

# Respect Life!

THE UNBORN  
THE AGED  
THE POOR  
THE YOUNG  
THE FAMILY  
PEACE

**Respect Life Week,  
October 1-7, 1972**

A Catholic Community Experience

# THE VOICE

VOL. XIV NO. 29

15¢

SEPTEMBER 29, 1972

## Regional moderators named to lead census

How many Catholics are there in South Florida?

How many children enrolled in public schools are in need of religious education?

These are just two of the questions which will be answered by the complete census which will be taken up in the Archdiocese of Miami during November.

Plans for the census announced last week by Archbishop Coleman F. Carroll who emphasized the need for the census as essential to the spiritual welfare of the people, moved ahead rapidly this week as census directors met in a series of regional meetings with pastors and priests throughout the Archdiocese.

**AREA MODERATORS** and associate moderators named this week include Msgr. Bernard J. McGrehan, V.F., and Father Matthew A. Morgan, Region I; Father Ronald J. Pusak and Father James Reynolds, Region II; Father Laurence Conway and Father Timothy G. Hannon, Father Charles Killgoar, O.M.I., and Father Brendan Grogan, Region III; Father Gary Steibel and Father James E. Quinn and



See Story page 4

Father William McGuire, O.M.I., Region IV; Msgr. Dominic Barry and Father Joseph P. Cronin and the Very Rev. John Donnelly, (continued on page 4)

## Third retiree center planned

**CORAL SPRINGS** — Construction will begin shortly on the third resident facility for retirees sponsored by the Archdiocese of Miami. It will be located on property adjoining St. Andrew Multi-Purpose Center in this Broward County community.

Announcement of the new facility was made last Saturday by Archbishop Coleman F. Carroll during ceremonies dedicating St. Andrew Center located at 29th St. and 99th Ave.

Emphasizing that the new facility will be "a credit to the Church" and to members of St. Andrew parish, the Archbishop pointed out that two apartment buildings will be built providing 400 units for senior citizens.

"The Archdiocese is sponsoring this work because of our concern for those who find themselves trapped by inflation and a fixed income and have nowhere to go," the Archbishop said, adding that at this time next year Father Patrick Farrell, pastor of St. Andrew parish, will have a parish twice the size of the present one. (continued on page 4)

## Observance to open Sunday

Pontifical Mass celebrated by Archbishop Coleman F. Carroll at 11 a.m., Sunday, Oct. 1 in the Cathedral of St. Mary will mark the opening of "Respect Life Week," an observance designed to embrace concern for many areas of life not only in the Archdiocese of Miami but throughout the nation.

As Liturgies and sermons open the observance in parishes throughout the Archdiocese, Auxiliary Bishop Rene H. Gracida

will celebrate a Mass for Shut-Ins which will be televised by WLPG, CH. 10 at 10:30 a.m. on Sunday.

On Sunday, Oct. 8, the Archbishop of Miami will offer a Mass for Shut-Ins at 10:30 a.m. on CH. 10. At 11 a.m. Bishop Gracida will celebrate Pontifical Mass in the Cathedral.

In proclaiming the observance in the Archdiocese Archbishop Carroll pointed out that it is "the intention of the American

Bishops to focus on some of the threats of human life and human dignity in our world, and to provide an educational experience which will not only alert our people to these problems, but also would restate the pertinent moral teaching on each topic.

"It is my prayerful wish," Archbishop Carroll stated, "that through the sincere efforts of the clergy, religious, and laity of this Archdiocese during "Respect Life Week," each of us will receive a greater understanding and a greater appreciation of that God-given gift — life."

As official handbooks coordinated by the Family Life Bureau of the United States Catholic Conference were being distributed to parishes throughout South Florida and other areas of the U.S., pastors in the Archdiocese of Miami prepared for the observance through Liturgy, adult education programs, parochial organizations and in parochial schools. (continued on page 3)

## OFFICIAL

### Appointments — Archdiocese of Miami

The Chancery announces that Archbishop Coleman F. Carroll has made the following appointments effective Oct. 12, 1972:

**THE REVEREND KIERAN DARCY** — to Vicar Econome, St. Ambrose Church, Deerfield Beach.

**THE REVEREND IGNACIO MORRAS** — to Administrator, St. Kevin Church, Miami.

**THE REVEREND JOHN M. GUBBINS** — to Assistant Pastor, Sacred Heart Church, Homestead.

**THE REVEREND ROBERT L. MAGEE** — to Assistant Pastor, St. Mary's Cathedral, Miami, effective immediately.

**THE REVEREND JOHN F. FINK** — to Assistant Pastor, St. Margaret Church, Clewiston.

**THE REVEREND ALVARO GUICHARD** — to Assistant Pastor, Little Flower Church, Coral Gables.

Recently ordained deacons studying at St. Vincent de Paul Major Seminary in Boynton Beach, have been assigned, effective immediately, to exercise their diaconate as follows:

**THE REVEREND MR. PAUL VUTURO** — Immaculate Conception Church, Hialeah.

**THE REVEREND MR. GUSTAVO MIYARES** — St. John Bosco Church, Miami.

**THE REVEREND MR. JOSE NICKSE** — St. Mary's Cathedral, Miami.

**THE REVEREND MR. KENNETH SALVAS** — St. Joan of Arc Church, Boca Raton.

**THE REVEREND MR. MICHAEL McNALLY** — St. Ignatius Loyola Church, Palm Beach Gardens.

**THE REVEREND MR. ROBERT HEFNER** — Our Lady Queen of Peace Mission, Delray Beach.

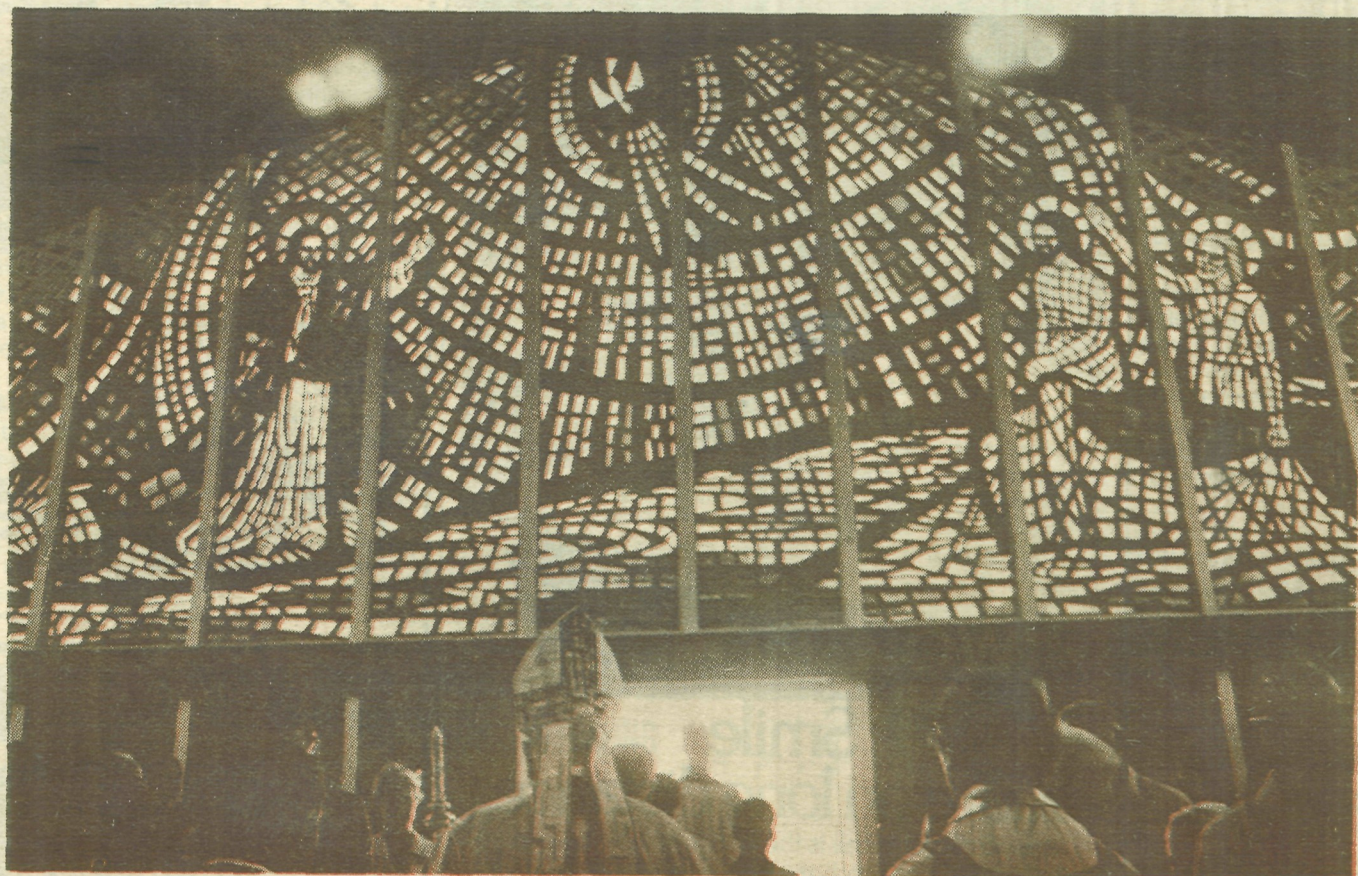
**THE REVEREND MR. DAVID BANKS** — Holy Spirit Church, Lantana.

**THE REVEREND MR. MICHAEL**

**ZILLIGAN** — Sts. Peter and Paul Church, Miami.

**MR. CLEMENS B. HAMMERSCHMITT** — St. Juliana Church, West Palm Beach.

**MR. WILLIAM ELBERT** — St. Francis of Assisi Church, Riviera Beach.



Christ calling the first two Apostles is depicted in the faceted glass above the entrance to the new St. Andrew Multi-Purpose Center in Coral Springs. See page of dedication pictures on Page 7.

# THE VOICE

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



# 'Justice, unity, liberation' theme for Charities meet

"Justice, Unity, Liberation" is the theme of the National Conference of Catholic Charities which will convene at the Hotel Deauville, Oct. 8-12, and is expected to attract almost 1,000 delegates from every area of the nation.

Archbishop Coleman F. Carroll, honorary convention chairman, will be the principal celebrant of Concelebrated Mass which will open the four-day meeting at 7 p.m. Sunday, Oct. 8 in the hotel.

OTHER members of the hierarchy who will participate in sessions include Bishop Francis Mugavero of Brooklyn who will address the second general session at 2 p.m., Monday Oct. 9 and Auxiliary Bishop Juan Arzube of Los Angeles, who will speak during the third general session on Tuesday, Oct. 10.

Associated organizations who will meet in conjunction with the NCCC convention are the Society of St. Vincent de Paul which will convene for its 58th annual meeting Oct. 6-9 and the Association of Ladies of Charity of the United States who will hold their sixth biennial meeting, Oct. 7-10.

Father John J. Nevins, Archdiocesan Director of

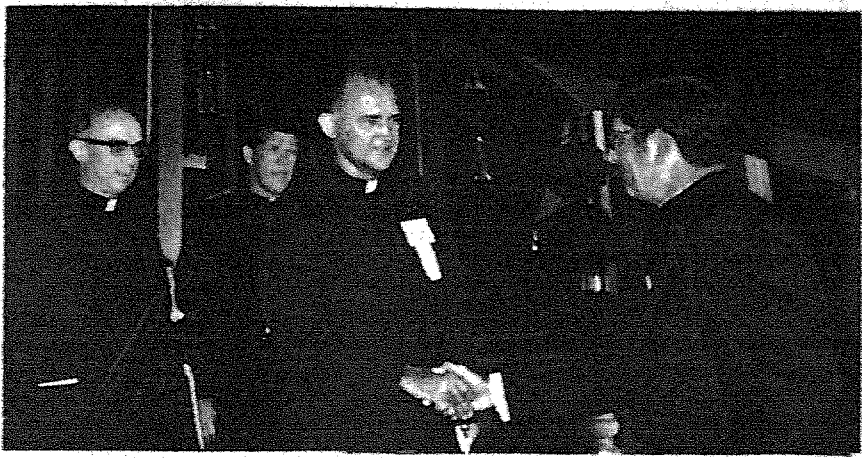
Catholic Charities is honorary vice-chairman of the convention. Msgr. Rowan T. Rastatter and James W. McCaughan, general chairmen; Msgr. Bryan O. Walsh, vice-chairman and Mrs. Thomas F. Palmer, chairman of Standing Committees.

KEYNOTE speaker is Father Joseph Komonchak, S.R.L., Assistant Professor of Theology at St. Joseph Seminary, Yonkers, N.Y. who will discuss "A Theology of Liberation" during the opening general session at 8:45 a.m., Monday, Oct. 9.

Other general session speakers include Sister Mary Luke Tobin, Sisters of

Loretto, assistant to the president, Denver, Colo.; and Miss Margaret Marshall, Research Consultant, Center for Study of the Development of Social Change, Cambridge, Mass.

All sessions at the annual meeting will be exploratory in nature and engage the active participation of all attending. After each general session 12 concurrent sessions of discussion groups will be held. Group assignments will be made at time of registration. Orientation for group leaders is scheduled to be held from 4 p.m. to 6 p.m. in the hotel's Riviera Room.



CATHOLIC CEMETERY officials greet Auxiliary Bishop Rene Gracida at the Diplomat Hotel before he gives the welcoming address. L to R: Msgr. C.C. Beausang, Rev. James McKay, Msgr. C. Grahmann and Bishop Gracida.

## 300 cemetery officials meet, discuss problems

Three hundred Catholic cemetery officials from all over the nation met in Hollywood this week to share ideas and discuss present-day problems of cemeteries.

The delegates were greeted at the Diplomat Hotel with a welcome address by Auxiliary Bishop Rene H. Gracida, followed by the keynote speech by Msgr. Gustav J. Schultheis, pastor of St. Raymond's Church, New York City.

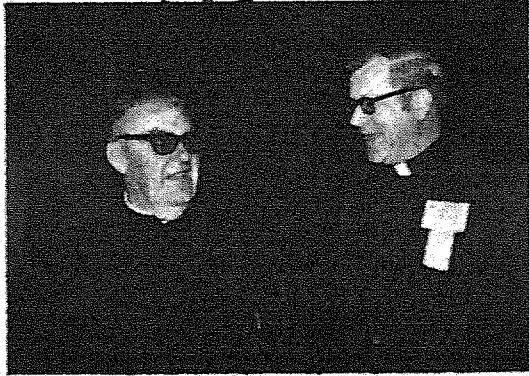
MONSIGNOR said, "Not only are Catholic cemeteries signs of Christian faith, but they are loud statements that the Church has hope! We are a community pledged to Christ, who say, on His authority, that there is life after death and that when physical life ceases, we are immediately with Him while our bodies go to a grave until, at the Lord's summons, body and soul will be reunited to remain in unending glory."

He said, "Because cemeteries are places of repose for the last remains of men and women who are, in fact, alive with God in Christ Jesus, the pious practice of marking graves with the many designs of the cross, and of visiting graves, are certainly worthy Christian actions well-rooted in antiquity."

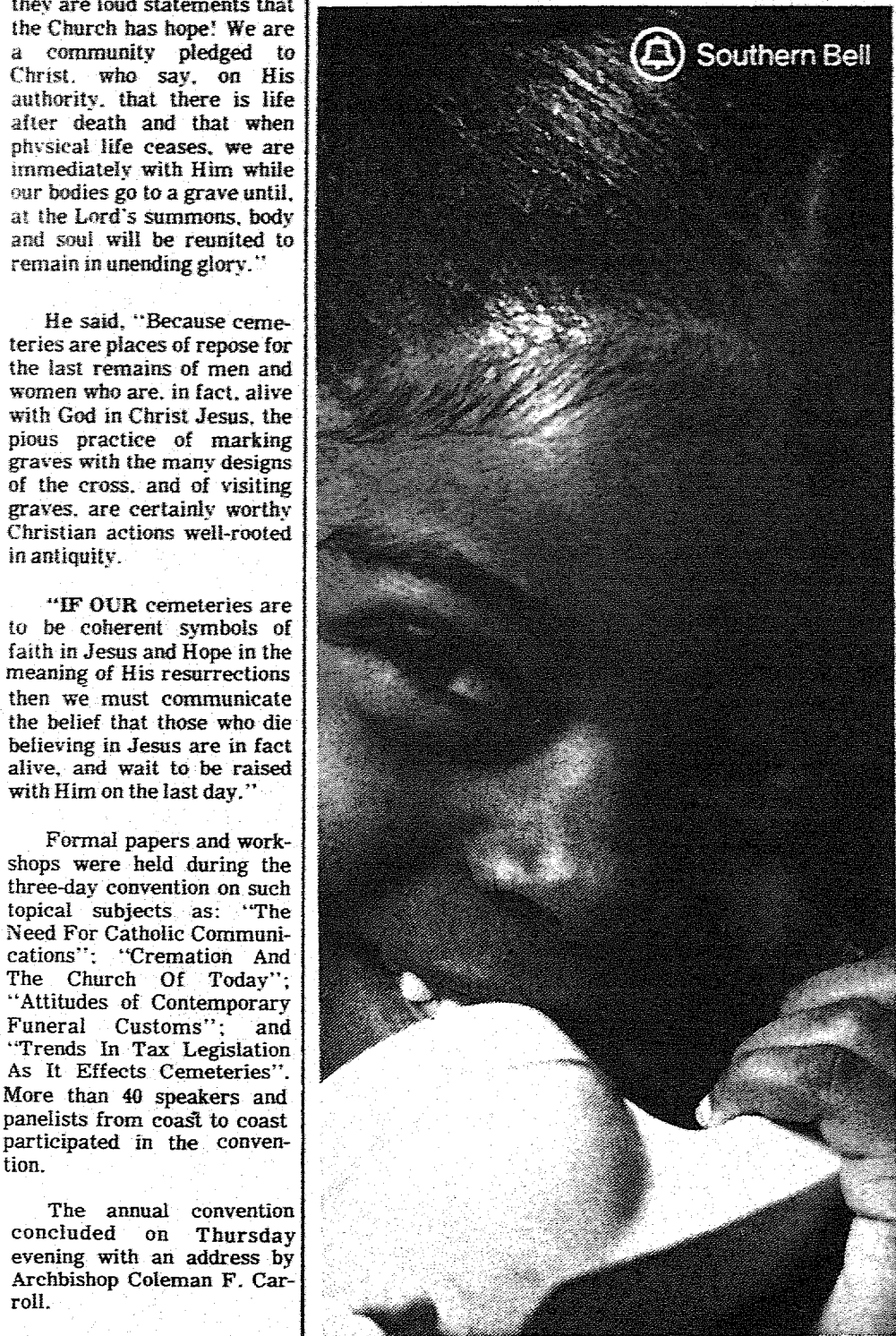
"IF OUR cemeteries are to be coherent symbols of faith in Jesus and Hope in the meaning of His resurrections then we must communicate the belief that those who die believing in Jesus are in fact alive, and wait to be raised with Him on the last day."

Formal papers and workshops were held during the three-day convention on such topical subjects as: "The Need For Catholic Communications"; "Cremation And The Church Of Today"; "Attitudes of Contemporary Funeral Customs"; and "Trends In Tax Legislation As It Effects Cemeteries". More than 40 speakers and panelists from coast to coast participated in the convention.

The annual convention concluded on Thursday evening with an address by Archbishop Coleman F. Carroll.



TALKING OVER the business of Catholic cemetery operation are Msgr. James F. Nelan, Archdiocesan Director of Cemeteries; and Rev. Francis Niehaus, president of the NCCC.



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**THE VOICE**

Archdiocese of Miami  
Weekly Publication

Second-class postage paid at Miami, Florida. Subscription rates: \$5.00 a year; Foreign, \$7.50 a year. Single copy 15 cents. Published every Friday at 6201 Biscayne Blvd., Miami, Fla. 33138.

## Priest's dad dies in Eire

The Funeral Liturgy was concelebrated in the Church of the Immaculate Conception, Blarney, Ireland, for Daniel Burns, whose son is a priest of the Diocese of St. Augustine.

Msgr. John P. Burns, pastor, St. Patrick Church, Gainesville, was the principal celebrant of the Mass for his father, who died on Monday at the age of 83.

Mr. Burns is also survived by three other sons, Dermot, Timothy and Finbar,

and a sister Mrs. Ellen O'Reilly.

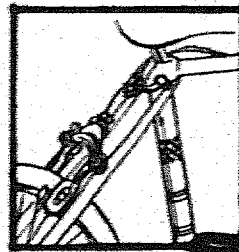
## Mass at nursing center tomorrow

Archbishop Coleman F. Carroll will celebrate Mass for residents, volunteers and advisory board members of Villa Maria Nursing and Rehabilitation Center, North Miami, at 11 a.m., Saturday, Sept. 30.

BURDINE'S

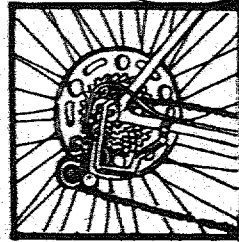
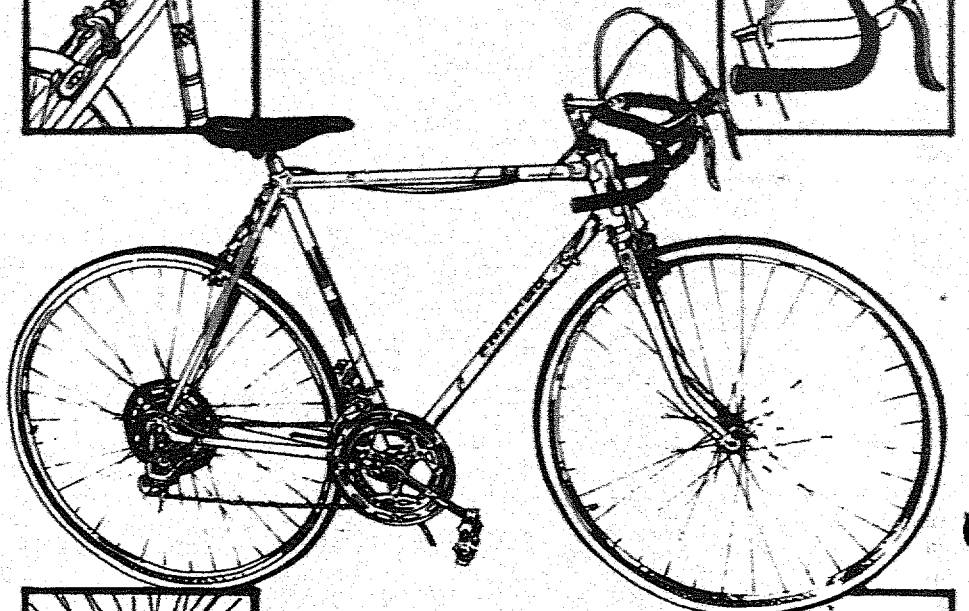
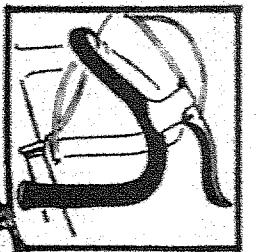
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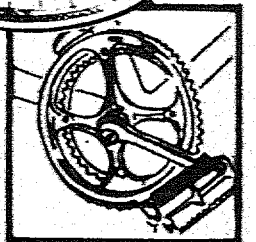


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# Respect Life!



THE UNBORN / THE AGED / THE POOR  
THE YOUNG / PEACE / THE FAMILY  
**Respect Life Week, October 1-7, 1972**

A Catholic Community Experience

Coordinated by The Family Life Bureau United States Catholic Conference.

## Proposed amendment on women's rights called 'doctrinaire' by bishops

WASHINGTON — (NC) — A U.S. bishops committee has described a women's rights amendment to the Con-

stitution as a "doctrinaire" proposal that "may very well destroy the unity essential to a stable family relationship."

expect the ratification process to be completed next year.

**THE REPORT** to the bishops said that "the 27th Amendment is cast in terms of doctrinaire equality."

"Under this mechanistic principle," the report continued, "laws creating benign quotas designed to protect women may not stand."

Margaret Mealey, executive director of the National Council of Catholic Laity, told

Despite its criticism of the "Equal Rights Amendment," the Committee on Women in Society and the Church took no position on the question of endorsing the amendment, which is being considered by state legislatures around the country.

Archbishop Leo C. Byrne, committee chairman, said that there is an "urgent need for ending prejudice against women at many levels of society."

"WHILE the committee is firmly opposed to all legislation and practices which discriminate against women," the archbishop said, "it feels compelled to note that there are certain difficulties inherent in the proposed amendment."

Archbishop Byrne's comments came in a letter sent, along with the report, to the Administrative Committee of the National Conference of Bishops for distribution to bishops around the country.

The brief constitutional amendment states, "Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex."

Already adopted by Congress, the amendment must be ratified by 38 states before it becomes part of the Constitution. On Sept. 20 Pennsylvania became the 21st state to ratify it, and observers

## Importation of workers is probed

Hearings continued in court this week in Miami on the United Farm Workers Union attempt to end the importation of Jamaican labor to cut sugar cane in Florida.

This importation of labor, by contractual arrangement with the Jamaican government and with the blessings of the U.S. government, makes it difficult for the American cutters to get the sugarcane work or negotiate pay and working conditions, the union says.

**THE** present federal minimum wage for farm labor is \$1.45 an hour, according to the Department of Labor.

Father John McMahon, director of the Archdiocese Rural Life Bureau, said Jamaican cutters get \$1.85 an hour, according to the agreement between the growers and the Jamaican government.

Father McMahon said the Jamaicans get part of their pay while in the U.S. and the rest is put in a bank and distributed according to prior arrangement when the laborers return to Jamaica.

## 'Church must fight all injustices,' bishop says

AUSTIN, Texas — (NC) — The Church must fight injustice whether it affects farm workers or unborn children, Bishop Joseph L. Bernardin told a Texas Catholic Conference meeting here.

"Our challenge then is to help create a socio-political order that is shaped by justice, freedom, peace and fraternal love," said Bishop Bernardin, general secretary of the U.S. Catholic Conference.

"A TRUE commitment to these values demands that we protest against social evils such as discrimination, oppression, tyranny and violence. This is the kind of responsibility the people of God face."

Bishop Bernardin said that both the USCC division for the Spanish-speaking and the Texas Catholic Conference have worked to help the Spanish-speaking, including farm workers.

Respect for life is a "concern of paramount importance" Bishop Bernardin said, and he defended the Church against critics who claim it ignores other issues involving human life.

"BUT IF we are ever-vigilant in this field, it is only because of the unrelenting efforts of those who favor unrestricted abortions," he said. "Not only do I think that we are right in continuing our anti-abortion activities on the educational and political levels, I am also convinced that when the history of this period is written the efforts of the Catholic Church, on behalf of life, will be praised by society at large."

The bishop pointed out that Respect Life Week, which the bishops are sponsoring October 1-7, focuses not only on the right to life of the unborn, but on youth, the aged, justice and peace, poverty, and the family.

Both the USCC and the Texas Catholic Conference have worked for welfare reform Bishop Bernardin said.

