



**Liberation?
Yes, says Pope**

VATICAN CITY — Pope Paul VI, noting that the word "progressive" seems insufficient today and has been replaced by "liberation," called liberation "a word the Church highly appreciates and has taken for herself." But he warned that to seek liberation through hatred and violence "is not the way of the Gospel." He told crowds in St. Peter's Square: "The Church, rather, believes in love and thinks that love is stronger."

**Repression
in Brazil**

CHICAGO — The repressive policies of the Brazilian military government have generally continued unabated, Archbishop Helder Camara of Olinda-Recife, Brazil, said at a press conference here. Although there have been signs that some of the military's policies may be eased, the situation has changed very little since the inauguration of President Ernesto Geisel last March, he said. Proof of this is the continuing existence of "parallel police units" which continue to use torture and other methods of repression, the archbishop said.

**Priestless
counties drop**

CINCINNATI — No-Priest-Land is shrinking, according to the Glenmary Home Missioners, who coined the term and whose chief purpose is to bring the Church to the nation's priestless counties.

The latest revision of their No-Priest-Land map shows that the number of U.S. counties without a resident priest has dropped to 599 from 643 four years ago. When the map first appeared in 1937, the total was 1,022 counties, or nearly one-third of the nation.

**Farmworkers
gain—almost**

WASHINGTON — President Ford has vetoed a landmark farm labor contractor bill, but said he would sign the bill after a revision — the dropping of an unrelated rider affecting some government workers.

The bill was seen by observers as a victory for the United Farm Workers of America (UFWA) because it was steered through Congress by the UFWA's legislative representative, Jesuit Father James Vizzard.

The bill had strong bipartisan support in both houses of Congress. It was essentially an updating and strengthening of a 1963 farm labor contractor law, which Father Vizzard helped frame when he was with the National Catholic Rural Life Conference.

**Anti-abortion
hearing OKd**

DAVENPORT, Iowa — Rep. Peter Rodino (D-N.J.), chairman of the House Judiciary Committee, said here that his committee should hold hearings on an anti-abortion amendment to the Constitution, but he did not say when such hearings might begin. Every issue "that is of serious concern to this country ought to be aired and given the opportunity to be presented before the appropriate committee of the Congress," Rodino said at a press conference during an appearance for Iowa Democratic candidates. He said the Judiciary Committee would be "preoccupied" with confirmation hearings for Vice President-designate, Nelson Rockefeller.

**Food shortage
—eat less**

VATICAN CITY — The world's current food shortage will not go away until consumers change their eating habits and governments adopt generous policies, Archbishop Joseph Bernardin of Cincinnati said in a Vatican Radio interview. Noting that all people living on a "limited globe" are interdependent, Archbishop Bernardin said that in such a world social justice "is a responsibility which makes an appeal to the consciences of all." He said the alternative to seeking social justice "is the specter of a world where many watch color television while others die for want of being able to satisfy basic human needs."

(NC News Service)



Queen of Peace Cemetery located in West Palm Beach was blessed last Sunday, Cemetery Sunday. See Page 5.

THE VOICE

VOL. XVI NO. 35 15c NOVEMBER 8, 1974

**Archdiocese ships
aid to Hondurans**

(For full list of contributions to Honduras relief, see p. 26.)



RELIEF SUPPLIES for hurricane ravaged Honduras began the journey to the Latin American nation as Msgr. Bryan O. Walsh watched one of five trailers being loaded on board a ship at Miami.

Catholic parishes collected and sent to hurricane-stricken Honduras five tractor-trailer loads and several airplane loads of materials, plus \$86,310.45 in cash given as special collections and which includes individual donations given through the Catholic Service Bureau from various sources.

The Honduras donations, which are now completed, were made through the individual parishes but came from every part of the community, said Msgr. Bryan Walsh, Archdiocesan coordinator of the project. Also, the city of Hollywood and some American Legion posts made collections, he added.

"ABOUT 20 per cent of the total weight was composed of canned goods," said Msgr. Walsh. "And there were about 30 cases of medical supplies sent."

"The quality of the donations was very high. In most cases they were practically new. There were blankets and towels that looked like they had never been used."

"So I think the people have been very generous and responsive," he said.

The success of the drive was made possible by literally hundreds of volunteers in the various parishes, Msgr. Walsh pointed out. "They sorted out and packed ready for shipment these items and I would like to emphasize that if it weren't for these volunteers we wouldn't have been able to move these supplies to those who needed

Continued on page 3

Nice to a nasty neighbor?
...See new 4-page **KNOW YOUR FAITH** section, pp. 13-16.

INDEX

People in the news p.3

Alpha-'Young at Heart' p.4

Pop-tops to starvation p.6

A full page of 'Opinion' p.7

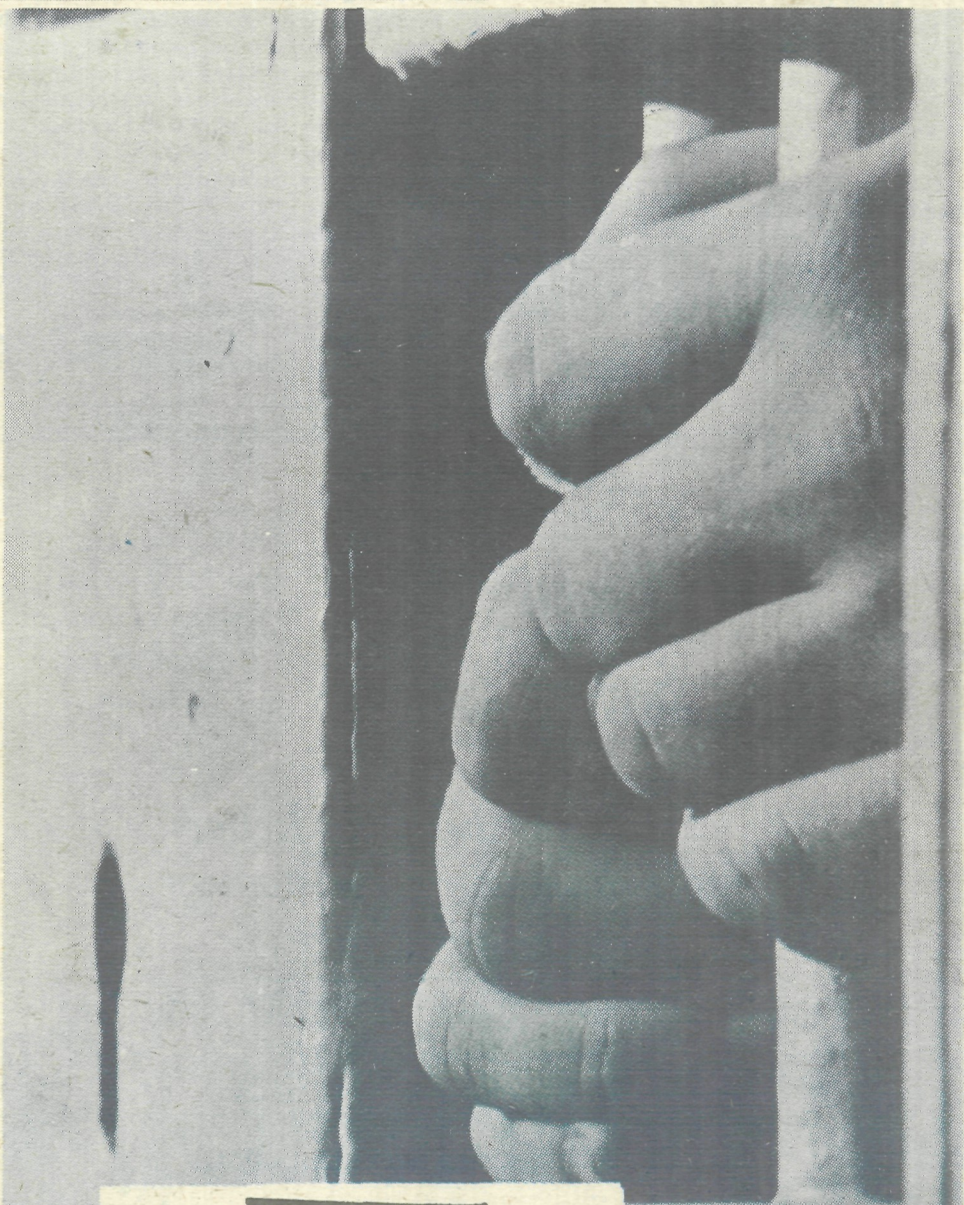
Latest on TV, movies pp. 10, 11

Pilgrimages in Holy Year p. 22

ESPAÑOL

Paginas 23, 24, 25

"Justice and Corrections" is included in this year's Respect Life observance because of the issues of human rights and dignity involved with treatment of those accused of or convicted of crime. In 1973 the U.S. Bishops called for sweeping reforms in the American criminal justice and corrections system. See related story, page 19.

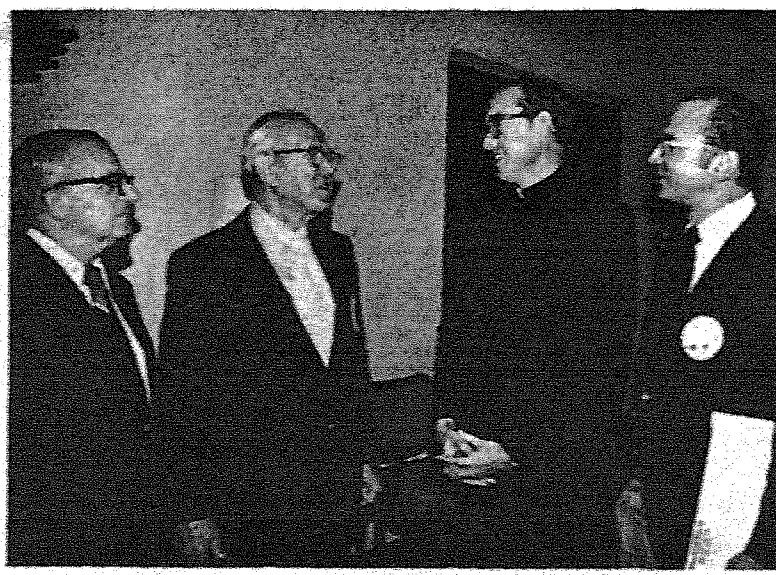


THE VOICE

THE VOICE, P.O. Box 38-1059, Miami, Fla. 33138



Speaking to Serrans and priests, Archbishop Coleman F. Carroll suggests ways of fostering vocations and cites pitfalls in dealing with a difficult problem.



Discussing vocations after the luncheon are, left to right: Miami mayor, Father John McGrath, Archdiocesan vocations director, and Pete Isala, Serra vocations program director.

Parents are key to vocations and priesthood, Serrans told

Some 85 priests and laymen of Dade County were honored this week at a luncheon at which speakers zeroed in on new ways to foster vocations in the present troubled times.

"I would say the Serra Club might well start with the individual family," said Archbishop Coleman F. Carroll. "We should get the parents to appreciate what the priesthood is, for them to set the example and foster the vocations that way."

The Archbishop suggested the Serrans name a panel of men to study and look "objectively" at the vocations situation and effective ways

to better foster them. He also cautioned them against changing the role of priests or altering their jobs in an attempt to foster vocations.

"I HAD an audience with the Holy Father," he added.

Diaconate to be conferred

WEST PALM BEACH — James Francis Sheehan will be ordained to the diaconate at 10:30 a.m. today (Friday) in St. Juliana Church.

Auxiliary Bishop Rene H. Gracida will confer the diaconate on Mr. Sheehan, a native of Rochester, N.Y., who has been serving a pastoral term in St. Juliana parish.

referring to his recent trip to Rome. "and he was very interested in the seminary. He sent his blessing to the seminary and all those connected with it."

Serran Peter Isala explained the club's new approach to vocations, which he said is based on morale support for the priests themselves who in turn are the key to recruiting more vocations.

The project, he explained, would encourage laymen to remember priests on the anniversary of their ordination or on their birthdays, to invite them to the homes and various other amenities to bolster their morale and respect among parishioners in general.

Paralleling this approach, Auxiliary Bishop Rene Gracida spoke of the "co-responsibility" between the laymen and priests in such a project.

"STUDIES have shown that priests are not as effective in promoting vocations as they once were," he said. "so co-responsibility with laity is increasingly important today in fostering vocations." He urged the priests to be willing to cooperate with the laymen in the project in hopes that together they can be effective in fostering vocations at a time when forces in society are running counter to them.

Project head Isala cited some of the reasons given by priests and religious themselves as obstacles to vocations.

"The steady increase of affluence since World War II is cited as a deterrent," he said. "The absence of suffering and sacrifice makes selfish and materialistic. Thus our spirituality is shoved in the background."

He said the family rosary, home altar, crucifix over the bed were seldom seen in homes anymore, and the lack of parental guidance and love leaves the young person astray and without goals.

"A POLARIZATION has developed between those who were firmly entrenched in traditionalism before Vatican II versus those after Vatican II who consider change a matter of necessity.

"The shortage of priests has caused the emergence of

deacons, and as the laity becomes more and more educated, the priesthood is respected less and less until the priest is left only his liturgical functions.

"We mustn't confuse the priesthood with social action. The priest must continue to enjoy his unique function as prophet, mediator and minister of the Word, while retaining his manhood and his mission as a messenger.

"In the same manner, we the laity, must hold dear that lovely innocence that is faith. In the business world everyday, we find it difficult to exercise our faith. At the end of our lives, it is not important how much money we have accumulated, or titles we have acquired, or how important we are, but, rather the people we have helped and inspired along the way.

"THE PRIESTHOOD has not changed," he concluded. "Men become priests for the same reasons they always have. The church has not really changed — the people have.

"Christ is our Savior. He is the balance in our lives, it is His will we must accept, not ours."

Sister Trinita will be installed as head of Barry College Nov. 15

Founders' Day Mass celebrated by Archbishop Coleman F. Carroll will mark the beginning of Inauguration Day on Friday, Nov. 15, at Barry College during which Sister Mary Trinita Flood, O.P. will be installed as fourth president of the college.

The Archbishop will be the principal celebrant of a Concelebrated Mass at 11 a.m. in Cor Jesu Chapel and will give Benediction at the afternoon convocation.

Dr. Clarence Walton, president, Catholic University of America, of which Sister Trinita is an alumna, will be the principal speaker at the convocation.

SISTER will be installed by Shepard Broad, former mayor of Bay Harbor Islands, and chairman of the college board of trustees.

The Adrian Dominican nun, began her service in 1946 at the college founded by her order and the late Bishop Patrick Barry, fifth Bishop of St. Augustine and Msgr. William Barry, P.A. founding pastor of



SISTER TRINITA

St. Patrick Church, Miami Beach; in 1940. After serving as a Speech and Drama instructor, she was subsequently registrar, academic dean, and dean of the graduate division.

In 1972 she was named vice president for academic affairs, a position which she held until last July when she became president of the college, succeeding Sister M. Dorothy Browne, O.P.

Discussion set for separated and divorced

LANTANA — A Program of Concern for separated and divorced men and women begins at 1 p.m., Sunday, Nov. 17 at the Cenacle Retreat House, 1400 S. Dixie Hwy.

Discussions will be led by Sister Laura and Father Lawrence Lyons and the program will include time for reflection and Eucharistic Celebrations.

Subsequent programs are scheduled for Dec. 22, Jan. 26, Feb. 16, and March 9. A special retreat is planned for April 11, 1975.

Reservations should be made by calling Sister Laura at 582-2534.

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PEOPLE

At the closing session of the Arab summit conference in Morocco, Palestinian guerrilla leader Yasir Arafat makes a victory sign.

Meanwhile, Catholic and protestant leaders protested the UN decision to invite the PLO leader to address the General Assembly, because, they say, the group is dedicated to the destruction of Israel.



Yasir Arafat

At the opening meeting of the World Food Conference in Rome, Secretary of State Henry Kissinger said:

"The United States will make a major effort to more than double world food production and increase its quality in the next 25 years."



Henry Kissinger

On becoming a probation officer, Sister Joyce Wise, of the diocese of Springfield, Mass., said:

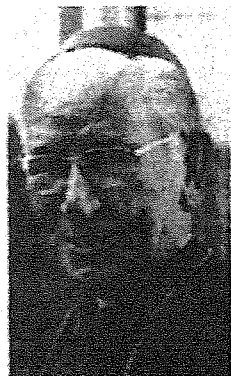
"People look on court as a punishment, but it can be used as a tool to afford juveniles means of bettering their lives."



Sister Joyce Wise

Arriving from Rome after the fourth Synod of Bishops, Cardinal John Krol of Philadelphia said:

"Evangelization is the work of God and we are but His instruments who plant the seed." He called the synod "the best ever."



Cardinal John Krol



Cardinal H. Medeiros

At a dinner in Boston, commenting on the conduct of Bostonians in the court-ordered busing, Cardinal Humberto Medeiros said:

"What we have seen... despite isolated incidents of violence, is an enormous outpouring of good will on the part of most people involved."



Dorothy Day

Dorothy Day, Catholic author and social activist, has been selected by King's College in Wilkes-Barre, Pa., to receive its first Civitas Dei Award. The award:

"Will be presented annually to that man or woman who exemplifies in a clear and singular way those principles of which Augustine wrote so eloquently."

U.S. Bishops to vote on death penalty text

WASHINGTON — (NC) — The U.S. Catholic bishops will vote on a statement opposing the restoration of capital punishment when they hold their annual general meeting here Nov. 18-22.

But whether the statement will be approved or not is unpredictable at this point, according to Bishop James H. Housch, general secretary of the National Conference of Catholic Bishops and the U.S. Catholic Conference.

The statement was approved by the USCC Committee on Social Development and World Peace the past summer and sent to the local bishops for reaction in September. Much of the reaction has asked for a clarification of the theology of the document, and many suggestions have been made for revisions; some bishops said no statement should be made, Bishop Housch said.

The statement is currently being rewritten, he said, and the final vote will greatly depend on the rewrite. At this stage it would be impossible to predict the outcome of the vote, he said.

If passed, the statement would be the first ever by the U.S. hierarchy to oppose capital punishment. A number of individual bishops, theologians, state Catholic Conferences and Catholic organizations have opposed the death penalty.

The Catholic Church has traditionally supported the right of the state to impose the death penalty as a means of self-protection, but in recent years bishops and moral theologians have moved more toward opposition of the death penalty.

The bishops' consideration of capital punishment statement comes shortly after the Supreme Court agreed to

review a case, Fowler v. North Carolina, which challenges the constitutionality of the death penalty. The court ruled in June 1972 that the death penalty as then practiced constituted cruel and unusual punishment because it was imposed in a random and discriminatory manner. The North Carolina case involves one of a number of state laws passed to try to get around the court's decision by making imposition of the death penalty more equitable through mandatory sentencing for certain crimes.

If the bishops pass the statement opposing capital punishment, USCC sources say there is a possibility the USCC may file a "friend of the court" brief in the Fowler case.

A TOTAL of 29 states have reinstated the death penalty since the 1972 decision. 150 people have been sentenced to death since then, but none executed. The Senate passed a death penalty bill last March by a 54-33 vote, but the House version of the bill is still tied up in committee.

The most recent Church statement on capital punishment came from Auxiliary Bishop George Evans of Denver, who is opposing an effort to restore the death penalty in Colorado. In a joint statement with Episcopal Bishop William Frey of Colorado, Bishop Evans said the death penalty was a violation of human life, discriminatory against the poor and racial minorities and an irreversible act.

"Those who are serious about the future and society's problems," the joint statement said, "must direct their energies toward more creative solutions that are consistent with religious and democratic ideas."

BISHOPS and theologians speaking out against the death penalty have offered the following reasons:

- Support for the death penalty is incompatible with the developing "right-to-life" approach which is behind the Church's strong opposition to abortion. In opposing capital punishment, the Indiana Catholic Conference, including the state's six bishops, said "even the most wretched and unfortunate human being has a life which must be regarded as inviolable."

- The argument that capital punishment is necessary as a deterrent has been challenged strongly on both a statistical and moral basis. If it cannot be proven that capital punishment acts as a substantially greater deterrent than life imprisonment or other penalties, it can not be justified, according to some bishops and theologians.

- The death penalty removes all possibility of rehabilitation and sorrow, contradicting Church beliefs

in penance and hope.

- Vengeance, rather than justice, is often the real motive behind support for the death penalty.

Archdiocese ships aid to Hondurans

Continued from page 1

them so badly."

MSGR. WALSH singled out St. Cecilia parish, under Father Pedro Perez, pastor, and Immaculate Conception, Msgr. Jude O'Doherty, pastor.

"Volunteers from these parishes in Hialeah not only did the parish collection work but went to the warehouses and spent many hours loading the tractor trailers, along with some of the staff from Catholic Cemeteries who helped in managing the warehouse work," he said.

"I would just like to thank all the volunteers and those who gave material goods to make this kind of Christian response possible in helping people in such great need," he said.



CARDINAL TERENCE COOKE of New York speaks from the pulpit of St. Patrick's Cathedral to members of Catholics United for the Faith (CUF). The cardinal told convention delegates, "the fruits of the Holy Spirit are also the keys to reconciliation." Speakers urged the conservative group to seek reconciliation, a Holy Year theme, but one talk warned against "pseudo-renewal."

Religious ed teachers to attend workshops

Two workshops — one for junior high school religious education teachers in the south end of the Archdiocese, and one for those in the north end — will be held during November, sponsored by the Archdiocesan Confraternity of Christian Doctrine.

Aims of the workshop, according to a release from the CCD office, are: sharing the message of the U.S. Bishops' document, "To Teach As Jesus Did;" exploring the world of the seventh and eighth grade student; reflecting on the overview of junior high curricula; and probing content of materials offered.

The workshop for the teachers in the south end will

be held Saturday, Nov. 9 at Msgr. Pace High School, beginning at 9:30 a.m. and concluding with a paraliturgical service at 2:30 p.m.

The northern area workshop, following the same schedule, will be held Saturday, Nov. 23, at Cardinal Newman High School, West Palm Beach.

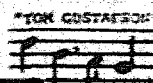
Talk on arthritis

FORT LAUDERDALE — "Arthritis Is More Than a Joint Disease" will be the subject of the next free health lecture at 7:30 p.m., Wednesday, Nov. 13 at Holy Cross Hospital.

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Meditation amid rustic beauty

Young-at-Heart in day with Lord

Sitting in the shade of a tree, wandering by the river, stopping to smell a flower, they felt young again.

Young in the sense of renewed, fresh, loving life and feeling like a child of God.

For them it was an "Alpha" not only in the name of the day-long program in which they participated, but in the definition of the word — alpha, the first letter of the Greek alphabet: the first day of a new life.

"Today is the first day of the rest of your life," the song goes. And this was the message of the program, held in the rural, natural beauty of the House of Prayer in Stuart.

"ALPHA," developed by St. Anthony Parish Director of Religious Education, Sister Dorothy Thomas, was adapted from its original weekend format for teens and young adults into a day-long program for the senior citizens of the parish's "Young At Heart" club.

"It's an ageless program — all people are young in the Lord," she said.

"It is designed for the participants to see each day as a new beginning. It is supportive of a personal relationship with God as reflected in relationships with others in the program and in the community."

The adaptation for the "Young at Hearts" allows them to adapt to the circumstances of their life, to see that "their days of caring are not ended," Sister Dorothy explained, pointing out that the emphasis is on hope, joy and activity.

MOTIVATION toward action appropriate for senior citizens — volunteer work in the parish and community — is a large part of the program, she said, relating the goals to the three-fold educational ministry of the Church as explained by the U.S. Bishops. That ministry includes the message revealed by God which the Church proclaims, fellowship, and service to the community.

The day of talks, meditation and Liturgy in the serene setting of woods, gently rolling hills and clear blue river was "delightful," "wonderful," "intensely spiritual," according to the people who attended.

Mrs. Mary Cronin, for whom the Alpha event was an introduction to the Young At Heart Club, decided to join the club — "With programs like that, I have to join!" she said, bubbling over with enthusiasm.

"Sister Dorothy's talk was one of the best I have ever heard," she said.

"She had an intensity like a flame, it was so intensely spiritual."

ALSO overflowing with praise for the program was Mrs. Alice Bedell, who expressed her wish to talk to young adults who will attend future "Alpha" programs, to share with them the benefits of the day.

"I'm more reconciled to growing older," she said, explaining how it helped her. "We heard four talks selected to apply to us 'oldsters.'"

"The message was based on love for everybody."

Sister Hyacinth, who resides in St. Anthony parish and was invited by Sister Dorothy to attend the day, "felt I was in the presence of the Lord at all times."

Commenting on the value of having time both in the chapel and outside, with time alone to walk through the countryside and meditate, she said the talks made her think more deeply.

"I felt that I was among friends of the Lord," she said.

"When I can see the water, the hills, the trees, I feel closer to Christ."

The session for the senior citizens was a condensation of the original Alpha program which Sister Dorothy developed two years ago. On the weekend Alpha, teens and young adults are involved in reflection, group activity, a penance service, a Liturgy, and the keeping of a personal journal in which they can express the feelings that they might not be able to share with others.



For the senior citizens, it was, as Mrs. Cronin said, "a Day of Recollection long to be remembered."

Couple wed 67 years celebrates anniversary — 'We are very happy'

It was a brisk autumn day in 1907 when 17-year-old Pearl and 20-year-old Stephen took their vows in a New Jersey church.

They pledged their love to each other "Til death do us part," not knowing just how long that would be but promising to do their best through the good years and the bad.

Sixty-seven years later, in the warm autumn breezes of Miami, they recently celebrated their wedding anniversary at SS. Peter and Paul Church with a Mass with their family and friends, as they have done every year since they came to Miami.

THAT was 20 years ago, when Stephen Thomas retired from the steel mill and the Thomases decided to move to the warmer climate of South Florida.

Mrs. Thomas proudly tells of their five children, 13 grandchildren and 28 great grandchildren, the youngest of which is just six weeks old.

Six grandchildren, all teachers, live in the Miami area, with the rest of the family scattered throughout the country.

But as many as possible gather in Miami for the cele-

bration of the wedding vows each Oct. 26.

"The nicest part this year was that my granddaughter flew down from Long Island with her daughter to be with us," Mrs. Thomas said with the Hungarian accent she has retained through her 75 years in the United States. Mr. Thomas is also from Hungary.

The happiest moment in their lives, Mrs. Thomas says, speaking for herself and her husband, whom she affectionately calls "Pop," is seeing their children bringing up their children in the right way going to church and receiving communion often.

Why do the Thomases celebrate their marriage with a Mass instead of merely having the customary cake and party?

"We thank the Lord we are still here together," Mrs. Thomas said. "God has gifted us with all these years, and every day is a gift to me."

Father Edwin Trimbur, assistant pastor at SS. Peter and Paul Church, has known the Thomases and brought Communion to them in their

home for the two and a half years he has served in the parish.

"In these days when so many marriages are not last-

ing very long, it is good to see people like the Thomases that are so stable," he commented.

"Their love is enduring."

Going into the 68th year of their marriage — more years than many people live, as Mrs. Thomas points out — she recalls their many years

together which started that October day near the turn of the century and sums up their life together in the simplest of terms: "We are very happy."



SIXTY-SEVEN years is a long time to be married, and the result is a lot of little relatives. At the Easter get-together pictured, Stephen and Pearl Thomas managed to assemble 11 great-grandchildren; but there are more — a total of 28 great grandchildren, 13 grandchildren and 5 children. "We thank the Lord we are still here together," Mrs. Thomas says.

