

World Synod to focus on evangelization theme

By JOHN MUTHIG

VATICAN CITY — (NC) — The secretary general of the world Synod of Bishops, opening here Sept. 27, has released the names of 206 synod delegates and an outline of a pastorally oriented provisional agenda on evangelization.

Among 22 delegates named personally by Pope Paul were Archbishop John Quinn of Oklahoma City, and Canadian Bishop Edouard Gagnon, president of the Vatican's Committee for the Family.

The synod's theme is "Evangelization of the Modern World." It is expected to continue until Oct. 26, according to Bishop Wladyslaw Rubin, the secretary general.

This will be the fourth time the synod has met since its creation by Pope Paul in 1965.

IN ADDITION to Archbishop Quinn, American delegates include Cardinal John Wright, prefect of the Congregation for the Clergy and former bishop of Pittsburgh. He is one of 17 cardinal-delegates from the Roman Curia, the central administrative offices of the Church.

Four delegates, elected last November by the National Conference of Catholic Bishops, will represent the U.S. bishops. They are Cardinal John Krol of Philadelphia, Cardinal John Dearden of Detroit, Cardinal John Carberry of St. Louis and Archbishop Joseph Bernardin of Cincinnati.

Among 14 bishops from Eastern rites are Ukrainian-rite Archbishop Stephen Koscisko of Munhall (Pittsburgh). Two other Americans — Abbot Rembert Weakland, abbot primate of the Benedictine Confederation, and Brother Charles Henry Buttmer, superior general of the Christian Brothers — are among 10 representatives of Religious orders of men.

According to Bishop Rubin, the synod's workload is tentatively divided into two sections: "A mutual exchange of experiences in the field of evangelization," and discussion of "theological points rising from pastoral experience."

IN EXPLAINING the announcement, Bishop Rubin said the delegates are ten-
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HELICOPTER PILGRIMAGE — Pope Paul is helped from a helicopter in which he made a pilgrimage to Aquino, Italy, where St. Thomas Aquinas spent his boyhood. During the trip, which included stops in the saint's birthplace and the town in which he died, the pope said that Thomistic writings still offer a real answer to modern anxieties. The answer is "trust in the truth of Catholic religious thought," the pontiff said.

Makes a pilgrimage

Pope says Aquinas has answers for moderns

By JOHN MUTHIG

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI, during a five-hour pilgrimage by car and helicopter Sept. 14 to places connected with the life and death of St. Thomas Aquinas, said that the writings of the saint still offer a real answer to modern anxieties.

That answer is "trust in the truth of Catholic religious thought," he said.

"Teacher Thomas, what lesson can you give us?" the Pope asked in a talk at the 13th-century Cistercian monastery in Fossanova where St. Thomas died March 7, 1274.

The Pope said the saint's lesson of trust in the truth of Catholic religious thought "was by him defended, expounded and opened to the human mind's capacity for thought."

THE POPE reached Fossanova at 4:30 p.m. after a 20-minute helicopter ride from his summer residence at Castelgandolfo. The pilgrimage, marking the 700th anniversary of the Angelic Doctor's death, also included stops in Aquino's the saint's boyhood home, and at Roccasecca, his birthplace.

During a Liturgy of the Word at the Basilica of St. Thomas in Fossanova, the Pope lauded St. Thomas for taking the speculative thought of his time and applying to it "the very rigorous intellectualism of Aristotle," with the result that "he seems to put it in harmony with our modern rigorous scientific mentality."

The Pope continued: "We owe Thomas trust because he helps us to resolve the conflict, so loudly and radically shouted in our time, between two forms of consciousness which are in the mind of the believer: faith and knowledge. Thomas started with the Word of God revealed and supported by reasonable motives of credibility, and then applied the human mind — knowledge — to study it with his own principles and methods in a way that the resulting theology could rise, without presumption and superstition, to

a true and wonderful level of 'scientia Dei' (knowledge of God)."

SPEAKING of a "reciprocal complementarity" between faith and human knowledge, the Pope said:

"Faith seeks in knowledge, that is, in the

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Alcoholism

By ROBERT O'STEEN
Voice News Editor

The lady didn't feel good.

She walked unsteadily into the lobby, glassy-eyed and dejected, and sat on the couch like a forlorn child, though she was, in fact, a mother of two children.

It was 3:00 in the afternoon.

She was drunk. Also hyped on pills.

A social worker who accompanied the woman told the clinic receptionist, "We've taken her two children into the Dade Protective Services program. She needs help."

THEY HAD come to the right place. The place where lonely wasted hours of intoxicated existence can start to be transformed into healthful living again.

The Dade Human Resources Health Center is where the help begins, a spacious and graceful facility at 2500 NW 22 Ave., Miami.

In Dade County there are 78,000 problem drinkers and a proportionate number in the other counties of South Florida. Dade's recently launched Comprehensive Alcohol Program, barely a year old, is a giant step toward a real solution for those thousands, a program providing a whole range of services, from detoxification, to family counseling, job scouting, halfway houses, special women's



COUNSELOR'S aide Phyllis D'Amato discusses a detoxification drug with medic Michael Thomas at the Human Resources Health Center in Miami.

Here's what happens when you go in to dry out

programs, child care, Alcoholics Anonymous liason . . .

Comprehensive is the key word. And the Dade program is a model program in the country for what may be the nation's number one killer disease.

The lady in the lobby was admitted to the detoxification program which takes usually seven days and is the first phase of a long range program designed to get the problem drinker back into a freer and happier life.

"OUR CLIENTS come in by any method whatever, family, friends, social workers, or by themselves," says Don Doyle, director of Intensive Treatment Services and graduate of Barry College in social work.

"When they come in we screen them to determine their situation and needs. They get a physical exam, are cleaned up, given hospital garb and are sent to Intensive Care.

"A client can be committed here by

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THE VOICE

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FATHER VEREB



FATHER DEVANEY



FATHER RUSSELL



FATHER BRICE

Five administrators appointed

New parishes, mission set up

The establishment of two new parishes and a new mission, as well as the appointment of five administrators, has been announced by Archbishop Coleman F. Carroll.

Father John Veréb has been named administrator of the newly established parish of Our Lady Queen of Heaven, Fort Lauderdale.

Father Leonard Stachura will be administrator of the new Our Lady of Mercy parish, in Deerfield Beach.

Father Michael Devaney, O.M.I. has been appointed to establish the new Mission of Mary Immaculate from St. John Fisher Church, West Palm Beach.

Boundaries for the new parishes and mission have not yet been announced.

In other changes, Father David Russell has been named administrator of St. Louis parish in southwest Dade County; and Father Frederick Brice has been appointed Vicar Econome of St. Maurice parish, Fort Lauderdale.

FATHER JOHN VEREB

Currently Associate Superintendent of Education, Father Veréb, newly appointed administrator of the new parish of Our Lady Queen of Heaven, Fort Lauderdale, was ordained in his native Hungary June 22, 1947.

Having completed his seminary studies at the Abbey of the Cistercian Fathers and at Catholic University in Salzburg, Father Veréb took postgraduate studies at the Royal Hungarian University in Budapest, earning a Bachelor of Arts Degree; and at Prinz Ludwig University, Munich, where he received a Master of Arts in German literature.

He earned a Master of Arts in economics after coming to the United States and taking courses at Southern Methodist University in Dallas.

He has served as assistant pastor at St. Monica parish, Opa Locka; St. James and Holy Family parishes, North Miami; and at Epiphany Church, South Miami.

From 1967 to 1969 Father Veréb, who speaks Hungarian, German and English, was a member of the faculty at Msgr. Edward Pace High School, Opa Locka. In 1968 he became assistant supervising principal, and became supervising principal in 1969.

Also in 1969, he was appointed Deanery Coordinator and Spiritual Director for all organizations of Catholic men in the North Dade Deanery.

In 1972, while serving as Archdiocesan Supervisor of Religious Education, Father Veréb was appointed chairman of the Archdiocese of Miami Ecumenical Commission. During that year he also was a faculty member at Archbishop Curley High School.

Named in 1973 as Associate Superintendent of Education for the Archdiocese, Father Veréb was also appointed that year to serve on the Holy Year Committee in charge of planning observances for the Holy Year in the Archdiocese.

FATHER LEONARD STACHURA

Father Stachura, named to administrate the newly created parish of Our Lady of Mercy, Deerfield Beach, was ordained Aug. 22, 1953 in Illinois.

Having received his early education in Illinois, he was awarded a Bachelor of Arts degree in education at St. Ambrose College; a Master of Arts degree from the University of Illinois; and a Master of Science in Library Science from the Catholic University of America, where he studied for the priesthood.

Before coming to South Florida in 1966, Father Stachura served throughout the Midwest in secondary education and university work.

He was named assistant pastor of St. Clement Church Fort Lauderdale in 1966, and he remained there until 1970.

In June of 1970 he was appointed assistant pastor of St. Joan of Arc parish, Boca Raton, and in 1973 assistant pastor of St. Gregory Church, Plantation, where he is currently serving.

FATHER MICHAEL DEVANEY, O.M.I.

Father Devaney, administrator of the new Mission of Mary Immaculate, West Palm Beach, came to South Florida in 1968 to serve as assistant pastor of St. Stephen parish, in West Hollywood.

A native of Buffalo, N.Y., Father Devaney attended Oblate High School, Buffalo. He completed studies for the priesthood and was ordained at the Oblate College at Catholic University of America in 1957.

In August of this year, Father Devaney was transferred from St. Stephen parish to St. John Fisher parish, West Palm Beach, when the Oblate Fathers took over administration of that parish.

Prior to his arrival in South Florida, he served in parishes administered by his order in Tewksbury, Mass. and in Buffalo; and as a high school chaplain in Lincroft, N.J.

Between 1964 and 1968, Father Devaney served in the Oblate mission band, which travels throughout the Northeast to the Oblate missions in the area.

He also served on the Oblate Communications Commission, which handles news distribution about Oblate mission activities on the Eastern seaboard, for four years.

He is currently chaplain for the Fourth Degree Knights of Columbus, Father Mullally Assembly.

The new mission, to be administered from St. John Fisher parish, will use the facilities of Cardinal Newman

High School, also administered by the Oblate order, for Masses.

FATHER DAVID RUSSELL

The first and only administrator of St. Maurice parish, Fort Lauderdale, Father Russell, new administrator of St. Louis parish, was ordained to the priesthood May 16, 1964 in his home parish of St. Anthony in Fort Lauderdale.

The son of Mr. Frank Russell of Fort Lauderdale and the late Mrs. Russell, he attended St. Francis school, Brainerd, Minn.; and St. Thomas Military Academy, St. Paul, Minn. He received his B.A. in philosophy from St. John's Seminary, Collegeville, Minn.; and his Bachelor of Sacred Theology and Licentiate in Sacred Theology from St. Mary's Seminary, Baltimore.

After a brief assignment following ordination as assistant pastor of St. Patrick parish, Miami Beach, he was sent to Catholic University of America in Washington, D.C. where he received a Master's degree in religious education.

Returning to Miami, he served as assistant pastor at the Cathedral of St. Mary and the Archbishop's secretary.

Following graduate studies in journalism at Marquette University in 1966, he was assigned as assistant pastor of St. Francis de Sales parish, Miami Beach. He also served as spiritual director of the Archdiocesan Lawyers' Guild, executive secretary of the Archdiocesan Human Relations Commission, Archbishop's representative to The Voice, and member of the Archdiocesan Worship Commission.

In 1969 he was named Archdiocesan program director of radio and television broadcasting.

He has also served as deputy coordinator of the Archdiocesan Task Force on Urban affairs, member of the Florida Board of Governors of the National Conference of Christians and Jews, and member of the advisory board of legal services to senior citizens.

In 1970, Father Russell was assigned to administrate the new parish of St. Maurice, where he has remained until his current appointment.

FATHER FREDERICK BRICE

Secretary of the Archdiocesan Real Estate Board and just named Vicar Econome of St. Maurice parish, Fort Lauderdale, Father Frederick Brice has served as Vicar Econome of St. Bartholomew Church, Miramar, since May of this year.

A late vocation, Father Brice was ordained May 24, 1969, after completing studies for the priesthood at Pope John XXIII National Seminary, Weston, Mass.

His earlier education was received at St. Peter's School, Skokie, Ill.; Lakewood High, Lakewood, N.Y.; and the University of Notre Dame, where he received both Bachelor of Science and Master of Science degrees in chemical engineering.

Son of the late Bryan F. Brice and Mrs. Adeline T. Brice of Pompano Beach, Father Brice worked in Chicago for 10 years as a development engineer on edible and industrial proteins at the chemurgy division of the Glidden Co. Also active in zoning, school boards and local Skokie politics, he served as principal of St. Peter's High School of Religion prior to entering the seminary.

His first assignment after ordination was as assistant pastor at St. Rose of Lima parish, Miami Shores; where he served until 1971, when he was named assistant pastor of St. Joseph parish, Miami Beach.

In 1970, Father Brice was named to the Archdiocesan Building Commission; and has served as Assistant Chancellor of the Archdiocese.

He was appointed secretary to Archbishop Carroll in 1971 and secretary of the real estate board in 1972, while retaining his assignment at St. Joseph parish until his appointment to St. Bartholomew Church.

To Good Samaritans— here are warm thanks for your generosity

By MSGR. ROWAN T. RASTATTER

With a fervent prayer . . .

. . . and a low bow from the waist, we render thanks for the success of our just-completed annual Good Samaritan collection.

First, our gratitude goes out in full measure to the parishioners of our Archdiocese . . . the people who realize that our dependent children are their needy neighbors and who acted accordingly in such generous fashion, especially in these trying times. Such a demonstration of good neighborliness will not go unrewarded.

Second, we cannot overlook those who worked so hard in this endeavor . . . the pastors, priests and workers who gave their time and talent so unsparingly in the weeks just passed in order that our dependent children might have the proper housing, food, clothing, and spiritual guidance they need and deserve. All will be remembered in their prayers.

To one and all a great big "Thank you" . . . and may God bless you!

'Who's Who' lists Sr. Marie Infanta

Sister Marie Infanta, O.S.P., who helps run the Archdiocese's kindergarten program and who was solely responsible for obtaining over \$387,000 in federal aid for the Archdiocesan school system last year, has been selected for inclusion in Who's Who in American Education.

The edition is a subsidiary of Who's Who in America.

Sister Marie, Assistant Superintendent of Kindergartens and Coordinator of Federal Aid, said, "I don't take the recognition personally. I'm just glad for the Religious in the field of education, that there is recognition and more honor and glory for God."

SISTER MARIE, whose enthusiasm and achievements have been noted before with honors, researches the federal regulations to determine which programs in the Archdiocese might be eligible for federal aid. She then must prepare presentations on the programs and submit them through the various county systems for inclusion in their application to the government for the funds.

Of the funding received last year about a third was Title I money for developing reading abilities under the Elementary and Secondary Education Act. The rest came



SR. MARIE INFANTA

under various provisions of the ESEA and had to be applied for through numerous presentations and proposals. This year's funding has not yet been determined, she said.

Sister Marie, a native of New Orleans, has a B.A. Degree from Xavier University, a masters in music from Catholic University of America, has done graduate work qualifying her for a masters in Early Childhood Education.

SHE HAS BEEN chairperson of the HEW Committee of the Board of Directors of the Dade County Community Action Agency and is now Chairperson of the Human Rights Committee. She has been an adviser to Gov. Reuben Askew on Early Childhood. She is part-time member of the faculty of Miami-Dade Community College.

Sister Marie has received several awards, including two from the late Dade Mayor Jack Orr and one from State Rep. Gwenn Cherry and Judge Rhea Grossman for outstanding work in the community.

Fr. Louis M. O'Leary, formerly of Barry, dies

Father Louis M. O'Leary, O.P., who formerly was a chaplain and a professor at Barry College, Miami Shores,

died last week in Cincinnati.

Father O'Leary was assigned to Barry from 1953 until 1962.

He preached the homily at the Mass in St. Mary's Cathedral, marking the death of Pope Pius XII in 1958. He also broadcast a religious news program for the then diocese of Miami; and was commentator on the TV Mass for shut-ins.

In recent years, Father O'Leary had been assigned to St. Gertrude's Priory, Cincinnati.

Mass of the Resurrection was offered for Father O'Leary at St. Gertrude's Priory on Sept. 16.

Burial was at St. Joseph's Priory in Somerset, Ohio.



Concern for vocations

PARTICIPANTS in national meeting at Los Angeles to discuss development of Hispano vocations were, from left, Archbishop Robert Fortune Sanchez of Santa Fe, Auxiliary Bishop Rene Gracida of Miami and Cardinal Timothy Manning of Los Angeles. Ten bishops and seven seminary rectors from throughout nation participated.

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RESPECT for the lives of all, from the very young to the very old, is the theme of the Respect Life program, which this year begins Oct. 6 and runs through the month of October. The little girl and her grandmother sewing doll clothes pictured above enjoying their companionship demonstrates the value of all lives, old and young.

Veto of abortion control overridden

HARRISBURG, Pa. — (NC) — The Pennsylvania legislature made the Abortion Control Act state law by overriding the veto of the act by Gov. Milton J. Shapp.

The state House of Representatives' vote to override the veto came late Sept. 10. The state Senate had taken similar action the previous day.

The act requires a wife to obtain the consent of her husband for an abortion unless she is unmarried or her husband is unable to give consent. For unmarried women below the age of 18, parental consent is required.

THE NEW law also requires physicians to determine whether a fetus is viable — able to live outside the womb — when abortion is requested at the later stages in a pregnancy. When there is a "reasonable possibility" that the fetus is viable, the act says, an abortion can be performed only to save the woman's life, and precautions

must be taken to try to save the child also, if possible.

Cardinal John Krol of Philadelphia praised the legislature for "affording as much protection as is now constitutional" for unborn children.

At the same time the cardinal stressed that the Abortion Control Act is "not an ideal law." The ideal, he said, "can be reached only by a constitutional amendment."

The Abortion Control Act was passed 41-8 in the Senate and 157-37 in the House, easily surpassing the two-thirds majority required for a veto override. The vote in the House came late in the afternoon Sept. 19, the day before the legislature recessed for the Jewish High Holy Days.

FOLLOWING Gov. Shapp's veto of the act in July, the Pennsylvania Catholic Conference vowed to make a strong effort to seek an override.

Just a few days before the override votes were scheduled, the Catholic bishops of Pennsylvania issued a joint statement urging a veto override and calling on the legislators to "maintain their courage and respond to the people rather than yield to gubernatorial and other pro-abortion pressures."

Cardinal Krol called the legislators' override action "a substantial move toward fulfilling their obligation to guarantee protection for all human life and to foster those values of family responsibility so essential to our society."

He added "In taking their courageous action our legislators not only showed their deep concern for the lives of the unborn but also their concurrence in the efforts of citizens throughout the Commonwealth, who sacrificed so much that those without voices would not become those without rights."

Respect life program set

WASHINGTON — (NC) — Sunday, Oct. 6 has been set as the beginning of the 1974 Respect Life Program, which is designed to focus attention on the sanctity of human life and on threats to life in contemporary society.

The Respect Life Handbook is being prepared and will soon be sent to respect life coordinators in the dioceses, according to Msgr. James T. McHugh, secretary to the bishops' committee for Population and Pro-Life Activities.

Focus for this year's observance will be the unborn child. Other topics will include the mentally retarded, the aging, poverty, food, health care, population, euthanasia, and prison reform.

The Respect Life Program originated in 1972 with a call by the bishops for a "week of prayer and study dedicated to the sanctity of human life and the many threats to human life in our world, including war, violence, hunger and poverty."

LA PAZ, Bolivia — (NC) — The Bolivian Catholic Justice and Peace Commission has again asked the Bolivian military government to decree a general amnesty for political prisoners and exiles and to allow them to participate in next year's national elections. Among the hundreds of exiles and prisoners are members of rightist opposition parties as well as Communists and leftists belonging to the now defunct National Liberation Army, a guerrilla group. THEY have opposed the

HEW guidelines accept fetal experimentation

By JIM CASTELLI
WASHINGTON — (NC) — The Department of Health, Education and Welfare has issued proposed guidelines for the protection of human subjects that include a broad acceptance of fetal experimentation.

The proposed guidelines follow a temporary ban by Congress on all fetal research not aimed at saving the life of the fetus involved until more is known about the ethical, legal and medical questions at stake.

Msgr. James T. McHugh, director of the Division of Family Life of the U.S. Catholic Conference, said his general reaction to the guidelines is unfavorable and that the new guidelines are a "watered down" version of earlier proposed guidelines.

IN announcing the proposed guidelines, HEW said they would be valuable to the consideration of the newly created National Commission for the Protection of Human Subjects in Biomedical and Behavioral Research. The commission will make a final report within two years.

The proposed HEW guidelines would affect only those experimental programs obtaining funds from the department. HEW said there were 450 responses to guidelines proposed in May. Comments on the current proposals will be accepted through Nov. 21.

The new proposed HEW guidelines would allow fetal experimentation in the following situations:

- On a fetus in utero in an effort to save the life of the fetus. Msgr. McHugh said there are no ethical objections to such experiments as long as the goal is to benefit the fetus.

- On a fetus in utero to meet health needs of the mother. Msgr. McHugh said just what such health needs are that can be met by fetal experimentation should be spelled out and that such experiments may not be ethical.

- On a fetus about to be aborted when the experiments will do no harm to the fetus and will be used to gain information which may help other fetuses. Msgr. McHugh questioned such experiments

on the grounds that the fetus cannot give informed consent to the procedure. But Dr. Andre Hellegers, a Catholic and professor of obstetrics, gynecology and physiobiophysics at Georgetown University and director of the Kennedy Institute for the Study of Human Reproduction and Bioethics here, supported such experimentation during congressional hearings last summer. He said experiments which did no harm to the fetus did not remove the opportunity of the mother to change her mind about a planned abortion.

• On a fetus about to be aborted in which the experiments will harm the fetus in an effort to gain information which may help other fetuses. D. Hellegers opposed such experiments partly because they would remove the mother's opportunity to decide against an abortion at the last minute. Msgr. McHugh said he opposes such experiments because they "treat the fetus like an experimental animal."

• On a living fetus, or abortus following a spontaneous or induced abortion when appropriate studies on animals have been completed; when the consent of the parents (or just the mother if the identity or whereabouts of the father are not known); when those performing the experiments will not have a say in determining the means of abortion or the viability of the fetus; and when experiments will not terminate the heartbeat or respiration of the fetus. The guidelines also say that the vital functions of the fetus cannot be artificially maintained unless in an effort to save the life of the fetus.

Msgr. McHugh said he opposes such experiments unless they were aimed at saving the life of the fetus. Dr. Hellegers testified that the public debate over "fetal research" centered mainly on these five fetuses who are not expected to survive. But, he said, "live fetuses are simply not that commonly found as to be significant in research." He objected to such experiments because of the problem of consent of the fetus.

THE proposed guidelines say that experiments on dead fetuses and the use of the dead fetus as a tissue or organ donor should be handled under state laws on autopsy and anatomical gifts. Msgr. McHugh noted that most states do not deal with fetuses in such laws.

The proposed guidelines would permit HEW-Funded experiments in other countries to go beyond the scope of the U.S. guidelines if it can be shown to the HEW secretary that such procedures are acceptable in the country in which they will be performed. Msgr. McHugh criticized this as "geographic morality." He said that experiments which were considered unethical in the U.S. should not be performed with U.S. approval and funds in a nation with a less developed ethical perspective.

The proposed guidelines also include sections on experiments involving prisoners and the mentally disabled. Guidelines for experiments involving children were put off until a later date.

The proposed guidelines call for an Ethical Advisory Board of scientists, ethicists, lawyers and others to review all proposals brought to the department for funding. The proposed guidelines also call for the establishment of a consent committee within each program applying for funds to insure that proper informed consent is given by people acting as subjects in experiments.

The proposed guidelines prohibit "undue inducements" to prisoners and the institutionalized mentally ill to participate in experiments. HEW said it has had equal amounts of pressure to ban all experiments on prisoners and to make no special provisions for experiments on prisoners, and rejected both views.

The guidelines say experiments performed on prisoners must be appropriate for use on nonprisoners or involve negligible risk and be related to the determining the effects of imprisonment.

The institutionalized mentally disabled, according to the proposed guidelines, just give informed consent to experimental procedures, and such procedures must be directly related to the disability affecting the patient.

The Justice and Peace Commission was formed in 1973 by Bishop Jorge Marique and Auxiliary Bishop Genaro Prata, both of La Paz.

Urges amnesty in Bolivia

military government of President Hugo Banzer, who took power in 1971 after a bloody coup that overthrew the leftist regime of Gen. Jose Torres.

In a statement released here Aug. 30, the Justice and Peace Commission said the October 1975 parliamentary and presidential elections must be conducted with full participation of all political groups.

"It is necessary to decree a general and unlimited amnesty . . . for all political prisoners and labor leaders, as well as those who are exiled, and a return to full

freedom of action for labor unions and professional and student groups," the commission said.

ALL labor and student groups have been sternly suppressed by the military regime here.

It was reported that government officials have pressured the Bolivian Bishops' Conference for a removal of some Justice and Peace Commission members, especially its president, Belgian Dominican Father Eric de Wassege, and American Dominican Father Arthur Sist.

