

## 'Flight to Freedom' Voice photo winner

See other top winners, pages 18 & 19.



# THE VOICE

VOL. XII No. 27

15¢

SEPT. 11, 1970

## Cdl. Cushing resigns; Bp. Medeiros named

WASHINGTON — (NC) — Pope Paul VI has accepted the resignation for reasons of health of Cardinal Richard Cushing, 75, who has been Archbishop of Boston for nearly 25 years. The Pope named Bishop Humberto Medeiros, 54, of Brownsville, Tex., to succeed Cardinal Cushing.

The Pope also accepted the resignation of Bishop Leo F. Dworschak, 70, of Fargo, N.D., because of illness and appointed Msgr. Justin A. Driscoll, 50, president of Loras College in Dubuque, Iowa, to the Fargo diocese.

These changes were announced here by Archbishop Luigi Raimondi, apostolic delegate in the United States.

The archdiocese of Boston is the second largest Catholic diocese in the United States.

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Cardinal Cushing



Bishop Medeiros

## Pope deplures drug-abuse in talk to scientists

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI told a group of 150 scientists from America and Europe that use of destructive drugs today is among "the most serious and threatening evils of our generation."

The Pope, speaking in English, told the scientists that for some time he has wanted to speak out on drugs and their widespread use today.

He said he wanted "to say a word, both frank, loving and at the same time severe, about the fearful spread of certain poisons which join to their destructive power the attraction of inebriating emotions, and today form one of the most serious and threatening evils of our generation. We refer to drugs."

IT IS KNOWN that Pope Paul has been particularly disturbed by drug usage. When he met President Nixon's special envoy to the Vatican, Henry Cabot Lodge, for the first time since last July, drugs was one of the topics discussed.

In addition a special desk has been established in the Vatican to keep abreast of the drug problem on a worldwide level.

Pope Paul asked the scientists — participants in an international congress on toxicology — to denounce "the often irreparable harm caused by the abuse of drugs, especially among the young."

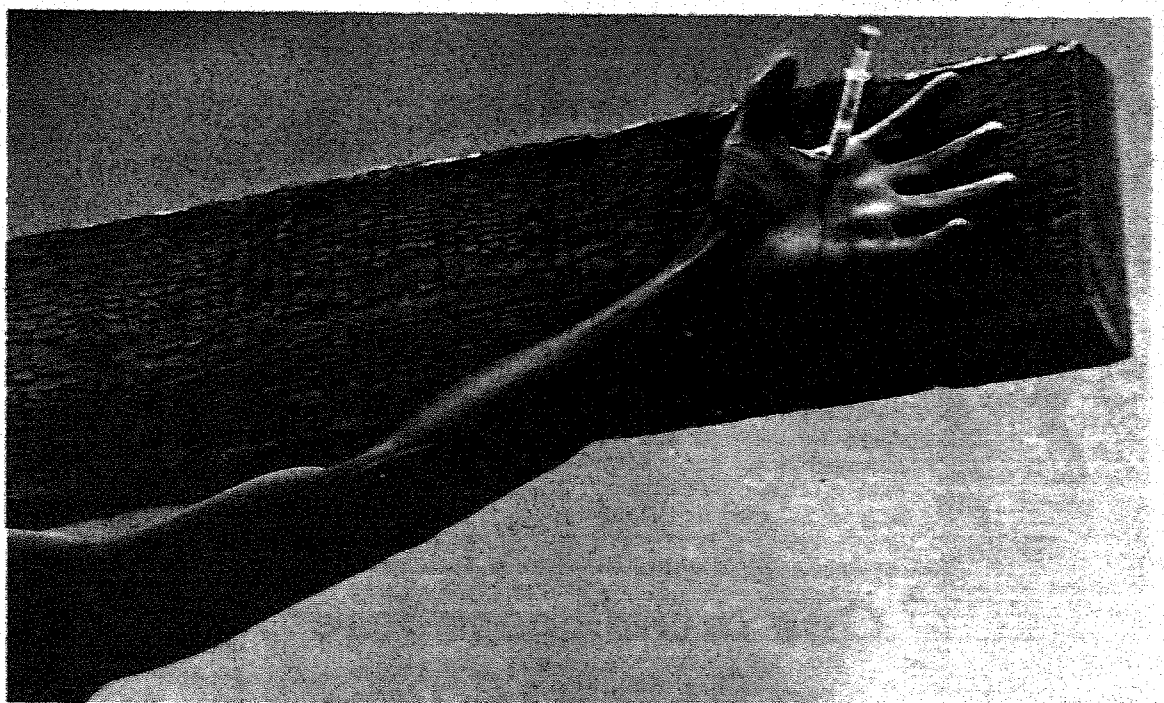
The "witness of science," he added, "always has great value" for youth.

Problems posed by the development of modern drugs challenge both the scientist who must always be at the service of human society, and the doctor caring for his patient, especially if the patient "consents blindly to his sickness," the Pope said at his summer residence here.

"CONTINUE your studies and researches for the deeper understanding of truth and for the discovery of new pharmaceutical preparations capable of preventing or neutralizing the evil effects of toxic substances and providing doctors with new aids and new techniques," he said.

Drug use is a major concern of parents and teachers, and it is also a problem for scientists, he said.

The Pope urged the scientists to use their moral authority to uphold and encourage the public powers to carry on ceaselessly and with appropriate means the struggle against drugs — "one of the most destructive scourges of our time."



FOR THE CHRISTIAN, the cross has always been a symbol of hope — for the drug addict, who crucifies himself, there is no resurrection from his self-imposed living death. This is the theme of a

nationwide campaign that will utilize billboards with the above photo, which will be sponsored by the Advertising Council of America.

### Warning on a startling billboard poster

## Drugs 'crucify' their victims

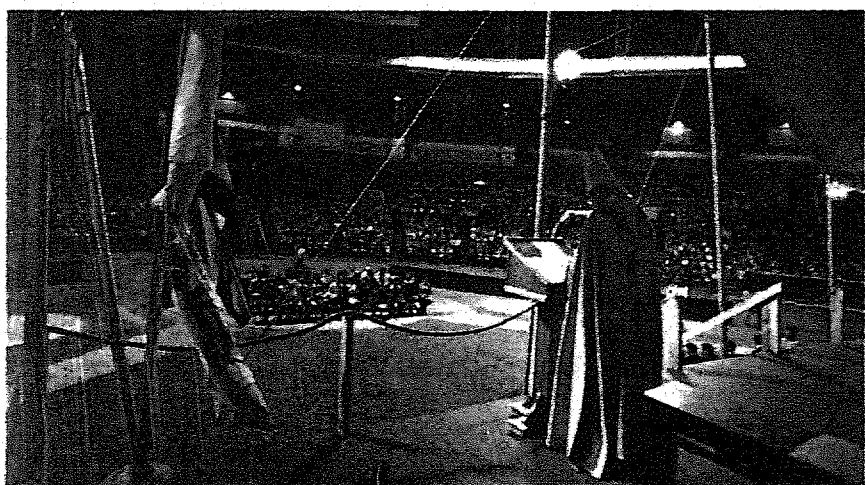
NEW YORK — (CPF) — "It's a very graphic portrayal of the concept of people being 'crucified' by drugs. It's extremely forceful."

Msgr. Harry Byrne, a chancellor of the Archdiocese of New York, was giving his reaction to one of the most startling outdoor advertisements ever seen: a dramatic closeup of a hand "nailed" to a cross by a hypodermic needle.

Msgr. Byrne, chairman of the archdiocesan Social Justice Task Force, was one of several prominent Catholic, Protestant and Jewish officials invited to "review" the outdoor poster prepared by the Advertising Council as part of an extensive national public service campaign against drug abuse.

THE POSTER, which has already been displayed in

CONTINUED ON PAGE 26



THOUSANDS of Cuban residents in South Florida crowded Miami Stadium Sunday evening to honor Our Lady of Charity, patroness of Cuba. Archbishop Coleman F. Carroll, who inaugurated the observance 10 years ago, spoke to refugees. See story and pictures, P. 5

### Archbishop to dedicate

## Will bless day-care center

DELRAY BEACH — Pre-school children of agricultural farm workers will be cared for in the new Early Childhood Development Center recently completed here following dedication by Archbishop Coleman F. Carroll at 11 a.m. Sunday, Sept. 13.

Located on Delray Rd., between the Sunshine State Parkway and Route 441, the new day-care center is staffed by Sisters of Our Lady of Charity of Wheeling, W. Va., and will be conducted under the supervision of Father Robert Senta, director of Day Care Centers for the Archdiocese of Miami Catholic Service Bureau.

Children between the ages of 2½ and five

years will participate in a variety of activities daily while their parents are working in the fields. Some 100 youngsters will benefit from the up-to-date teaching methods and equipment to prepare them for attendance at school.

A small chapel and rectory have also been built on the grounds and a large fenced-in outside recreation area is provided.

THE VOICE

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





**GROUND** was broken last Sunday for a multi-purpose center, which will include a chapel, in St. Charles Borromeo parish, Hallandale. Father William Gunther, pastor, left; and Msgr. Michael Fogarty, V.F., pastor, St. Coleman Church, Pompano Beach; were joined in ceremonies by a large delegation of clergy from near-by parishes as well as laity.

## Women's function in liturgy defined

The Chancery sent a letter to all priests and superiors of Religious Communities this past week concerning the use of women as ushers, commentators, or leaders of song in churches and chapels of the Archdiocese.

The letter, signed by Msgr. David E. Bushey, Chairman of the Archdiocesan Worship Commission, called attention to the provision of the General Instruction of the new Roman Missal, which prohibits women exercising a liturgical function within a sanctuary.

**ASKED** about the letter, the Vicar General and Chancellor of the Archdiocese, Father Rene H. Gracida, commented that the General Instruction of the new Roman Missal contains, for the first time, some specific directives regarding special ministries in the Church. These directives have to some extent been overlooked by individual priests and other persons involved in the preparation and conduct of the Liturgy in our churches and chapels, Father Gracida stated.

Father Gracida gave the following summary of the provisions of the General Instruction of the new Roman Missal with regard to these special ministries. The subdeacon is ordained to serve at the altar and to assist the priest and the deacon. In particular he prepares the altar and the sacred vessels and reads the epistle.

Whether he is a layman or a cleric, the reader has his own proper function in the eucharistic celebration and should exercise this even though ministers of a higher rank are present. Except for the gospel — and at those times when a subdeacon is present, the epistle — he proclaims all the scripture readings. If there is no chanter for the psalm, the reader may also sing or read the psalm between the readings.

**THE READER** should be qualified and carefully prepared so that the reading will develop in the faithful an appreciation of Scripture. When a qualified man is not available, the conference of bishops may permit a woman to proclaim the readings prior to the gospel, while standing outside the sanctuary.

The chanter of the psalms is to sing the psalm or other biblical song between the readings. He should be trained in the art of singing psalms and be able to speak clearly and distinctly.

Some ministers perform their function in the sanctuary.

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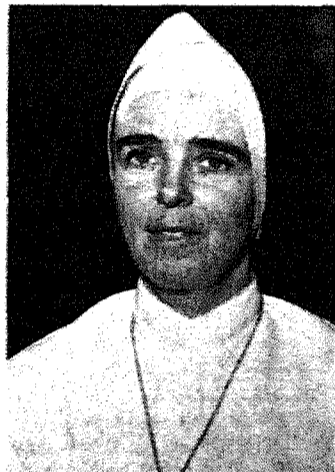
## Sister de la Croix resigns as president of Marymount

**BOCA RATON** — The resignation of Sister de la Croix, R.S.H.M., as president of Marymount College was accepted this week by the junior college's board of trustees.

The nun, who has served since 1965 as president of the college, operated by the Religious of the Sacred Heart of Mary, and who was coordinator in charge of the construction of the college, will continue in her present office until her successor is selected.

In a statement issued by Stuart W. Patton, chairman of the board of trustees, members said, "We are all supremely indebted to Sister de la Croix for her sacrifice and leadership, which she has given to this college in its formative years.

"Sister's relationship with the college has been such that we would not want her to lose her identity with the



Sister de la Croix

institution and hope that her leadership and capabilities might be fostered and encouraged with her talents made available to whomever may be selected as the new president.

"It is hoped that the hands which will have the future responsibility for its future destiny will continue to increase the spiritual greatness that she has developed," the trustees declared.

**FORMERLY** superior of St. Lawrence School, North Miami Beach, first mission of her order in Florida, Sister de la Croix was instrumental in founding Marymount College in Virginia. In the Archdiocese of Miami she has served on the executive committee of the Archdiocesan Board of Human Relations and on the Florida State Advisory Committee of the United States Commission on Civil Rights.

Early this year she was named a Palm Beach County coordinator for the 1970 White House Conference on Children and Youth.

## KC seminars are slated

District deputies of the Knights of Columbus will conduct seminars in South Florida during the month of September.

The meetings will be conducted on Sept. 16 in Pompano Beach by district deputy, Fred Lassiter; and in Miami on Sept. 17 by district deputy, Donald E. Raymond.

## Thieves loot Vatican office

**VATICAN CITY** — (NC) — Vatican and Italian police are trying to track down thieves who stole Vatican stamps and money worth \$20,000 from the Vatican City postal stamp agency.

The agency is distinct from the post office.

Stamps valued at about \$10,000, with Italian lire worth an equal amount disappeared over the Aug. 29 weekend from a cabinet in the administrative building of Vatican City. The cabinet apparently was opened with a skeleton key because there were no signs of its having been forced.

Police speculated that the thief or thieves hid themselves in a broom closet sometime on a Saturday, burglarized the office during the night and then were able to get out of the building undetected thanks to a scaffolding which had been set up for roof repairs.

## One archdiocese loses 30 schools for year

**DETROIT** — (NC) — There were 14 fewer high schools and 16 less grade schools when the Detroit archdiocesan school system opened the 1970-71 school year.

Father John B. Zwiers, director of the education department's schools office, said there now are 228 elementary and 70 high schools.

He said teaching nuns and Brothers decreased from 2,697 to 2,300, but lay teachers increased from 2,772 to approximately 3,000. There also are 680 part-time teachers.

High school enrollment is expected to remain around the usual 36,800 students, but a 5,000 decrease to 110,000 students is expected in the grade schools. Father Zwer said final statistics are not expected until late September.

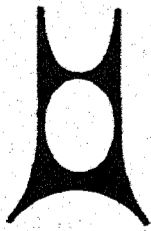
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# 'Priests' -- focus of '71 Rome Synod?

By JAMES C. O'NEILL

ROME — (NC) — Catholicism's problems with its priests, and the priesthood's own problems within itself, appear destined to become the prime subject when the third Synod of Bishops meets in Rome in 1971.

Sept. 1 was the deadline for national hierarchies to submit to the Vatican suggested topics for the synod — a meeting of bishops called to advise the Pope on Church trends and global problems.

The topics sent in are to be studied, sorted and approved in October by the Council of the Synod, then sent up to Pope Paul VI for his decision.

THUS it cannot be said yet just what the agenda of the 1971 synod will be. But the priesthood and all the problems that go with it today seems a sure bet.

"The First Vatican Council dealt with the place of the Pope in the Church," goes a saying in Rome. "the Second

Vatican Council with the place of the bishops, and the Third (who knows when) will have to deal with the place of the priest."

The possibility exists, however, that because of such post-conciliar organisms as the Synod of Bishops and the Commission of Theologians, the problem may not have to await a Third Vatican Council.

That is one of the hopes and promises of new church bodies like the synod. In other words, it may not be necessary in the future to await the convocation of a body such as a general council of the entire Church to deal with problems in a collegial way which are pressing and need more immediate answers.

THE BEST source of information at present on what the 1971 synod may be like is Cardinal Francois Marty, the Archbishop of Paris. Cardinal Marty is a member of the Council of the Synod — a 15-man group which oversees

synodal matters during periods between synods.

The French Cardinal last June let slip a number of details agreed upon during the last meeting of the synod council in April.

Recommendations of the synod council are not binding on the Pope. Nevertheless, he takes them into serious consideration.

It was recommended that the 1971 synod be an "ordinary synod," meaning one composed of a proportionate number of bishops from the world's 97 national bishops conferences, instead of one composed only of conference presidents and assorted other designates.

It was also recommended that the synod run at least four weeks to allow all views to be presented and voted on and also to provide time for the Pope to make his own comments.

ACCORDING to Cardinal Marty, the agenda should be limited to two main themes and those themes should be made public early enough to permit discussion on national levels not only by the bishops but also by the priests, Religious and laity.

It was Cardinal Marty who, during the last synod in 1969, suggested that the No. 1 problem for the next synod should be that of the entire priesthood in today's world. Implicitly, this would include in one way or another the burning point of clerical celibacy.

One member of the Roman Curia told NC News, however, that he doubted celibacy would be brought up as a separate and deliberate subject. Rather, he said, it most probably would come up along with the subject of the possibility of ordaining married men in specific cases. Once introduced, the discussion could take its own course, he said.

CARDINAL Marty, is not the only one who has indicated that the priesthood is a topic of concern for the synod.

Cardinal Bernard Alfrink of Utrecht, in a pastoral letter in August, told the priests of Holland he had "the greatest hopes" that the priesthood would be on the 1971 agenda.

Another straw in the wind — and, in its own way, perhaps a significant one — is that the April meeting of the Italian Bishops Conference devoted most of its time to problems, crises and theological needs for the priesthood. As late as Aug. 27, the regional bishops conference of the northern Italian areas of Lombardy, Piedmont and Veneto met to discuss the necessity for the "education of a permanent clergy."

At the same time, the recently established International Commission of Theologians has undertaken a study for a deeper theology and motivation of the priesthood. A member of the commission said that the study was progressing well and that the commission would meet in October in plenary session to discuss its status. He stressed that the commission's study was being done independently of whatever agenda the synod might agree on.

THERE IS, nevertheless, a coincidence that is hard to overlook.

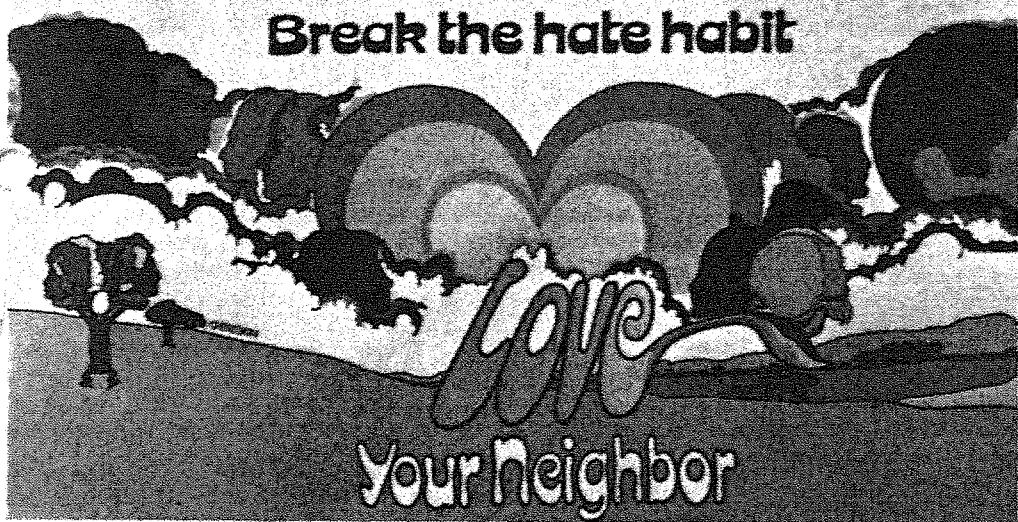
If problems of the priestly ministry seem a good bet for discussion at the 1971 synod, the second possible theme is not so easily predictable — not that there even has to be a second subject.

The recommendation for two subjects of interest to the universal Church was made by the Council of the Synod. However, the Pope or even the next session of the synod council could change that.

During the October 1969 synod, Cardinal Marty proposed two other subjects, aside from priestly ministry: (1) the sacraments in relation to faith and pastoral activity; (2) problems of international justice and charity.

Whatever the final agenda, there is little doubt that it has its work cut out for it — to begin to find answers to questions about the role of the Church and its ministers and members in today's world.

## Break the hate habit



Religion In American Life is inaugurating a new mass media advertising campaign based on the theme,

"Break the hate habit.

Love your neighbor." This year's large outdoor poster sets the theme. The noted graphic artist, Ronald Chereskin, has focused on the word "love" which bursts into a flower. This is set against a background "lovescape" of trees dancing across the horizon.

## Notables and commoners pay tribute to Lombardi

WASHINGTON — (NC) — Vince Lombardi stopped running for daylight at age 57.

He was cut down by death at 7:12 a.m., scarcely more than a half hour after day-break Sept. 3 at Georgetown University Hospital here.

He landed near the top of the heap of football's all-time immortals. And there's ample evidence that as long as the game is played the Lombardi years will be remembered.

The funeral Mass was held Sept. 7 at St. Patrick's cathedral, New York City. Cardinal Terence J. Cooke, longtime friend and admirer, was celebrant. The cathedral was packed with dignitaries from all walks of life, the streets outside filled with the "just plain persons" whom

Lombardi respected.

Lombardi was buried in Mount Olivet Cemetery, Middletown, N.J., just a few miles from Red Bank.

DEATH employed an "extraordinary virulent form of cancer" to stop Lombardi from meeting his latest challenge — bringing championship pro football back to the Washington Redskins, as he had done in his nine years with the Green Bay Packers. There he won five championships, capped by defeating the Kansas City Chiefs, in January, 1967. He was well along his way with the Redskins, bringing them their first winning season (7-5-2) in his first year as head coach in 1969.

But in June he was hospitalized and underwent surgery. He was released



VINCE LOMBARDI

from the hospital on July 13, but went back for a second operation on July 27.

Shortly after the second surgery, word spread that Lombardi had cancer and death was near. There was no official word on his critical condition until Sept. 2 when Mrs. Lombardi, the former Marie Plantz, made the disclosure at a press conference — just two days after the Lombardis' 30th wedding anniversary and the day before his death.

## Pontiff hails Mauriac

PARIS — (RNS) — As France mourned the passing of Francois Mauriac, dean of French literature, warm tributes were paid to his genius by Pope Paul VI and various French dignitaries.

IN a message of condolence sent through Jean Cardinal Villot, Secretary of State, the Pope hailed the Catholic writer as "a figure of the first rank in contemporary literature of Christian inspiration."

Mr. Mauriac, who achieved recognition principally as a novelist concerned with themes of sin and salvation, devoted the last 30 years of his life to journalism, contributing weekly articles in the French press on politics, letters, and life.

## Smut injurious to youngsters, experts report

By NC NEWS SERVICE

In WASHINGTON, a pair of researchers in the sex field reported that boys under age 14 exposed to heavy doses of erotic materials are in danger of developing deviant sex behavior. Compiled by Keith E. Davis, Rutgers University psychology department chairman, and George N. Brauchton, University of Colorado, the report was submitted to the President's Commission on Obscenity and Pornography. The pair said they based their findings on a study of 365 males in the 18-30 age bracket, ranging from Catholic seminarians to black college students and Denver jail inmates.

In NEWARK, N.J., a proposed sex education program for Newark archdiocesan schools was criticized by a new conservative group. Letters attacking the program were hand-delivered in most parishes of the archdiocese and in the Paterson diocese as well. The campaign was mounted by Holy Innocents Safeguarded (HIS), which a spokesman



## WORLD AND NATION

said has obtained support from 14 other groups, including Catholics United for the Faith, local Catholic War Veterans groups, and others.

In BOSTON, attorney Mitchell Benjoya said that a client from nearby Newton, Mass., had become the first Catholic to be released from the armed forces as a conscientious objector. Benjoya said that Army 1st Lt. John J. Forrest, 27, a lawyer in the support command at Ft. Monmouth, N.J., was discharged after applying for conscientious objector status. Forrest based his appeal, Benjoya added, on "a new strain" in Catholic theology based on the Church's traditional just war principles.

In MEXICO CITY, Father Gustavo Perez Ramirez, Colombian priest-sociologist, declared that socialism is the answer to the underdeveloped and underprivileged status of Latin Americans. But an "imported socialism, or communism if you will," is not the answer, he said.

In LONDON, the controversy over birth control was resurrected in Great Britain with the publication

of a leaflet telling Catholics to use their own consciences instead of Pope Paul's 1968 encyclical Humanae Vitae in deciding on the use of contraceptives. "Contraception is not against the Roman Catholic faith," the leaflet said. "Our Lord said nothing about it and the Church has never made an infallible ruling on the subject." The leaflet was published by the Catholic Renewal Movement in cooperation with the Family Planning Association. The Catholic Renewal Movement is a group of progressives who have been urging changes in the Church's position on birth control and in Church structures.

