

Day-care center migrant tots new

DELRAY — Pre-school children of migratory agricultural workers look forward this year to a winter season quite different from past years as they enroll at the new Early Childhood Development Center, blessed last Sunday by Archbishop Coleman F. Carroll.

Built on Delray Rd. between the Sunshine State Parkway and Route 441, the new center was made possible by donations of South Floridians to the Archdiocese of Miami's 1970 ABCD fund and offers a variety of activities for boys and girls between the ages of two and one-half and five years.

Archbishop Carroll was the principal celebrant of Concelebrated Mass which highlighted ceremonies of dedication in which farm workers, their families, and guests participated in the new chapel of the center.

CONCELEBRATING with the Archbishop were Father John J. Nevins, Archdiocesan Director of the Catholic Service

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Pope asks news vendors help curb pornography

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI has asked news vendors of the world to help stamp out the "perverting drug" of pornography.

The Pope told the seventh International Congress of News Vendors at a special audience that pornography is spreading with a speed "never equalled in the history of journalism."

The Pope's remarks were the latest attack in a mounting campaign by him and publications of the Vatican over the past few months against the loosening of restrictions on sex magazines and outright pornography in Europe and elsewhere.

THE SPREAD of pornography, said the Pope, poses "a most delicate and serious question involving not only the spiritual and moral dignity of your conscience before God," but also "the defense of the most sacred values of man in the face of today's

spreading of unchecked
unequalled in the history

The Pope said this "p.
perverting drug that
unconsciously, deadening
conscience, particularly of
of persons lacking will power.

He added that it is a "
development, being used by
scruples and basely enslav
which threatens to deprive
natural defenses, of its pure
spiritual resources."

In August, the Pope last
sexual perversion, immorality
modern life. A week later, in
editorial, the Vatican Ci
L'Osservatore Romano, said
censorship of the press nor leg
cure the "decadence and shame
modern habits" so affected by por.



SOME 300 nuns stationed in South Florida were guests of Archbishop Coleman F. Carroll during the Miami Dolphins-Atlanta Falcons football game which benefited charities of the Archdiocese of Miami. See additional pictures on Page 21.

Church Archbishop urges

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progressive leadership for resolving the problems facing Latin America's burdened people.

Your help is needed in the struggle to bring religious enlightenment and social justice to our brothers in Central and South America. Much more must be done if a task well begun and successful is to be carried on to a successful conclusion. I am therefore calling upon you to contribute generously to the Latin American Assistance Collection which will be taken up next Sunday in all the churches and chapels of the Archdiocese of Miami.

With every best wish, I am,

Sincerely and gratefully yours in Christ,

Edmund J. Connel

Archbishop of Miami

ove to new home

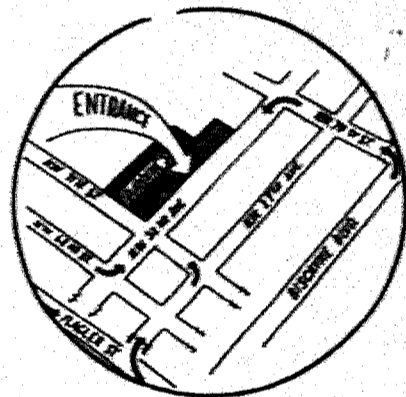
present one third of the number of unaccompanied Cuban children presently under care in the Archdiocese.

An additional 70 are residing in other dioceses through the program of Msgr. Walsh, which attracted nationwide attention when it was begun as a response to the wishes of

Cuban parents to send their children to the U.S. to avoid communist indoctrination.

Of more than 14,000 boys and girls brought to freedom through the program, 8,000 were cared for in dioceses throughout the United States. The others were given homes by relatives already in the U.S.

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Pope assails air piracy as peril to world order

CASTELGANDOLFO, Italy — (NC) — Pope Paul called the hijacking of airplanes an "outrageous act of piracy" and "inadmissible blackmail that must never be repeated" and sent a personal representative to intercede in his name for the release of those hostages still held in Jordan by Palestinian Arab guerrillas.

He also offered to assist the International Red Cross (IRC) in peaceful measures leading to the release of the remaining hostages. The Red Cross was negotiating for the hostages' release.

THE Pope told thousands of visitors at his summer residence here that the hijackings "set the cause of peace back" and open the way to "expectations of disaster on a grand scale."

He said the whole world condemns "these outrageous acts of piracy" just as it "condemns the kidnapping of innocent persons, the torture of political prisoners and the clandestine and profitable trade in drugs."

He also said that he sent Msgr. Jean Rhodain, president of the Catholic International Aid program, Caritas Internationalis, to Amman, Jordan, as his personal representative to intercede in his name for the safe release of hostages still in the hands of Arab guerrillas.

Earlier the guerrillas had freed the rest of the hostages before destroying the three airliners they had hijacked to Jordan.

Earlier, the Vatican City daily, L'Osservatore Romano, said that air piracy threatens to plunge the world into "barbarous forms of absolute power and violence."

It is simple "terrorism," the paper said, despite its promoters' attempts to justify it by "alleged idealistic reasons."

THE LEFTIST Arab guerrilla group,

called the Popular Front for the Liberation of Palestine — whose members hijacked the planes — was demanding the release of guerrillas held in Britain, Switzerland and West Germany as well as a group of Arabs held by Israel.

In what was thought to be an attempt to escalate the pressure on the guerrillas to release the hostages, who include Jews, Israel arrested 450 Arabs suspected of having connections with the guerrilla group.

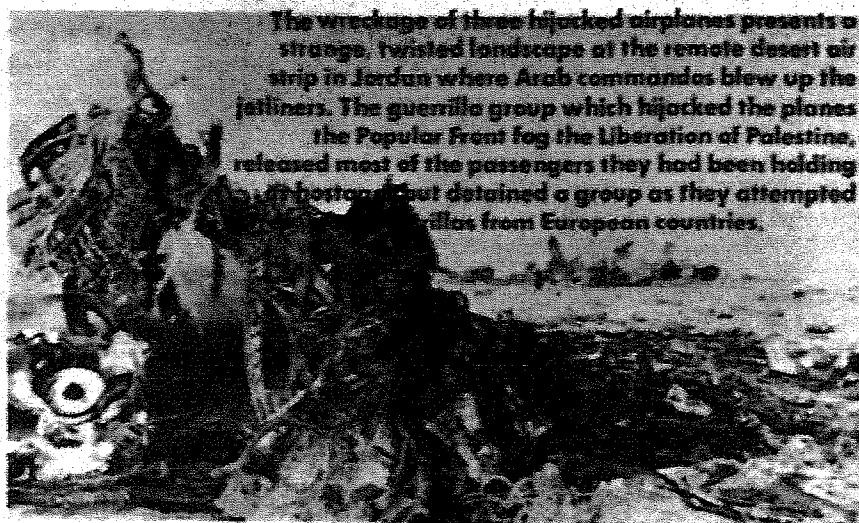
In Beirut, a guerrilla spokesman threatened to "retaliate" against the Israeli move with "complete ruthlessness."

While the hostages were being held, the Vatican City paper reported that appeals were arriving daily at the Holy See urging it to "facilitate the solution of this tragic situation." But the paper did not report the source of the appeals.

THE United Nations Security Council, at an urgent session requested by the United States and Britain, passed a resolution calling for the release of all hijacked passengers and plane crew members.

At the UN, Msgr. Alberto Giovannetti, the Holy See's permanent observer, said there is no doubt that all forms of hijacking are in violation of international aviation rules, but much more than that are threats to "innocent human lives" and "a return to the law of the jungle that cannot be justified by any standard."

Msgr. Giovannetti told NC News that he saw some hopeful signs in the shocked reaction of public opinion and the commonwealth of nations at the UN. This could impel the latter, he commented, to take steps toward solving the hijacking problems at the coming General Assembly session.



The wreckage of three hijacked airplanes presents a strange, twisted landscape at the remote desert air strip in Jordan where Arab commandos blew up the jetliners. The guerrilla group which hijacked the planes, the Popular Front for the Liberation of Palestine, released most of the passengers they had been holding in Boston but detained a group as they attempted to flee from European countries.

Dissenter wins a stay on pornography report

WASHINGTON, D.C. — (RNS) — A dissenting member of the Presidential Commission on Obscenity and Pornography has won a court order that temporarily blocks publication of the commission's controversial findings.

Federal District Court Judge Oliver C. Gasch granted a 10-day restraining order to Charles H. Keating, Jr., a Cincinnati lawyer who is President Nixon's only appointee to the 18-member panel.

In his suit, Keating complained that he had not been given sufficient time to file a dissent. Commission chairman William B. Lockhart, dean of the University of Minnesota law school, had requested that a dissent no longer than 150 typed pages be filed by 5 p.m. Sept. 10.

THE commission's report, much of which has already leaked out, reportedly concludes that pornography has no relation to crime or sexual deviancy.

The report's most disputed recommendation is to repeal all laws pertaining to "consenting adults" who want to obtain sexually oriented films, books or pictures.

Of the 18 commissioners, 10 voted for the recommendation without qualification. Two

gave qualified assent and six expressed varying degrees of opposition.

Judge Gasch has set a hearing for Sept. 18 to determine whether the report should be withheld for a longer period to give Keating time to study the commission's final draft and also some of the ten volumes of research reports that total 10,000 printed pages.

THE FATE of the report is in doubt since the commission expires on Sept. 30. Unless the report is prepared for release by that time, it stands an excellent chance of ending up on a shelf.

Keating, acknowledged the possibility that the report may be discarded. However, he said he much preferred to see the majority report go out with a fully documented rebuttal. Full presentation of both sides would lead to healthy public debate, he said.

The court order states that the commission may not publish or release its report and must suspend its deadline for filing any dissents.

For more than a year, Keating has urged the President to dismiss the chairman of the commission, a majority of the members and the entire staff. He contended that they were drawing up a report that would stimulate the spread of pornography.

