



EMN BLESSING of St. Leo Abbot Fidelis Unlap, O.S.B. took place last week on the campus of St. Leo Abbey in central Florida. The new Abbot is shown prostrate on the sanctuary floor. See additional pictures and story on Page 4.

Voice Of People

Sees moral issues 'key to election'

Usually letters to the editor of the Voice are printed on this newspaper's editorial page under the title "Voice of the People." Because of the growing concern among the citizens of the state regarding the abortion issue and since bills to remove all restrictions contained in the present laws have been prefiled in the Florida Legislature, we feel the letter below demands the prominence of our front page.

Written by Mrs. Alice G. Scheidell, of St. Petersburg, a national director of the Catholic Daughters of America, the letter outlines the crisis facing this State and all citizens of the U.S.

Dear Editor:

A caption in yesterday's St. Petersburg Times — N.Y. ABORTION REFUGE — prompted me to read further. This article was written by Nancy Osgood of the Times Staff and was an interview with Ronald Shaw, Consultant Counsellor of Park East's New York Abortion Clinic. I called Nancy Osgood and asked for an interview as I had a different version of Britain's perfected program than that given by Mr. Shaw. I was told another article on this topic would not be in line at this time, but she would talk to her editor and call me if anything new developed.

Mr. Shaw says, quote, "I came to set up

CONTINUED ON PAGE 26

OFFICIAL

Archdiocese Of Miami

The Chancery announces the following appointments to be effective on the dates indicated below:

THE REVEREND RICHARD MURPHY — to Spiritual Director, Christopher Columbus High School, Miami, while retaining other assignment, effective Sept. 3, 1970.

THE REVEREND WILLIAM DEVER — to Associate Director, Archdiocesan Catholic Youth Organization, while retaining other assignment, effective Sept. 3, 1970.

THE REVEREND HENRY F. O'LOUGHLIN — from Assistant Pastor, Holy Name of Jesus Parish, West Palm Beach, to Assistant Pastor, St. Coleman Parish, Pompano Beach, effective Sept. 3, 1970.

THE REVEREND FRANK E. CAHILL — from Assistant Pastor, St. Mary's Cathedral, Miami, to Assistant Pastor, Blessed Trinity Parish, Miami Springs, while retaining other assignment, effective Sept. 14, 1970.

THE REVEREND CARL MORRISON — to Coordinator of Religious Education for the East Coast Deanery, while retaining other assignment, effective Sept. 3, 1970.

THE REVEREND RICHARD LEONARDI — to Chaplain, St. Luke Center,

CONTINUED ON PAGE 2

Neglecting white working class called a step toward disaster

By **RICHARD M.M. McCONNELL**
WASHINGTON — (NC) — A warning that "continued neglect of the white ethnic working class is bound to bring disastrous results" marked publication of the 1970 Labor Day statement by the U.S. Catholic Conference's urban life division.

Prepared by Msgrs. George G. Higgins, division director; and Geno C. Baroni, director of program development, the statement is a plea and a plan for increased cooperation among elements of America's working class.

The statement pointed out that most

public and private aid efforts have been aimed at racial minority groups, charging that:

"Public and private agencies devoted to the restoration of urban America have largely ignored working class whites in designing programs to eliminate poverty, substandard housing, racial discord, declining schools and physical decay."

YET, the statement continued, "it is difficult to rationalize neglect of these citizens, given their number and their strategic location in our urban areas . . . they are the backbone of our labor force in most of our

industrial cities, mining towns and manufacturing centers."

These people — many of them Catholic — share many of the problems of their nonwhite neighbors, the statement said. By government standards, their median income is not quite adequate. Rising real estate costs are barring them from buying homes. And their real salary is declining while prices are rising.

Moreover, the statement noted that members of the white ethnic groups have been barred by mutual suspicion and fear

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VOL. XII No. 26

15¢

SEPT. 4, 1970

Take no action on smut report, Archbishop, Rabbi urge Nixon

Terming the findings of the Presidential Commission on Obscenity and Pornography "inconclusive," Archbishop Coleman F. Carroll and Rabbi Irving Lehrman, a member of the commission, called upon President Richard M. Nixon not to act upon the recommendations at this time.

Rabbi Lehrman divulged that he is informing the commission of a new recommendation that further and more intensive studies be conducted concerning the long-term effects of pornography. Therefore he said, he will suggest that a new and more diverse commission be formed to conduct studies for "at least a five-year period."

Portions of the report, based upon the findings of the Commission's Effects and Legal panels suggest that all restrictions on the dissemination of pornography to adults be abolished.

THIS ACTION if approved by Congress, the two South Florida religious leaders warned, could lead to a flood of obscenity that would "endanger the very moral fiber of the United States."

A more intensive study should be made,

they agreed, in order to protect "the moral climate of the whole community."

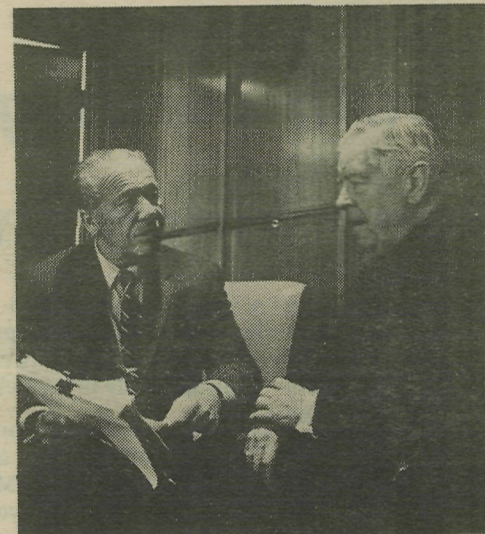
"After discussing this report in depth with Rabbi Lehrman," Archbishop Carroll said, "I feel that this Commission, whose main function was to advise the Congress concerning the growing danger of pornography, has been overly influenced by the findings of sociologists."

Miami's Archbishop added, "I am of the opinion that there are two main factors that have influenced the conclusions of its members. They are: the fear that legislation would be enacted regarding censorship and that their findings would pose problems that would interfere with freedom of speech."

THE RABBI recommended that a new commission be appointed that would reflect a broader representation of expertise, including intellectual, religious, cultural and scientific members of the community."

Dr. Lehrman praised the caliber of the commission that consisted of "leading psychologists, psychiatrists, sociologists and

CONTINUED ON PAGE 10



DISCUSSING their joint statement on the report of the Presidential Commission on Obscenity and Pornography are Archbishop Coleman F. Carroll, right; and Rabbi Irving Lehrman, Miami Beach, a member of the Commission.

Rabbi Lehrman, of Commission Objects to relaxing smut laws

Noting that "the traffic in obscenity and pornography is a matter of national concern," the United States Congress, in 1967, passed an act establishing an Advisory Commission whose purpose was to recommend "constitutional means to deal effectively with such traffic in obscenity and pornography."

President Lyndon B. Johnson, in January 1968, appointed an 18-man commission to study the subject, among whose members was Rabbi Irving Lehrman, of Temple Emanu-El, Miami Beach, a noted religious leader in the South Florida community.

This past week, the Commission made final preparations to issue its report to the President. The Commission had been broken down into four working panels to study the Legal; Traffic and Distribution; Effects; and Positive Approaches to pornography.

One of the recommendations of the Legal panel states that: "The Commission recommends that federal, state, and local legislation permit adults full freedom to read, obtain, or view any type of explicit sexual materials if they wish to do so."

Rabbi Lehrman, this week, came to the Chancery of the Archdiocese at the invitation

of Archbishop Coleman F. Carroll to discuss the findings of the Presidential Commission on Obscenity and Pornography.

Following his discussion with the Archbishop, Rabbi Lehrman was interviewed by The Voice.

Some of his comments are printed below:

Q. — Concerning the original direction by Congress, do you feel that its mandate expressing its concern about pornography was fulfilled?

A. — I believe the Commission tried to

CONTINUED ON PAGE 10

Thousands expected at Mass honoring patroness of Cuba

For the 10th consecutive year, thousands of South Florida's Cuban refugees will gather in Miami Stadium Sunday evening Sept. 6, to honor the patroness of their native land, Our Lady of Charity of Cobre.

Archbishop Coleman F. Carroll, who inaugurated a special observance of the Feast of the patroness of Cuba 10 years ago, will again be the principal celebrant of a Mass at 7 p.m. in the center of the baseball diamond.

Concelebrating with the Archbishop will be Bishop John J. Fitzpatrick, Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-Speaking People; Father Jose M. Paz, Father Emiliano Ordax, Father Ernest Garcia-Rubio; Father Andres Coucelo, Fath-

er Daniel Sanchez and Father Alvaro Guichard.

Father Agustin Roman will preach the homily.

The cornerstone to be used in the foundation of the proposed shrine to Our Lady of Charity which will be built on the grounds of Immaculata-LaSalle High School on the shores of Biscayne Bay will be presented during the Offertory.

Sculpted by a renowned Cuban sculptor, Mario Santi, it will be a replica of the proposed shrine. Prior to the Mass, during public recitation of the Rosary, sand brought from Cuba by refugees in small boats will be deposited in the cornerstone.

**Cubanos:
el Domingo al
'Miami Stadium'**

(Español, páginas

23, 24, 25)



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

Will dedicate center for migrant-child care

DELRAY BEACH — An Early Childhood Development Center to care for children of agricultural workers near the Range Line area will be dedicated by Archbishop Coleman F. Carroll at 11 a.m., Sunday, Sept. 13, on Delray Rd. between the Sunshine State Parkway and Route 441.

Made possible through donations to the Archdiocese of Miami's 1970 ABCD campaign, the new center will offer a variety of activities for youngsters between the ages of 2½ and five years from 7 a.m. to 5 p.m. and is under the direction of the Archdiocesan Rural Life Bureau.

Sisters of Our Lady of Charity of Wheeling, W. Va., staff the center under the direction of Father John McMahon, director of the Rural Life Bureau, who estimates that at the peak of the growing and harvesting season, there are about 35,000 farm workers in the area, most of whom have families.

EMPLOYING the most modern teaching methods and equipment, the center will "provide each child with growth experiences according to his developmental needs which should help in developing basic concepts and skills," Father McMahon explained.

"The center will not limit its focus only to the child but will also broaden it to the family circle by continuing the child-family relationship," he added, pointing out that the center will have a social-parochial community outlook and therefore will be available for community meetings on housing, health, education and other needs of the farm workers' community.

A cultural heritage course will be

inaugurated in November. Father McMahon revealed, which will feature a history of the Mexican people beginning at the time of the Aztec Indians and continuing until the present day; film strips, records, musical training and discussions.

The variety of activities planned for the center's children will include dramatization, singing, dancing, block-building, drawing, painting and motor development. "Listening to tapes will help them improve their oral expression and listening habits," Father McMahon said, adding that arts and crafts will stimulate creativity and cultural thinking.

THE youngsters, whose parents will now work knowing that their children are being properly cared for, will also view TV programs, slides, and pictures to aid them in the formation of visual concepts; and observe live specimens, growing plants and flowers; and take care of small pets in the classroom.

Parents will also be involved in the project serving when time permits as aides to the teachers in the classrooms and as assistants on field trips; as well as being represented on the center's board of directors.

Designed by Pompano Beach architect, Joseph Romano, the complex will accommodate about 100 children and provides a medical clinic, kitchen, five classrooms, special purpose areas, storage space, and offices.

A small rectory has also been built for the priests serving the mission area as well as a small chapel. A large fenced-in area outside will be used as a playground.

Integration guiders to explain program

The chairman of Dade County's special bi-racial committee to aid in the integration of public schools told The Voice yesterday the committee plans to issue a statement within a week explaining the goals of this committee and how it expects to operate.

The chairman, Dr. Robert Allen, is dean of the school of continuing education at the University of Miami. He said this committee is almost without precedent as an instrument

for easing racial tensions and consequently the committee has to initiate its own program rather than rely on the experiences of similar groups in the past.

THE 12-member committee, six whites and six blacks, was appointed by Federal District Court Judge C. Clyde Atkins in conjunction with his ruling effecting integration last Monday in most Dade County schools. Dr. Allen said he and other committee members had been touring this week the schools affected by the Atkins ruling and intended to include this information in the statement to be released in the near future. The committee is required to make a detailed report within 60 days.

It will survey the entire situation in Dade County so far as integration is concerned in the schools. A report is being prepared for the judge and the Dade County Board of Education.

IN THE 60-day report, the committee is to present "its findings and recommendations with respect to the over-all operations of the Desegregation Plan, as implemented by the Board; the practices and procedures utilized at Mays Junior High

School, in effecting the integration of that facility during the 1969-70 school term, for possible utilization thereof by the Board at other integrated schools in the system, and the possibility of pairing Arcola Lake and Van E. Blanton Elementary Schools and to determine whether such pairing, in its opinion, is economically and administratively sound."

Frank Magrath of the National Conference of Christians and Jews, another member of the committee, said the entire committee had agreed to operate in as "quiet" a way as possible. Dr. Allen said the press statement planned for the near future was designed to answer questions the public might have about the nature of the committee and how it intends to operate. He said he and other members of the committee already have received numerous inquiries about its goals and plans since it was formed Aug. 10.

Edwin W. Tucker of the Office of Community Services of the Archdiocese of Miami, said he received four or five pieces of "crank" mail within 15 days after he was appointed to the committee.

Groundbreaking for center set

HALLANDALE — Ground will be broken at 4 p.m. Sunday, Sept. 6, for St. Charles Borromeo Multi-Purpose Center at NW Sixth Ave. and First St.

Located just one block north of Hallandale Beach Blvd., the new center will seat 450 persons and provide rectory offices, according to Father William Gunther, pastor.

John May of Hallandale is the architect for the first building of the parish plant.

Youth corps given 'teen kleen' award

In recognition of outstanding service during the "Teen Kleen" program just ended, the South Florida Neighborhood Youth Corps has received the Skyliner award of the Greater Miami Chamber of Commerce.

The S. Florida Neighborhood Youth Corps had the fiscal responsibility and was in charge of enrollee wages in the program to give-a-kid-a-summer-job which was established early this summer by the Greater Miami Chamber of Commerce.

According to Mrs. Jane Kapman, project director of the Neighborhood Youth Corps, a project of the South Florida Economic Opportunity Council, Inc., established in 1965, her office interviewed more than 1,000 applicants between the ages of 14 and 15 and handled the entire payroll.

"Our involvement," she pointed out, "reflects the involvement of the Archdiocese of Miami in community projects. It was the first time that we witnessed such total involvement for a common goal to assist needy youth," she explained, adding that the \$290,000 effort represented the interest and work of Model City, the National Alliance of Business Men and many other civic groups.

WHEN the program was inaugurated the South Florida Neighborhood Youth Corps had already placed 650 boys and girls in their annual summer job program, one of three conducted by the Corps during the year. When school is in session the Corps conducts a program for out-of-school youths as well as an in-school program during which students work 10 hours weekly while attending school.

Entire counseling of the Teen Kleen project was also conducted by the S. Florida

Neighborhood Youth Corps which also provided supervisors to review applicants daily in the field.

Funds for Teen Kleen, which waged a clean-up campaign in the Model City area with 445 youngsters and similar campaigns in the areas of Opa Locka, Edison Center, Coconut Grove, South Miami, Perrine-Goulds, Florida City, Homestead and Central Miami, with an additional 286 youth, were obtained from the Federal government after the initial \$45,000 was raised by interested local citizens.

OFFICIAL Archdiocese of Miami

CONTINUED FROM PAGE 1

Miami, while retaining other assignment, effective Sept. 3, 1970.

The Chancery announces that upon nomination by the Very Reverend James D. Collins, C.M., Provincial of the Vincentian Fathers in Philadelphia, Pa., Archbishop Carroll has made the following appointments effective Sept. 1, 1970:

THE REVEREND HUMBERT V. McGLINCHEY, C.M. — to Assistant Pastor, St. Vincent de Paul Parish, Miami.

THE REVEREND STEPHEN C. BICKS, C.M. — to the faculty and staff of St. John Vianney Minor Seminary, Miami.

THE VOICE Archdiocese of Miami Weekly Publication

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



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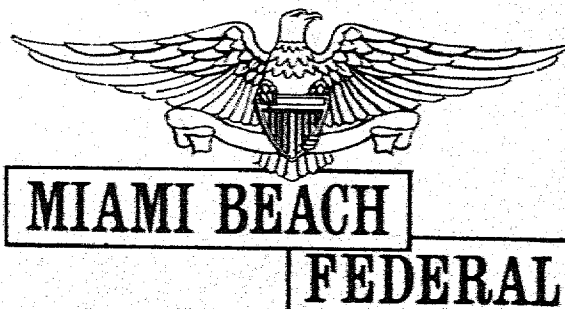
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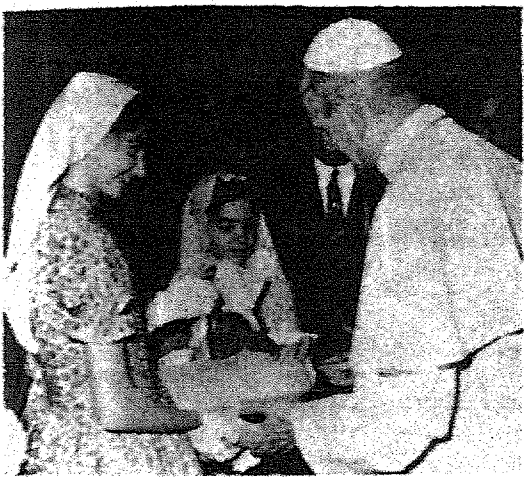
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Young girls offer a gift basket of fruit to Pope Paul VI during a visit to his summer residence at Castelgandolfo. Each year, farmers from the area around the Papal palace bring gifts to the Pontiff.

Celibacy is backed by Cardinal Wright

WASHINGTON — (NC) — Cardinal John Wright, head of the Vatican's Congregation of the Clergy, rejected a newsman's suggestion that the Church drop its rule of priestly celibacy along the comment that unmarried priests are needed more than ever because we live in an age "saturated with sex."

Speaking in a copyrighted interview in the Aug. 31 issue of U. S. News and World Report published here, the former Pittsburgh bishop rapped population explosion rumors as "scare talk."

He also suggested that rhythm method birth control could be made to work if medical men were willing to give up the profits they make on birth control pill sales.

THE Boston-born cardinal said that the root of many of the problems facing the world is the shift from a "know why" society to a "know how" society.

"You see," Cardinal Wright explained, "for a long time we lived in a liberal arts civilization. The great universities of England, the United States, Germany, France were liberal arts universities."

"They've been replaced in the main by technological institutes, by technology — which is to say that the sense of 'know why' has been replaced by the sense of 'know how.' Now, this brings

Fined million over pollution

NEW ORLEANS — (NC) — A U.S. district court judge here fined the Chevron Oil Company an even \$1 million for a company-caused oil spill in the Gulf of Mexico.

Judge Alvin B. Rubin fined the company the maximum \$2,000 on each of 500 counts. In exchange for a company plea of no contest to the charges, the government dropped an additional 400 counts.

The oil spill occurred following a fire on a drilling platform that destroyed pumping equipment. The wells, never fitted with mandatory "storm chokes" to cut off the oil flow in the event of a pumping accident, spewed more than 35,000 gallons of oil a day into the Gulf.

The last well was capped nearly two months after the oil started leaking.

with its inevitable changes of attitude.

"Once people know how to do things, they develop the idea that since they can do them, maybe they shall. And when they've decided they shall, there develops a funny feeling that it's permitted to them."

THE Church's emphasis on the "know why" lies behind its continued opposition to artificial birth control, the Cardinal added.

"The Church has a very serious complaint to make — indeed an indictment — against a civilization that is capable of polluting the air, polluting the rivers, polluting the lakes, but not finding the 'know how' to take care of this pollution problem and of greater exploitation of the resources of the earth in behalf of persons."

"The Church doesn't believe for a single moment that a woman who goes downtown in, let's say, some Midwestern town in the United States to buy contraceptives is making a contribution to the population problem in India or Latin America."

It is this emphasis on "know how," Cardinal Wright continued that has led to the growing acceptance of abortion in the United States. Basing his opinion on English and American common law traditions, the prelate flatly denounced abortion as murder.

ONE possible change in traditional Church teaching that the Cardinal said might come was a relaxation of divorce rules and the possibility that it might become easier for a priest to be dispensed from his obligations.

Pointing to new discoveries in psychology and psychiatry, the Cardinal explained that "there may be people who go through the marriage contract — or for that matter, the priestly ordination ceremony — unfit to do so."

"It is in this area that one might look for an eventual broadening of the attitude of the Church."

"That is to say, we may come to see that some marriages really were not valid from the beginning — because of the immaturity of the people who got married, because of their lack of freedom in any full sense or because of their incapacity for marriage."

5 associations back school aid

WASHINGTON, D.C. — (RNS) — Five national education associations jointly sponsored a "friend of the court" brief before the U.S. Supreme Court backing the constitutionality of government assistance to non-public education in Pennsylvania.

The organizations filing the brief represent religion-related school systems involving more than 6 million students, 17,000 schools and nearly 200,000 educators.

THEY are the National Catholic Educational Association, the Lutheran Educational Association, the National Union of Christian Schools, the National Conference of Yeshiva Principals and the National Association of Episcopal Schools.

The brief pertains to the case, *Lemon vs. Kurtzman*, due to be heard by the high court next Fall and considered a "test case" on the constitutionality of the payment of public funds for secular instruction in non-public schools.

Among those arguing against the constitutionality of the present Pennsylvania law — the Pennsylvania Non-Public Elementary and Secondary Education Act (PNESEA) — are the American Civil Liberties Union, Americans United for Separation of Church and State, the Pennsylvania Council of Churches, the American Jewish Congress, the Pennsylvania Education Association and the NAACP.

The new joint brief was submitted by the National Catho-

lic Educational Association at the request of Pennsylvania Catholic school officials. The NCEA was joined in the effort by the four co-sponsors.

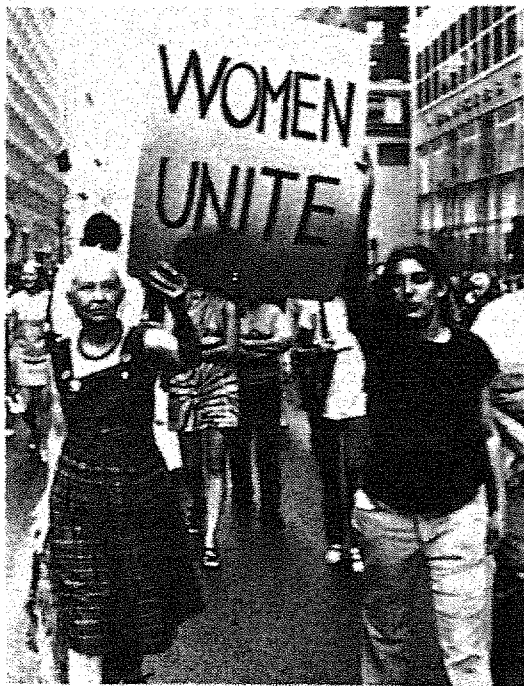
SPECIFICALLY in question in the case is the "purchase of educational services" provided in the Pennsylvania law. The funds provided supplement teachers' salaries and furnish textbooks and instructional materials for secular subjects.

The program is carried out through contractual arrangements between the state and non-public schools.

In a decision handed down last November, the Federal District Court in Philadelphia ruled the program constitutional, resulting in an appeal to the U.S. Supreme Court. The Pennsylvania legislature, meanwhile, voted \$23 million in 1970-71 in assistance to the 550,000 non-public school pupils in the state.

The Supreme Court is also expected to rule on a similar case from Rhode Island where, conversely, the Federal District Court declared the program there to be unconstitutional. This decision was also appealed.

The joint pro-PNESEA brief marked the second time that educational associations joined to sponsor a brief in connection with a landmark Supreme Court decision on non-public education. The first involved a ruling in 1967 which upheld the constitutionality of the New York state textbook program.



Signs and slogans voice feminist themes as thousands march down New York's Fifth Avenue on "Women's Liberation Day, 1970." The day saw major parades and rallies throughout the country where women called for equality with men.

Woman leader hits at 'liberation' bloc

By KATHLEEN McLAUGHLIN

NEW YORK — (NC) — A former president of the National League of Women Voters took a critical view of ladies marching down Fifth Avenue for equality in comparison to the purpose of old-time suffragettes.

"To use the word 'equality' — which means uniformity in this way" for promotion of an equal rights amendment, "annoys me," said Miss Anna Lord Strauss. In addition to league work, for years she has aimed for improvement in industrial, civil and political conditions affecting both men and women.

She dissented from some of the objectives of the women's liberation move-

ment currently promoting the equal rights amendment approved several weeks ago by the House.

THE ladies' campaign, which has borrowed a head of steam from the memory of women's suffrage, is compared by Miss Strauss to the early crusade for the right to vote.

Miss Strauss' great-grandmother, Lucretia Mott, co-sponsored with Elizabeth Cady Stanton, the historic meeting at Seneca Falls, N.Y., in 1848, which formally launched the effort to enfranchise women.

Those earlier female activists, contended Miss Strauss, were fortunate in having votes for women as a common aspiration.

Today's women's rights activists, she said, aren't doing enough to reach public officials who could help them. She added that she distrusts the "fem-libs" call for equality, unless it is made specific.

"Why don't we take advantage of the fact that we are different, and use it to go after one thing until we get it, then go to another — not only to concentrate on getting more money for women in their work, but also to put more women into public office," she suggested. "It isn't only laws that need to be changed, but the implementation of them once they are on the books," she added. "To do that takes hard work and understanding of the government processes — which is what the suffrage movement taught many women."

IN THE flood of publicity that has engulfed today's women's liberation movement with headlines about bra burning episodes, Miss Strauss said she has been left wondering about what motivates some of the participants.

Yet, she cited statistics published by the government of late years verifying that discrimination against women remains rife, especially in the employment field, where pay and promotion for women continues to lag behind that for men doing identical work. Their lack of progress in political appointments is also easily discernible, she add.

Council of women asks equal rights bill study

By LINDA B. MAJOR

WASHINGTON — (NC) — To "keep abreast of the future," the National Council of Catholic Women (NCCW) recently asked the Catholic University of America here to undertake two in-depth studies about women's roles and another about parish life.

Regarding females, researchers would investigate the implications of the proposed equal rights amendment, passed by the House in early August and currently promoted by many feminist groups throughout the nation. A companion study would determine "participation of women in the church."

Miss Margaret Mealey, NCCW executive director at the United States Catholic Conference, explained that while groups such as Women's Liberation urge passage of the amendment, the council "prefers to study its possible effects upon society rather than just jumping on the bandwagon."