In UNITED NATIONS, N.Y., the Holy See ratified the Single Convention on Narcotic Drugs, drafted in 1961 to bring together existing legal instruments for the control of drug traffic. The conference that drafted the convention in 1961 was attended by the late Auxiliary Bishop James H. Griffiths of New York as the representative of the Holy See. He signed the convention on its completion, March 30, 1961, on behalf of the Holy See.

In VATICAN CITY, the apostolic nuncio to the Republic of Cameroun has cut short his visit to look into the arrest of a Cameroun bishop who, according to news reports, has been charged with aiding rebel activities. A source close to the Vatican said Archbishop Ernesto Gallina took the first plane available to the Cameroun capital of Yaounde after hearing of the arrest of Bishop Albert Ndongmo of Nkongsamba.

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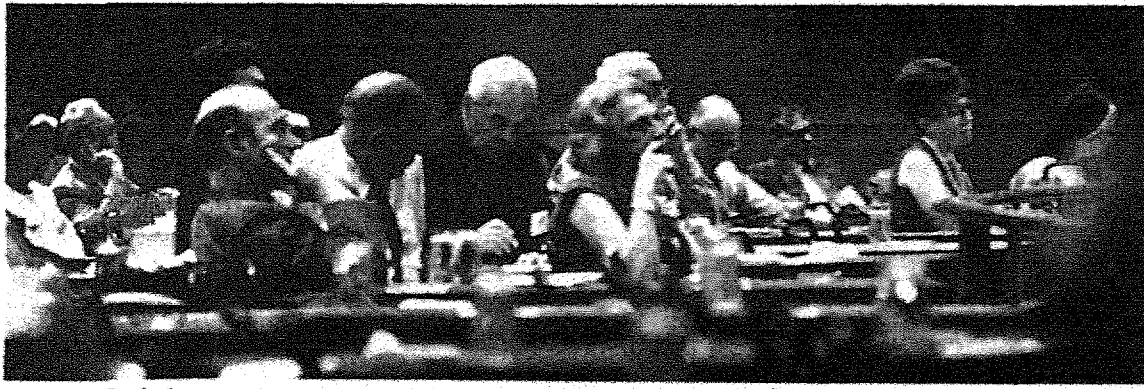


# Psychologists change group name

Members of the American Catholic Psychological Association voted unanimously Friday at Miami Beach to change the name of the group in order to broaden its appeal to non-Catholics and at the same time making relatively minor adjustments in the bylaws and maintaining the present leaders in office.

The new name, Psychologists Interested in Religious Issues, went into effect immediately, on the opening day of the 24th annual convention of the parent group.

MEMBERS of the new group, as were those of the ACPA, are required to belong to the American Psychological Association, which started its 78th annual convention Sept. 3 on Miami Beach. Immediately prior to



Catholic psychological Association holds last meeting before changing name.



Dr. Bieliauskas

its business session Friday, the ACPA convention was opened at the Americana Hotel with a seminar on "The Future of Marriage and the Family," featuring Dr. Vytautas J. Bieliauskas of Xavier (Ohio) Univ. The group's second and final

session was Tuesday and dealt with the subject: "Ethical Implications in Sensitivity Training."

In his speech to the Catholic psychologists, Dr. Bieliauskas said the problem of marital difficulties in the U.S. was very serious,

pointing out that one of four marriages in the U.S. end in divorce and many more suffer tensions. He said he hoped that "out of this chaos will emerge one simple realization, namely that marriage is a commitment from within and it can survive only if they as individuals are willing to make it work."

Miami provided much of the raw material for a study on the psychological and social adjustments Cuban exiles have had to make since coming to the U.S. The study, which also included numerous other cities and a total of 400,000 Cubans who have come to the U.S. since 1959, was directed by Dr. Lourdes Casal, formerly of Dominican College of Blauvelt and now at Brooklyn College of the City University of New York.

THE STUDY says it

takes the average Cuban exile about three years before he feels "settled" in the U.S., he adjusts very well, and school adjustments are "remarkable at all levels." Assimilation is better in areas where there are relatively few Cuban families than it is in areas where there is a large Cuban population.

Dr. Casal said the report showed a relatively low rate of arrest for Cubans in Miami as compared to other ethnic groups and that in-patient service of Jackson Memorial Hospital "suggests that the rate of admission of Cubans with psychotic breaks is lower than the general Miami population rate."

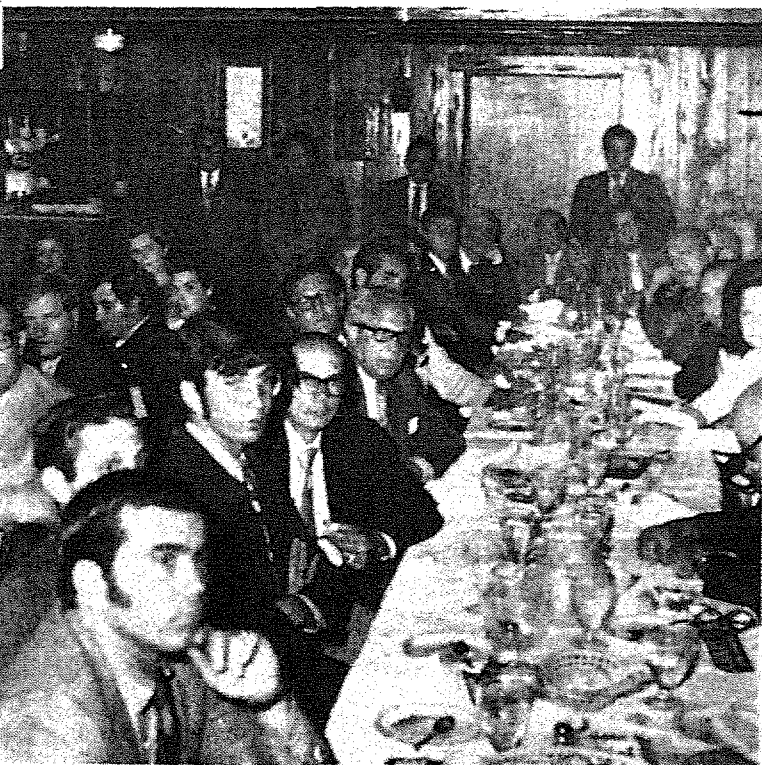
The college student who protests the Vietnam war was reported to be a product of the "all-American family" in a study of 5,000 anti-war dem-

onstrators at 40 U.S. colleges and universities made by Dr. Kenneth J. Gergen, social psychologist at Swarthmore College in Pennsylvania.

"The average protester comes from a prosperous home, his parents are making important contributions to the community, he attends a good school, he achieves high marks, and his aspirations (in life) are high. He has strong moral concerns, a deep loyalty to the American heritage" and he is "a contemporary Jack Armstrong."

Dr. Gergen said that in many cases the activities of the anti-war protester led to unrest on campuses in spite of his agreement with basic U.S. concepts because he has a very "intense commitment to end the war" and he believes the war is tearing his country asunder.

THE VOICE was honored at a testimonial dinner this week by the Inter-American Businessmen's Association for the newspaper's efforts in behalf of Cuban refugees. Voice editor, George H. Monahan (above) thanked the group for the tribute, delivered by Jose Ramon Garrigo (below, left), vice president Pan American Bank.



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MORE than 10,000 assisted at Mass in Miami Stadium honoring Our Lady of Charity of Cobre, Sunday night. Archbishop Coleman F. Carroll urged the throngs of exiles to pray to Mary in their "time of trial."

**'Our Lady has been a symbol of your unity as a people and a symbol of your country.'**



SAND from each of the provinces of Cuba is placed in the cornerstone for proposed shrine of Our Lady by Joseph Perez-Benitoo, architect; Mario Santi, sculptor; and Jose M. Morales Gomez, one-time mayor of Havana.



SINGING during the outdoor Concelebrated Mass was provided by members of St. John Bosco Church choir.

## 10,000 exiles crowd stadium in tribute to Lady Of Cobre

Miami's Cuban colony honored the patroness of their native land during Concelebrated Mass offered in the center of Miami Stadium last Sunday.

Some 10,000 natives of Cuba, most of whom are exiles who have sought refuge from communism in South Florida during the past 10 years, crowded the stands to offer prayers to Our Lady of Charity of Cobre.

Archbishop Coleman F. Carroll, who inaugurated the annual observance 10 years ago, presided at the Mass, of which Bishop John J. Fitzpatrick was the principal celebrant.

Concelebrating with the Bishop were Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-speaking people, and Spanish-speaking priests in the Archdiocese of Miami.

REMINING exiles that the recent years have been times of great change and adjustment for them as they began new lives in the U.S., Archbishop Carroll said:

"Tonight we must express our gratitude to Our Lady for the responses she has given to your many prayers and petitions and for the protection and care with which she has looked over you during these trying times.

"We are certain," the Archbishop pointed out, "it is through Our Lady's intercession and protection that most of you who have been here for these years, not only have built a new life but have also brought a great cultural heritage, a great economic contribution and a deep spiritual fervor to our community.

"You must work with the same fortitude that you brought to these shores so that Cuba will some day again be free.

"LET US pray here tonight that, through



PRINCIPAL concelebrant of special Mass was Bishop John J. Fitzpatrick, shown center, with English and Spanish-speaking priests of the Archdiocese of Miami.

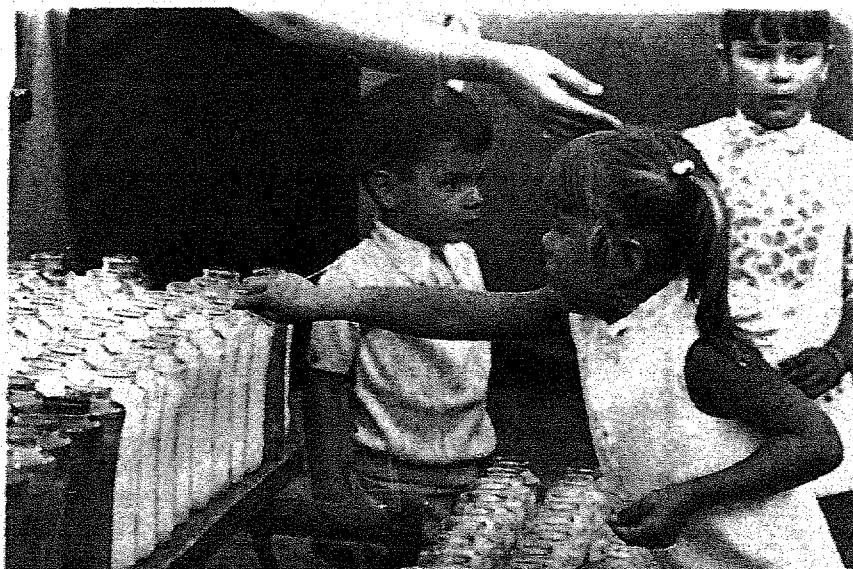
her intercession, Mary will insure that those who are still living under the yoke of oppression and tyranny will be allowed to make the same flight to freedom you have made.

"We must also pray to Our Lady that the great cloak of darkness which for 11 years has covered your country soon will be raised and that Cuba will be free, a land where men again will be able to live in freedom and harmony."

Father Agustin Roman, chaplain at the temporary chapel of Our Lady of Charity at the site of the proposed shrine honoring the Virgin of Cobre, preached the homily during the Mass and revealed that the provisional chapel on the grounds of Immaculate-LaSalle High School has become a place of prayer and reunion for refugees.

"Many come to the Blessed Mother for faith, hope, and charity," the Cuban-born priest related: "also the mothers of political prisoners still in Cuba come to pray for their sons — and the mothers, wives, and daughters of those killed by firing squads pray for peace."

VOTIVE lights at the foot of the small statue of Our Lady of Charity of Cobre are lighted by children of refugees.





# Bright spot amid gloom

The current attitude towards private education in many places is waited with anxiety, a defensive spirit and a gloomy outlook for the future. Affluent schools are becoming as scarce as the little red schoolhouse.

The necessity of state aid is being recognized and acted upon so slowly that many schools have been forced to close down.

In contrast to this, the Miami Archdiocesan Superintendent of Education struck a cheering note of optimism when he addressed the teachers of all our schools in the eight counties of southern Florida.

Msgr. McKeever took note of the critical problems in private schools today, but at the same time spelled out impressive reasons for encouragement. Because of the continued support of parents, not a single school in the archdiocese has closed down, although the number of Sisters and Brothers has decreased.

FACULTIES have taken advantage of continuing education opportunities and have consistently improved the quality of their teaching.

Many parochial schools have had a new spirit of learning injected, since teachers have been encouraged to meet the needs of students using their own resourcefulness in teaching techniques.

Because of Parish Council Education Boards, there is a promise of greater unity among priests, principals, parents

and teachers. But even before the parish council concept was encouraged, parents had shown deep personal concern over what their children are being taught, especially in the field of religion.

Msgr. McKeever described the youth of today, despite their obvious problems and heavy public criticism, as being idealistic, religiously concerned, dedicated to truth and honesty. Accordingly he reminded religion teachers of their grave responsibility in teaching religion to impart fundamental Catholic doctrine, of being open-minded towards research and dialogue. He stressed that a Catholic as a basic part of his faith has the teaching authority of the Church as his guide in belief.

HE URGED that common sense be used when certain novelties are proposed by individuals, such as no more Sunday Mass obligation, no need to pray unless one feels a spontaneous urge, no mortal sin, no need for authority. These do not represent the teaching of the Catholic Church and should be regarded for what they are — innovations supported by personal feelings.

What the Superintendent of Schools said to the teachers of the Archdiocese was spoken also for the benefit of us all. The problems facing our educational system are indeed critical, but the spirit of dedication of our teachers, the remarkable support of our parents and the ever-present grace of God make us look with confidence into the future.

## Crime found step to drugs

WASHINGTON — (NC) — A study of several hundred heroin addicts here contradicts the old assumption that drug addiction leads to a life of crime.

Rather, the study of 206 addicts discovered that 80 percent of the men and 40 percent of the women had committed their first crime

before their first use of the drug.

The study conducted by the city's narcotic treatment administration led Dr. Barry S. Brown, chief of the program's research division, to conclude that for a youth to succumb to heroin use — or to other criminal behavior — is "a means of adapting to his

social situation and not, as many believed, a reflection of individual pathology."

SIMILAR findings resulted in a study at the Lexington (Ky.) Addiction Research Center of the National Institute of Mental Health, according to a federal official who specializes in the drug addiction field.

The D.C. study was based on a random sample of 206 of the 2,000 heroin addicts registered in the program here. It examined five critical times in an addict's life to try to define the total life style — including activity — in which his addiction occurred.

Of the 77 juveniles interviewed, 65.8 percent placed primary emphasis on the in-

fluence of friends in describing why they first took heroin. Adult men were far more likely to cite curiosity as a major reason for taking the drug. Desire to relieve personal problems was a reason cited more frequently by women than by men.

A third of the women in the study said their need to obtain drugs brought about their first illegal acts. Among the men, the "need to obtain money or material benefits (other than drugs)" was cited as the primary motive for the first criminal act.

The study also shows that once heroin addiction has begun, involvement in drug-related crimes becomes greater than before in order to supply the habit.

## Terms university bombing 'madness'

MADISON, Wis. — (NC) — Bishop Cletus F. O'Donnell of Madison classed bombing of the University of Wisconsin's Army math research center here as "a completely irrational act committed by people bent on overthrowing free institutions and our free society."

The killing of Robert Fassnacht, 33, a physicist, in the blast was "just horrible," the bishop said, expressing sympathy to Fassnacht's widow and three children. Four persons were injured.

THE bishop said the bombing is a "terrible blot on one of the great, free universities of the world" and a "disgrace to our own society and the city of Madison."

Bishop O'Donnell said "legitimate dissent is absolutely permissible" and to stifle "non-violent dissent would simply be another evil."

"These have been difficult times in the United States," he said. "We have sown a whirlwind with our dismal, myopic outlook on civil rights, school integration, inadequate housing for the poor and, above all, the Vietnam war."

He said there is no excuse for injustice toward minority groups, but reminded American society is based on law and must depend on law for its protection. The bishop said revolutionaries and anarchists "must be put away for the protection of our society."

VIOLENCE is no way to solve problems, "no matter how great the evil" and the failings of American society

"are not going to be healed" by overthrowing the government, he declared.

Bishop O'Donnell called for University of Wisconsin students to "sit down very seriously and ask, 'Do we want a free university: what are we coming here for?'"

"To say the university shouldn't open on schedule is a mistake," he remarked. "If that is done our society will begin to collapse."

The bishop said people are becoming satiated by violence from reading about it and seeing it daily in the press and on television. "We are saturated with violence that we are no longer stirred up to the extent of moral indignation that we should be. We're becoming used to violence, and that's frightening," he said.

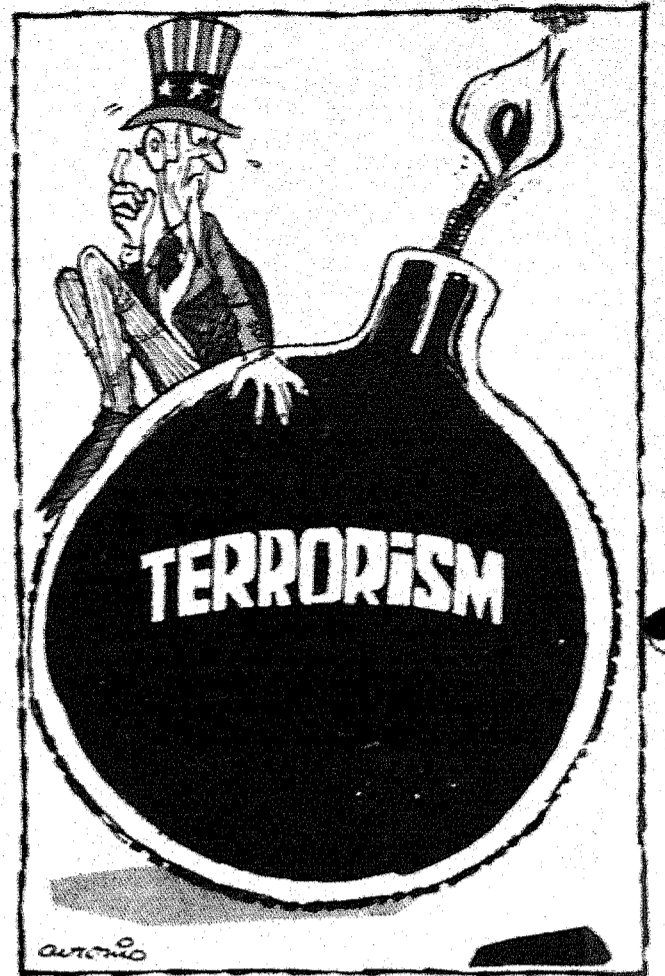
"I do not wish to be like certain people on the far right who, when such tragedies occur, say, 'Citizens should arm themselves and get tough.'"

"Nor do I want to be part of that far left who justify this crime for any reason whatsoever, or who endeavor to rationalize it away. It is a crime that cries to heaven for vengeance," he stated.

"Once we go outside law to correct an issue, God help us," the bishop cautioned. "It will tear down everything that is America. Your rights will mean nothing, and we will revert to the law of the jungle."

He warned that if such bombings continue, they would lead "to a repression of those freedoms which made America great."

# Editorials



## Two abortion foes seek governorships

WASHINGTON — (NC) — Candidates in at least two states — Ohio and New York — announced they will run for office on a strong right-to-life platform opposing abortion.

In Ohio, anti-abortion candidates include Edwin G. Lawton, a candidate for governor, and Richard B. Kay who wants a seat in the United States Senate. Both are running under the wing of the American Independent Party (AIP) of Ohio.

IN Merrick, N.Y., Mrs. Jane Gilroy, 34, the mother of five children, is distressed about her state's approval of a law permitting abortion. She hopes to head a ticket of the Right-to-Life Party as governor. Her running mate, for lieutenant governor, would be Mrs. Marcia Pilsner of Seaford, N.Y.

Mrs. Gilroy has challenged Gov. Nelson Rockefeller to a public debate on the abortion issue to reveal what she said are 2,000 years of western tradition which condemns abortion.

IN Ohio, AIP state chairman Arthur L. Cain, declared that "It is just as morally wrong to execute an unwanted, unborn baby as it is to execute a grown person someone wants to eliminate because he is 'too old,' or 'socially unacceptable,' or whose political beliefs or accident of birth offends the executioner."

Candidates Lawton and

Kay have challenged their opponents to speak out against abortion and euthanasia and stated that "the primary purpose of government is to protect the lives of its citizens." They said that "The Declaration of Independence ranks the right to life as the first inalienable right. We agree."

The text of the Ohio AIP "Right to Life" plank is:

"We favor protecting the right to life for all. To this end we oppose legalized abortion, euthanasia, or any system whereby life is taken by government fiat or cooperation, except as punishment for murder of a policeman or other capital crime."

## Ch. 4 repeats drug drama

On Monday, Sept. 14, from 7 to 7:30 p.m., WTVJ, Ch. 4, will re-telecast a locally-produced special on drug abuse in the elementary schools entitled "Bobby (1958-1970)."

"Bobby" is the story of a 12-year-old boy who becomes fatally involved with drugs. His short but tragic experience with drugs begins with marijuana. After drowning while under the influence of LSD, Bobby comes back to tell his story while his parents are attending his funeral.

## BELOW OLYMPUS By Interlandi



"Latest scuttlebutt says that the peace negotiators in Paris have decided to build their own permanent office building!"

## Peril to young is cited

WASHINGTON — (NC) — Boys under age 14 exposed to heavy doses of erotic materials are in danger of developing deviant sex behavior, a pair of researchers in the sex field reported.

Compiled by Keith E. Davi, Rutgers University psychology department chairman, and George N. Braughton, University of Colorado, the report was submitted to the President's Commission on Obscenity and Pornography.

THE pair said they based their findings on a study of 365 males in the 18-30 age bracket, ranging from Catholic seminarians to black college students and Denver jail inmates.

The commission is scheduled to submit its report to President Nixon and Congress later this month.

Advance reports of the commission's findings, indicating a comparatively easy line on pornography and laws relating to it for both adults and young people, already have stirred wide controversy.

Dr. W. Cody Wilson, commission executive director, verified the group received the David-Braughton report and indicated it will be treated with a number of other studies in the commission's report.

The report of the two educators said clearly, ample exposure to pornography "may affect the youth's view of sexuality and willingness to engage in varieties of deviance."

"In an old-fashioned language, his sexual inclinations may be warped by a very early significant exposure," the educators reported.

## THE VOICE

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President

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# What are biggest obstacles to unify?

By MSGR. JAMES J. WALSH

What's keeping Catholics and Protestants from uniting? What are considered by Protestant scholars the major obstacles to reunion?

Chances are that the average Catholic would not come close to the answers commonly given by the experts. He'd be inclined to list the authority of the Pope and all the functions of the papacy: the doctrine of infallibility; the Mass and the Eucharist or confession. Perhaps celibacy and indulgences would be named.

A few weeks ago, in London, Baptists and Catholics held their first dialogue in a better understanding of each other's religious decision. These reports stress that the two groups were generally considered "farther apart than any other two major Christian communities." However, the two-day meeting was full of surprises and apparently ended with considerably more agreement than expected, even on such vitally important matters as the Holy Eucharist.

WHAT turned out to be the most formidable barriers to unity? Catholic theology on the Blessed Mother and on Purgatory. These, especially our teaching on Our Lady, it was agreed, needed much more study and mutual explanation.

This comes as no surprise to those who have been reading reports on such unity meetings around the world since Vatican II. I remember five or six years ago when a group of Protestant ministers were making a retreat at Our Lady of Florida Retreat House, and the subject of Mary came up at an evening open-forum session. I was giving them a resume of the just-finished session of the Vatican Council. The remarkably lucid Constitution on the Church had just been published, but their interest centered on the eighth chapter which explained the relationship of Mary with the Church.

The ministers frankly expressed their astonishment at what we believed or, as it turned out, at what they thought we believed concerning her. Most thought that we had deified

Mary, that we had her in competition with Christ, and that in some mysterious manner we could depend more on her for salvation than on her Son.

As the discussion went on, most of the clergymen admitted they had never seriously looked into our theology on Mary. Just as most Catholics accepted inherited uncomplimentary attitudes about Protestants in one aspect or another, without examining them closely, so they had received and passed on the charges and accusations concerning Mary, many of which were given from generations ago in the heated religious wars of Europe.