Archbishop appeals for end to violence

LOS ANGELES — (NC) — Los Angeles Archbishop Timothy Manning, appealing for an end to violence on the city's predominantly Mexican-American east side, declared that "social ills among us are not solved by hostile confrontation."

The archbishop commented on the recent rioting here that erupted while Mexican-American militants were protesting the disproportionate number of Chicanos killed in the Vietnam war.

Archbishop Manning in his statement said "surely there are social ills among us. They must be exposed and the healing application of justice applied to them. But they are not solved by force nor by hostile confrontation."

THE archbishop said: "Human dignity and the order of peace have been

sorely tried . . . Brother has fought against brother. Violence and destruction have disfigured our city.

"We pray for a calm and reasoned approach to these problems, without pressure, without polarized confrontation, without vindictive accusation.

"The forces of law and order are created to serve our citizens. We plead for co-operation with them so that together as citizens we shall overcome evil and heal the wounds that beset our city and our times."

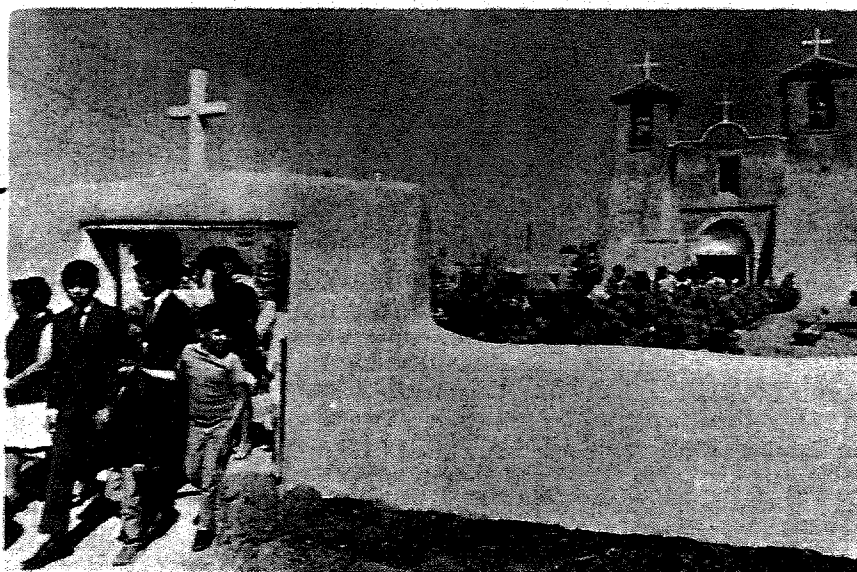
The National Chicano Moratorium to protest the Vietnam war ended in a six-hour riot along a 10-block length of Whittier Blvd., the section's main business street.

Two men died in the late August violence. A 15-year-

old boy had his leg blown apart by dynamite.

Sixty persons were injured; 250 were arrested; 128 buildings were damaged and a \$1,000,000 material loss was estimated.

The San Francisco de Assisi Mission church in Rancho de Taos, N.M., is one of the nation's most recently designated historic landmarks, having been selected this year by the National Park Service. The building, one of the finest examples of Spanish colonial architecture in the U.S., is probably the best known and most photographed of the New Mexico mission churches. Inside is the famous "mystery painting"



of Christ which changes its character entirely when the church is darkened. The church was built between

1772 and 1816 and served as diocesan headquarters for a time when the area was still part of Mexico.

Ex-publisher fights abortion with ads in big newspapers

By AL ANTICZAK

LOS ANGELES — (NC) — Gentle, white-haired Anthony Cima is a retired man living here downtown and putting up a rugged fight against murder. And yet he has been attacked as heartless.

He does not like the killing of children. At his own expense this summer he placed ads in the Chicago Tribune to coincide with the American Medical Association's convention there.

He addressed them to the doctors of America and offered facts to indicate that backers of abortion and birth control were scaremongering and intimidating through myth and propaganda.

He also placed eight ads in Sunday editions of the Washington Post, a paper he

describes as "vigorously in support of birth control." These ads were addressed to President Richard Nixon and cited facts in opposition to U.S. population control programs.

THE U.S. said Cima in his ad, "now has a population of about 204 million on over three million square mile area, or 68 per square mile.

"Japan has a population of about 101,000,000 on only 142,726 square miles, 710, people per square mile. On the same ratio the U.S. should have over two billion people.

"Are the American people less capable of efficient government than the Japanese who today are enjoying their highest standard of living at their peak population?"

Responses to his first ads prompted

Cima to place further ads, for a total of eight. Some responses were critical and prompted him to reply publicly in an ad.

"Some said I am a heartless person wanting babies to be brought into a world which will asphyxiate them with pollution or starve them to death.

"And if they survive childhood they must work hard and will suffer illness and misery, making life really not worthwhile.

"I defy them to interview the poorest of the poor and promise them a sudden painless death to avoid further miseries in 'this vale of tears.' They tenaciously hold onto life, knowing tomorrow's sunrise will compensate for today's hardships.

"IT IS better to have live and suffered than not to have lived at all."

Cima took issue with a Chicago doctor

who claimed that abortions would soon outnumber live births. This, said Cima, would make Hitler's genocidal policies seem only a rehearsal.

"Selfish decadent women falsely claim they have the right to murder unborn babies in their wombs. They do not. A mother's rights end where her unborn baby's begin."

Cima belongs to Immaculate Conception parish here. He is a retired publisher. In 1940 he initiated the series of "The Writings of the Fathers of the Church" whose publication was later assumed by the Catholic University of America.

Whatever the results, Cima said he believes in putting his money where his beliefs are. And he emphasized he does not believe in murder.

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Honor Associate Vicar, a Sister

The hundreds of Sisters who serve in the Archdiocese of Miami were urged by the new Associate Vicar for Religious during a reception last Saturday to "live in the now of God's people and surrender more deeply to God" than they have ever done before.

Sister Mary Mullins, O.P., named Associate Vicar for Religious last May by Archbishop Coleman F. Carroll, was guest of honor during a luncheon for the nuns which followed Pontifical Mass celebrated by the Archbishop in the Cathedral.

"This is an unusual day and very special day in the life of the Archdiocese for all of us," Archbishop Carroll told the congregation of Religious.

"We join with you in expressing deep gratitude for all the blessings that have come to you and through you to the Church and to ask God to continue to strengthen you through His grace and through the intercession of His Blessed Mother to obtain graces a hundredfold, so that you might continue to carry out his will according to the rules of your community and to extend, by reason of your own sanctification, the continuing efforts to serve your fellow man wherever it is God's will."

Msgr. David Bushey, rector of the Cathedral and Vicar for Religious, in his homily, reminded the nuns that the Blessed Virgin as the maid

servant of Galilee is "perhaps a more inspiring witness to the modern Religious than the Lady of Triumph crowned with stars and crushing the head of the serpent."

"Mary today wishes to take her place as first citizen of the Church, gather quietly with us as once she silently stood in the Cenacle while the Church awaited the invasion of the spirit."

EVERY age of the Church must restate its commitment to Christ in terms of the culture and conditions of the times in which the Church finds herself," Msgr. Bushey said. "This is not an attempt to get rid of Mary, rather it is a sincere desire to profit from the rich theology which sees her as a personification of the Church, an aspect of her we have long ignored."

Msgr. Bushey also reminded the congregation that the Vatican Council decree on the adaptation and renewal of religious life urged that Religious beseech "the Virgin Mary ... whose life is a model for all that the number may daily increase and their salutary work be more effective."

Sister Mary Mullins, speaking at the luncheon, told the Sisters that only when they have come to realize that they are the Church in her most authentic expression will they be able to evaluate the real meaning of the religious life in the present day.

"THE duty of a Sister is yet if we look deeply into now in 1970 what it was in 1960," she emphasized. "and Vatican II documents we find"

CONTINUED ON PAGE 27

Sisters of various religious orders stationed throughout South Florida welcomed the new Associate Vicar for Religious, Sister Mary Mullins, O.P., shown above with Archbishop Coleman F. Carroll, during a luncheon held Saturday in the Archdiocesan Hall.

