

Respect Life!

Bells will toll at Masses to start Respect Life Month

By **GLENDIA WALKINSHAW**
 Voice Features Editor

When church bells begin their melancholy chime throughout South Florida at noon on Oct. 5, many thousands of people will pause, listen and wonder what is causing them to peal their sad songs.

They will be tolling their tears for the multitudes of children who died before they ever saw light; who were aborted in legal procedures since the United States Supreme Court delivered a ruling in 1973 that permits abortion.

LEADING THE ringing will be the bells of St. Mary's Cathedral, which will be concluding a special Mass for Respect Life Sunday. Archbishop Coleman F. Carroll is expected to preside at the Mass, which will begin at 11 a.m.

Homilies in English and Spanish will be given respectively by Father James Reynolds, Archdiocesan director of pro-life activities; and Father Jose Nickse, assistant director.

All other parishes which have bells or recorded chimes have been asked to join in the noon ringing, and motorists who support the pro-life movement are being urged to turn on their headlights for a few minutes at noon Sunday.

THE RESPECT LIFE program, as designed by the National Conference of Catholic

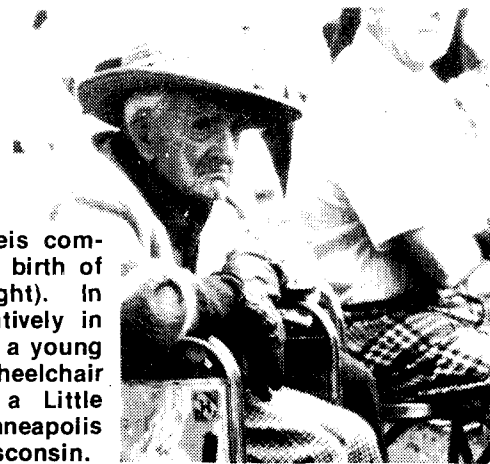
Bishops, has as its theme this year, "Family Life." Areas of special concern are: the unborn, marriage and family life, social conditions and the family, children, women, the aging, and death and dying. In parishes throughout the nation, Oct. 5 is being observed as Respect Life Sunday.

In the Archdiocese of Miami, Fathers Reynolds and Nickse are encouraging parishes and schools to have pro-life programs, such as planting seeds and watching their growth during October, which is Respect Life Month.

Reflecting on the themes of Respect Life Month, the two Archdiocesan coordinators spoke of the need for public awareness and concern.

"**NOW, AS** we prepare for the Bicentennial, I'd like to magnify the opportunities and privileges U.S. citizens have — life, liberty and the pursuit of happiness. Yet approximately one million tiny continued on page 15

In Rochester, N.Y., Mike Voorheis comforts his wife, Elaine, during the birth of their baby, Amanda (top right). In Milwaukee, a child listens attentively in school, while on the West Coast, a young woman is pensive. A man in a wheelchair attends the groundbreaking of a Little Sisters of the Poor home in Minneapolis and a family takes a walk in Wisconsin.



See special section center of this issue

Abortion decision main thrust of Right to Life convention

NAPLES — A reversal of the 1973 U.S. Supreme Court decision on abortion will be the main focus of the Florida Right to Life convention Oct. 10-11 at the Beachclub Hotel here.

More than 200 persons are expected to attend the session to hear ramifications of that court decision discussed as well as procedures that would overturn it.

THE TWO-DAY meet has been designed to assist pro-lifers from every state to secure passage of a Human Life Amendment to the Constitution, and Minnesota Congressman James L. Oberstar, chief sponsor of such an amendment in the U.S. House of Representatives, has been scheduled as the featured speaker at the convention banquet on Saturday, Oct. 11.

Dr. Edward R. Lenoski, child-abuse researcher and professor of Pediatrics at the University of Southern California School of Medicine, will be the keynote speaker at the annual meeting hosted this year by the Right to

Life Council of Collier County.

A native of Canada and the father of four children, Dr. Lenoski has authored 26 publications dealing with pediatric problems and has participated in nine major national conferences on child-rearing and child-abuse during the past two years. He recently completed a five-year study of child-abuse and its relationship to the unwantedness of the victim prior to birth as well as to other prenatal and post partum factors.

AMONG HIS findings, which will be discussed in detail during the convention, is the fact that 90 per cent of battered children in his study were wanted pregnancies. Another prominent speaker is Dr. John Masterson, professor of Obstetrics and Gynecology at Loyola University, Chicago who will include a new slide presentation on the complications of abortion in his lecture.

Floridians who will be featured speakers include Florida Sen. Philip Lewis, West Palm Beach; Thomas Horkan, Jr., executive

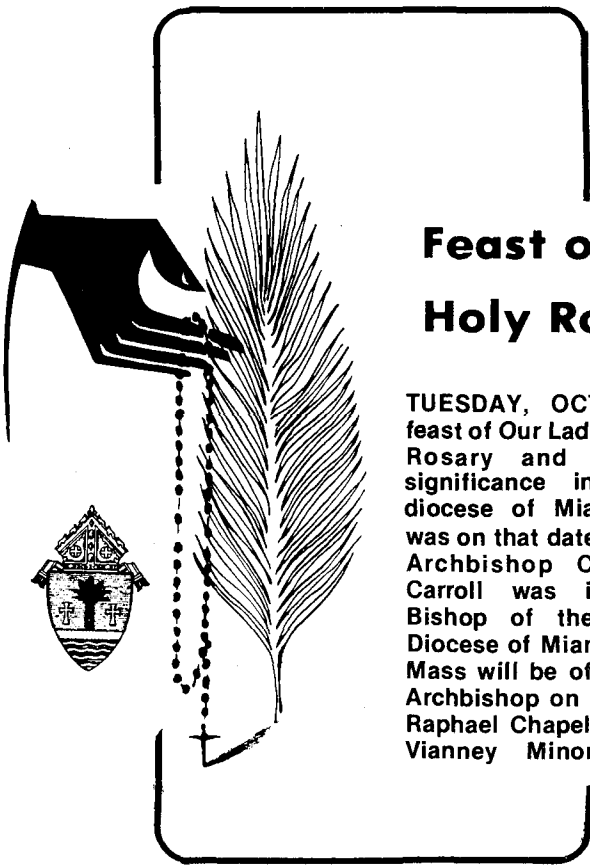
director, Florida Catholic Conference; former Florida Senator Charles H. Weber; and Dr. Gloria Heffernan.

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Feast of Holy Rosary

TUESDAY, OCT. 7 is the feast of Our Lady of the Holy Rosary and of special significance in the Archdiocese of Miami since it was on that date in 1958 that Archbishop Coleman F. Carroll was installed as Bishop of the then new Diocese of Miami. A special Mass will be offered by the Archbishop on Oct. 7 in St. Raphael Chapel at St. John Vianney Minor Seminary.



The rosary — an old, familiar friend

A reader from Chicago wrote to ask if I'd write about the rosary. It is a request I am glad to answer. October is the month of the rosary, so that's a reason. But it seems to me it is good to examine a devotion so old in the Church yet ignored by many and even scoffed at by some.

I return so often to the fact that I came to the Church in my adult years that it may be tiring to some. But coming to the Church as an adult, you see the Church in a different perspective than when you have known the Church from childhood. There are many things those of us who came to the Church in adult life have missed, experiences we can never know that the born Catholic has had. Yet viewing as adults for the first time what others have known all their lives, there is the possibility we may see with greater clarity that which has become so familiar it is not even seen.

WHEN I FIRST learned of the rosary, before I became a

Catholic, I decided it was a devotion that did not appeal to me. It seemed both mechanical and repetitious. Remembering the prayer wheels and beads of other religions, I even saw something of superstition in it. So I determined early that if the time came that I would become a Catholic, I would not be one of those Catholics who prayed the rosary. I was much too intellectual for that and while I saw no reason to deprive others of whatever comfort they might find in it, I was certain it would have no place in my life.

Yet here I am, a Catholic for more than 30 years, and the rosary is an old familiar friend of mine. It has been many years since I have missed even a day in saying the rosary. I have said the rosary many times more than the number of days I have been a Catholic. When I die and they place a rosary in my hands, it will look natural to those who have lived with me through these years because the rosary is a

very real part of my spiritual life.

How did it happen and why did it happen? When I became a Catholic I was almost immediately humbled by the fact that it was grace and not the intellect that brought me to the Church.

I HAD THOUGHT of myself as an intellectual convert. I read voluminously — Newman, Knox, Orchard, Belloc, Chesterton, Lunn, Eric Gill, Gilson and many others. I'd gone to the history books, I'd studied the works of those opposed to the Catholic Church as well as those who supported the Church.

But almost immediately, even on the day of my reception into the Church, I came to a recognition of how little I knew and how much my progress to the Church had been through the influence of the example of good Catholics. and, most of all, through the grace I'd been given.

If before I became a Catholic I'd thought I was somehow too intellectually advanced to

practice such a simple devotion, I knew when I became a Catholic that a devotion that meant so much to so many Catholics through the centuries had to have meaning for me.

SO I STARTED to learn to say the rosary. What I discovered was that this is a great devotion, a way of placing yourself close to Christ, a way of placing yourself close to millions of others, both living and dead.

In the last decade, there have been many who have abandoned the devotion of the rosary, many more who have not even tried it and some who scoff and say it does not have a place in the post-conciliar Church.

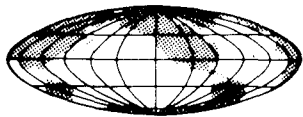
I am certain those who have abandoned the rosary and those who have scoffed at the rosary do so because they have never really understood it. Those who have not even tried the rosary are depriving themselves of a valuable heritage.

WHEN YOU PRAY the rosary you must first of all

practice meditation in its fullest sense. It requires that you separate yourself from this day and place yourself in the scene of the meditation. You kneel at the Crib at Bethlehem as you say your prayers, you stand at the foot of the Cross. There is a need for meditation and there is no better meditation than that which brings you into intimate contact with the life of Christ and His mother while they lived on earth.

The meditation and the prayers go together like the melody and the words of a song. Even as you pray you unite yourself with all others in the world who are praying the rosary — and more, you unite yourself with all those who through the centuries have meditated and prayed in the same way. It is in this sense a community prayer.

Do not deny yourself a heritage that will strengthen your life in Christ.



Inside the news — briefly

WITH ANALYSIS FROM VOICE EDITORS

Euthanasia bills in Virginia, N.J.

Euthanasia is back in the news in at least two states — Virginia and New Jersey. A Virginia legislator has said he will propose at the next legislative session in January, a bill that would give legal protection against malpractice suits to doctors who withdraw life support from terminally ill patients. Bishop Walter F. Sullivan of Richmond called the bill a "watered down" death with dignity proposal and one that is unnecessary. In New Jersey, Gov. Brendan Byrne has said that he could support legislation authorizing the withdrawal of life-sustaining medical procedures from terminally ill patients under certain circumstances. Again it was pointed out that doctors already are under no obligation to continue extraordinary means to sustain life when no hope is held for recovery.

Pope 'invigorated' by Holy Year

Pope Paul is "invigorated" by



the Holy Year activities, L'Osservatore Romano said on the 78th birthday of the Holy Father. A magazine printed an article that said rumors had been circulating that the strenuous pace of the Holy Year has been "killing Pope Paul." The Vatican daily paper denied the allegations and also denied that any rumors had been circulating. "The Holy Year, even though it makes tough demands on a man who is already old, is not only not killing him but, we think, invigorating him," L'Osservatore Romano said.

Spain executions condemned

Only hours after the execution of five terrorists in Spain, Pope Paul issued a ringing condemnation of the "harsh repression"

in that country. The Pope said he was bitter that Gen. Francisco Franco had chosen "the path of murderous repression" and had not heeded the Holy Father's three personal appeals for clemency for the condemned. The Pope condemned the terrorist activities but also scored the Spanish government for the repression which "has even ignored the appeals made from many quarters against those executions."

Abortions allowed in military units

In this month of support for pro-life actions, the Pentagon has announced a ruling that will permit military hospitals to ignore state abortion laws that are more restrictive than the 1973 Supreme Court ruling permitting abortions. Military officers may check with local military authorities on a case-by-case basis instead. USCC officials have charged that the Defense Department has "caved in under pressure from civil

libertarians" and that the policy "instructs military personnel to disregard state laws that do not suit their interpretation of the Supreme Court abortion opinions."

'Right to eat' idea proposed

A resolution proclaiming that "every person in this country and throughout the world has the right to eat — the right to a nutritionally adequate diet" has been introduced in both the House and Senate. Introduced by Sen. Mark Hatfield (R.-Ore.) and Rep. Donald Fraser (D. - Minn.), it was drawn up in cooperation with Bread for the World, a Christian citizens' lobby concerned with the hunger issue. The resolution would make the right to eat a "cornerstone of U.S. policy," and a reference point in the formation of policy concerning "trade, assistance, monetary reform, military spending and all other matters that bear on hunger."

MINI-BRIEFS

Consultation ends

Twenty-seven American bishops finished a month-long series of consultations and discussions with leading theologians and scholars here at the North American College graduate house on Sept. 26. Their reaction to the seminars and exchanges on philosophy, theology and Scripture was warmly enthusiastic. Among those attending was Miami Auxiliary Bishop Rene H. Gracida.

Another new saint

St. John Macias, a Dominican confrere of St. Martin De Porres, was canonized Sept. 28 by Pope Paul VI at an outdoor ceremony in St. Peter's Square Sept. 28 before a crowd of more than 100,000.

Arms race hinders

The arms race — not economic conditions — is why nuclear energy still has not been made available to the modern world, according to Dr. Hermann J. Abs, the Vatican's delegate to the International Agency for Atomic Energy. His report to the Agency was reported by the Vatican daily, L'Osservatore Romano.

Fr. Catoir named

Father John T. Catoir, personnel director for the Paterson, N.J. diocese, has been elected president of the National Association of Church Personnel Administrators (NACPA) at its annual convention at the Notre Dame University Center for continuing education. He succeeds Father Daniel E. Johnson of the Hartford, Conn., archdiocese, the first president.

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'The lightning hit my legs'

"There was no thunder. We had no idea it was coming. I didn't hear anything, just this bright light and we were knocked down," said Brian Delahante, 16, one of 15 youths and three coaches at Columbus High School hurt by lightning that struck suddenly from a silent, slowly drizzling sky during junior varsity football practice Tuesday.

The offensive backs and defensive backs were drilling and Julio Portela and Bryant Valdez and Delahante were waiting for the offense to break from its huddle, said Delahante from his Baptist Hospital bed Wednesday.

"Portela, Valdez and I were talking when it happened. The lightning hit Portela on the neck and chest and bounced into Valdez' head and then hit my legs. After it hit the ground it broke up into several bolts," said Delahante.

"WE WERE out 10 or 15

seconds and then I couldn't walk. I was paralyzed in my legs for about 30 seconds," said Delahante from his hospital bed Wednesday.

"My legs just feel tired now. I feel numb and tired and I have some chest pain still. I get a twitch in the chest every now and then, but the doctors expect that to stop in a day or two," said Delahante who plays defensive back.

All those knocked down were taken to the hospital for examination and were released.

The Valdez youth stayed in the hospital overnight and was discharged and Delahante expected to be out in two or three days. But the Portela youth, of 612 Valdre Ave., Coral Gables, who apparently suffered the most direct hit, remained in critical condition as of mid-week, with a Mass scheduled at St. Brendan Church Wednesday for his recovery.

RUNNING the practice

was Coach Bob Lewis, who was responsible for saving Portela from dying on the spot.

"It was about 3:30 in the afternoon and was raining slowly," said Lewis. There was blue sky off to the side. There was no indication of electricity or we would have stopped practice.

"All of a sudden there was one tremendous bolt and a loud thunder. Except it was more like being next to a mortar shell. It was tremendously bright and I felt like a warm concussion go through me," he said.

"Everyone got knocked down and then got up and started running for the shed, except for two, Portela and Delahante.

"PORTELA'S eyes were open but he had stopped breathing and I started giving him mouth to mouth resuscitation while Coach Warren Zorzi massaged the boy's chest. The paramedics arrived in a few minutes and did a fantastic job," said Lewis.

A priest arrived and gave the anointing and Portela was rushed to the hospital.

"There were 73 boys on the field and I guess we were lucky it wasn't worse than it was. Most of the boys are okay today. I'm alright except for the emotional effects," Lewis said. "As far as this week's game, I'm not sure yet. We will talk to Portela's family and decide whether to play it or not."

Undaunted by the accident, Delahante plans to play next week. "I guess I'll be a little spooky of thunderstorms for awhile, but I know it was just a freak accident. I'll be ready to play next week."

PORTELA was described by Lewis as a model athlete, competing in several different sports and

Official Archdiocese of Miami

The Chancery announces that Archbishop Carroll has made the following appointment, effective immediately:

THE REVEREND JAMES P. KISICKI — to Assistant Pastor, St. Brendan Church and to the faculty of St. Brendan High School, Miami.

possessing a cooperative attitude about what ever he was told to do.

Others affected by the lightning were Jose Abadin, Gustavo Rodriguez, Mike Stoklosa, John Mazzotti, Brian O'Neill, Matt Larkin, Tony Livermore, Jimmy Thomas, Joe Salas, Tom Audie, Raul Garcia-Cantero, Steve Evans and Jim Monahan. Coaches treated were Lewis, John Hammontree and Lewis Zittillo.

know your faith

Conoce tu fe

Desde la semana próxima LA VOZ publicará en español un digesto de la sección 'Know Your Faith' (CONOCE TU FE).

De esta forma THE VOICE-LA VOZ está respondiendo a millares de lectores de habla hispana que han pedido la publicación de esta valiosa serie de artículos en español.

LA VOZ publicará semanalmente un digesto en español algo así como Selecciones de Know Your Faith. Será una condensación y adaptación a la mentalidad hispana, siguiendo los mismos puntos que se tratan en la sección en inglés.

Para los lectores que no dominan el inglés como para captar a cabalidad el contenido de esos artículos, CONOCE TU FE viene a ser una ayuda por la que han venido clamando. Para los lectores bilingües, el hecho de que CONOCE TU FE no sea una traducción ni una condensación, sino una adaptación digerida, les ofrece un ángulo nuevo para ver el mismo tema, enriqueciendo aún más su conocimiento de la fe cristiana.

La nueva serie estará a cargo del Padre Juan Sosa, co-director del Departamento de Educación Religiosa de la Arquidiócesis de Miami.

DESDE EL VIERNES, 9 DE OCTUBRE,
'CONOCE TU FE' EN LA VOZ

Abortion clinic to sue doctors in Tallahassee

TALLAHASSEE — Six area physicians and a member of the Board of Medical Examiners reportedly are being sued on charges of violating the anti-trust law by a group that operates a private abortion clinic here.

According to the Feminist Women's Health Center, a non-profit private organization, the suit was to have been filed Wednesday in Federal District Court charging

the doctors with conspiracy to restrain trade and create a monopoly. The group, formed "to provide medical care to women at reasonable prices," claims that unnamed local obstetricians pressured three doctors to terminate their association with a clinic. "As a consumer organization we must defend our right to own and operate a needed medical facility," the organization

stated in a news release Tuesday.

"Can we let a group of doctors hold a monopoly on providing health care?," asked the Center, which operates a facility which performs abortions during the first three months of pregnancy. During the last two of its 15 months of operation, three staff physicians have quit under pressure according to Linda Curtis. "This is not an anti-abortion issue, it is clearly an economic issue," she said, claiming that the "pressure" started after an ad about the clinic was carried in the local newspaper.

Overtown plans Disney trip

Clients of Overtown Community Recreation Center, an agency of the Catholic Service Bureau, will participate in a trip to Disney World on Saturday, Oct. 4.

Fifteen round-trip seats sponsored by Gray Line will be provided for the clients who

volunteered their services to be hosts and hostesses during the agency's recent first anniversary open house.

Recreation Director, Eline Sulmers, is in charge of arrangements.

Porno campaign discussed on TV

WEST PALM BEACH — Campaign against pornographic films and books in Palm Beach County will be discussed on Ch. 12

at 11:30 p.m., Sunday, Oct. 5.

Mrs. Violet Doumar, Holy Spirit parish, Lantana, who launched a campaign against smut in the area will participate with Mrs. Barbara Gunchen. Viewers may call in questions during the program.

Serrans to hear Senate president

Msgr. John Nevins, president of the Archdiocese of Miami Senate of Priests and rector of St. John Vianney Seminary will be the guest speaker during a meeting of the Miami Serra Club at 12:15 p.m., Tuesday, Oct. 7 at the Hotel Columbus.

Members will participate in the 11:30 a.m. Mass at Gesu Church.

"The Senate of the Archdiocese" will be the topic of Msgr. Nevins.

Nursing education deans to meet

The Second Coordinated meeting of the deans and directors of Nursing Education Programs and directors of Nursing Service of Health Care Agencies in Dade and Broward Counties will be held at Barry College on Friday, Oct. 10.

Sister Judith Ann, O.P., dean of Barry's School of Nursing will serve as chairperson during the meeting called to define and discuss the problem of the reality gap between the student and the practitioner.



Getting to know each other during the annual Marian Center Auxiliary Membership Coffee are, left to right, Mrs. Henry King Stanford, at whose home the coffee was held; Mother Lucia, S.S.J.C., Archdiocesan Director of Special Education; and new board members Mrs. Jewel Marks and Mrs. Jacquie Stoneberger.

Parish Pacesetters

Holy Spirit parish

By **GEOFFREY BIRT**
Palm Beach County
Correspondent

LANTANA — Coordinator of the Confraternity of Christian Doctrine (C.C.D.) program at Lantana's Church of the Holy Spirit, is a young mother with a G.C.S. (First Class) degree — Good Common Sense. She is Mrs. John (Mary Ann Therese) Wright.

Mrs. Wright is a native of Brooklyn, N.Y. but grew up in northern New Jersey. After high school, she worked for seven years for the Dumont, N.J., public schools from which experience she clearly absorbed much important technique from the teachers, and administrative know-how from her superiors.

She came to live in Lantana, with her husband — a mechanical designer and the den leader of

Cub Pack 204 — and their three children, aged 7 - 11, in 1971. "I was looking for something useful to do for the church, and get to know people," Mrs. Wright said, "and there was an appeal from the pulpit for someone to drive some children from (neighboring) Seminole Manor to their CCD classes — so I volunteered, "and that's how everything started," she explained.

In 1972 she became the program's typist, and in November that same year, "the pastor asked me if I would take charge, and he gave me the title, coordinator." She was asked questions relating to major educational and administrative matters. Here are Mrs. Wright's answers:

CLASS SIZES: "As a driver I had learned a lot from listening to the students. We then had about

40 members to a class. I said to myself, 'If ever I have anything to do with it, I'll try and cut class sizes down to 15 - 20. Classes which are too large, turn teachers into glorified baby sitters, and cause many of them (teachers and students) to drop out.'

TEACHERS: "CCD teachers don't have to have a degree, but they must be willing to attend regularly, and carefully prepare their lessons ahead of time. An unprepared teacher cannot control a class. All teachers are volunteers. It's a job very close to God's heart."