They pledged their love to each other 'Til death do us part,' not knowing just how long that would be but promising to do their best through the good years and the bad.

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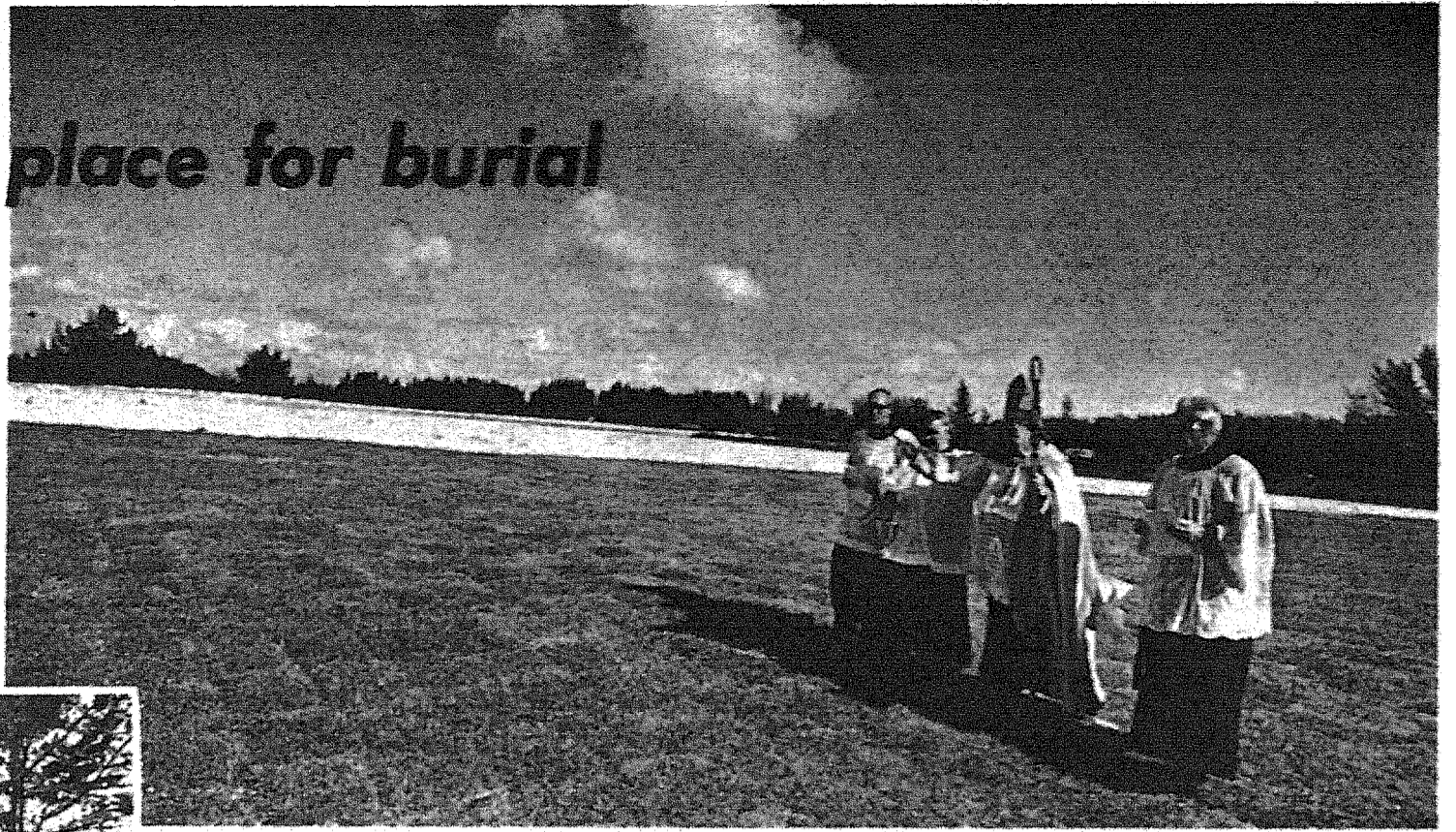
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is only changed

A respectful place for burial

Newest and third cemetery in the Archdiocese of Miami was blessed last Sunday by Archbishop Coleman F. Carroll in West Palm Beach



PSALMS are led by Msgr. James F. Nelan, Archdiocesan Director of Cemeteries, shown standing close to the large wooden cross erected for the impressive ceremonies at Queen of Peace Cemetery.

Outdoor congregation who witnessed the impressive ceremonies at the cemetery heard Archbishop Coleman F. Carroll speak following Benediction of the Blessed Sacrament at an outdoor altar.



Hundreds at cemetery blessing

WEST PALM BEACH — Through baptism Catholics merit the right and privilege to be buried in a cemetery where their bodies are cared for in a very respectful manner, Archbishop Coleman F. Carroll told the outdoor congregation which gathered here last Sunday for the blessing of Queen of Peace Cemetery.

Hundreds of persons attended the impressive ceremonies of blessing for the third and newest Archdiocesan cemetery, located on the 115 acres at 10941 Southern Blvd. (State Rd. 80) just one mile west of State Rd. 7 (441).

Father Urban Voll, O.P., rector of the Archdiocesan Major Seminary of St. Vincent de Paul, preached the homily during the special liturgical rites prescribed for the blessing of cemeteries. Archbishop Carroll spoke following Benediction of the Blessed Sacrament at an outdoor altar.

"WE know from our earliest teaching of the truths of our faith that the soul was given and created by God and implanted in our bodies," The Archbishop reminded. "The soul is the spiritual gift of God and the body is the temple of that wonderful spiritual being

we call the soul, making man, a rational human being, an image created to the likeness of God.

"Surely our faith tells us that because the body has occupied and performed such a wonderful work as the temple of the Holy Spirit, when it leaves our body, which is when death occurs, that body should be treated and cared for in a very respectful manner. And that is why we have Catholic cemeteries, that is why what we blessed today will be available for the Catholics in this area for years and years to come."

"WE know from the teaching of the Church that with death life is not taken away — it is only changed," the prelate continued. "And we know that on the last day our bodies will be taken from the grave by almighty God and united to the soul — that the body will be a glorified body and the soul will be the soul which made us a human being.

"So it is a praiseworthy practice and custom among us to expect and in a sense to require a separate and distinct place for burial," he said. "It is a praiseworthy custom for Catholics to visit the ceme-

tery and at the graves of their dear ones to say a frequent prayer for the eternal welfare of the individual whose body is represented in the grave. These are thoughts that should come to our minds today and especially throughout the month of November," he added.

Describing the new cemetery as a convenient area for those living in Palm Beach

County, the Archbishop also expressed his gratitude and the thanks of the people in nearby parishes to Msgr. James F. Nelan, Archdiocesan Director of Cemeteries, who, he pointed out, "has had the foresight and vision to provide here what will in a short time be a beautiful and fitting place as a burial ground for you and for your relatives and friends."

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It's not a long jump from pop-top to starving world

Money, pop-tops and food.

What do they have to do with each other?

There is a thread running through several issues as seen in recent events that may have a bearing on the future of millions of people and their survival in a world of starving people.

Henry Kissinger, this week proposed a five-point program for feeding the world's poor at a U.N. sponsored World Food Conference in Rome, a program designed "so no child will go to bed hungry" within a decade. The program involves various international mechanisms of food stockpiling, research and financing.

Fine. But any successful program will require genuine concern and support from the millions of people and leaders of the more affluent and technologically developed nations of the world. And Kissinger is reportedly miffed that there is not much concern among top government leaders that the United States play an aggressive and leading role.

The Church has always said that the earth's resources are provided by God for all his children, and one of the first moral lessons taught in the Scriptures is that we are our brother's keeper. In other words, we Americans who consume more of the earth's resources than any other nation have the greatest responsibility to help overcome the food shortage that will continue for decades as population rises and food remains scarce.

Can Americans really be expected to share and lead in helping the world feed itself? And what does all this have to do with money and pop-tops?

News headlines this week tell of a resounding defeat of a proposal to ban pop-top cans. News stories also tell us that the companies opposing the ban spent vastly more money advertising against it than did the law's backers.

That's where the money and the pop-top come in.

Clean environment and anti-litter are clearly for the common good. But his would require financial adjustment in the industry and a very slight sacrifice on the part of the people.

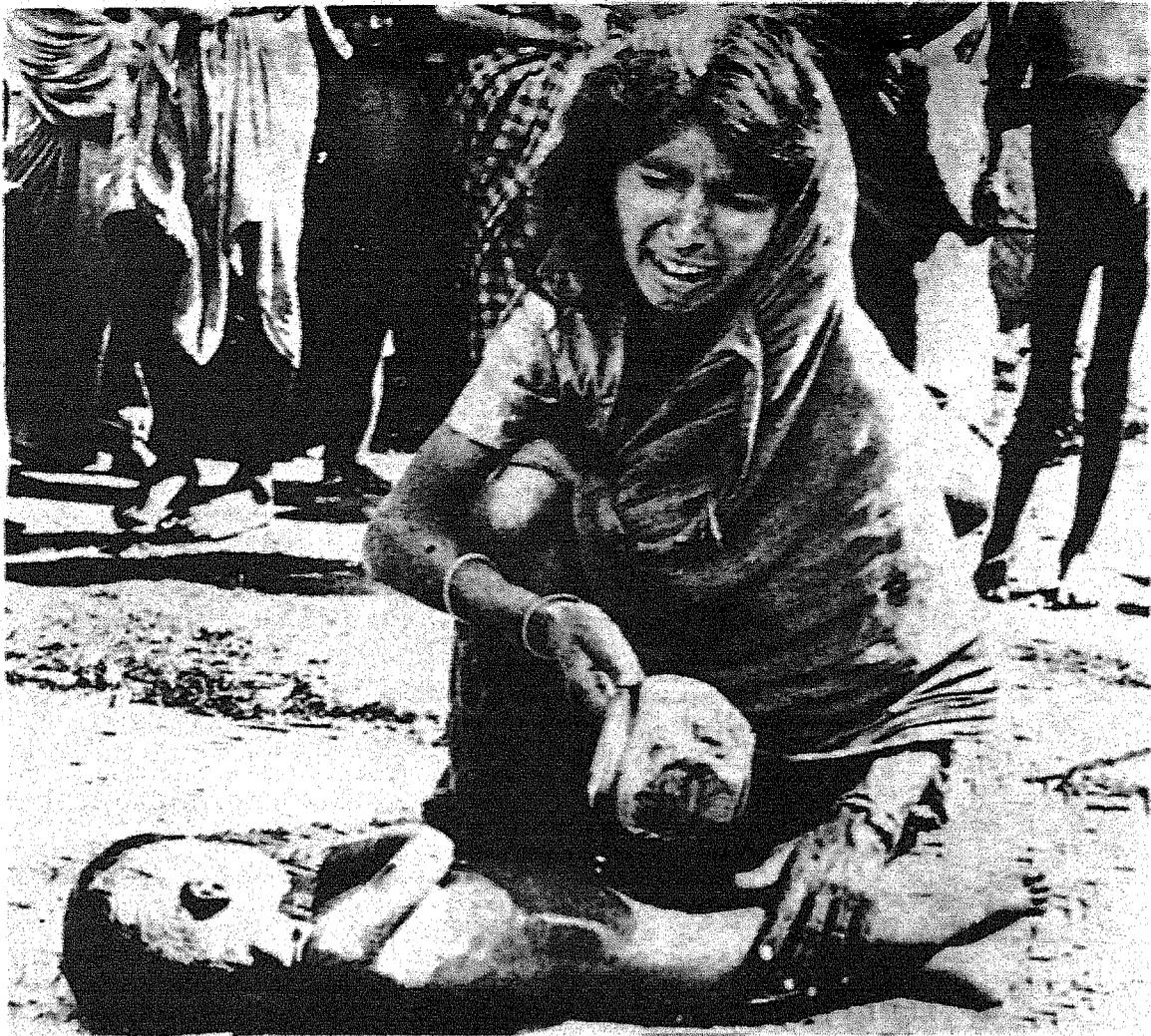
If money can buy so much opinion molding (including half-truths and fear appeals) and if we are unwilling to return bottles and cans to the store — which was the only choice a decade or so ago — then are we going to be willing to change our eating habits to help starving people who are too distant to be seen?

Are big agriculture and international cartels, such as the ones which reaped windfall profits in selling wheat to Russia last year and thus depleted our reserves, making it impossible to help anyone this year — are they willing to join in a humanitarian effort to channel resources through the U.N. to the world's hungry?

Are the sugar companies — one of whose profits soared 1,200 per cent last quarter, because of continued high prices as one company president put it — are they willing to funnel some of this profit into feeding a starving Haitian?

Are the big oil companies, which continue to make inflated profits in an inflation-ridden world, willing to pitch in on the energy and financing necessary for any global project?

In short, can a society that is wedded to big gas-consuming cars and throwaway pop cans, and an economy driven by whatever-the-traffic-will-bear profiteering really take the lead in saving the world from hunger?



NOT ENOUGH FOOD — Mrs. Haza Khatam bathes her daughter, Mumtaz, 2, for the last time as she prepares the child's body for burial in Assam, India. The little girl, who died from malnutrition, was buried in a one-foot grave. In Rome, world leaders are discussing how to solve the deadly food shortage as they gather for the World Food Conference.

Giant of a man — Chesterton; his influence again takes hold

By MSGR. JAMES J. WALSH

Many Catholics and non-Catholics today cherish fond memories of a giant of a man, Gilbert K. Chesterton. An Englishman, convert to Catholicism, essayist, critic, author of many books, he died in 1936. Very many people who knew Chesterton's extraordinary influence in the world of his day have expressed the vain wish that he were still alive and using his powerful pen in the cause of truth.

He possessed the genius of clear thinking combined with a child-like honesty, and he turned his mind like a searchlight on a wide variety of topics. He used to write detective stories — the famous Father Brown series — to relax after doing a serious book. After he became a Catholic, he used his enormous talents in making known and defending the faith. He did so with such zeal and depth that even his enemies admired him.

WHAT brought him to mind was a recent news story stating that in Canada great interest in his life and works is being revived. This month a new journal, "The Chesterton

The Truth of the Matter

Review" begins publication. The news release noted that "interest in Chesterton today extends far beyond Catholic circles." Recently W. H. Auden and Kingsley have produced books full of praise of Chesterton.

It also stated that "Even Marxist critics are expressing an interest in what they regard as his valuable criticism of modern capitalism."

Certainly if Chesterton were alive today, there would be less confusion. He would have lampooned in a firm, gentle way the extremists at both ends and cut away the fat from their thinking. Maybe the new journal will catch the spirit of his apostolate and help us in our need to clarify the truth.

In these days of depressed thoughts and gloomy predictions several religious leaders recently have made bold to express a note of optimism about the Church's future. Archbishop Fulton Sheen in an address last week echoed the same theme. He put it in a very blunt way: "Despite the cowards' leaving our churches and the lack of discipline in our lives, (the Church) will soon have a great resurrection."



MSGR. JAMES J. WALSH

However, he was not interested in giving merely a rosy picture of the future. He came down hard on the softness in our way of life. He said that "Christianity has lost the sense of self-denial and mortification that symbolizes Christ on the cross . . . there is little self denial today, no mortification . . ." He repeated a thought he has expressed often over the years, namely, that Russia and China have picked up, not the Cross with Christ, but the Cross without Christ." He described how the peoples of those two nations have taken "the qualities that abounded among Christians once, and strengthened them."

He stressed that our deep and genuine concern for the poor and starving will have much to do with the strong revival of religion. When we take seriously this obligation towards the needy, the Church will be "shedding its old skin and a new and strong Church will emerge."

IF YOU look far enough, you can find a different kind of problem every day. Not that we need any new ones, but some people manage to manufacture their own unique problems. Take the group in Norway who are determined to counteract, as a news story puts it, "the influence of the Christian faith and the churches on education, administration, radio and television."

They call themselves "The Norwegian Pagan Association." Their problem is rather different. They applied for "state acceptance," which is necessary for public grants. But the authorities did not approve their application, because they do not have a "creed," and the law demands a creed. Right now the leaders are sweating out the problem of how to transform their anti-creed into a creed. What headaches we mortals have!

'Pluralism helps evangelization'

VATICAN CITY — (NC) — Pope Paul VI, asking whether freedom of conscience and pluralism of opinion do not "cancel out any concern for the defense of our faith," answered a resounding no.

The Pope was speaking Oct. 30 at his regular weekly general audience. His topic was the just-concluded Synod of Bishops, which had brought more than 200 bishops from all over the world to discuss evangelization here.

"Is proselytism — the preaching of the Gospel, missionary effort — still permitted," he asked.

"Do not freedom of conscience and pluralism of opinion henceforth cancel out any concern for the defense of our faith?"

"No, they do not cancel this out, but rather quicken the need to accomplish this evangelization, in full respect for the conscience and opinions of others, but at the same time with greater urgency of witness, of example and of help."

The Pope also suggested that the current dearth of missionaries might stem from sloth and unbelief.

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'Don't expect too much from one visit'

Is Latin headed toward an exit?

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

Latin is apparently about to expire in one more department of Catholic life. The Synod of Bishops which recently ended in Rome signalled the approaching demise of Latin in official deliberative assemblies. Many of the Synod bishops preferred to speak in their own native languages. One evening, only eight of the 14 speeches were in Latin.

This was in sharp contrast to the Second Vatican Council at which only one speaker addressed the bishops in a language other than Latin. Patriarch Maximos dared to speak in French.

Undoubtedly many Catholics will lament the total disappearance of Latin from church usage. It is said that 95 percent of Catholics have welcomed the use of the vernacular in the liturgy but we do hear now and again of devout souls yearning for "a Latin Mass." Others of us however will rejoice. It always seemed to me the height of irrationality for the celebrant of a liturgy to speak a dead language unknown to his congregation but which they might find translated in a missal. A prospective convert once told me he felt the Church by using Latin was trying to prevent non-Catholics from understanding what was being said at the altar.

WHY have we held on to a dead language so long? Probably we thought that in some mysterious fashion a dead language can convey the unchangeable meanings of the unchangeable teachings that come from Christ. (I once asked a convert how we know that the church is infallible in its teachings. His ready response was quite amazing. "Because

Sum and Substance

Latin is a dead language and the meanings of words in a dead language never change.")

He was not alone in thinking that Latin was marvelously designed to convey to us down the centuries the immutable and eternal message that comes to us in Latin straight from Jesus Christ Himself. Of course, the fact is that Our Lord never spoke Latin nor did the Apostles. He spoke Aramaic and the evangelists wrote in Greek and the early Christians prayed in Greek for the first three centuries.

The Eucharist was not celebrated in Latin before the middle of the fourth century. The Latin used in the Curia at Rome certainly never had any connection with Christ or the Apostles. As a matter of fact, the "New Catholic Encyclopedia" says, "In this manner there slowly developed a papal chancery language and style which differed in many respects from the Christian spoken language. This curial style was modeled on the imperial curial style, on the language of the imperial official documents." The language style of the Vatican Curia has pagan origins: The language of the early Christians was quite different from the language of the imperial Roman government.

THE "New Catholic Encyclopedia" goes so far as to say that "the most characteristic features of style that made the Latin of the Roman liturgy into a sacral language were taken from the old sacral tradition of pagan Rome." (Quotations from article entitled "Latin in the Church.") It's not wrong to borrow from pagan sources but it is wrong to imagine that Latin is a pure evangelical language.

The word of God deserves to be expressed in language that best communicates the mind of the speaker or writer. The essence of good style, according to Cardinal Newman, is the precise word. The precise word is the word that most effectively brings out the majesty, power, color and vitality of the idea expressed. At the Synod, however, some bishops had to fumble with words that came out of a dead language and did not adequately convey their intended meaning.

Father Walter Burghardt, a Jesuit theologian-consultant to the U.S. bishops at the Synod, remarked that "in the Latin used at the Synod, ideas tend to become colorless. The picturesqueness, the vividness become more bland than I would like them to be." He went on to say that it was difficult to get "the color and the blood and the guts" of English into Latin.

St. Paul told the Corinthians they had better not speak in tongues unless there was someone present who could explain what they were saying so that the whole Church would benefit. "But if I do not know the language being spoken, the man who uses it will be a foreigner to me and I will be a foreigner to him." (1 Cor. 14 v. 11).

Latin is a foreign language to Americans. Granted some members of the Synod did not understand English but simultaneous translations were provided. May Latin have the grace of a happy death!

Assistance by 'hand-up' best

By DALE FRANCIS

The Catholic Church has a long tradition of helping the poor. It developed over the centuries to a place where it was institutionalized into thousands of hospitals, orphanages, centers for care of the old. What was known by the poor everywhere was that they could find help for their needs from Catholics.

But four years ago a plan with a difference was conceived. It was called the Campaign for Human Development. The motives that gave it life were not different from those of the past: they were based in love and respect for all human beings. But if the foundation was the same, the concept was excitingly different.

That concept was imaginative and creative, it called not just for helping people but for allowing them to help themselves. It had no relationship to a past where the poor were given a hand-out; it offered instead a helping hand, a hand-up.

WHAT was perhaps most different about it was its daring, its willingness to take a risk. In our long tradition of helping the poor, we really held on to the administration of that help. The hospitals, the orphanages, the offices that utilized the funds, we retained under our own control. There was nothing wrong with this, it was responsible stewardship, but those who created the plan for the Campaign for Human Development believed the times demanded a more daring plan.

The Campaign for Human

Development gives its help to organizations that are in no way under the control of the officials of the campaign. It makes its allocations to those organizations that seem best qualified, to hold the most promise, or helping people to help themselves.

There have been three collections for the Campaign for Human Development. In those three collections the Catholic people of the United States have given a total of \$24,520,483. Considering we are more than 45 million people this may not seem like a tremendous sum. But when you remember that those 45 million include many members of the same family, that they include many people who are themselves in situations where they are among the poor, that we live in a time of fading allegiance of many Catholics, it is a tremendous accomplishment for the people to have raised more than eight million dollars a year for the Campaign for Human Development.

You must remember that they have done this even as they met accelerated parish costs, rising school costs, rising costs in meeting their own family needs. They have done it, too, while continuing to give generously to Catholic Relief Services, the Propagation of the Faith and many other worthwhile causes in the Church. It is a tremendous achievement and the Catholic people have a right to be proud of their own response to the needs of others.

IT HAS BEEN a generosity that has been deserved, for in these

years since the Campaign for Human Development started that organization has contributed as no other private agency in the world to helping people to rise above their situations of poverty and powerlessness.

One quarter of the money contributed by the people remains in the diocese where the people live. There it supports programs developed and chosen by those in the diocese. But the remainder goes to the national offices.

In the first three years that national organization has given grants totalling \$15,196,437. Administrative costs, which for some agencies total more than half the total allocated, have been held to \$841,422. There was another \$2,005,640 for development and education. But through dioceses and through the national organization, there has been \$21,673,421 given directly to help people help themselves.

That means the total amount spent in administration, in raising funds, in educational programs and materials, the Campaign for Human Development has spent only 13 per cent of its total funds. That makes it one of the most efficient organizations of its kind anywhere, it makes it evident that when you contribute to the Campaign for Human Development your help really goes to people.

What has Campaign for Human Development accomplished? Why should you respond generously this year, more generously than ever before? I'll talk about that next week.

'Bah' to those who ridicule motherhood

By ANTOINETTE BOSCO

One of the wierdest things that's happened in the past five years is the toppling of motherhood. A number of forces have converged, all with a common denominator for mothers — feel guilty. If you have a large family, you've caused the population explosion. If you like being a homemaker-wife and mother, you are suffering either from atrophy of the brain or terminal role-brainwashing, a fatal condition transmitted by the male.

I don't buy any of the darts being thrown at mothers. I don't feel guilty about having given the world six more people. Nor do I feel I sacrificed some great identity-thing because so much of my blood, sweat and tears went into raising a big family instead of being channeled into some great other-career which paid off in money. No manuscript I ever wrote will ever quite compare to Paul, John, Mary, Margaret, Frank and Peter. Amen.

SOME of my excitement with motherhood — which I still feel — has something to do with the fact that I had, and have, fun-times with my children more often than drag-times — those dismal periods when for a half-penny you'd give all the monsters away!

There was the day, for example, when Frank, then five, suddenly stopped playing, got my attention, and asked, "Mommy, if I died, would you cry?"

A bit startled by his question, I countered with deliberate lightness, "Sure — would you cry if I died?"

He thought a minute and then answered, "I wouldn't cry too hard if you died of old age."

The Bottom Line

When Peter was four, he topped that one. Since I was "prematurely grey," Lady Clairol's dark brown and I had been doing a good job fooling the public. Only this was one of those times when I had been too busy to do a touch-up, and my grey was up a quarter inch from my roots. Peter had climbed up to sit next to me, and for the first time, he noticed my two-toned hair. In a slight panic, he asked, "Mommy, why are you growing old hair?"

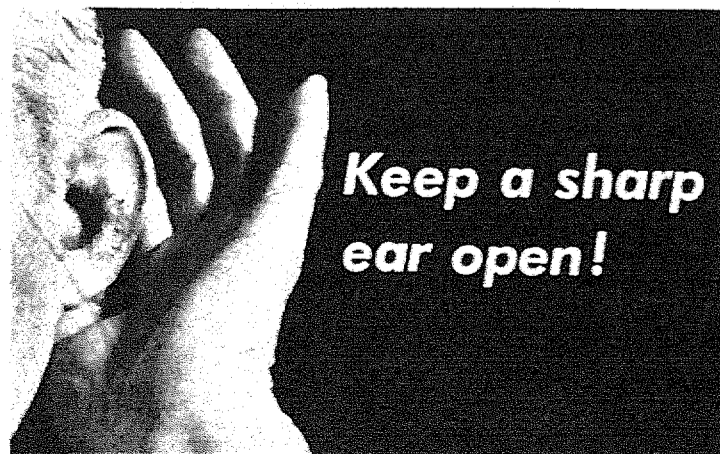
Mary was the great poet. I only remember the last two lines of the poem she sent me on my 35th birthday: "Now Mom's 35, and in five more years, she'll be alive!"

I HAVE the poem she wrote me on Mother's Day 1963 intact. It very evidently pre-dates women's lib: "Even though we have our fathers, we love mothers just the same. After all, they do your cooking and they mend our clothes. And when we find we have a problem, solution mother knows."

John was the bold one. When he was eight, he gave me a surprise Mother's Day present. Flanked by five of his little male friends, he came into the kitchen, holding something behind his back, my present — the privilege of holding his pet snake. What's a mother to do? I held the snake, oohed and aahed over it, and gave it back. I fainted only after all the boys had left. Later I found out that my larcenous son had made bets with all his friends that I would hold the snake. My reward was fame, however, because I became the mother-heroic to all the boys on the block.

Like all mothers, I, too, say, I wish I had written down all the cute things the children said as they were growing up. I remember some: "My foot is sparkling," when Paul got up after sitting on his foot, and the sleeping appendage started coming back to life; "My skin is chipped," when Margaret scraped her arm; "The wind is covering me," when Mary was chilly in the park; "My voice is wrinkled," when Margaret's vocal chords were altered by a strep throat.

