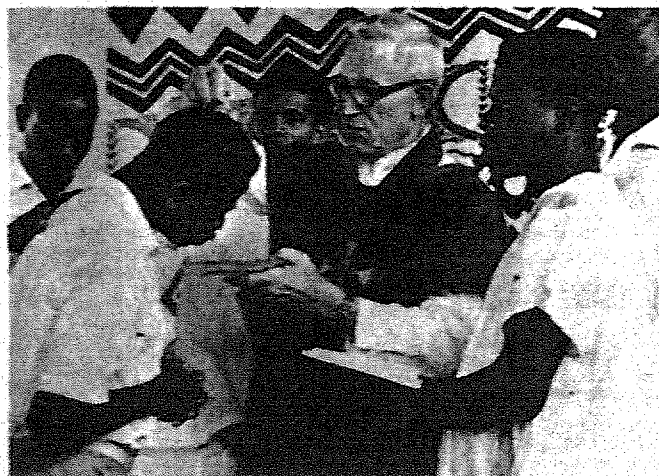
PREACHES

Father Thomas Potts, S.V.D. of St. Louis, MO, preaches a homily to his parishioners, during Sunday Mass, in the Church of Our Lady of Mercy, in Accra,



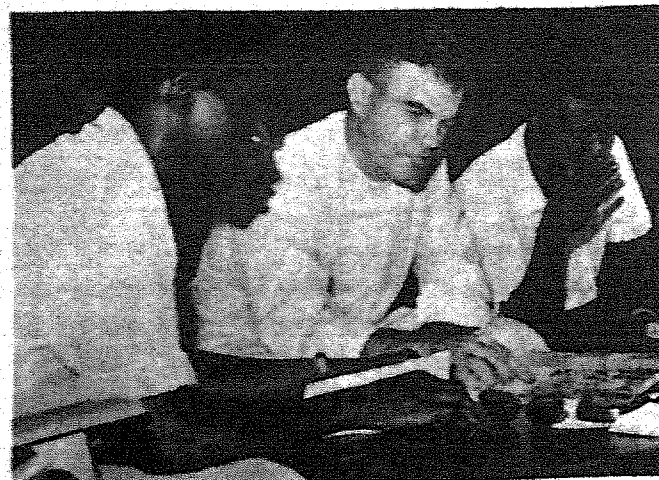
BAPTIZES

Father Charles Erb, S.V.D. of Rochester, NY, baptizes adult African converts at St. Peter's School in Sunson, Yendi.



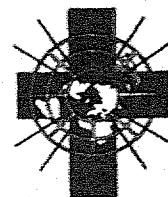
TEACHES

Father Joseph Connolly, S.V.D. of Boston, MA, teaches young technicians at St. Joseph's Technical School in Saboda.



HEALS

Sister Mary Kofiduku, S.Sp.S. checks a baby brought to the St. Kitzito Clinic operated by the Divine Word Missionaries at Kpandari, W. Africa.



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Two CYO executives to attend Youth Work meet

Two representatives from the Archdiocesan CYO office will attend a four-day meeting of the 14th annual National Conference on Catholic Youth Work, Oct. 22-25, in St. Louis.

Bob Preziosi, Executive CYO Director, and Father William Dever, Youth Director will attend the conference.

Preziosi will lead participants through a series of exercises designed to improve skills while working with parish youth groups.

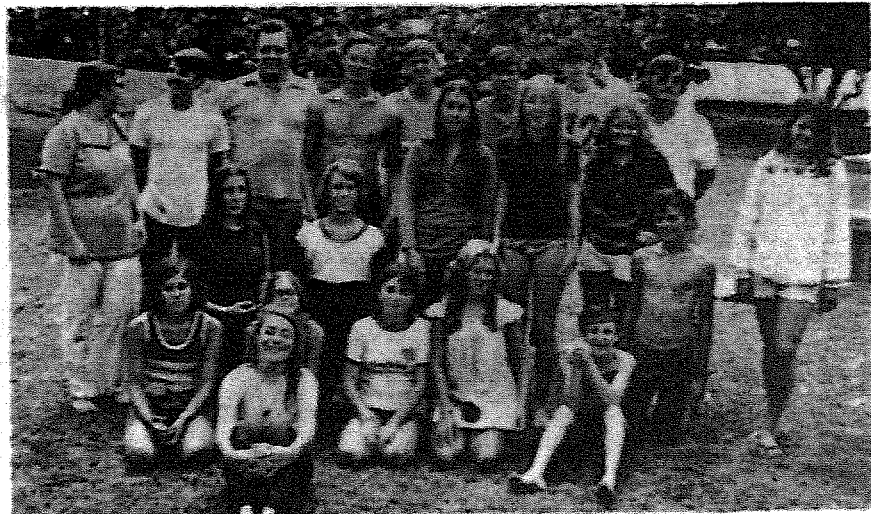
"Participants," according to Preziosi, "will brainstorm on two items that I developed in the Archdiocese — the CYO Activity Interest Inventory and the Program Evaluation Sheet."

BOTH programs were introduced here during the President's Conference. The interest inventory was used as a pilot project at St. James parish.

The purpose of the four-day meeting is to define the youth director as an educator,

enabler, interpreter and advocate, and respondent. Each role will be reviewed, followed by simultaneous workshops that will demonstrate the practical implications.

Among the workshops of particular interest to Father Dever and Preziosi will be one on the "Awakening" program, recently started here, and a panel discussion of the "Search for Christian Maturity Program" now in operation in the Archdiocese.



A GET-TOGETHER was held for members of the newly-formed St. Coleman parish youth group, Y.O.U. — Youth Organization Unlimited at Spanish River Park recently. Father Ernesto Garcia-Rubio is the director of the group, which numbers more than 100 high school age youngsters. Later this month, they will hold a Halloween dance at the K. of C. Hall in Pompano Beach.

The Dameans

Insights into new beginnings

STARTING ALL OVER AGAIN

Starting all over again, is gonna be rough so rough, but we gonna make it.

Starting all over as friends, is gonna be tough on us, but we gotta face it.

We lost what we had, that's what hurt us so bad, is set us back a thousand years.

But we gonna make it up, though I know it's gonna be rough to erase all the hurt and tears.

Starting all over again, is gonna be hard But I pray that the Lord, will help us make it.

Starting all over again, is gonna be slow we both know, that we can make it.

We gotta take life as it comes, and never, never, never fuss about who's right or wrong, you still gotta take it. It's an uphill climb to the finish line, but we're gonna try just one more time.

by Phillip Mitchell

(c) Muscle Shoals Sound Publ. BMI
By THE DAMEANS

Nobody likes to be burned. It's a real bummer when you put a lot into something or share a lot with someone and lose! You wind up with empty hands or an empty heart as the pieces of a shattered love or dream or friendship lie scattered about you. It's at times like these that you feel so alone before the whole world and you tremble all over at the thought of starting all over again.

Mel and Tim sing a catchy tune about "starting all over again." It might be about two friends who were apart for awhile or maybe a marriage that has gone stale. It doesn't really matter because the song has some wise insights into new beginnings in general, whether it's a new home in a new city, a new job, or even a new attitude toward life after breaking up with a long-time steady.

"IT'S GONNA, be rough." That's rather obvious when you're starting off from point zero. The road ahead seems bleak compared to what used to be. Everything was going for you then, and now you doubt that it can ever be that way again. You begin to wonder if it's going to be worth the effort.

"Gonna be slow." So slow — we get impatient and want the tough times at the beginning to pass quickly because we're afraid of them. But then we realize that it takes time for anything to grow and so we wait and "take life as it comes."

"We're gonna make it." We did it before and that should encourage us to believe that we can do it again. We have to have confidence in ourselves — that gut attitude that tells us that even though we may be down, we're definitely not out.

"I pray that the Lord will help us make it." It's a wise man who admits he can't do everything for himself, who admits he needs help. He looks to his God for help, and why not? Hasn't he come through before? Doesn't he say he will help anyone who asks? Isn't he worth the trust?

"We're gonna try just one more time." Never give up. You can always get up no matter how bad the fall or how great the loss. There can always be one more time if you want it. The only alternative is despair and that's certainly a dead-end street.

The song is very strong on going on but it does not give a reason for doing it. No one can face the hurt and tears of starting all over again without some reason to hope that the future will indeed be better than the present.

All of us need something to hope for, someone to hope in. But hope is difficult at times. It's like living on Good Friday — all you see around you is suffering and death.

Resurrection has been promised you but Easter Sunday seems so far off. The person who lives by hope can accept the present because he has found his reason for hoping, believes in it, and steps into the uncertain future because of it. Such a person finds that with a little help he is sure to make it.

'Youth Masses do not reach young people'

WASHINGTON — (NC) — The youth Masses which "many a parish bulletin announces with pride" do not really reach young people, according to an article in Liturgy, the monthly journal of the Liturgical Conference here.

"The congregation is most often made up of young married people in their late twenties and thirties," wrote Roy Portier in the article. "The 'folk mass' — a liturgy which is distinguishable from others in the parish by the fact that the four organ hymns are replaced by four guitar hymns — has little to do with the religious needs of high school and college-age youth."

Portier, a theologian and musician who has composed church music, said that the way of approaching life and religion among young people has gradually changed over the past decade. "If you want to know where young people are, listen to their music, all of it," he said.

According to Portier, American youth can no longer be classified by one label: "There are Woodstock Nations and Jesus people and just plain straight 'pink carnation and a pick-up truck' all-American pie."