RECRUITMENT: "Fortunately, I have a full staff of excellent teachers — fine people — for this year. We lost only four from last year — and each for a good reason, like leaving the parish. I always keep a pencil

and paper handy, and write down the names of possible future volunteers. I try my best to listen well to all teacher suggestions."

CURRICULA: "The entire year's program is planned ahead. I plan it after attending the annual leadership training program given by the Archdiocese. We used to use several of the approved textbook series in 1971. This is not good. A child should be able to progress from grades one through 12, using books of the same series, so there is a continuity, rather than a duplication, in subject matter, and a planned development program."

ADMINISTRATION: "Last year, the CCD enrollment had grown to 252 children, instructed by 21 teachers — a ratio of 1:12. Waiting in the wings, were several approved substitute teachers."



MRS. WRIGHT

Mrs. Wright is also active in helping with the parish social life "as much as our family and my CCD responsibilities permit," she said.

HOLY ROSARY

First parish built by Abp. Carroll

By **MARJORIE L. FILLYAW**
Local News Editor

The feast of the Most Holy Rosary has a special significance for the faithful in the Archdiocese of Miami, but a particular one for members of Our Lady of the Holy Rosary parish, Perrine — theirs was the first parish founded in the Diocese of Miami after it was established late in 1958.

It was on that feast day that Archbishop Coleman F. Carroll was installed as First Bishop of Miami on Oct. 7, 1958, a date deliberately chosen by South Florida's Chief Shepherd long known for his devotion to Mary, Mother of Christ.

THEREFORE, when the time came to inaugurate a new parish early in 1959 in South Dade's rapidly mushrooming area, it did not come as a surprise when Archbishop Carroll placed the new Catholic community under the patronage of Our Lady of the Holy Rosary.

Formerly a mission of Sacred Heart parish, Homestead, the thriving Perrine parish has now grown from 150 founding parishioners to more than 2,400 families. From it has been carved the parishes of St. Richard, Christ the King and St. Joachim.

During the month in which their patroness is traditionally honored, parishioners gather

every morning after the 8:30 a.m. Mass to recite the Rosary and pray for world peace.

FATHER THOMAS ANGLIM, now pastor of St. Francis Xavier Church, Fort Myers, was the founding pastor of Holy Rosary parish and announced plans for the building of a structure to house both the church and school in April, 1959. A fund-raising campaign was inaugurated coincident with the announcement and more than 130 volunteer workers responded, hearing Archbishop Carroll urge their cooperation during a kickoff rally on April 13 of that year.

Although the pastor and church members looked forward to participating at Midnight Mass on Christmas Eve in their new church that year, inclement weather slowed construction work and Sunday Masses continued until late in February, 1960, at Perrine Elementary School.

On Feb. 27, 1960, Archbishop Carroll blessed the completed church and school and celebrated Pontifical Mass in the new structure located on a 12-acre tract at the southeast corner of Franjo Rd. and Eureka Dr., about one-half mile southeast of the Perrine business area just off U.S. 1. The first floor of the building provides a provisional church which accommodates 1,000 persons. Eight



FIRST PARISH established in the Diocese of Miami after its founding in 1958 was placed under the patronage of Our Lady of the Holy Rosary. Father William O'Shea, pastor, is shown greeting Mr. and Mrs. Larry Clark and their son, Andrew, after Mass.

classrooms are located on the second floor.

CERAMIC PLAQUES depicting the 15 Mysteries of the Rosary are set on the supports of the Communion rail, and wall panels in back of the three altars in the sanctuary feature a random blend pattern of white glass mosaic field with light green mosaic cross inset bands. In addition a paved parking area is provided for the convenience of parishioners.

During his pastorate from 1964 to 1968, Father John McAtavey, St. Gregory parish, Plantation, supervised the construction of a rectory and a convent for the

Sisters of St. Joseph of Baden, Pa., who teach in the school.

In March, 1968, an eight-classroom addition for the school was completed and today two classes each of grades one through eight are attended by more than 600 pupils.

Msgr. John J. Donnelly, now rector of St. Mary Cathedral, was pastor of the parish from 1968 to 1971.

Newest addition to the parish plant is a library building constructed in 1972 under the direction of the present pastor, Father William O'Shea, who points out that in addition to use by students

the structure is also available for meetings of organizations which flourish in the parish.

A School Board including lay members guides the operation of the school, which also benefits from the assistance of a Home and School Assn. A large number of women comprise the membership of Holy Rosary Council of Catholic Women and youth of the parish are active in the CYO. Almost 1,000 students are enrolled in CCD classes and the parish also boasts senior and junior groups of the Legion of Mary, a St. Vincent de Paul Conference, and an Ushers Club.

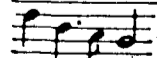
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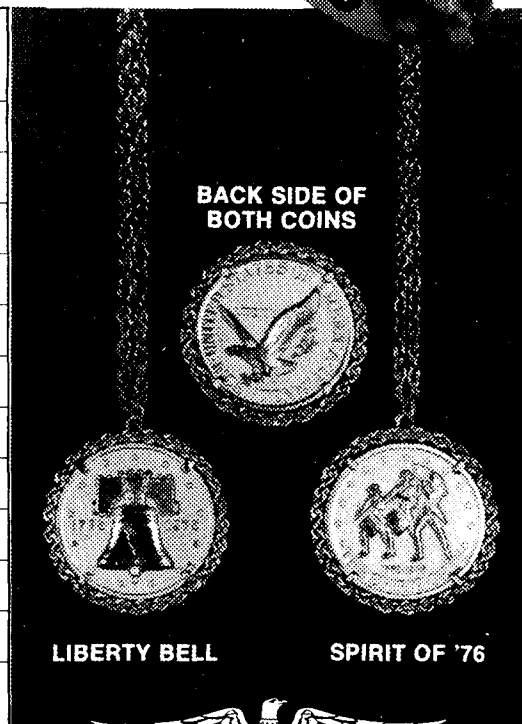
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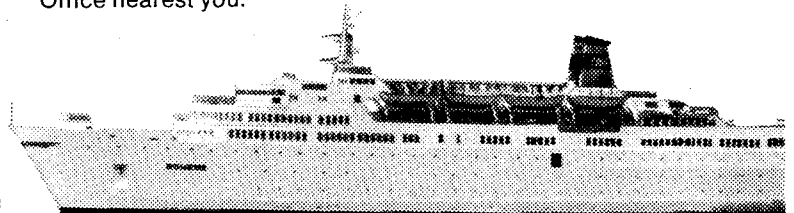


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The family is here to stay

Don't feel too sorry for the American Family.

In spite of assaults from all sides, the family unit is still about as strong as ever in the midst of Nuclear Age social phenomena that chip away at it like hailstones to a house top.

In recent times some otherwise intelligent thinkers have tried to throw the family institution onto the rubble heap of other institutions and conventions that were being dismantled and hauled away in the disruptions of the 60's.

"The government has failed us. Churches have failed us. Charitable institutions have failed us," they said. The 60s were a time of massive awakening throughout middle America to the fact that despite its attitude of superiority, the nation had deep problems and failures alongside its achievements. Because the institutions in all their vaunted grandeur had not solved these problems, and in some cases added to them, the people lost a

certain amount of faith in corporate purpose; and instead of reliance on institutions, a new Faith called "individualism" arose, especially among the younger generation.

And so it is not surprising that the family was called into question along with the other institutions. Here you have the family institution and yet you still have some unhappy and drug addicted young adults being produced from it (their numbers and degree probably being exaggerated by too much media exposure which tended to reinforce the discontent that youngsters might otherwise have accepted as part of life). And so there is a lot of confusion and negative feeling about the family. The divorce rate is twice what it was in 1964. Marriage is no longer held in lofty esteem, a divine creation.

Yet, in spite of all of this, studies show that 8 out of 10 Americans over the age of 18 see a happy family life as their

number one goal. The reason for this is simple. The family is the basic unit of society, the basic unit of the intimate, personal relationships which everyone needs. And the alternatives — communes, serial marriage, or simply running away from home — just have not supplied any really consistently satisfying long-range substitute to the family.

Communes historically have proven to be too much against the grain of human nature and the individual's desire to build his own nest to fit his own needs, and therefore seldom survive more than one generation. Serial marriage is bound to have ill effects on all parties involved, both morally and emotionally.

Even the young runaway who finds the family situation intolerable and leaves, only goes to a drifting street existence full of hard times and no future. Counselors of runaways almost always try to get some kind of working family relationship back

in order, as being better than no family at all.

As the Church's Respect Life Program begins this Sunday, Oct. 5, it is a good time to consider the significance of the family as the foundation of life from conception to death. The family is an organic part of existence and where it fails it is a failure not of the institution, but of our human nature. And where it succeeds it is responsible for the health and happiness of all society.

Because of the importance of the family to the human race, especially in a time of confusion and change when the family can be a center of solace and comfort, we urge all Christians to support family life programs wherever they occur in the parishes and the diocese.

We also urge all citizens in this Bicentennial year to promote in our government policies that will support family life rather than being destructive of it in the name of "freedom."



By Msgr. James J. Walsh

St. Elizabeth bore many crosses

As the fully human person, St. Elizabeth Ann Seton, emerges, we see her life characterized by other stages of suffering than the death of her husband and the ostracism caused by her conversion to the Catholic Church.

Once she was within the Church and had resolved that agonizing problem, the full impact of her financial plight was further dramatized. Her husband had lost both his health and his fortune. Cut off from affluent friends, who easily could have come to her aid if she had remained a Protestant, Elizabeth set about becoming the breadwinner for her young children.

IN A REVEALING and cheerful letter to the Filicchis, she apologized for not answering their many questions more quickly, and explained she rarely got to bed before midnight. The evening hours were taken up with mending old clothes and trying to turn anything at hand to something wearable before winter set in.

She frankly admitted she began to teach in order to get food for her children. These were strange, painful years of privation and want, because poverty was new to her. Memories of youth and early adulthood, when she was socially prominent and totally without financial worries must have dimmed rapidly. She experienced the anguish and insecurity of widows everywhere who must hold a family together in loneliness and poverty.

There was yet another facet in the mystery of suffering, however,

which God allowed to visit her so keenly. After what she went through with her children, she must feel very compassionate towards all mothers. Two of the girls died quite young from tuberculosis, according to one biographer. Another, Rebecca, fell and was crippled for some years, before she died. Elizabeth had written of her: "By much suffering (she) is preparing and hastening, I believe, to her happy eternity."

IN A SOMEWHAT prophetic vein, she wrote in the same letter: "... the two boys, of an age now and strength to gain their own living, are the only objects of pity, because boys, being less solid in piety than girls, can be more easily led astray . . ."

Good, Christian parents today, who are experiencing heartaches with a child or children, are certain to be consoled and strengthened in learning that a saint experienced the same anxiety for years with both sons. William, the older, could not settle down to business and was careless about his religion. She prayed ardently for him for years and her letters reveal her love and concern without condemnation. William, however, settled down after he entered the Navy where he rose to the rank of Captain.

Richard, the younger, seemed much more of a problem. He became a drifter. The Filicchis gave him a job, but his laziness caused his dismissal. Elizabeth heard of other problems caused by his "moral conduct." She prayed on and on, and one of her last letters mentions that Richard was in Norfolk about to be arrested "in

some difficulty with a protested bill."

HER PRAYERS, however, were not in vain. Richard died in a heroic manner while nursing a Protestant clergyman who had the plague.

Her final cross was bitter sweet — the suffering involved in founding a great religious community which was to have profound influence on the spiritual life of America.

The first American bishop, John Carroll, invited her to teach in a formal system. She moved into a little house beside St. Mary's Seminary in Baltimore. The divine plan became clearer in that small house and classroom. Bishop Carroll there received her first

vows. Other women interested in the poor and illiterate joined her. What came of those years of pain, frustration, joy, and glorious hopes was recently described by Cardinal John Wright in Rome.

"SHE BECAME," he said, "the spiritual mother of thousands of nuns, and the inspiration, as of a few years ago, of eight colleges, 160 high schools and academies, 447 parochial schools, 91 hospitals, 69 schools for nursing, six orphanages, 18 day nurseries, 21 infant asylums, three technical schools, six retreats for nervous diseases, five homes for working girls, one leper home, eight schools and asylums, two schools for deaf mutes, 20 commercial schools . . ."

Pope Paul in his sermon on the day of canonization summed it all up by speaking of the cross in her life. He said: "Our hope for America is so great that we look forward in prayerful expectation, if God so wills, to a 'second spring' in the life of the Church in the land of St. Elizabeth Ann Seton. For we are convinced that the action of the Holy Spirit is ever intense in the midst of your people, stirring up new fruits of holiness and justice, and leading many to discover that the message of the Cross is truly 'the power of God.'"

It is this which runs like a golden thread through the life of St. Elizabeth as wife, mother, impoverished widow and courageous apostle for the needy.

Must we support new parish?

(Questions will be answered by Father Jose Nickse, assistant pastor, St. Mary Cathedral. Readers are invited to send questions to Father Nickse, The Voice, P. O. Box 38-1059, Miami, 33138. From these he will select those to be answered in this column).

Q. I know that we are obliged to support our parish, but when a new parish is formed, is it an obligation to belong to that parish? Even though we choose to remain where we are, are we still obliged to support the new parish designated by the Archdiocese?

A. The establishment of a new parish is a sign of hope and joy. It means that our Church is living and growing. It also means that its

new members will come from areas that once belonged to another parish.

When a person or a family

What is your question?

belongs to one parish for a long time it is difficult to change. Man is a creature of habit and change can be a painful process.

But a new parish needs the help, encouragement and support of its parishioners very badly. Much more than a parish that has been around for a while.

You say that it is an obligation to belong to that new parish. More than just an obligation, it is a great opportunity to take an active part in our growing Church. Building a new parish is more than just raising buildings; the real challenge is to build a new Christian community.

Before you choose to remain where you are think about this: your new parish needs you. Not only your financial support, but your presence, your ideas, your faith.

Every parish ever established needed the enthusiasm and generosity of its parishioners to grow. Yours needs it too.

He saw 'the border of Hell'

By ARACELI CANTERO
Voice Staff Writer

As his plane touched down in the U.S., he was struck by an "explosion" of green — the lush colors of the trees and shrubbery and the lawns which to him looked almost artificial — it was in sharp contrast to a place called "the border of hell," which he had just left.

Still fresh in Raymond K. Panczyk's mind were the scenes of parched land, of dead barren trees, of empty rivers and dried up wells. There, the people would line up in despair hoping to draw a few drops of that scarce, life-sustaining commodity called water.

It was 1973 and Panczyk, a field director for Catholic Relief Services in the Sahel region of Africa, was coming "home" to testify before Sen. Edward Kennedy's Senate Committee about drought conditions in that area bordering the Sahara where it had not rained for three years.

THE YOUNG representative of the U.S. Bishops' relief agency told the Senators that before the drought, rain usually came down in torrents, seeping through the sandy African soil and filling up hand-dug wells.

While visiting relatives in Ft. Lauderdale during a leave from his post in Dakar, Senegal, Panczyk recalled his experiences during the drought.

"More often than not though," Panczyk explained, "the water remains out of sight for months, even years." And this was the case, he said, during the Sahel drought that stretched on for almost five years and affected the lives of thousands of African people from a number of nations.

"When the water level goes down, wells have to be dug or deepened, a man goes down and



Showing one of the plastic tubes used in the trickle irrigation system, is Raymond Panczyk, CRS program director in Senegal.

down, sometimes 200 feet deep, until he reaches water.

"MEANWHILE, with two poles, a cross bar and a bucket at the end of a pulley, the ground dug out by the workers is brought up, pail by pail."

Panczyk now is program director for the Catholic Relief Services (CRS) bureau in Dakar. He knows that this method, though it may sound primitive, promotes local participation.

"We have to keep to village level activities, until the people are ready for something else," he says. "We don't provide hand pumps until the people are trained on how to take care of them."

Last year alone, and in cooperation with local authorities and local personnel, CRS assisted in a series of village-level water resources development projects. Some 185 existing wells were repaired, deepened or completed, and another 174 were financed. In addition, 186 village wells were financed to irrigate village

vegetable gardens. Here, the villagers learn by a demonstration of the drip irrigation method," he explained.

In this method, "water is fed from a reservoir — a common oil barrel — and it comes out through holes in the tubing, laid down in the ground, directly to where it is needed, saving thus almost 50 per cent of the available water."

As the overseas aid and development Agency of the American Catholic Church, CRS draws upon American resources and makes them available to local agencies all over the world.

DIRECT contributions from American Catholics to the Overseas Aid Appeal, provided CRS with a total of \$5.8 million last year. This money is used to provide for administrative, salary and other costs to carry out the total \$226.5 million worldwide program.

In Senegal alone, CRS conducted a program valued at \$2,648,982, covering the areas of agriculture, education and health, Panczyk explained.

Through expansion of health and nutrition programs, 30,000 children under five are presently being reached in Senegal. The program is conducted through the Senegalese Office of Applied Nutrition of the Ministry of Health.

"Mothers receive food, supplies and medical care for their children, on the condition they show up once a month," he commented.

Panczyk may spend his time directing the transportation of grain on a Belgian or U.S. military plan, setting a team to hand-dig a well or plainly talking to the small farmers about a new irrigation system which uses plastic tubes full of holes.

"I LIKE IT," he says. "This is



Famine and death plagued the sub-Saharan region of Africa, during the five year long drought which required special assistance from Catholic Relief Services, already present in that area since 1960.



Water is fed from a reservoir, directly to the vegetables planted along the plastic tubes, a method that saves 50 per cent of the available water.

a job where I enjoy doing the work every day, and where there is always something new."

A graduate of Fordham University, New York City, Panczyk travels with his wife and three children, each born in a different African city, hundreds of

miles apart.

He took his first assignment with CRS in 1961. For him and his wife Audrey it was their honeymoon, and they spent it in Africa, where they have lived for almost 15 years now.



Sports 'nut' puts know-how to work

BOYNTON BEACH — Bernard "Bud" Rakers is a "subway alumna" of Notre Dame, who pedals to daily Mass with his wife of 46 years, Florence, on a bicycle built for two.

The Rakers are members of the St. Mark parish, Boynton Beach, and Bud — as becomes one of Notre Dame's most vociferous rooters — is "coach" at the St. Mark School, which has the first eight grades.

"I'VE ALWAYS been a nut about football," said "coach" Rakers, and described how he and his best friend, the late Father Gerald Morrissey, of St. Clerus parish, LaGrange, Ill., who was also his pastor, attended a majority of the Notre Dame games for several decades.

It was for his loyalty and active support of Notre Dame, that the famous University in neighboring Indiana enrolled him in its special booster club for non-graduates, the Subway Alumni Association.

Rakers retired in 1970 after 47 years as a member of the production and administrative staff, in Chicago, of one of the nation's largest printing companies.

His responsibilities included having much to do with the printing and scheduling of the mail catalogues for Sears, Roebuck, Spiegel, and Montgomery Ward, as well as the regular printing of the Catholic magazine, Extension.

THOUGH HE may be a "nut" about football — with a wealth of know-how and memories accumulated by years of association with the famous Irish squads of Notre Dame — his own successes as coach were with CYO basketball teams — especially those for the CYO girls' teams — in the 1930s and 1940s. He was also an enthusiastic participant and player, years ago, in baseball.

Bud Rakers volunteers his services for the St. Mark School physical education program, "and he volunteers it," emphasizes his

pastor, Father Walter J. Dockerill. "He gives his services for nothing."

Rakers is also a member of the Knights of Columbus and presently is the financial secretary of the 4839 Trinity Council, which covers the Lake Worth through Delray Beach area.

AS REGARDS another church activity, Bud said:

"I have no memory of how it happened to us, but somehow Florence and I have become the money counters each week at the church."

He is in charge of recording the weekly collection totals.

This bicycle-made-for-two couple's prime interests, outside of their church activities, are the spiritual and temporal welfare of their two married daughters, Mary Therese and Bernadette, and their nine grandchildren.

One of their major ambitions has always been to make a pilgrimage to Rome.

This month they will be parking their bicycle for a little while, when they leave for the Holy City. "Our pilgrimage," said Bud, pointing to a picture of the late Father Morrissey, "was a last gift from him."

Taking a pleasure ride on the bicycle built for two which they also ride to daily Mass, are Bud and Florence Rakers, members of St. Mark parish, Boynton Beach.



Happy at their election as new officers of the Palm Beach County Catholic Service Bureau are, left to right: president, Richard I. Coon; vice president, Francis B. Geary; treasurer, Thomas J. Workman; and secretary, Mrs. G.J. Gaines, Jr.



DR. LENOSKI

SEN. LEWIS

MR. HORKAN

New officers installed for PB Catholic Service Bureau

WEST PALM BEACH — Richard I. Coon, of St. Jude parish, Jupiter, was installed last week as the 1975-76 president of the Catholic Service Bureau of Palm Beach County. He succeeds Rome J. Hartman, of St. Juliana parish, West Palm Beach.

Installed with Coon, during the annual CSB banquet which was held at the Knights of Columbus building, West Palm Beach, were: Francis B. Geary, vice president; Mrs. G. J. Gaines, Jr., secretary, and Thomas J. Workman, Jr., treasurer. The installation officer was father John C. Mulcahy, CSB executive director, and pastor of St. Ignatius parish, Palm Beach Gardens. Bill Vendric continues as the agency's administrative director.

DURING THE evening, Mrs. Robert Ulseth, of Lake Clarke Shores, president of the Archdiocesan Council of Catholic Women, installed the new officers of the CSB Auxiliary. They are:

Mrs. Robert J. Dunn, president; Mrs. Robert L. Vickers, vice president; Mrs. Philip G. Gates, secretary, and Mrs. Edward D. Shipley, treasurer. Mrs. Dunn is a member of Mary Immaculate parish, West Palm Beach.

Among more than 100 leading Catholic lay persons, priests and Religious, and many county civic leaders and representatives of various governmental agencies attending the dinner, was Msgr. Bryan Walsh, Archdiocesan director of Catholic Charities. Msgr. Walsh noted that while the CSB is a Catholic agency, it is also a community service agency which is available to non-Catholics. He said he felt "very happy, therefore, to see present such a wide community representation, and such a large number of social agencies."

IN HIS annual report, administrative director Vendric highlighted "shifts which are occurring" in the CSB work. He

noted, especially, the beginnings of more meaningful senior citizen programs, adding "the needs of the aged and the lonely means that day care for the elderly may be around the corner."

Vendric also reported on the development of new "family life programs for use in the parishes." These include matters related to marital and youth problems. The agency's report on its adoption programs, and those for unmarried parents, were also included, together with its plans for their future administration.

Main speaker for the evening was William T. Dwyer, this year's president of the county's United Way. The CSB is an United Way participating agency. Dwyer, who is personnel director of Pratt and Whitney, Inc. is also a member of St. Jude parish, Jupiter. He assured the CSB of United Way's keen interest in its various social programs; reported briefly on the current fund raising campaign, and urged additional assistance for the campaign during this difficult economic year.

Right-to-Life meet set

continued from page 1

pregnancy services, child-abuse, parental rights, child-rearing and pro-life political action will be the subjects highlighting workshops and panels.

Mario LaMendola is convention chairman and reservations may be made by contacting Michelle Hains, 3390 Sacramento Way, Naples, Fla.