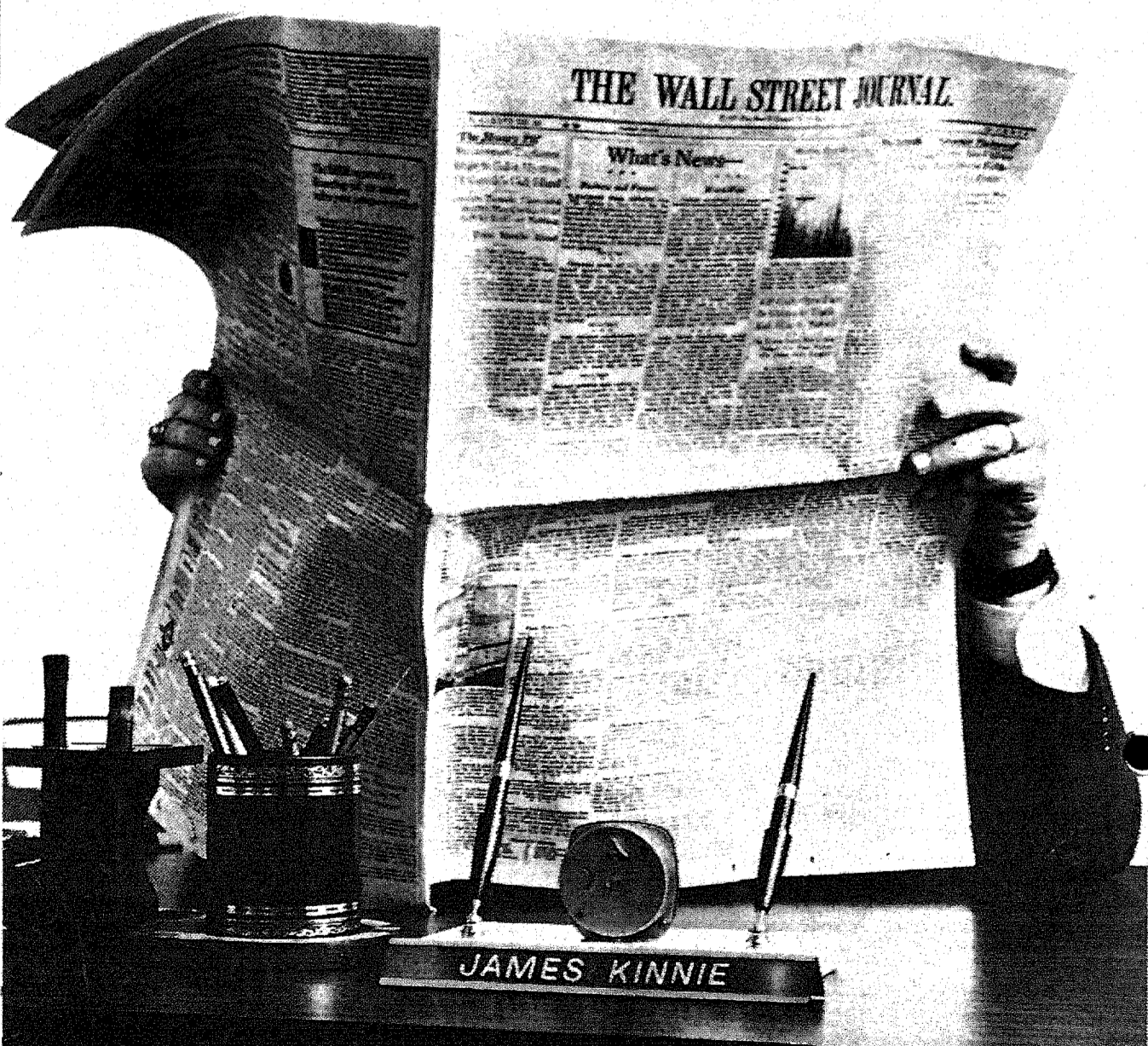
Hundreds attended the luncheon, left, which followed Pontifical Mass celebrated for the nuns by Archbishop Carroll.

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A place of care for migrant tots



TAMALES were featured during refreshments served by farm families after center dedication last Saturday.

Pre-school children of agricultural families will be cared for in the new Early Childhood Development Center at Delray Beach.



Painting of Our Lady of Guadalupe was blessed by Archbishop Coleman F. Carroll and then placed in day-care center.



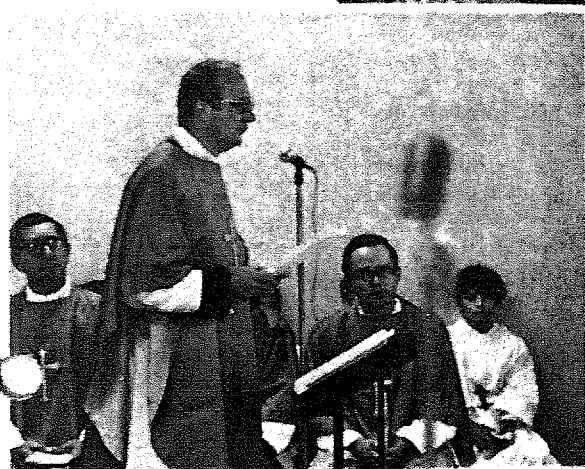
CONCELEBRATED Mass was offered by Archbishop Carroll during ceremonies of blessing for the new day-care center. Concelebrants were Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-Speaking people; Father John Nevins, Archdiocesan Director of the Catholic Service Bureau; Father Rene Gracida, V.G., Chancellor of the Archdiocese; and Father John Freund, C.M., Seminary of St. Vincent de Paul.

Guests for dedication and open house were shown through the new center by Philip Lewis, K.S.G., past district governor of Serra International.



A veteran of the Spanish-Speaking Apostolate among migratory farm workers, Sister Aquinas, S.S.J., who has worked in the range line area for years, is welcomed.

Sister Clare, director at the new day-care center, admires a Mexican costume.



In his homily, Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-Speaking people, termed the blessing of the new day-care center a very "important milestone in the work of the Church for the spiritual and social welfare of the agricultural community."

American, Mexican, and Cuban flags are mounted on his auto aerial by Father John McMahon, Archdiocesan Director of the Rural Life Bureau.



Tacos, cooked outdoors by area farm workers, were among the Mexican delicacies served to guests and farm families following dedication ceremonies.

Teaching of 'The Word'

Sunday, Sept. 20, throughout the United States will be set aside as Catechetical Sunday in order to call attention to the increasingly important total parish effort in the vast field of religion. The Religious Education Department of the Archdiocese emphasized the fact that "the term 'catechetics' does not designate the work done by the Confraternity of Christian Doctrine alone, but rather does it embrace the whole area of religious education and all of its facets, e.g., the teaching of the truths of our faith by means of the parochial school, adult education programs, the liturgy, etc."

This comes perhaps as a strange observation to the average Catholic. Catechetics even to young adults is firmly rooted in the mind as the teaching of catechism to youngsters, daily, in our own schools or to public school children on Saturdays. The concept of catechetics as dealing with Scripture and witness and Liturgy as well as doctrine for both children and adults has not yet been widely understood.

THIS is why our Bishops have been stressing in recent years the need for every parish to make religious education available to everyone, regardless of age or circumstances. It is no longer merely a question of a Christian being better informed about his faith, so

that he may live more fully his commitment to Christ. There is now the constantly stressed responsibility each of us has to so use the life of Christ that we may be instruments in communicating the Holy Spirit to others. This is the life of service to which the post-Vatican II Church is fervently calling all her children.

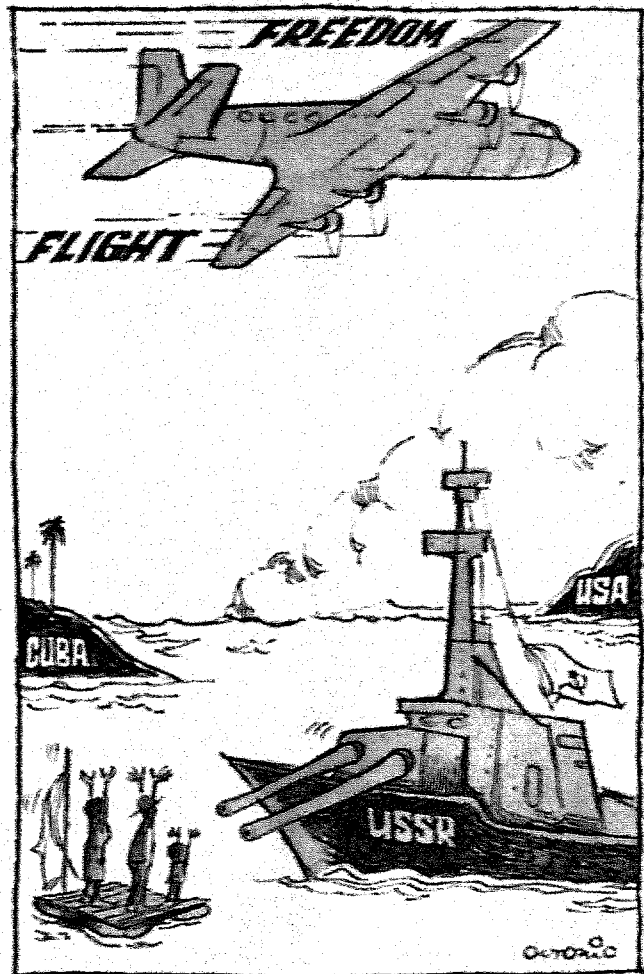
We are urged to cooperate with programs to be found in the parish for adults and young people. It is no longer enough therefore for parents to make sure their children have proper religious education. They must also themselves realize their own need to "return to school" in the sense they must become more familiar with the person of Christ and the work of His Church and the role of the Holy Spirit.

Even those adults who had excellent religious training in years past, will find the catechetical teaching of today capable of leading them into new areas of understanding of the life of Christ and the historical Church. Today's methods, using the best of multi-media available, relate religion to life in a manner designed to bring about a deeper commitment to God.

Catechetical Sunday should be warmly received by us all. We need its message and its promise.

Editorials

Red Lake?



Poverty one of the big issues

To the Editor:

As a visitor I have been very interested in your paper. It is encouraging to see you, with other leading Catholic papers, widening the understanding of morality, calling attention to our responsibility for injustices.

A reading of the Gospels shows that Christ was much harder on persons who were harsh, oppressive, unconcerned about the sufferings of others, than he was on those who failed in sexual morality.

Poverty, unequal opportunity, substandard housing, poor education and the like should have at least equal time with problems of pornography and abortion in

VOICE OF PEOPLE

the coverage of our Catholic papers.

I WOULD like to respond to three recent letters to the editor. One person from Surfside stated that the grape workers were being forced to join the unions.

Investigation reveals that the Bishops' Committee found this not to be true. The growers made the charge, but wherever secret ballots were allowed, the workers unanimously voted for unions.

Someone else recently

objected to criticism of the President and Vice-President, considering such a line of action disrespectful.

This is a frightening position. Only in totalitarian states, such as Communist dictatorships, is criticism of leaders prohibited. Criticism can be a sign of true loyalty and love of country, of a desire that the person in high office deserve respect for his actions and not merely for his office.

ANOTHER writer spoke

disparagingly of the migrants, the pickers, who are "free as a bird", pay no taxes, take no responsibility.

Surely this person has not seen the television program on the migrant workers, nor been following the newspaper features on their plight.

The fact is that they are living far below the poverty level income, about \$3,000. That is not being "free as a bird" in my estimation.

While the government subsidizes the growers and large agricultural corporations, the poor workers are subsidizing our tables — with their very lives.