I wouldn't be so unreal as to suggest that motherhood is a simple job, or always pleasant. What I have learned is that life with children is alive, a constant challenge to grow, with lots of fun for seasoning. The anti-forces will no doubt continue to put motherhood down — while I, and others like me, continue to enjoy it.



Keep a sharp ear open!

On this page...

...our readers are invited to sample a variety of Catholic viewpoints which reflect opinions of the authors and are not necessarily the official position of the Church.

Around the Archdiocese

Broward County

An "Economy Sale" under the auspices of St. Bartholomew Women's Club, Miramar will be in progress from 8 a.m. to 8 p.m. on Nov. 9, 10, and 11 in the school. The Club's annual card party is slated for 8 p.m., Nov. 13. Reservations may be made by calling 981-4393 or 987-4433.

St. Charles Borromeo Women's Club, Hallandale, will sponsor a calendar luncheon and card party at noon, Nov. 18 in the parish hall. Reservations may be made by calling 929-1914.

St. Sebastian Council of Women will sponsor a luncheon and bridge party at the Yankee Clipper Hotel at noon, Wednesday, Nov. 13. Tickets may be obtained by calling 525-9255 or 564-2618.

An auction and dance under the auspices of Our Lady Queen of Martyrs Women's Club will begin at 8 p.m., Friday, Nov. 15 in the parish hall.

"Something Beautiful for God," a film explaining the work of the famed Mother Teresa will be featured during the monthly meeting of St. Bernard Women's Guild at 7:30 p.m., Tuesday, Nov. 12 at Roarke Memorial Center, 1720 NW 60 Ave., Fort Lauderdale. Copies of the film in book form will be available.

St. Anthony Women's Club, Fort Lauderdale, will conduct a business meeting at noon, Tuesday, Nov. 12 in the clubrooms of the parish. Dessert and cards will follow.

Members of St. Matthew Women's Club will participate in the 7 p.m. Mass on Nov. 12 and a business meeting will follow at 8 p.m., in the Hollywood Federal Savings & Loan Assn Bldg., East Beach Blvd. All ladies of the parish are invited to attend.

An auction will highlight the next meeting of Catholic Daughters of America, Court Infant of Prague, at 8 p.m., Wednesday, Nov. 13 in Nativity parish hall. Applications for new membership may be made by calling 989-0285 or 983-7490.

Dade County

Members of the Patrician Club, Miami Beach, will observe a Corporate Communion during the 10:30 a.m. Mass on Sunday, Nov. 10. The Club will meet at noon, Tuesday, Nov. 12. A light lunch will be served and entertainment provided by the Miami Beach Ballet.

Members of St. Mary Magdalen Women's Guild, Sunny Isles, will observe a Corporate Communion during the 10 a.m. Mass on Sunday, Nov. 10 in the parish church.

"Meat" will be the topic of discussion when St. Rose of Lima Guild meets Monday, Nov. 11 at 11 a.m. in the parish auditorium, 10690 NE Fifth Ave. Dennis Rudasill, meat specialist will discuss cuts of meat.

Visitation Women's Club will sponsor a games party beginning at 8 p.m. today (Friday) in the social hall.

Beginning on Sunday, Nov. 24 a monthly Mass will be celebrated in St. James Church, N. Miami for couples observing wedding anniversaries during the month. A social hour will follow in the parish hall. Deadline for notifying Mrs. Doris Nasti for the November celebration is Nov. 18. Please call her at 681-7802.

A "Refresher Day" for mothers will begin at 9:30 a.m. and continue until 2 p.m. at the Dominican Retreat House, 7075 SW 124 St. on Tuesday, Nov. 12. Reservations may be made by calling Sister Ann at 238-2711.

Palm Beach County

New members of Catholic Daughters of America, Court Palm Beach, will be received during 12:15 Mass, Sunday, Nov. 17 in St. Juliana Church. Prospective members may obtain additional information by calling 842-2531.

The Shamrock Club of Palm Beach County meets today (Friday) at 8:30 p.m. in the American Legion Hall, 212 N. "J" St., Lake Worth. Refreshments, dancing and a singalong will be included.

Marriage Encounter groups will sponsor a dance on Nov. 16 at St. Joan of Arc parish hall, Boca Raton. A buffet supper will be served and a band will provide music. Reservations may be made by calling 585-9841. No tickets will be sold at the door.

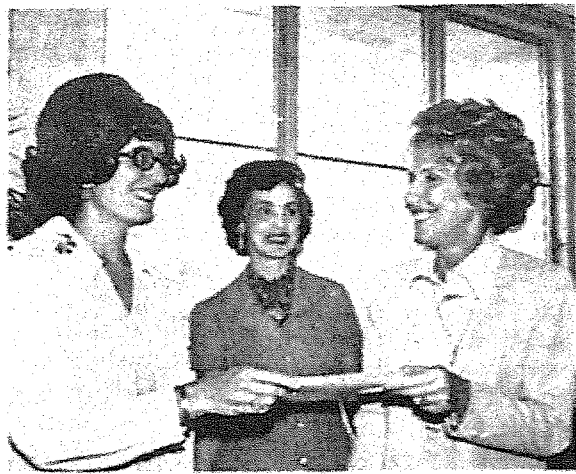
Marian Center for Exceptional Children will benefit from a cocktail party and buffet which members of the Auxiliary will sponsor on Friday, Nov. 15 at the home of Mr. and Mrs. Michael O'Neil, Bay Point. For reservations call 757-3107.

A dessert bridge and card party will be sponsored by Mercy Hospital Auxiliary on Tuesday, Nov. 19 at the First Federal Savings & Loan Assn. Bldg., 2750 SW 22 St. Tickets may be obtained by calling 891-4038.

St. James Forever Young Club will sponsor a square dance on Nov. 13 in the parish hall at 2:30 p.m. Jack Lasky, professional caller will be featured.

Their seventh annual "Italian Night" will be sponsored by the Coral Gables Council of the K. of C. on Nov. 16 in the Council hall, 270 Catalonia Ave. Spaghetti dinner will be served and music for dancing and entertainment will follow.

An all day "Mini Bazaar" sale under the auspices of St. Joseph Women's Club, Surfside, is scheduled for Nov. 16 in the club rooms.



MARIAN SCHOOL in Miami will benefit from a donation of \$2,000 made by the Daughters of Isabella. Mrs. Marie Renzi, principal, is shown receiving the check from Mrs. Lee Williams, left; and Mrs. Helen Nowels regent of the Coral Gables group.

Their 19th annual bazaar will be sponsored by St. Juliana Women's Club on Saturday and Sunday, Nov. 9-10 in the school cafeteria, 4500 S. Dixie Hwy., West Palm Beach. Hours are 10 a.m. to 6:30 p.m. Saturday and 8:30 a.m. to 1 p.m. on Sunday.

Plans have been announced for St. Clare parish 12th annual Candlelight Ball on Saturday, Dec. 7 at the Round Table on Marine Drive, W. Palm Beach. Reservations may be made by calling 622-8198 or 622-3697.

St. Joan of Arc Guild, Boca Raton, will sponsor its annual membership tea from 3 p.m. to 5 p.m., Wednesday, Nov. 13 at the home of Mrs. Harry Holly, 150 Key Palm Rd., Boca Raton. Father Ronald Pusak, pastor and Sister Margaret Mary, principal of St. Joan of Arc school. During the tea donations for the NCCW "Adopt A Child program" will be accepted.

Artist and craftsmen invited to join in sale

Artists and craftsmen in South Florida have been invited to participate in St. Louis parish arts and crafts sale scheduled for Sunday, Nov. 24 at 7270 SW 120 St.

Paintings, graphics, sculpture, ceramics, crafts and art objects of all kinds are eligible for display and sale during the event sponsored by St. Louis Woman's Club. Each exhibitor will be given approximately 200 sq. ft. of an outdoor grass area and must furnish his or her own easels,

tables, display racks etc., as well as identification signs and umbrellas in case of inclement weather.

An indoor area will also be provided in the air-conditioned family center where 2 1/2 x 6 ft. space with tables and chairs will be available. Advance registration is necessary for exhibitors and may be made by contacting Mrs. Joseph F. McAloon at 666-4927 or Mrs. Earl Weilbaum at 235-8090.

Refreshments will be available during the sale which begins at 9 a.m. and concludes at 5 p.m.

Clothing, food gifts sought

Agricultural farm workers in South Dade County will benefit from a canned goods drive and a clothing and food campaign being conducted by two affiliations of the Miami ACCW.

Epiphany Woman's Club in South Miami is asking that canned foods be donated between Nov. 10 and 17. Donations may be placed in boxes provided in the Epiphany parish hall.

In North Dade members of Visitation Women's Guild are seeking clothes for school-age children, canned foods, canned milk, kitchen utensils, and furniture as well as dishes. Anyone who wishes to donate any of these items is asked to call 651-3028 or 652-6595.

Women to get defense tips

PALM BEACH — A seminar on current crimes against women with the emphasis on self-defense will be conducted by the Palm Beach County Right-to-Life League at 8 p.m., Thursday, Nov. 14 in St. Edward multi-purpose center, 181 N. County Rd.

Guest speakers will be Detective June Sweetland and Detective Kenneth Leonard of the Riviera Beach Police Dept. Included in the program will be a film accompanied by narration.

Festivals and fairs slated in communities

Pre-holiday festivals are slated to be held in several parish communities of South Florida during the coming weeks.

HIALEAH — Immaculate Conception parish festival opens today (Friday) on the grounds at 68 W. 45 Pl. and will continue through Sunday.

Fifty booths featuring a variety of games for all ages will highlight the event, as well as rides and American, Italian, and Spanish refreshments. Special handicraft booths will offer items for Christmas gift-giving.

HOLLYWOOD — Annunciation parish carnival begins Thursday, Nov. 14 and continues through the 17th on the grounds at 3781 SW 39 St., Lake Forest.

Scrubby, Daria and Puppets from the Skipper Chuck Show will make an appearance today and on Saturday. Ramos, the magician has scheduled shows at 3 p.m. and 8 p.m.

A chicken dinner will be served from 1 p.m. to 6 p.m. on Sunday when Toby the Robot will visit the fair at 6:30 p.m.

Variety booths will offer items for all ages.

SOUTH MIAMI — The Pre-marriage conferences set

COCONUT GROVE — Pre-Cana Conferences for those planning to marry within the next six months are scheduled to begin on Nov. 19 in St. Hugh parish.

The 8 p.m. sessions will also be held Nov. 26, Dec. 3 and Dec. 10.

Mothers Guild of Our Lady of Lourdes High School will sponsor its second annual Fall festival and barbecue on Sunday, Nov. 10 from 1 p.m. to 6 p.m. on the school grounds, 5525 SW 84 St.

Free baby-sitting services, free viewing on television of the Dolphins game and supervised games for youngsters will be featured.

NORTH MIAMI BEACH — A "Round the World County Fair" begins today (Friday) and continues through Saturday and Sunday at St. Lawrence parish, NE 22nd Ave. and 191 St.

Games, rides, handicrafts, art exhibits, and refreshments will be featured as well as a variety of booths.

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BUSINESSMAN'S CLUB listens during its monthly luncheon at Gesu Church following Mass, as Tom Johnson speaks on "Why I Chose Life." Club coordinator John Mason said "Our club is a group of men in the downtown Miami area who have come together to develop our spirituality and a better understanding of our faith and hopeful to have an impact on the downtown area in the long run. Father Fabacher (pastor) has been very kind to us, too." Other club coordinators are Bill Wells, Jack Gallagher, Steve Berrone and Larry Dries.

Sr. Patricia new head of Maurawood

WEST PALM BEACH — Sister Patricia Mary O'Brien has been named administrator of Maurawood Residence for Unwed Mothers.

In her new position Sister succeeds Sister Mary Francis Peterson who has been elected superior of the Sisters of Our Lady of Charity of Wheeling, W.Va.

FORMERLY librarian at the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach, Sister Patricia Mary is a native of Valley Stream, N.Y. who earned degrees in education at Duquesne University, Pittsburgh.

Prior to assuming her duties at the major seminary in 1970 Sister was a member of the staff at Maurawood for a short time after serving as a



MAURAWOOD'S new administrator, Sister Patricia Mary O'Brien, talks with one of the residents at the home for unwed mothers in West Palm Beach which provides medical care and academic studies as well as social services.

member of the faculty at Our Lady of the Valley School administered by her community in Wheeling.

By JOHN MUTHIG

ROME — (NC) — World food production could be doubled in a year if the world decided to do it, according to a founder of the National Catholic Rural Life Conference of the United States.

Msgr. Luigi Ligutti, who will turn 80 "on the first day of spring, 1975," also described the world food situation as "alarming but improving."

IN AN interview before the opening Nov. 5 of the United Nations-sponsored World Food Conference here, Msgr. Ligutti insisted that the way to end hunger is "not through handouts but through helping little people help themselves."

In his home off Rome's ancient Aurelian Way, Msgr. Ligutti declared:

"There's a miracle under every rock and an infinite potential in every drop of water. World food production could be doubled in 12 months with available means, but that would take a lot of intellect, ability, will and concern for social justice."

The Italian-born American priest, who helped found the National Catholic Rural Life Conference (NCRLC) during the depression, also said that the alarming world food picture is improving for several reasons. First, "Our diet and nutrition is way better than it was during the time of the French or our own American Revolution." He recalled that even at the turn of the century when he was growing up in a small village in Northeast Italy, deaths from protein deficiency were rather common in Italy. They are virtually unknown now.

THE situation is also brighter because consciousness and concern about world hunger is "getting to be universal — not just felt by a few do-gooders. Fifty years ago we couldn't possibly have thought about holding a world food conference."

Another hopeful sign, he said, is that Christians in the West, the developing world itself — are conscious of the fact that suffering people are capable of self-help."

The world's simple "little people," he asserted, "have the ability of a Michelangelo, Da Vinci or an Edison." The goal of the food conference, should be to unlock their power, he said.

CHRISTIANS in the West, Msgr. Ligutti said, must sharpen their sense of "stewardship," or "giving a return to God from what He has given us." One way to do this, he explained, is through changing wasteful consumption patterns. Current lifestyles are doing an injustice to future generations to whom "we should hand on the world richer than when we received it."

The priest, who seriously farms land next to his one-story home, said he has just ordered 200 trees to plant on his property.

"I'm not going to see them fully mature, but I am proud to say that I handed down something which I myself have not received."

Msgr. Ligutti suggested that American Catholics practice stewardship by helping Catholic Relief Services (CRS), the overseas aid agency of U.S. Catholics. He called CRS a "well-organized group which does the work where it counts," in great part through self-help projects.

He also urged that Americans try to convince the government to fund similar projects.

"Hunger in the world won't be cured by great big projects or great big machinery. Give a missionary working on the local level a dollar and you are lucky to get 50 cents worth of work out of it."

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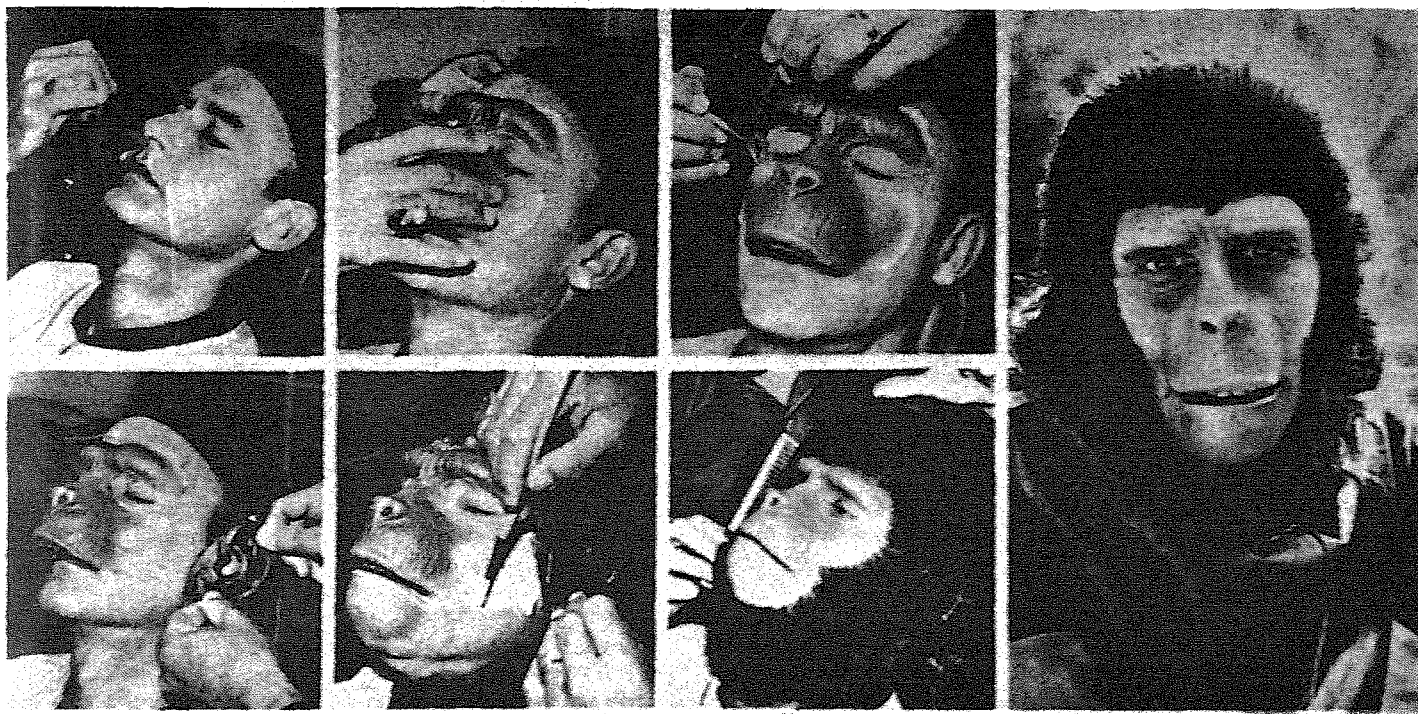


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World can double food in year, priest asserts



Roddy goes ape

IN CASE one of the kids asks, this is how Roddy McDowall, one of the stars of "Conquest of the Planet of the Apes," is transformed from homo sapiens to "simian sapiens," one of the intelligent masters of the strange habitat. It takes at least three hours to undergo the grueling transformation which involves foam rubber, glue, hair, makeup and the skill and patience of the studio technicians. The movie will be aired Thursday, Nov. 14 at 9 p.m. on Ch. 4.

Book for catechist is 'as oil on troubled waters'

OUR MESSAGE IS CHRIST by Johannes Hofinger, S.J. Fides Publishers, Inc., 1974. 130 pages, \$2.50

"Our Message Is Christ," so reverently and practically presented by the famous kerygmatic theologian, Johannes Hofinger, reminds all dedicated catechists and preachers in the ministry of the word that they are the witnesses and spokesmen of God. It is their privilege to serve God as free instruments in His communication with man.

Father Johannes Hofinger has circled the world 16 times in the last 20 years giving countless conferences on modern

BOOK REVIEW

catechetics, as well as authoring numerous articles and books. Since 1949 he has been a member of the East Asian Pastoral Institute in Manila.

IT IS the special aim of the author to assist all those who teach religion by presenting the more important elements of the Christian message in the light of Christ who is the very center of all.

Updating the approach in presenting The Message of Christ, the author has combined his resources so explicitly with each lesson that the catechist or messenger of Good News of Christ is urged to dip into freely and digest for presentation to his hearers the wealth of information to be found in the Constitution on Divine Revelation, Dogmatic Constitution on the Church, Pastoral Constitution on the Church in the Modern World, Constitution on Sacred Liturgy, Decree on the Missionary Activity of the Church and the Decree on the Apostolate of the Laity.

The Second Vatican Council gave a splendid example by its own presentation of the Christian message. In the Constitution on Revelation it shows lucidly how the whole revelation has its inner unity in Christ in whom God revealed His love to the fullest, and, at the same time, realized it among us. Through Christ God challenged man to a covenant of friendship with Him; through Christ he finally established this covenant and leads it to its consummation.

THE TOPICS treated in presenting The Message of Christ touch the core of Christian education: God, faith, Jesus, the Holy Spirit, Scripture, sacraments, prayer, liturgy, preparing for the coming of Christ and His second coming. The topics invite personal commitment as a prelude to working in the catechetical field. Topics and treatment suppose the need to grow first as a Christian adult and next as a teacher. The intent is to provide depth and scope to the Christian faith as it finds expression in daily, real-life living.

To those readers who are not in the catechetical field, this book would be as oil on troubled waters to ease their way into the atmosphere of the Holy Year preparation for reconciliation and penance in their daily lives. Father Hofinger's analysis springs from prayer and leads to prayer. His aim is not simply understanding but the kind of understanding of God's revelation which deepens and enriches the life of faith.

(Reviewed by Sister Celine Gorman of the Archdiocesan CCD office.)

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Capsule reviews

Law and Disorder (Columbia) is a broad, at times very broad, satire about the frustrations and survival techniques of living in New York City in the Seventies. The movie stars Carroll O'Connor and Ernest Borgnine as, respectively, a taxi driver and a hairdresser who form a number of their neighbors' on the Lower East Side into an auxiliary police force to put a stop to the muggers, the thieves, the exhibitionists, et al., who are turning their little corner of "Co-op City" into two hostile camps. Ivan Passer's second American film has more on its mind than the frequently uproariously funny sequences that "document" the work of the perpetrators and the shenanigans of paunchy middle-aged men ogling themselves in police uniforms that offer the illusion if not the reality of power.

Unfortunately, Passer can't manage the delicate balance between comic fantasy and the grim reality of wasted lives, and the jarring tragedy of his film's resolution, a tragedy that shocks but not in the way the film maker intended, will leave many viewers with the feeling that they were had. This, coupled with a thorough excess of street language and a number of embarrassing sexual references makes Disorder itself a somewhat schizophrenic exercise in frustration. (A-IV)

The Bears and I (Buena Vista) A Vietnam veteran (Patrick Wayne), trying to find peace in the wilds of a remote Indian reservation, unknowingly breaks a tribal taboo when he starts raising three bear cubs whose mother has been killed by a poacher. The Indian leader (Chief Dan George), whose son was killed in Vietnam, comes to believe that Wayne is an undercover agent working for the government and its plan to turn the reservation into a national park. Ostracized by the Indians yet unsympathetic to the officials implementing the government decision, Wayne solves the crisis by the simplistic suggestion that the tribe stay on in the new park as deputy rangers. One doesn't expect a very deep level of social reality in Disney films, but this one seems a little more than normally insensitive and patronizing in its attitudes to contemporary life. However, the younger set won't let the story line get in the way of enjoying the wilderness background and the cute antics of the baby cubs. (A-I)

11 Harrowhouse (Fox) The all-star cast in 11 Harrowhouse does not disguise the fact that this is a caper movie, a one play routine adventure story where the focus is on trapings and not on substance. Given the limitations of genre, however, 11 Harrowhouse is a minor gem, a ruby or sapphire if not a diamond. Director Aram Avakian makes the most of his London setting and especially the metallic glint of the sophisticated detection devices in the basement of the diamond exchange. From stuffy conference room to palatial baronial hall, the small touches are right. Candice Bergen is, however, all wrong: her interpreta-

tion of spoiled little rich girl never quite comes off, and the minor lesbian subplot is pathetically inept rather than funny.

One constantly has the feeling that the whole voice-over sound track, which distances the audience from the action and re-interprets the attitudes of the male protagonist, Charles Grodin, was a last minute and rather wise addition. Bergen and Grodin are so deadpan throughout that without some voice over, the audience wouldn't know what they were doing let alone what their emotions were. They would have been industrial diamonds in a platinum setting.

The device used to remove the diamonds has a clever appeal, but the film seems to run out of steam once the burglary is complete. The unmotivated chase sequences are bizarre rather than funny, and the final wedding sequence seems little more than a modest bow to convention. Audiences, the ending suggests, can love successful thieves, but not unmarried lovers. (A-II)

Two books timely for the Holy Year

BOYNTON BEACH — A priest of the Archdiocese of Miami is the author of two books described as suitable to assist the individual in renewing his personal spiritual life in preparation for the Holy Year.

"A Voice for the Heart" and "Renewing Your Faith" are the works of Father Donald Connolly, pastor, St. Thomas More Parish, Boynton Beach.

THE first book is a condensed and modernized translation of The Imitation of Christ by Thomas A Kempis and Introduction to the Spiritual Life by St. Francis de Sales. According to Father Connolly, it is the first book of spirituality published that is totally ecumenical.

His second book is an anthology of excerpts from 24 writers on spirituality. Included is the application of the Church's teachings on social justice in the world.

THE author of six books whose works have appeared in magazines and newspapers throughout the world, Father Connolly was for several years on special assignment to the American Bishops as coordinator of their National Catholic Office for Radio and Television when it was initiated several years ago. He assisted the major networks in the production of hundreds of radio and TV programs and served as theological consultant to the networks.

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ROBERT FOXWORTH (left) as Depression America's deadly criminal Alvin Karpis, is captured by FBI Director J. Edgar Hoover (Harris Yulin) and his men, in "The FBI Versus Alvin Karpis, Public Enemy Number One," to be seen as a world-premiere presentation on "The CBS Friday Night Movies" Today, Nov. 8 (9-11 PM), WTVJ, Channel 4.

Comments on TV's new shows

By JOSEPH GALE
NC News Service

Have you caught up with "Bicentennial Minutes" yet? They are 60 seconds each narrated history that follow the CBS 8 p.m. (ET) show every night of the week.

The narrators are as diverse in personality as Harry Golden and Zsa Zsa Gabor, and for the duration of one minute each tells about an authentic human, momentous or little-known event in America's history that occurred on the date of telling.

The idea was launched July 4, 1974, and will continue through July 4, 1976. Someone figured that would come to 732 minutes, or more than 12 hours worth if laid end to end-not counting commercials, if they ever were laid end to end.

Though not quite a tour de force, it is a novel idea if for no other reason than to watch the celebrities read their cue cards. Some mumble; some sputter; some intone with grave good diction; some laugh it up; some celebrate.

NOT TO LIKE "Little House on the Prairie" (NBC, Wednesdays), is like not liking the flag, motherhood and apple pie.

So who am I to dissent? It's sentimental corn, cloying, saccharine, a frontier "I Remember Mama," and I like it.

The series is based on Laura Ingalls Wilder's "Little House" books which chronicle her girlhood a century ago in the West.

Papa is executive producer Michael Landon of "Bonanza" fame who seems unlikely anywhere outside the Ponderosa. Karen Grassle is perfectly cast as young, comely



Mama. The girls, however, steal the show with ease. They are 10-year-old Melissa Gilbert, 12-year-old Melissa Sue Anderson, and identical four-year-old twins, Lindsay and Sidney Green Bush, who alternate as the baby of the family.

If you don't mind shedding a tear and remembering how it was, this one is for you. The Ingallses are a God-fearing family that displays all the conceivable virtues and believes in, and practices, the Golden Rule. For a change, that's not bad.

ONE approaches "Friends and Lovers" (CBS, Saturdays) with anticipation. Paul Sand is a double-bass player with the Boston Symphony Orchestra, and also a lovelorn bachelor. He gives lessons in order to make more money (with union wages what they are today?). His lone student is female — the foil is always female — and he loses his heart, of course.

Comedy or not, a story line based on a slightly kooky classical bass player promises fleeting visions of the great orchestra, behind-the-scenes in the Green Room, and so on.