33940. Mrs. Marilyn Lucas, R.N., former president of the Collier County Right to Life Council, is public relations director of the Florida Right to Life Committee and Mrs. Jean Doyle, Maitland, is president.

Those in Dade County desiring transportation to the convention should contact Tom Endter, Right to Life Crusade, at 271-8496.

Funeral for father of four priests

The Funeral Liturgy was concelebrated in Ireland last Friday for Denis Patrick Dalton,

father of four priests, two of whom are stationed in the Archdiocese of Miami.

South Broward pre-cana meetings

PLANTATION — Parishioners of 16 parishes in South Broward County who are planning to marry during the next six months are urged to participate in the next Pre-Cana Conferences scheduled to begin Sunday, Oct. 12 at St. Gregory Church, 200 N. University Dr.

All sessions will begin at 8 p.m. in the parish clubrooms and will include lectures by priests, psychiatrists, psychologists, family physicians and a young couple active in the formation of Christian family life.

Subsequent lectures are scheduled for Wednesday, Oct. 15 and Sunday, Oct. 19.

Father Brendan Dalton, assistant pastor, St. Mary Star of the Sea Church, Key West; and Father John Dalton, assistant pastor, St. Monica Church, Carol City; concelebrated the Mass for their father with another brother, Father John A. Dalton, St. Columbus parish, Louisville, Ky.; and Father Edmond Whyte, pastor, Our Lady of the Lakes parish, Miami Lakes. Mr. Dalton's death followed a heart attack.

Retired last year at the age of 66, Mr. Dalton is also survived by his wife, Mona; and two daughters: Mrs. Rosemary Pinder, Wexford, Ireland; and Miss Mona Dalton, Limerick. His fourth priest-son, the late Father James Dalton, served as a priest of the Archdiocese of Louisville.

Prayer of the Faithful

27TH SUNDAY OF THE YEAR
Oct. 5, 1975

CELEBRANT: God our Father has promised His grace and support to all who call upon Him in faith and love. Let us pray to Him with the full confidence of children who are loved deeply by their Father.

LECTOR: Our response will be, "Lord, hear our prayer."

COMMENTATOR: For all the teaching authorities in the Church, that they will lead us to a richer understanding of God's love for all mankind, let us pray to the Lord:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That during this month dedicated to Respect for Life we may become aware of God's precious gift of life from the time of conception through all of its stages to old age, let us pray to the Lord:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That we may learn to place all our cares and anxieties before the Lord in sincere prayer, so that His peace will fill our souls, let us pray to the Lord:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That we may purify motives in all that we do, keeping ever before us our eternal destiny with the saints in heaven, let us pray to the Lord:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That during this month dedicated to the Blessed Mother Mary, we may act always in ways that are pleasing to her Divine Son, let us pray to the Lord:

PEOPLE: Lord, hear our prayer.

CELEBRANT: Heavenly Father, we are filled with great joy to know that you, the Creator of the entire universe, will listen to our prayers. We thank you for your many gifts. Strengthen us in our path towards heaven. We ask you this through Christ our Lord.

PEOPLE: Amen.

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SWITCH! — Eddie Albert (left) and Robert Wagner co-star in "Switch!," action-adventure series. Albert plays a retired bunco-squad cop, and Wagner portrays his former nemesis, a charming ex-confidence man Tuesdays (9:00-10:00 p.m., ET) on CBS.

television

'Sleeper' is Woody Allen at his best

FRIDAY, OCT. 3

9:00 p.m. (ABC) — **SLEEPER** (1973) — Woody Allen at his best. For Allen buffs, there's no need to say anything more — just watch it. For the uninitiated, this is a typically wacky Allen spoof on contemporary man's pop foibles, with a harrowingly hilarious glimpse of the Allen-ized future thrown in for good measure — and for lots of laughs. (A-III)

SATURDAY, OCT. 4

9:00 p.m. (NBC) — **COPS AND**

ROBBERS (1973) — Here is a nifty movie about two of New York's finest who hatch the perfect crime, or at least hatch a determination to discover and execute the perfect crime. What is such a delight in director Aram Avakian's comedy is the deft touch Joe Bologna and Cliff Gorman bring to a story about two policemen whose purpose is, after all, to prove that crime does pay by concocting a scheme to steal and sell \$10 million in bearer bonds to the Mafia. (A-III)

SUNDAY, OCT. 5

9:00 p.m. (ABC) — **THE LAUGHING POLICEMAN** (1973) — begins with a brutal mass murder on a San Francisco bus that quite accurately sets the tone for producer-director Stuart Rosenberg's new detective thriller. (B)

MONDAY, OCT. 6

9:00 p.m. (NBC) — **CHARRO!** (1969) — This Elvis Presley Western about a gang of outlaws (led by Victor French) who smuggle a golden cannon out of

in the reception area, sits in the waiting room, participates in the interviews, and shuffles in the endless lines.

Though **Welfare** was shot in New York City, a city on the verge of bankruptcy because of its all-encompassing social commitment, the film could really be anywhere in an America wracked by misery. In New York, for example, only eleven per cent of the population receive Aid to Dependent Children; it is higher elsewhere, 14 per cent in Philadelphia, 12 per cent in Atlanta, 15 per cent in Boston, 16 per cent in St. Louis and Baltimore. The New York center Wiseman visits is a microcosm of a nationwide system which dispenses over \$16 billion annually.

THERE IS much to see in **Welfare**, especially for those who want the "needless" charity, the "overcommitment" to the poor ended. Client after client shouts in despair that "when you're trying to help yourself, nobody helps you." The lament is believable. **Welfare** reveals long dehumanizing lines, degrading photographs, noisy public interviews about intimate questions, endless paperwork, teetering bureaucracy, and maddening Catch-22 rules.

One big problem seems to be that the three major social programs in the United States, Social Security with its Medicaid component, Veterans' benefits, and welfare relief are not coordinated. The poor souls in **Welfare** are bounced from one office to another; often the referrals are just a cynical effort to be rid of a client. As one woman screams after months of trying to get help, "We're in a vicious cycle." Still another declares, with real street savvy, "If they don't have your record, you might as well be Jane Doe." These underprivileged outcasts understand the Kafkaesque universe of social programs too well.

Mexico and elude the "Federales" — without exploding. But then, by casting suspicion on our hero, is, if possible, a little more mindless than what the patient viewer has come to expect. Witness one muzzle-loading cannon of soft metal that fires sticks of dynamite

why quibble: the script, acting, and direction (by Charles Warren) are laughable, and it's an open question whether double entendres and the savoring of violence and sadism become more or less gross when ineptly handled. E.P. fans should be warned that Elvis sings only once, and that off camera. Nothing can be all bad. (A-III)

RELIGIOUS PROGRAMS

SUNDAY

7 a.m. — **THE CHRISTOPHERS** — Ch. 11 WINK.
9 a.m. — **CHURCH AND THE WORLD TODAY** — Ch. 7 WCKT Book: "The Story of Mother Seton" with John Cripps, guests.
10:30 a.m. — **THE TV MASS** — Ch. 10 WPLG
2 p.m. — **INSIGHT** — (film) WINK Ch. 11.
4:30 p.m. — **THE TV MASS** — (Spanish) — Ch. 23 WLTV.
RADIO
MARIAN HOUR — WSBR, 740 k.c., Boca Raton.
5:30 a.m. — **CROSSROADS** — WJNO 1230 k.c., W. Palm Beach.

8:35 p.m. — **GUIDELINES** — WIOD, 610 k.c., Miami



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Sellers' bumbling inspector returns



Peter Sellers is back again as Inspector Clouseau in *The Return of the Pink Panther*.

The Return of the Pink Panther (United Artists) — The Pink Panther, the sacred jewel of the Middle East kingdom of Lugash has been stolen again, no one but the great Clouseau can get it back again, and, Peter Sellers addicts ought to be able to take it from there without further plot details or extended critique. Sellers is in top form as the bumbling detective, a very funny man indeed. However, unless one considers intrinsically funny lines such as "Sir Charles Phantom, the notorious Litton" and "My Sharki, what are you doing here, Colonel God?" Sellers is not helped much by script that goes nowhere and features a movie within a movie starring Christopher Plummer, who seems intent on earning money for his next Broadway venture. This may be one of the best comedies of the year, but that is ambiguous praise at best, recalling Evelyn Waugh's

famous line "This is my daughter," said the bishop with faint disgust." But why carp? Catherine Schell is lovely to look at. The film is relatively innocent and, thanks to Sellers, has more than a few funny moments. What more can one ask? (A-II)

Capsule reviews

White Line Fever (Columbia) Jan-Michael Vincent plays a young trucker, just out of the Air Force and newly married, who goes into debt to buy a huge diesel truck with which he begins an exuberant pursuit of the American Dream only to run into a morass of corruption along the way. After angrily refusing to haul the contraband that is a condition for getting legitimate loads assigned to him, he suffers a beating that leaves him with his ribs broken, and when he recovers enough to take to the road again, he finds himself black-listed. In the true frontier spirit, however, he fights back, a conflict that reaches its climax when he plunges his truck, in a harakiri-like gesture, through the huge glass logogram set up in front of Mr. Big's headquarters, thus achieving a partial victory when all of the independent truckers in the state go on strike to indicate their sympathy. Director Johnathan Kaplan stresses action to the detriment of everything else, including characterization and plot development. The actors are much overshadowed by the trucks, with the exception of Kay Lenz, as Vincent's wife and Sam Laws as a black trucker. The movie, moreover, is a simplistic indictment of the establishment, preaching vigilanteism as the only recourse open to an embattled

honest man, thus mining the vein so richly exploited by films such as **Dirty Harry** and **Death Wish**. (A-III)

The Dragon Flies (Fox) This Australian co-production with the Hong Kong studio responsible for the Kung Fu wave that continues to plague us, is a conventional low-budget action thriller made, however, with some intelligence and style by Brian Trenchard Smith. The plot is similar to a dozen others involving a police inspector (Jimmy Wang Yu) in pursuit of the chief drug dealer in the Far East. It's all an excuse, of course, for running the gamut of martial arts brutality with some incidental interracial romance thrown in for good measure. The film's saving feature is a certain tongue-in-cheek awareness of its silly fantasy as well as its effective use of colorful and unfamiliar Australian locales. Once again, however, the cardboard violence is vicious and the police are as reprehensible as the criminals. (B)

The Four Deuces (Avco Embassy) Apparently intended as a spoof, this clunker about gangland warfare during Prohibition gets its laughs all in the wrong places. Director William H. Bushnell, Jr. must have lavished all his attention on the period sets without paying attention to his floundering actors so that a per-

former as experienced as Jack Palance gives up all pretense of a consistent characterization. As a movie it is ridiculous, but there is nothing funny about its violent brutality and view of women as sex objects. A misdeal from the title on. (B)

movies

The film ratings and reviews appearing in the Voice are furnished by the Division of Film and Broadcasting of the United States Catholic Conference solely for the guidance of our readers as to content in order to select the movies they wish to view, or for their children to see.

Following is an explanation of the ratings as they are assigned by the DFB.

- A-1 - Morally unobjectionable for general patronage.
- A-2 - Morally unobjectionable for adults and adolescents
- A-3 - Morally unobjectionable for adults
- A-4 - Morally unobjectionable for adults with reservations
- B - Morally objectionable in part for all
- C - Condemned

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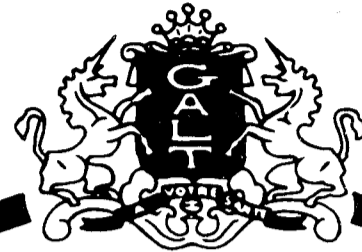
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"God chose the rugged reaches of the Sinai Peninsula as the final forge by which the children of Israel would be fashioned into a nation." From article by Steve Landregan. Granite mountains loom in the background as a rocky road leads into the Sinai desert.

OLD TESTAMENT

Wandering . . .

By STEVE LANDREGAN

God chose the rugged reaches of the Sinai Peninsula as the final forge by which the children of Israel would be fashioned into a nation.

Plunging upward from the gentle beaches of the Mediterranean, in the north to the steep and bare red granite peaks in the south, this triangular bridge that connects Asia to Africa must have seemed stark and awesome to the Israelites who had grown used to the fertile Nile delta in Egypt.

The prophets hark back to the days in the desert wilderness as a time of "honeymoon" between Yahweh and His people. "I remember the devotion of your youth, how you loved me as a bride, following me in the desert in a land unsown," (Jer 2:2). And Hosea will reflect a longing for the "good old days" . . . "I will allure her (Israel), I will lead her into the desert and speak to her heart (Hos 2:16).

In spite of the prophets' nostalgia for the wilderness days, the record of Scripture shows a people disenchanted with their lot and their leadership who cried out, "Would that we had died in the land of Egypt, or that here in the desert we were dead" (Num 14:2) and "let us appoint a leader and go back to Egypt" (Num 14:3).

TIME AND again Moses mediates for his restless and

discontented people asking God to "Pardon, then, the wickedness of this people in keeping with your great kindness, even as you have forgiven them from Egypt until now" (Num 14:19).

And time and again God manifests his "hesed," his faithfulness to his covenant promise to care for, assist and deliver his chosen people. He feeds them in the wilderness with manna and quail (Ex 16-18, Num 11) but like petulant children they continue to grumble and complain.

Then the Israelites reach a point where they are able to send scouts into the land of Canaan. After reconnoitering the land the party returns and reveals that "it does indeed flow with milk and honey" (Num 13:27).

Their hearts however are still the hearts of slaves, filled with fear and lacking confidence in themselves and the promises of Yahweh. Only two of the party, Caleb and Joshua, urge that the Israelites claim the land promised to them and their ancestors saying, "The country which we went through and explored is a fine, rich land. If the Lord is pleased with us, he will bring us in and give us that land . . ." (Num 14:7-8).

But the others were fearful and told the Israelites, "We cannot attack these people; they are too strong for us . . . The land that we explored is a country that

consumes its inhabitants. And all the people that we saw there were huge men, veritable giants . . ." (Num 13:31-33). The people listened and were afraid.

Seeing their lack of faith, God asked Moses "How long will this people spurn me? How long will they refuse to believe in me, despite all the signs I have performed among them?"

MOSES again mediated on behalf of his people and the Lord forgave them their faithlessness. But sin that is forgiven still has its consequences, and for the weak and fearful generation the consequences were that they would never themselves enter the promised land, except for Caleb and Joshua.

A new generation born and reared in the wilderness and hardened by their nomadic existence, a generation that longed not for a return to Egypt and the security of slavery, was raised up to become the heirs to the promise.

Moses, himself barred from entering the promised land, led the Israelites to the plains of Moab, across the Jordan River from Canaan. There in a final appearance before the people he had brought out of Egypt and through the forge of Sinai he sets before them the choice they must make.

"Here, then, I have today set before you life and prosperity,

death and doom. If you obey the commandments of the Lord, your God, which I enjoin on you today, loving him, and walking in his ways, and keeping his commandments, statutes and decrees, you will live and grow numerous, and the Lord, your God, will bless you in the land you are entering to occupy. If, however, you turn away your hearts and will not listen, but are led astray and adore and serve other gods, I tell you now that you will certainly perish; you will not have a long life on the land which you are crossing the Jordan to enter and occupy. I call heaven and earth today to witness against you: I have set before you life and death, the blessing and the curse. Choose life, then that you and your descendants may live, by loving the Lord, your God, heeding his voice and holding fast to him. For that will mean life for you, a long life for you to live on the land which the Lord swore he would give to your fathers Abraham, Isaac and Jacob (Deut 30:15-20).

THEN MOSES climbed to the top of Mt. Nebo from whence he could view the land he could not enter. He had blessed the tribes of Israel. Then he laid hands on Joshua whom God had commissioned to be his successor.

Moses died and was buried in Moab and for 30 days the Israelites mourned his death as they camped in view of the promised land.

The composition of the Bible (Part 4)

By REV. JOSEPH JENSEN

In an earlier article we suggested that certain prophetic circles probably formulated some of the traditions that went into the Pentateuch. In addition, such prophetic communities were probably responsible for preserving for us the stories about Elijah and Elisha found in 1-2 Kings. But there were other prophets, beginning from the eighth century B.C., who stand out prominently as individuals — men such as Amos, Hosea, Micah, Isaiah, Jeremiah, Ezekiel — who contributed much to the Old Testament. Such men were primarily preachers; the Word of the Lord was made known to them and they made it known to the people. Their words came to be preserved, written down, and finally incorporated into the books that bear their names.

HOW THIS came to pass is understood only in part. Of Jeremiah we are told that on one occasion he dictated to his secretary, Baruch, all the oracles he had proclaimed during the previous 20 years (Jeremiah 36), and of Isaiah it is said that he committed teachings to his disciples (Isaiah 8:16). No such explicit information is available for the other prophets, but in each case there must have been some

among their hearers who remembered their words and committed them to writing before they were lost.

In the first stage individual oracles were written down; these were usually short, averaging perhaps a half-dozen verses in our numbered Bibles. Later, when it was recognized that the man was truly a prophet of the Lord and his words priceless, all the oracles of his that had been preserved were collected together. Finally, someone undertook to put together into an organized whole the prophetic words so gathered. An attempt was usually made to put them together in some logical fashion, such as chronologically or by subject matter, and a short notice was prefixed to the collection to name the prophet and to tell a little of his background and when he prophesied (see Amos 1:1; Isaiah 1:1; Jeremiah 1:1-3; etc). The indications are that much of this editorial activity was carried out during the exile.

Another circle already referred to are the sages or wise men. Their presence in Israel, as a professional group, dates at least from the time of Solomon. His extensive commercial activities and foreign relations required a large corps of scribes

and a scribal school, and it was probably for this reason that Solomon was considered the patron of wisdom in Israel.

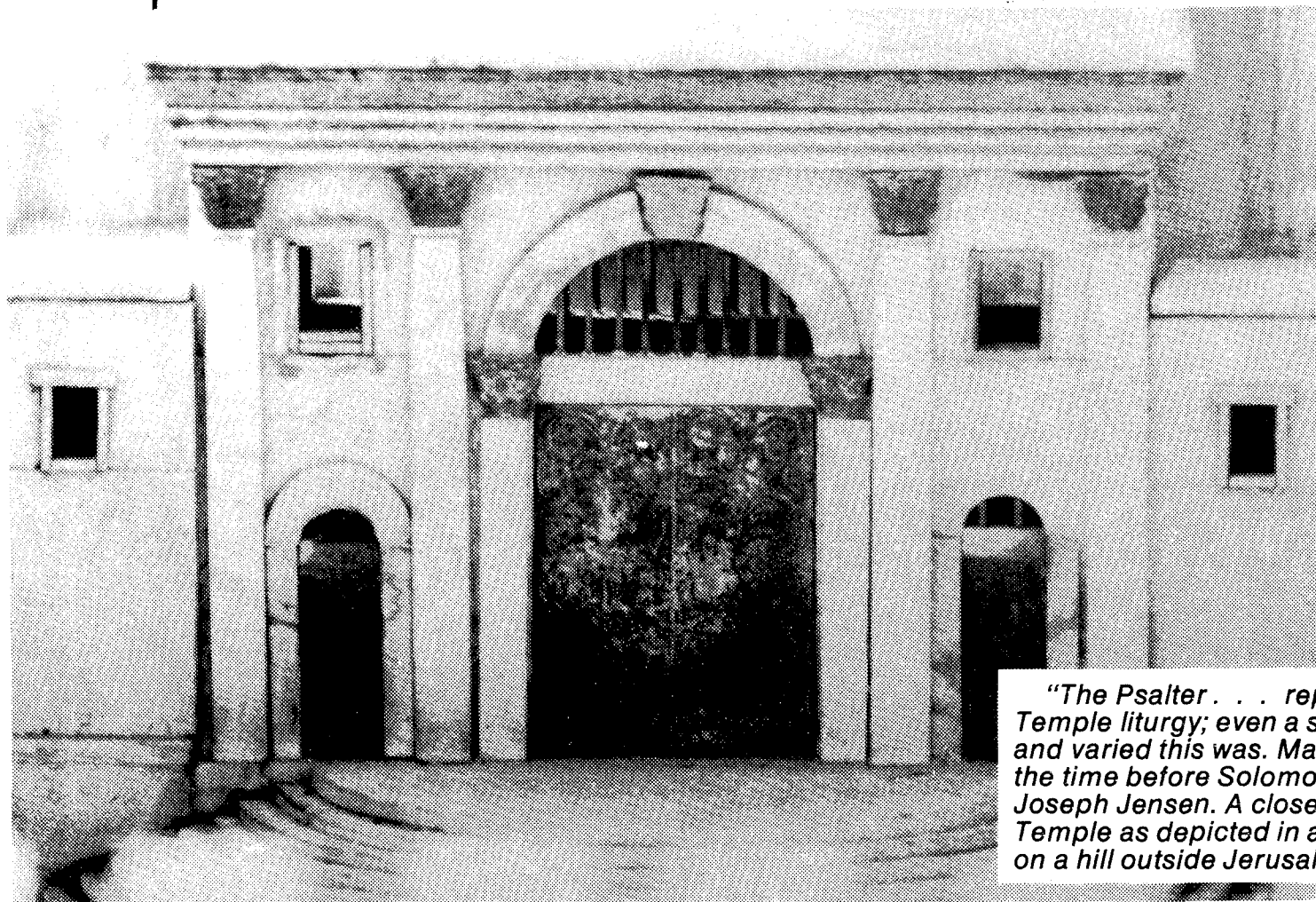
Such a scribal circle has its own esprit and its own lore. Much of it consisted of advice of how to get along and how to get ahead in the royal court, but much of it shows high moral ideals. This wisdom teaching, along with Israel's traditional law, contributed to Israel's demanding ethical standards. Sometimes this teaching was embodied in short, pithy sayings (proverbs), such as those that make up the bulk of some of the wisdom books (Proverbs, Sirach).

IN ADDITION there was the "instruction," a longer composition addressed as though from a father to his son (though probably actually from teacher to pupil), containing advice about avoiding evil and pursuing good. Both of these forms have parallels in Egypt and Mesopotamia from an early date. Sometimes, as in the cases of Job and Ecclesiastes, the sages concerned themselves with problems such as suffering and the meaning of life. The wisdom books, as we know have them, date from the exile and later, but the sort of material that is in them, sometimes the actual formulations, has an unbroken history from early in the period of the monarchy.

A special word needs to be said about the Psalter. It is very obviously the result of collection and compilation. In general it represents the prayers of Israel's Temple liturgy; even a slight acquaintance with it shows how rich and varied this was. Many of the psalms may well date from the time before Solomon's Temple, back to the days of Israel's tribal league and to the days of David. Here, too, we can see the influence of particular circles; while most of the psalms fit the general needs of praise, thanksgiving, and petition, some of them reveal special priestly concerns, others prophetic, and still others can be dubbed wisdom compositions, being meditations on themes that are frequent in the wisdom literature (Psalms 1; 37; 73; etc.).

"The Old Testament is the story of how God educated mankind to be able to receive the gifts He destined for them." — Jean Danielou, "Advent," 1950.

"For what is believed unknown cannot be called found, nor is any one capable of finding God, unless he first believes that he will eventually find Him." — St. Augustine, "On Free Will," II, 2, 6, c. 400.