Youth 'pro-life' meet to begin

ANN ARBOR, Mich. — (NC) — The National Youth Pro-Life Coalition (NYPLC), in cooperation with the University of Michigan Students in Defense of Life, will hold a Pro-Life Workshop and Regional Convention Oct. 13-15 at the University of Michigan here.

The meeting is designed to spotlight the opposition of young people in the North Central States to abortion.

Participants will discuss plans to help give people information on the Nov. 7 abortion referendum in Michigan.

"Any music, if it is good music, can be liturgical music," Portier said. "Music becomes 'liturgical' when it is used effectively in liturgy."

Portier suggested that young people's most basic religious needs are for "community or intimacy" and for "a total felt experience."

"This doesn't necessarily mean a purely emotional high," he said. "But if the ritual appeals to the total person as a humanly attractive experience, it will include the element of the emotional high."

Many recent popular songs have strong religious themes and are appropriate for liturgical use, Portier said. He suggested as examples such songs as: "A Little Help From My Friends," "Let It Be," "Bridge Over Troubled Water," "Lean On Me," "You Got A Friend," John Denver's "Sunshine On My Shoulder," and Melanie's "Peace Will Come."

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Schools participate in Respect Life Week

Several Archdiocesan high schools held special activities in recognition of Respect Life Week, Oct. 1-8.

In Fort Lauderdale at Cardinal Gibbons high school, students attended a slide program, "The Value of Life," presented by Mrs. Arlene Petrie, the head maternity nurse at Holy Cross Hospital on Tuesday, and religion classes devoted each period of the week to the special aspects of life at all ages.

Chaminade High School and Madonna Academy seniors gathered on Thursday for special Youth Masses honoring life at Annunciation parish. During the celebrated Masses, two youths talked on their own personal convictions on respecting life.

FOUR videotaped programs produced by the seniors were shown at Our Lady

of Lourdes Academy, as the school carried the theme of life throughout the week. A "Life Mass" on Friday highlighted the week. Four separate videotapes on the unborn, the aged, youth, and the family were viewed by each grade.

At Notre Dame Academy, a panel of seniors presented an hour-long assembly, followed by a question and answer period on respecting life. A short talk was presented for mornings on the four phases of life — abortion, euthanasia, crime and violence, and the Vietnam war.

In several schools, including Columbus High, St. Thomas Aquinas, Immaculata-LaSalle and Cardinal Newman, the theme of Respect Life was covered during individual religion class periods.

Search IV held

Search IV of 1972 ended early Sunday morning much to the dismay of 25 Searchers and 12 Search team members. Dismay because the close feeling of community experienced throughout the weekend at Cardinal Gibbons High School had ended.

Then, according to Bob Preziosi, Archdiocesan CYO Executive Director, a realization that this spirit of togetherness can be carried back to their own parishes and families, overtook the youngsters.

They will see each other again because the next Search, the weekend of Nov.

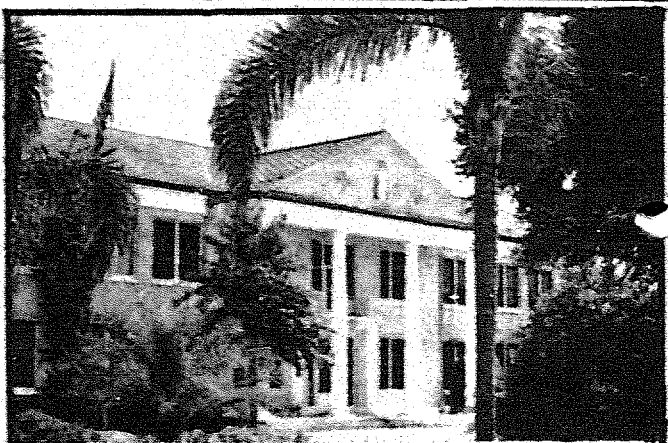
17-19, will close with a "Break-in" Mass which is attended by Searchers from all previous weekend sessions.

A special program on the Search for Christian Maturity will be presented on Sunday, Oct. 15 at 9 a.m. on WCKT-Ch. 7 on Church and the World Today.

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'Human' schools a drug cure?

(continued from page 3)

human scale involving emotional needs and personal background. Otherwise the students are assaulted with facts and data which do not appear important to the student's life and his immediate needs.

What many experts seem to be saying is that the schools need to turn their whole conception inside out and begin thinking, not of cold hard facts first, but of more fluid ingredients, those comprising the quality of life and the non-factual nature of personal feelings.

The child would be viewed not as a rigid vessel to be filled with letters and numbers but as a clay form still being shaped and made sturdy even as it is being filled.

IN MANY schools today, especially the public schools which have a much broader cross-section of all kinds of pupils (including Catholics), there is inattention, feet propped up on the walls and a general turning off from the straight factual approach to education — while outside there is a lot of turning on to dope.

But what if the classroom, — from the first day on — were a place where John and Mary learned about life, about family problems, about other people's problems and also about how to have fun and express themselves and how to relate to others without conflict? And what if some of the pupils' actual home conflicts were set up in class and acted out by the students?

The students could see education as a personal experience with human values, and this coupled with the insights gained along the way might lead to less need for escape in addiction, our experts suggest.

And math and history as part of a life-value scheme would be more relevant to the student's own life. The result might be less dropping out than in a system where a 10-year-old student is told to memorize the fact that a man named Balboa first looked on the Pacific Ocean in 1513 (a date the writer had to look up).

In other words, perhaps Johnny needs to be taught how to live before he is taught how Balboa lived.

And education would be re-defined as growth in understanding of one's self as well as the world.

IN ADDITION to schools what can be done in the broader public realm to fight addiction?

St. Luke chief counselor Ray Armstrong feels that troubled people can be helped and that there are far too many trouble people in society with far too little professional help.

He suggests that a vast number of public counseling clinics should be set up so people with problems could get help in understanding their difficulties rather than stumbling along until trouble leads to tragedy.

THE COUNTRY has thousands of hospitals to treat physical ailments but almost nothing to treat the personal problems that cause social illness. Just as a vast network of

health clinics, national health standards and immunization have eradicated most epidemic diseases, so a network of counseling clinics might help eradicate social diseases which are now epidemic, such as dope and alcohol addiction and divorce.

And such counseling clinics would be far less expensive to operate than hospitals which require equipment, labs, food, beds and an expensive staff of doctors and nurses.

Counseling clinics, like the St. Luke Center, would concentrate on the whole family in most cases.

Says Armstrong, "You can't help a sick patient while he's still in a sick family, so we get the whole family in counseling if we can."

He also says the states should have a mandatory requirement for counseling of couples planning marriage. Before obtaining a license they would have to get not only the usual blood test but complete a pre-marital counseling series.

DR. SHEPPARD a Dade County School Board member, has come up with a very practical approach involving community schools and which "I'm going to try to start through the School Board in the next few weeks."

The basic idea is this: "We have to start with the schools as a meeting place. We would get the families who are straight to work with the families who are not." This would involve little expense, as the schools are already there and are mostly unused in the evenings.

And the Catholic schools are no exception, he says. "They know they have a drug problem. We have a steering committee (on the School Board) and I'm going to see a member is on the Catholic program" of community schools which he is proposing.

The people at the St. Luke Methadone Center, those who have experienced the drug scene and those who are helping cure the castoffs of that scene, believe drugs can be fought and defeated.

But the public must be willing to support broad national and community programs and change its definition of education from a narrow concept of facts to a broader one of life.

All ex-addicts who have defeated their drug habit seem to have one thing in common — they have learned that life is worth living fully when the sun really shines in.

And darkness is everyone's problem.

Fr. Sullivan dies

(continued from page 2)

hospital several weeks ago with chest pains associated with arteriosclerosis, he subsequently suffered a heart attack. On Sept. 26, the Philadelphia-born priest, who had been the victim of a mild stroke two years ago, suffered a more severe stroke which surgeons described as "one of the most devastating forms of stroke" in the area of the head known as the middle cerebral artery.

During what was believed to be the first operation of its kind performed in the U.S., surgeons grafted an artery from his temple onto the clogged artery in the brain.

As a result Father Sullivan's state of consciousness improved and he was able to speak a few words. According to Dr. Albert Auld, neurological surgeon, cause of death was respiratory arrest.

ORDAINED to the priesthood for the Augustinian Fathers at the National Shrine of the Immaculate Conception, Washington, D.C., in 1932, Father Sullivan attended elementary schools in his native city and the Augustinian Seminary, Staten Island, N.Y. He was graduated from the University of Villanova in 1930 with a Bachelor of Arts degree and

had a Master of Arts Degree in Psychology from Catholic University of America and a Master of Arts Degree in English Literature from Oxford University.

FOLLOWING ordination, Father Sullivan was a member of the faculty at St. Augustine High School, San Diego, Calif., a member of the faculty at Villanova University where he was dean of the Dept. of Arts and Sciences from 1960 to 1961, and served as chaplain at Rosemont College, Rosemont, Pa.

Registrar, dean and admissions officer at Biscayne College from 1961 to 1966, he was a member of the Senate of Priests and served as first recording secretary of the Senate when it was organized. In addition he assisted at Resurrection parish, Dania, and at Visitation parish, North Dade.

One of seven children, he is survived by two brothers, Joseph F. and Frank, Philadelphia; and three sisters: Sister Cecilia Mary, C.F.C., stationed in Indiana; and Mrs. Mary Smith and Mrs. George Foose, also of Philadelphia.