Alas, the big fiddle is merely an instrument for takeoff. Remove the gimmick, and what's left? Another half-hour comedy. Give it a No. 4 on the Richter scale.

ALSO on Saturdays, ABC's "The New Land" makes a respectable showing of a recently emigrated Scandinavian family and their problems in Minnesota more than a century ago.

A pale reflection of the great Swedish film a couple of years ago, "The New Land" is nevertheless solid and stolid in its own right. There is no killing commercial sense of urgency. The pace, if not measured, is leisurely, and the acting has verisimilitude. The cast, headed by Scott Thomas

YEAS and NAYS

What banalities are wrought

By RICHARD REAGAN

When Samuel F. Morse first demonstrated his remarkable little invention, he taped out the message, "What hath God wrought." Little did Morse know how one of communication's main branches, television, would be used to winnow public taste down to a low common denominator.

Were Morse around today to tap out his messages, he might tap out, "What banalities hath CBS, NBC, and ABC wrought this time around."

The answer, alas, is as clear as the latest Nielsen ratings, which put CBS first in the ratings race for big advertising bucks, NBC a very close second, and ABC a distant third.

Let's take a close but brief look at the new season's new (and, in a couple of instances, departing) programs by reconstructing a typical week's prime-time TV schedule, the kind you might find in your Sunday paper listings for the coming week:

SUNDAY EVENING

8 p.m. (ABC) — The Sonny Comedy Revue — Cher-less comedy-variety program features a small, underfed boy apparently suffering from pangs of lost love but trying bravely to make some money out of it. Format is mixed, as are results, with most of the showtime, be it singing, dancing, or patter, ranging from infantile to smutty to downright pathetic. In Sonny's case, half a loaf isn't better than none.

MONDAY EVENING

8 p.m. (NBC) — Born Free — Rip-off of the popular Elsa adventure books by Joy Adamson, with Diana Muldaur and Gary Collins impersonating Ms. Adamson and her Kenya gamekeeper-husband George. Elsa herself amounts to a Lassie with claws and long tail, arriving (or disappearing) in the nick of time. Episodes consist mainly of routine formula adventures, drawn out through yawning shots of lovely African scenery. One might suspect that the Adamson characters regard pet lions and other assorted fauna the way ordinary folks regard children. After Dec. 30, Elsa et al. will do a disappearing act — to be replaced by a new version of The Smothers Brothers Show. You remember them, cute (but temperamental) Tommy and Dickie . . .

9:30 p.m. (CBS) — Rhoda — Mary Tyler Moore's best friend Rhoda Morgenstern (Valerie Harper) has her own show. The question is not whether Ms. Harper measures up to her newfound star-status (she does); rather, it is whether middle America is willing to settle down to a 26-week Jewish joke? The laughs are plentiful, but they're thin — and usually on an adult level. In any case, the show looks like a winner — competing against ABC's Howard Cosell and Monday night Football (which has a half-hour headstart), Rhoda is holding her own in the ratings.

WEDNESDAY EVENING

8 p.m. (CBS) — Sons And Daughters — Life is a bowl of choke cherries for a teenage queen (Glynnis O'Connor) and her steady beau (Gary Frank) growing up absurd in the Fifties. The idea here is to cash in on nostalgia and corn-ball romance, with the sort of melodramatics usually relegated to the daytime soaps. If you've already seen "American Graffiti," don't bother watching this pallid imitation. The acting of the young performers is pretty good, as are the production values — but those scripts!

8 p.m. (ABC) — That's My Mama — This black-oriented sit-com is far and away the top contender for "Most Tasteless and Insulting Show of the Year" award. It makes "Maude" look positively demure by comparison. Most of the jokes (or should we call them leers) are at the expense of sex, race relations, and general human values. Why the NAACP hasn't sued the producers and network for defamation of all real-life blacks is a wonder. There's little

enough programming aimed specifically at black audiences these days, and it's a crime to offer a series trading in stereotypes of blacks as shiftless, skirt-chasing, jive-talking hustlers on the male side, and foxy chicks or starch-bloated soul-food servers on the other. Right off!

9 p.m. (NBC) — Lucas Tanner — If star-athlete-turned-top-sports-writer-turned-high-school-teacher Lucas Tanner (David Hartman) were a woman, he'd be Snow White. Never has so much wisdom, sensitivity, tact, and general all-round goodness been projected for so long by so shallow a character. The program — which approaches some rather important contemporary problems involving the young — has its heart in the right place, but the scripts simply elevate Tanner to godlike stature and leave him there, while we mere mortals search for the warts or little slips that would make him human. Nice show, but too nice — let's see Luke blow his cool once in a while (and stop smiling all the time, for goodness sake!).



SANDY DUNCAN is joined by guests Gene Kelly, Paul Lynde, John Davidson and Valerie Armstrong on the "Sandy Duncan Special," musical-variety program Wednesday, Nov. 13 (8-9 PM), WTVJ, Channel 4.

Film ratings and reviews

All film and television reviews and ratings appearing in The Voice are furnished to the Voice by the Division of Film and Broadcasting of the United States Catholic Conference, unless noted otherwise. The DFB reviews and rates films after attending an invitation-only viewing of the film by the distributor; therefore, the ratings and reviews do not always coincide with the appearance of the film in South Florida. The Voice attempts to inform its readers about current film fare to the best of its ability by passing on the information from the DFB as it is received.

and Bonnie Bedelia, seems carefully chosen, and to these eyes at least they communicate reasonable authenticity.

"PETROCELLI" (NBC, Wednesdays), who makes a big thing out of "It's Petro-chelli!" is a lawyer gaining a foothold in a southwestern town. He is one of several ethnic heroes this season, and pays tribute to his origins by distributing Italian cookies mama baked and by munching odoriferous cheeses from the same parent, to the dismay of everyone downwind.

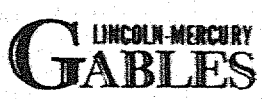
Barry Newman as Petrocelli is in the genre of lawmen, or law-connected men, whose shows depend for success entirely on their personalities.

The plots in this one are thin so far, but Newman is engaging. The Underdog against the Establishment and all that sort of thing.

SO there you have it. Readers of this space in the past few weeks will have come into contact with comments on 17 of the primetime network series, plus a few of the opening special programs.

Of that number perhaps a half-dozen at this writing are worth watching on a regular basis. Another three or four may improve with time.

The movies, the specials, many children's shows and nearly all the news shows are where it's at this season.



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The Voice
of
The Holy Father

'Rising generation . . . thirsts for truth . . . world awaits march-past of saints'

Paul VI during general
audience Oct. 2, 1974

'A life that really echoes the Gospel'

Contemporary man listens more willingly to witnesses than to teachers, or if he listens to teachers, it is because they are witnesses. He feels, in fact, an instinctive revulsion for everything that appears as mystification, facade, compromise. In this context the importance of a life that really echoes the Gospel, is understandable!

—Paul VI during General Audience Oct. 2, 1974

Modern man — 'a hunger'

Modern man, engaged in the conquest and utilization of matter, feels a hunger for something else, a strange loneliness. The Christian dedicated to Jesus Christ knows another mystery more unfathomable than matter: the mystery of God who invites man to a sharing of life in an endless communion with the Father, the Son and the Holy Spirit. Mystery of transcendence and proximity! Actually, twentieth-century man aspires to this fullness of personal dialogue that matter denies him. Witnesses of the invisible are more necessary than ever today.

Paul VI during General Audience Oct. 2, 1974

Propose . . . ways to freedom

Our human brothers need to meet other brothers radiant with serenity, joy, hope and charity, in spite of the hardships and contradictions that overtake them also. To be a witness to God's power operating in human frailty, astonishing and always rising again is not to alienate man, but to propose to him ways to freedom.

Paul VI during General Audience Oct. 2, 1974

Rising generations — thirst

The rising generations are specially a thirst for sincerity, truth and authenticity. They abhor pharisaism in all its forms. It is understandable, therefore, that they are attached to the witness of lives fully committed to the service of Christ. They go all over the world to find disciples of the Gospel, guileless before God and men, and have remained young with the youth of divine grace. The young generations would like to meet more witnesses of the Absolute. The world awaits the march-past of the saints.

Paul VI during General Audience
October 2, 1974

'Know lives of saints'

We would have a first recommendation . . . Knowledge of the lives of the Saints. If in the past they offered a delightful pasture for popular culture and for the edifying fancy of devout people, for us today, trained in historical studies and psychological criticism, they could offer a museum of incomparable human experiences and exciting examples for the possible progress of a real moral and spiritual improvement. Remember: "si isti et istae, cur non ego"? (If these men and women could do it, why can't I?)

—Paul VI during General Audience, Oct. 16, 1974

'Not enough saints' in world

Beloved Sons, in our society today there are many learned men, but, alas, not enough saints, whom men need. For it is not words or structures of this or that kind, or bitter criticisms that make the Church capable of saving men, but sheer holiness, despoiled of the human will but constantly adhering to the divine will, letting fall, as it were, the drops of grace that soften the heart.

To this holiness We exhort you with a Father's voice . . .

—Paul VI to General Chapter of the
Servants of Mary, Oct. 13, 1974

Holy Spirit does not refuse

At present we will just recall the main conditions on the part of man to receive God's Gift



Blessing for CELAM

Pope Paul blesses the congregation as he leaves the Sistine Chapel Nov. 2 after concelebrating Mass with bishops of CELAM, the Latin American Bishops' Council. The Pope said that the Church now speaks of "liberation" from evil, but warned that liberation cannot be sought through hatred or violence.

par excellence, which is the Holy Spirit, Who, as we know, "blows where it wills" (Jn. 3, 8), but does not refuse the longing of those who wait for Him, call Him and welcome Him (even though this longing itself comes from a deep inspiration of His). What are these conditions? Let us simplify the difficult answer by saying that the capacity to receive this "dulcis Hospes animae" calls for faith, calls for humility and repentance, and normally calls for a sacramental act. Moreover, in the practice of our religious life it demands silence, meditation, listening, and above all invocation and prayer, as the Apostles did with Mary in the Upper Room. It is necessary to be able to wait, to be able to call: Come, oh Creator Spirit . . . ; come, oh Holy Spirit!

—Paul VI during General Audience
Oct. 16, 1974

God requires pure mind

God whom we adore in the Eucharist, since

He is in every way infinitely perfect, also requires that we approach Him with a pure mind and a perfectly disposed will; in other words, that our religion consist in adherence to every expression of the most high Will of God; that we give up ourselves, possessions, vices, sinful allurements, and be ready for all things for virtue's sake. This will surely open to us a more secure way to eternal life. Avarice and the desire of earthly goods will be taken away; the reformation of the old man will become easier; as also his conformation to evangelical wisdom and the longed-for reconciliation, not only with God but also with ourselves, the Church and our brothers. Then, too, there will be charity to those in need, charity ever prodigal of its own possessions toward the afflicted, with whom the world is well filled.

—Paul VI in letter to his Special Envoy
to the VII National Eucharistic Congress
in Argentina, Silvio Cardinal Oddi

Pope says 'liberation' is word high in esteem of the Church

VATICAN CITY — (NC) — Pope Paul VI, noting that the word "progressive" seems insufficient today and has been replaced by "liberation," has called liberation "a word the Church highly appreciates and has taken for herself."

But he warned that to seek liberation through hatred and violence "is not the way of the Gospel."

Pope Paul, addressing crowds assembled Nov. 3 in St. Peter's Square for his regular Sunday Angelus, was speaking of meeting held in Rome of CELAM, the Latin American Bishops' Council. He said he was "greatly impressed and comforted" by the six-day meeting.

EARLIER that Sunday, the Pope had concelebrated Mass in the Sistine Chapel with CELAM members who had met Oct. 29-Nov. 2 in the wake of the Synod of Bishops to seek solutions to their continent's problems, decide on a new CELAM statute, and elect new officers.

Pope Paul told the Sunday throngs of the work of CELAM. He said:

"Perhaps you do not know or can not imagine the social

and moral problems — grave, urgent, immense — which in certain aspects are not dissimilar to those of other nations, including our own. These are problems, however, which do not dismay us but stimulate a love for evangelization.

"There is need to understand what socio-economic changes must be carried out, especially in the countries of the so-called Third World (of developing nations), and to bring them to a higher level of equality in the needs and rights of modern civilization and human dignity."

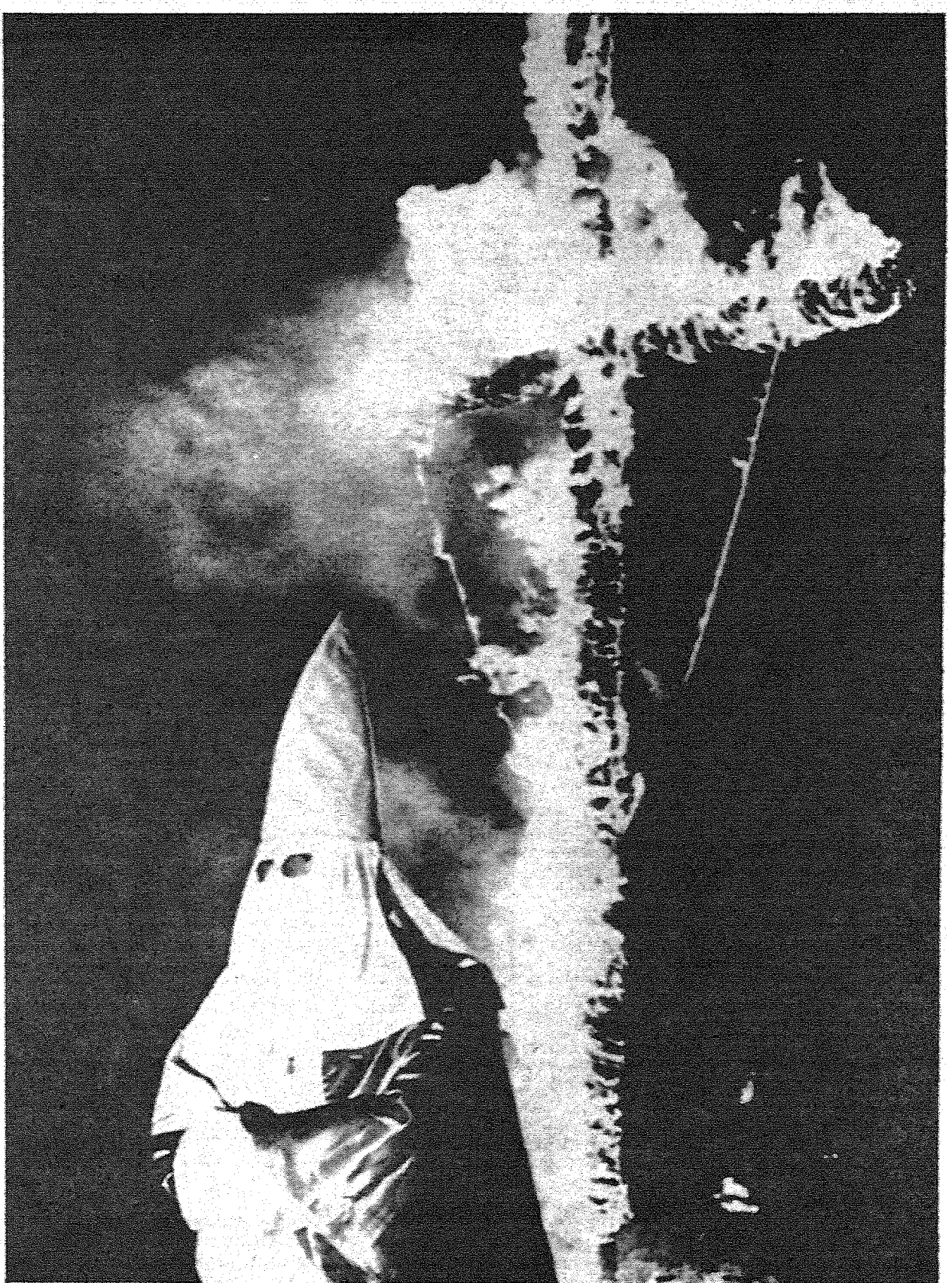
Pope Paul continued: "The word 'progressive' today seems insufficient. There is talk of 'liberation,' a word which the Church highly appreciates and has taken for herself, finding in it above all the basic doctrine of the liberating redemption of mankind from evil, from sin, which is the major obstacle to real freedom."

The Pope spoke of equivocal notions of liberation which employ "hatred and violence in illusory hopes."

He said "This is not the way of the Gospel, it is not that of the Church. The Church, rather, believes in love and thinks that love is stronger."



*"But the one the Lord detests
is the one 'who sows discord.'
The trouble maker. The one
who sets one man against
another. The one who
triggers hatred."*



A MEMBER of the Knights of the Ku Klux Klan stands guard during a cross burning ceremony in Stone Mountain, Ga. The Klan preaches hatred and racial discord.

DISCORD

Caused by people who hate neighbor

By ANTOINETTE BOSCO

It is late summer and I find myself writing to a Town Board asking them please to allow a Catholic institution to set up a group home for eight homeless children in one of their villages.

Little Flower Children's Service had finalized plans to place these children with a couple who would provide a stable family unit so that the children could get out of the institution and into a normal family-way-of life. Unfortunately, they hadn't counted on the reaction of the community, which organized to oppose the coming of such a group home into their neighborhood.

"There'll be eight kids with real hangups. I don't see how a couple will be able to supervise them. I have enough trouble with my own three kids," said one woman protestor.

There's nothing new about this attitude. The story of you-get-out-of-my-neighborhood rings loud everytime there is a mention of setting up a group home for mentally retarded adults or children, veterans, ex-mental patients, former drug addicts — any of the "undesirables" of our world. The poor are also excluded by zoning laws which prevent the building of low-income homes.

Black families attempting to move into white neighborhoods still face hatred. In August 1974, a black family on Long Island moved their belongings into a newly rented house which they were to occupy shortly. Everything they owned was destroyed by the violence of people who wanted to get the message across: "We don't want you for a neighbor!"

Every day we can see the wounds we inflict on one another getting worse. The expression, "man's inhumanity to man" becomes painfully loud as we experience the realities of living. Who cares? Who wants to say "stop" to all the hurting?

THE LASTEST crime figures show that the types of crimes that are increasing are rapes and

murders, acts of violence by man against his fellow man. I am a member of the Suffolk County Human Rights Commission. The daily complaints we receive are varied but have a common base — someone is made a victim because someone else denies them their dignity. Why does a policeman, for example, have to use profanity against a teenager and hit him with a flashlight in the middle of his body so extensively that the boy ends up in a hospital? Our world so often says, "I hate you!"

In families, the violence is usually more subtle, yet the hurt is real when a brother, sister, mother or father betrays a confidence, has no tolerance for the others, or has no mellowness in dealing with the others.

Somewhere in the Old Testament there's a line which hit me hard when I first read it as a teenager. To paraphrase the section, it goes on to say that the Lord has a hard time putting up with the liar, the cheat, the fornicator, and so on. But the one the Lord detests is the one "who sows discord." The trouble maker. The one who sets one man against another. The one who triggers hatred.

In our lives, every day we must make the choice to wound or to heal. I remember at one point in my life feeling overwhelmed. The world was too big to save and too ungrateful to love. The temptation to capitulate to self-centeredness was terribly strong, until I started to visualize what a world would be without lovers like Francis of Assisi, Martin L. King, Albert Schweitzer, Mohammed, Ghandi, Jesus Christ. And so I chose to keep up the good struggle, trying at least to balm the bit of the world I would personally touch.

IT ISN'T easy to love others. Why should I go out of my way to return excess change to a sales girl — except that I know she'll have to pay for the mistake out of her pocket? Why should I

smile at a moody co-worker — except that maybe she's bleeding from wounds I can't see? Why should I continue to be nice to a short-tempered, nasty neighbor — except that he might at least pause long enough to wonder why I return a smile for a sneer?

When people do place a value on reconciliation between man and man, beautiful things happen. In one village in my diocese, a parish council voted to turn their now vacant convent over to Catholic Charities to be used as a home for retarded adults. There was the usual community outcry, but with determined Christian action, the parish leaders worked to communicate to the local residents that they had nothing to fear. They succeeded, and the ex-convent with its special people is now accepted.

In one of the racially mixed areas in my county, antagonism between the local police and the Spanish-speaking and black residents had become so severe that a citizen's group formed and came to the Human Rights Commission for help voicing their hostilities towards and fear of the police. Out of their sincere efforts for reconciliation, this area formed the first Police-Community Relations Council in the county, and the atmosphere has changed completely. The police inspector who heads the precinct has established "Operation Handshake," an open-door pact between himself, his men, and the people they now serve with courtesy, instead of summonses.

If it is hatred which causes wounds and war, then it is only love which can prevent such damage. A hard love. A difficult love. The kind of love which demands we don't "do our own thing," not ever, if it is at the expense of diminishing another, even a little. The mandated love — "Love one another as I have loved you." Jesus' love.

Who is fully human?

By ANGELA M. SCHREIBER

The bright nursery was filled with children — there was a tiny girl sitting in a cushioned high chair (her bones are extremely brittle, so delicate that she can not be handled) who immediately said, "What's your name? I'm Melissa and I'm so glad you came to see us." And there was Stevie eating his lunch. He couldn't talk but it was easy to see that he liked company.

And then I noticed a little girl lying on a soft mat on the floor crying. She had had her lunch and the nurses were busily feeding those who had not eaten. So I picked her up. I held her close, and soon she began to laugh. She liked being talked to and held near enough to see my face. She was three years old, but she would never sit or walk or run. She could only respond to an embrace.

AS I held her, I was distracted by a baby's first jargon. It came from the crib by the window — a baby boy with golden red hair and a face that made the sun seem to shine brighter when he smiled. He was up on his hands and knees and reaching out to me. The little girl I held was quieted, so I put her down and went to him. I was about to pick him up when he put his tiny hand in mine. Then I asked the nurse why he was here. She said, "Billy's parents were afraid they might become too attached to him and so thought it best to leave him with us."

It was then that I knew I could not bear to hold him in my arms even once. If I did, I could never let him go. He was so like my little Yvonne. And his parents would never know how beautiful he is. His mother would never know her baby's touch, nor hear him laugh. She would never rock him nor kiss his cheek. She wouldn't be there to pet him when he fell or show him a baby kitten or play with him. She would never do any of these things because somewhere along the way she had been conditioned to believe he wasn't whole. She could not accept a mongoloid child. It may have been the obstetrician or the pediatrician or simply society.

THE people who will share these things with him are

TEACHER in Huntsville, Ala., helps a child develop eye control by gently persuading him to drop beans into a bottle while one eye is covered.

nurses. He will grow up in a home for retarded children. It is a beautiful home surrounded by trees. The older children have lovely bedrooms, each with a different decor. And the playroom is equipped with fine toys. Each member of the staff is devoted to her work, and filled with love for these little children, some of whom are afflicted with cerebral palsy, brain damage, epilepsy, Downs syndrome. It's perfectly true that no institution could be finer, and it's a shame that since there is still need for institutions that this one can not be duplicated throughout the country thousands of times over.

Nevertheless, no matter how fine a facility nor how excellent its staff, nothing can compare to life at home with a mother and father and brothers and sisters.

It's a known fact that all children thrive on love. If an infant is deprived of love, he will die. People who devote their lives to taking care of children in institutions do provide love, but of necessity it is qualified rather than total. For care has taken that emotional involvement with a child has its limits. Any youngster brought up in an institutional setting is necessarily deprived of that fullness of love which can only be experienced in a family setting.

WHEN we hear that a friend's baby was born with a defect, mental or physical, we are sorry and we pray for them. This is good. But how many of us give that family real moral support? Do we make a special trip to see the new baby? Do we tell the mother, "What's her baby is? Do we suggest that this child has much to give? Do we continue our visits? Do we send our little one over to play with her child?" Some of us do. Others of us are afraid that some of the defect of the other child will rub off on ours, so we stay away.

Even though attitudes are improving, there is still a long, long way to go. I think most people consider any defect an impossible hurdle for the "development of a whole human

being." The concept that every person is whole so long as he develops to his full potential needs to be thought about and discussed. Every child is God's special creation, every child has something to give, every child is whole and every child can teach us.

The questions might be asked: "What can a retarded child teach me? What can he give?" There are many answers. For me, it was greater tolerance, more patience, a realization that no one individual is unfinished.

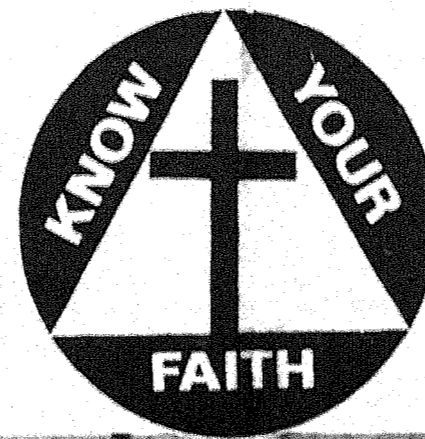
Yvonne has given me her love with no limitations; she has given me joy in a way that I do not know how to express. And the little girl I held who could only respond to cuddling left me with a feeling that had touched innocence, and with a sadness because I could not be there again to comfort her.

But as long as society considers perfection of body and mind to be requisites for a "whole" person, there will be many institutions because parents have come to maturity believing that "defective" children are not worth the effort.

IN reality, there should be very few institutions. There will, of course, always be some children who must be institutionalized — those with severe medical problems, when one or both parents are ill, children who are emotionally uncontrollable — these instances come to my mind, but there are certainly others.

The afflicted child's chances of growing up, working, and becoming a contributing member of the community would be greater if he had the full love of his parents along with good educational experiences. It is usually difficult to project at birth just how far children can progress. And the only way to tell is to try. Trying nourishes love and love nourishes the spirit. Fear of loving any child is misplaced. The thing we should fear is a denial of love.

As long as there is a little Billy in an institution, as long as a child waits to be held by a nurse, and as long as I send Yvonne out in the yard to play and another child greets her with the chant, "Retardate, Retardate, go play somewhere else. We don't want you. Go away, away, away!" I'll be acutely aware that reconciliation between people includes acceptance of all our fellow men without reservation.



How to heal rupture of man against man?

By REV. WALTER J. BURGHARDT, S.J.

In previous articles, I have argued that reconciliation implies rupture: Oneness has been destroyed. I have argued that ultimately rupture has its origin in sin, finds its reconciliation in God's grace. I have insisted, first, that the radical rupture rends man from God. I have insisted, second, that the schizophrenia of sin ruptures me within. And I have argued that the third rupture that is the work of sin severs man from man, human person from human person.

Today I ask: How in the concrete can this last-mentioned rupture be healed, how can man be reconciled to man, how can I become a force for reconciliation? From one perspective, the task seems hopeless. Will anything anybody does heal the hatred that inflames Northern Ireland, West Africa, Southeast Asia and the Middle East? Is it realistic to think we can feed and house and clothe a world population that is now doubling every 35 years? Can we expect more than an armed neutrality between black and white in the United States?

The total task may be hopeless, and still we are not helpless. I shall not pre-empt the order of politics, my purposes are pastoral. Let me suggest several Christian responses to the sins that sever man from man.