"The Psalter . . . represents the prayers of Israel's Temple liturgy; even a slight acquaintance shows how rich and varied this was. Many of the psalms may well date from the time before Solomon's Temple." From article by Father Joseph Jensen. A closeup shows the entrance to Herod's Temple as depicted in a detailed carefully researched replica on a hill outside Jerusalem.

Wandering in the Heart

By REV. CARL J. PFEIFER, S.J.

One of my favorite "Peanuts" cartoons shows Lucy and Charlie Brown chatting beside a wooden fence. On the fence Lucy has drawn a heart. One side of the heart is black, the other is white.

LUCY begins lecturing Charlie. She points out that one side of the human heart is filled with hate and the other side is full



of love. She goes on to say that these two forces are constantly at war with each other.

CHARLIE begins to look pale. His tongue hangs out as he holds his stomach. He groans, "I think I know just what you mean . . . I can feel them fighting."

All of us know the feeling Charlie is experiencing. We all feel the inner tug of war between good and evil. Sometimes the tension actually gives rise to physical pain or emotional anxiety.

That experience is what the biblical stories about the Hebrews' 40 years' wandering in the desert is all about. We move through the desert of life much as the Israelites wandered through the desert wilderness. Their story of the desert experience is our story as well. Only the location has changed. In each heart the desert wandering is repeated.

In the desert the ancient Israelites met their God. They also met the powers of evil. They looked back on the desert experience as their honeymoon with Yahweh, their God. But they never forgot that the desert was also where they repeatedly grumbled against their God, at times turning from Him to wor-

ship idols. Their pilgrimage through the desert was a fluctuation between faith and doubt, between trusting God and trying to save themselves by themselves.

That is everyone's pilgrimage through life, seen at its depths. We are at every step pulled between faith and doubt, between trusting in God or trying to make our way by ourselves. Life is filled with ambiguity. Everything we experience contains within it the seeds of life and the germs of destruction. Even the most beautiful experiences — love, patriotism, religion — can imperceptibly harden one's heart. Selfishness can sour and poison what could be a great good.

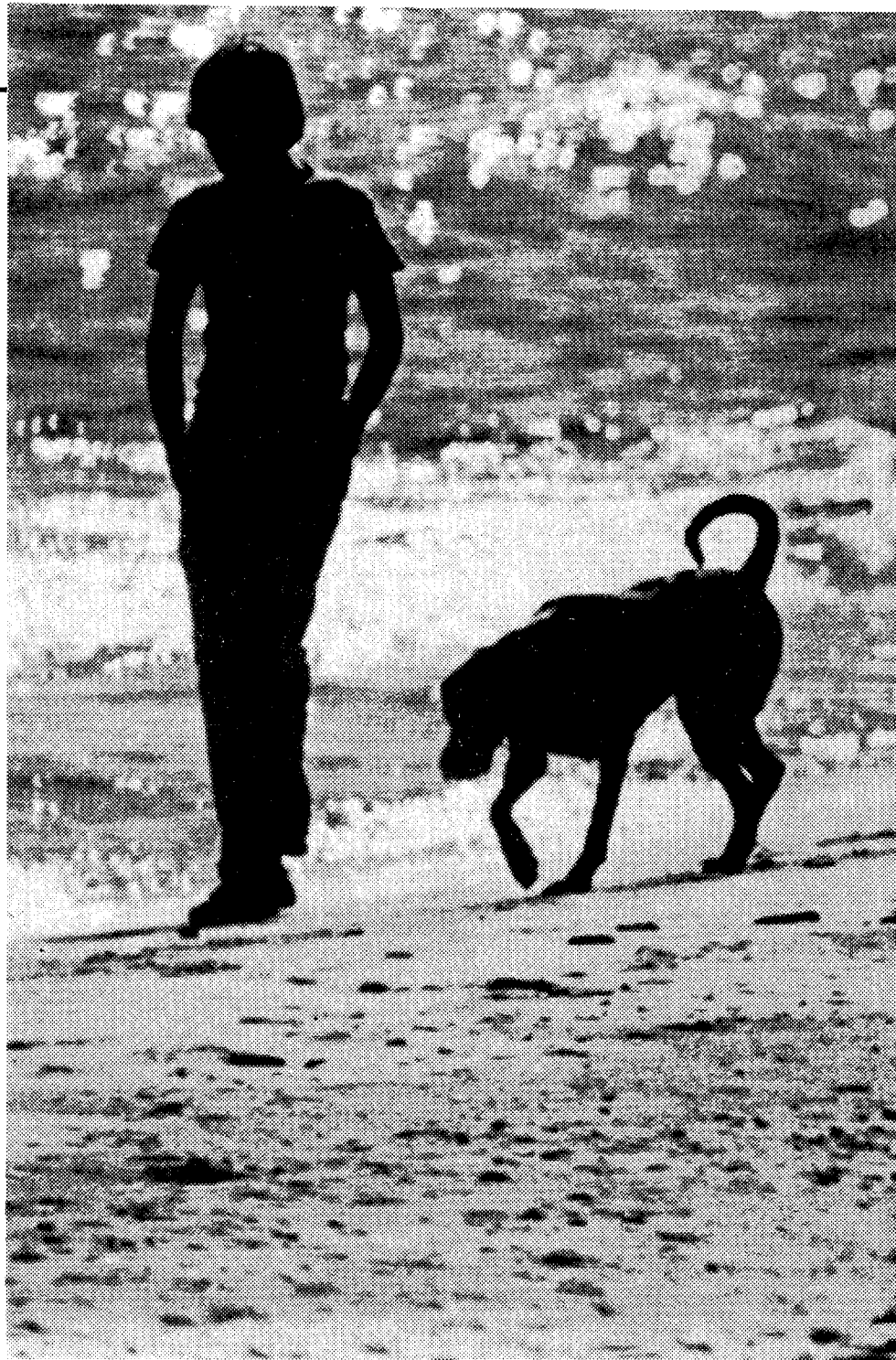
Jesus experienced this same tension. Like His forefathers He too wandered in the desert — for 40 days rather than 40 years. His temptation in the desert symbolizes the lifelong temptation everyone faces. For Him the pull toward selfishness or toward trust in God centered in His call to be His people's Messiah. He struggled in the desert with the temptation between trusting His life to God's way — which pointed to suffering and frustration — or responding to the popular call for a revolutionary Messiah who would liberate Palestine from the Romans.

In Jesus' heart the struggle was the same as that of the Israelites' in the desert centuries before. It is our struggle today. Ultimately it is a grappling with selfishness — wanting one's own way. The opposite pull at the center of the heart is to place oneself in God's hands, with trust and faith, opening one's heart to him and to other people. The temptation is between selfishness and openness, between faith and infidelity, between love and hate.

Lucy pedantically described everyone's temptation in the desert of their heart.

CHARLIE BROWN, like the rest of us, experienced the painful reality of the inner tension.

Jesus, like His ancestors wandering in the desert before Him, gives us the clue to coming to grips with this root temptation. Neither Jesus nor the Israelites could see where the way might ultimately lead. Our life, too, is full of ambiguity. But they went ahead with faith and trust in God, finally choosing openness and faith over closing their hearts in hard-hearted selfishness.



"That is everyone's pilgrimage through life, seen at its depths. We are at every step pulled between faith and doubt, between trusting in God or trying to make our way ourselves."
From article by Father Carl Pfeifer.

"I will now rain down bread from heaven for you. Each day the people are to go out and gather their daily portion; thus will I test them, to see whether they follow my instructions or not. On the sixth day, however, when they prepare what they bring in, let it be twice as much as they gather on the other days." — Ex., Chap. 16, 4.

Discussion points and questions

1. Cite instances of God's mercy to Moses and the Jews despite their failure to adhere to the covenant.
2. Discuss and reflect on the last days of Moses.
3. Read Exodus, Chapters 16 to 18.
4. Read Numbers, Chapter 11.
5. Read Deuteronomy, Chapter 8.
6. Discuss the authorship of the prophetic books of the Old Testament.
7. Trace the origins and the thrust of the Psalter. How is the Psalter in today's liturgies?
8. Discuss the statement: "We move through the desert of life much as the Israelites wandered through the desert wilderness."
9. Discuss the parallels between the Israelites' struggle in the desert, Jesus' temptation in the desert, and the temptations in your own life.
10. Discuss some of the norms proposed for the adaptation of liturgies to the mentality of the young.

The above discussion points and questions were prepared by the authors and Bro. Richard Kerressy, CFX Assistant Director for Adult Education, Department of Religious Education — CCD, USCC.

1976 Eucharistic Congress needs singers for choir

When one thousand voices are raised in song at the 41st International Eucharistic Congress next year in Philadelphia, among them will be four from the Archdiocese of Miami.

The choir, composed of singers from throughout the United States,

is being selected now for the August, 1976, spiritual assembly of Catholics from all over the world. The Archdiocese of Miami, whose Eucharistic Congress chairman is Father Charles Ward, has been allotted positions in the choir for one soprano, one alto, one tenor

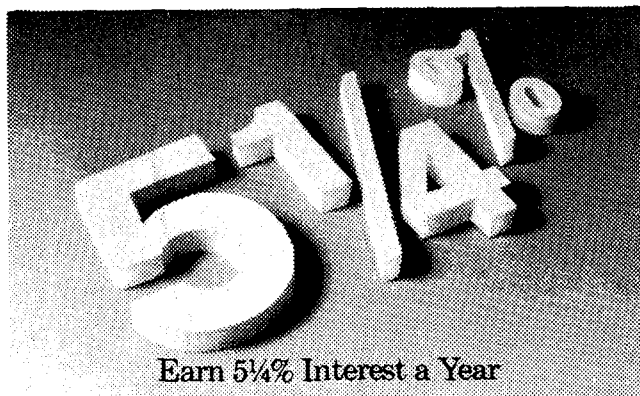
and one bass singer.

Two new Masses are being composed for the Congress leading American composers. The choir will sing these and all Masses during the Aug. 1-8 gathering, for a total of 33 selections.

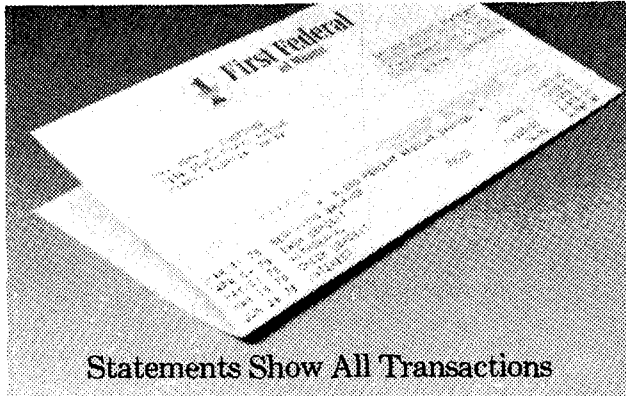
Singers of at least college age

who are interested in auditioning for the Miami contingent of the choir should contact Sister Joyce LaVoy, O.P., Archdiocesan director of the Liturgical Music Commission, 6301 Biscayne Blvd., Miami, 33138, 757-6241, ext. 223, by Oct. 20.

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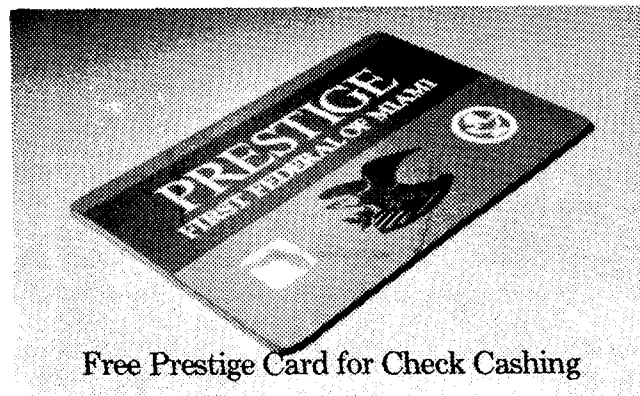
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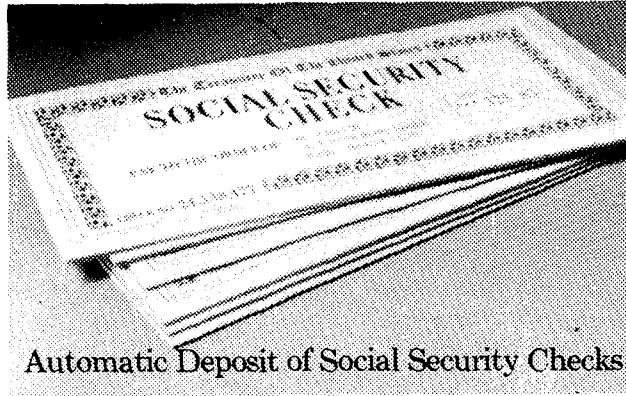
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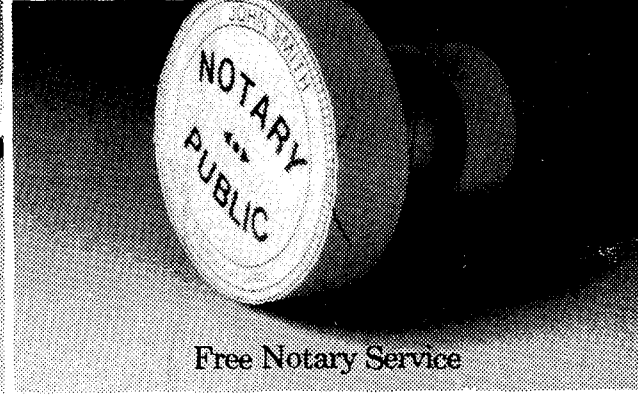
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Bells, Masses to start Respect Life Month

continued from page 1

Americans will not be allowed the privilege of being born this year," he said.

"Their right to life is not being protected by American society. This is truly not the American way," he said.

"There is a slow, gradual rethinking the question of abortion in the country today," Father Nickse said. "National polls show an increase in people who not long ago approved abortion but are now taking a stand against it. For instance, the newspapers recently

carried a story about the head of a large New York abortion clinic who is now expressing doubts about abortion."

HE SPOKE of the paradox of a case in the news in which a court battle is being waged over saving the life of a patient whose case is apparently hopeless, while no second thoughts are given to destroying the lives of the unborn.

"The two crucial questions are those of the unborn, and of the aged and dying," he said.

"Death with dignity' has been

taken to mean so many things, the public is confused when faced with this question. There is no moral obligation to keep a person alive though extraordinary means if there is no hope of recovery, but it is terribly wrong for us to determine the moment of death by age or the usefulness of the person.

"**PEOPLE HAVE** the right to live; and only God, the author of life and death, determines when that life is to end."

"Death and dying is the other balance of the scale," Father Reynolds agreed. "If we allow the termination of life in its inception, then we in fact are telling God to step aside, we'll take over."

"**THE NATURAL** consequence would be the right to terminate an older person's life. Respect for life includes all life, since life is a precious gift bestowed upon us by God, and it should be protected by society."

Father Reynolds, director of the Family Life Bureau in the Archdiocese, spoke of the ideal marriage as a triangle including the bride, the groom and Christ.

"Their lives blend together in sharing Christian life and love, so that when they say 'I love you' it is God also saying he loves us," he said.

"**JUST AS GOD** creates each of us as a unique creature, a husband and wife bring about a new creation — their family is a

unique creation of them."

The role of women in society is an important question, Father Nickse pointed out.

"**IN OUR HIGHLY** specialized society, where practically every field is open to women, I firmly believe that the most beautiful career a woman can have is being a mother," he said.

"But women can also live very fulfilled lives in professional careers, especially those of service to others, whether they be mothers or not. Some women freely and willingly give up their right to a family to give to others, be it in the Religious life or as a single woman in the world."

He noted that in some parts of the world, the rights women in this country enjoy are not granted to them.

"**WHEN WE** talk about the right to life and human rights, we are talking about human persons, be they men or women, as Pope Paul stated in his talk to the Women's Year conference."

"The beautiful characteristics of women are a happy balance that God intended," Father Reynolds said. "Women help men appreciate

the finer things on the road of life that they might otherwise overlook," he said, particularly noting the working mother as a woman with a balance between the joys of motherhood and being able to go out in the business world.

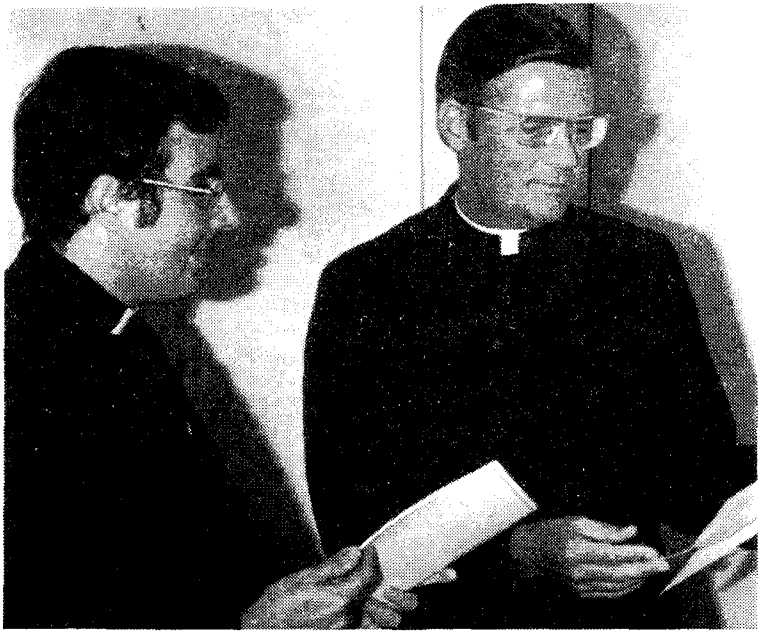
For many aging people life is unhappy, but it does not have to be that way, Father Reynolds said.

"**SO MANY** of the aged people I have met are so cheerful in their outlook on life. The only ones I have met who are disconsolate are those who in their illness or age have not heard from their children, by phone or a visit or a letter or gift.

"The burden of old age is a burden that could so easily be lifted by the thoughtfulness of their children," he said.

Father Nickse spoke of the Respect Life program as one that emphasizes the two extremes of life — birth and death.

"The Respect Life campaign gives us a global picture of human life," he said. "It involves the stage of growing, the stage of marriage and family life, and the social responsibilities to those who are sick, old and poor."



Father Jose Nickse (left) and Father James Reynolds look through the materials on Respect Life activities being sent to all parishes as aids in planning their own programs for Respect Life Month.

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It's a Date

Broward County

An open house will be sponsored by the Woman's Club Library of **ST. ANTHONY CHURCH**, Fort Lauderdale, on Tuesday Oct. 7 from 1:30 p.m. to 3 p.m. in the club rooms. Guest speaker will be Mrs. Esther Gates.

Parish family picnic for members of **NATIVITY CHURCH**, Hollywood, begins at 2 p.m. and continues until 6 p.m. on Sunday, Oct. 5 on the grounds at 5327 Johnson St. Former parishioners are also invited to attend.

A luncheon and card party will be sponsored by **ST. JEROME Women's Club** at 12:30 p.m., Tuesday, Oct. 7 in the parish hall, 2533 SW Ninth Ave., Fort Lauderdale. The general public is invited to attend.

ST. BONIFACE Women's Club, Pembroke Pines, is conducting a garden sale of indoor and outdoor plants daily at the home Mrs. Phyllis Piku, 7650 NW 14 St. A large variety is available and proceeds benefit the parish building fund.

First Fall meeting of **ST. SEBASTIAN Council of Catholic Women** follows the 8 a.m. Mass today (Friday). Guest speaker in the parish hall, Fort Lauderdale, will be Mrs. Eugene Bosetti, president, South Broward Deanery, Miami ACCW. Breakfast will be served.

Catholic Widows and Widowers Club meets at 8 p.m., Monday, Oct. 6 at **BLESSED SACRAMENT** parish, Fort Lauderdale. Additional information may be obtained by calling 772-3079 or 565-3149.

Council of Catholic Women of **ST. STEPHEN** parish, West Hollywood, will observe a Corporate Communion during 8 a.m. Mass, Sunday, Oct. 5 Breakfast will follow at the Hungry U Restaurant, State Rd. 7.

CATHOLIC DAUGHTERS OF AMERICA, Court Infant of Prague, meet at 8 p.m., Wednesday, Oct. 8 at Nativity Hall, Johnson St., Hollywood. A party marking the group's second anniversary will follow.

Parents and friends of **ST. ANTHONY** parish, Fort Lauderdale, are invited to a party at Brother Jim's, 3100 E. Commercial Blvd., Fort Lauderdale, between 6 p.m. and 9 p.m., Saturday, Oct. 4 Music by the Medicats. All proceeds will be donated to the parish.

A family Communion brunch for members of **ST. CLEMENT** parish, Fort Lauderdale, will be sponsored by the parish Men's Club, Sunday, Oct. 12 at the Beach Club, AIA and Oakland Blvd. Congressman J. Herbert Burke will be the guest speaker. Parents and children will attend following the 9 a.m. Mass in the parish church.

Palm Beach County

Madonna Guild of **ST. THOMAS MORE** parish, Boynton Beach, meets after the 8:30 a.m. Mass today (Friday) at the K. of C. Hall, 3314 Old Dixie Hwy. Continental breakfast will be served. All ladies of the parish are invited.

Golden anniversary dance of **ST. ANN SCHOOL**, West Palm Beach, is scheduled for Oct. 25 at the Hotel Breakers Beach Club. For reservations contact Robert

Weiland, 3115 N. Flagler Dr., West Palm Beach, Tel. 844-2022.

Scripture Series is now being conducted on Wednesday evenings at 7 p.m. at **SACRED HEART CHURCH**, Lake Worth. Those interested in attending should call 582-4736.

Members of **HOLY SPIRIT** parish, Lantana; and **SACRED HEART** parish, Lake Worth, will join together for a family style barbecue Sunday, Oct. 5 at John Prince Park in Center Road Pavilion beginning at 1 p.m. Music and games will be provided for children and adults.

CATHOLIC YOUNG ADULTS CLUB meets Sunday, Oct. 5 for canoeing and picnicking on Sunday, Oct. 5. Those between the ages of 18 and 30 who are interested in becoming members should call 833-5007.

A rummage sale under the sponsorship of the Ladies Guild of **SACRED HEART** parish, Lake Worth, will be held Friday and Saturday, Oct. 10 and 11 in Madonna Hall, 425 N. "M" St. Sale of a variety of items begins at 8:30 a.m. and continues until 4 p.m. both days.

HOLY SPIRIT Women's Guild will sponsor a card party and social at 12:30 p.m. today (Friday) in the parish social hall, Lantana.

Bible lectures at St. Louis

"How Can the Bible Speak to Us Today" is the theme of a series of lectures being presented on Wednesday evenings at 8 in St. Louis parish, 7270 SW 120 St.

Father Daniel Doyle, S.M., a member of the faculty at Chaminade High School, Hollywood, is presenting the series which will continue through Nov. 19.