The government has shown increasing uneasiness about the continuing criticism it receives from the commission, especially on the issue of human rights.

Some Bolivian bishops are reportedly critical of the commission's statements on political and labor problems, which they believe to be a source of Church-state friction.

The Justice and Peace Commission was formed in 1973 by Bishop Jorge Marique and Auxiliary Bishop Genaro Prata, both of La Paz.

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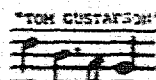
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Here's what happens when you go in to dry out

(Continued from page 1)

courts, but basically it is a voluntary situation. They must want our help."

Gerry Healy, Public Relations director for the county program, adds, "It is a very non-threatening environment here. There is a pool table, patio, lobby, relaxed atmosphere and peace and quiet." Problem drinking is an illness, not a moral stigma, and must be treated in that frame of reference, the experts at the clinic say repeatedly.

"We will have about 100 people in here at a time, going through the seven day phase," says Doyle. "This consists of crisis intervention techniques. We get to their needs quickly. After intensive treatment, we give them

motivational talks, group therapy with counselors, show films on the nature of alcoholism, doctors give talks on the physical aspects of the disease and we explain the use of Antabuse, a drug that you can take which

will cause a reaction if you drink and helps you stay straight. AA also comes in and talks."

THE CRUCIAL initial phase, however, is intensive care, when the client is first coming off his or her intoxication.

Dr. Paul Dunn, medical director of the facility, has special qualifications — he is a recovered alcoholic and has developed new techniques for detoxifying the alcoholic that make the experience more comfortable and faster than was possible in the past.

It is a technical procedure involving certain drugs, proper timing and nutritional replacement and sleep patterns. But after one or two days the client is up and around and begins the counseling and educational phase of the seven-day stay.

After the seven-day detoxifying and intensive training period that gets the person together again and feeling good, the next phase is the long-range approach necessary for complete recovery.

At this point the counseling staff will probably recommend an appropriate halfway house, of which there are eight in Dade, or one of four extended treatment centers.

COUNSELING and other support continues at these facilities. Some of the residents work. Others may not for awhile. AA discussions and group therapy go on. Job counseling also is a part of it, and Project High Hope is a program that provides the recovering alcoholic with a low key job that allows him to work at his own pace and earn something instead of costing the taxpayers

(Next: a woman alcoholic speaks)



money going through the jails and court systems.

From the halfway houses a client may go to a three-quarters house where there is more independence and self-support and eventually into ordinary life and hopefully active participation in AA for continued support throughout their lives.

"These services are needed," says Mrs. Healy. "One of the problems with the alcoholic is that he will rationalize and make endless excuses and justifications. He will say that he can quit anytime he really wants to. Or if he has been detoxed or feels better after a few days he thinks he's completely well and won't go into the long range program."

"THAT'S WHY we have a lot of repeaters at the detox center. It sometimes takes several times before one realizes alcoholism is a disease that takes a long range cure," she says.

But it CAN be treated. We have a high recovery rate. It is just a matter of the individual realizing he or she can be treated and live a happier life."

He took the 'shakes' out of drying up

"My opinions aren't worth a damn," says the gray-shocked physician, who could pass for a Shakespearean thespian, "but you couldn't buy my experience."

So says Dr. Paul Dunn, medical director of the Dade Alcohol Program's detoxification center, and a man who knows what alcoholism is all about.

Dr. Dunn is, himself, a recovered alcoholic.

And contrary to his good-natured self-mockery, his opinions are worth quite a bit.

HE HAS developed a detoxification technique which eliminates virtually all the discomforts of convulsions, or DT's (delerium tremors) often accompanying detoxification.

"The important point about detoxification is that if it is done without medical supervision it is very dangerous. Some experts say that as high as 18 per cent of alcoholics who withdraw alone die," he says.

The method can be somewhat technical, getting into nutritional replacement and other points, but the basic idea is that alcohol does two things to the central nervous system. It causes about two hours of sedative effect and 12 hours of agitation, which is where the DT's come in.

"So we wait till the sedative effect wears off," says Dr. Dunn, "then before the agitation starts, which can include hallucinations and convulsions, and are dangerous without medical supervision, we begin applying a certain sedative which we have found to do the best job without adverse effects."

Another important thing the doctor has found is the need for reestablishing the normal sleep patterns which have a serious effect on mental well-being. Sleep researchers have found that sleep goes through distinct phases each night, one of which is a dream phase characterized by rapid eye movements, or REM phase.

PSYCHIATRISTS believe this dream period accomplishes certain necessary mental functions such as releasing repressed feelings and relieving tension. Alcoholism interferes with this sleep phase and therefore adds to the alcoholic's need for more escape into drink.

"So we give a drug that allows this REM sleep to occur which helps the client feel better quicker," says Dunn. "And we reduce the medication until the client is drug free by the seventh day."



DR. PAUL DUNN

Dr. Dunn believes alcohol, which is usually rated the number three killer in the nation, actually is number one.

"A high percentage of people who die of heart attacks, pneumonia, liver, kidney disease, suicide, homicides, car accidents are directly attributable to alcohol. But the cause of death is always listed by its immediate cause such as heart or liver."

Part of the blame for this, the doctor says, is the medical profession itself which is poorly trained in alcoholism. "And few hospitals admit alcoholics. A patient is admitted for liver trouble, is treated and released and goes back on the bottle again, when what they need is to be brought to an alcohol program."

ANOTHER problem area with alcoholism in today's pill oriented society is the combined effects of the two.

"A high percentage of alcoholics also have a pill problem," says Dr. Dunn, "and we have to treat both. Sometimes one of the drug programs will refer a client to us if they think the alcohol is the dominant problem."

"Combining pills and booze is dangerous. Teens who are into pills sometimes will take 'downers' with wine. What is dangerous about this is that alcohol multiplies the effect of the pill and an OD (overdose) can occur."

Law of Sea parley hailed

UNITED NATIONS, N.Y. sea. — Despite widespread disappointment with the recent UN Law of the Sea Conference in Caracas, Venezuela, a member of the Vatican delegation to the 10-week conference called it "imensely impressive."

Said Dr. Miriam Rooney: "The big achievements will come. They have only been postponed temporarily."

The Law of the Sea Conference was one of the biggest intergovernmental meetings in history. More than 5,000 delegates from 148 nations answered the UN's call to the Venezuelan capital to produce an agreement regulating the use of the seas and the exploitation of the seabed.

"MANY participants were depressed because it proved to be only a prelude," Dr. Rooney reported.

"But I am one of the optimists, and feel that I am a realist."

Dr. Rooney is an assistant to Msgr. Giovanni Cheli, the Vatican's permanent observer at the UN. She was professor of international law at Seton Hall University and is considered an expert in law of the

tries, especially the maritime powers, insisted on the right of free passage in waterways for their commercial and military fleets. They also insisted on some international authority which would regulate the exploitation of the international sea areas.

One apparent result was the acceptance, at least in principle, of limited control of the sea's resources up to 200 miles from each countries' coasts.

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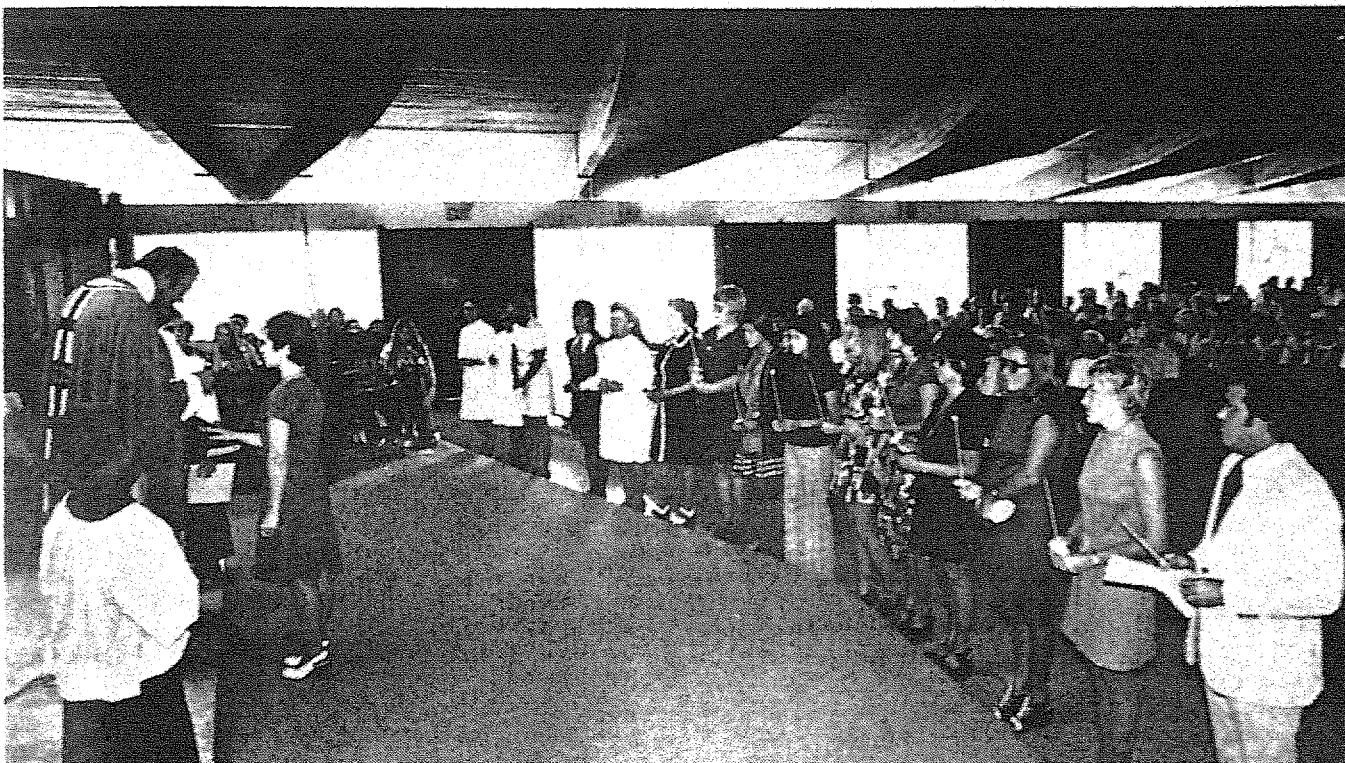
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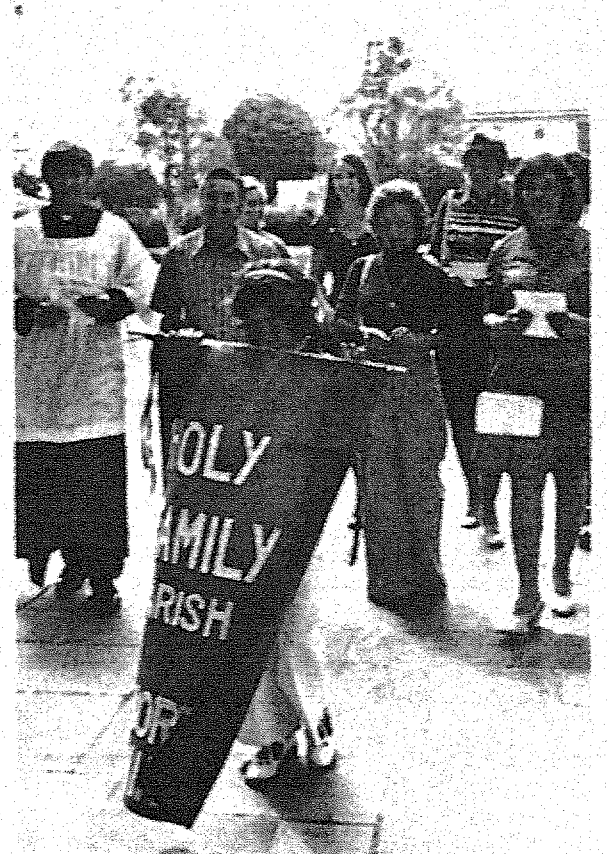
Many participate in Catechetical Sunday program

RAISING the monstrance in Benediction at the conclusion of the Holy Year pilgrimage to the Cathedral for catechists on Catechetical Sunday, is Archbishop Coleman F. Carroll. Shown kneeling during Benediction were, left to right: Auxiliary Bishop Rene H. Gracida; Father John Vereb, associate superintendent of education for the Archdiocese; Father James Reynolds, pastor of St. James Church; Msgr. John Donnelly, rector of the Cathedral; and Father John McGrath, Archdiocesan vocations director.



COMMISSIONING ceremonies for CCD teachers took place at Masses in each parish last Sunday, which was observed as Catechetical Sunday. In St. Hugh Church, Msgr. John Glorie, pastor, presided over ceremonies

in which both Religious and lay people who will be teaching CCD classes in the parish were commissioned into service as religious education teachers.



A PROCESSION of catechists from Holy Family parish, led by Father Timothy Lynch, was one of many parish groups participating in pilgrimage, at which Archbishop Carroll praised the religious education teachers for their work and diligence, and stressed the importance of their job.

Religious education workshops open

A series of workshops for persons involved in training elementary-level religious education teachers has begun in two locations in the Archdiocese, according to workshop coordinator Sister Ann Coody, S.M., who serves as the CCD area consultant for Palm Beach County.

Open to priests, chairmen of religious programming, parish coordinators, and others involved in the preparation of catechists for grades one through six, the workshops began last week and continue once a week for four weeks. They resume for four more weeks in April.

"The purpose of the workshops is to aid parish personnel responsible for implementing training programs for elementary CCD teachers by exploring basic areas of concern to catechists and sharing information on resources suitable for parish catechist development programs," Sister Ann explained.

LAY PERSONS and Religious involved in various areas of religious education, both local and from out of town, will explore several areas of concern, including: the rationale and approaches of parish involvement in religious education; use of media such as art, music and dramatization in the classroom; the psychological development of children ages 5-12 and related teaching techniques; and long and short

range planning and lesson planning.

The program for persons in the southern end of the Archdiocese began Wednesday night, Sept. 11, at St. John Vianney Minor Seminary, and continues every Wednesday night through Oct. 16. Workshops resume April 2 and meet on Wednesday nights through April 23.

In the northern areas of the Archdiocese, the workshops began at St. Clement Church, Fort Lauderdale, Thursday night, Sept. 12, and meet every Thursday night through Oct. 17. They also resume on Thursday nights from April 3-24.

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Editorials

Amnesty is right, should be accepted on all sides of issue

Amnesty.

President Ford has taken one more step in what appears to be a strong priority in getting the nation's wounds and hangups of the past few years out of the way as quickly as possible.

The conditional or earned amnesty he is proposing falls in between the two extremes desired by some and is generally in line with what the U.S. Catholic Bishops have urged for several years, although as time has gone on many Church leaders have tended further toward free and unconditional amnesty.

As one draft evader put it, "All I did was refuse to go over and napalm babies. Why should I have to work for two years to be forgiven for not wanting to kill in a war that a lot of the country thought was immoral while it was being fought."

MANY bishops seem to see it this way. Bishop James Rausch, secretary of the NCCB, urged consideration of "broad, unconditional amnesty."

But at the same time, the evader's doing some form of public work need not be seen by him as some undeserved punishment but rather as simply responding to the country's call to service, this time in a nonviolent way — just as he would have done if he had been inducted into the Army and spent two years in New Jersey.

The President's plan also has on its side the feature that individual cases will be examined individually, and presumably a man who is apparently genuine in his beliefs and who may already have paid a high price for his action will be given just consideration in his reentry into normal society.

To opponents who say amnesty is not fair to those who went to war, it must be assumed that those who went believed it was right. They should not condemn those who believed it was right to stay or avoid war service. And those who believed it was wrong but went anyway can hardly condemn those who believed it was wrong and acted on that belief.

As for those young men who may have simply copped out, the required public service will help balance the books on them, and in any case they aren't as important as reconciliation between the in's and the out's created by the Vietnam war.

Then there is the fear by some that "If we let the dodgers get away with it we'll never be able to get enough men to fight another war . . ."

WELL, we just don't believe it. Americans have always come through with their blood, sweat and tears in time of crisis and will heed the call to duty when they see a genuine cause for sacrifice whether it be to fight a war for democracy or to right a social wrong.

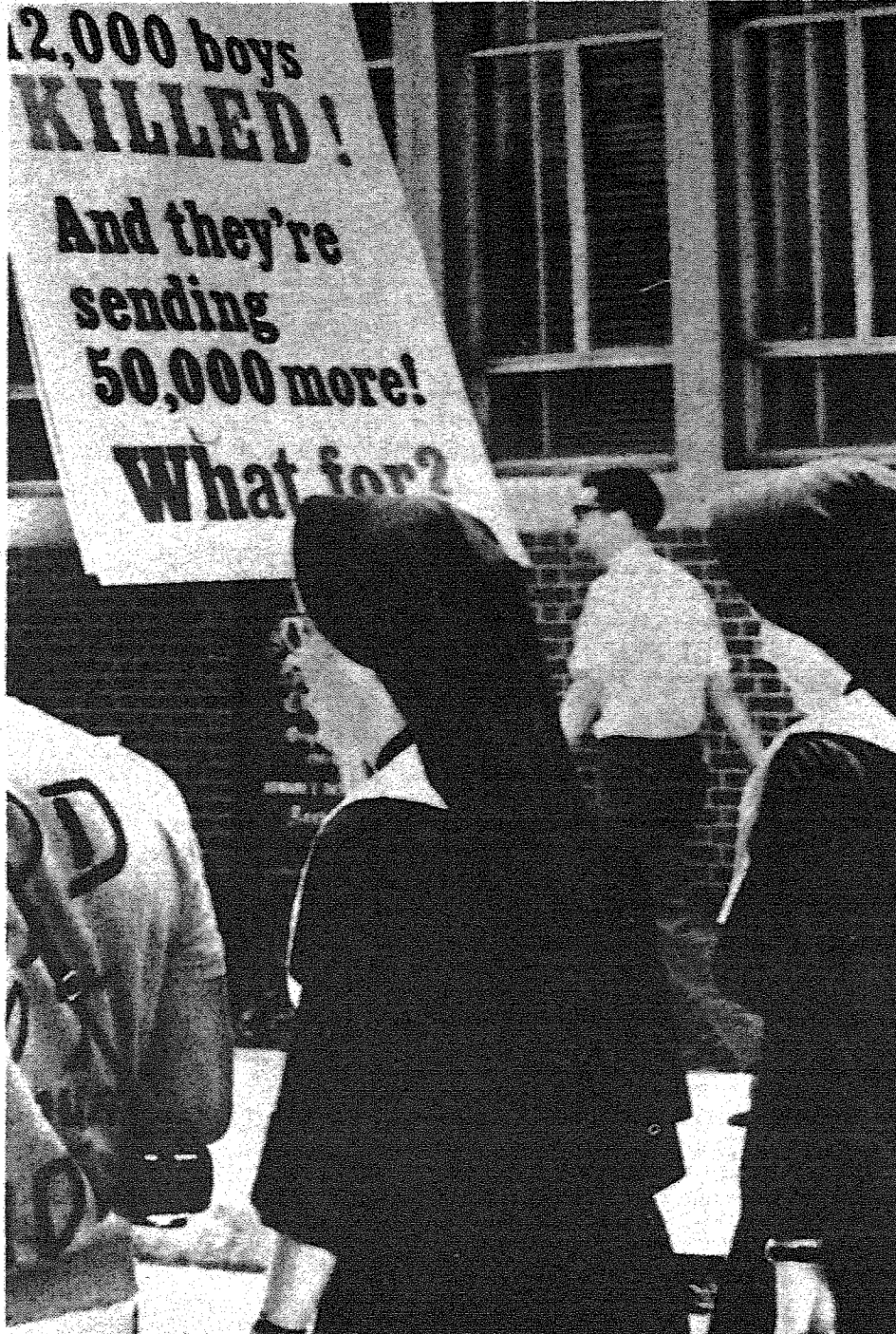
But in today's educated and mass media world many people are beginning to see the futility and stupidity of killing each other on a massive scale to settle their differences, and as a result our leaders will at least have to be more careful as to the justness of the cause before committing the nation to war in the future.

Further, the country has always found men ready to fight in spite of numerous amnesties in the past, most of which were total and unconditional. George Washington provided amnesty after the Whiskey Rebellion. So did John Adams after the Fries Rebellion. Following the Civil War Abraham Lincoln and Andrew Johnson declared amnesties. Harry Truman proclaimed a restricted amnesty after World War II for those who refused to participate.

In short, we can look back and see a nation that has often had to close gaps and reunify after a conflict of some kind.

To see draft evaders as ordinary criminals is a narrow view not only of the law but of man's moral and social dimensions. And to adamantly keep the resisters in exile forever merely narrows the country's spirit.

But to forgive and welcome back, at least conditionally as acknowledgement of the citizen's obligation to the community, shows the country's depth of soul. And the spirit of amnesty is particularly fitting in this Holy Year, the year of Reconciliation.



AMNESTY now declared by President Ford may help heal the divisions from the past few years coming from the Vietnam War. Here, two nuns demonstrate in Atlanta against the war in 1967. Such opposition may have led many youths to conscientiously avoid the draft in those years.

Interesting appraisals of Pope given by a priest-psychologist

By MSGR. JAMES J. WALSH

You may have missed a very interesting NC article on Pope Paul VI in the heat of the summer or while on vacation. It reviewed Father Eugene Kennedy's appraisal of the Pope in the July issue of the Atlantic Monthly. Father Kennedy, as almost everyone must know by his books, articles and lectures, is professor of psychology at Loyola University, Chicago.

Parts of it are worth repeating, because it puts Pope Paul in a clearer perspective than we can gain from the press and papal statements.

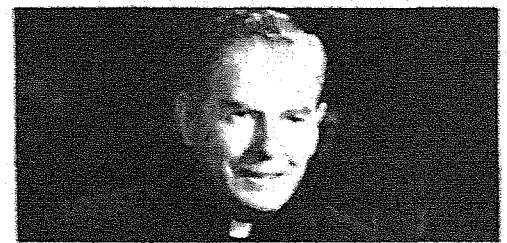
Father Kennedy indicated the Pope's independence in moving "at his own pace in his attempts to transform the Catholic Church, keeping an undramatic but consistent schedule aimed at long-range change both inside and outside the Vatican."

In a brief comparison of Pope Paul with St. Paul, the Apostle, he stated that the Pope's "chief point of identification with the early apostle may be his sense of religious tradition and his mission to transform it without destroying its riches."

THIS is a very significant remark for those of us who do not like any change. It reminds us forcefully of the many, many changes Jesus made with regard to Old Testament customs, while retaining all its divine revelation and uniting it with the Good News of Salvation He was preaching. Even the apostles were scandalized, the Gospels tell us, when He broke with the religious leaders and attempted to change their man-made laws and attitudes towards the people.

Father Kennedy noted a number of changes or accomplishments Pope Paul's reign has produced. All of these, you will note, are intended to make the Church more effective in spreading the Gospel in the strange, ever-changing world in which we live.

For nearly a hundred years the Pope was known as "the prisoner of the Vatican" after Garibaldi's war and the loss of the papal states. The Church seemed out of touch with the



MSGR. JAMES J. WALSH

world, unacquainted with its problems, not in communication with her people. Pope John started to break down that image, but didn't live long enough to complete the much needed job. However, Pope Paul has now gone forth, as the apostles did, almost to the ends of the earth. He has shown his universal concern for all nations and peoples. This is consistent with the catholic (sic), universal Church.

In so doing he has become very much aware of the needs and problems of the Third World.

He has extended the contacts of the Church with non-Christian religions, "meeting with their leaders at the Vatican and strongly supporting the New Vatican office set up to formalize this effort at dialogue."

HIS influence has reached even to communist countries to seek "a broadening of rights for Catholics in those lands" and to ease tensions and create an atmosphere where peace can be discussed and sincerely worked on.

Years ago, many of us recall, his severe critics were positive he would never call a Synod of bishops to Rome nor even allow collegiality to be stressed in Vatican II and a host of other controversial issues. But especially did these prophets of gloom insist that he would never dare touch the internal workings of the Church, the age old bureaucracy that kept the ecclesiastical machinery moving. Father Kennedy said the Pope, however, has overseen "a revamping of the various departments of the Church, breaking the blade of their previous power by making the top jobs into five-year renewable appointments rather than lifetime rewards for ecclesiastical civil servants."

Along the same line, he called for mandatory retirement at 75 and surprised "many powerful prelates by accepting what they had presumed were only pro-forma letters of resignation when they submitted them."

Another eyebrow raising directive stated that no cardinal over 80 could have an active vote in papal elections. Father Kennedy commented, "thus breaking the electoral influence of a potentially powerful bloc of old-time churchmen."

Finally, the national bishops' conferences now have authority to make many decisions within their country, which used to be referred to Rome for action.

Father Kennedy admits that Pope Paul has "failed to win the hearts of the world's people." But he states that there are American observers in Rome who feel he is "actually a warmer and more interested person" than his great predecessor, whom everybody loves, Pope John XXIII.