AFTER hearing the ministers express an interpretation of Catholic belief regarding Mary, one could understand why they shied away from personal devotion to her. To them it really appeared that Mary was a religion in herself. Father Walter Burghardt, S.J., a distinguished theologian, points out that our scholars were "disturbed by a tendency in Marian theology to isolate the Mother of Christ from her Son and from the Church."

In simple words, one might say this was the nub of the debate at the Second Vatican Council. Some wanted a separate document on Our Lady; others wanted her role to be explained as part of the teaching of the Church. The latter prevailed, and it was this eighth chapter of The Church which intrigued the ministers and shed new light on this highly controversial matter.

Father Burghardt was asked what Catholics could do to eliminate this obstacle to reunion. He said that we should try to understand why Protestants reject our theology on Mary and come to realize "their reaction often springs from a genuine concern to preserve the Gospel message that Christ is the one mediator of salvation."

Moreover, we ourselves should avoid sentimental, artificial devotion to Mary which makes it appear as if she is truly isolated from Christ and the Church.

HE HAD advice for Protestants also. They must try to "gain a better understanding of what we believe about Mary and why we venerate her as we do." If they do this, he stated, Protestants may find that our devotion to Mary does not undermine the teachings of the Gospels.

He added: "The fact that we place special emphasis on Mary as a cooperator in redemption should not be interpreted as an attempt to endow a mere creature with the prerogatives



MSGR. JAMES J. WALSH

of the Son of God."

And he feels that Protestants should examine their own attitudes towards Mary "to see if they are not as guilty of neglect as we are of excess. Are they doing justice to the altogether unique position Mary occupies in the history of salvation?"

"Or has their earnest concern for the primacy of Christ led them to play down what is a legitimate veneration?"

The man in the street is probably worrying very little about these matters when war and violence and social unrest take the headlines. But these points of theology, sad to say, were a barrier to peace and friendship for generations. Even today they represent a high, if not insuperable, barrier to peace among Christians.

## Quit party over abortion issue

SANTA ANA, Calif. — registrars of voters outside (NC) — Some 640 California the church after Sunday voters ended affiliation with morning Masses, who assisted voters in changing their party registration, or registering to vote.

The ex-Democrats, members of St. Barbara's parish here, made their move in protest against inclusion of a pro-abortion plank in the party's new platform.

"I'm a Democrat and I'm leading the van," said Father Collins. There were deputy

"We are doing this to let the Democrats know that their platform which contains support for abortion upon demand is resented and that we will do everything humanly possible to let them know our resentment and to get them to change their platform," Father Collins said.

## Has talked 17 out of taking own lives

NEW ORLEANS — (NC) — Father Peter Rogers, O.M.I., says he never goes anywhere without St. Jude.

And the administrator of Our Lady of Guadalupe Parish in the inner city here has had to pray especially hard to the Saint of impossible causes over the past seven years. During that time, as chaplain for the New Orleans police and fire departments, he has talked 17 people out of committing suicide.

HIS chaplain job started in 1963, and his duties consisted of saying Mass for police and firemen, counseling them when they needed it, and sometimes administering the last rites to fire or accident victims.

But it's the police and fire departments that people call when somebody climbs to the top of a building and threatens to jump off. And in 1965, Father Rogers found his counseling duties extended to talking a would-be suicide victim down from a roof.

He saved his 17th potential suicide victim last month — a disillusioned young man, 22, who threatened to jump from the 18th floor of a downtown motor hotel.

A police radio in his office informs the Oblate priest of any emergencies. He has a radio transmitter installed in his own car, and is Number 30 on the police radio band.

People tell you, Father Rogers said, that a person threatening to jump isn't

really serious, or else he would jump. "This simply isn't true," he said. "I'm convinced that people on the ledge suffer from temporary mental blackout. This is what makes initial contact so difficult: You've got to penetrate that black fog to make sense."

IF THAT initial contact proves fruitless, Father Rogers said, "I have someone else talk — a wife, girl friend, mother, father, anyone who can cut through the haze."

Father Rogers has used various tricks to engage ledge-sitters in conversation.

"This woman was ready to jump when I got there and no one had been able to reach her," Father Rogers said. "I got her to start talking by betting her a quarter I could make a better cup of coffee than she could."

The priest said behavior exhibited by the crowds suicides attract is difficult to understand.

"It took me four hours once to talk a man down from a bridge," Father Rogers said. "It may have taken me less time, but we could hear the crowd below shouting, 'Come on and jump! Jump, you haven't got the guts!'"

A large shrine to St. Jude graces the courtyard of Father Rogers' Church. He is well-known to at least 17 hopeless persons who prayed to him with Father Rogers after deciding to give life another chance.



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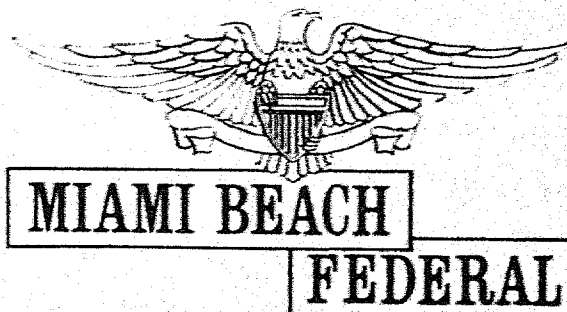
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## New Hope For Arthritic Sufferers

Millions of sufferers from chronic aches and pains can look forward to relief of much of the pain and suffering. The U.S. Government has approved and is now using the home health and therapy method in Veterans' Hospitals.

The product is called PERCUSS-O-WHIRL and it makes a home bathtub literally come alive. The massaging action created is directed at your body and this new type of action is called PERCUSSION. It massages every part of your body like a thousand fingers. Its relaxing and soothing effect is wonderful for relieving pain. Best of all it is accomplished without having any electricity or metal in the tub.

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Free additional information can be received by mail by writing U.S. PERCUSS-O-WHIRL, P.O. BOX #2045, POMPANO BEACH, FLORIDA.



## Around the Archdiocese

### 'Marriage encounter' scheduled at Cenacle

LANTANA — A "Marriage Encounter" weekend for married couples or those planning marriage will be held at Cenacle Retreat from Friday, Sept. 25 to Sunday, Sept. 27.

The spiritual emphasis during the weekend is that which each couple shares in the true spirit of their special vocation.

The encounter is a new approach to revitalizing and broadening the every-day living of marriages, in helping couples discover the true potential of their own marriages.

Those planning to participate should call 226-2395 or 221-6880 in Miami and 582-8794 in Lake Worth.

#### BROWARD COUNTY

First Fall meeting of St. Gregory Women's Club begins at 8 p.m., Tuesday, Sept. 15, at Plantation Community Center, 5555 Palm Tree Rd., Plantation. All women of the parish are invited to attend.

James Geiger, Broward County Solicitor, will discuss "Drug Abuse" during a meeting of St. Pius X Women's Club at 10 a.m., Monday, Sept. 14, in the parish hall.

Dr. Benjamin Willis, Superintendent of Public Instruction in Broward County, will be the guest speaker during a quarterly meeting of Holy Cross Hospital Auxiliary at noon, Monday, Sept. 14, at the Golden Swan, Fort Lauderdale.

Installation of new assembly officers of the Father Michael J. Mullaly General Assembly, K. of C. will be held during a dinner on Oct. 6 at the Galt Ocean Mile Hotel.

Plans for a benefit card party at 7:30 p.m., Tuesday, Sept. 15, in St. Matthew School have been announced by the parish Women's Club. Refreshments will be served and guests are requested to bring their own cards.

Court Holy Spirit, Catholic Daughters of America, meet at 1:30 p.m. today (Friday) at St. Elizabeth Gardens, 801 NE 33 St., Pompano Beach. Newly-elected grand regent, Mrs. Joseph Sassano, will preside.

#### DADE COUNTY

Thomas A. Horkan, Jr., executive director of The Florida Catholic Conference, will be the guest speaker during an open breakfast meeting of the Little Flower Holy Name Society following 8 a.m. Mass, Sunday, Sept. 13.

in the parish church, Coral Gables.

A "Fun Cruise" aboard the M. V. Freeport to the Bahamas will be sponsored by members of St. Raymond's Women's Guild Friday, Sept. 25. Proceeds from the cruise will be donated to the building fund of the new parish. Departure will be at 4:30 p.m.; return to Miami at 1 p.m., Sunday, Sept. 27. Reservations may be made by calling 448-3880 or 448-2704.

First Fall meeting of Villa Maria Auxiliary begins at 11 a.m. today (Friday) at the Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St., North Miami. A tour of the new building will be held.

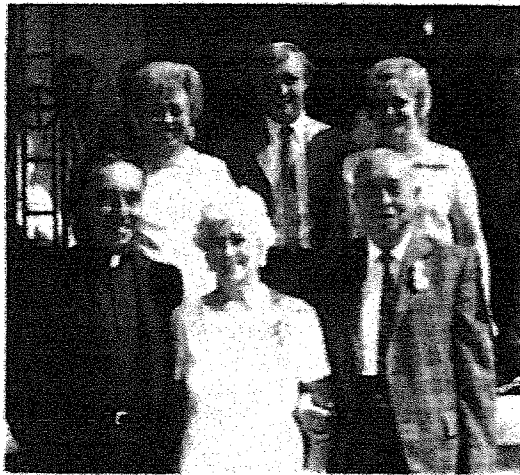
A weekend retreat for men of St. Rose of Lima parish begins Friday, Oct. 9, and continues through Sunday, Oct. 11, at Our Lady of Florida Retreat House, North Palm Beach. Reservations may be made by calling Michael Tomko.

Daughters of Isabella meet at 8 p.m., Monday, Sept. 14, in the K. of C. Hall, Coral Gables. Rosary precedes the meeting at 7:45 p.m.

New members are sought for St. Mary Cathedral choir. Anyone interested is invited to attend rehearsals at 7:30 p.m. on Thursdays. For additional information call Robert Fulton at 891-8765.

Fund-raising bowling luncheon sponsored by St. Kevin's Women's Guild begins at 12:30 p.m. today (Friday) at the Bird Bowl, 9275 Bird Rd. Three games of bowling are scheduled and a nursery will be available for small children.

Home and School Association of Our Lady of



PRIEST-SON of Mr. and Mrs. Gerald F. Schiefen, Tampa, Msgr. Robert W. Schiefen, pastor, Assumption Church, Pompano Beach, left; celebrated Mass of Thanksgiving for his parents in observance of their 50th wedding anniversary in Good Shepherd Church, Tampa. Other three children of the golden jubilarians in the second row are Mrs. Jeanne Murray and James Schiefen, Tampa; and Mrs. Arlene Foley, Buffalo, N.Y.

### College announces staff appointments

BOCA RATON — Dr. C. Stewart, chairman of the Science and Mathematics Division, formerly research chemist at DuPont Co., Wilmington, Del.; Robert J. Bagdon, music instructor, formerly music critic for the Baltimore News-American and organist and choir director at St. Michael and All Angels Church, Baltimore; Mary McNelis, drama instructor, formerly production manager of the Falmouth Playhouse, New England.

Sister Simone, who has been serving as principal of St. Lawrence School, North Miami Beach, has been named an instructor in psychology; Sister M. Columba, Rolling Meadows School, Ill., is counselor; and Sister Maura, also a member of the faculty at Rolling Meadows, is a new English instructor.

Recently awarded a Doctor of Education degree at Indiana University, Dr. Freeberg also has a Master of Arts degree from Valparaiso University.

NEW members of the faculty at the junior college conducted by the Religious of the Sacred Heart of Mary of Tarrytown, N.Y., include Dr. Cornelius Abel, chairman of the Philosophy and Theology Division, recently arrived from Holland; Dr. Jay J.

Perpetual Help parish will meet at 7:30 p.m., Monday, Sept. 14 at the parish hall. All parents are urged to attend. Refreshments will be served.

St. Rose of Lima Guild meets at 11:30 a.m., Monday, Sept. 14, in the Scout hall, NE Fifth Ave. A buffet luncheon and program are planned. All women of the parish are invited to attend.

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#### PALM BEACH COUNTY

St. Clare's Bridge-O-Rama begins Sept. 16. All teams interested should make reservations by calling 848-7237 or 844-3854.



### Day-care project launched

LABELLE — A temporary organization has been formed here to spearhead the establishment of a day-care center to care for young children of working parents.

John A. Hoge was named chairman of the group, which at an earlier meeting heard Father Robert Senta, director of day-care centers for the Archdiocese of Miami Catholic Service Bureau; and Mrs. Margaret Milner, group coordinator for Southwest Florida Self-Help Housing, Inc.; explain the requirements for such a center.

Mrs. Myrtice Cribbs serves as secretary and Capt. Mize Johnson, treasurer of the organization. Named as members of the board of directors are Father John Gubbins, assistant pastor, St. Margaret Church, Clewiston; Mary Lou Herrera, Agnes Krigg, Betty H. Story, Margaret Marroquin, Betty Carmona, Pearl Lee Johnson, Catherine Williams, Joe Cisneros, Jose Louano.

### Open house at Marian

WEST PALM BEACH — Open house will be conducted today (Friday) at the Marian Day School for Exceptional Children, 326 Pine Terrace.

Parents and interested guests are invited to visit the school between the hours of 2 and 4 p.m.

### Set courses in Spanish

A series of non-credit courses in elementary and intermediate Spanish will be offered this semester at the new downtown campus of Miami-Dade Junior College.

Gustavo Pena Monte, Spanish Editor of The Voice, will instruct both divisions of the 15-week language course, which will be conducted in the First Christian Church in downtown Miami.

Elementary classes will be held Tuesday and Thursday from 5:30 to 6:45 p.m. Intermediate classes are scheduled on Tuesday and Thursday from 7:15 p.m. to 8:30 p.m.

Additional information may be obtained by calling 358-3801.

### Chaplain gets certification

FORT LAUDERDALE — Father Richard Scherer, chaplain at Holy Cross Hospital, has received professional certification from the National Association of Catholic Chaplains.

A priest of the Diocese of Pittsburgh, Father Scherer recently completed two years of intensive studies and attendance at conferences and workshops devoted to ministering to the specific needs of the ill in hospital environment.



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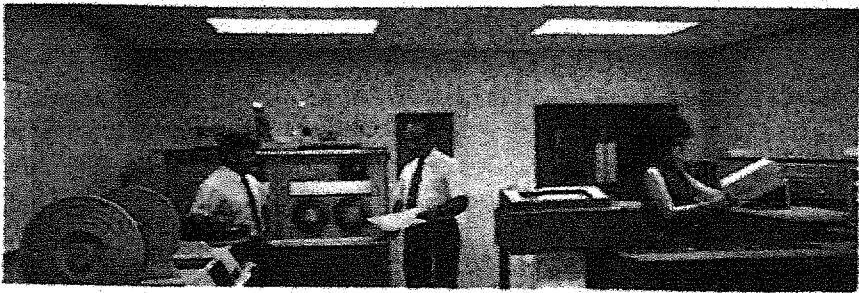
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Mercy Hospital System Center is a model in its field. Francis Colavecchio, director, data processing, center, talks with personnel.

## Wiz named 'ESTR' is valuable aide at hospital

"ESTR" is definitely the most versatile member of the staff at Mercy Hospital, handling the daily census, the payroll-personnel system, and applications in the areas of public relations, medical records, and purchasing.

Plans for the Data Processing Department began in 1969 and became a reality two months ago when the IBM System 360 was installed after 10 months of programming and preparation. "ESTR" will free personnel for better patient care.

NEXT month patient billing will be added to the duties already performed by "ESTR" which will automatically handle all patient charges, including room,

care, drugs, laboratory, pro- vision of all third party insurance coverage, and patient statistics.

According to Francis R. Colavecchio, director of data processing, additional services are planned in the future at the general hospital operated by the Sisters of St. Joseph of St. Augustine.

A computer for use in the laboratory area, he said, is already on order and when installed will be the first laboratory computer installation south of Philadelphia. It is scheduled to be in operation in January, 1971.

PLANS also call for installation of a tele-processing system throughout the hospital.



Computer report is scanned by Sister Mary Josephine, S.S.J., supervisor of the hospital's insurance department; and the data processing director.

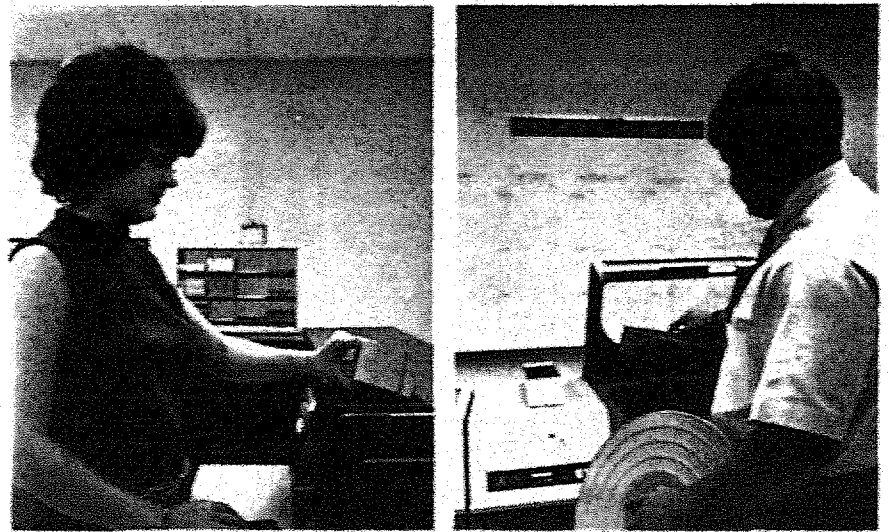


Data which will eventually be "fed" into computer is punched on cards by Anna Velasquez and Lilia Fernandez.

## Hospital adds a department

FORT LAUDERDALE — A new department for Social Work has opened at Holy Cross Hospital under the direction of Mrs. Katharine Jones, A.C.S.W.

A professional social worker, familiar with medical problems and skilled in the use of the various resources that exist in the community, Mrs. Jones was graduated from Boston University and received a Master's Degree in Social Work at Rutgers University.



Key-punch cards with live data are placed in computer by Diane Smith, shown left. At right, Larry Wood feeds patient information into the disk drive which will transmit it automatically to the computer.



TWO X-RAY technicians graduated last Friday at St. Mary Hospital, West Palm Beach. Randee Goodman and William Aycock talk with Sister Josephine Marie, O.S.F.

## X-ray aids graduated

WEST PALM BEACH — Two X-Ray technicians were graduated last Friday from the two-year training course at St. Mary's Hospital, where another class begins Monday, Sept. 14.

William Aycock, Riviera Beach; and Randee Goodman both were awarded certificates as registered technicians during informal graduation ceremonies.

According to Sister Mary Josephine, O.S.F., hospital administrator, there is a nation-wide shortage of X-Ray technicians. High school graduates interested in a career in radiology are invited to visit the hospital to discuss the program.



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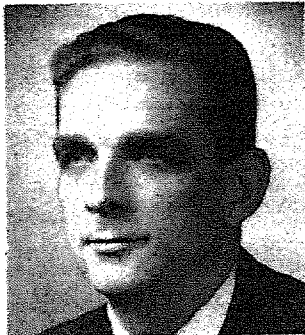
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Jack Damato  
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# Archdiocese priests to begin series of pastoral institutes

The first in a series of institutes on Pastoral Theology for the priests of the Archdiocese of Miami will begin Sunday night at the Passionist Monastery in North Palm Beach. Priests from many parishes in the Archdiocese and from other parts of Florida will begin an intensive study in Pastoral Theology.

The first institute lasting for three days, Sept. 14-16, will be devoted to the Priesthood, and will examine the question from three perspectives: theological, psychological and scriptural.

THE institutes arose from the need that is felt by the priests of the Archdiocese to look at the renewal that was called for by the second Vatican Council. Most priests find that the demands made on them by normal pastoral work sometimes makes it difficult to read the vast amount of material that is being published according to the program directors.

The Institutes will provide priests with an

opportunity to spend three days, they said, sharing the ideas that are current with various experts in particular fields.

Initiated by Archbishop Coleman F. Carroll in conjunction with the Continuing Education Committee of the Priests' Senate, the Institute will present three experts who will each give three talks.

Father Richard P. McBrien, theology professor at Pope John XXIII Seminary, Weston, Mass. will speak on:

(1) The Mission of the Church in Contemporary Theology

(2) The Nature of the Church According to Vatican II

(3) Toward a Theology of the Priesthood.

Father Richard Dillon, professor of Scripture at St. Joseph Seminary, Dunwoodie, N.Y., will treat:

(1) The Paradox of the Purpose and Prerequisite of the Priesthood of Christ

(2) The Priestly Paradox

in the "Ministry of the Word" (3) The Priestly Paradox in the "Ministry of Sacrifice."

The final speaker will be Msgr. John Gorman, rector of St. Mary of the Lake Seminary, Mundelein, Ill. His topics will be:

(1) The Priesthood Under Stress

(2) Psychology of Adjustment in the Priesthood

(3) The Church as a Creative Society: Psychological Dimensions.

In a letter to the priests of the Archdiocese, Archbishop Carroll said: "I can think of nothing that, at the present time, will be of more use to all of us in our efforts to update our parishes and institutions, according to the blueprint given us by Vatican II."

# Vatican OK's drug treaty

UNITED NATIONS, N.Y. (NC) — The Holy See has ratified the Single Convention on Narcotic Drugs, which was drafted in 1953 to bring together existing legal instruments for the control of drug traffic.

The conference that drafted the convention in 1953 was attended by the late Auxiliary Bishop James H. Griffiths of New York as the representative of the Holy See. He signed the convention on its completion, March 30, 1953, on behalf of the Holy See.

THE present ratification is seen as an indication of the increasing interest of Pope Paul VI in the spread of the drug problem, particularly among young people, throughout the world.

The instrument of ratification was deposited with UN Secretary General U Thant Aug. 28.

# VOICE Dining Guide

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the Premises - Cannoli - Stuffed Ravioli - Torta di  
Ricotta - Cassata - Birthday & Anniversary Cakes  
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2nd Street & Collins South End Miami Beach  
JE 8-1267 - JE 2-2221

# Requiem celebrated for Dr. Jose Usubiaga

Concelebrated Mass was offered last Friday in Assumption Academy Chapel for Dr. Jose Usubiaga, who died from cancer at the age of 39.

Bishop John J. Fitzpatrick, pastor, and Father Leonard Puisis, assistant pastor, of St. Kieran parish, concelebrated the Mass for the anesthesiologist, who was a native of Buenos Aires and came to the United States six years ago.

As a professor of anesthesiology and pharmacology at the University of Miami School of Medicine, Dr. Usubiaga had established himself as a leader in his chosen field and developed a program of investigation in the fields of neuromuscular physiology, pharmacology and regional anesthesia.

PRIOR to joining the faculty at the University of Miami, the physician spent a year as a postdoctoral fellow in the Department of

Pharmacology at Cornell University Medical College, Ithaca, N.Y.

As a youth, the Latin American scholar had the opportunity to become a professional chess player by winning a regional championship in Buenos Aires at the age of 11. After he chose medicine as a career, his research efforts resulted in 34 scientific papers in English, 56 in Spanish and 12 in Portuguese.

In addition to his wife, Lilia, he is survived by a daughter, Mary Helen; his parents, Mr. and Mrs. Pascuala Usubiaga; a brother, Jesus; and a sister, Mrs. Maria Battistin.

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Baked or French Fried Potatoes  
Key Lime, Apple or Blueberry Pie  
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# American bishops and angry letter of black Catholics

By JOSEPH BREIG

I am confident that there is more than enough good humor and humility among the American bishops to keep them from losing their cool over the angry letter sent to them a few weeks ago by 350 black Catholics who met at Catholic University of America in Washington.

Indeed, it is well for the bishops and for all of us to know what these fellow-Catholics are thinking and feeling, because unless we are reasonably frank with one another, dialog in the Church cannot be as fruitful as it should be.

But we ought to be fair as well as frank; and it is gravely unfair to say, as the Washington black caucus did, that the U.S. bishops "have failed miserably to exercise their responsibility as the successors of the Apostles."

THE BASIC responsibility of all bishops as successors of the Apostles is to teach truth and morality; and in this the U.S. bishops have been as diligent as any group of bishops in the Church's history.

Concerning the specific matter to which the Washington convention referred, the record will show that the American bishops were roundly condemning racism, and pleading for a square deal for Negro Americans, long before that became the fashionable thing to do.

That their teaching was ignored by a great many Catholics and by the people generally was not the fault of the bishops. They did what they could; and if their leadership had been followed the nation would not be wrestling with the interracial troubles which beset us today.