Burial will be on Monday in the Augustinian Fathers community cemetery at Villanova College.

Charities plan activism move

(continued from page 1)

Delegates, from the outset of the convention, expressed in discussion groups a general dissatisfaction and frustration with the traditional role of passively sitting by while social problems they were dealing with continued unchanged.

In the Pontifical Mass that opened the conference Sunday Archbishop Coleman F. Carroll said he was one of those who felt it was time for the Catholic Charities to beef up its efforts. He cited the Catholic press as saying one of the greatest oppressors of the poor is technology and singled out the migrants and elderly prevalent in this area.

Out-of-work migrants have no jobless pay, he said, and the elderly are lonely in the city's concrete jungle.

"No one cares unless Catholic Charities can find some way to do a better job than we are doing."

IN THE keynote address to the assembly the next day, Father Joseph Komonchak, professor of theology at St. Joseph's Seminary in New York, called for political activism and said "The church exists for the complete liberation of man, whether the prisons that entrap him be the selfishness

of an individual's heart or the injustice of his conditioning social environment."

He went on to accuse many of the wealthy of being indifferent to the poor.

The need for change in society's priorities was cited in the second major address, made by Bishop Francis Mugavero, of Brooklyn.

He said, "It may suit one's cherished values to assist an out-of-wedlock youngster, but change in the enslaving welfare system and taxes for public housing may be another matter." He also described the Charities as an organization of the local church treating local needs.

Sister Mary Luke Tobin, assistant to the president,

National Charities, said in the third major address: "To do nothing in favor of the oppressed, is to act against them... in our day social evil can be effectively combated only by political action."



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Proponen que agencias católicas busquen cambio de estructuras

Un joven profesor de teología, el Padre José M. Komonchak, exhortó a las organizaciones de caridad católicas a ir "más allá de las meras medidas que mantienen las diferencias sociales." en lo que llamó simples "tratamientos de curitas de mercurio cromo", para buscar en cambio "la eliminación de las causas de la miseria social".

El llamamiento fue hecho durante la Convención Nacional de Caridades Católicas (Catholic Charities) efectuada esta semana en Miami Beach. Fue una convención que se caracterizó por kilométricos discursos en los que algunos de los oradores plantearon la búsqueda de un cambio de estructuras, pero no aclararon que estructuras humanas podían producir la panacea de eliminar los casos de injusticias individuales o de grupo que los movieron a pedir la búsqueda de "un cambio de estructuras".

El Padre Komonchak fue uno de los que más insistió en el tema expresando que "debemos considerar la cuestión de nuevas estructuras, instituciones y relaciones en ambos planos, nacional e internacional. Una conversión de corazones es verdaderamente necesitada, pero también lo es una reordenada sociedad, si no queremos que los mismos problemas continúen. Las formas tradicionales de caridad no son suficientes frente a la enormidad de la tarea que tenemos ante nosotros. Si vamos a ser prácticos, la caridad en el presente tendrá que incluir esfuerzos para la transformación económica, política y social."

Una monjita que ha participado en marchas pacifistas en Vietnam, Sister Mary Luke Tobin se refirió al tema Libertad a través de la unidad. Señaló que los principales obstáculos que impiden una verdadera liberación eran la discriminación, la falta de valentía para encararnos con los múltiples problemas de opresión, los intereses creados, el triunfalismo en la Iglesia, el nacionalismo exagerado.

Sister Tobin propuso tres sugerencias para poner en práctica:

1. Involucrarse políticamente. "Solamente nosotros, ciudadanos preocupados, podemos cambiar el curso de los eventos que darán participación a todos nuestros hermanos y hermanas. Por lo tanto es importante votar, escribir cartas, registrar electores, pero especialmente unirse los unos con los otros en acción política.

2. Unirnos a la lucha contra el derroche o "Consumerism". Podemos empezar a trabajar con esta tarea preguntándonos a nosotros mismos si necesitamos realmente lo que vamos a comprar. Solamente así nos oponemos al uso ilimitado de los recursos y entonces podremos acostumbrarnos a llevar una vida sencilla y promover el compartir los unos con los otros.

3. A pesar de los problemas de nuestro tiempo, es importante elevar nuestros ojos hacia un mundo más humano, una nueva creación, y hacer posible el júbilo de todos. La más profunda mitad de la liberación es contemplación, guiándonos a ensalzar a Dios y regocijarnos los unos con los otros, lo cual es expresión de unidad común. Aun lo revolucionario toma oportunidad para celebrar.

Tanto los dos oradores antes citados como la señorita o (Ms) Margaret H. Marshal, directora de un llamado Centro para el Desarrollo y Cambio Social, fueron prolijos en las censuras a las injusticias procedentes de esta parte del mundo, Estados Unidos. Varios de los oradores acusaron a Estados Unidos de las atrocidades de la guerra en Vietnam, fueron enérgicos denunciando los bombardeos en esa región, acusaron injusticias internas de la policía contra grupos minoritarios, en territorio de Estados Unidos, se refirieron a una "opresión de Estados Unidos en Latinoamérica" y cuando hablaron de persecuciones políticas en Latinoamérica del único país que se acordaron fue de Brasil.

Cuando Sister Tobin habló de nacionalismo excesivo, al único país del mundo que mencionó como culpable de "un militarismo excesivo" fue a Estados Unidos y dió la impresión de que sólo por la intransigencia de Estados

Unidos no se lograba la paz en Vietnam.

Entre los oradores que desarrollaron temas centrales, solamente uno, el Obispo Juan Arzube, Auxiliar de los Angeles, después de denunciar lo que él consideraba injusticias, discriminaciones y atropellos en Estados Unidos y por parte de Estados Unidos, consignó que el tiempo no le permitía adentrarse en los problemas de otros países, pero quiso mencionar uno sólo y ese fue el de Cuba:

El Obispo Arzube dijo: Hay un caso tan en contra de la justicia humana y de la dignidad, y al mismo tiempo tan dentro del corazón de los millares de residentes de Miami, que yo quiero mencionarlo antes de terminar:

"Me refiero al inhumano

tratamiento a los presos políticos en Cuba. Las condiciones, según el testimonio de las personas que han estado allí o que han recibido cartas de los prisioneros, son peores cada día.

"Creo, por tanto, que todos nosotros, los que estamos interesados en buscar la justicia humana y la dignidad para todos, debemos esforzarnos por informarnos sobre esta situación y después hacer todo lo que podamos por aliviarla.

El Arzobispo Coleman F. Carroll, por su parte, al pronunciar las palabras de bienvenida a los convencionalistas, les mencionó el hecho de que millares y millares de cubanos refugiados habían llegado a estas playas desposeídos de todo, escapando del comunismo.

Dice Mons. B.O. Walsh

Los cristianos debemos ir a la cabeza en lucha contra la miseria

"Tenemos razón para sentirnos optimistas. La nueva visión de la vida cristiana en el mundo, según nos la presentó el Concilio y la creciente comprensión del escándalo de la pobreza pueden llegar a estremecernos a nosotros, los cristianos, sacándonos de nuestra tranquila complacencia e impulsándonos a la vanguardia en la lucha contra la miseria, la pobreza, la discriminación."

Estas palabras fueron pronunciadas por el Vicario Episcopal para la comunidad de Habla Hispana de la Archidiócesis de Miami, Mons. Bryan O. Walsh, al hablar

ante la Asociación de Damas de la Caridad durante la convención nacional que se efectuó esta semana en el Hotel Deauville de Miami Beach.

"Hemos escuchado el reproche de que en dos mil años de historia los cristianos no hemos tenido éxito en afianzar nuestros nobles principios sociales," añadió el prelado, para enfatizar la necesidad de un mayor espíritu de pobreza:

"El espíritu de pobreza — Bienaventurados los pobres de espíritu, porque de ellos es el reino de los cielos" — llegará solamente haciendo nos pobres nosotros mismos,

como Cristo se hizo pobre por nosotros. Solo así podremos ayudar a los pobres de este mundo."

Advirtió Mons. Walsh que "estamos hablando aquí de la pobreza evangélica, no de la miseria de los barrios de indigentes.