Sincerely
B.H. Chambers
Sea Ranch Lakes

'Women had inside track'

To The Editor:

Putting it in the vernacular of the Now generation, "no sweat" whether I ever get to read an epistle or get to stand in the sanctuary.

And as long as I am a member of the Roman Catholic Church, I will adhere to the rule. But when Rev. Donald Connolly makes a statement such as appeared in the Miami Herald, "Our Lord was a man and the priest acting in the name of the Lord at Mass is a man; it is natural that His immediate assistants would be men —" methinks, the Reverend blew it.

WOMEN have had the inside track with the Good Lord from the beginning. He was born of a woman; He grew in wisdom and knowledge in the bosom of a woman; in His ministry he was catered to by woman.

The best of perfumes and oils were His through the courtesy of woman. He addressed himself to women on many occasions; adultress, Magdalen, homemakers, Mary and Martha,

where the aura begins to be formed.

Next we should start doing something about the rights of people — women who are treated as second rate people literally must sell themselves to be given anything in our society.

The poor must escape from the drudgery of their existence in sex and/or drugs. The myth of black supersexuality has arisen mainly because they are an exploited group, and this is one area where they become equal to the white man.

I submit that if viewed from this type of perspective, the problem of pornography will become more intelligible and should not cause the up-tightness it does.

Sincerely yours,
Walter G. Secada
Hialeah

Simon Peter's mother-in-law, Lazarus' sister, to name a few.

The first miracle was wrought via the plea of a woman at Cana. When the Good Lord was condemned it was a woman, Pilate's wife, that interceded for Him. It was Veronica that braved the raging mob and wiped the face of Christ.

It was the women along the road that Christ was concerned about. Women beneath the cross. Women preparing the shroud. Women on Easter morn first to behold the Resurrected Christ. A woman a Co-Redemptrix of the world.

How about that for a natural?

Sincerely,
Mrs. Carole Dolemba
Miami Springs

(Father Connolly replies: "Our Lord celebrated the first Mass at the Last Supper. There were no women present. There were only the Apostles, the first priests — all men.")

(In cases like this, a little Bible reading is good for the soul. We call Mr. Secada's attention to Saint Paul's letter to the Ephesians (chapter 5, verses 3-7): "Among you there must be not even a mention of fornication or impurity in any of its forms, or promiscuity: this would hardly become the saints! There must be no coarseness, or salacious talk and jokes — all this is wrong for you; raise your voices in thanksgiving instead. For you can be quite certain that nobody who actually indulges in fornication or impurity or promiscuity — which is worshipping a false god — can inherit anything of the kingdom of God. Do not let anyone deceive you with empty arguments: it is for this loose living that God's anger comes down on those who rebel against him. Make sure that you are not included with them."—Editor)

On the problem of smut

Dear Editor:

It is with some interest that I have just finished reading your tirades against "smut" and other related paraphernalia.

However, I feel that all you point out is the opinion of two eminent people in this field. Here your tactics err, for when this is done, the arguments rapidly degenerate into a polarization of

opinions without any real studying of the issue.

The problem appears to be one of whether smut is a cause or an effect. Josef Peiper points out in "Leisure the Basis of Culture" that the fine arts develop only after there has been formed a strong utilitarian base for it. To wit, as Aristotle says, "We are unlesirely in order to have leisure."

THIS points out that the products of a society must reflect said society. We can at best hope to study the cause from its effects, without, of course, neglecting the obvious facts that the effects affect the cause. Bringing this to the argument at hand, we must admit that pornography reflects an attitude of a society.

It seems sheer folly to

say that literature (and it obviously takes a society with some leisure to produce literature of any sort) corrupts morals, etc. Rather, it reflects the morals.

We must explore the underlying attitudes. Quite frankly, the main reason so many people read smut is because "it's fun."

The Jesuits, with their own hangups, have helped create this aura. This, of course, heightens the curiosity people in the object so shrouded. What to do now?

To continue repressing will only make matters worse. We should remove the aura and literally sate this curiosity. To deny that pornography loses money in Sweden is to ignore facts.

For this reason, I must take issue with your stand that we must battle smut. I suggest that we turn our attention to more constructive endeavors — things which will help raise the moral consciousness of the people and distract them from pornography.

I SUBMIT that the Catholic Church has for so long been jousting with windmills, without realizing that they are a part of the landscape, that they have forgotten what are the more important issues to face people.

As the positive steps to combat "trash" let me suggest that we quit separating our maturing students from each other in Catholic schools. Any organization as preoccupied with natural law as our Church should realize how unnatural this arrangement is. Indeed, here is

many a new understanding about abortion and the desire to oppose it.

These clippings certainly had an impact upon the legislature. However, we cannot afford to rest on our laurels. Would you consider a similar crusade with a write-in form attached?

If we are well prepared in advance it will give the good

people of Florida a chance to let their Lawmakers know their feelings in this very important matter. Their personal replies to me assured me of their gratitude for our interest in their activities. It certainly changed my entire attitude toward life and I shall always be grateful for it.

MORE people need inspiration to be better Christians and the Non-Denominational stand made it much easier to reach people. They should certainly be made aware of the fact that their very own money, by way of taxes, is making the wholesale slaughter of unborns possible. If we don't stand up and fight the good fight then we are responsible in part. We cannot be "lukewarm" Catholics in all good conscience

This idea has been in my uppermost thoughts all summer. The important thing here is to "get the ball rolling." Let's be prepared.

God Bless You

Respectfully
Maureen Loving
St. Elizabeth's Parish
Pompano Beach

Lauds 'Right-To-Life' crusade

Dear Editor:

The "Right to Life" supplement to The Voice last Spring was a beautiful endeavor on the part of your paper to counteract this horrendous Liberalized Abortion Bill. I was so impressed with it that I enclosed it with personal letters to our Governor, Senators, and Representatives. The article aroused in

many a new understanding about abortion and the desire to oppose it.

These clippings certainly had an impact upon the legislature. However, we cannot afford to rest on our laurels. Would you consider a similar crusade with a write-in form attached?

If we are well prepared in advance it will give the good

THE VOICE

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President

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These men moral giants

By MSGR. JAMES J. WALSH

Two men who have made headlines recently not only lifted the spirits of people everywhere but very likely strengthened their faith. They were as unlike in personality as the scenes of their triumphs differed geographically. Bishop James E. Walsh left China after many years of imprisonment. Vincent Lombardi left the world of sports, a victim of cancer.

The newsmen who followed Bishop Walsh as he crossed the line to freedom stress his astonishing moral strength — it used to be called holiness. There seemed to be not a trace of bitterness in this man, who spent most of his life working for the Chinese, only to be treated in his later years as an enemy of the people. When he met his fellow Maryknollers he told them it had been a privilege to stay with his people in China, even though he was cut off completely from the rest of the world.

News stories on Vince Lombardi seem to be underlining his strength of character more than his extraordinary ability as a coach. It would have been easy for a writer to drift into a soap opera approach, since the words honor, integrity, self-discipline, honesty kept recurring in the countless incidents related about him.

I THINK it was Cardinal O'Boyle who revealed that when Vince went to Washington to coach the Redskins, he looked for a house near a church so that he could continue his life-long practice of going to Mass daily. In his final sickness one of his close friends who often sat with him said he prayed constantly, and after realizing he was not going to get well, prayed for the grace of a happy death.

Lombardi was famous for saying there was no substitute for victory. Obviously he also believed there was no substitute for salvation.

What struck me so similar about the two men, who by nature and training were so different, was the fact they contradicted so forcefully the current advocates of the flabby, emasculated new morality. Here were two virile people who were not afraid of long term commitments and the suffering which inevitably must go with them.

In contrast to the many today who are whimpering about the uselessness of God and meaninglessness of life and the hopelessness of today's problems, the Bishop and the coach found God everywhere — in rice paddies and on the gridiron, in armed guards and in football players; they found meaning in prison life and training rules, in defeats and victories. They lived by unchanging principles.

High school head named at seminary

An Irish-born priest, Father Patrick J. Fleming, C.M. has been appointed secondary school principal at St. John Vianney Seminary conducted by the Vincentian Fathers.

A native of Belfast, he received all of his educational training in this country. After graduating from Bishop Loughlin High School, Brooklyn, he attended Columbia University College of Pharmacy where he received a Ph. G. degree. Before entering upon his seminary studies he worked as a licensed pharmacist and also worked part-time at R.H. Macy Company, New York.

The new principal was ordained a priest of the Congregation of the Mission on May 29, 1943. In preparation for his teaching career, Father Fleming obtained a B.A. degree from St. Joseph's College, Princeton, and the B.S. and M.S. degrees from the School of Education at St. John's University, New York.

Most of his priestly life has been in the preparation of young men for the priesthood at St. Joseph's College, Princeton. In addition to his duties as a science instructor, he was Acting Dean for one year and then served for five years as Principal of that institution.

Since his assignment to St. John Vianney Seminary in September 1968, he has taught sciences and theology in both the High School and the Junior College of the Seminary. He also serves as the Moderator of the St. John Vianney Guild, an association of parents and friends engaged in furthering the interests of the Seminary, particularly the fostering of vocations.

The former principal, Father David Symes, served in the Archdiocese for five years and has been assigned to St. John's University, N. Y.

President's daughter going to Catholic U.

WASHINGTON — (NC) Eisenhower — will start — A Secret Service agent may have to sit in on some education courses at the Catholic University of America here this fall, since Julie Nixon Eisenhower has decided to become a teacher.

The President's 21-year-old daughter will take 30 credits worth of education courses at Catholic U. during the next two semesters, aiming at certification as an elementary school teacher next May. She will do her practice teaching in District of Columbia public schools.

Mrs. Eisenhower's previous career interest was to make documentary films for television. But her husband David — grandson of late President Dwight D.

Naval officers' training school in Newport, R.I., next month, and she wants to be able to teach wherever he is stationed.

"Teaching is a great career for women. I think I will always enjoy it," Mrs. Eisenhower said. "You never get dissatisfied and want to move ahead to something else."