Topics include "Our Culture Should be Weighed Against the World View of Scripture," Oct. 8; "The Then Meaning of Scripture

Helps Us Understand God's Word for Today," Oct. 15; "The Now Meaning of Scripture Helps Us Understand God's Word for Today," Oct. 22; "Christ is the Central Person of the Bible," Oct. 29; "The Power of the Word of God," Nov. 5; "The Need for the Word of God," Nov. 12; and "Biblical Prayer: The Prayer of Jesus," Nov. 19.

Central Dade Women to meet

"Corporal Works of Mercy" will be the theme of the Fall meeting of the Central Dade Deanery of the Miami Archdiocesan Council of Catholic Women on Thursday, Oct. 9 in St. Dominic parish.

Registration and coffee begin at 9:30 a.m. in the hall, 5909 NW Seventh St. Concelebrated Mass St. Dominic Church where Msgr. David Bushey will preach the homily preceding luncheon which will be served at 12:30 p.m. at Rhodes Brothers Club, 777 NW 72 Ave., in the Merchandise Mart.

Guest speaker will be Msgr. Bryan O. Walsh, director of the Archdiocesan Catholic Service Bureau.

Reservations must be made no later than Saturday, Oct. 4 by contacting Mrs. Pauline Knupp at 266-1167.

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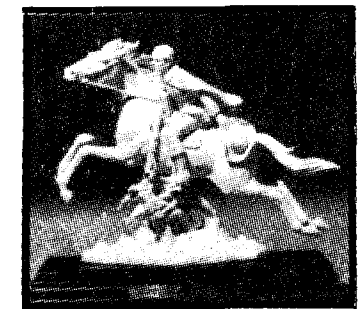
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Women's program on safety slated

Members of the Miami Archdiocesan Council of Catholic Women will participate in the "1975 Women's Preview for Safety" on Friday, Oct. 10 at the Museum of Science, 3280 S. Miami Ave.

Sessions will begin with coffee and danish at 9 a.m. and conclude at 12:30 p.m. Safety in recreation, traffic and the home will be discussed.

Reservations may be made by calling 661-2585.

Sacred Heart seniors program

LAKE WORTH — "Senior Citizens Program" conducted in Sacred Heart parish reopens Wednesday, Oct. 15 at 1 p.m. in Madonna Hall, 430 N. "M" St.

The center, which is open

5 Parishes plan Inquiry classes

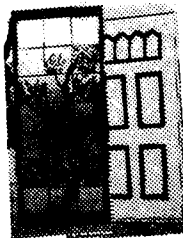
RIVIERA BEACH — Religious Inquiry classes for Catholics who wish to know more about their Faith and for interested non-Catholics will be conducted beginning Tuesday, Oct. 7 in St. Francis of Assisi parish hall, 100 W. 20th St.

Persons in the areas embraced by the parishes of St. Clare, St. Ignatius Loyola, St. Paul of the Cross, St. Jude and St. Francis are invited to participate in the sessions which will be held once each week at 8 p.m. until Dec. 9.

Those participating who are not Catholics are under no obligation to embrace Catholicism.

between 1 and 5 p.m. every Wednesday, Thursday, and Friday, was inaugurated two years ago and has met with excellent response.

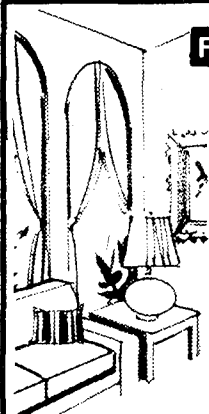
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CLIP AND SAVE

It's a Date

Dade County

HOLY FAMILY Women's Club meets at 8 p.m., Tuesday, Oct. 7 in the parish hall. Bunco will follow the business meeting.

★★★

Annual parish picnic for families in **ST. ROSE OF LIMA** parish, begins at 2 p.m., Sunday, Oct. 5 at Pavilions 6 and 7 at T-Y Park, Hollywood, which opens at 10 a.m.

★★★

Third Order of **CARMELITES** meets at 2 p.m., Saturday, Oct. 4 in Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St., North Miami.

★★★

Second annual blessing of animals will take place at 10 a.m., Saturday, Oct. 4 on the grounds of **ST. JAMES CHURCH**, 540 NW 132 St., North Miami. Special awards and buttons will be distributed to

all participants.

★★★

The **DOWNTOWN CHRISTIAN BUSINESS MEN'S** luncheon at 12:30 p.m. today (Friday) begins at 12:30 p.m. in Gesu Center. Mass is at noon.

★★★

PRE-CANA CONFERENCES begin Tuesday, Oct. 7 at 8 p.m. in **ST. AUGUSTINE** parish, 1400 Miller Rd., Coral Gables. Other sessions will be held on Oct. 14, 21, and 28. Couples planning to marry during the next six months are urged to attend.

★★★

ST. LOUIS Women's Club will sponsor a "Flea Market" on Saturday, Oct. 4.

★★★

Corporate Communion will be observed by members of **ST. JOSEPH** Women's Club, Surfside, during the 9:30 a.m. Mass, Sunday, Oct. 5. The club will meet at 1 p.m., Monday, Oct. 6 in the new parish

hall.

★★★

A membership tea under the auspices of **ST. MARY CATHEDRAL** Women's Guild is scheduled from 3 p.m. to 5 p.m., Sunday, Oct. 5 in the Archdiocesan Hall opposite the Cathedral on NW 75 St.

★★★

THE MEMORARE SOCIETY, a social club for Catholic widows and widowers, meets at 8 p.m., Friday, Oct. 10 in St. Louis parish center, 7270 SW 120 St. For further information call 274-0244.

★★★

A blood bank drive will be conducted in **ST. JAMES** parish, North Miami, beginning at 9 a.m. Sunday, Oct. 5. Those donating are invited to participate in a tour of WTVJ, Ch. 4 on Sunday, Oct. 12.

★★★

RIGHT TO LIFE CRUSADE of South Dade will staff a booth during the Quality of Life Conference next weekend at Miami Beach. Mrs. Janet Phillips and Tom Entler are in charge of arrangements.



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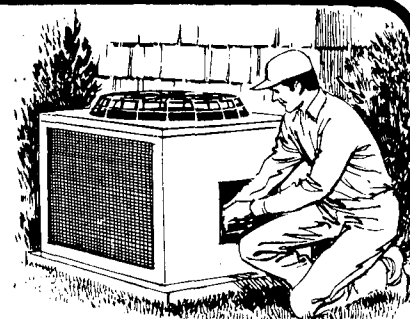
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She sits silent and alone . . . chilled by the winter wind brushing her dark hair . . . as she looks straight ahead . . . into the future . . . wondering . . . pondering . . . Huddled against the chilling breezes of life . . . she . . . like all of us at times . . . seems to ponder in her heart . . . what it all means . . . what the future will bring . . . how to find one's way. Like Mary . . . who pondered life's mysteries (Luke 2:52) . . . we all need silent times . . . quiet moments . . . to sense the warmth of God's presence . . . in the midst of life's cold winds . . . and to see the light . . . that is Jesus . . . reaching into life's tangled, shadowed paths . . . "there is a time to be silent" (Eccles. 3:7).

Straight Talk

What do priests' initials mean?

Answering your questions is Father Richard Sudlik, O.M.I. Address all questions to "Straight Talk" c/o The Voice, P.O. Box 381059, Miami, Fla. 33138.

Dear Father,
I have been reading your column and have noticed that you have letters after your name. I also notice that other priests have different letters, and others don't have any after their names at all. What's the difference?

Carl

Dear Carl,
Some priests in this area, myself included, are also members of a Religious Order. In my case, I am with the Oblates of Mary Immaculate which is why the O.M.I. appears after my name. A Religious is a person who tries to bring himself closer to God through special promises called vows. Through the vow or promise of chastity he tries to make God and His people the center of his love by not marrying. Through the vow of poverty he tries to show his

dependence on God and his trust in Him by not owning anything personally. Through the vow of obedience he tries to find God's will for him as revealed through those he lives with and tries to offer his will to God. A Religious also finds community life very important where he can pray, work and share with others who have given themselves to God as he has.

You may have noticed that nuns also have letters after their names. The call to be a Religious is not reserved for priest or even for men only. A nun is a Religious who finds meaning in her life through

vows and community.

The different Religious Orders were created to fulfill different needs. My order, for example, was formed over 150 years ago by a French priest, Eugene DeMazenod, to preach to the poor. Others have been formed to teach, work with the sick, and other good works.

Obviously not every priest has been called by God to live his life in this way. But those who are called in this way find this particular lifestyle a beautiful means to serve God.

Test scores in and semi-finalists named

By ELAINE SCHENK

● Hey, seniors — remember those hairy NMSQ Tests you took? By now you know whether you're a semi-finalist, but we'd like everyone else to know. A few of the schools have notified us as of press time, and we hope to have the list complete by next week. Meanwhile, here goes.

Belen Prep: Jose Cuervo and Richard Doyle; **Pace:** John F. Fleig; **Lourdes Academy:** Maria Teresa Baez; **Columbus:** Paul M. Plescow, Steven P. Ruden, Michael C. Schwitalia and Timothy E. Sweeney.

Miss Dava Simmons of **Notre Dame Academy** is a semifinalist in the National Achievement Scholarship Program for Outstanding

Your Corner

Negro Students, which is the same as the NMSQT. To all of you, congratulations, and good luck in finalist competition!

● New CYO officers at **Holy Family Parish** will be installed next Sunday evening (Oct. 12) at the 6:30 p.m. Mass. They are - **Marty Dehnert** president; **Rick Reeder**, vice president; **Sue Purcell**, secretary; and **Maria Silveira**, treasurer. Reception follows the installation. Have a good year, y'all!

● Search next weekend, Oct. 10-12, at **Pace High School** in North Dade. If you're from West Palm and want to make a Search closer to home, there's another one in November for you. It'll be at **Cardinal Newman High School** Nov. 14-16. Be sure to contact Youth Activities for details and applications. They can be reached at 757-6241 in Miami; 833-1951 in Palm Beach; and 525-5157, Fort Lauderdale.

● You may have wondered who keeps the Searches going? Well, it takes people with special training. And there is a training session for just such leaders this weekend at **St. Brendan High School**, for the southern half of the Archdiocese. Not only Search leaders, but teen leaders of all youth groups in the Archdiocese are invited to participate in order to increase their effectiveness within their own clubs. Adult advisors, too, will have their own session on Sunday, Oct. 5 at **St. Brendan High**.

Another leadership training session is scheduled for Nov. 8-9 at **St. Edward Parish** in West Palm, with the corresponding adults' session that Sunday, for people in the northern half of the Archdiocese. So get in touch with the Youth Activities Office for more details.

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The GOSPEL Truth
This Sunday's Gospel as interpreted
by an Archdiocesan priest

**27th Sunday
of the Year
Oct. 5, 1975**

FIRST READING: A reading from the book of the Prophet Isaiah, Chapter 5, verses 1-7.

SECOND READING: A reading from the letter to the Philippians, Chapter 4, verses 6-9.

THIRD READING: A reading from the Gospel according to St. Matthew, Chapter 21, verses 33-43.



FATHER VUTURO

The Son-shine of His love

By FATHER PAUL VUTURO
Assistant, St. Mary's Cathedral

Perhaps you remember your grandmother working in her garden or a farmer you watched in his fields. Both of them worked hard, for they had both put something of themselves into their planting. They wanted to see that bit of themselves grow and produce its flower or fruit. They worked and hoped and waited.

Isaiah, the psalmist and Jesus all understood this hopeful expectation of a planter, and so they understandably used his story to explain the hopeful expectations of God for his people. "The vineyard of the Lord is the House of Israel, the men of Judah are his cherished plant." (Isaiah 5:7)

GOD LIKE the planter puts some of himself into his work, the people he has planted. He hopes for them to break out of the hard-shelled seeds of their individual lives. He longs for them to grow, to bear fruit. He has even sent his Son to care for them.

But often it seems that this divine Gardener's hopes are in vain.

Like the farmer who feels saddened when his crops fail to grow, so too God knows the disappointment of a faithless people. "He looked for a crop of grapes but what it yielded was wild grapes" (Isaiah 5:2).

IF THE Christian people fail to grow fruitful on the living vine of Christ, God can hardly receive the blame. "What more was there to do for my vineyard that I had not done?" (Isaiah 5:3) The living shoots of life itself are torn and cut off in murder, war and abortion. The growing vines of humanity are overcome and strangled with the thorns and briars of prejudice, lies and adultery. God "looked for judgment, but see, bloodshed! for justice, but hark, the outcry!

(Isaiah 5:7)

Yet hope still remains for our Christian vine, a hope based on the One who has planted us. Other gardeners may give up on a bad plant, but not God. For the One who has planted our lives is not like the woman growing roses to put them into a contest, nor is He like the farmer growing crops to sell and make money. Our Planter helps us grow because he loves us. Our growth is his delight and joy. "Let me sing of my friend," begins Isaiah (5:1). The Gardener who plants and gives growth is God, our loving Friend.

"LET ME SING" are Isaiah's words, not "let me explain" or "speak" or "say." Rather, "Let me sing," for a song is most proper for this Gardener, a love song for God, the generous, kind and loving Friend.

Because Saint Paul believed so much in that Friend, the letter to the Philippians could say: "Dismiss all anxiety from your minds" (4:6). Despite all the threats to the living vine of our Christian lives, despite all our problems of the economy, racial and cultural prejudices, international hatreds and wars, God has not left his vine untended: "God's own peace which is beyond all understanding will stand guard over your hearts and minds in Christ Jesus." Regardless of Life's brambles and briars, we can still bear as good fruit "all that is honest, pure, admirable, decent, virtuous, and worthy of praise" (Phil. 4:7-8).

And all this remains possible because of Jesus. If your face shine upon us, then we shall be safe," prays the psalmist (80:20). In Christ God's face continues to shine on us in the community of his Church, in his Scriptures, in his Sacraments and in his Eucharist. And in the Son-shine of that love, always "we shall be safe."

LA VOZ

Comentarios Evangélicos

Respetad la vida

Por el Rev. JOSE P. NICKSE

Había un jefe de familia que plantó una viña y la alquiló a unos trabajadores. Cuando llegó el tiempo de la vendimia el dueño mandó a sus servidores para que cobraran. Pero los trabajadores atacaron a los enviados, apalearon a unos, mataron a otros, y a otro lo apedrearon. Por último envió a su hijo. Los trabajadores al ver al hijo se dijeron: "Este es el heredero, - matémosle y nos quedaremos con su herencia." Ahora bien, cuando venga el dueño de la viña, ¿qué hará con ellos?

Mt. 21:33-43.

La creación más bella de Dios es la vida humana. Si repasamos las páginas del Génesis vemos que Dios corona la obra de la creación con el hombre, a quien crea a "su imagen y semejanza."

¿Y qué hemos hecho con esta imagen de Dios? ¿Le damos al hombre la dignidad que merece?

En la antesala del Bicentenario de los Estados Unidos es paradójico ver cómo reafirmamos el "derecho a la vida" y al mismo tiempo permitimos que los Herodes del siglo XX tronchen la vida de los ciudadanos del mañana.

Quizás a veces nos sentimos como los servidores del dueño de la viña en el evangelio de hoy. Aquellos que trabajan activamente en los movimientos Pro-Vida también sufren por la apatía de muchos, hasta son ridiculizados. Las verdades del evangelio nunca han sido fáciles de aceptar.

El mes de octubre es el mes Pro-Vida. Como cristianos proclamamos ante el mundo el valor y la belleza de la vida humana, regalo de Dios. Tenemos que ser los defensores de los pobres, los marginados, los indefensos.

Tenemos que reafirmar la belleza y la importancia de la maternidad. Entre todas las carreras que una mujer pueda ejercer, no hay vocación más bella que la de ser madre. Necesitamos familias cristianas que sean testimonio vivo de los valores del hogar cristiano.

Es necesario que todos los católicos tomen una participación activa durante este mes de octubre en los programas Pro-Vida. Recordamos el lema benedictino **Ora el Labora**. Trabaja y reza para que se respete la vida humana. Asiste a las diferentes actividades Pro-Vida.

Digamos al mundo: "¡Respetad la Vida!"

ORACION DE LOS FIELES

VIGESIMO SEPTIMO DOMINGO DEL AÑO
Octubre 5 de 1975

CELEBRANTE: Dios es el Autor de la Vida. En este domingo que recordamos el valor de la vida, oremos como hijos de Dios.

LECTOR: La respuesta de hoy será: "Te lo pedimos, Señor." Por la Iglesia universal, para que en nombre de Dios defienda el valor de la vida humana, oremos diciendo:

PUEBLO: Te lo pedimos, Señor.

LECTOR: Para que durante este mes de Respeto a la Vida los programas pro-Vida tengan éxito en nuestras parroquias, oremos diciendo:

PUEBLO: Te lo pedimos, Señor.

LECTOR: Para que las familias cristianas se mantengan unidas en el amor de Cristo, oremos diciendo:

PUEBLO: Te lo pedimos, Señor.

LECTOR: Para que durante este mes recordemos especialmente a María, Madre de Dios y Madre nuestra, oremos diciendo:

PUEBLO: Te lo pedimos, Señor.

LECTOR: Por un aumento en las vocaciones religiosas en nuestra comunidad latina, oremos diciendo:

PUEBLO: Te lo pedimos, Señor.

CELEBRANTE: Padre Santo, te damos gracias por el regalo de la vida. Ayúdanos a defenderla y a respetarla. Te lo pedimos por Cristo Nuestro Señor.

PUEBLO: Amen.

Activo en Miami el movimiento seglar fundado por San Francisco hace 8 siglos

Mañana sábado, aquí en Miami un grupo de seglares católicos — hombres y mujeres — se reunirá para renovar un compromiso y reeditar un ritual, movidos por el mismo espíritu que movió a otro puñado de seglares hace casi ocho siglos en un pequeño pueblo de Italia.

Es la festividad de San Francisco de Asís y la Tercera - Orden Franciscana de Miami lo celebrará con una renovación de los votos de castidad, pobreza y obediencia que sus miembros hacen al iniciarse. La ceremonia se efectuará en la iglesia de Corpus Christi a las 10 a.m.

En el año 1221, después de haber fundado la Orden de Frailes Menores y las Monjas Clarisas, Francisco vio la necesidad de incorporar activamente al seglar en la pastoral de la Iglesia y organiza su movimiento seglar.

Casi ochocientos años después la Tercera Orden Franciscana cuenta en Miami con unos noventa miembros de habla hispana que se reúnen los segundos domingos de mes en la misma iglesia de Corpus Christi, después de la misa de diez de la mañana. (En San Francis, Miami Beach, se reúne también un grupo de la Orden Tercera de habla inglesa.)

"La Orden Tercera — hoy



San Francisco, confesor.

conocida mejor por Fraternidad Seglar Franciscana — es el equivalente de un instituto secular de perfección evangélica: Una vida que busca la práctica del evangelio en medio del mundo con el compromiso de los tres votos," expresa el Padre José Biain, O.F.M., director de la Fraternidad.

"La mayor parte de los terciarios que nos reunimos aquí ya lo éramos en Cuba. Pero ya en Miami ha habido varias iniciaciones", dice María Gutiérrez de Delgado, secretaria de la Fraternidad. Como ministra de la Orden actúa la señora María de la Cámara de

Zárraga.

El Padre Biain destaca que "la fraternidad seglar forma parte de la familia franciscana integrada por todos los cristianos - sacerdotes, religiosos, laicos — que intentan seguir a Cristo y vivir el Evangelio al estilo de Francisco de Asís.

"Forman la fraternidad hombres y mujeres, casados o solteros, mayores de 14 años de edad. Son hermanos y hermanas que, reunidos en fraternidades ligadas entre sí en plan diocesano, regional, nacional y mundial, intentan vivir el evangelio en su condición secular al estilo de Francisco de Asís."

El Padre Biain se refiere a la espiritualidad y la norma de conducta de los terciarios:

"Es una espiritualidad estrictamente seglar, comprometida con el mundo y abierta a todos los hombres.

"La norma de conducta: Vivir en Jesucristo, fraternalmente unidos, nuestra vida seglar en medio del mundo, guiados por Francisco de Asís."

"A la celebración eucarística de mañana invitamos a todos los católicos, jóvenes y adultos que comparten el espíritu franciscano de compromiso con el mundo y apertura a todos los hombres," exhortó la señora de Delgado.

Baile familiar

El sábado, 11 de octubre, el Movimiento Familiar Cristiano celebrará el 'Baile de Juan y María en Otoño' en los salones del North Miami Armory, de 9 p.m. a 1 a.m. El precio de admisión es - \$17.50 por pareja, incluyendo buffet. Amenizará la orquesta Los Caminantes, según informan Guillermo e Hilda Lastre, organizadores de la fiesta. "Lo recaudado en esta cena bailable se destinará a las obras de apostolado del MFC, especialmente al sostenimiento de los encuentros conyugales. El MFC cuenta con 56 equipos en Miami y Fort Lauderdale," dicen Rafael y Haydee de la Rosa, presidentes diocesanos del MFC. Para información adicional llamar a los teléfonos 266-4233 y 885-8625.

Romería Habanera

Los habaneros en el exilio van a recordar las cosas de su Cuba de ayer. La tarde del domingo, 5 de octubre es la Romería Habanera en la Ermita de la Caridad.

El programa:

Saludo a la virgen.

Agape criollo.

Oración de despedida por Cuba y los presos políticos.

El ágape será amenizado por las guitarras de Lily Batet y la presencia de trovadores cubanos. El menú incluye congrí o moros con cristianos, masas de puerco, boniatillo, pan con lechón, guarapo, mariquitas de plátano. Teresita y Gastón Canténs figuran entre los organizadores de la romería de la provincia habanera y están invitando a los devotos de la Virgen de la Caridad de los 26 municipios de la provincia de La Habana a participar.



Por ALBERTO CARDELLE

Esta semana sigue la violencia en los teatros. Desde "El Padrino" — violencia organizada y bien producida — hasta "French Conexión". Quizás las mejores cosas de la semana son "Dr. Zhivago" — histórica y bien realizada — y "No way Out", película con algunos años pero muy cinematográfica.

TEATRO ESSEX "La venganza del espadachín ciego".— Película japonesa donde su protagonista — un nipón llamado Ichi — encarna a un espadachín. Lo interesante es que este último es ciego y actúa ante las cámaras valiéndose de los otros sentidos. La película está realizada en colores.

TEATRO TOWER: "French Connection No. 2".— Gene Hackman, Bernard Presson y el actor español Fernando Rey. Película de aguda tensión sobre el problema actual de las drogas desarrollada en escenarios naturales de la ciudad de Marsella. Hay una especie de duelo entre el policía francés y el norteamericano, desempeñándose este último con una magnífica actuación. En esta segunda parte, que tiene un ritmo ágil y mantiene el interés, se retorna a la lucha por apresar al poderoso traficante de drogas que logró escapar en el primer film. CLASIFICACION MORAL: A-4. Moralmente no objetable para adultos, pero con reservas.

TEATRO TRAIL: EL PADRINO -Parte 2-. Intérpretes: Al Pacino, Robert De Niro. Director: Francis Ford Cop-

pola. En esta segunda parte de la conocida obra, el director maneja con libertad y audacia el tiempo cinematográfico -algunas veces confuso- para entregarnos el presente de Michael Corleone y el pasado de su padre Vito, creador de esta familia mafiosa. CLASIFICACION MORAL: A-3 (Moralmente no objetable para adultos).