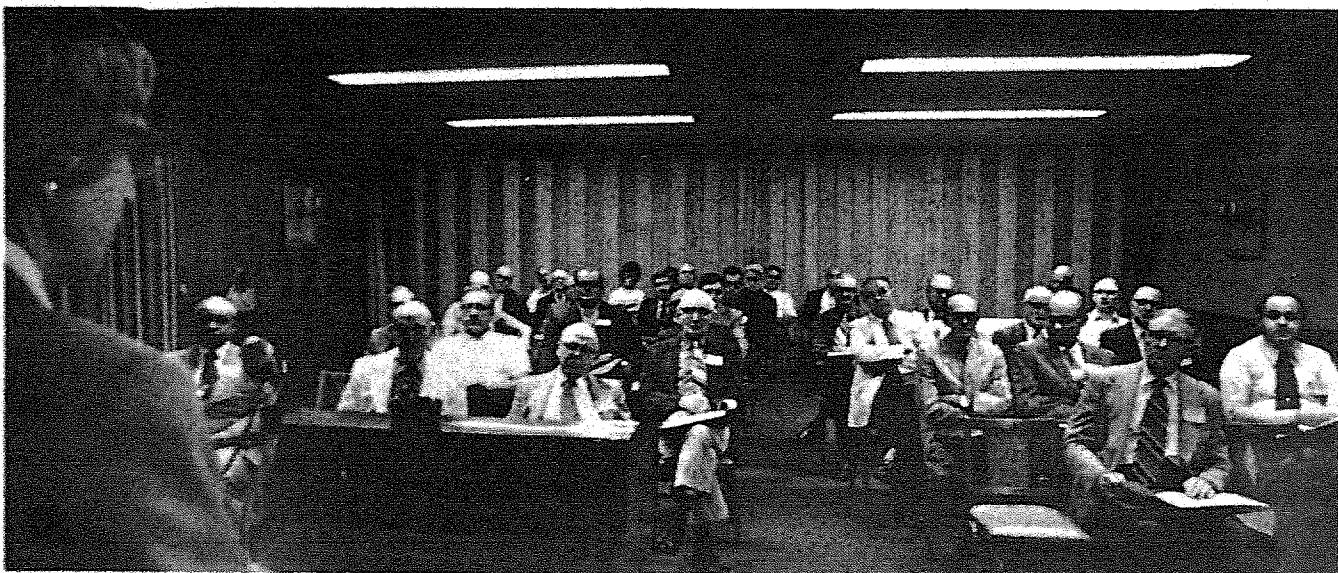
"Hablamos de ese espíritu que reconoce que el dinero es sólo un medio, y no un fin en sí mismo. Que lo suficiente es suficiente y que lo que sobra de eso pertenece a nuestros hermanos con hambre. Este es el mensaje del Evangelio a nosotros, como individuos tanto como Iglesia"

"Ciertamente los

cristianos tenemos que alarmarnos ante la creciente diferencia entre los ricos y los pobres, ya se trate de individuos o naciones", dijo Mons. Walsh. "Sabemos que dos terceras partes de la población del mundo no obtiene las 2,500 calorías diarias indispensables para vivir y que 300 millones de personas mueren de hambre cada año. Las 19 naciones más ricas, que por otra parte tienen la mayor proporción de cristianos bautizados y que representan sólo el 16 por ciento de la población del mundo, controlan el 75 por ciento de las riquezas del globo."



Monseñor Bryan O. Walsh en el Congreso Católico de Caridades.



Uno de los paneles de discusión durante el Congreso en el hotel Deauville.

ORACION DE LOS FIELES

VIGESIMO OCTAVO DOMINGO DEL AÑO
15 de octubre

CELEBRANTE: Dios, en su sabiduría, conoce todas nuestras necesidades y en su compasión ha prometido responderlas. Confiadamente imploremos su asistencia para nosotros y nuestros hermanos todos.

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

1. Que recibamos la bendición de tener líderes en la Iglesia y la nación que siempre busquen el satisfacer las necesidades espirituales y materiales de todos nosotros. oremos al Señor.

2. Que los hombres y mujeres jóvenes respondan al llamado de los pobres que claman por ayuda. oremos al Señor.

3. Que aquellos que sufren crisis en la fe puedan confiar plenamente en Cristo y Su Iglesia. oremos al Señor.

4. Que Nuestra Señora, la Virgen María, especialmente venerada en este mes de octubre, sea redescubierta por muchos cristianos que necesitan de su intercesión. oremos al Señor.

5. Que el censo de nuestra archidiócesis sirva para unir más estrechamente en el amor cristiano a nuestro Arzobispo y su Obispo Auxiliar, a todos los sacerdotes, religiosos y fieles. oremos al Señor.

CELEBRANTE: Padre nuestro en los cielos, hemos orado unidos en tu familia conscientes de nuestra dependencia a Ti y de que los unos necesitamos de los otros. Concede que esta oración compartida nos acerque más a Ti, así como a los unos con los otros en nuestra vida diaria. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amén.

Misas dominicales en español

Condado Dade

North West
Catedral de Miami, 2 Ave. y 75 St., NW — 12:30, 7 p.m.
St. John Bosco, W. Flagler y 13 Ave. — 7, 10 a.m. 1, 6, 7-30 p.m. (sábados, 7 p.m.)
St. Michael, 2987 W. Flagler — 11:15 a.m., 7:15 p.m. (sábados, 8 p.m.)
Corpus Christi, 3230 NW 7 Ave. — 10:30 a.m., 1 y 5:30 p.m.
St. Robert Bellarmine, 3465 NW 27 Ave. — 11 a.m., 1 y 7 p.m., (sábados, 7 p.m.)
St. Dominic, 7 St. y 59 Ave., NW — 1, 7:30 p.m. (sábados, 7:30 p.m.)
St. Vincent De Paul 2000 NW 103 St., — 6 p.m.
Our Lady of the Lakes, 15801 NW 67 Ave. Miami Lakes —

7:15 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 — 12:15 p.m.
South West
SS. Peter and Paul, 900 SW 26 Road — 8:30 a.m., 1 y 7 p.m.
St. Hugh, Royal Rd. y Main Hwy., Coconut Grove — 12 m.
St. Raymond, 3491 SW 17 St. — 8:30 y 11 a.m. (sábados, 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.)
St. Agatha (Provisionalmente en Miami Coral Park High School) 12 m.
St. Timothy, 5400 SW 102 Ave., 12:45 p.m. (7:30 p.m. Sábados)

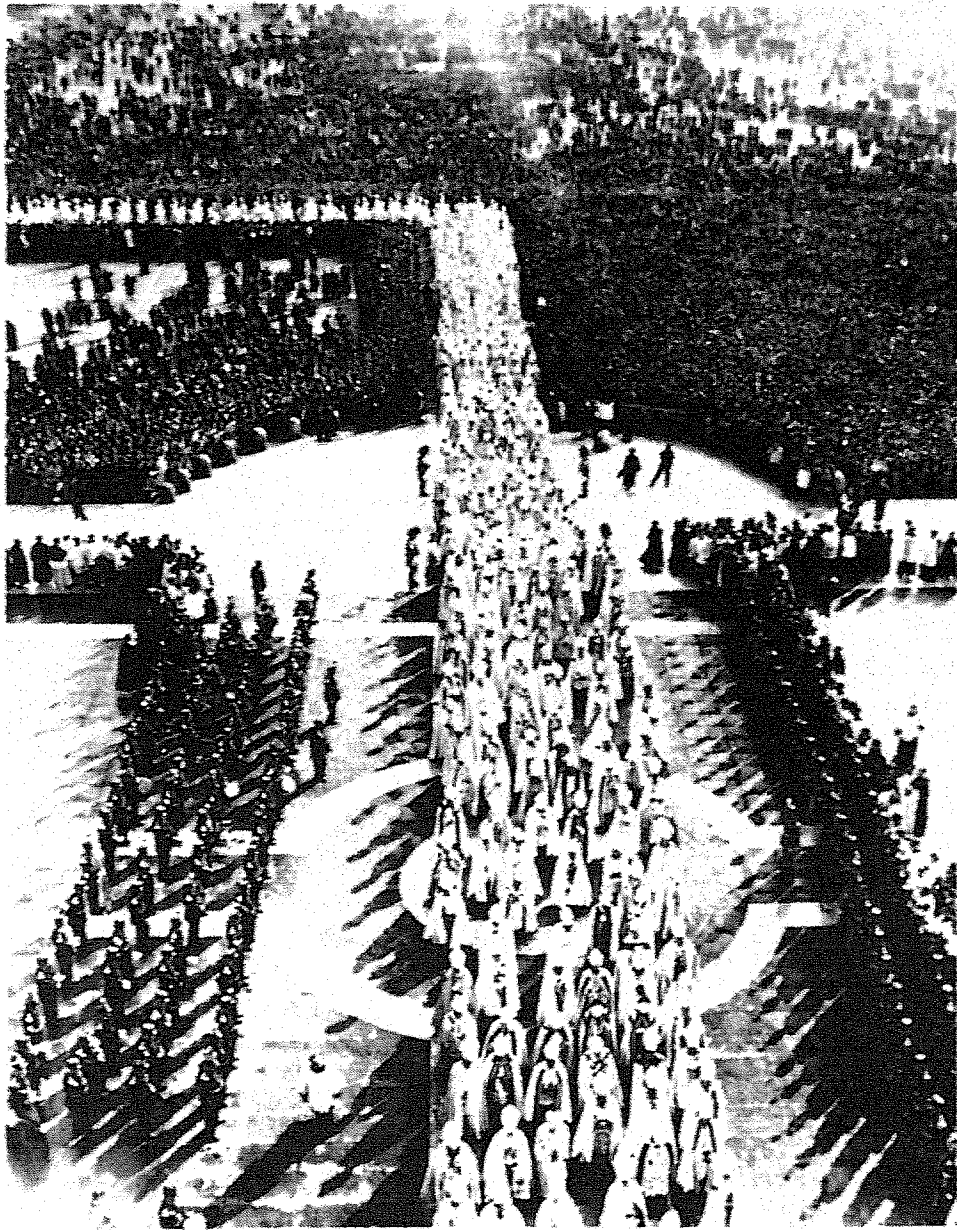
St. Kevin, 4120 SW 125 Ave., 12 m.
St. Ana, 13890 SW 264 St. Naranja — 11 a.m., 7 p.m.
San Joaquin, Provisionalmente en Caribbean Elementary School, 11990 S.W. 200 St., South Miami Heights, — 12 m.
Little Flower, 1270 Anastasia, Coral Gables, 1 p.m.
South East
St. Kieran (Assumption Academy) — 1517 Brickell Ave. — 12:15, 7 p.m.
St. Agnes, 101 Harbor Drive, Key Biscayne — 10 a.m.
North East
Gesú, 118 NE 2 St. — Downtown — 1 y 6 p.m.
St. Rosa de Lima, 4 Ave. y 105 St., NE, Miami Shores — 1 p.m.