IT'S a bandwagon NCCW has stayed off since equal rights legislation was first introduced to the legislature in the 1920s. Throughout the years, Miss Mealey pointed out, NCCW has championed women's rights and worked hard to acquire protective legislation for them. It is this protection — minimum wage laws, widows' allowances, alimony and support payments — which she said the NCCW fears the proposed amendment would destroy.

In May, the NCCW reiterated its opposition to the amendment on behalf of the 10 million women in member organizations. The group stated that the proposed amendment is a "threat to the nature of woman

which individuates her from man in God's plan for His creation."

NCCW "has long had a stand against this amendment because of its social and economic philosophy," said Miss Mealey. Now, she added, there is need for study of its theological implications.

"Is there a different function delineated for men and women — in religion, in society, in the family, in the work-a-day world?" asked a tentative outline for one of the requested studies.

In a letter to university vice president Father John P. Whalen, Miss Mealey discussed the areas to be studied possibly interdepartmentally by the Catholic University.

SHE requested information about the psychological differences between men and women and if they are such "that they would affect the function each has or should have — in the family, in society, in the labor market?"

Miss Mealey also asked if there are optimal roles for men and women and what the psychiatric findings are if optimal functions are ignored.

A second study relative to women would include a historical account of women's participation in the Church, a review of canon law on the subject and philosophical and psychological barriers to such involvement.

A third suggested study would determine NCCW's strength in the local or parish organizations and indicate the "future of the U.S. Catholic parish."

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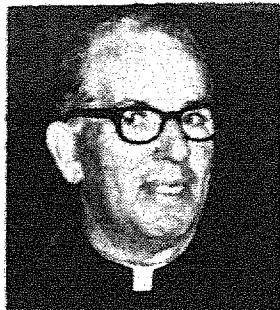
New abbot blessed at St. Leo

Courageous leaders needed prelate states

ST. LEO — Courageous leaders commanding respect and support is the paramount need in the Church and the world today, a member of the hierarchy declared here during ceremonies of abbatial blessing for Abbot Fidelis J. Dunlap, O.S.B., Fourth Abbot of St. Leo Abbey.

Archbishop Thomas J. McDonough of Louisville, who had ordained the new Abbot to the priesthood, preached the homily during the Eucharistic Celebration in the William P. McDonald Center.

Archbishop Luigi Raimondi, Apostolic Delegate in the U.S. was the principal celebrant of the Mass and formally blessed the new Abbot elected here June 12.



Archbishop McDonough

Concelebrating here with the Apostolic Delegate were Archbishop Coleman F. Carroll, Metropolitan of the Province of Miami; Archbishop Thomas A. Donellan, Metropolitan of the Province of Atlanta; Bishop Charles B. McLaughlin of St. Petersburg; Bishop Vincent S. Waters of Raleigh; Bishop Paul L. Hagarty, O.S.B. of Nassau; Bishop Paul Tanner of St. Augustine; Bishop William D. Borders of Orlando; Auxiliary Bishop Abel Caillouet of New Orleans; Auxiliary Bishop John J. Fitzpatrick of Miami; and Auxiliary Bishop George E. Lynch of Raleigh. Other concelebrants included Abbot Baldwin Dworschak, O.S.B., president, American Cassinese Congregation; retired Abbot Marion R. Bowman, O.S.B., St. Leo Abbey; and 12 other Benedictine Abbots.

"THE path of man today is veritably a question mark which utterly confounds the learned and disappoints the most optimistic," Archbishop McDonough declared.

"Unwarranted emphasis is placed upon leadership and yet, all too often, leaders are not fully accredited by those whom they serve," he continued. "To achieve unity through diversity is a challenge which demands the support of all who call themselves Christians, followers of Christ. A leader cannot do it alone because of the complexity of change." Archbishop McDonough pointed out.

Archbishop Coleman F. Carroll was among speakers at a banquet which followed Abbot Dunlap. Episcopal Bishop William Folwell of South Florida gave the invocation and Rabbi Frank Sundhein of Schaarai Zedek Temple Reform, Tampa, gave the benediction.

Noting that "in these troublesome times when even the most activist expressions of the religious life have come under closest scrutiny, it was refreshing to have participated in the venerable ceremony of blessing and investiture of a new abbot, Archbishop Carroll emphasized that the Church in Florida has many ties with the Benedictine monks, recalling that 86 years ago the first four Benedictines carried out their assigned mission to minister to the Seminole Indians and cleared a site for the first crude monastery at St. Leo.

"PLACING the new Benedictine foundation of Florida under the patronage of St. Leo should have great significance in this post-conciliar period of the Church, particularly to all of us here in the nation's most southerly state," the Archbishop explained. "A noted historian, in describing Pope Leo, states that 'He was a theologian like Augustine, a preacher like Chrysostom, and a statesman like Ambrose — an example for any age in his defense of the faith.'"

"These thoughts certainly aptly outline the very reason for the existence of the monastic life here at St. Leo in Florida," the Archbishop said, adding that the Bishops of the Province of Miami express the prayerful hope that at St. Leo's "there will be learned defenders of the faith who maintain a particular loyalty to the Holy Father and who will, by their faithful carrying out of the Benedictine motto, Ora et Labora, be an inspiration to the rest of the family of God."

"Joy is the echo of God's life in us" was the theme chosen for the solemn abbatial blessing, an eighth century rite.



NEW ABBOT Fidelis Dunlap, O.S.B. of St. Leo Abbey was blessed by Archbishop Luigi Raimondi, Apostolic Delegate in the U.S. during

solemn ceremonies last week on the campus of St. Leo College in which 11 other members of the hierarchy participated.



Apostolic Delegate, Archbishop Luigi Raimondi, right, is welcomed to the Province of Miami by Archbishop Coleman F. Carroll, Metropolitan.

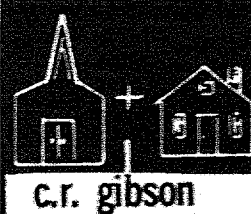


ST. LEO'S Abbot Dunlap, shown center with Archbishop Raimondi, was greeted by Florida's prelates: Bishop John J. Fitzpatrick, Bishop Paul Tanner and Archbishop Carroll, left; and Bishop

Charles McLaughlin and Bishop William D. Borders, right, all of whom concelebrated the Pontifical Mass in William McDonald Center.

"We search in the midst of apathy for leaders who will effectively turn men from themselves and return them to God. If we pray with fervor God will respond generously.

"New saints will rise up to quell the storm and tell us, fear not for Christ is in our midst. The Church of today which is passing through the travail of internal and external dissent, will survive these traumatic times — and the words spoken to Peter and now to Paul will have new significance: 'Thou art Peter and upon this rock I will build My Church.' " — Archbishop Thomas J. McDonough.



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U.S. Bishops' Labor Day statement

Accompanying is the annual Labor Day statement prepared by the Urban Life Division, Social Development Department, United States Catholic Conference.

In response to this urgent appeal by Pope John, we propose to deal specifically, in this annual Labor Day Statement, with the pressing problems faced by one of the most neglected segments in American society — the so-called white ethnic working class. We do so with the hope of being able to help bring about true peace in our national community "in truth, in justice, in love and in freedom."

For many years, we have tended to set aside or ignore ethnic differences in this country as though they were no longer consequential. We have allowed ourselves to believe that our society is divided principally on black-white lines, with a nod toward the Indian and the Spanish-speaking population. The large white majority of working people — whether poor or middle class — is thought of as being a homogeneous mass lacking in its own internal divisions and its own peculiar problems. Perhaps this emphasis may be excused in the light of the pressing concerns of the black and brown minorities. Nevertheless the continued neglect of the white ethnic working class is bound to bring disastrous results in its wake.

WHILE we have forgotten the days of massive immigration, the first and second and third generation descendants of the major immigrant groups retain in many ways an identifiable ethnic character.

Many mixed ethnic communities are commonplace in the large cities of the United States. Some Irish, French, Polish, Slavic, Italian, Syrian, German, Jewish, and other ethnic enclaves are still plainly visible in the social pattern. Most often, we tend to think of these people as being able to solve their own problems, which in large measure they do. There are, however, tensions within and between the ethnic groups and between the ethnic groups and the black and brown communities which are potentially very dangerous. Ethnic communities and neighborhoods must be considered as a social asset, for they provide security and stability to this portion of our society.

When, however, they are faced with rapid social change, as they are now on many fronts, they can produce confrontations that are socially destructive. Since many of these groups are almost totally Catholic, and in some measure still tend to cluster about the Church as an institution, the Church has not only the responsibility but a providential opportunity to play a constructive role in helping them to solve the many problems with which they are now confronted.

Public and private agencies devoted to the restoration of urban America have largely ignored working class whites in designing programs to eliminate poverty, substandard housing, racial discord, declining schools, and physical decay. It is difficult to rationalize neglect of these citizens, given their number and their strategic location in our urban areas.

WHILE the sons and grandsons of European immigrants can be found in various social and economic strata, a large number of them are blue-collar workers. They are the backbone of the labor force in most of our industrial cities, mining towns, and manufacturing centers. They still reside in older, mixed-ethnic neighborhoods, or have relocated in predominantly blue-collar suburbs. The needs, frustrations, and problems of these largely working class groups are urgent and varied.

We reject the widespread accusation that these people are the primary exponents of racism in our society, although we do not deny that racism exists in their ranks. We find that race relations in America's big cities have come to mean increasingly the relations between the blacks and/or the browns on the one hand and white ethnic working class people on the other. This happens because, increasingly, business and institutional leadership no longer lives in the city and the upper middle class has either fled or is fleeing to the suburbs. It is obvious, therefore, that if there is to be a resolution of the racial crisis which currently grips our society, a critical role will be played by white ethnic working class communities. We believe that white society at large should spend less time looking for a scapegoat for this racial crisis and more time considering how to assist the people in those communities which are situated on the racial frontier.

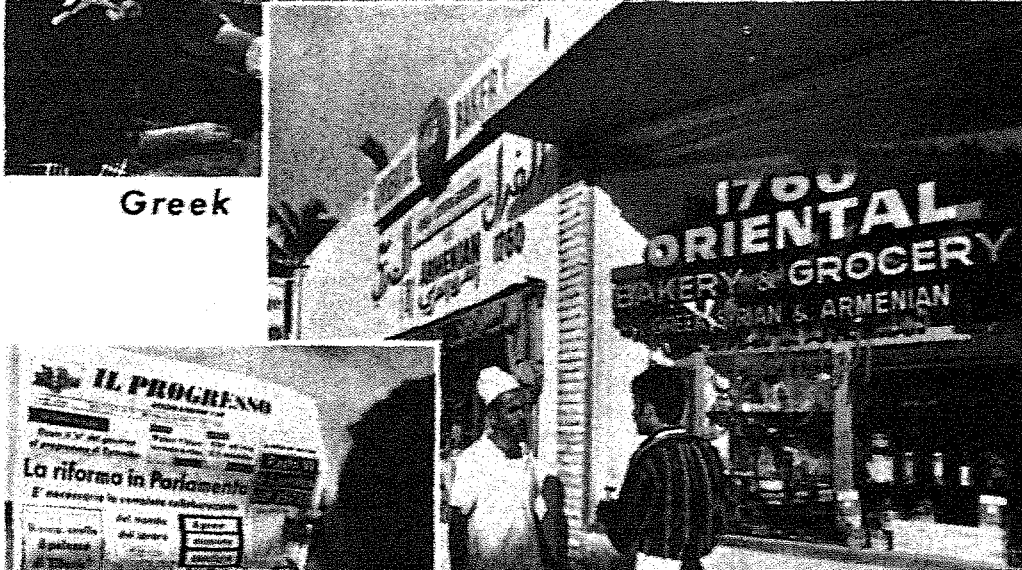
Since the end of World War II, scholars, journalists and social reformers have devoted little attention to the white ethnic



Greek



Cuban



Syrian, Armenian



Italian

working class communities. It was assumed that the offspring of European immigrants had lost their identity in the "melting pot," that they were well entrenched in the middle class, and that the plight of the new urban immigrants, the non-white minorities, deserved priority attention. Recent studies clearly indicate, however, that many elderly white-ethnics are living in abject poverty, that most working class families do not earn "middle class" incomes, and that white blue-collar youth must grapple with many of the same problems that have produced such widespread alienation among affluent college youth.

AS THE result of two decades of neglect, we know very little, unfortunately, about the white ethnics — their precise numbers, the composition of their communities in terms of age, occupation, income and education, and the importance of their cultural heritage in understanding their social behavior. More recently, however, the academic community, the mass media, the foundations, and a growing number of people in official Washington have rediscovered the "white ethnics." This renewed interest is based on the realization that to continue to ignore their valid needs is to jeopardize those efforts which are designed to restore urban America and to reduce social discord rooted in economic insecurity and racial misunderstanding.

The working class whites who live in our metropolitan areas have many unmet needs. Long standing neglect on the part of our nation's mainstream institutions has produced a deep-seated feeling of alienation among a growing number of this largely Roman Catholic population. These first, second and third generation Americans of European descent live in close proximity to blacks and browns and share many of the problems and frustrations of their non-white neighbors. But mutual suspicion and fear have precluded recognition of these common problems and needs.

Labor unions, in the light of run-away inflation and growing unemployment, recognize the anguish and ever increasing concern of the working class. As the official newspaper of the national AFL-CIO recently stated: "The truth is, the majority of people who work for a living are not a part of 'affluent America.' The median family made \$8632 in 1968 — less than the 'modest but

The great task incumbent on all men of good will is to restore the relations of the human family in truth, in justice, in love and in freedom.

Pope John XXIII, Peace on Earth

adequate' standard designed by the government. In 1965 the average industrial worker with three dependents took home \$88.06 a week, his after-taxes pay in 1969 was \$87.27 when price adjustments are taken into account."

The lack of adequate housing is also a matter of deep concern to the working class. Four out of every five American families cannot afford to buy a house that is priced halfway between the cheapest and the most expensive. HUD secretary, George Romney, has pointed out that \$27,000 is now the national median housing price. On the average, a family would need an income of nearly \$14,000 a year to buy and maintain such a house. Mr. Romney concluded, "Fewer than 20 percent of U.S. families make that much. Five years ago, the median house was within reach of two out of five families."

WE BELIEVE that the Church must play a pivotal role in bridging the ever widening gap between work-class ethnic whites and the non-white minorities if we are to build an effective coalition for constructive social change in urban America. The Church should initiate new efforts to cooperate with the white working class and to help them develop community structures towards this end.

A great potential exists for racial reconciliation and the building of new coalitions of blacks, Puerto Ricans, Mexican-Americans and white ethnic working class people on issues of common interest and concern. Such coalitions will not be possible, however, until white ethnic working class communities begin to receive sympathetic attention from the major institutions in our society and meaningful help in dealing with their very real problems. In the present vacuum of concern by government, the foundations, the universities, and the Church, the danger is terribly real that the demagogues of hate will prey on the anguish of these communities and will further divide those who should be natural allies in reordering the priorities of our society in the interest in human needs.

In order to rebuild and restore American cities and develop the kind of relationship that will be positive rather than negative between black and brown minority groups and white ethnic groups, the following suggestions are in order:

1) A major effort is necessary to inform

and sensitize mainstream institutions, both public and private, to the varied social, economic, and cultural problems existing in working class white ethnic communities.

2) Residents of ethnic communities must be provided with information and research assistance which is relevant to social, cultural and economic community development.

3) Social scientists and other scholars, in cooperation with community leaders, must help design educational programs dealing with ethnic studies (black-brown-white) in primary and secondary schools, both private and public.

THERE is also a need to:

1) Research ethnic and/or working class factors in today's urban ferment.

2) Explore the use of federal and private programs in cultural, economic and social development, and new methods of participation in these programs by ethnic communities.

3) Encourage federal agencies to explain their programs in a more meaningful way to working class white ethnics.

4) Re-examine programs in manpower development, housing, medical care, education, etc., in an effort to meet more effectively the legitimate needs of neglected ethnic groups and to expand their involvement in these programs.

5) Develop new legislation to meet the needs of working class white ethnics who are presently excluded from a wide range of federal programs.

6) Encourage community residents to become involved in their cities, and to identify, support and help design programs for social, cultural and economic development.

7) Urge the mass media to correct the kind of stereotyped reporting which portrays ethnic groups and working class people in a negative light. The news media's recognition of the legitimate concerns of the white working class and fair and accurate reporting of their problems is an important first step towards reducing their alienation, which has deflected them from recognizing that they share many problems and concerns in common with their non-white neighbors.

The rediscovery of ethnic awareness among working class whites as well as blacks and Spanish-speaking can be a progressive factor in solving America's urban problem. A new view of American society as culturally pluralistic, with various groups being equally respected, must be fostered if we are to develop the multi-racial coalition needed to resolve our urban crisis.

MANY ethnic groups in our urban society are already organized around the Church. Social and fraternal groups also play a very important role in the various ethnic communities. The Church, in cooperation with such groups (e.g., the Black-Polish Conference of Detroit), can do much to achieve common community goals. Such cooperation can effectively reverse our local and national spending priorities so as to enable us to deal more realistically with the many domestic social and economic problems which now so tragically divide us.

At the community level, the parish priest has an indispensable role to play in initiating cooperation between the various minority and ethnic groups. He must be aware, above all, that the new ethnic consciousness in urban America, which we heartily support, should never allow ethnic groups to close in on themselves or to use ethnicity as a means of excluding others. The role of the parish priest also includes:

a) Teaching ethnic groups how to respect the best in their own cultural heritage.

b) Teaching these groups the real value of a free and open society in which all groups are equally respected.

c) Isolating common community problems affecting all urban residents and uniting the various ethnic and minority groups in solving them.

d) Preventing polarization and closed-mindedness among these groups.

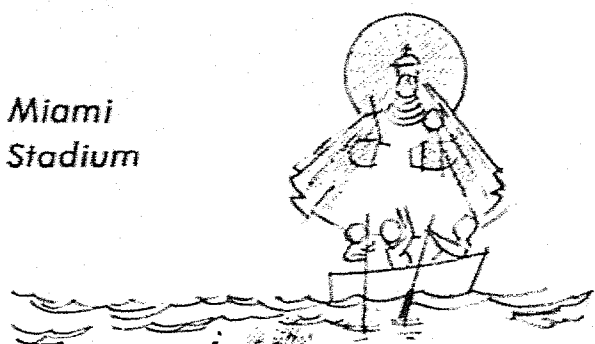
e) Developing an international awareness among Americans because of the ties of some ethnic groups with their relatives in other parts of the world.

The urban crisis, at its core, is a human and a moral crisis. Thus the importance of the Catholic Church in helping to resolve it. The Church in this country has traditionally been an urban church. Its institutions represent a crucial force that might well be decisive in restoring our cities and determining the future life-style of urban Americans.

The Church's strength, through its clergy and laity, is now more vitally needed than ever before to assist largely Catholic ethnic neighborhoods in our cities to develop social, economic and cultural programs designed to restore justice, peace, and social harmony in urban America, the most ethnically and culturally pluralistic nation in the world.

Editorials

Miami
Stadium



Sunday, Sept 6,
7 P.M.



Most Americans think of racial tensions and their problems solely in the light of the situation in the Black community. They will be surprised to learn that "continued neglect of the white ethnic working class is bound to bring disastrous results in its wake."

Neglect by whom? Government, foundations, universities, journalists, social reformers. And who formed the white ethnic group? Second, third generations of Irish, French Polish, Slavic, Italian, Syrian, German, Jewish, who still form solid pockets of humanity in large cities and who have not, as commonly thought, been absorbed in that formless mass known as the middle class.

The dark prediction of disasters likely to come from continued neglect of these ethnic groups is found in the annual USCC Labor Day Statement. In a strongly worded plea for understanding of this hidden problem, the statement underlines the common tendency to think of our society as divided along black-white lines, as if the ethnic communities have no internal problems worthy of note.

Since the second world war, when social injustices began to enter the public consciousness, the plight of the blacks gradually gained the attention of society at all levels, while at the same time the similar problems and needs and tensions of the white ethnic groups were ignored.

ONLY recently have the mounting tensions in these communities been noted by those who can sound the alarm to our whole society. The statement affirmed that the white ethnic groups are a social asset since they provide security and stability in one area of society. Nevertheless, since these

people have been faced recently with rapid social change, "they can produce confrontations that are socially destructive."

Many have blamed these white groups for upholding racial justice for blacks, probably because race relations in urban areas are usually thought of in terms of relations between the black and brown on the one hand and the white ethnic group working class on the other. The rest of the community has gone to the suburbs. Wisely the statement points out that "if there is to be a resolution to the racial crisis... a critical role will be played by white ethnic working class communities. We believe that white society at large should spend less time looking for a scapegoat for this racial crisis and more time considering how to assist the people in those communities which are situated on the racial frontier."

With a note of optimism the statement claims that "great potential exists for racial reconciliation of all groups on issues of common concern. It outlines the increasingly important role of the Church and the parish priest in the resolving of these tensions and in making known positive solutions. It urges government, foundations and the universities to move quickly so that the "demagogues of hate" will not cause further divisions.

It stresses the fact that "a new view of American society as culturally pluralistic, with various groups being equally respected, must be fostered if we are to develop the multi-racial coalition needed to resolve our urban crisis."

This statement obviously should be widely discussed and pondered.

Medellin: two years after; powerful impetus spreading

By JOSE IGNACIO TORRES

BOGOTA — (RNS) — The historic and widely acclaimed Catholic bishops conference at Medellin, Colombia, held just two years ago and hailed as the "new Pentecost" for the Latin American Church, has become a symbol of controversy.

Seen by some radicals on the left as a blueprint for "anarchy" or "violent revolution," and viewed by some on the far right as a mandate for prolonging traditional social concepts, Medellin has nevertheless unleashed a powerful impetus in many directions throughout the continent.

Certain political sectors see in its conclusions a call for "improper interference" by the Church in areas where the Church has little or no competence. Yet, certain religious sectors feel that the Church following Medellin has been excessively lethargic. For others, Medellin is no more than "literature."

YET one of the innovators of the Medellin conference, Bishop Eduardo Pironio, secretary general of the Latin American Episcopal Conference (CELAM), has other ideas.

He said in an interview marking the conference's second anniversary that Medellin was certainly a "new Pentecost" or rebirth of the Church in Latin America "if we recall that the first Pentecost brought the fullness of the Christian mystery to the world and started a missionary Church."

But he emphasized that Medellin was "essentially a religious event, a salvific gathering, an evangelical realization" that "infused in the Church a new spirit of conversion."

Bishop Pironio said it was inevitable that the documents

of Medellin would be interpreted in many different ways by many different persons and used to justify radical positions to the left and to the right. He blamed this on the lack of a serious attempt to interpret the documents in their "essential evangelical context." He added:

"They have been read and interpreted with excessive flippancy, from an exclusively sociological perspective, without any intention of penetrating and exposing their theological meanings."

HE CHARGED that there are "people interested — on the right and on the left — in presenting Medellin as a temporal explanation of the Church or as an absurd rationale for inciting to violence."

Bishop Pironio said that "in the name of Medellin anarchy has been proclaimed and it spurs a further rupture in society."

At the same time, he noted, the directives coming from the Medellin conferences certainly denounced "as a situation of sin" all aspects of "institutionalized violence" and urged a radical change in oppressive structures wherever they have existed or continue to exist.

"But in no way," he said, "did Medellin justify or present an apologetic for violent revolution that is neither Christian nor evangelical."

On the other hand, Bishop Pironio stated, another kind of "disfiguration" of Medellin that one encounters is a "simple identification" with the concepts of purely "human promotion."

ACCORDING to the prelate, this identification assigns to the Church the primary and exclusive task of promoting the historical liberation — socio-economic and temporal — of man. But, he noted, "it is neither the true mission of the Church nor is it in the true sense of Christian liberation."

He declared that Medellin "is a prophetic condemnation. This is one of its great values because its condemnation is fundamentally aimed at those within the Church. And this is good because we stop to examine ourselves and strike our own breasts with sincerity, before throwing rocks at others."

Stating that one of the strongest concepts emerging from the Medellin documents today is that of liberation, Bishop Pironio said the word itself in many areas is considered "treasonous" or "subversive". For some, he added, it means turmoil or a "call of battle that is justified, or sanctified."

THE Christian sense of liberation, he went on, is "nothing other than that described in the Scriptures on the history of salvation and includes the total expression of the mystery of Christ's sacrifice, his death and resurrection. Christ is essentially the savior, the liberator," he said.

Turning to liberation in the temporal sense, Bishop Pironio said it directs itself to the absence of suppression of all men and offers man the opportunity to be the master of his own destiny.

"It is not Christian for one man to dominate another," he said, "or for one people to dominate another." He added, however:

"Christian liberation is before all... and no liberation can be achieved without embracing the totality of man and his history."

But the bishop said it is possible to reduce Christian liberation to the socio-economic and political levels because the liberation by Christ inspires justice and love.

Stating that Medellin has divided the history of Latin America, the bishop said "we are nevertheless not talking about a new Church as if before Medellin it had been unfaithful to the Gospels, as if only now did it discover its mission."

"What is essential in the Church that stems from Medellin," he said, "is its identity with Christ and that it assumes the progressive transformation of all Christians in Christ."

Of the future, Bishop Pironio said he looks to a growing "anxiety among Christians for an authentic sense of evangelization, for a sense of prophetic function, the pre-occupation 'essentially religious' for the integral salvation of man, and the promotion of the solidarity of all peoples and nations.

Struggle in North Ireland called fight for justice and equality

CINCINNATI — (NC) — He came to Cincinnati with officials of the Cincinnati branch of the Hibernians. Cardinal William Conway of Armagh recently named Hume chairman of the new Northern Ireland Resurgence Trust, a kind of anti-poverty program set up by the cardinal for housing and industrial development in the country.

One of the first to support the effort was the Ancient Order of Hibernians of the U.S., which has contributed more than \$100,000 to the trust in its first three months of existence.

Formerly a teacher of history and French at St. Columb college, Londonderry, Hume said he "came up through the civil rights movement into politics and Parliament."

AN independent in politics, he belongs to the Citizens Action Committee, which, like Bernadette Devlin's People's Democracy Group, is devoted to civil rights. "But we have different goals from those of Miss Devlin's group," he said, pointing out that he couldn't accept her

socialist thrust.

He praised her "obvious talent," however, and said that "we all resent the fact that she was sent to prison. She did nothing more than thousands of others who are not in prison." Miss Devlin, a member of Parliament, is serving a six months' jail sentence for participating in a Northern Ireland riot.