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PICTURED from left to right: Sister Gracilla, R.A.; Sister Marian Miller, R.S.C.J.; Sister Mary Mullins, O.P.; Sister Betty Frascino, O.S.F.; Sister Donna Marie, I.H.M.; Sister Carolyn Dowd, I.H.M.; Sister Pauline Gorman, I.H.M.; Sister Judith Ann Balcerski, O.P.; Sister John Aquin, O.P.; Sister Immaculate, R.A.; Sister Therese Margaret, R.A.; Sister Carolyn Royal, O.P.; Sister Marie Joy, O.P.; Sister Angela Beauvais, I.H.M.; Sister Joyce LaVoy, O.P.; Sister Therese Mary Haggerty, O.L.C.R.; Sister Beatriz, R.A.; Sister Joseph Ellen, I.H.M.

THE ARCHDIOCESAN Sisters' Council met recently at St. Rose of Lima Church for their regular bimonthly meeting. On the agenda was the planning of the workshop set for Saturday.

Workshop to give answers

'Where can I go for help?'

"So that's my problem, Sister," the young woman tearfully explains to the compassionate woman in the navy blue habit who is listening to her problem.

"Where can I go for help?"

The nun wants to help, but she must delay, spending many hours tracking down information on where the woman in need of a particular social service can go.

TOO often this scenario is real, and the members of the Sisters' Council in the Archdiocese have been requesting aid in making information about social services available to them.

Help is here for the

Sisters, in the form of a day-long workshop to be held Saturday, Sept. 28 at the Archdiocesan Hall, 7525 NW Second Ave.

Entitled "Social Services — Key to More Effective Ministry," the workshop will last from 9 a.m. to 4 p.m.

Included in the program will be Mass at noon, with Archbishop Coleman F. Carroll as the principal celebrant. Also celebrating will be Msgr. David Bushey, Msgr. John J. Nevins and Msgr. John W. Glorie.

KEYNOTE speaker at the workshop—which will describe social services available to the people to whom the Sisters minister and introduce the people involved in the ser-

vices—will be Auxiliary Bishop Rene Gracida.

Participating in the workshops are representatives from the Catholic Service Bureau and other agencies serving the various communities.

They include: from Palm Beach County, B. H. Vendric and David M. West; from Broward County, Elaine Diamond and Lois Howell; and from Dade County, Dr. Ben J. Sheppard, Joan R. Brady and Elizabeth M. Manning.

Mildred Moss of Palm Beach County will speak to the group on the recruitment and use of volunteers in social services and helping processes.

MODERATOR of a panel

of professionals involved in servicing children adolescents, adults and the aged will be Michael Connolly, assistant professor at the Barry College School of Social Work. The panel will include Elaine Diamond, Broward County; Frank C. Bognar, Dade County; and Michael Dougher, Palm Beach County.

Chairpersons for the program are Sister John Aquin, O.P. and Sister Therese M. Haggerty, O.L.C.R. Sister Joseph Ellen, I.H.M., is handling arrangements for the day, and Sister Joyce LaVoy, O.P., Archdiocesan Director of Music, will direct the liturgical program.

Pope says Aquinas has answers for moderns

(Continued from page 1)

natural human consciousness, surely not certainly which is a gift of grace, but its confirmation, its development, its defense, its gratification."

Referring again to the trust which St. Thomas inspires today, the Pope added:

"St. Thomas can be for us one of the most authoritative and convincing witnesses of the providential existence of that Magisterium (teaching authority) entrusted by Christ to the Church, which does not block the ways of wisdom but opens them up, straightens them and defends them."

The Pope said modern man is "under the anesthesia of antireligious secularism." He said also, however, that St.

Thomas "still stands out on the horizon of thought which hungers for clarity, depth, truth."

FOLLOWING the service, the Pope walked within the former monastery cloister to the room, now a chapel, where St. Thomas died.

From Fossanova, the Pope took the helicopter to Aquino where he was greeted by an animated crowd, the peal of church bells and signs reading, "Long live the Pope," and "Thanks for the visit."

The Pope asked the jubilant crowd how they could follow St. Thomas.

He answered by noting that no one can pretend to walk in St. Thomas' footsteps.

World Synod to focus on evangelization theme

(Continued from page 1)

tatively scheduled to discuss the role which pastoral and priests' councils, established since the Second Vatican Council can play in evangelization.

"The synod could also give special attention to the place and the role of the laity in carrying out evangelization, and could reflect on the means to animate them toward a sense of responsibility" in this regard, Bishop Rubin said.

The provisional working paper, which the bishop emphasized could be changed by the synod delegates, stresses the problem of evangelizing youth.

The synod will discuss the "problem of the spread of 'small communities,' especially among youth," and will "reflect on the contribution which such communities can make to evangelization," he said.

Also on schedule for study are "pastoral problems regarding evangelization of

the faithful whose links with the Church remain, but whose participation in the life of the Church is weak."

Underlined in the provisional agenda, the bishop said, is study of "whether the dialogue between Catholics and non-Catholics furthers evangelization within the Church itself and outside it." Linked with a discussion of ecumenism, he said, would probably be consideration of existing dialogue with "atheistic ideologies" and with non-Christians.

BOTH of these forms of dialogue, Bishop Rubin said, "impose new demands on evangelization and on evangelizers. Synod members, by exchanging experiences in this field, will be able also to study further possibilities of dialogue, relect on the willingness for dialogue on the part of non-Christians and atheistic ideologies, give an opinion on the actual dialogue taken place up to this time and look for new ways to continue it."

The bishop also said that the synod would offer an "excellent opportunity" to discuss the help which could be given to young churches in their missionary and evangelizing work.

Also mentioned as items in the provisional working paper were liturgical changes and their effect on evangelization and use of communications media in evangelizing.

The theological considerations, as viewed in the provisional agenda, will start off with the affirmation that evangelization is not a purely human or principally human work but the work of the Holy Spirit, the bishop said.

The synod will then probably work toward a precise definition and description of evangelization.

STRESSED in the theological discussions will be that preaching the Gospel "must occupy the central place in evangelization." In this connection, the bishop said, certain questions arise:

"What does the original-

ity and the newness of the Gospel consist of in comparison to the religions and ideologies which are widespread in our regions? . . .

"On which truths must we insist for the most part in preaching?"

"Intimately tied to the

preaching of the Gospel is the problem of the witness of life, a witness which is an illustration and a sign and which must show itself in different ways, above all through charity.

"Certainly here also some questions will be raised par-

ticularly concerning testimony in the work of evangelization. Modern man is particularly sensitive to witness, and the synod must consider a way to make it more effective, more living and lived in the Church which preaches the Gospel to men of today."

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Now's the time to pick up that cute knick-knack you've been admiring on your neighbor's coffee table. If she has contributed it! Go see for yourself at the St. John Fisher-women's Guild rummage sale Sept. 20-21 at 43 St. and North Shore Drive in West Palm Beach. Also available will be hand-crafted items perfect for Christmas presents.

The Senior Citizens' Program sponsored by Sacred Heart Church, Lake Worth, resumes Tuesday, Oct. 1 at 1 p.m. in Madonna Hall. Senior citizens can get together every day, Tuesday through Friday from 1 to 5 p.m. in the hall.

The Shamrock Club of Palm Beach County brings back the Gatsby Era Saturday, Sept. 21, with a Great Gatsby Ball beginning at 9 p.m. at the Lake Worth Casino. Get out the dusty old trunk and find those clothes you swore you'd never throw away, because prizes will be awarded for the best Gatsby costumes. There will also be a floor show and music by Ernie Brendolan. Tickets are available at Lake Pharmacy, 729 Lake Avenue, Lake Worth. Or call 588-0287.

Broward County

Bring your covered dishes and your dancing shoes to the St. Jerome "Get Acquainted" dance and covered dish supper, Saturday, Oct. 19. It's from 8 p.m. to midnight in the Parish Hall, with music by Bill Flannigan. Limit will be 100 persons, so call for reservations soon. Contact Maureen Bonagura, 522-4883; or Rosalie Cobb, 523-8028 for tickets.

When St. Helen Church rededicated its sanctuary last week, it was partially due to the aid of six Knights of Columbus councils, which raised \$5,000 for the renovation and presented the check to Father Patrick Murnane, pastor of the church, earlier this summer. The Knights also donated new Papal and American flags.

Come to St. Anthony parish and see the world — that is, if you are a senior citizen age 60 or over. The new Young at Heart Club, which meets in the clubroom every Thursday from 1:30-3:30 p.m., is having a travelogue of France and Italy at its Sept. 26 meeting. Refreshments will be served and cards will be available.

Your covered dish or your cash — that's the way it will be at the first fall meeting of the St. Anthony Catholic Women's Club Tuesday, Sept. 24 at high noon. A business meeting will be followed by a covered dish luncheon, to which members can either bring their favorite dish or pay for their meal. Members are urged to bring a friend and stay for cards.

St. Maurice parish will be hanging out its wash for all to see this weekend, Sept. 21-22. But it won't be clothes on the clothesline which has been set up for display after the Saturday evening Mass and all Sunday Masses. It will be 50 posters that were handed out to parishioners to decorate, announcing the St. Maurice Country Fair to be held Oct. 31-Nov. 3. The entire parish is invited to vote on which posters will be used to advertise the fair. The posters had only the information on them, and parishioners have turned them into works of art.

Dade County

BYOT (Bring Your Own Tackle) to the Visitation Church annual parish picnic Sunday, Sept. 22 at Greynolds Park, from noon to 6 p.m. Fishing is available for those who bring their own tackle, and there will be games, prizes and food.

All persons aged 60 or over are invited to the first fall meeting of the St. Louis Golden Age Club Thursday, Sept. 26 at 10 a.m. It's at St. Louis Church, 7270 SW 120 St.

Don't miss the boat, and don't forget the insect repellent. The Catholic Alumni Club of Miami is going air-boating at Everglades National Park Saturday, Sept. 21. The group is meeting at the home of John Lang, 240 SW 15 Road, at 8:30 a.m. Call John at 854-4006 for details.

Holy Family parish is going country with a Square Dance and Chicken Dinner Saturday, Sept. 28 at 7 p.m. in the Parish Hall. Tickets must be obtained by Sept. 21 by calling Carol McNally, 944-5808 or Grace Petrucelli, 893-0537.

Shine on, Harvest Moon — that's the Harvest Moon Ball sponsored by St. Dominic parish in its parish Hall Saturday, Sept. 21 beginning at 9 p.m. Tickets are available after all Masses from the ushers and at the rectory; or by calling Mrs. Rinaudo, 261-0876; or Mr. Mercurio, 448-5376.

Dr. Ben Sheppard will speak on the timely subject of "The Use of Alcohol and Drugs by our Growing Children" at the monthly meeting of the Little Flower Junior Women's Club Monday, Sept. 23 at 8 p.m. at St. Theresa School cafeteria. All members of the parish and their friends are invited.

The batter will be up this weekend for Coral Gables Council No. 3274 of the Knights of Columbus. The first batter will be that surrounding the fried fish at the Fish Fry and Birthday Celebration at the clubhouse, tonight (Friday) and everyone is invited. That's just a lead-up to the batters who will be trying to make home runs at the softball game between the Knights and the St. Timothy team. The parish team challenged the Knights, unbeaten in Columbian competition for several years, to a game Sunday, Sept. 22 beginning at 3 p.m. on the St. Timothy parish grounds.

Fla. Catholic women set convention

ORLANDO — Prelates from throughout Florida, including Archbishop Coleman F. Carroll, will join members of the Miami Archdiocesan Council of Catholic Women and the Diocesan Councils of Catholic Women from St. Augustine, St. Petersburg and Orlando; and spiritual moderators from the councils at their first biennial conference Sept. 27-28.

Planned for the Howard Johnson Motor Lodge at Lee Road and I-4, the conference will bring together Catholic women of Florida and other interested persons to exchange ideas, train for leadership, strengthen their organizations, learn to reach their legislators effectively, and hear pro-life and anti-pornography experts.

Archbishop Carroll will be the principal celebrant at a

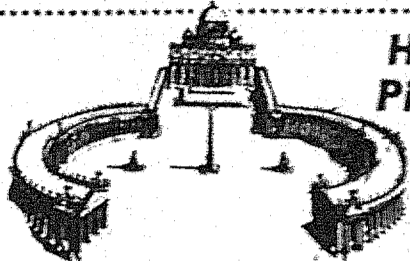
Mass concelebrated with the Bishops of Florida at St. Charles Cathedral Friday, Sept. 27.

Msgr. Irvine Nugent, V.G., Administrator of the Diocese of Orlando, and spiritual moderator of the Orlando Diocesan Council of Catholic Women, will speak at dinner that evening.

Friday afternoon will be spent meeting the Archbishop and Bishops of Florida, the diocesan spiritual moderators, the diocesan presidents, and the deanery and affiliation presidents of the councils.

Saturday's activities will begin with a concelebrated Mass with Msgr. Nugent as the principal celebrant and the diocesan moderators concelebrating.

A workshop on parliamentary procedure, a luncheon honoring council presidents, and a panel on family life will round out the day.



Holy Year Pilgrimage

ST. JOHN BOSCO parishioners will make a Holy Year pilgrimage to Gesu Church Sunday, Sept. 22. The pilgrimage, led by Father Emilio Vallina, pastor, will begin with a liturgical service at the parish at 2 p.m., after which the participants as a group will proceed to Gesu for the 3 p.m. service.

RESURRECTION parishioners will make a Holy Year pilgrimage to St. Anthony Church, Fort Lauderdale, Sunday, Sept. 22. Beginning with a meditation and Holy Hour at the parish at 2:45 p.m., led by Father John Farrell, O.S.A. The participants will make a procession to St. Anthony Church for the conclusion of the pilgrimage, which will be led by Father Albert C. Shannon, O.S.A., pastor.

'Total Woman' course at Visitation Church

Bobbie Evans, wife of Miami Dolphins player Norm Evans, will conduct a four-session course entitled, "The Total Woman," at Visitation Church Oct. 1, 8, 15 and 22 from 9:30-11:30 a.m.

Psalms in large print available

Publication of the Jerusalem Bible version of the Psalms is now available for the first time in large print for those with visual impairments, it has been announced by the Xavier Society for the Blind.

The society, which also has available large print editions of the four Gospels and the Acts of the Apostles, has all three books on glare-free paper in spiral-bound volumes.

The books may be borrowed free of charge by visually impaired persons in the United States and Canada, or they may be purchased at a nominal fee.

For further information on the Psalms, Gospels and Acts in large print, as well as other books available for free loan in tape, large print or braille, contact Xavier Society for the Blind, 154 East 23 St., New York, N.Y. 10010.

More information can be obtained through the rectory at Visitation Church, 19100 N. Miami Ave.

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Creative Living Weekend at Cenacle Retreat House

LANTANA — A "Creative Living Weekend" for men and women will be held at the Cenacle Retreat House Oct. 4-6.

The new program, under the direction of Sister Laura Oliveira, begins Friday night with a dinner and an introduction entitled, "Be A Winner!"

Saturday's activities include sessions to boost the participants' good feelings about themselves and their

creative abilities, and a Liturgy.

Concluding Sunday with more sessions and a Liturgy, the weekend is designed so that participants can experience greater awareness, free their creative powers and discover Christ as the Source of creativeness.

Reservations can be made through Sister Laura Oliveira at the Cenacle Retreat House, 1400 S. Dixie Highway, Lantana.

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Case of Abp. Capucci: Will Israelis be able to make gun charge stick?

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

The case of Catholic Archbishop Hilarion Capucci presents a multitude of legal and other problems. Imprisoned by the Israelis on charges involving the smuggling of weapons to Palestinian guerrillas, he could be sentenced to 25 years in jail. Specifically, he is charged with delivery of three consignments of guns and explosives to the Palestinian terrorists.

The archbishop has claimed that no prelate should be subjected to the gross indignity of being kept in jail like a common criminal. The Israeli court has refused to release him but has instructed the executive branch of government to see to it that the prelate be treated with the courtesies to which he is entitled.

Undoubtedly some Catholics will contend that the archbishop has been jailed because of some trumped up charges: He has been known to criticize the Israeli occupation of Jerusalem and it will be said that he has been arrested for doing nothing more than exercising his right to freedom of speech. Perhaps some will see his plight as a repetition of the plight of Cardinal Mindszenty in Hungary.

THE PROBLEM would be a lot easier to solve if the Vatican maintained diplomatic relations with the state of Israel. But the Vatican has steadfastly refused to recognize the state of Israel. Which brings us to the question raised at the time of the House Judiciary Committee hearings in Washington: Is any man above the law? That Committee decided that no man, no matter how prestigious, is immune to prosecution. Even though President Ford has pardoned Mr. Nixon, it appears that this may not be satisfactory to the American people and some members of the Congress.

What system of law will be followed in the case of Archbishop Capucci? East Jerusalem is under Israeli control but is claimed by Jordan. Will the UN ask for some sort of international trial or will it sanction a trial under Israeli law? Will the Israelis perhaps release the case to the religious courts in Jerusalem? The legal possibilities are many.

According to press reports, the Archbishop will be tried for the crime of aiding and abetting Palestinian terrorists in their endeavor to end the Israeli occupation of territory in Palestine. But the law under which he would probably be tried goes back to a time before the creation of the state of Israel. The British controlled all of Palestine from the 1920's to 1948 under a mandate from the old League of Nations and formulated a law designed to block terrorist movements (Jewish or Arab). The British law was military law. Will the Archbishop therefore be tried under military law?

AT FIRST glance, the present case seems to resemble the case of Bishop Defregger of Munich which received so much publicity in 1970. Before entering the seminary, Defregger had been an officer in the Nazi army and had passed on an order to shoot male hostages in Italy in 1944. The Bishop admitted he had conveyed this order to shoot Italian hostages but said he had made every effort to rescind the order before passing it along. The Munich prosecutor ruled that his role in the execution of the Italians was not forbidden under international military law at that time.

The two cases however are basically different. Defregger had not yet entered the seminary when he ordered the reprisal shooting of the Italian hostages. Archbishop Capucci was a prelate at the time of his alleged offenses.

As I see it, the important thing is not to jump to any conclusions of guilt in the case of Archbishop Capucci until all the evidence is in. The Israelis have every right to arrest any man suspected of having committed a major crime but every man has a right to be judged innocent until he is proven guilty.

The opinions expressed in these pages represent Catholic viewpoints — not necessarily THE Catholic viewpoint



Forget not the poor

That theme is illustrated from these readings for Sept. 22: First — The Lord will not forget the evil done by those who take advantage of the poor (Amos 8/4-7); Second — Paul enjoins us to offer prayers for all, that all may be saved (1 Timothy 2/1-8); Gospel — The parable of the steward shows how we must use the riches God grants us to help the less fortunate (Luke 16/1-13).

Why not justice for the many who prefer Catholic schools?

By DALE FRANCIS

The governor of Maryland said recently that the state would be better off providing aid to non-public schools than risking the collapse of these schools. It was reported that several Protestant and Jewish clergymen expressed agreement with him.

One clergyman said he wasn't convinced Catholic schools are going to collapse. I'm not either — but really this is not the basic question.

It may well be that self-interest will convince some government officials that it is necessary to make certain Catholic schools don't fail. After all, a lot of public school systems have thrived because they have received one hundred per cent of the educational funds while educating a lesser percentage of the students than that.

IF Catholic schools close and public school systems are forced to accommodate all of the students, they will discover just how fortunate they've been in the past.

Since Catholic schools are ordinarily run more economically, it is good business sense for public officials to keep them going even if it requires additional expenditures.

But while all of this may be true, the argument that it is good business to provide state aid to parochial schools is

not really to the point. The point is that all students should have equal rights. The question is not one of pragmatic economics. The question is of justice.

From time to time, it seems to me necessary to remind everyone of the basic question of justice involved. This includes Catholics, both those who say they favor aid for parochial schools and those who say they are opposed to aid for parochial schools. Aid for parochial schools has nothing to do with it. The question is aid for children, equal aid for all.

The primary right to educate belongs to parents. This means they have a right to choose that method of fulfilling this primary right in the manner which they believe to be best.

The state can set standards for the protection of children, providing that schools adequately perform the job of educating children. The state can likewise provide that there are not violations of constitutional rights. But the state can not impose on the parents the means by which they choose to educate their children.

PUBLIC schools are the means by which a majority of parents — at least in most areas — choose to exercise their primary right to educate. But public schools are exactly on the same footing as parochial schools. Both exist

as the means for parental exercise of their primary right to educate.

But the problem has been that when parents exercise their primary right to educate through parochial schools they have been economically penalized. Their right to choose a parochial school as the means for implementing their children's education is no different than the right of parents who choose the public schools. But their right is diminished because they are penalized for exercising it. It, therefore, is not an equal right.

This is a basic injustice, not against any schools but against parents and children. Those who oppose equal justice for children in non-public schools sometimes say, we don't think we should pay for educating your children.

Good. That is quite all right. No one is asking that others pay for educating children in non-public schools. All that is asked is that parents who choose non-public schools be allowed to have their taxes go for the education of their own children. When parents of non-public school children pay taxes for education then gain no benefit from those taxes, they are paying for the education of other children but must pay again for the education of their own. The question is justice.

LONGEST YARD: 'Longest Movie' is more like it as inmates fight guards in a prison football fiasco

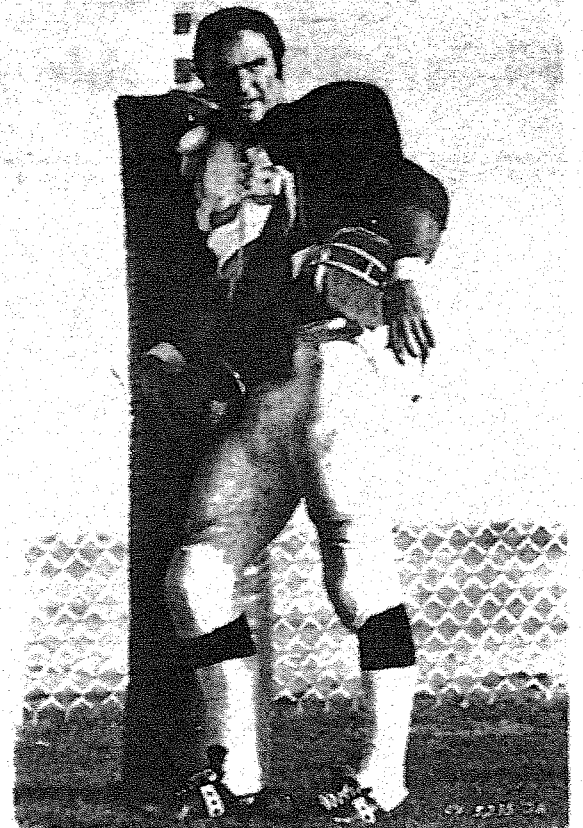
The *Longest Yard* refers to the last 36 inches that a football player must cover to score a touchdown. This particular football match centers around the Big Game between inmates and guards in a fictional Florida prison. Paul Crewe (Burt Reynolds), a former pro-quarterback, one of the prisoners, has been recruited by Warden Hazen (Eddie Albert) to whip up a team to play the guards, whose semi-pro players are runners-up in the nation. The warden makes one crucial stipulation in his mandate to Crewe: that the prisoners help to build up the opposition's morale by losing the game.

Crewe collects a crowd of cons to form what he calls the Mean Machine — the toughest and nastiest inmates that he can muster. Perhaps they should be called "The Dirty Eleven," after director Robert Aldrich's earlier film *The Dirty Dozen*, which seems to have suggested the format of the present movie. The Mean Machine, of course, has no intention of losing to the guards, and this fact becomes increasingly clear by halftime. Hazen then attempts to blackmail Crewe by suggesting that he will make Crewe take the rap for the murder of another inmate if the Mean Machine wins the game — thereby generating a modicum of suspense as the game and the movie (which by then seems like the longest picture) grind to a halt.

The *Longest Yard* runs almost a full two hours and, like a retired linebacker, noticeably sags around the middle. Indeed, the whole project seems to have been carelessly executed: Reynolds saunters listlessly through his part; the script by Emmy-winner Tracy Keenan Wynn meanders rather than moves along, relying on foul language to underscore the emotions which the characters presumably feel; and director Aldrich, who has made some nifty action films, provides no coherent pacing for this movie.

The picture has the look of a project that was slapped together, especially during the early scenes when Crewe is introduced to the grim routine of a Southern chain gang. One begins to wonder how much footage was left out of the finished film when it was pasted together, since the exposition is at times hard to follow and minor characters seem to fall in and out of the picture inexplicably. The climactic football game would have made an exciting twenty-minute finale as did the game at the end of *M*A*S*H*, but instead it is stretched to twice that length, so that even the most devoted gridiron fan may find his attention flagging, even though several former NFL stars populate both teams.

One might well have expected a better picture from the talented group of movie makers which have been assembled by producer Albert S. Ruddy, whose last effort, *The Godfather*, turned out much closer to expectations. (A-III)



A SLIGHTLY battered Burt Reynolds is a reluctant hero who undergoes a change of heart as captain of a prison football team, in Robert Aldrich's new action movie, 'The Longest Yard', from Paramount Pictures.