WE ARE all tempted to exercise hindsight as if it were foresight, and to adopt poses, of self-righteousness and moral superiority. In our frustration over the difficulties with which we are beset, it is only human to look for scapegoats; and it seems that the "institutional Church" and the bishops are among the handiest.

But in a quiet moment it might occur to us that the bishops are men who have poured their lives into trying to serve God and their fellowmen; that they were dedicated, committed and involved Christians before most of us ever honestly faced that challenge; and that the "institutional Church" was manning the barricades when the rest of us were asleep at our posts.

The anger of black people against the injustices they have suffered is something that I think I can say I understand, because I have been angry about those injustices for many years — so angry that I am afraid I, too, have sometimes lashed out unfairly and uncharitably at some people. But although this is understandable, it is not right, and it is not the way to go about correcting what is wrong.

## Hint fund cut-off as integration spur

By RICHARD M.M. McCONNELL

WASHINGTON — (NC) — Members of the U.S. Commission on Civil Rights have withdrawn from the public eye after well-publicized hearings in St. Louis and Baltimore to draw up a report that will outline ways to halt further widening of the gap between urban blacks and suburban whites.

Officially, contents of the report will not be released for several months.

Unofficially, however, commission members have been hinting regularly and publicly that they are all tired of temporizing on the race issue and that the report will recommend action to force neighborhood integration once and for all.

The rumored recommendation?

A COMPLETE cut-off of federal funds to suburbs that have actively barred blacks and even to those that have simply allowed current patterns of residential segregation to remain unchallenged and unchanged.

James D. Williams, the commission's information officer, told NC News that the commission is presently studying the findings of its January inquiries in St. Louis and its summer hearings in Baltimore.

"There is no report immediately forthcoming," Williams said, "and when it does come, it will be in the form of a statutory report to the president and the Congress."

Williams discounted newspaper stories that the commission was going to call for the federal fund cut-off. "There's no way of telling now what the report will say. Of course, some of the commission members and the chairman predicted in Baltimore that they might call for an end to federal aid. But so far, newspaper accounts have been largely speculative."

Commission chairman Father Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame, highlighted the commission's attitude at the Baltimore hearings when he raised his hand over his head to indicate depth and commented:

"This commission has had it up to here with communities that have to be dragged kicking and screaming to the Constitution."

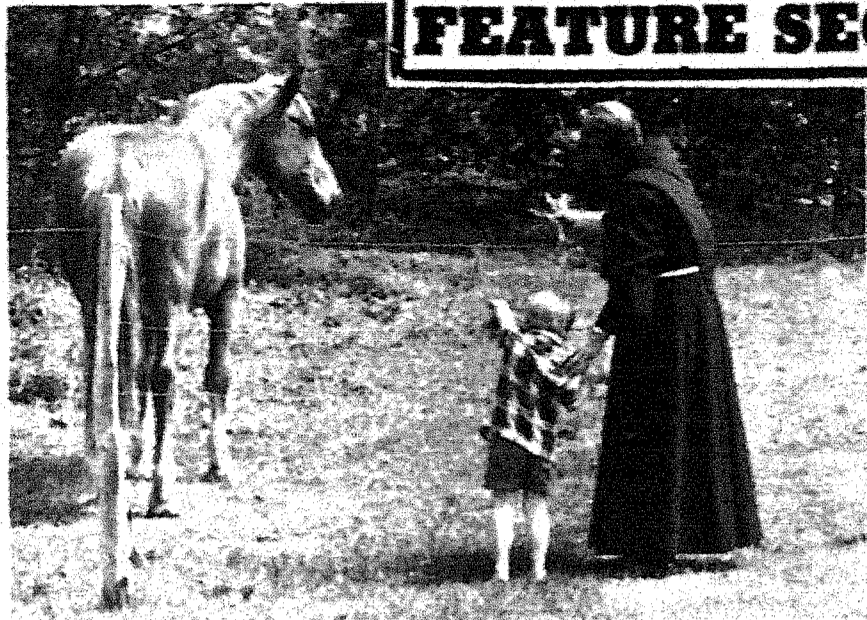
"If this country really believes in the Declaration of Independence and the Bill of Rights — and we've been saying it for 200 years — it ought to spend its federal dollars in a way that benefits all the people."

"If a state or a locality is not willing to do that, then we ought to say, 'Okay, if you don't want to be part of the federal system, we won't help you.' It's as simple as that. And we are not doing it. We are spending millions and millions of federal dollars on things to which people do not have equal access."

THE commission can not force any federal action. It

CONTINUED ON PAGE 26

What was wonderful about childhood is that anything in it was a wonder. It was not merely a world full of miracles; it was a miraculous world.  
G.K. Chesterton



## Problem of the 70's Job-poor inner cities and job-rich suburbia

(Kenneth Harney, former urban affairs reporter with the Camden (N.J.) Courier-Post, is now a community development specialist in Washington.)

By KENNETH HARNEY

WASHINGTON — (NC) — Evidence is mounting that the national civil rights movement will turn its attention to a vast new frontier in the decade of the 70s: sprawling, job-rich suburbia, the nearly all-white rings around increasingly black, job-poor central cities.

The first stage of the effort already is underway — through court tests in several states against suburban zoning practices, and through hearings before federal committees.

In late August alone, two important hearings have focused on the rapid growth of new job opportunities in suburban areas, and the inability of the urban poor, particularly minorities, to compete for those jobs because of residential exclusion from the suburbs.

AFTER three days of testimony on job and housing patterns in Baltimore and its surrounding county, Father Theodore M. Hesburgh, chairman of the U.S. Commission on Civil Rights, complained that the federal government has failed miserably — "it isn't really serious," he said — in promoting access to suburban jobs and housing for blacks locked in the cities.

His commission found that while roughly 66 percent of all new jobs created in the Baltimore metropolitan region in the past 10 years were located in the suburbs, the percentage of non-whites living in the suburbs actually fell from 6 to 3 percent.

Yet the types of jobs being created outside the city, the commission learned, were in the very fields — especially manufacturing and services — that the unemployed urban poor could best fill.

The jobs expanding in the city, on the other hand, were the type the poor could least hope to fill, primarily in real estate, finance and white-collar office positions.

SEVERAL days later, the leaders of the non-profit National Committee Against Discrimination in Housing, one of the key activist rights groups in the field, told a U.S. Senate committee that the pattern of suburban job growth and minority exclusion is a severe nationwide phenomenon — and has worsened, rather than improved, in the past decade.

Robert L. Carter, president of the housing group, testified that the pattern casts its shadow over every significant area of human need. He said it makes a farce of any federal programs that attempt to create "equal opportunities," like integrated school systems, without "opening up" the suburbs.

Carter's executive co-director, Edward Rutledge, pointed to the San Francisco metropolitan region as a case similar to Baltimore's: in the past decade, 750,000 new jobs developed in the region, but low-income minority workers were excluded from competition for most of them because they live in remote black and Mexican-American urban ghettos.

Rutledge already had drawn public attention to nearly identical situations in St. Louis — where city-based jobs decreased by 50,000 between 1952 and 1966 while suburban jobs rose by nearly 200,000 — and Philadelphia, which had a net decrease of 15,000 jobs in the period while its predominantly white suburbs gained 250,000.

BESIDES taking an avowed aim at the U.S. Supreme Court by suing three "model" suburban communities — Union City, Calif.; Lawton, Oklahoma; and Montclair, N.H. — over exclusionary zoning practices, the National Committee Against Discrimination in Housing produced a landmark 250-page interim report earlier this year that documented the dramatic loss of job and housing opportunities for minorities in the New York metropolitan area between 1950-1970.

It offered reasons why nearly 15 percent of New York City's population is now on welfare, and why 70 percent of the entire region's non-whites are packed into the city: the poor have moved to the city in increasing waves in search of work; whites and industries have fled to the suburbs and locked the doors, using discriminatory zoning statutes.

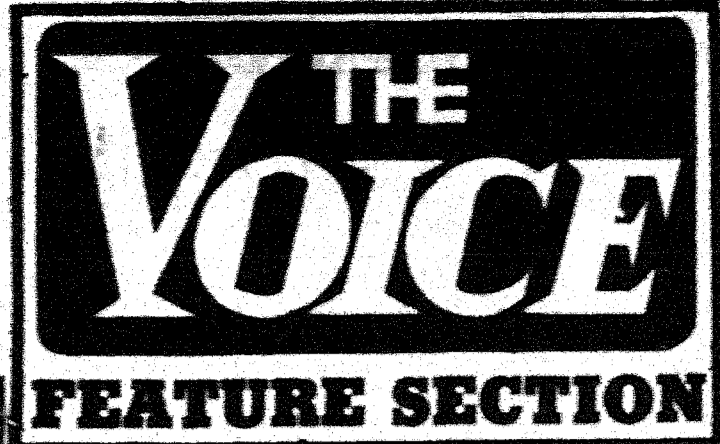
The housing group found that of 990,000 new jobs created in the New York region in the past ten years alone, 744,000 or 75 percent, were located in suburban areas with low minority populations.

And while jobs in the manufacturing field declined by 47,000, 138,000 new manufacturing jobs were created in the suburban ring with no appreciable increase in minority residential population. The picture was similar in the wholesaling, retailing and services fields: the low-income jobs had gone where low-income minorities could not.

SEVERAL thousand workers in the region, the committee observed, have had to become "reverse commuters," traveling, for example, from Harlem to the Ford assembly plant in Mahwah, across the river in northern New Jersey. But for most of the urban poor, the distances and costs involved and the lack of transportation were too great a disincentive against working in the suburbs.

Under a two-year grant from the Carnegie Foundation, the committee has probed deeply into job growth and real estate practices in hundreds of suburban communities in seven New York metropolitan counties, to determine how and why the towns have been able to avoid any role in relieving urban problems, even with federal government help.

The results of their final report, due next year, will be aimed straight at Washington — at Congress and such major agencies as the Department of Housing and Urban Development. Through the housing committee's activities and the NAACP's Legal Defense Fund, which is filing suit in Oyster Bay, Long Island, the federal government already has been served notice that, unless it begins to act, civil rights groups will have to find alternative ways to promote racial and social integration in the suburbs.





# Brand new this week on network television

## ON NBC

Sunday, Sept. 13, 10 p.m. — "The Bold Ones" — Political drama series, starring Hal Holbrook as U.S. Senator Hays Stowe.

Monday, Sept. 14, 7:30 p.m. — "The Red Skelton Show" — Comedy series.

Tuesday, Sept. 15, 7:30 p.m. — "The Don Knotts Show" — Comedy-variety series featuring the little shaky guy.

Wednesday, Sept. 16, 7:30 p.m. — "The Men from Shiloh" — Civil War vets, led by Stewart Granger, don't quite beat their swords into plowshares, but they do try their hands at ranching. Sound familiar?

Wednesday, Sept. 16, 10 p.m. — "Four-in-One: McCloud" — Dennis Weaver stars as Deputy Marshal Sam McCloud, a New Mexico lawman on assignment in New York City. Indeed.

Thursday, Sept. 17, 7:30 p.m. — "The Flip Wilson

Show" — Comedy and Variety hour.

Thursday, Sept. 17, 9:30 p.m. — "Nancy" — She's not the girl next door, unless your address is 1601 Pennsylvania Avenue. Renne Jarrett plays the President's daughter.

## ON CBS

Friday, Sept. 18, 7:30 p.m. — "The Interns" — Hospital drama featuring young cut-ups.

Friday, Sept. 17, 8:30 p.m. — "Headmaster" — Andy Griffith stars in the title role, which should provide your first laugh. Private-school comedy series.

Saturday, Sept. 19, 9 p.m. — "Arnie" — Comedy series, featuring Hirschel Bernardi as a dockworker suddenly promoted to the executive suite. You figure it out.

Saturday, Sept. 19, 9:30 p.m. — "The Mary Tyler Moore Show" — Sit-com series. She's pretty, and she's pretty funny.

# Ch. 2 lists programs for Fall

The following programs will all be presented by WPST-CH. 2, Miami, according to John Felton, director of programing, who described the upcoming Fall offerings as "the best and most diversified that we have offered to date."

Civilisation — Sir Kenneth Clark's 14-part color

series documenting the development of Western civilization — will highlight public television's new season.

The series will be part of an attractive package whose new offerings include a series on "The Vanishing Wilderness," new dramas from the Hollywood Television Theater, the return of "Kukla,

Fran and Ollie" on a regular basis, a free-form exploration of the West Coast scene entitled "The San Francisco Mix" and a whole new program concept, "Wednesday Night."

Returning series include "Sesame Street," "Washington Week in Review," "The Advocates," NET Playhouse," "Misterogers Neighborhood," "Book Beat" and "World Press."

In "Civilisation," Sir Kenneth, one of the greatest living authorities on art and a former director of the National Gallery of Britain presents what he calls a "personal view" of the developments of civilization as seen through man's creativity in painting, sculpture, architecture, music, and philosophy.

IN HIS opening statement, "If I had to say which was telling the truth about society, a speech by a Minister of Housing or the buildings put up during the time, I should believe the buildings." From there, he takes the audience on a chronological tour of the visible treasures of Western civilization which he believes have meant the most to man.

In an editorial, The Washington Post declared the films "nothing less than superb in every respect."

When the series of hour-long films was shown at the National Gallery in Washington, 24,000 persons turned up the first day to try to get into the gallery's 303-seat

auditorium. Thereafter, over 14,000 persons a week watched the film at the gallery's immediately expanded schedule of showings.

ANOTHER highlight will be NET's "Wednesday Night," a new 90-minute magazine-format show that will cover the gamut of cultural and public affairs, packing variety, pace, and information, as well as pure entertainment, into each segment.

From WGBH, Boston, will come a new, 39-week series of "The French Chef" starring Julia Child and filmed in many instances on location in France. Boston will also team with KCET, Los Angeles, for a second season of "The Advocates" & addition, Los Angeles will produce several new presentations in The Hollywood Television Theater series.

In the children's programming area, the Children's Television Workshop will return with an enlarged series of "Sesame Street" while NET will concentrate on a number of specials that will hopefully provide the basis for a continuing "Children's Theater." "Misterogers Neighborhood," produced at WQED, Pittsburgh, will continue its romance with youngsters, and "Kukla, Fran and Ollie," seen this past season as a series of specials, will return as a regularly scheduled 26-week series, compliments of WTTW, Chicago.



Returning for another go-round, Dick Cavett, out of Nebraska and Yale, but never out of things to say, funny and profound, heads the late-night entertainment list on the ABC Television Network this Fall. "The Dick Cavett Show," Monday through Friday, 11:30 p.m. - 1 a.m., New York Time.

## Capsule reviews

A BULLET FOR PRETTY BOY (GP) narrates another free-lance crook tale. Pretty Boy Floyd's unglamorous rise to notoriety is presented with plenty of action and blood, but little depth or dramatic interest. (A-III)

THE CHEYENNE SOCIAL CLUB (GP) poses Jimmy Stewart as inheritor of a brothel in a Western frontier town. All the familiar cliches of the genre are here.

but only to mask its leering double entendre and its tasteless adult material masquerading as family entertainment. (B)

CATCH 22 (Paramount-R) Yossavian lives! Alan Arkin stars in Mike Nichols' screen presentation of the popular World War II novel by Joseph Heller. The film is much like the book, in essence a wry, black-humored statement on the ultimate insanity of war.

Some nudity and blood-letting might warn away the casual viewer, but this important and well-crafted film should not be missed by serious filmgoers. (A-IV)

SOMETHING FOR EVERYONE (National General Pictures-R) Despite an occasional glimmer, "Something" remains a bleak, black comedy with intermittent moments of

fairy tale delight as a young nobody pushes his way to the top. Angela Lansbury's lines are few but she steals the show. (A-IV)

The references appearing at the end of each film review or capsule indicate the film's classification by the NCMOP on the basis of moral suitability. Class A, Section I, morally objectionable for general patronage; Class A, Section II, morally objectionable for adults and adolescents; Class A, Section III, morally objectionable for adults; Class A, Section IV, morally objectionable for adults, with reservations; Class B, morally objectionable in part for all; Class C, condemned.

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

FRIDAY, SEPT. 11  
10:30 a.m. (19) Compagnons In Nightmare (No classification)  
1:30 p.m. (16) Titanic (Unobjectionable for adults and adolescents)  
7:30 p.m. (9) The Snows Of Kilimanjaro (Unobjectionable in part for all)  
OBJECTION: 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)  
OBJECTION: 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)  
OBJECTION: 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)

SUNDAY, SEPT. 13  
11:30 a.m. (7) Bedtime For Bozo (Family)  
2 p.m. (11) Operation CIA (Unobjectionable for adults and adolescents)  
2:30 p.m. (6) My Cousin Rachel (Unobjectionable for adults and adolescents)  
2:30 p.m. (7) Congo Crossing (Unobjectionable for adults and adolescents)  
4 p.m. (10) Forty-Eight Hour Mile (No classification)  
4:30 p.m. (6) The Snows Of Kilimanjaro (Unobjectionable in part for all)  
OBJECTION: Suggestive costuming, dialogue and situations; tends to justify immoral actions  
7 p.m. (6) Teacher's Pet (Unobjectionable for adults)  
9 p.m. (10 & 12) Guide For The Married Man (Unobjectionable in part for all)  
OBJECTION: The "home-sweet-home" resolution of this shallow burlesque of marital infidelity hardly offsets the leering voyeurism of much of its visual treatment.  
11 p.m. (6) Teacher's Pet (Unobjectionable for adults)  
11:30 p.m. (5) Sherlock Holmes, Terror By Night (No classification)  
11:45 p.m. (10) Wild Season (Family)

MONDAY, SEPT. 14  
10:30 a.m. (10) The Saboteur (Unobjectionable for adults and adolescents)  
1:30 p.m. (6) A Taxi For Tobruk (Unobjectionable for adults and adolescents)  
7:30 p.m. (23) Rattle Of A Simple Man (No classification)  
8 p.m. (6) Heaven Knows, Mr. Allison (Family)  
8:30 p.m. (10 & 12) Family Jewels (Family)  
9 p.m. (5) Night Gallery (No classification)  
9 p.m. (7) Gigot (Family)  
11:30 p.m. (10) Hercules In The Haunted World (No classification)

## RELIGIOUS PROGRAMS

8:30 a.m. THE FIRST ESTATE — CH. 4 WTVJ — "The Business of Safety" is discussed by Glenn Sudduth, Dade County Citizens Safety Council, with a panel of clergy including Father John Block, St. Mary Magdalen parish, Rev. Luther C. Pierce is the moderator.

9 a.m. CHURCH AND THE WORLD TODAY — CH. 7 WCKT

9 a.m. THE CHRISTOPHERS — CH. 5 WPTV — "Girl With A Guitar"

9:15 a.m. THE SACRED HEART — CH. 5 WPTV — "Faith-Point of Christian Charity."

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

12 noon INSIGHT — CH. 5 WPTV — Efreim Zimbalist, Jr. stars in a film which explores contemporary atheism

RADIO Sunday

7 a.m. CROSSROADS — WJNO 12:30 West Palm Beach

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

8:30 a.m. LN 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

## Radio series on marriage

WEST SPRINGFIELD, Mass. — The Christian Vocation of Marriage will be the subject of four radio talks featured on "Crossroads" program during the month of September, it was announced by Rev. Cyril Schweinberg, C.P., Director of the Passionist Radio-Television Center and producer of the program.

Rev. Arthur McNally, C.P., associate editor of The Sign, a national Catholic magazine also published by the Passionists, will deliver the series.

"The modern attitude towards the nature of marriage is becoming alarmingly more secularistic and materialistic," Father Schweinberg stated. "It is urgent that every means be used to change this attitude and to re-establish the basic Christian concept of marriage as a true vocation."

## TUESDAY, SEPT. 15

10:30 a.m. (11) The Four Poster (Unobjectionable for adults and adolescents)  
1:30 p.m. (6) A Taxi For Tobruk (Unobjectionable for adults and adolescents)  
7:30 p.m. (23) Gambler And The Lady (No classification)  
8 p.m. (4) Loss Of Innocence (Unobjectionable for adults)  
8 p.m. (6) Heaven Knows, Mr. Allison (Family)  
8:30 p.m. (10 & 12) The Immortal (No classification)  
9 p.m. (5 & 7) The Last Safari (Family)  
11:30 p.m. (10) Lightning Bolt (No classification)

## WEDNESDAY, SEPT. 16

10:30 a.m. (10) The Egg And I (Unobjectionable for adults and adolescents)  
1:30 p.m. (6) A Taxi For Tobruk (Unobjectionable for adults and adolescents)  
7:30 p.m. (23) The Last Charge (No classification)  
8 p.m. (6) Heaven Knows, Mr. Allison (Family)  
11:30 p.m. (10) Blood And Black Lace (Unobjectionable in part for all)  
OBJECTION: Sadism, low moral tone

## THURSDAY, SEPT. 17

10:30 a.m. (10) Jubal (Unobjectionable for adults and adolescents)  
1:30 p.m. (6) A Taxi For Tobruk (Unobjectionable for adults and adolescents)

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# 'Soldier Blue' —oh, so blue it depresses you

"Soldier Blue" will turn many viewers green, and make many more see red. The film features a prologue and an epilogue: a girl who swears like a trooper and a trooper who blushes like a girl: a massacre of U.S. Cavalrymen by Cheyenne Indians and a slaughter of Cheyenne Indians by U.S. Cavalrymen.

It also represents the sort of gross disservice American film makers insist on rendering to their public and their flagging industry. Purporting to be meticu-

lously documented, graphically realistic, and brutally frank, "Soldier Blue" deep down inside is shallow, and is merely meticulous, graphic, and brutal.

Documentation evaporates when Soldier Blue (played a la young Tony Perkins by Peter Strauss) announces in this film set in 1864 that his father died with Custer, who according to History if not Hollywood, staged his last stand in 1876.

REALISM departs as Soldier Blue appears each dawn freshly shaved while

stranded out in the wilderness desert. Frankness gives way when fresh red paint spatters thickly and the camera goes berserk recording various atrocities (impaled severed heads and limbs, etc.).

The residue leaves one shocked, as director Ralph Nelson intended, but shocked in a way that sickens, not shocked into an awareness of an ugly event in the past or into a sense of sorrow at how the Indians were abused.

After announcing in a pathetically somber prologue that "what you will see in the

climax of this film" is as true as it is shocking, "Soldier Blue" sets out bravely to lead up to that bloody moment, the massacre of over 500 Cheyenne braves, women and children at Sand Creek in November of 1864. To give a not very subtle fore-shadowing of "what you are about to see," Nelson and screenwriter John Gay begin with an Indian raid on a cavalry paymaster's wagon.

ONLY one soldier (Strauss) and the detail's lone woman passenger (Candice Bergen) survive, even though they sit in plain sight of the Indians, watching as the Red Men remove scalps and hands as souvenirs. Here we learn that Miss Bergen (a) has spent the last two years as the captive wife of the brave who led the raiding party, (b) curses like a trooper, and (c) knows, among many facts, that the Indians learned how to scalp from white men who turned in Indian scalps for bounty. All of this nearly overwhelms poor Soldier Blue, who gulps deeper and blushes redder at every new intelligence.

Picking up a few leftovers from the dead men (a rifle here, some hardware there, the trampled remains of Miss Bergen's yellow hat), the two set out for distant Fort Reunion, where she will be reunited with her fiance, the cavalry officer she was trying to reach in the first place, and Soldier Blue with his commanding officer.

WITH her pretty much in charge, they dodge this and that improbable obstacle and — surprise! — fall gradually in love. She strives, in her rough way, to educate him (i.e., us) about how the West was really won. A heavily propagandistic dialogue develops, and Soldier Blue gradually awakens to the truth.

When he is wounded by a gun-runner (Donald Pleasence) they blunder into, she rescues him, hides him in a cave, seduces him, and then leaves him, only to be "rescued" herself by cavalry scouts. They take her to the nearby camp where she rediscovers her fiance and, more crucial, learns that the soldiers are about to attack the Cheyenne at Sand Creek. So she promptly runs off to warn the Indians, too late, we know from the prologue, to prevent the slaughter.

AND then it comes, just as we were promised. Children are trampled, right before our eyes; a woman is raped and mutilated; a child's head splatters as a bullet tears through; a squaw's head is lopped off. And we sit there, drenched in horror and blood but wondering only how the special effects were achieved.

We ask "Now how did they do that?" And the entire film falls apart, just like the bodies, torn asunder by misguided self-justification and lust. The original good intentions, the honest desire to illuminate a painful segment of our history, to perhaps stir shame for the past in order to achieve justice in the present — all evaporates before the god Mammon.