TEATRO TIVOLI: "DR. ZHIVAGO" CLASIFICACION MORAL: A-2 (Moralmente no objetable para adultos y adolescentes).

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IMPACTO:

donde padres e hijos crecen juntos

Por ARACELI CANTERO

Tenia las mejillas aún húmedas y se le cerraban los ojos del sueño, pero Mark del Campo se encontraba bien a gusto en los brazos de Adelita Roche, una de las coordinadoras del Movimiento de Impacto.

Con solo tres años, Mark no estaba acostumbrado a experiencias como ésta, separado de sus padres por unas horas, aunque en realidad ellos no andaban muy lejos, pues padres e hijos estaban participando juntos en este nuevo programa familiar: Impacto.

"No siempre tenemos niños tan pequeños," susurró la Señora Roche mientras mecía al niño en sus brazos, "pero el problema nos es la edad. Mark no ha ido nunca al colegio y echa en falta a sus padres. Además después de

oír tantas cosas buenas de ellos es normal que quiera abrazarlos," añadió.

"No piensen que sus hijos tienen que aprender a dialogar, porque seguramente son ellos los que les enseñen a Uds.," dijo Ernesto Roche mientras describía a los padres su conversación, momentos antes, con un niño de siete años.

Roche, uno de los coordinadores al frente del programa de los niños durante el fin de semana, ahora estaba hablando a los padres sobre el diálogo con sus hijos, y decía, "aunque les parezca mentira, en cuestión de unos momentos el muchacho me preguntó mi opinión sobre Leonardo Da Vinci, el cubismo y Picasso."

"Tratamos de hacer ver a los

padres la importancia de los primeros años en el desarrollo de sus hijos," dijo Eugenio Martínez, de la comisión de publicidad del movimiento. "Muchos padres piensan que es demasiado pronto y dejan pasar el tiempo, pero más adelante se dan cuenta de que es poco lo que pueden hacer para mejorar las cosas.

"Vemos el programa como algo preventivo, y ofrecemos esta oportunidad única para que los padres con hijos de tres a diez años, puedan formar parte del programa de fin de semana y demás actividades del movimiento."

Hasta el momento los programas de fin de semana han tenido lugar en la escuela parroquial de Blessed Trinity, Sábados y Domingos de 9:00 a.m. a 5:30 p.m. ya que las familias vuelven a sus casas por la noche.

Durante el día, mientras los padres escuchan diferentes charlas para enriquecimiento de la vida conyugal y mejor educación de los hijos, éstos siguen un programa similar adaptado a su mentalidad.

"Con ellos no podemos seguir un horario estricto," explicó la Señora Roche. "Todo se desarrolla en ambiente de juego y a través de cuentos conocidos, como Los Tres Ositos... les hablamos de la familia de sus padres y 'Papá Dios'.

"Ellos saben a qué han venido, y de vez en cuando se reúnen con sus padres," dijo al describir la ilusión de los niños por preparar un pequeño teatro para los padres. "Cada uno hace lo que puede, unos cantan otros bailan o recitan poesías, entre los aplausos de todos."

Ernesto Roche ha sido parte de IMPACTO desde sus comienzos y no puede olvidar los esfuerzos del grupo de seglares que sacó el programa adelante.

"Eramos un grupo de cursillistas, preocupados por buscar nuestra vocación apostólica dentro de la Iglesia. Al mirar las necesidades de la comunidad y la problemática familiar observamos lo que se estaba haciendo y descubrimos que no había nada para los matrimonios con hijos pequeños.

"Consultamos a sicólogos,

médicos, sociólogos, quienes nos confirmaron en la importancia de los primeros años en el desarrollo de los hijos, y ahí comenzó nuestro proyecto."

Se sucedieron meses de reuniones y estudio. Se fueron creando las charlas, que probadas primero en ellos mismos se sometían a múltiples correcciones. Se buscó la colaboración de un sacerdote, y por fin en Febrero de 1973 tuvo lugar el primer IMPACTO, con la participación de 12 matrimonios y sus hijos.

"Nos proponemos ofrecer una nueva alternativa de paternidad basada en nuestra fe cristiana," explica Jorge Fernández, actual Coordinador General del movimiento de IMPACTOS. El programa también está abierto a no católicos interesados en ser casados por la Iglesia.

Hasta el momento unas 250 familias han participado, y un 80 por ciento permanece activo en el movimiento, donde según Fernández hay responsabilidades para todos.

El programa de fin de semana requiere la colaboración de por los menos 15 parejas. Nueve para ayudar con los adultos, dos para la cocina y cuatro para el programa de los niños.

"Los pequeñitos responden con cariño. Los abrazos son el modo de expresar su gratitud," dice Adelita Roche, "los mayorcitos buscan el diálogo, y muestran gran inquietud por todo lo que pasa en sus casas. Realmente no se les escapa nada de las relaciones entre sus padres.

"Es un programa muy atrayente y nos gustaría darlo a conocer," dice el padre Eduardo Alvarez, S. J. director Espiritual de IMPACTOS. Aunque ahora sólo se ofrece en español, el padre piensa que pronto otras familias



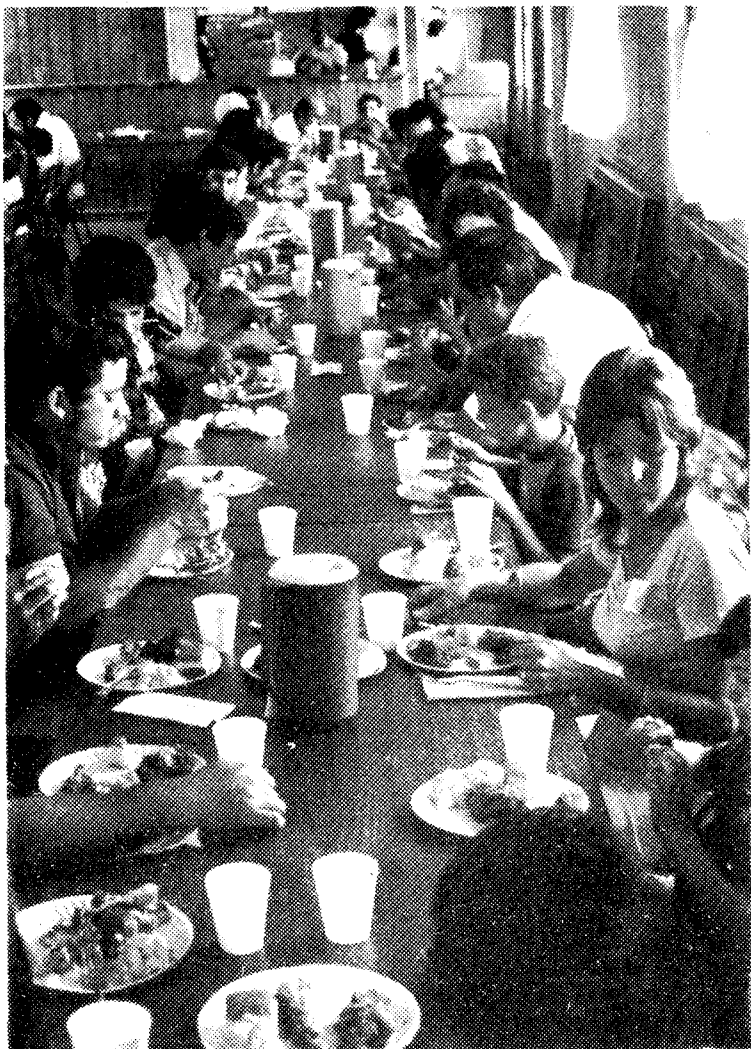
de habla inglesa podrán beneficiarse de algo parecido y adaptado.

"Con mi presencia y mi palabra, busco profundizar el nivel de fe de todos en el movimiento. Creo que además el sacerdote debe promover la unidad y crear inquietud apostólica.

Además del programa de fin de semana el movimiento ofrece programas mensuales, charlas de algún experto en temas familiares, y reuniones semanales en que los matrimonios comparten la vida y los problemas de la familia y se ayudan mutuamente.

"IMPACTO es tal vez un comienzo, pero pone los cimientos para toda una vida."

Próximo IMPACTO, tendrá lugar los días 11 y 12 de octubre. Para información y solicitudes llamar a Julio y Aida Carballosa, 223-0235.



Desde el Viernes, 10 de Octubre
CONOCE TU FE en LA VOZ

Ver anuncio página 3



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¿Se puede romper un reloj contador a fuerza del uso?

Su reloj contador no es más que un motor de inducción con imanes que no puede romperse por el uso normal. Está diseñado para funcionar, sin necesidad de mantenimiento, durante muchos años.

A pesar de esto, FPL se mantiene al tanto de revisar los relojes contadores esporádicamente para cerciorarse de que funcionan como es debido. Este mismo sistema es utilizado por el Gobierno Federal, así como por la Administración de Servicios Generales, por las Fuerzas Armadas y por la mayoría de las compañías de electricidad de los Estados Unidos.

Una vez al mes uno de nuestros lectores pasa a leer su reloj contador. Sin embargo, si su reloj no está accesible, no nos queda más remedio que calcular su consumo del mes. Aún así, el cálculo lo hacemos basado en su consumo promedio anterior.

Si usted tiene alguna duda, o quiere comprobar la lectura de su reloj, o aprender a leerlo usted mismo, pase por cualquiera de nuestras oficinas y pida nuestro folleto gratis de cómo leer el reloj contador.



Siempre al servicio de usted.

El domingo doblarán las campanas

Al mediodía del domingo 5 de octubre las campanas de las iglesias doblarán con luctuoso tañido.

¿Por quién doblan las campanas? se preguntará el transeúnte.

En esta ocasión las campanas doblarán por miles de niños que han muerto antes de ver la luz del día. Por los miles de criaturas que han sido abortadas en un procedimiento legal desde que la Corte Suprema de Estados Unidos legalizó el aborto en 1973.

Las primeras en doblar serán las campanas de la Catedral de Miami, al terminar la Misa por el Respeto a la Vida el domingo comenzando a las 11 a.m. La homilía será pronunciada en inglés y español por los padres James Reynold y José Pablo Nickse.

Comienza así el Domingo y el Mes del Respeto a la Vida. Al tiempo que se ha dispuesto el doblar de las campanas de las iglesias, los grupos pro vida están pidiendo al pueblo que encienda las luces de sus vehículos a la misma hora — domingo, mediodía — en señal de adhesión al respeto a la vida.

El Padre Nickse, codirector de la Campaña Pro Vida de la Arquidiócesis de Miami declaró que la población de habla hispana debe sumarse de todo corazón a esta campaña contra corrientes materialistas que violan la condición sagrada de la vida humana, como el caso del aborto y otras negaciones de los derechos humanos.

“Especialmente los cubanos, que tuvimos que escapar de un régimen que pisotea los más elementales derechos humanos y que dispone a su antojo de las vidas de millares de hombres y mujeres, llevándolos al paredón o sumiéndolos en cárceles ignominiosas, tenemos que sumarnos a esta campaña en defensa de vidas inocentes.

“No podemos cruzarnos de brazos ante estos atentados a la vida humana inocente de la criatura por nacer ni ante otras corrientes que están surgiendo tendientes a que unos hombres puedan disponer de las vidas indefensas de otros semejantes.

“No podemos cruzarnos de brazos porque los que atentan contra esas vidas tengan el respaldo de una ley que consideramos errónea e inhumana. Estamos presenciando un lento pero gradual replanteamiento del tema del aborto en esta nación,” añadió el Padre Nickse.

“Encuestas nacionales están mostrando que crece el número de personas que se oponen al aborto, especialmente entre los que en el pasado lo apoyaban en teoría. Hasta tenemos el caso del director de una clínica para abortos que ahora expresa sus dudas sobre esa forma de decidir sobre una vida humana.

Los organizadores de la campaña Pro Vida enarbolan dos puntos principales: La vida de las criaturas por nacer y la vida de los ancianos y los agonizantes.

“Se comenzó con la legalización del aborto. Ahora se habla de ‘muerte con dignidad’ y al concepto se le están dando interpretaciones torcidas,” dijo el Padre Nickse.

“No existe una obligación moral de mantener viva a una persona por métodos extraordinarios si no existe esperanza de recuperación.

Pero es terriblemente errado el que alguien pueda determinar y disponer el momento de la muerte de una persona ya sea por su edad, o por su salud o por la utilidad que se pueda considerar que tenga esa vida para la sociedad,” expresó el Padre Reynolds.



Los padres James Reynolds y José Pablo Nickse hablan sobre la Campaña Pro Vida

LA VOZ

Respetad la Vida!



Programa de Respeto a la Vida 1975

Una Experiencia para la Comunidad Católica

Este cartel, editado en inglés y español, ha sido distribuido en toda la nación exhortando a los católicos a unirse a la Campaña de Respeto a la Vida 1975.

Oración por la Vida

Dios Todopoderoso, creador de todas las cosas y dador de la vida, ten misericordia de todos aquellos cuyas vidas están siendo arrebatadas por el aborto.

Ejerce tu poder, librándolos de esa suerte, y bendice los esfuerzos de aquellos que defienden y protegen las vidas de los no nacidos.

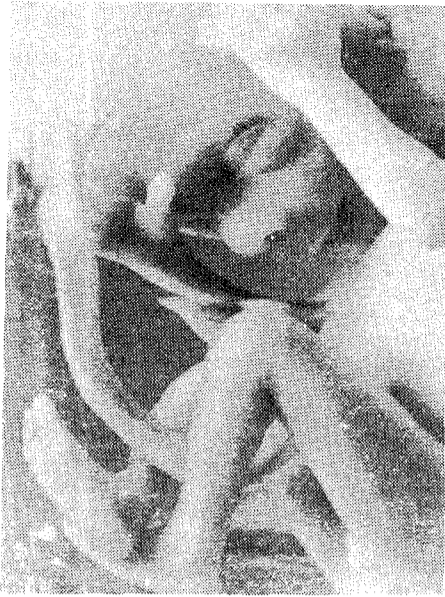
Te pedimos que en tu misericordia ilumines las mentes y cambies los corazones de todos aquellos que se hayan visto envueltos en el aborto; ya sea practicándolo o promoviendo.

Permíteles ver el horror que han perpetrado y otórgales a través de tu gracia, el perdón y el valor que necesitan para volver a tener respeto por la vida humana.

Primera Misa

El viernes, 10 de octubre, en la Ermita de la Caridad, a las 8 p.m. un nuevo sacerdote cubano, el Padre Fernando Rubio Boitel, ofrecerá su primera misa después de haber recibido el orden sacerdotal en ceremonia que se efectúa hoy, viernes, en Nuevo México.

Los feligreses del Municipio de Jovellanos en el Exilio invitan a esta primera misa que el Padre Rubio Boitel ofrecerá en honor de su pueblo y por el alma de su recién fallecido padre, Manuel de J. Rubio.



THE VOICE

1975

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(Photo By Robert S. Halvey)



(Photo By Robert S. Halvey)



(Photo By Robert S. Halvey)



(Photo By Robert S. Halvey)

The Unborn

The debate about abortion has persisted in the U.S. for almost a decade. Despite the attempt of the U.S. Supreme Court to terminate the discussion, abortion is and will remain a highly charged and much debated topic. There are many reasons: abortion is basically a moral question; it is related to other life-death questions; the legal treatment of abortion has serious implications for society's respect for human life.

But perhaps the fundamental reason why the abortion debate persists, with great determination and zeal on both sides, is that it exposes some deeply human and personal dilemmas. When does the life of an individual human being begin? What should we do — individually and as a nation — to sustain and protect that life? What happens to the unborn child — the parents — the medical profession — each time an abortion takes place?

The developing unborn child has increasingly been an object of study by a variety of empirical sciences, such as genetics, biology and fetology. The factual evidence which they have accumulated shows that each individual human life begins at fertilization; that is, when the egg and sperm unite to form a new, genetically distinct, human life.

Society now debates the question of whether this new human life is to be valued in any way. On January 22, 1973 the U.S. Supreme Court ruled that unborn human life represents a moral value of zero. However, the evidence of ordinary human experience says otherwise.

For human life, which is a gift of God, is the basis of all human development, before as well as after birth. The presence of human life is the basis of the dignity of the human person and all human rights.

In response to the question, "When should the value of personhood be attached to human life," some claim that relationship with others is the deciding norm, some claim it is the presence of the soul, others cite viability, and others birth. However, such claims obscure or overlook the full range of the factual scientific evidence pertinent to a determination of whether human life is present.

Fetology traces the development of both the faculties and the organs that the unborn shares with all other human beings. As Dr. A.W. Liley has eloquently stated:

"Biologically, at no stage can we subscribe to the view

that the fetus is a mere appendage of the mother. Genetically, mother and baby are separate individuals from conception. Physiologically, we must accept that the conceptus is, in very large measure, in charge of the pregnancy, in command of his own environment and destiny with a tenacious purpose. One hour after the sperm has penetrated the ovum, the nuclei of the two cells have fused and the genetic instructions from one parent have met the complementary instructions from the other parent to establish the whole design, the inheritance of a new person ... (The uterus) is his home for the next 270 days and to make it habitable the embryo develops a placenta and protective capsule of fluid for himself. By 25 days the developing heart starts beating, the first strokes of a pump that will make 3,000 million beats in a lifetime. By 30 days and just 2 weeks past mother's first missed period, the baby, ¼ inch long, has a brain of unmistakable human proportions, eyes, ears, mouth, kidneys, liver and umbilical cord and a heart pumping blood he has made himself. By 45 days, about the time of mother's second missed period, the baby's skeleton is complete, in cartilage not bone, the buds of the milk teeth appear and he makes the first movements of his limbs and body — although it will be another 12 weeks before mother notices movements. By 63 days he will grasp an object placed in his palm and can make a fist.

"This then is the fetus we know and indeed once were. This is the fetus we look after in modern obstetrics, the same baby we are caring for before and after birth, who before birth can be ill and need diagnosis and treatment just like any other patient. This is also the fetus whose existence and identity must be so callously ignored or energetically denied by advocates of abortion."

Wonderful as the process of human reproduction is, we must remember that the infant, before as well as after birth, is not just an abstract entity called "human life." Each child is also — and more importantly — a unique person whose life and future are bound up with the lives and futures of many other persons. For his or her parents, the unborn child is an expression of their relationship.

Perhaps one reason why almost one million known legal abortions took place during 1974 is that the abortion decision has been lifted out of the context of woman-man relationships and parent-children relationships, and treated simply as a medical procedure, a private act of a woman, a practical solution to a difficult situation.



Thus in trying to understand why abortions take place, we must first look at the type of relationships between women and men that permit or prohibit such killing.

When a man and a woman are in love, they pursue a relationship of mutual trust, fidelity, honesty and care for one another. Their interests, concerns, hopes and lives become intertwined. More and more, they see the future as a shared adventure, conditioned upon their personal relationship. For the vast majority, this constantly developing relationship leads to marriage. It also prompts people to share their love with parents and friends, with other members of society, but most especially with the children they bring into the world.

Children are also witnesses to the love between a man and a woman, the generosity and courage they have discovered and developed in their relationship, the sense of mutual security they have in one another. Indeed even when conception is not a carefully planned event, in a healthy marriage, it is a sign of the presence of these qualities.

All this emphasizes an obvious question. If child-bearing and parenting can be so good and rewarding, why are there one million abortions a year? There are a variety of answers. The sexual revolution and a reluctance to assume responsibility for one's actions, an erroneous definition of female privacy endorsed by the Supreme Court, the tendency to find easy and quick solutions to all human problems — these things provide a backdrop for permissive abortion.

But in many instances, abortion brings a woman face-to-face with the fact that a relationship that she hoped would develop and a person in whom she placed her trust

and love are totally unable to meet her expectations.

Every abortion is the denial or destruction of a human relationship between a man and woman. Not only is the child dead, but something of their relationship has also died. If there is a marriage and other children, the abortion is a threat — psychologically and physically — to the other children.

In its 1973 abortion opinions, the Supreme Court asserted that the abortion decision is "inherently and primarily a medical decision, and basic responsibility for it must rest with the physician." Time and again throughout the two opinions Justice Blackmun showed unlimited confidence in the medical profession and assigned extraordinary responsibilities to physicians.

Abortion may be a medical procedure, but it is not simply a medical decision, nor is it one that involves only the woman and her physician. The abortion decision involves an expectant mother and the child, as well as the father of the child. In many cases the decision touches parents, family or close friends.

Nonetheless, responsibility for abortion does rest heavily on the medical profession and especially on those physicians who perform abortions. Dr. Bernard Nathanson, a physician who directed the Center for Reproductive and Sexual Health, the largest abortion clinic in the United States, has clearly outlined the ethical dilemmas that he faced and the responsibility that he ultimately found unbearable, in a carefully written article in a respected medical journal.

After a year and a half, Dr. Nathanson resigned as director of the Center. Although the Center had performed 60,000 abortions with no maternal deaths, he said that he

was compelled to resign because "I am deeply troubled by my own increasing certainty that I had in fact presided over 60,000 deaths."

The implications of permissive abortion for the medical profession also came to light in the Boston trial of Dr. Kenneth Edelin. Dr. Edelin was tried and convicted of manslaughter for having caused or allowed the death of a fetus that, in the mind of the jury, might have survived with the doctor's help.

The Boston case raises serious questions for society and for the medical profession. First, on what grounds and by what authority may a doctor terminate the life of a living human fetus? Second, in an atmosphere of permissive abortion, what is the doctor's responsibility to sustain the life of a living fetus? Third, if the potential for human life is somewhat limited, as in the case of the elderly, the seriously ill or victims of accident or violence, is a doctor justified in refusing medical care or in taking direct measures to terminate life?

The abortion debate continues in the public forum. In the late fall of 1974, nearly two years after the Supreme Court's abortion rulings, the highly respected firm of DeVries & Associates conducted an extensive public opinion poll which found that more than seven out of every ten Americans think Congress should take legislative action to reverse the Court's abortion rulings.

Human dignity and human rights are everyone's concern. They should be protected and promoted by society through its legal institutions. Thus the American Catholic bishops have repeatedly endorsed an amendment to the Constitution which will effectively reverse the abortion decisions of the U.S. Supreme Court.

Children

The way a nation treats children tells much about its regard for human dignity. Although it has been customary to situate responsibility for the birth and rearing of children in the family, nevertheless, the state or social and economic structures have historically had more to say about the rules pertaining to childhood than the family or parents.

At present, there is widespread concern in our society for the rights of children, and for laws and policies based on "the best interests of the child."

But efforts to insure basic rights for children are based on the recognition that the child is indeed a person, and not simply a possession of the state or of parents.

Christianity has always held the child in high esteem. By insisting on infant baptism it has given the child equal status with all others in the Christian community. Yet a theology of childhood has never developed. In one of his theological investigations, Karl Rahner has reflected on childhood, in the hope of providing insights for parents and those who work with children. Customarily, we look at the adult person, and then affirm of the child what we believe of the adult. Rahner insists that from the beginning the child is in possession of that value and those depths which are implied in the name of man.