Hume said he has seen some progress in the civil rights struggle. "We have a one-man, one-vote system now," he noted, and he suggested that gerrymandering — drawing the lines of political districts to favor the ruling Unionist party — was on the way out.

BUT his hopes of reconciliation in Northern Ireland are diminished by the activities of "men like the Rev. Ian Paisley," who Hume said, "abuse religion to prey on the fears of people and create social resistance to the cause of change and reform."

Paisley, leader of an outspoken anti-Catholic group called the Ulster Volunteer Force, was sharply criticized last year by a government

commission of inquiry into the Northern Ireland disturbances. The commission accused Paisley of "inflaming passions and engineering opposition to lawful and what in all probability might have otherwise been peaceful demonstrations."

The commission also found that officials of Northern Ireland's ruling Unionist Party had flagrantly gerrymandered local voting boundaries to keep Catholics out of office, favored Protestants in government jobs and "manipulated" public housing allocations.

According to Hume, the ascendancy of the Unionist Party for the past 50 years is a major part of his country's problems.

He also said that "we are seeking peaceful solutions and we deplore violence," commenting that rock-throwing usually is the work of "unemployed youth."

Hume said he believes that some measurable steps have been taken toward solving his country's problems.

THE VOICE

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President

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MEMBER: The Catholic Press Association, Inter-American Press and Florida Press Associations.

SUBSCRIBES TO: NC News Service, Religious News Service, Catholic Features Cooperative and Catholic Press Features.

TELEPHONES
Editorial — 758-0543
Advertising — 754-2651
Circulation — 754-2651

Fort Lauderdale — 525-5157

MAILING ADDRESS
P.O. Box 1059
Miami, Fla. 33138

The Archdiocese of Miami Weekly Publication embracing Florida's eight southern counties: Broward, Collier, Dade, Hendry, Glades, Martin, Monroe and Palm Beach.

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EDITORIAL: Marjorie L. Fillyaw, local news editor; Allen J. Brent, copy editor

PHOTOGRAPHY: Tony Garnet
SPANISH: Gustavo Pena Monte, editor; Manolo Reyes, contributing editor.

ADVERTISING: Clyde Carter, Jack Rayner, Herb Blais, Linda Lawrence, Maria Alvarez, Fred Dorlon, Broward rep.

CIRCULATION: Fred Priebe, supervisor; Bea Anderson, Bernadette Baca.

ADDRESS:
6201 Biscayne Blvd.
Miami, Fla. 33138

Thinking: new and blurry

By MSGR. JAMES J. WALSH

Not so many years ago, it was rather simple to mark off dividing lines between those who felt life had a positive, definite meaning involving existence beyond the grave and those who repudiated belief in immortality and eventual union with God.

To over-simplify the matter, one may say that those who believed in God usually held that a person's attitude in this life determined his condition in the next life, while atheists, non-believers in general, denied that life had any meaning other than that which an individual may give it. It was a question of the good guys and the bad guys, the believers and non-believers, and, as I said, the dividing lines were quite clearly laid down.

The picture has blurred considerably now, and the lines of difference zig zag in a confusing pattern. Many have been influenced by existentialism to the point that their thinking no longer is centered on God but on man.

It used to be rather universally accepted that man could learn only from his Creator the reason for his existence. Now man wants

to learn it from himself, not from Revelation. He is preoccupied primarily with his own freedom as an individual, with the consciousness of his own feelings and thoughts and fears and problems. He resents any unchanging formulas of belief which already lay down exactly the purpose of his life, and how he is to fulfill it. This lessens his freedom and makes him thereby less a man.

RECENTLY Pope Paul touched on this comparatively new aspect of current thinking in one of his Wednesday talks. He spoke of the trend to consider God useless in the world today. This attitude, if persevered in, the Pope stated, results in "a renunciation of the search for God, an abandonment of religious practice and the achievement of a certain ease of conscience." For a certain time at least, it may lead to "a discovery, a liberation, a free way; there is no longer need of God."

Pope Paul went on to talk about the influence of existentialism in the preoccupation of man with his own interest and values while discarding God. And he put his finger on the thought which for nearly two thousand years has balanced the thinking of many —

"what does it profit a man, if he gain the whole world, but suffers the loss of his own soul?"

Man still seeks salvation. He cannot stop seeking happiness. It is a relentless drive of his very nature to seek fulfillment. And the history of frustration is threaded with the futile attempt of man to find fulfillment and peace within himself, apart from God.

PERHAPS in every life there are periods when God seems useless or when He seems to be uninterested in us. But not for long. His usefulness is unforgettable if one seeks fulfillment, because it was God Who said, "I am your Salvation."

Pope Paul ended his brief talk with this cogent thought, worth repeating. He said, "A Christianity entirely directed in a horizontal line — according to a modern expression — that is to say, without God and even without Christ-God, directed to others, to mankind — how can it be maintained without the vertical flow of God's love that descends and ascends back to God? And will it not be exhausted and perhaps become perverted by no longer having this intimate cogent name of God, and so no longer be able to give the name of brothers to others in an



MSGR. JAMES J. WALSH
authentic manner, as sons of the same God and Father?"

IF ANYONE needs further evidence that the times are changing radically and that the old forms of vocations do not have the same appeal for young people, let him note these two news items.

There is a celibacy controversy among Buddhist monks. A group of monks married, struggled for recognition from "The Ministry of Culture and Information" in Korea, obtained it, and now find themselves bitterly opposed by the other group which remained celibate.

The Pope's Swiss Guard cannot gain recruits. They number only 50 now, about 35 below the full complement. This summer Swiss students had to be assigned temporary duty with the Guards in order to fulfill their obligations at the Vatican and Castelgandolfo.

Neither of these items is earthshaking. But they underline the universality of restlessness and change in our world today.



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Teachers, preparing for a new year, told to be instruments of God's grace

The principal role of the teacher is to "teach Christ" and to be Christ-like in attitude, hundreds of Catholic school instructors were reminded during Pontifical Mass of the Holy Spirit celebrated Friday in the Cathedral to mark the opening of the school year.

Bishop John J. Fitzpatrick, Director of the Archdiocesan Department of Education, celebrated the Mass, in which both Religious and lay teachers participated in preparation for a return to classes Monday.

Speaking briefly at the conclusion of the Mass, the Bishop emphasized the obligation of the teacher to "teach Christ and His love for all men," pointing out the need for kindness to each other, to parents and to the children. He encouraged teachers to take an interest in the work of others and to be generous in crediting others for one's personal success. A sense of humor, he added, is a requisite for teaching as well as an honest look at one's own deficiencies.

IN HIS HOMILY, Msgr. William F. McKeever, Archdiocesan Superintendent of Schools, told the teachers that the effectiveness of their vocations as teachers will be assured only to the extent that they are instruments of God's grace.

He noted that school faculties in the Archdiocese have made great progress in professional excellence and reiterated that the Archdiocese of Miami is one of the few dioceses in the country which has held the line on Catholic education and not closed any Catholic schools.

"The name of the game in education today is innovation with resourcefulness," the educator emphasized. "The old lock-step stereotyped educational format of the past is happily gone and the ingenious teacher today, instead of being inhibited, is encouraged to meet the varying needs of the students as individuals with a variety of approaches."

Msgr. McKeever noted that the community at large, "partly due to our campaign during the past year, is becoming aware for the first time of the miracle of Catholic education and its contribution to the welfare of society."

"Our youth, while they worry us and sometimes get into trouble, are eager for a set of ideals by which to live. Researchers tell us that this younger generation is more religiously concerned than any before them. To their credit, they reject violently dishonesty and hypocrisy. They are thirsting for integrity and truth and will respond when they think they have found them," he declared.

THE NECESSITY for responsible concern, competent instruction and guidance and Christlike example becomes great as a result of this, he continued, stating the need to be especially responsible in the area of religious instruction and activity. In his opinion some confusion and perhaps harm has resulted in recent years from quick rejection of some Catholic traditions as irrelevant and the acceptance of novel approaches of some theologians that do not always coincide with the teachings of the Church.

"While the Church has encouraged research and open dialogue," Msgr. McKeever explained, "ultimately the magisterium of the Church must prevail."

Msgr. McKeever reassured teachers that "If you have taken the trouble to be correctly informed and live by your faith, you should be confident and not hesitant as some are today. With God's help you will come through to your students as a genuine Catholic who confirms teaching with Christlike example," he said.



Archdiocesan teachers participated in a special Pontifical Mass of the Holy Spirit celebrated by Bishop John J. Fitzpatrick, seated, last Friday in the Cathedral. Msgr. William F. McKeever, Archdiocesan Superintendent of Schools preached the homily.



Religious and lay teachers from elementary and secondary schools in the Archdiocese of Miami were guests of the Archdiocese for a luncheon held in the Archdiocesan Hall after Mass. The occasion was part of an orientation program.

The spirit of St. Paul for teachers

BISHOP FITZPATRICK



*If all my pupils get A's and I have not charity, I am nothing.
If the Herald and The Voice, laud my efforts to the skies and I have not charity, I am nothing.
If all teachers are jealous of my talents and success, and I have not charity, I am nothing.
If all my pupils get scholarships, and I have not charity, I am nothing.
If I collect the largest teacher's salary in the Archdiocese, and I have not charity, I am nothing.
If all my pupils win all the science awards against all the Catholic and public school pupils and I have not charity, I am nothing.
If I have offers from five schools to please come and teach there next year, and I have not charity, I am nothing.*

—Bishop John J. Fitzpatrick



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Rabbi Lehrman objects to relaxing smut laws

CONTINUED FROM PAGE 1

fulfill the mandate and therefore went to the extent of studying the relationship between dissemination of pornography and anti-social behavior. This is why we had the Effects panel.

Q. — In this connection regarding Congress' original mandate, voicing concern

Neglect of white working class hit

CONTINUED FROM PAGE 1

from allying with their nonwhite but problem-sharing neighbors.

This fear and hostility, the statement added, has led to open conflict between the races and to repeated charges of "racism," leveled at members of white ethnic groups in racially mixed cities.

THE Labor Day statement rejected "the widespread accusation that these people are the primary exponents of racism in our society, although we do not deny that racism exists in their ranks."

Because business and professional leaders no longer live in the cities, the statement added, "it is obvious . . . that if there is to be a resolution of the racial crisis which currently grips our society, a critical role will be played by white ethnic working class communities."

In an effort to prevent "demagogues of hate" from filling the leadership vacuum among the white working class, the statement suggested:

- A major effort to sensitize American institutions to the problems of the white working class.

- Efforts to supply ethnic community residents with opportunities for social, cultural and economic community development.

- Development of ethnic studies programs in primary and secondary schools.

- Federal efforts to explain programs in a meaningful way.

- Expansion of housing, education, manpower development and medical care programs to include members of white ethnic groups.

Because so many members of the nation's white ethnic groups are Catholic and because the problems presented by unrest in the cities are moral, the statement said the Church and its leaders had a special role in solving the country's urban crisis.

Church efforts, the statement continued, should include development of present Church-related ethnic societies, prevention of polarization and encouragement both of ethnic pride and international awareness.

about pornography, do you feel that this is the effect that will be achieved by the report?

A. — No! I feel this is why I have made a statement in which I disagreed with the final report. I feel that the evidence and the findings of the commission are not conclusive enough. They are not broad enough and therefore, I feel, that we are not in a position at this time to base upon the findings of the commission to conclude as we did. Therefore, I do not go along with the removal of the restrictions for adults.

Q. — Do you feel that undue emphasis was placed upon one panel's findings rather than upon another's. In other words do you feel that the emphasis was placed in the report upon the recommendations of the Effects commission rather than the Positive Approaches group?

A. — I don't know, although I do think that the Effects panel perhaps was highlighted more than anything else, in view of the fact that this was the most revealing panel. The Effects panel you see, dealt with that part of the Commission's work which was unknown, which was of great concern.

Q. — Do you feel that the Effects panel's decisions were based upon sociological values rather than the overall view displaying concern for the morality and for the fibre of the total community?

A. — I feel that the Effects panel went out of its way to exclude moral aspects. I think that it, naturally, worked within the framework of sociological studies based upon various surveys and tests, scientifically approached.

Q. — Do you feel that the findings of your Positive Approaches group will be taken into consideration when the report is implemented — sufficiently enough to offset the total reaction to the report?

A. — Not offset — this is why I am opposed to the final conclusions of the Legal panel and the legislation it suggests. No, I do not think we are in a position yet to say. I do not think though, if we do implement the findings of the Positive Approaches panel, that we will go a long way in helping the situation in preparing our young people, let's say, to face the problems of abnormality.

Q. — Do you feel pornography is having a detrimental effect upon society today?

A. — I feel that it is part and parcel. I look upon pornography and obscenity as part of the general moral crisis that we are facing. It's part of it all. I feel that it is something we ought to try to eliminate with every possible tool that we can.

Q. — Are you satisfied with the report in full? Do you think there should be some further amplification upon the report?

A. — Yes, I feel that the report was completed very well from an organizational and scientific point of view. However, I feel that social science is not an exact science, a

perfect science, and therefore there are elements which have been eliminated. I feel that more time was necessary to make sure that the findings would be conclusive. I am not satisfied. This is why I came out with my statement that I am opposed, at the present time, to eliminating the restrictions and changing the laws in reference to adults. I also feel strongly, in view of the fact that I find the findings inconclusive — there ought to be, because of the nature of the crisis in which we live, that there should be some continuation of the work of the Commission. This should consist of the intellectual, the cultural, religious and scientific leadership of the country. It should be conducted over a five year period.

Q. — When the majority report is issued, do you feel that it will be regarded as the total findings of the Commission, not taking into account the individual reports of panels, and members? Do you feel that the general public will conclude that the Commission does propose the elimination of all restrictions for everyone?

A. — Of course it all depends upon how the report will be presented by the public relations media and by the communications media. It all depends. I think there is enough feeling on the other side to counteract it. I feel that if the positions of the various dissenting commissioners will be presented, then, we will have a very objective view of what it's all about.

Q. — Since the report's findings are almost diametrically opposed to those of Congress when the Commission was

established, do you feel that this aspect will be sensationalized?

A. — Oh yes, I'm sure it will be. It will be sensationalized. It will be used by those people, who, so far, according to the surveys, felt that there should be a much more liberal approach to the legalization of obscenity and pornography. I think there are enough commissioners who take issue with the majority report.

Q. — Would you be opposed to the President withholding the report?

A. — No, no! I would have no opposition. No, it's very possible that it would be a very wise thing at the present time to withhold it until further study. It's so delicate a subject — so sensitive a subject.

Q. — Do you think there can be any effective action taken should the Legal panel's report be accepted and all laws are eliminated concerning pornography? Won't the community be helpless?

A. — Oh no — I think they can take action. I mean, even though I oppose legalization for adults, I feel that the suggestions of the Positive Approaches panel can still work, basically because local communities and states maintain their standards.

Q. — Even with the laws we have today we have a proliferation of obscene material among youth. How will we prevent this if all laws are dropped?

A. — It will be difficult, very difficult. I think it will impose a greater responsibility upon the home, the church, the synagogue, and the school — also, especially upon the community leadership.

Nixon asked to decline action on smut report

CONTINUED FROM PAGE 1

churchmen, "but he felt that the studies were not of a sufficient duration.

The Rabbi pointed out that the present commission did a most conscientious job based upon the data at its disposal. But he felt "that the evidence and findings of the commission are not conclusive enough."

"They are not broad enough and therefore, I feel, that we are not in a position at the present time, based upon the findings of the commission to conclude as we did, and therefore, I do not go along with the removal of the restrictions for adults."

"We would be remiss in our duty," Archbishop Carroll declared, "if we failed to warn of the moral breakdown that imperils our nation due to the proliferation of obscenity."

As a member of the Positive Effects panel of the Commission, Rabbi Lehrman

urged the utilization of "every tool available in combating all forms of corruption."

"THE INTEREST and a better approach on the part of the family should be stressed," Rabbi Lehrman said. "Parents should supervise what their children see and read. He urged a better guidance program on the part of parents."

"Good sex education programs in the church, the synagogue and the schools are needed. Better programs, because, of course, unfortunately many of the sex education programs are inadequate today and vary because of the lack of proper materials and also because of lack of competent staffs."

"Also, if we have groups of people, organized groups of people, who would let themselves be heard on the subject, this would insure that the laws that are existing will be observed."

How they voted on abortion bills

Representatives who voted against liberalized abortion bills

Mr. Speaker, Frederick H. Schultz, D, Jacksonville; Lynwood Arnold, D, Jacksonville; E. Pope Bassett, R, Maitland; George I. Baumgartner, D, North Miami; William H. Bevis, D, Ft. Meade; Ed. Blackburn Jr., D, Tampa; Bob Brannen, D, Lakeland; Lew Brantley, D, Jacksonville; Joe Chapman, D, Panama City; David C. Clark, R, West Palm Beach; John R. Clark, D, Lakeland; A.H. Craig, D, St. Augustine; John Crider, D, Jacksonville;

Paul W. Danahy, D, Tampa; Charles E. Davis Jr., R, Vero Beach; Harold G. Featherstone, D, South Miami; Edmond M. Fortune, D, Pace; W.E. Fulford, D, Orlando; William L. Gibson, R, Orlando; William M. Gillespie, D, New Smyrna Beach; James A. Glisson, R, Eustis; William D. Gorman, R, Orlando; Mary R. Grizzle, R, Clearwater; Robert C. Hartnett, D, Coral Gables; Donald E. Heath, R, Nokomis; Roy L. Hess, D, Pensacola;

John W. Jordan, R, West Palm Beach; David L. Lindsey, R, Orlando; Kenneth H. MacKay Jr., D, Ocala; Joseph M. Martinez Jr., R, Hollywood; Carey Matthews, D, Coconut Grove; J.G. Melvin, D, Ft. Walton Beach; Wayne Mixson, D, Marianna; Raymond J. Moudry, R, West Palm Beach; Jack Murphy, D, Clearwater; J. Wertz Nease, R, Jacksonville;

Charles L. Nergard, R, Ft. Pierce; Donald G. Nichols, D, Jacksonville; Jack M. Poorbaugh, R, Delray Beach; William E. Powell, R, Eau Gallie; Ted Randall, D, Ft. Myers; James L. Redman, D, Plant City; Donald H. Reed Jr., R, Boca Raton; James J. Reeves, D, Pensacola; William M. Register Jr., D, Tampa; Dick Renick, D, Miami; William G. Roberts, D, Key West; E.C. Rowell, D, Wildwood; Arthur H. Rude, R, Ft. Lauderdale; John L. Ryals, D, Tampa; John J. Savage, R, St. Petersburg;

T. Terrell Sessums, D, Tampa; Ken Smith, D, Perry; Guy W. Spicola, D, Tampa; Don H. Stafford, R, Largo; Tommy Stevens, D, Dade City; James H. Sweeny Jr., D, DeLand; Ralph C. Tyre, D, Lake City; James Lorenzo Walker, D, Naples; Lavin C. Ward, R, Ft. Lauderdale; John

T. Ware, R, St. Petersburg; Ed S. Whitson Jr., R, Clearwater; Lew Whitworth, D, Miami; Leonard V. Wood, R, Orlando, and Quillian S. Yancey, D, Lakeland.

Senators who voted against liberalized abortion bills

Reubin O.D. Askew, D, Pensacola; L.A. "Skip" Bafalis, R, Palm Beach; John R. Broxson, D, Gulfbreeze; C. Welborn Daniel, D, Clermont; Richard J. Deeb, R, St. Petersburg; Louis de la Port, Jr., D, Tampa; John L. Ducker, R, Orlando; Dick Fincher, D, Miami; Elmer O. Friday, Jr., D, Ft. Myers; Bill Gunter, D, Orlando; Robert M. Haverfield, D, Miami; George L. Hollahan, Jr., D, South Miami; Frederick B. Karl, D, Daytona Beach; Kenneth Plante, R, Oviedo; Verle A. Pope, D, St. Augustine; Dan Scarborough, D, Jacksonville; Richard B. Stone, D, Miami; Jerry Thomas, D, Riviera Beach, and J.H. "Jim" Williams, D, Ocala.

Representatives who voted for liberalized abortion bills

Ted Alvarez, D, Jacksonville; William C. Andrews, D, Gainesville; Maxine L. Baker, D, Coral Gables; Richard A. Bird, R, Ft. Lauderdale; Cecil L. Bothwell Jr., R, Orlando; William R. Conway, D, Holly Hill; Granville H. Crabtree Jr., R, Sarasota; Talbot D'Alemberte, D, Miami; R. Earl Dixon, R, Jacksonville; Murray H. Dubbin, D, Miami; Lewis S. Earle, R, Winter Park; Henton D. Elmore, D, Crestview; George Firestone, D, Miami; William H. Fleece, R, St. Petersburg; Jeff D. Gautier, D, Miami; D. Robert Graham, D, Miami Lakes; Marshall S. Harris, D, Miami;

Richard S. Hodes, D, Tampa; Vernon C. Holloway, D, Miami; William G. James, R, Delray Beach; Howell E. Lancaster, D, Trenton; Gerald Lewis, D, Miami; Clifford A. McNulty, R, Melbourne; John Robert Middlemans, D, Panama City; Miley Miers, D, Tallahassee; Carl Ogden, D, Jacksonville; Richard A. Pettigrew, D, Miami; Jerome Pratt, D, Palmetto; W.H. "Bill" Reedy, D, Leesburg; A.S. "Jim" Robinson, R, St. Petersburg; Walter W. Sackett Jr.,

M.D., D, Miami; Eugene F. Shaw, D, Starke; Carl A. Singleton, D, Coral Gables; Jim K. Tillman, R, Sarasota;

Richard J. Tillman, R, Cape Kennedy; Tom Tobiasen, R, Pensacola; Donald L. Tucker, D, Tallahassee; Ralph D. Turlington, D, Gainesville; Gordon W. Tyrrell, D, Pensacola; Roger West, D, Jacksonville; Harry Westberry, Jacksonville; Roger H. Wilson, R, St. Petersburg; Louis Wolfson II, D, Miami; and R.D. Woodward Jr., D, Quincy.

PAIRED VOTES

Tom Gallen, D, Bradenton, Nay; Joe Lang Kershaw, D, Miami, Nay; Charles J. King, R, Ft. Lauderdale, Nay; Elvin L. Martinez, D, Tampa, Nay.

George L. Caldwell, R, Ft. Lauderdale, Yea; John R. Culbreath, D, Brooksville, Yea; Joel K. Gustafson, R, Ft. Lauderdale, Yea; Robert C. Hector, D, Miami, Yea.

Senators who voted for liberalized abortion bills

Mr. President, John E. Matthews, Jr., D, Jacksonville; Dempsey J. Barron, D, Panama City; William Dean Barrow, D, Crestview; C.W. "Bill" Beaufort, D, Jacksonville; John W. "Jack" Bell, R, Ft. Lauderdale; W.E. Bishop, D, Lake City; Wilbur H. Boyd, D, Palmetto; Lawton M. Chiles, Jr., D, Lakeland; Edmund J. Gong, D, Miami; Warren S. Henderson, R, Venice and Sarasota; Malloy E. Horne, D, Tallahassee; Beth Johnson, R, Cocoa Beach; Ray C. Knopke, D, Tampa; Joseph A. McClain, Jr., R, Tampa; Kenneth M. Myers, D, Miami; T. Truett Ott, D, Tampa; Ralph R. Poston, D, Miami; C.S. "Cliff" Reuter, R, Sharpes; Bob Saunders, D, Gainesville; Robert L. Shevin, D, Miami; Tom Slade, R, Jacksonville; Alan Trask, D, Ft. Meade; Lee Weissenborn, D, Miami and Harold S. Wilson, R, Clearwater.

PAIRED VOTES

I am paired with Sen. David C. Lane (R, Ft. Lauderdale). If he were present he would vote "Yea" and I would vote "Nay": Charles H. Weber, R, Ft. Lauderdale.

I am paired with Sen. Henry Saylor (R, St. Petersburg). If he were present he would vote "Yea" and I would vote "Nay": Chester W. Stolzenburg, R, Ft. Lauderdale.

Dateline: Washington

A volunteer army or draft system? Senate to ponder

By BURKE WALSH

WASHINGTON — (NC) — The draft system and proposals for establishment of an all-volunteer army are to be studied in hearings by the Senate Armed Services Committee. Sen. John Stennis (D-Miss.), committee chairman, promised the hearings, but did not at once set a date.

The promise came in the wake of the Senate's rejection by a 52 to 35 vote of a proposal to raise military salaries significantly and move toward an all-volunteer force by next July 1. The pay of an enlisted man with one year's service would have been boosted by \$1,700 to bring it up to more than \$5,200 a year (including pay and benefits), said to be equal to a comparable civilian job.

The White House and the Department of Defense opposed this, saying it would have added between \$3 and \$4 billion to military costs, without giving any assurance that current wartime military manpower needs could be met if the draft ended next July. The proposal was contained in an amendment to a defense procurement bill already calling for an outlay of \$19.3 billion.

A BLUE RIBBON committee headed by former Secretary of Defense Thomas S. Gates had recommended an all-volunteer military system by next July. The Nixon administration is said to favor the system, but wants to move toward it at a more measured pace.

Senate debate on the proposal made it clear that problems connected with establishing an all-volunteer military force are not confined to costs alone. Sen. Stennis said he feared an all-volunteer system would not produce enough men to fight the Vietnam war. Sen. Edward M. Kennedy (D-Mass.), said he thought few affluent white youths would enlist in an all-volunteer army and that the burden would fall "on those less affluent Americans" who are "induced to join the army by a pay raise."

A number of senators who opposed the amendment expressed a preference for abolishing student deferments to make the draft more socially equitable in wartime.

SOME, though not many, may be thinking of an all-volunteer army in terms of pre-World War I, when it totaled some 200,000 men. The Gates committee is said to have thought in terms of the armed forces leveling off at 2.5 million men and women, and to have believed that increased pay and benefits to enlisted personnel would make it possible to meet the quota with volunteers.

Despite a population increase, it is yet to be proved that enlistments can be upped more than 10 times over what they were in the 1910s, what with the pay rate up in civilian life too.

And with the enlisted man called upon to handle ever more sophisticated weaponry, the question of his IQ enters into the picture. It was said with regard to the Navy earlier this year that "the time when a sailor learned only a few basic tasks that he would do the rest of his career long has passed," and "today the need is for men of above average intelligence who can learn highly complex skills." The same can be said about the soldier.

No one here is disputing the need for armed forces totalling somewhat around 2.5 million. How to produce this number of men and women, of adequate training and quality, with an all-volunteer system probably will be pursued in the upcoming Senate committee hearings. As of now, it does not seem likely that the target date of July 1, 1971, for an all-volunteer force will be met.