A FIRST step to reconciliation is to — remember. That remarkable Jewish story teller Elie Wiesel, who feels guilty because he survived the Holocaust, tells us that for Jews to forget is "a crime against memory as well as against justice: Whoever forgets becomes the executioner's accomplice" ("The Oath," New York: Random House, 1971). It is too convenient for Christians to forget that the Holocaust took place in a Christian country, too easy for us to say "I wasn't there," too simple to shrug our shoulders and wash our hands of it. Time erases bad memories — except for the Jews; for all too many of them, God died in Auschwitz. And time erases what I have done to my fellow man, or failed to do for him. I am not asking you to brood, to become neurotic, to fasten sickeningly on your failures. I am asking you simply to remember. Don't become "the executioner's accomplice."

But remembrance is not enough. Sin calls for sorrow even where it is not I who sinned, but the Christian community of days long gone. One example. Thoughtful Jews who welcomed Vatican II's Declaration on Non-Christian Religions, who welcomed the Church's rejection of the "Christ-killer" canard, were bewildered by the absence "of any note of contrition or repentance for the incredible sufferings and persecutions Jews have undergone in the Christian West. The Church's various declarations asked forgiveness from the Protestants, the Eastern Orthodox, from the Moslems, but not from the Jews. Many Jews, especially those who lived through the Nazi Holocaust, asked with great passion, 'How many more millions of our brothers and sisters will need to be slaughtered before any word of contrition or repentance is heard in the seats of ancient Christian glory?'" (Marc H. Tanenbaum, "A Jewish Viewpoint," in John H. Miller, ed., Vatican II: An Interfaith Appraisal (Notre Dame: Univ. of Notre Dame Press, 1966) p. 363). I may not be personally responsible for death on the hot sands of Sinai, for bloated bellies in Appalachia, for Southern laws that condemned blacks to illiteracy; but do I ever weep for them?

REMEMBRANCE and repentance call for conversion: I must change in mind and in heart. Here reconciliation becomes sticky. It is easy enough to deplore an individual sin, to say I shall try never to do it again. It is much harder to become the new person who does not act that way. It is relatively easy for me not to fire a gun, not to waste while a continent hungers, not to let bias destroy normal courtesy. It is ever so hard for me to become a man of peace, a man poor in spirit, a man who loves. But unless I do, I shall not become a force for reconciliation; I shall be only with the few I like, the few who like me.

The radical breakthrough will come when I love God enough to love His every image on earth, when I see in every broken body, in all starved flesh, the crucified corpse of Christ. Only then will I do what Thomas Merton saw must be done: "Our job is to love others without stopping to inquire whether or not they are worthy." Not with words only or primarily; all too many of us deny with our lives what we profess with our lips. We have reached that point in history where we either treat our neighbors as brothers and sisters or invite destruction.

In this connection, a Hasidic tale dear to the Jewish philosopher Martin Buber is splendidly pertinent: "A young student after much anguish knocked on the door of his rabbi. He cried out: 'Rabbi, I have eyes to see, ears to hear, and a mind to understand, yet I do not know for what purpose I was created or what meaning there is in my life.' The rabbi answered: 'Foolish one, neither do I know the purpose of existence, but come let us break bread together'" (c.f. Arthur Gilbert, "The Contemporary Jew in America," Thought 43 (1968) 226).

(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. Cost of pamphlet is 75 cents.)

By REV. PETER J. HENRIOT, S.J.

What in the world is a "social sin"? We hear or read that expression more and more these days, in discussions of the reconciliation which needs to go on within our society. Many people are uneasy with all this talk about social sin.

We are very much accustomed to speak of personal sin and to give examples of it, like lying, anger, disobedience. And the sins we usually confess are for the most part related to our private or family life.

But social sin, the area of our public life, is not so well understood. Yet it is a topic we must pay attention to if true reconciliation is to be possible.

When the 1971 Synod of Bishops talked about the great injustices in our world today, such as the growing gap between the rich and the poor, it referred to the social, political, and economic structures which place "objective obstacles in the way of conversion of hearts, or even the realization of the



We're hearing more often about 'social sin'—just what is meant by it?

ideal of charity." These structures make up the present day situation of our world, which according to the synod, is "marked by the grave sin of injustice."

THIS structural sin, social sin, is what Christians must struggle to be freed from, with the liberating power of Jesus Christ. But we first have to recognize its existence. As the Synod of Bishops acknowledged, we Catholics tend to be more sensitive to seeing sin in matters of sex and Sunday observance than in matters of poverty and war.

In the biblical sense, sin is "iniquity." It is the presence of evil in the world, in society around us. Original sin means that our own personal sinfulness reinforces the patterns of evil around us, while we in turn are influenced by these patterns. Today this reality is evident in the structures of our society which oppress persons and deprive them of their liberty and dignity, in the economic situations which allow

poverty in the midst of affluence, in the political processes which make available more and more money for armaments and less and less money for food.

When the prophets of the Old Testament called Israel back from sin, they urged more than simply a personal conversion. They asked for the return of a people and the radical change of a society. Jesus announced His Good News with the call: "Repent and believe, the Kingdom of God is at hand" (Mark 1:14). Because His Kingdom is not simply a private affair, the repentance Jesus calls for must include a call to change all in the world which is contrary to His Kingdom.

THE sacrament of Penance is the sacrament of reconciliation. When we come to understand more fully the meaning of social sin, and our responsibility to overcome it, we

Priestly visits to homes prove the Church cares

By REV. JOSEPH M. CHAMPLIN

When a hard working, much beloved pastor dies suddenly of a heart attack we expect brother priests and saddened parishioners will fill his church to capacity for the funeral service. But it would be quite unusual a year or two, especially three years or more later, to have a large crowd participate in an anniversary Mass on his behalf. That phenomenon says something about the impact this man made upon his people.

Such is the story of Father Robert Handlin, one of my predecessors here at Holy Family in Fulton. There were many reasons for the priest's great popularity — his winning personality, charm, delightful sense of humor and basic

"It is too convenient for Christians to forget that the Holocaust took place in a Christian country, too easy for us to say 'I wasn't there,' too simple to shrug our shoulders and wash our hands of it. Time erases bad memories — except for the Jews."

will appreciate more deeply the social dimension of the sacrament and experience more practically its grace. We will come to examine our consciences on such topics as taking seriously our political responsibilities, promoting more equitable tax systems, purchasing products that are the result of fair labor practices, working to change economic systems that hurt the poor, etc.

Of course it doesn't do any good to talk about social sin if all we do is to make people feel guilty. I know some people who would rather feel guilty about being angry with their children than feel guilty about living in a nation where six percent of the world's population consumes 40 percent of the world's resources. But guilt — by itself — never helped anyone. And that is why we Christians need to be a hopeful people. At the same time we recognize social sin, we know that there is social grace. The Lord works in history. With His help, true social reconciliation is possible.

goodness. But I believe one of the main factors behind this successful and long remembered pastorate was his day-after-day visitation of homes in the parish.

EACH afternoon Father Handlin left the rectory and resumed a never-ending census of the people at Holy Family. He would stop out in the country and talk with the muck farmers about their lettuce and onion crops, console an ailing elderly parishioner, call upon a new family in the area, or just walk in the front door of another home, sip a cup of coffee for 10 minutes and leave by the back entrance.

Covering 750 family houses like this is, I know, a staggering task (in three years I have only reached 350 of them), but its value is beyond question. Every time I return from several hours "out in the vineyard" I become more and more convinced that priests and others in the pastoral ministry should give high priority to home visitation.

One discovers through this labor spiritual problems which would be revealed in no other way, comes to know and understand better the real lives of parishioners, and shows those many lukewarm or hostile Catholics that the Church still cares, is interested.

Father Handlin's efforts extended throughout the entire year. Priests in the Allentown diocese, following a long and very praiseworthy Pennsylvania tradition, pay similar visits to homes, but cram this into several weeks of the fall.

PEOPLE in those parishes generally receive a preliminary letter announcing the dates for the annual visitation and, in some churches, the few special questions which will be asked that year. These inquiries might deal, for example, with attitudes toward changes in the Church since Vatican II or toward developments in the parish over recent months. Persons in a particular area receive post-cards just prior to the actual visit which indicate the priest will stop on a certain day sometime between 10 a.m. and 6 p.m.

This concentrated arrangement has many advantages built into the system. It insures the task will get done, provides an annual review of parishioners and gives a uniform approach to the census.

I can also see some inherent dangers in this procedure: the risk of a routine, in and out, get-the-job-done performance by a priest visitor and the pressure to cover so many homes on a specific day that one hesitates to spend the time which a delicate situation may demand.

Apparently in many of these areas it has been a long-standing custom for parishioners to make a financial offering for the parish at this time. I grew uneasy when I heard about the practice, fearful, especially in these days that however prudently handled by the person who calls at a home, the home visitation would be seen by the people more as a money collecting function rather than a strictly spiritual task.



"Every time I return from several hours 'out in the vineyard' I become more and more convinced of the high priority priests and others in the pastoral ministry should give to home visitation."



Prayer Of The Faithful

32nd Sunday of the Year
Nov. 10, 1974

CELEBRANT: God the Father answers our prayers because we are loyal followers of His divine Son: we are Christians. Let us pray to Him with confidence.

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

COMMENTATOR: For our Holy Father, Pope Paul, and all bishops of the world, that they will guide us to an understanding of the richness of our Faith, let us pray to the Lord.

PRAYER: Father, hear our prayer.

COMMENTATOR: For all the needy of the world, that we Christians may act toward them with love and justice, let us pray to the Lord.

PEOPLE: Father, hear our prayer.

COMMENTATOR: For our own needs of the spirit, that we may avoid sin and strive for the virtuous lives to which we are called, let us pray to the Lord.

PEOPLE: Father, hear our prayer.

COMMENTATOR: For all those not of our Faith, that they may be led by the grace of Christ to the fullness of His revelation, let us pray to the Lord.

PEOPLE: Father, hear our prayer.

COMMENTATOR: For the souls in Purgatory, that our prayers and sacrifices may bring them speedily to heaven, where they will pray for us, let us pray to the Lord.

PEOPLE: Father, hear our prayer.

CELEBRANT: Heavenly Father, during this Holy Year give us the strength for full personal spiritual renewal, so that we may be worthy temples of your Holy Spirit. We ask this in the name of your Son, Jesus Christ, our Lord.

PEOPLE: Amen.



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Masses in French will start at the Cathedral

Beginning Sunday, Nov. 17 a Mass will be celebrated each Sunday in French at 4:15 p.m. in St. Mary Cathedral for the convenience of French-speaking persons and a number of Haitian refugees in the area.

According to Msgr. John J. Donnelly, Cathedral rector, Baptisms will also be administered in French on the second Sunday of each month by Father Charles Jackson, Archdiocesan Coordinator of Services for Haitian refugees.

Masses are also offered in French by Father Jackson on Saturdays at 8:15 a.m. and on Sundays at 6 p.m. in Corpus Christi Church.

Parlez vous Francais?

Dès le dimanche 17 de Novembre il y aura une Messe en Français à 4:15 P.M. chaque dimanche à la Cathédrale de Sainte Marie pour la convenance de personnes de langue Française y compris nombreux réfugiés haïtiens du voisinage.

Selon Monseigneur John J. Donnelly, Recteur de la Cathédrale, des baptêmes seront aussi administrés en Français le deuxième dimanche de chaque mois par le Père Charles Jackson, Coordonnateur de Services de l'Archidiocèse pour les réfugiés haïtiens.

Le Père Jackson offrira aussi des Messes en Français les samedis à 8:15 A.M. et les dimanches à 6 P.M. à l'Eglise de Corpus Christi.

Schedule of Serra Clubs

Serra Club of Miami

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

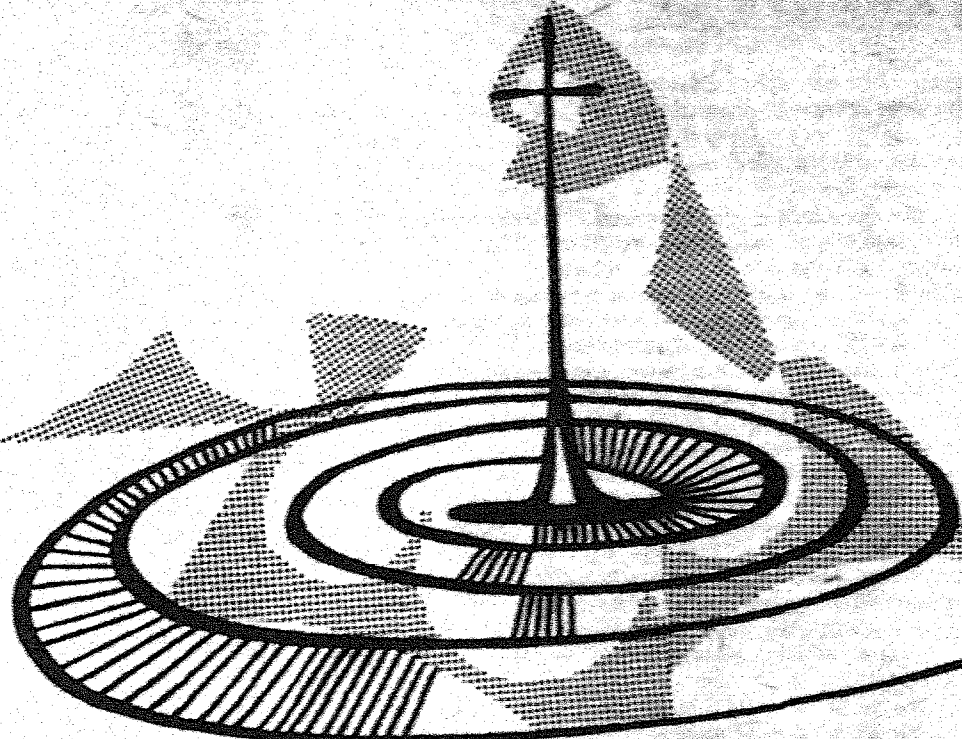
Serra Club of Broward County

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

Serra Club of Palm Beach

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

You and Your Faith



From Sunday's Gospel

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

Luke 20:34-36

The 'After-Life' a different kind

By EUGENE A. MALY

It is towards the end of the liturgical year that the Church offers us two special readings concerned with life after death. It is as though she were telling us that the life of faith that we have lived during this past year has a transcendent meaning, one whose final fulfillment is found in special union with the Father. While it is true, as St. John tells us, that eternal life begins already in this life, its consummation is elsewhere.

Faith in the after-life was not a component part of Israel's faith from the beginning. Indeed, throughout most of her history Israel thought that God's blessings on the just were confined to the present life. There were moments when this belief was questioned, as the book of Job gives evidence. But they had no way of piercing the dark cloak of death and seeing the light beyond.

It is not surprising that the breakthrough should have come at the time of persecution. When one is asked to uphold his religious values even in the face of death, then death is bound to be seen in a new and different light. Can death be the justification of the persecutor? Or is it the medium of victory for the persecuted? The person of faith will choose the latter alternative.

THIS is the choice in the case of the Jewish mother and her seven sons,

GOSPEL (Thirty-Second Sunday of the Year; Nov. 10, 1974). 2 Maccabees 7:1-2, 9:14; 2 Thessalonians 2:16-3:5; Luke 20:7-38.

about whom we read in the first reading. The story has no doubt been highly elaborated by the author for the sake of the lesson he is inculcating. But there is every reason to accept an historical kernel for the story.

The background is the persecution of Antiochus IV in the first part of the second century B.C. In an attempt to unify his kingdom under Hellenistic cultural principles, he decreed that the Jews abandon those beliefs and customs which were at variance with his secular philosophy. From other sources we know that many Jews complied with the decree. But many refused, which brought on the virulent persecution.

The last words of the brothers bring out a number of related lessons. The just man is prepared to die rather than deny a basic religious value. The just God will not overlook such an act but will vindicate the martyr. He will raise him up from the dead and restore him to fullness of life. For the wicked there can be no resurrection to life.

The story became a popular one

among the Pharisaic party. In the apocryphal 4 Maccabees it is even further developed. But the underlying lesson remains the same. Death for the just is the gateway to eternal life.

NOT ALL the Jews accepted this development in revelation. The Sadducees were among them. This explains their questioning of Jesus concerning the woman who was married successively to seven brothers. For them the problem posed itself as to whose wife she would be in the after-life.

Jesus answers, not by denying the after-life, but by stating that it will be a different kind of life. The fullness of heavenly life will not require the kinds of pleasures that earthly life provide. This is no denial of the goodness of those pleasures; it is simply a statement that they are not ultimate values.

Jesus adds another argument from the nature of God Himself. If God is life and the source of life, then He would hardly be described as the God of the dead. But in the Old Testament He is called the God of Abraham, of Isaac and of Jacob. If He is the God of the living, then "All are alive for Him."

For the person of faith God is the final resolution of the problem. Those who believe in Him are children of God. As such they live always for Him and in Him. They can not die.

Why Mother Teresa rejected large gift

By FATHER JOHN T. CATOIR

Let me give you an example of extraordinary holiness in our own time.

Mother Teresa of India with her community of Sisters serves the poorest of the poor all over the world. She recently turned down a gift of \$500,000 because it had strings attached. The donor wanted the money invested and the interest each year to go to the Sisters to make their lives more secure in the future.

Mother Teresa said that since the poor whom they serve have no security, they do not know where their next meal is coming from, the Sisters should be no different. Their vows of poverty require that they too renounce that kind of security which the world of money gives. She accepts gifts for her work, but not with an eye to improving the lot of the Sisters. Alms are taken only to be used in the service of the poor and the day-to-day maintenance of the Sisters.

WHAT foolishness, you say. Couldn't that money be used for Sisters anyway, and the extra income applied to the poor? Interest on \$500,000 is about \$25,000 a year. With a windfall like that she could advance her work enormously. The wisdom of man is not God's wisdom. Let me tell you a story which will help you see why Mother Teresa was acting out of a higher wisdom, a holiness which appears to be folly even to good men and women.

When I was in the Army back in the early fifties, I was stationed in a southern city in the United States for over a year. While there I heard of a community of Sisters who were working with the very poor, and they needed help. I went to see what I could do, and was amazed at the poverty and the dedication I found among them. Their habits were worn and patched; their shoes were bursting at the seams; their food was at the mere subsistence level, beans, rice, milk, rarely any meat or fish. They were in the middle of the poorest section, and the people loved them, especially the children. It reawakened in me a great desire for holiness. I went there in my spare time very often to help them build an outdoor grille, and I was overjoyed to be among such a happy community of holy women.

YEARS later, I returned to that city as a priest to visit

my old friends. The Sisters were not the same. A beautiful new convent had been built with money donated by a huge estate. The Sisters were in brand new habits, the table was filled with choice food, a huge fence surrounded the compound and the neighborhood children were no longer free to move about in their midst.

I also detected a sadness among many of the Sisters. I spoke out about what I saw and the warm welcome I was given was replaced by fear, suspicion, distrust and, on the part of some, rejection. The Sisters deserved the very best. I don't deny that; but something went out of that community when they decided to opt for security.

Holiness isn't easily understandable. Christ's wisdom is not for everyone. We simply can't bear it. But let us, for God's sake, admit there is a higher wisdom than common sense, and let us bow before the holy ones of this world, even when they may appear to be fools.

Day of Recollection set for Legion of Mary units

A Day of Recollection for members and friends of the North Dade and Miami Curias of the Legion of Mary will be conducted at Visitation Church, 19100 N. Miami Ave. on Saturday, Nov. 16.

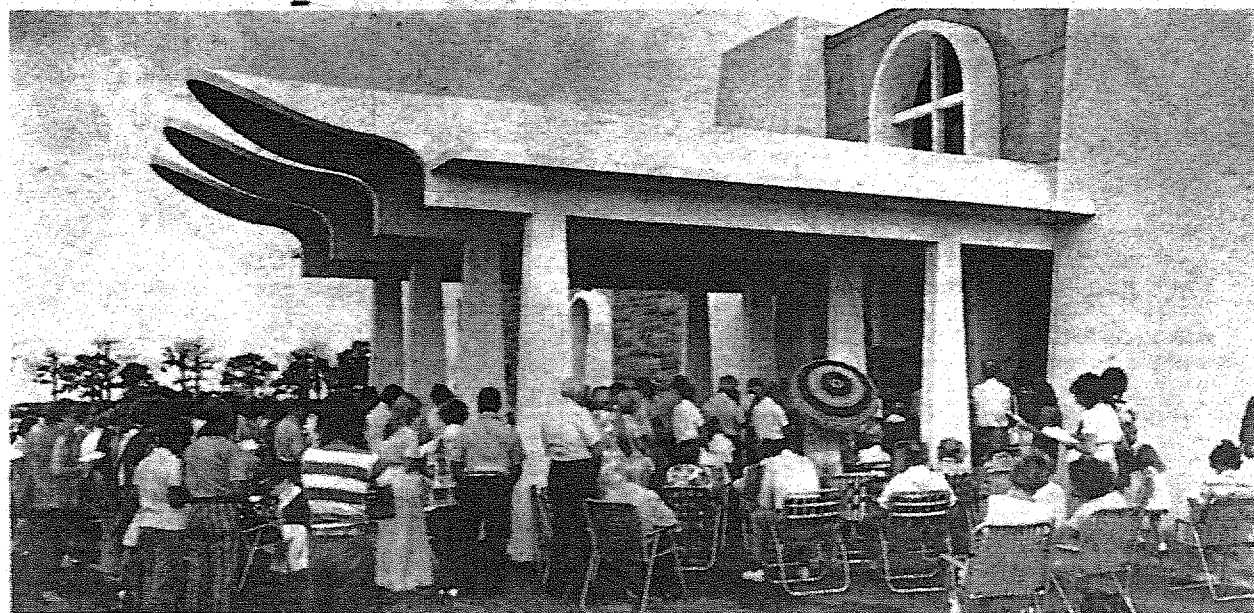
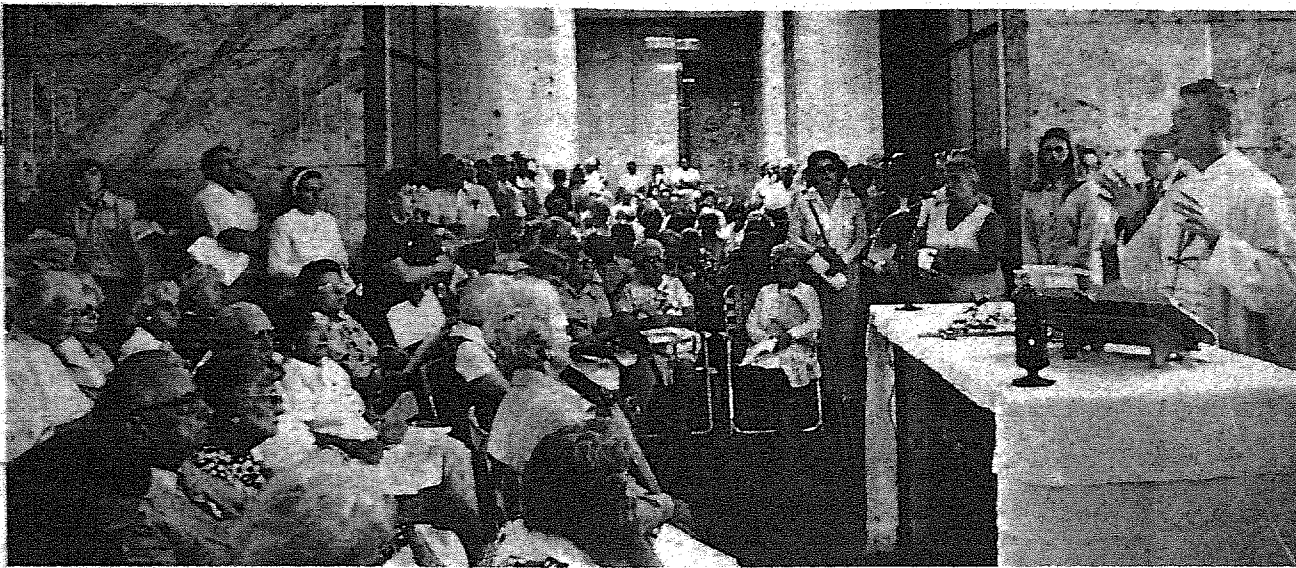
Father Noel Bennett, Assistant Chancellor and assistant pastor, St. Patrick Church, Miami Beach, will offer meditations on "Heart of Jesus, Our Peace and Recon-

ciliation."

Registration begins at 10 a.m. and the day will conclude with celebration of Mass at 3 p.m.

According to Father James A. Quinn, Archdiocesan Moderator of the Legion of Mary, others interested in participating in the day of prayer are welcome to attend. For additional information call 642-6586.

Mass for All Souls



MEMORIAL MASS celebrated on All Souls Day in the chapel of the mausoleum at Queen of Heaven Cemetery, Fort Lauderdale, by Father John Vereb, above, attracted a large crowd of worshipers, including an overflow crowd seated and standing outside, left. At lower left graves were decorated with flowers by families and friends of those buried in the cemetery. Mass was also celebrated in Our Lady of Mercy Cemetery in Miami.



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HOLY YEAR TOURS Our Holy Father has designated 1975 as a Holy Year and urges more pilgrimages to the Holy Land. In accordance with his wishes, Catholic Near East is sponsoring weekly 15-day tours to Rome and the Holy Land at the attractive price of only \$978 per person. Please write for further information.

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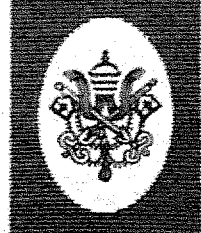
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Ecumenism's steps in 10 years

(This is one of a series of four articles on the state of ecumenism today. The series marks the 10th anniversary of the Second Vatican Council's Decree on Ecumenism, which was published Nov. 21, 1964.)

By JERRY FILTEAU

"Pope, Archbishop of Canterbury issue joint statement."

- "Anglicans, Catholics agree . . ."
- "Lutherans, Catholics agree . . ."
- "Baptists, Catholics meet . . ."
- "Orthodox, Catholics meet . . ."
- "Presbyterians, Catholics agree . . ."
- "Pope meets Patriarch . . ."

Headlines like these, unheard of in the 1940's and 50's, have become commonplace since the Second Vatican Council's Decree on Ecumenism was published just one decade ago, Nov. 21, 1964.

Church reunion can succeed ultimately only if it is a grassroots effort of all the people of God.

But Church officials and theologians are also vital to the total effort: they are especially qualified by their training or office to break down many of the institutional barriers to reunion.

FOR Catholics, the Pope plays a unique role in ecumenism, not just because he is the administrative head who sets the tone and policy of the Catholic Church, but because theologically the special ministry of his office is precisely to serve as an instrument of unity.

In 1964 Pope Paul VI and Greek Orthodox Patriarch Athenagoras I of Constantinople, the ecumenical patriarch (first among equals) of all the Orthodox Churches, exchanged the kiss of peace. In 1963 they stated their "regrets" over the excommunications and anathemas exchanged between their churches in 1054 A.D. In 1967 they issued a common declaration calling a halt to the "rancor of the past" and urging collaboration in scholarly, pastoral and charitable works.

In 1965 Pope Paul and Archbishop Michael Ramsey of Canterbury, primate of the Anglican or Episcopal Churches, issued a common declaration calling for dialogue on the basis of their shared tradition.

The patriarchs of the ("monophysite") Armenian, Coptic and Syrian Churches, which have been separated from the Roman Church since the definitions at the Council of Chalcedon (451 A.D.) on the nature and personality of Christ, have each met with the Pope. In each case a common declaration was issued stating that the differences separating them were not matters of faith, but only of formulation, thus jointly affirming the earlier judgment reached by Pope Pius XII.