Art, history, biography—it's all here in 'Behold the Christ'

BEHOLD THE CHRIST, by Roland H. Bainton, Harper and Row, New York, 224 pp., \$10. Reviewed by Joseph R. Thomas

This is not a life of Christ, a history book, an art book or an art history book. But there's a little bit of all these elements in "Behold the Christ," a beautifully printed large-format volume.

It is reasonably priced, considering the printing quality and the inclusion of 250 illustrations — more than one a page.

Bainton may not be familiar to the average Catholic reader. But his scholarly credentials are substantial — he's

It's apparent that Bainton takes Him through 28 chapters, each devoted to a particular topic such as the nativity, Christ's boyhood, His baptism, the Last Supper, the crucifixion, the resurrection and Christ as judge, as the vine, as lamb and the Second Person of the Trinity.

The list is by no means comprehensive. The cost of the book certainly would have been prohibitive otherwise. But it is representative, not only of Christ but of various artistic schools, Eastern as well as Western, Oriental as well as American Indian.

While each reproduction may be a distortion in the sense that it focuses on one aspect of Christ, the whole is a testament to the universality of art as well as the universality of Christ and His message.

In addition, the text provides new dimensions to familiar stories. Two examples:

A painting from China is used to illustrate the story of the prodigal son and Bainton explains that in China "a father sitting on his veranda would never have budged a toe to show a sign of recognition to a returning wayward son," after which he observes (for those who miss the point) that "The Gospel here has supplanted the cultural tradition of millennia."

But one illustration for the story of the Good Samaritan is a modern American rendition, with the helpful stranger stopping to get out of his old Ford to aid someone sprawled on the sidewalk. From his dress it is obvious that the Good Samaritan in this case is a Jew.

Here is one book that is easy to return to time and time again.

(Joseph R. Thomas is managing editor of *The Advocate*, newspaper of the Newark, N.J., Archdiocese.)

This thriller keeps you on seat's edge

Thrillers depend upon how well they sustain the element of suspense throughout their length. This is not simply a question of pacing the action, still less of contriving a series of visual shocks. Essentially it has to do with surprising the audience in their anticipation of what is going to happen next. *Escape to Nowhere*, a first film by Claude Pinoteau, is classic in this regard, having echoes of early Hitchcock in its ability to twist and turn away from our expectations of the inevitable.

The delights of the genre may be old-fashioned but the subject is chillingly contemporary. A French physicist who has been forced to work for the Russians is abducted by the British Secret Service and made to give information that marks him for death. Given his freedom, he has nowhere to turn for protection from the vast espionage organization that cannot afford to allow traitors to escape. His only hope is the chance that he can trade his life for a Soviet spy.

Pinoteau follows all the conventions of the thriller and makes them seem completely fresh. One reason is that he shows us everything and tells us nothing. The whole first part of the film is straight out of the silents (except for the excellent use of background sound here and throughout the film). Menace and threat are everywhere and the most ordinary places conceal potential dangers. Most of all, the vulnerable target is played by Lino Ventura, an actor who is entirely believable as the hunted scientist who is able to keep one step ahead of his pursuers. (A-II)

BOOK REVIEW

one of America's leading authorities on the Protestant Reformation. In addition he is an artist: Many of the line drawings and intricate initial letters are his work.

In this book Bainton has tried to tell us as much as he can about Christ based on artistic depictions from the first century to the 20th. He — and the artists selected — do remarkably well, the text complementing and enhancing the art.

THIS is no pedantic tome, however, for Bainton is a lively writer. Describing with the aid of a sketch the detail in a work of art from a 12th-century French cathedral, he notes that it shows the saved and the damned on either side of Christ the Judge. After pointing out that one of the damned appears to be striking a musical instrument, Bainton observes, "Let's hope he could have some fun in hell."

Capsule reviews

Homebodies (Avco-Embassy) A handful of oldsters keep a rueful, watchful eye past the faded lace curtain, for they know that the creaking tenement they live in is doomed for the wrecker's ball. Urban renewal has no heart for old folks on fixed pensions who stand in the way of high-rise office towers, and the bureaucratic powers-that-be are all too willing to dump them in the formica sterility of municipal old-people's homes. Rather than lose both home and dignity, the old people rebel, first by sabotaging the encroaching construction sites, then by taking more direct guerrilla action — with murderous effect. Thanks to a sprightly set of aging character actors we've all seen before but cannot quite place, *Homebodies* is a remarkably gripping and macabre little slice of black comedy. Towards the end, however, the gaps in the plot and the movie's failure to sustain its bilious humor tend to defeat the effort, and director Larry Yust (Trick Baby) lets the film grind out of hand. The ending is as grisly as it is illogical, yet a curiously affecting residue of theme — that the lives of old people, like those quaint Victorian structures, are all too often wasted in the face of "progress" — remains to haunt the viewer. Although minor roles suffer from undernourished writing, the principal actors, especially Paula Trueman, Frances

Fuller and Peter Brocco, turn in complex, convincing performances. The locale is photographed with an ironic eye that makes the loss of so many beautiful old homes seem such a senseless brutalization of the urban environment. (A-III)

Mixed Company (United Artists) Except for its strong language, this film has all the earmarks of a made-for-TV movie that might possibly have been the beginning of a series: it has a simple, not to say simpleminded, episodic plot that could be developed indefinitely. Joseph Bologna is a pro basketball coach who loses most of his games on the court and most of his arguments with his wife (Barbara Harris) at home. One of their continuing disagreements is centered around her insistence that they adopt in turn a Black, an Indian, and a Vietnamese orphan to compensate for the fact that they can have no more children of their own — in addition to the three they already have. Bologna, who has used his slow-burn technique to such advantage in other movies over-uses it here since he has little to do but react negatively to whatever new scrap his wife or brood of children get him into next — until he inevitably demonstrates in the end that he has had a carefully concealed heart of gold all along. The racial tensions that would have to be confronted in

a family of such "mixed company," both from within and without, are too easily swept aside even for a goodnatured farce such as this and hence the whole picture has a false ring to it. (A-III)

Promised Lands (New Yorker) Susan Sontag is a writer whose interest in cinema led her to make two uneven but intellectually stimulating features. Her latest effort is much more satisfying as a consistent whole and yet its audiences is limited to those willing to suppress their own expectations and allow Ms. Sontag to show them things as she sees them. Ostensibly a documentary about Israel at the time of the October War, the film is actually a poetic and moving meditation on the tragedy of a nation's struggle for existence in a land claimed by others. Since human justice is powerless in solving the conflicting claims to the Holy Land, no logical narrative can touch the agony of the present situation as does this film's evocative tapestry of sights and sounds of a people at war both from without and from within. From its opening shots of the diverse cultural traditions that co-exist in Israel to its concluding episode of treating a soldier's battle trauma, the film's images connect again and again with the right detail or scene (an entire sequence is built up out of a destroyed motorized column

and decaying corpses, a classic essay on the meaning of modern warfare) to express the bewildering complexity of the problems facing this beleaguered state. The film is not trying to define once more issues which have long since been frighteningly clear but, instead, to lament over the sorrowful mystery of the film's title and to suggest the ultimate futility of military force in bringing peace to the area. (A-II)

Black Samson (Warners) is an example of how black exploitation movies seem to be coming of age — perhaps without quite knowing it yet. The shift here is from outright sex-and-violence-cum-racism to an emphasis on the need for blacks both to live their own lives with dignity and to look for more out of street life than chicks and kicks. As *Black Samson*, Rockne Tarkington runs his neighborhood bar the way he runs the neighborhood itself: fast and clean. When white mobsters led by mountainous William Smith decide to move in with drugs and such, Samson reacts swiftly — only to have the mob return the favor. The inevitable bloody showdown provides a climax with predictable outcome, but at least Samson is striving for a semblance of reality in terms of its people's goals. Unfortunately, casual nudity and crude language mar the over-all effort, which was directed by Charles Bail. (B)

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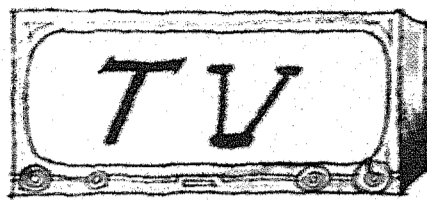
BRUCE DAVISON stars as a young man with the startling ability to control an army of rats, in "Willard," on CBS Friday, Sept. 20 (9:00-11:00 PM, EDT).

SATURDAY, SEPT. 21
 9 p.m. (NBC) — **Oklahoma Crude** (1973) — This action-packed movie takes a "now" look at Women's Lib in the Oklahoma oil fields, circa 1900, as spunky man-hater Faye Dunaway reluctantly accepts help from her ne'er do well father John Mills and vagabond George C. Scott, in order to keep the big oil combine run by oily Jack Palance from jumping her claim. Her wildcat well, naturally, comes up a gusher, and so does her emotional turnabout towards her reformed daddy and new-found friend. There's plenty of old-fashioned movie action and melodrama here, the sort that makes for fairly solid adult entertainment (adult, because of some Oklahoma crudities of sight and sound). Stanley Kramer directed. (A-III)

SUNDAY, SEPT. 22
 9 p.m. (ABC) — **Thunderball** (1965) — Sean Connery is James Bond, alias 007, in this adult fantasy-romp based on the novel by Ian Fleming. In this one, Bond spends much of his time underwater as he tracks down the high-class hijacker of two nuclear-armed NATO bombers — which are being held for 100-million pounds sterling in ransom. Or else. Boom! Shot mostly in the Bahamas and environs, including a walloping climax in Miami Beach harbor, Thunderball is picturesque, witty in gag-lines and imagery, and full of the clikky gadgets that make 007's life a bit more interesting. And, of course, there is the usual complement of slinky females dressing up the set. Adolfo Celli is perhaps not the most sinister choice as Bond's nemesis, but he'll do, as will Claudine Auger as a young lovely who catches Bond's eye, and Luciana Paluzzi

as another eye-ful who has him in her (gun) sights. Strictly fantasy, strictly adult fun, even in a clipped TV version. (A-III)

MONDAY, SEPT. 23
 9 p.m. (NBC) — **Rachel, Rachel** (1968) — This is a fine film — thoughtfully written, directed, acted. It stars Joanne Woodward as a painfully lonely and somewhat repressed woman living and teaching school in a small mid-American town. As Rachel, Miss Woodward is young enough to be very attrac-



tive, yet old enough to be justly concerned about becoming a dowdy spinster. Her mother (Kate Harrington) is a feisty bore, her best friend (Estelle Parsons) is too demanding, when an old school chum (James Olson) comes back to town for a visit, Rachel falls hopelessly and helplessly in love. The affair is brief and intense, its conclusion harsh and bitter, and Rachel is left to ponder her shrinking options at mid-point in her life. She decides to make the next half of her life, as she calls it, her own, to be on her own. Paul Newman directed from a script based on a novel by Margaret Laurence — and with Miss Woodward as Rachel, the result is a splendid, thought-provoking film entertainment. (A-III)

TUESDAY, SEPT. 24
 8:30 p.m. (NBC) — **The Strange and**

Deadly Occurrence — Premiere of a made-for-television film. This one stars Robert Stack and Vera Miles as brand-new owners of an old country house. Things perk along fine until a few days after they've moved in — and then strange things begin happening. Lights go on and off inexplicably; the plumbing goes haywire; a luxury sauna almost becomes a steamy tomb. All signs point to a deadly menace, possibly supernatural, but probably not. Local sheriff L.Q. Jones has a tough time believing what's going on, and so might you.

8:30 p.m. (ABC) — The Great Niagara — This is a rip-roaring made-for-TV adventure starring Richard Boone as head of an unusual family. Seems that the folks live right on the swift and deadly Niagara River, and have become famous for rescuing various daredevils who try to ride it over the great falls. Partially crippled from a lifetime rescuing people from sure death, Boone becomes so obsessed with the river and its challenge that he himself tries to ride the falls. His sons have to rescue him — and the next step is for them to try the stunt. Thrill-a-minute — all action, no real sense.

WEDNESDAY, SEPT. 25
 8:30 p.m. (ABC) — **The California Kid** — Martin Sheen and Vic Morrow are the leads in this made-for-television action melodrama. The plot involves a sadistic sheriff (Morrow) who doesn't like young drivers who speed through his tight-knit little highway town — so, he arranges fatal "accidents" for them. Sheen is the brother of one of the sheriff's victims, ultimately confronting the man in a high-speed duel out on the road.

Where It's At

TV specials and kids' shows redeem excesses

By JOSEPH GALE

Network television frequently redeems its excesses, or lack of them, in adult series programming by the coverage of news, movies and sports.

Two other areas in which the nets generally excel are in special programs and children's shows. Here the Columbia Broadcasting System can boast a sizeable initiative pegged to the American Revolution Bicentennial. CBS will present four 90-minute specials on the life of Benjamin Franklin, with five actors portraying Franklin at progressive moments in his life.

BEAU BRIDGES will start the statesman off at 12 and take him into his 30's. Beau's father, Lloyd, will carry on through the 40's and 50's. Richard Widmark will do the honors in Franklin's 60's, Eddie Albert will cover the 70's and Melvyn Douglas will conclude with the 80's.

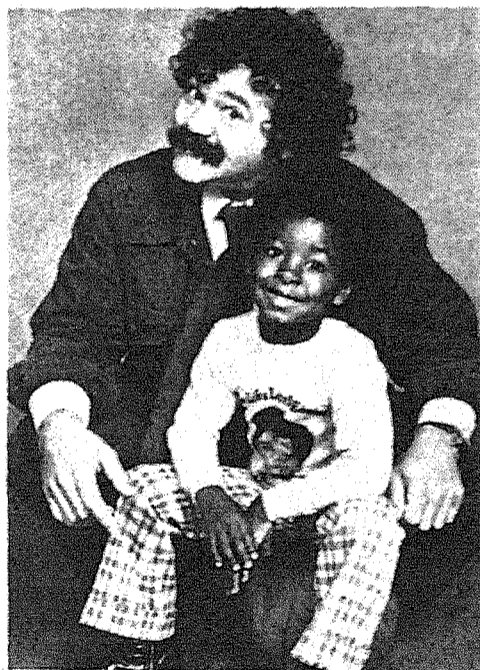
"Bicentennial Minutes," which premiered last July, will be seen continuously through the anniversary date of July 4, 1976. Each minute will deal with events that happened exactly 200 years ago on the date on the broadcast and will be seen in prime time.

"The American Parade," using the Constitution as its cornerstone, will be seen four times. Two themes already chosen are the role of the Supreme Court and the Industrial Revolution.

Negotiations are still underway on a number of projects, but some pacts already signed are for several "CBS Playhouse 90" shows: a two-hour drama, "The Queen of the Stardust Ballroom," by the producers responsible for last season's "The Autobiography of Miss Jane Pittman," "Moses, The Law Giver," six one-hour shows filmed in Israel and the Sinai with an international cast, and "GE Theater's" four original dramas.

Also in the works are three hour-long specials drawn upon the Smithsonian Institution: an animated mini-series special for prime-time viewing called "The 8 Stages of Man," and a number of family and personality specials.

FIVE NEW Saturday morning children's series are "Valley of the Dinosaurs," about a family that gets pushed



RODNEY Allen Rippey, a 7-year-old live-wire, and Avery Schreiber, as "Mr. Evil," share in the fun each week on "The Harlem Globetrotters Popcorn Machine," new live-on-tape Saturday morning series at (11-11:26 a.m.) on WTVJ, Channel 4.

back to prehistoric times: "Shazam!" derived from the comic strip; "The Harlem Globetrotters Popcorn Machine," a live show with clean social messages; "The Hudson Brothers Razzle Dazzle Show," ditto; "U.S. of Archie" with an objective of showing the need to protect individual rights and freedom for all, and an animated "Partridge Family." Also slated are a number of night-time children's specials and the return of such gems as "CBS Festival of Lively Arts for Young People" and "N.Y. Philharmonic Young People's Concerts."

The National Broadcasting Co.'s specials, two of which have already been seen but may be repeated include participation in the Bicentennial with a six-

part dramatization of Carl Sandburg's biography of Abraham Lincoln.

Among other goodies are Henry Fonda in "Clarence Darrow," Richard Burton as Winston Churchill in "The Gathering Storm," first volume of Sir Winston's World War II memoirs; the British Broadcasting Corp. production of "Robinson Crusoe," and Michael York, Sarah Miles and James Mason in Charles Dickens' "Great Expectations."

ALSO, the TV debut of Sophia Loren in Noel Coward's "Brief Encounter," Faye Dunaway, Christopher Plummer and Bibi Andersson in Arthur Miller's "After the Fall," Elizabeth Montgomery in "A Girl Named Sooner," David Niven in "The Canterville Ghost," Richard Chamberlain in a two-hour "Count of Monte Cristo" and James Earl Jones in "The Cay."

"Star" specials will display such luminaries as Bob Hope (in his 36th year on NBC), Bing Crosby, Jack Benny et al., a number of musical specials and two specials, "The Hollywood Palladium" and "Highlights of Ringling Bros. and Barnum & Bailey Circus."

Saturday's children will have two hours of new yarns, starting at 8:30 a.m., in "Wheeler and the Chopper Bunch," about a souped-up little car and a rotary-engined girl friend who outrun and outwit a tough motorcycle bunch; "Run, Joe, Run," a live-action series starring a German shepherd, and "Land of the Lost," about a father and his two children who fall through a time vortex into an alternate universe where they fight a daily (or weekly) battle for survival. Are there no friendly worlds left?

Current information on adult specials of the American Broadcasting Co. is unavailable, but there are data on children's specials and new shows.

CHILDREN'S Television Workshop, creator of "Sesame Street," will create and produce a comedy-variety family entertainment special set to air Dec. 10. Guest stars will join residents of "Sesame Street" and "The Electric Company" for a combination of live action

and puppetry.

Five new shows will join the children's lineup on Saturday. They are "Hong Kong Phooey," who is a scourge of wrongdoers disguised as Penrod Pooch the meek janitor; "The New Adventures of Gilligan," an animation of "Gilligan's Island," an animated series called "Devlin," about three orphans determined to stay together; "Korg 70,000 B.C.," a live-action drama depicting the struggle for survival of a family in the Neanderthal era, no less (it's tough enough today), and "These Are The Days," a paean to "the rich quality of American rural life shortly after the turn of the century."

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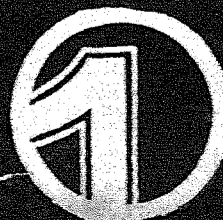
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RECONCILIATION

By REV. WALTER J. BURGHARDT, S.J.
Last week I pointed to the four major ruptures that call for reconciliation: between man and nature; within man himself; between man and man; between man and God. Thus, the first significant fact is established: the fact of disunity.

The second significant fact is: Disunity was not God's original design for us. However you interpret the first three chapters of Genesis — a real-life situation where human living originates, or inspired fiction with a religious message, or a wedding of both — the story of Adam and Eve reveals God's plan for human unity. Note the four levels on which the story moves.

IN the first place, a remarkable oneness prevailed, an intimate harmony, between man and God. When God made the first man, He gave him not simply a garden of delights, the beasts of the field, the birds of the air, a woman from his flesh. More precious than all, God gave man God. The first instant Adam came from the hand of God, the first moment Eve was fashioned from the flesh of Adam, Father, Son, and Holy Spirit lived within them. Human creation was one with its Creator.

Second, there was a striking unity, a fascinating harmony, within man himself: within Adam, within Eve. That grim, unceasing struggle which we experience within ourselves, which Paul described — flesh warring against spirit, lust against love, pas-

sion against purpose, all the schizophrenia that cleaves me into two — such conflict was foreign to Eden. Adam, like Eve, could not be seduced by surprise, could not say, as Paul would, "The very thing I hate, that is what I do." An inner poise, a sanity and serenity, a profound oneness, such was God's design; such was man to be.

Third, in God's plan a unique oneness would link man with man. In God's providence, the harmony within the flesh of Adam was symbolic of, was intended to flower in, an unbelievable harmony among his children till time was swallowed up in eternity. Never war, only peace; not hate, but love; no "mine and thine," only "I and thou."

A FINAL unity God forged between man and nature. No sooner had He fashioned Adam and Eve to His own image, no sooner had He gifted them with the power to know and the freedom to love, than He blessed them, commanded them to create living reproductions of their life, commissioned them to touch the earth with their magic, link it to their love.

In God's graciousness, mute creation would be eloquent; each "thing" would speak to man of the God who molded it. No starlight but would captivate his mind as it captivated Ignatius of Loyola; no rose but would ravish his soul as it ravished Teresa of Avila. At that moment each blade of grass, each feathered wing, each vein of gold, each breath of air

was not a rival, not an enemy, not a reluctant captive, but a willing servant. And man looked on "things" with awe and delight, aware that God's spirit moved over the face of the earth.

There you have the second significant fact: God's design for human unity. The third significant fact: God's design was defaced, this primitive unity did not endure. Once again, the Book of Genesis raises more problems than it solves. But for our purposes one inescapable reality bursts into history. The disruptive element, the chaotic factor, is sin. And, as Genesis presents it, sin divided man: when Adam disobeyed God, he destroyed unity on four levels.

In the first place, Adam ruptured the bond that lined man and God. When love fled from Adam's soul, the God of love fled with it. The sentence in Genesis is expressive: "(God) drove out the man, and at the east of the garden of Eden He placed the cherubim, and a flaming sword which turned every way, to guard the way to the tree of life" (Gn 3:24). Man had been exiled from God.

SECOND, sin destroyed man's harmony within himself, the symmetry God had designed for every personality. Till the end of time, men and women would be dehumanized by the devil within them; man's worst enemy would be himself. For sin is schizophrenia, inward division: the one person at once image of God and image of Satan. Again, the words of Genesis after the first sin are

pregnant: "The eyes of (the man and woman) were opened . . . The Lord God called to the man . . . and (the man) said: 'I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself'" (Gn 3:7-10). Man was a stranger to himself.

Third, sin severed the link God had forged between man and man, the link of love. In the wake of that primal sin, the first two brothers in the story of man went forth to a field, and (Scripture tells us) "Cain rose up against his brother Abel and killed him" (Gn 4:8). Man had been sundered from man.

Finally, sin shattered the oneness between man and nature. Material creation would conspire against him: the wind and the waves would refuse to obey him, beauty would seduce him and loveliness betray him, animals would turn into enemies or slaves-by-compulsion. The promise God hurled at Adam is fraught with meaning: "Cursed is the ground because of you, in toil you shall eat of it all the days of your life" (Gn 3:17). And man, in his lust, would rape the earth to its destruction and possibly his.

(The text for Father Walter J. Burghardt's articles is taken from his booklet entitled "Towards Reconciliation" published by the United States Catholic Conference, 1974. This publication may be ordered by writing to U.S.C.C., 1312 Massachusetts Ave., N.W., Washington, D.C. 20005. The cost of this booklet is 75 cents.)

Mankind has elements of perfection and chaos

By ANGELA M. SCHREIBER

Many years ago I worked as a receptionist for an organization engaged in scientific research — geology and physics. Brilliant scientists from all over the world devoted their energies to learning more about the earth and the atmosphere that surrounds it. They worked harder than any group of people I have ever met. And they played with just as much zeal when the week of work was over.

Scientists, secretaries and clerks numbered about 30. We came from many walks of life, nevertheless, we were one happy family. It was not uncommon for all of us to go on weekend outings together. Husbands, wives and children joined us. During the summer we hiked, swam and camped. In the winter we often skied in Pennsylvania.

One Sunday in early fall when we had returned from a long hike, some of the men busied themselves with building a fire in preparation for our evening meal. And some of us just relaxed. I happened to notice one of the scientists, Dr. Robard, holding a leaf and examining it intently. His manner aroused my curiosity and I walked over to him and asked, "What is it that has absorbed you so about that leaf?" He turned and said, "It's such a marvelous thing. Look at its perfect shape, its veins, its color. Here is perfect harmony. Now, Angela, look at the sky. The stars are becoming visible. In all that space as far as we can see with our most sophisticated telescopes there is perfect order — order beyond our conception."

HE sighed and said softly, "No man can come close to the creation of even a simple leaf. And his understanding of the universe can hardly be classified as a small dent in the ball of knowledge."

He was quiet for a moment, then went on, "This is a profound disturbance to me — I am grateful for it — but disturbed. I know there must be a Supreme Being who is not man — but I can not find Him. I search and search but to not avail. I see his genius in all of nature — in life itself — yet he eludes me like a whispering breeze."

I answered, "Dr. Robard, you are searching for God. You cannot see Him or touch Him, but He is here — He is everywhere." "You are talking about God the Father in the Old Testament and about Jesus Christ. I would like to believe that, but I can not accept it. If I could see Him, I could believe. I might even be able to accept your God if I could see more harmony in mankind," he replied.

I asked him what he meant, and he explained, "Those who profess Christianity too often say one thing and contradict it by their acts. People and nations seem to grow in greed. I embarked on the study of religions some years ago — I've been through Judaism, Mohamadenism, Hinduism — now I am almost finished with Protestantism. By the way, what do you believe in?"

"I'm a Roman Catholic, Dr. Robard." "I pointed to the story of creation and then to the fall of man. But he could only say, 'I simply can not accept it.'"