"If true reform is not legislatively possible today, it is because we have not done enough to awaken people to the tragic defects of the present system," he said. "Our responsibility is to work for that day when none of God's people shall go wanting for adequate food, clothing or shelter."

## Vigil of prayer set at parish

A vigil of prayer in observance of Respect Life Week will be held Thursday, Oct. 5 in St. James Church, North Miami.

Benediction will be celebrated in the evening during the vigil of prayer, which will continue until midnight.

## Respect Life Week will open Sunday

(continued from page 1)

According to Father Richard P. Scherer, chaplain at Holy Cross Hospital, Fort Lauderdale, who serves as Archdiocesan coordinator of the week-long program, the week will focus primarily at the parish level on the dignity of life and the threats to life in contemporary society.

**INCLUDED** will be discussions on peace, poverty, the aged, the rights of the unborn, youth problems and the family.

Although Respect Life

Week is sponsored by the Catholic Bishops of the United States, the handbook calls attention to its ecumenical dimensions as well. It says the observance "provides an opportunity for community-wide interfaith collaboration in an educational effort calculated to draw attention to the sanctity of human life."

John Cardinal Krol, Archbishop of Philadelphia, president of the National Conference of Catholic Bishops, in an introduction in the handbook expressed the hope that the week will have "continuing impact and enduring effect" of stimulating ongoing programs by schools, organizations and other agencies.

After Sunday's Liturgies and sermons directed to respecting life in its generic sense, Father Scherer announced that the topic for consideration on Monday will be the unborn; on Tuesday, the aging; on Wednesday, the poor; on Thursday, youth; on Friday, peace; and on Saturday, the family.

On the closing day of the week, Sunday, Oct. 8 the topic of abortion is scheduled.

## Bishops oppose move to restrict unions

SACRAMENTO, Calif. (NC) — The Catholic bishops of California have asked voters to reject Proposition 22, a November ballot proposal to restrict unionizing activities of farm laborers and outlaw secondary boycotts of agricultural products.

The proposal is supported by large agricultural interests and opposed by unions, most notably Cesar Chavez' United Farm Workers Union. The UFW's current lettuce boycott would be crippled by the law.

**CALLING** their opposition to Proposition 22 a matter of "conscience," the California bishops declared:

"It is our conclusion that this proposed act deviates so widely from a just and equitable approach to settling agricultural labor problems that, if adopted, it would undoubtedly create far more serious tensions and difficulties than it attempts to solve."

Proposition 22, a four-page document called the Agricultural Labor Relations Act of 1972, has also come under fire from other religious groups:

• Father Eugene Boyle, director of the peace and justice division of the National Federation of Priests' Councils, told a San Francisco press conference that "Proposition 22 is extremely disenfranchising of the poor — the poorest and weakest workers in the state." He said it would destroy unionization for the farm workers if it was passed.

• San Francisco's Interfaith Committee for Justice for Farm Workers, representing Catholic, Protestant and Jewish religious leaders in the area, has started an informational campaign against the proposal, charging that its sole backers are agribusiness interests. The committee has

also charged that fraud was involved in obtaining the necessary signatures to get Proposition 22 on this fall's ballot.

**THE** statement by the California bishops took exception to claims by proponents of the bill that it followed National Labor Relations Act guidelines. "Although publicized as following closely the terms of the National Labor Relations Act," said the bishops, "the provisions of Proposition 22 actually deprive or restrict the (present) rights of the state's farm workers."

The bishops outlined several of their specific objections to the proposition:

• "The election criteria and procedures proposed in the initiative so restrict the farm workers' freedom of choosing to join a union that they must be declared in direct opposition to the basic right of free choice."

• The criteria for worker eligibility are so worded as to deny the vast majority of farm workers the right to vote."

• "The proposed act grants to the employers management rights which make it virtually impossible for the farm workers to negotiate many issues affecting their basic working conditions."

• "The basic right of workers to strike is so conditioned by the act as to render this right meaningless."

While the bishops expressed a "sympathetic awareness of the problems faced by the growers and, more specifically, by small family farmers," they insisted that "the proposed 'Agricultural Labor Relations Act of 1972' would unjustly limit the rights of the farm workers and it would not bring peace and harmony to the California agricultural scene."

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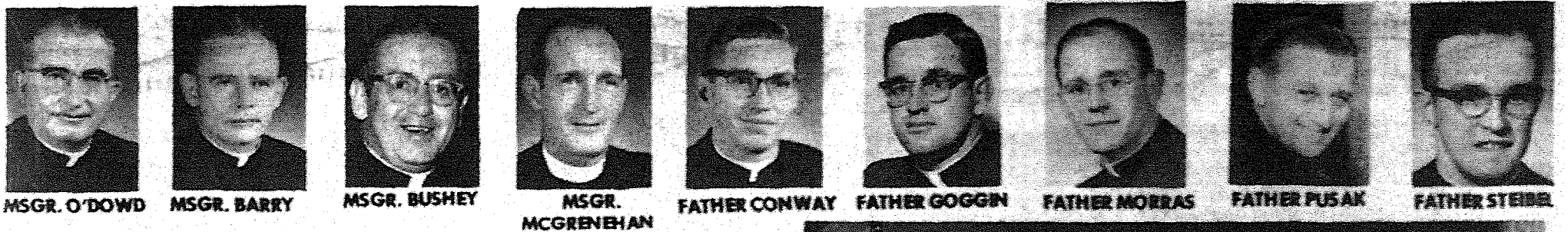
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## Regional moderators named to lead census

(continued from page 1)

Region V: Father Xavier Morris and Father Jude O'Doherty and Father Angel Vizcarra, O.P., Region VI: Msgr. David E. Bushey, and Msgr. John O'Dowd, Father William O'Shea, Father Charles Zinn, Father Edmond F. Whyte, Regions VII, VIII, IX, X XI, and Father Thomas J. Goggin, Region XII.

Msgr. John O'Dowd, director of the Census and Thomas Rossetti, president, Management Directors, Inc., who are coordinating the census, said this week following the regional meetings that "Response has been excellent. The participation and interest shown thus far in this initial phase of the census is outstanding. Based on the response to date, we feel that a thorough and successful census will be realized."

DURING THE second phase of the program which will begin Monday, Oct. 2 census directors will distribute manuals to

pastors, priests, parish census chairmen and secretaries at regional meetings scheduled to be held in central areas for the convenience of those participating.

An appeal for volunteer workers to go from door-to-door will be made on Sunday, Oct. 29. Parishioners throughout the Archdiocese will be asked to donate a few hours of their time to visit each home on a given street. A census form will be left with all baptized Catholics to be completed by the families in the privacy of their homes.



PHASE I of Archdiocesan census included area luncheon meetings for pastors and other priests. Father Laurence Conway, Region III moderator, is shown speaking during a meeting in Fort Lauderdale.



Symbol of census conveys simplicity, speed and privacy

Who is Mark Sense?

He is a stylized caricature composed of computer letters and symbols — and he will become the image of our parish and Archdiocesan census announced last week by Archbishop Coleman F. Carroll.

Why is he called mark sense?

The census form which you will be completing contains a number of questions which can be answered by the quick MARK of the pencil supplied to you. Simply indicate in the space provided, the answer which pertains to you.

Make Sense? Of Course! Hence — Mark Sense. Why Does Mark Make Sense?

- Simplicity — ease of execution (many questions are answerable by marking in appropriate space — yes — no — sometimes, etc.).

- Speed — results are returned rapidly through the use of computers. The pencils with which you are supplied are specifically for computer use.

- Confidentiality — census forms can be completed in the privacy of your home. You will not be interviewed! You then place your completed form in the provided envelope. SEAL IT for return to the parish by the worker who visits you. Again — Mark Sense — Makes Sense!

## Third retiree center planned

(continued from page 1)

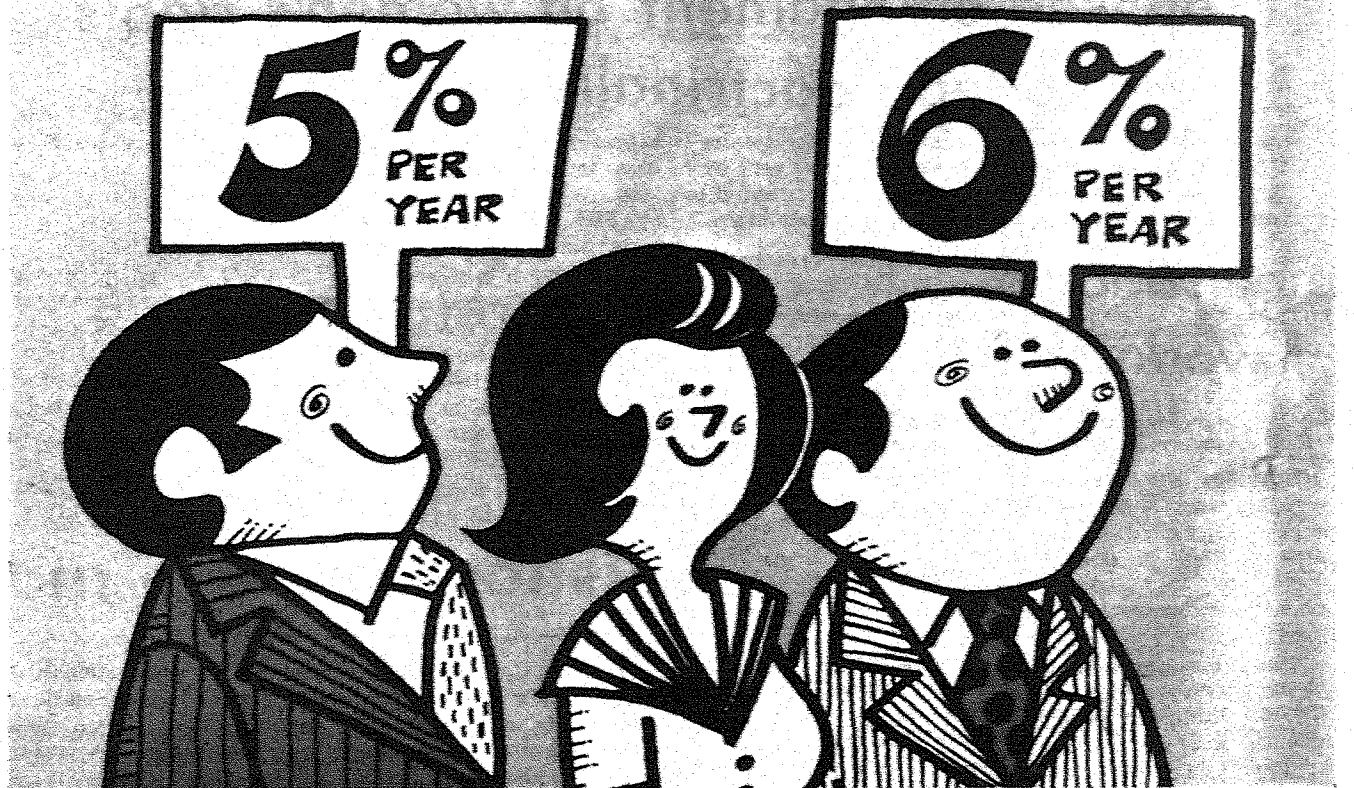
According to the Archbishop, the facility will be similar to Marian Towers, Miami Beach; and St. Elizabeth Gardens, Pompano Beach, each of which provide 200 units.

The seven-story structures will be available to those who qualify at approximately \$100 per month including utilities. There will

be a central dining area, recreation areas, lounges, etc. One-third of the units will be studio apartments and the remainder one-bedroom apartments.

Construction will be financed through an FHA insured loan with furnishings, decorations, etc. provided by seed money from the Archbishop's Charities Drive.

# Meet the "Money Movers"



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5½% per year	1-2 Year Certificates \$1,000 minimum
5¾% per year	2-4 Year Certificates \$3,000 minimum
6% per year	4-6 Year Certificates \$5,000 minimum

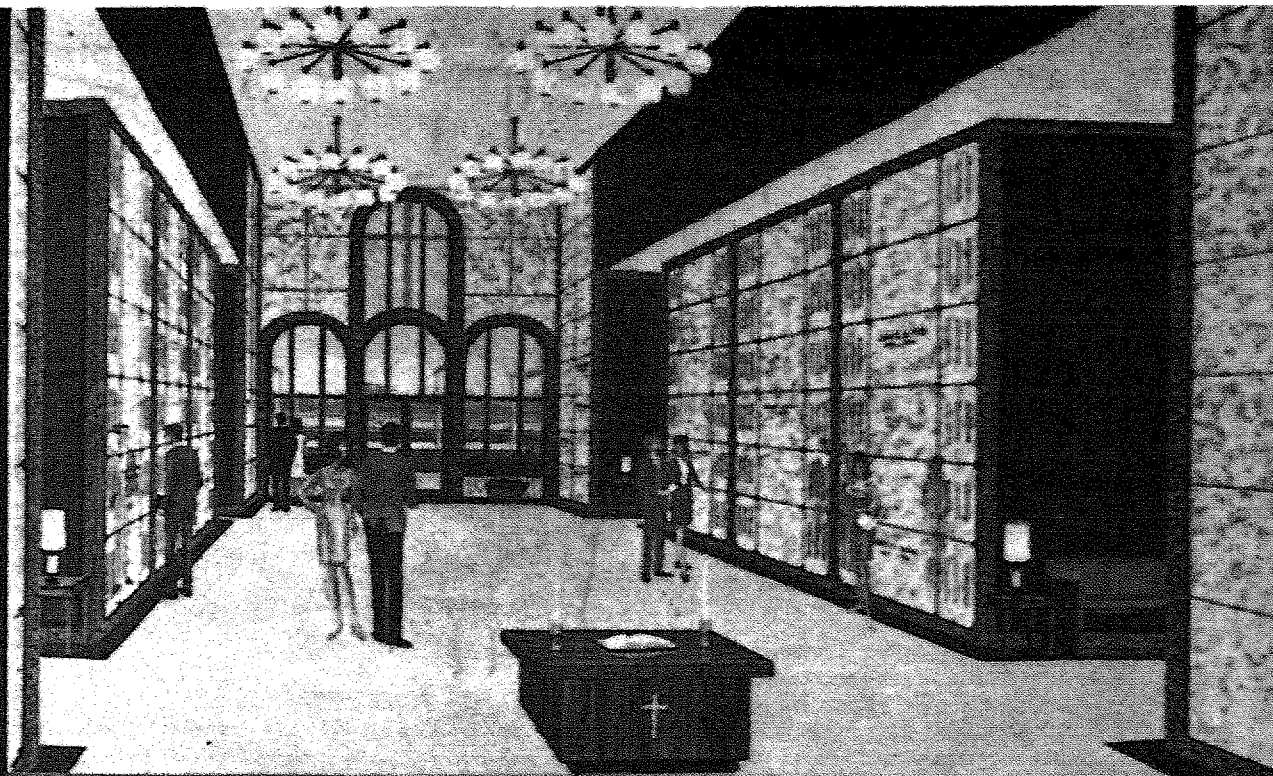
Early withdrawals on 1-6 year certificates are subject to 90-day interest penalty as required by Federal regulations.



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# Editorials

## 'God doesn't make junk' — means no life is junk

Stung by the taunts of several classmates, the shabbily-clad little black boy, hurt and with defiance distorting his face, finally screamed back — "God made me and God doesn't make junk."

The Christian faith reveals this same insight into human life. "God doesn't make junk" is a truth to which millions of Catholics in the Archdiocese of Miami and across the nation will bear witness during "Respect Life Week," Oct. 1-7.

The observance of "Respect Life Week" stems from a resolution adopted by the National Conference of Catholic Bishops at its meeting in Atlanta last April.

**THE RESOLUTION** urged that a week of prayer and study be conducted at the parish level in all dioceses, focusing on the sanctity of human life, the grave threats it faces today, including hunger, poverty, violence and war, and the responsibilities of society to protect all of its members — the unborn child, the young, the poor, the aged and the disadvantaged.

"Respect Life Week is suggesting a positive approach to the social problems and issues of our times," explains Msgr. James T. McHugh, director of the division of Family Life of the U.S. Catholic Conference.

"Too often the Church has been publicly characterized as 'anti-abortion,' 'anti-materialist,' 'anti-pacifist.' Too little has been said about what we believe in and stand for. This week will give Catholics the opportunity to learn what has already been done and what is being done — at various levels, parish, diocesan, regional and national — and also what can be done."

"Respect Life Week" will begin with a special liturgy on Sunday, Oct. 1, celebrated in St. Mary Cathedral by Archbishop Coleman F. Carroll, and will center on the dignity of life and will set the tone for the rest of the week.

The special committee of bishops directing the observance specified that "Respect

Life Week" should not be an isolated program for small groups of the faithful. Here, as well as in every diocese throughout the nation, an attempt will be made to obtain the fullest cooperation of priests, Religious and laity to take part in making the week truly significant and effective.

**THE ACTION** of the Bishops conference is part of their response to the report of the Presidential Commission on Population and the American Future, which was made public last March, a month before the Atlanta meeting.

The Bishops' resolution said in part they took "serious exception to the general approach taken by this commission, that is, to equate quality of life simply with a lower rate of population growth on the grounds that a smaller number of people will result in greater affluence and material comfort for all.

"Experience has already taught us that our social problems — poverty, disease, injustice and violence — are not solved by merely population decrease but require change of heart and a re-ordering of priorities by the entire nation."

The Bishops also criticized the commission's pre-occupation with limiting population growth because it has, they said, led to a confined view of the inherent value of the individual person and of man's ability to live together with his fellow men.

We fervently hope that "Respect Life Week," particularly in the Archdiocese of Miami, will bring about a new awareness of the problems that confront us in this age of technology. Also, we pray that this week will awaken a sense of duty in all those who, for so long because of feelings of frustration and inadequacy as individuals, have failed to insure justice for all of the ages of man.

Let us remember the little boy who screamed "God made me and God doesn't make junk."



**THE NEED FOR WORLD PEACE**, which is one of the aims of "Respect Life Week," being celebrated in the Archdiocese and throughout the nation Oct. 1-7, is graphically portrayed in this photo of a man who has just lost his home to war. With hands over his face, an elderly Cambodian villager weeps over the loss of all of his earthly possessions outside of what was his home in Prey Svar. A Communist rifle grenade fired at a passing military jeep missed and slammed into the old man's home, demolishing it. We hope that "Respect Life Week" will enable all citizens to seek an equitable peace throughout the world.

## Polls useful sometimes — on moral issues never

By MSGR. JAMES J. WALSH

Polls have become an important part of our lives, like it or not. Not only in political campaigns but now in almost every aspect of living, the poll takers attempt to tell us what our ideas are as a people, how we are thinking, what our prejudices and attitudes are. And even if a survey goes against our own convictions in a particular matter, we have to admit the polls have often shown a surprising accuracy. Perhaps elections put their claims to the acid test.

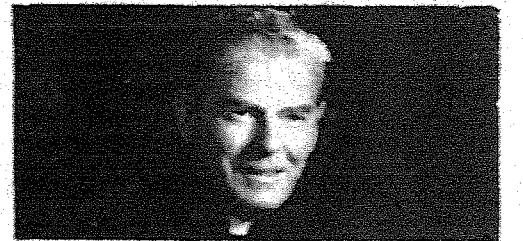
Moral issues are something else. Today it seems more and more people are basing their code of morality on the majority thinking, if enough people are for a certain matter, then many accept it as right and commendable. If enough are against it, then it becomes wrong and out of date. What is very alarming is the fact that this yardstick is being used now in the matters of abortion and birth control and euthanasia and the grave problems affecting human life.

It's the ancient theme: "Everybody is doing it, so it must be all right," but with a more powerful impact now, because polls give a national or international dimension to the judgment of good and evil.

**IS THIS ANY WAY** to settle moral problems? Hardly. We don't need a cross

never would have coincided with that of Christ.

**WHY BY-PASS** the most brilliant, those with great connections and those who were in a position to help the cause in traveling expenses, and so on. Fishermen? To convert



MSGR. JAMES J. WALSH

the world, to confound the scholars of Rome and the Greeks? We never could buy that if left to ourselves.

Calvary. No human being could have thought up Calvary. We cannot really understand it yet, so deep is the love that arranged it in all its disturbing details. Never did God demonstrate more impressively that His thoughts are not ours. His ways not ours. And the very basis of Christian living founded in love and self-denunciation, and the willingness to sacrifice one's desires now for union with God later in heaven, to apply in long range view to all our decisions, to seek and accept the guidance of the Church in the great issues of life, to love one's enemies, to see Christ in others, — all these are God's thoughts, and would not have been ours, had we been left to ourselves.

History is full of proof that God's thinking differs from man's. We see it in our own times on many sides. Pope John, in the light of hindsight, obviously seems the choice of the Holy Spirit, who is working out a plan about which we knew very little 14 years ago. John, the old man, the "interim" pope, wasn't expected to do much but smile and put in time until a worthy successor to Pius XII could be elected. How wrong we were.

**AND THE** Second Vatican Council itself. Exactly 10 years ago, predictions of what the Council would do fell like snowflakes. But no one came close. There was thinking behind the Council which was beyond man. Thoughts and attitudes eventually emerged in many areas to the surprise of all.

Beginning this Sunday, all of this should come into clearer focus as we observe across the nation "Respect Life Week." There will be seven days of "prayer and study focusing on the sanctity of human life, and the many threats to human life in the modern world, including more violence, hunger and poverty."

When we are faced with the problems of the unborn child, the aged, the incurable and disadvantaged, we need the power of faith to guide us rather than the persuasion of polls. We risk a fearful misjudgment if we run with the crowd in these matters and let emotions rule instead of faith, and thereby give approval to abortion, euthanasia and other assaults on human life.

God is the author of life. It seems likely that in this area of His creation, more than in any other, He firmly insists that His thoughts are not ours, His ways are not ours.

## Rapid growth of S. Fla. makes census imperative

Like winter crops sprouting in the warm Florida sunshine, the state's population has blossomed in giant proportions during recent years.

In order to meet the spiritual requirements of all Catholics living within the Archdiocese of Miami, Archbishop Coleman F. Carroll last week announced that a census will be taken of the growing number of faithful living in the eight southernmost counties of the state.

Last week, the U.S. Census Bureau announced that there are, as of July of this year, some 7,163,000 persons living in Florida. This is a growth of 7.2 per cent during the two years when the national census was last taken, and it makes Florida the fastest growing state east of the Mississippi.

A **GREAT** percentage of this growth has taken place in South Florida, particularly in the eight counties which comprise the Archdiocese of Miami.

When the last Archdiocesan census was taken in 1964 there were 5,705,000 persons living in the State. Since that time, more than a million and a half people have come to live here. This represents the equivalent of a large metropolitan city's being placed in our midst.

How many Catholics now live in the area of the Archdiocese of Miami? This is a vital question that we hope will be answered by the upcoming census. It is vital because it will insure that the spiritual wellbeing of all Catholics living here will be adequately met.

Volunteers from each parish will be called for in order to insure the success of this giant undertaking. We hope that you will respond by giving of your time and efforts to insure that the needs of the aged, shut-ins, destitute and homeless, as well as those of all of the faithful, will be made known by the census and met both spiritually and through the social service programs of the Archdiocese.

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Archbishop of Miami

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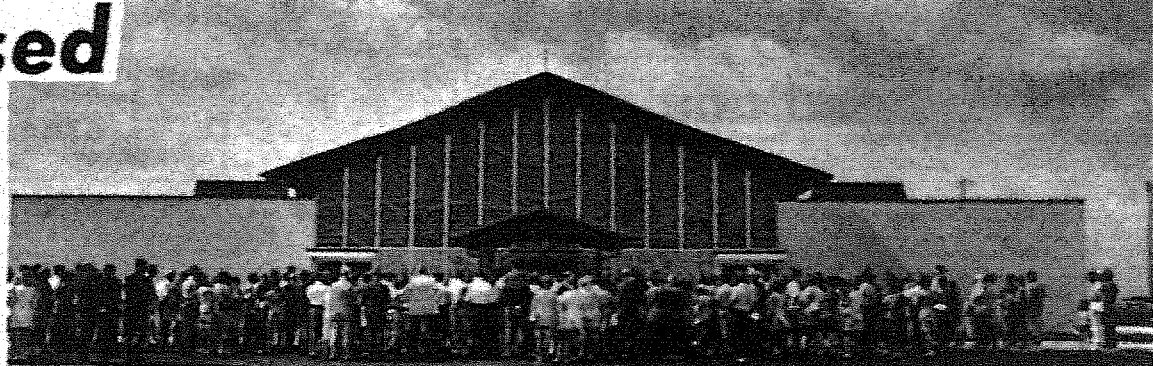
# Parish Center blessed

CORAL SPRINGS — St. Andrew Multi-Purpose Center was blessed last Saturday by Archbishop Coleman F. Carroll, who celebrated Pontifical Mass in the center chapel for an overflow congregation.

Designed by Fort Lauderdale architect Charles McAlpine, Jr. the new structure also provides a rectory and for classrooms for catechetical instructions.

Established in 1969 by Archbishop Carroll, the parish now has approximately 500 families in contrast to the 30 families in the area when it was begun.

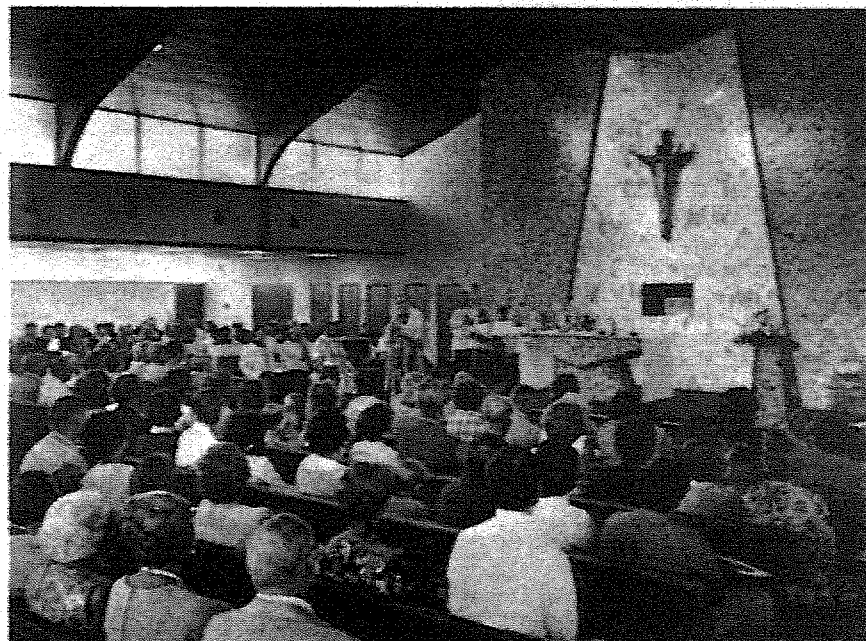
Father Patrick Farrell is the pastor.



**MASSES** are now being celebrated daily and on Sundays in the new St. Andrew Multi-Purpose Center located at 29th St. and 99th Ave. in Coral Springs, west of Pompano Beach.