The President's daughter — who received a degree in June from Smith College, Northampton, Mass., where she majored in history — said she had taken no previous teacher training courses.

She said she chose to attend Catholic University "because I understand it has a good education department."



BISHOP WALSH



VINCE LOMBARDI

Although they both were unusually strong men, they constantly stressed their need of God, their dependence on His grace. When we get around again to concentrating on what makes people saints, it seems likely many will remember that a lonely, jailed bishop and a professional football coach showed how relevant Christ and His truths and Church can be in the world of 1970.

IT MAY WELL BE that visitors who walk through the piazza of St. Peter and into the Basilica in Rome this Sunday will be unaware of the great drama that was played in that area — exactly 100 years ago. That was the day — there had been others in history — when the death sentence of the Catholic Church was read to the world. Looking back now, we have to be astonished at the prediction that the loss of the papal states in 1870 spelled the end of the Church.

On September the twentieth, barely two months after the First Vatican Council had ended abruptly because of the threat of war, Italy invaded Rome and annexed the territory across the center of the country known as the Papal State. It seemed a tragedy of the first magnitude. The Pope became a virtual prisoner in the Vatican, as did four of his successors until the Lateran Treaty of 1929.

There was only the tiny space of Vatican City to the Pope: there were no permanent armies or other evidence of the strong temporal power. To her enemies, it seemed certain, therefore, that the Church and the papacy had at long last come to the end of the line.



MSGR. JAMES J. WALSH

But Sept. 20, 1870 had turned out to be a day of blessed relief, not of death. The loss of the papal states now clearly appears as one of the great blessings of modern times.

FAR FROM LOSING prestige, the papacy gained steadily with intellectual and spiritual giants succeeding one another. Leo XIII who wrote the great encyclical on behalf of the working man and his rights; St. Pius X who really started the reform of the Church in this century; Pius XI and Pius XII who showed strong moral leadership in the face of Fascist, Nazi and Communist power; John XXIII whose love of all men touched the world, and Paul VI who made all men forget that the Pope had ever been a prisoner.

The Church in the Second Vatican Council had never in history been more free, more independent of all temporal powers.

The incident of 1870 ought to shake the gloomy prophets of today who are mourning the decline of the Church. It should help them to remember that it was God who said, "My ways are not your ways." What we interpret as disaster may well be a blessing. What appears today to be the suffering of a grave illness may be the labor pains of a new life.

Will demolish 2 landmarks

GULFPORT, Miss. — (NC) — Two Mississippi Gulf Coast landmarks wrecked more than a year ago by Hurricane Camille, are slated for demolition.

St. John's Church, in downtown Gulfport, and Xavier Hall, Jesuit retreat center in Pass Christian, will be torn down. Plans for demolition have been submitted to the U.S. Office of Emergency Preparedness.

Father Thomas White, pastor, said cost of repairing the damaged church would run between \$150,000 and \$200,000. He added: "It's simply not worth it. We've contacted a New Orleans architect and he's drawing up plans for a new building now."

Century-old Xavier Hall would cost an estimated \$200,000 to repair.



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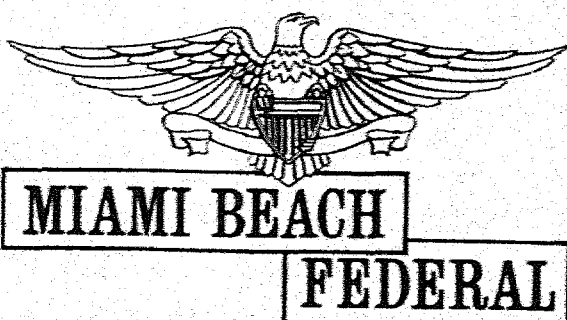
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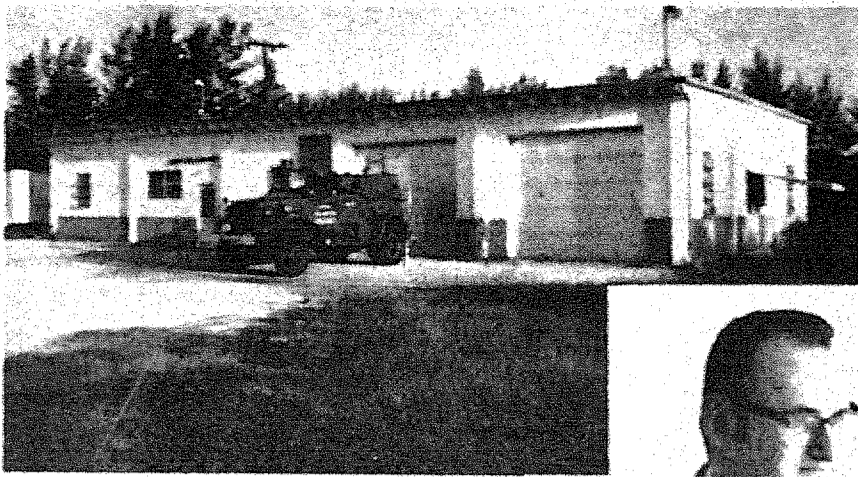
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PARISH CENSUS has been announced in the new parish of St. Paul of the Cross, Juno Beach, by Father Charles Sullivan, C.P., right; whose parishioners participate in Masses celebrated in the Volunteer Fire Dept. building shown above.



FATHER SULLIVAN

Adult advisor seminar set

HOLLYWOOD — A seminar for adult advisors of Catholic Youth Organizations will be held Saturday, Sept. 19, in St. Stephen parish.

Registration for the day-long conference begins at 9:30 a.m.

Priest-moderators are invited to participate.

"Young at Heart Club" for senior citizens will resume its meetings at 10:30 a.m., Thursday, Sept. 24 in St. Rose of Lima School auditorium, 10690 NE Fifth Ave., Miami Shores.

Annual picnic of K. of C. Coral Gables Council will be held Sunday, Oct. 4 at Crandon Park. Members and families are invited.

The past grand knight's testimonial dinner for members of the Father Lawrence J. Flynn Council, Hialeah, is scheduled for Saturday, Oct. 3. Dinner will be followed by dancing to music provided by a band in the Council chambers. Reservations may be made by calling 821-6217.

PALM BEACH COUNTY

Mrs. E.G. Jawdy, Jr. has been installed as president of St. Luke Women's Club in Lake Worth. Other officers



Special Mass for parents and teachers

RIVIERA BEACH — A special Mass for parents and teachers of St. Francis of Assisi parish will be celebrated at 8 p.m. today (Friday) in the parish church.

Father Martin Cassidy, pastor, will be the principal celebrant. He has urged all parents of the parish to participate.

"The Importance of the Parent-Teacher Relationship" will be outlined by Father John Delaney, chaplain at the Palm Beach Junior College Newman Center, who will preach the homily

installed by Father William O'Dea and Mrs. Andrew Morrison, vice president. East Coast Deaneary, ACCW, are Mrs. Mario Costa and Mrs. Richard Stecher, vice presidents; Mrs. Robert L. Brightbill, corresponding secretary; Mrs. Theodore Goodman, recording secretary; and Mrs. Robert Schmitz, treasurer. Plans have been announced by the club for a Halloween masquerade ball on Oct. 24 at the Lake Worth Casino.

Social worker named at West Palm Beach

WEST PALM BEACH — Mrs. Madeleine Schutz has been appointed to the case-work staff of the Catholic Service Bureau.

A 1969 graduate of the Florida State University School of Social Work, she will be responsible for the placing of children of all ages in foster care; for counseling with family problems, and providing guidance for unwed mothers.

Formerly a child welfare worker at the Richmond, Va., Social Service Bureau, she is



MRS. SCHUTZ

the wife of George Schutz, a child welfare supervisor with the local division of Family Services.

Perpetual vows taken

Sister M. Mercy, whose parents are members of St. Brendan parish, recently professed perpetual vows as a Sister of the Holy Family of Nazareth during ceremonies at the motherhouse of the order in Philadelphia.

The former Maureen Walsh, a native of Pittsburgh, who came here in 1952 with her parents, Mrs. Richard J. Walsh and the late Mr. Walsh, was graduated from St. Brendan School, which is staffed by her community.



SISTER MERCY

College opens study Sept. 21

JENSEN BEACH — Classes begin Monday, Sept. 21, for students enrolled at St. Joseph College here, following two weeks of pre-college programs for freshmen and sophomores.

New areas available to students and faculty this year include a Learning Resource Center building, additional classrooms in the Fine Arts building, Chauvin annex and Joseph Hall; and a new Center for Human Development in Joseph Hall.

Sister Mary Martha, S.S.J., president of the college, conducted by the Sisters of St. Joseph of St. Augustine, also announced the appointments of Clayton McKinney, Dean of Men and Director of Student Activities; Father John Whelley, college chaplain; and Sister Mary Charles, S.S.J., and Sister Patricia Anne, S.S.J., assistant librarians.

Around the Archdiocese

Fall retreats are scheduled

KENDALL — Fall retreats scheduled at the Dominican Retreat House, 7275 SW 124 St., include weekend retreats for Spanish-speaking women.

A general retreat for women of South Florida opens Friday, Sept. 25, and continues through Sunday, Sept. 27. Another general

retreat is planned for the weekend of Oct. 2-4.

Father Angel Villaronga, O.F.M., will be the retreat master for two retreats for the Spanish-speaking during October. Conferences will be held from Oct. 9 to Oct. 11 and from Oct. 16 to Oct. 18.

Beginning Friday, Oct. 23, a weekend retreat, to which all South Florida women are invited, will be conducted.

Additional information may be obtained by calling the Dominican Sisters at the retreat house at 238-2711.

BROWARD COUNTY

A "fun cruise" under the auspices of St. Charles Borromeo Women's Club will depart for Freeport on Friday, Oct. 23 and return Sunday, Oct. 25. Reservations may be made by calling Roselle Klug at 923-8651.