Hialeah, Miami Springs

Blessed Trinity, 4020 Curtiss Parkway, Miami Springs — 7 p.m.
St. John the Apostle, 451 E. 4 Ave., Hialeah — 9 a.m., 1 p.m., 6:30 p.m.
Inmaculada Concepción, 4500 W. 1 Ave., Hialeah, 9 a.m., 7:30 p.m.
St. Cecilia, 1040 W. 29 St., Hialeah — 8, 11 a.m., 12:30 y 7 p.m. (sábados, 4:30 y 7 p.m.)

Miami Beach

St. Patrick, 3700 Meridian Ave., Miami Beach — 7 p.m.
St. Francis de Sales, 600 Lenox Ave., Miami Beach — 6 p.m. (sábados 8 p.m.)



Hace 10 años, el 11 de octubre de 1962, miles de obispos y sacerdotes entraron en procesión a la jornada inaugural del Concilio Vaticano II en Roma. El evento marcó uno de los pasos más trascendentales en la historia contemporánea de la Iglesia Católica. El Concilio trajo una etapa de santa renovación para la Iglesia, tanto en su liturgia como en sus relaciones con los fieles y los hombres de todas las creencias. Diez años después, los frutos del Concilio convocado por Juan XXIII se pueden apreciar en todo el mundo.

ULTIMAMENTE
dijo el PAPA



Roguemos por la paz al ritmo del Rosario

Palabras del Papa a los fieles reunidos en la plaza de San Pedro para recitar el "Angelus", domingo día 1 de octubre.

OCTUBRE. El calendario de las personas devotas nos recuerda que este mes está dedicado al rosario, a esa forma de culto popular dirigido a María, la Madre de Cristo, venerada en la contemplación del ciclo de la salvación y en el desgranar rítmico de las Avemarias, como rosas trenzadas a modo de guirnalda en torno a la más bella, a la más pura, a la más santa entre todas las mujeres, la bendita Virgen y Madre, con cien títulos únicos: la nueva Eva, la sede de la Sabiduría, la Inmaculada, la Dolorosa, la Asunta, la Reina del Cielo, la Madre del Dios encarnado, la Madre de la Iglesia... Letanía sin fin.

Esto, para decir que el calendario de la piedad mariana no se contraponen al litúrgico, al calendario oficial u obligatorio, todo él invadido por doctrina cristológica y encaminado a celebrar el misterio de la salvación, no se contraponen, al revés, refracta sus luces y ofrece sus tesoros inagotables a la plegaria humilde y cordial de cada persona, de las familias cristianas, de las comunidades y del pueblo católico.

Y para decir además que debemos continuar siendo amigos del rosario: para venerar a la Virgen y para colocarnos nosotros mismos en la perspectiva más adecuada a la profesión de nuestro auténtico sentimiento religioso "en espíritu y en verdad", para modelar la vida calcándola en los ejemplos humanísimos y suplímes de María, y para implorar de Ella asistencia celestial, tanto en nuestras diarias y particulares necesidades, como en los grandes apuros del drama histórico en que estamos sumergidos. El plan de la Providencia, es decir, de la intervención de la acción divina en las vicisitudes humanas se sirve mucho, en su favorable ejecución, de la plegaria; y ello, tanto más si a nuestra oración se añade la más valiosa intercesión, la de la Madre de nuestro Salvador, la de María.

A este propósito, demos todos una mirada, hijos queridísimos, a la escena del mundo actual; y, después, roguemos a la Virgen que nos obtenga del Señor la paz, todavía tan deseada, y quizás también muy cercana en muchos países de la tierra, roguemos por la paz con el dulce e insistente ritmo del rosario mariano que brota de los labios y del corazón.

LA VOZ

Suplemento en Español de "VOICE"

Sentido del Celibato Sacerdotal

El obispo chileno de Talca, mons. C. González C., ha escrito unas "reflexiones" sobre sacerdocio y celibato. Van dirigidas al "cristiano normal que necesita mayor claridad en el tema, frente a la realidad de algunos sacerdotes que han dejado el ejercicio de la vida sacerdotal". El trabajo está dividido en cuatro partes: El sacerdote y el celibato, Sacerdotes que dejan el ministerio y se casan, Cómo integrar en la vida apostólica a quien dejó el ministerio sacerdotal, La batalla por tener sacerdotes casados. Sobre este último punto el prelado reafirma su apoyo a las decisiones del Concilio, a la opinión de Pablo VI y al Sínodo. Damos un extracto de la primera parte del escrito del obispo de Talca.

A los sacerdotes, como a cualquier hombre, no nos resulta fácil vivir el amor en un estado de celibato. Vivimos conflictos y tensiones interiores, y es una lucha diaria y permanente la que debemos sostener para ser fieles a esta vocación.

Pero si es tan complicada y difícil, si el celibato trae tantos problemas, viene la pregunta: ¿Y por que no se casan?

La respuesta sólo se puede entender escuchando la palabra de Cristo que pide que algunos "por amor al reino de los cielos" dejen todo, "casa, padre, esposa, familia y tomen la cruz y la sigan". Es dejarlo todo para seguirlo a El y consagrarse a los demás.

El celibato, más que exigencia, es un don, un regalo, una gracia de Dios para quienes han descubierto la persona viva de Cristo y el amor a los demás. Este descubrimiento es difícil y ya el Señor veía las dificultades de este amor total (Ver todo el texto de Sn. Mateo, capítulo 19). El dijo al referirse al celibato: "es imposible para los hombres, pero para Dios todo es posible". Es evidente que para el hombre solo y con su propio empeño, el celibato será una ilusión, pero para el cristiano que acepta este don, será una vocación posible y maravillosa, apoyado en la fidelidad del Señor que es fiel y no puede dejar de serlo.

Lo primero que les pido a Uds., cristianos, es que en esta visión de fe, ayuden

a sus sacerdotes. Cuidenlos con amor, con respeto, con delicadeza. Los curas somos seres frágiles, humanos, iguales que Uds. No somos de mármol o de plástico. Somos de carne y hueso.

El matrimonio y el celibato deben complementarse mutuamente. Todos debemos vivir el mandato de Cristo, que es el de crecer en el amor como El lo enseñó, con sus dos características: amor encarnado y amor universal; el casado ayuda al célibe mostrándole el aspecto de encarnación y evitándole el peligro de hacer del celibato un amor tan universal que se convierta en un engaño; y el célibe ayuda al casado a salir del círculo de su propia familia, para no hacer de su amor encarnado un pretexto que lo convierta en amor egoísta.

En la Iglesia deben ayudarse los cristianos con vocación al matrimonio y al celibato, para vivir juntos el amor de Cristo. Este crecer en el amor nunca termina y siempre estará en proceso de desarrollo y maduración.

Los sacerdotes necesitamos apoyo. Es mejor que los cristianos nos critiquen menos y sepan apoyarnos más. No es asunto de palabras o de actitudes compasivas. Es un apoyo cristiano, fraternal, verdadero. Tal vez decir lealmente una crítica al propio interesado es una ayuda muy verdadera.

Alguien expresó: "El celibato más que ausencia de mujer es presencia de Dios". Yo me permito precisar que esta presencia de Dios lleva consigo la presencia de muchos más. Y si ayudamos a los sacerdotes a caminar hacia esta plenitud, les haremos el mejor servicio posible.

El corazón no puede estar vacío. Y si no está enamorado de Dios y de muchos más, en un amor que realmente de sentido a la vida, sucederá inevitablemente el repliegue del corazón sobre sí mismo en un egoísmo a veces sutilmente disfrazado. Entonces se producirá la crisis del corazón. Y la soledad del corazón que va mucho más allá del problema del sexo, es difícil de llevar y entender.

Para crecer en un corazón pleno de la presencia de Dios y para superar la nostalgia

por el cariño exclusivo de una mujer, se requiere una dimensión contemplativa, una visión de fe, y un contacto vital con personas. En general, una vida sacerdotal interesante y de proyecciones.

Se requiere recorrer un camino de maduración para ir integrando el celibato en forma normal y progresiva. Tal vez requiere el apoyo de la psicología y toda una formación pedagógica para crecer en una consagración a Dios y vivir un celibato con paz y gozo.

El celibato es una expresión de amor, no es un objeto que se recibe y que hay que cuidar de no perder o romper porque se acabaría definitivamente. Como todo don de Dios es una semilla, un germen, que debe crecer y que, como en todo crecimiento humano, tiene heridas, cicatrices, pero también aparece el triunfo de la vitalidad sobre la enfermedad. Recibir el don es entrar en una historia personal que terminará sólo con la muerte de uno mismo.

Insisto: se nos pide a todos, cristianos, sacerdotes, obispos, comprendernos, ayudarnos y sólo así el celibato puede ser entendido en forma positiva, como signo de amor.

Consagrar la vida a Dios por amor a Jesucristo, por amor al reino de los cielos, por amor a los hermanos, tiene un sentido de extraordinaria belleza. Significa valorar el amor absoluto de Dios, y caminar anunciando, sin palabras, que Dios vale la pena y merece que algunos le consagren su vida.