Predicts revolutionary changes during 25 years

DES MOINES, Iowa. — (NC) — Predicting the "most trying quarter-century in the entire history of human enterprise" is just ahead, Bishop Charles A. Buswell of Pueblo, Colo., said here the Church must be prepared to meet revolutionary changes head-on.

"The responsibility for the mission of the Church is no longer the responsibility of the Pope and the hierarchy," the bishop said. "It is no longer the responsibility of priests and Religious. It is the responsibility of us all, and furthermore, revolution is called for because of the society in which the Church is now enmeshed."

IN the keynote address at a Christian Family Move-

ment regional convention at Grand View College here, the 56-year-old prelate said when Pope John XXIII called for a new Pentecost in opening Vatican Council II, "he was asking for a creative revolution in the Church."

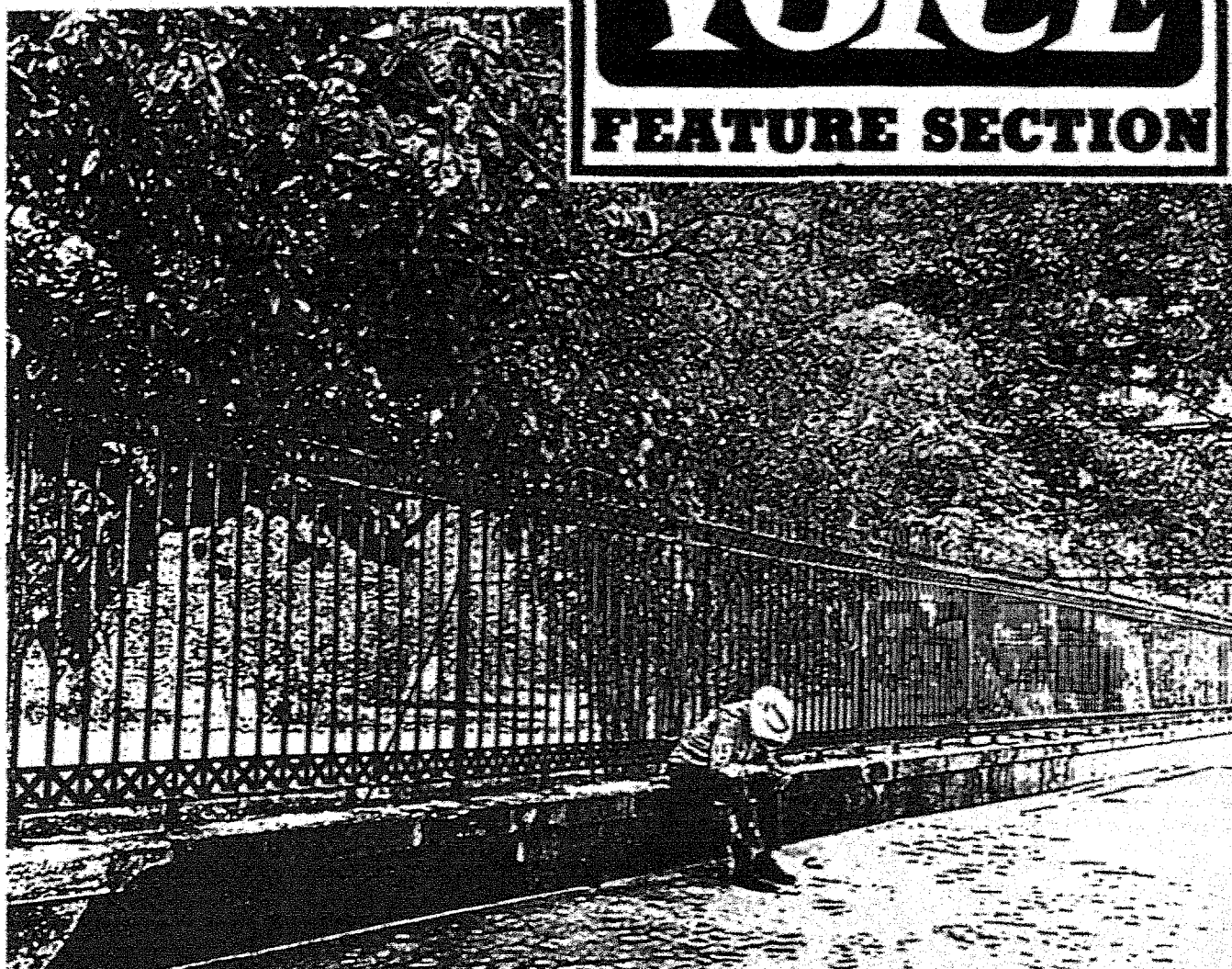
Vatican Council II changed the concept of the Church so that it no longer is looked upon "as the Mystical Body but as the People of God," the bishop declared.

Instead the new Church "is committed to be in the world and for the world and for all of the people in the world," the bishop asserted.

"We are in the new world, and we must serve this world with a new Church," Bishop Buswell said.

"Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you, and learn from me, for I am meek and humble of heart; and you will find rest for your souls. For my yoke is easy, and my burden light."

St. Matthew 11: 28-30



THE VOICE

FEATURE SECTION

A danger of the populist

By FATHER ANDREW M. GREELEY

A serious danger of the Populist — or Jeffersonian Democratic — philosophy that I have been expounding in the last couple of columns is that it could very easily become anti-intellectual and even paranoid.

The Populist is profoundly suspicious of elites. Whether it was Thomas Jefferson distrusting the aristocratic Federalists

the prestigious, or the intelligent and the expert, but it is still a good thing for the members of the society to keep those who govern them either politically or intellectually on their toes. There is nothing more arrogant than an elite that has become complacent over its own knowledge or ability.

But it is one thing to be skeptical of elites, and it is quite another to accuse them of conspiracy. It is one thing to be just a bit suspicious of the expert, and it is quite another to deny any worth in his expertise. It is one thing to realize that the professor may take himself and his intellectual skills altogether too seriously, but it is quite another to reject those skills as worthless and to despise the professor as not fully human.

THERE have been Populist intellectuals, but those of us who claim such a dual alliance must not kid ourselves about the strain. We cannot become so enamored of the wisdom of the people to romantically equate inarticulateness with wisdom. Some of the people, alas, are quite dumb, and many others are not very bright. We ought not to be ashamed of our own education or skills at thought and articulation. The Populist intellectual can ill afford to engage in sentimentality or guilt feelings in the presence of those who are not as sophisticated as he is.

Intellectuals can easily come to think of themselves as distinct from the people and alienated from them. One then either feels guilty about the alienation or contemptuous about those from whom one is alienated. In neither position is the intellectual able to play his proper role, which I take it could be summarized by saying that he is the "idea man" for the rest of society.

While there is a strong tendency for Americans to distrust their professors, there is an even more powerful tendency to respect them. The college professor's social status is one of the highest in the country (just

behind the Supreme Court Justice and the Ambassador and medical doctor's and substantially ahead of clergymen). The polarization of the intellectual elite and the people is the result of too much arrogance on one side and too much suspicion on the other; too many feelings of superiority on the one hand and too many feelings of inferiority on the other.

IT IS a perennial problem in any society, and particularly in as large and complex and dynamic society as our own. In previous columns I have railed against the arrogance and the snobbishness of the intellectuals not because I feel that the people are completely innocent in the present polarization, but because it seems to me that by the very nature of the role they occupy, the intellectuals ought to be the ones who try to initiate dialogue once again.

As a matter of fact, many of the intellectuals who are becoming involved in plans for the congressional campaign this fall are busy rediscovering the American people precisely by engaging in that most virtuous of actions, trying to understand other people from the "inside" and not from the "outside". One would like to commend such action to the romantic Catholic revolutionaries who are so proud of their ability to be carbon copy imitators of the secular revolutionaries (just as some of the Catholic liberal journals are so proud of their ability to be even third-rate imitators of their secular counterparts).

However, one should not be too optimistic about such an event occurring for it seems to be of the essence of American Catholic liberalism (at least official liberalism) to finally catch up to a fashion just when the fashion is becoming unfashionable.

FATHER
ANDREW M.
GREELEY



or Andrew Jackson, the mercantile East, or Burton Wheeler and Robert La Follette distrusting Wall Street bankers, or Franklin Roosevelt warning us about the economic royalists, the Populist is suspicious of small groups of people who seem to have unique access to power — or to knowledge.

The Populist argues that he and his fellow people are good as any man, whether that man be the Harvard professor or a Wall Street banker, or a senior government bureaucrat, or — to use the classic phrase — a striped-pants diplomat (who later came to be suspected of homosexuality).

INDEED, the Populist can rather easily conclude that there are conspiracies going on; that "they," or "the establishment," or "the system" are conspiring to get him and the rest of the people, take away from him his family, his property, his peace, and his security.

It is probably a rather good thing to be suspicious and skeptical about those who have power and prestige, those who claim a superiority by reason of their knowledge and skills. No society can do without the powerful or

What America was doing the day man landed on the moon

"A Day in the Life of the United States" shows what the nation was doing on one historic day, July 20, 1969 — the date man first stepped onto the moon's surface. Charlie Kuralt reports for the special broadcast, Tuesday, Sept. 8, 9:15-11 p.m. on CBS.



Reporter for special documentary Tuesday is Charlie Kuralt

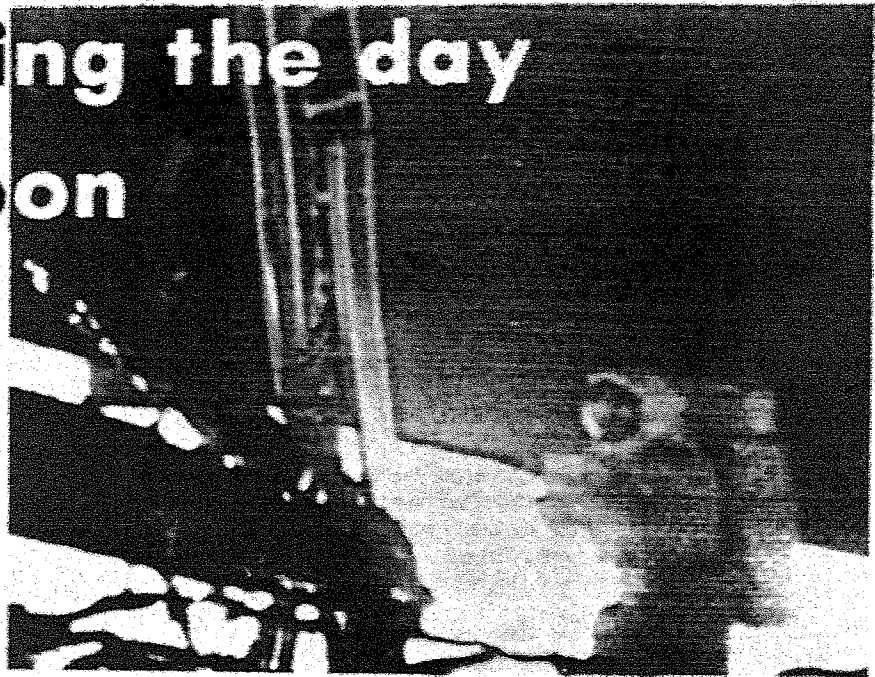
What happens in America on a day that will live in history? Last summer, when the Apollo 11 astronauts were nearing the moon's surface, Americans dropped whatever they were doing that Sunday evening to watch the unprecedented event on television. It was an occasion when millions of people going separate ways were all hanging together in a common concern. And no wonder, for all of them represented the place man had come from on the day he first set foot on the moon.

ON July 20, 1969, 44 cameras at 33 locations

"We are not going to show America's reaction to the moon shot," says Perry Wolff, writer and executive producer of "Day in the Life." "We picked July 30, 1969 as a point of historical reference and filmed as wide a variety of American experiences on that day as we could."

CBS News correspondent Charles Kuralt, who will serve as reporter on the broadcast, says, "This will be a letter to history about this very special day. We're trying to show what we were like, the sound of our accents, the look of our faces, how we were with one another — a little human evidence about the place the first moon voyagers came from."

"A Day in the Life" begins with sunrise at Cadillac Mountain in eastern Maine and ends with sunset on the Island of Kauai, westernmost of the major Hawaiian Islands.



Astronaut Neil Armstrong steps from the lunar module to the moon's surface to become the first human being to walk on the celestial body. Armstrong said the spot where the spacecraft landed was a "very level surface" and he described its composition as "powdered charcoal." His first words on the Moon: "One small step for man, one giant leap for mankind."

STOPS along the way across the country include New York City, where doctors in a hospital emergency room labor to save the life of a four-year-old girl, and where a refugee Rumanian family of 11 arrives to make their home in the city; Rock Tavern,

N.Y., to watch a potter at work; eastern Kentucky for a look at strip mining practices; the Florida coast to view deep-sea divers; the Folk Festival at Newport, R.I.; the South Side ghetto of Chicago and a commune in Taos, N.M.; Interlochen, Mich., to visit a school of students of music and dance; Las Vegas, Nev.; Birney, Mont.; Houston, Tex.; Alaska; and Travis Air Force Base in San Fran-

cisco, where wounded Vietnam veterans are returning from tours of duty in the war.

The documentary reveals our country's strengths as well as its variety — and some of its problems. Some 200,000 feet of film were shot. Editing took over a year. The result: "A Day in the Life of the United States," Tuesday, Sept. 8, 9:15-11 p.m. on the CBS Television Network.

NETWORK PROGRAMS OF SPECIAL INTEREST

SEPTEMBER						
S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

Sunday, Sept. 6, 11:30

aria Sonora Descent (ABC)

Sunday, Sept. 6, 10 p.m. — **BOSTON POPS** — Peter and the Wolf featuring the Boston Ballet Co. (FTN-CH. 2)

Tuesday, Sept. 8, 7:30-8:30 p.m. — **CIVILIZATION: A Preview** — Highlights of the 14-part historical documentary film series by British historian Kenneth Clark, scheduled for presentation this fall (beginning Oct. 8) on NET. In essence, a one-hour survey of 1,600 years of Western history. (NBC)

Tuesday, Sept. 8, 9 p.m. — **NET FESTIVAL** — Documentary performance show featuring Duke Ellington. (FTN-CH. 2)

Wednesday, Sept. 9, 7:30-

8:30 p.m. — **"THE UNSEEN WORLD"** — News documentary looks at life through the microscope, and discovers all kinds of interesting things the naked eye misses. (ABC)

Wednesday, Sept. 9, 8 p.m. — **MAGGIE AND THE BEAUTIFUL MACHINE** — Exercises for keeping the entire family physically fit. (FTN-CH. 2)

Thursday, Sept. 10, 7:30-8:30 p.m. — **"THE ICE PEOPLE"** — News-science documentary, with host Hugh Downs, examines the life and times of the Eskimo in the 20th century. (NBC)

Thursday, Sept. 10, 8-9 p.m. — **"AMERICA"** — Glenn Ford leads Connie Stevens, Lou Rawls, Gary Puckett (The Union Gap), and many others, across the country for a reflective, wry, and even sober look at the land and its people. (CBS)

Thursday, Sept. 10, 10-11 p.m. — **"THE CALGARY STAMPEDE"** starring Arthur Godfrey. If you go for the title, you'll go for the

show, a one-hour entertainment roundup in a rodeo vein. (ABC)

Saturday, Sept. 12, 12-12:30 p.m. — **"HOT DOG"** — Program for kids of all ages explores the mysteries that plague mankind: How does toothpaste get into the tube? Why do onions make you cry? Why are ladybugs the gardener's friend? How did the hot dog get its name? Woody Allen and Jonathan Winters add an appropriately serious (?) note. (NBC)

Saturday, Sept. 12, 7:30-9 p.m. — **"GEORGE M"** — A Bell System Family Theater special, featuring impish actor Joel Grey in a recreation for television of his award-winning Broadway role in the musical about showman George M. Cohan. Yessir, he's a Yankee Doodle Dandy. (NBC)

EDUCATIONAL TV
The following programs are scheduled for broadcast over the National Educational Television network.

Monday, Sept. 7, 9-10 — **NET JOURNAL** — An interview with the Rev. Daniel J. Berrigan, S.J., the priest

convicted last year of destroying draft records in protest over the Vietnam War and until recently a fugitive from the law.

Tuesday, Sept. 8, 9-10 p.m. — **NET FESTIVAL** — "Duke Ellington: Love You Madly" — A sort of paean to the great jazz composer and musician combined with a documentary film of performances of his works by such talents as Earl "Fatha" Hines, Dizzy Gillespie, Bunny Briggs, Jon Hendricks.

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Quickie review

COUNT YORGA, VAMPIRE (American International-GP) a ghoulish addition to the horror genre with a truly horrifying ending. See it from the beginning if this is your cup of tea. (A-III)

THE CHRISTINE JORGENSEN STORY (United

Artists-R) It was only a matter of time. Christine is a somewhat clinical biography of the famed transsexual, pleads for tolerance and understanding. Fine. But as a film it lacks any spark of real drama, lacks depth of treatment and acting, and skirts the very real moral issues involved. (A-IV)

RELIGIOUS PROGRAMS

8:30 a.m.
THE FIRST ESTATE — CH. 4 WTVJ — "The Vanishing Paycheck" is discussed by Gary Schreiber with a panel of clergy including Father Oliver Kerr, St. Francis Xavier Church."

9 a.m.
THE CHRISTOPHERS — CH. 5 WPTV — "Phones for the Handicapped"

9:15 a.m.
THE SACRED HEART — CH. 5 WPTV — "Today's Greatest Evil"

10:30 a.m.
MASS FOR SHUT-INS — CH. 10 WPLG

11 a.m.
CHURCH AND THE WORLD TODAY — CH. WCKT — "Music Is a Form of Prayer" presented by the Archdiocese of Miami Radio and TV Commission

12 noon
INSIGHT — CH. 5 WPTV — "Prince in the Apple Town" stars Jane Wyman and Gene Raymond.

CROSSROADS — WJNO 12:30 West Palm Beach.

7:30 a.m.
CATHOLIC NEWS — WJHR (FM) and WGES (AM)

8:30 a.m.
UN DOMINGO FELIZ — WFAB (990) Miami.

9:05 a.m.
CATHOLIC NEWS — WIRK (1290) W. Palm Beach.

9:30 a.m.
THIS MIXED UP WORLD — WJNO (1230) West Palm Beach. With Father Fidelis Rice.

11:15 a.m.
CATHEDRAL HOURS — WLIZ (1380) (Lake Worth)

12 noon
FRENTE A LA VIDA — CH. 6, WCIX

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For Better or for Worse. Reluctant groom Michael Brandon and equally reluctant bride Bonnie Bedelia take the plunge after considerable delay in "Lovers and Other Strangers," a heavy-handed and often misguided examination of the institution of marriage in today's society.

'Lovers and Other Strangers'

As commentary on love, this film no blockbuster

Film review

"Lovers and Other Strangers" is a near-miss film commentary on love, marriage, and the changing-but-unchanging times.

The extremes of both the "Playboy Philosophy" and Women's Lib have caused considerable questioning within society of the traditional attitudes toward the institution of marriage. Where once every fairytale romance ended with a happy ending in marriage many recent Hollywood films have reflected these concerns in their quite bitter portraits of supposedly typical middle-aged marriages.

From Virginia Woolf through "Loving" and "Diary of a Mad Housewife," film makers have repeatedly asked through their characters, "Why spoil our present happy arrangement with an institution which seems to put an end to love?"

Michael Brandon and Bonnie Bedelia have been living together secretly for a year and a half when "Lovers and Other Strangers" opens with the lavish preparations for their wedding. Michael wants to pull out of the ceremony for fear that a piece of paper will gnaw away at their happiness until they wind up like all the other members of the wedding party: his brother, Joseph Hindy, who is divorcing Diane Keaton because the magic has gone out of their love; his parents, Bea Arthur and Richard Castellano, who have found contentedness rather than happiness, but are sticking it out for the sake of their friends and neighbors; Bonnie's father, Gig Young, who has been engaged in a 10-year affair with Anne Jackson; and Bonnie's sister, Anne Meara, who fights constantly with her husband Harry Guardino because he is always too tired to make love.

THE working out of these various vignettes on film betrays their stagey origins through a wordy, stagnant script. Actually based on

several one-acters presented together, the tales are rather casually shuffled together with little final resolution. Nevertheless, enough of the individual lines are funny and the characters are etched with enough wit and detail to entertain audiences seeking a relaxing evening.

The players almost transcend acting in embodying their characters, with the brass rings going to the groom's Italian parents. Richard Castellano is a 300-pound load sitting on a lily pad, lazily contemplating his eternally buzzing wife without either the energy or the real desire to zap her once and for all.

Below the slick surface level of professional chic, the David Susskind production is startlingly empty. Under the surface witticisms flow bittersweet undercurrents that keep intimating questions without really asking them: that keep promising answers without ever deliver-

ing them. THE picture keeps trying to say that young people shouldn't marry at all. If they must marry, simply to conform to their elders' hypocritical stance, then it should be after living together and with the option of easy divorce.

Yet, weighted as the film remains against the possibility of a happy marriage, Cy Howard directs his characters with such a depth of humanity that they breathe forth something beyond their actual lines.

Like an aged couple who have lived together so long that they have come to resemble each other in a totality of being far beyond words, they demonstrate the meaning of the line spoken by one of the tortured lovers in the film, "We're all strangers, but after a while you become deeper strangers." The accent is on deeper, not strangers. (A-IV)

'The McMasters'-rousing western

Every now and then, fine Hollywood film talent conspires to produce a work of more than average grace and insight, credibility and emotional involvement.

"THE McMASTERS" would seem to be one of these. Brock Peters returns to his Southwest home after the Civil War — a Negro wearing a Union uniform. His friend and former employer, Burl Ives, makes him co-owner of his ranch, but the thought of a land-owning Negro sits ill with the already ruffled ranchers, led by sneering Jack Palance.

To complicate further Peters' existence, some friendly Indians give him a squaw (Nancy Kwan) and help with the chores when the white ranch hands leave. The inevitable flareup and showdown comes: Ives

is killed and Peters is rescued by the Indians. Undoubtedly, these plot conventions have been used a hundred times over, but never in precisely this combination.

With a freshness of talent and an eye for authentic sets and situations, "The McMasters" is several notches above most other recent examples of the genre. Some clichés of the Western are overworked, some situations overly contrived, and the American version of this film reportedly omits several scenes developing Peters' character in more sympathetic detail.

But the overall technical production, and some fine acting by the principals make this a film of noteworthy adult entertainment.

(NCOMP rating: A-III; MPAA ratingGP).

TV sports highlights

Sunday, Sept. 6, 3:30 - 4:30 p.m. — AAU International Track and Field Championships — Live coverage via satellite of the invitational meet from Warsaw, Poland. Jack Whitaker is host. (CBS)

Sunday, Sept. 6, 9 - 10 p.m. — "More Than a Game" — Documentary about professional football presents the men and their emotions, bruises, special talents. Featured are quarterback Joe Kapp of the Minnesota

Vikings, linebacker Dick Butkus of the Chicago Bears, coach Lou Saban of the Denver Broncos, and retired defensive end Willie Davis of the Green Bay Packers. (CBS)

Saturday, Sept. 12, 4 - 6 — U.S. Open Tennis Championships — Live presentation of the semi-final matches from Forest Hills, N.Y. Bud Collins and Jack Kramer are commentators. (CBS)

Saturday, Sept. 12, 5 - 6:30

p.m. — 1970 Ninth World Series of Golf — Live action from the third round of tournament play at the Firestone C.C. in Akron, Ohio. Jim Simpson heads the list of knowledgeable commentators. (NBC)

Saturday, Sept. 12, 6 - 9 p.m. — NCAA Football — Big time college football: Stanford at Arkansas, with commentary by Chris Schenkel, Bud Wilkinson, and Bill Flemming. (ABC)

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

FRIDAY, SEPT. 4
10:30 a.m. (10) A Child Is Waiting (Unobjectionable for adults and adolescents)
OBSERVATION: This film is an unsentimental drama about mentally retarded children and the dedication of those who care for them. As an inspiring tribute to the priceless dignity of a human life, this film is recommended to the patronage of adults and young people.

2 p.m. (6) The Upper Hand (Unobjectionable for adults and adolescents)
7:30 p.m. (23) Monster From The Surf (No classification)
8 p.m. (10) Dragnet (Family)
8:30 p.m. (6) Bellissima (Unobjectionable for adults and adolescents)
9 p.m. (4 & 11) Five Weeks In A Balloon (Family)
11:30 p.m. (4) The Rise And Fall Of Legs Diamond (Unobjectionable in part for all)
OBSERVATION: This fictional account of the life of a well-known enemy of society is presented in such a way as to glamorize his criminal activities. Low moral tone.

11:30 p.m. (10) Sergeant Ryker (Unobjectionable for adults and adolescents)
SATURDAY, SEPT. 5
12 Noon (6) Bellissima (Unobjectionable for adults and adolescents)
1 p.m. (10) Knock On Any Door (Unobjectionable for adults and adolescents)
2 p.m. (6) Papa's Delicate Condition (Family)
2 p.m. (11) The Tattooed Stranger (Family)
4 p.m. (6) Bellissima (Unobjectionable for adults and adolescents)
6:30 p.m. (6) Papa's Delicate Condition (Family)
11 p.m. (6) Papa's Delicate Condition (Family)
11 p.m. (10) The Spiral Road (Unobjectionable for adults and adolescents)
11:30 p.m. (4) Dark At The Top Of The Stairs (Unobjectionable for adults)
11:30 p.m. (11) Gunhawk (Unobjectionable in part for all)

11:45 p.m. (12) Roommates (No classification)

OBSERVATION: This attempt at an "adult" western tends to glamorize both an illicit love affair and suicide on part of the "hero."