IN ADDITION the Pope or his representatives have met with Moslem and Jewish leaders and representatives of the ancient religions of the East.

The Vatican's Secretariat for Promoting Christian Unity was originally established by Pope John XXIII in 1960 to prepare for the Second Vatican Council. Since the council it has been the chief arm of the Vatican for establishing liaison with other Christian religions and for developing the program of dialogues and overseeing their results.

Under the secretariat, formal bilateral (two-party) consultations have been set up internationally with the Anglicans and Lutherans. The Vatican, the Lutheran World Federation and the World Alliance of Reformed Churches have established a three-day dialogue on the Christian character of marriage. The Vatican and the World Methodist Council are exploring aspects of Christian spirituality. The Vatican is meeting regularly with pentecostals to discuss perspectives on spirituality and conversion.

The most advanced theological dialogue on the international level is the Anglican-Roman Catholic International Commission (ARCIC), which has reached major agreements on the Eucharist and ministry, and is currently studying the question of authority in the Church.

The international Catholic-Lutheran dialogue issued a major statement on "The Gospel and the Church" in 1972 after seven years of dialogue. It is currently engaged in further discussions on the Gospel in today's world, is planning a major project of consolidating the results of other dialogue groups, and is undertaking an extensive study on the question of episcopacy.

In addition to the international dialogues, national and regional dialogues have opened up in many countries.

IN THE United States, the national dialogues are co-sponsored by the U.S. bishops' Committee for Ecumenical and Interreligious Affairs (BCEIA) and the relevant national body of the partner in each dialogue.

The U.S. National Lutheran-Catholic Dialogue recently achieved a joint statement on papal primacy and is currently engaged in discussions on papal infallibility. Earlier the group reached agreements on the Nicene Creed, on Baptism, on the Eucharist, and on Ministry.

The national Anglican-Roman Catholic dialogue has followed the leadership of its international counterpart in doctrinal studies, but in addition it has been working independently on the methodology of ecumenical dialogue and on the unity of the Church in terms of its mission.

Catholic and Presbyterian theologians in the United States are working on aspects of local ecumenism. Catholics and Methodists are studying spirituality together. Catholics and Orthodox are studying the nature of Church, marriage and family life, questions of religion and society, and the method of dialogue.

Catholics and Baptists have met several times in this country in regional dialogues in which they have discussed common social and church concerns.

But there is another official dimension to ecumenism besides the papal meetings with other religious leaders and the officially sponsored dialogues on the international, national and regional levels. It gets few headlines and little space in print, even in religious publications.

THAT dimension is "conciliar ecumenism." It does not refer to the Second Vatican Council, but to the standing councils of churches — the World Council of Churches, the National Council of Churches in the United States, the confessional groups such as the World Alliance of Reformed Churches or the Lutheran World Federation.

When such bodies meet, they often invite the Catholic Church to send a representative as an observer. There are Catholics on the staff of the National Council of Churches and on commissions and project groups of the World Council of Churches.

In this country the Interreligious Committee of General Secretaries, consisting of the top administrator of each of three major national religious organizations — Catholic, Protestant and Jewish — meets monthly to discuss priorities, agenda, policy and actions that might affect one another.

Such official forms of cooperation, consultation and communication can forestall misunderstandings, lead to deeper appreciation of shared commitments, and bring a greater sensitivity on all sides to the real concerns of others — all prerequisites to the ultimate goal, reunion of the churches.



A HIGH CONTRAST treatment highlights the drama of their meeting as Pope Paul and Patriarch Athenagoras I of Constantinople exchange the kiss of peace in Jerusalem in 1964. In the 10 years since the promulgation of the Vatican Council's Decree on Ecumenism, Catholic leaders and theologians have met extensively with their counterparts in other Christian churches to discuss what separates and what can unite the religions.

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Prisoners are people, too, Bishops remind us

By JERRY FILTEAU
(NC News Service)

"Crime and punishment are pre-eminently moral issues," said the U.S. bishops in a major statement on prison reform in 1973.

THE BISHOPS called for sweeping reforms in the American criminal justice and correctional systems. They charged that many current practices demean and degrade prisoners and confirm them in a life of crime instead of rehabilitating them.

The United States Catholic Conference (USCC) included "Justice and Corrections" in this year's Respect Life observances because of the issues of human rights and dignity that are involved in the treatment of those accused or convicted of crime.

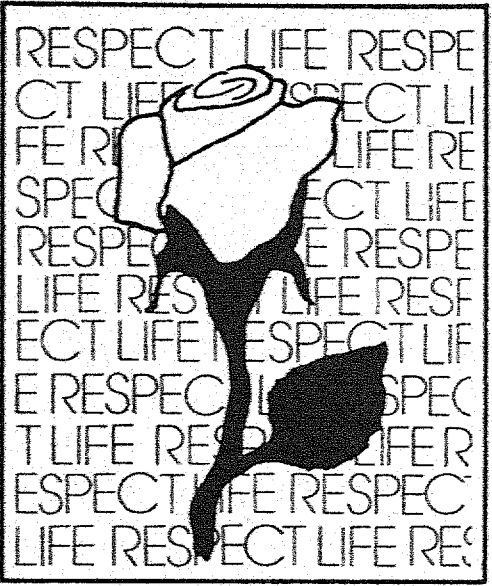
According to the American bishops, even the organizational structure and physical location of "correctional institutions" hinder rehabilitation.

"ADD TO all of this in some cases such positive injustices as minimal opportunities for academic or vocational training, unsatisfying work experience with pay that is frequently demeaning, sexual assaults, inadequate diet, meager bathing and recreational facilities, insufficient psychological and medical care, fear, loneliness and shame, plus the all-too-common outrage of associating youthful first offenders with hardened criminals, and the result can be the very reverse of an institution of rehabilitation," they said.

State Catholic conferences in many parts of the country have begun lobbying for extensive prison reform. The Bishops of Florida issued a joint pastoral letter recently urging specific reforms in their state's prisons. In Indiana the bishops launched a massive program to educate the state's Catholics to the need for prison reform.

In New Jersey, the Newark archdiocesan Institute of Social Relations started a program to locate jobs for ex-convicts, provide alternatives to jail, inspect prisons, and petition for prison reform.

ARCHBISHOP William Baum of Washington, D.C., visited a nearby reformatory and established an archdiocesan task force to investigate local prisons. The archdiocesan group interviewed those in-



involved in injustice and corrections from the victims of crimes to corrections officers and prisoners and their families.

The task force concluded, in a lengthy report, that reforms are needed in virtually every phase of the system.

Among the observances of respect for life that the USCC recommends for Catholics across the country are numerous activities designed to help offenders and ex-offenders directly or indirectly.

DIRECT-ACTION programs — hiring ex-offenders, visiting prisoners or their families, participating in volunteer rehabilitation programs — may be more challenging to middle-class Catholics who have never suffered imprisonment themselves nor had a close friend in prison.

Indirect-action programs — encouraging half-way houses in one's own community, fighting for legislative reforms, encouraging community projects and heightening community awareness of the needs of prisoners, ex-offenders, and their families — may be less threatening personally to many uninvolved citizens. But they are equally important.

Both types of action fulfill Jesus' mandate to his followers, to visit the imprisoned.



PRISON reform, called for by the U.S. Bishops in 1973, was incorporated in this year's Respect Life observance because of the issues of human rights and dignity that are involved in the treatment of those accused or convicted of crime. The Bishops have called for direct action by concerned Catholics on prison reform, from lobbying to hiring ex-offenders to supporting halfway houses.

Schools to be closed Nov. 11
Schools of the Archdiocese of Miami will be closed on Monday, Nov. 11 in observance of Veterans' Day, according to the Department of Schools.

'Self-help' group to be graduated
HIALEAH — Charles Lincoln, program director of the Dade County Comprehensive Program, will be the guest speaker during the annual graduation of Operation Self-Help, Inc. on Saturday, Nov. 16 at the Miami Lakes Inn and Country Club.

Youngsters who have completed the behavior, attitudes and interpersonal learning process at Operation Self-Help will be graduated during the program which begins at 6:30 p.m.

Tickets may be obtained by calling Terry Wheeler at 683-0381.

Where to get glaucoma tests
Free glaucoma screenings will be offered by the Florida Society for the Prevention of Blindness in cooperation with Lions Club at several locations next week. The general public may avail themselves of the free eye screenings on the following dates:
Tuesday, Nov. 12 - N. Miami Beach City Hall, 17011 NE 19th Ave. 10 a.m. - 12 noon and 1 p.m. to 3 p.m.
Thursday, Nov. 14 - Lummus Park, 404 NW Third St. 10 a.m. - 3 p.m.

Offer Christmas items
OPA LOCKA — Their annual pre-Christmas sale will be sponsored by the children enrolled at Marian Center for Exceptional Children today (Friday), Saturday and Sunday on the grounds at 15701 NW 37 Ave. Plants grown by the youngsters as well as hand-made ceramics will be featured along with a White Elephant booth and other items. Refreshments will be also be available. The sale begins at 6:30 p.m. today and continues until 11 p.m. On Saturday and Sunday the sale will be in progress.

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"First appearances, whether it's good-looks, money, popularity or status, can so easily fade with the passage of time. True love is concerned with the deeper issue of who the other person is rather than what he or she has."

Osmonds tackle question of true love in new song

Love Me For a Reason
by Bristol, Brown and Jones

Girl, when you hold me, how you control me
you bend and you fold me any way you please
It must be easy for you, the loving things that
you do

But just a past-time for you I could never be.
And I never know, girl, if I should stay or go,
girl.

'Cause the games that you play keep driving
me away.

CHORUS:

Dont' love me for fun, girl, let me be the one,
girl,
Love me for a reason, let the reason be love.
Don't love me for fun, girl, let me be the one,
girl.

Love me for a reason, let the reason be love.
Kisses and caressed are only minor tests,
babe.

Of love we should stress between a woman
and a man.

So if love everlasting isn't what you're asking,
I'll have to pass, girl and proudly take a
stand.

I can't continue guessing because it's so
enmeshing,
I've got my pride, got my mind, so right now
it's time

CHORUS:

I'm just a little old-fashioned,
It takes more than a physical attraction,
My initial reaction is — honey, give me love,
Not a facsimile of.

Chorus.

Jobete Music Co., ASCAP
By THE DAMEANS

The Osmonds aren't just a bubble-gum
group. Oh, it's true that they have a great
following among the pre-teens and early
teens as evidenced by the reception they get
at concerts, but there seems to be a certain
magic sincerity behind the glitter of concerts
which has won them their share of older fans
too.

The latest single from the Osmonds,
"Love Me for a Reason," tells of one person's
concern for the difference between true love
and just fun and games. The singer realizes
that love is more than what happens at first
sight. First appearances, whether it's good-

looks, money, popularity or status, can so
easily fade with the passage of time. True
love is concerned with the deeper issue of
who the other person is rather than what he
or she has.

No one knows what clicks to make people
fall in love, but there are certain questions
worth considering to help determine if cer-
tain relationships are healthy or not. 1) Am I
in love more for me or the one I love? 2) Do I
accept both good and bad points about the
other, or do I just see the good and make ex-
cuses for the bad? 3) Could I walk away from
the relationship if I became convinced it was
not good for either or both of us? 4) Are we
comfortable in the presence of others or do
we feel uneasy or threatened? 5) Do we look
for more than right now in our love? 6) Are
we kind to each other or do we quarrel a lot?
7) Do we do things to test each other's love
because we're not sure of each other's con-
cern? 8) Do we consider what concerned peo-
ple say about our relationship? 9) Are both
of us profiting from this relationship?

Love can be so confusing at times, so
enmeshing as the song says. It's important to
keep asking where love is going and what it is
doing to everyone concerned because you're
looking for real love and not just a facsimile.
Real love may cost a little more pain as peo-
ple try to be honest about their relationships.

Imitation love, on the other hand, is like
artificial flowers — bright and pretty at first,
but you can get tired of them fast because
they never change or grow. Worse yet, there
is no life behind the prettiness and they can
never love you back.

Youth pro-lifers to meet in N.Y. at Thanksgiving

Young pro-life advocates from throughout the nation will gather in New York City over Thanksgiving weekend, Nov. 29-Dec. 1, for the third

annual Youth Pro Life Coalition Thanksgiving for Life Convention.

Delivering the keynote address will be Dick Gregory,

comedian-turned civil rights activist, who has toured the country discussing his strong beliefs on civil rights for everyone.

SYNDICATED columnist Nick Timmenach, who key-noted last year's convention, will also address the members of pro-life youth groups affiliated with the national coalition.

Dr. Sylvia Lack-Hope, presently with Hospice, Inc., home for the terminally ill, and pro-life Washington comedian Mark Russell will also speak.

Seminars on world hunger, genetic engineering, abortion and euthanasia, among other topics, will be held, as well as workshops on starting and directing youth pro-life groups.

The National Youth Pro-Life Coalition is composed of pro-life groups throughout the country who share the philosophy that "life is good and that every conceived individual has not only the right to life, but the right to a good life."

It is non-partisan, non-violent, and non-sectarian organization.

Dade County Respect for Life Juniors is affiliated with the coalition.

'Skapinsky' — a modern adaptation of Moliere

"Skapinsky of Miami Beach."

An exclusive boutique? A fashionable jewelry store? An expensive restaurant?

It's none of these. It's a play, or rather the adaptation of a play by Moliere entitled "Tricks of Scapin."

THE PLAY has been updated and moved to a slightly different location, but the hilarious plot is the same — two boys to marry their sweethearts without their fathers' consent. Scapinsky, the main character, is the servant of one of the young men to whom the boys appeal to ameliorate their fathers' displeasure, as the wacky cast of characters tries to make the best of a confusing dilemma.

The play, a production of the Barry College Drama Department, stars Jim Puig as

Skapinsky; Marty Stone as Morton; Ralph Horne as Schmittstein; and Jonathan Alpert as Blitzstein.

THE SHOW runs tonight (Friday) through Nov. 10 and Nov. 15-17 at 8:15 p.m. There will be a 2 p.m. matinee Nov. 16. All performances will be at the Barry College Auditorium, 11300 NE 2 Ave.

Reservations may be made by calling the Barry College Drama Department at 758-3392.

Other productions of the 1974-75 season are "The Real Inspector Hound," Dec. 6-8; "The Importance of Being Earnest," Feb. 7-9; "The Music Man," Feb. 28-March 10; "The Lady's Not for Burning," April 11-13; "Winnic the Pooh," April 25-27; and "Slow Dance on the Killing Ground," May 2-4.

CYO playoffs begin Sunday

Playoffs will begin this Sunday in CYO touch football and volleyball competition. Teams who finished first or second in their respective divisions have earned the right to compete for the Archdiocesan championship.

Games this Sunday are as follows:

TOUCH FOOTBALL

Scott Park, 17710 NW 15 Ct.

12:30 p.m. — Our Lady Queen of Peace vs. St. Rose of Lima

1:30 p.m. — St. James vs. Nativity

Suniland, 12255 South Dixie Highway

12:30 p.m. — St. Timothy vs. St. Louis

1:30 p.m. — St. Catherine of Siena vs. Epiphany

VOLLEYBALL

Boynton Beach, SW 8 St. and 23 Ave.

12:30 p.m. — Nativity No. 1 vs. St. Vincent Ferrer

1:10 p.m. — St. Stephen vs. St. Joan of Arc

St. Louis Church, 7270 SW 120 St.

12:30 p.m. — St. Rose No. 1 vs. St. Timothy No. 2

1:10 p.m. — Immaculate Conception vs. St. Louis No. 1

1:50 p.m. — St. Timothy No. 1 vs. St. Louis No. 3

Soccer playoffs will begin on Nov. 17.

Will discuss opportunities

A realistic look at employment opportunities in Dade County will be theme of Career Exploration Day from 10 a.m. to 2 p.m., Tuesday, Nov. 12 at the Pawley Arts Center on the North Campus of Miami-Dade Community College.

Gloria Miller, information specialist for Florida State Employment Service will speak at 10 a.m. to open

the program, sponsored by the Center for the Continuing Education of Women.

A workshop of job-finding techniques, resume writing, preparation for interviews, will follow. Representatives from a wide variety of career fields will be present to talk with participants.

Additional information may be obtained by calling CCEW at 577-6840.



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Bilingualism— si or no?

This week's question, "Do you favor bilingualism for Dade County?" was asked of ninth grade students at Assumption Academy. The following replies were selected as representatives of the opinions expressed.



"I am for bilingualism because with a language barrier, the English and Spanish speaking people will never be as one. Miamians will have a great advantage over people in other cities if they have a good concept of two major languages."

— Vivian Lesnick

"I feel bilingualism is necessary in Dade County, the reason being that half of the population is Spanish-speaking. Bilingualism would not only help the people communicate better, but it would also give them the advantage of knowing two languages. Maybe some day you'll end up in a Spanish-speaking country?!"

— Miriam Lopez



"Dade county definitely should be bilingual. Spanish speaking people should have the right to go to an office, store, call a hospital or work and be attended and understood. Bilingualism is necessary for communication, equalizing and unifying different ethnic groups."

— Lou Jean Oliveros

Most of the young people of Spanish origin can speak English already, although many elderly and middle age Cubans can not. However, in 10 or 20 years the young people will be middle aged, and very Americanized any way. So since Cubans will mingle with Americans and vice versa, they will become one special culture. So in my opinion, why declare something new that won't be of any use later on?"

— Cindy Kelley



"People of today would benefit from a bilingual background. I don't think it is fair to the Spanish-speaking people to just drop their language. Bilingualism would widen our aspects of life. How would you feel if your language was dropped by society? Think about it!"

— Michelle Widel

"I understand that this is the U.S. and not Cuba. But the Americans should also understand that the people who don't know how to speak English have a hard time. The Cubans now consider this their country; they work and live here. So I think they should be considered part of this country now."

— Lourdes Fernandez



"My opinion is that Dade County should be bilingual. In case of an emergency, for someone who only speaks Spanish, he would not be able to communicate with a solely English speaking person."

— Linda Devoux

"I don't think Dade County should be declared bilingual. With time, everyone will be anyway. The new Cuban generation is learning English and most of the new American generation is learning Spanish. I think within a few years most of Dade County will be bilingual without anyone noticing."

— Linda Martha Kerr



"Yes, I think there should be bilingualism in Dade County. One very important reason is because elderly people are too old to go to school and learn another language. If Dade County were bilingual, signs would be both in English and Spanish; they would make it easier for everyone to read and understand."

— Leonor Fernandez

"I think Miami should be bilingual because that way communication would be much easier. A person might need help and may even lose his life just because some operator or police station might not talk his language. And if everyone was bilingual a great deal of time would be saved."

— Noryn Alcorta



While Miamians continue to bask in warm sun on the beaches, teens further north have to bundle up to make quick, chilly dashes into the Atlantic. Going to the beach seems to be a favorite activity of the youth of the world, no matter what the temperature.

New groups start, others keep busy

By JOAN BARTLETT
Introducing — dat da dah! — a brand new youth group, at Holy Family Parish in North Miami! Thirty-four young people showed up at the first meeting. The group hopes to do something interesting every Sunday night — a great way to take the end-drag out of the week-ends. The group can only survive with the support, imagination and interest of youth. Support your local crowd — the identity of a group is made up of that of the members.

Wanna hear something else C.O.O.L.? Our Lady of the Lakes Parish has also formed a new youth group, Christian Outlook on Life. The group meets on the first Wednesday of each month to plan the month's activities in religious education, social service and recreation. Details of these activities will appear in this column soon.

After this weekend you have no excuse whatsoever for having a dirty set of wheels. There are two car washes for your convenience: St. Jerome Parish CYO in Ft. Lauderdale sponsors the first

'Motivate youth for retreats'

WEST END, N.J. — (NC) — Young people of high school or college age cannot "forced, but must be motivated" to make spiritual retreat.

That was the consensus of clergy and laymen at a recent workshop conducted by the executive board of Retreats International (Men's Division) at San Alfonso Retreat House here, conducted by the Redemptorist Fathers.

The workshop sought to determine areas in which retreats can be promoted.

It was Jesuit Father Eugene Tucker, rector of Loyola on the Potomac Retreat House in Maryland, a new board member, who emphasized the necessity of building up the retreat movement by enrolling more youth.

Redemptorist Father John Andree of Glenview, Ill., youth moderator of Retreats International, declared: "Whether the young people come to a retreat forced or on their own volition it is extremely imperative that the retreat program be of the best; not mediocre, but designed for the best interests of these young people. Give them such a program and they will return voluntarily."

at Scott's Shell Station on State Road 84 and SW 9th Avenue, Saturday from 9-5. The second will be in the Holy Family Parish parking lot on Sunday from 8 a.m. to 1 p.m. The parish heavy-duty youth scrubbers will polish off your buggy — and probably one another as well. (If the two youth groups are competing, they might try praying for rain.)

I dare anybody out there to say there's nothing to do this Sunday. In Lantana, Holy Spirit Parish Youth Club will sponsor a bake sale in the social hall after all morning Masses. Coffee and donuts will also be available, as well as tickets for the evening's skating party at Galaxy Gateway, Okeechobee Blvd., from 7-10 p.m. Admission includes skate rental. If you can provide transportation, call Ed Carpenter at 585-8525 on Saturday.

Sunday evening at 7:30, you can meet the "Kinfolk" at their presentation of a programme of contemporary Christian music and song. The place is Epiphany Parish Hall. Come for a refreshing evening that will lift your spirits.

And remember the CYO dance at St. Gregory Parish in Plantation. It will be held in the Club Room at 7:30 p.m. this Sunday.

Homecoming festivities are still in progress, too, for "Chamadonna." Tonight is the game with Cooper City: Saturday evening brings the long-anticipated ball; and Sunday afternoon wraps it up with the picnic at Birch State Park.

As for next weekend, St. Rose CYO in Miami Shores North will host another dance with the "Circle" in the audi-

torium from 7-11 p.m. Nov. 16. The next day will find the CYO celebrating Right-to-Life Sunday, when professional pro-life proponents and members of local Right to Life groups will speak to a gathering at 7:30 p.m. in the auditorium.

Also, a reminder about the spaghetti dinner sponsored by the Sacred Heart Parish CYO in Lake Worth, Nov. 16. Tickets available after all Sunday Masses at Sacred Heart Church.

The Voice congratulates The Grotto, Lourdes Academy's newspaper, which has been awarded a chapter in Quill and Scroll, the international society for high school journalists. The girls at Lourdes have every reason to be proud of their paper, as well as of their editor-in-chief, Sonia Pawluc and their faculty moderator, Mrs. Carla Schwartz.

Haven't you always wondered whether there wasn't some decent way to recycle greeting cards?

It may seem a little early to be talking about Christmas cards, but here is a project that CYO and other youth groups may wish to organize.

If you have received Christmas and Easter cards that are in good condition, after you have enjoyed them at home, instead of burning them or throwing them away, why not collect and send them to a missionary in India for the children of his mission? Their imaginations will be delighted, and the children will

then be able to work on artistic projects to help the mission economically.

Mail the cards in an ordinary package to: Father Eugenio Petrin, St. Paul's Catholic Mission, P.O. Bin-naguri, 735203, Dist. Jal-paiguir, W. Bengal, India. To avoid customs duty in India, write on the package: "No commercial value" or "Used Greeting Cards" or "Printed matter."

"If you wish to have an acknowledgement of your cards, write your address clearly just inside the package. This is such a simple thing to do and can help immensely in an area of our world where help is so badly needed."

Have you ever been on a Search Program? This could be your first opportunity. Next weekend, Nov. 15-17, Youth Activities will coordinate the Search at Newman High School in West Palm Beach.

The following weekend, young adults (i.e., those who are not in high school and have never been on a Search) will have their chance at Lourdes Academy. Three more Search weekends are scheduled for December. Contact the Youth Activities Office (757-6241) for more information and reservations.

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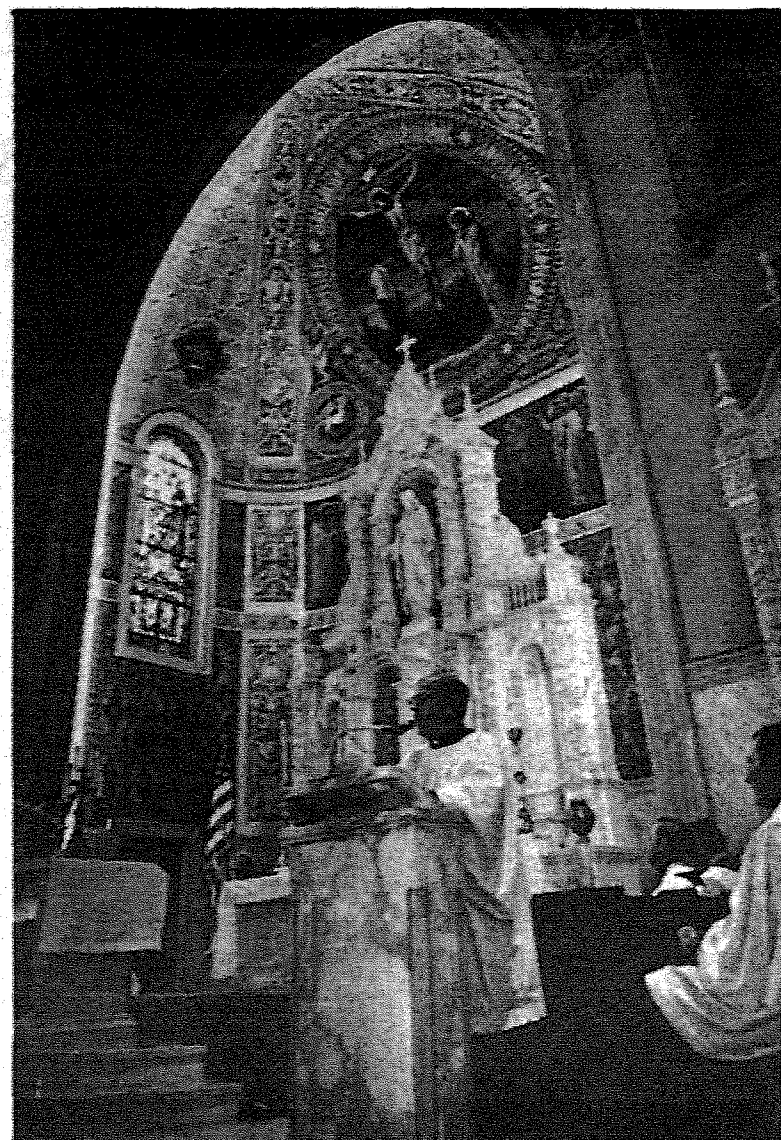
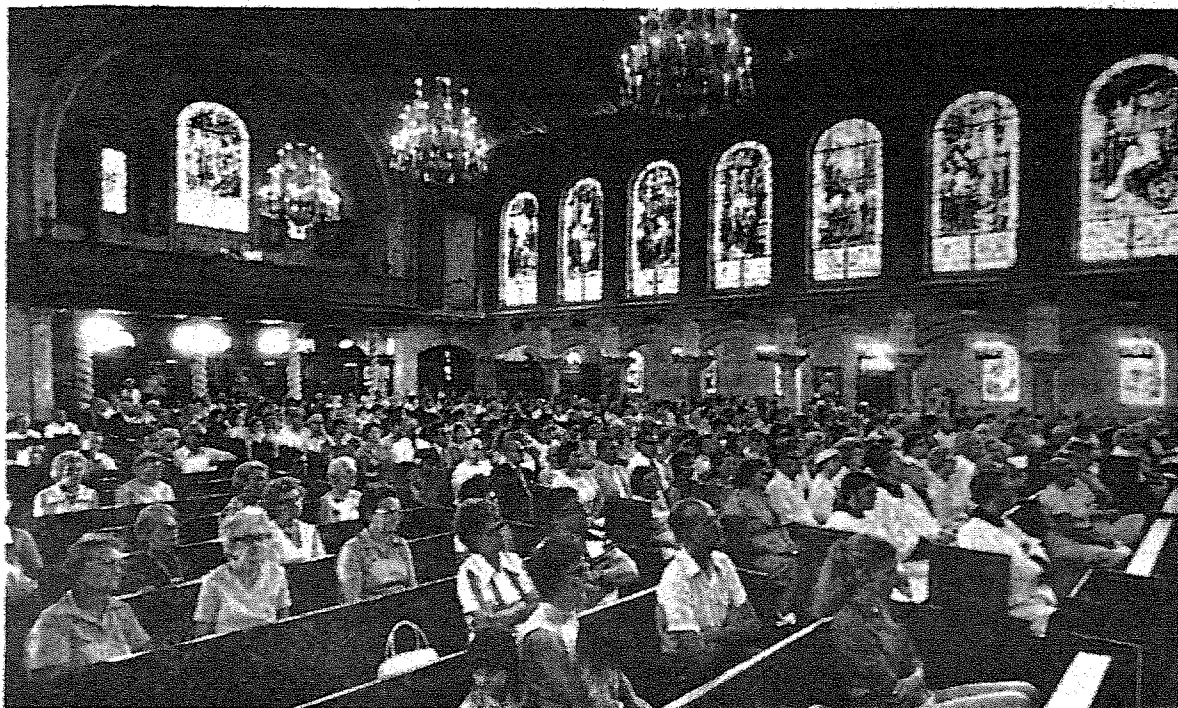
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A large group of people approaches a church, singing and proudly displaying brightly-colored banners proclaiming their joy. There are old people, children, men, women.