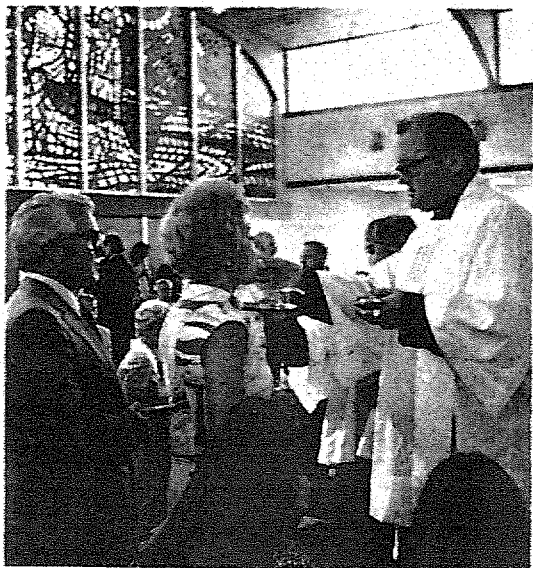
**NEWEST** church in the Archdiocese was dedicated by Archbishop Coleman F. Carroll last Saturday in Coral Springs.



**OVERFLOW** congregation heard Archbishop Carroll speak during Mass of Dedication in St. Andrew Church.



**HOMELY** during Mass was preached by Father James Reynolds, pastor, Holy Spirit Church, Lantana.

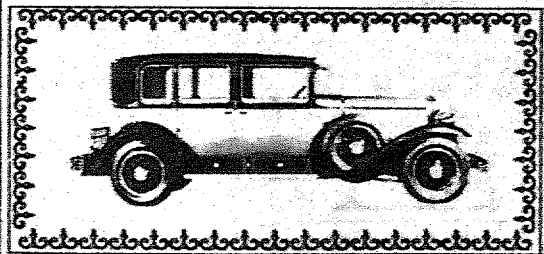


**FAITHFUL** receive Holy Communion from Father Patrick Farrell, pastor of the new parish center, who also welcomed parishioners after Mass.



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# Rehabilitation program for exceptional adults

A rehabilitation program geared to meet the needs of exceptional adults will be offered at Miami-Dade Junior College's North Campus beginning Oct. 2.

Under the direction of Lawrence Fomran, Dept. of Continuing Education, the program will offer vocational, occupational, social and recreational activities for those unable to participate in regular community programs.

**CABINET-MAKING.** millwork, furniture-making, and principles of retailing, buying, and home economics are scheduled for Monday and Friday evenings at John F. Kennedy Jr. High, 1075 NE 167 St., North Miami Beach.

Other courses which will be held on North Campus include psychology of personal adjustment and job orientation on Tuesdays and Thursdays; and park and recreational aides on Wednesdays and Saturday.

For parents, college students and others interested in serving as aides or assistants in the program for exceptional adults, psychology of adjustment of exceptional individuals will be offered on Wednesdays.

All courses are from 6:30 to 9:30 p.m., except on Saturdays, when the course begins at 9 a.m. and concludes at 1 p.m.

## Serves as committee chairman

Mrs. Marjorie P. Wessel, past president of the Archdiocese of Miami's Catholic Teachers Guild, served as chairman of the Guidance Visiting Committee for the Southern Association of Colleges and Schools during the recent evaluation of Bishop Kenny High School, Jacksonville.

A member of St. Monica parish, Opa Locka, where she is also member of the parish school board, Mrs. Wessel is assistant principal, pupil personnel services, Hialeah Miami Lakes Senior High School.

Formerly president of the Dade County School Administrators' Association, she is a member of the executive board of the Catholic Teachers Guild and program chairman for the Dade County Council Parent-Teachers Association.

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## Oktoberfest set at parish

**PEMBROKE PINES** — Their second annual Oktoberfest in observance of the patronal feast of the parish will be sponsored by members of St. Boniface parish Friday, Oct. 13, in Nativity parish hall.

Included will be a meal of German cuisine including knockwurst, sauerkraut, etc., and entertainment by authentic Bavarian singers and dances.

Tickets must be purchased in advance and may be obtained by calling 987-1401 or 983-3062.

## Participate in meeting at Kansas City

Mrs. Dan McCarthy, president of the Miami Archdiocesan Council of Catholic Women, and Father Laurence Conway, Council moderator, were among those participating in the recent general assembly of the National Council of Catholic Women held in Kansas City.

During the meeting, which attracted almost 200 NCCW members of the expanded board of directors now called the General Assembly, suggestions included the continuance of the NCCW as an autonomous organization under the umbrella of the National Council of Catholic Laity and that geographic area representatives be eliminated from the governing body of the federation inasmuch as Councils of Catholic Women are represented on the General Assembly Board.

## Sisters to take part in workshops

**NAPLES** — Sisters of St. Francis of Philadelphia who staff St. Ann School are among members of their order who will participate in a series of Franciscan Renewal Workshops in Glen Riddle, Pa.

Initial sessions were held last week with future meetings scheduled for October and November. Friars Minor from Holy Name Province in New York will share thoughts on the workshop theme with emphasis on prayer in the life of one vowed to God.

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UNDER CONSTRUCTION in Fort Lauderdale is St. Malachy Parish Center designed by Miami architect Murray Blair Wright. Father Timothy G. Hannon is pastor of the Broward County parish, located at University Dr. and Bailey Rd.

# Pope sends gift to girl in a coma

A 19-year-old North Dade girl, who has been in various stages of diabetic coma for almost three years, has received a gift of a white Rosary and the assurance of a remembrance in his prayers from Pope Paul VI.

Edwarda O'Bara, under medical attention for dia-

betes since she was 13, had symptoms of intestinal flu late in 1969, went into deep diabetic coma on Jan. 2, 1970 and is now in "light" coma at her home following months of hospitalization and home medical treatment.

peal to the Holy Father for his prayers for her made by her mother, Mrs. Kaye O'Bara, formerly a member of the faculties at St. Rose of Lima School and Notre Dame Academy, the Pontiff directed the Vatican Secretariat of State to assure Edwarda a remembrance in his Masses and prayers in a letter dated Aug. 31. In addition the Pope imparted to Mrs. O'Bara and Edwarda his Apostolic Blessing.

Formerly a student at Norland Senior High School, Edwarda is "Much improved," according to her parents, who must still maintain an around-the-clock vigil

at her bedside. Her temperature and pulse are taken every three hours and she is turned every two hours. Her father, Joseph, a teacher at Scott Lake School, and her mother care for her in shifts.

However, in contrast to the days when Edwarda lay motionless in bed with her eyes closed, she can now watch television and frequently lets her wants known by gestures and by the expression in her eyes.

"You really learn to tell a lot from watching a person's eyes," her mother said, adding that Edwarda also recognizes her young friends who visit her from time to time.

## Cuban teacher program set

Applications for the Cuban Teacher Re-training program at the University of Miami will be accepted through Tuesday, Oct. 10, for the Spring session.

More than 600 Cuban refugees have already been assisted through the program in obtaining Florida teaching certificates. The training is supported by funds from the Cuban Refugee Program under the U.S. Office of Education.

Goal of the program is to provide more bilingual teachers for the community and to help displaced Cuban professionals resume teaching.

In order to avoid conflict with employment, students attend classes at night, during the summer and also on a parttime basis.

Additional information may be obtained by contacting Charles Seveck, Room 323, Merrick Bldg., main campus, or by calling 284-2954.

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# Profound wisdom of Olga Connolly, a discus-thrower

By FATHER JOHN B. SHEERIN

There is a psychological mechanism known as "selective inattention." It seems that most humans read what favors their own opinions but unconsciously skip over what they don't like.

Something like this happened to us in reading about the Olympics at Munich. We were anxious to read about Americans who broke records and about Spitz's seven gold medals but we skipped over the items about the Rhodesians. That was "politics" and we wanted sports.

Yet it is altogether unrealistic to expect an Olympiad free of politics. At least not an Olympiad in the Avery Brundage style. The Olympics chief has been presenting the Games as a feast of freedom, peace and world brotherhood. How is it possible to celebrate and promote peace and brotherhood without getting into politics? Politics is more than party-line speeches. Even the national flags at the Munich stadium were political symbols.

**WHAT HAPPENED** at Munich, the politically-motivated massacre of Jews by Arab terrorists, reflects the fact that peace and brotherhood are political issues. The Olympic Games necessarily mirror the political problems in the real world. We would like to have a perfect UN where there would be no political quarrels but the UN is a mirror of the world. So too the Olympic Games must reflect political quarrels if they are a forum for peace and brotherhood.

The astute observer of the sports scene, Red Smith, touched on this problem in a column entitled "Again the Sandbox." (N.Y. Times, Sept. 8.) He quoted with approval the remarks of Olga Fikotova Connolly, the Czechoslovakian discus-thrower who married Connolly, the American hammer-thrower, and was chosen this year to carry the U.S. flag in the opening ceremonies of the Games.

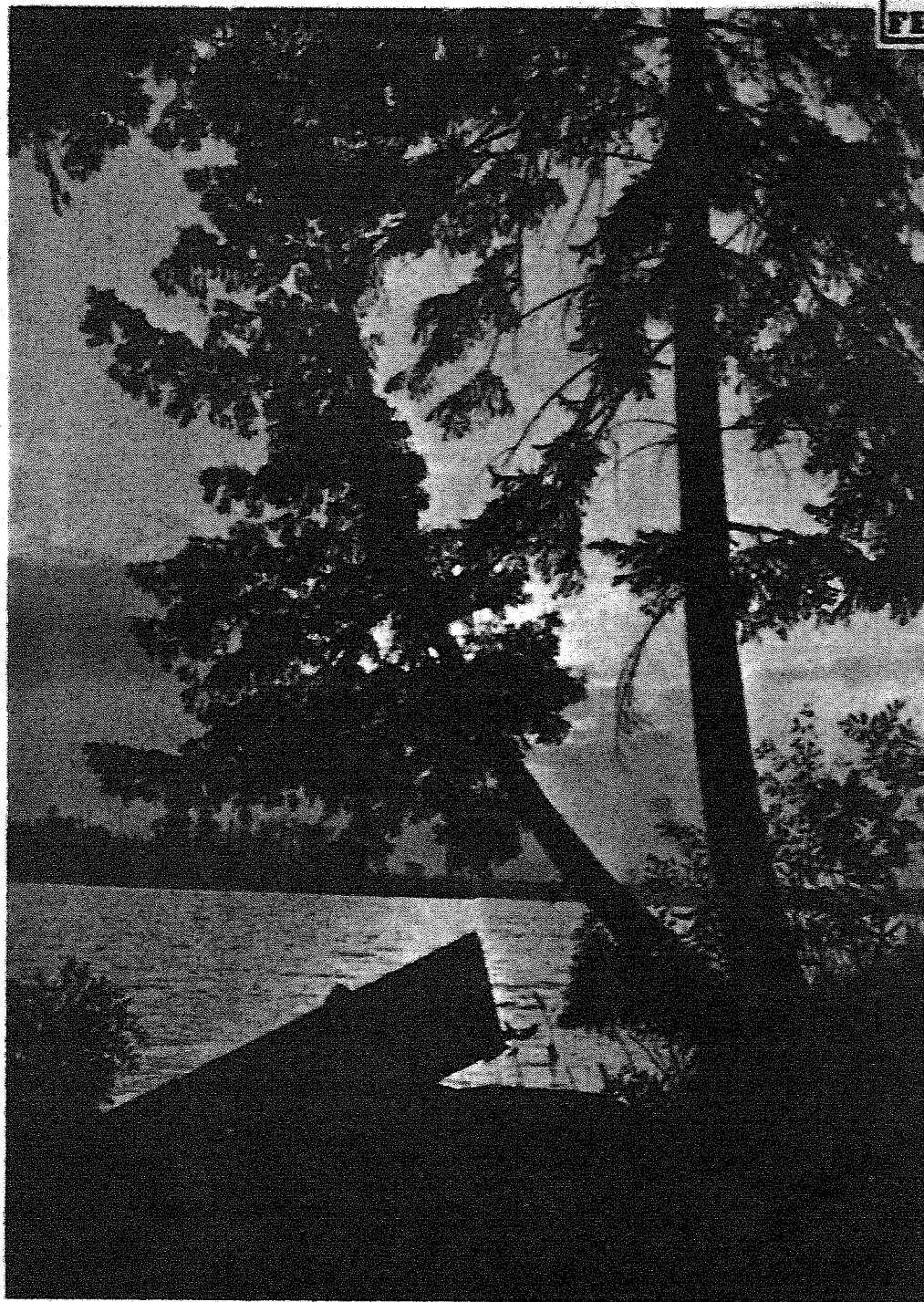
"The Olympics reflect the world" said the perceptive Olga. "We are seeing happen before our eyes, in our own backyard, what happens all over the world. If the Olympics are only for winning medals, we should not have them in the first place. If they are to bring us together, to help in the struggle for peace, justice and brotherhood, then we must not run away from problems."

**I AM REMINDED** of certain persons who want priests to run away from political problems in their preaching. They claim they come to church on Sundays to forget about politics and the problems of the world. But how is it possible for a preacher to deal with world peace and brotherhood in his sermons and skip over all moral issues that have a political tinge?

I know there are preachers who do this, and my guess is that the present dismal state of pulpit preaching is due precisely to the mealy-mouthed generalizations coming from such preachers.

Today our world is highly politicized, and most of our problems have a political thrust. If preachers practice "selective inattention" and gloss over political issues, such as the justice of the Vietnam War or the terror tactics in the Middle East or laws banning handguns in the U.S., such preachers should in all honesty disclaim any interest in peace and brotherhood. A priest, minister or rabbi concerned about peace and brotherhood is concerned about those evils that spawn wars and defeat brotherhood.

All of which brings us around to the old question, "Has the Church any right to get involved in politics?" Vatican II answered that question clearly and explicitly. The Constitution on the Church in the Modern World, Ch. 4 says that the Church is not tied to any political system and is therefore free to preach the faith and pass moral judgments "even in matters pertaining to the political order whenever basic personal rights or the salvation of souls makes such judgments necessary."



Indeed the Lord will be there with us, majestic; yes, the Lord our judge, the Lord our lawgiver the Lord our king, he it is who will save us. In a place of rivers and wide streams . . . Isaiah 33: 22, 21

## Is word 'abortion' or 'murder'?

By DALE FRANCIS

The Gallup Poll showed that 56% of Catholics surveyed believed that the question of abortion should properly be left as a matter of decision between the pregnant woman and her physician.

A Catholic spokesman protested, said the wording of the question was at fault. He said that had Catholics been asked if they favored abortion-on-demand, they would have overwhelmingly expressed their opposition.

I do not doubt that the Catholic spokesman is right, a different wording would have produced a different response. But I'm not so certain his criticism was pertinent.

**THE RESULTS** of the survey may not have shown the true attitude of Catholics towards abortion but it did demonstrate their vulnerability to the semantical evasions of the proponents of abortion and, since we live in a world in which semantics play an important role, the fact that Catholics are apparently unable to recognize an appeal for abortion on demand when it appears is a significant finding.

They shouldn't really be criticized too greatly either. On the week the survey results were announced, a Catholic editor was publicly defending the announced position of Sen. George McGovern, saying it was unfair to speak of his position as advocating abortion-on-demand. But Senator McGovern's position is exactly what the 56% accepted. He, before he started scrambling to escape the issue by saying it isn't a federal issue, had made clear that he believed it was a decision to be made by the pregnant woman and a physician.

Obviously, this sounds better than to say you favor abortion on demand. But in fact, those people who say they are willing to allow the question to be decided by the woman and her physician are advocating abortion on demand. Any position that does not

provide for protection of the rights of the unborn child is a position that opposes the rights of the unborn child.

**PRESUMABLY** the 56% of Catholics who were willing to accept the idea that the decision could be made by a woman and her physician were operating under some trust of physicians.

They must have been thinking, if they were thinking at all, that a physician would never approve of an abortion unless the situation was one of dire danger. That's poor Catholic theology — no direct attack on the life of the infant in the womb is ever permissible — but it is also a poor understanding of the situation in the medical profession.

There are doctors who would never perform an abortion. There are doctors who would rarely perform an abortion. While I haven't seen any surveys, there is almost certainly a substantial percentage of doctors who are opposed to abortion in principle.

But there are also doctors who would perform abortions for any reason or no reason at all. There are even doctors who now do nothing else but perform abortions and they are making a fortune. There are doctors who not only are willing whenever they are asked but there are doctors who arrange to have abortion cases brought to them.

**UNTIL** A newspaper I edit exposed them many months ago, there were two hospitals in New York City that were openly soliciting abortions all over the country.

So the fact is that when you say you are willing that laws be changed to permit the decision on abortion to be made by a woman and the physician she chooses, you are advocating abortion on demand. In states where this is the situation there is never a case when a woman who wants an abortion can't find a compliant physician. This is abortion on demand.

What we must insist upon is that everywhere there be protection for the

rights of unborn children. This is human life and this life must be protected as human life. We must not allow semantical evasions or euphemisms to hide the truth.

**THERE ARE** those who protest at the use of the word "murder" as a description of abortion. It is an emotionally charged word, some say. A Catholic priest criticized the U.S. Bishops for using it because he said it impugned upon the sincerity of those who did not see abortion as an evil.

But what is more truthful? Is it better to refer to an abortion as the termination of a pregnancy or is it better to refer to it as murder? Which describes the reality better?

Undoubtedly there are some who favor abortion who are quite sincere in not seeing the moral implications. But do you serve them better by allowing them to accept some euphemisms that make it seem as if abortion is a harmless procedure or do you say what is true — it is the destruction of human life and destruction of human life with deliberation is murder?

**ANOTHER** newspaperman, going through his files, said that he discovered I started writing on this issue back in the mid-fifties. I don't keep files of my columns but I don't doubt it is true. It was a decade before that I came face to face with the horror of abortion as a secular newspaperman who broke up an abortion ring.

Back in the mid-fifties it became apparent there would be a drive for legalization of abortion. But I really didn't think then it could progress so rapidly. But it has and I warn of it more strongly today because in another tomorrow the inevitable move is towards euthanasia for the retarded, the deformed, the critically ill and the aged. It was always important to defend the right to life but now it is urgent for when you do the life you save may be your own.

## Birth rate drops to 'replacement level'

WASHINGTON — (NC) — Reports by two federal agencies show the national birth rate for the first time has dropped to the replacement level — 2.1 children for each young woman of child-bearing age.

However, the Census Bureau and National Center for Health Statistics did not say their findings indicated the country already had reached the level of zero-population growth.

The end of population growth in this country, the experts said, will not come until the 2.1 rate has prevailed for 70 years.

The Census Bureau report was based on a survey of birth expectations among

50,000 U.S. wives conducted last June. The report said the married women who were canvassed, aged 18-24, expected to have an average of 2.3 children each.

**THE BUREAU** conducted a similar survey in 1960. Ultimately, said that earlier survey, women had had an average of .2 fewer children than they said they would. This same "differential of about .2 births" probably will prevail among the women surveyed this year, the bureau said.

**STATISTICS** furnished by the National Center for Health Statistics seemed to support the bureau's finding that the birth rate had decreased to replacement level.



# 'Fat City'—more about skid row



**DOWN AND OUT.** Has-been boxer Stacy Keach (right) wastes an afternoon with Curtis Cokes and girl friend Susan Tyrell in John Huston's "Fat City."

## Film Ratings: National Catholic Office for Motion Pictures

- Arch, The (A-2)
- A Man for All Seasons (A-1)
- Abductors, The (C)
- Arzum (A-2)
- Alibi Family (A-3)
- And Now for Something Completely Different (A-4)
- Bark and the Preacher (A-3)
- B. J. Lang Presents (A-3)
- Box Friend, The (A-1)
- Bartleby (A-2)
- Beast in the Cellar, The (A-3)
- Bang, Bang, Bang (C)
- Bedroom Maamark (C)
- Butterflies Are Free (A-3)
- Black Roses (A-1)
- Ben (A-2)
- Beast of the Yellow Night (B)
- Blood from the Mummy's Tomb (A-2)
- Biscuit Eater, The (A-1)
- Black Belly of the Tarantula (C)
- Bluebeard (C)
- Bianca (A-2)
- Bronco Bullfight (A-3)
- Boxcar Bertha (C)
- Bloodsuckers (B)
- Blood Thirst (A-3)
- Blood Mania (C)
- Bus is Coming, The (A-2)
- Brother Carl (A-4)
- Blood on Satan's Claw, The (B)
- Burglars, The (A-3)
- Charles—Dead or Alive (A-3)
- Charm Gang Women (C)
- Chato's Land (A-3)
- Clockwork Orange (A-3)
- Cabaret (A-3)
- Come Back Charleston Blue (A-3)
- Carry on Camping (B)
- City Lights (A-1)
- Candidate for a Killing (B)
- Carey Treatment, The (B)
- Cleopatra (B)
- Caged Men (C)
- Concert for the Bangladesh, The (A-1)
- Cowboys, The (A-3)
- Creature with the Blue Hand (A-3)
- Cry Uncle! (C)
- Candidate, The (A-3)
- Catty on Henry (B)
- Cool Breeze (C)
- Confessions of a Police Captain (A-3)
- Calpepper Cattle Co., The (A-3)
- Country Music (A-1)
- Deep Throat (C)
- Deliverance (A-4)
- Phelma (A-2)
- Dr. Jekyll and Sister Hyde (A-3)
- Dead Are Alive (B)
- DMK, You Sucker (A-3)
- Demons (A-2)
- Dealing (Or the Berkeley-to-Boston) (A-3)
- Dr. Frankenstein on Campus (C)
- Dynamite Chicken (C)
- Dirt Outlaws, The (A-3)
- Laughter of Satan (C)
- Daredevil, The (A-3)
- Day in the Death of Joe Egg (A-4)
- Deathmaster (A-3)
- Dr. Phibes Rises Again (A-2)
- Even Dwarfs Started Small (A-4)
- Everything You Always Wanted to Know About Sex (A-1)
- Eroticon (C)
- Every Little Crook and Nanny (A-3)
- Forty-Brick Lost Bag Blues (C)
- Fat City (A-3)
- Frogs (A-3)
- Frenzy (A-4)
- Fritz the Cat (C)
- Female Bunch, The (C)
- Fiddler on the Roof (A-1)
- Final Comedown (C)
- Fuzz (A-3)
- Full Life, The (A-3)
- Fillmore (A-3)
- F.T.A. (A-3)
- Four Flies on Grey Velvet (B)
- Gods and the Dead, The (A-3)
- Greasier's Palace (B)
- Gang's All Here, The (A-1)
- Gang That Couldn't Shoot Straight (A-3)
- Garden of the Finzi-Continis, The (A-3)
- Georgia, Georgia (A-4)
- Get to Know Your Rabbit (B)
- Great Dictator (A-2)
- Godfather, The (A-3)
- Great Northfield, Minnesota Raid, The (A-3)
- Groundstar Conspiracy, The (A-3)
- Gumshoe (A-3)
- Ghetto Freaks (C)
- Happiness Cage, The (A-3)
- Hickey and Boggs (A-4)
- Horror on Snake Island (B)
- Hannie Caulder (B)
- Hammersmith is Out (B)
- Honky (B)
- Hollywood Babylon (C)
- Honkers, The (A-3)
- Horro House (A-3)
- Hands of the Ripper (A-3)
- Hot Box (C)
- Hot Rock, The (A-2)
- Hospital, The (A-3)
- I Love You, I Kill You (A-4)
- I Want I Want I Want (A-3)
- Innocence Unprotected (A-2)
- Jamilva (A-3)
- Joe Kidd (A-3)
- Junior Bonner (A-2)
- Jerusalem File, The (A-3)
- Je T'aime, Je T'aime (A-2)
- J.W. Coop (A-3)
- Journey Through Rosebud (A-3)
- Judo Saga (A-1)
- King Lear (A-2)
- Kidnapped (A-2)
- Kansas (A-3)
- Le Boucher (A-3)
- Loot (B)
- Lady Frankenstein (C)
- Late Spring (A-1)
- Legend of Nigger Charles, The (A-4)
- Little Ark, The (A-2)
- Living Free (A-1)
- La Salamandre (A-3)
- Lady Liberty (A-4)
- Last of the Red Hot Lovers (A-3)
- Luncheon (A-3)
- Meiinda (C)
- Man & Boy (A-2)
- Mark of the Devil (C)
- Magnificent Seven Ride, The (A-2)
- Man, The (A-2)
- Malcolm X (A-2)
- Marjoe (A-3)
- My Uncle Antoine (A-3)
- Moments (A-2)
- Moonlighting Mistress (C)
- Macbeth (A-4)
- Minnie and Moskowitz (A-3)
- Macanana (B)
- New Ventures, The (A-4)
- Napoleon and Samantha (A-1)
- Now You See Him, Now You Don't (A-1)
- Nightcomers, The (C)
- Night of the Lepus (A-2)
- Night of the Living Dead, The (A-3)
- Night Evelyn Came Out of the Grave, The (C)
- Night of the Blood Monster (A-3)
- Our Latin Thing (A-2)
- One is a Lonely Number (A-3)
- Other, The (A-3)
- Oh! Calcutta! (C)
- One Brief Summer (B)
- Parades (A-3)
- Pickup on 101 (A-3)
- Pope Joan (A-4)
- Possession of Joel Delaney, The (A-4)
- Police Man, The (A-2)
- Play It Again, Sam (A-3)
- Personals (C)
- Place Called Today, A (A-1)
- Portnoy's Complaint (C)
- Pocket Money (A-3)
- Pete Seeger—A Song and a Stone (A-2)
- Pie Piper (A-2)
- Private Duty Nurses (C)
- Princess Yang Kwei Fei (A-2)
- Public Eye, The (A-2)
- Prime Cat (C)
- Return of Sabata (A-3)
- Rhinar (A-3)
- Rivals (C)
- Rain for a Dusty Summer (A-2)
- Right On (A-4)
- Red Sun (A-3)
- Revergers, The (A-3)
- Run Before the Wind (C)
- Ra Expeditions, The (A-1)
- Savages (B)
- Snow Job (A-3)
- Soul Soldier (C)
- Seduction of Inga, The (C)
- Silent Running (A-2)
- Sorrow and Pity, The (A-2)
- Scarecrow in a Garden of Cucumbers (A-3)
- School Girls, The (C)
- Sitting Target (B)
- Smic Smac Smoc (A-3)
- Shinbone Alley (A-1)
- Slaughterhouse Five (A-4)
- Some Girls Do (A-3)
- Soul to Soul (A-1)
- Snoopy, Come Home (A-1)
- Star Spangled Girl (A-2)
- Straw Dogs (C)
- Such Good Friends (C)
- Skyjacked (A-2)
- Stigma (C)
- Shaft's Big Score! (B)
- Stanley (A-3)
- Stepmother, The (B)
- Strange Vengeance of Rosalie (A-3)
- Stand Up and Be Counted (B)
- Salzburg Connection, The (A-3)
- Slaughter (C)
- Souder (A-1)
- Superbeast (A-3)
- Super Fly (C)
- Tales from the Crypt (A-3)
- Tender Warrior, The (A-1)
- Tomorrow (A-2)
- Tokyo Story (A-1)
- Thing with Two Heads, The (A-2)
- Tenchu! (A-3)
- Ten Days' Wonder (A-3)
- Twins of Evil (B)
- Touch Me (C)
- To Die of Love (A-4)
- Top of the Heap (C)
- Trial of the Catonsville Nine (A-2)
- Thumb Tripping (B)
- To Find a Man (B)
- Tower of Screaming Virgins (C)
- Uzana's Raid (A-4)
- Uncle Vanva (A-2)
- Utamato and His Five Women (A-3)
- Visitors, The (C)
- Welcome Home Soldier Boys (B)
- Wild in the Sky (B)
- Wind from the East (A-4)
- What's Up Doc? (A-1)
- Who Slew Auntie Roo? (A-2)
- Without Apparent Motive (A-3)
- Women in Revolt (C)
- Wall in Jerusalem, A (A-1)
- War Between Men and Women (A-3)
- Weekend Murders (A-3)
- What Became of Jack and Jill? (B)
- Wrath of God, The (A-4)
- Where Does it Hurt? (C)
- Winter Soldier (A-3)
- X, Y and Zee (B)
- Z.P.G. (A-3)

Fat City (Columbia) — John Huston's new film, "Fat City," is a complex character-study of two boxers, one a has-been at age 30 (Stacy Keach), the other a boy of 19 (Jeff Bridges) whose prospects on the B-grade boxing circuit around Stockton, Calif., are at best uncertain.