SUNDAY, SEPT. 6
11:30 a.m. (7) Ricochet Romance (Family)
12:30 p.m. (4) Belle Of The Nineties (No classification)
1:30 p.m. (6) Bellissima (Unobjectionable for adults and adolescents)
1:30 p.m. (7) Bronco Buster (Family)
2 p.m. (11) Lemonade Joe (No classification)
2 p.m. (12) Caught (Unobjectionable in part for all)
OBSERVATION: Reflects the acceptability of divorce
3 p.m. (7) Buccaneer's Girl (Unobjectionable for adults and adolescents)
3:30 p.m. (5) The King's Avenger (No classification)
3:30 p.m. (6) Papa's Delicate Condition (Family)
4 p.m. (10) This Savage Land (Unobjectionable in part for all)
4:30 p.m. (4) The Lieutenant Wore Skirts (Unobjectionable in part for all)
OBSERVATION: Suggestive costuming dialogue and sequence
4:30 p.m. (7) Double Crossbones (Family)
5:30 p.m. (6) Bellissima (Unobjectionable for adults and adolescents)
7:30 p.m. (6) Papa's Delicate Condition (Family)
9 p.m. (5) The Buccaneer (Family)
9 p.m. (10 & 12) House On Greenapple Road (No classification)
11:15 p.m. (11) The George Raft Story (Unobjectionable for adults)
11:45 p.m. (10) Glass Sphinx (Unobjectionable for adults)
MONDAY, SEPT. 7
10:30 a.m. (10) Now You See It
7:30 p.m. (23) Kiss, Kiss, Kill, Kill (No classification)

8 p.m. (6) My Cousin Rachel (Unobjectionable for adults and adolescents)
8:30 p.m. (10 & 12) The Hangman (Unobjectionable for adults and adolescents)
11:30 p.m. (10) The Incredible Shrinking Man (Family)

TUESDAY, SEPT. 8
10:30 a.m. (10) The Borgias (No classification)
1:30 p.m. (6) Titanic (Unobjectionable for adults and adolescents)
7:30 p.m. (10) Tobruk (No classification)
7:30 p.m. (11) Cutter's Trail (No classification)
7:30 p.m. (12) The Quiet Man (Unobjectionable for adults and adolescents)
7:30 p.m. (23) Two-Way Stretch (Unobjectionable for adults and adolescents)
8 p.m. (6) My Cousin Rachel (Unobjectionable for adults and adolescents)

WEDNESDAY, SEPT. 9
10:30 a.m. (10) Adventurers Of Don Juan (Unobjectionable in part for all)
OBSERVATION: Tends to condone immoral actions; suggestive scenes, dialogue and costumes.
1:30 p.m. (6) Titanic (Unobjectionable for adults and adolescents)
7:30 p.m. (23) Agent 8 3/4 (Unobjectionable for adults)
8 p.m. (6) My Cousin Rachel (Unobjectionable for adults and adolescents)
11:30 p.m. (10) The Party's Over (No classification)
THURSDAY, SEPT. 10
10:30 a.m. (10) Affair In Trinidad (Unobjectionable in part for all)
OBSERVATION: Suggestive lines, costuming and dancing.
1:30 p.m. (6) Titanic (Unobjectionable for adults and adolescents)
7:30 p.m. (23) Lord Of The Flies (Unobjectionable for adults and adolescents)
8 p.m. (6) My Cousin Rachel (Unobjectionable for adults and adolescents)

8 p.m. (4 & 11) The Crooked Road (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Gunmen Of Rio Grande (No classification)

FRIDAY, SEPT. 11
10:30 a.m. (10) Companions In Nightmares (No classification)
1:30 p.m. (6) Titanic (Unobjectionable for adults and adolescents)
7:30 p.m. (6) The Snows Of Kilimanjaro (Unobjectionable in part for all)
OBSERVATION: Suggestive costuming, dialogue and situations; tends to justify immoral actions
7:30 p.m. (23) Die Monster Die (Unobjectionable for adults and adolescents)
8 p.m. (10) Jigsaw (Unobjectionable in part for all)
OBSERVATION: Suggestive sequence; suggestive costuming
9 p.m. (11) Sole Survivor (No classification)
11:30 p.m. (4) Good Day For A Hanging (Family)
11:30 p.m. (12) Purple Heart (Unobjectionable for adults and adolescents)

SATURDAY, SEPT. 12
12 Noon (6) My Cousin Rachel (Unobjectionable for adults and adolescents)
2 p.m. (6) The Snows Of Kilimanjaro (Unobjectionable in part for all)
OBSERVATION: Suggestive costuming, dialogue and situations; tends to justify immoral actions
2 p.m. (10) The Harder They Fall (Unobjectionable for adults and adolescents)
4:30 p.m. (6) My Cousin Rachel (Unobjectionable for adults and adolescents)
7 p.m. (6) The Snows Of Kilimanjaro (See rating at 2 p.m.)
11:15 p.m. (10) For Love Or Money (Unobjectionable for adults and adolescents)
11:30 p.m. (4) The Devil Makes Three (Unobjectionable for adults and adolescents)
11:30 p.m. (11) The Plunderers (Unobjectionable for adults and adolescents)

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First missionary journey of St. Paul

By FATHER WALTER M. ABBOTT, S.J.

Look now at Chapter 13 and 14 of the Acts of the Apostles. They contain the account of St. Paul's first missionary journey. The first three verses of Chapter 13 show the first deliberate and professional missionary activity of the early Church.

Up to this point the book of Acts has presented the earliest spread of the Church as a consequence of persecution. Now we read that at Antioch leaders of the local Church held a departure ceremony and sent off two men for missionary work elsewhere. Look ahead to verse 26 of Chapter 14, and I think you will agree that they were sent to definite places and that there was some sort of planning involved.

However, if you wish, you may hold with some scholars that Luke really didn't know where Paul went, that he arbitrarily constructed the route given here, and that the journey is Luke's way of summarizing the 13 years of missionary activity mentioned in Paul's Letter to the Galatians (1:21-2:1).

NOTICE that those who send and those who are sent are called "prophets and teachers." Notice that the missionary idea and the choice of the two men came from the Holy Spirit. Notice, too, that the divine inspiration came while those prophets and teachers "were serving the Lord and fasting."

The picture is one of devout Christian life in which a call for wider witness can develop. Apparently a prophetic member of the community articulated the inspiration of the Spirit, and the rest of the community accepted what he said as coming from God. As a result, the faith spread through Cyprus and the coastal region of what we now call Turkey and Syria.

Chapter 13 contains a very important speech attributed to Paul speaking at Antioch in Pisidia. The basic idea of the speech is that Jesus brings Israel's history to completion because he is the promised Messiah, or Saviour, of Israel. This message of salvation, it is asserted, has also been sent to the "Gentiles who worship God."

Do you see here the idea that where Jesus is confessed as Messiah there the true Israel is, even among the Gentiles? Do you see here that the author has a secondary apologetic intention, namely, to show that Paul is not an apostate Jew? These are some of the things that probing scholars have dug out of the speech. One difficulty against the first idea is that "Gentiles who worship God" probably refers to proselytes, pagans who have become Jews, and that the speech therefore is really directed only to worshipping Jews. It is only afterwards (see 13:46) that Paul speaks of going to the Gentiles, meaning those who are not Jews and who still worship other gods.

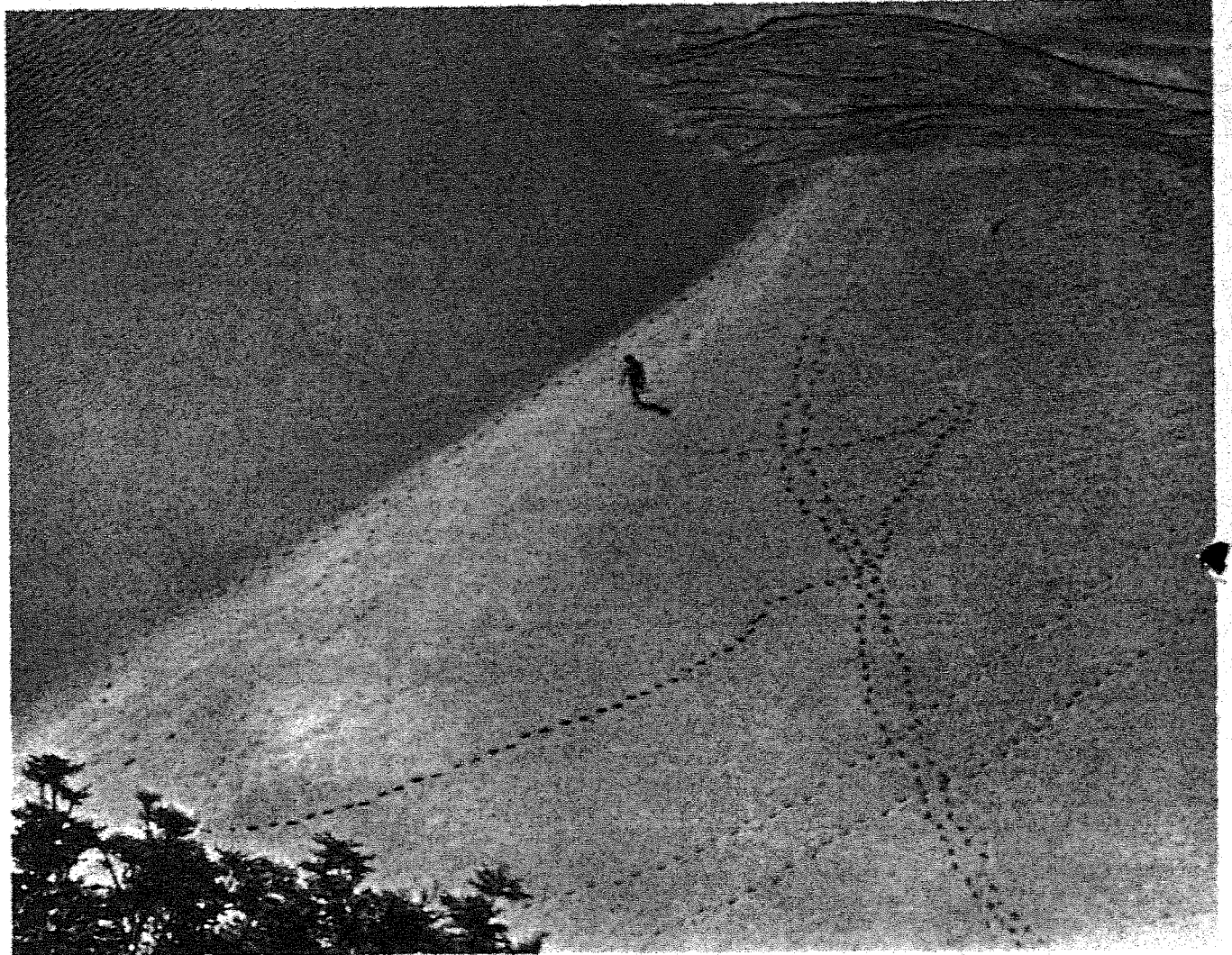
I **THINK** those scholars are probably right who argue that Paul's discourse here is a Christian homily on Chapter 7 of the Second Book of Samuel and was delivered on a day when that chapter was the prophetic reading in the synagogue service. Read that chapter of the Old Testament and then read this speech attributed to Paul. I think you will agree.

Today we would stress that Paul's speech shows the kind of discussion that can be held between Jews and Christians concerning a text from the Hebrew Scriptures accepted by both, but when he gave it Paul's speech had an immediate two-fold effect of many conversions and more trouble with "the Jews." At the end of Chapter 13 notice that Paul and Barnabas are thrown out of town; in Chapter 14, at Iconium, they manage to get out of town before they are thrown out (they had learned in time that they were in danger of being stoned to death); at Lystra "the crowds" threw stones at Paul and dragged him, unconscious, out of town.

It is a certain element of "the Jews," his own people, who are at work against Paul. Notice, in 14:19, that "some Jews came from Antioch of Pisidia and from Iconium; they won the crowds to their side, stoned Paul and dragged him out of town thinking that he was dead." Paul has run into the very kind of person that he was before his conversion to Christianity. You remember that he had been on his way from one city to another to arrest Christians.

Some scholars say that in these two chapters more than in other parts of Acts one can see the hand of a redactor, someone later than Luke who went over an earlier composition and touched up the text to show that despite Jewish opposition the transition of Paul's mission from the Jews in the synagogues to the Gentiles in the streets was divinely inspired and directed.

How does this idea look to you? The scholars base their theory on the Greek texts, of course, but maybe you can see it in the English translations too.



"The missionary is a solitary figure, making first impressions in a strange land."

KNOW YOUR FAITH

Focus on parish in religious education

By FATHER CARL J. PFEIFER, S.J.

Basic changes in religious education are experienced by almost everyone in a parish. They are not limited to new textbooks, but are found as well in Sunday sermons, weekend retreats, and adult discussion groups.

One of the changes which causes much concern is the emphasis in religious education on the opportunities, challenges and issues of contemporary life. Contemporary socio-economic, political and racial issues, civic concerns, and personal growth are very much stressed.

At first glance there seems to be a lack of space and time given to explanations of the basic truths of the faith. Actually there is in these new approaches no less concern about the Church's doctrine, but they are taught in a way that is more closely related to human experience in everyday life.

Vatican Council II describes this new direction in religious education in several important passages. Motivated by faith God's people "labors to discern authentic signs of God's presence and purpose in the happenings, needs, and desires in which this people has a part along with other men of our age" (Church in the Modern World, 11).

THE council indicates that Christians must learn to "read the signs of the times" and in them discern the presence and activity of God. In the confused "voices of our age" Christians are able through the light of their tradition to discern the voice of God. There is no less emphasis on the Bible or on Church doctrines, but they are learned as related to and illuminating the fluctuations of man's life in this world.

"Signs of the times" and "voices of our age" are described by the Council very concretely: the joys, sorrows, happenings, hopes and griefs of contemporary experience. Religious education is meant to enable a Christian to better understand the meaning of life in the light of the Gospel and to find in everyday experience a point of meeting with Christ. "The Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel" (Church in the Modern World, 4).

Perhaps an example would help clarify

this approach to religious education and also indicate how traditional it actually is. Any number of incidents might be taken from the Old or New Testaments to show how the approach advocated by Vatican II is but a re-discovery of the age-old manner evidenced by the Bible.

We will reflect on a well known incident in the life of Jesus, recorded in St. Luke's Gospel, chapter 24. It is the account of Jesus' conversation with the two disciples on the

road toward Emmaus Easter Sunday afternoon. He exemplifies the focus on life so common in religious education today. Notice how Jesus begins with their experience and helps them make sense out of it and recognize Him in the light of their tradition.

THE two disciples were walking along the road from Jerusalem to Emmaus. They were dejected after the events of the previous Friday and Saturday. Their hopes were shattered and their lives emptied of meaning because they had given up everything and followed Jesus. Now He was dead.

The two were so preoccupied with their sadness that they hardly noticed the stranger who joined them. He observed immediately how troubled they were and asked them why they were so downcast. They told him about Jesus, how they hoped he would set up a kingdom in which they would have high rank, how he was captured and killed as a common criminal. The stranger listened with understanding as they spoke of the traumatic experience of the past three days.

Then Jesus recalled with them one of the major teachings of the Scriptures. "Was it

not ordained that the Christ should suffer and so enter into his glory?" Beginning with Moses He recalled passages from all the prophets, helping the disciples make sense out of their experience in the light of the Scriptures. Gradually they experienced from their tradition the true meaning of the experiences of Friday and Saturday.

SOMETIME later, as the sun was setting, and they sat together at table in an inn, Jesus took bread and broke it and gave it to them to eat. At that point, "at the breaking of the bread," they recognized the stranger. He was no stranger at all, but was Jesus, no longer dead, but fully alive and with them. Their joy was exuberant and they actually walked all the way back to Jerusalem that evening. Jesus was alive and was with them already along the way but they were not able to recognize Him until He "opened the Scriptures" and "broke bread" with them.

The process is clear from this incident. Jesus began his "instruction" with the life-experience of the two disheartened disciples. He helped them reflect on that experience in the light of their tradition so that they were able to discern the deeper meaning of the experience and better understand the "doctrine" of the prophets.

Then He helped them realize that He was present with them even when they did not recognize Him. Jesus did not underplay any of the teachings of the Scripture, but he drew upon the traditional teachings in reference to the actual experience of the two disciples.

Presumably being good Jews, the disciples knew quite well the passages Jesus referred to in the prophets; they may even have memorized them as children. But it was not until they were related to their experience so as to shed light on it that they really were understood and responded to. Jesus focused directly on life and enabled the two to both understand their experience and the Scriptures better. This is the same approach advocated by Vatican II and exemplified in new approaches to religious education on every age level.

FOCUS ON LIFE

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Religious instruction in elementary school

By SISTER JANAAN MANTERNACH, O.S.F.

(Sister Janaan Manternach, O.S.F., is executive assistant for catechetics for the United States Catholic Conference, Confederation of Christian Doctrine Division.)

Some time ago Father Carl Pfeifer and I were invited to speak at a Religious Education Conference on Long Island, New York. We had missed our train and were waiting in a small passenger's shelter for the next train. It was raining and cold and already quite late. A man joined us in the shelter. He was waiting for the same train. We began chatting. He told us a personal story that has much to say about elementary school religious education.

He claimed that when he graduated from eighth grade at the local parochial school, he was awarded a gold medal for being the outstanding religion student in his class. Instead of being flattered by the award, he said that he was so disillusioned that he stopped going to Mass from that day on. Because his family continued regular Church attendance, he frequently had to deceive them by pretending to go to a different Mass than they attended.

Later on during the war he met a Methodist chaplain who guided him into Methodism, which he practiced until he was out of the Army and back in New York. Some years later he became friends with a Catholic priest and began again to identify himself as a Catholic.

WE asked him why he abandoned Catholicism at the very moment he was named an outstanding Catholic student. His answer was thought-provoking for religious educators. He indicated that while he was in the upper grades of elementary school, he had many questions about life, many thoughts about it and about his religion. He frequently asked these questions in religion class and wanted to share some of his thoughts, hoping that his teacher might be able to help him better understand what he was experiencing and questioning.

He knew his questions were honest questions. He was certain his instructor knew they were good questions. Yet time after time there was no time to share his thoughts and his questions were passed by with an explanation: "That is a very good question, Jim, but we must go on with our lesson. We have so much to cover."

His teacher then proceeded to explain answers to questions he neither had nor could really understand.

It was this very effort to share thoughts and find some answers to very real questions that led him, he told us, to give up a tradition that seemed to have so little to do with life-experience. He believed that religion must have more to say about life than what he was learning in religion class. Not finding meaning for life in Catholicism, he stopped giving witness to it.

THIS true story highlights one of the im-

portant reasons for the different emphasis in religious education today, a difference noticeable already in elementary school. Vatican II has helped us realize that religion has everything to do with life, can help us make sense out of our lives, and may enable us to reach the deeper dimensions of our experience. Religion is not a separate compartment from day-to-day experience nor is religious education merely about such a compartment. The new approaches in elementary religious instruction focus sharply on faith as an integral part of life.

The religious education of the child needs to begin within the realm of his experience and for the most part stay within that realm. Part of the work of religious education enables the child to make greater sense out of the experiences he has and the questions that rise up in himself.

Religious educators, especially parents, have the task of sharing with children a tradition which believes in God's care and concern for His people and for a world which He and man are continually creating. The child is enriched if he is enabled to live as a

Christian now as well as in the future. He has a right to an education which illuminates the value of Christian faith in personal relationships which exist long before he is an adult.

There was a time, as the story in the beginning illustrates, when religious education was based on the theory that the child must learn in elementary years what he would later need to understand and practice as an adult. His early religious instruction was viewed primarily as a preparation for later life. If he knew by heart the essentials of Catholic faith and morals, then he would be equipped to draw on them in more mature years. The obvious implication was that the elementary school child should learn all of Catholic doctrine before graduation even if he was unable to understand it all at the time.

WHILE there is some merit in viewing education as preparation for adult living, religious educators — and secular educators, as well — realize today that the best preparation is to enable the child to integrate his learning into his present experience. The primary focus of religious education on the elementary level is not on conveying all the truths that may be needed in adult years, but on helping the child live a life of faith now. He has many years to learn certain doctrinal formulas, but unless he learns now, according to his limited capacities, to believe, to pray, to look at life in the light of the Gospel, it is not likely that the memorized doctrines will be translated into lived faith later on.

The emphasis is today less on "covering the matter" than on enabling the child to draw upon his Catholic tradition to make sense of his present life. He needs to know God now. He needs to pray, to reflect on his experience and that of others in the light of Christ, and in some instances he needs to modify or change his behavior.

Therefore, the new texts deal, in part, with the questions and experiences of the child. In this way, from the very start, religion is within the context of life-experience, which is precisely where Christ is with us "always and everywhere." There is no less teaching of doctrine, but the doctrines are learned according to the capacity of the child in relation to his experiences and questions.

THE religion instructor of the young listens as well as speaks. He somehow senses that religious education is better if the youngsters are allowed to be a resource. We are gradually learning that God is able to and does speak and teach through them as well as through us. Felice Holman in her delightful book for children, "The Cricket Winter," (W.W. Norton & Co., Inc., New York), says something which I feel speaks well to what we are growing to believe is true of the religious education of the young:

"A boy of nine is enormously wise and has a great deal to tell, if anyone at all would listen. And yet it is a fact that the ideas and opinions of many boys of nine are given very little notice or are entirely overlooked. Many adults who could learn from them, if they would, pass them by in a great hurry. It is not a perfect situation."



A child learns by experiences. The primary focus of religious education on the elementary level is to help the child live a life of faith now.

An adult Catholic guide for the 1970's

Joshua to Jesus—the historical books

By MSGR. JOSIAH G. CHATHAM

The story of the kingdom of Judah, from King Hezekiah, about 715 B.C., to the destruction of Jerusalem in 587, is told in 2 Kings 18-25.

During the reign of Hezekiah and that of Josiah, a national revival and religious reform took place. All the kings of Israel had been judged guilty because of the erection of a shrine at Bethel. Of the 20 kings of Judah, eight were praised for their fidelity to Yahweh, but only Hezekiah and Josiah won unqualified approval. The chosen people consistently proved themselves ungrateful and this ingratitude brought about the successive destruction of the two kingdoms.

1 and 2 Chronicles duplicate the material contained in the Books of Judges, 1 and 2 Samuel and 1 and 2 Kings. The books of Chronicles are called the Books of Paralipomenon in the Greek Bible and in the Latin Vulgate.

THEY handle the material quite freely, leave some out, and use additional sources.

The Chronicler, a theologian, retold the story of Israel and especially of the reign of David. The reign of David is presented as an ideal, and elements which would detract from David's splendor and fidelity are omitted. The point is to remind his contemporaries that it is only by remaining faithful to the law of God that the promises made to David will be fulfilled.

In 587, Judah fell and the majority of the people were taken into the Babylonian exile. It was during the period of the exile that Israel's traditions were brought together and committed to writing. The great mosaic of the Hebrew scriptures began to come into being. The Torah, the first five books of the Bible, began to take definitive shape. In exile, a remnant remained faithful to the Covenant and to hope in the promise that had been made to the House of David.

Separated from the Temple which had been destroyed, the people assembled in their homes to pray and to keep alive their hope. After the return from the Babylonian exile, the house-assemblies continued and build-

ings, suited to prayer meetings, sprang up in the villages of Palestine.

IN THESE gatherings we can see the origins of what came to be called the "synagogue," where laymen played a dominant role. When a priest was present, he took his place with the assembly and was invited to give the blessing at the end of the meetings. The community designated a custodian, or ruler, of the synagogue. Little by little, a "liturgy of the Word" evolved, consisting of prayers, scripture readings and homilies. Visitors were invited to read or to speak at the synagogue services.

From the time of the Babylonian exile, the diaspora, or Judaism of the dispersal, became a reality. Synagogues came to be built in all the cities in which the dispersed Jews settled.

In 539, the Persians, under Cyrus, conquered Babylon and permitted the people to return to Palestine. The province of Judah had a population of only about 50,000. Nehemiah, the politician, and Ezra, the scribe, were the leaders in a needed reform. The Jews had become "the people of the

book." The new Judah saw itself as a chosen people, separated from the Gentile world. The House of David was no more. The priests assumed leadership.

IN 537, the foundation was laid for the second Temple. It was completed in 515, reproducing the Temple of Solomon, but the presence of God was no longer attached to the Ark. The Samaritans offered to help rebuild the Temple, but their offer was rejected. Later, the Jews asked the Samaritans to help them rebuild the walls of Jerusalem and they refused. From this time, the hostility between the Jews and the Samaritans, who worshipped on Mt. Gerizim, became ever more bitter and irreversible.

Tobit, Judith, and Esther belong to a special type of literature which treat history and geography with great freedom. This indicates clearly that factual history, as we know it, was not intended. They contain many lessons concerning piety and the Providence of God and these were the object of revelation.

Murder in the family?

By FATHER JOHN B. SHEERIN

"Most murders are committed by relatives of the victim or among neighbors or acquaintances." This was one of the most significant lines in the FBI report on crime which was released August 12.



FATHER SHEERIN

Most newspaper headlines relating to the report featured the item which showed that crime has increased 148 percent in the last 10 years in the United States but the reference to murders will prove a surprise to most Americans. For the general impression is that murders are usually committed by strangers while engaged in burglary, mugging or sex crime.

Moreover, the report also states that "most aggravated assaults occur within the family unit or among neighbors or acquaintances."

The Catholic Church is at one with most sociologists in asserting that the family is the basic unit of society, the most necessary element in the fabric of society. Today, in this era of rapid social change, it is more imperative than ever that the family be conserved and strengthened because it is undergoing terrific stress and strain. Like every other institution in American society, it is subjected to what Alvin Toffler calls "future shock" in his book of the same title. "Future shock" is a phenomenon caused by the greatly accelerated rate of change in our way of life, a mass disorientation descending like an avalanche upon us while we are as yet unprepared to cope with it.

ONE EVIDENCE of it is the so-called "generation gap." Parents, members of the older generation usually, are baffled by the new ideas and the new freedoms demanded by their children. The younger generation cannot understand why the parents are so vehement in condemning drugs, conscientious objection, rock music, casual sex relationships.

The parents' attempts to keep the youngsters under close scrutiny and the youngsters' yearning to shake off restraint creates a tension that is most dangerous to family life.

These tensions erode the harmony of family life and show up in the crime statistics though most family quarrels are never reported to the police. In most cases, no punishment is meted out but the quarrels spawn emotional problems that may be communicated like a contagious disease to members of the family who were not involved in the initial trouble. As a result, the individual causing the trouble disturbs the equanimity of the whole family. "One bad apple can spoil the whole barrel."

As I see it, the solution is not for the father to get tougher.