Then I reminded him of the harmony that was surely present among us. We had a unity. He agreed but felt that was a small thing — not enough to compensate for wars waged, business deals that failed to consider human kindness, selfishness. He could not understand how a just and merciful God could allow us so many mistakes and so much unhappiness.

OUR discussions continued rather regularly. But quite early during their course, I directed him to a priest who instructed him. Before his study was finished, he had to go back to his country. The last thing he said to me was, "I'll search until I find him. It is the disharmony in man himself that I find so difficult when there is so much harmony in the rest of nature. But I will never rest until I have the answer."

I never heard from Dr. Robard again, so I don't know whether he has found God or not. But as I reflected upon Father Burghardt's story of the creation, Dr. Robard came sharply to mind again.

That perfect universe and that perfect leaf are a part of what is still here from the impeccable unity God originally created. He has allowed us to see perfection in some things, but when we no longer were worthy of the garden of Eden, He allowed it to have flaws. He allowed great winds to come together — the result, hurricanes and tornadoes; He allowed the beautiful lightning to touch the earth with destruction; and on and on.

We, like all of nature, have elements of perfection and chaos. That which is perfection is but a glimpse of what is waiting for us if we but choose finally to know it.

In the meantime, there are those among us who, like Dr. Robard, seek long and hard. Some men are given the gift of faith and others are not, but for those who have not received it, there is an empty place crying to be filled. Another link of disunity.

By REV. PAUL F. PALMER, S.J.

When friends are estranged there is need of reconciliation. When there is a breach in love the breach or break must be repaired. When things go wrong they must be righted once again.

To say that man must be reconciled with God, with himself with his fellow man and with all that is not man, we imply that there has been a loss of friendship, a breach in love that leaves an emptiness to be filled. Quite simply, we are saying that at one time things were right with man, that they went wrong, and that they have to be made right again.

Father Burghardt uses the language of Genesis, the Book of Beginnings, with all its richness of symbolic language and his own gifted poetic expression, to describe the present human condition and the way things were in the beginning.

MY TASK as a theologian is more straightforward — to explain the technical

and precise language of the Church and her theologians in describing the original state of man, his elevation to the supernatural life, his fall from grace and the consequences of that fall, and his subsequent restoration to an even better condition through the grace of Christ.

The language of the theologian is studded with such words as justice, justification, restoration, reconciliation, supernatural, preternatural, integrity, immortality, etc. If you notice they are all long, polysyllabic Latin words. Because of their Latin origin, they are the vocabulary of a dead language. They have lost their vitality. Let us try to restore life to them by using short Anglo-Saxon words, which are part of our everyday speech.

The Council of Trent speaks of the primitive condition of man as the state of original justice "justitia." Our English-speaking brethren use the English word

Whatever happened to sin? It's still around

By EUGENE S. GEISLER

When old men dream dreams and young men see visions, it is always in terms of a kingdom of peace and justice and harmony where the goodness and beauty which man so much wants is not only possible but lasting.



"IN GOD'S graciousness, mute creation would be eloquent; each 'thing' would speak to man of the God who molded it. . . No rose but would ravish his soul as it ravished Teresa of Avila. . . And man looked on 'things' with awe and delight."

Recall how God walked with man in the garden in the cool of the evening.

Somehow it will all come true some day because all that is best in man will prevail. There will be an all-pervasive love in everyone and no one will shatter ever so little the unity among men. But, alas, someone always does. We have heard it before: "There are always those who spoil it for the rest." Recall how man lost it all in the garden.

ON the one hand, there are these dreams and visions and, on the other hand, there is the fact of sin — sin not only in "those who spoil it for the rest," but also in the very same old men who dream dreams and in the very same young men who see visions.

I have sometimes nursed, in my darker moments, the thesis that life is one long discovery of evil in the world. The dark moments pass and again it is plain that all is not evil. But in some shape or form, the thesis reasserts itself again and again. The discovery of evil in the world is never finished.

It is more pleasant to write about the goodness in man, but this article is trying to face up to the evil in man.

The worst evil turns out to be that within oneself. Deep down in the depths of us where the secrets of the heart are hidden, evil is there among the secrets. Sometimes it takes a while to discover it, sometimes, in our conceits, God must even reveal our own sins to us before we can be reconciled to ourselves. The need to forgive oneself is always great, and forgiveness is a great grace when it comes. For to forgive is divine, a gift of God, and along with the gift come reconciliation and healing.

But is the battle ever won? Is the war ever over? There are instances in literature ("The Killers," "I Want to Know Why," etc.) of the young's encounter with evil and the awesome first shattering of a boy's world of innocence. Still deeper and more soul-shaking is the first awareness of having to sit down with your own sin and go to bed wrapped in evil. . . . At that time, knowing that you live

two lives, only one of them good, and how is it all going to come out?

JUST that suddenly you are a full-fledged member of the human race with your sin, as the psalmist says, ever before you. The first discovery of evil in the world, in the human race, in yourself is, sad to say, only the beginning. Tomorrow, wiser than before, you sense a little more of it in the world, you recognize a little better the symptoms of it in the human race, you overcome your own sin and shame with a first rationalization of evil, or with repentance — and sin again. Around and around it goes.

Yes, according to St. Paul: "I do the evil

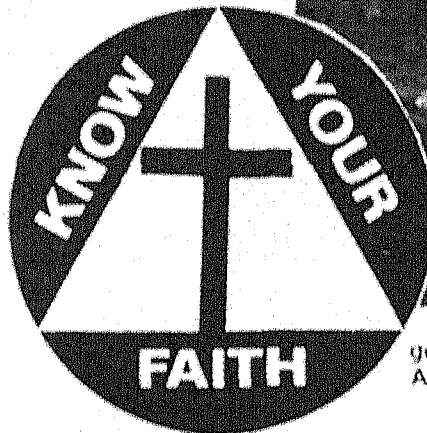
I don't want to do and I leave undone the good that I would do." What a mess we are in! You toss far loneliness on your bed, asking yourself foolish questions, questions tinged with the most insidious evil of all. Is there something the matter with me when I want to be good? Are my parents just two old-fashioned people who don't know any better? Is the priest speaking only a consolation for the afraid and the narrow?

Could it be true that the difference between good and bad, right and wrong are merely cultural? You awake to the promptings of the devil in search of your soul. Nobody understands you, he says, no one has

had yearnings like yours before, it doesn't have to make sense. Christianity is a fable and a hoax. God is for ignorant people.

After the first sin of Adam and Eve, Scripture goes on to relate not only that Cain killed his brother Abel, but that evil began to fill the whole world: "And now God found that earth was full of men's iniquities, and that the whole frame of their thought was set continually on evil; and he repented of having made men on the earth at all."

Who needs reconciliation? We all do, over and over again. We live in the midst of sin and closest to anyone of us are our own sins. I need to be reconciled daily.



"AFTER the first sin of Adam and Eve, Scripture goes on to relate not only that Cain killed his brother Abel, but that evil began to fill the whole world."

(Slain by his brother, Abel lies dead in a field as Cain runs from the scene in "The Dead Abel" by Thomas Cole.)

At one time things were right with man; then they went wrong

"righteousness." To them our word "justice" has little meaning. To us their word "righteousness" makes us think of the "self-righteous." Actually, we and they are both saying the same thing.

In the beginning all was right with man, but man did not make himself right. Man was made just or right by God and he must be righted again, justified by God, made righteous again by the grace of Christ. He must be made right in all his relationships with God, himself, his fellow man, and with nature — with all that went wrong. The Latin word for all this is justification — "justificatio" — a colorless word.

To make man right God endowed Adam and Eve with a number of gifts to which they had no right — otherwise they would not have been gifts. Some gifts were so far above man's nature (supernatural) that they made man a sharer in God's nature, in God's own

Trinitarian life. Divinized by God, man became an intimate of God, a friend of God. Trent calls this the state of friendship — "amicitia."

This elevation of man to a supernatural state is the result of grace which makes us "holy and pleasing to God." Why? Quite simply because we are by grace God's children, and all children are gracious and pleasing in the eyes of their parents.

BY NATURE, Christ, the Second Adam, had the fullness of grace of which we all receive. He is the natural Son of God, we are sons and daughters by adoption, and yet we can cry out in the Spirit "Abba, Father." Mary, the Second Eve, found "full favor with God" because of the "fullness of grace" given to her by her Son. Here again we and our separated brethren can understand the angelic salutation in the same way. But how we have quarreled over the greeting! Adam and Eve were given other gifts

which are outside human nature (preternatural); but they are natural to the created world of pure spirits or angels. These gifts are given names derived from the Latin, integrity and immortality. Let us try to English them.

We speak of a person of integrity, of an integrated person, of the need of integration and the evil of segregation. Here the Latin has served us reasonably well. But let us speak of wholeness, in the sense of being made whole instead of being fractured and ruptured or schizophrenic. Let us speak of wholeness, and the word integrity comes more to life.

Adam and Eve were a wholesome couple. Judged by our standards they may not have been beautiful or highly civilized, but they were wholesome, at one with themselves, and so much at one with each other, so integrated, that they formed one person. There was harmony between flesh and

spirit, no inner discord to reverberate in their life-together.

Man is mortal in the sense that the spirit of man is made to outlast his body. How long God would have kept body and soul together in Adam and Eve and their descendants, had they not shattered their relationship with God, we do not know. If they had not sinned, we might be celebrating today the feast of the Assumption of the Human Race. Just as we celebrate yearly the feast of Mary's Assumption, made possible by the Death and Resurrection of her Son.

Theology can be a dry subject, but even the dry bones of theology can be given flesh and come to life by using a language that is still living and vital. Here is the challenge for those whom the New Testament calls teachers "didascalois" in the Christian community, whether they be theologians, catechists or parents.



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.)

Pope says Church will stand because it has the promise of Christ

By JAMES C. O'NEILL

CASTELGANDOLFO, Italy — (NC) — Faith is the first requirement for overcoming the difficulties besetting the Church today, Pope Paul VI told his weekly general audience Sept. 11.

It would seem superficially that the Church "is destined to burn itself out and let itself be substituted by a more facile and experimental rational and scientific concept of the world," he observed.

Such a substitute for the Church would be "without dogmas, without hierarchies, without limits to the possible enjoyment of existence and without the Cross of Christ," he said.

Pope Paul asked: "Has there not perhaps been created an abyss, seemingly bottomless, between modern thought and the old religious and churchly mentality?"

MANY today wonder "if it is still necessary for the Church to teach us to love the poor, to recognize the rights of slaves and of men, to care for and help the suffering, or to invent alphabets for illiterate peoples."

Moving from the general difficulties which the Church finds itself faced with today to particular internal troubles, Pope Paul observed:

And now there are some sons who have sworn love and fidelity who are leaving. There are not a few almost-deserted seminaries and Religious families who find new candidates only with difficulty. And there are the faithful who do not fear to be unfaithful.

"The list of these evils which afflict the Church of God today, despite the (Second Vatican) Council, could be continued up to the point at which the great part of them do not assail the Church from without, but afflict, weaken and enfeeble it from within."

Despite these difficulties, the Church will stand because it has the promise of Christ to be with it for all time, the Pope declared.

"Faith is the first requirement to overcome the present difficulties," he added.

THE POPE defined faith as "the adherence to the word of God," which is strengthened by grace and "the aid of the Holy Spirit," and which comes to Christians "through the assistance of the ecclesiastical magisterium (teaching authority), as Jesus taught when He referred to the mission of the Apostles, saying: He who hears you, hears me."

Christians today must "convince themselves of the necessity of a true faith, a faith which is authentic and active," the Pope added.

He further explained:

"Subjectively, it is not sufficient to have a vague faith, or one that is weak and uncertain. Nor is it sufficient to have a faith that is purely sentimental, habitual composed of guesses, opinions, doubts or reservations.

"At the same time it is not enough, objectively, to have a faith which accepts only what pleases it, or which seeks to escape difficulties by refusing assent to mysteries and difficult truths."

The Pope concluded that Christians today must share roles with the man in the Gospel who cried out: "I believe, Lord, help my unbelief."

Patriarch meets Pope

CASTELGANDOLFO, Italy — (NC) — Pope Paul received Melkite-rite Patriarch Maximos V Hakim of Antioch Sept. 11, the Vatican announced. Although the Vatican offered no details, it was widely understood that at least one point for discussion was the arrest in Israel in August of Archbishop Hilarion Capucci, Melkite-rite Patriarchal Vicar for Jerusalem. Archbishop Capucci was charged with smuggling arms from Lebanon to Arab guerrillas in Israeli-occupied Jordan.

Patriarch Maximos, Archbishop Capucci's superior, arrived in Rome Aug. 27. He conferred with Vatican officials, including Archbishop Agostino Casaroli, secretary of the Council for the Public Affairs of the Church, the Vatican office which deals with civil governments. Archbishop Capucci's trial is expected to begin Sept. 20.



POPE PAUL VI good naturedly dons an Indian headdress which was presented to him at Castelgandolfo by this group of Indians from Gaylord, Mich. The bishop with them is believed to be Bishop Edmund Szoka of Gaylord.

Indians give headdress to Pope

By JOHN MUTHIG

ROME — (NC) — "They say that God has something special prepared for humble people. Well, we Indians are humble people and this was certainly one of those special things."

That was Mrs. Alvina Anderson's reaction after she and three other Ottawa Indians posed for pictures with a beaming Pope Paul, who had exchanged his white skullcap for an Indian chief's headdress.

The impromptu encounter with the Pope followed his Sept. 11 general audience at his summer home in Castelgandolfo.

In an interview later in their Rome hotel, the Ottawas recounted:

"At first the Pope passed the headdress on to an assistant. But everyone motioned to him to put it on. So he told the bishops to move out of the way and then there was a blinding flash of bulbs and a huge roar from the crowd."

PEOPLE present said the Pope was really enjoying himself as he stood, arms extended and grinning broadly, with the Indians, who were robed in ceremonial dress of buckskin decorated with intricate beadwork which they fashioned themselves.

But there was a serious moment, too.

"I asked the Pope to pray for peace between the Indians and the United States since the U.S. has not honored a lot of our treaties," said Mrs. Anderson, from Williamsburg, Mich.

"The Pope said he would ask for special blessings for Indians throughout the U.S.," she added.

Other Ottawas present were Lonnie Chingwa of Petoskey, Mich., and Greg Bailey of Peshabestown, Mich., both seniors in high school. Mrs. Anderson was accompanied by her sister, Mrs. Esther Koon, of Peshabestown.

The Indians — here with their bishop and 250 others from the three-year-old Diocese of Gaylord in the northern part of Michigan's lower peninsula — came as guests of the diocese and the Knights of Columbus of Traverse City, Mich.

Bishop Edmund Szoka of Gaylord said:

"We probably shouldn't have been the ones to promote the Indian cause at the Vatican, since we have so few Indians

in the diocese and certainly fewer than 1,000 Catholic Indians, while other dioceses have much larger Indian populations."

Bishop Szoka said he arranged the meeting with Pope Paul on the spur of the moment.

"But locally we are very interested in the Indians and we wanted them to be part of the diocesan pilgrimage," said the bishop, who is participating in a month-long theological seminar for American bishops at the North American College graduate house in Rome.

Asian refugees

VATICAN CITY — (NC) — Millions of Cambodians and Vietnamese have left their homes not to flee American bombing but to escape from communist oppression, according to Cardinal Agnelo Rossi, who visited Southeast Asia in August.

Writing in the Vatican daily L'Osservatore Romano, Sept. 13, the prefect of the Congregation for the Evangelization of Peoples said:

"There are two million refugees in Cambodia — 25 per cent of the population — and more than a million in Vietnam who have abandoned their homes and native lands because they prefer liberty and therefore cast their lot with those who have a real fraternal love for them."

The cardinal added: "The reason which was formerly given for this flight en masse was terror of the North American bombardment. But now that these have stopped the striking exodus of the population toward the south continues by people who sacrifice everything and even put their own lives in danger to free themselves from communist oppression."

No such exodus is taking place toward the north or the "so-called 'liberated territories,'" he said.

"All visitors to nations bordering on the communist world can see how doggedly the borders are guarded and blocked to impede exit from this 'paradise.'"

The cardinal highly praised the Church's charitable activity in Southeast Asia and compared certain priests to Moses, leading the people from communist areas to liberation.

Bishops immersing selves in theology

VATICAN CITY — (NC) — Cardinal Terence Cooke of New York, trading views over Vatican Radio with three other participants in the North American bishops' Theological Consultation in Rome, said he and 68 fellow bishops were immersing themselves in theology because of its enormous developments.

Archbishop John Whealon of Hartford, Conn., agreed that the bishops had come because theology had been developing as fast as society itself. There is no question of alteration in the Church's doctrine, they said.

Auxiliary Bishop William McManus of Chicago asserted that the bishops, by their month-long consultation with scholars in theology and Sacred Scripture, were endorsing "by example the growing trend toward continuing education."

HE SAID most bishops "felt we were sent here by the priests and people of our diocese who looked upon the trip not as a vacation but as a chance to return to school."

Catholics expect bishops to be "teachers and preachers today rather than executives and administrators," he said.

The consultation is being held at the North American College graduate house, 16th-century structure in downtown Rome where the bishops are living in students' quarters.

So far the bishops have discussed the theology of the Resurrection, Original Sin and Redemption. In addition to sessions in theology, Scripture and philosophy, the consultation includes two days of spiritual reflection, emphasizing authority in the Church as a service to the community. The

final week's agenda includes an examination of moral principles.

Bishop Louis Gelineau of Providence, R.I., said the consultation "enriches my life personally, and I hope the experience will rebound to the life of the people of my diocese."

Cardinal Cooke said the consultation was not only an opportunity for American bishops to support each other but also to "support the Holy Father and move ahead with him as collaborators in the leadership he has given since the (second Vatican) Council."

ASKED by Vatican Radio about Family Life in the U.S., Cardinal Cooke said that mobility and "society itself" were creating "very substantial changes" in family life.

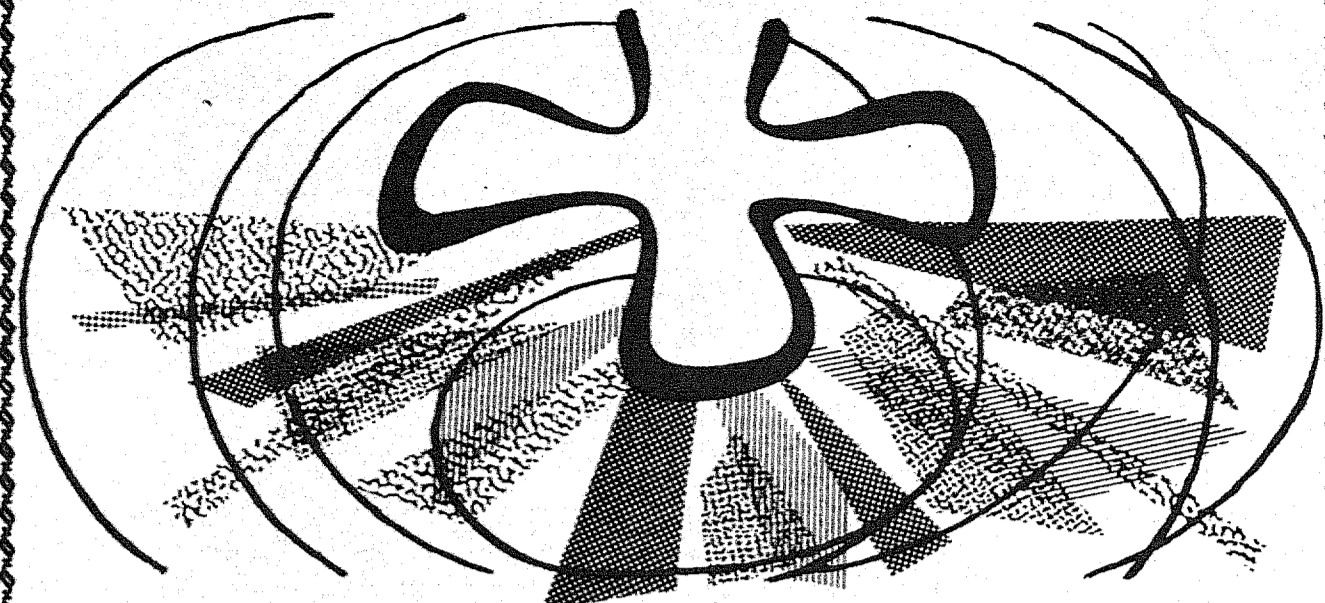
Some families, he said, are suffering deprivation from a materialistic "artificiality" and an affluence in which the "spiritual vision of family life" is sometimes lost.

Bishop Gelineau said: "Couples are looking toward the Church for leadership especially in bringing children closer to their parents."

One way to provide such leadership, he added, is through renewal of the celebration of the sacraments, especially Confirmation. Such renewal, he said, is "a great opportunity for the Church to reach into the intimate lives" of families.

Questioned about the spiritual values of American youth, Bishop McManus told Vatican Radio that youth had "an intense interest in religious values," the Church, he said, "should open its doors a little wider so that young will be able to find these values in Jesus Christ" instead of looking elsewhere.

You and Your Faith



From Sunday's Gospel

"No servant can serve two masters. Either he will hate the one and love the other or be attentive to the one and despise the other. You cannot give yourself to God and money."

Luke 16:13

Cure for Zerrissenheit is Poustinia

By FATHER JOHN T. CATOIR

Last week I discussed the state of modern men and women as "Zerrissenheit — torn-to-pieces-hood," suggesting that renewal in the Lord was necessary to put it all together, to regain the sense of a purposeful life.

I did not try to define your own unique purpose because that is precisely your problem — you and you alone have to grapple with it until you gain clarity and joy about it. I said that raising kids and earning a living were themselves the cause of so much personal fragmentation that for some these so-called purposes in life turn out to be the cause of a disintegration of one's finest ideals, a destruction of one's dreams, and even a falling from grace.

WHAT I want to do now is to suggest a method to break through this network of conflicting forces, to help you integrate your life and its many functions so they do not begin to cancel one another out. I have two suggestions for you; both depend on an almost self-evident principle:

When you're drowning, get the hell out of the water. Get away from the "Zerrissenheit." Now most people do not succeed at this because they are convinced that they are unable to get away. But this is not true. There are ways, when one is convinced that one must, there are ways.

The two suggestions therefore relate to the process of getting away for a quiet time alone. Because this requires something strong and definite in the will, the first suggestion is bold: You must find a "Poustinia" for at least 24 hours.

The second suggestion is a follow-up on the first: you must find a better way to pray.

Poustinia is a Russian word for "desert." It would be used to refer to the Sahara, but it has wider connotations for the average Russian. I came to learn about the concept of

Poustinia from Restoration, the newspaper of Madonna House, in Combermere, Ontario, Canada. The Baroness Catherine de Hueck Doherty has introduced this idea which is based on Russian folklore and custom, and it is thriving.

AT Madonna House a Poustinia is a small cabin built in the woods where a pilgrim goes off alone for at least 24 hours with nothing more than bread and water and a Bible. There are many such cabins and they are in constant use, with long waiting lists.

The Poustinia means prayer, penance, mortification, solitude, silence. As Catherine says, "a Poustinia is an entry into the desert, a lonely place . . . a silent place where one can lift the two arms of prayer and penance to God in atonement, intercession, reparation, for one's sins and those of one's brothers." The Poustinia will cleanse and strengthen the soul, clarify the mind's grasp of the supernatural, and reawaken fervor in the soul. It is a springboard for songs of love and joy to God.

When I first made a Poustinia a few years ago, I felt a strange discomfort at being all alone in total silence. I got drowsy and slept. Later I tried to pray and couldn't. Then I just read the New Testament. My mind began to open up and prayer flowed gently and naturally. By the time I was ready to leave the next day, I had been touched by God, refreshed and absolutely clear in my sense of purpose.

You should consider making a Poustinia. You don't have to go to a cabin in the woods. Perhaps there is a retreat house, or a guest house, somewhere where you could go and close the door and the noise behind you. The principle is prayer, fasting, silence and solitude. Make a Poustinia of your own — even if you have to go to a motel to do it. But remember, pull the plug on the TV.

Pope calls on civil authorities to work for human well-being

CASTELGANDOLFO, Italy — (NC) — Deploping recent violence in Rome over housing shortages, Pope Paul VI called on civil authorities in Italy and elsewhere to work for "that human well-being which comes from justice."

He spoke from the balcony of his summer home here Sept. 15 before giving his Sunday Angelus blessing.

FIRST the Pope told in glowing terms of the view he had had the day before — villages, houses, farms and cultivated lands — as he flew

over them by helicopter during his commemorative journey to St. Thomas Aquinas' places of birth and death. Then Pope Paul added:

"Thus we tell you of, looking at things from the height of our moral and social observatory. We tell you it in praise of and encouragement to the promoters of the economic and civil well-being of this and other populations.

"We tell everyone as a warning to positive action and in sign of common hope for a solution to the by no means entirely resolved problems of the people, who still lack human and sufficient housing, assured and orderly jobs, community and Christian brotherhood."

Pope Paul said the "sorry episodes" of violence in Rome and elsewhere have saddened public life.

He continued: "We should not see in them reasons for discouragement and for new violence. We must work together to produce for needy persons that human well-being which comes from justice and which is the basis for peace."