El celibato es consecuencia de un gran amor y no puede ser expresión negativa o signo de disminución. Nunca será fácil, muchas veces tendrá momentos difíciles y será una cruz. Sólo en la fe y en una vida de comunión con el pueblo de Dios tendrá profundo sentido, enriquecerá y podrá ser un signo en la vida de la Iglesia.

Carlos González Cruchag
Obispo de Talca (Chile)

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Se refiere a la llegada de miles de cubanos huyendo de la opresión

La Archidiócesis de Miami ha recibido múltiples bendiciones durante los últimos 14 años, gracias a la bondad de Dios y la intercesión de la Santísima Virgen, dijo el Arzobispo Coleman F. Carroll el pasado domingo en la Catedral.

El Arzobispo, que el 7 de octubre de 1958 fué instaurado como el primer obispo de la Diócesis de Miami, ofició una misa para conmemorar un nuevo aniversario de esta

sede. Recordó el Arzobispo que cuando la Diócesis fué creada contaba con 180.000 católicos. "Hoy, después de haber cedido a las nuevas diócesis de Orlando y St. Petersburg una considerable parte de su territorio, se calcula que hay por lo menos 560.000 católicos.

"Hemos presenciado la llegada de millares de nuestros vecinos de Cuba, y hemos recibido con los brazos

abiertos a los que arribaban oprimidos y perseguidos." enfatizó el Arzobispo.

"La transformación que ocurrió en esta área ha sido un buen ejemplo de cómo el católico debe interesarse en la asistencia de los que vienen a su área," expresó el Arzobispo añadiendo que al mismo tiempo que entraban los refugiados cubanos, un creciente número de personas procedentes del norte llegaban a esta parte de la Florida para planear una

nueva vida o para retirarse en estas playas.

"El carácter de nuestras parroquias ha cambiado considerablemente", añadió, expresando que las parroquias tienen hoy feligreses procedentes de todas partes de la nación y del mundo y que en casi todas las parroquias hay por lo menos un sacerdote de habla hispana para atender las necesidades espirituales de esta parte de la población.

Necesarios 30,000 voluntarios para el Censo Diocesano

Esta semana serán designados los capitanes de equipos voluntarios y los coordinadores de la campaña del Censo Archidiocesano en todas las parroquias de los ocho condados de la Archidiócesis de Miami.

El Arzobispo Coleman F. Carroll advirtió que el Censo es una tarea que requerirá la colaboración y el esfuerzo de miles de fieles.

Se quiere hacer un censo bien detallado, para así poder conocer mejor las necesidades espirituales de todos los fieles en todas las parroquias.

Unas 30,000 personas donarán su tiempo y sus esfuerzos en este empeño. Se destaca la necesidad de centenares de voluntarios de habla hispana.

BREVES

"Centro Mater, en 4 y 4 del Southwest, ase complace en anunciar sus nuevos programas: las tardes recreativas, con dirección de tareas, deportes, judo, guitarra, baile, arte, y orientación moral cristiana. Durante la semana, de 3 a 6 en Centro Mater. Y en el Myers Senior Center, de 5 a 8, el programa para teen-agers que incluye costura, pintura, español, guitarra, mecanografía, tejido, artes manuales y baile; y en Centro Mater, los sábados por la tarde, deportes que incluyen football, baseball, volleyball y basketball con dos categorías: de 9 a 12 años y de 12 a 17 años. Matrícula e informes: Centro Mater, 371-6307.

de que dichos cánones expresan una tutela satisfactoria de los derechos de la persona en el seno de la Iglesia.

También en Cuba, el Obispo de Pinar del Río, Manuel A. Rodríguez Rozas, editó la obra de Jacques Loew "El Perfil del Apóstol de Hoy". El libro se está enviando a todas las diócesis del país para que pueda circular sobre todo entre los laicos comprometidos.

¿Sabía usted que hay más de un millón de católicos trabajando en los programas de Boy Scouts en Estados Unidos y que las parroquias y organizaciones católicas auspician más tropas scouts que cualquier otra organización pública o privada?

Al recibir en audiencia recientemente a los dirigentes de la Organización Mundial de Scouts, el Papa Paulo VI dijo que ese movimiento representa "una gran potencia para el bien, entrenando a los jóvenes en el espíritu de iniciativa, en el autocontrol y el sentido de responsabilidad y en el espíritu de equipo.

"Confiamos en que el movimiento escuitista seguirá siendo una fuerza poderosa para la expansión de los auténticos y sólidos valores y que de esta manera se convertirá en un instrumento para la formación de un mundo nuevo, basado en la amistad y la fraternidad, un mundo en el que finalmente se hallarán firmemente establecidas la paz y la justicia," añadió el Papa refiriéndose a los Boy Scouts.

Los obispos de Puerto Rico advirtieron a los fieles de esa isla que pongan más atención en la actuación de los candidatos en las próximas elecciones, que en cuanto estos dicen o predicán. Puerto Rico decidirá el 7 de noviembre la elección de gobernador, congreso y todos los alcaldes. Los dos principales aspirantes al cargo de gobernador son el actual gobernador, Luis A. Ferré y el abogado Rafael Hernández Colón, del partido que fundó Luis Muñoz María.

La Virgen Peregrina de la Provincia de las Villas visitará la Parroquia de San Joaquín en South Miami Heights, Perrine, el domingo próximo 15 de Octubre. La Comunidad de habla hispana se prepara para recibirla y rendirle homenaje filial con una Misa de Campaña a las 12 del día en los terrenos de la Escuela Caribbean situada en la 200 calle del South West y la 119 Avenida. La predicación estará a cargo del Padre Angel Villaronga. Terminada la Misa, empezarán a servirse en los terrenos de la Escuela sabrosísimos platos típicos Cubanos. El Párroco, Padre Emilio Martín, invita muy cordialmente a la gran familia cubana en el exilio y muy en especial a los "Villareños" a unirse a este acto de homenaje y devoción a la Virgen Peregrina. Nuestra Madre de la Caridad!

Los obispos de Cuba, en su sesión plenaria celebrada a mediados de junio pasado consideraron la posibilidad de elaborar un documento de reflexión sobre la vida de la Iglesia, su presencia y su acción pastoral en el contexto concreto de Cuba.

La conferencia de obispos cubanos, por otra parte, expresó un voto favorable al proyecto de cánones sobre los 'procedimientos administrativos' enviado para consulta por la Pontificia Comisión para la Revisión del Derecho Canónico; el voto positivo quedó justificado por el hecho



La lepra sigue siendo uno de los más graves problemas médicos en el mundo. Debido a prejuicios ancestrales, muchos temen recurrir en busca de asistencia médica.

Se calcula que entre 10 y 15 millones de personas sufren lepra en todo el mundo, la mayor parte en Asia y Africa. De ese número, solo unos 2 millones reciben algún tratamiento. Aunque solo un pequeño porcentaje de los casos de lepra son infecciosos, los prejuicios contra ese mal son todavía tan grandes que a los pacientes se les huye como si fueran delictos.

Misioneros cristianos han estado siempre en la primera línea en la atención a los leprosos. Por ejemplo, este hospital de los Misioneros de la Divina Palabra, en Indore, India. No sólo atienden y curan a los pacientes, sino que les enseñan oficios. En la foto superior, una madre leprosa con su hijo. Ambos reciben tratamiento. Abajo, uno de los misioneros inyecta a un paciente.

Folletos en Español

El Padre Mark Brummel, C.M.F., informa que Claretian Publications ha distribuido para la venta durante los últimos meses más de 34,000 panfletos, editados en español, sobre temas que abarcan desde asuntos religiosos hasta los problemas del alcoholismo y la adicción a las drogas.

Estos libritos han tenido gran aceptación tanto por

parte de los sacerdotes y religiosas que ejercen su apostolado en comunidades de habla hispana como de los capellanes militares.

Hasta el presente van publicados doce, de autores tales como William J. Whalen, John Mahoney, John J. Kane, y los Padres Hugh Calkins, O.S.M., Thurston N. Davis, S.J., y Rian Clancy, C.P.

Los títulos publicados son: "El Ocultismo (Brujería, Espiritualismo, Astrología)", "La Adicción a las Drogas," "Alcoholismo," "Como hacer una buena Confesión," "María hoy y siempre," "Los Testigos de Jehová," "La Soledad del Hombre," "Autoanálisis para Jóvenes," "Estaciones de la Cruz para el Hombre Moderno," "Vive tu Cuaresma."

"La Vida Eterna."

Las traducciones al español han sido hechas por el Padre Miguel A. Fernández, C.M.F., quien además es autor del folleto "Las Iglesias Protestantes."

Todos estos folletos pueden ser adquiridos a través de Claretian Publications, 221 West Madison Street, Chicago, Ill., 60606.

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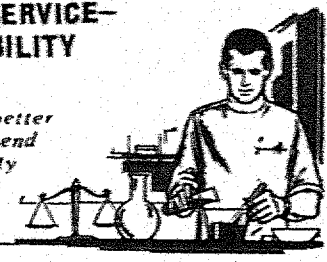
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Warehouse Sale. 1971 - 8,000 BTU. \$135. 6,000 - \$114. 5,000 - \$107. 947-6674 Agent.

23 Musical Instruments

DRUMS - matched set Ludwig - bass, tom-tom, snare and stand. High hat with 15" ZILDJIN cymbals plus crash cymbal. Good condition - first fair offer takes. Phone evenings 444-5960.