It's not exactly what most people might imagine when they think about

A Pilgrimage

Their idea might be more that of a somber group of faithful slowly progressing on their knees toward a shrine famous for its miracles.



A LARGE group of parishioners from Holy Name of Jesus, St. Clare, St. Juliana, St. Paul of the Cross and St. Luke Churches made a pilgrimage to St. Edward Church, Palm Beach, Sunday. Above, Msgr. James Walsh, spiritual director at St. Vincent de Paul Major Seminary, Boynton Beach, delivered the homily.

But this is a Holy Year

a joyful time declared by Pope Paul, as his predecessors have done every 25 years for five centuries, during which a plenary indulgence can be gained by those participating in a pilgrimage to a designated church.

Joyful, because it is a year set aside as one of special grace and prayer, during which faithful participants in a pilgrimage can be granted remission of all temporal punishment due to sin.

Since the preparation for the 1975 Holy Year began at Christmas of 1973, over 30 parishes in the Archdiocese have conducted pilgrimages for their parishioners, with several more planning them each week.

EACH pilgrimage must contain certain key ingredients to fulfill the requirements established by the Vatican; but under the rules established by an Archdiocesan commission, a variety of formats is available. Father John McGrath, Archdiocesan Director of Holy Year Pilgrimages, explained.

Each pilgrimage must contain Communion and prayer for the intentions of the Holy Father and of the Episcopal College; and participants must receive the Sacrament of Penance within 20 days prior to or following the pilgrimage.

All pilgrimages begin with a Bible service at the parish, followed by a service following one of four formats at the church designated as the site for pilgrimages from that parish.

PASTORS can choose a penance service, a Scripture service, a Mass, or Benediction of the Blessed Sacrament preceded by Scripture readings.

"The pilgrimage program has been going very well, with excellent participation," Father McGrath said.

"This is due largely to the support of the priests in the parishes."

Pastors both of the parishes making the pilgrimages, and of the eight churches designated as sites to which pilgrimages may be made, are unanimous in their praise for the pilgrimages.

"There was evident manifestation of strong faith among the people, an outward sign of renewal evident at Communion and Confession. Father Ignatius

Fabacher, S.J., pastor of Gesu Church, commented. His church is one of the designated pilgrimage sites, to which two pilgrimages have been made.

BOTH pilgrimages to Gesu followed the penance service format, which approximately 80 percent of the pilgrimages have used, according to Father McGrath.

"The idea of the Holy Year is reconciliation, which is the Sacrament of

tential rite on a monthly basis.

"There was an excellent turnout, with a favorable response that really brought the parish together." Father Thomas Goggin, pastor, commented, adding that the readings were tied in with the Easter season, which was approaching.

AND at Resurrection Church in Dania, the pilgrimage left an enduring impression in the form of an ongoing



McGrath

Penance," Father Fabacher said in explaining his preference for the penance service format.

"I don't think you can improve on that!"

Father Fabacher noted that due to the large number of Spanish-speaking members of parishes making pilgrimages to Gesu Church, the readings and the homily were done in both English and Spanish.

The penance service was a familiar one to parishioners of St. Ann Church in Naples, who participate in a peni-



Fr. Fabacher

mentation program which began with the pilgrimage.

"We chose the format of meditation followed by Benediction of the Blessed Sacrament because Mother Teresa has advocated people meditating more." Father Albert Shannon, O.S.A., pastor, said, noting that one of his parishioners knew the little nun working among the poor in India well.

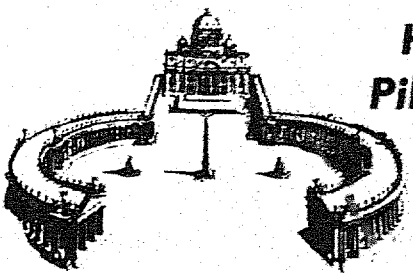
"It made them holier, I hope!" was the comment of Msgr. Bernard McGrenehane, pastor of St. Edward Church in Palm Beach, both a



Fr. Goggin



Fr. Shannon



Holy Year Pilgrimages

BOYNTON BEACH — ASCENSION PARISH in Boca Raton will make a Holy Year Pilgrimage to St. Vincent de Paul Major Seminary at 2 p.m. on Sunday, Nov. 10.



Msgr. McGrenehane



Fr. Hannon



Fr. O'Shea



Msgr. O'Dowd

designated site for pilgrimages from other parishes and a church which has held a pilgrimage of its own.

At the penitential service chosen for the St. Edward pilgrimage, a great number of people went to confession — an encouraging sign according to Msgr. McGrenehane, who said the parishioners came out of the experience "enthused."

Father Timothy Hannon, pastor of St. Malachy parish in Tamarac, saw the concelebrated Mass which his parishioners attended with other churches in the area at St. Coleman Church as a "sign of unity" among the Broward parishes.

"THE people enjoyed it and gained a better appreciation of the Holy Year and of other churches in the area," he said, adding that many of the people recalled the last Holy Year in 1950.

"In the variety of people in the area we found a unity of faith."

The pilgrimage made by

members of Christ the King, St. Joachim and Holy Rosary parishes to Epiphany Church in October was especially meaningful to Holy Rosary parishioners, pastor, Father William O'Shea said.

The concelebrated Mass was tied in with the Feast of the Holy Rosary, which is also the anniversary of the parish.

Everyone seemed delighted, and it was wonderful to see so many families come together," he said, remarking that many guests from other areas attended and expressed a desire to see a similar program in their area.

Msgr. John O'Dowd, pastor of the host Epiphany Church, noted that it was the first pilgrimage for many of the participants.

"They seemed to get a lot out of it, and they seemed to have enjoyed the opportunity to make a pilgrimage."

PILGRIMAGES are not only for parishes — they can be for special groups from throughout the Archdiocese, too.

A youth pilgrimage was held in the Spring for high school and college students, followed by a vocations program during which the young men and women could talk to priests and Religious about their way of life.

And a children's pilgrimage is planned for December, in which children from all over the Archdiocese will assemble in choirs for a pilgrimage of the Mass format.

Penance service, Mass, Scripture service, Benediction of the Blessed Sacrament — "Each format is beneficial," Father McGrath said.

"Each is performed with dignity, for the purpose of providing a renewal of faith."

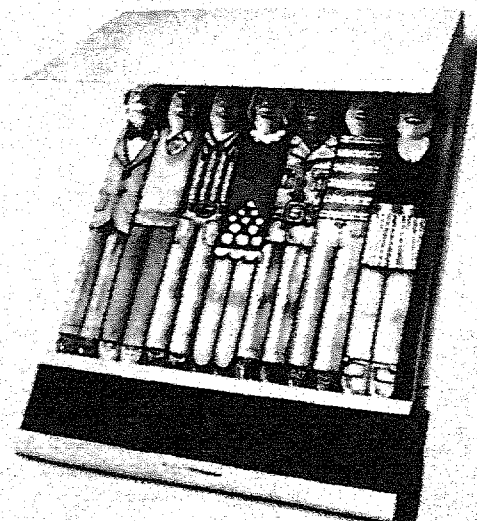
Through the conclusion of the year of preparation for the Holy Year at Christmas, and throughout the Holy Year, churches will continue sending their parishioners out with their bright banners and happy attitudes to celebrate the joy of Holy Year 1975.

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"Id y enseñad a todas las gentes"

En la declaración final del Sínodo Mundial de Obispos figuran entre otros los siguientes puntos:

• "Reiteramos una vez más que el mandato del Señor de evangelizar a las gentes constituye la misión esencial de la Iglesia."

• "Al comunicarnos fraternalmente nuestras experiencias, sentimos la riqueza de la variedad de la Iglesia, expresada sobre todo en nuestros esfuerzos por hacer vivir el Evangelio en forma radical y total entre los pueblos de diversas culturas, promoviendo así su encarnación como método deseado por Dios en su obra salvadora a través de Cristo."

• "La juventud, en cuanto busca los valores fundamentales del Evangelio al exigir una fe auténtica y vivida, lanza un reto a los adultos y nos obliga a renovar nuestra propia obligación de evangelizar."

• "Ningún cristiano verdadero puede evadir la obligación que tiene de evangelizar, según su estado y en comunión con los pastores."

• "El secularismo, si bien ofrece algunos elementos positivos, (comete el error) de borrar a Dios del horizonte de la existencia humana, privándola de su profunda razón de ser."

• "La Iglesia no se queda en el simple campo de lo político, social o económico, que ciertamente toma en cuenta, sino que lleva a la liberación en todas sus formas — incluso la liberación del pecado, y del egoísmo individual y colectivo — hasta llegar a la plena comunión con Dios y con los demás hombres nuestros hermanos."

SINODO EN SINTESIS

Senalan los logros del Sínodo. — 'Hambre de valores religiosos tiene la juventud'. — Deber del cristiano evangelizar y luchar por la justicia. — Aclara el Papa el concepto de 'liberación'. — Recomienda el Sínodo usar mejor los medios de comunicación. — Llega a su fin el predominio de los varones en la Iglesia, dice el Cardenal Tarancon.

Al concluir el Sínodo Mundial de Obispos se iniciaron en Roma las deliberaciones por una semana del Consejo Episcopal Latinoamericano (CELAM), con la

participación de 55 obispos en representación de 22 conferencias nacionales, para analizar los resultados del mismo Sínodo. Discuten también un estudio sobre "liberación

cristiana" en su dimensión teológica y social, pues el término se ha prestado a controversias desde que se lanzó en Medellín durante la asamblea de obispos en 1968. Sus organizadores esperan que se elaboren programas concretos de evangelización en América Latina, y nuevos criterios pastorales "en una situación cambiante," según dijo Mons. Alfonso López Trujillo, secretario general del CELAM.

En su reciente audiencia, el Papa Paulo VI dijo que la evangelización del mundo moderno y la defensa de la fe cristiana no chocan con la libertad de conciencia y el pluralismo de opiniones tan defendida por los hombres de hoy. "Son más bien un incentivo a dar urgencia a la evangelización, guardando respeto a la conciencia y la opinión de los demás, pero dando testimonio de la verdad."

En la última de sus epístolas sobre el Sínodo Mundial de Obispos, el Cardenal John Krol de Filadelfia opina que el Sínodo, considerado como el cuarto eslabón de la cadena de esfuerzos colegiados en la evangelización del mundo, ha tenido estos logros: fue forum para que voces representativas de todos los continentes intercambiaron experiencias y criterios, y para que el Papa y sus asesores inmediatos escucharan el valioso y franco diálogo; definió la intensa relación entre justicia social y evangelización, y por lo tanto, el

doble deber del cristiano de evangelizar y luchar por la justicia y los derechos humanos; hubo además la afirmación de las diócesis en cada región o país, de que tienen derecho a ciertas decisiones propias según sus necesidades y la cultura especial de su pueblo. Además, se prestó mucha atención al hambre de valores religiosos y morales que tiene la juventud moderna.

Al concluir el Sínodo los prelatos de Africa y Madagascar declararon que la Iglesia en su región necesita "africanizarse" para contribuir mejor al desarrollo autóctono del continente. No descartamos la necesidad de ayuda en fondos y misioneros del Occidente, advirtió el Cardenal Maurício Otunga, de Nairobi en Kenya. "La doctrina será fiel a la Iglesia, pero en las prácticas debemos atenarnos a las tradiciones, lengua, estilo de vida de nuestros pueblos africanos," dijeron los obispos.

El Papa Paulo VI expresó su satisfacción por los "positivos" avances logrados en el Sínodo. Al mismo tiempo advirtió la necesidad de definir mejor ciertas tesis de los obispos en cuanto a liberación en la Iglesia, a la adaptación del mensaje evangélico a diversas culturas, a la descentralización para dar más poder de decisión a "iglesias particulares" y a los movimientos caris-

máticos (o pentecostales.) y no griega, romana o judía. Recordó que Pedro y Pablo velaron celosamente para que la fe cristiana fuera universal y espontaneidad de los obispos.

Editorial

Eco del Sínodo aquí, en nosotros

Acaba de terminar en Roma el Sínodo Mundial de Obispos, en el que delegados de todos partes del mundo se consagraron a estudiar y planificar la evangelización en el mundo de hoy. El sínodo vino a poner de relieve el mandato definitivo y explosivo de Cristo: Anunciar el Evangelio a toda la humanidad.

El Sínodo sirvió para ofrecernos una visión panorámica de la Iglesia: su unidad, su catolicidad, su vitalidad. Pero no fue una reunión sólo para obispos. Su mensaje tiene que repercutir en cada nación, en cada diócesis, en cada parroquia y en cada católico.

Coincidiendo con el Sínodo el Santo Padre hizo un llamado a los laicos a trabajar en la obra de evangelización planificada en la asamblea que acaba de terminar en Roma. En la labor de apostolado de los laicos el Papa destacó dos puntos vitales para el segar que sinceramente quiere seguir el mandato de Cristo de enseñar a los pueblos: "La importancia del testimonio personal y la unidad de los distintos testigos del evangelio entre sí y con sus obispos."

El Papa ofreció una orientación muy oportuna: "El hombre actual escucha a los que dan testimonio más gustosamente que a los maestros, o si escucha a los maestros es porque dan testimonio. Siente, en efecto, una repulsa definitiva por todo lo que puede parecer mixtificación, fachada, compromiso. En este contexto se comprende la importancia de una vida que sea eco auténtico del evangelio."

El Papa llamó a los laicos de manera especial a dar testimonio en los asuntos temporales, en su familia, en su ciudad, en su ambiente. Y aunque destacó la importancia del ejemplo y el testimonio, dijo a los seglares que están llamados a ayudar a sus hermanos a encontrarse personalmente con Cristo y advirtió que su testimonio no debe ser un testimonio mudo.

Afortunadamente, en nuestro ambiente hispano de Miami son muchos los seglares que están respondiendo al llamado a Cristo de evangelizar los ambientes. Aquí han surgido, casi espontáneamente, movimientos de apostolado que han hecho sentir su impacto en el ambiente por su testimonio de vida cristiana y por su celo evangélico: Cursillos, Movimiento Familiar, Encuentros Familiares, Encuentros Juveniles, Jornadas de Juventud, Camino al Matrimonio, Legión de María, Caballeros de Colón...

Porque en cierta forma surgieron al impulso del entusiasmo y el celo apostólico de grupos aislados, hasta este momento aunque todos trabajan con el mayor tesón, hasta ahora ha existido poca colaboración mutua en la obra de la Evangelización. En recientes semanas muchos dirigentes de esos mismos grupos, con el aliento de sus directores espirituales, han reconocido la necesidad de buscar una mayor colaboración en el apostolado. En cierta forma preluando lo que el Papa nos dice ahora en su mensaje sobre la misión del seglar en la evangelización:

"Tiene que existir unidad en la inspiración y convergencia en el fin... No sólo como exigencia de la eficacia del apostolado, sino criterio de su autenticidad: Cristo ha orado para que sus discípulos sean uno. Todos estos movimientos, pues, deben dar pruebas de un deseo inequívoco de reunirse, de cooperar juntos en los objetivos fundamentales, de rezar juntos, de celebrar juntos la Eucaristía, secundar las grandes orientaciones de la Iglesia en este tiempo de puesta en práctica del Concilio Vaticano II... El Año Santo debe ser una hora providencial para realizar a todos los niveles esta necesaria colaboración y para vivir esta comunión."

Asamblea Familiar el sábado 16

El sábado 16 de noviembre, a las 8 p.m. en el hotel Everglades se efectuará el noveno encuentro y asamblea del Movimiento Familiar de Habla Hispana de la Arquidiócesis de Miami.

El Movimiento Familiar Cristiano, que por más de una década ha venido trabajando en el apostolado familiar y conyugal a través de los equipos de matrimonios cristianos, los encuentros conyugales y las Conferencias Caná, cuenta en este momento con 43 equipos de matrimonios que agrupan a más de quinientas parejas.

Los equipos de matrimonios cristianos se reúnen una vez al mes en una junta informal en la casa de alguno de sus integrantes. Y allí tocan temas que van desde la educación de los hijos hasta causas de desunión en el matrimonio, desde el Pentateuco hasta los problemas del mundo de hoy a la luz del evangelio.

Los encuentros conyugales son jornadas de tres días de retiro en los que la pareja tiene la oportunidad de estudiar y discutir mutuamente sobre los problemas que puedan estar afectando su vida conyugal y familiar, buscando un encuentro entre sí y con Cristo.

Las conferencias Caná son una serie de charlas de preparación al matrimonio para parejas de novio. Los temas incluyen desde matrimonio como sacramento, hasta las relaciones sociales, económicas e íntimas de la pareja. Sacerdotes, médicos, psicólogos y matrimonios con varios años de vida familiar participan en las charlas.

Durante la cena la Asamblea del MFC se anunciará la nueva directiva del Comité



Los esposos Alberto Camacho y Silvia San Pedro de Camacho, presidentes del Comité Coordinador Diocesano del Movimiento Familiar Cristiano aparecen en la foto con sus diez hijos, Silviya, Mary y Alberto (jimaguas), Ignacio, Alfredo, Enrique, Carlos, Lourdes, Luis y Teresa.

Coordinador Diocesano para los próximos dos años.

Esa directiva sustituirá a los esposos Alberto Camacho y Silvia San Pedro de Camacho, que han ostentado la presidencia durante los dos últimos años en el Movimiento que desde su fundación dirige como consiliario el Padre Angel Villaronga.

Al aproximarse la asamblea, los esposos Camacho hicieron a La Voz las siguientes

El predominio ejercido por los varones sobre la sociedad y la Iglesia llega a su fin, declaró en una entrevista de prensa aquí el cardenal Vicente Enrique y Tarancon de Madrid. Habló del ministerio de la mujer aunque advirtiendo "que aún no se ve una solución práctica sobre su papel teológico." El Sínodo, agregó, supo reconocer la impaciencia que muestran las mujeres por ejercer un papel más activo en la Iglesia.

tes declaraciones sobre lo que es y lo que busca el MFC.

¿Que es el Movimiento Familiar?

Puede ser que seas un ejecutivo en una gran Compañía. Tal vez trabajes en una tienda como vendedor o en una oficina. A lo mejor eres dueño de un negocio o simplemente, eres una ama de casa. Pero tienes amigos, conocidos, compañeros de trabajo, empleados, etc. que un buen día, hablando de cosas, te enteras que ellos o ellas, tienen en su familia, en sus hijos, en su matrimonio, los mismos problemas, sin solución aparente, que tienes tú en tu casa.

PERO resulta, que como tu no andas mucho por la Iglesia, no tienes amistad con ningún "cura," lo has ido dejando y unos días más y otros menos, las cosas van pasando.

Un día llegas a tu casa

con la cabeza llena de dificultades y ese día es precisamente cuando en tu casa tu "suegra," se ha implantado. Tú, que pensabas salir con tu mujer, para quitarte un poco lo que te agobia y a la buena señora se le ocurre tener jaqueca y no se queda con los niños... La lista es interminable... Pero en eso te acuerdas de aquel joven que te habló de unos grupos que se reúnen y tratan precisamente de eso mismo. Las terceras personas, los jóvenes, Cristo entre nosotros, los hijos... Te sigues acordando y te viene a la memoria el nombre de "Movimiento Familiar Cristiano."

Recuerdas un ejemplo que te mencionó de que cuando uno está enfermo a quien tiene que ir a ver es a

un especialista. Pues aquí sucede lo mismo. En aquellos grupos también hay un especialista. El sacerdote, que ha estudiado muchos años sobre todas estas cosas y sabe como darnos una verdadera respuesta a esos problemas, que si tienen solución.

También tenemos otras actividades para compartir con todos los grupos. Momentos de unión espiritual, familiar y de alegría. Ya que no sólo nos reunimos una vez al mes para estudiar los distintos temas, sino que participamos todos, durante el año de fiestas como de la Sgda. Familia, las Conferencias y Retiro en Cuaresma, el Ofrecimiento de Flores en el mes de Mayo, el Picnic Familiar en Agosto y los bailes de "Juan y María" en

Febrero y en el Otoño. COMO pueden ver, no todo es estudio, pero eso sí, es unión desde todos los ángulos de la vida.

Estamos seguros de que tu problema está en alguno de los temas, aunque tú creas que no tiene solución ni es igual al de otros, prueba, porque sabemos que no sólo te vas ha encontrar que si lo tiene, sino que hay otros igual que tú.

Si necesitas más información, puedes llamar al P. Villaronga o a nosotros, que con mucho gusto, estamos dispuestos a ayudarles.

Silvia y Alberto Camacho

NOTA: Padre Villaronga Centro Hispano Católico, 371-5657 Silvia y Alberto Camacho, 856-6080

Respeto a la vida

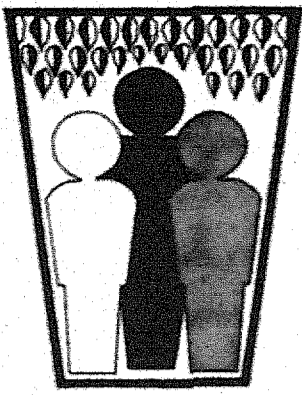
DISCRIMINACION

Por el DR. MANOLO REYES

Muchas personas podrían pensar que el problema de la discriminación sólo atañe a las razas. Cuando lo cierto es que la discriminación tiene muchos ángulos y muchos casos sui-generis que serían imposibles de relatar o tan siquiera mencionar en la brevedad de las cuartillas de este artículo.

Digase que la verdad axiomática es que Dios ha creado iguales a todas sus criaturas. Y si Él — que es un Padre de Inmensa Ternura, Justicia, Bondad y Misericordia — ¿cómo nosotros los humanos vamos a establecer entre nosotros mismos, las diferencias que Dios no hizo? Todos hemos sido creados iguales y como tales, hay que respetar en cada cual el derecho a la vida, sin discriminación.

En este mundo y especialmente en este milenio que está tocando ya a su fin, ha habido dos etapas en grandes cambios del ser humano hacia una igualdad sin discriminación: La revolución francesa de 1792 y su predecesora y fuente de inspiración, la revolución de las trece colonias de Estados Unidos en el año 1776. Y aun con estas magníficas etapas de progreso y desarrollo para la jus-



ticia y la igualdad de trato para todos, en nuestros días, aun continúa la discriminación. Esa discriminación se refleja no sólo en la conducta humana particular, sino en el orden público, en el trabajo, en las cortes judiciales, en las aulas y hasta en el hogar.

El apolítico discrimina contra el político; el joven contra el viejo; el hombre contra la mujer; el rico contra el pobre; el ciudadano de un país contra el ciudadano de otro país; y como es natural, el mismo tipo de discriminación se da en sentido contrario en los casos mencionados. Y hay muchísimos más.

Tal parece como si la mano demoníaca hiciera presa en el corazón humano para levantar barreras ideológicas que van en contra de

la igualdad de todos proclamada por Dios — y esa mano Satánica, a más de aislar a los seres humanos... coloca hermanos contra hermanos.

Claro que es difícil, sumamente difícil entre los humanos, por su propia naturaleza imperfecta, llegar a alcanzar una verdadera igualdad. La civilización tiene millones de años en existencia, y sin embargo, jamás ha logrado esa igualdad absoluta.

Quizás esta sea la forma que ha adoptado el pecado original en el hombre del mundo actual, a fin de separarlo de sus hermanos, como separó a Cain y Abel. Por eso Jesucristo vino a la Tierra y sin oponerse a los Diez Mandamientos de la Ley de Dios entregados a Moisés en el Monte Sinaí entre rayos y truenos, trajo consigo un mandamiento nuevo.