The two men meet near the outset in a gym — Keach is attempting to pull himself together after another drinking bout, the result, he claims, of his wife's desertion. Bridges has mild ambitions for the ring which the older man encourages — and the film then proceeds along the separate lines of their two careers that subsequently cross in the last third of the film's action.

THIS structure, at once loose in its interrelations of seemingly unconnected incidents and taut in its development of character, is at the core of Huston's remarkable achievement in "Fat City."

Produced by Ray Stark with an extraordinarily accurate eye for the desperate detail of the locale, from Leonard Gardiner's screenplay of his novel, the film marks Huston's return to the American film scene as a director after a ten-year hiatus.

In texture and quality "Fat City" is closest to "The Asphalt Jungle," but its theme of wasted lives and loves and the hopes of youth for affluence and success (the ironic meaning of the title) are reflective of a number of the director's earlier films.

YET "Fat City" is an observation rather than a statement. If the film's world of the boxing circuit, of the grimy bars, of the flop houses and onion fields where Keach does a day's work when he cannot get himself together to face a training schedule, becomes a casual metaphor for the frustrated lives and ambitions of all "small" people, Huston has managed to sub-

merge his comment in a gritty realism which at once avoids easy philosophizing and heavy sentimentality.

Such an effect is the result, once again, of Huston's amazing ability at casting, particularly in minor roles. The performances of Keach and Bridges have an undeniable clarity and conviction, but Huston's supporting cast — Susan Tyrell as a floozy who moves in with Keach between stormy affairs with her black lover Curtis Cokes; Nicholas Colasanto and Art Aragon as scared, punchy ex-fighters; the manager team for the two boxers, and Candy Clark as the selfish girl who traps Bridges into a senseless marriage — are so fine that each threatens to steal his scenes from the major performers.

IF anything Huston has let his supporting cast run away with "Fat City" so that one becomes conscious of the quality of these performances to the detriment of the overall thrust of the film.

Huston's fight sequences are among the best one can remember on celluloid. One in particular, staged between Keach in an attempted comeback and an equally worn-out Mexican slugger (Ruben Navarro) is so realistic that the viewer can almost feel the

body blows.

Keach's TKO — he is left so punchy he must be told of his victory — is mute testimony of the direction of the boxer's future, not to mention the brutality possible in professional prizefighting.

"Fat City" is not a pleasant film to watch. More restrained in language and visual treatment than "Midnight Cowboy," Huston's film no less effectively uncovers the dark skid-row underside of so many facets of the American urban experience.

YET at the same time "Fat City," for all the desperation of its final encounter — Keach and Bridges meet over a cup of coffee in a green-drab neighborhood cafe where a

crippled Chinese waiter becomes a moving symbol of lost youth and promise — is not without its limited affirmations.

Huston has approached his characters throughout with a compassion that insists upon their common humanity and cries out against the degradation of the human condition. Here, in this scene, the responses of the younger man suggest a perception of the possibilities of his future that is indeed a realization on Bridges' part of his limitations and a determination to live within them.

Such willingness to compromise may not be a pleasant option to contemplate, it is, just the same, in so many lives the key to survival. (A-III)

## 'After a little of it an insect would yawn'

Four Flies on Grey Velvet (Paramount) Unwholesome characters, unsettling violence, unpleasant language, unlawful sex, unlikely situation — total these to get an unnecessary movie: Dario Argento's latest English-dubbed pasta-piece.

Once again pursuing the theme of homicidal paranoia that dragged up through the murky mazes of "Bird With the Crystal Plumage" and

## 'Indecent —the whole 90 minutes'

The Abductors (Joseph Brenner Assoc.) is the second installment in what is apparently a series of "Ginger" movies, starring bleached-blond Cheri Caffaro as New Jersey's sexiest, most sadistic girl private eye.

Using local talent and a story line that Mickey Spillane would have thrown into the wastebasket, writer-director Don Schain pits Ginger against a seedy band who specialize in abducting cheerleader types, instructing them in the finer points of depravity, and then selling them to needy executives around the country.

All of this provides the occasion for a full 90 minutes of indecency. (C)

"Cat O' Nine Tails," writer-director Argento hounds rock drummer Michael Brandon with mysterious photos, letters, phone calls, voices in the night, and the corpses of his murdered cat and maid.

Deducing that someone is out to get him, Brandon dispatches his raspy wife (Mimsy Farmer) to a country haven, seeks aid from a low-living friend (Bud Spencer), hires an effeminate private-eye (Jean Pierre Marielle) to snoop around, and hops into the bathtub with his visiting cousin (Francine Racette).

Could even an insect care what happens further? (B)

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# Film fare on TV

## SUNDAY, OCT. 1

9 p.m. (ABC) — **Love Story** (1970) — The Big One made from the enormously popular Erich Segal novel invades the privacy of your home. But don't worry folks, the super-blipped dialogue between brief (sob!) lovers Ali McGraw and Ryan O'Neal, as they live out their intense and doubtless mismatched days together, will have been super-blipped by the network blipper. Actually, all those naughty words are the only thing that sparked the sudsy melodrama, and all that will be left is a limp tearjerker about two college kids Made For Each Other. (A-III)

## MONDAY, OCT. 2

9 p.m. (NBC) — **The Beguiled** (1971) — Off-beat Clint Eastwood vehicle casts the expressionless, existential hero in a battle of survival with a schoolhouse full of repressed Southern ladies of wildly varying ages. Eastwood, as a wounded Union soldier trapped behind enemy lines and "rescued" by the girls at Geraldine Page's shabby finishing school, knows he must beguile his "captors" in order to live long enough to escape. The rest is all intrigue, betrayal, and ironic twists done up in a nightmarish gothic style by director Don Siegel. (A-IV)

## TUESDAY, OCT. 3

8:30 p.m. (ABC) — **Playmates** — Original 90-minute TV film traces the risqué adventures of two divorced guys who — get this — unbeknownst to each other are dating each other's ex-wives. Wholesome! When the situation finally becomes clear to all parties, all reconsider their reasons for divorce, etc. — and just wait for the mushy ending.

## WEDNESDAY, OCT. 4

8:30 p.m. (ABC) — **Rolling Man** — Another 90-minute TV film, this one a violently melodramatic tale about a poor chap (Dennis Weaver) who runs a bit amok after (a) the death of his wife, and (b) the disappearance of his children. He'd like to find out what's going on — but would you?

## THURSDAY, OCT. 5

9 p.m. (CBS) — **The Undefeated** (1969) — Solid, unpretentious Western has old-fashioned movie virtues and the great strengths of John Wayne and Rock Hudson in the key roles. Wayne and Hudson are, respectively, ex-Union and ex-Confederate officers leading bands toward Mexico for a new start. They meet, clash a bit, and gradually develop a deep respect for each other, all the while taking adventure and adversity by the horns. Good viewing for all. (A-I)

## FRIDAY, OCT. 6

9 p.m. (CBS) — **To Sir, With Love** (1967) — Sentimental drama about would-be engineer from British Guinea by way of California who winds up teaching and turning some difficult borderline students in a London Cockney slum school into ladies and gentlemen. Based on true, distinguished diary-

novel by E.R. Braithwaite. As "Sir," Sidney Poitier dominates classroom and film itself with his extraordinary presence. Some pat solutions for real problems, and student transformations seem overswift, but fine supporting cast (with Suzy Kendall) show life, love and teenagers much the same in a British "blackboard jungle". In color. Directed by James Clavell. (A-II)

## SATURDAY, OCT. 7

9 p.m. (NBC) — **Marooned** (1969) — Gregory Peck, Gene Hackman, Richard Crenna, and James Franciscus star in a star-trek adventure that goes awry as three astronauts get stranded in space. Peck plays the ground control director, and David Janssen flies in in a rescue capacity. In all, the film offers super space and electronic effects, and a taut, gripping adventure yarn for all ages. (A-II)

## Books

# He challenged a wilderness

**Samuel de Champlain, by Samuel Elliot Morison, Atlantic, Little and Brown, Suitable for General Reading.**

Anyone interested in early Colonial America will find this absorbing account of one of the most important and picturesque explorers of those days both delightful and instructive. After a brief introductory chapter recalling the earliest discoverers from the Vikings through Cabot, Verrazzano, Cartier, and Roberval, the author concentrates on the career of Samuel de Champlain from his first voyage to Canada in 1603 to his death at Quebec in 1635.

According to the author not much is known of Champlain's early life — even the date of his birth is uncertain — except that he made at least one voyage to the West Indies in the last decade of the sixteenth century. The chief source of knowledge of his 32 years of activity in Canada is the graphic and detailed accounts of his work which he wrote on several of his return trips to France.

THESE works contain not only reports of his explorations and discoveries but accurate accounts of the geography, climate, and natural resources of northern America and descriptions of

the Indian tribes he encountered.

Also, he embellished the books with many lively sketches of scenery, Indians, animals, fish, canoes, and ships, along with dozens of maps and charts which were remarkably accurate for that day. Many of these are reproduced in the present volume.

In his usual dramatic and lively style, Dr. Morison relates Champlain's exploration of the St. Lawrence basin and New England coast, searching for suitable sites for permanent colonies. After 1608, Champlain concentrated on exploring to the west, up the St. Lawrence and Ottawa rivers, into Lakes Huron and Champlain.

DURING these years he also becomes more consciously the Empire Builder, striving to establish regular settlements and maintain friendly relations with the Indians, prodding his superiors and French government officials to send out settlers and provide more effectively for the defence

and economic development of New France.

The author has given us a thrilling and dramatic story of a great pioneer which any reader will find fascinating; his admiration for his hero is so evident that some readers may at times feel that Champlain could not have been quite the superlative genius and man of action he is painted.

However, enough solid proof is given to show he was one of the most skillful, courageous, and indomitable men of the age and rightly deserves the title, Father of New France.

The book is copiously illustrated with sketches and maps from Champlain's works and photographs of areas described in the text. Some fifteen pages of explanatory notes are found at the back of the book together with the usual bibliography and index. It is a work that will appeal to any class of reader and is a must for the college or high school library.

F. J. Gallagher, S. J.



"FAITH—GOD'S Gift to Man" will be the topic of "Seminar" on The Church and the World Today program, Sunday, Oct. 1 at 9 p.m. on WCKT-Ch. 7. Joining Father John McGrath will be two

couples, Pam and Gary Vance, St. Vincent de Paul parish (left) and Pat and Al Kolski, St. Mary Cathedral parish.

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

### FRIDAY, SEPT. 29

10 p.m. (6) Dreamboat (Unobjectionable for adults and adolescents)  
 4 p.m. (5) The Traitors (Family)  
 4 p.m. (10) Casablanca (Unobjectionable for adults and adolescents)  
 8 p.m. (6) Girls Of Pleasure Island (Unobjectionable for adults and adolescents)  
 9 p.m. (4 & 11) Tick, Tick, Tick (Unobjectionable for adults)  
 11:30 p.m. (4 & 11) Too Many Thieves (No classification)  
 11:30 p.m. (10) Spirits Of The Dead (Unobjectionable in part for all)  
**SATURDAY, Sept. 30**  
 10:30 a.m. (6) Kid Fliz — The Day The Earth Stood Still  
 12 noon (6) The Pigeon That Took Rome (Unobjectionable for adults)  
 1 p.m. (4 & 11) Children's Film Festival  
 4:30 p.m. (6) Chuka (Unobjectionable for adults)  
 7 p.m. (6) Girls Of Pleasure Island (Unobjectionable for adults and adolescents)  
 9 p.m. (5 & 7) Cactus Flower (Unobjectionable for adults)  
 9 p.m. (6) The Pigeon That Took Rome (Unobjectionable for adults)  
 11:15 p.m. (11) Elopement (Unobjectionable for adults and adolescents)  
 11:30 p.m. (4) The Wackiest Ship In The Army (Family)  
 11:30 p.m. (10) Little Caesar (Unobjectionable in part for all)  
**OBJECTION:** Excessive brutality; methods of crime minutely detailed; low moral tone.  
**SUNDAY, OCT. 1**  
 2 p.m. (9) Girls Of Pleasure Island (Unobjectionable for adults and adolescents)  
 4 p.m. (4) The Lion (Unobjectionable for adults and adolescents)  
 4 p.m. (10) The Mouse That Roared (Family)  
 4 p.m. (12) Rio Grande (Family)

4:30 p.m. (6) Chuka (Unobjectionable for adults)  
 7 p.m. (6) Girls Of Pleasure Island (Unobjectionable for adults and adolescents)  
 11:30 p.m. (4) OSS 117—Mission For A Killer (Unobjectionable for adults and adolescents)  
 11:45 p.m. (11) Take Care Of My Little Girl (Unobjectionable for adults and adolescents)  
**MONDAY, OCT. 2**  
 1:40 p.m. (6) Night People (Unobjectionable for adults and adolescents)  
 4 p.m. (5) Here Come The Nelsons (Family)  
 4 p.m. (10) Rough Night In Jericho (Unobjectionable for adults)  
 8 p.m. (6) Warning Shot (Unobjectionable for adults)  
 9 p.m. (5 & 7) Beguiled (No classification)  
 11:30 p.m. (4 & 11) Powderkeg (No classification)  
**TUESDAY, OCT. 3**  
 1:40 p.m. (6) Night People (Unobjectionable for adults and adolescents)  
 4 p.m. (10) The Love God (No classification)  
 8 p.m. (6) The Stooge (Family)  
 8:30 p.m. (10 & 12) Playmates (Unobjectionable for adults and adolescents)  
 9:30 p.m. (4 & 11) Footsteps (No classification)  
 11:30 p.m. (10) The Magnificent Ambersons (Unobjectionable for adults and adolescents)  
 11:30 p.m. (11) The Stratton Story (No classification)  
**WEDNESDAY, OCT. 4**  
 1:40 p.m. (6) Night People (Unobjectionable for adults and adolescents)  
 4 p.m. (5) Island Of Terror (Unobjectionable for adults)  
 8 p.m. (6) Warning Shot (Unobjectionable for adults and adolescents) (10 & 12)  
 8:30 p.m. (10) Rolling Man (No classification)  
 11:30 p.m. (4 & 11) Children Of The Damned (Unobjectionable for adults and adolescents)

11:30 p.m. (10) Rachel And The Stranger (Unobjectionable for adults and adolescents)  
**THURSDAY, OCT. 5**  
 1:40 p.m. (6) Night People (Unobjectionable for adults and adolescents)  
 4 p.m. (5) Information Received (Unobjectionable for adults)  
 4 p.m. (10) Texas Across The River (Family)  
 8 p.m. (6) The Stooge (Family)  
 9 p.m. (4 & 11) The Undefeated (Family)  
 11:30 p.m. (10) Mr. Lucky (Unobjectionable for adults and adolescents)

## RELIGIOUS PROGRAMS

**TV**  
**Saturday**  
 5:00 p.m.  
**THE TV MASS** — (Spanish) — Ch. 23 WLTV, Celebrant Father Ricardo Castellanos.  
**Sunday**  
 7 a.m.  
**THE CHRISTOPHERS** — Ch. 11 WINK  
 8:30 a.m.  
**INSIGHT** — WTVJ Ch. 4  
**CHURCH AND THE WORLD TODAY** — WCKT Ch. 7 — "Faith—God's Gift to Man" will be discussed on Seminar with Father John McGrath and two married couples.  
 10:30 a.m.  
**THE TV MASS** — Ch. 19 WPLG — Celebrant Bishop Rene H. Gracida.  
 2 p.m.  
**WINK Ch. 11 — INSIGHT (film)**

for adults and adolescents:  
 11:35 p.m. (11) Terror On A Train (Family)  
**FRIDAY, OCT. 6**  
 1:40 p.m. (6) Night People (Unobjectionable for adults and adolescents)  
 4 p.m. (5) Incident At Phantom Hill (Family)  
 4 p.m. (10) Charlie Bubbles (Unobjectionable for adults)  
 8 p.m. (6) Under Ten Flags (No classification)  
 9 p.m. (4 & 11) To Sir, With Love (Unobjectionable for adults and adolescents)  
 11:30 p.m. (4 & 11) Girl Happy (Unobjectionable in part for all)  
**OBJECTION:** Oriented to young people, this hodge-podge is preoccupied with amoral behavior and with suggestiveness in costuming and situations.  
 11:30 p.m. (10) Isle Of The Dead (No classification)  
**SATURDAY, OCT. 7**  
 9:30 a.m. (10 & 12) Popeye Meets The Man Who Hated Laughter (No classification)  
 10:30 a.m. (6) The Court Jester (Family)  
 12 noon (6) The Stooge (Family)  
 1 p.m. (4 & 11) Children's Film Festival  
 3:30 p.m. (4) The Sheepman (Family)  
 4:30 p.m. (6) Warning Shot (Unobjectionable for adults and adolescents)  
 7 p.m. (6) Under Ten Flags (No classification)  
 9 p.m. (5 & 7) Marooned (Unobjectionable for adults and adolescents)  
 9 p.m. (6) The Stooge (Family)  
 11:15 p.m. (11) 25 Paces To Baker Street (Family)  
 11:30 p.m. (4) Wall Of Noise (Unobjectionable in part for all)  
**OBJECTION:** Low moral tone pervades the development of this film

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# Change

## seems part of God's plan

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

Centuries ago, Heraclitus, an ancient Greek philosopher, observed that it is impossible for man to step into the same river twice. Impossible the second time, no matter how brief the interval of time between the first and second stepping, because it is neither the same man nor the same river, for both have changed.

According to Heraclitean philosophy concerning the reality of change, (and, incidentally, solid Christian theology and philosophy), nothing (created) remains the same. All (created) being is impermanent and nothing is constant but change itself.

In "Childe Harold," Byron put it more concisely when he wrote, "I am not now that which I have been." Only God and the eternal verities are unchanging.

**THOUGH** change at all levels and in all areas of life — cultural, social, economical, political, biological, theological, ecclesiastical, liturgical — is an ever-present, unavoidable fact of life, many choose to ignore it while others are afraid of it and resist it, withdraw from it or block it out.

People who act as though it will go away if they just ignore it live out their lives in a nearly static vacuum believing that nothing has changed in a generation, a century, a millennium, and that nothing ever will.

For those who fear change, all, or nearly all, change is bad, or at least out of control. In the words of Alvin Toffler, author of "Future Shock," "they seek a 'separate peace,' a diplomatic immunity from change."

However, once a person realizes that change is essential if man is to respond to God's call to "be fruitful, multiply, fill the earth and conquer it" (Gen. 1:28), and then be one with him for all eternity, he quickly sees how tragic it is that so many millions of people, including those who should know better, are so threatened by the idea of change that they are unable to respond to the

energating and exhilarating challenge of change.

Sad to say, they fail to realize that only in changing experiences will vast numbers of people recognize God's personal call to salvation, or strive to influence changing experiences as a way of responding to God's salvific call.

**GRANTED**, not all change is for the better. Some social, political, economic or religious changes produce negative effects: they can be disruptive, degenerative, disorganizing and demoralizing and lead to the breakdown of control.

Other changes produce positive improvements in the social, political, economic or religious areas: they may establish new forms of control that are highly beneficial. Nevertheless, change whether positive or negative, can catalyze individuals as well as groups into hearing (often for the first time) and responding to God's primary, universal call to salvation, and his secondary call to a particular state in life — marriage, the single state, or religious life.

The response to God's personal call is given in many ways. Man responds to his primary vocation by prayer, alms giving, self-denial, loving God, our neighbor, leading virtuous lives. He responds to his secondary vocation by fulfilling as best he can the duties of his state of life — the living spouse, the conscientious parent, the zealous priest, the dedicated religious, the involved single person.

But he also responds to God's call by trying to shape and direct change. The history books are filled with the names of God-fearing men and women who altered human events and changed the course of history.

Indeed, the very changes that clarify the call from God are frequently directed, restrained, terminated, accelerated, expanded or completed by those who recognize God's call in them. This in part is the beauty of change.

## Gospel calls us to

# Change

By FATHER  
QUENTIN QUESNELL, S.J.

"The son answers his father: 'No, I will not go' but afterward he regretted it and went" (Matthew 21,3).

Jesus loved the paradox. He liked putting things in such a way that, for a moment, the whole world got flipped over on its ear. So here he tells of the smiling obedient son who says "yes sir" to everything his father wants — but never does one of them. And he contrasts, him with the outspoken, criticizing, disobedient son who says no — and then changes his heart and goes off to do the things after all.

It's a favorite gospel theme: things are not nearly what they seem. You can say the right words without doing the right actions. To talk piously and to be a good person are not the same thing. They can go together: Jesus was pious. But they are often miles apart.

As He said, "Not everyone of those who cry out 'Lord, Lord' will enter the kingdom of God, but only the one who does the will of my Father in heaven."

The second son in our story was not interested in doing the will of his father. In fact, he said flatly that he would not do it. Later he changed his mind. The important thing in the story is the change.

**IT IS** the kind of change to which the gospels are always calling us. Sometimes they name it repentance, sometimes conversion. Sometimes they simply call it opening your eyes or your ears, being willing to see what's there and listen to what God is trying to tell you.

Moreover, it is always something we have to do for ourselves or at least be willing to let God do within us. No other human being can change or repent or be converted for us, any more than he can see for us or hear for us. We have to do it for ourselves.

God's call for us to change is the most important thing that can happen to us. And it

happens very often. We have to be ready for it at all times.

If we respond to God's call today, it will only lead us to a mountain top from which we will be able to see still wider horizons to stretch out to, and hear God's further calls to push on further still tomorrow.

The moment we settle down and decide that now we have this religion business all figured out, there is no place else to go, we know God's will and we are doing it and he really finally ought to be satisfied — at that moment we find ourselves standing among the Pharisees to whom Jesus originally told this story. But then he must finish by telling us, as he told them: "The prostitutes are entering the kingdom of God before you are."

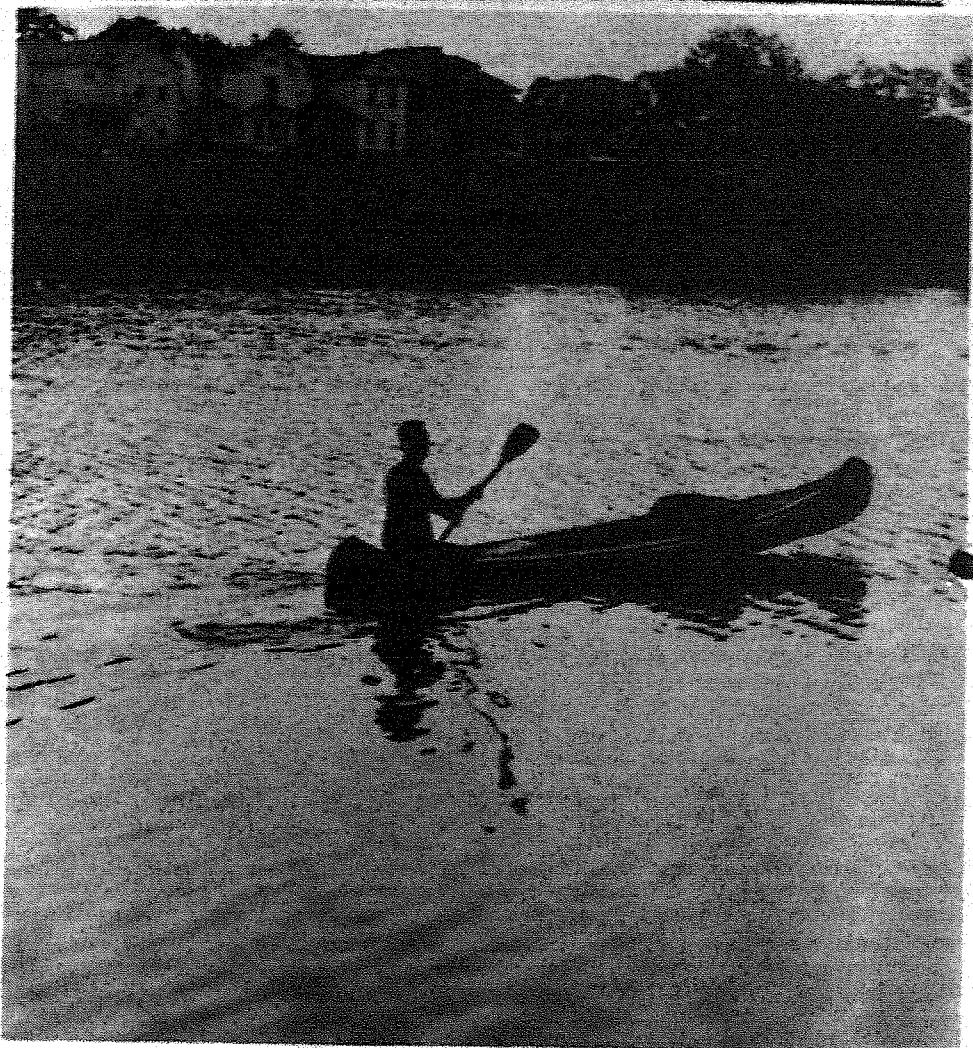
**OF COURSE**, people can change for the better and people can change for the worse. It is not just change that is so wonderful. It is willingness to look and listen to what is going on in the world, and entertain the possibility that we are and have been wrong.

As people change, for better or worse, the world around them changes too. This process goes on without end, through all of human history. Every change in other people, every change in the world about us, puts a new demand on us. How shall we respond to what is going on?

The first recorded preaching of Jesus was the simple message: "Reform your lives! The kingdom of God is at hand." The first preaching of the first disciples at Pentecost is given in Acts as "Have a change of heart and mind!"