"Soldier Blue" wallows in what it ostensibly abhors; it becomes an example of precisely what it condemns — atrocity and dishonesty. (NCOMP rating — C; MPAA rating — R)

## Quickie review

"Cotton Comes To Harlem" (United Artists—R) is an action-filled take off on the TV detective genre. Made by and about blacks, it contains many incisive insights into the exploitation of the masses, made palatable by a keen sense of humor and an entertaining and uncomplicated plot.

Calvin Lockhart plays a preacher con man who swindles \$87,000 out of the poor in a "back to Africa" campaign, investing part of it in his dandy wardrobe and a luxury apartment for his girl Judy Pace.

Raymond St. Jacques and Godfrey Cambridge are detectives in a Harlem precinct out to expose the fraud and recover the loot, which they predictably do.

All the cliches are here: Uncle Tomism, black capitalism, interracial sex, white liberalism, riots, the Mafia, and a host of other items. Yet despite all this the film works.

Beyond the hectic, slam-bang entertainment, there is a sense of involvement, on an adult fantasy level perhaps, with an honest attempt to make a statement: the black man must stop cheating his fellow soul brothers if he is ever to combat the exploitation of the white man.

"Cotton" won't solve all the black-white problems — it wasn't meant to. It's not a gross put-down like "Putney Swope" nor a simpering "For Love of Ivy." It is simply an enjoyable, intelligently humorous film. (A-IV)

"THINGS OF LIFE"



Doomed, Michel Piccoli, a man whose life is at a crossroads at any rate, takes a last look during the instant before he becomes the victim of a fatal auto wreck, in "Things of Life," a new French melodrama about human relationships.

## 'Things Of Life'—soap opera

Though the dramatic elements of this slow-moving portrait of a middle-aged engineer torn between conflicting feelings toward his estranged wife, his mistress, and his own shaky dreams are juggled together in a convoluted tangle of flashes forward and backward, the ring around the tub reveals a definite soap opera base.

Much as the heartstrings are twanged, the audience never really gets involved with the melodramatic commonplaces. Nevertheless, Michel Piccoli and Romy Schneider are pleasant in the leads and director Claude

Sautet dwells on their features with the same loving care he lavished on every aspect of the production.

Gene Dossety's cinematography is outstanding throughout and his slow-motion coverage of Piccoli's crucial auto accident, which is repeated several times during the film, is among the most spectacular footage ever shot.

Yet "Things of Life" is just a slickly confectioned French pastry which will prove too sweet for most taste buds. (NCOMP rating: A-III)

photography discussing technique. (FTN-CH.2)

Wednesday, Sept. 16, 8:30 p.m. — "It was a Short Summer, Charlie Brown" — Animated cartoon special featuring the "Peanuts" gang of Charles Schultz. This program, like the others in this series, is a repeat.

Thursday, Sept. 17, 7:30 p.m. — ANIMAL WORLD — "Our Vanishing Wildlife" — Let the children watch this program: the species they see might not be around by the time the kids grow up. (ABC)

## 'Odd Couple' comes to TV

First a smash Broadway play by Neil Simon and then equally smashing Hollywood film, "The Odd Couple," will make its debut on television this Fall over the ABC television Network, with Jack Klugman as the jaded and acidic Oscar and Tony Randall as his hypertense and prissy roommate, Felix.

Randall and Klugman are both comic performers of a high order, and their compounded interest in "The Odd Couple" just might make the show a cut or two about what one might normally expect from a TV situation comedy.

SEPTEMBER						
S	M	T	W	T	F	S
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13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

## NETWORK PROGRAMS OF SPECIAL INTEREST

Sunday, Sept. 13, 7 p.m. — WILD KINGDOM — "Challenge of the Cheetah: Part One" — Wildlife-adventure documentary, with host Marlin Perkins, takes a look at how conservationists capture cheetahs in Africa's Republic of Botswana, where cheetahs are experiencing a population explosion, and transport them to Kruger National Park, where their numbers are dwindling. Part II will be presented next Sunday. (NBC)

Sunday, Sept. 13, 8 p.m. — FRIENDS AND LOVE — Chuck Mangione, composer, conductor, musician and teacher of modern American music, conducts the Rochester Philharmonic Orchestra and six soloists in a potpourri of jazz, rock, folk and classical selections written by Mangione and the soloists. (FTN-CH.2)

Monday, Sept. 14, 10:30 p.m. — NOW — "P.O.W.: Next of Kin" —

Thousands of GI's and officers are listed as missing in action in Vietnam, and there is no sure way of knowing how many are actually dead and how many are being held prisoner in North Vietnam. This news documentary views the limbo in which the families of these missing men dwell. They are the "invisible" casualties of the war. (ABC)

Tuesday, Sept. 15, 9 p.m. — NET FESTIVAL — "Duke Ellington: A concert of Sacred Music" For those who favor the use of modern musical compositions in church services, Duke Ellington's works will demonstrate how fine such music can be. For those simply interested in the best in contemporary jazz, his works say it all. (FTN-CH.2)

Wednesday, Sept. 16, 7 p.m. — PHOTOGRAPHY — The Incisive Art — Ansel Adams explores the art of



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# Council of Jerusalem

By FATHER WALTER M. ABBOTT, S.J.

If I could talk with St. Luke for just two minutes, the first thing I would ask him would be this: "What did you do in Chapter 15 of the Acts of the Apostles? Did you combine two different meetings into one for your account? If so, was one of them a real "council"? Was that letter in the second part of the chapter issued by the "council" or not?

Whether one meeting of the apostles and "the whole church" took place, or one meeting of the apostles (about circumcision and observance of the Mosaic Law in general) and another meeting of apostles and others (about other observances of the Law), the matter described in Chapter 15 of the Acts has often been called the "Council of Jerusalem," a turning point of Luke's book of Acts.

MANY scholars hold there were two different meetings because verse 6 says "the apostles and the elders" met to consider the first question, and verse 22 adds "together with the whole church" when Luke takes up the letter about the four other points. They argue, therefore, that since James in verses 18-21 talks about those four points, he was probably speaking at the second meeting. If they are right, the first meeting was something like a synod in the Eastern Churches, or like an Ecumenical Council, and the second meeting was like our modern pastoral council, including bishops, priests, religious and laity.

Looking back on it, we can see that the early Christians of Jerusalem were faced with a choice between a Christianity for all mankind and a Christianity that would be the preserve of a small group of Jewish legalists. It seems to me, from what Peter is reported to have said (verses 7-11), that he understood it that way too. Perhaps it would be more accurate to say that he saw there would be two forms of Christianity, if they did not go along with what he proposed, with one form growing ever larger and going along without the small stable group centered at Jerusalem and devoted to continuation of Old Testament practices.

IT IS an interesting fact that the apostles and elders met to discuss whether the Jewish law of circumcision should be observed by all Gentile converts to Christianity, decided it need not be, and ended up imposing four other prescriptions of Jewish law on the Gentile converts: eat no food offered to idols; eat no blood; eat no strangled animal; avoid immorality. You could say what happened was that they met to discuss how much of Jewish law should be regarded as binding on Christians too (circumcision being the first test case) and ended up requiring only a handful out of the hundreds of laws.

You could say that it seems they wanted a sympathetic understanding of sensitivities on the part of the Jewish Christians who were still attached to their earlier religious practices.

How does that general prescription against immorality fit in? It seems odd, doesn't it, that a basic moral principle is tacked on to the three ritualistic items. In the 18th century a scholar therefore suggested that perhaps the original Greek reading was "choireia," meaning pork, rather than "porneia," meaning immorality.

Now that would seem to fit better with the other three things, wouldn't it? And it would be easily explained as a slip of a scribe's pen that we ended up with a slightly different word. Other scholars have dug up interesting facts that help them to favor the reading of "pork" here. They have found that some postbiblical writings refer to prohibition of pork in the context of the apostolic decree of Acts, and that the Koran contains a fourfold interdiction parallel to that of Acts but with prohibition of pork in place of porneia.

HOWEVER, most scholars still hold that porneia, or immorality, is indeed the right reading here. Read in the Book of Leviticus, the third book of the Old Testament, from Chapter 17, verse 8 to Chapter 18, verse 18. Do you see there the four things referred to in the letter of Acts, Chapter 15? That pass-

age of Leviticus gives the things proscribed for the alien or foreigner (or "stranger" as the RSV puts it) residing among the Jewish people in their land of Israel. Those 18 verses of Chapter 18 give the fourth item, which is quite a collection of immoralities under the heading of what we would call today relations within degrees of kindred.

I have always thought that the decree requiring these things of Gentile converts of Christianity must have fallen between two stools, as the British say. The lovers of Mosaic Law among the Christians must have regarded the decree as wholesale abandonment of a sacred tradition.

Those at the other extreme, like Stephen's followers, for example, must have regarded the decree as an unacceptable compromise, and the rest of the Christians, that ever-growing group of Gentile converts, probably regarded the first three items forbidden by the decree as simply practices to avoid when socializing with their Jewish brethren. Do you agree?

## Joshua to Jesus— the historical books

By MSGR. JOSIAH G. CHATHAM

We come now to the Greek period of Palestinian history, the latter part of which coincided with the period of the Maccabees. In Chapter V above, brief reference was made to Alexander the Great.

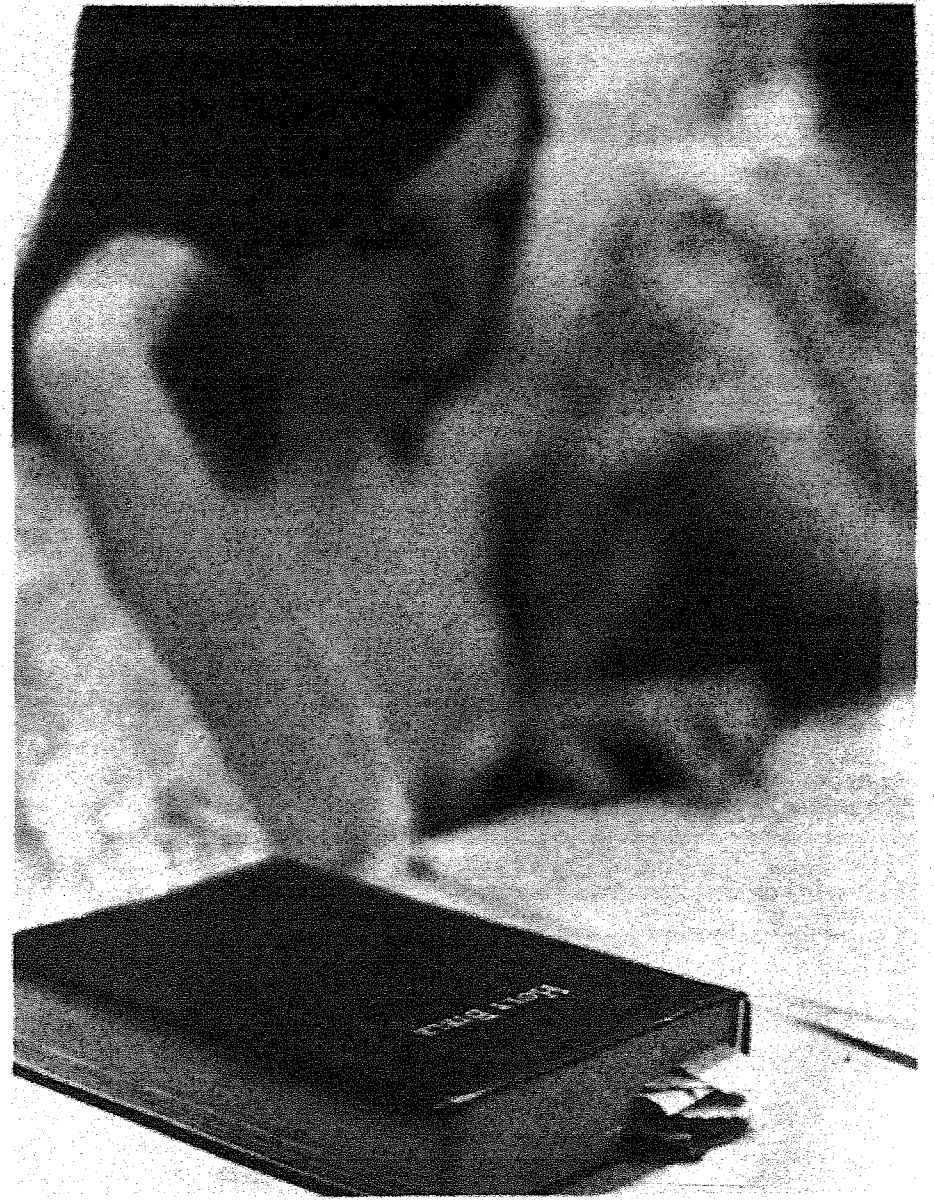
Alexander (356-323 B.C.), son of Philip of Macedon and pupil of Aristotle (384-322 B.C.), was one of the most extraordinary men of all history. He united Greece, and, with his army of 35,000 men, extended his conquests over a million and a half square miles, which included all of Asia Minor, Palestine, northern Asia, embracing all of the Persian Empire, parts of northern India and Africa, including all of Egypt.

Engineers, geographers, scientists and artists of all kinds accompanied his army. Though he did not effectively unite the empire which he created, Alexander, as we have seen, established Hellenism or Greek cultural influence, as a major factor in western civilization and in the history of man. In 331 he founded the city of Alexandria in Egypt, which was to become a major center for the Jews of the diaspora and, later, a great center of Christian learning.

AFTER the death of Alexander, his empire was controlled by the Ptolemaic and Seleucid dynasties, established by two of his generals. The Ptolemies controlled Egypt until 30 B.C., and the Seleucids controlled Syria until 65 B.C. The Greek language was used increasingly and would become the language of the Christian scriptures and of the liturgy of the early Christian Church in Rome itself.

One hundred and fifty years after the death of Alexander, Hellenism descended upon Judah in a way which threatened the very existence of its religious way of life. The Temple was defiled and there were many other abuses. The so-called Hasmonean rulers, beginning with the priest Mattathias and his five sons, averted this danger. The story is told in the two Books of Maccabees. Three of the sons of Mattathias exercised leadership during this period: Judas Maccabeus (166-160 B.C.), Jonathan (160-142 B.C.) and Simon (142-134 B.C.). A reform was initiated. The Temple was purged and rededicated.

The two Books of Maccabees overlap



"If I could talk with St. Luke for just two minutes, the first thing I would ask him would be this: 'What did you do in Chapter 15 of the Acts of the Apostles?'" writes Father Walter M. Abbott, S.J., in this week's column. Today the Holy Bible is easily accessible for those interested in vital questions regarding the Scriptures.

each other in a way similar to the duplication in the Books of Samuel-Kings and the Books of Chronicles.

These books are of special significance because 2 Maccabees (7.9-23; 12.43-45) makes a clear statement of several truths which had not been clearly formulated in early Hebrew scripture: resurrection of the dead, sanctions in a life after death and prayer for the dead.

Simon was succeeded by his son, John Hyrcanus I, who destroyed the Temple of the Samaritans on Mt. Gerizim.

DURING this period, the Pharisees and Sadducees came to figure prominently in Jewish history. The Pharisees were chiefly laymen, while the Sadducees were dominated by the priests. Both took an active part in politics.

The Sadducees rejected the resurrection. Their attitude towards the Torah was one of extreme conservatism and they resisted modernization of the Jewish law. Though the gospel references to the Pharisees were generally bad, and colored by specific disputes and conflicts, the Pharisees took a more liberal attitude than most of their contemporaries towards the interpretation of the Law. The influence extended into the Christian period and actually persists as the Orthodox Judaism of our day. The Pharisees probably never numbered more than about 6,000 during New Testament times.

During this period, too, the Essenes had their origin as a distinct sect. Apparently, because of their objections to the Jerusalem priesthood, they withdrew and established a distinct community on the western shore of the Dead Sea at Khirbet Qumran.

THE DISCOVERY, in 1947, of the libraries of the Essenes, containing many documents dating back to about 150 years before Christ, was one of the most significant and dramatic developments that has ever been made in our knowledge of the Palestine of Christ's time.

Alexander Jannaeus (103-76 B.C.) extended Hasmonean control beyond the Jordan, so that the territory of Judea coincided roughly with the Davidic Kingdom.

The two sons of Alexander Jannaeus, Hyrcanus II and Aristobulus II (69-62 B.C.), contested the leadership. Their differences had to be settled by the Roman general, Pompey, who defeated the Greeks, seized the Temple, accepted Hyrcanus II as high priest and made Palestine part of the Roman province of Syria in the year 63 B.C.

Religiously and politically, Palestine was taking the shape which would be the setting for the life and work of Jesus Christ.



## Parish religious education

By FATHER CARL J. PFEIFER, S.J.

One of the most obvious aspects of Jesus' teaching was His adaptation to His listeners. His focus was on the learner, as well as on His own message. When discussing a point with the learned scribes, He would frequently adapt his approach to their highly technical way of arguing from the Scriptures.

With mature but less educated adults He was usually very concrete and human, using the ordinary language of everyday life even when teaching the deepest mysteries. His apostles received special instructions beyond what the crowds could grasp, yet without the subtleties of rabbinical logic. Children received from the Teacher chiefly affection and His blessing, learning in that way the attractiveness and tenderness of God's love.

WITH Nicodemus, Jesus spoke directly but gently, respecting the sensitivities of a man so genuine yet so fearful that he dared come only under cover of darkness. He played upon the curiosity and basic honesty of the Samaritan woman at Jacob's well. The rich young man was challenged by Jesus with an ideal directed to the generosity of youth. Pharisees heard from Jesus threats and condemnation aimed at piercing their stiff-necked hypocrisy, whereas, the repentant adulterous woman received a gentle admonition to sin no more.

Most Christians admire the sensitive skill of Jesus, the Master Teacher, in adapting Himself and His message to the capacities of His listeners. However, many Catholics are not aware that many of the changes in religious education approaches today are based on Jesus' principle of adaptation to His learners.

Admitting imperfections in their attempts, contemporary religious educators are consciously attempting to shape their efforts according to the example of Jesus. Serious efforts are made — sometimes with more success than at others — to sensitively enable the learner to grow in faith knowledge according to his present capacities. A child does not learn like an adult. An adolescent has particular needs and abilities which differ from both adult and child. Adults differ among adults as to ability, experience and education. Contemporary studies in psychology, pedagogy, and sociology help the religious educator adapt flexibility to the needs of his learners.

ADAPTATION affects every aspect of parish religious education today, but is most obvious in the newer religion texts which differ so much from the older catechisms. The catechism attempted to encompass all

of the basic Truths of Faith in one small book, phrased in philosophical language.

Children, adolescents and adults learned exactly the same text, with some gradations of quantity and complexity. In fact the basic catechism was repeated in cycles of one, two or three years, so that periodically the learner was exposed to "all the basic doctrines" of the Church in a regular pattern of repetition. Even the six year old was taught about "transubstantiation." Whatever the merits such an approach may have had, it has been seriously questioned already for centuries.

A deeply human and very learned introduction to a catechism composed in 1683 highlights the very contemporary concern to focus religious education on the learner. Monsignor Fleury wrote at that time in France: "After you have quite exhausted yourself making the children or country folk repeat several hundred times that there is in God three persons and one nature, while in Jesus Christ there are two natures in one person, you will run the risk of hearing them respond that there are two persons in one nature and three natures in one person. . . . And this comes from the fact that they have no idea what the words 'nature' and 'person' mean."

HIS SOLUTION is to follow the example of Jesus, the prophets, and early Christian teachers like St. Augustine. "They spoke the common language of men: their expressions were simple, clear, concrete, without losing anything in grandeur and nobility. They communicated clear but living ideas, and made great use of the imagination, since few people are able to think without its help."

His final principle is that the teacher study the mentality and language of the learners and "enter into their mentality, so that he may go the greatest extent possible, accommodate himself to them." This is exactly the advice of Vatican II for contemporary religious educators.

For those equipped to understand abstract and technical, philosophical language, it can be very illuminating to speak of "substance and accident," or "hypostatic union" or "redemptive incarnation." But the doctrines in question can be expressed and learned in other ways more suited to most people, and adapted to the capacities of various stages of life.

SMALL CHILDREN may learn the deepest meaning of "grace" by being loved with faithfulness and understanding, and gradually educated to praise and thank God. The young adolescent may gain insight into the same doctrine by honestly exploring his

## KNOW YOUR FAITH

# Focus on the learner

own relationships with others and reflecting on them in the light of the Gospel.

Adults may well find an avenue of approach to grasping the meaning of "grace" through their experiences of marital love and the biblical theme of "covenant." It may well be that a Catholic, young or old, knows

how to define "sanctifying" and "actual" grace without grasping its meaning because it has never been seen in the context of his experiences, interests, or abilities. Therefore religious educators today follow Jesus' examples of adapting their teaching to the needs and abilities of their learner.

## High school religious education

By JOAN BENSON

(Joan Benson is Coordinator of Training Programs, Division of Youth Activities, United States Catholic Conference).

Certain mind-wracking questions are continuously present in these days of wrap-around communication and instant experts. We're forever hearing: "I don't understand what young people want," "What does this do-your-own-thing mean?" "Kids just have no values today."

Like most twentieth century problems there is no ONE answer, no ONE practical and containable solution to these gropings nor to the underlying fears and lack of communication indicated in such feelings. In fact, not only are "solutions" to the problems multi-faceted — so are the questions themselves! Teachers of religion are among the first to know this.

ADULTS working with youth readily recognize the frustrations endemic to a transition from the older forms of religious education, more readily recognizable to a parishioner, to newer flexible ways of programming which attempt to key in to where the contemporary teenager is.

High school programs of religious education today engaged as they are in the teaching and healing missions of the church often approach their educative process in three phases: first, by examining the needs of youth today and concurrently sharing these perceptions with other interested adults; second, by setting up viable goals vis-a-vis their programs and the previously considered needs of teenagers; and third, by working out approaches (in the light of their goals) to meet such needs.

IN CONSIDERING the contemporary concerns of teenagers today, parish programs should consider the idealism of the young person; his trying to understand who he is and what he is about; his working through the boy-girl relationship; his questions regarding faith; his self assertiveness (and what adult working with the high school student has not discovered the young person as lawyer!); and his action oriented nature.

Each school of religion or parish program should set up its own goals and priorities to meet its own needs. A key factor in this phase (as well as in the others) lies with the adults of the parish. For any program to be in any way successful it is necessary to foster within the local community a climate of understanding and acceptance of teens

themselves and of what the parish program intends to do.

Operating on the principle that involvement begets commitment, programs of religion are utilizing methods less cognitively oriented than previous modes of operation. Such approaches are structured to encompass the total person and especially those areas of human development dealing with feelings, attitudes, values and relationships.

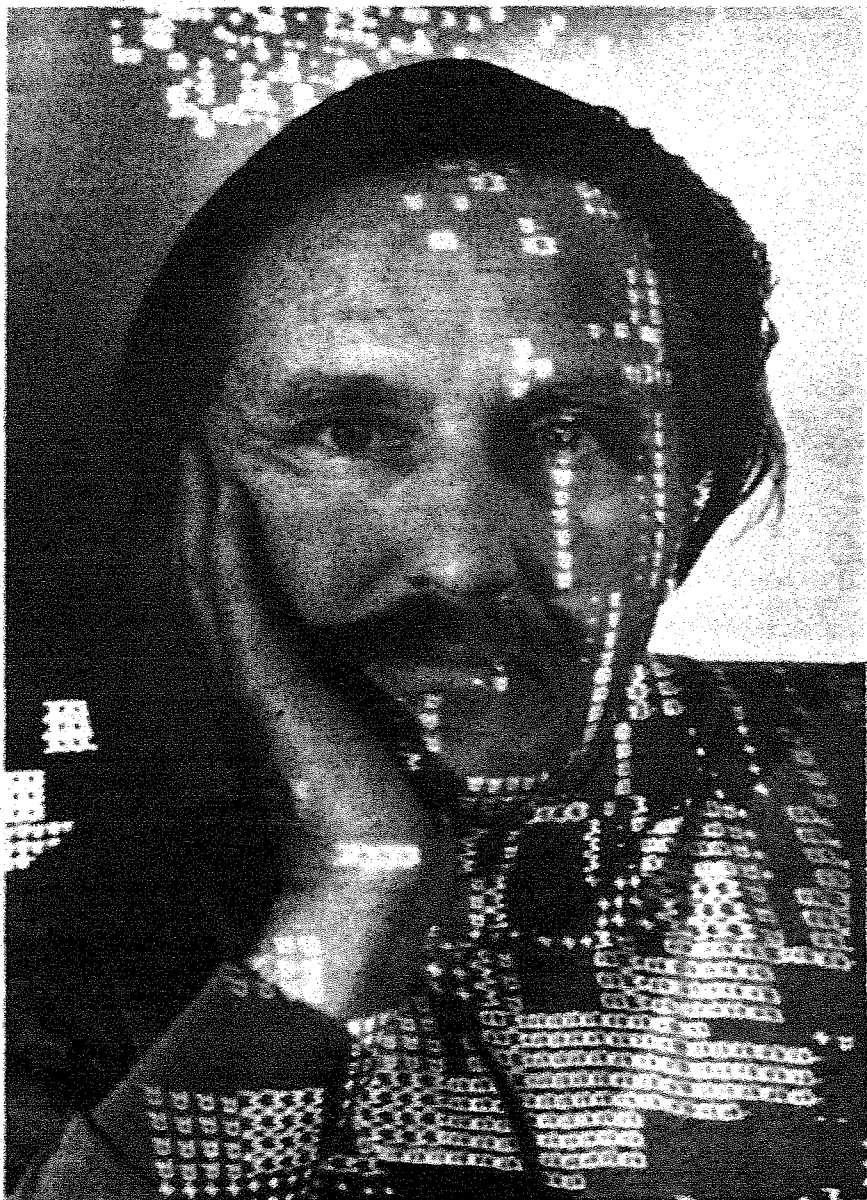
PROCEDURES which various parishes have found to be useful and effective include focusing on the developing of a sense of community. Such programs may utilize the many forms of weekends of Christian living such as Search, Encounter and related followup programs; issue oriented workshops on hunger and racism may be offered; strategies for involvement in parish councils may be devised and implemented; the development of youth liturgies may be encouraged; and understanding of the interaction of people whenever they gather together may be explored.