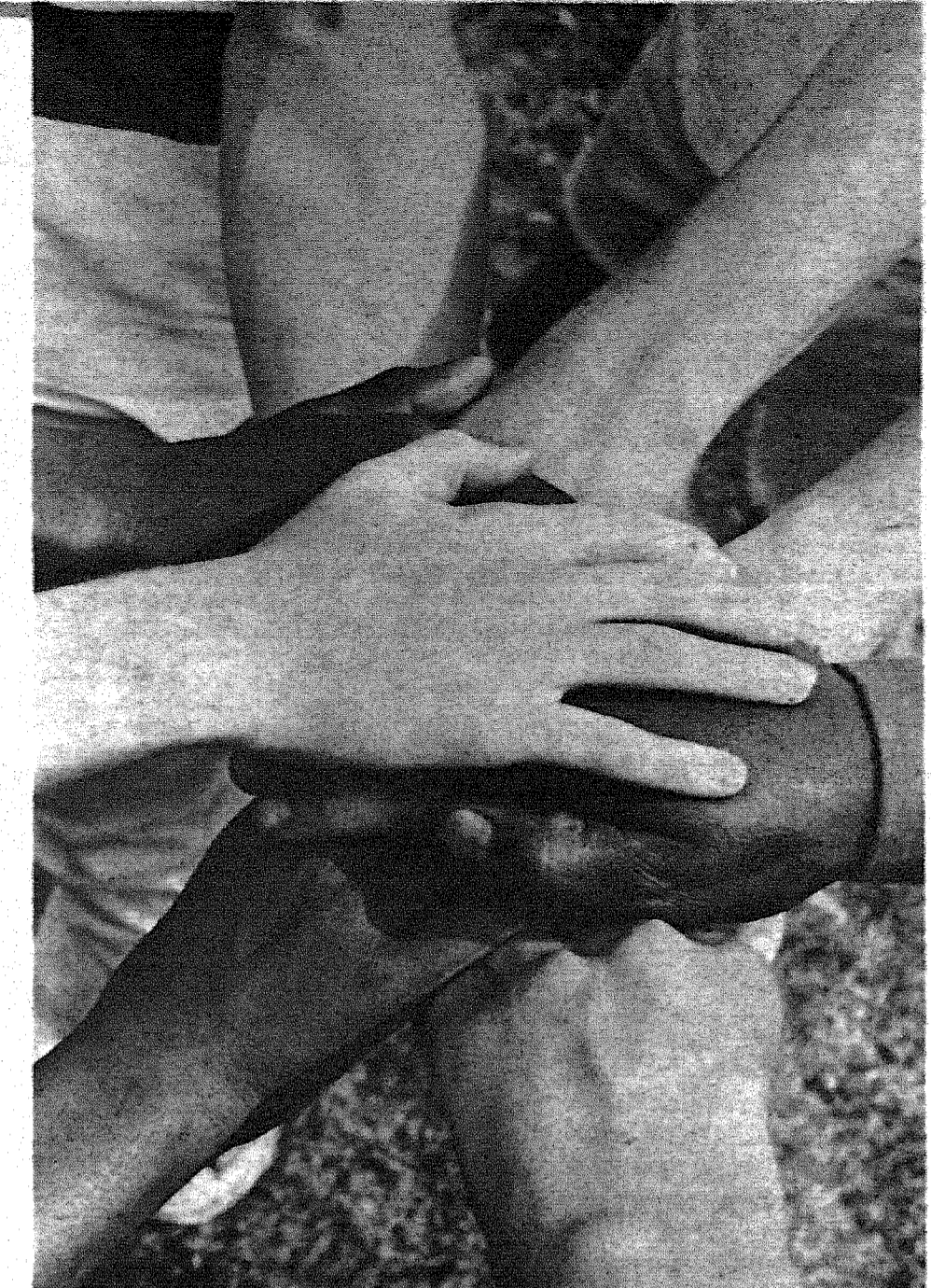
Hasta esa fecha se ejercía una terrible presión religiosa entre los humanos a través del temor de Dios, porque Dios era visto en aquel entonces como un Juez incontestable, un rector implacable.

Cristo, sin embargo, un pedazo de amor del Padre Celestial convertido en hermano, igual que todos nosotros, nos trajo un mandamiento nuevo: Amáos los unos a los otros. Y ese mandamiento excelso lo rubricó — no con rayos y truenos — sino con el dulce mensaje del amor, en el ejemplo más sublime de sacrificios, al morir clavado en la Cruz del Golgota, por ti... por mí... por todos por igual.

Ese es el mensaje de la Cruz: amor sin restricciones, amor sin discriminaciones, amor igual para todos porque todos somos iguales ante Dios.

Y, ¿qué decir ahora de la discriminación por la raza? Creemos que es la más terrible y temible de todos los aspectos de la discriminación. Tantos de unos como de los otros.

¿Qué importa que un niño



nazca con los ojos azules o los ojos verdes o los ojos negros? ¿Vamos a quererlo más o menos por eso? ¿Que importa que una criatura de Dios nazca con el pelo castaño o el pelo rubio? ¿Vamos a quererlo más o menos por eso?

¿Qué importa, pues, que un ser humano venga a este mundo con su piel negra, mulata o blanca? ¿Vamos a quererlo más o menos por eso?

Todas estas criaturas, en definitiva, tienen un corazón igual, del mismo color, latien-

doles en el pecho por obra y gracia de Dios.

Claro está que para los que hemos nacido integrados nos parece imposible, nos parece absurdo que haya seres humanos que repelan a sus hermanos sólo por el color de su piel.

Y que hasta se hayan librado cruentas y sangrientas guerras entre hermanos, sólo por la discriminación racial. Claro que ello es debido a la falta de un verdadero Cristianismo; ello denota también falta de madurez de un pueblo.

Por suerte hay muchas

latitudes del mundo donde no existe la severa discriminación racial.

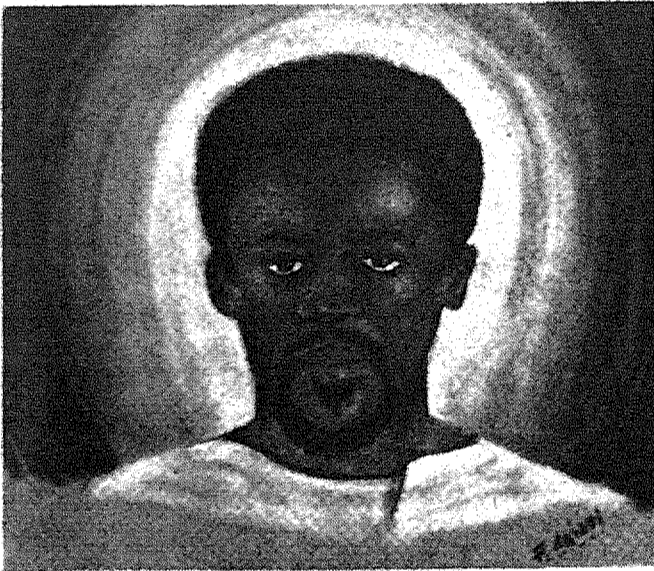
Pero si verdaderamente nos queremos llamar cristianos, si ciertamente creemos que todos somos hermanos ante Dios, ¿cómo es posible pensar que un ser humano pueda ser mejor o peor, por el solo color de su piel?

Además, cuáles son los colores de los sentimientos?

¿De qué color es la virtud?

¿Cuál es el color del alma?

¿Cuál es el color de Dios?



El Cristo Negro. Una interpretación contemporánea pintada por el sacerdote jesuita Fernando Arizti, S.J., de Chicago.

¿Es difícil entender el lenguaje de la Iglesia?

Por RAFAEL GOMEZ PEREZ

A propósito del tema que ocupa al actual Sínodo de Obispos — La Evangelización en el mundo contemporáneo — es frecuente oír afirmaciones de este tipo: "Hace falta un nuevo lenguaje, porque el lenguaje actual de la Iglesia no resulta comprensible, por ser difícil, para el hombre de hoy."

Dejando a un lado la asombrosa facilidad con que se construyen un unívoco hombre de hoy, si lo que se quiere decir con eso es la necesidad de anunciar el Evangelio de forma clara, accesible, se está en el campo de las afirmaciones obvias. Eso es lo que intenta todo el que, de buena fe, anuncia el Evangelio. Y existe la obligación de estudiar para ser más inteligibles, más diáfanos.

DON DE LENGUAS

Quizá lo que se quiere decir es que habría que partir de los problemas inmediatos de los hombres, más que de afirmaciones que pueden parecer abstractas como, por ejemplo: "Los Sacramentos confieren la gracia que significan." Pero habría que precisar que no se trata de partir de los problemas de los hombres, sino de lo que Dios ha revelado, y esto decirlo con don de lenguas: tomando ocasión de sus costumbres, preocupaciones, trabajo, etc.

En cualquier caso, la finalidad de la evangelización será siempre la salvación eterna de los hombres, mediante la aceptación de la fe, la conversión de vida y la recepción de los sacramentos. Basta observar la evangelización que hace el mismo Cristo. A Nicodemo habla de un modo, a la samaritana de otro, teniendo en cuenta en ambos casos su situación existencial. Jesucristo usa un lenguaje fácilmente inteligible para todo el que tenga un mínimo de disposiciones de apertura a lo sobrenatural.

Se podría decir, resumiendo, que cuando se pone el acento donde debe estar — en lo sobrenatural — la búsqueda de modos inteligibles viene sola. Y, en cambio, cuando se oculta o tergiversa lo sobrenatural, ningún lenguaje podrá suplir algo que, simplemente, no se ha comunicado: la radicalidad de la fe cristiana.

ENTENDER PARA VIVIR

La denuncia de "lenguaje difícil" es algo relativamente fácil. En ocasiones, los móviles de tal denuncia son quizá muy utilitarios: sirve para paliar la falta de capacidad de entender, debida, a su vez, a una no confesada ignorancia religiosa; o se utiliza como excusa de posibles o actuales claudicaciones morales. Así, la expresión "el

lenguaje de la Iglesia sobre el celibato sacerdotal no es inteligible para el hombre de hoy" no pasa de ser una coartada. En efecto, el lenguaje no puede ser más explícito e inteligible. La Iglesia dice: "Es conveniente que los sacerdotes sean personas célibes, que no se casan." El afirmar que ese lenguaje no es inteligible es un eufemismo para decir: "no estoy de acuerdo con la disciplina de la Iglesia sobre el celibato sacerdotal."

Otras veces, el "no se entiende" está puesto en lugar de "no se vive," "no se practica," lo que, a su vez, suele estar en lugar de "no lo vivo," "no lo practico." Evidentemente, es difícil vivir de lo que no se sabe qué quiere decir, pero es muy fácil no querer vivir lo que se entiende. Y así se llega ordinariamente a la situación expresada en la frase-tópico, pero verdadera: "cuando no se vive como se piensa se acaba por pensar como se vive."

La doctrina de la fe de la Iglesia reúne todas las condiciones — asistencia del Espíritu Santo, tradición de siglos, textos inspirados, magisterio perpetuo, lengua oficial, etc. — para que en cada momento lo mismo pueda ser explicado, evangelizado de forma accesible a todos.

DIFICULTADES DE SENSIBILIDAD

Desde la venida de Cristo, los hombres de todas las épocas han reaccionado ante la evangelización de un modo esencialmente semejante: desde la recepción inmediata de la palabra de Cristo, al interés escéptico (así, Pilatos: *Quid est veritas?*) al rechazo obtuso e inmediato aun antes de entender, a la tergiversación consciente. Entre otros muchos ejemplos, la reacción de la mayoría del auditorio cuando Cristo anuncia lo que luego se haría realidad en la Eucaristía: "¿Cómo puede éste darnos a comer su carne? ... Dura es esta doctrina. ¿quién puede escucharla?"

TAREA SENCILLA Y PROFUNDA

La cuestión del lenguaje, con ser importante, ocupa un plano secundario o, si se prefiere, primario pero instrumental. Lo que asegura la conexión con lo actual es la fidelidad a Cristo, la inserción en la vida de Dios. De ahí surge espontáneamente el lenguaje más oportuno, la sintonía natural y sobrenatural con las aspiraciones de los contemporáneos.

Si se pone el acento en lo fundamental — en la fidelidad a Cristo, en la obediencia a la fe, en el esfuerzo personal para traducir en obras la fe que se profesa —, el lenguaje

surge de forma espontánea y puede transmitirse de muchos modos, también con los medios tecnológicos más recientes. Porque evangelizar, que es tarea cristiana, tiene los caracteres cristianos de la

sencillez y de la profundidad. Es acercarse a otro hombre y, en el lenguaje habitual del trato humano, hablarle de Dios, de lo que Dios espera de él, de lo que él puede responder a Dios.

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Bonito Crucifijo

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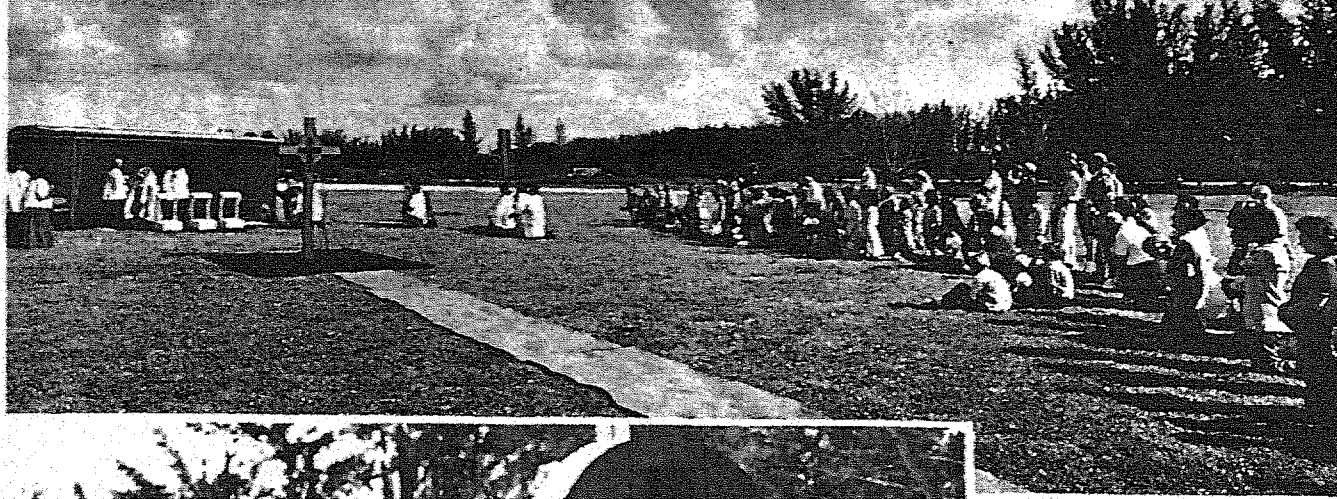
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Nuevo Cementerio Católico en West Palm Beach



Un nuevo cementerio católico, el tercero en la Arquidiócesis de Miami, fue bendecido el domingo por el Arzobispo Coleman F. Carroll en West Palm Beach. El nuevo cementerio lleva el nombre de Our Lady Queen of Peace, y se une a los ya existentes, Our Lady of Mercy en Miami y Our Lady Queen of Heaven, Fort Lauderdale. West Palm Beach cuenta con una considerable población hispana, y ya existe una zona comercial a la que los vecinos llaman "La Pequeña Habana".

LA VOZ

Suplemento en Español de **VOICE**

ORACION DE LOS FIELES

TRIGESIMO SEGUNDO DOMINGO DEL AÑO (10 de Noviembre)

CELEBRANTE: Dios Padre atiende nuestras oraciones porque somos leales seguidores de Su divino Hijo; somos cristianos. Oremos llenos de confianza.

LECTOR: La respuesta de hoy será "Padre, escucha nuestra oración."

1. Por nuestro Santo Padre el Papa Paulo, y todos los obispos del mundo, para que nos guíen a comprender mejor la riqueza de nuestra fe, oremos.

2. Por todos los necesitados del mundo, para que los cristianos actuemos hacia ellos con amor y justicia, oremos.

3. Por nuestras propias necesidades espirituales, para que evitemos el pecado y nos esforcemos en llevar la vida de virtud a la que hemos sido llamados. Oremos al Señor.

4. Por todos los que no comparten nuestra fe, para que sean guiados por la gracia de Cristo a la plenitud de Su revelación, oremos al Señor.

5. Por las almas del purgatorio, para que nuestras oraciones y sacrificios los ayuden a alcanzar el cielo que tienen merecido, oremos.

CELEBRANTE: Padre Celestial, durante este Año Santo danos la gracia de una completa renovación espiritual, para que seamos dignos templos de tu Espíritu Santo. Te lo pedimos en el nombre de Tu Hijo, Jesucristo. Nuestro Señor.

PUEBLO: Amén.

Festivales en Hialeah

BREVES

Miami y el Mundo

Festival en Hialeah (Parroquia de la Inmaculada Concepción, 68 W 45 Pl.). Desde hoy hasta el domingo, entretenimiento para grandes y chicos. Cafetería con comidas americanas, españolas e italianas.

entretenimientos, cafetería con comidas cubanas. Para reservaciones o donaciones llamar al Padre Luis Pérez, 885-4614.

Comenzando el domingo, día 17, dominicalmente se ofrecerá una misa en idioma francés a las 4:15 p.m. en la Catedral de St. Mary, para conveniencia de la población de habla francesa, especialmente los refugiados haitianos en esa área. También en la iglesia de Corpus Christi se ofrecen misas en francés: Los sábados, a las 8:15 a.m. y los domingos a las 6 p.m. Tanto en la catedral como en Corpus Christi las misas son oficiadas por el Padre Charles Jackson, coordinador arquidiocesano de asistencia a los refugiados haitianos. El Monseñor John J. Donnelly, párroco de la catedral anunció que también se ofrecerá el sacramento del bautismo en idioma francés cada segundo domingo de mes.

Pintores, dibujantes, escultores y ceramistas están invitados a participar en la venta de arte de la parroquia de St. Louis el domingo, 24 de noviembre, en el 7270 SW 120 St. de 9 a.m. a 5 p.m. Los artistas interesados en exhibir y vender sus obras deben llamar a Mrs. McAloon al 666-4927 o a Mrs. Welbaum al 225-8090.

En Opa Locaka, la parroquia de Our Lady of Perpetual Help celebrará su festival de otoño del 14 al 18 de noviembre en los terrenos de NW 27 Ave. y 135 St. Entretenimientos y comidas americanas, italianas y españolas.

En la parroquia de Anunciación, Hollywood, carnaval comenzando el jueves día 14 hasta el domingo 17. En los terrenos de 3781 SW 39 St., Lake Forest. Entretenimientos para los niños en inglés y español. Se presenta el programa de Skipper Chuck, hoy viernes y mañana, sábado, a las 3 p.m. y 8 p.m. el show de El Mago Ramos. Un almuerzo y comida a base de pollo se servirá el domingo, de 1 p.m. a 6 p.m. con la animación de Toby de Robot.

La Iglesia de Santa Cecilia se dispone a celebrar su tradicional FESTIVAL los días 22, 23 y 24 de noviembre en los terrenos parroquiales — 1040 West 29 Calle, Hialeah. Valiosos obsequios y

Al igual que las escuelas públicas, las escuelas parroquiales de la Arquidiócesis de Miami permanecerán cerradas el lunes, 11 de noviembre, Día del Veterano.

A fines de noviembre se efectuará en Holyoke, Mass., el encuentro regional hispano del Noreste para delegados de 30 diócesis con un total aproximado de 4 millones de católicos de habla hispana. Bajo los temas principales de "teología de la justicia social" y "evangelización de los hispanos" se tratarán problemas urgentes como los que afectan a la familia, la suerte de 30 mil o más trabajadores agrícolas migratorios en la región, y la educación bilingüe de los niños de ascendencia hispana.

También se estudiará el problema de los inmigrantes ilegales, que suman a cientos de millar, y las condiciones del proceso judicial y las cárceles que afectan a los hispanos.

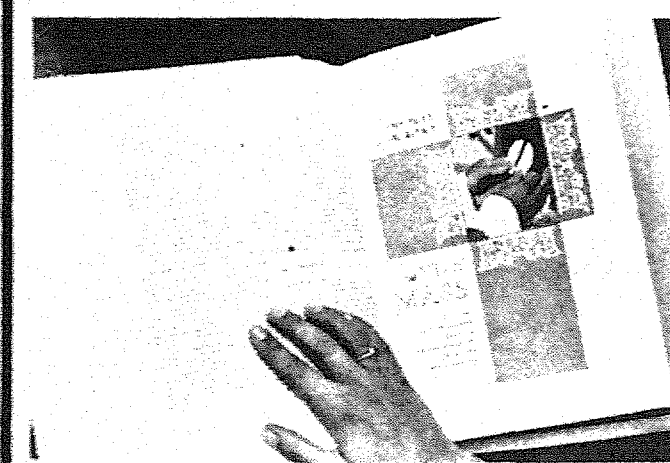
En cuanto a la evangelización es ya un problema el hecho de que haya solamente unos 200 sacerdotes para 10 millones de católicos. El encuentro alentará la formación de seglares y la ordenación de diáconos. Lo coordina la División para Gentes de Habla Hispana de la U.S. Catholic Conference.



Noviembre 22, viernes, es la fecha para la cena de gala a beneficio del Hospital Mercy en el Doral Country Club. El conocido banquero y contratista cubano Armando Alberto Alejandro, miembro de la junta de directores de ese hospital católico es uno de los organizadores, con su esposa, Señora Margarita Abella de Alejandro. El hospital católico de Miami ha ampliado recientemente sus servicios a la comunidad hispana, haciendo todas sus comunicaciones en forma bilingüe.

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Following are the donations of the faithful to the special collection for Honduran relief collected in Archdiocesan churches and chapels on Sunday, Sept. 29, and including other donations made in some schools.

Annunciation, W. Hollywood	385.00
Ascension, Boca Raton	600.00
Assumption, Pompano Beach	600.00
Blessed Sacrament, Ft. Laud.	1,417.00
Blessed Trinity, M. Springs	00.00
Christ the King, Perrine	600.00
Corpus Christi, Miami	1,545.00
Epiphany, Miami	1,600.00
Gesu, Miami	1,366.00
Holy Cross, Indiantown	73.89
Holy Family, N. Miami	675.00
Holy Name of Jesus, W.P.B.	717.00
Holy Redeemer, Miami	140.00
Holy Spirit, Lantana	1,408.00
Immaculate Conception, Hial.	1,225.00
Little Flower, Coral Gables	1,397.00
Little Flower, Hollywood	751.71
Nativity, Hollywood	1,917.00
Our Lady of Guadalupe, Immok.	00.00
O.L. of the Holy Rosary, Perr.	2,000.00
O.L. of the Lakes, M. Lakes	661.00
O.L. of Perpetual Help, Opa.L.	283.00
O.L. Queen of Heaven, La B.	63.00
O.L. Queen of Martyrs, Ft. L.	700.00
O.L. Queen of Peace, Delray B.	84.00
Resurrection, Dania	405.00
Sacred Heart, Homestead	415.00
Sacred Heart, Lake Worth	1,031.00
San Isidro Mission, Pom. Bea.	16.00
San Juan de Puerto Rico, Mia.	00.00
San Marco, Marco	205.47
San Pablo, Marathon	249.00
San Pedro, Plantation Key	00.00
St. Agatha, Miami	150.00
St. Agnes, Key Biscayne	808.17
St. Ambrose, Deerfield Bea.	1,452.00
St. Andrew, Coral Springs	506.00
St. Ann, Naples	653.50
St. Ann Mission, Naranja	00.00
St. Ann, W.P.B.	1,018.00
St. Anthony, Ft. Laud.	1,792.00
St. Augustine, Coral Gables	842.00
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St. Bede, Key West	717.13
St. Bernadette, Hwd.	403.00
St. Bernard, Sunrise	00.00
St. Boniface, W. Hollywood	645.38
St. Brendan, Miami	3,100.00
St. Catherine of Siena, Miami	503.00
St. Cecilia Parish, Hialeah	633.02
St. Charles Borromeo, Hallan.	160.00
St. Christopher, Hobe Sound	121.00
St. Clare, N.P.B.	955.00
St. Clement, Ft. Lauderdale	1,271.00
St. Coleman, Pompano Beach	1,047.00
St. Dominic, Miami	1,732.14
St. Edward, Palm Beach	1,120.00
St. Elizabeth, Pompano Beach	1,095.11
St. Francis of Assisi, Riviera	580.76
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St. Vincent Ferrer, Delray Bea.	2,062.97
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Anonymous Donations	3,626.00
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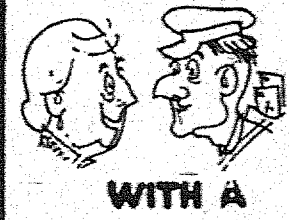
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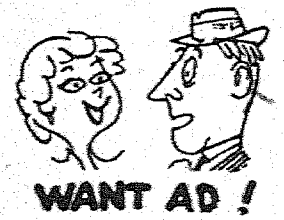
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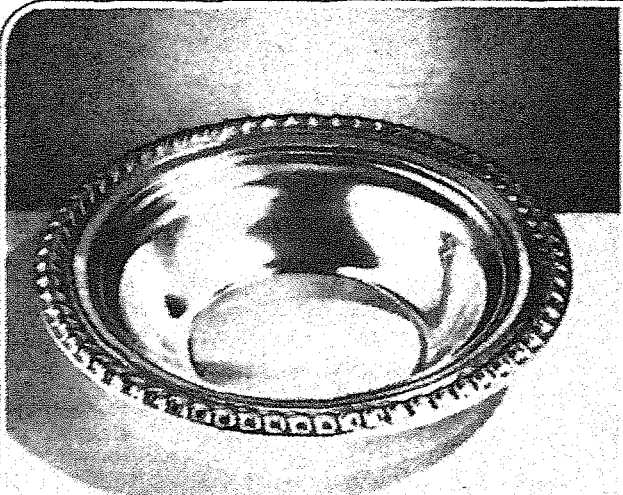
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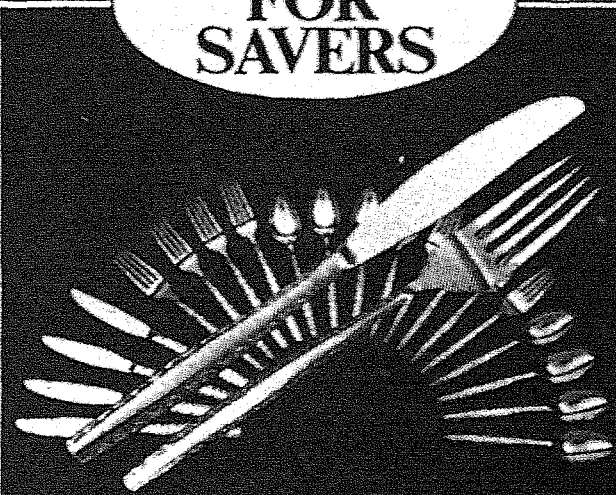
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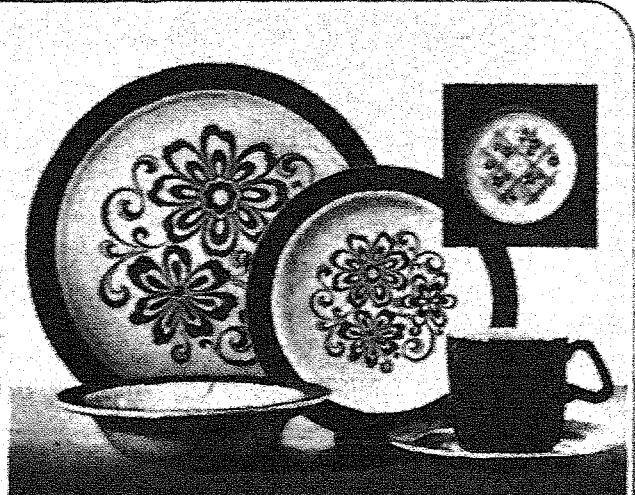
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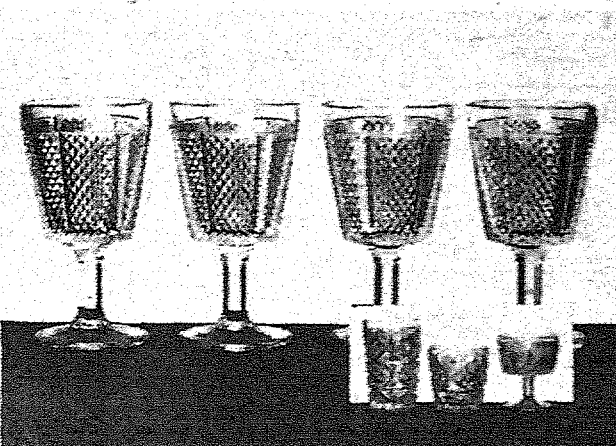
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Silver Plate "Bon-Bon" Dish by International Silver Company 6 1/2" Dia.	FREE	FREE	FREE	FREE	
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