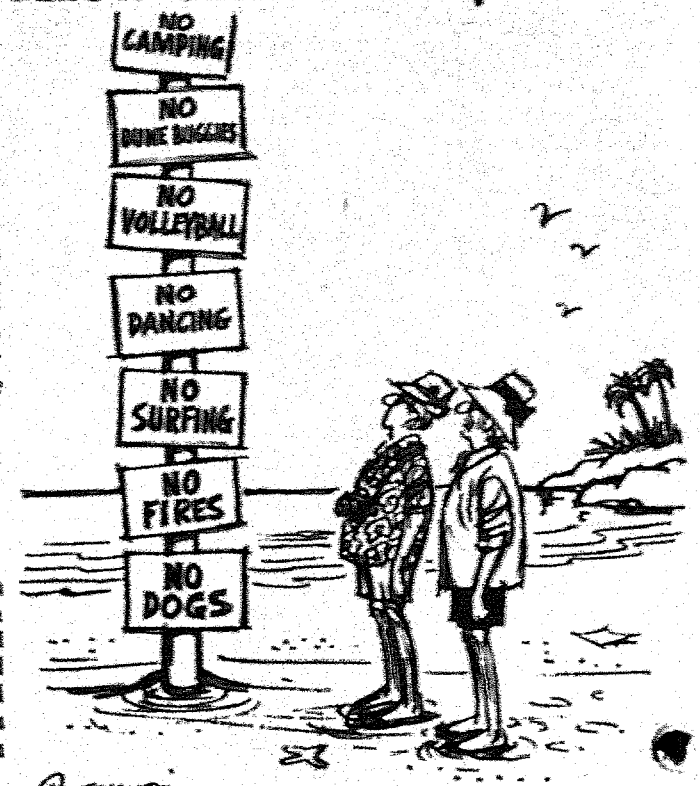
Sum and Substance

We are living in a permissive society and the authoritarian rule of a hard-nose drum-sergeant is no preparation for a child who has to live in a free society. If collegiality is needed in the Church, more communication and mutual concern and sharing are needed in the family. By sharing and by frank and open communication, each parent can help the other and both can help the child to adjust to the revolutionary changes in our way of life.

THE "generation gap" is a two-way affair. Often the child is as much at fault as the parent and fails utterly to tolerate the parents' point of view or to understand how difficult it is for the parents to adjust to a new freedom they never had as adolescents. It is good that the younger generation has such reverence for the virtue of honesty but they tend too readily to condemn parents for what parents consider permissible but the teen-agers consider hypocritical, e.g. drinking cocktails or smoking cigarettes and yet forbidding the adolescents to smoke marijuana.

Family relations are in a bad way these days. More psychological research is needed and as I said above — more and better communication between parents and children. Yet

BELOW OLYMPUS By Interlandi



Interlandi © 1970, LOS ANGELES TIMES

"What luck. We've picked the Fun Capital of the World to spend our vacation!"

along with good communication (which does not always mean ease in conversation) there must be that mysterious element in good relationship called "mutual respect." As one mother said (National Observer, June 15) about her son: "We have a good relationship but I don't think he does with his father. He is afraid of his father but what they've got going is a lot firmer, and when he really wants help he doesn't waste time with me." Respect, to the imperceptive, may look like fear.

The times call for serving people in new way

(Substituting for Msgr. George G. Higgins this week as author of the following column is Father P. David Finks, director of communications of the USCC Task Force on Urban Problems.)

The Campaign for Human Development (CHD), sponsored by the U.S. Catholic bishops, shows some signs of getting airborne by its target date of Thanksgiving, 1970. It is hoped that it will result in making available some money, personnel and support, in a new form of ministering to people in the tradition of the liberating Gospel of Jesus.

It cannot produce more of the same. The times call for something beyond traditional missionary activities and social service programs.

The Campaign for Human Development, if it is to be effective, will have to open up to church-goers the possibility of serving people in a new way. Instead of offering dependency-producing "hand-out" programs, the whole effort must be aimed at helping people to become agents of change by strengthening the leadership which emerges within their group.

THIS approach to what has become known as "Community Organization" takes relatively very little financial support and has a built-in multiplication factor whereby a good organizer continues to produce other organizers.

An urban missionary friend has recently returned from Korea. For two years in an ecumenically supported program he has trained local laymen and seminary students to work as organizers within a teeming squatter community in Seoul. These communities of poor people stood directly in the path of the urban renewal bulldozer.

The costs involved in setting up such a program are minimal. That is because the technique of Community Organization is surprisingly simple and demands no great

conservative rather than revolutionary. Although it is bound to become controversial, it is a positive alternative to rioting and violence which is predicted for many of our urban areas.

3. This approach encourages the people to do it themselves. It is the people that decide on alternative ways of acting, and, through direct participation, carrying out their actions. No one solves the problem for the people.

4. To build an ongoing structure the community organization emphasizes the develop-

7. It not only works to solve problems, but uses the problems to build a powerful structure within the community. After three years, the project moves to self-sufficiency.

8. TO TRAIN local staff to take over the running of the project. The outside organizer's task is to work himself out of a job and to move on to another project.

9. It works with all groups in the area. It does not presuppose that any one group is the cause of all the problems.

10. It operates in an area chosen on the basis of need. It should not be too small and fragmented an area, but a geographical area that can be worked on effectively.

11. It should be started with adequate funding and staffing for a period of approximately three years.

12. It is strictly practical. It presupposes no political, ideological or special bias.

13. It uses the existing resources in any given situation. Prior work in the situation by any institution or person (e.g., the parish priest) is effectively used by the organizer to build up the structure of Community Organization.

Daniel P. Moynihan, Counsellor to the President, has written recently:

"One of the anomalies of the 1960's is that a period of such extraordinary effort at social improvements should have concluded in a miasma, some would say amaelstrom of social dissatisfaction."

The Catholic Church in the United States cannot afford to repeat the mistakes of the "War on Poverty" without hurting the very people we claim to serve.

The Yardstick

administrative machinery.

Community organizing as a process works something like this:

1. It aims to form an organization of groups truly representative of the people in an area. It is problem-oriented. The total program is grown from problems of the people. No problems are presupposed and set up prior to contact with the people.

2. IT WORKS for maximum participation of people attempting to show them that they can get results through the existing structures, both governmental and others that are available in the community. In this sense, Community Organization is

ment of local leadership from among the people. The Organizer is clear that his role is not one of leading but to enable leadership from the community to emerge.

5. This approach tries to deal with the motivation of the poor because to provide material benefits is not enough. To deal with motivation means not only to raise the level of hope but to show people that they can achieve results by working on reliable goals.

6. The attempt is to get to the root of the problems in poor areas. It is not content to work with residue services which result from a compounding of forces which cause suffering in certain areas of the city. Not to deal with the root problems will certainly allow resentment to grow.

Total diocesan hold on education seen

WASHINGTON — (NC) — It used to be that 65 Catholic schools in a diocese meant 65 independently run educational systems.

But 104 Catholic education officials were told at a five-day workshop here the direction of the future is "total diocesan planning" — an organizational catch-all which ideally includes centrally managed Confraternity of Christian Doctrine and adult education programs, as well as Catholic schools.

Attending the Georgetown University workshop — co-directed by Father Raymond Lucker, director of the U.S. Catholic Conference (USCC) Education Department, and Father C. Albert Koob, O. Praem., National Catholic Educational Association (NCEA) pres-

ident — were teachers, diocesan superintendents, heads of religious communities, principals, supervisors and board of education members from all over the country.

Workshop participants heard that more than structural changes are involved in Catholic education's "getting itself together" through total diocesan planning. And they heard that philosophical viewpoints must also figure in future planning.

They were also reminded never to lose sight of the Catholic school's unchanging identity as a "community of faith," to plan for changing lifestyles of post Vatican II Religious, and to improve communication with pastors concerned about their diminishing decision-making role in parish schools.

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The Gospel for Sunday, Sept. 6

"And they brought to Him one deaf and dumb, and entreated Him to lay His hand upon him . . . And his ears were at once opened, and the bond of his tongue was loosed, and he began to speak correctly . . . And so much the more did they wonder, saying 'He has done all things well. He has made the deaf to hear and the dumb to speak.'"

St. Mark 7:31-37

God dead? No, states Pope

CASTELGANDOLFO, Italy — (NC) — God is not dead — many simply cannot see Him. Pope Paul VI told a general audience (Aug. 26) at his summer residence here.

God is lost for many because they no longer are looking for Him, he said.

"Everything but God is sought. Indeed, one can almost detect an intention to exclude Him, to obliterate His name and His memory from every manifestation of life," the Pope said.

HE criticized those who try to claim "an absolute autonomy for man," who are content "solely with human limits," who desire "a liberty blind to any compelling, guiding principle."

The Pope said that everyone "must begin again" to

search for God and ask what are the causes of "religious decadence" in today's world.

"Why is God absent?" the Pope asked. "Why is religion experiencing an eclipse?"

The answer does not generally concern faith itself, the Pope said, "but the state of mind, the mentality, the environmental formation of the life of man."

Conditions "are no longer favorable to the thought of God, to faith, to prayer," he said.

Such conditions exist, he claimed, because of changes in modern life.

"What astonishes us is that these changes are generally those that we call progress both as regards the culture of a people as well as the development of society."

Love heals the world

By FATHER JOHN T. CATOIR

Every child is born with an immense potential of love, an unformulated hope of love. A child is, in a sense, nothing but expectation. It sends out feelers to the limits of its sense perception. It looks in the hope of recognition, feels in the hope of sensual response, cries in the hope of comforting attention. Its whole being exists as an effort toward participation.

What the child is craving is the warm expression of human affection, the response of tenderness and love. Each of these favorable responses will then be followed by a further extension, a further groping, a further hope, so that the senses and intellectual faculties develop in an increasing circle of action and reaction that reveal the surrounding world as real and good.

Once a certain level of security has been attained by means of the stored experiences of a sufficient proportion of favorable responses, disappointment, pain, and sorrow become tolerable. They may even be good in that they show by contrast the positive quality of pleasure and satisfaction.

BUT when a child is abandoned from the very beginning in a cold and uncomfortable world, or even in a world that is cozy and warm but lacking in personal care and attention, and

in the responses of love, it is not encouraged to develop its feelers, to grow and progress physically and emotionally.

If every time it tries something new, it is slapped or turned down, or worse still, simply ignored, it will retract its feelers and cease to try, and thus also cease to grow. It will then turn into a man or woman who has created an inner world, less real in fact but more comfortable, and will refuse to face the outer world of reality.

Such is the usual pattern of development of the mentally disturbed and antisocial patient of the psychiatric ward.

What happens to the child who has learned how to love and how to give love? He has grown up in a world sufficiently good to enable the toleration of evil. He will develop into an adolescent and an adult fully aware of the existence of evil without being overwhelmed by a sense of its prevalence, living in a world of active hope instead of one of passive despair.

A LOVING MAN or woman will seek to do something about the miseries of the world. Encouraged by early experience of successful response to attempts at communication, such persons will try to do good around them, and not be discouraged by occasional setbacks or even by a total lack of results. They will be concerned not merely about themselves

Prayer Of The Faithful 23rd Sunday of the Year Sept. 6, 1970

CELEBRANT: Almighty Father, the world needs exposure to the influence of Christ; help us to give the world a Christ it can recognize, enfleshed in the witness of our daily lives.

COMMENTATOR: The response for today's prayer is, "Hear us, O Lord."

COMMENTATOR: That our Archbishop, his Auxiliary, our priests, Religious and laity, united as one family, will work and pray together for the glory of God.

PEOPLE: Hear us, O Lord.

COMMENTATOR: That those who have dedicated their lives to public service will strive for a unity of spirit which will ensure good government.

PEOPLE: Hear us, O Lord.

COMMENTATOR: That we may use our talents to build bridges not walls, and to create an atmosphere where men listen and understand.

PEOPLE: Hear us, O Lord.

COMMENTATOR: That together, as a nation, we dedicate our labor to the betterment of all the people, regardless of race, creed, or color.

PEOPLE: Hear us, O Lord.

COMMENTATOR: That our charity will be altogether selfless, with no return asked or expected and no limit on the demands others may make of it.

PEOPLE: Hear us, O Lord.

COMMENTATOR: That we may see in the spirit of man the Spirit of God, and with optimism and hope work for the future.

PEOPLE: Hear us, O Lord.

COMMENTATOR: That having opened our minds and hearts to the word of God, we may with joy and enthusiasm bring that word to others.

PEOPLE: Hear us, O Lord.

CELEBRANT: Father, someday the world will more closely resemble what Christ had in mind, help us to hasten that day through your grace, and give us the courage to stretch out to one another that necessary hand which says "I care."

PEOPLE: Amen.



but about everyone. Once the pattern of faith, hope and love has been well established, it is capable of enduring against any trial.

It is strength of this kind that supported Charles de Foucauld, who toiled for twenty years as a missionary of love in the torrid sands of the Sahara. He never obtained a single conversion, but died a martyr, murdered by those very people for whom he was sacrificing his life. It was only long after his death that his apostolate began to bear fruit.

As a loving man and woman, you are here and now participating in the communion of saints, in the "Ecclesia," the Church, the Gathering of Christ. If you teach your offspring how to love, they will bear rich fruit, and you will be honored by them generation after generation, in this life and forever in the next.

Did Vatican II change theology?

Father Gaudisaly Grech is a Dominican priest from Malta. Since 1954 he has taught dogmatic theology at the Saint Thomas Aquinas University in Rome, where a number of his students have been Americans. On a visit to Miami this week, Father Grech was interviewed by The Voice on the present situation of theology in the Church.

Father Grech, there has been much discussion about a revolution in theology since the Second Vatican Council. Is the Church changing some of her teachings?

The changes in theology are based more on method than on content. In the past, we would propose a thesis which summed up some teaching of the Faith. Then we would give "proofs" of the validity of the teaching by quotations from Scripture and the writings of the early Christian teachers, the so-called Fathers of the Church.

With the recent advances in Scripture studies and more understanding of the early Christian writings, we now develop our teachings from them, rather than have their teachings fit the artificial structure we set up by using the thesis formula.

As the Second Vatican Council has clearly indicated, the theological problems have to be Biblical problems. And then we have to see how the Biblical problems were studied by the Fathers. In other words, we are going back to the origins of the Church's teachings and re-examining them and clarifying them — rather than using them as proofs for our own present teaching.

Q. Some theologians and Scripture scholars are claiming today that we have seriously misunderstood the Bible teachings. A few go so far as to say that Jesus did not physically rise from the dead. Did He?

I do not see how they can maintain this. The Gospel writers were not attempting to perpetrate a fraud. They did not claim that Jesus rose from the dead only in some mystical sense — for example, that He "rose from the dead" only because they believed in His teachings.

The gospel writers were convinced that Jesus actually and physically rose from the dead. They are at pains to explain that they were astounded by the fact, and that Jesus

Himself told them to feel His resurrected flesh so that they would know it was actually Himself. Saint Paul goes to great lengths to spell out that many people actually saw Jesus after His resurrection.

Q. There are some today who claim that Jesus was not actually the Son of God, but became conscious of God present within him as he was present in Old Testament prophets. Only then did Jesus proclaim God's teachings.

The only evidence we have is that Jesus was indeed conscious that He was literally of the nature of God, that He was God's son. Luke tells us that God was the cause of the miraculous conception of Jesus. The Gospel writers directly state that Jesus had no human father. When Peter made an act of faith in Jesus, the Lord told him that "flesh and blood" had not revealed this to Peter but the Father in heaven.

Q. But that text is the very one that some Scripture scholars claim does not refer to anything more than Christ being a Messiah.

We must read the Scriptures according to the intent of the authors. The writers of the New Testament believed firmly in the divinity of Jesus. While He was on earth they did not fully understand Him, and it was only later that they realized the profundity of His message. But they did not write until they did understand the deeper meaning of what He was and what He taught.

And it was with this deeper understanding that they composed the gospel narratives. Yes, we must hold that Jesus was always conscious of His divinity, even though at first the followers of Jesus did not fully grasp the real meaning of what He was saying.

Q. What about the Virgin birth? Was the mother of Jesus truly a virgin or only symbolically so?

Again, we have to go to the data. The gospel writers state that she was a virgin all her life, and certainly the Christian community continued that belief. There is no contrary tradition which teaches otherwise among those who believed in Jesus.

As His followers, even to the extent of dying for His sake, they were not about to become liars. The constant teaching of believers in Jesus was and still is that Mary was a virgin all

her life. This has been declared an infallible teaching of the Church; all the Councils of the Church, the last one being in our own lifetime, continue this teaching in a clear manner.

Q. On other matters, what do you think of the Church's teaching about celibacy?

This is an ecclesiastical law and not a law of God. Therefore, it can be changed. But the reasons for which the Church demands that her priests be celibate are so convincing that I do not think this law of the Church will be changed. We will always have a celibate priesthood as the law of the Church.

Q. Do you think that all Christians will ultimately be united again?

I think that, with a great deal of study and charity on all sides, we will ultimately be able to express the traditional basic teachings of the Church in a form that will be acceptable to all parties and that Christendom will be united again.

Q. There has been some question as to why all Christians cannot receive communion in the Roman Catholic church. After all, since we are united in believing that Jesus is God, why cannot we receive Jesus in communion together?

Presently there has been some experimentation with this.

CONTINUED ON PAGE 26

SCHEDULE OF SERRA CLUBS

Serra Club of Miami

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

Serra Club of Broward County

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

Serra Club of Palm Beach

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

Also hit equal rights amendment

Fla. women leaders assail pornography and abortions

ORLANDO — Miami's Provincial Council of Catholic Women, representing thousands of Catholic women throughout Florida, have denounced the release of staff reports on the President's Commission on Pornography; and reiterated opposition to the proposed Equal Rights Amendment to the U. S. Constitution as well as political activity in Congress relating to family planning, population control, and abortion.

Presidents of Catholic Women's Councils in Florida dioceses participated in the meeting with priest moderators Mrs. Thomas Palmer, NCCW Province Director and Provincial Council president, conducted the business meeting. Outgoing members of the board present were Mrs. Joel Sayers, Daytona Beach; Mrs. Julian Warren, Jacksonville; and Mrs. Wendell Gordon, Miami.

ALSO participating was Mrs. E.H. Oliver of Jacksonville, candidate of the Province to succeed Mrs. Palmer on the NCCW board during the national convention, Oct. 12-16 in Minneapolis.

In statements, which will be forwarded to President Richard M. Nixon, Council presidents urged legislators "to set in motion without delay, the enforcement of laws and licensing regulations to deter the multi-million dollar operation now rampant throughout the country in undisguised, hardcore pornographic shops and many theaters showing X-rated movies.

"As citizens of the State of Florida and the U. S. who believe in the concepts of Judeo-Christian morality," the women's leaders said, "we recognize the threat to the family and community — we positively abhor the releases of the staff reports of the President's Commission on Pornography, and denounce these releases as a great hoax, perpetrated upon the American people."

THE Provincial Council described the proposed Equal Rights Amendment as "a threat to the nature of woman which individuates her from man in God's plan for His creation.

"Under the guise of equality," they explained, "the proposed Equal Rights Amendment, would in reality wipe out the many legal safeguards which protect woman's position in the family. Under the proposed amendment maximum hours and minimum wage laws for women, widows' allowances, alimony and support payments, and the basic responsibility of man to provide for his family would be placed in jeopardy."

Council leaders called for the NCCW and other women's organizations to join in combating "the three greatest evils in the world



PROVINCIAL COUNCIL of Catholic Women in Florida met last Friday in Orlando. Shown left to right are Mrs. Edward Keefe, Miami ACCW; Miss Anne Tucker, St. Petersburg DCCW; Mrs. Thomas F. Palmer, Province Director; Miss Idelle Murphy, St. Augustine DCCW; Mrs. E.H. Oliver, nominee for the office of Province Director; and Mrs. Karl Kaylos, Orlando DCCW.

today - racism - poverty - and war. Let us not dissipate our time and energies in other areas which may seem beneficial to women, for of what good are the goals which are being set for equality when there is hate among our children, many thousands go hungry, and our sons are killed in battle."

IN voicing opposition to political activity in Congress relating to family planning and population control and abortion, the Provincial Council specifically referred to the Senate-passed Bill No. 2108; to proposed legislation, SB-3746 which asks Congress to pass laws authorizing abortion to supercede state laws; and to SB 3501 legalizing abortions in Washington, D.C.; and to a third bill advocating heavier taxation on families with more than two children.

Among those signing the statements were Mrs. Palmer, and Council pres-

idents, Mrs. Edward Keefe, Miami ACCW; Miss Idelle Murphy, St. Augustine DCCW; Miss Anne Tucker, St. Petersburg DCCW; and Mrs. Karl Kaylos, Orlando DCCW.

During the one-day meeting guest speakers included Thomas Horkan, executive director, Florida Catholic Conference, who reported on Right-to-Life legislation at

the state and national levels, and Florida Sen. Elmer Friday, Democratic candidate for Attorney General, who discussed the problems of pollution and environment facing the nation.

The Council board, through a unanimous vote, granted membership on the board to Mrs. Palmer now immediate past president of the Council.

Married couples' retreat starts

NORTH PALM BEACH — A retreat for married couples which begins today (Friday) and continues through Sunday at Our Lady of Florida Spiritual Center marks the beginning of a full month of retreat activities.

A retreat for Spanish-Speaking men is scheduled to be held from Friday, Sept. 11, to Sunday, Sept. 13.

The following weekend Passionist Fathers will conduct conferences for men

Seminary students number above 100

More than 100 students are enrolled in classes this year at St. John Vianney Seminary in preparation for serving in the priesthood of the Archdiocese and other Florida dioceses.

Sixty seminarians began classes Monday while 44 college students are expected to report on Monday, Sept. 7.

Father Stephen Biesko, C.M., ordained to the Congregation of the Mission last

May, has joined the faculty at St. John Vianney Seminary. He has a Master's degree in theology awarded him by the Seminary of Mary Immaculate.

Of the total enrollees, 80 young men are studying for the priesthood of the Archdiocese, 14 for the Diocese of Orlando, six for the Diocese of St. Petersburg, and four for the Diocese of St. Augustine.

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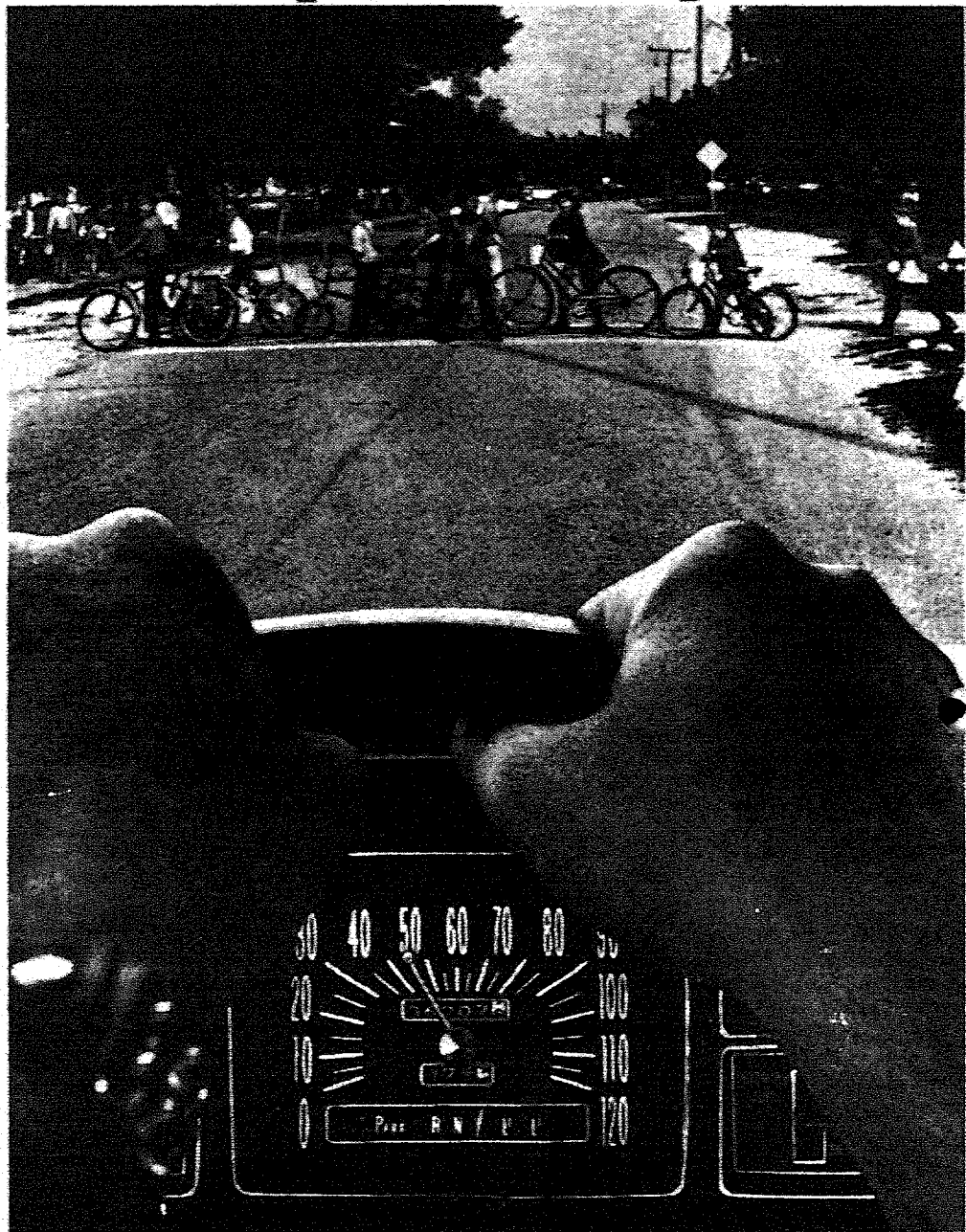
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The group recently repaired toys and furniture to be used in the Marian School and last week moved some more gym equipment to the school located on the grounds of St. Juliana parish.

In addition some members have donated their time at Camp Shalom where they assisted in a program of teaching retarded children to swim and to learn camp skills.

The club has notified the Community Service Organization of members' availability for volunteer services whenever they can be of help.

The loss was only the St. Stephens squad's third in three years against 31 wins. Two of the losses were in this summer tourney against Visitation.

Visitation jumped off to an early 4-0 lead in the first

To 'lift off'

"Lift-Off" for a new year in St. Rose of Lima CYO at 6:30 p.m., Sunday, Sept. 6 in the scout hall.

Registration for this year will be followed by ice-skating at the Polar Palace. Transportation by bus will be provided returning at 10:30 p.m. Refreshments will be served.

One light and Wilbur many tion packed. The St. Monica squad won its second summer tourney in two years as it defeated Annunciation 13-7. The game was interrupted by rain but it didn't cool the bats when he tried to make second of St. Monica.

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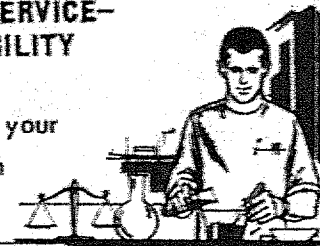
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SPORTS

By JACK HOUGHTLING

'Comeback Kids' try it too often

The comeback kids from Dade Sport Shop finally went to the well once too often.