All of the above seek to engender in the young person a sense of responsibility for one's growth and behavior; an openness to the experience of God in everyday living; and an understanding of the church as a way of relating to the world.

OTHER procedures which parishes have found helpful include workshops on values; outdoor religious education programs through camping; small discussion group classes in homes; meetings around themes such as awareness, loneliness, patriotism; and the replacement of weekly meetings by one lengthy monthly meeting during which the teens and adults have a chance to spend an afternoon and evening recreating, eating, sharing, discussing, working, dancing and worshipping together.

Perhaps the variety offered today in religious education programs will encourage you to become involved in your own parish. Your teens' catechists reflect in their lives Christ the man for others. Their past and present involvement counterbalances the many adults critical of young people today who do nothing but complain of youth, who never try to understand them let alone work with them; or for them in trying to produce feasible solutions to their problems.

By involving themselves in the concerns of youth, by helping their developing as human beings and concerned Christians, adults can dispel the disillusionment of young people with their elders and with a society which older people have left them.



Man today, with computers to aid his thinking, still must focus on a learner as well as on a message, just as Jesus adapted His own message to His listeners.



# Bishop Walsh and Red China

By FATHER JOHN B. SHEERIN

Bishop James E. Walsh, recently released from a Chinese Communist prison after a 12-year confinement, has credited the Chinese Red regime with some very "constructive" reforms. This will be bad news for some of our professional anti-Communists who may see the Bishop's remarks as part of the secret Communist conspiracy they allege to exist in the highest places in America, even in the Catholic clergy.

I was particularly interested in the Bishop's observations for two reasons. First,



FATHER SHEERIN

I had the honor of being ordained to the priesthood by Bishop Walsh in 1937 and for that reason I have a deeply personal interest in his career and his opinions.

Secondly, I have felt strongly for some years that the U.S. should recognize the Peking regime and should favor the admission of Red China to the United Nations in spite of its faults. There is no doubt that the regime is hard-nosed and tyrannical but it is scarcely good common sense to isolate ourselves from such a regime: how can we hope to help the

## Sum and Substance

suffering peasants if we cut ourselves off from any possible source of communication with them or with their overlords?

THE first step toward resuming relations with Red China is to take a calm look at what is happening there. Bishop Walsh has acknowledged that the regime has inaugurated certain significant reforms such as the equality of women with men.

In pre-Communist China, the lot of woman was mighty grim. The regime has also introduced the equality of all races and a ban on "immorality and indecency" in the theater and the press — all of what the Bishop calls "a great constructive advance for the Chinese people."

He even envisions the possibility of better relations between Peking and the Roman Catholic Church, saying that it is possible that China might follow the example of certain East European Communist regimes.

The Red Chinese regime is still based on terror and brutal suppression of the liberties of the people and the Bishop makes clear that he deplores the system. "I have little sympathy with a regime that restricts liberty to such an extent... no sympathy whatever with the system." On a number of occasions since his release he has emphasized his love for the Chinese people.



Bishop James E. Walsh is flanked by Father John J. McCormack, superior general of the Maryknoll order, and Sister Patricia Fitzmaurice, the Maryknoll nun who is attending the ailing Bishop Walsh, after his arrival at Kennedy Airport in New York. The 79-year old bishop, who spent 12 years in a Chinese prison, had not been in the U.S. since 1948. Speaking through Father McCormack, Bishop Walsh said "his heart is still in China."

AT THE present moment, the peasants are in the grip of an official witch hunt. A few years ago, they were promised all kinds of concessions by the regime. These concessions — or "incentives" as they were called — include private plots where they could raise their own vegetables, family marketing and selling, and even meats and

poultry for the family table. These concessions have been withdrawn, the peasants are rebelling and the country seems to be in turmoil.

Our present policy towards Red China means that we close our eyes to that unhappy country and to the people Bishop Walsh loves.

## Basic human rights keystone of communities

(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.)

Religious people seem particularly prone to want the world to work now as it will only when the fullness of God's Kingdom comes to be. This crippling idealism is most harmful at present in the areas where people suffer the effects of poverty and discrimination.

A letter came across my desk recently outlining the plight of some poor settlers on the outskirts of a large city in the southwestern United States. It seems that people had been buying small lots in rural areas contiguous to the city. The lot costs were cheap but thousands of poor families now live on these lots and find themselves without water, electricity, public transportation or other ordinary services.

THE question was: What can be done to help these under-

### State fund for private school busing is upheld

BOISE, Idaho — (NC) — Judge Marion J. Callister of the Fourth District Court here upheld the constitutionality of a 1970 Idaho law providing state funds for bus transportation of parochial school students.

The suit was filed by four sets of Idaho parents. Judge Callister ruled the "sole purpose of the legislation appears to be to provide fair and adequate means of transportation for all children of the state, whether they attend public or private schools."

He added his decision was in line with U.S. Supreme Court rulings.

### BELOW OLYMPUS By Interlandi



NEWS ITEM: Presidential commission report finds pornography in films and print not harmful!

### The Yardstick

developed communities? A few days after the letter was received a group of clergy and laymen met to ponder how money could be raised to provide a fresh water supply for these settlements. The proposal to go beyond the symptom, in this case "water-lessness," to affect the cause of the settlers' plight, "powerlessness," was not well received by the majority of these concerned discussants.

Here was another case in which well-motivated people try to respond to complicated human needs in a simple programmatic way. They have not come to grips with what Jay Forrester has termed the "counter intuitive" nature of social problems.

Relieved of sociological jargon, what Forrester means is that because social problems arise out of complex causes, simple, straight-forward solutions to those problems just don't work most of the time.

The experienced community organizer, on the other hand is a student of the American system of politics and how it works. Invited by people with community problems, such as outlined above, he comes to live in their community for a time to try to understand the geographical area, their state of organization and what resources are available to them to bring about the social changes they deem necessary. The good organizer tries to help people to help themselves — to turn a hopeless plight into a problem with the possibility of solution.

THE process of organizing a community to solve its problem may take several years. Short or long, it will be hard work. But it is as American as the "stars and stripes." People learn in action, not in civics classes, how decisions are made and how things get done within the democratic system.

Local leaders are trained on the job by wrestling with the solution of actual problems under the supervision of a competent organizer. A community comes alive with hope and visibility, with group identity and reasons to celebrate as a community. The process of organization with its successes and its failures makes people stand tall where before there was only cynicism and the despair that makes violence a daily possibility.

The poor settlers in developing a federation of local organizations to get water and other necessary municipal services may actually in time reduce conflict with other inhabitants of the nearby city. To obtain some of their objectives they may have to "borrow" power from adjoining communities in return for certain compromises and concessions to those groups whose support they need.

AGAIN, the realistic awareness of interdependence between adjoining communities of people is a more effective prod to peace and harmony than several dozen human relations seminars and brotherhood banquets.

Well organized local communities with effective leadership are places where proper law and order prevail. Along with water, public transportation, sanitation, and mail delivery, people demand responsible law enforcement — as any habitue of John Wayne westerns is well aware. A criminal tends to prey upon poor and disorganized people.

Community organization around basic human issues is the beginning of political process and the building of another community of individuals to take part in the democratic process. Such community life will involve controversy and conflict at times because we are still living in an imperfect world.

The Kingdom of God is not here as yet in its fullness. But beginning with Adams and Jefferson, we believe that such inevitable conflicts can be managed best and people served at the time, when all people are protected in their exercise of the basic rights of life, liberty and pursuit of happiness.

(NC FEATURES)

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# Warns of new Communion ruling

By PATRICK RILEY

VATICAN CITY — (NC) — "Before the faithful are to receive Communion under both kinds," warns the Holy See's latest, and apparently last set of regulations on bringing the chalice to the people, "they should be adequately instructed on the significance of the rite."

Father Annibale Bugnini, secretary of the Congregation for Divine Worship and one of the two men (the other is the congregation's cardinal-prefect) to sign the new instruction, told NC News that "Communion under both species recalls more fully and precisely the action of Christ at the Last Supper."

HE CITED Christ's words on taking up the cup: "All of you drink of this." And he emphasized the word "all."

Father Bugnini said also that Communion under both kinds "renders more obvious the significance of the Mass as a sacred banquet, in which one eats a sacred food and drinks a spiritual drink."

He stressed Christ's words "My flesh is food indeed and My blood is drink indeed."

The sacrificial aspect of the Mass, the priest said, is brought into sharper relief by Communion under both forms "because breaking the bread-body signifies the death of Christ — 'body . . . offered in sacrifice for you' — and drinking the blood recalls that it was 'spilled for you and for all in the remission of sin.'"

Father Bugnini was anxious to emphasize that the "ade-

quate instruction" called for the Holy See's document must state the Church's integral doctrine — formulated by the Council of Trent and repeated frequently by the popes — that the consecrated bread by itself and the consecrated wine by itself each contains the entire Christ, Body, blood, soul and divinity.

"SO THE Christian who receives Communion under the species of bread alone or under the species of wine alone receives Christ entire," Father Bugnini emphasized.

The instruction, he said, "might also illustrate the historical reasons why Communion under both kinds fell into disuse in the West, reasons that were substantially practical and reverential.

"Historians of the Eucharistic devotion and liturgists have noted how love of the Eucharist led to putting the chalice aside for fear of spilling the precious blood.

"Today, love for the Eucharist leads to Communion at the chalice, out of a desire to take part fully in the sacramental sign left by Christ.

"In the first case devotional motives prevailed. In the second, emphasis is put on biblical and liturgical reasons."

FATHER Bugnini also observed that Communion under both kinds has always been maintained in the Catholic Church, in its Eastern rites, and also by the Orthodox Church.

"It is arousing interest too in various Protestant confessions," he said. "The new discipline derives a certain importance for the ecumenical movement from the fact."

Father Bugnini said it might also be instructive to point out that the Church has given permission to receive Communion under the single species of wine in certain cases, such as in the case of ill persons unable to take solid food.

The chief novelty of this latest document on giving the chalice to the people — there have been several new regulations from the Holy See since the Second Vatican Council stated somewhat laconically that the faithful might be permitted to receive Communion under both kinds — is its decentralization.

BEYOND the 14 specific cases already set out by the Holy See, this document gives bishops' conferences power to decide "to what extent, for what motives and in what conditions Ordinaries (diocesan bishops and major Religious superiors) may concede Communion under both kinds."

In its commentary on the new instruction the Congregation for Divine Worship said that Communion under both kinds "should not be allowed indiscriminately, but that the cases should be fixed, either once and for all, or one by one, either on a national level by each Episcopal Conference or on a diocesan level by individual bishops."

Bishops' conferences may lay down the conditions, norms and limits whereby bishops for their own dioceses and major superiors for their own Religious houses may allow Communion under both kinds when they deem it to be of spiritual importance to the faithful or the religious Communities.

The congregation's commentary said that permission will in general not be given when the number to receive Communion is very large.

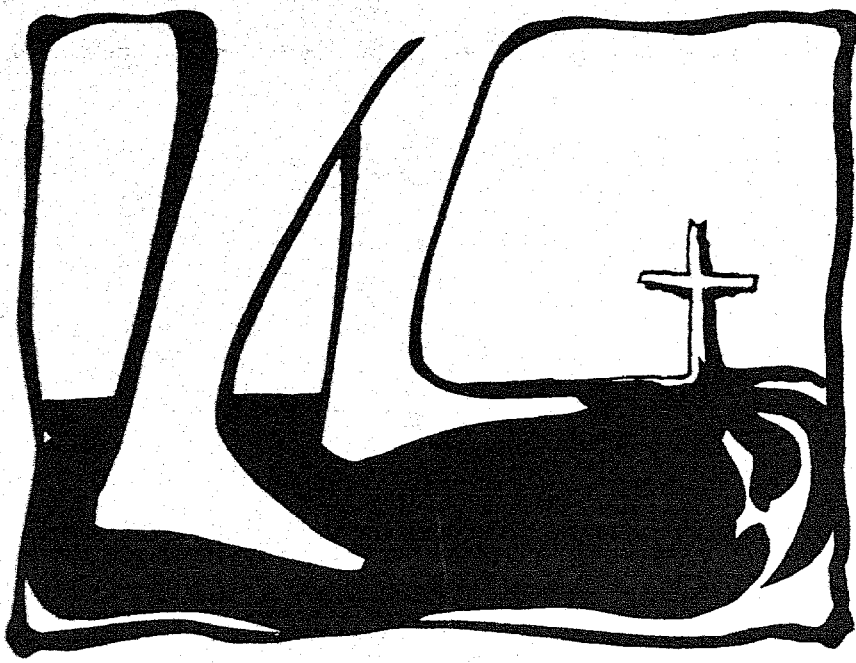
The instruction said that among the approved ways of distributing Communion under both kinds, "the reception of Communion by drinking from the chalice itself certainly has preeminence."

But the instruction said that this method should be chosen only "when everything can be carried out in an orderly fashion and without any danger of irreverence."

IT SAID that if there are other priests present, or deacons or acolytes, they should be asked to help by presenting the chalice to communicants. If such ministers are not available, it added, then the priest should distribute Communion first under the species of bread and afterwards under the species of wine.

"It does not seem that that manner of distribution should be approved in which the chalice is passed from one to another, or in which the communicants come up directly to take the chalice themselves," the instruction stated.

The congregation's commentary said that "in practice, in the case of a parish or similarly diversified assembly, Communion by intinction (in which the priest first dips the Eucharistic bread into the wine) is definitely to be preferred."



## The Gospel for Sunday, Sept. 13

And calling the crowd together with His disciples, He said to them, "If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me. For he who would save his life will lose it; but he who loses his life for My sake and for the gospel's sake will save it."

St. Mark 8:34-35

## Prayer Of The Faithful 24th Sunday of the Year Sept. 13, 1970

**CELEBRANT:** Almighty Father, our human nature, although restored to grace by baptism and your sacraments, still suffers from imperfections, help us to practice virtue and strengthen our wills against human weaknesses.

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

**COMMENTATOR:** That our Archbishop, his Auxiliary, our priests, Religious and laity, sharing one faith and incorporated into the same mystical body of Christ, will join hearts and hands in the service of God, we pray to the Lord.

**PEOPLE:** Hear us, O Lord.

**COMMENTATOR:** That our newly-nominated public candidates, if elected, will serve the people with honor, dedication, and trustworthiness, we pray to the Lord.

**PEOPLE:** Hear us, O Lord.

**COMMENTATOR:** That the present conflict in the Middle East will end quickly, with the minimum loss of life and a firm commitment to seek a lasting and just peace, we pray to the Lord.

**PEOPLE:** Hear us, O Lord.

**COMMENTATOR:** That the technology which is transforming the face of the earth will benefit the entire human family, especially the poor and underprivileged, we pray to the Lord.

**PEOPLE:** Hear us, O Lord.

**COMMENTATOR:** That Catholic marriages, which reflect the covenant between Christ and His Church, will manifest to all men the true nature of Christ's presence in the world, we pray to the Lord.

**PEOPLE:** Hear us, O Lord.

**COMMENTATOR:** That we may by example and word take up our cross and follow in the footsteps of Christ, we pray to the Lord.

**PEOPLE:** Hear us, O Lord.

**COMMENTATOR:** That mindful of our common patrimony with all people and motivated by the message of the gospels, we may deplore all hatred, persecution, and injustices, we pray to the Lord.

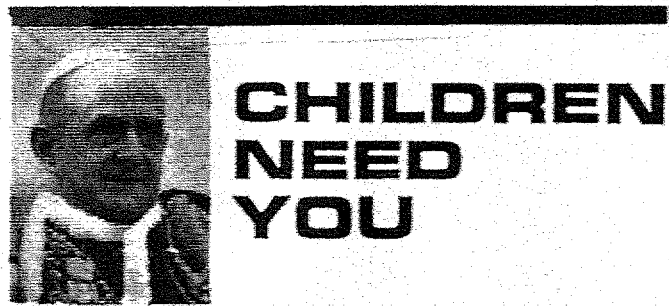
**PEOPLE:** Hear us, O Lord.

**CELEBRANT:** Father, society demands of us an active apostolate; bless our efforts to meet the needs of all men, and help the lay apostolate promote sincere and genuine brotherhood.

**PEOPLE:** Amen.

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# So many photos poured in, judging was no easy snap

Entries in the first annual Voice Snapshot Contest were so numerous that the task of judging was a difficult one with a variety of photos competing for the grand prize and division prizes.

Youngsters throughout the eight counties where The Voice is distributed submitted entries showing imagination and photography know-how and represented boys and girls ranging in age from four to 19. In addition all pictures were photographed in color. Black and white reproduction in this edition is not as striking as the original entries.

THE Voice editors admittedly were impressed with the quality of entries even in the younger age group who seemed to grasp the contest theme, "My Country" and readily apply it to their immediate surroundings.

"Flight to Freedom," shown on Page 1 of this



Runner-up in photo contest, Mary Elaine Strong, Miami, called her entry "Purple Mountains' Majesty." She is a 12-year-old student at Riviera Junior High School.

edition, has won for 17-year-old Roberto Perez a Kodak Instamatic S-20 camera kit

complete with electric eye flashcubes, batteries and color film — the first of four prizes donated for the contest by Harrison Fotochrome Corp. of Hollywood, Fla.

Accompanying the impressive entry was an explanation by Roberto who wrote, "Only 90 miles and 45 minutes by plane separates the slavery of Cuba under Castro from the liberty of this great country: a country that has opened its doors to the many thousands of people who prefer to leave the land where they were born and bring about a big change in their lives called freedom."

A STUDENT at Immaculate-LaSalle High School, the youth is a son of Mr. and Mrs. Francisco-Servanda Perez who are parishioners of St. Raymond Church.



In the division for those seven years old or younger, Marilyn Mills, age 6 of Lake Worth, will receive an Anscomatic Camera Kit.

One of three members of her family who submitted entries, Marilyn's "country" definitely includes their "part-Dachshund" dog, who recently won a blue ribbon in a pet show in their neighborhood park. Her entry, which appears on Page 19, is entitled "Best Dressed Dog."

Twelve-year-old Timothy Limbert of Key West, winner in the division for youngsters eight to 13, captured the contest theme in his color photo of "For Spacious Skies" and will be the recipient of a deluxe Anscomatic 126 Camera. He is a student at Mary Immaculate Junior High, Key West.

A Kodak Instamatic S. 10 Kit has been awarded to 15-year-old Mary Frances Humphrey, a student at Notre Dame Academy, whose prize-winning picture, "Peace" captures the atmosphere of

"Queen Anne's Lace" was the entry of 18-year-old Denis Hector, Coconut Grove, a student at the Cornell School of Art and Architecture.

tranquility so familiar to Americans who live near the ocean. Pictures submitted by "runners-up" also appear on Page 19.



CANDY STRIPERS at St. Francis Hospital, Miami Beach, volunteered more than 1,000 hours this summer. Shown above, first row, are Anne Partin, Betty Davila, Patricia San Pedro, Charlotte DeAngelo, Gayle Barrett. Second row Nancy Tejedor, Maria Zabaleta, Valerie Rayna and Nina Cahan. Third row: Mrs. Glenn Partin, director; Floria Goldman, Elena Vudal, Jackie Van Auken, Mrs. C. Todd, ward clerk, Mrs. J. Buck, R.N., and Sister Ann Veronica, O.S.F., hospital administrator.

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# Here are 'Voice' photo winners

## For Spacious Skies



### Age Group Eight to 13

Timothy Limbert — Key West (12)

## Best Dressed Doggie



### Age Group Seven and Under

Marilyn Mills — Lake Worth (6)



### Age Group 14 to 19

Mary Frances Humphrey — Miami (15)

## These are runners-up

Denis Hector — Coconut Grove (18)

Mary Elaine Strong — Miami (12)

Teresa Clark — Hollywood (15)

Henry Klovekorn — Coral Gables (13)

Chip Corsmeier — Deerfield Beach (9)

Diane Lyons — W. Hollywood (13)

Maira Higgins — Coral Gables (15)

## Honorable mention

AGE GROUP SEVEN AND UNDER  
Steven Mills — Lake Worth

AGE GROUP EIGHT TO 13  
Carol Fairfax — Palm Beach Gardens  
Donna Jarvis — Fort Lauderdale  
Teresa Ann Mills — Lake Worth  
Bobbie Rinker — Miami  
Mark Stocker — Fort Lauderdale

AGE GROUP 14 TO 19  
Mimi Arsenault — W. Palm Beach  
Charles Gomez — Hialeah  
Ella Jo Rinker — Miami

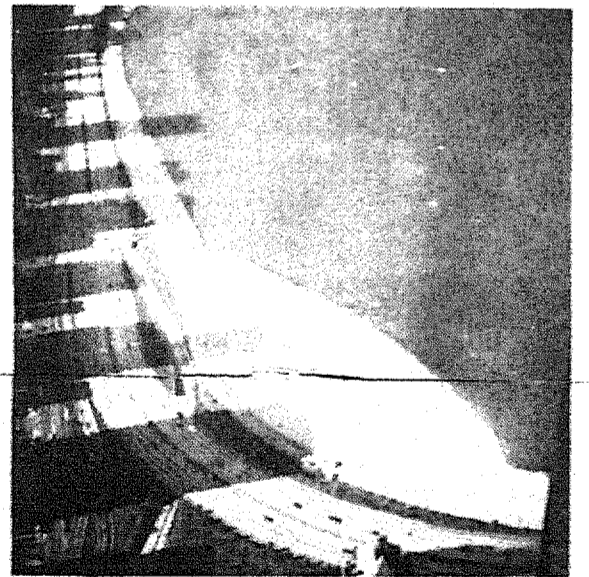
Pictures taken by other runners-up will appear in the Sept. 18 edition of The Voice.