The power to change ourselves is perhaps the greatest gift God gave us. Possessing this gift, we do not have to be afraid of the changes that we see in others or in the world around us. Each such change outside becomes only one more invitation from God to examine our own situation and respond: to be ready, if necessary, to change. "Today if you shall hear his voice, harden not your heart."

KNOW YOUR FAITH



"It is impossible for man to step into the same river twice. Impossible the second time, no matter how brief the interval of time between the first and second stepping, because it is neither the same man nor the same river, for both have changed."

## Question of jazz music as a part of worship

By FATHER JOSEPH M. CHAMPLIN

Readers of Al Capp's comic strip know all about Earthquake McGoon. But few of his followers, I am sure, ever heard of a combination family restaurant-night-club-bar by the same name in San Francisco. Located in the heart of that city's financial district, it lies at the foot of a very tall and unusually structured skyscraper, the Transamerica Pyramid.

"Turk" Murphy performs nightly at Earthquake McGoon's place, playing great jazz on his trombone with the help of five other men (piano, tuba, cornet, banjo and clarinet). Part-owner of the spot, Turk has been a professional musician since he was 15 — four decades ago — but Father's Day this year was probably the first time he used his talents and instrument for a Sunday Mass.

I visited with Murphy in between sets one night a few weeks after he had led this jazz liturgy in church. Father Wallace Anthony, a Paulist father from nearby Old St. Mary's in the heart of Chinatown, introduced me to Turk. It was this imaginative priest who conceived the idea, persuaded Murphy to cooperate and coordinated the unique Eucharist of Peace and Reconciliation.

**THE EVENT** began around 4:30 on that Sunday afternoon when Turk and his men got out their instruments, warmed up and practiced a few numbers. Ten minutes prior to the 5 p.m. starting time, the band played several pieces before a congregation triple its usual size. The Church, second oldest building in San Francisco, has marvelous acoustics and required a microphone only for the two singers.

The Mass however, was not a mere concert. The community fully participated, singing, for example, at the entrance, "Blowing in the Wind" and at the end, "Down by the Riverside." The band accompanied both of these numbers. After a woman had proclaimed the first scriptural text, Murphy and his musicians did a meditative instrumental piece, "Gettysburg." During the presentation of gifts, congregation and combo linked forces on "Kumbaya."

The people present (about 1,200) sang "Holy, holy, holy," the memorial acclamation, and joined in a particularly powerful Great Amen. The piano player

helped here with some careful improvisation which seemed to give worshipers the impetus needed to raise the roof of this well-known church structure.

Two professional singers, Lynn Shanks and Jimmy Stanislaus, accompanied by the band, used some old gospel tunes for music during Communion. "A Closer Walk with Thee" was one; "Just a Little While to Stay Here," the other. Murphy played these for us in the course of our evening at Earthquake McGoon's.

"Down by the Riverside" served as the recessional hymn, although apparently few members of the congregation recessed during it. Most instead stood, clapped, joined in on the refrain, stomped their feet, waved back and forth to the music. Afterwards the congregation applauded for a full five minutes, eloquent testimony that something good, reverent and holy had indeed happened on this Sunday afternoon.

**THE COMMUNITY** moved downstairs to an auditorium afterwards for wine, cheese and conversation. Vocal feedback there was almost entirely positive and many were extremely enthusiastic. One written note dropped into the poor box expressed an objection but a quantity of approving letters in the days which followed more than offset that negative remark.

A Jewish show business friend of Turk's from years back paid perhaps the supreme tribute when he commented to the band leader: "Another one of these, Turk, and I will convert." Murphy smiles at this, knowing that the County Cork Catholicism of his ancestors got lost somewhere in the move from Ireland to the United States.

"Therefore sacred music is to be considered the more holy in proportion as it is more closely connected with the liturgical action, whether it adds delight to prayer, fosters unity of minds, or confers greater solemnity upon the sacred rites. But the Church approves of all forms of true art having the needed qualities, and admits them into divine worship." Vatican II Fathers wrote those words in their liturgy document on the sacred liturgy.

It may seem a strange change to have jazz musicians at Holy Mass, but I do not think we can question the fact that Turk Murphy and his confreres are true artists. Should we not then admit them and their music into Catholic worship?



# Discussion questions

## DISCUSSION QUESTIONS

(These discussion questions, for 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 Father Weitzel:

A. What would you rate as the 10 most significant changes in the world since you were born?

B. Do you think the world is becoming a better place in which to live because of all the changes occurring in all areas of life?

B. Do you think the world is becoming a better place in which to live because of all the changes occurring in all areas of life?

C. What major changes have occurred in you during the last five years?

D. Are change and evolution synonymous?

### 2. Discussion questions for Scripture article by Father Quesnell:

A. Many people speak of the need for conversion among Catholics. Do you think there is such a need?

B. If you had a choice of changing only one thing about yourself, what would it be? Why?

C. When is the last time you changed your mind in an important matter? What factors entered into the decision to change your mind?

D. When is the last time you changed both your mind, your attitude and your basic convictions about life?

### 3. Discussion questions for Catechetics article by Father Pfeifer:

A. Which is the biggest change you have experienced so far in your life?

B. Which of the major changes you have experienced in your life have been for the better, and which have been for the worse?

C. Do you think the Church in our day has changed too much, too little, or just the right amount?

D. What do you hear God saying to us today in the "signs of the times"?

### 4. Discussion questions for Liturgy article by Father Champlin:

A. Do you think jazz is an art form?

B. Do you agree that all true American art forms should at least be considered for use in the liturgy?

C. On what basis would your parish decide for or against jazz at a liturgy?

D. Are the parishioners at your parish taking part in the kind of liturgy which is currently provided? Do they desire any changes in the present form of liturgy?

## Quiz

1. T. or F. — Regarding change, only God and eternity are unchanging.

2. — is essential if man is to respond to God's call to "be fruitful, multiply, fill the earth and conquer it."

3. Change helps individuals hear and respond to God's universal call to —.

(a) salvation (b) heaven (c) angels

4. T. or F. — Jesus in his preaching and teaching was against the idea of change.

5. The first recorded preaching of Jesus was the simple message — your lives. The kingdom of God is at hand.

6. For —, change is recognized as one of the very important experiences in which God's personal call may be discovered.

7. T. or F. All people are affected by change in the same way.

8. In the Old Testament, — recognized in the tragic changes in his marriage God's call to be faithful and forgiving.

(a) Moses (b) David (c) Hosea

9. "Sacred music is to be considered the more holy in proportion as it is more closely connected with the liturgical —.

10. T. or F. — The Church approves of all forms of true art, and admits them into divine worship.

ANSWERS:  
1. (T) 2. (Change) 3. (a) 4. (F) 5. (Reform) 6. (Christians) 7. (F) 8. (c) 9. (Action) 10. (T).

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

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



"To every thing there is a season . . . turn, turn, turn."

# Change

## Can be exhilarating

By FATHER CARL J. PFEIFER, S.J.

"Turn, turn, turn," sings Pete Seeger in a song he made popular. "to everything there is a season . . . turn, turn, turn." Few listeners are aware that the lyrics are taken almost word for word from the Old Testament (Qo 3: 1-8).

Seeger's song is popular not only because of its musical quality or his vocal talent, but also because it touches a nerve in our experience. Life today often appears to be marked chiefly by change. Almost everything is changing, and at an increasingly rapid pace. Perhaps it is the very speed of change in our recent experience that makes the reality of change so striking a part of our awareness. "Turn, turn, turn."

Earlier today I was talking about particular organizational changes with my former research assistant. Being young, change excited her. She found it hard to grasp why many people find life's changes so disconcerting and confusing.

SHE USED an example. "It is like when a boy has a coat. He would not want to wear that same coat day after day, year after year, as he gets older." She had a point. Acceptance of change would seem just as normal as wanting to change to newer clothes as one grows up.

"That seems to be true," I countered. "except for people like me who are most content when dressed in familiar old clothes that have been comfortable for years." While change to her may seem exciting, to many change means being challenged to put off things with which one is comfortable and secure in order to put on new, seemingly ill-fitting habits.

Whether one considers change exciting or unsettling, desirable or something to be resisted may make a great deal of difference in the way individuals respond to changes in their lives. But for the adventuresome as for the timid, change contains within it a call or challenge to grow. For Christians, change is recognized as one of the very important experiences in which God's personal call may be discovered.

Often adult Catholics tend to look to laws, the example of the saints, the teachings of the Church, the rich heritage of past experience, the sacramental life of the Church, sermons, retreats, and personal guidance for discerning what God may be calling them to become or do. To turn to these sources is sound. In fact it is sad that more and more people seem to have lost appreciation for such important means of recognizing God's call.

In addition to these recognized and respected avenues of discernment, the very experience of change — like moving, changing jobs, becoming ill, growing, meeting new friends, retirement — is a frequently neglected source of hearing God's call and guidance. It may well be that God is trying to call you to something through particular changes in your personal experience or through changes in society and environment.

ACCORDING to Matthew's Gospel, Jesus criticized His followers on one occasion because they prided themselves in their skill at reading the signs of changing weather, while at the same time failing to

recognize God's voice in the changing "signs of the times" (Mt 16: 1-3).

The Second Vatican Council, following the example of Pope John XXIII, urged Catholics and other Christians to look to the "signs of the times" in their attempts to discern God's call in contemporary changes. Speaking of the Church, and therefore in some sense of each individual within the Church, the Council affirms that the Church "labors to decipher authentic signs of God's presence and purpose in the happenings, needs, and desires in which this people has a part along with other men of our age" (Church in Modern World, 11).

Actually the Council and Jesus are reiterating an awareness already traditional in Old Testament times. God's call may be recognized in life's changes, because He attempts to communicate with us through daily life as well as through Church, sacrament, scripture or doctrine. The prophets of old — great spiritual leaders like Moses, Jeremiah, or Isaiah — were skilled in reading the "signs of the times" and interpreting them in the light of tradition.

Moses recognized in the dramatic change from Egyptian slavery to freedom in the desert God's call or plan for him and the Israelites. Jeremiah discerned in the tragic change from empire to captivity in Babylon, God's call to new faith in His ancient covenant promises. Hosea discerned in the tragic changes in his marriage God's call to be faithful and forgiving.

Changes, great and small, in one's life and in the social, political, cultural and ecclesial experiences of one's time, are significant means through which God calls, guides, and directs individuals and his Church. Interpreted in the light of living tradition, experiences of change may well allow one to recognize more clearly what the Holy Spirit is calling one to be or do.

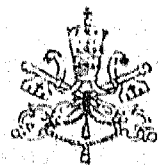
Change may be exhilarating. It may also be frightening. In any case experiences of change provide an important source for recognizing God and His personal call and responding to it. Not every change may be good, but change may open one to more clearly recognize just what is good, what is from God. "Turn, turn, turn," may be one of God's ways of inviting us to grow.



"It may seem a strange change to have jazz musicians at Holy Mass . . ."







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.)

## Greets sick group and tells members 'Christ loves you'

CASTELGANDOLFO, Italy — (NC) — Only hours before Pope Paul VI ended his two-month vacation at his summer residence here on Sept. 21 he greeted 170 sick persons from South Africa who were on their way to the Marian shrine at Lourdes, France.

The Pope told them: "Your visit gives us the occasion to express to you our loving and prayerful care."

The Pope reminded his visitors: "Jesus Christ loves you."

Then he told them: "He loves you now; He loves you at every moment. He loves you even when you think He seems to be far away. Let this love dwell and grow in you, for in this way you are friends of Jesus."

Before leaving his summer villa, where he had been since June 15, Pope Paul greeted the parish priests of Castelgandolfo, the city authorities and the police and staff that are on duty when he is in residence here.

The day before, the Pope made a special visit in the afternoon to the nearby town of Rocca del Papa to pray at a shrine there dedicated to Our Lady.

## Shows concern for the family structure

VATICAN CITY (NC) — Italy should be a "model to other nations" in protecting the family, Pope Paul VI told Italian President Giovanni Leone (Sept. 22) during a state visit at the Vatican.

Although neither the Pope nor the president made any direct allusion in their formal remarks to the current battle over Italy's divorce law, Pope Paul made it clear he is concerned for the future of family structures in Italy.

Several years ago the Pope denounced the proposal to permit divorce in Italy, but since the law was passed in 1970, the Pope and the Vatican have remained silent on the political battle which continues to this day.

However, in receiving Leone at the Vatican, Pope Paul declared it was "an expression of our affection for Italy, which is so close to us, and not just the fulfillment of a grave responsibility of our ministry, when we formulate the hope that she may enjoy an order and conduct regarding the family that conforms to her genuine traditions, religious as well as secular."

By virtue of these "genuine traditions," Pope Paul said, Italy feels called upon "to be if anything the model to other nations."

The Pope said that he prayed for "that respect in public and private life for the norms of morality which is the boast and strength of the people who bear in a special way the name of an eminently Catholic nation, which Italy is."

President Leone arrived at the Vatican accompanied by Italian Foreign Minister Giuseppe Medici and Mrs. Leone and three of the president's children. The president and Pope Paul met privately for almost an hour in the Pope's private office before joining the presidential family and other officials for the formal exchange of speeches.

Both the Pope and the president alluded to the need of some changes to be made bilaterally in the concordat which governs Church-state relations in Italy.

EXPRESSING pleasure that differences between the Church and Italy are a thing of the past, Leone said:

"We are looking toward the bilateral revision of the concordat which will reinforce the climate to religious peace and make impossible . . . every anachronistic barrier."

Leone, taking note of Pope Paul's efforts for peace and social justice, said that in this area "not only Catholics, but also those Italians who are outside of the Church recognize in you the highest seat of moral teaching."

The Pope told Leone that the constant efforts of the Church "are directed toward the preservation and deepening of the Christian heritage of the Italian nation."

"Only a solid moral structure, such as the Christian religion especially can offer, guarantees to nations that combination of generous openness to the noblest ideals, of love and freedom, of sensitivity to the causes of justice and human solidarity, of disinterested commitment to the service of the common good, which makes nations great and insures peace, social progress and independence."



During an audience before ending his two-month working vacation at Castelgandolfo, Pope Paul reaches out to touch an African woman and her child.

## Pope favors representative democracy

VATICAN CITY — (NC) — Pope Paul VI said he cannot see any benefits in "abandoning the path of representative democracy" for the "instruments of direct democracy."

Addressing delegates to the 60th assembly of the World Interparliamentary Union Sept. 24, Pope Paul said:

"Without denying the positive aspects of instruments of direct democracy such as new formulas for concerted democracies, where the government strives to establish dialogue with the 'living forces' of the nation, it is hard to see the benefits of abandoning the path of representative democracy."

THE POPE also predicted that there will be changes in representative government in the future.

He did not spell out precisely what changes he foresees, but said that government by elected representatives can hardly fail to be affected by the socio-economic transformations now being created by technological progress.

Some experts have predicted that through the use of computers and similar sophisticated equipment it will be possible to determine the opinions, the desires and the votes of millions of persons on a variety of issues within a matter of minutes.

"It should be conceded that the place of parliaments in public life has been deeply modified during the past century," the Pope said. "Almost everywhere a crisis of function and of identity shows itself. Moreover, it is hard to see how the scientific revolution in which our modern societies have entered, and which is wholly transforming the instruments of social, economic and cultural life, can leave the instruments of political life in their present forms."

HE SAID that the preeminence traditionally accorded by democracies to the legislative branch has "at times" led to "the impotence of the entire political organism." Some observers, he continued, see signs of a decline in parliamentary powers to the advantage of the executive branch of government.

But the Pope insisted on allowing opposition groups their rights to self-expression, both in parliaments and before the public.

"To conclude, ladies and gentlemen, we express our conviction that parliaments still keep their important role today. They are in fact the only place where the conflicts of groups can find their solution according to law."

"It is a parliament's noble task to see to the correct conception and application of just law, which over the long term ensures the equality and participation to which our contemporaries aspire irresistibly."

## Advices institutes

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI urged 150 representatives of secular institutes to remain close to the structure of the Church and its bishops.

The representatives received by the Pope were participants in a conference being held at nearby Nemi to establish a world conference of secular institutes that would promote the exchange of ideas and help among the 100 secular institutes now existing in the world with approximately 40,000 members.

Secular institutes are associations of lay people or priests, or both, who pledge themselves to a special form of evangelical life, including consecration to God and celibacy but without giving up their normal place in society or their profession.

"Never let yourselves be surprised or even touched by the temptation, today all too easy, (to think) that it is possible to have an authentic communion with Christ without a real harmony with the Church community governed by its legitimate pastors," Pope Paul told the representatives.

"How strong and flourishing the Church of Christ is shown in you," the Pope exclaimed.

Even some of the Church's "own sons," he said, have made it "the target of bitter and impious criticism."

The Pope said that neither of the two distinctive marks of secular institutes — their "consecration" and their "secular quality" — should be "overvalued to the detriment of the other. Both are essential."

## 'A date set by God'

CASTELGANDOLFO, Italy — (NC) — The unevangelized world offers the Church "a rendezvous with history, a date set by God," and to miss it would mean "incalculable damage" to the Church's future, Pope Paul VI told about 2,000 participants in an Italian national congress of pontifical missionary undertakings, which had been meeting at Rome.

He urged those connected with missionary work to hold high their hopes, keeping faith in their work and faith in Christ.

At the congress itself in Rome, Cardinal John J. Wright, prefect of the Congregation for the Clergy, told participants:

"The day when the Roman Catholic Church stops carrying the faith to new lands and new horizons, the faith will die."

It will die, the American cardinal said, "precisely in those lands where it established itself through the merits of the first Apostles and whence it has come to us as an inheritance."

"The reason is simple. Faith without works is dead, as Holy Writ says. For that reason we must spread the faith in order to keep it."

## Diplomatic relations

VATICAN CITY — (NC) — The republic of Bangladesh and the Vatican have agreed to establish diplomatic relations "to promote mutual friendly relations."

The Vatican announced Sept. 25 that the agreement was reached as a result of the "desire expressed by the bishops and the Catholic Bengalese community" and at the request of the government of Bangladesh, formerly East Pakistan.

The exchange of an apostolic nuncio representing the Vatican at Dacca and of an ambassador at the Vatican representing Bangladesh was suggested to a Vatican diplomat last April by the Dacca government.

The Vatican said Bangladesh officials first raised the subject of diplomatic relations during the visit of Canadian Archbishop William A. Carew, a papal diplomat, to Dacca last April. Archbishop Carew, apostolic nuncio to Rwanda and Burundi, was sent to Bangladesh as head of a special mission by Pope Paul VI to report on relief aid and the plight of Catholics in the former East Pakistan territory following the civil war there.

Vatican Radio said the establishment of diplomatic relations will permit the Vatican "to follow more closely the life and organization of the Church in the young nation" and to cooperate more fully in relief and social assistance programs for the people of Bangladesh.

## Study gigantic problems of fellowman, Pope says

VATICAN CITY — (NC) — Pope Paul VI told members and consultants of the Pontifical Commission on Justice and Peace that their task is to study "the gigantic problems facing our fellowmen."

The Pope received the commission Sept. 25 during a week-long plenary meeting being held in Rome. The Pontifical Commission for Justice and Peace has entered its second experimental period, this time for three years, following its establishment in 1967.

Pope Paul told the commission that only God can fully answer the hopes of mankind, but added "Salvation is given to men through Jesus Christ until the fullness of time."

To meet the needs of mankind, God has given each a measure of responsibility, the Pope said.

In this way, he added, God has called on "these hierarchy and clergy in their role of the shapers of conscience in the light of the unchangeable word of the Gospel" and on lay persons in their particular role as promoters of social action in the temporal order.

# VATICAN II:

(First of a Series)

By  
EUGENE CARSON BLAKE  
Retiring General Secretary,  
World Council of Churches  
GENEVA — (RNS) —

The Second Vatican Council signalled a tremendous breakthrough for Protestant-Catholic relations. It started us on the road to Christian unity in a way that would have seemed unthinkable before 1962. On the eve of the Ecumenical Council no one had the slightest hope that a document like the Decree on Ecumenism would be one of its results.

Now we need another such breakthrough, a second departure on the path toward unity (and this time I hope that Protestants, Anglicans and Orthodox will be an integral part of a single caravan. Why do I say this?)

It seems to me that de oecumenismo is now out of date. It has been surpassed by events. In some places fellowship between the separate churches has been growing so rapidly in the last few years that many old controversies no longer seem insurmountable. And on many levels attempts are being made to find common ways of expressing our faith.

While de oecumenismo was precedent-shattering, it was designed primarily to set forth the conditions under which encounter might take place between Protestants and Catholics. It prompted a proliferation of visits between church dignitaries at the highest level, many theological consultations, as well as formal gestures of goodwill and protestations of friendship.

But this is not unity. It is only a first step, the first leg of the journey. Certainly it does not ensure a safe passage or guarantee a timely arrival. Actually the drafters of the Decree on Ecumenism must have realized this, for its final section expressed the need for "the future inspiration of the Holy Spirit." De oecumenismo was thus not the last word but only the first word. There would be more to come.

PERHAPS ONE reason why Christian unity has not progressed in some quarters beyond the friendly gesture stage is that Protestants, Anglicans and Orthodox still consider themselves only "delegated observers," as they were at Vatican II. They mistakenly thought that aggruamento was a "Catholic word" and failed to see the need for genuine renewal in their own Churches. Where, in the past 10 years, has there been a Protestant effort comparable to Catholic renewal of the liturgy? Where have Protestants shown the same zeal for delving into the meaning of Scripture and making fresh efforts to attain a collegial ministry?

Responding to post-Vatican II Catholic overtures, the World Council of Churches launched the Joint Working Group with the Roman Catholic Church to work on theological issues that have divided us for centuries. Some measure of agreement has now been reached on the need for common witness to the Christian faith and the concepts of "catholicity" and "apostolicity."

The formation of the joint Committee on Society, Development and Peace

(SOPEX) in 1968 testified to our determination to work together on critical social questions. In addition Catholics are actively involved in almost all WWC conferences and committees, sometimes as full participants.

By far the most grati-

fying and promising result of the Decree on Ecumenism has been the blossoming of Protestant and Catholic collaboration at local and national levels. Today, Catholics participate in 18 national councils of churches scattered around the world. Locally they are involved in

73 percent of the local councils in Great Britain, in all 250 councils in the Netherlands and 50 in the U.S.A. And it is impossible to catalogue all the ad hoc consortia working on specific projects of mutual concern.

AND WHEREVER Christ-  
(continued on page 26)

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# Two Motu Proprios:

## I. Reforming minor orders

*Pope Paul VI has issued two new decrees that eliminate the order of subdeacon, enact norms for the diaconate and reform the Church's discipline regarding minor orders. Minor orders, now called "ministries" have been opened to laymen as well as to candidates for the priesthood and diaconate, and they are still restricted to men. According to the reform, however, the only minor orders retained for the whole Church are those of lector and acolyte. Moreover, only those "who have received the diaconate will be properly known as clerics." The first text, presented in its entirety below, explains the reform in the discipline of first tonsure, minor orders and the subdiaconate, and outlines the functions of contemporary lectors and acolytes. Its norms go into effect on Jan. 1, 1973. This is the official translation.*

Even in the most ancient times certain ministries were established by the Church for the purpose of suitably giving worship to God and for offering service to the People of God according to their needs. By these ministries, duties of a liturgical and charitable nature, deemed suitable to varying circumstances, were entrusted to the performance of the faithful. The conferring of these functions often took place by a special rite, in which, after God's blessing had been implored, a Christian was established in a special class or rank for the fulfillment of some ecclesiastical function.

Some of these functions, which were more closely connected with the liturgical action, slowly came to be considered as preparatory institutions for the reception of sacred orders, so that the offices of porter, lector, exorcist and acolyte were called minor orders in the Latin Church in relation to the subdiaconate, diaconate and priesthood, which were called major orders; generally, though not everywhere, these minor orders were reserved to those who received them on their way to the priesthood.

Nevertheless, since the minor orders have not always been the same, and many tasks connected with them, as at present, have also been exercised by the laity, it seems fitting to re-examine this practice and to adapt it to contemporary needs, so that what is obsolete in these offices may be removed, what is useful retained, what is necessary defined, and at the same time what is required of candidates for Holy Orders may be determined.

WHILE the Second Vatican Council was in preparation, many pastors of the Church requested that the minor orders and subdiaconate should be re-examined. Although the Council did not decree anything concerning this for the Latin Church, it enunciated certain principles for solving the question. There is no doubt that the norms laid down by the Council regarding the general and orderly renewal of the liturgy, also include those areas which concern ministries in the liturgical assembly, so that from the very arrangement of the celebration the Church clearly appears structured in different orders and ministries.<sup>1</sup> Thus the Second Vatican Council decreed that "in liturgical celebrations, whether as a minister or as one of the faithful, each person should perform his role by doing solely and totally what the nature of things and liturgical norms require of him."<sup>2</sup>

With this assertion is closely connected what was written a little before in the same Constitution: "Mother Church earnestly desires that all the faithful be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the nature of the liturgy. Such participation by the Christian people as 'a chosen race, a royal priesthood, a holy nation, a purchased people' (1 Pt 2:9; cf. 2:4-5) is their right and duty by reason of their baptism. In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit. Therefore, through the needed program of instruction, pastors of souls must zealously strive to achieve it in all their pastoral work."<sup>3</sup>

In the preservation of certain offices and

in their adaptation to contemporary needs, there are those which are especially connected with the ministries of the word and of the altar and in the Latin Church are called the offices of lector and acolyte and the subdiaconate. It is fitting to preserve and adapt these in such a way, that from this time on there will be two offices: that of lector and that of acolyte, which will include the functions of the subdiaconate.

BESIDES the offices common to the Latin Church, there is nothing to prevent episcopal conferences from requesting others of the Apostolic See, if they judge the establishment of such offices in their region to be necessary or very useful because of special reasons. To these belong, for example, the offices of porter, exorcist and catechist,<sup>4</sup> as well as other offices to be conferred upon those who are dedicated to works of charity, where this service has not been given to deacons.

It is in accordance with the reality itself and with the contemporary outlook that the above-mentioned ministries should no longer be called minor orders; their conferring will not be called "ordination," but "installation," only those however who have received the diaconate will be properly known as clerics. Thus there will better appear the distinction between clergy and laity, between what is proper and reserved to the clergy and what can be entrusted to the laity; thus there will appear more clearly their mutual relationship insofar as "the common priesthood of the faithful and the ministerial or hierarchical priesthood, while they differ in essence and not only in degree, are nevertheless interrelated. Each of them shares in its own special way in the one priesthood of Christ."<sup>5</sup>

Having weighed every aspect of the question well, having sought the opinion of experts, having consulted with the episcopal conferences and taken their views into account, and having taken counsel with our venerable brothers who are members of the sacred congregations competent in this matter, by our apostolic authority we enact the following norms, derogating — if and insofar as necessary — from provisions of the Code of Canon Law until now in force, and we promulgate them with this letter.

I. First tonsure is no longer conferred; entrance into the clerical state is joined to the diaconate.

II. What up to now were called minor orders, are henceforth called "ministries."

III. Ministries may be committed to lay Christians; hence they are no longer to be considered as reserved to candidates for the sacrament of orders.