Composed of Archbishop Curley High and Miami Beach High players, the Dade Sport Shop baseball team was finally eliminated from the American Legion Southern Regional tournament at Salisbury, N.C.

But the Miamians did give it their usual try. They had won the area district title after losing the first of the three game series and then captured the state championship, by winning three straight games after losing in the second round.

AND, in the Southern Regional, Dade Sport Shop again lost early, dropping its first game to Bessemer, Ala. Then Dade Sport Shop rallied for two straight wins, including a revenge decision over the Alabamians, before being ousted from the tournament by Orangeburg, S.C., 4-2. A win in that one against Orangeburg would have put Dade in the tournament finals.

Dade lost 10-1 to Bessemer in the first game, topped Puerto Rico, 10-1, and Bessemer, 10-1, before losing for the second time and being eliminated.

Bill Frohbose, who missed the first two games, was a hitting star, going 4-for-9 at bat, including a home run and four RBI's, while Roland DeArmas was 5-for-17. Mike Mamo 3-for-10, John Massa 3-for-14 and Vaughn Flick 0-for-6 in spot duty.

Black caucus

HOUSTON — (RNS) — Catholic students attending a black leadership lab here have voted to form a national Newman black caucus.

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All-conquering Dolphins to face Atlantans in a tilt for charity

The anxious Miami Dolphin fans have to wait until Saturday night, Sept. 12, to see their heroes in action again in the Orange Bowl, but the lines are already beginning to form at the Dolphins' ticket office.

Everyone now loves the

once-maligned Dolphins and a crowd of 70,000 can be expected for the next game in the Orange Bowl, which will pair the unbeaten Miamians against the growing Atlanta Falcons for the benefit of the Archbishop's Charities.

It'll be the second home

game of the exhibition in which the Dolphins will share their gate with local charities — but the Dolphins have been showing little charity themselves to the opposition.

NOT EVEN the legendary Baltimore Colts could survive the growing ferocity of Coach Don Shula's crew. More than 76,000 saw the Dolphins battle physically with the mighty Colts last week and come out a 20-13 winner. The improving Miami defense is particularly noticeable in the young front four, Bill Stanfill, Manny Fernandez, Jim Heinz and Jim Riley, who grew up in last year's discouraging campaign. Undoubtedly, the defense would have kept the Colts without a touchdown had not cornerback Tim Foley slipped and fallen on

Earl Morrall's long pass.

Imagine, the Dolphins holding Johnny Unitas without a touchdown. Unbelievable.

Dolphin fans are still pinching themselves to find out if it is all true or not... a perfect 4-0 record, a victory over Baltimore... and now a genuine contender not just for the runnerup spot in the AFC's Eastern Division but a genuine challenger to Baltimore for the Eastern title.

And, don't forget that even if the Dolphins win the title, the team in second place with the best won-loss percentage in any of the three divisions makes the playoffs.

Super bowl for the Miami Dolphins? Gosh, it all seems like a possibility now... not just a dream.

High school grid teams stage pre-season games

The Miami Dolphins aren't the only ones already playing football... the archdiocese high schools are at it too.

The Christopher Columbus High Explorers were to participate in a jamboree with Coral Park, Miami Central and Miami Springs at Central Stadium while LaSalle goes with St. Andrew's, Pine Crest and Miami Military Academy next weekend.

THE regular season starts on Sept. 17 when Cardinal Newman tangles with Cardinal Gibbons at Boca Raton.

Then, on the 18th, there is a host of games, with the meeting of Msgr. Pace and St. Thomas at the Plantation field as the highlight.

Also opening its schedule on the 18th is Columbus, which faces its neighborhood rival, Coral Park, at Central Stadium. On the 19th, Archbishop Curley meets South Dade, also at Central Stadium.

Both Chaminade and LaSalle start their season a week after the rest, Chaminade going against Plantation High while LaSalle is host to Pine Crest, both games coming on Sept. 25.

As last year, Christopher Columbus will be involved in the big school Class AA competition while all of the others, with the exception of

St. Thomas, will be in the running for the Class A honors. St. Thomas is in Class B.

Newman competes in A-7, and may have gained an advantage with the merging of two-time district champ West Palm Beach Roosevelt into Palm Beach High, while Gibbons, Chaminade, Pace, LaSalle and Curley are all in A-8.

Curley, which is no longer competing in the powerful Greater Miami Athletic Conference, will still be handicapped with the remnants of its AA schedule, facing five of the bigger schools.

Chaminade, Gibbons and Pace are all expected to be solid challengers for the 8-A title, won the past two years by Chaminade. Last season, Pace held the district lead going into the final game but was sidetracked by Key West, 27-0, and Chaminade moved into the district title.

THE Lions were 5-3-1 despite the loss of most of the talent from the previous year's 11-1 crew, that didn't lose until the semifinal round of the state championship.

Chaminade is faced with a somewhat easier schedule than it has had in the past

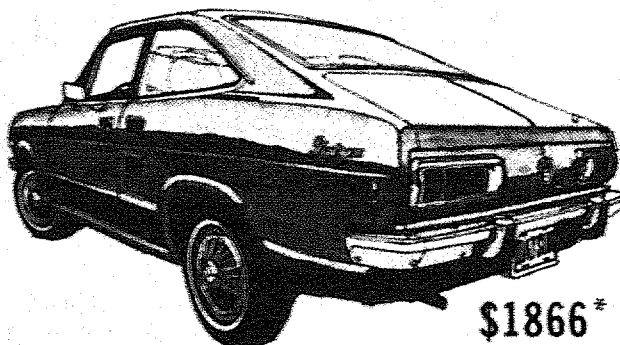
with the highlight coming Nov. 6 when the Lions again face Columbus.

Last year, the two big ones collided on a wet field and finished in a 0-0 tie, with the Explorers winding up their campaign with a 6-3-1 record, tying the best-ever mark at the school.

THIS year's competition also has a new twist to it, as just Gibbons, Pace and LaSalle will be contesting for the South Atlantic Conference Championship.

The SAC has undergone considerable revision since last season with Miami Military, Pine Crest and St. Thomas withdrawing from the league and Chaminade and Curley joining. However, neither Chaminade or Curley meet all of the other members of the conference this fall, so, are not eligible for the championship.

Still, it should be a good season... with Columbus, Chaminade, Pace and Newman slated for good years. Curley and St. Thomas improving over last season, and LaSalle struggling with almost an entire new team with only five lettermen returning.



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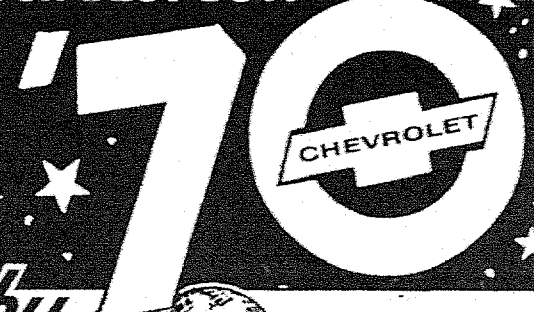
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It was hard to say 'sayonara'

Sayonara, the traditional Japanese word for farewell, was difficult to say when the time came recently to depart from Tokyo for a group of South Floridians who visited Expo 70 on a "Man-To-Man Tour" of the Orient.

Father Vincent Sheehy, administrator of St. Lawrence parish, North Miami Beach, joined the Rev. Luther Pierce, pastor, Union Congregational Church, Hallandale; and Rabbi Solomon Schiff, director, Jewish Federation Chaplaincy Services, as a chaplain on the tour which was comprised of 15 persons. Included among those were Mrs. Emma Koenig, the Cathedral parish; Miss Beatrice Becker, St. Rose of Lima parish; Miss Betty Gemmill and Mrs. Louise Capers, Miami; Mrs. Fannie Glasser, Miami Beach; Miss Viola Kaminski, Miami Springs; Mrs. Hilda Hirt, Fort Lauderdale; and Mr. and Mrs. Fred Thanhauser, Deerfield Beach.

Observing that it is important to know a few friendly conversational words in Tokyo, Father Sheehy explained that word association helps phonetically. "Good morning," he said, "is pronounced 'Oh-Hah-Yoh,' like the State of Ohio. But, he added, the Japanese people are very kind and courteous. They bow politely and smile often in greeting visitors even if they do not understand the English language."

FOR Father Sheehy his visit to Tokyo was made even more pleasant by a reunion with two former priest-classmates, now Columban missionaries there. Father Jim Needham of St. Paul, Minn., and Father Frank Carroll of Boston have been stationed in Tokyo for eight years. The major seminary in Tokyo, he learned, has 135 native students studying philosophy and theology in preparation for the priesthood in the Tokyo Archdiocese.

Philosophy studies are taken at Sofia University which has an enrollment of about 7,000 students of whom 10 per cent are Catholic. Conducted by the Society of Jesus, Sofia University is rated among the best schools in Japan and considered number one in foreign languages and computer programming.

Aoyama University, a Protestant Inter-denominational University, shares with Sofia University the responsibility of forming Christian leadership in Japan. Rabbi Marvin Tokayer, formerly of Miami, now serves at the Jewish Community Center, which has 800 members.

"I was startled to learn that the percentage of native Japanese priests and Sisters per Catholic family is higher than elsewhere in the world," Father Sheehy remarked, "higher even than in Ireland. There are approximately 80,000 Catholic families in Japan, which have given to the Church at the present time over 900 priests and 6,000 Sisters, which means that approximately one out of every 13 Catholic Japanese women is a nun. It sounds incredible, doesn't it, but those are the facts."

"When a Japanese makes a commitment to the Church, it is for life. There are practically no defections from the priesthood or the sisterhood among native Japanese. Unfortunately this same impressive record of dedication is not always shared by some of the 2,000 European and American missionaries serving in Japan," he said.

THE Columban Fathers and Maryknoll Missionaries in Japan enjoy pleasant relations with those of other faiths. Father Sheehy observed. Since the Columban Fathers residence has additional food storage space they permit Ann E. Dinken's Kosher Restaurant to keep bagels and matzoh there. "In return Anne presented the priests with three air-conditioners and all the cheese cake they can use!" he recalled.

The unusual St. Mary's Cathedral in Tokyo was designed by a Protestant architect who also designed the master plan for Expo 70 in Osaka. Father Sheehy pointed out.

A "Bullet Train" which the tour rode from Tokyo to Kyoto would, in Father Sheehy's opinion, be ideal to eliminate some of the traffic congestion on South Florida highways. "It hits speeds as high as 175 mph without any noticeable vibrations or motion discomfort."

"South Florida could certainly use this type of commuter train service from Homestead to West Palm Beach linking all of the residential areas along the Gold Coast," Father Sheehy thinks.

In Kyoto, Father Sheehy had an opportunity to view first-hand the work of the Maryknoll priests in the Good Shepherd Movement, a radio and TV apostolate. "Father Patrick O'Donoghue, nephew of Msgr. Patrick J. O'Donoghue, pastor, St. Mary Magdalen Church, Miami Beach, was instrumental in establishing several schools in Kyoto for teaching English to adult students. It has been a highly successful program with over 2,000 adults taught by 60 Japanese teachers proficient in the English language."

The radio and TV apostolate covers an area populated by over 50 million people, about half of the nation. Two radio programs are presented daily and two TV programs weekly.

AT EXPO in Osaka, the United States pavilion is a must for most of the visitors, the majority of whom are, of course, Japanese. The theme is "The Images of America." A wide American sports coverage is highlighted by a large collection of baseball memorabilia.

"As a traditional baseball fan, the Emperor of Japan



Young Dears get acquainted in Kama kura, Japan. Father Vincent Sheehy made a pictorial record of his trip.

insisted on seeing Babe Ruth's uniform before any other feature in the pavilion," Father Sheehy revealed.

"However," he added, "the greatest attraction is the space exploration exhibit. The moon rock is our 'ace' at Expo 70."

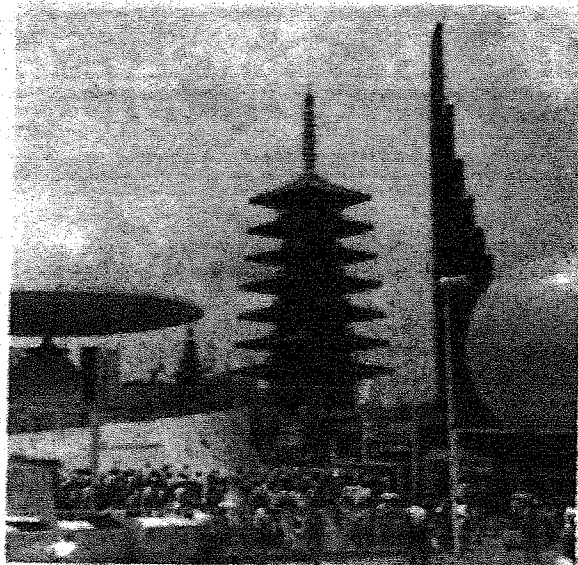
The Christian Pavilion, co-sponsored by the Catholic and Protestant Churches in Japan, is the first major venture in unity by the combined Christian communities, and, according to Father Sheehy, it is hoped that its success will lead to many more cooperative efforts in education, health services and low-income housing for the 110 million Japanese who "need the teachings of Christ and His divine message of love and service to all men."

Moving on to Hiroshima, the tour viewed the Peace Park and its memorial museum with "its sad artifacts of the dreadful destruction of the A-bomb," Father Sheehy reported.

"If there is anyone who feels that atomic or nuclear warfare is justified, then visit Hiroshima," the priest urged. "No rational person will leave here unmoved by the spectacle of man's inhumanity to man. The morality of this unprecedented act of war will always be questioned and disputed especially since it was repeated at both Hiroshima and Nagasaki."

"On the cenotaph in the Peace Memorial Park is the inscription: 'Please rest in peace, for the mistake shall never again be repeated.' The Catholic Cathedral in Hiroshima is known as the Memorial Cathedral for World Peace and I offered Mass here for this special intention to which the Cathedral is dedicated," Father Sheehy said. "Built through international donations, the Cathedral was dedicated on the ninth anniversary of the holocaust."

The Daughters of St. Paul, he added, who operate a book and film center in Miami, also operate a book store at the Hiroshima Cathedral, which was the project of a Jesuit priest, Father Hugo Lassalle, one of the few survivors of the A-blast, who traveled throughout the world obtaining funds for what today stands as a symbol of world peace.



MAN-TO-MAN tour of the Orient included Expo 70, shown top, and a visit to the Hiroshima Peace Park where a memorial recalls the holocaust of the A-bomb.

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Desde los primeros años del éxodo los desterrados cubanos que llegaban a Miami escapando del comunismo comenzaron a reunirse en jornadas de fervor religioso y patriótico. A través de los años esa fe inquebrantable ha perdurado, reafirmandose en actos como el que el domingo próximo congregará a miles de cubanos, unidos en la oración por la patria en torno a la Patrona de Cuba.



Presentarán el domingo la primera piedra del monumento cubano a la Virgen de la Caridad

En el ofertorio de la misa que se ofrecerá a las 7 p.m. en el Miami Stadium

Por GUSTAVO PENA MONTE

La Primera Piedra para la construcción del proyectado Monumento-Santuario de los Cubanos en el Destierro a la Virgen de la Caridad del Cobre será presentada en el ofertorio de la misa que se ofrecerá este domingo, día 6, a las 7 p.m. en el Miami Stadium.

Dentro de esa piedra que será la base fundamental del templo que construirán los cubanos desterrados en los terrenos cedidos por la Arquidiócesis de Miami junto a la Bahía Biscayne, se depositará tierra y arena traída de Cuba por los refugiados que escapan en pequeñas embarcaciones.

"ESA TIERRA CUBANA, que quedará para siempre en los cimientos del templo que se levantará en Miami, será depositada en la piedra momentos antes del inicio de la misa, durante el rosario que comenzará a las 6 en punto de la tarde." El anuncio lo hace el Padre Agustín Roman, capellán de la Ermita Provisional a la Virgen de la Caridad del Cobre.

La tierra ha sido traída por cubanos que frecuentemente cruzan el Estrecho de la Florida para rescatar a familiares y amigos y traerlos a Miami, añadió el Padre Roman, quien no quiso revelar los nombres de esos cubanos, ya que los mismos han hecho ese viaje repetidas veces y por razones de seguridad no quieren revelar su identidad.

La piedra fundamental que será ofrecida por la Cofradía de Nuestra Señora de la Caridad del Cobre durante la misa del domingo en el Miami Stadium está siendo tallada por el famoso escultor cubano Mario Santi, el mismo que esculpió el monu-

mento de la tumba de José Martí en el cementerio de Santa Efigenia, en Santiago de Cuba.

Otro dato interesante que revela el Padre Roman es que el escultor, para ablandar la piedra durante su talla, está utilizando el agua que se encontró en una balsa vacía que fue rescatada recientemente cerca de Miami. Los contenidos de esa agua venían amarrados a la balsa que al parecer fue virada por las olas pereciendo todos sus ocupantes.

LA PIEDRA está siendo tallada haciendo una reproducción a escala del proyecto del Monumento-Santuario diseñado por el arquitecto cubano José Pérez Benitoa.

Después de que sea ofrecida durante la misa del domingo, la piedra tallada será trasladada a la capilla provisional que se levanta en los terrenos donde se construirá el santuario. Allí estará hasta el día que se coloque para iniciar oficialmente las obras de construcción, en fecha que se anunciará oportunamente.

Este hecho le da especial significación a la misa del domingo en la Catedral, porque de esa forma comenzará a hacerse tangible y patente el empeño de tantos cubanos exiliados de construir un santuario que sea lugar de unión y oración de todos los desterrados y que quede para la posteridad como símbolo de la fe de este exilio, dijo el Padre Roman en declaraciones a The Voice.

CONCELEBRANTES

El propio Padre Roman tendrá a su cargo el ser-

món durante la misa en la que el Arzobispo Coleman F. Carroll será el principal concelebrante.

CON EL ARZOBISPO Carroll concelebrarán la misa el Obispo John J. Fitzpatrick, el Vicario Episcopal para la Comunidad Hispana, Monseñor Bryan O'Walsh y los padres José M. Paz, Emiliano Ordaz, Ernesto García Rubio, Andrés Couceiro, Daniel Sánchez y Alvaro Guichard.

Desde que comenzó el éxodo escapando del comunismo en Cuba, la misa anual en honor de la Virgen de la Caridad del Cobre ha venido siendo el acto que ha congregado al mayor número de cubanos, uniéndolos en la oración en torno a la patrona de su país.

Miles de fieles han colmado cada año las graderías del Miami Stadium y se espera que este año una multitud de más de quince mil personas vuelva a congregarse durante la misa que comenzará a las 7 p.m.

Hace dos años se ofreció esta misa en los terrenos donde se construirá el Santuario, pero las dificultades para el estacionamiento de automóviles y la falta de adecuadas vías de acceso hicieron decidir que se trasladara de nuevo la celebración para el Stadium. Por otra parte, alahora en que se ofrece la misa se produce en esa área junto a la bahía una congestión del tráfico procedente de las playas de Key Biscayne, lo que dificultaría la llegada a tiempo a miles de fieles.

Se espera obviar estas dificultades para el día en que se haga la colocación de la primera piedra del santuario, fecha que se anunciará oportunamente.

"ESTE DOMINGO, el Miami Stadium será otra vez el escenario de una fe inquebrantable del pueblo cubano. Será una jornada de oración por la unidad y la salvación de todo un pueblo, que sufre del odio, el terror y la discordia dentro y fuera de la isla", expresó el Padre Roman.

Esta misa, esta devoción a la Virgen, acerca cada vez más al cubano desterrado al ideal de la caridad que se encierra en el nombre de nuestra patrona. La caridad es el nombre que la Virgen trajo cuando se apareció milagrosamente a tres cubanos y la caridad debe ser el símbolo de nuestro pueblo", añadió el Padre Roman.

Aunque el calendario litúrgico señala la fiesta de la Virgen de la Caridad del Cobre para el día 8 de septiembre, este año la festividad en el Miami Stadium se ha adelantado al domingo 6, a fin de facilitar la mayor asistencia de fieles.

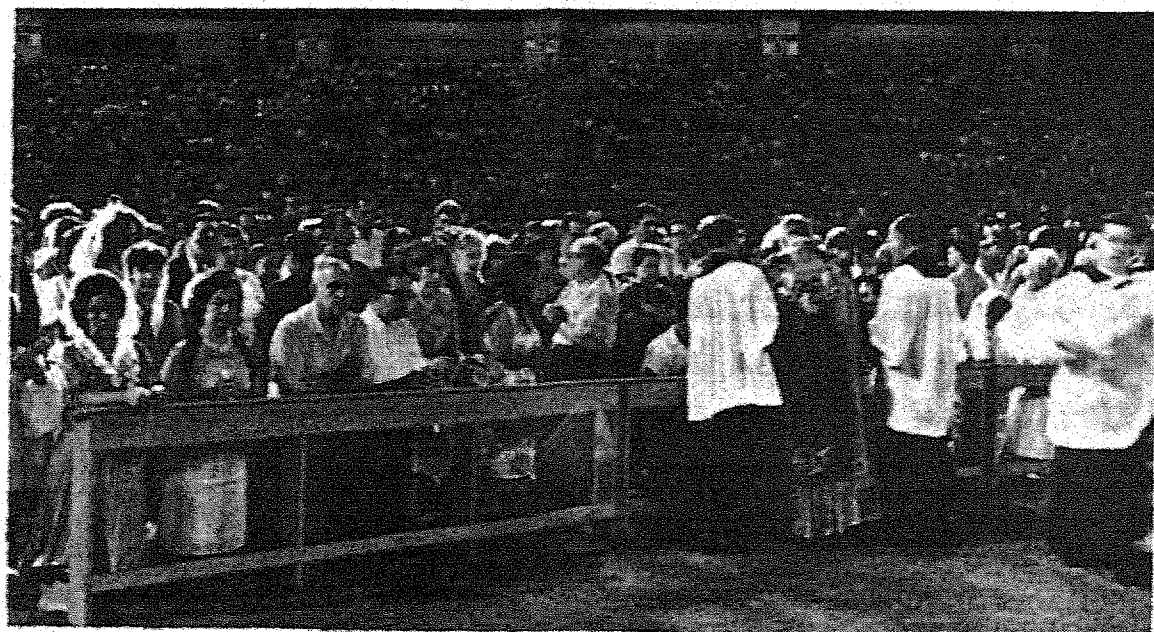
OTROS CULTOS

En distintas iglesias del área de Miami se están ofreciendo novenas y triduos especiales como preparación de la festividad.

Por otra parte, distintas iglesias han anunciado cultos especiales a celebrarse los días 7 y 8.

En la Catedral de Miami el lunes, día 7 a las 7 p.m. se ofrecerá una misa cantada; en la iglesia de St. John the Apostle, Hialeah, el día 7 a las 8 p.m. se ofrecerá un rosario viviente a las 8 p.m., el martes día 8, en St. John the Apostle, a las 8 p.m. se ofrecerá una misa cantada con la participación de Marta Pérez, Tomasita Núñez, Marta Castellanos y el coro parroquial con las guitarras del Profesor Nicola.

parroquias los horarios de los cultos preparatorios o posteriores a esta misa del domingo en el Miami Stadium, durante la novena a la Virgen de la Caridad del Cobre.



Una vez más, las graderías del Miami Stadium volverán a colmarse este domingo de fieles cubanos que rinden tributo de veneración a su Patrona, la Virgen de la Caridad del Cobre. Una vez más, filas interminables de fieles se acercarán a recibir en la eucaristía el alimento

espiritual que los anime a soportar los sinsabores del destierro, que los estimule a mantener vivo el ideal de la patria cubana, el empeño de volver a una tierra libre de odios y rencores, basada en la caridad y el amor entre todos.

MARIA Y NUESTRO TIEMPO

Nuestra época es la época de María, pues las inquietudes de nuestra generación son de tal género que llevan a recurrir continuamente a su dulce misericordia maternal exigiendo la saludable influencia de la verdad que enseña la santa Iglesia Católica precisamente sobre la Virgen: Madre de Jesús y de la Iglesia.

Siempre es arriesgado hablar de los males del presente, como si fueran algo enteramente nuevo y totalmente desconocido hasta hoy. En realidad no son algo nuevo. Las cosas que nos desalientan y nos molestan son todas tan antiguas como el pecado, tan antiguas como la infidelidad, la muerte, la desgracia; tan antiguas como la enfermedad, la enemistad entre los hombres y las naciones; tan antiguas como la guerra. Son estas las cosas que nos preocupan. Los males del presente, coinciden con las inquietudes y las ansias más antiguas.

SE TRATA de males que el espíritu de verdad y de la virtud han asociado desde tiempo inmemorial al triple origen de todos los males y de todas las preocupaciones. Las inquietudes de la edad moderna son antiguas como el Mundo, la Carne y el Demonio.

El Mundo en primer lugar. Las inquietudes de nuestra generación, que brotan y se concentran en el espíritu del mundo, son las inquietudes originadas por las divisiones agresivas y fraticidas que azotan a la humanidad. Hemos heredado todas las divisiones verticales del género humano: divisiones de raza, de nación, de lengua, de grupo. Todas estas viejas divisiones que enfrentan al hombre, al hermano contra el hermano, existen todavía en nosotros porque forman parte del espíritu del Mundo. A estas divisiones verticales se añaden, aumentando la complicación, otras divisiones horizontales que separan entre sí a naciones o grupos de la misma lengua. Divisiones que enfrentan a una clase con otra dentro de la misma nación, hijos contra padres en el marco de la misma familia, generación contra generación en la misma comunidad, liberales contra conservadores dentro de la misma sociedad religiosa o civil.

PUES BIEN en una época en que se ve al mundo azotado por divisiones verticales y horizontales que enfrentan a uno contra otro, la Iglesia nos ofrece la imagen de María, Reina del tiempo y de la eternidad, Lirio de Israel, Rosa de Sharon, Esposa de un obrero, carpintero de Nazareth y, lo que más todavía, nos ofrece a María como Madre de la Humanidad, Esperanza de reconciliación entre las naciones y las personas, Madre de la Iglesia.

Del antiguo pecado de la Carne nuestra época moderna ha heredado como un aguijón agobiante el culto contemporáneo del cuerpo, la búsqueda de la fuerza física por sí misma, la admiración — por no decir la adoración — de la simple belleza corporal y sensual. Nuestra época padece herejías que brotan del culto a lo físico y del amor del cuerpo. Se trata de herejías de tipo político como el nazismo, con su culto pagano a la sangre; herejías de tipo estético como la veneración de la forma humana con el culto pagano de la belleza; herejías de tipo científico o pseudo-científico como el culto a la salud, esa perversa religión de la salud que es la expresión contemporánea del culto pagano a una mera fuerza física.