Pope Paul's remarks were occasioned by two days of heavy violence in the Rome quarter of San Basilio, which left one dead and scores injured when police cleared squatters out of apartment houses Sept. 7 and 8.

Cites interest of Pontiff in role of women

VATICAN CITY — (NC) — Pope Paul's interest in the role of women in today's world was expressed by his secretary of state, Cardinal Jean Villot in a message marking the Sept. 14 opening of the general assembly of the World Union of Catholic Women's organizations in the African city of Dar-es-Salaam, Tanzania.

"You know with what interest the Holy Father follows your efforts and shares your hopes," wrote Cardinal Villot.

"You will find a new proof of his pastoral care, if that be necessary, in the recent creation of the study commission on the role of women in society and in the Church."

The supreme pontiff wishes to express the confidence he has in the work of the Dar-es-Salaam assembly in furthering this at a time when women are called upon to exercise new responsibilities in the multiple domains to which he referred recently ("apostolic exhortation *Marialis Cultus*."

Cardinal Villot wrote: "the historic moment in which we live, the site chosen for your assembly, throw significant light on the theme of your work which is centered on the role and the place of woman in the building of a more just world."

St. Agatha sponsors Bible study discussion

"A spiritual soaring into the Holy Writ of Jesus Christ" — that's the way the Bible study discussion to be held at St. John Vianney Minor Seminary Thursday, Sept. 26 at 8 p.m. was described by Father William O'Dea, pastor of St. Agatha Church.

The "Bible Awareness Happy Hour" open free of charge to the public and sponsored by the St. Agatha Church Family Guild, is an encore to the week-long "Bible Vacation Journey" presented in early August.

"This Bible Awareness Happy Hour will afford to all those who avail themselves of this evening of grace a real and genuine happy hour with the Lord Christ, as they retrace in their memory His words, steps and life," Father O'Dea said.

"For those who come who are open minded, it will give

them greater insights into this man from Galilee which they never before realized or imagined. It will truly reshape one's lifestyle with Christ, bringing it into Christian focus with the Holy Word of God."

The Bible Awareness session will include panels of English-speaking and Spanish-speaking experts.

On the English panel will be Father Gerard LaCerra, director of the Confraternity of Christian Doctrine; and Sister Mary Mallen, O.P., chairman of Religious Studies at Barry College.

The Spanish-speaking panel will include Father Florentino Azcoitia, S.J., from Belen Jesuit Prep School; and Father Juan Sosa, assistant pastor at St. Mary Cathedral.

For further information, interested persons can contact Richard Devine, 264-6010.

Prayer Of The Faithful

25th Sunday of the Year
Sept. 22, 1974

CELEBRANT: St. Paul tells us that God is pleased with prayers and petitions for all our needs. Conscious of our misplaced values and false goals, let us ask His assistance for ourselves and our brothers everywhere.

COMMENTATOR: The response today is, "Lord, be attentive to our needs."

COMMENTATOR: That our Holy Father and all bishops and priests may lead the Church, the People of God, to a spirit of detachment and a true sense of Christian values, we pray to the Lord.

PEOPLE: Lord, be attentive to our needs.

COMMENTATOR: That all men may see that God, our Father in Heaven, is the true goal of our existence, we pray to the Lord.

PEOPLE: Lord, be attentive to our needs.

COMMENTATOR: That in the process of reaching out, serving and sharing, we may truly liberate ourselves from slavery to our own selfishness, we pray to the Lord.

PEOPLE: Lord, be attentive to our needs.

COMMENTATOR: That young people may find themselves by finding Christ and by seeing Him more clearly, following Him more nearly and loving him more dearly, we pray to the Lord.

PEOPLE: Lord, be attentive to our needs.

COMMENTATOR: That in our schools, which have recently reopened, a spirit of peace and reconciliation leading to personal growth may prevail, we pray to the Lord.

PEOPLE: Lord, be attentive to our needs.

COMMENTATOR: For the safety of our people and the protection of our property throughout the hurricane season, we pray to the Lord.

PEOPLE: Lord, be attentive to our needs.

CELEBRANT: Father, your Son has told us that anything we ask in His name will be granted to us. Grant that what we have asked in faith we may be worthy to receive in His name.

PEOPLE: Amen.

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Envoy lauds Church

CASTELGANDOLFO, Italy — (NC) — The Catholic Church's contribution to the development of Kenya was emphasized by both Pope Paul VI and Kenya's new ambassador to the Holy See, Henry Nzioka Mulli, when he presented his credentials Sept. 10.

Ambassador Mulli told Pope Paul that his country had had contact with the Holy See "since Christianity reached our shores." He said missionaries "played an important role in the fight against poverty, ignorance and disease."

He added: "As a result many of our present-day leaders are proud products of the efforts of Catholic Fathers and Sisters."

The new ambassador is a veteran diplomat who has represented Kenya in the Chinese People's Republic, the United Arab Republic, Somaliland, Germany and France.

Ambassador Mulli told Pope Paul that the accrediting of a Kenyan ambassador to the Holy See is "clear recognition of the very important and good work that the Catholic Church has done and is still doing in Kenya."

He said the Church "has very appropriately ventured far afield into the remote areas of Kenya and established schools, hospitals and dispensaries."

Addressing the Pope personally, Ambassador Mulli said: "Though Your Holiness is basically a spiritual leader, we in Kenya appreciate the role you play in world politics both as an impartial adviser and a messenger of peace."

Father Cliff observes 35th year of ordination

Father Joseph Cliff, pastor of St. John Bosco and Our Lady of the Lakes parishes; and was appointed administrator of St. Monica parish in 1972.

Born in England, Father Cliff studied for the priesthood in Spain; he speaks both English and Spanish fluently.

Ordained in 1939 in London, he served in England until he was assigned to Cuba in 1959. There he was director of youth activities and choir conductor at the Cathedral in Santiago.

In 1960, at the peak of the religious persecution in Cuba, Father Cliff came to Miami, where Archbishop Coleman F. Carroll assigned him to St. Michael the Archangel parish. He later served as assistant pastor at St. John Bosco parishes; and was appointed administrator of St. Monica parish in 1972.

New 'pro-life' group organized

WASHINGTON — (NC) — Several prominent right-to-life people have formed a new group, American Citizens Concerned for Life, after splitting with the National Right to Life Committee.

Father Warren Schaller, Jr., an Episcopalian priest and former executive director of the National Right to Life Committee (NRLC), and Marjory Mecklenburg, former NRLC chairman, were among the founders of the new group. It will give emphasis to organizing state organizations.

COMPASSION: Bearing the cross as Christ did



Father Conleth is superior of the Passionist Community at Cincinnati, Ohio.

By FATHER CONLETH OVERMAN, C.P.

Many people think of cross bearing as the patient endurance of the aches and pains of life. Getting out of bed in the dark to start another day; the nagging headache; the twinges of arthritis; the pile of bills to be paid; the misunderstanding with one's spouse; the approach of old age; the loss of a dear one. The list could be extended.

BUT Johann Baptist Metz, the European theologian, sees a whole new dimension in the famous passage in Mark's gospel (8:31-38). He has the insight that possibly Christ was talking about compassion for the sufferings of others.

There is an immense burden of what Metz calls "anonymous suffering" pressing the human race to the ground. Countless nameless faces from all quarters of the globe are turned to us in their pain. The homeless, hungry, hopeless millions in India; the battered children in countless households; the incarcerated; the sick with terminal diseases; the destitute in the slums; the disenfranchised in civilized nations and in the Third World — all make up the sum of unrelieved, unrecognized (that is, anonymous) suffering.

Let us not discount our measure of personal suffering. It is real. But the contemporary passion of Jesus goes far beyond our small, and at times major, aches and pains.

THE POINT this theologian makes is that we owe compassion to the anonymous suffering of so many others. We cannot be fully Christian unless we do.

"The Son of Man," said Christ, "must suffer much... be put to death and... be raised from the dead." (Mk. 8:31)

But how can I feel concerned with such suffering? I do not consciously inflict all this pain! True. But in some mysterious way Christ suffers in the persons of his members. This was the failure of the people in the 25th chapter of Matthew's gospel. They were astonished when the master taxed them with failure to minister to him in his need.

HE TOLD them in explanation: "I tell you, indeed, whenever you refuse to help one of these least important ones, you refuse to help me." (Mt. 25:45)

Cross bearing is the indispensable condition for being a disciple of Christ. "If anyone wants to come with me," he said, "he must forget himself, carry his cross, and follow



me." (Mk. 8:34) The beginning of such cross bearing is to have a compassionate heart. No suffering anywhere in the world should find itself locked out of our hearts.

To be compassionate to human suffering is certainly not the end of Christian living. Ultimately men of good will must

unite to alleviate the anonymous suffering of the countless nameless ones. But compassion is a start. It makes us more human.

Passionist Media

USCC committee hails clemency plan

WASHINGTON — (NC) — The executive committee of the U.S. Catholic Conference (USCC) has "greatly welcomed" President Ford's conditional amnesty plan.

The committee also urged the President's Clemency Review Board to be "generous in granting pardon" to war resisters.

Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame and a supporter of unconditional amnesty, has been named to the nine-member review board.

Noting that many resisters will be performing alternate service, the USCC committee said: "Alternative service to the community is not to be a punitive measure, but rather, an opportunity in fact to serve the common good."

BECAUSE of this, the committee said, it encouraged Catholic institutions across the country "to volunteer their facilities to the appropriate authorities as sites for alternative service." This would include hospitals, homes for the aged, social service agencies and youth agencies, the committee said.

Members of the USCC executive committee are Cardinal John Krol of Philadelphia, president of the National Conference of Catholic Bishops (NCCB); Bishop James Rausch, general secretary of the USCC-NCCB;

Coadjutor Archbishop Leo Byrne of St. Paul-Minneapolis, NCCB vice president; Cardinal John Dearden of Detroit and Archbishop Joseph Donnellan of Atlanta.

Following is the text of the committee's statement: "The action of President Ford to provide a clemency review board to grant conditional amnesty for the young men who refused to participate in the Vietnam War is greatly welcomed.

"We are all aware of the serious effect that the war has continued to have on Americans, especially those young men whose consciences led them to resist military service and who now find themselves ostracized and alienated from our society. We are also reminded of the words of Pope Paul VI when he proclaimed the Holy Year of 1975, with its theme of Reconciliation. He expressed the desire that:

"... The proper authorities of the different nations should consider the possibility of wisely granting an amnesty to prisoners, as a witness to clemency and equity, especially to those who have given sufficient proof of moral and civic rehabilitation, or who may have been caught up in political and social upheavals too immense for them to be held fully responsible."

"We therefore urge that the board be generous in granting pardon to these individuals.

"Furthermore, we recognize that in certain cases some form of service to the community will be expected of these young men. We again urge that all Americans respond in a generous spirit to the conspicuous need to find a solution to the problems of these young men, and to provide a variety of options of service wherein the young men's talents and capabilities can be appropriately applied.

"Alternative service to the community is not to be a punitive measure, but rather, an opportunity in fact to serve the common good. In this regard, we encourage Catholic agencies throughout the nation — in a spirit of generosity and in the name of justice — to volunteer their facilities to the appropriate authorities as sites for alternative service.

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Prune Juice 56¢/1/2-oz. can.

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Grape Juice 72¢/3.5-oz. can.

Tomato Juice 47¢/4.5-oz. can.

AGAR HAM 3 for \$3.99.

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New series will cry aloud evils of 'The Weed'



Dr. Ben Sheppard is Associate Director of the Archdiocese of Miami Catholic Service Bureau; Director of drug programs, and Medical Consultant to Catholic Services of the Catholic Service Bureau. He is a physician, attorney, and former juvenile court judge.

By DR. BEN SHEPPARD

Now that schools and colleges are once more open, a new series will be written about Tetrahydrocannabinol, which hopefully will explain our strong antagonism to the use of the weed. In it we will mention articles by doctors who are doing research in the field — doctors from very reputable colleges of medicine. References to the particular source may be had by writing me care of the Voice, P.O. Box 38-1059, Miami, Fla., 33138.

Through these articles, we hope to explain the possible dangers inherent in the continued use of marijuana. Most of the articles are from the Science Magazine, the voice of the American Academy of Sciences.

The notion that marijuana is harmless has enjoyed a high degree of acceptability with only a minimum of scientific support. Too many have come out for legalization on the basis of what amounts to little more than an assumption that it is harmless. Since 1969 when the Federal Government began making the main ingredient of marijuana available to research scientists, evidence suggesting potential danger has accumulated at a rapid pace — and these five years reveal the possibility that the hazards are greater than was originally suspected. The evidence shows the effects of marijuana are cumulative and are related to the dose and that prolonged heavy use of marijuana or less frequent use of the more powerful hashish is associated with at least six different types of danger.

THE RESEARCH indicates first that cannabis (which stands for hashish and marijuana) may cause chromosome damage that could affect the health of the user; second, it may cause a breakdown in the work of the individual cell and may interfere with the functioning of the immunization system; third, it may interfere with the hormones to produce a variety of effects which range from temporary sterility to the development of female-like breasts in the male; fourth, the heavy use it is severely harmful to the bronchial tract and the lungs; fifth, it can cause sharp personality changes that lead to a marked deterioration in what is normally considered good mental health; and sixth, most important of all, it may cause potentially irreversible brain damage.

The differences of opinion surrounds the fact that the evidence for the above when first presented was of no value because the reports depended upon self-confessed users who had no true idea of how strong the cannabis content of the grass they smoked and many of them used other legal or illegal drugs. Clinical results are less reliable than results from controlled tests on animals or humans, where all aspects of the subject drug use can be seen. We must suggest, however, that studies from long time users are the only means an ethical clinician can use, because if these findings are preventive then it would be unethical to subject volunteer human beings to long time use to demonstrate damage and it is around this point that the fight continues.

Let us speak of chromosome damage first. Dr. Stenchever at the University of Utah School of Medicine examined the white blood cells from people who have used cannabis for an average of three years. He found an average of 3.4 white blood cells with chromosome breaks per 100 cells. Compare this to his findings of 1.2 breaks in chromosomes in 20 individuals who used ethical drugs — almost three times as many.

Dr. Hardin B. Jones of the University of California at Berkeley had this same average of 4.0 from people exposed to high doses of radiation, which has the same possibility.

Dr. Stenchever found no significant differences between the breakage rate of 27 individuals who used cannabis two or more times per week at the rate in the 22 who used it less often.

DR. DOUGLAS G. Gilmore at the New York University School of Medicine differs slightly in his findings because he found breakage more often in those who used more than several times a month and less incidence in more who used less often. Many reliable sources give varying results, and Cecile and Rudolph Lichtenberger of the Swiss Institute of Experimental Research have found a high incidence of both damaged chromosomes and an abnormal amount of chromosomes in cultured cells of mice and

human beings exposed to cannabis. What happens is an interference with the make up of essential cell factors while they are in the process of dividing.

Dr. Gabriel Nalias of the Columbia University College of Medicine and an associate Dr. Moishima, secured some white blood cells called lymphocytes from 51 people who had used cannabis for more than four years and studied them. They found the make up of the cells in these reactions were 40 percent lower in the lymphocytes of the users than in comparable cells from the non users. They found that a portion of the cannabis that was not psychoactive was more involved in this than the patent factor of the cannabis itself.

Dr. Nalias goes on to agree that the immune responsiveness of a long time user is lowered and makes him more susceptible to disease.

Dr. Louis S. Harris and his colleague at the Medical College of Virginia, Richmond, support Dr. Nalias by showing that this is very true in mice — the depression of the immune system. All his experiments to date have shown that THC interferes with cell mediated immunity.

There seems to be a majority opinion of the investigation that the cell workings is depressed in cultured human being tissue exposed to cannabis smoke and this is usually associated with abnormalities or changes in the important factors of the chromosomes.

Dr. Arthur M. Zummerian of the University of Toronto has shown that THC reduces cell growth in certain species — and that the manufacture of the important proteins in the cell was depressed measurably.

Another side of the effects of THC is seen in hormone studies. The most important of these is the fertility of males. There is very definite evidence revealed by the work of Dr. Robert C. Kolodny at the Biology Research Foundation in St. Louis. He studied young men who smoked cannabis four times a week for six months or longer. They found that the concentration of testosterone — the male hormone — was an average 44% lower in those men than in comparable controls. The concentration was lowest in those men who use cannabis the most. Three of the four men tested abstained and within a short time all functions returned to normal.

The effects of THC seemed to be on the regulatory glands in the brain. This was verified by experiments in which the four male subjects who had stopped smoking for two weeks took one cigaret and the concentration of the testosterone was reduced 35% within three hours after smoking cannabis.

THERE is further evidence that was shown by experiments of Dr. Harold F. Hardman of the Medical College of Wisconsin, Milwaukee — that cannabis interferes with the ability of the body to regulate temperatures. The temperatures of experimental mice fell markedly — here we might have a medical use — the effect seems to be on the same gland in the brain which we mentioned above. These illustrate the great variety of effects of the use of the cigaret, some of them potentially very dangerous.

Clinical observations studied by Dr. John A.S. Hall of the Kingston Public Hospital, Kingston, Va., who has examined a large number of men who have smoked stated 20% had an incidence of reduced potency.

Another way in which cannabis can interfere with the hormone was brought out at the Harvard Medical School. Fourteen men were examined with what is called gynecomastia — the development of large breasts in the male — the only thing they found in common of the 14 men was heavy and continued use of cannabis. Every doctor who has treated users are familiar with the sore throats and bronchial infections that comes from the use of cannabis.

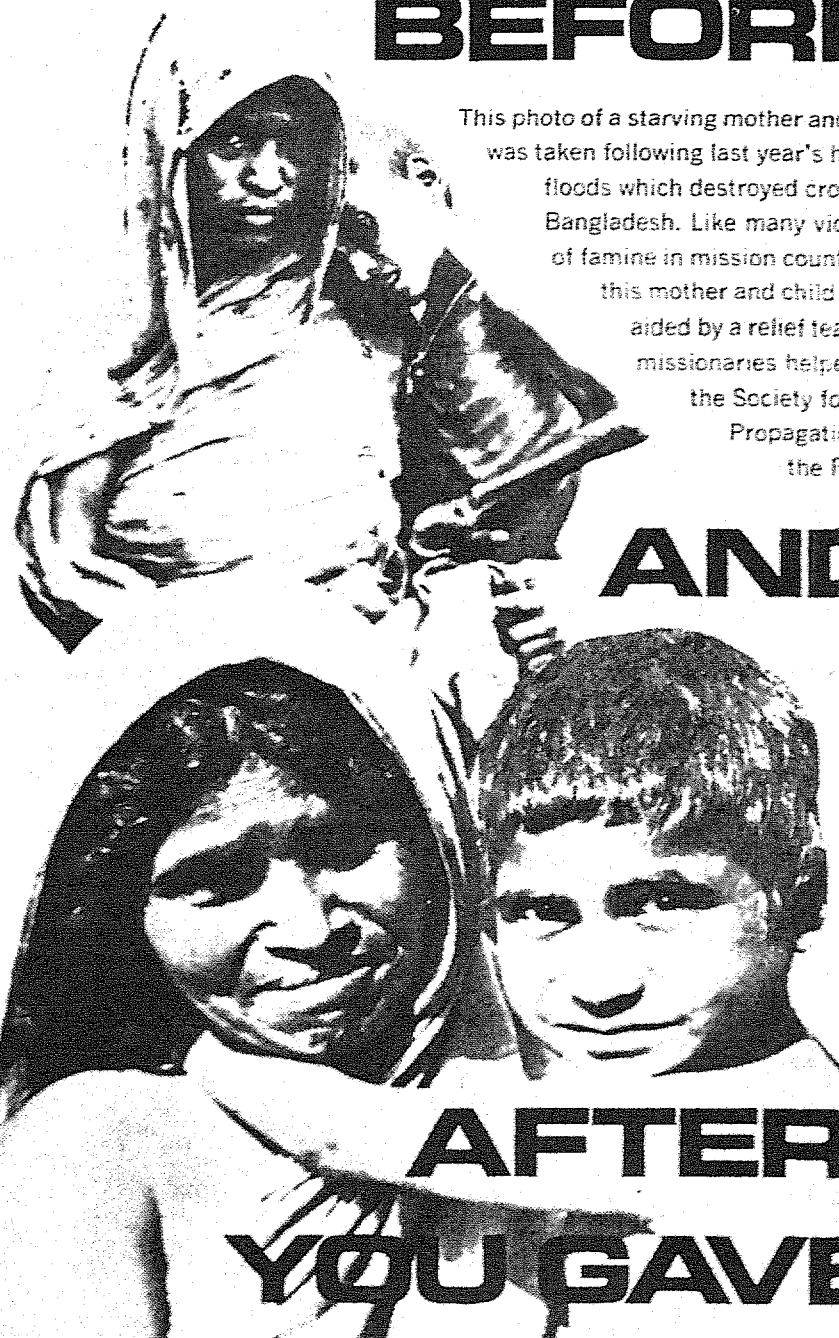
The questions yet to be determined is the relation to lung cancer. Cannabis has 50% more tar than the commercial cigaret — still no cases of lung cancer relation. Biopsies of the lung taken from long users show definitely abnormal cells. This also showed that emphysema, which is normally a disease of the middle aged and the old, was found in great incidence in chronic users of marijuana, in the young.

(To be continued)



BEFORE

This photo of a starving mother and son was taken following last year's heavy floods which destroyed crops in Bangladesh. Like many victims of famine in mission countries, this mother and child were aided by a relief team of missionaries helped by the Society for the Propagation of the Faith.



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Are you searching? Programs might help

By JOAN BARTLETT
Kick off your dancing shoes and put on your cleats.

- The dance at St. Rose of Lima parish, scheduled for Sept. 20, has been postponed. It has been tentatively rescheduled for Oct. 19 — we'll let you know more later.
- But CYO fall sports get underway this weekend, so there's plenty to do. Football and volleyball start this week, with soccer beginning Sept. 29

throughout Broward County invited to Nativity Parish Hall. Ping-pong, pool, cards, music and refreshments will be available, as well as the opportunity to meet CYOers from other parishes.

- Three strikes and you're a turkey! That's the way it is with bowling, as the St. Jerome youth group from Fort Lauderdale will find out when they go bowling Saturday, Sept. 28.

- The next Search will be Oct. 4-6 at Madonna Academy, West Hollywood. Anyone interested in applying can contact the Youth Activities Office, 757-6241.

- For ninth and tenth graders, there is Insight, a little shorter weekend program that is fairly new but very successful. The next Insight is being held at St. Joseph School on Miami Beach Oct. 5-6. Call the Youth Activities Office for details on this one, too.

- The prize-winning Aqua Chicks are trying again Sept. 28-29 to keep their 10-year streak going. No they aren't streakers, they're a synchronized swimming group from North Miami Beach who have won the AAU state meet every year since its inception 11 years ago. The meet will be held at Victory Park Pool and you just might know someone who's competing.

- Up in the cold north country of Minnesota, Kathleen Houle, a graduate of St. Thomas Aquinas High School in Fort Lauderdale, has been named to the Dean's List for the 1973-74 year at the College of St. Teresa in Winona. She had a perfect average of 4.0.

YOUR CORNER

— except in Palm Beach county, where all sports begin next weekend.

- Calling all young people in Nativity parish — the CYO is looking for new members, and they're holding "Membership Sunday" Sept. 22 to prove it. There will be an open meeting at 8 p.m. in the parish hall, and all youths in the parish are invited.

- The next Sunday, Sept. 29, will be "CYO Game Night," with CYO's from

Are you searching for answers to questions about yourself and your faith? Two programs available to youths give you the opportunity to do some exploring, meet some great people and have a good time all in one.

For high school juniors and up, there is the Search for Christian Maturity, a weekend retreat-like experience which has been tremendously accepted and loved by the participants.

Scouts are busy this month

A Scouter Development Day for all adults working with scouts in the Archdiocese of Miami kicks off a

month full of activities for persons involved in Catholic scouting.

The day-long program, Saturday, Sept. 28, will be held at St. Stephen Parish Hall in West Hollywood, and will begin with registration at 9 a.m. Sessions get underway at 9:30 and conclude at 6:15 p.m.

ALL adults who plan to be counselors for the Ad Altare Dei, Parvuli Dei, Pius XII and Marian Awards must attend the program or they will not be eligible for later workshops on matters concerning the awards. All Scouters are urged to attend.

Attendance will be limited to 35, so early registration before Sept. 25 has been requested by Fred Priebis, chairman of the Catholic Committee on Scouting. Call the Archdiocesan Youth Activities Office for reservations.

Coming up Oct. 11-13 is the annual retreat for Boy Scouts on the grounds of St. Vincent de Paul Major Seminary, Boynton Beach. Registrations must be made by calling the Youth Activities Office by Oct. 4.

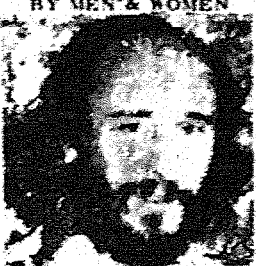
And for the Girl Scouts, the annual Day of Recollection for Junior Girl Scouts and

Cadets will be held at St. John Vianney Minor Seminary Oct. 26. Girls are to bring a lunch; soft drinks will be provided. Reservations should be made through the Youth Activities Office by Oct. 18.