IV. Two ministries, adapted to present-day needs, are to be preserved in the whole of the Latin Church, namely those of lector and acolyte. The functions heretofore committed to the subdeacon are entrusted to the lector and the acolyte; consequently, the major order of subdiaconate no longer exists in the Latin Church. There is nothing, however, to prevent the acolyte being also called a subdeacon in some places, if the episcopal conference judges it opportune.

V. The lector is appointed for a function proper to him, that of reading the word of God in the liturgical assembly. Accordingly, he is to read the lessons from sacred scripture, except for the gospel, in the Mass and other sacred celebrations; he is to recite the psalm between the readings when there is no psalmist; he is to present the intentions for the prayer of the faithful in the absence of a deacon or cantor; he is to direct the singing and the participation by the faithful; he is to instruct the faithful for the worthy reception of the sacraments. He can also insofar as necessary, take care of preparing other faithful who by a temporary appointment are to read the sacred scripture in liturgical celebrations. That he may more fittingly and perfectly fulfill these functions, let him meditate assiduously on sacred scripture.

Let the lector be aware of the office he has undertaken and make every effort and employ suitable means to acquire that increasingly warm and living love and knowledge of the scriptures that will make him a more perfect disciple of the Lord.

VI. The acolyte is appointed in order to aid the deacon and to minister to the priest. It is therefore his duty to attend to the service of the altar and to assist the deacon and the priest in liturgical celebrations, especially in the celebration of Mass; he is

also to distribute holy communion as an extraordinary minister when the ministers spoken of in canon 845 of the Code of Canon Law are not available or are prevented by ill health, age or another pastoral ministry from performing this function, or when the number of those approaching the sacred table is so great that the celebration of Mass would be unduly prolonged.

In the same extraordinary circumstances he can be entrusted with publicly exposing the blessed sacrament for adoration by the faithful and afterwards replacing it, but not with blessing the people. He can also, to the extent needed, take care of instructing other faithful who by temporary appointment assist the priest or deacon in liturgical celebrations by carrying the missal, cross, candles, etc., or by performing other such duties. He will perform these functions the more worthily if he participates in the holy eucharist with increasingly fervent piety, receives nourishment from it and deepens his knowledge of it.

Destined as he is in a special way for the service of the altar, the acolyte should learn all matters concerning public divine worship and strive to grasp their inner spiritual meaning; in that way he will be able each day to offer himself entirely to God, be an example to all by his seriousness and reverence in the sacred building, and have a sincere love for the mystical body of Christ, the People of God, especially the weak and the sick.

VII. In accordance with the venerable tradition of the Church, installation in the ministries of lector and acolyte is reserved to men.

VIII. The following are requirements for admission to the ministries:

a) the presentation of a petition freely made out and signed by the aspirant to the ordinary (the bishop and, in clerical institutes of perfection, the major superior) who has the right to accept the petition;

b) a suitable age and special qualities to be determined by the episcopal conference;

c) a firm will to give faithful service to God and the Christian people.

IX. The ministries are conferred by the ordinary (the bishop and, in clerical institutes of perfection, the major superior) according to the liturgical rite "De Institutione Lectoris" and "De Institutione Acolythi" revised by the Apostolic See.

X. Intervals, determined by the Holy See or the episcopal conferences, shall be observed between the conferring of the ministries of lector and acolyte whenever more than one ministry is conferred on the same person.

XI. Candidates for the diaconate and priesthood are to receive the ministries of lector and acolyte, unless they have already done so, and are to exercise them for a fitting time, in order to be better disposed for the future service of the word and of the altar. Dispensation from the reception of these ministries on the part of such candidates is reserved to the Holy See.

XII. The conferring of ministries does not imply the right to sustenance or salary from the Church.

XIII. The rite of installation of a lector and of an acolyte is to be published soon by the competent department of the Roman Curia.

These norms shall come into effect on 1 January 1973.

We order that what we have decreed in this letter, in motu proprio form, be established and ratified, notwithstanding anything to the contrary.

Given in Rome, at Saint Peter's, on 15 August, the Solemnity of the Assumption of the Blessed Virgin Mary, in the year 1972, the tenth of our pontificate.

PAULUS PP. VI

"Nevertheless, since the minor orders have not always been the same, the many tasks connected with them, as at present, have also been exercised by the laity, it seems fitting to reexamine this practice and to adapt it to contemporary needs . . ."

### FOOTNOTES

1. Cf. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium* 62, AAS 56, 1964, p. 117, cf. also 21, loc. cit. pp. 105-106.
2. Cf. *Ordo Missae, Institutio Generalis Missalis Romanae*, 16, typical edition 1969, p. 29.
3. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium* 28, AAS 56, 1964, p. 107.
4. *Ibid.*, 34, loc. cit. p. 104.
5. Cf. Second Vatican Council, Decree *Ad Gentes*, 15, AAS 56, 1964, p. 965, *ibid.*, 17, loc. cit. pp. 967-968.
6. Second Vatican Council, Dogmatic Constitution *Lumen Gentium*, 10, AAS 57, 1965, p. 14.
7. Cf. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, 24, AAS 56, 1964, p. 107, Dogmatic Constitution *Dei Verbum*, 25, AAS 58, 1966, p. 229.



## 2. On deacons

In the second of his apostolic letters made public Sept. 14, Pope Paul VI announces certain norms concerning the diaconate, explains the responsibilities of deacons in regard to celibacy and the liturgical hours, and, in light of changes announced in the preceding letter, establishes transitional norms for priesthood candidates who have already received first tonsure or who have been promoted to the subdiaconate. The complete text of the *motu proprio* follows. This is the official translation.

For the nurturing and constant growth of the People of God, Christ the Lord instituted in the Church a variety of ministries, which work for the good of the whole body.

From the apostolic age the diaconate has had a clearly outstanding position among these ministries, and it has always been held in great honor by the Church. Explicit testimony of this is given by the apostle Saint Paul both in his letter to the Philippians, in which he sends his greetings not only to the bishops but also to the deacons, and in a letter to Timothy, in which he illustrates the qualities and virtues that deacons must have in order to be worthy of their ministry.

Later, when the early writers of the Church acclaim the dignity of deacons, they do not fail to extol also the spiritual qualities and virtues that are required for the performance of that ministry, namely, fidelity to Christ, moral integrity, and obedience to the bishop.

Saint Ignatius of Antioch declares that the office of the deacon is nothing other than "the ministry of Jesus Christ, who was with the Father before all ages and has been manifested in the final time." He also made the following observation: "The deacons too, who are ministers of the mysteries of Jesus Christ, should please all in every way; for they are not servants of food and drink, but ministers of the Church of God."

St. Polycarp of Smyrna exhorts deacons to "be moderate in all things, merciful, diligent, living according to the truth of the Lord, who became the servant of all." The author of the *Didascalia Apostolorum*, recalling the words of Christ, "Anyone who wants to be great among you must be your servant," addresses the following fraternal exhortation to deacons: "Accordingly you deacons also should behave in such a way that, if your ministry obliges you to lay down your lives for a brother, you should do so. . . . If the Lord of heaven and earth served us and suffered and sustained everything on our behalf, should not this be done for our brothers all the more by us, since we are imitators of him and have been given the place of Christ?"

FURTHERMORE, when the writers of the first centuries insist on the importance of the deacons' ministry, they give many examples of the manifold important tasks entrusted to them, and clearly show how much authority they held in the Christian communities and how great was their contribution to the apostolate. The deacon is described as "the bishop's ear, mouth, heart and soul." The deacon is at the disposal of the bishop in order that he may serve the whole People of God and take care of the sick and the poor; he is correctly and rightly called "one who shows love for orphans, for the devout and for the widowed, one who is fervent in spirit, one who shows love for what is good." Furthermore, he is entrusted with the mission of taking the Holy Eucharist to the sick confined to their homes, of conferring baptism, and of attending to preaching the word of God in accordance with the express will of the bishop.

Accordingly, the diaconate flourished in a wonderful way in the Church and at the same time gave an outstanding witness of love for Christ and the brethren through the performance of works of charity, the celebration of sacred rites, and the fulfillment of pastoral duties.

The exercise of the office of deacon enabled those who were to become priests to give proof of themselves, to display the merit of their work, and to acquire preparation — all of which were requirements for receiving the dignity of the priesthood and the office of pastor.

As time went on, the discipline concerning this sacred order was changed. The prohibition against conferring ordination without observing the established sequence of orders was strengthened, and there was a gradual decrease in the number of those who preferred to remain deacons all their lives instead of advancing to a higher order. As a consequence, the permanent diaconate almost entirely disappeared in the Latin Church. It is scarcely the place to mention the decrees of the Council of Trent proposing to restore the sacred orders in accordance

with their own nature as ancient functions within the Church; it was much later that the idea matured of restoring this important sacred order also as a truly permanent rank. Our predecessor Pius XII briefly alluded to this matter. Finally, the Second Vatican Council supported the wishes and requests that, where such would lead to the good of souls, the permanent diaconate should be restored as an intermediate order between the higher ranks of the Church's hierarchy and the rest of the People of God, as an expression of the needs and desires of the Christian communities, as a driving force for the Church's service or diaconia towards the local Christian communities, and as a sign or sacrament of the Lord Christ himself, who "came not to be served but to serve."

FOR THIS REASON, at the third session of the Council, in October 1964, the Fathers ratified the principle of the renewal of the diaconate and in the following November the dogmatic constitution *Lumen Gentium* was promulgated. In the 29th article of this document a description is given of the principal characteristics proper to that state: "At a lower level of the hierarchy are deacons, upon whom hands are imposed 'not unto the priesthood, but unto a ministry of service.' For strengthened by sacramental grace, in communion with the bishop and his presbyterium, they serve the People of God in the ministry of the liturgy, of the word and of charity."

The same constitution made the following declaration about permanency in the rank of deacon: "These duties (of deacons), so very necessary for the life of the Church, can in many areas be fulfilled only with difficulty according to the prevailing discipline of the Latin Church. For this reason, the diaconate can in the future be restored as a proper and permanent rank of the hierarchy."

However, this restoration of the permanent diaconate required that the instructions of the Council be more profoundly examined and that there be mature deliberation concerning the juridical status both of the celibate and married deacon. Similarly it was necessary that matters connected with the diaconate of those who are to become priests should be adapted to contemporary conditions, so that the time of diaconate would furnish that proof of life, of maturity and of aptitude for the priestly ministry which ancient discipline demanded from candidates for the priesthood.

Thus on 18 June 1967, we issued in *motu proprio* form, the apostolic letter *Sacrum Diaconatus Ordinem*, by which suitable canonical norms for the permanent diaconate were established. On 17 June of the following year, through the apostolic constitution *Pontificalis Recognitio*, we authorized the new rite for conferring of the sacred orders of diaconate, priesthood and episcopacy, and at the same time defined the matter and the form of the ordination itself.

NOW that we are proceeding further and are today promulgating the apostolic letter *Ministeria Quaedam*, we consider it fitting to issue certain norms concerning the diaconate. We also desire that candidates for the diaconate should know what ministries they are to exercise before sacred ordination and when and how they are to take upon themselves the responsibilities of celibacy and liturgical prayer.

Since entrance into the clerical state is deferred until diaconate, there no longer exists the rite of first tonsure, by which a layman used to become a cleric. But a new rite is introduced, by which one who aspires to the diaconate or priesthood publicly manifests his will to offer himself to God and the Church, so that he may exercise a sacred order. The Church, accepting this offering, selects and calls him to prepare himself to receive a sacred order, and in this way he is

properly numbered among candidates for the diaconate or priesthood.

It is especially fitting that the ministries of lector and acolyte should be entrusted to those who, as candidates for the order of diaconate or priesthood, desire to devote themselves to God and to the Church in a special way. For the Church, which "does not cease to take the bread of life from the table of the word of God and the body of Christ and offer it to the faithful", considers it to be very opportune that both by study and by gradual exercise of the ministry of the word and of the altar candidates for sacred orders should through intimate contact understand and reflect upon the double aspect of the priestly office. Thus it comes about that the authenticity of the ministry shines out with the greatest effectiveness. In this way the candidates accede to sacred orders fully aware of their vocation, fervent in spirit, serving the Lord, constant in prayer and aware of the needs of the faithful."

Having weighed every aspect of the question well, having sought the opinion of experts, having consulted with the episcopal conferences and taken their views into account, and having taken counsel with our venerable brothers, who are members of the sacred congregations competent in this matter, by our apostolic authority we enact the following norms, derogating — if and insofar as necessary — from provisions of the Code of Canon Law until now in force, and we promulgate them with this letter.

I. a) A rite of admission for candidates to the diaconate and to the priesthood is introduced. In order that this admission be properly made, the free petition of the aspirant, made out and signed in his own hand, is required, as well as the written acceptance of the competent ecclesiastical superior, by which the selection by the Church is brought about.

Professed members of clerical congregations who seek the priesthood are not bound to this rite.

b) The competent superior for this acceptance is the ordinary (the bishop and, in clerical institutes of perfection, the major superior). Those can be accepted who give signs of an authentic vocation and, endowed with good moral qualities and free from mental and physical defects, wish to dedicate their lives to the service of the Church for the glory of God and the good of their souls. It is necessary that those who aspire to the transitional diaconate will have completed at least their twentieth year and have begun their course of theological studies.

c) In virtue of the acceptance the candidate must care for his vocation in a special way and foster it. He also acquires the right to the necessary spiritual assistance by which he can develop his vocation and submit unconditionally to the will of God.

II. Candidates for the permanent or transitional diaconate and for the priesthood are to receive the ministries of lector and acolyte, unless they have already done so, and are to exercise them for a fitting time, in order to be better disposed for the future service of the word and of the altar.

Dispensation from the reception of these ministries on the part of such candidates is reserved to the Holy See.

III. The liturgical rites by which admission of candidates for the diaconate and the priesthood takes place and above-mentioned ministries are conferred should be performed by the ordinary of the aspirant (the bishop and, in clerical institutes of perfection, the major superior).

IV. The intervals established by the Holy See or by the episcopal conferences between the conferring — during the course of theological studies — of the ministry of lector and that of acolyte, and between the ministry of acolyte and the order of deacon

"At a lower level of the hierarchy are deacons, upon whom hands are imposed 'not unto the priesthood, but unto a ministry of service.' For strengthened by sacramental grace, in communion with the bishop and his presbyterium, they serve the People of God in the ministry of the liturgy, of the word and of charity."

must be observed.

V. Before ordination candidates for the diaconate shall give to the ordinary (the bishop and, in clerical institutes of perfection, the major superior) a declaration made out and signed in their own hand, in which they testify that they are about to receive the sacred order freely and of their own accord.

VI. The special consecration of celibacy observed for the sake of the kingdom of heaven and its obligation for candidates to the priesthood and for unmarried candidates to the diaconate. The public commitment to holy celibacy before God and the Church is to be celebrated in a particular rite, even by religious, and it is to precede ordination to the diaconate. Celibacy taken on in this way is a diriment impediment to entering marriage.

In accordance with the traditional discipline of the Church, a married deacon who has lost his wife cannot enter a new marriage.

VII. a) Deacons called to the priesthood are not to be ordained until they have completed the course of studies prescribed by the norms of the Apostolic See.

b) In regard to the course of theological studies to precede the ordination of permanent deacons, the episcopal conferences, with attention to the local situation, will issue the proper norms and submit them for the approval of the Sacred Congregation for Catholic Education.

VIII. In accordance with norms 29-30 of the General Instruction for the Liturgy of the Hours:

a) Deacons called to the priesthood are bound by their sacred ordination by the obligation of celebrating the liturgy of the hours:

b) It is most fitting that permanent deacons should recite daily at least a part of the liturgy of the hours, to be determined by the episcopal conference.

IX. Entrance into the clerical state and incardination into a diocese are brought about by ordination to the diaconate.

X. The rite of admission for candidates to the diaconate and priesthood and of the special consecration of holy celibacy is to be published soon by the competent department of the Roman Curia.

### TRANSITIONAL NORMS

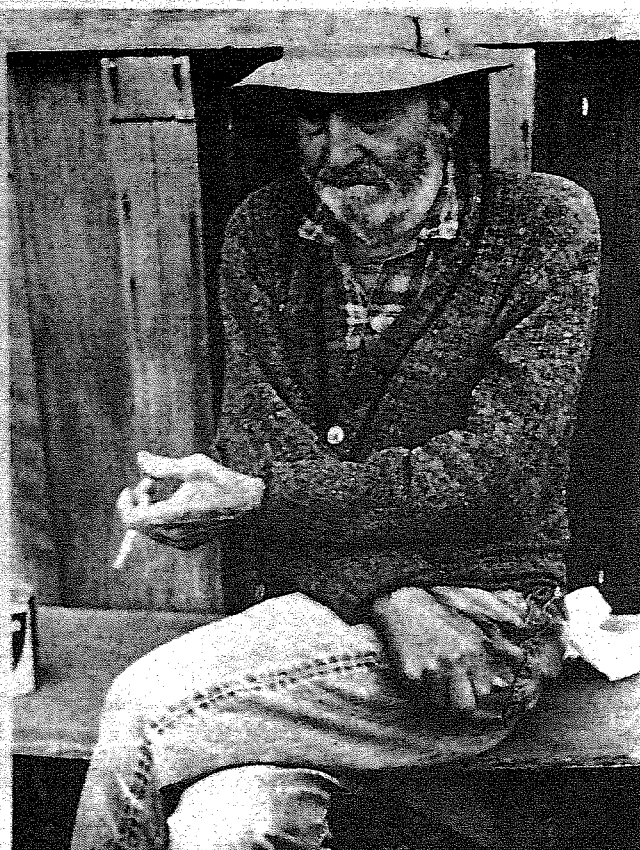
Candidates for the sacrament of orders who have already received first tonsure before the promulgation of this Letter, retain all the duties, rights and privileges of clerics. Those who have been promoted to the order of subdiaconate are held to the obligations taken on in regard to both celibacy and the liturgy of the hours. But they must celebrate once again their public commitment to celibacy before God and the Church by the new special rite preceding ordination to the diaconate.

All that has been decreed by us in this letter, in *motu proprio* form, we order to be confirmed and ratified, anything to the contrary notwithstanding. We also determine that it shall come into force on 1 January 1973.

Given in Rome at Saint Peter's, on 15 August, the Solemnity of the Assumption of the Blessed Virgin Mary, in the year 1972, the tenth of our pontificate.







## Drug abuse is reported on increase in Ireland

DUBLIN — (NC) — A study group commissioned collectively by the major churches in the Irish Republic reported that drug abuse threatens to reach epidemic proportions among the country's young people.

The report urges all the Christian churches to act against the growing drug problem. It also recommends that education on drugs be provided in the schools for children before they reach 14.

This is the first time the churches in Ireland have been urged to help solve the drug problem. The report comes from a special working party set up last year by a committee representing Protestant churches and the Catholic Church in Ireland.

Drug abuse is just one of many topics under examination by this group, which has the task of studying the role of the churches in Irish society.

The report urges the churches to provide facilities — buildings and personnel — to aid the rehabilitation and counseling of drug abusers and to set up experimental programs.

It notes that police drug squads in Northern Ireland and the Irish Republic had almost five times more drug abusers on their books in 1971 than the three previous years.

Adult education on drugs, discussion sessions for school dropouts and housing facilities for recovering addicts are other recommendations.

## Have you thought what you'll be doing at 70?

By TAMMY TANAKA  
(One of a Series)

NEW YORK — (RNS) — In the song "Old Friends," Paul Simon captures the image of two "winter companions" sitting on a park bench, waiting for the sunset.

In the last lyric, the young speaker addresses his contemporary: "Can you imagine us years from today, sharing a park bench quietly? How terribly strange to be 70

To be 70!

How many of us have thought seriously about what we might be doing at age 65 or 70? How many of us are preparing for "old age" psychologically and in other ways?

The Rev. Henry Whiting, who is retiring this Fall from the staff of the Lutheran Council in the USA, says retirement "isn't something you can go blindly into, ignore, or put off, thinking that it's not going to happen to me. I started planning for my retirement four or five years ago — and I would recommend it earlier."

"AM I LOOKING forward to retirement? You betcha," he said. "My wife and I have been preparing a year-round home in Cape Cod and I've arranged with a local church to do volunteer work as a pastoral counselor."

"I'm excited but also mindful that when you face the fact of the end of formal employment — you're turning a corner. There's a certain routine that is going to be different. Living on a fixed income requires very careful planning and discipline. You simply can't go blindly into it and leave it to chance."

Father Edward Barrett, pastor of St. Brigid's parish in Brooklyn, observed that "those who survive best and grow old gracefully are those who are active and learn to program themselves to a new pattern of life."

"If there is enough creativity in their lives, if they have the spark of willingness to learn new things, they can adjust. Those who can't adjust have apparently given no thought to the future and are unprepared," he said. "They have become totally dependent on a set routine and when that pattern is broken — by such things as the loss of a spouse or retirement from a job — it seems to pull the legs from under their

existence. They withdraw, don't eat properly and lose complete interest."

EXPERTS ON aging say the elderly can lead a most rewarding life if there is a balance of hobbies and recreation, volunteer work or a part-time job, and periods of study or meditation. People in middle age are encouraged to develop hobbies and leisure time activities so the transition into retirement can be made smoother.

I interviewed one spry little 70-year-old woman — a former librarian and art historian — who says she is busier now than ever. She lives in a rent-controlled hotel room lined with bookshelves full of art references, catalogues and card indexes. She says she hopes to spend the rest of her life supplementing her income (social security, a small pension and some savings) by doing research on her specialty: 17th Century portrait collections.

ANOTHER VIBRANT 73-year-old woman has been working with her contemporaries in a geriatric institute in Cleveland since her husband retired nine years ago. She recently attended the international conference on aging in Kiev, Russia.

The opportunities for volunteer work are endless, and can range from such things as stuffing envelopes for the Red Cross, being a foster grandparent to a mentally retarded child in an institution, or serving overseas with the Peace Corps.

Preparing financially for our retirement may be the most fundamental of all the concerns. Census reports show that the individual's income drops to about half after retirement. This in itself could cause some hardships, but the greatest problem appears to be inflation.

Percy M. Hansen in a book on retirement describes the plight of a married executive who said he had set up an insurance program in 1950, "scratching the bottom of the barrel a lot of times" to meet the monthly payments of \$300 which would provide him and his wife with \$500 a month for his retirement. It seemed like a lot of money then.

A report on aging by the national mission board of the United Presbyterian Church begins: "We ask wherein is

the beauty or wisdom of age when people who have saved for a future find themselves betrayed into a retirement which is as anxious and bitter as the self-denial which made it possible? Having worked hard they find their economic resources inadequate. Whether they paid for a home or lived in an apartment they find rising taxes forcing them out of a known sense of community."

A woman sitting on a disheveled bed and an unshaven man typify many of the aged who live in poverty in the nation's urban areas. Poverty, however, does not necessarily accompany old age. In the cases of the elderly poor who are living wretched lives in high-crime areas, it is likely that a large number of them were always poor, always lived in ugly ghettos and struggled to make ends meet. It is for this group — some 20 per cent of the 20 million Americans over 65 — that special programs and government welfare funds have been made available.

## Communal absolution is retained in Juneau

JUNEAU, Alaska — (NC) — The Juneau diocese will continue to use communal absolution as one form of administering the Sacrament of Penance, a diocesan spokesman said.

Bishop Francis T. Hurley instituted communal absolution here last spring as a "pastoral solution" for Catholics who were avoiding Mass and the sacraments because of serious problems with private confession.

"At our last priests' meeting we decided to use communal absolution four times a year," said Father Robert Mihelyi, director of

communications and editor of the diocesan newsletter, Inside Passage. "The practice will be linked to the three major feasts of the Church year — Christmas, Easter and Pentecost — and in the fall to the feast of our diocesan patroness, St. Theresa."

COMMUNAL absolution will also be used on other occasions when it is needed, Father Mihelyi added, "in the bush country, where a priest comes around only once a month, and at canning factories when they are open during their five-month season."



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## Around the Archdiocese

### Two clubs are seeking increased membership

**HOLLYWOOD** — Increased membership is the goal of the Mothers' Club and of the Booster Club at Chaminade High School where members are combining their efforts this year in planning programs to interest prospective members.

On alternating months the Mothers' Club will sponsor round dances and the Booster Club will host square

dances.

The first dance of the year will be held on Saturday, Oct. 7, under the auspices of the Mothers' Club, of which Mrs. Robert Mulford is president.

Live music and a buffet supper will begin at 8 p.m. in the cafeteria of the school at 500 Chaminade Dr. adjacent to Nativity Church.

### Palm Beach County

A spaghetti dinner, hosted by the Assumption Guild of St. Juliana Women's Club, West Palm Beach, is slated for Sunday, Oct. 8, from 1 to 6 p.m., in the school cafeteria, 4500 South Dixie.

A series of marriage instruction lectures for those contemplating marriage within the next six months will start Wednesday, Oct. 4, at 9 p.m. at St. Ignatius Loyola rectory, 10019 N. Military Trail, Palm Beach Gardens. Father John C. Mulcahy will lead the series. For further information call 622-2565.

A report on the recent Team Training Institute conducted by the ACCW will be presented by Mrs. Julian Humiston, at the Thursday, Oct. 5 meeting of St. Joan of Arc Guild, Boca Raton. Dessert and coffee will be served at 7:45 p.m. in Manning Hall, followed by a business meeting.

### Broward County

A covered dish supper will be held at the next meeting of the St. George Women's Club, Ft. Lauderdale, Wednesday, Oct. 4, in the church hall, 3640 NW Eight St. Father Russell Nickerson, assistant pastor, who recently returned from a trip to Europe, will discuss his trip.

The annual installation dinner and dance of the Father Michael Mullaly Assembly of the K. of C., will be held Saturday, Sept. 30, at 7 p.m. at the Viking Restaurant, 1150 N. Federal Highway, Dania.

On Tuesday, Oct. 3 the group will hold its regular meeting at the Marina Motor Inn, SE 17 St., Ft. Lauderdale. A social hour will be held at 7 p.m. with dinner following at 7:30 p.m.

A luncheon card party, hosted by St. Jerome Women's Club, Ft. Lauderdale, is slated for Tuesday, Oct. 3, at 12:30 p.m., in parish hall, 2600 SW Ninth Ave., Ft. Lauderdale.

The Nativity parish picnic is scheduled for Sunday, Oct. 1, from 2 to 7 p.m. on the K. of C. grounds, 30th Ave. and Johnson St., Hollywood.

A "Get-Acquainted Night" for parents of sixth through eighth graders and members of the religious education staff and CCD program of St. Matthew School, Hallandale, is slated for Sunday, Oct. 1, at 7:30 p.m. in the school.

### Dade County

A retreat for the men of St. Rose of Lima parish is scheduled for Oct. 6-8 at Our Lady of Florida Monastery Retreat, 1300 U.S.A., North Palm Beach. "A Christian — 1973" will be the theme.

Members of the Epiphany Catholic Women's Club will participate in the First Friday Mass, Oct. 5, at 8:30 a.m. A meeting will follow at the home of Mrs. J.W. Billington, 9725 SW 73 Ave.