Pues bien, en esta época la Iglesia nos ofrece a María, elevada al cielo en cuerpo y alma para toda la eternidad, como ejemplo de la verdadera santidad del cuerpo, de la verdadera dignidad y de la verdadera y real belleza del cuerpo humano, de ese cuerpo considerado como compañero inseparable del espíritu, siervo del alma e instrumento de Dios, el cuerpo como medio para cumplir la obra de Dios.

Por último, en nuestro tiempo proviene del Demonio la tentación específica de hoy. El Demonio se dirige a cada una de las generaciones usando los términos que mejor pueden seducirla.

A unas generaciones el Demonio les habla de gloria, a otras de conquista, a todas de orgullo. ¿Cuál es la vía de acceso principal de que Satanás se vale para tentar a nuestra generación de cristianos y de creyentes y especialmente a los católicos?

NUESTRA GENERACION es demasiado cínica para dejarse seducir por promesas de gloria y de victorias resonantes. Por eso me atrevo a decir que el Demonio nos habla hoy en lenguaje de inquietudes. El Demonio nos tienta hoy con el derrotismo, el desaliento ante las ingentes inquie-

tudes sociales, económicas, políticas, militares y morales.

En estas circunstancias, María, representada en la antigüedad como la mujer que aplastó la cabeza de la serpiente y arrebató a Satanás su victoria sobre la humanidad, debe significar también hoy una ayuda eficaz para corregir el desaliento universal de cara al bien, el clima de derrotismo que invade a los creyentes, la plaga de inquietud que se insinúa en el corazón de los que aman a Dios. Para robustecer nuestros espíritus tambaleantes, en una generación en que Satanás trata seducir a los creyentes con el desaliento, el derrotismo, la inquietud, la Iglesia nos ofrece la María de Magnífica.

MARIA se presenta ante nuestros ojos como una hija de Eva sin pecado y de este modo nos muestra lo que habría poseído nuestra naturaleza de sobrenatural y privilegiado si Eva no hubiese caído. Meditando sobre esto en nuestro tiempo de desaliento, caemos en la cuenta de que nosotros desgraciadamente no poseemos los privilegios propios de María y de Eva, y que ni siquiera poseemos la naturaleza que fue creada en Eva y que en María alcanzó la perfección. Ciertamente no poseemos esa naturaleza, pero la nuestra no está corrompida. Está herida, pero no intrínsecamente corrompida. Nuestra naturaleza es la misma que tenía María y por eso, en la apoteosis de María se da la promesa de que todavía puede realizarse algo, si colaboramos con la gracia de Dios, la cual nos restituye aquella naturaleza que tuvo la Virgen desde el principio.

Ahora podemos comprender un poco mejor por qué la Iglesia en este período tan agitado saluda a María como la causa de nuestra alegría. Lo hace así no solo por haber dado Jesús al mundo, que nos abre los tesoros de la gracia, sino también por que en su naturaleza humana María encarna lo que la gracia es capaz de hacer. María es la causa de nuestra alegría, porque en los momentos agitados nos inspira optimismo y no deja que nos abandonemos al pesimismo.

Las grandes épocas de la fe fueron épocas de gozo y de alegría, de oro y azul brillante como la pintura de Fra Angelico, porque esas épocas volvían naturalmente su mirada a lo que de más alto y bello tenía la naturaleza humana, en vez de considerar el lado peor de las cosas a ejemplo de la Virgen, la Inmaculada Concepción.

Os recomiendo que hagais también vosotros lo mismo en estos tiempos tan descorazonadores, tan pesimistas. Levantad vuestros ojos a María.

Meditad con frecuencia en la doctrina que la santa Iglesia, de manera tan apropiada y providencial, ha puesto ante nosotros en esta época. Pensad en la Inmaculada Concepción y en la Asunción de la Madre Santísima, en la glorificación de la Madre de Cristo y de la Iglesia, y hacedlo en los términos que nos hablan de nuestra naturaleza, del destino de nuestra raza, de la dignidad espiritual de cada uno de nosotros.

Meditando en estos misterios nos invadirá la nostalgia de lo que éramos los seres humanos cuando el mundo era joven y nosotros caminábamos en el jardín de Dios (antes del pecado original)...

PERO TAMBIEN nos sentiremos alentados y fuertes con la esperanza de lo que podemos todavía llegar a ser en el cielo. Y también a cierto nivel en la tierra, si nos dirigimos a nuestra Madre, a nuestra Reina, a nuestra Hermana, haciéndonos de este modo dignos de las promesas de Dios, de esas promesas proclamadas en la majestad de las grandes Basílicas como Santa María la Mayor, de los grandes Santuarios como Lourdes y Guadalupe, de las grandes catedrales como Chartres y Notre Dame y también en cualquier sencilla iglesia dedicada a Nuestra Señora.

Si el Señor Omnipotente está en nosotros o, más todavía, si es más íntimo a nosotros de lo que podamos serlo nosotros mismos, ¿cómo es posible que no nos demos cuenta de su presencia? La explicación es que la gracia no puede desplegar su fuerza en nosotros, y no puede actuar porque nosotros no la buscamos con fervor, ansiosamente y con corazón, con todo nuestro afecto, porque los ojos de nuestra inteligencia están nublados por el polvo de las cosas pasajeras...; porque no queremos dar muerte a nuestra sensualidad y convertirnos a Dios con todo nuestro corazón. Por todo esto la vida y la gracia no opera en nosotros.

Pero podemos decir como dijo María: "He aquí la esclava del Señor quiero colaborar con tu gracia, Señor, como colaboró la Virgen 'llena de gracia' y de verdad, bondad y de amor.



Los cubanos en el exilio volverán a rendir este año tributo de veneración a la Virgen María en la advocación de Nuestra Señora de la Caridad, Patrona de Cuba. La devoción a María de la Caridad esta profundamente arraigada en el pueblo cubano.

PUES BIEN en una época en que se ve al mundo azotado por divisiones verticales y horizontales que enfrentan a uno contra otro, la Iglesia nos ofrece la imagen de María, Reina del tiempo y de la eternidad, Lirio de Israel, Rosa de Sharon, Esposa de un obrero, carpintero de Nazareth y, lo que más todavía, nos ofrece a María como Madre de la Humanidad, Esperanza de reconciliación entre las naciones y las personas, Madre de la Iglesia.

Centro de Unión y Oración



Los municipios de Cuba en el destierro, sus pueblos y ciudades, han hecho de la ermita provisional a la Caridad del Cobre el lugar de sus reuniones, congregándose en ágapes criollos y en la oración por la patria. En la composición gráfica tres aspectos de la reciente celebración del día del Ariguanabense en exilio. Vecinos del municipio de San Antonio de los Baños, procedentes de distintas partes de la Florida y otros estados, escuchan la prédica del Padre Román, se reúnen en animado almuerzo, oran con fervor patrio ante la imagen de su Patrona.



Ciclo de Cultura Cubana en Universidad de Miami

Ofrecerán Curso de Historia de la Iglesia en Cuba

Un curso de quince semanas sobre la Historia de la Iglesia en Cuba será ofrecido a partir del 17 de septiembre en el Koubek Center de la Universidad de Miami, como parte del Programa de Cultura Cubano-Americana.

EL CURSO que será dictado por el Padre Orlando Fernandez, parroco de St. Raymond, es una nueva adición al programa que desde hace varios años viene ofreciendo la Universidad de Miami bajo la dirección del Dr. Luis Rodríguez Molina.

El Padre Fernandez fue en Cuba profesor de Historia Universal y de Historia de la Iglesia en el Seminario Arquidiocesano de El Buen Pastor, en La Habana.

"Creo que lo que se busca es dar al estudiante de la historia de Cuba una faceta nueva de nuestro país, en este caso el aspecto religioso, que ciertamente influyó mucho en el desenvolvimiento general de la nación," dijo el Padre Fernandez al referirse al inicio de este curso.

Ese estudio de la Historia de la Iglesia en Cuba comenzará con la llegada de los primeros colonizadores y misioneros, el apostolado entre los indígenas, la obra de sacerdotes como el Padre Las Casas, célebre defensor de los indios contra los abusos de los conquistadores, y pasará por todas las épocas y figuras de la Iglesia en Cuba, la obra de los obispos Compostela, Valdes, Espada, la significación de figuras como el Padre Felix Varela a quien Mañach llamara "el primero que nos enseñó a pensar a los cubanos," la etapa de las luchas independentistas y el papel que la Iglesia y sus hombres tuvieron en ese proceso, la era republicana y fundamentalmente los tiempos inmediatos precedentes a la revolución, o sea la época del régimen de Fulgencio Batista y la actuación y prédica del Cardenal Arteaga, el Arzobispo Pérez Serantes, el Arzobispo Evelio Díaz, las pastorales conjuntas antes y después del triunfo de la revolución.

Entre los nuevos cursos figura otro de especial importancia para los círculos religiosos: "Música Coral Hispanoamericana", a cargo del bien conocido maestro Manuel Ochoa, actualmente director musical de varias iglesias de Miami y que en Cuba fue director de la Coral Universitaria y del afamado Coro de Madrigalistas, así como también del coro del Conservatorio Nacional de Cuba durante cuatro años.

Las clases se ofrecerán los jueves, de 8 a 9:30 p.m. y la matrícula ha sido fijada en \$10.

Las clases se ofrecerán durante quince miércoles, de 8 a 9:30 p.m.

EL MISMO PROGRAMA ofrece cursos de Historia de Cuba, por la doctora Delia Díaz del Villar; Historia de la Literatura Cubana, por la doctora Mercedes García Tuduri, la Música en Cuba y sus Grandes Maestros, por Ricardo Eguillón; Guitarra y Canción Cubana, por Lily Batet.

Otros cursos incluyen Ballet y Ejercicios Rítmicos, por Macusa de León, Repujado en Metal, por Margarita López; Escultura, por Juan López Conde; Colorido, por Mario Santi; fundamentos del diseño, por Rafael Soriano; Arte Dramático, por Paul Díaz; diseño floral, por Joaquín Trías; principios de Bibliotecología, por la Dra. María de los Angeles Menéndez.

Hay también varios cursos sobre el manejo de computadoras, principios de publicidad, moldes de goma y procedimientos de fiberglass y la Educación y la Comunidad.

LOS PRECIOS de la matrícula son en la mayoría de las asignaturas de \$15 por todo el curso, aunque en algunos más técnicos, como diseño floral, computadoras, se eleva a \$25 y 30.

Las personas interesadas en una mayor información sobre estos cursos deben llamar en horas de oficina al 284-3577 o al 284-3933. El Koubek Center está situado en la 27 Ave. y calle 3 del S.W.

Entre los nuevos cursos figura otro de especial importancia para los círculos religiosos: "Música Coral Hispanoamericana", a cargo del bien conocido maestro Manuel Ochoa, actualmente director musical de varias iglesias de Miami y que en Cuba fue director de la Coral Universitaria y del afamado Coro de Madrigalistas, así como también del coro del Conservatorio Nacional de Cuba durante cuatro años.

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Mientras el reloj marca las 12 del día, desde su balcon de la casa de verano de Castel Gandolfo el Papa Paulo VI saluda a visitantes de todas partes del mundo que acuden a escuchar su mensaje.

Desata el Vaticano Campaña Contra la Pornografía

La relajación de la moralidad, tipificada por el nudismo, la perversión sexual y la pornografía han venido siendo blanco de los ataques del Papa VI y el diario del Vaticano durante las últimas semanas.

El diario L'Osservatore Romano criticó severamente a la Comisión Presidencial sobre Pornografía de Estados Unidos.

EL PAPA criticó el nudismo, las aberraciones sexuales y el sadismo en esta permisiva sociedad de hoy durante una audiencia general en Castel Gandolfo.

El editorial del órgano vaticano censuró la declaración hecha por la comisión especial designada por el presidente Nixon para estudiar los efectos de la porno-

grafía. Esa comisión declaró que no se podía comprobar si ciertamente la pornografía ejercía una influencia perniciosa sobre la moralidad.

El editorial señalaba que es iluso pretender que la incitación sexual, especialmente cuando se ejerce sobre la juventud, no acarrea profundos efectos durante generaciones y que el erotismo no afecta la voluntad y el balance emocional en un individuo.

DESPUES de criticar el nudismo y la perversión sexual, el Papa preguntó: "Comprenden entonces por qué el placer, el egoísmo, la delincuencia y las drogas están difundiendo como epidemias sociales y están minando la vida tan profundamente y dañinamente?"

LA VOZ

Suplemento en Español de *VOICE

ORACION DE LOS FIELES

VIGESIMO TERCER DOMINGO DEL AÑO

(6 de Septiembre)

CELEBRANTE: Padre Todopoderoso, el mundo necesita sentir la influencia de Cristo. Ayudanos a darle al mundo un Cristo que pueda reconocer, encarnado en el testimonio de nuestra vida diaria.

LECTOR: La respuesta a la oración de hoy, es, "Escuchanos, Señor."

1. Que nuestro Arzobispo, Su Auxiliar, nuestros sacerdotes, religiosos y seglares, unidos como una sola familia, oren y laboren unidos por la Gloria de Dios.

2. Que los que han consagrado sus vidas al servicio público busquen la unidad espiritual que garantice un buen gobierno.

3. Que usemos nuestros talentos para construir puentes y no murallas y para crear una atmósfera en la que los hombres se escuchen y comprendan.

4. Que unidos como una nación, dediquemos nuestros empeños al mejoramiento de todo nuestro pueblo, sin tener en cuenta razas, credos, colores.

5. Que nuestra caridad no tenga límites, sin esperar recompensa ni gratitud y sin poner límite a lo que podamos hacer por nuestros semejantes.

6. Que habiendo abierto nuestras mentes y corazones a la palabra de Dios, transmitamos a otros esa palabra con alegría y entusiasmo.

CELEBRANTE: Padre, algún día el mundo reflejará mas fielmente el ideal de Cristo, ayúdanos a apresurar la llegada de ese día, y danos el valor de extender nuestra mano de ayuda hacia nuestros semejantes.

Misas Dominicales En Español

Catedral de Miami, 2 Ave. y 75 St., N.W. - 7 p.m., 10:30 a.m., en el auditorium.

Corpus Christi, 3230 N.W. 7 Ave. 10:30 a.m. y 5:30 p.m. SS. Peter and Paul, 900 S.W. 26 Rd. 8:30 a.m., 1.7 p.m.

St. John Bosco, Flagler y 13 Ave. - 7. 8:30 y 10 a.m. y 1.6 7:30 p.m.

St. Michael, 2933 W. Flagler - 11 a.m., 7 p.m.

Gesu, 118 N.E. 2 St. - 6 p.m. St. Kieran, (Assumption Academy), 1517 Brickell Ave. - 12 m. y 7 p.m.

St. Hugh, Royal Rd. y Main Hwy., Coconut Grove - 12:15 p.m.

St. Robert Bellarmine, 3405 N.W. 27 Ave. - 11 a.m., 1 y 7 p.m.

St. Timothy, 5400 SW 102 Ave. 12:45 p.m.

St. Dominic, 7 St. 59 Ave., N.W. - 1 y 7:30 p.m.

St. Brendan, 87 Ave. y 32 St. S.W. 11:45 a.m., 6:45 p.m.

Little Flower, 1270 Anastasia, Coral Gables. - 1 p.m.

St. Patrick, 3700 Meridian Ave., Miami Beach - 7 p.m.

St. Francis de Sales, 600 Lenox Ave., Miami Beach - 6 p.m.

St. Raymond, (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables) -

11 a.m., 1 p.m.

St. John the Apostle, 451 E. 4 Ave., Hialeah - 12:45 y 6:30 p.m.

Inmaculada Concepcion, 4500 W. 1 Ave., Hialeah - 12:45 y 7:30 p.m. Mision en 6040 W. 16 Ave. - 9 a.m.

Blessed Trinity, 4020 Curtiss Parkway, Miami Springs - 7 p.m.

Our Lady Of Perpetual Help 13400 N.W. 28 Ave., Opa-locka - 5 p.m.

Our Lady of the Lakes, Miami Lakes 7:15 p.m.

Visitation, 191 St. y N. Miami - 7 p.m.

St. Vincent de Paul, 2001 N.W. 103 St. 6 p.m.

Nativity, 700 W. Chaminade Dr., Hollywood - 6 p.m.

St. Phillip Benizi, Belle Glade 12 M.

Santa Ana, Naranja - 11:00 a.m. y 7 p.m.

St. Mary, Pahokee - 9 a.m. y 6:30 p.m.

Santa Juliana, West Palm Beach - 7 p.m.

St.-Agnes, Key Biscayne 10 a.m.

St. Monica, 3490 N.W. 191 St., OpaLocka. -12:30 p.m.



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Declares moral issues are 'key' to election

CONTINUED FROM PAGE 1

here the program I have been involved with in England for three years. I'll be here another three months and by that time, I hope to have implemented the kind of program England has perfected over the past three and a half years." End of quote.

A first step taken by Mr. Shaw was a "dear Doctor" letter to obstetricians and gynecologists outlining the function of the New York Clinic. Mr. Shaw said the hospital is working in conjunction with the American Medical Association to the extent that the AMA's computerized mailing list is being employed in circulating physicians.

The chief concern evidenced throughout this article seemed to be the fact that 10 Florida women — per day — were flocking to New York for the termination of pregnancies and forking over \$525 for this service. This clinic performs 60 abortions daily. Remember, this is only one clinic I am speaking about.

Representative Richard S. Hodes of Tampa — also an anesthesiologist — was quoted in this article as saying, quote "If the abortion bill before the house this year had been passed, these women would be treated in Florida rather than in New York". End of quote. Representative Hodes further

predicted, and again I quote "the review of an abortion case in September by the U. S. Supreme Court will result in throwing out all laws on the Florida books at the present time". End of quote.

At the 33rd biennial national convention of the Catholic Daughters of America in Seattle, Washington we had the privilege and pleasure of having a featured speaker, Mrs. Jil Knight, a young and attractive member of the British Parliament, condemn in no uncertain terms the Abortion Law of England.

Herewith are "quotes" from Mrs. Knight's talk:

"Many hundreds of women who need gynecological care cannot get hospital beds. In several instances, cases of pelvic cancer were allowed to progress for too long a period, because abortion cases were given priority."

"The death rate from abortions has risen 300% since the inception of the abortion law — many abortion patients are released two or three hours after the operation and there are many botched operations where women are found hemorrhaging in railway and bus stations on their way home from the abortion clinic."

"The British allow abortions up to 28

weeks — in many cases — live babies have been consigned to incinerators."

"Today in Britain only the relatively wealthy can afford abortion — it has become a monetary problem. When the legislation was first passed, abortions could be obtained for a fee of \$100 — today — the cost has risen to \$500."

"The abortion issue transcends the status of religion — there are many individuals who are not Catholic — including myself — who believe abortions are unalternately wrong."

"Doctors in Britain are becoming increasingly alarmed about the downgrading of the medical profession."

"New members of Parliament have voiced strong opposition to the present measure."

"The alarming rise in the rate of abortions this year will reach a figure of approximately 25,000."

The direct "quotes" from Mrs. Knight's talk to the Catholic Daughters brings a vivid picture to us of what we can expect in our country if Mr. Shaw is allowed to continue his perfected English method regarding abortions. While in Seattle Mrs. Knight spoke on several other occasions and was

engaged to make a return trip by several civic and non-denominational groups.

It is most appropriate at this time — election time — that we throw off our robe of apathy when it is our duty and responsibility to elect to office those who will represent us in matters such as this. It is our duty to consult the list of legislators in the House and the Senate as to their voting record on the recently defeated abortion issue.

How can we ask Almighty God to bless America and how can we sing America the Beautiful if we sit idly by and allow our country to drip with the blood of the innocents?

This is a challenge to each and everyone reading these direct "quotes" from one who is interested solely in the monetary angle of abortions and another — who is concerned with the downgrading of morale and the wholesale murder of innocent children. Holy Mother Church has taught us down thru the ages — Christ has said, "Let the little children come unto me, for such is the kingdom of heaven". Do we want England's perfect program implemented here? Mrs. Knight warns us in these words, "Do not let it happen here".

Alice G. Scheidell
National Director

Improving Cuban-American relations in schools is goal

"We will continue to have workshops like these in different schools because the school board realizes the importance of understanding among different cultures," a prominent Miami banker told about 100 persons at Henry H. Filer Junior High School Aug. 27 as he introduced a program that represents a major effort to increase Cuban-American relations in Dade County schools.

The panel coordinator was Dr. Bernardo Benes, vice president of Washington Federal Savings and Loan Association of Miami Beach, and the panel consisted of three clergymen from the Miami area. The audience was almost entirely professional people, dominated by teachers from Filer Junior High, who were required to go because of the school's enrollment being about 50% Cuban.

IN EXPLAINING the cultural values of Cubans before coming to the U.S., Rev. Martin Anorga of the First Spanish United Presbyterian Church of Miami said: "The Cuban home is tradition-oriented. They want to remain together all their lives."

He said often the entire family, not just the immediate relatives, live together in the same house or at least in the same neighborhood and all saw each other at least once a day.

Rev. Anorga said this strong sense of family was reflected in the large picture found in almost every home in

Cuba, a picture showing the "father" at the top of some 40 or 50 relatives in the extended family. The audience laughed enthusiastically when he said: "We Cubans expect the wife to be the woman in the house."

He added that the role family members are supposed to perform in the way of household chores is strictly defined by their sex, saying a Cuban boy would never wash the dishes.

MOST Cubans who came to the U.S. did so because "they have concern about their children," Rev. Anorga said. Dr. Benes indicated earlier that this concern did not manifest itself in school activities. He said: "One of the problems we have in Miami is that parents of Cuban children do not get involved with the problems of schools and school children."

Rev. Lloyd Knox, Coordinator of United Methodist Urban Ministries, said a very significant difference between Latin Americans and Anglo-Americans is that Anglos have a much stronger sense of community. He also contrasted the Anglo manner of regarding work as a virtue as opposed to the Latin American practice of regarding it as a means to an end.

"One thing Cubans cannot understand is why Good Friday is a day of work in this country in spite of its great religious importance to Christians," he said.

"Time is a problem with us," Rev. Knox said in continuing his contrasts between native residents and incoming

Cubans, while saying all Latin Americans were much more casual about time. "I think you will find that sometimes your Latin American students are not particularly concerned about being late." This factor was mentioned by other speakers and discussed at length in the 11 discussion groups of 8 to 10 people conducted after the panel speakers had spoken.

AFTER the individual meetings, which lasted 50 minutes, the entire group returned to the library of Filer Junior High and heard the chairmen of each of the discussion groups tell the overall body about that particular discussion.

In answering the Cuban problem of lateness, like it was supposed to answer each question raised by the groups, the panel urged teachers not to over-emphasize the value of punctuality and to discuss a student's lateness with his parents to make them aware of the emphasis placed on punctuality in U.S. school systems.

Msgr. Bryan O. Walsh, the third member of the panel, said long-time residents of the U.S. often make the erroneous assumption that most Cuban have lived many years in Florida and consequently should be familiar with all sorts of U.S. habits and cultural practices as well as the English language.

He pointed out that of 200,000 Cubans in Miami, less than 20,000 have been here 10 years or more. He said he has found many teachers making

the mistake of assuming that particular Cuban students were among that minority who had been here 8 or 10 years and consequently could not understand why they were not better adapted to life in an English-speaking nation such as the U.S.

Msgr. Walsh emphasized the importance of realizing that all immigrants gain the characteristics of their new country in a matter of stages and so anyone dealing with any immigrants, including Cubans, must appreciate that some of these characteristics are likely to be gained much more slowly than others.

"You can't say Cubans aren't changing," Msgr. Walsh said. "It is just complex... A new Cuban who arrives today finds Cubans who have been here several years very different from himself."

MSGR. WALSH said that although native U.S. residents have pretty much given up the idea that their nation is a "melting pot," residents of this country still "have a strong sense of Puritan ethic and expect all immigrants to adopt it."

Rev. Knox said that although "every culture thinks its way to do things is the way to do things," this is particularly true of North Americans because of the great size of the U.S. and Canada and because they are somewhat isolated from the rest of the world.

Vatican II: Did it Change Theology?

CONTINUED FROM PAGE 17

But permission for these special circumstances must come from the local Bishop or from the Holy See.

Concerning the Greek Orthodox Church, if there is no Orthodox priest available, then the people may receive communion and the other sacraments in the Roman Catholic Church. Similarly, for Roman Catholics, if none of their own priests is available, they may receive the sacraments from a Greek Orthodox priest.

With Protestants, of course, there are many denominations and they have many different beliefs concerning Communion, and the other sacraments. So it is very difficult for the Church to give a general rule. In my personal opinion, I believe the Church is more inclined to give this permission to Episcopalians and Lutherans than other denominations.

Q. Do you regard the Catholic Church in the United States as healthy and mature?

I cannot answer for the Catholic Church in the whole United States, but from my experience in being here and dealing with American students, I would answer yes. Some of your theologians may have gone too far, but we must remember that just because one or another theologian writes or says something contrary to traditional teachings does not mean that he reflects the views of American Catholics. One

man cannot represent a whole nation. Here in Florida I sense that the Church is more conservative than in other parts of the country. But you have many older people here who are used to the older ways, and that must be taken into account in pastoral decisions.

Q. What do you think about the Pope's teaching on birth control?

The Holy Father answered the question put to him: What is an ideal marriage like? He answered that a couple must give totally to each other. When they express this totality through marriage relations, they must hold nothing back from this giving — and certainly they must do nothing which would hold back any potential for new life. They do not have to wish for a child specifically, but they can do nothing mechanically to themselves which would make conception impossible. They can follow nature's own rhythms which help in the spacing of children.

Q. Are you optimistic about the future growth of the Church?

I most certainly am. When the solid teachings of the Second Vatican Council are truly made operative in the Christian community, the Church will experience tremendous and solid growth.

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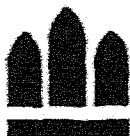
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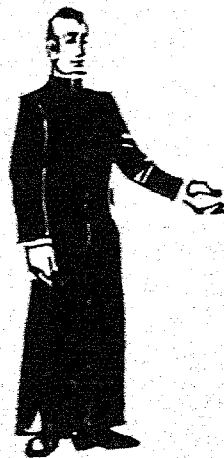
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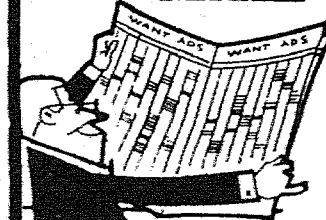
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