## By The Sea



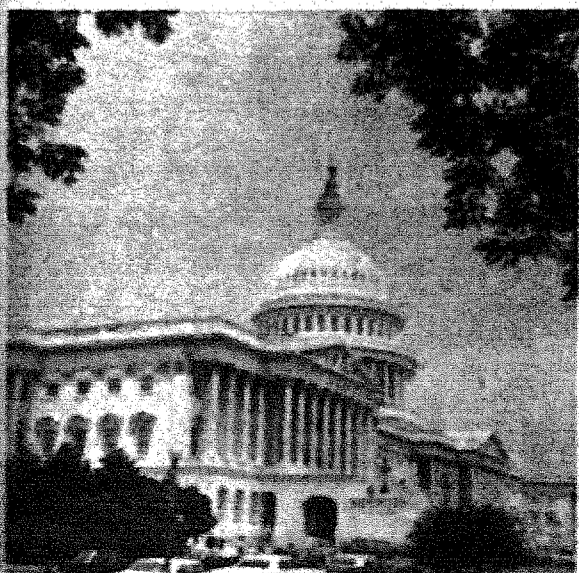
Chip Corsmeier — Deerfield Beach (9)

## Skyline



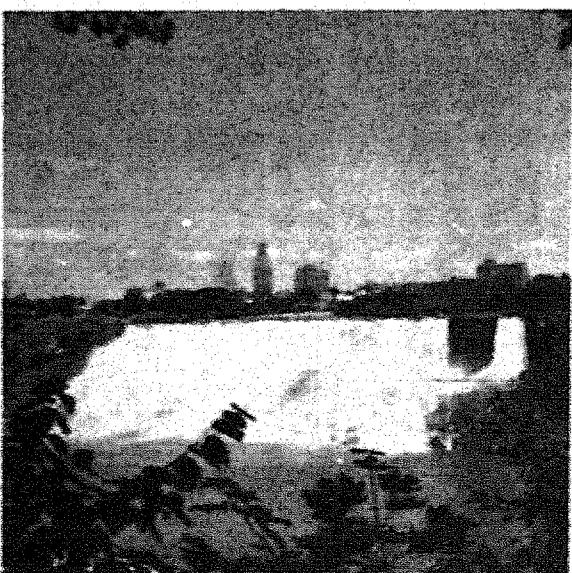
Maira Higgins — Coral Gables (15)

## Our Capitol



Teresa Clark — Hollywood (15)

## The American Falls



Henry Klovekorn — Coral Gables (13)

## Silent Sunset



Diane Lyons — W. Hollywood (13)



# DOLPHINS VS ATLANTA



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the ... drug addicts, alcoholics, the handicapped and mentally retarded children.

Among the many organizations throughout the Archdiocese that have been selling tickets to the game are the various councils of the Knights of Columbus.



Don Shula  
Dolphins Coach

pected for the final exhibition game and they'll probably see the Dolphins' first-stringers go all the way in the final tuneup for the regular season. The loss to Washington can be traced to two factors: the two interceptions tossed by rookie quarterback Jesse Kaye in the second quarter and failure of the Dolphin offense to regain its drive in the fourth quarter after falling behind 23-21.

The Dolphins had jumped to a 14-0 lead in the first quarter, saw the Redskins come back with a field goal and trail 14-3 at the start of the second quarter. Enter Kaye, then two interceptions brought the Redskins another field goal and a touchdown.

THE Miami margin was cut to 14-13 by halftime and the Dolphin offense never re-

the usual amount of pre-season experimenting. Something that is now over with.

Equally of note is the fact that the opposition is finished with its experimenting, too. They'll all be going first class. And Atlanta will not be a soft touch. Remember, the

unless he suffers like he did throughout the final stages of the Washington game when he completed just two of 12 passes. However, several on the button tosses were dropped and there is really little doubt about Bob's effectiveness.

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A seminar for adult advisors on Saturday, Sept. 19 at St. Stephen's in Hollywood, will be conducted by the CYO office. Registration will begin at 9:30 a.m. The program will get underway at 10.

Topics to be discussed include the role of an adult advisor, guidelines for communication with youth, the teenager of today and the value of Youth work. Also tentatively scheduled is a showing of the film, "The In-ation of Adolescence."

Registration fee will be \$1, payable at registration time, the CYO office said. Anyone with questions should call the CYO office at 757-6241.

CYO moderators are also invited to attend.

The CYO fall sports program will get underway this coming Sunday afternoon, according to the CYO office.

The boys in West Palm, Broward and Dade counties will begin play in touch football and soccer leagues. The girls will begin their cheer-leading. Volleyball for girls gets underway the following Sunday.

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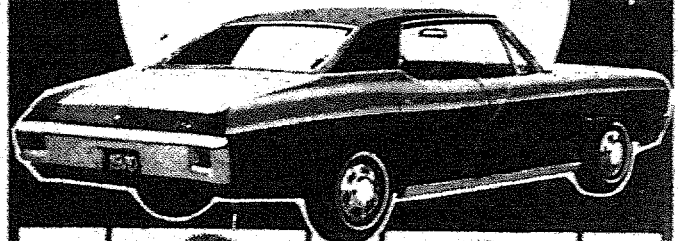
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## New basilica is planned at Shrine of Guadalupe

MEXICO CITY — (NC) — Construction of a new basilica at the Shrine of Our Lady of Guadalupe will begin next year. Msgr. Guillermo Schulerburg, director of the shrine, announced.

In spite of efforts to save the 200-year-old building, the front walls of the structure have sunk more than 10 feet and are still sinking, he said.

NEARLY a million dollars had been spent over a six-year period placing reinforced concrete pillars underneath the building.

"It might be possible to save the Basilica," Manuel Gonzalez Flores, the chief engineer for the project declared "but it would cost many times the amount already spent in repairs, and there is no guarantee that the leveling would be permanent."

Other engineers have predicted that the building can-

not last more than 10 years — even after restoration. They have also expressed fears that the basilica might collapse.

In addition, the present building is far too small to accommodate the crowds that flock there. Msgr. Schulerburg said.

THE new basilica will be built near the old one on Tepeyac Hill, where Our Lady appeared to the Indian Juan Diego in 1531.

In pre-Columbian times Tepeyac Hill was the site of the shrine to the Indian Goddess Tonantzin, the mother of the gods.

The land on which the new basilica will be built is owned by the Mexican government, which has agreed to donate the land, reportedly because of the great number of tourists the shrine brings into the country.

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'Roguemos a Nuestra Señora para que el manto de oscuridad que por once años ha cubierto vuestra patria, pueda ser pronto levantado y Cuba, ya libre, sea otra vez una tierra donde los hombres puedan vivir en libertad y armonía'.

-Arzobispo Carroll

Amados hijos en Cristo:

En esta celebración de la fiesta de Nuestra Señora de la Caridad, tenemos motivos de gran alegría y también un poco de tristeza.

En éste, el décimo año que hemos celebrado esta Misa especial en la Arquidiócesis de Miami para honrar a la Patrona de Cuba, debemos sentirnos agradecidos por las abundantes gracias que ella ha derramado sobre sus hijos que ahora viven aquí en el Sur de la Florida.

ESTOS HAN SIDO tiempos muy difíciles para ustedes. Han sido tiempos de grandes cambios, al tener que salir de su patria y adaptarse a una nueva vida en estados Unidos. Esta noche debemos expresar nuestra gratitud a la Santísima Virgen por la respuesta que ella ha dado a vuestras oraciones y peticiones y por el amor y protección con que les ha guardado durante estos tiempos de prueba.

Para ustedes, cubanos en el exilio, la Virgen ha sido símbolo de vuestra unidad como pueblo y símbolo de vuestra patria. Ella ha sido guía y fuente de inspiración y de fortaleza durante vuestras horas de oscuridad.

Muchos de ustedes presentes aquí esta noche llegaron hace poco tiempo en los Vuelos de la Libertad y están asistiendo, por primera vez lejos de sus hogares, a una Misa en honor a la Virgen del Cobre. Otros muchos llegaron aquí en los primeros días, cuando los exilados de Cuba empezaron a venir hace once años.

Estamos seguros de que ha sido por la intercesión de la Virgen que la mayoría de ustedes, los que han vivido aquí todos estos años, no solo se han establecido en una nueva vida sino que también han contribuido a nuestra comunidad con una gran aporte cultural, una gran contribución económica y un profundo fervor espiritual. Yo les exhorto a trabajar con la misma fortaleza que trajeron a estas tierras para que Cuba pueda algún día volver a ser libre.

OREMOS AQUI esta noche para que, por su intercesión, María haga posible que aquellos que todavía viven bajo el yugo de la opresión y la tiranía puedan también volar hacia la libertad como lo han hecho ustedes. Roguemos también a Nuestra Señora para que el manto de oscuridad que por once años ha cubierto vuestra patria pueda ser pronto levantado y Cuba, ya libre, sea otra vez una tierra donde los hombres puedan vivir en libertad y armonía.

Que sea entre vosotros la Santísima Virgen modelo de feminidad para las esposas y las hijas, y fuente de fortaleza para los esposos y los hijos.

Al darles mi bendición, roguemos a Nuestra Señora de la Caridad del Cobre que interceda ante su Divino Hijo para que aumente vuestra fe y les guarde siempre.



Terminada la misa el Arzobispo Coleman F. Carroll imparte su bendición a la multitud.



Una multitud de más de diez mil fieles se congrega en el Miami Stadium para participar en la misa anual en la celebración de la festividad de Nuestra Señora de la Caridad del Cobre, Patrona de Cuba.

## Tierra cubana en primera piedra del proyectado monumento a la Caridad

Arenas de la Playa de Varadero, minúsculos fragmentos de estalactitas de las cuevas de Bellamar, pedazos de piedras de cobre arrancados de las montañas de Oriente. Todos esos recuerdos de la Cuba distante quedaron encerrados en una piedra de mármol que algún día servirá de cimiento al proyectado Santuario Monumento a la Virgen de la Caridad del Cobre en Miami.

En una simbólica ceremonia, esos recuerdos de Cuba fueron depositados en esa piedra momentos antes de iniciarse la misa en honor de la Patrona de Cuba el pasado domingo en el Miami Stadium.

DESDE QUE COMENZO el exodo cubano, los exiliados del comunismo han venido reuniéndose cada año para manifestar públicamente su devoción a la Virgen. Por otro año más, miles de fieles llenaron las gradas del estadio para participar en la misa que fue presidida por el Arzobispo Carroll y concelebrada por el Obispo John J. Fitzpatrick y el Vicario Episcopal Mons. Bryan O. Walsh con un sacerdote representante de cada provincia de Cuba.

Este año, en el ofertorio de la misa se presentó la que será primera piedra del proyectado Monumento Santuario a la Virgen de la Caridad del Cobre. La piedra, un pedazo de mármol que fue tallado por el afamado escultor cubano Mario Santti, es una réplica en pequeño de lo que será el monumento. En unas cavidades en su parte inferior le fueron colocados esos pedazos de tierra cubana.

Terminada la misa la piedra fue trasladada a los te-



El Padre Agustin Roman pronuncia el sermón.

rrenos del proyectado santuario hasta el momento en que se haga la colocación oficial de la misma, en fecha que se anunciará oportunamente.

Durante todos estos días, informo el Padre Roman, miles de fieles han venido desfilando por la Capilla provisional para admirar esa piedra, tallada por el mismo escultor que en Cuba

tuvo a su cargo la confección del monumento en la Tumba de José Martí en el cementerio Santa Efigenia, de Santiago de Cuba.

El Padre Agustin Roman, que pronunció el sermón durante la misa del stadium relató la historia de la Virgen de la Caridad y de la devoción del pueblo cubano hacia ella.

Dijo como esa capilla pro-

visional se estaba convirtiendo en el lugar de la oración y la reunión de los cubanos en el destierro, y relató como ante la imagen se acercan las madres de los presos políticos y las de los que han caído en el paredón de fusilamiento, relató las escenas de dolor de madres, esposas, hijos, que acuden en busca de consuelo espiritual ante la Madre del Cielo. Dijo que si las lágrimas que se han derramado en esa pequeña capilla no se hubieran secado, formarían un inmenso mar. "Tanto es el sufrimiento y el dolor que va a mitigarse ante esa imagen de la Virgen."

SE REFIRIO el Padre Roman a los proyectos de construcción del monumento y dijo que a veces escucha a alguien que expresa su asombro ante la magnitud del proyecto. Si cada devoto de la Virgen aportara tan sólo una piedra, "¿hasta donde no llegaría ese monumento?", se preguntó.

Destacó el simbolismo del proyecto, que tiene la forma del manto de la Virgen y dijo que en eso se convertiría el mismo, en un manto protector que uniría bajo él a todos los cubanos desterrados.



Dignatarios eclesíasticos entran en procesion para iniciar la misa.



Centenares de fieles se acercan a encender velas votivas para iluminar la imagen de la Patrona de Cuba.



# "Es voz de la conciencia cristiana de la ciudad"

La Asociación Interamericana de Hombres de Empresa hizo un alto en sus acostumbrados temas sobre asuntos económicos, para dedicar su sesión del presente mes a rendir un testimonio de reconocimiento a The Voice por sus reiteradas campañas en favor de los exiliados cubanos en el área de Miami.

Presentó el homenaje el Presidente de la AIHE, señor Leslie Pantin, quien señaló que "una vez tras otra The Voice ha difundido nuestra posición en la comunidad, resaltando la ayuda cubana al condado y atacando a los que sin razón y quien sabe que intención se empeñan en publicar y aumentar algunos adversos hechos esporádicos de ciertos elementos de nuestra comunidad."

TUVO A SU CARGO las palabras centrales el Vice Presidente del Pan American Bank y ex presidente de la AIHE, señor José Ramon Garrigo, quien comenzó advirtiendo que por costumbre es enemigo de los homenajes, y aclaró que cuando se le consultó a The Voice si aceptaba el acto, "respondieron que no daban para recibir. Pero ante nuestra insistencia y teniendo en cuenta el carácter reducido y selecto de la Asociación, estaban dispuestos a compartir con nosotros en la mesa, en un ambiente informal, mas bien familiar, sin largos discursos."

Haciendo un aparte en sus comentarios sobre la obra de The Voice en los últimos diez años, Garrigo tuvo palabras de elogio para otro periodista que acompañó a los editores de The Voice en la mesa presidencial, el Director de Diario Las Américas, Dr. Horacio Aguirre y enfatizó:

"Gracias a Dios, los dos órganos que más se leen en nuestra comunidad hispana son The Voice y el Diario Las Américas."

Las palabras de invocación fueron pronunciadas por el Vicario Episcopal pa-

ra la Comunidad Hispana, Mons. Bryan O. Walsh.

LA ASOCIACION Interamericana de Hombres de Empresa agrupa en su seno a representativas figuras del mundo de los negocios de habla hispana del área de Miami. Son en su mayoría comerciantes, industriales, banqueros, ejecutivos que vinieron exiliados de Cuba y que aquí han establecido prósperas empresas que como ha señalado reiteradamente The Voice "han contribuido al desarrollo económico del Gran Miami."

## OTRO TRIBUTU DE LA CAMACOL

Estaban presentes en el acto los señores Manuel Balado, Román Campa y Carlos Gomez, ejecutivos de la Cámara de Comercio Latina, otra prestigiosa institución de los comerciantes e industriales latinos de Miami. En la reciente celebración del Día del Comerciante e Industrial Latino, en un banquete que congregó a un millar de comensales, el Dr. José Miguel Morales Gómez, vice presidente del Boulevard National Bank, que pronunció el discurso central a nombre de los comerciantes e industriales latinos, tuvo también palabras de elogio para la obra de The Voice durante los últimos diez años.

En el acto de la Asociación Interamericana de Hombres de Empresa el señor Garrigo dijo entre otras cosas:

"Son muchas las personalidades e instituciones que ocasionalmente se han expresado favorablemente de los cubanos, pero pocas las que han mantenido durante los últimos once años una continuada política de ayuda a nuestra colonia. Aunque los elogios son merecidos por la actuación de los cubanos en el Condado, creo que últimamente se ha puesto de moda ensalzar nuestras virtudes. Lo malo es que la gran mayoría de las veces se hace sólo entre cubanos, sin hacerse las mismas declaraciones cuando



Leslie Pantin

el grupo es norteamericano. Sin embargo, desde 1960 The Voice, semanario editado por la Archidiócesis Católica de Miami, ha mantenido una constante política de defensa a los latinos en general y cubanos en particular. En aquel momento, su Director Ejecutivo era Mons. Fitzpatrick, Obispo Auxiliar de Miami y gran defensor nuestro, quien trazo la pauta en el plan de ayuda a los cubanos.

Desde el principio del exilio, por instrucciones del Arzobispo, Mons. Coleman F. Carroll, la Archidiócesis abrió sus brazos para ayudarnos en nuestras necesidades, tanto materiales como espirituales. Queremos recalcar y agradecer a The Voice que haya defendido, a través de su línea editorial y cientos de artículos y reportajes, nuestra posición en la comunidad. Soy suscriptor del periódico desde 1960 y puedo asegurar que no sólo ha resaltado la ayuda cubana a Miami sino que ha atacado, usando nombre y apellidos, a los que sin razón, y quien sabe con que intención, se empeñan a dar a la publicidad algunos adversos hechos esporádicos de ciertos miembros de nuestra colonia.

"HE TENIDO LA curiosidad de guardar y traer aquí algunos de los artículos más significativos en el caso nuestro. No son todos, ni son necesariamente los más impresionantes o sentimentales. Pero son prueba de la ayuda recibida.

"En 1960, cuando todavía una gran cantidad del pueblo cubano veía a Fidel como un Mesías, The Voice nos alertaba de los horrores de un régimen comunista y pedía ayuda al Gobierno Norteamericano para los refugiados que llegaban desamparados a estas playas. Vale añadir que, sin haberse fundado todavía el Refugio, la Iglesia ya tenía al Centro



El Presidente de la AIHE, Leslie Pantin, con el director de Diario Las Américas, Dr. Horacio Aguirre y el Editor de The Voice, George Monahan y señora.

Hispano Católico, al Catholic Relief y al Catholic Welfare para ofrecer todo tipo de ayuda a los refugiados. En Febrero de 1961 el Secretario de Salud, Educación y Bienestar Social, Sr. Ribicoff, vino a Miami a establecer el Refugio e hizo público elogio a The Voice y a la Iglesia por la ayuda brindada. La comparecencia del Arzobispo Carroll en Diciembre de 1961 ante un subcomité del Senado norteamericano fue decisiva para la ayuda federal en gran escala a los refugiados.

"No sigo la relación para no hacer interminables estas palabras. Creo que no es necesario convencer a nadie de la actuación de la Iglesia con los refugiados. Pero quiero resaltar especialmente dos campañas llevadas a cabo por The Voice en este año. Solo con ellas merecería nuestra eterna gratitud."

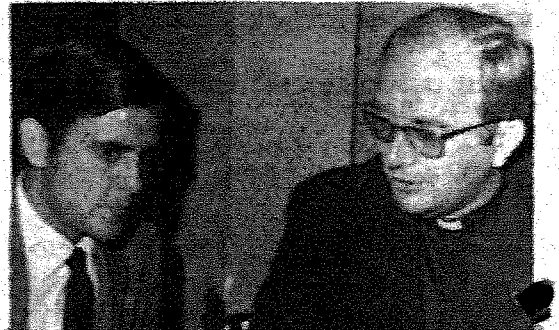
MENCIONO GARRIGO lo referente a la suspensión de los "vuelos de la libertad." "El bombardeo editorial — dijo — ha sido fantástico, sin contar con los reportajes sindicados que han enviado a todos los periódicos católicos de la nación. Todavía recuerdo la frase acuñada por ellos a través de la serie de artículos: "A Marked Man" (Un hombre marcado).

## "LA OTRA CAMPAÑA

que merece nuestro agradecimiento — resalto Garrigo — es la que hicieron para defendernos de los ataques que con frecuencia nos hace otro periódico de la Florida, en especial con relación a la reciente redada en que capturaron varios cubanos por venta de drogas. Mientras que unos relucían el término "Cuban Mafia", The Voice decía que era injusto que por un número reducidísimo de individuos se hablara despectivamente de un pueblo que ha sabido ganarse el respeto de esta nación a base de trabajos y sacrificios.

Concluyó el joven ejecutivo bancario enfatizando: "The Voice es la voz de la conciencia cristiana de la ciudad. Una voz que llega a cerca de 75,000 hogares suscriptores. Siempre ha si-

do promotor de cuanto movimiento sano ha existido en Miami. También ha sido acerbo crítico de toda tendencia perniciosa que pretenda minar los fundamentos morales del pueblo. Últimamente ha sido fuerte baluarte contra el proyecto de ley que permitiría el aborto, crimen infanticida. Desata energética campaña en contra de los que quieren pasar leyes liberalizando el uso y abuso de las drogas. Los que conocen algo de sicología de masas saben la gran influencia de la prensa en la moral y en la criminalidad de los pueblos. The Voice esta consciente de ello y su política ha sido la de favorecer siempre las causas justas y nobles, dentro del marco cristiano que justifica su existencia."



El Vicario Episcopal para la Comunidad Hispana, Mons. Bryan O. Walsh, en animada charla con José R. Garrigo.

# Denuncian violencia contra los indios en Colombia

BOGOTA — (NA) — Un grupo de sacerdotes, religiosos, religiosas y laicos han dirigido una carta al Procurador General de Colombia, Dr. Mario Aramburu Restrepo para denunciar la "violencia institucionalizada" contra los indígenas de la tribu Guaiba en los Llanos Orientales.

"Los indígenas de la Región de Planas, han venido siendo perseguidos por el ejército de Colombia y el DAS rural (Departamento Administrativo de Seguridad), en forma inhumana, acudiendo a sistemas criminales, tales como el patrullaje permanente que realiza en esta región, sirviéndose de la complicidad interesada de los colonos que buscan el exterminio de los indios para apropiarse de sus tierras", dicen los firmantes.

LOS DENUNCIANTES afirman que la persecución a los indígenas se lleva a cabo con el empleo de armas modernas y material bélico, que no dudan en usar contra los aborígenes armados primitivamente con flechas, las cuales son su instrumento de subsistencia, produciéndose así matanzas que constituyen un verdadero genocidio.

Asimismo, indican que los indios son sometidos a una serie de torturas como:

"quemaduras con cigarrillos en los brazos, las piernas y el cuello; quemaduras y descargas eléctricas en los órganos genitales, aún en los niños; son colgados de las muñecas de las manos por largo tiempo y dejados así noches y días enteros, sin comida ni bebida y a la intemperie."

Y agregan que "varios indígenas han sido encarcelados en condiciones infrahumanas; se ha presentado ya casos de muerte y de contagios a causa de las enfermedades adquiridas por las condiciones contrarias en la cárcel, a su sistema de vida y a la falta de alimentación apropiada a sus hábitos".

Señalan los denunciantes en su carta al Procurador General, que cientos de indios se repliegan a las selvas para huir del ejército y de un grupo levantado en armas. "Al ser capturados algunos, la institución militar deja en la selva, sin consideración a las mujeres y a los niños", dicen.

LOS FIRMANTES manifiestan asimismo que se ven obligados a hacer esta denuncia "porque tenemos el convencimiento de que hablar de amor al prójimo y decirnos cristianos, pero sin comprometernos por la si-

tuación de nuestros hermanos es pura hipocresía".

"Por lo tanto, — añaden — prestamos nuestra voz y nuestra solidaridad a quienes son víctimas de la indiscriminada y oprobiosa persecución gubernamental, realizada a través del ejército nacional, instrumentalizado ingenuamente al servicio de los poderosos."

Mas adelante afirman: "denunciamos todo esto que se pretende llamar orden y paz, pero que no es sino una forma de violencia institucionalizada, justamente condenada por el Episcopado latinoamericano y contraria a la elemental declaración de los derechos humanos".

FINALMENTE, piden intervenga el Procurador General de la Nación. Y sancione "a los responsables de estos hechos para que no se continúe la persecución, las torturas y la muerte de una población indígena, so pretexto de hacer una captura y mantener una paz ficticia".

Los sacerdotes, religiosos, religiosas y laicos dejaron bien claro en su carta: "Nos hacemos responsables de la veracidad de nuestra denuncia y reafirmamos que estamos de parte del oprimido".



Un ángulo del banquete de la AIHE, en primer plano, Carlos Gómez y Luis Sabines.



El Dr. Facundo de la Roza y señora con nuestro compañero Gustavo Pena Monte.



# Elogia el Papa las Misas de jóvenes, pide respetar autoridad litúrgica

CIUDAD DEL VATICANO — (NA) — El Papa Paulo VI elogió aquí la llamada "Misa de la Juventud", pero puso en guardia contra un exceso de experimentos con la liturgia.

La exhortación del Pontífice a respetar la autoridad eclesiástica en liturgia va contenida en una carta, enviada en su nombre por el Cardenal Jean Villot, secretario de estado del Vaticano, a monseñor Antonio Mistrorigo, presidente de la Comisión Episcopal para la Liturgia de Italia, con motivo de la 21 semana nacional de liturgia.

EL BREVIARIO reformado "ofrece grandes posibilidades de adaptación, sin que por ello se abandone su



Suplemento en Español de **VOICE**

forma y estructura bien definidas, a fin de que la oración pública continúe siendo, en esencia, una sóla y homogénea para toda la Iglesia".

Agrega Paulo VI que es deber de los sacerdotes y expertos en liturgia aprovechar al máximo "la extraordinaria riqueza espiritual" de la Iglesia, en beneficio de

la vida interior de la comunidad.

"Vana sería una crítica estéril y la penosa búsqueda de caminos distintos a los señalados por la Iglesia. Son peligrosos los experimentos arbitrarios e individuales, al margen de las normas establecidas", señala en su carta. Sólo la obediencia y la lealtad son prenda segura de

edificación y gracia, agrega.