An Ecumenical Day for all scouts is planned for sometime before the end of the year, but an exact date has not been set yet.

The Cub Scouts haven't been left out, either — they will have a day at St. John Vianney Minor Seminary March 15, 1975. Specific plans will be announced at a later date.

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Lombardi was his boss, but he's his own man

By JOHN SHIELDS
He was once an administrative assistant to the Green Bay Packers' late coach Vince Lombardi. He says, "My job in the sports program here is leadership, discipline and attitude. We are going to excel."

SURE, THE obvious thing is to try to compare them. But there is no doubt when he goes on to say, "I'm a good listener but once I make up my mind, that's the way it's going to be." He is his own man.

F. L. "Frosty" Ferzacca leaves no doubt that he means everything he says. The new athletic director at Florida International University seems to have adjusted quickly to his new environs of South Florida.

He just arrived from Eastern Michigan University in Ypsilanti where he was athletic director for eight years. Prior to that he was AD and head football coach at Northern Michigan University. His two years with the Green Bay Packers in the mid 1960's were spent in public relations, promotion and personnel.

FERZACCA (whose very Italian surname proved too difficult for his childhood playmates but sounded like "Frosty") isn't emphasizing football at FIU, not yet anyway. He's proud of his new school's academic reputation and he believes in "building intercollegiate athletics up to the level of academic excellence."

FIU currently has five intercollegiate sports in operation since beginning its athletic program in 1972. A combined won-lost-tied record of 134-106-2 gives Ferzacca a

good base from which to work.

The Sunblazers' soccer team takes last year's 17-7-1 record into Monday's opener against NCAA champion St. Louis University at Tamiami Stadium while the golf team boasts four All-Americans and the baseball squad has a combined 74-44 slate.

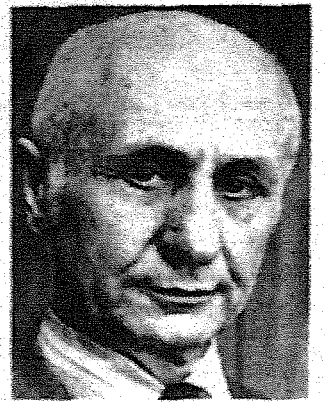
FIU IS currently an associate member of the NCAA, abiding by all of the group's rules but without the benefit of eligibility of post-season play. This winter that will change to full status with the school joining University Division II due to its lack of football and basketball. One of those two sports is required to gain Division I recognition.

The lack of those two money-makers doesn't bother the 57-year-old Ferzacca. He is emphasizing the building of the other sports first. Hopefully, basketball is in the near future but all agree a major sports facility must come first. That will lead to the increase in both men's and women's athletics. FIU now has three sports for girls.

Ferzacca can hold the listeners' interest no matter what his subject is. Eventually it turned to the legendary Lombardi.

"HE WAS not nearly as loud as people think. He was a sincere man who could be very quiet," Ferzacca remembers.

Soon the conversation turns to his family. He talks with pride about his 22-year-old son John who served for years as an altar boy. Towering six inches above his 5'8" father, John gave up a football scholarship to con-



F.L. 'Frosty' Ferzacca

centrate on the theater and is now an accomplished actor and director in California. His 23-year-old daughter Mary is married.

Ferzacca has not set up permanent residence in Miami yet and is still awaiting the arrival of his wife Marion from Michigan.

Most of his life Ferzacca has spent his autumns on a football field in areas where the winter comes early. In mid-September with no goal posts anywhere to be seen, you might suspect Ferzacca would be getting homesick until you talk with him. He looks and talks like he is at home and as far as FIU is concerned, he is.

Toros offer soccer help

Soccer at its best is coming to South Florida schools.

The Miami Toros, second place finishers in the North American Soccer League, are spending their off-season giving clinics, demonstrations and showing soccer films at secondary and elementary schools.

Several of the Toros and Coach John Young, the league's coach of the year, are participating in the program, open to all schools.

School principals, coaches and athletic directors may contact the team's public relations director Bill Sheldon at 371-6346.

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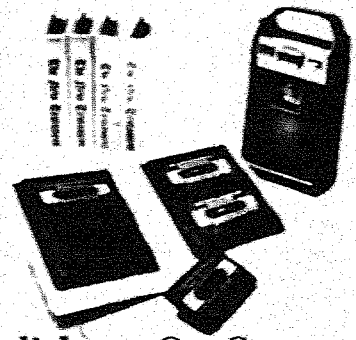
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Nun, orphans end long trip

LOUISVILLE, Ky. — (NC) — Sister of Loretto Dawn Dorsey "had had it" by the time she stepped off an airplane here at the end of a four-day, six-stop trip from South Vietnam.

Perhaps the only one wearier than she was her flight companion — a five-month-old Vietnamese orphan boy she had brought to Louisville for adoption by a local family.

Another companion on the trip had also got tired, but he — also five months of age — had been spared the final 300

miles from Chicago to Louisville. In Chicago Sister Dorsey left this Vietnamese infant with a family from Wisconsin who had adopted him.

Sister Dorsey by herself had brought the two infants from an orphanage in Saigon to their new homes in the United States.

DESPITE the weariness of her long trip, she broke into a smile here as she handed the baby to his new parents here, Mr. and Mrs. Edward Trimmer.

Mrs. Trimmer ran down to get her new son as Sister Dorsey came off the airplane and entered the terminal. Right behind her was her husband who was carrying their other adopted son, Steven, 3.

"It was very long," the nun commented on the trip. "We had a day layover in Manila (in the Philippines) that was not expected."

She continued, "It was very hard on the kids. They were very good, but they had to go from places that weren't air conditioned into places that were air conditioned . . . They can get dehydrated very fast."

When she left Saigon, she had sufficient food and changes-of-clothes for the babies. But she still had her work cut out — making the formula, feeding the two infants and changing their diapers.

The hardest part of the trip, she said, was from Saigon to San Francisco, with stops in Manila, Guam and Honolulu. From San Francisco she had a non-stop flight to Chicago, and then a short flight to Louisville.

Sister Dorsey, who during the year teaches "developmentally disabled" children in a special school in Lebanon, Ky., said "I had had it by the time I got to San Francisco."

IN San Francisco she was met by a representative of Friends for All Children, an organization which operates four orphanages in Vietnam. The representative took care of the infants while Sister Dorsey rested.

"I slept in San Francisco for about 20 hours," she said.

Sister Dorsey had been in Vietnam since June working in one of the orphanages sponsored by the Friends for All Children. The orphanages sponsored by the organization have about 400 children, from infants through 10 years of age.

Children in these nurseries "receive the best of care," Sister Dorsey said. "The staff is very loving."

But she also saw another side of Vietnam where people do not receive such good care.

"It's a different world," she said of Vietnam. "The poverty is beyond comprehension."

She said she "saw a lot" of the country, including refugee camps and hospitals.

"The hospitals affected me most," she said. "There are two patients in one bed. Some (patients) are lying on the floors and in the halls."



HER HAPPINESS shows as Mrs. Edward Trimmer of Louisville holds her new son, a five-month-old Vietnamese orphan which her family has adopted. The child was brought to Louisville from Saigon by Sister of Loretto Dawn Dorsey who said that children in orphanages she visited received loving care, but in many areas of Vietnam hospitals are so crowded that they have to put two patients in one bed.



MORE HELP from friends comes to George Cunningham, who was injured last year in a Pace High School football game and incurred massive medical bills. Don Raymond, Knights of Columbus official, presents a check for \$24,453, raised by a carnival at Pace last May. Raymond was chairman of the carnival. Mrs. Cunningham and Pace supervising Principal Father William Hennesey look on. Also present were Bill Matthews, president of Knights local chapter 1, and Brother James.

Isabella Daughters set Hawaiian dinner-dance

Hawaii is coming to Miami — at least for one evening.

The Daughters of Isabella are sponsoring their annual "Hawaiian Holiday" dinner-dance Saturday, Sept. 28, with proceeds going to the Marian Day School for Retarded Children.

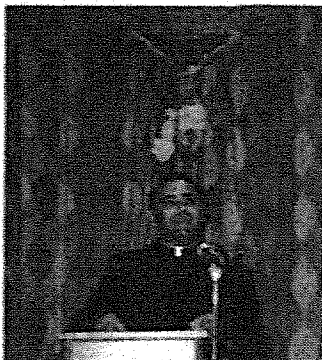
A roast beef dinner will be served from 7 to 8:30 p.m., followed by dancing to the music of Norm Monroe and his Orchestra until 1 a.m.

THE EVENT will take place in the Knights of Columbus Hall, 270 Catalonia, Coral Gables. Reservations may be made by calling Jo Snetro, 667-8754; or Ginger De Cristafaro, 271-6337.

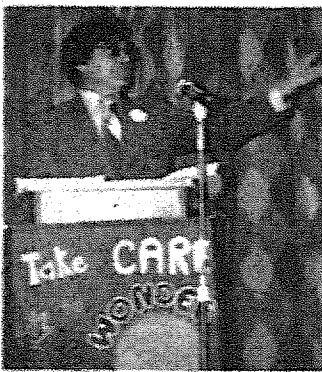
Marian Schools, located in Miami and West Palm Beach, are administered by the Archdiocesan Department of Special Education. They accept educable and trainable retarded children between the ages of two and nine, and work with them until after vocational rehabilitation makes them ready to accept employment. The schools teach both academic and vocational skills.

Britain lifts ban

LONDON — (NC) — One of the last remnants of constitutional discrimination against Catholics in Great Britain has been removed by the royal approval of an act making them eligible for the office of Lord Chancellor, the highest judicial office in the realm.



Speaking to the Petite Cursillo participants is Father Robert Palmer, (above) Archdiocesan Director of the Cursillo movement. Below, Art DeNunzio, director of the day-long program, also talks to the Cursillistas.



More than 200 attend day-long Petite Cursillo

HOLLYWOOD — More than 200 men and women who have made the three-day retreat called a Cursillo, met recently at St. Stephen Church for the annual day-long Petite Cursillo, the theme of which was "The Evangelization of Environments."

Following a breakfast and registration, Cursillistas from Miami to Palm Beach heard Father Robert Palmer, Archdiocesan director of the Cursillo movement and assistant pastor of St. Thomas the Apostle Church, talk on "The Place of the Cursillo Movement in Christianizing our Environment."

"In Baptism we are called to be a part of the body of Christ, to love what is fundamental to Christianity; and the Cursillo movement is a vehicle which makes us aware of our commitment to be missionaries," he said.

OTHER speakers in the morning session stressed the importance of peace and justice in the world today; and of the youth movement toward Christ.

The afternoon session, also devoted to talks by clergymen and laymen active in the Cursillo movement in Catholic, Lutheran, and Episcopal churches, began with a discussion by Father Thomas Barry of St. Benedict Church, Hialeah, of how the church can work in our lives.

He spoke of the importance of spiritual direction to help each person find where he is in his spiritual growth.

"When an individual can honestly look at himself and realize where he is spiritually, then he must strive for perfection in himself in order to be effective in his own environment," he said.

Pastor Ed Simonson of Hope Lutheran Church concluded the afternoon series of talks with a challenge to each Cursillista to do his part in changing the world.

"CERTAINLY in the light of all the great scientific accomplishments, as well as the great advances in many other fields, the task of spreading Christianity throughout the world is not an impossible task," he said.

"It is the duty of all Christians to make the Church of Christ the greatest adventure of their lives."

Earlier talks centered on the fact that each person has a ministry in his own environment, whether it be at home, at work, or wherever he is.

The Petite Cursillo closed with a scripture service at which Father James Sprada, of St. Raymond Church, reminded the Cursillistas that "we as Christians are all one in Christ even though our liturgies may differ and our place of worship may not be the same. We must work together to Christianize the world."

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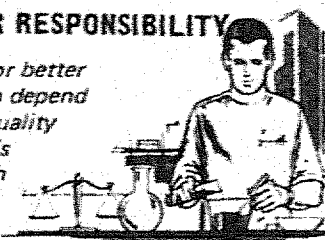
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¿Apatía?

Es política de The Voice no inmiscuirse en los asuntos de la política electoral recomendando candidatos o tomando partido en las elecciones. Si es política de The Voice exhortar a sus lectores a ejercer el derecho al voto como una obligación ciudadana para preservar y hacer valer los cánones democráticos en que esta sociedad está enmarcada.

Lamentablemente, los resultados de las elecciones primarias efectuadas la semana anterior demostraron una apatía general que se hizo sentir también entre la población hispana.

Como grupo étnico minoritario que es, la población de habla hispana debía hacer un esfuerzo mayor por hacerse sentir políticamente en esta comunidad, participando respetuosa y organizadamente en los procesos electorales. Hay cerca de medio millón de hispanos en esta área, pero si ese medio millón no se hace sentir a través del voto, existe el peligro de que se le margine y se le ignore en las decisiones públicas. Es que nos estamos marginando nosotros mismos.

Es la primera vez que aspiran varios candidatos hispanos a distintos cargos públicos. Ninguno sacó la votación necesaria para triunfar. ¿Es que eran candidatos poco populares en el medio hispano o que los hispanos reaccionaron con apatía ante las elecciones?

En juego estaba no sólo el nombre de uno o dos candidatos sino la defensa del concepto de educación bilingüe que The Voice tanto ha defendido para beneficio del estudiantado de origen hispano y de la comunidad en general.

(Continúa en la página 21)

¿Es lícito matar por piedad?

"Leyendo el diario el otro día, me encontré con un cable que anunciaba el "derecho a morir cuando cada ser humano lo desee" según sostiene un folleto publicado por una entidad británica, la Asociación Humanista, y escrito por Charles Wilshaw. Allí se afirma que en los hospitales católicos de Gran Bretaña, ya se permite suministrar cada vez mayores dosis de calmantes, aunque éstos acorten la vida del paciente. Y así se asegura que la eutanasia es una "prolongación de la libertad personal" que no perjudica a nadie. Pero yo me pregunto, ¿ahora es lícito matar por piedad?"
— Asunción V. Cobos.

R: Si analizamos el origen de la palabra eutanasia, descubrimos su fuente en el griego "eu, bien y zantatos, muerte. O sea que en sentido religioso, se llama eutanasia a una buena muerte, sobrevenida en estado de gracia, y la única que el cristiano puede ambicionar, por cuanto le sustrae al remordimiento y a sus dolorosas consecuencias, proporcionándole una tranquilidad de ánimo y beatitud. Es la filosofía la que usa este término para designar el arte o los medios de conseguir tal género de muerte.

DOS FORMAS

Pero también se la aplica en otro sentido, el que comúnmente describe el acto de darse o proporcionar muerte para escapar a los sufrimientos físicos, o por orgullo, pues así se evitan las posibles humillaciones de la vejez, que

muchas personas — materialistas y ateas — consideran un estorbo para la buena marcha de la sociedad. También en el terreno médico surgieron teorías para defender la eutanasia en ciertos enfermos graves o con enfermedades incurables, en quienes se abreviarían los dolores, al suministrar dosis calmantes que podrían acortar la vida.

Las dos últimas formas descritas de eutanasia son ilícitas y están completamente prohibidas, pues uno de los principios fundamentales de la moral cristiana y natural es que el hombre no es señor y propietario, sino únicamente usufructuario del propio cuerpo y de la propia existencia. De ahí que ante la periódica aparición de entidades o personas que abogan por la eutanasia en sí, la doctrina cristiana, si bien reco-

Cual es su Duda?

La suya o la que — siempre en orden moral — se suscite en su medio hallará aquí nuestra respuesta. En su consulta no omita nombre y apellido. Si lo prefiere, contestaremos al seudónimo que nos indique. Escriba a: The Voice, P.O. Box 32-1059, Miami, Fla., 33132.

noce que el hombre tiene derecho de usar anestésicos para aliviar sus dolencias, prohíbe terminantemente la administración de remedios que al insensibilizar al individuo, eliminan su uso de razón, privándole de los actos de piedad necesarios para lograr la salvación eterna. Pio XII, en sus famosas respuestas a las entidades médicas, decía en 1944 que el médico "no tiene derecho de disponer de la vida de nadie, y ninguna persona en el mundo, ningún poder humano puede autorizarlo a la directa destrucción de la vida".

RAZONES GRAVES

La Iglesia da a entender que, sin razones graves, no hay que privar de conocimiento al moribundo; éste, cuando tiene fe, anhela la presencia de los suyos, de un

amigo, de un sacerdote para que le ayude a bien morir. Impedirle repugna al sentimiento cristiano y aun simplemente humano. La anestesia empleada al acercarse la muerte con el único fin de evitar al enfermo un final consciente, sería no una conquista de la terapéutica moderna, sino una práctica deplorable.

De igual manera los proyectos que pugnan por legalizarse en ciertos países — entre ellos E.U. — autorizando a quienes padecen una enfermedad mortal a quitarse o reclamar que se les quite la vida por propia decisión — todo regulado por magistrados "competentes" — no hacen más que poner de manifiesto los abusos y el egoísmo a que se podría llegar.

Un "Jardín" para los niños abandonados de Chile

En Chile, como en muchos otros países de Latinoamérica, el problema de los niños abandonados durmiendo en la calle y viviendo de la caridad pública, cuando no del robo, es similar al de otros países sudamericanos. Se calcula que el número de esos niños desamparados fluctúa entre 600.000 y 700.000 en un país de 10 millones de habitantes.

Una religiosa chilena, Sor Carmen Sandoval, se dispuso a hacer algo por esos niños y va cuenta con un hogar para 170 niños en la ciudad de Valparaíso. Los niños crecen sanos y educados, bajo techo seguro, rodeados de amor y cuidado.

En muchos casos los niños no son huérfanos, sino que huyen de la miseria en las chozas donde viven en medio de alcoholismo, violencia, hogares destruidos y madres solteras.

La religiosa, que trabajó durante 20 años en orfanatos de Buenos Aires regresó a su nativa Valparaíso para fundar esta institución denominada Jardín de los Niños.

La orden salesiana le donó 240 acres de terreno y ahora ella quiere construir una villa con casas individuales donde grupos de seis a diez niños en cada unidad reciban calor y cuidado como en familia. En ese empeño vino a Estados Unidos en busca de ayuda,



Una religiosa Chilena, Sor Carmen Sandoval, se ha propuesto rescatar a los niños abandonados que sin techo y sin hogar deambulan por las ciudades de Chile. Se calcula que en un país de



10 millones de habitantes como es Chile, más de 600,000 niños viven abandonados. Son víctimas del alcoholismo, la violencia en el hogar, las madres solteras, los hogares destruidos, la miseria en general. En la composición gráfica varios de los niños ya rescatados juegan en los patios del Jardín de los Niños de la Hermana Carmen. A la derecha, la religiosa acariciando a uno de "sus" niños.

visitando varias ciudades, entre ellas Washington.

"Los niños necesitan ayuda ahora. No puede decirles que esperen hasta que lleguen los fondos. Ya se han perdido muchas vidas esperando. Los niños crecen muy rápido y si no los rescatamos ahora cuando son muy jóvenes, los perderemos para siempre," dijo la religiosa en Estados Unidos.

Semana de la Hispanidad se celebrará en Miami

Con una oración fervorosa...

Por MONS. ROWAN T. RASTATTER

... y con una reverencia, damos las gracias por el buen éxito de nuestra recién terminada colecta del Buen Samaritano.

Primero, nuestro más sincero agradecimiento a los feligreses de nuestra Arquidiócesis... las personas que perciben que nuestros niños dependientes son sus vecinos necesitados... y por consiguiente actuaron en una manera tan generosa, especialmente en estos momentos tan difíciles. Tal prueba de buena vecindad no pasará sin recompensa.

En segundo lugar, no podemos pasar por alto aquellos que trabajaron con tanto esfuerzo en este empeño... los párrocos, los sacerdotes y trabajadores que donaron su tiempo y talento tan generosamente en estas semanas pasadas de manera que los niños que dependen de nosotros puedan tener la casa, comida, ropa, y la dirección espiritual que ellos necesitan y se merecen. Todos ustedes serán recordados en sus oraciones.

¡Gracias a cada uno de ustedes... y que Dios los bendiga!

Como parte de la celebración de la Segunda Semana de la Hispanidad en el Condado Metropolitano Dade, del 6 al 12 de octubre, y aportando la alegría y el colorido de su folklore nacional, los pueblos de hispanoamérica se unen a España, la nación progenitora, en una magna Fiesta Folklórica, a las 8 de la noche de 9 de octubre en el Auditorio del Condado Dade.

Los distintos subcomités a cargo de la organización laboran bajo la dirección de un Comité Ejecutivo que preside el Administrador del Condado Ray R. Goode como presidente general. Asisten a Goode en la gigantesca labor Tony Ojeda, director ejecutivo de la celebración; el

Cónsul General de España Hon. Vicente Ramírez Montesinos, presidente de honor; Eloy Vázquez, presidente de la celebración; y Alonso Portuondo, coordinador.

En el Monumento al Descubrimiento, ubicado en la Isla Watson, se conmemorará el día del descubrimiento de América el 12 de octubre con una ceremonia de colocación de ofrendas florales a las 11 de la mañana. Además del Alcalde y los Comisionados del Condado Dade asistirá a la ceremonia el Cónsul General Ramírez Montesinos y el Cuerpo Consular acreditado en Miami.

En ese mismo día, la Calle

8 del Southwest se engalanará para la celebración de un baile popular de 6 de la tarde a 12 de la noche.

Los subcomités que aúnan sus esfuerzos en la confección de los programas de actividades se encuentran coordinando actos en el Sistema Escolar del Condado, en las Bibliotecas Públicas, así como conferencias, conciertos, presentaciones teatrales y eventos deportivos en todo el Condado Metropolitano Dade.

Las empresas aéreas y firmas comerciales colaboran también en este empeño a cuyo fin adornarán vidrieras en saludo a la Semana de la Hispanidad.

En ceremonias oficiales los alcaldes del Condado y las municipalidades entregarán las Proclamas correspondientes en las cuales se pone énfasis a la contribución que los residentes de habla hispana han hecho a la comunidad.

Para información adicional sobre los proyectos y organización de la Segunda Semana de la Hispanidad, cuyo programa definitivo se dará a conocer en breve, puede llamarse a Tony Ojeda, asistente especial para asuntos latinoamericanos del Administrador del Condado Dade, 911 Courthouse, Miami 33130, o por el teléfono 377-5311.

Ante un mundo que cambia: Firmeza en la fe y amor a la Iglesia

ULTIMAMENTE dijo el PAPA



(Catequesis del Papa, 11 de Septiembre)

El mundo cambia. Sería superfluo documentar un hecho tan grave y tan extendido: cultura, costumbres, ordenamientos, economía, técnica, eficiencia, necesidades, política, mentalidad, civilización... todo está en movimiento, en fase de cambio.

Por esto la Iglesia se halla en dificultad. También este fenómeno es, bajo diversos aspectos, evidente. La Iglesia, ya lo sabemos, es la sociedad visible y misteriosa, que vive de la religión de Cristo. Pero en el mundo de hoy, la religión en general, y con mayor razón una religión como la nuestra, determinada y organizada, que vive en la escena histórica del tiempo presente, ordenada a un fin ordenado a un fin escatológico, es decir, que del tiempo, en una vida futura, no parece que pueda gozar de una existencia próspera. Además, se trata

de una religión que pretende interpretar, más aún, encauzar los destinos de la humanidad; que se presenta como verdad acerca de Dios y acerca del hombre, como maestra de nuestra salvación, y que incluso pretende convertir el amor al Dios invisible, Padre nuestro, y a los hombres, ya no lobos sino hermanos, en la ley fundamental tanto para el individuo como para la sociedad.

Una religión así, que introduce en el nivel natural de la vida otro extraordinario nivel sobrenatural, conviviendo con el primero y vivificándolo, parece a quien observa las cosas superficialmente algo impensable en nuestros días, parece una Iglesia destinada a apagarse y a dejarse sustituir por una concepción científica y racional del mundo, más fácil y experimentable, sin dogmas, sin jerarquías, sin límites al posible goce de la existencia, sin cruz de Cristo. Pero si cae la cruz de Cristo, con todo lo

que ella lleva consigo, ¿qué queda de nuestra religión? ¿Qué queda de la Iglesia?

ASPECTOS NEGATIVOS Y POSITIVOS DE LA SITUACION ACTUAL DE LA IGLESIA

Vistas así las cosas, se comprende que la Iglesia se halle en dificultad. La Iglesia sigue siendo una gran institución, mundial, con la garantía de veinte siglos de historia, con más preocupaciones que felicidad, pero siempre fecunda en nuevas energías, en muchedumbres numerosas, en hombres insigues, en hijos fieles, en recursos imprevistos; pero, abramos los ojos: en estos momentos, bajo ciertos aspectos, está sometida a graves sufrimientos, a radicales oposiciones y a contestaciones corrosivas.