Parishioners of St. Vincent De Paul will celebrate the patronal feast day of their parish, Sunday, Oct. 1, during the 10:30 a.m. Mass. A pancake breakfast will be served after all the Masses by the parish CYO.

The Women's Club of Christ the King, Perrine, will host games Wednesday, Oct. 4, at 8 p.m. in the parish hall.

St. Agatha Confraternity of Christian Doctrine will begin its first formal classes for first through third graders, Saturday, Oct. 7, at Loyola School, 10075 Coral Way.

Classes for grades four through six will be conducted at St. Brendan School, and will begin Wednesday, Oct. 11.

The annual dinner dance of the Daughters of Isabella, Coral Gables, is scheduled for Saturday, Sept. 30 at the K. of C. Hall, 270 Catalonia Ave. Proceeds from the event will benefit the Marian Center Day School for Exceptional Children.

Newly-elected officers of Our Lady of Perpetual Help Home and School Association were recently announced. They are: George Nehley, president; Joan Nadramia vice president; Mary Cooper, recording secretary; Dorothy Dinan, corresponding secretary; Joan Dutko, treasurer; Marilyn Pratt, program chairman; and Juanita Prestandra, publicity chairman.

A formal birthday ball, sponsored by the Mariasettes, will be held Saturday, Sept. 30, at 9 p.m. at the K. of C. Hall, 13300 Memorial Highway. For tickets call Jennie Mauch, 893-1900 or Marilyn Fujarek, 945-2086.

"Sing Out Miami" singing group will be presented by Holy Family Women's Guild, Tuesday, Oct. 3, in the parish hall, 14500 NE 11 Ave. at 8 p.m.

"Gridiron Glamor," the annual fashion show and luncheon hosted by the St. Lawrence Council of Catholic Women, will be held Saturday, Sept. 30 at noon at the Deauville Hotel. For reservations call Mrs. C. Taylor, 651-6823.



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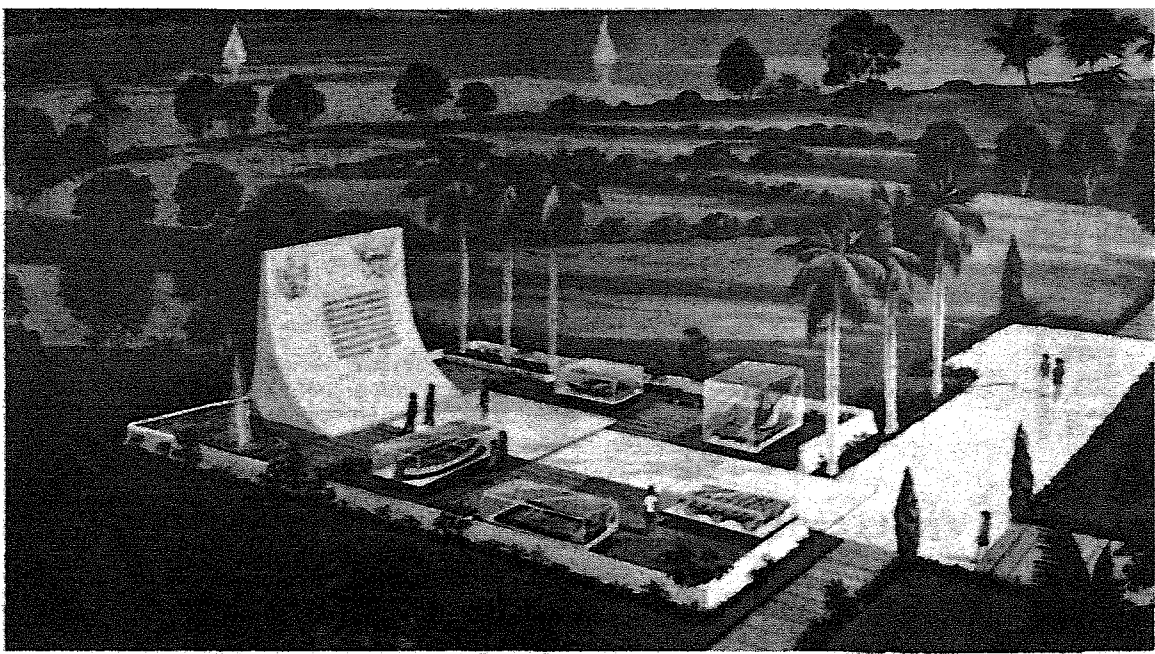
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Cuban Exile monument on Watson Island to feature boats, rafts enclosed on display

## Cuban monument to honor refugees

A monument to honor those who escaped across the Florida Straits from Cuba in small boats and rafts will be built in the Garden of the Americas, at Watson Island, on a tract of land donated by the City of Miami.

A few hours before the ground breaking 12 refugees in two boats were rescued in the Straits. During August, four rafts arrived in Miami, with 14 refugees. Since Castro took over Cuba in 1959, more than 11,000 Cubans have come to Miami using boats and rafts to cross the waters.

Giving the invocation for the groundbreaking ceremony, Auxiliary Bishop Rene H. Gracida asked God to "bless all those who have escaped from the tyranny in Cuba to freedom in Florida in those boats and rafts." Grant that they and all the Cubans will see again a free homeland. Bless all of us so inspired by the example of heroism of our Cuban friends, we imitate their love for



INVOCATION at the groundbreaking ceremony was given by Auxiliary Bishop Rene Gracida who praised the Cubans' love of freedom.

freedom resisting the usurping tyranny of the Communist regime."

"Bless our national authorities, and inspire and help them to work toward the preservation of our freedoms and to help in the restoration of liberty in other lands, especially Cuba."

Main speaker was Joseph J. Jova, U.S. Ambassador to the O.A.S., who expressed his deepest feelings on the Cuban tragedy, "because I have Cuban blood in my veins, since my mother was a Cuban."

The monument is an initiative of the Cuban-

## Seminar of Sisters to air social and political problems

Social, economic and political issues of concern to South Florida's Catholic community will highlight a one-day seminar sponsored by the Sisters Council of the Archdiocese of Miami on Saturday, Oct. 7 at the Marian Center, 15701 NW 37 Ave.

"Choose Life" will be the theme of the workshops, which will begin with registration at 9 a.m., followed by coffee.

FROM 9:30 a.m. to 11:30 a.m., concurrent workshops will discuss migrant farm workers, abortion, family relations, political involvement, the aged and drug problem.

"Facing the Migrant Labor Problem" will be the topic of Augie VondenBosch,

Christian Community Service; Robbie Jaffee, United Farm Workers; and Father John McMahon, Archdiocesan Director of the Rural Life Bureau.

"An Education on Abortion" will feature panelists Mrs. Dolores Cecilio, president, Dade Right-To-Life Committee; Dr. Richard Applebaum, Rabbi Phineas Weberman, Robert Brake, Mrs. Thomas Palmer, Mrs. Magaly Liagano, Mrs. Beverly Martin, R.N., and Mrs. Sue Kunsberger, R.N.

A THIRD workshop discussing "Relations Between Parent and Child" will hear sociologist Dr. Henry McGinnis and Robert Preziosi, executive director of the Archdiocesan CYO.

Sister Carolyn Royal, O.P., regional coordinator of The Network, Washington, D.C., will give the seminar keynote address at 11:30 a.m.

Those participating have been requested to bring their lunches for a session break between 12:30 p.m. and 2 p.m.

During afternoon sessions, workshops will be held between 2 p.m. and 4 p.m.

"Political Involvement" will be discussed by Sister Carolyn, Sister Marie Carol, O.P., Barry College; and Rev. Galen Hora, University of Miami Campus Ministry. Sister Jean Cassidy, O.P., gerontologist; and Sister Bernard, O.L.C.R., will speak on "Positive Dealing with the Aged."

"Drugs in South Florida" will be the topic of Sister Therese Margaret, O.P., now on special assignment to The Seed, Fort Lauderdale; and formerly Director of Guidance at St. Thomas Aquinas High School, Fort Lauderdale.

Priests, religious and laity throughout South Florida are invited to participate in the sessions, for which reservations must be made with Sister Clementina, O.S.P., 1101 NW 47 Terr., Miami, 33127. The fee is \$1.

## Marriage enrichment program is announced

A Marriage Enrichment program for couples preparing for marriage or already married will be conducted in the North Dade Deanery at three locations during October, November and January.

Coordinated by Father John Vaughan, an Archdiocesan Coordinator of Religious Education, the program will be conducted on Oct. 4, 11, 18 and 25 in St. Rose of Lima School cafeteria, 10690 NE Fifth Avenue, Miami Shores.

November sessions will be held in Immaculate Conception parish hall, Hialeah; and in January at Holy Family parish hall, North Miami.

Included on the roster of speakers are Allyn D. Gibson, Asst. Prof. of Social Work, Barry College; Dr. Frank J. Hildner, Michael P. Connolly, Asst. Prof. of Social Work, Barry College; Father Brendan Collins, assistant pastor, St. Rose of Lima parish; Father Michael Quilligan, assistant pastor, Immaculate Conception parish; and Father Timothy Lynch, assistant pastor, Holy Family parish.

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American Sertoma Club. Speaking in behalf of the organization, William Pallot, president, Inter National Bank of Miami said that the monument will honor not only those who escaped in boats, but mainly those who have died crossing the Straits of Florida.

PL 9-6825 A TOUCH OF CAPE COO ON BISCAYNE BAY

# Mike Gordon

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## Students named National Merit semifinalists

Six Archdiocesan students have been named semifinalists in the 1973 National Merit Scholarship program. The high school seniors are among some 15,000 semifinalists named from throughout the country, and are considered among the nation's most academically talented students.

Two girls were named, including Patricia Poyet, Carrollton School; and Barbara Yoham, Lourdes Academy.

ALSO named were four young men, including:

Roberto Gonzalez, Archbishop Curley; Michael Moore, Cardinal Gibbons; Paul Ezaatoff, Chamade; and Clifford B. Hogan, Christopher Columbus.

Edward Smith, president of the National Merit Corporation, said "these students deserve credit and honor. They bring honor to their families, who deserve much credit, as do their teachers and communities."

About 96 percent of the semifinalists will become finalists. Names of the winners will be announced this Spring.

## 'Overnight Happening'

An "Overnight Happening" for seventh and eighth grade girls will be held Friday and Saturday, Oct. 6 and 7, at the Dominican Retreat House, Kendall.

Girls should arrive at 7:30 p.m. on Friday and the session will adjourn at 4 p.m. A team of sisters and a priest will conduct the program.

which will close with a creative Liturgy on Saturday.

On Sunday, Oct. 8, a half-day "Happening" for fifth and sixth grade girls is scheduled, beginning at 10 a.m. and closing at 2 p.m.

"The program is designed to meet the needs of younger children," Sister Margaret Mary said.

## The Dameans

# The natural quality of loneliness

### ALONE AGAIN (NATURALLY)

When a little while from now

If I'm not feeling any less sorrow

I promise myself to treat myself

to visit a nearby tower

And climbing to the top

To throw myself off

In an effort to make it clear to whoever

What it's like when you're shattered

Left standing in the lurch

At a church where people sing

My God that's tough she stood him up

No point in us remaining

We may as well go home

As I did on my own

Alone again naturally

To think that only yesterday

I was cheerful, bright and gay

Looking forward to

But who wouldn't do

The role I was about to play

But as if to knock me down

Reality came around

And without so much as a mere touch

Cut me into little pieces

Leaving me to doubt

Talk about God in his mercy

Who if he really does exist

Why did he desert me

For in my hour of need

I truly am indeed

Alone again naturally

It seems to me that there are more hearts

Broken in the world that can't be mended

Left unattended

What do we do, what do we do

I'm looking back over the years

At whatever else that appears

I remember I cried when my father died

Never wishing to hide the tears

And at sixty-five years old

My mother, God rest her soul

Couldn't understand

Why the only man

She had ever loved had been taken

Leaving her to start

With a heart so badly broken

Despite encouragement from me

No words were ever spoken

And when she passed away

I cried and cried all day

Alone again naturally

By Gilbert O'Sullivan

(C) Management Agency & Publishing Inc. BMI

Lonely. The day is overcast. The scene is a half-filled church. The subject is a groom who stands alone. He is being jilted. Worse yet are the quiet stares of those who have come to see the knot tied. Slowly there is the cold bleakness that steals over a man who has begun to suspect complete loneliness.

Gilbert O'Sullivan paints loneliness in his first hit song. Yet, interestingly enough, his song is going to make him anything but lonely, for it was one of the pre-picked "greats" of the year 1972. Some have even suggested that it will be one of the all-time "greats." Whatever is the case, Gilbert O'Sullivan stands to achieve quick fame from this song.

"Alone Again (Naturally)" will strike a responsive chord

# THE NOW SET

## Mature driving essential to safety, patrol says

Youthful drivers can help curb the rising number of accidents by exercising mature judgment behind the wheel, according to Florida State Patrol Director, Colonel Eldridge Beach.

The number of students driving cars or motorcycles to school continues to increase. The student who has the privilege of driving to school must accept all the responsibility that accompanies it.

During 1972 more than 58,000 drivers of high school age were involved in accidents. According to Beach, selfishness, temper tantrums and show-off actions indicate a lack of self-control.

"Safe driving requires mental as well as physical training and if young drivers are to survive in today's complex traffic, they must realize early that driving is a privilege and a serious responsibility," Beach concluded.

## 'Awakening,' a new religious education experience, begins

"Awakening" is the newest program to be introduced by the Archdiocese of Miami CYO.

A two-session Awakening is now in progress for 90 CYOers at St. Rose of Lima. The first session was held last Sunday evening, and the second will be held Sunday night.

"I think it is one of the

best religious education experiences to come up recently," Bob Preziosi, CYO executive director, said of the program which he is directing.

THE PURPOSE of the program, according to Preziosi, is to assess one's goals and personality in relation to his faith. "The Awakening experience also helps in identifying positive factors and obstacles in determining where God fits into a person's future," Preziosi added. "It also benefits the participants as they learn if their goals and personality are consistent with one another."

### Contest for Miss

#### Florida Teen-ager

Young ladies, between the ages of 13 and 17, have been invited to enter the Miss Florida Teenager Pageant to be held at the Jacksonville Hilton Hotel, Jan. 19-21. The pageant is the official State preliminary to the Miss National Teenager Pageant next September.

Any young girl interested in entering should contact Mrs. Sybil Shaffer, 215 Piedmont Ave. NE Atlanta, Ga., 30312 or call 404/658-4610.

"It is not a solution to a particular problem, rather it is an experience which points people in a better direction"

### CYO scores

Team	Points
St. Bartholomew	12
St. Vincent Plumer	12
St. Mark Little Flower Blvd.	24
St. Stephen	24
St. Joseph	24
St. Mary's Cathedral	24
St. Francis of Assisi	24
St. Vincent Ferrer	24
St. Rose No. 2	24
St. Rose No. 1	24
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St. Francis of Assisi	24



# Moral aspects of 'genetic revolution' analyzed

BALTIMORE — (NC) — "Thirty years ago such terms as "genetic engineering" and "reproductive technology" were almost meaningless.

Today, developments in genetics — the science of reproduction and heredity — are "confronting mankind with unprecedented human and moral problems," according to Jesuit Father Walter J. Burghardt, editor of Theological Studies, Jesuit theological quarterly published here.

In an attempt to cope with some of these growing problems, Theological Studies devoted its September issue to an analysis of the "genetic revolution" and its moral implications.

HAVE THE therapeutic advances of medicine created a debilitating "genetic load" in the human race, so that voluntary or even mandatory genetic control may be required to save mankind from destruction?

According to Theological Studies, there are no simple "yes" or "no" answers to these questions. The experts disagree not only on the answers, but also on how to frame the questions.

Marc Lappe, associate for the biological sciences at the Institute of Society, Ethics and Life, argues that the question of genetic control must be framed in terms of social vs individual (or family) responsibility in order to arrive at a meaningful answer. In those terms, he argues, the alleged "genetic load" (the incidence of weakening hereditary factors) is far outstripped by other medical and environmental advances, so that it is not a problem for the human race as such or society as a whole.

"Imminent genetic deterioration" of the species is, for all intents and purposes, a red herring," says Lappe.

LAPPE CONCLUDES, "I know of no... situation (of genetic disability) where the decision to procreate or bear children should be the choice of other than the parents. The moral obligation of parents faced with genetic disease are to conscientiously weigh and act based on the prospects for their children, not for society at large. Genetic knowledge does not now justify enjoining any family with the societal obligation to refrain from

procreation."

Robert T. Francoeur, associate professor of experimental embryology and social biology at Fairleigh Dickinson University, writes that a new view of man is the important framework for

interpreting "our power to manipulate our future" through genetic engineering.

"IN ONE sense I agree it is a frightening and awesome power, perhaps even paralyzing," he says. "But it seems to me also that in our panic

we have deliberately avoided one of the most basic premises of our Judeo-Christian tradition." Francoeur says we have not taken seriously the fact that we are made in the "image and likeness" of our Creator, and that this means man himself is by nature a "creator" or "cocreator."

which "nature was viewed in a quite static fashion" must be replaced by a more dynamic and evolutionary viewpoint, he takes strong exception to Francoeur's understanding of concreteness.

FRANCOEUR concludes:

"If human nature is not an unchangeable datum and if we are by divine decree destined to the prime role of directing and choosing the path of our ongoing creation, then the varied and complex possibilities of our reproductive technology and genetic engineering will have to be examined, evaluated, and decided on in terms of the ever-changing consequences rather than on some a priori judgment that this or that technique violates some assumed God-given nature."

Passionist Father Nicholas Crotty said he is disturbed with Francoeur's "glorification of the technical and the artificial." While he agrees with Francoeur that the classical tradition in

Father Crotty, an associate professor of Christian ethics at Chicago's Catholic Theological Union, accuses Francoeur of fuzzy thinking, of confusing human "control" with human "choice."

IT IS IN willing and choosing that man is "radically human," says Fr. Crotty. While control may be and often is good, it is not always and necessarily good, Fr. Crotty argues: "Man's creativity means much more than technological control, and technology is not and cannot be self-justifying."

Rejecting Francoeur's optimism about science, Father Crotty also rejects Francoeur's optimism about autonomous scientific self-control. "As in so many other fields," says Fr. Crotty, "there is need both for enforceable laws and for a professional code of ethics" in the field of genetics.

## Funeral Mass offered for James Stevenson

CORAL GABLES — The Funeral Liturgy was celebrated Wednesday in the Church of the Little Flower for James J. Stevenson, retired planning officer and comptroller with the U.S. Civil Service.

Stevenson, 73, died of a heart attack in a local hospital last Saturday.

A native of Philadelphia who began a Navy career in 1912 as an apprentice machinist, he worked at the Navy aircraft factory until his retirement in 1952.

AT THAT time he became executive vice president of tycoon Tackle and two years later became vice president of Ruffe, Inc. In 1956 he joined Airtronics International Corp., Fort Lauderdale. In 1962 he became division manager and assistant secretary of the Miami branch of Personal Property Leasing Co., a Los Angeles firm and subsidiary of Transamerica Corp. Since 1969 he had been president of Consultants Associates, Inc.

He was a member of the Knights of Columbus and Holy Name Society, the Navy League of the U.S. and of the Coral Gables Country Club.

In addition to his wife, Florence, he is survived by three daughters: Mrs. Marie Devine, Mrs. Norman Humm and Mrs. Lorraine Branham.

six grandchildren and two great-grandchildren.

Burial was in Our Lady of Mercy Cemetery under direction of Philbrick and Sons Funeral Home.

## Last rites offered for Mrs. Carter

The Funeral Liturgy was celebrated Saturday in St. Rose of Lima Church for Mrs. Mary E. Carter, Miami pioneer, who died at the age of 90.

A native of Norwich, Conn., who came here in 1919 with her late husband, Mrs. Carter had been a resident of Villa Maria Nursing and Rehabilitation Center for the past 10 years.

She was a life member of St. Mary Cathedral Altar Guild, Mercy Hospital Auxiliary and a charter member of the Little River Homemakers Club.

Survivors include three daughters, Mrs. Agatha Kirkpatrick, Fort Lauderdale; Mrs. A. C. Grimm and Mrs. Mae Waltz, Knightstown, Ind.; two sons, W. H., also of Knightstown; and Lewellyn, Pacific Palisades, Calif.; 14 grandchildren and 36 great-grandchildren.

Cofer Funeral Home was in charge of arrangements.

## VOICE SPORTS

By George Cespedes

The football season is under way and so are all of the Archdiocese teams. We are heading into the third week of action in what seems to be an exciting season.

This week's games and predictions:

### THURSDAY

Pace 14, La Salle 8 — Pace on its way to a Great Year.

Southwest 13, Columbus 6 — Explorers have not gotten over last week.

### FRIDAY

Curley 8, Cooper City 6 — Defense to win it for the Knights.

Pine Crest 24, Belen 6 — Too much class.

Gibbons 7, Piper 6 — Redskins to get first victory of the year.

Chaminade 20, Leonard 7 — Lions are growling.

Newman 14, Glades Central 13 — Allan Rhine should make the difference.

Aquinas 18, Coral Shores 12 — Raiders are rolling.

St. Andrews 17, Mary Immaculate 6 — Not enough offense to win.

It looks like Curley High's football team is ready to make a move this year. The Knights have not had a winning team in years, but first

year coach Roger Gronert has the players and everybody else believing that they will win. The Knights had last week off after upsetting traditional power Chaminade.

Another new coach doing an excellent job is Jim Mertens at Pace. Mertens, the ex-Dolphin tightend, is in his first year as head coach and has the Spartans at 2-0 despite inexperience, heavy loss by graduation and a couple of key players who transferred to other schools.

Columbus's coach Art Conner is making a comeback after a year off.

### THE ARCHDIOCESE TOP FIVE:

1. Cardinal Newman
2. Monsignor Pace 2-0
3. Archbishop Curley 1-0
4. Chaminade 1-1
5. Christopher Columbus 1-1

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Bird Road, 9300 S.W. 40th St. .... 221-8181  
Tracy-Van Orsdel, 2046 W. Flagler ..... 642-5262  
Hialeah-M. Springs, 2045 E. 4th Ave. .... 887-2675

## LARGE CATHOLIC STAFF



## WHY PEOPLE BUILD CHURCHES

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

The answer is easy: they welcome the opportunity to do something needed where it's needed. Sometimes, besides, they build the church in memory of their loved ones, name it for their favorite saint... Where is a new church needed? In hundreds of towns and villages in our 18 country mission world. In Arampilly, India for instance... The parishioners have tried for several years to build a church on their own. They have pooled their meager financial resources as well as their physical energies. The poverty of the parishioners prevents continuation of the work. You can complete this church all by yourself for as little as \$2,500; You'll be doing something needed, where it's needed, for Christ—and for people who cannot do for themselves... Do something at least, as much as you can (\$100, \$75, \$50, \$25, \$20, \$15, \$10, \$5, \$3, \$1) to help build this church! Your gift of any size will be a Godsend!... Have you been looking for something meaningful to do? Help these people build a simple but lasting church. Father Kundukulam, the pastor of Arampilly, will write to thank you on behalf of his people. We will send you a sketch of the proposed church, when we thank you.

YOU CAN DO IT NOW BY MAIL

Archbishop Mar Gregorius will write personally to say where he'll locate it if you enable him to buy (\$975) two acres of land as a model farm for a parish priest. Raising his own food the priest can teach his parishioners how to increase their crop production. (A hoe costs only \$1.25, a shovel \$2.35.)

HOW YOU CAN HELP INDIA'S POOR TO HELP THEMSELVES

For only \$200 in India you can build a decent house for a family that now sleeps on the sidewalks. Simply send your check to us. Cardinal Parecatil will write to thank you also.

Dear Monsignor Nolan: ENCLOSED PLEASE FIND \$ \_\_\_\_\_ CY

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MSGR. JOHN G. NOLAN, National Secretary  
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# ULTIMAMENTE dijo el PAPA



## El precepto del amor

A los peregrinos de habla española, presentes en la audiencia del día 20, Pablo VI, repitiendo algunas de las ideas expuestas en su catequesis, les dijo en castellano las siguientes palabras:

Estamos hoy acostumbrados a valorar al hombre moderno en razón de su dinamismo, del ejercicio de sus facultades. El trabajo, la cultura, la ciencia, la misma libertad interesan en cuanto son factores de progreso, de desarrollo y bienestar. Para nosotros los cristianos, esta intensa actividad de nuestro tiempo tiene además una decisiva importancia en orden a la perfección humana y a la salvación.

El Señor ha resumido en pocas palabras el programa general, que constituye el ideal genuino de nuestra actividad: "Amarás al Señor, tu Dios, con todo tu corazón, con toda tu mente, con toda tu alma, con todas tus fuerzas . . . y al prójimo como a ti mismo". He ahí el punto céntrico de toda la moral, el fin supremo de todo querer, el principio de toda actividad. ¿Sabemos de veras en qué consiste el amor? ¿O nos contentamos con fórmulas más o menos vulgares?

El amor verdadero es el acto consciente y voluntario hacia el bien, hacia el Sumo Bien, el único capaz de saciar nuestros deseos, y que debe impregnar todas las acciones humanas. Sólo así podrá ser la vida amor puro, fuerte, feliz, capaz de resolver todos los conflictos en la justicia y en la paz. Pensemos en ello.

## Caridad:

### Síntesis del amor

Si nosotros, nosotros los cristianos, hubiéramos comprendido este Evangelio del amor, su ley, su necesidad, su fecundidad, su actualidad, no nos dejaríamos sorprender por la duda de que el cristianismo, nuestra fe fuera incapaz de resolver en el ámbito de la justicia y de la paz las cuestiones sociales, sin tener que buscar esta capacidad en el materialismo económico, en el odio de clases y en la lucha civil, con el peligro de ahogar nuestra profesión cristiana en las ideologías de quien la combate, y dar a las cuestiones humanas soluciones amargas, ilusorias, y quizás también, a la postre, antisociales y antibumanas.

Torna a la memoria y al corazón el himno de San Pablo a la caridad: "Si, hablando lenguas de hombres y de ángeles, no tengo caridad, soy como bronce que suena o címbalo que retíne . . . La caridad es longánime, es benigna; no es envidiosa, no es jactanciosa, no se hincha . . . La caridad jamás decae . . ."

La caridad, he ahí la síntesis de nuestra vida moral. Pensémoslo.

## ORACION DE LOS FIELES

VIGESIMO SEXTO DOMINGO DEL AÑO

Iro. De OCTUBRE, 1972

**CELEBRANTE:** Confiados en Dios, dador de toda vida, elevamos a El nuestras necesidades y preocupaciones.

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

1. Que la cooperación entre los católicos, judíos, otros cristianos y todo los hombres de buena voluntad conduzcan a la eliminación de las barreras que niegan los básicos derechos humanos, oremos al Señor.

2. Que todos los cristianos reconozcan su responsabilidad de respetar y salvaguardar la vida de toda persona, desde el momento de su concepción, oremos al Señor.

3. Que nuestro sistema político y legal asegure la protección a todo individuo y el bienestar a toda la comunidad, oremos al Señor.