Recuerda las muchas veces que Su Santidad indicó que el malestar y la intolerancia que siente la juventud actual son "causa al mismo tiempo de aprensión y de esperanza".

INFUNDE ESPERANZA el renacimiento de la conciencia de Dios "tal como se manifiesta en la participación inteligente, atenta y directa en la liturgia, por medio de la oración y los cánticos".

La iniciativa de oficiar "Misas para Jóvenes" debe por tanto ser alabada, siempre que no se aparten de las normas trazadas por la Sagrada Congregación para el Culto Divino, expresa la misiva.



Por primera vez en la historia un candidato a la presidencia por el Partido Comunista queda en primer lugar en unas elecciones en todo el mundo, hasta ahora el comunismo solo ha llegado al poder a través de la violencia o el subterfugio. Al Dr. Salvador Allende le ha tocado ser el primer comunista que obtiene el primer lugar por el voto popular. Chile es un país de una larga tradición civilista y las circunstancias en las que Allende obtendría el poder en ese país son muy distintas a las que reinaban en Cuba — el primer país comunista en el Continente — cuando Castro tomó el Poder. Aunque ambos — Castro y Allende — se proclaman comunistas, también hay grandes diferencias en su personalidad. "La Voz" no quiere aventurar un comentario indocumentado sobre estas elecciones. Oportunamente, cuando tengamos en nuestro poder las opiniones de figuras responsables de ese país, trataremos de bosquejar una interpretación libre de prejuicios, sobre las consecuencias de esta elección para Chile y Latinoamérica.

## Mayoría en P.R. apoya ayuda estatal a escuelas privadas

SAN JUAN, Puerto Rico — (NA) — Setenta y cinco por ciento de un grupo representativo de 1,300 personas favorecieron aquí la ayuda gubernamental a las escuelas auspiciadas por la Iglesia. La pregunta, sin embargo, no mencionaba ninguna forma específica de dar tal ayuda.

La amplia encuesta, auspiciada por el Senado, fue llevada a cabo por el Centro de Investigaciones Sociales de la Universidad de Puerto Rico, a un costo de 30 mil dólares. Las entrevistas tuvieron lugar a fines de 1969. Luis Nieves Falcon, director del Centro, es-

cribió el informe de 335 páginas.

LA ENCUESTA, una de las más extensas llevadas a cabo en esta isla del Caribe, tenía por objeto averiguar las opiniones de los puertorriqueños sobre el status político y muchas otras cuestiones políticas, económicas y sociales.

Entre las principales conclusiones de la misma se hallan las siguientes:

— El 75% favoreció la ayuda gubernamental a las escuelas privadas, 17% se mostró en contra, 2% estaba indeciso y el 6% no sabía.

— 45% en favor de un status de Estado Libre Asocia-

do "culminado," 33% en favor de la estadidad y 13% por la independencia, mientras 1% no se pronunció y 8% o rehusó contestar o no sabía. (Puerto Rico es al presente un Estado Libre Asociado, pero su creador, el ex-gobernador Luis Muñoz Marín, ha hablado de "culminarlo", sin precisar exactamente de que se trata).

Una vasta mayoría de los entrevistados indicó que el gobierno debe desempeñar un papel preponderante en lograr una mejor distribución de la riqueza y evitar la explotación del pobre.

— 50% favoreció el reducir la edad para el voto a los 18 años, mientras el 43% no

estuvo de acuerdo, 2% no decidió y el 5% no sabía.

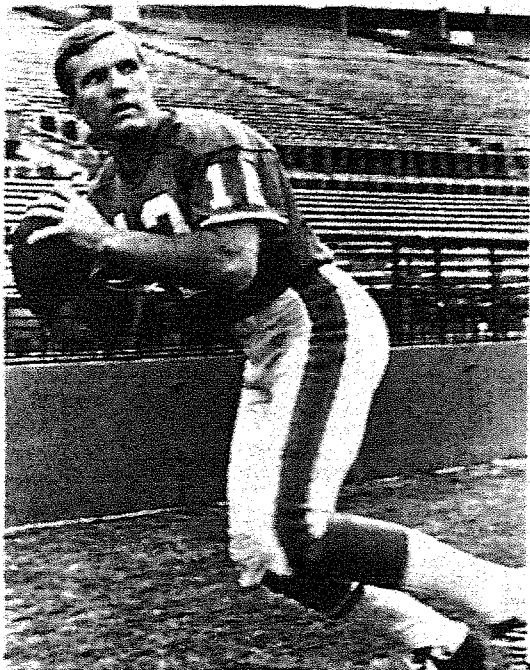
El 71% indicó estar en contra de que el gobierno decida cuantos hijos debetener cada familia, 24% favoreció tal propuesta, 1% no decidió y el 4% no sabía.

La adicción a drogas resultó ser el problema más importante, según los entrevistados, seguido del desempleo, la delincuencia juvenil y el status, en cuarto lugar.

Entre los nueve problemas que se le sometieron para señalar el más importante, cuidar mejor de los pobres fué el primero, el desempleo segundo y el status el tercero.

## 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., 1 y 5:30 p.m.
- St. 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 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 Minerva 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 Ave. 7 p.m.
- St. Vincent de Paul, 2900 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.



Bob Griese, el popular jugador de los Delfines de Miami sera una de las estrellas del futbol que podra ser admirada en el sensacional desafio entre los equipos de Miami y Atlanta este sabado, dia 12 en el "Orange Bowl" de Miami. Los tickets de entrada al precio de 5 y 6 dolares estan ya a la venta y lo recaudado se destinara a obras de asistencia social de la Arquidiocesis de Miami como las clinicas para la rehabilitacion de drogadicotos, los hogares para niños retardados, las creches y hogares de ancianos y niños desapareados, la Ciudad de los Niños y otras instituciones.

## Dicen que han torturado a un sacerdote en el Brasil

RECIFE, Brasil — (NA) — Los obispos y sacerdotes del estado de Maranhao en el noreste del Brasil han afirmado que un joven sacerdote brasileño fue torturado por la policia para obligarlo a que confiese acerca de la labor que allí realiza la Iglesia.

El texto de su protesta, aceptada la última semana de agosto por el monseñor João da Mota, arzobispo de San Luis, fue dada a conocer aquí por fuentes eclesísticas.

AFIRMABA que el sacerdote, José Antonio de Magalhaes Monteiro, fue torturado durante cuatro días después de su arresto el 4 de

agosto acusado de subversión. Fue amarrado de las muñecas y tobillos y colgado de una ventana a una mesa, como si fuera un cerdo, y dejado allí 4 horas, dijo.

El documento redactado para ser leído desde el púlpito de la iglesia de Maranhao, decía que el sacerdote fue golpeado y recibió puntapiés estando colgado. Después de tanto sufrimiento, sin mayor control sobre sí mismo, el padre firmó todo lo que le presentaron, decía la carta.

También decía que el arzobispo tenía un certificado del médico forense del secretariado de seguridad pública del estado de Maranhao, constatando las contusiones y heridas que confirmaban lo informado sobre el sacerdote.

El incidente atrajo la atención acerca de la misión de la Iglesia en Brasil, a veces involuntario, como la zona más grande de oposición al gobierno militar. En asamblea anual a principios de año, los obispos del Brasil evitaron adoptar una posición política definida, pero buscaron a funcionarios del Gobierno para protestar contra las torturas a presos políticos.

LOS OBISPOS y sacerdotes locales han interpretado el arresto del padre Magalhaes como un posible intento de desacreditar a toda la Iglesia. El sacerdote, según los que lo han visto, es un hombre delgado y pequeño de mas o menos 22 años, fue arrestado por la policia federal junto con el padre Javier de Maupéon, un sacerdote francés que trabajó con él en dos parroquias rurales a 120 millas de San Luis, zona arrocerera del noreste brasileño.

La carta de protesta decía que Maupéon, que trabajaba con el padre Magalhaes formando cooperativas campesinas, no fue torturado. Ambos han sido acusados de subversión y serán juzgados por una corte militar.

La carta de protesta decía que Maupéon, que trabajaba con el padre Magalhaes formando cooperativas campesinas, no fue torturado. Ambos han sido acusados de subversión y serán juzgados por una corte militar.



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# Bishop Dworschak also retires

CONTINUED FROM PAGE 1

Cardinal Cushing is one of the best known U.S. Bishops, widely admired for his warmth and his efforts on behalf of numerous charitable causes, and widely recognized for his longtime friendship with the Kennedy family.

He was born Aug. 24, 1895, in South Boston, the oldest of five children of Patrick and Mary Cushing, who were natives of Ireland. He was educated in Boston public elementary schools, Boston College High School and St. John's Seminary, Brighton, Mass. He was ordained in Boston on May 26, 1921.

From 1921 to 1939, he did pastoral work in the Boston archdiocese. His well known interest in the missions was fostered by his association — for almost 20 years — with the Archdiocesan Society for the Propagation of the Faith, first as assistant director and then as director. As Archbishop he founded the Society of St. James, an organization of priests who do missionary work in Latin America.

In April 1939, Pope Pius XII named him Auxiliary Bishop of Boston. He became head of the Archdiocese on Sept. 25, 1944, succeeding the late Cardinal William O'Connell. Immediately after assuming office he inaugurated many new religious, educational and charitable activities and launched an

extensive building program.

HIS success in encouraging religious vocations enabled him to start a "lend-lease" personnel program to assist areas of the country suffering a shortage of priests, as well as the missions and the armed forces.

Pope John XXIII proclaimed him a cardinal at the consistory of Dec. 15, 1958.

Bishop Medeiros, his successor as archbishop of Boston, was born on Oct. 6, 1915, in Arrifes, Sao Miguel, the Azores, the son of Antonio Sousa and Marie de Jesus Medeiros, both of whom are deceased.

He attended an elementary school in Arrifes and, after coming to the United States in 1931, the Border City and Danforth Street schools and the B.M.C. Durfee High School in Fall River, Mass. He became an American citizen in 1940.

He attended the Catholic University of America in Washington, D.C. and studied for the priesthood at its Theological College. He was ordained on June 15, 1946, in St. Mary's Cathedral, Fall River. Following ordination he studied dogmatic theology at Catholic University and at the Gregorian University in Rome.

RETURNING to Fall River, he became secretary to the bishop of the diocese and later chancellor. He was chancellor and also pastor of the Church of St. Michael, Fall River, when Pope Paul named him Bishop of

Brownsville, Texas on April 20, 1966.

A "man of the people", Bishop Medeiros has consistently supported the rights of farm workers in the Lower Rio Grande Valley to higher wages and improved living conditions. He once spent part of Christmas Day in Brownsville's Cameron County Jail in order to share Christmas dinner with some of the "people who need me most."

For the past several years Bishop Medeiros has made annual "follow-the-crops" journeys during which he has visited and ministered to the spiritual needs of migrant workers in five states — North Dakota, Minnesota, Wisconsin, Iowa and Michigan.

He is a member of the Committee on Doctrine and the Ad Hoc Committee on the Farm Labor Dispute of the National Conference of Catholic Bishops and is a member of the Administrative Board and the International Affairs Committee of the United States Catholic Conference.

Bishop Dworschak was born on April 6, 1900, in Independence, Wis., the son of Matthew and Katherine (Theisen) Dworschak. He studied at St. John's Preparatory School, Collegeville, Minnesota and at St. John's University, St. John's Seminary and Loras College in Dubuque. He was ordained May 29, 1926.

HE SERVED as curate at St. Anthony's

Church, Fargo, from 1926 to 1935, secretary to the Bishop of Fargo from 1935 to 1938, chancellor of the diocese from 1938 to 1939 and vicar general from 1939 to 1946.

He was appointed coadjutor bishop of Rapid City, S.D., in June, 1946 and consecrated bishop in August. From 1947 to 1960 he served as auxiliary bishop of Fargo. He became bishop in 1960.

Msgr. Driscoll was born on Sept. 30, 1920, in Bernard, Iowa, the son of William J. and Agnes M. (Healy) Driscoll. He attended Catholic schools in Iowa and Loras College and studied for the priesthood at the Theological College of the Catholic University of America. He was ordained July 28, 1945. He holds a Ph.D. in educational psychology from Catholic University.

He taught at Loras Academy from 1945 to 1948 and was secretary to the late Archbishop Henry P. Rohlfman of Dubuque from 1948 to 1949 and to Archbishop Leo Bitz of Dubuque (now archbishop of St. Paul and Minneapolis) from 1952 to 1953.

Msgr. Driscoll served as superintendent of schools in the Archdiocese of Dubuque from 1953 to 1967.

He was named president of Loras College in Dubuque in 1967.

In announcing these appointments, Archbishop Raimondi said both Cardinal Cushing and Bishop Dworschak would continue to administer their dioceses until their successors have been installed in office.

## Hint fund cut-off as integration spur

CONTINUED FROM PAGE 1

can only make recommendations. Yet many commission members feel that the Nixon administration may be ready to make a sweeping effort to put some teeth into existing civil rights legisla-

Some members also feel that the threat of a total fund cut-off to a given community might be more than enough to force compliance with federal standards.

Threatened loss of school, road, transportation, hospital and police financial assistance would, they say, be more than enough to convince suburban officials and residents that rapid integration would be a worthwhile step.

If this proved inadequate, one commission member indicated, then a suspension of federal aid to impacted areas — areas suffering a tax loss because of the presence of a federal installation — or the suspension of guarantees on homeowners' Federal Housing Authority mortgages, would probably bring public pressure for integration efforts.

URGED by suburban of-

ficials to cut off some funds rather than all, commission members pointed out that this frequently perpetuates segregation.

Baltimore County, for example, has been ineligible for urban renewal aid since 1965, when citizens voted to shut down the local urban renewal authority. Removing federal aid for low-income housing there has merely given support to those who feel that such housing is essentially a benefit for Negroes paid for by whites.

Those skeptical of the rumored recommendation point out that federal Housing and Urban Development secretary George Romney recently rejected a presidential panel's recommendation to cut off aid to areas without low-income housing.

Romney warned at the time that the political repercussions of such a move, especially in an election year, might in the long run harm integration efforts.

But despite indications that its recommendation would have an uphill fight to win support, commission

members are expected to make the effort.

Staff director Howard A. Glickstein recently emphasized to newsmen here that

## 'Crucifixion' poster fights drug menace

CONTINUED FROM PAGE 1

many major cities has been nominated for the Institute of Outdoor Advertising's annual award for best public service ad.

The "crucifixion" drug-abuse ad was created for the Advertising Council by Compton Advertising, Inc. as part of a campaign that has included advertisements such as one showing various kinds of drugs, with the headline: "Why do you think they call it dope?"

Mrs. Geraldine Molter, the anti-drug campaign manager for the Advertising Council — the public service arm of the advertising industry — said she encountered no strong objections to the "crucifixion" poster when she approached representatives of the various faith groups.

In addition to showing it to Msgr. Byrne at the N.Y. archdiocesan chancery, Mrs. Molter presented it to officials at the National Conference of Christians and Jews ("They were impressed, and saw no objection to it on religious grounds") and at the National Council of Churches.

There, one official interpreted the poster too literally, according to Mrs. Molter, by observing that Christ did not resort to drugs to relieve His pain while on the cross.

THE "CRUCIFIXION" poster contains only the illustration of the hand "nailed" to the cross by the needle. There is no text whatsoever on the poster. As the art director for the poster put it:

"What would you want to say with it that the illustration doesn't say already?"

The art director, Shelly Schacter, has assured numerous persons who have inquired that the illustration was "faked."

## Women's function in liturgy defined

CONTINUED FROM PAGE 2

including those who carry the missal, cross, candles, bread, wine, water, and censer.

OTHERS serve outside the sanctuary:

a) The commentator gives explanations and directives to the people; he introduces the celebration and helps the people to understand it better. These should be carefully prepared and succinctly worded. He stands in a suitable place in the sight of the people, but not at the lectern.

b) In some places ushers meet the people at the door, lead them to their places, and direct processions.

c) Ushers take up collections in church.

At least in larger churches and communities, a person should be designated to plan services and to see that they are carried out by the ministers in a devout and orderly manner.

Laymen may perform all the functions below those reserved to subdeacons. Services performed outside the sanctuary may also be given to women according to the prudent judgment of the pastor of the church.

If there are several persons present who can exercise the same ministry, different parts of it may be assigned to them. For example, one deacon may take the sung parts, another serve at the altar. If there are several readings, it would be better to distribute them among a number of readers, and likewise with other functions.

If there is only one minister at a Mass with a congregation, he may carry out several different functions.

Finally, Father Gracida stressed that all concerned should work together in preparing the ceremonies, pastoral arrangements, and music for each celebration. They should work under the direction of their pastor and should consult the people about the parts which belong to them. Father Gracida stressed that it was hoped that the recent letter would encourage all those concerned with the planning of the Liturgy to consult and follow the directives contained in the General Instruction of the Roman Missal.

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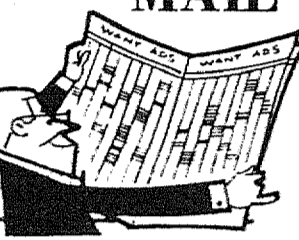
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# National cross-section eyes Pastoral Council

CHICAGO — (NC) — One of the broadest cross-sections of American Catholicism ever housed under one roof met at Mundelein College here to probe further what establishment of a national pastoral council in the U.S. would mean.

Task of the participants, representing 97 dioceses and 45 national church organizations, is how to relate the potpourri of ideas to "the folks back home"; and ask for their suggestions.

"A NATIONAL pastoral council must be established and soon," said Dr. Arthur X. Deegan, director of the Detroit archdiocese's planning and research office. He was one of four specialists delivering papers sparking discussion at the conference.

Dr. Deegan said more and more frustrated Catholic individuals and groups "are concluding that their Christian witness can be devoted with greater effectiveness to issues of Christian concern outside the official Church."

To delay the formation of a national pastoral council would increase this number, Dr. Deegan said, noting it would affect the caliber of such council when it finally was formed.

In addition to individual Catholics representing their dioceses, conference delegate groups included, among others, the National Councils of Catholic Men and Women, Catholic Press Association, Sister Formation Conference, Legion of Mary, Society of Priests for a Free Ministry, Catholics United for the Faith, National Association of Laymen, Catholic War Veterans, Caucus of American Priests' Association, Knights of Columbus and Conferences of Major Superiors of Men and Women.

The four papers presented on the history, theology, competence and feasibility of a national pastoral council, were different in their suggestions as to what form an NPC should take. But all four agreed that such a council was necessary.

Father William LaDue, of St. Francis Seminary in Milwaukee, Wis., said an NPC of 200 members might include 150 lay and Religious, 20 delegates elected from the National Conference of Catholic Bishops (NCCB), and 30 representing a national association of priests' senates

**STRESSING** the necessity to "safeguard the inalienable prerogative of the episcopate with the context of a national council," Father LaDue said bishop council members should be able to determine the agenda and retain a veto power "to block resolutions which, in their estimate, are not in the best interests of the Church in America."

Dr. Deegan recommended a more complex pastoral council system, consisting of a small national group of about 50 persons, as well as diocesan and regional groups — operating inter-dependently.

"The threat of democracy always looms large in Roman Catholic discussions such as these," said Father Thomas O'Meara, O.P., of the Aquinas Institute, Dubuque, Iowa. "Clearly, it can be questioned theologically and politically whether pure democracy is effective or legitimate as Church policy," he said.

The Iowa priest noted, however, that there is a

distinction to be made "between popular choice in Church polity and in determining doctrine."

"The means of choosing policy and office-holders is open to most adequate alternatives," Father O'Meara said. "The deciding of doctrinal questions by majority vote would seem to be theologically naive."

**AUTHOR** of the fourth paper was Father James Hennessey, S.J., of the

Fordham University theology department, who pointed out that the concept of a representative council in the American Church was nothing new. Experimental regional councils, including lay representatives, cropped up as early as the 1930s. Father Hennessey noted.

Most influential comment during discussion periods apparently came from Dr. Cynthia Clark Wedel, president of the National Council

of Churches, who had been invited as a "reactor" to one of the papers.

"I feel that younger people and lay people will ask why we waste time on these meetings," Dr. Wedel said. "The church is in an important spot to do something symbolic, without getting wound up in institutionalized legislative matters."

Several Protestant and Orthodox faiths have repre-

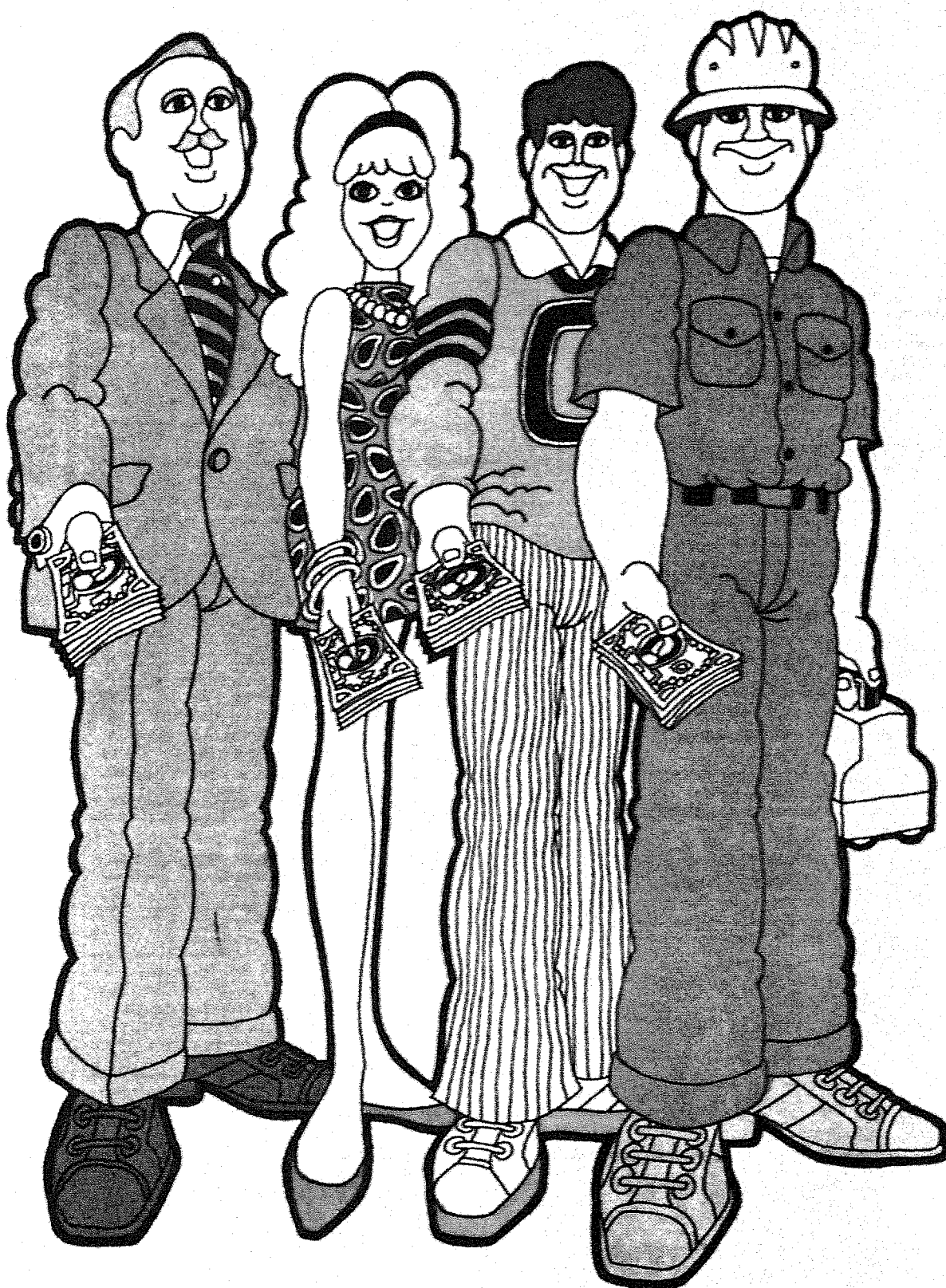
sentative bodies similar to an NPC — such as the General Convention of the Episcopal Church or the General Assembly of the United Presbyterian Church in the U.S.A. — but Mrs. Wedel urged the U.S. Catholic Church not to imitate the existing structures.

"This calls for imagination in having a brand new kind of body," she said.

Whether a national pastoral council here would

make decisions or only suggestions; whether it would be elective or appointive; whether laymen would dominate the membership or only be given equal representation; whether it would be established soon, in the distant future, or at all, remains to be seen.

But the matter presently rests with 200 conference delegates who took two days of widely differing ideas home with them to grow.



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