¿No se habrá ido quizá abriendo un abismo, que ahora parece insalvable, entre el pensamiento moderno y la vieja mentalidad religiosa y eclesial? ¿No habrá absorbido la cultura profana aquel tesoro de sabiduría, de bondad, de sociabilidad, que parecía ser el patrimonio característico de la religión católica, dejándola de esta forma casi vacía y quitándole tantas razones de existir, después de haber trasvasado aquel patrimonio al comportamiento laico y cívico de nuestro tiempo? ¿Es necesario todavía que la Iglesia nos enseñe a amar a los pobres, a reconocer los derechos de los esclavos y de los hombres, a cuidar y asistir a los enfermos, y a inventar alfabetos para los pueblos iletrados? Podríamos seguir. Todo esto lo hace ya el mundo profano por sí mismo, y aun parece que bastante mejor: la civilización camina con fuerzas propias.

LOS MOTIVOS DE LA IRRELIGIOSIDAD MODERNA

Así, pues, ¿no quedan claros los motivos de la irreligiosidad moderna, del laicismo celoso de la propia emancipación, del abandono de la práctica religiosa por parte de poblaciones enteras, del materialismo de las masas, insensibles a cualquier incitación

ORACION DE LOS FIELES

Vigésimo Quinto Domingo del Año
22 de septiembre

CELEBRANTE: San Pablo nos dice que nuestras oraciones y peticiones son gratas a Dios. Conscientes de nuestras falsas ambiciones y nuestras erradas actitudes, pidámosle a Dios su asistencia para nosotros y todos nuestros hermanos.

LECTOR: La respuesta de hoy será: Señor, atiende nuestras súplicas.

1. Que nuestro Santo Padre y todos los obispos y sacerdotes conduzcan a la Iglesia, pueblo de Dios, a un espíritu de desprendimiento y verdaderos valores cristianos, oremos al Señor.

2. Que todos los hombres comprendan que Dios, nuestro Padre en los cielos, es la verdadera meta de nuestra existencia, oremos al Señor.

3. Que en un proceso de apertura a nuestros hermanos, de servicio y afán de compartir, nos liberemos ciertamente de la esclavitud a nuestro propio egoísmo, oremos al Señor.

4. Que los jóvenes se encuentren a sí mismos al encontrar a Cristo, viéndolo más claramente, siguiéndolo más fielmente, amándolo más firmemente, oremos al Señor.

5. Que el espíritu de paz y reconciliación prevalezca en nuestras escuelas ahora que acaban de comenzar las clases, oremos al Señor.

6. Por la seguridad de nuestras personas y nuestras propiedades durante esta temporada ciclónica, oremos al Señor.

CELEBRANTE: Padre, Tu Hijo nos ha enseñado que todo cuanto te pidamos en su nombre será concedido. Concedéanos que seamos merecedores de recibir todo cuanto hemos pedido con fe.

PUEBLO: Amén.



Los catequistas hispanos de Miami participaron en la peregrinación de Año Santo a la Catedral de Miami celebrando el Domingo del Catecismo. En la foto el momento en que llegaba la peregrinación de la parroquia de Santa Cecilia, Hialeah, un área eminentemente hispana. Durante la ceremonia tanto el Arzobispo Coleman F. Carroll como el Obispo Auxiliar René Gracida destacaron la importancia de la educación religiosa para niños y adultos y exhortaron a un mayor número de personas a dedicarse a la enseñanza de la religión en sus parroquias.

debilita y la extenua desde un afecto más tierno y más dentro. El corazón se llena de fuerte, amargura, pero también de

(Concluire la proxima semana)

Aniversario Sacerdotal del Padre Cliff

El Padre Joseph L. Cliff, párroco de St. Monica, Opa-Locka celebra hoy, viernes 20 de septiembre, el trigésimo quinto aniversario de su ordenación sacerdotal en Londres.

El Padre Cliff celebrará la ocasión con una misa concelebrada con el Obispo Auxiliar, Mons. René Gracida, el Vicario Episcopal, Mons. Orlando Fernández y otros sacerdotes hoy, viernes, a las 7:30 p.m. en la iglesia de la que es párroco, en 3490 N.W. 191 St. Carol City.

Nacido en Inglaterra el Padre Cliff hizo sus estudios sacerdotales en España, hablando correctamente los dos idiomas. En 1939 se ordenó en Londres donde ejerció su ministerio hasta 1959 en que fue trasladado a la ciudad de Santiago de Cuba donde estuvo dos años, haciéndose cargo de la juventud y dirigiendo el coro de la Catedral de Santiago.

A fines de 1960 llegó exiliado a Miami asignándole el Arzobispo Coleman F. Carroll a la parroquia de St. Michael. Posteriormente

sirvió en las iglesias de San Juan Bosco y Our Lady of the Lakes hasta su nombramiento como párroco de Santa Monica.

Una de sus feligreses, la señora Leyda Yécora expresa que "en este último lugar ha trabajado infatigablemente". A pesar del poco tiempo que estuvo en Cuba el Padre Cliff expresa: "Guardo un gran afecto por los cubanos, a los que he conocido mejor en el exilio, pues desde que llegué siempre he trabajado entre cubanos mayoritariamente. Hará dos años, por su condición de inglés, familiares de pescadores presos en las Bahamas le pidieron su ayuda y se trasladó hacia esas islas donde hizo todas las gestiones posibles.

Tiene un gran talento musical. Toda el órgano y el piano y es maestro y director de coro.

La misma Sra. Yécora expresa que muchos cubanos hoy en estas tierras agradecen el haber salido de la isla a este padre que con su propio dinero sufragó los gastos.

¿Apatia?

(Viene de la pagina 20)

¿Será posible que la apatia haga que los hispanos dejemos derrotar un concepto tan beneficioso?

Con más de un cuarto de la población total del Condado Dade, los hispanos hasta ahora sólo han podido llevar a un hombre de su grupo étnico a una posición pública por elección.

Y esto debe dar pie a una reflexión serena. ¿Qué estamos haciendo con la libertad que hemos encontrado en este país? La apatia ante la cosa pública local en Miami es similar a la que en proporciones mayoritarias han asumido los cubanos desterrados ante la tragedia de su patria. Ha faltado el entusiasmo para organizarse de una u otra forma y hoy las cancellerías de las Américas y del mundo juegan sobre el futuro de Cuba sin que el cubano en el destierro deje sentir su fuerza. ¿Es que nos hemos concretado a buscar nuestro subsistir económico, a descansar, a planear vacaciones en Disney World o en Europa, a comprar automóviles y lavadoras, olvidándonos de nuestras responsabilidades cívicas?

Vale la pena reflexionar un poco sobre esta apatia nuestra. Invitamos al comentario sobre ella.

G.P.M.

BREVES

Miami y el Mundo

El Grupo de Encuentro Juvenil de la Parroquia de St. Brendan está preparando una serie de conferencias mensuales sobre tópicos relevantes a la juventud, "con el propósito de informar y atraer a la juventud a la Iglesia", según expresa uno de los organizadores, Bill Fernández. La serie comenzará el día 25, miércoles, a las 8:30 p.m. en la cafetería de San Brendan con el tema "Santería, realidad o fantasía" que será ofrecido por Mons. Agustín Román. El

Padre Luis Casabón, director del grupo exhorta a todos los jóvenes de esa parroquia a participar de esta serie.

Los sacerdotes de la Arquidiócesis de Miami se reunirán el miércoles, 25 de septiembre, para una conferencia del clero en el Salón de Reuniones de la Catedral de Miami, comenzando a las 10:30 a.m. El Arzobispo Coleman F. Carroll hablará a los sacerdotes después que el Obispo Auxiliar René Gracida exponga importantes asuntos al clero. Los temas de discusión se centrarán en algunos cambios litúrgicos, como son las nuevas oraciones en la misa, que comenzarán el primer domingo de Adviento de 1974 y el nuevo ritual de la extramunción que entrará en vigor el primero de diciembre.

Patronato Cultural Cristiano presenta la obra en 3 actos y 5 cuadros "La Sangre del Arzobispo", un pasaje glorioso de la vida del Santo Arzobispo de Cuba, San Antonio María Claret, mañana, sábado, a las 8 p.m. en el Guzman Philharmonic Hall, 174 E. Flagler St. La entrada al precio de \$2.50.

La iglesia de St. Agatha patrocinará otra jornada de estudio bíblico el jueves, 26 de septiembre a las 8 p.m. en el Seminario St. John Vianney, 2900 S.W. 87 Ave. Los temas se desarrollarán, por separado, en inglés y español. Los temas en español serán ofrecidos por los padres Florentino Azcoitia, del Colegio de Belén y Juan Sosa, de la Cate-

dral de Miami. El Padre William L. O'Dea, párroco de St. Agatha recaba la mayor participación de sus feligreses. Para mayor información llamar a Richard Devine al 264-6010.

Los obispos católicos de Canadá exhortaron a todos los cristianos a ayudar a los que sufren hambre en el mundo, comiendo menos y viviendo en forma más simple. "La carne del hombre rico quita el pan al hombre pobre", declararon los obispos en su mensaje anual del Día del Trabajo. La declaración hace notar que el término medio de las personas que viven en América del Norte consume directa o indirectamente cinco veces más cereales en forma de proteína animal que los ciudadanos de países subdesarrollados.

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Chile bishops shun junta celebration

SANTIAGO, Chile — (NC) — The Chilean bishops abstained from participating in official celebrations for the first anniversary of the military coup that toppled Salvador Allende's Marxist government.

But thousands attended morning Masses on Sept. 11, to pray for the victims of last year's bloody coup.

The head of the ruling military junta, Gen. Augusto Pinochet, marked the celebrations by announcing an end to the "state of internal war" that had been in effect since his government took power. He also said the government is allowing political prisoners to leave the country if they so wish, save in a few "especially serious cases."

HIS move seemed to reply to a public appeal in August from Catholic, Protestant and Jewish leaders. They jointly

Churchmen allege Rhodesia brutality

SALISBURY, Rhodesia — (NC) — Leaders of the Catholic, Anglican and Methodist churches in Rhodesia have circulated a document alleging 10 cases of brutality by Rhodesian security forces against Black African tribesmen.

The churchmen said that the cases show a pattern of persistent, deliberate, illegal conduct by certain members of the security forces. The cases in the dossier, they added, "include examples of prolonged and brutal assaults upon innocent people, beatings on the face and body with sticks, kicking with boots, and the use of electric shocks."

asked the military government to grant amnesty to political prisoners and lift the "state of internal war." They also asked that civilian courts review sentences imposed by military courts on followers of Allende.

On the eve of the celebrations, which included gun salutes and parades, a full meeting of the Chilean Bishops' Conference confirmed its steering committee's decision not to join the military government's celebrations.

The country is still sharply divided about the merits of Allende's three-year socialist reform, and about the self-proclaimed role of the military Junta in restoring the country.

Against this background the bishops stated:

"In order to stay away from factional politics and safeguard the true mission of the Church, there will be no religious events related to the celebrations.

OPPOSING groups had planned to make public displays of Masses of thanksgiving for the coup, or for funeral Masses for its victims, including Allende.

The Church's neutral stance was further stressed by Cardinal Raul Silva of Santiago, a recent target of attacks by extreme conservatives.

Speaking at the end of the Bishops' meeting, the cardinal said that Christ's death brought Christians the great values of love, salvation and "true liberation."

The bishops of Chile are committed to keep these values alive and relevant in this nation," he stated.

Cardinal Silva added: "The Church's mission is not simply to preach Christ's message to the people, but to imbue and perfect the whole temporal order with the spirit of the Gospel," he declared. "We are willing to embrace the cross and be sacrificed in order that peace, love and true liberation prevail in our land."

Earlier, Gen. Augusto Pinochet, had addressed the bishops to ask their spiritual efforts, but "without intervening" in government affairs.

Although the bishops' meeting dealt with Religious vocations, Cardinal Silva

chose to speak at length about the Church and the temporal order. There were contradictory comments among a few of the 28 bishops attending whether this was an answer to Gen. Pinochet remarks. But the meeting issued a statement of support for the cardinal.

"There is an unfair and violent campaign from some communications media against our chairman, Cardinal Silva," the prelates said. "We unanimously, as our duty, issue our strongest protest and denounce the kind of low journalism involved in the attacks, which are a shame for our nation."

Tuition not deductible as a charitable item

WASHINGTON — (NC) — The Office of the General Counsel of the U.S. Catholic Conference (USCC) has urged parents of parochial school students not to attempt to deduct school tuition as a charitable contribution.

A spokesman for the office said requests for information on the subject have come from all over the country. But, the spokesman said, the answer is always "No."

THOSE raising the question claim that the Lemon v. Kurtzman and Committee for Public Education v. Nyquist decisions against government aid to nonpublic schools ruled that church school tuition is in effect a contribution to religion. But, they continue, since charitable deductions, including contributions to

religion, are tax deductible, tuition should be listed as a tax deduction similar to charitable deductions.

In a memorandum sent to the Trenton, N.J., diocese, the Office of General Counsel said this premise is false because the court did not rule that public money paid to sectarian schools is a support of religion, but that some forms of assistance are constitutional and others are not.

The office also said it would be "highly imprudent" to support a tax protest through the attempted deduction of tuition because such action would be in direct contradiction with positions taken by the USCC that have been accepted by the Supreme Court in approving secular services for students regardless of the school they attend.

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

SUNDAY, SEPT. 22
11:30 a.m. (6) Pardon My Sarong (Unobjectionable for adults and adolescents)
1 p.m. (6) The Naked Prey (Unobjectionable in part for all)
OBJECTION: The tone and treatment of this film concentrate upon excessive brutality

2:30 p.m. (10) The Deadly Hunt (No classification)
4 p.m. (4) It Happened At The World's Fair (Unobjectionable for adults and adolescents)
4 p.m. (10) Caine Mutiny (Family)
4 p.m. (12) Valentino (Unobjectionable in part for all)
OBJECTION: Suggestive situations and sequences; tends to glorify and condone immoral actions
9 p.m. (10 & 12) Thunderball (Unobjectionable for adults)
11:30 p.m. (4) The Band Wagon (Unobjectionable for adults and adolescents)

MONDAY, SEPT. 23
1 p.m. (6) Operation White Shark (No classification)
3:30 p.m. (10) The Mountain Road (Unobjectionable for adults)
8 p.m. (6) Living It Up (Family)
9 p.m. (7) Rachel, Rachel (Unobjectionable for adults)
11 p.m. (6) Elephant Walk (Unobjectionable for adults and adolescents)
11:30 p.m. (4) Lieutenant Schuster's Wife (No classification)

TUESDAY, SEPT. 24
1 p.m. (6) Elephant Walk (Unobjectionable for adults and adolescents)
3:30 p.m. (10) Bell, Book And Candle (Unobjectionable for adults)
8 p.m. (6) That Certain Feeling (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of divorce; suggestive dialogue
8:30 p.m. (7) The Strange and Deadly Occurrence (No classification)
8:30 p.m. (10 & 12) The Great Niagara (No classification)
11 p.m. (6) Red Mountain (Unobjectionable for adults and adolescents)
11:30 p.m. (4) The Sweet Ride (Unobjectionable in part for all)

OBJECTION: In spite of its moralizing ending, which is itself contrived, this look at the sun-drenched raunchiness of Southern California's surfing set is frequently leering and brutal in its treatment

WEDNESDAY, SEPT. 25
1 p.m. (6) Red Mountain (Unobjectionable for adults and adolescents)
3:30 p.m. (10) Harvey (Unobjectionable for adults and adolescents)
8:30 p.m. (10 & 12) The California Kid (No classification)
11 p.m. (6) Hud (Unobjectionable for adults)
11:30 p.m. (4) Hound Of The Baskervilles (Unobjectionable for adults and adolescents)

THURSDAY, SEPT. 26
1 p.m. (6) Hud (Unobjectionable for adults)
3:30 p.m. (10) Anatomy Of A Murder, Part I (Special classification)
OBJECTION: The clinical analysis with which the subject matter of this film (rape) is so explicitly and frankly detailed is judged to exceed the bounds of moral acceptability and propriety in a mass medium of entertainment
9 p.m. (4) Skin Game (No classification)
11:30 p.m. (4) Then Came Bronson (No classification)

FRIDAY, SEPT. 27
1 p.m. (6) Killer With A Silk Scarf (No classification)
3:30 p.m. (10) Anatomy of a Murder, Part II (See rating Thursday, 3:30 p.m.)
7:30 p.m. (12) Rage (Unobjectionable for adults)
8 p.m. (6) Flare Up (No classification)
9 p.m. (4) Bonnie And Clyde (Unobjectionable for adults, with reservations)

OBSERVATION: Reworking the elements of the traditional gangster film, with comment on the personal and social world of its main characters, this film by combining "felicitous touches" with scenes of brutal crime, appears ambiguous in its treatment of these characters. In addition, scenes of strong violence would indicate that the film is questionable fare for the young or sensitive viewer.
11 p.m. (6) Bridges At Toko-Ri (Unobjectionable for adults and adolescents)
11:45 p.m. (4) The Trouble With Girls (Unobjectionable for adults)

SATURDAY, SEPT. 28
1 p.m. (4) Children's Film Festival
2 p.m. (6) The Black Cat (Unobjectionable for adults and adolescents); followed by The Wolf Man (Unobjectionable for adults and adolescents)
9 p.m. (7) Theater Of Blood (No classification)
11 p.m. (6) Frankenstein Meets The Wolf Man (No classification)
11:30 p.m. (7) Inside Daisy Clover (Unobjectionable for adults)
11:30 p.m. (10) Frankenstein (No classification)
11:30 p.m. (12) The Wolf Man (Unobjectionable for adults and adolescents)

RELIGIOUS PROGRAMS

SATURDAY
5 p.m.
THE TV MASS — (Spanish) — Ch. 23
WLTV Celebrant Father Ricardo Castellanos.

SUNDAY
7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK
9 a.m.

CHURCH AND THE WORLD TODAY — "Ch. 7 WCKT — "Catholic America," Fr. Flavia, two couples.
10:30 a.m.

THE TV MASS — Ch. 10 WPLG — Fr. John McGrath.

2 p.m.
INSIGHT — (Film) WINK Ch. 11
RADIO

Sunday 6:30 a.m.
CROSSROADS — WSHE-FM, 1235 kc., Miami.

10 a.m.
CROSSROADS — WJNO, 1230 kc., W. Palm Beach.
MARIAN HOUR — WSRB, 740 kc., Boca Raton.

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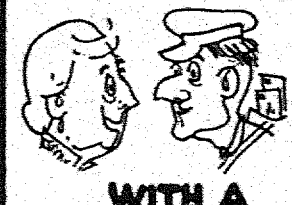
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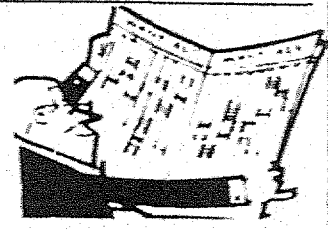
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Opposes giving Soviets 'most-favored' status

WASHINGTON — (NC) — The Soviet Union should not be given "most-favored-nation" treatment by the United States, according to Bishop James Rausch, general secretary of the United States Catholic Conference (USCC).

In a statement sent to the members of the U.S. Senate, Bishop Rausch praised attempts at detente but argued that granting most-favored-nation status to the USSR "would be most inappropriate" in the light of continuing Soviet restrictions on human rights and freedoms.

He specifically cited the repeated allegations of severe restrictions on religious freedom in the USSR and the USSR's "appalling" harassment of Soviet Jews and others who wish to leave the Soviet Union.

A most-favored-nation clause in a commercial treaty gives the favored nation all privileges that have been or will be granted to any other country.

THE chief administrator of the U.S. bishops' national of-

fices urged the Senators to support an amendment to pending trade legislation prohibiting most-favored-nation status to nations that deny their own citizens the right to emigrate or that impose excessive fees as a condition to emigration.

Bishop Rausch argued that such a move by the United States would be an exercise in world responsibility, not illegitimate interference in the internal affairs of another nation.

"By urging the adoption of such measures," he said, "it is not suggested that the United States must refashion the internal affairs of all the nations with whom we have relationships — the nation's actions must be appropriate to the conditions and the situation, and not merely be arbitrary, indiscriminate or punitive. By supporting such policies as are clearly intended to promote universal human rights, where these rights are blatantly denied, the United States acts responsibly in the world community."

HE cited the American bishops' recent statement on the 25th anniversary of the United Nations' Universal Declaration of Human Rights as a guide to American responsibility on the world scene.

"Internationally, the pervasiveness of American power creates a responsibility of using that power in the service of human rights. The link between our economic assistance and regions which utilize torture, deny legal protection to citizens and detain political prisoners without due process is a question of conscience for our government and for each of us as citizens in a democracy."

Bishop Rausch admitted that the question of most-favored-nation trade status for the Soviet Union is one of "a host of thorny economic issues" facing the U.S. Congress.

But he argued that within a context of favoring and fostering detente American policy "should not be pursued in isolation from or to the exclusion of other elements of a humane and constructive foreign policy."



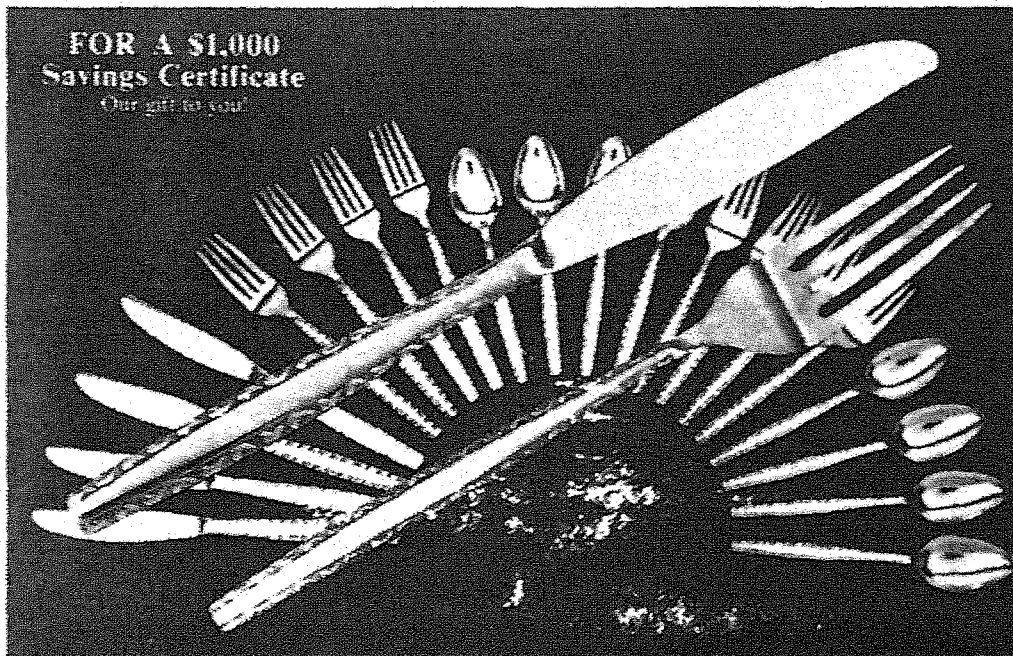
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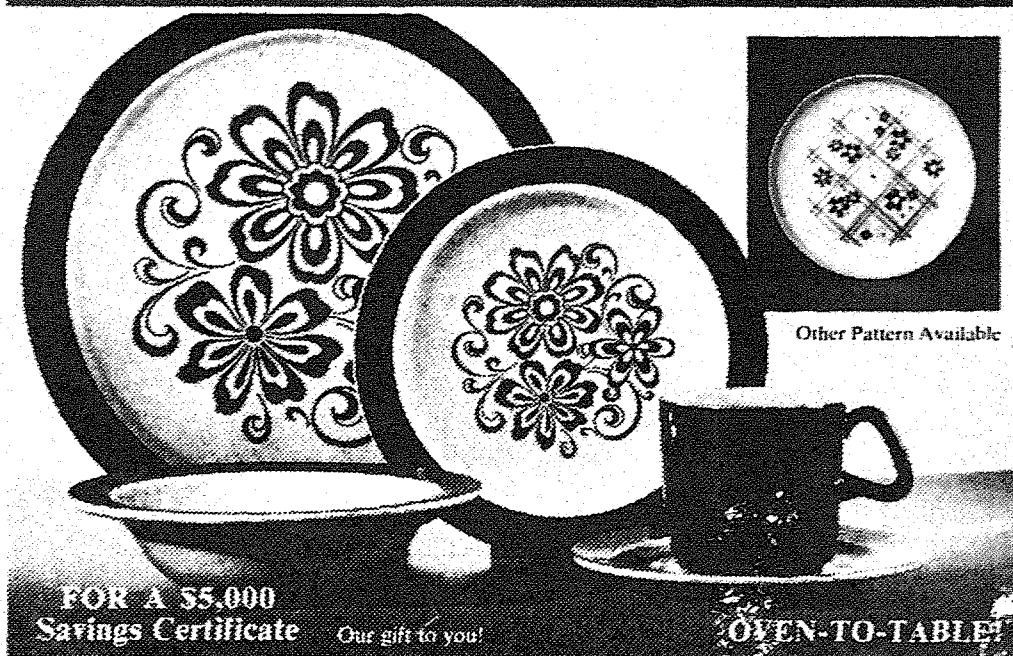
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