4. Que los líderes mundiales obren con humildad en la búsqueda de la justicia y la paz en sus países y en el mundo, oremos al Señor.

5. Que los enfermos vean en sus sufrimientos el medio de Cristo para una mejor comprensión de los valores esenciales de la vida, oremos al Señor.

6. Que cada uno de nosotros, gozando del don de la vida, nos encaremos decididamente a aquellos que quieren destruir vidas, oremos al Señor.

**CELEBRANTE:** Dios de los vivos y los muertos, escucha las oraciones de tus fieles por las vidas de los indefensos y oprimidos. Que siempre vivamos firmemente en el respeto de tu ley, defendiendo el carácter sagrado de toda vida humana. Te lo pedimos por Cristo, Nuestro Señor.

**PUEBLO:** Amén.



La significación del Monumento de la Libertad es expresada por William Pallot, al colocar la primera piedra de ese tributo a los miles de cubanos que han arriesgado o perdido sus vidas cruzando el Estrecho de la Florida para escapar del terror comunista en Cuba.

Primera piedra del Monumento a la Libertad:

# Oró el Obispo Gracida por la Libertad de Cuba y de América

Por MANOLO REYES

Aquí en Miami, se efectuó recientemente la colocación de la primera piedra de un monumento a la libertad. El hecho tuvo lugar en el Jardín de las Américas, en Watson Island, en el MacArthur Causeway que une a Miami con Miami Beach. Y al mismo asistieron prominentes personalidades locales, federales y representativos del exilio cubano.

PATROCINO el evento, así como la construcción del monumento, el Cuban-American Sertoma Club de Coral Gables. Según las palabras de su creador, el prominente banquero William Pallot, Presidente del International Bank of Miami "este monumento servirá para rendirle homenaje a los mártires y héroes cubanos que han perdido la vida, cuando se lanzaron al tempestuoso Estrecho de la Florida, huyendo del comunismo internacional en Cuba".

La invocación y bendición del acto fué hecha por Monseñor René H. Gracida, Obispo Auxiliar de la Arquidiócesis de Miami, siendo resumida en esta acción de gracias:

"Te rogamos, Señor, bendigas este monumento a la libertad. Que sirva de verdadera inspiración a todos los hombres. Bendice a todos aquellos que huyeron de la tiranía de Cuba hacia la libertad de la Florida en estos botes y balsas.

Que ellos y todos sus compatriotas vean pronto su tierra natal recuperar su libertad. Bendice a todos los miembros del Club Cubano-Americano Sertoma. Que ellos sientan a plenitud la gran alegría de los que promueven la libertad para todos los hombres. Bendice a todos los aquí presentes y a toda nuestra comunidad, para que realmente inspirados por el ejemplo heroico de nuestros amigos cubanos, imitemos su celo por la causa de la libertad al resistir la tiranía usurpadora del régimen comunista.

Por último, Señor, te pedimos bendigas a las autoridades de nuestra nación, que los inspire y ayudes a hacer todo aquello que conserve nuestra libertad, y a ayudar a la

restauración de la libertad para otras naciones, especialmente Cuba. Amén".

El orador principal del acto, que vino expresamente para la ocasión desde Washington, lo fué el Excelentísimo Joseph J. Jova, Embajador de Estados Unidos ante la Organización de Estados Americanos.

El Embajador Jova en su discurso señaló que por sus venas corría sangre cubana, pues su señora madre era cubana. Y leyó una interesante carta que dijo ponía de manifiesto la heroicidad constante de la digna mujer cubana. Fue un extracto de una carta del General Federico Cavada a su amigo Don Fernando Escobar, y dice así: "Cuartel General — Ejército Libertador, Camaguey, Julio 22, 1870.

Yo no se si es triste o grata tarea lo de trazar los cuadros conmovedores que hay que contemplar en Cuba; triste por los crudos padecimientos de los patriotas y gratos porque es dulce consignar en la historia de la patria el heroísmo y la abnegación de este pueblo que todo lo sufre por ser libre y que a todo se resigna menos a la idea de volver a ser Español.

Nuestras mujeres en particular merecen el aplauso y las simpatías de todo corazón sensible y generoso. Escondidas en lo más obscuro de los bosques, sufriendo hambre, desnudez y enfermedades, expuestas a la cólera brutal de una soldadesca inhumana que las persiguen sin tregua y las maltrata sin piedad, o bien huyendo desmelenadas y macilentas, arrastrando consigo a sus hijitos por las branas y zarzales, ellas sufren, lloran y ruegan por la libertad de Cuba. Con alguna razón se ha dicho que esta es la guerra de las mujeres!

Algo se trató ahora tiempo en la Cámara de Representantes de los Estados Unidos de la emancipación de la mujer y de su elevación a la altura social del hombre. En Cuba la mujer no necesita ya de la intervención del hombre en ese sentido. Ella ha sabido igualarlo en su heroísmo y su abnegación. La insurrecta



Suplemento en Español de "VOICE"

## Celebran el Descubrimiento de América

El 480o. aniversario del descubrimiento de América por Cristóbal Colón será conmemorado en Miami con tres destacados eventos como parte de la 7a. celebración de los Días de la Fiesta de Colón, del 7 al 9 de octubre, patrocinada por el Capítulo No. 1 de los Calleros de Colón.

El programa de festividades incluye la selección de la Reina Isabel y su corte, el 7 de octubre a las 8:30 p.m. en la Concha Acústica del Parque Bayfront; el Baile de Coronación y Desfile, el 8 de octubre a las 8:30 en el Hotel Biscayne-Terrace; y un desfile el 9 de octubre a las 11 a.m. hasta la estatua de Colón en el Parque Bayfront para colocar una ofrenda floral.

Las asociaciones cívicas y fraternales que deseen participar en los actos en honor del Gran Almirante están invitadas a asistir a una reunión previa en el Auditorio Bayfront el 29 de septiembre del comité de Festejos.

Mayor información puede obtenerse por el teléfono 949-4713.

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El 11 de octubre, como parte de los festejos del Descubrimiento de América, un pianista cubano, Elier Suárez, ofrecerá un concierto público, a las 12 del día en la escalinata del "City Hall" ("Cielito Lindo") en la Calle Flagler. El concierto es auspiciado por la División de Programas Especiales del Miami Dade Jr. College, bajo la dirección del Dr. Eduardo Padrón.

mujer cubana se ha emancipado ella misma, no de los tiernos y decorosos atributos de su sexo, pero sí de la calumnia que contra ella pudieron levantar la vanidad del hombre, al creerla cobarde, y al llamarla débil".

Cuando terminó su discurso tuvimos la oportunidad de entrevistar personalmente al Embajador Jova quien nos destacó la importancia del acto en el sentido que no importaba el tiempo transcurrido o el bienestar alcanzado por los cubanos en el exilio, porque ellos seguían fieles al pensamiento de la libertad de Cuba y este monumento representaba su amor por el ideal de libertad. "Otro aspecto importante" señaló el Embajador Jova "es que este monumento ha sido hecho por cubanos y americanos, trabajando juntos por la causa de la libertad".

Le preguntamos sobre los persistentes rumores salidos en algunos medios publicitarios en el sentido que Washington estaba haciendo acercamientos a la Habana para un próximo restablecimiento de relaciones con el régimen de Fidel Castro. A lo que el Embajador Jova enfáticamente contestó que Presidente Richard Nixon, el Secretario de Estado William Rogers, y el mismo, habían expresado en reiteradas ocasiones que no puede haber tal acercamiento con La Habana mientras el régimen de Cuba siga exportando su revolución, siga interviniendo en los asuntos internos de sus vecinos y siga manteniendo los fuertes lazos militares actuales con la Unión Soviética. "Además", agregó, "que unilateralmente los Estados Unidos no pueden hacer tal restablecimiento, sino colectivamente. vamente la OEA sancionó al régimen de Castro y colectivamente debe ser el restablecimiento de relaciones".

Así terminó esta ceremonia de libertad.

Se cree que el monumento deberá estar terminado para finales de este año o principios de 1973.





Octubre:

## Mes del Rosario

A través de los siglos, el Rosario ha sido y sigue siendo la más extendida y popular devoción no litúrgica de todo el mundo católico. La Iglesia dedica el mes de Octubre a la Devoción del Rosario, una devoción que ha sido promovida por la Orden de Predicadores, fundada por Santo Domingo de Guzmán. Si el rosario es una devoción querida en todo el mundo católico, en el mundo hispano el rosario ha sido a través de la historia y ya hace muchos siglos una de los medios preferidos de oración. A la intercesión del rosario se atribuyeron milagrosas victorias cristianas, tales como las de Juan de Austria sobre los turcos en la célebre batalla de Lepanto el primer domingo de octubre de 1571. Hoy, la comunidad hispana de Miami y en particular los cubanos desterrados, renuevan su devoción en el rosario como el arma del triunfo del amor sobre el odio. El Consejo Nuestra Señora de la Caridad de los Caballeros de Colón está efectuando una cruzada del rosario durante todo este mes. Y la Cofradía de la Caridad acaba de iniciar una cruzada de oraciones, en las que se unen el rosario y la meditación bíblica, que se espera recorrerá millares de hogares cubanos en Miami durante todo este año. En la foto, monumental imagen de la Virgen del Rosario que puede admirarse en los jardines de la iglesia St. Dominic de Miami.

## BREVES

La misa por televisión en español se ofrecerá a partir de esta semana los sábados a las 5 p.m. a través del Canal 23. Esta misa se ofrece de manera especial para aquellas personas que por enfermedad u otro impedimento físico no pueden acudir a la iglesia para participar en el santo sacrificio de la misa. El Padre Ricardo Castellanos, de la parroquia de St. Kieran, oficiará la misa de este sábado a las 5 p.m. con la liturgia dominical.

En radio, el programa de comentarios que dominicalmente ofrece el Padre José L. Hernando a través de WQBA ('La Cubanísima') se transmite ahora a las 9:45 a.m.

En W FAB, ('La Fabulosa'), de 9:15 a 10 a.m. el programa Un Domingo

Feliz, con las charlas de los Angel Villaronga y Agustín Román.

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Una nueva oficina de Relaciones y Orientación a la Comunidad fue establecida en el Centro para Refugiados Cubanos. El propósito de esta oficina es: (1) Proveer un servicio de información y orientación para utilizar mejor los recursos de la comunidad para los cubanos refugiados; y (2) Para proveer un local central en el Centro para Refugiados Cubanos, con la responsabilidad de recibir y, en todo lo posible resolver, objeciones a los servicios que reciben los cubanos refugiados. La oficina está bajo la dirección del señor Manuel Rodríguez Fleitas.

# Iniciase el Domingo la 'Semana por el Respeto a la Vida Humana'

La "Semana por el Respeto a la Vida" quedará oficialmente inaugurada el domingo, primero de octubre, con una misa pontifical oficiada por el Arzobispo Coleman F. Carroll a las 11 a.m. en la Catedral de Miami.

AL PROCLAMAR la celebración de la "Semana por el Respeto a la Vida" el Arzobispo Carroll expresó que "es la intención de los Obispos de Estados Unidos el enfocar algunas de las mayores amenazas a la vida y la dignidad

humana en nuestro mundo, así como proveer una experiencia educacional que no sólo alertará a nuestro pueblo sobre tales problemas, sino que también aportará la enseñanza moral sobre los mismos.

Durante la Semana por el Respeto a la Vida en todas las parroquias y escuelas parroquiales, así como organizaciones seculares, se tendrán paneles, círculos de estudios, y otros programas tendientes a destacar los problemas que

más amenazan hoy la vida y la dignidad humanas.

Se tratarán asuntos relacionados con la paz y la guerra, la situación de los prisioneros políticos y campos de concentración, la atención a los ancianos y los físicamente impedidos, los derechos de la criatura concebida y por nacer, los derechos del niño y el joven, el perseguido y el indefenso.

MIENTRAS en las parroquias de toda la Arquidiócesis se ofrecerán liturgias y pro-

gramas especiales por el Respeto a la Vida, el Obispo René H. Gracida oficiará la misa en televisión en inglés el domingo, a las 10:30 a.m. por el Canal 10.

El domingo 8 de octubre, en la Catedral de Miami se ofrecerá la misa de clausura de la Semana por el Derecho a la Vida, a las 11 a.m. Oficiará el Obispo René Gracida, mientras tanto, a las 10:30 a.m. el Arzobispo Coleman F. Carroll oficiará la misa por televisión en inglés por el Canal 10.

Interrogantes que responderá el Censo:

## ¿Cuántos católicos en Miami? ¿Cómo servirlos espiritualmente?

¿Cuántos católicos hay en Miami y en los ocho condados que en el extremo sur de la Florida forman la Arquidiócesis de Miami?

¿Cuántos niños que asisten a escuelas públicas necesitan educación religiosa?

Estas son sólo dos de las interrogantes que responderá el Censo que se efectuará en toda la Arquidiócesis de Miami durante el mes de noviembre.

Los organizadores del Censo dijeron que el entusiasmo despertado en las distintas parroquias con el anuncio del próximo censo hace augurar una eficiente participación de voluntarios que visitarán casa por casa, cuadra por cuadra, cada parroquia de cada ciudad de los ocho condados que forman la Arquidiócesis de Miami.

El 2 de octubre se distribuirán a los párrocos y directores

parroquiales del Censo Archidiocesano los manuales para la mejor organización de esta investigación de la población católica.

El 29 de octubre se hará el llamado final a las personas que quieran prestar sus servicios voluntarios en este empeño encaminado a conocer las características de la población del Sur de la Florida, para así servir mejor sus necesidades espirituales.

Se pedirá a los fieles que donen unas pocas horas de su tiempo en este empeño de visitar cada casa o apartamento en una calle determinada. En las casas donde residan católicos se dejará una tarjeta para que todos los bautizados católicos la llenen en la privacidad de sus hogares.

## Justicia y liberación, temas de Convención de Caridad

"Justicia, Unidad, Liberación" será el lema de la Conferencia Anual de Caridades Católicas que se efectuará en el Hotel Deauville del 8 al 12 de octubre y en la que participarán más de mil delegados de distintas partes de Estados Unidos.

El Arzobispo Coleman F. Carroll, presidente de honor de la Convención de Caridades Católicas será el principal celebrante durante la misa de inauguración el domingo 8 de octubre, a las 7 p.m. en el Deauville.

El Vicario Episcopal para la Comunidad Hispana de la Arquidiócesis de Miami, Mons. Bryan O. Walsh figura entre los vice-presidentes de esta convención. Entre los oradores participarán varios representantes de distintos grupos hispanos de Estados Unidos.

Entre los títulos de las conferencias figuran los siguientes:

- Teología de la Liberación.
- Servicios de Caridad católica en el futuro.
- Justicia y dignidad humana para todos.
- A la liberación por la unidad.

— En la próxima edición de The Voice una más amplia información sobre esta Convención de Caridad Católica y el contenido de los temas a tratar y discutir.

## ¿CUAL ES SU DUDA?

## ¿Qué son 'signos de los tiempos'?

Desearía saber qué son esos fenómenos que muchos llaman "signos de los tiempos", si deben tomarse como señales enviadas por Dios, o simplemente como acontecimientos que se prestan a variadas interpretaciones.

Alfredo Rosales

Una vez, los fariseos y saduceos se acercaron a Jesús y le pidieron que les mostrara una señal en el cielo. Jesús les respondió: "Por la tarde decís: Habrá buen tiempo porque el cielo se enrojece. Y por la mañana: Mal tiempo, porque el cielo se ensombrece. Sabéis interpretar el aspecto del cielo, ¿y no sois capaces de interpretar las señales de los tiempos?" (Mateo, 16, 1-3). De esta expresión de Nuestro Señor procede la famosa frase. Aunque ocasionalmente algunos abusen de tal modo de hablar, no debemos menospreciar los "signos de los tiempos" ni negar que ellos revelan la voluntad de Dios. Juan XXIII, en la Constitución *Humanae Salutis*, mediante la cual convocó el Concilio Vaticano Vaticano II, se valió de esta expresión de la Escritura. Quiso significar con ella que Dios expresa su voluntad y su providencia a través de una serie de elementos naturales por los cuales podemos y debemos descubrir sus designios en un momento determinado de la historia. Los "signos de los tiempos" son voces de Dios que se manifiestan a través de aquéllos. Pero tienen que ser interpretados: pueden ser elementos positivos, que nos están indicando una acción providente de Dios; pueden ser elementos negativos o falsos que nos están señalando algo que debe evitarse o combatirse. Pueden ser elementos indiferentes, de los cuales hay que deducir una conclusión pastoral o teológica. La Constitución pastoral sobre la Iglesia y el mundo de hoy *Gaudium et Spes* nos ofrece en su número 4 una clave preciosa para interpretar el alcance de los "signos de los tiempos". Dice así, refiriéndose a la obra de Cristo, continuada en la acción de la Iglesia: "Para realizar este cometido, pesa sobre la Iglesia el deber de escrutar a fondo los signos de los tiempos e interpretarlos a la luz del Evangelio; sólo así podrá responder, en la forma que cuadre a cada generación, a los perennes interrogantes humanos sobre el sentido de la vida presente y futura... Es, por consiguiente, oportuno, que se conozcan y entiendan el mundo en que vivimos y sus esperanzas, sus aspiraciones, su modo de ser, frecuentemente dramático."

Y a continuación señala esas características, "signos de los tiempos": nueva era en la historia, cambios rápidos y profundos, crisis de crecimiento; fuerzas antagónicas, etc.

El Concilio usó esta expresión en otros documentos. Pero hay que reconocer que se presta al abuso, consistente en pretender que cualquier posición, doctrina o innovación se justifican sólo porque están de acuerdo con la moda, con las tendencias en boga, olvidándose con frecuencia, que esos "signos de los tiempos" pueden ser tanto positivos como negativos y que en último término se han de interpretar — como sabiamente dice la Constitución mencionada — "a la luz del Evangelio".

A PARTIR del 27 de Septiembre, todas las personas mayores de 65 años de edad, podrán presentarse en el Departamento de Información Pública, situado en el primer piso del Edificio de las Cortes (más conocido por "Cielito Lindo") entre 9 de la mañana y 5 de la tarde, a fin de obtener la correspondiente Tarjeta de Identificación para viajar en los Omnibus con medio pasaje. A tal efecto, y a fin de justificar su edad, deberán exhibir su Tarjeta de Medicare, tarjeta de residencia, pasaporte, tarjeta de Refugio o cualquier otro documento que acredite su edad. El medio pasaje surtirá efectos entre 10 de la mañana y 3 de la tarde de los días laborables; y todo el día durante sábados, domingos y días feriados. Todos cuantos deseen mayores detalles sobre estos asuntos o cualquiera relacionado con la

Asociación LOS VIEJOS UTILES, pueden llamar al teléfono 649-5600.

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Mucha actividad estos días en los predios cursillistas: El día 5 comienza un cursillo para mujeres. El 10 de octubre en St. Dominic una de la Ultreya Diocesana, en el que los valores de patria, justicia y libertad serán los temas de las vivencias seculares en ocasión de la celebración del Grito de Yara, que marcó el inicio de las guerras independentistas de Cuba. El 12 de octubre, Día de la Hispanidad, en el que se conmemora el descubrimiento del Nuevo Mundo, será la apertura oficial de la Escuela de Vida Cristiana de los Cursillos de Cristiandad, en la Casa de Cursillos en Opa Locka. Oportunamente más información sobre estas dos actividades: La Ultreya del 10 y la Escuela del 12.



# Funeral Liturgy offered for Harold R. Guittard

The Funeral Liturgy for Harold R. Guittard, known affectionally as "Mr. Catholic Scouter" was offered Tuesday in St. Rose of Lima Church.

A native of Windsor, Ontario, who came to Miami in 1961 from Detroit, he died last Sunday in a local hospital at the age of 80.

ACTIVE in boy Scout activities since 1942, Guittard had been the recipient of the

St. George award, highest Catholic award in scouting; and the Silver Beaver award, highest award of the South Florida Council.

One of the original group of men to organize the Catholic Committee on scouting in South Florida, he was the originator of the first retreat for Catholic scouts as well as the organizer of the first presentation of scouting awards held annually in the

Archdiocese.

PRIOR to coming to Miami he had also been an organizer of the Catholic Committee on Scouting in Detroit.

A third degree member of Marian Council, K. of C., he was also a fourth degree member of the Father Andrew Brown General Assembly as well as faithful navigator.

For many years he was a member of the Ushers Club in St. Rose of Lima parish where he was also active in Boy Scout activities, and was known as an exponent of religious awards in scouting.

In addition to his son John J., he is survived by a sister, Phyllis, and two grandsons.

Burial was in Our Lady of Mercy Cemetery under direction of Bennett and Ulm Funeral Home.

# Evaluates impact of Vatican II

(continued from page 15)

tians in local situations experience true spiritual fellowship through working and praying together, they soon begin to ask: Why are we still separated at the Lord's Table? Why can't we celebrate the central sacrament of unity together? Isn't this a denial of the common affirmation of the Lord, one faith, one baptism?

One cannot blame them for their impatience to get on with the achievement of Christian unity.

Likewise, I would hope that American Christians of various communions will soon sit down and work out commonly agreed solutions to two specific problems that vitally affect masses of people in the United States. I am thinking of abortion and education. Here are two very practical tests of our will to Christian unity.

Since the Joint Working Group was always considered a temporary vehicle for collaboration between the World Council of Churches and the Catholic Church, it was inevitable that sooner or later we would confront the question of whether it was the best means. Put differently, is it fair for a single non-member church to continue indefinitely in full cooperation with the World Council without considering the possibility of membership?

That question was certainly not anticipated in the Decree on Ecumenism, but it has now become urgent as the World Council considers how to deploy its staff and resources. The matter was studied for a year by the Joint Working Group

and a 38-page report has now been printed in July 1972 issue of Ecumenical Review giving the pros and cons.

AT THE RECENT meeting of our Central Committee in Utrecht, the Netherlands, we dealt with the membership question at some length. There it was clearly stated that the decision to apply for membership is up to the Catholic Church. But we were equally emphatic in saying that the 261 member churches belonging to the World Council must prepare themselves now for such an eventuality.

What, for instance, would it mean to take into the WCC a worldwide church larger than any of the present member churches, one with its own ecclesiology and view of authority? Member churches also need to discern those things in the Council's life that would be stumbling blocks to Catholic membership, asking themselves which practices are essential to the maintenance of true fellowship and which are not. The World Council is often criticized for its activism, which many consider a "Protestant and Western" tendency. Unfortunately, the

Eastern and Oriental Orthodox Churches have been unable or unwilling to ensure that worship and spirituality got equal attention in the Council's life. Are there other specifically Protestant emphases?

One practical example of how Protestant churches can prepare their members for broader fellowship was furnished by the Presbyterian (now United Presbyterian) Church in the USA during the 1960s. It drew up a statement offering pastoral advice on the meaning of the Eucharist in the Roman Catholic Mass, so that anyone invited to commune would understand the implications. Some people said this was encouraging inter-communion, but we then merely recognized that in some local situations such invitations were already being offered.

AT THE Utrecht Central Committee my colleague Dr. Lukas Vischer pointed out that we need much more effort to strengthen the

spiritual fellowship that already unites the churches across all the denominational boundaries. "If in our experience and consciousness such fellowship grows to become so natural and powerful that we may commit ourselves to it," he said, "the manner in which it can be given structural expression will automatically become clear. With this I agree."

As I see it, the pressure for a second start on the road to Christian unity may very well come from myriad local groups whose spiritual fellowship has been deepened by studying together the Word received and the message that is theirs to communicate. Then the structures required at national and international level will become obvious. It will not be a matter of "Rome says this" or "Geneva wants that." But we will all discern together what the Lord of the Church commands us to do. And the Holy Spirit will indeed show us the way.



DR. BLAKE

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Tupperware home parties has openings for dealers, part or full time. No cash investment. For information, call 989-5963.

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General office, light billing and shorthand - 9-4:30. 5 day week. Biscayne Boulevard location. Excellent fringe benefits, recent grad OK - Call 754-2651 Mr. Bee.

Companion for elderly woman, good salary, no cleaning or laundry. 9-6 daily. North Miami Beach area. 651-2293.

**12 Help Wanted Male**

Lawn man, full time, excellent insurance, pension benefits. Call 754-241, ext. 245.

**JANITOR**

Semi-retired 6-10 P.M. Top pay. 524-6500 or 374-5444

**13 Help Wanted Male/Female**

Permanent, part time to clean small home. No drinker. 1540 N.E. 182 St. 949-0568.

**20 Household Goods**

Typewriters for rent, \$15 a month. Rent may apply on purchase. Free delivery. Baker 751-1841.

**21 Miscellaneous for Sale**

Aluminum canopy garage door with electric closer 8'6" wide x 7'6" high. \$150. Phone 751-9034.

**21A Miscellaneous Wanted**

Donation wanted of small cabin cruiser for use of missionary priest in Haiti. Write Box 130, The Voice, 6201 Bisc. Blvd., Miami 33138.

**22 Air Conditioners for Sale**

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. 13320 NW 7 Ave. 681-4481

**30 Business Opportunity**

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Successful people interested in ethical second income business. Tremendous income potential. Call 754-6898.

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227 N.E. 2 St. Near Gesu, furn. effcy's bedroom apts. Utilities Adults. Johnson Apt. Hotel. 374-4015

Small apartments, furn or unfurn. Aircond. all utilities paid. 759-0968.

522 N.W. 106 St. 2 bedroom, unfurn., airconditioned Adults. Call 758-5031

Good location. Clean 2 bedroom duplex, aircond. Adults, no pets. Call 681-7032.

Large efficiency. Separate kitchen, walk in closet. \$90 and up for working people. 50 N.E. 65 St.

Northeast area. Rooms 2 bedroom, aircond duplex. Close to transportation and shopping center. Lots of closet space. 759-0963, or 379-2649

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**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 \$300  
2 bedrm. duplex unfurn \$165  
Mod. apt. with pool \$175  
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Handsome colonial in area of fine homes. 3 bedroom, 3 bath, formal dining room, eat-in kitchen with new self-cleaning oven. New shag carpeting, central air and heat. 2 car garage. Sprinkler system, fenced rear yard, walk to schools. Rent, \$360 month. Call John Marangos, Assoc. 667-4827, after hours 238-4925.

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Call us, we'll treat it like our own. J.A. O'BRIEN REALTOR 6326 PEMBROKE ROAD, H.W.D. 989-2096

**52 HOMES FOR SALE**

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**52 Hollywood**

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**Biscayne Park**

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**ANGELADALEY REALTOR**

713 N.E. 125 St., 891-6212

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**Northeast**

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**56 Apartments For Sale**

2 BEDRM. 2 BATH APARTMENT \$19,900

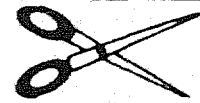
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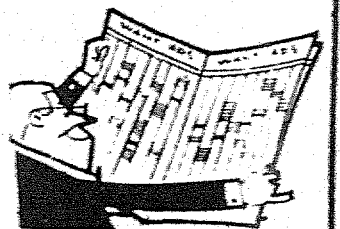
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