A Day of Recollection sponsored by St. Clement Altar and Rosary Society begins at 10 a.m., Sunday, Oct. 4 at Crystal Lake Country Club. Brunch will be served. Members will observe a Corporate Communion during the 8 a.m. Mass in St. Clement Church.

A luncheon and fashion show sponsored by Circle Five of Holy Cross Hospital Auxiliary will be held Saturday, Oct. 24, at the Hotel Sheraton, Fort Lauderdale. Fashions by Sara Fredericks will be shown and reservations may be made by calling Mrs. Charles H. Doherty or Mrs. Leroy A. Ramsauer.

St. Anthony Catholic Women's Club will meet at 12 noon, Tuesday, Sept. 22 in the parish clubrooms. A covered dish luncheon will be followed by a business meeting and cards. Guests are invited.

Sister Francis Elizabeth, O.P. and members of St. Anthony School faculty will be guests during the first meeting of the Home and School Association at 8 p.m., Monday, Sept. 21 in the clubrooms.

DADE COUNTY

A cruise to benefit the parish building fund will be sponsored by St. Raymond Women's Guild aboard the M.V. Freeport to the Bahamas departing at 4:30 p.m., Friday, Sept. 25 and returning to Miami at 1 p.m. Sunday, Sept. 27. Reservations may be made by calling 448-3880 or 448-2704.

Men of St. Rose of Lima parish will participate in a weekend retreat, Oct. 9-11 at Our Lady of Florida Retreat House, North Palm Beach. Michael Tomko is in charge of reservations.

The Miami Catholic Singles Club will host a party for members and prospective

members at 6 p.m., Sunday, Sept. 19 at 7800 SW 95 St. For reservations call 221-3370 between the hours of 4 p.m. and 9 p.m. since space is limited.

Women of the Cathedral parish will observe a weekend retreat, Oct. 2-4 at the Dominican Retreat House. Reservations may be made by calling 751-9922. The Women's Guild will participate in a Corporate Communion during the 8 a.m. Mass, Sunday, Sept. 20. A meeting will follow in the Archdiocesan hall.

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Funeral services held for Mrs. Grace O'Neil

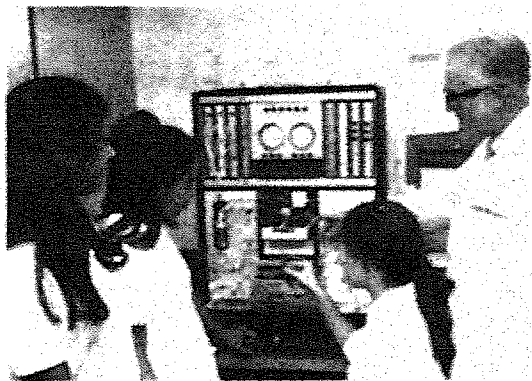
Funeral services were held yesterday in St. Vincent Church, Akron, O., for Mrs. Grace O'Neil, who died Monday at St. Francis Hospital, Miami Beach.

The widow of the founder of General Tire Co., William F. O'Neil, who died 10 years ago, Mrs. O'Neil had been a hospital patient for the past 17 months after suffering a stroke.

She had been a winter resident of Miami Beach for 50 years and had been active in Akron organizations pro-

moting music and the arts. She was 84.

Mrs. O'Neil is survived by four sons: William M. Miami Beach, operator of Virgin Islands broadcast station WSTA; Thomas F., New York City, chairman of the board of directors of General Tire; Michael G., General Tire president; and John J., Washington, D.C.; a daughter, Mrs. William Regan, Bronxville, N.Y.; a nephew, Michael O'Neil, Miami; two sisters and a brother in California.



MEDICAL technologists recently graduated from a one-year course at St. Mary Hospital, West Palm Beach, are Julie Ann Marzano, Rosalina Gulinao, the Philippines and Helena Pullman, New York, talk with Dr. Jackson L. Thatcher, one of their instructors.

Delegates will attend cemeteries conference

Delegates from the Archdiocese of Miami will participate in sessions of the 23rd annual convention and trade show of the National Catholic Cemetery Conference, Sept. 21-24, at Lake Placid, N.Y.

Msgr. James F. Nolan, pastor, St. Agnes Church, Key Biscayne; and Archdiocese of Miami Director of Cemeteries, will be joined at the sessions by William Mulligan and Charles Smith. Our Lady of Mercy Cemetery, and Miami attorney, Joseph M. Fitzgerald.

OPENING sessions will hear Father Francis P. Devan, Vicar General of the Diocese of Ogdensburg; and Msgr. Stanislaw B. Podbielski, Conference president.

"The Catholic Cemetery Remembrance of the Future" will be the topic of the keynote address, which will be given by Msgr. Robert Farmer, Diocese of Ogdensburg Director of Cemeteries.

On Tuesday, delegates will hear C. Clark Hodgson,

attorney for the Archdiocese of Philadelphia, discuss "Our Public Image," emphasizing the present and future image of Catholic cemeteries throughout the United States.

Workshops and other lectures will continue until Thursday evening when the convention's closing banquet will be held.

University women to hold meeting

The Miami branch of the American Association of University Women will meet at 2 p.m., Saturday, Sept. 19, in the Edwin L. Wiegand Center at Barry College.

"Involvement in Study and Action" will be the theme of discussion for the session, to which deans and college seniors of accredited colleges and universities are invited.

Bishops intervene; 2 priests set free

SAO LUIS, Brazil — (NC) Two priests arrested in August on charges of subversion have been released by police here.

One of the priests, Brazilian Father Antonio de Magalhaes Monteiro, was allegedly tortured during his imprisonment. The other released priest is French Father Gilles de Maupecu.

The two priests were freed Sept. 3, the day after the bishop of Sao Luis and Teresina met with Minister of Justice Alfredo Buzaid to discuss the fate of the two

clergymen.

Bishop Joao Jose da Mota of Sao Luis and Archbishop Avelar Brandao of Teresina met with Buzaid and presented him with a letter signed by the bishop of three states — Maranhao, Piaui and Ceara — in northeast Brazil.

The minister promised to deliver the letter personally to President Emilio Garrastazu Medici, they said.

The contents of the letter were not disclosed, but in late August the same group of bishops issued a statement claiming they had medical

proof that Father Monteiro was tortured.

Father de Maupecu was apparently not harmed, and the Paris newspaper Le Monde reported that he was acquitted by a military tribunal and would be allowed to return to his parish.

Both priests had been engaged in community organ-

ization activities in the twin parishes of Sao Benedito do Rio Preto and Urbano Santos in the state of Maranhao.

Police had charged that some of their activities were "subversive." They claimed also that Father Maupecu had participated in "terrorist activities" in Algeria prior to his coming to Brazil in 1962.

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Catechetical Sunday to be observed Sept. 20



NEW STAFF of the Department of Religious Education met recently with Father John G. Block, director. From left to right are Father Morrison, Father James Fetscher, Sister Marjorie Fisher, Sister Mary John Sullivan, Brother Miguel Campos, F.S.C., Sister Eva Marie, and Father Gerard LaCerra, Sister Marie Mullane, Sister Mary Immaculate, Father Block, Father Carl

New set-up will facilitate work of religious education

A greater coordination in the teaching of religion in the Archdiocese of Miami was predicted this week by Father John Block, director of the newly-established Department of Religious Education, as area coordinators were named to serve in four deaneries of South Florida.

Bishop John J. Fitzpatrick, Director of Education in the Archdiocese, is the Archbishop's Representative to the new department, inaugurated to serve as a resource body for those entrusted with the task of teaching religion and to provide guidelines for teachers of religion throughout the 16 counties of the Archdiocese.

THOSE who will

supervise the teaching of religion in the Adult Education and CCD programs in the East Coast Deanery are Father Carl Morrison and Sister Marie Mullane, R.C.; in the Broward Deanery, Father Gerard LaCerra and Sister Marjorie Fisher, R.S.C.J.; in the North Dade Deanery, Father James Fetscher and Sister Eva Marie, O.L.V.M.; and in the South Dade Deanery, Father Hugh Clear and Sister Mary John Sullivan, O.L.V.M.

Assistants to Father Block are Sister Mary Immaculate, R.A., coordinator of the teaching of religion in Catholic elementary and high schools; and Father LaCerra, who is coordinator of reli-

gious instruction for the Adult Education and Confraternity of Christian Doctrine divisions of the department.

"Such a department has been made necessary in Miami as well as in many other dioceses throughout the country," Father Block explained, "because of the expanding demands of the recent past in the area of religious education" in order that the Christian in today's world "may daily grow more conscious of the gift of faith which he has received; that he may learn to adore God the Father in spirit and in truth, especially through liturgical worship; that he may be trained to conduct his

personal life in righteousness and in the sanctity of truth, according to his new standard of manhood," he pointed out, quoting directly from the Decree of the Second Vatican Council on Education.

ACCORDING to Father Block, the new department, which will be responsible for teacher-training courses and in-service training programs for religion teachers, does not replace or eliminate the Confraternity of Christian Doctrine.

"The CCD and the Adult Education programs are now divisions of the Department of Religious Education," he said.

Catechetical Sunday will be observed in the Archdiocese of Miami and throughout the United States on Sunday, Sept. 20.

Urging a total parish effort in all religious education programs, Father John G. Block, newly-appointed director of the Archdiocesan Department of Religious Education, pointed out that the term "catechetics" does not designate the work done by the Confraternity of Christian Doctrine alone, but rather does it embrace "the whole area of religious education in all of its facets" including the teaching of the truths of our faith by means of the parochial school, adult education programs, the liturgy, etc.

Father Block has suggested that homilies on the subject of catechetics be given during Sunday Masses in chapels and churches of the Archdiocese explaining the significance of Catechetical Sunday.

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TV movie
of the
week

Michael Caine stars as a jaded but skillful spy-catcher



UNDER SUSPICION. British agent Harry Palmer (Michael Caine) suspects that his superior, Dalby (Nigel Green) is up to no good, in "The Ipcress File," NBC's presentation on Tuesday Night at the Movies, Sept. 22.