25 Tool Rentals

Over 100 Low Rental Tools SMITTY'S Hardware & Paint Co. 12320 NW 7 Ave. 681-4481

28 Mobile Homes For Sale

1966 Pontiac Chief, 12 x 60, central heat \$2800
J.A. O'Brien Realtor
6320 Pembroke Road
989-2096, Eves. 989-5441, 989-1902

30 Business Opportunity

Established beauty salon, all or part. Gold Dust Beauty Salon, 7700 Biscayne Blvd., Call 751-9303 or 759-9861.

Successful people interested in ethical second income business. Tremendous income potential. 764-6898

40 Apartments For Rent

NATIVE SUN oceanfront resort motel 1950 S. Ocean Blvd. Pompano Beach. Directly opposite Our Lady of Assumption Hotel rooms, efficiencies, apartments. 305/942-2800

Small apartments, N.E. turn or unfurn. Aircond. all utilities paid 893-1419

227 N.E. 2 St. Near Gess. Furn. effcy's, bedroom apts. Utilities Adults. Johnson Apt. Hotel. 374-8815

Northeast area Room 2 bedroom, aircond duplex. Close to transportation and shopping center. Lots of closet space. 759-8045 or 379-2649

Miami Beach 1 small apartment for man. References required. 534-9756

41 Homes for rent

North Miami, 2 bedroom, central air-heat. Furnished or unfurnished. References required. 534-9756

41 Homes For Rent

NEW 3 BEDROOM, 2 BATH, AIR COND. GARAGE, PATIO. 225 N.E. 152 ST. 2511 N.E. 192 ST.

New 3 bedrm., 1 bath \$275
Mod. apt. with pool \$175

ANGELA DALEY REALTY
891-6212

42 Rooms For Rent

Retired teacher will share her home with business woman. \$90 Utilities included. Reasonable. 947-4225.

Room with kitchen privileges. S.W. 28 St., for adults. \$70 per month. Call 891-7317

53 Florida Properties

Income lakefront 2 bedroom duplex and mobile home. All aircond. and nicely furn. Midway Sebring and Avon Park. Phone 432-4525.

52 HOMES FOR SALE

North Miami Beach

4 BEDROOM POOL
MID \$40's, A BRICK CHARMER
Large screened pool and patio 2 baths, workshop, eat-in itch. Call Vicky Martyna, Assoc. 758-0703
Angela Daley Realtor
713 N.E. 125 St. 891-6212

Southwest

TO BUY, SELL, RENT
SOUTHWEST PROPERTIES
MULLEN REALTOR 261-1331

Hollywood

3 bedroom, large family room, well, pump, sprinklers, fenced back yard, carport. Close to everything. \$26,500. 966-4306

52 Hollywood

IDEAL LARGE FAMILY HOME
3 bedroom, 2 bath, pool home located close to shopping and school. Wall to wall carpeting, side by side refrigerator and freezer. Priced to sell.
FHA
3 bedroom, centrally located. Can be purchased with small down payment.

GOOD POTENTIAL
Large 2 bedroom, Fla. room, air cond., furnished, on duplex lot. Will hold mortgage. \$17,900
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6326 PEMBROKE ROAD
989-2096
Eves. 989-5441, 989-1902

Miami Shores

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CARMINE BRAVO REALTOR
754-4731

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BRICK BEAUTY LOW \$40's
Aircond. 2 bedroom, 2 bath. Double garage and single garage Fla. room, fenced, drapes, hurry!
Angela Daley Realtor
713 N.E. 125 St.
891-6212

3 bedroom, central air & heat. garage. St. Rose Parish. \$32,500
Shown by appt.
J.S. PALMER REALTOR
751-4141

52 Northeast

11 room house, 2 car garage with apartment. 759-9861 or 751-9303.
NEW 3 BEDROOM, 2 BATH, AIR COND. GARAGE, PATIO. 225 N.E. 152 ST. 2511 N.E. 192 ST.

Northeast

NEAR BAY, MOVE IN TODAY
1080 N.E. 83 ST.
Owner selling modern 3 bedroom, 2 bath, dining room, new large Florida room, new carpeting throughout. Airconditioned, carport. Fenced back yard. Close to everything. \$39,500. Partly furnished. 754-4731.

56 Apartments For Sale

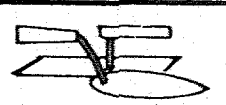
2 BEDRM. 2 BATH APARTMENT
\$19,900
Large rooms, extra storage, big closets, pool: in central Fort Lauderdale, walk to 3 shopping centers and Catholic Church. Second floor in attractive garden style apartment complex. Adults, no pets. Shown by appointment.
M. K. MULCUNRY, REALTOR
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Rug & Upholstery Cleaners
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Interior, exterior, roof cleaning and coating. 865-5869.

Painting, interiors, exteriors, Ft. Lauderdale area. Free estimate, low rate. 763-7623.

Honest, clean and hardworking. Will give estimate at your convenience. Will come to reasonable price with you. John. 448-9958.

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Also Aircond. PL4-2583

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WALLS PRESSURE CLEANED
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Specializing in tile roofs. Pressure cleaning and painting, also house painting and minor roof repairs. Lic. & ins. 379-7187.

CLEAN \$9 - COAT \$30. TILES, GRAVEL - BONDED, WALLS, AWNINGS, POOLS, PATIOS, BRICKS, WALKS, 947-6465, 373-8125, 949-0437. SNOW BRITE.

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Roof pressure cleaning \$12 up
Roof white painted \$35 up
Free est. insured. 688-2388

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Roof repairs, re-roofing, inspections. Free estimate, guarantee. All Dade. 754-2618.

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All type seawall repairs, new docks, old ones repaired. 10 years experience. 989-5060 (HIWd).

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BRADY POOLS - Maintenance, chemicals, and repairs. Service twice weekly or weekly. Broward Co. only 923-5965.

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Upholsterv. Good work, reasonable prices. Free estimates. 624-4252.

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New Venetian Blinds
OLD BLINDS - REFINISHED
REPAIRED - YOUR HOME
STEADCRAFT
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Patio screening - Custom Screen
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Windows washed, screens, awnings cleaned. Wall washing. Al Dee (Member St. Mary's) 757-3875 or 751-2580.



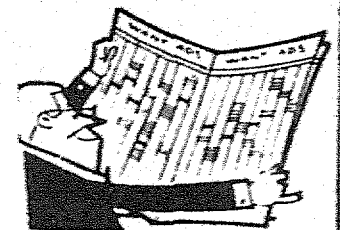
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Complete Window and Door Repairs
Replacement Parts
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1972 MARK IV
Blue Moondust, all power,
traction lok, cornering lamps
lock conv. grp., tilt wheel,
auto speed control, AM/FM
Stereo Radio.

SAVE GREATLY!

94L & 106L ONLY TWO
LEFT 1972 CONTINENTAL
4 door sedans. Dk bm leather
int, pow door locks, 6-way
seat, AM Stereo Tape. Or
Green moondust, leath int,
AM/FM Stereo Radio
YOUR CHOICE!

132 MARQUIS
4 door P11 Hardtop. All vinyl
int. WSW tires, Air Cond.
Radio. List \$5383.40
SALE \$3965.73

246 MARQUIS
2 door Hardtop. All vinyl
int. Vinyl Roof, WSW tires,
Air Cond. AM/FM Stereo.
List \$5703.67
SALE \$4395.39

286 MARQUIS
4 door Hardtop. All Vinyl
Int, WSW tires, Air Cond.
AM/FM Stereo, Power Door
Locks, Tinted Glass, Much
more. List \$5684.58
SALE \$4395.48

118 MONTEREY
4 door Hardtop, All Vinyl
Int. WSW tires, Air Cond.
Radio, Tinted glass. List
\$4870.90 SALE \$3595.76

266 MARQUIS BROUGHAM
4 door HTP, Twin comfort
seats, all vinyl, WSW tires,
6-way seat, Air Cond. AM/
FM Stereo. List \$6242.30
SALE \$4795.81

300 MARQUIS BROUGHAM
2 dr HTP, 460-4V Eng.,
Twin comfort lounge, seats,
all vinyl, WSW tires, tilt
wheel, 6-way powr seat, Air
Cond. AM/FM Stereo. List
\$6240.69 SALE \$4795.64