Childhood, then, is one stage of human existence. The unborn fetus, the infant, the young child is from the outset the same person he or she will be recognized as when reaching adult status. From the outset, the child possesses the value and the depths of all that is implied in the term "person," and has the potential for all that will subsequently develop.

But childhood is for children. For each of us, childhood is a stage in our personal history with events and accomplishments unique to that time. For every child, childhood is the period of rapid growth and development, the time of discovery, the time of fantasy and mystery.

The child is also a child of God. Childhood has special significance in God's plan of salvation, and the child has a special relationship with God as One who loves him. The child may well learn of creation, redemption and eternal happiness through more or less formal religious instruction. But the child learns of God's love through parents and family. It is important to emphasize the love of father and mother as reflecting the total love of God.

The more that the child's personhood and individuality are acknowledged, the more we are led to consider the child's rights. In recent years a good deal has been written about the rights of the child, primarily to set the stage for legal protection and for specific social programs to benefit children. The UN Declaration on the Rights of the Child provides the most comprehensive listing of children's rights. It highlights the responsibilities of society and of specific groups to insure that children do in fact enjoy such rights.

The Right to Life — The right to life extends to the entire process of human growth and development.

The right to life includes personal security and requires legal protection. By personal security we mean that the child should be protected from destructive and harmful actions, or from situations that will endanger his life or his safety. This protection of the law should be present from conception onward. The child should be protected from abortion and infanticide, child abuse and neglect, from the effects of harmful drugs, noxious chemicals, lead poisoning. Special programs of accident protection should be directed to children and their parents.

Society should also take measures to see to it that children do not become the victims of violence, social upheaval, prejudice or exploitation.

The Right to Acceptance and Freedom — Every child is entitled to an environment in which he or she is accepted as a person, and given the love, affection, human support and recognition appropriate to membership in the human community.

The child has the right to a secure environment even if his parents cannot or will not provide it. Thus adoption, foster care, institutionalized care and special programs of family assistance for children with special needs should be expanded.

The Right to the Means Necessary and Suitable for the Proper Development of Life — Basic to insuring equal access to the means necessary and suitable for personal development is the establishment of a just and equitable social and economic order.

Within a just and harmonious society, there should also be an effort to make certain that the special needs of children are met. Although the United States does not suffer from a shortage of food, many persons — especially children — suffer from poor

nutrition. Housing facilities should be designed with children in mind, and with a view to the harmonious mixing of persons of all ages as well of various ethnic and racial backgrounds. Some families need special assistance and adequate social services, rehabilitation programs, and physical and mental health facilities should be available.

Perhaps most important for the child's development are educational and recreational facilities. Education includes parenthood training, early childhood education, schools and appropriate facilities for the development of special talents and abilities: libraries, parks and recreational facilities, museums and cultural centers.

The educational system should be reexamined and its resources re-focused on enabling children to learn, to think, to make responsible decisions and judgments. Education should prepare children for life. Moreover, the public philosophy governing educational policy must recognize the fundamental right of children to religious education and moral training as an inherent part of their personal development.

Unfortunately, enduring threats to the welfare of children exist in our nation. It is our intention here to focus on one specific area — child abuse — because it is symptomatic of other threats, and because the determined efforts of some dedicated people have led to considerable progress in overcoming the problem.

The most common description of child abuse involves physically violent acts against a child that result in death or physical harm — cuts, bruises, burns, bites, broken bones,

starvation and brain or internal injuries. Psychiatrists would also include certain types of emotional or psychological punishment or deprivation in the category of child abuse.

For the most part, however, child abuse means specific activity by an adult toward a child that results in diagnosable physical or psychological harm to the child. Dr. Vincent J. Fontana of the New York Foundling Hospital's Center for Parent and Child Development, a nationally recognized expert in child abuse, notes that although there is a difference between abuse and neglect, the difference is very often negligible.

In his book *Somewhere a Child is Crying*, Dr. Fontana provides considerable information on child abuse and describes some programs that can help abusing parents and their children. Dr. Fontana notes the following characteristics of child abuse beyond the actual injury. The child is often below three years of age, and the abuse is usually recurrent, though frequently not reported or discovered. The violence is committed by one or both parents or someone whom they allow to abuse the child. The parents are frequently troubled people who need help themselves, who do not want to harm their children, who fear others and who often claim ignorance about the child's injuries.

Only in the past 20 years has there been a systematic study of child abuse, its causes, and attempts to prevent it by treatment programs. Physicians began to find an increased incidence of young children with serious injuries, which led to searching for causes. Dr. Henry Kempe of Colorado described

his findings to the medical profession and coined the term "the battered-child syndrome." Doctors DeFrancis, Fontana, Helfer, Stede and others have contributed to a better understanding of child abuse by their writings in the medical literature. Dr. David Gil correlated child abuse with studies of violence. And Senator Walter Mondale held congressional hearings and sponsored legislation to provide money to support treatment and prevention programs dealing with child abuse.

Some social theorists claim that abused children are unwanted children, resulting from the unavailability of family planning and abortion. It is argued that by eliminating unwanted children, we will eliminate child abuse. As Dr. Fontana notes, this argument "might be a wonderfully real solution, if it were not so sweeping and simplistic, or if it were only valid... The assumption that every battered child is an unwanted child, or that most or even a large majority of abused children are unwanted children, is totally false."

The USCC statement on *Children: Their Value and Destiny*, provides an appropriate conclusion to this section:

"It is to the good of society and of the family that the rights of children be respected and protected by law. Moreover, it is a matter of justice toward the child. Accordingly, we urge a careful look at our whole fabric of law to redress the inequities that deprive children of their rights, and to establish a legal system that gives every child his basic human rights and the opportunities to fulfill those rights in dignity and freedom."



Marriage and Family Life

Although eight out of ten Americans over 18 years of age see a happy family life as their number one goal, the popular image of the American family is negative and confused.

Unfortunately, the problems — and tragedies — of family life have dominated public attention and led to two erroneous conclusions.

1. The family has had it. It is a destructive force which will be rejected and ultimately replaced by some new system of interpersonal relationships.

2. The breakdown of family life is symptomatic of the overall moral decline in society. The only way for families to survive is by isolating themselves from the general society.

If these were the only options, future prospects would indeed be gloomy. But there are other explanations for the problems affecting marriage and family life. These lead to some more hopeful predictions for the future.

It is a demonstrated fact of history that the family has always manifested inner strength and-or resilience which have enabled it to adjust and adapt to changes in society. This resilience prompts family expert Betty Yorburg to predict that "the nuclear family will not only perdure into the 21st century, but it will be stronger than ever."

Although debates about the nuclear family have been commonplace, the overwhelming majority of family specialists agree that the nuclear family is here to stay. However, the American model of the nuclear family has often been described as "isolated." It is this aspect that has produced considerable tension and strain.

A newly married couple, separated from family and friends, living in a new environment, caught up in the competition attendant on the man's employment status, frequently experienced feelings of isolation — and at times helplessness. The presence of kin or of close friends to share the joyful events of the early years of marriage, to provide advice or encouragement in meeting problems, was generally unavailable.

But the assumption that once a couple married, their ability "to go it alone" was necessary to prove their maturity no longer finds much acceptance. Many young people also experience separation from their parent families during years at college or in military service, and relocation is thus not something

new and different. Mobility is pretty much institutionalized in our culture, and is generally accepted as a fact of life. Moreover, the availability of communications and transportation facilities has largely nullified the effects of great distance.

Consequently, young couples are more prepared for the problems of nuclear family living. They have learned to create new kinship networks that take the place of families and old neighborhood friends. Thus, the contemporary family need not be isolated, nor feel the effects of separation.

At any rate, there are some basic human needs that are met by the contemporary nuclear family, and some adaptations that seem likely. Given positive progress in these areas, the value and importance of the family will be heightened. We now turn to a closer examination of these facets of today's nuclear family.

Intimacy — a recognized human need — is best achieved in a stable one-to-one relationship.

In recent years, marriage has been seen not simply as a contract or agreement, but as a partnership, a mutual relationship, a community of persons. Partnership and mutuality imply equality, and one of the beneficial effects of the women's liberation movement is to enable women to see themselves as equal partners in marriage. Each person brings to marriage his or her own abilities, temperament and talents. Spouses are not identical, but they should strive to complement one another.

Marriage is the unique interpersonal relationship in which opportunities abound for personal development. Marriage can be a continuing, evolving, developing process of growth for both man and woman. To the extent that each partner becomes more fully a person, the marriage is enriched. And to the extent that the marriage union grows stronger, both partners, and their children, feel more secure.

But marriage is not simply a growth process for individuals. Marriage is also a deeply personal and loving relationship between a man and a woman. In a highly competitive and technologized society, it is the principal relationship that focuses on the person.

The Family as Transmitter of Values — Family specialist Otto Pollak has observed that the most important loss

the family has suffered is the ability to set its own standards. The reassertion of values and moral principles in society can be expected to proceed from a reaffirmation of beliefs, values and norms within families. The family has always been looked upon as the transmitter of values and beliefs from one generation to the next.

The effort is simplified when the values and beliefs of the family unit are supported and promoted by the entire society. Unfortunately, that is not the case in a religiously heterogeneous society. It is even less true in American society where the commitment to pluralism and privacy and the influence of secularism further deprive the family unit of support in the maintenance and protection of basic values.

In the United States, Catholics are the largest religious group, but they are a minority in terms of the total population. Thus, Catholic families are faced with the difficulty of maintaining their distinctive beliefs, values and practices in a society where many of the teachings of their church are openly rejected.

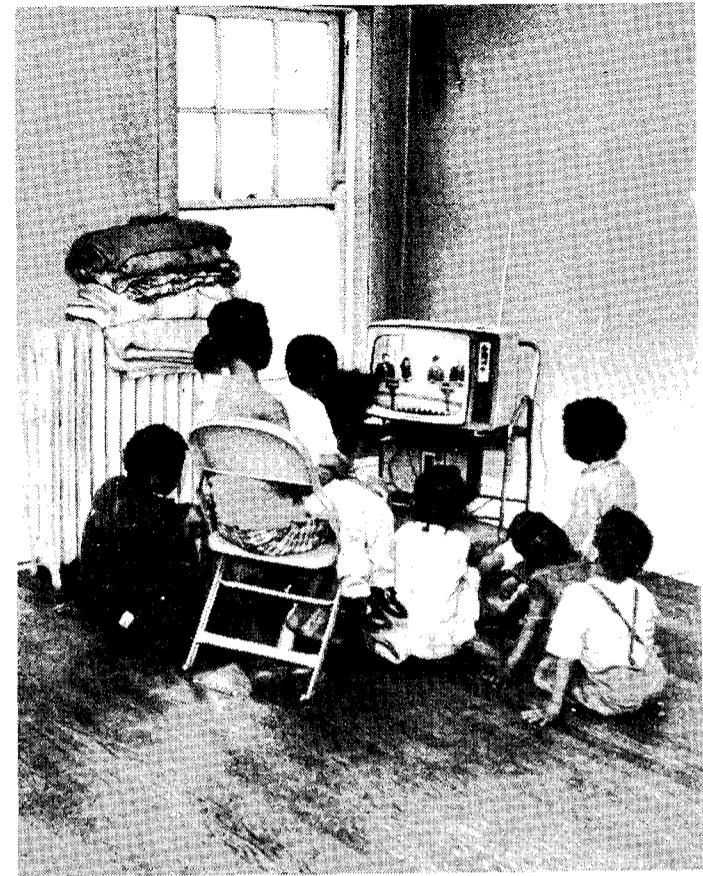
What, then, can Catholics or any religious group do to bring about public recognition of moral values? First of all, there must be a concerted effort within the family to clarify and reaffirm basic beliefs, values and moral principles.

Second, as Andrew Greeley notes, Catholics should insist on the importance of family and local community in the formulation of social policy affecting family life.

Third, the church, through its leadership and agencies, must support the efforts of Catholic families to live according to basic beliefs and values.

Socialization and Education of Children — The family remains the best structure for the socialization and education of children. Efforts at communal childbearing, though successful in terms of indoctrination and discipline, do not compare with the family in assuring the proper emotional and psychological development of the child.

The child must be seen as an individual person, with all the potentiality for discovery, learning, and understanding appropriate to his or her age and experience. The child is mankind's link with the future, not simply by allowing parents to extend themselves vicariously, but by being the agent through whom the wisdom and accomplishments of



(Photo By Robert S. Halvey)

one age are transmitted to subsequent generations.

Yet the world is not an entirely friendly place for children. At times the child is blamed for problems and difficulties of the adult world. More often, adults — preoccupied with their own difficulties — ignore the needs and capabilities of children. Yet loving parents and a supportive family can stimulate and insure the emotional, intellectual and spiritual growth of the child.

Older Members of the Family — Intergenerational conflicts may be expected to decline as society finds new ways to integrate both the young and the old into the ongoing paths of daily living.

In every society there has been a generation gap of some sort, but its disruptive effects have generally been neutralized by social norms and institutions. The rapid change in the demographic structure in our nation is already narrowing the gap. Whereas only a few years ago the under-25 generation captivated public attention, with a decrease in births the elderly are now increasing in number and asserting their claims for support and recognition by society. An increased effort by government to provide financial support for the very young and the elderly will give the aging greater independence and remove some of the stigma of being economically non-productive. At the same time, with the nuclear family reaching out for kinship support, older members of society can re-integrate and supply the emotional and social support required by children and parents.

Family Life and the Church — Almost every religion has recognized the importance of the link between family life and church affiliation. In fact, the family was generally

protected by the church because the transmission of religious values and the extension of church membership were best accomplished when viewed as basically family responsibilities.

Until very recently, the Catholic understanding of the theology of marriage was pretty much modeled on the theology of baptism. When a man and a woman exchanged their vows, they received the sacrament of matrimony which established a new commitment and conferred new responsibilities and special graces. Since Vatican II, we have emphasized that a complete understanding of marriage and family life is rooted in a more perfect understanding of the nature of the church. In other words, marriage, like the church, is "a sacrament or sign of intimate union with God, and the unity of all mankind ... an instrument for the achievement of such union and unity." (Dogmatic Constitution on the Church, No. 11)

Moreover, Christian spouses, by their love for one another create a deeper unity and intensify their mutual fidelity. It is this ever deepening and developing human love which gives permanence to the marriage relationship. But this love relationship between a man and woman who are married in Christ is a sign of "that unity and fruitful love which exists between Christ and His Church" (Dogmatic Constitution on the Church, No. 11). And the Church designates this relationship as sacramental because its continual existence at all times and among all peoples is a realistic example, a lasting witness to the love of God for His people the love of Christ for the church.

Social Conditions and the Family

There is almost universal agreement today that the family is the basic social unit, on which the welfare of individuals, as well as society itself, depends.

Because society is committed to the dignity and well-being of each individual person, and because the family is the primary human community in which the individual person is born, nurtured and develops his or her potential, society finds its own interests closely tied to the stability of the family.

Thus, in setting priorities, in formulating social policies, and in pursuing programs of social development, society should give primary attention to the needs of the family. The development of a national family policy is one way in which government may enable and assist the family to fulfill its own responsibilities.

Economic Life — The economic order must be based upon recognition of the fundamental dignity of the human person. Human dignity derives from the fact that each person has been called into existence by God and redeemed by Jesus Christ, and is therefore destined for supernatural life and eternal union with God. Economic sufficiency and material affluence alone cannot fulfill the deepest longings of mankind, but they do provide an appropriate atmosphere for the development of the human person, as well as the pursuit of social justice and spiritual growth. The family, then, is entitled to a reasonable share of material goods and to a standard of living that enables it to achieve intimacy, unity and charity among its members. To achieve its goals the family should enjoy certain basic freedoms. It must be free from control of dominance by other institutions; it must be free from material or psychological pressures that limit its ability to function.

With the continuation of worldwide economic instability, the poor suffer most. Subsistence and indeed survival become impossible, and starvation and disease violate the basic right to life.

In the developed nations, too, families feel the economic crunch, and their way of life is often seriously disrupted. Meeting existing financial obligations becomes difficult and sometimes impossible. Men are forced to work two jobs, and mothers of small children, who would choose not to work outside the home, are often forced to seek employment, to the detriment of the marital relationship and their respective roles as parents. Granted, many

American families have come to treat luxuries as necessities, but this does not diminish the reality of the economic instability that permeates family life and family relationships. Indeed this economic problem has its most damaging effects on the persons involved, for it often creates emotional duress and tension which disrupt family harmony.

Employment-Income — A family's standard of living is generally dependent on its income. For the vast majority of people, work is the source of income and future financial security. The Church's social teaching has always emphasized that the worker is entitled to a just wage; that is, a wage sufficient to give the worker and his family a standard of living in keeping with human dignity. The Church does not consider a "just wage" to be simply an equitable payment for one person's labor; rather, in the overall economic order, it considers a just wage to be one calculated to support the worker and his or her family.

However, wages have generally reflected the amount of work, the skill of the worker, the length of employment, and the position held by the worker. Now, in many industrialized nations, where working conditions and wages have been equalized, something of an imbalance exists. Larger numbers of the work force are unmarried. Married and single persons receive the same wage, with the result that families bear a disproportionate share of the financial burden of supporting the next generation. In too many cases a man must moonlight or a woman must work outside the home so that the family can meet its living costs. One way of equalizing the financial burden and providing special assistance to families at the lowest income level is a family allowance system.

At any rate, income is but one aspect of work. The worker is also entitled to decent working conditions and to a feeling of dignity.

Two of the most important things in people's lives are what they do — i.e., their work — and who cares about them and their accomplishments. There is abundant evidence that, when a person's job is stultifying, frustrating or unrewarding, his or her work performance suffers. Worse than that, the person tends to lose self-esteem, and in time may give up working and become delinquent in terms of other responsibilities. It is impor-

tant that government and industry try to eliminate dead-end jobs and generally improve working conditions, particularly in blue-collar jobs. But it is also important that American business take the white collar worker's family life into consideration and treat it with respect and regard. For example, continual relocation, constant travel, treating the employee as a possession of the company are practices that disrupt family life and destroy personal stability.

In addition, there are still too many people who simply cannot find employment.

There are abundant research data to prove that unemployment and job uncertainty are major causes of family disorganization, particularly among the poor. This frequently leads to desertion, and to an increase in the number of fatherless families on welfare. The fracturing of the poor family inevitably leads to youth problems — school dropouts, drug use and criminal activity.

The special Health, Education and Welfare Department Task Force on Work in America concluded that the key to reducing family dependency on government lies in offering the main provider an opportunity to work full time at a living wage.

Housing and the Family — The insufficiency of housing to meet the needs of families seems to be a worldwide phenomenon. Poor housing has an adverse effect on family stability. In many nations, young couples must live with parents or family because there is no housing available, or at least not available at a reasonable price. In some cases the housing units are so small or poorly constructed that privacy and intimacy are impossible. Although the American ideal is private ownership of the single-family house, relatively few houses are being built, and those that are very often are high-priced or are in areas distant from the city. Moreover, new housing developments frequently involve the hidden cost of future tax rises for sewer development, police and fire protection, schools and other social services.

Yet the single largest expenditure a typical family makes is the purchase of a home. The amount of the annual family budget devoted to housing is second only to food. In metropolitan America the general pattern is for a young couple to initially rent an apartment, and after some years and the birth of the first or second child to look forward to buying a home. Frequently, the apart-



ment rental has been costly, involving the accumulation of no equity and no savings to buy a house. Moreover, the family is often forced to buy their home in an outlying suburb which increases the cost of commuting and general transportation.

Housing is a problem for middle-income families, but it is generally a crisis for the poor. So-called public housing has often been a qualified success at best and an unqualified failure at worst. The poor are frequently unable to afford anything other than substandard housing.

No one seems to have the answer to housing policy or strategies. However, the National Conference of Catholic Charities has formulated the following recommendations to guide the development of housing policy:

— Recognition of decent housing as a basic human right.

— Legislation designed to increase the housing supply in accordance with the goals of the 1949 and 1968 Housing Acts.

— Design of specific housing programs, apart from an income strategy, to provide housing for low-income individuals and families, and for the elderly, and the handicapped of all ages, in a decent, humane setting, respecting the right to mobility, and free choice of housing location regardless of income, race, religion, age or other personal or family characteristics frequently provoking discrimination in our society.

— Housing programs which insure more than mere physical shelter, which are a part of a total environment, which include social and community services designed for the enrichment, growth and comfort of persons and families.

Health Care for Families — The right to "bodily integrity," enunciated by Pope John XXIII in Peace on Earth, is the basis for assuring ade-

quate health care to every person. Although scientific research and medical technology have enabled mankind to conquer many fatal diseases, many people still die each year because they do not receive adequate health care.

It is often said that the best health care is available in our country to the very rich and the very poor alike. The ordinary family, however, finds that a debilitating disease or the need for special surgery can quickly exhaust the family's financial resources and create a variety of problems within the family. Consequently, national health care policies should be directed toward assisting families to obtain adequate health care.

The family has an active role to play in maintaining good health. Adequate health care includes health education, preventive health care, treatment of disease, therapy, and long-term health care. The responsibility for health education and preventive care can be met to a large degree within the family. So, too, some kinds of treatment or therapy can be handled by the family under the direction of a physician. The long-term care of the elderly and chronically ill — once the primary responsibility of the family — has gradually become institutionalized. However, ways could be found to combine the resources of the family and professional health care facilities.

Although the state has a rightful concern for the social and economic needs of families and individuals, psychological and spiritual needs, as well as the need for human acceptance, are usually better met within the family. The total well-being of the individual, then, is best served when society supports and complements the family, so that it can achieve the end.

Women

Although international standards for legal equality between the sexes can be found in the UN Declaration on Human Rights and the UN Declaration on the Elimination of Discrimination Against Women, in most countries women do not enjoy equality with men. Hopefully, the UN Conference on Women, held in Mexico City last June will give incentive to people of all nations to work increasingly for the elimination of those practices and customs that discriminate against women, and will motivate women to avail themselves of opportunities for development.

At the same time, efforts to provide services and opportunities that women need to better their lives day by day cannot be neglected in favor of pursuing "equality" as an abstract ideal. Changes in the social structure must respond to specific needs and concerns of women and their families.

The focus on women has had a decided impact on almost every aspect of American life, and much of its impact has been positive. It has highlighted attitudes and practices that discriminate against women, and has made women themselves more aware of their own responsibility and women taking on new roles in business, politics and the professions has given all women an unprecedented self-confidence in themselves and in their own abilities.

Other women, as well as some men, have been turned off by what they regard as the extremes of the women's movement. Some fear that the effort to restore equality between the sexes will become a source of divisiveness, destroying the equality that already exists. And many others are just not certain how they feel about the whole thing. To be sure, the women's movement, like all movements, has its fringe elements. But in working through the myriad issues involved, we cannot allow the extremes to provide us with an excuse for ignoring the heart of the matter — the existence of a definite and often subtle discrimination against one half of the human population.

One of the prerequisites for a happy and fruitful life, especially in our complex society, is an education commensurate with one's abilities and talents. Educational equality is not yet a reality, but progress is being made.

Article 9 of the UN Declaration on the Elimination of Discrimination Against Women states: "All appropriate measures shall be taken to ensure to girls and women, married or unmarried, equal

rights with men in education in all levels."