'The Ipcress File' a thriller

Harry Palmer's the name; catching counter-spies the game. He wears (and needs) glasses that make him look studious; he's a good cook and a good shot (when he has the glasses on).

Michael Caine turns him to a "T" in this British-made spy thriller, "The Ipcress File," Tuesday, Sept. 22, 9 p.m. on NBC's Tuesday Night At The Movies.

Palmer comes to his spy-sleuthing for British Intelligence unwillingly, having been caught as an Army sergeant doing some lucrative double-dealing at the expense of the West German allies.

Earmarked for jail, Palmer is "rescued" by Ross (Guy Doleman), the head of British Army Intelligence, who soon loses him in a transfer to Civil Intelligence, headed by Dalby (Nigel Green).

The two chiefs later figure in an appropriate and crucial showdown.

ONE of Britain's top brains had been drained, it turns out, by Iron Curtain forces, and Palmer is sent to bring the expert back.

He does, only to find that his — and Intelligence's — troubles are only beginning.

When a tape-recording fragment marked "ipress" turns

up in connection with the scientist's odd malady, it is played (its mystifying garbled sounds mark it as suspect), and stored in its very own file.

Soon man after man involved in the case is murdered, and it appears always that Palmer might have had something to do with their deaths.

ONLY he and we know that this is not true; gradually he and we begin to suspect that either Ross or Dalby is the double-crosser, a suspicion that leads swiftly and harrowingly to the aforementioned showdown.

Caine's performance is fresh and sharp — he comes across as a human James Bond, doing wittily and well in believable and always dangerous situations.

The supporting cast, especially Nigel Green as his superior and Sue Lloyd as a low-key romantic interest, are excellent.

The action is slick and exciting, and spy-thriller fans should find "The Ipcress File" as satisfying a film as ever crossed that thin red line from the silver to the little screen.

(NCOMP rating — A-II)

The Ipcress File, Tuesday Sept. 22, 9-11:15 p.m., on NBC's Tuesday Night At The Movies.

Brand new this week
on network television

Sunday, Sept. 20, 7 p.m. — **The Young Rebels** — Youthful guerrillas of the Revolutionary War period tangle with the Redcoats. Rick Ely and Louis Gossett star in dramatic series.

Monday, Sept. 21, 7:30 p.m. — **The Young Lawyers** — Bringing legal aid to the poor will occupy Lee J. Cobb, Zalman King, and pretty Judy Pace for at least a season.

Monday, Sept. 21, 8:30 p.m. — **The Silent Force** — Ed Nelson, Lynda Day, and Percy Rodriguez star as members of a government undercover group charged with smashing the grip of organized crime, week after week.

Wednesday, Sept. 23, 8 p.m. — **Danny Thomas "Make Room for Grand-Daddy"** — This too-explicitly titled pot-boiler keeps D.T. active as the chief panderer of a clan that spans three generations.

Wednesday, Sept. 23, 10 p.m. — **Dan August** — If he makes a good start in September, detective August (Burt Reynolds) may march right through April.

Thursday, Sept. 24, 7:30 p.m. — **Matt Lincoln** — Vince Edwards is still a doctor, although not an M.D. He's now a dedicated psychiatrist at a walk-in city clinic equipped with a "hotline" for impatient neurotics.

Thursday, Sept. 24, 9 p.m. — **Barefoot In The Park** — An all-black cast interprets the comic Neil Simon characters created in the long-running Broadway hit.

Thursday, Sept. 24, 10 p.m. — **The Immortal** — The gift (if that's what you can call it in this day and age) of eternal life is given to race driver Christopher George, who become a new kind of "Fugitive" pursued by those who'd like to borrow a pint or two of his long-lasting blood.

Friday, Sept. 25, 8:30 p.m. — **The Partridge Family** — Shirley Jones stars in a new domestic comedy series involving her as the widowed mother of five musically talented children.

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

FRIDAY, SEPT. 18
10:30 a.m. (10) The Wolf Speaks (No classification)
1:30 p.m. (6) A Taxi For Terak (Unobjectionable for adults and adolescents)
7:30 p.m. (10) Maneater Of Hydra (No classification)
8 p.m. (10) Ballad Of Jostie (No classification)
11:30 p.m. (12) The Lawless (Unobjectionable for adults and adolescents)
SATURDAY, SEPT. 19
12 Noon (6) Heaven Knows, Mr. Allison (Family)
1:30 p.m. (10) Men Are Such Fools (Unobjectionable for adults and adolescents)
2 p.m. (6) Teacher's Pet (Unobjectionable for adults)
2 p.m. (11) Stagecoach Kid (No classification)
4:30 p.m. (6) Heaven Knows, Mr. Allison (Family)
7 p.m. (6) Teacher's Pet (Unobjectionable for adults)
9 p.m. (5 & 7) P. J. (Unobjectionable in part for all)
OBJECTION: In this private-eye melodrama, gratuitous brutality and suggestiveness abound. Moreover, the exploitation of the homosexual for purposes of entertainment is seriously questionable.
11:15 p.m. (10) Games (Unobjectionable for adults)
11:30 p.m. (12) Carry On, Cabby (No classification)

SUNDAY, SEPT. 20
2:30 p.m. (6) Heaven Knows, Mr. Allison (Family)
4 p.m. (10) Don't Just Stand There (Unobjectionable in part for all)
OBJECTION: Low moral tone; suggestive treatment.
4:30 p.m. (6) Teacher's Pet (Unobjectionable for adults)
7 p.m. (6) Donovan's Reef (Unobjectionable for adults and adolescents)
9 p.m. (10 & 12) Tony Rome (Unobjectionable for adults)
11 p.m. (6) Donovan's Reef (Unobjectionable for adults and adolescents)
11:15 p.m. (11) Loophole (Unobjectionable for adults and adolescents)
11:30 p.m. (5) Sherlock Holmes, "Woman in Green" (No classification)
11:45 p.m. (10) Operation CIA (Unobjectionable for adults and adolescents)

MONDAY, SEPT. 21
10:30 a.m. (10) No Man Is An Island (Family)
1:30 p.m. (10) Broken Arrow (Family)
7:30 p.m. (23) Shoot The Piano Player (Unobjectionable in part for all)
OBJECTION: This film, which portrays the lot of a man tossed about by fate, is developed in an amoral atmosphere and, in theme, tends to pessimism. Moreover, in treatment it contains vulgar dialogue and suggestive situations.

8 p.m. (6) Love With The Proper Stranger (Unobjectionable for adults)
9 p.m. (5) Boom (Unobjectionable in part for all)
OBJECTION: Tending to a despairing view of life, this film is also objectionable because of its debasing employment of Christian symbolism. Moreover, its use of verbal obscenities is meaningless.
9 p.m. (7) Murder, Inc. (Unobjectionable for adults)

TUESDAY, SEPT. 22
10:30 a.m. (10) Autumn Leaves (Unobjectionable in part for all)
OBJECTION: The subject matter of this film contains certain elements that are morally repellent. It reflects the acceptability of divorce; suggestive situations.
1:30 p.m. (6) Broken Arrow (Family)
7:30 p.m. (23) Curtain Up (No classification)
8 p.m. (7) The Angry Hills (Unobjectionable for adults)
8 p.m. (6) Love With The Proper Stranger (Unobjectionable for adults)
8:30 p.m. (10 & 12) How Awful About Alan (No classification)
9 p.m. (5 & 7) The Ipcress File (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Taft And The Jungle Hunter (Family)

WEDNESDAY, SEPT. 23
10:30 a.m. (10) Operation Mad Ball (Family)
1:30 p.m. (6) Broken Arrow (Family)
7:30 p.m. (23) The Hunt (No classification)
8 p.m. (6) Love With The Proper Stranger (Unobjectionable for adults)
11:30 p.m. (10) City Of Fear (Unobjectionable in part for all)
OBJECTION: The valid theme of a realistic "chase picture" is marred by the immoral behavior of the hero, as well as by the introduction of suggestive costuming.

THURSDAY, SEPT. 24
10:30 a.m. (10) This Angry Age (Unobjectionable in part for all)
OBJECTION: Suggestive situations and dialogue
1:30 p.m. (6) Broken Arrow (Family)
7:30 p.m. (10) Journey To Shiloh (Unobjectionable for adults)
7:30 p.m. (23) Spaceways (No classification)
8 p.m. (6) Love With The Proper Stranger (Unobjectionable for adults)
9 p.m. (4 & 11) The Dirty Dozen (Unobjectionable for adults, with reservations)
11:30 p.m. (10) Finger On The Trigger (No classification)

FRIDAY, SEPT. 25
10:30 a.m. (10) Perils Of Pauline (Family)
1:30 p.m. (6) Broken Arrow (Family)
7:30 p.m. (6) Donovan's Reef (Unobjectionable for adults and adolescents)
9 p.m. (4 & 11) The Cincinnati Kid (Unobjectionable in part for all)

OBJECTION: The gratuitous introduction of suggestive costuming and situations blurs what could have been a meaningful film.
11 p.m. (10) The Long Gray Line (Family)
11:30 p.m. (4) Many Rivers To Cross (Unobjectionable in part for all)
OBJECTION: Suggestive sequence
11:30 p.m. (10) Red Dragon (Family)
11:30 p.m. (12) Fame In The Streets (Unobjectionable in part for all)
OBJECTION: Tends to condone immoral actions