245 MARQUIS
4 door Sedan, WSW tires, Air
Cond. AM/FM Stereo, Vinyl
Roof. List \$5606.95
SALE \$4294.61

320 MARQUIS BROUGHAM
2 dr HTP, WSW tires, tilt
wheel, 6-way seat, Air Cond.
AM/FM Stereo. List \$6104.39
SALE \$4695.33

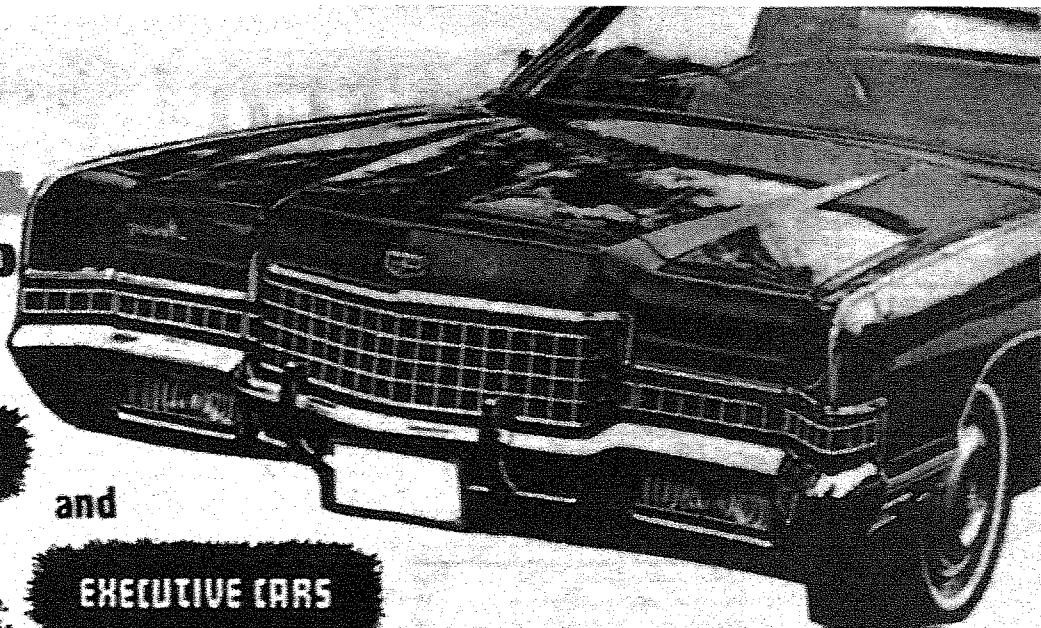
126 MARQUIS
2 dr Hardtop, All vinyl int.
vinyl roof, WSW tires, Air
Cond. Radio. List \$5594.70
SALE \$4295.71

134 MARQUIS
2 dr Hardtop, All vinyl int.
WSW tires, Air Cond. AM
Radio, Stereo Tape System.
List \$5571.30
SALE \$4195.99

168 MARQUIS BROUGHAM
WSW tires, 6-way seat, Air
Cond. Radio, Power door
locks. List \$6002.25
SALE \$4596.62

196 MARQUIS
4 door Hardtop, All Vinyl
int. WSW tires, Air Cond.
AM/FM Stereo, powr dr locks.

243 MARQUIS
2 door Hardtop, All vinyl
int. vinyl roof, Air Cond.
AM/FM Stereo, Power locks,
WSW. List \$5723.81
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and

EXECUTIVE CARS

173 MARQUIS
4 dr P.H. H.T. All vinyl,
Air Cond. AM/FM Stereo,
Power locks, WSW List
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274 MARQUIS BROUGHAM
4 door Hardtop, All Power,
AM/FM/Stereo, Power Locks
WSW. List \$6218.67
SALE \$4695.74

276 MARQUIS BROUGHAM
4 dr PH Hardtop, Twin Com-
fort Seats, 6-way seat, WSW,
Air Cond. AM/FM Stereo,
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SALE \$4695.62

345 COMET
2 Dr, Six-Cyl 250, Deluxe
Trim Vinyl Roof, Automatic,
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Glass, Ext Dec Grp. List
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Automatic, WSW, Power
Steering, Power Disc Brakes,
Air Cond. Radio, Console,
Tinted Glass. List \$4442.00
SALE \$3695.80

236 MONTEGO MX
2 dr. 351 V8, Vinyl roof, au-
tomatic, power steering, pow-
er disc brakes, air cond.
AM radio, dual rear spkrs.
tint glass. List \$4287.97
SALE \$3395.76

216 MONTEGO MX
BROUGHAM
4 dr 351 V8, aut. WSW, Pwr
St & Disc Brks, 6-way seat,
Air Cond. AM/FM Stereo,
Int & deluxe mouldings. List,
\$4780.07 SALE \$3795.59



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186 MONTEGO MX
2 Dr. Automatic, WSW, Pow
Steering, Pwr Disc Brks,
Air Cond, AM Radio, Tinted
Glass. List \$4070.29
SALE \$3195.02

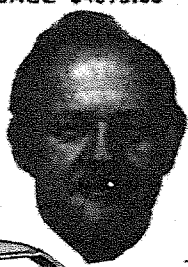
269 MONTEGO MX
BROUGHAM
2 Dr. Vinyl roof, WSW, aut.
Power steering & disc
brakes Tint Glass, Air
Cond. AM/FM Stereo. List
\$4512.60 SALE \$3595.60

211 MONTEGO
2 Dr Hardtop, Aut, Pwr
Steering, Pwr Fr Disc Brks,
Air Cond, AM Radio, wheel
covers, tinted glass. List
\$3585.15 SALE \$3195.74

213 MONTEGO MX
BROUGHAM
2 Dr Vinyl Roof, auto, pow
steering and disc brks, Air
Cond. AM/FM Stereo, tinted
glass. List \$4512.60
SALE \$3595.60



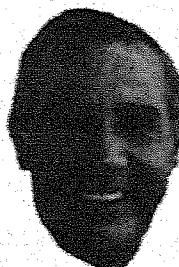
MITCH MITCHELL
St. Hugh



JOHN DAMICH
St. Rose of Lima



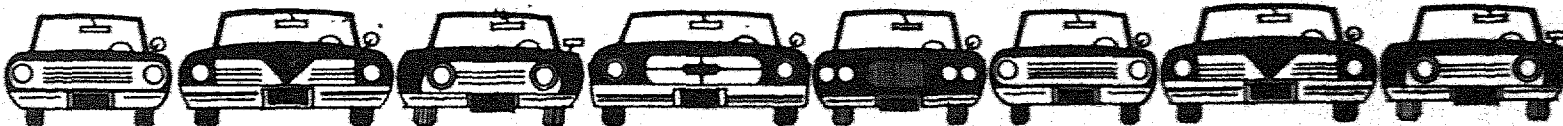
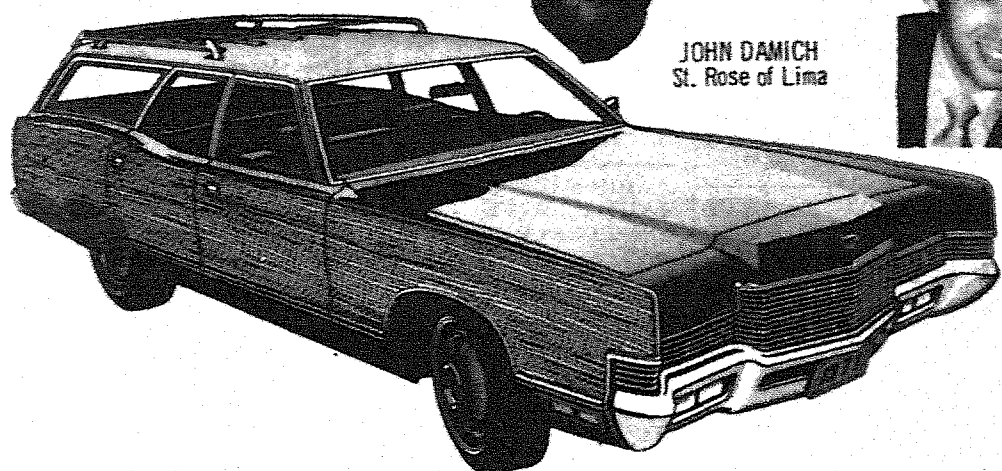
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'71 LEMANS 2 Dr. Hardtop
Copper, beige vinyl roof, mat-
ching vinyl interior. Automati-
c. Power steering. Factory
Air. Radio, WSW, WC.
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Wagon with glass roof, luggage
rack, white, blue trim. Auto,
power steering. Factory Air.
SEE IT!
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Light green, dark green inte-
rior. Automatic, power steer-
ing and brakes. Factory Air
Condition. Immaculate!
\$3188

'65 MONTEREY 4 Doors
Clean yellow hardtop, Automati-
c, power steering. Factory
Air Conditioned.
\$688

17 MONTEGO VILLAGER
WAGON
Big 351 V8, auto, pwr steer
& disc brakes, Luggage car-
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much more. List \$4965.40
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174 MONTEGO MX
BROUGHAM
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steer & disc br. Air Cond.
AM radio, tint gl. moulding.
List \$4366.29
SALE \$3495.42

193 MONTEGO MX
2 dr, automatic, WSW, Power
Steering & disc brakes, Air
Cond. AM Radio, tinted glass
List \$4135.97
SALE \$3295.20

196 MONTEGO MX
Vinyl Roof, auto, WSW, pwr
St & disc brakes, Air cond.
AM radio, dual rear spkrs.
tinted, wh covers. List
\$4235.62 SALE \$3395.97

280 MONTEGO MX
BROUGHAM
4 Dr. vinyl roof, auto, WSW,
pwr st & disc br. Air Cond.
AM/FM Stereo, tint gl. List
\$4502.60 SALE \$3595.65

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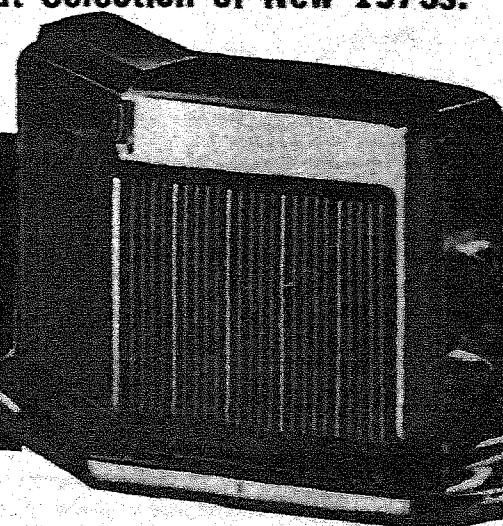


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