Although higher education has become increasingly available to women in the United States, it has generally steered young women into "helper" roles. Women were expected to be secretaries, not executives; nurses, not doctors, etc. There have always been exceptions to the "rule," and many talented women have become professionally successful. But too often schools, backed by parents and society, conveyed to women the idea that there was no need to excel. Unfortunately, even today, guidance counselors urge girls to "take up typing in case you ever need a job."

Today increasing numbers of women are marrying later, and many are remaining single permanently. Most will ultimately marry and have families, but many of these women, either from choice or necessity, will be part of the labor force for perhaps as long as 35 years. In line with the lifestyles they are choosing, young women need an education that will prepare them for their roles as wives and mothers as well as workers outside the home.

The working woman is not a new phenomenon. Through the ages woman has worked alongside of and as hard as man. What is new, and increasingly accepted, is that a woman works outside the home setting during much of her married life. No matter how they feel about the women's liberation movement, most people pretty well accept the fact that the issues of equal employment opportunity and equal pay for equal work are matters of human justice.

A recent survey of young people shows that most young men and women have positive attitudes toward marriage. The survey also shows that fewer young women today prefer a life as housewife, while more young women indicated that they would like to combine marriage and a career. The trend is very definitely toward partnership in marriage. A 1974 Roper poll showed that 60 per cent of the women under 30 who were surveyed preferred marriages in which both husband and wife work and share the responsibilities of housework and child-rearing.

Whatever their lifestyles, women who are wives and mothers need encouragement and support from both society and the Church. Often in the pursuit of "women's liberation," marriage and family tend to be downgraded, and children are depicted as obstacles to self-fulfillment, most obviously in the abortion issue.

Unfortunately, abortion has become for many part



(Photo By Robert S. Hailey)

and parcel of the women's liberation movement. Many women contend that abortion is a right to which they are entitled if they are to have control over their own bodies. At the same time women are pointing out that they can bring a new and much needed dimension to social problems by reason of their unique sensitivity, their capacity to nurture and respond to others with compassion, and most especially their reverence and openness to all of life. Yet, to accept the destruction of their unborn children is to negate these very qualities, and to succumb to a new type of domination that denies them one of their most unique capabilities — motherhood.

The single woman lives in a world that revolves around the family — the nuclear family. Because there is an unspoken expectation that every woman should be attached to a man, some people see the single woman as slightly less than whole, while some parents fear their daughter's singleness might have been caused by a child-rearing failure on their part.

However, today many women are discovering that it's okay to be single, and some are finding that it's not just okay, but is the best way of life for them.

- Single women have a unique opportunity for personal growth and for attaining the tremendous feeling of confidence that comes from being self-reliant and on one's own.

- The single woman has the freedom to pursue friendships with a variety of people, male and female, married and single.

- She has the freedom to spend time doing what she likes to do, including work. Because she has the time, she often brings to her work a deep sense of commitment and dedication.

- Single women retain a deep commitment to and an ongoing relationship with other members of their own families — parents, grandparents, brothers and sisters, as well as nieces and nephews.

The widowed, separated or divorced woman has many of the same opportunities and advantages as the woman who does not marry. She also has unique challenges to meet, as she adjusts to making decisions on her own, perhaps for the first time in her life, and as she raises a family without a mate. Society and the church can provide strength and support for women who are widowed, separated or divorced, by affirming the validity of their efforts, by making them welcome in community and parish activities, and by providing forums where they can discuss the special joys and problems they encounter in their lives.

Until recent years, many people had little contact with religious women, except in their capacity as teachers in local parish schools. For the average lay person, more myths surrounded nuns that can be found in a book of fairy tales. Today, however, religious women are quickly dispelling old images. They are more and more being recognized for what they are — professional women, dedicated to reconciling men and women with one another and with God.

In their capacity as single, professional women, nuns can uniquely demonstrate that women are persons in themselves, since their own femininity can be seen and understood apart from their special relationship to men and children. Increasingly, religious women are becoming more involved in social and pastoral ministries hitherto restricted to men. They are also becoming more visible and more intimately involved in their local communities.

If, over the centuries, wom-

en had played a major role in formulating Christian doctrine and practices, Christianity would probably have had a different attitude toward women. But the context within which the church's teaching was formulated was that of a patriarchal society. Thus, most of the teaching on women's roles was determined by men, frequently without benefit of feminine insight and experience.

Since the Second Vatican Council, the church's teaching in regard to women has undergone dramatic change. It will continue to evolve as the issues continue to be discussed and rethought by all members of the church. The church itself, aware that practices and attitudes have not kept pace with current thinking, has set up commissions, at the Vatican as well as on national and diocesan levels, to work toward a renewal of the whole concept of the person and the mission of women in the Church and in society.

In recent years many within the hierarchy of the church, including popes, synods and individual bishops, have spoken to the issue, but Bishop Carroll Dozier of Memphis, Tennessee, perhaps most clearly expressed this new attitude in a recent pastoral letter:

"Immeasurable potential may be lost to the Church and to society by too rigidly exclusive male and female roles. The traditionally opposite yet complementary trends of protector (male) and nurturer (female) must be reconciled if mankind is to realize its identity as the image of God... The dignity and rights of women — and equally the dignity and rights of men — depend on an open-ended exploration of the untapped potential in all persons, and the true freedom for each to grow into the unique spiritual being he or she is capable of becoming."

The Aging

Who Is the Older American?

One of every 10 persons in the United States is now an "older American," aged 65 or over. The proportion of older Americans has been steadily growing in recent decades. In light of the decreasing birth rate, their number will continue to grow and they will be a proportionately larger part of the overall population in years to come. Between 1900 and 1970, the total population of the United States tripled, while the older group grew almost sevenfold.

The imaginary picture of an "older person" is that of someone far advanced in age, weak and unsteady on his or her feet, chronically ill, with a poor memory, little or no knowledge of what is happening, and unable to understand the modern world. Also part of the image are financial dependency, immobility, and general inability to cope with day-to-day problems.

This imaginary picture is not very pleasant. In fact, since everyone is constantly getting older, it is frightening to many middle-aged Americans. It is a picture that is generally hidden or kept in the dark recesses of one's mind. It is a disheartening picture. But it is not true. Perhaps the most tragic result of this false, imaginary picture, is that it often forestalls effective efforts to find meaningful roles for older Americans in the overall society, besides preventing society from meeting the real problems faced by older Americans.

A first order of business, then, is to reconstruct the public image of the older American, and then to move

toward some positive action recommendations. An accurate picture of older Americans includes the following facts:

- Most older Americans (62 per cent) are under age 75, and a third are between 65 and 70.

- More than 80 per cent are in stable health. Though only 14 per cent have no chronic conditions or impairments of any kind, the vast majority are able to take care of their health problems pretty much by themselves.

- Seven out of 10 live in family settings; only one in 20 lives in an institution. Significant numbers live alone or with non-relatives.

- The majority (64 per cent) of older Americans live in metropolitan areas, and most live in the central cities of such areas.

- Older Americans have less than half the income of the general population. Slightly under 20 per cent of older men are steadily employed, generally in low-paying or part-time jobs.

- Older Americans spend proportionately more of their income on the necessities of life — food, shelter, health care. Ownership of automobiles and appliances is lower for older Americans, largely because of their cost.

- Inflation takes a greater toll on those with a fixed income — and elderly persons generally fall in this category. Rising prices and other increases in the cost of living cannot be met, and a low-income budget leaves little room for readjustment.

- Although a quarter of the entire older population lives in New York, Pennsylvania or California, growing numbers are moving to Arizona, Nevada, Hawaii, New Mexico



(Photo By Robert S. Halvey)

and Florida.

On balance, then, older Americans are a fairly stable part of the population. They enjoy basic independence and reasonably good health. They lead orderly lives. But their position is precarious because changes in social and economic patterns can easily disrupt their orderly routines.

Unquestionably, the economic problems of older Americans are among the most pressing, especially in a time of inflation and recession. A fixed income cannot keep pace with escalating costs, and older Americans generally have no way to supplement their income. Although material affluence cannot determine the value of a person, a financial structure in which income is related to the cost of living is a priority of justice in any society. In order to insure the possibility of such economic

stability for older Americans, the following seem necessary:

- An adjustment of social security payments to keep pace with inflation. Most older Americans derive at least one-third of their incomes from social security.

- Establishment and upgrading of pension programs to insure another source of old-age income.

- Changes in social security regulations to allow older Americans to earn more money without loss of social security benefits.

- Increased employment opportunities for older persons, both in specialized areas and at reduced time schedules.

Housing is a problem for older Americans. Many retain ownership of homes that are more than sufficient for their needs, in need of repair, and too costly to maintain, precisely because no other type of housing is available. Senior citizens' housing must be carefully planned and coordinated with other housing development. The availability of stores, churches, and recreational facilities should be part of the planning.

Although many older Americans do fairly well in maintaining good health, they suffer the same difficulties as everyone else from the inadequacies of our health care system. Preventive health care and frequent check-ups are especially helpful. They should be provided without excessive cost and in dignified circumstances.

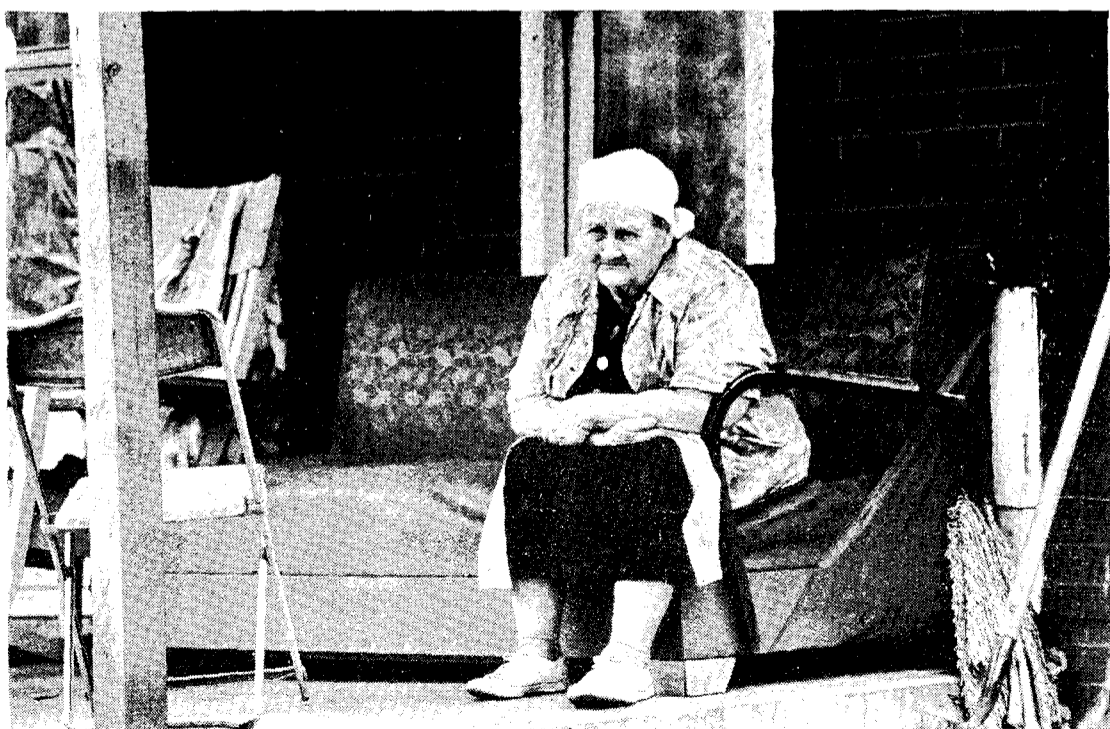
The rising cost of food is perhaps the most serious problem for older Americans. Many are on restricted diets or find it especially difficult to plan nutritious and economical meals. Food stamps, meals on wheels and other pro-

grams can help. They should be made more available to older Americans.

Recommendations for social programs and social services similar to the above can be expanded rather easily. In fact, many older Americans are now mobilizing their own efforts to put pressure on government to bring about necessary changes. Not long ago, more than 3,000 elderly persons from across the nation met in Washington, D.C., to sensitize Congress to their needs. The meeting included the usual lectures and group sessions, but it also involved visits to legislators and some picketing of government agencies. A display of "grey power" may be useful.

Perhaps more important than political action is the need to create general awareness of older Americans and their problems, and to generate the more widespread sense of solidarity between other age groups and the aging. The aging are not simply engaged in a struggle for political power, but in a struggle for recognition and acceptance in the minds, hearts and general worldview of the young and middle-aged groups.

Respect for life knows no age barriers, and family living profits immensely from a mixture of age groups. Family specialists emphasize the need for children to be in contact with older persons, since both profit by the interchange. Young children can learn from older persons, and can often be stirred out of their self-centeredness. And young and middle-aged parents profit greatly from some outside reassurance or voluntary assistance. Older Americans, most of whom have had successful married lives, derive a new feeling of self-worth from being taken seriously by younger generations — even if they do not always agree totally.



Death and Dying

Americans have rediscovered death. At least it would appear so from the steady flow of books and articles on the subject, and from the increase in lectures, workshops, and courses on death from coast to coast. Dr. Kubler-Ross, author of *On Death and Dying*, has become almost a household name. Even Marcus Welby, M.D., anguishes about euthanasia before millions of TV viewers.

It was not always so. Not very long ago the subject of death was taboo. Arnold Toynbee has observed that death was considered "un-American" in the United States; that is, it was thought to be a subversive challenge to the American obsession with life, liberty, and the pursuit of happiness, as well as a threat to the American cult of health and eternal youth.

But this has changed greatly in recent years. Several reasons can be given to explain the current interest in death.

New Medical Technology — It is difficult for many, particularly young people, to fully appreciate the truly revolutionary nature of the new medical technology. Electronic devices (pacemakers and monitoring devices), respirators, antibiotics, and many other developments now permit many people to live who would formerly have died.

The new technology has been, however, a mixed blessing. Prolonging life has meant in many instances prolonging the dying process. The problem most frequently presents itself as one of medical decision-making at both ends of life; i.e., whether to begin to use or, once begun, to continue to use life-sustaining technology for defective newborns or elderly terminal patients.

Transplantation — The development of transplantation techniques has forced a reconsideration of the legal definition of death. For example, if a still-beating heart is to be taken from a person for transplantation purposes, in what way, if at all, can the donor be called "dead"? If the donor is not dead, would not the surgeon removing the heart be legally guilty of causing the death? What does constitute death in the legal sense? This question is the reverse side of the legal question raised in abortion discussions, "When does human life begin?"

The Contemporary "Rights" Movement — American society today is expressing widespread concern for the rights of individuals, and for the protection of these rights against any unwarranted invasion by other individuals or institutions. This trend emphasizes the freedom of the individual and the freedom of personal decision-making. In a medical context,

there is consumer concern for the patient's "Right to Know" — to know his condition and prognosis, and treatments available to him — as well as his right to refuse treatment, even life-sustaining treatment.

If the unspeakable, death, is now being spoken about more openly and freely, it is equally true that discussion about "what to do with the dying" is more widespread than ever. Increasingly in the last decade, euthanasia (understood here as the direct taking of the life of the seriously ill) has been publicly advocated in circles — medical, philosophical, religious, and legal — where it was anathema only a few years ago. "Death With Dignity" has become for many a new rallying cry, an apparently harmless and even attractive slogan until one sees the many ambiguities it contains.

Christians must reflect upon their understanding of death and dying. They should determine in what way they can best witness in word and action to this understanding in American society today.

The Christian understanding of death is a "faith-view." This suggests, first, that the Christian view tells the believer something about the mystery of death, but does not completely dispel the mystery. Secondly, the Christian "faith-view," since it is not self-evident, may be quite unintelligible to those who do not share the Christian faith.

The gospel sees life existentially; life is a person's saying "yes" or "no" to God, either affirming or negating life and its ultimate meaning. In the gospel life is either a "going out" of one's self in order to find one's self in the neighbor and in God, or else life is a "turning back upon" one's self, living a life of egoism and selfishness, which results in alienation from others, from God, and even from one's self. Death, then, is a triumph for those who have affirmed life and chosen to say "yes" to God; for "the sinner;" i.e., the one who has chosen self over all else, death is the final event of alienation.

Jesus, as true man, took upon himself "the human condition," including man's mortality. By his death, Jesus conquered and transformed death. He did so by trust and confidence in the Father, and by a steadfast and unwavering conviction that saying "yes" to the Father would give meaning to a seemingly meaningless death.

One of the many paradoxes of the Christian faith is that, on the one hand, the Christian "affirms life" and does all he can to fight against whatever

threatens life — hunger, disease, floods and other natural disasters; while on the other hand, the Christian "affirms death;" that is, affirms that he himself is a creature and is therefore mortal, and that it is through the door of death that he must of necessity walk in order to be fully with the Lord. The Christian paradox par excellence is that even in "affirming death," one is "affirming life."

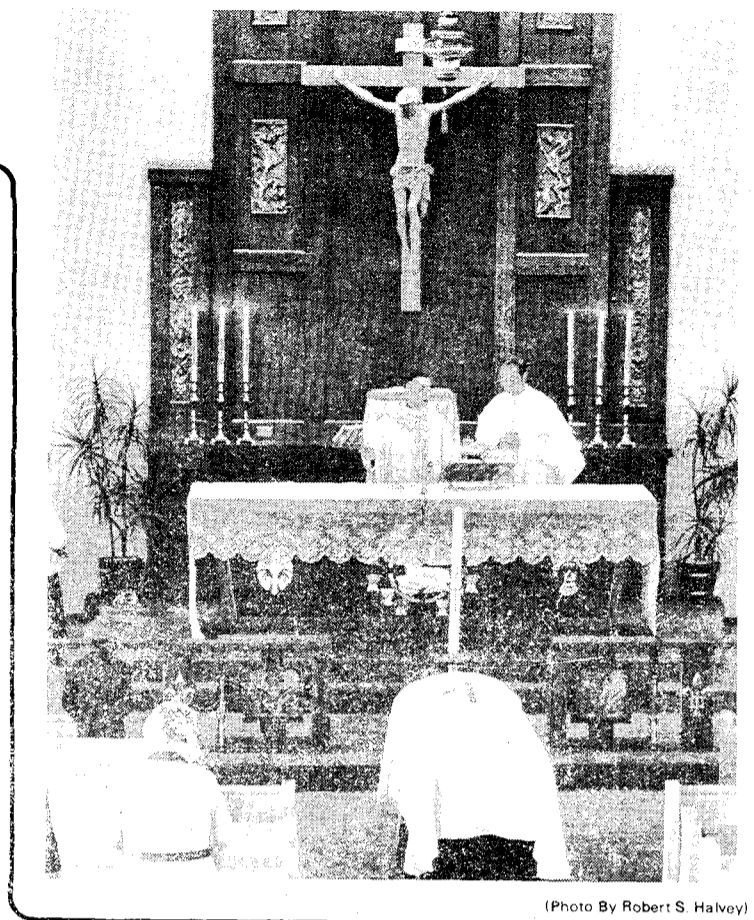
The Church must witness to its understanding of death in action as well as in word. When the time for curing and recovery has passed, healing in the sense of comforting and supporting the dying must come into play. Dr. Paul Ramsey speaks of "companying with" the dying. Wherever people are dying — in tenement flats, in nursing homes, in hospitals — the hope and consolation of the Christian message must be proclaimed.

Norman St. John-Stevast puts it well: "Dying ... can be a vital period in a person's life, reconciling him to life and death, and giving an interior peace. To achieve this, intense, loving and tactful care and cooperation are needed ... This approach to dying is, I believe, more humane and compassionate than the snuffing out proposed by those who may be well-intentioned, but who seem to understand little of the real needs of those whom they are seeking to help."

Although death can come to a person of any age, suddenly or slowly, the following observations pertain particularly to older patients with more or less prolonged terminal illnesses.

Two of the leading specialists in the field, Dr. Kubler-Ross, and Dr. Herman Fiefel, have discovered in their practice that, contrary to popular opinion, terminally ill patients generally want to discuss their situation with someone. They resent the conspiracy of silence that so often surrounds them. In general, the patient's receptivity, sensitively discovered, will determine when and how the seriousness of his illness can best be revealed to him, or its existence confirmed since in many cases the patient already knows the truth. Gradual revelation is in all cases to be preferred to a blunt matter-of-fact announcement.

The counselor must be attuned to the emotions often experienced by the dying patient who knows his diagnosis: denial, anger, fear and anxiety, irritability and hostility, guilt, depression resulting from a sense of isolation from family, friends, work, and familiar surroundings. Great patience, understanding, personal maturity, and willingness to hear out the patient are required of the counselor.



(Photo By Robert S. Halvey)

— The patient can be reassured against his anxieties. He can be assured that he is not in fact a bother to others, that his life has in fact been worthwhile, that he is not being punished for past wrongdoing, that he can cope with what lies ahead, and that he will not be abandoned by his loved ones. Most patients, according to Dr. Bernard Schoenberg of Columbia University College of Physicians and Surgeons, fear the process of dying more than death itself; i.e., they fear pain that they cannot bear, loss of control of their functions, a kind of regression to infantilism.

— Dr. Kubler-Ross has written that "Truly religious people with an abiding relationship with God have found it much easier to face death with equanimity" than have others.

The special assurances of the faith must be made available to the Christian who is dying. Often one's caring presence is enough. At other times a word spoken out of personal faith-conviction carries great comfort. This may be a simple confession of belief in the goodness and kindness of God working mysteriously even in difficult times; it may be a reminder of the redemptive value of the suffering the person is called upon to bear. It might be proper to call to the attention of some patients the "Christian Affirmation of Life" of the Catholic Hospital Association. The counselor should not hesitate to suggest prayer, either reading or the recitation of familiar prayers, or equally important, offering personal prayers of faith, hope, love, and a desire to accept the divine will. Meditative reading of passages from Old and New Testaments is usually appropriate. The reception of the sacra-

ments of Penance and the Eucharist can bring great comfort and strength.

The family of the dying person also needs comforting and support. Contemporary society has so emphasized self-control, self-reliance, keeping a "stiff upper-lip," that for one to admit sorrow and the need of assistance during the period before and after the death of a loved one is sometimes considered an admission of weakness and immaturity. There is a natural grieving process both before and after a loss. As the Christian "companies-with" the dying, so he "companies-with" the bereaved, witnessing to the fact that grief in no way constitutes a denial of one's faith.

Just as no person lives alone, no person dies alone. Death occurs in the world of nature and things, movements and social forces die and pass from memory. But the death of every person, famous or unknown, is an important human and supernatural event, and part of the mystery of life. The Second Vatican Council describes the paradox well:

"It is in the face of death that the riddle of human existence becomes most acute. Not only is man tormented by pain and the advancing deterioration of his own body but even more so by a dread of perpetual extinction. Man rebels against death because he bears in himself an eternal seed which cannot be reduced to sheer matter ... Although the mystery of death utterly beggars the imagination, the Church has been taught by Divine Revelation, and herself firmly teaches that man has been created by God for a blissful purpose beyond the reach of earthly misery." (Pastoral Constitution on the Church in the Modern World, No. 18)