SATURDAY, SEPT. 26
12 Noon (6) Love With The Proper Stranger (Unobjectionable for adults)
2 p.m. (5) Donovan's Reef (Unobjectionable for adults and adolescents)
2 p.m. (11) Overland Telegraph (Family)
4:30 p.m. (6) Love With The Proper Stranger (Unobjectionable for adults)
7 p.m. (6) Donovan's Reef (Unobjectionable for adults and adolescents)
9 p.m. (5 & 7) Guns For San Sebastian (Unobjectionable for adults and adolescents)
11:30 p.m. (4) The Asphalt Jungle (Unobjectionable in part for all)
OBJECTION: Suggestive dancing and costuming; low moral tone; suicide in plot solution.
11:30 p.m. (11) Hell To Eternity (Unobjectionable in part for all)
OBJECTION: Suggestive costuming, dancing and situations
11:45 p.m. (12) Black Lancers (No classification)

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RELIGIOUS PROGRAMS
Television, Sunday
8:30 a.m.
THE FIRST ESTATE — CH. 4 WTVJ — "Japan Today" will be discussed by Yoshiko Eto Henford with a panel of clergy including Father Vincent Sheehy, St. Lawrence Church and Rev. Luther C. Pierce, both of whom recently returned from a tour of the Orient.
9 a.m.
CHURCH AND THE WORLD TODAY — CH. 7, WCKT — Father John Block, director, Archdiocesan Dept. of Religious Education; Sister Marjorie Fisher, John Mason, and Eleanor Van Wagner, discuss "Parish Religious Education"; Charles Strong is the moderator.
9 a.m.
THE CHRISTOPHERS — CH. 5 WPTV — "Teaching Is One Way To Learn."
9:15 a.m.
THE SACRED HEART — CH. 5 WPTV — "Mass Media and the Message of Faith."
10:30 a.m.
MASS FOR SHUT-INS — CH. 10 WPLG
12 noon
INSIGHT — CH. 5 WPTV — Charlie You Made Me Night Long". Whites seek refuge in a ghetto bar as a riot is about to begin, after their auto breaks down.
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.
UN DOMINGO FELIZ — WFAB (990) Miami.
9:05 a.m.
CATHOLIC NEWS — WIRK (1230) W Palm Beach.
9:30 a.m.
THIS MIXED UP WORLD — WJNO (1230) West Palm Beach, With Father Fidelis Rice.
11:15 a.m.
CATHEDRALS HOURS — WLIZ (1380) (Lake Worth)
12 noon
FRENTE A LA VIDA — CH. 6 WCIX

Sunflower:

A low subsiding melodrama

"Sunflower" is a sprawling romantic melodrama bordering on soap opera, which is not to say that it is bad, but merely suggest that ladies bring several handkerchiefs and prepare for a good cry. Sophia Loren and Marcello Mastroianni play young, star-crossed lovers who enjoy but a couple of days of intense and euphoric married life before he is called away to war on the Russian front.

The story is Sophia's, and we remain behind with her, sharing her loneliness, desolation, and ultimate desperation when no word is forthcoming. Several years pass, but her devotion and hope have not subsided. Determined to find either Marcello or his grave, she journeys to Russia. She finds him married and with a child. He eventually follows her back to Milan, but now she is with someone else.

Even generally uncritical audiences may grow impatient with the uneven nature of the film and its long stretches of dull inactivity.

The opening sequences allow director Vittorio DeSica to show off flashes of the comic wit which brightened so many of his earlier films, but he seems to lose some of his touch as the film sinks into emotional melodrama.

Even so, the direction of the master is always adequate, and Mastroianni and Miss Loren, while only slightly incredible as athletic teen-age lovers, provide fine performances. The score by Henry Mancini is sticky but suitable, underlining all the sweet sentimentality.

The film is not essentially concerned with questions of marital fidelity and indissolubility: the plot manipulates the milieu of post-war confusion for dramatic purposes rather than ethical ones. Younger adolescents are likely to misunderstand the moral ambiguities of the film's human complications. (NCOMP rating: A-III; MPAA rating: G)



Where, oh, where, has my husband gone? Sophia Loren searches two continents for husband Marcello Mastroianni, who disappeared somewhere between Rome and Moscow. It takes viewers about three handkerchiefs to help her complete the search in "Sunflower," a romantic melodrama from Avco Embassy.



A Man's Gotta Keeping Drivin' On. Jack Nicholson is a driven, driving man in "Five Easy Pieces," an absorbing but slow-moving new film about a brilliant pianist who drops out of the cultured life cut out for him by his family.

'Five Easy Pieces'—somber

"Five Easy Pieces" is not an easy movie to digest.

Directed by Robert Rafelson, the film explores an interesting and even significant area — the human wasteland of the adult dropout — but tends to lean too heavily on its star, Jack Nicholson (of instant Easy Rider fame) to keep it moving.

Nicholson plays Bobby Eroica Dupea, an earthy oil field worker living a rough-hewn life with vigor if not satisfaction.

Indeed, despite Nicholson's well projected vitality, it is his dissatisfaction with life — the drinking, the wenching, the radio's country music, his buddy Elton (Bill Bush), his simple, common-law wife Rayette (Karen Black) — that is the most striking.

IT TAKES a while for one to realize that Bobby is on the lam from life, that he is running from something in the past.

Through gradual development and only minimal foreshadowing, we "run" with Bobby (and, inevitably, Rayette) as he takes a chance and goes back over the past.

Where this leads, via a long sequence of beautifully somber transitional scenes, is from the Southern California oil fields up the coast to the Olympic Peninsula, where his father is dying a slow death on the fog-shrouded island where the family's large, comfortable home is situated.

Here, through the symbolism of the island, Bobby's problem becomes clear. He was trapped — a man of mediocre talent reared among a fiercely musical family.

Like his talented but driven pianist-sister (Lois Smith) and violinist-brother (Ralph Waite), Bobby was trained, and trained for only one thing — to be a concert performer.

BUT unlike them he lacked the talent necessary for genuine musical achievement and rebelled against the family's way of life and against his father (William Challee) in particular.

His insular training in music left him without training for life and thus explains his frustrations and rage in earlier parts of the film.

It also explains his attempt to swing the pendulum completely, to associate with non-intellectual types like Elton and Rayette.

It also explains why nothing has worked for him and why, at the end of the film he can only run away once more, this time to Alaska, the nation's last frontier.

The ending is disturbing, for it is clear that Bobby will never find what he seeks in Alaska; he'll not find it anywhere.

The film's theme is an important one, saying something critical about how specialized training of the unsuited can lead to personal loss of identity; people cannot always be what others wish — or in Bobby's case, command — them to be.

Yet the low-key and slow development of characterization that leads to an expression of this theme leaves too much of the burden on Nicholson's shoulders and results in an unbalanced emphasis that overshadows the theme itself.

AT TIMES, too, the film seems too eager to be graphic in dramatizing the rough side of Bobby's life. A sex scene with an easy pickup, for

example, throws the otherwise measured pace off track. A later love scene, with Nicholson and the brother's tyro-mistress (Susan Anspach), is subtler and far more effective in context.

For many, "Five Easy Pieces" will appear too deliberate and introspective to warrant sustained interest.

For others, though, i.e., for those willing to stick with the film and help it work its way out, "Five Easy Pieces" will prove thought-provoking.

Nicholson's performance alone is worth the price of admission, but this, at times, is more a defect than an asset.

NCOMP rating: A-IV; MPAA rating.

NETWORK PROGRAMS OF SPECIAL INTEREST

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

Saturday, Sept. 19 — 8 a.m. — 12 noon — **SESAME STREET** — Four hours of entertainment aimed at giving pre-kindergarten children a boost up on their first years of formal schooling (FTN-CH.2)

Sunday, Sept. 20, 10:30 a.m. — **LOOK UP AND LIVE** — "The Priest and the People" — Rerobroadcast, filmed at St. Peter's Church, Yonkers, N.Y., examines the new liturgies and other innovations in the Mass. Father Joseph Champlin of the Bishops' Committee on Liturgy is host. (CBS)

Sunday, Sept. 20, 1:30 p.m. — **ISSUES AND ANSWERS** — Newsmen interview Leonard Woodcock, new president of the United Auto Workers.

Sunday, Sept. 20, 5 p.m. — **N.Y. PHILHARMONIC YOUNG PEOPLE'S CONCERTS** — "Words and Music" — Peter Ustinov helps out as narrator and comic parttime conductor as the program examines the relation of the spoken word to musical narrative. (CBS)

Monday, Sept. 21, 10 p.m. — **ON BEING BLACK** — Howard Lewis is the principal character, played by Booker Bradshaw, Jr. in "Liberty" (FTN-CH.2)

Tuesday, Sept. 22, 9 p.m. — **TUESDAY NIGHT AT THE MOVIES** — "The Iperess File" — Absorbing spy drama starring Michael Caine.

Friday, Sept. 25, 7 p.m. — **BOOK BEAT** — Chicago Tribune book editor, Robert Cromie interviews Nancy Milford, author of *Zelda*, biography of the wife of novelist F. Scott Fitzgerald.

Saturday, Sept. 26, 11 a.m. — **CHILDREN'S THEATER** — "For the Love of Fred" — Puppet show-

drama with appeal for children.

Saturday, Sept. 26, 12 noon — **HOT DOG** — Things get "curiouser and curiouser" as Woody Allen, Jonathan Winters & Co. help explain to children all those vital question's parents are stumped by: How do they make chocolate? Ballpoint pens? Keys, combs, and pennies? (NBC)

Quickie Reviews

THE ACT OF THE HEART (Universal — GP) offers a subtle and disturbing, yet tender, exploration of the meaning of life and the commitment of one's heart and soul to living. Set in a hauntingly beautiful Montreal of today, the film stars Genevieve Bujold (director Paul Almond's wife) as a disturbed girl who falls gradually and unwillingly in love with a young priest she meets, played by Donald Sutherland. Both are fine in difficult and extremely sensitive roles; thanks largely to their work, the film gets as far as it does. (A-IV)

THE McMASTERS (Chevron-GP) is a strong but uneven film on racial tensions and human dignity, set in the Southwest just after the Civil War. Fine performances by Brock Peters and Burl Ives. (A-III)

TARZAN'S JUNGLE REBELLION (National General — G) with TV's Ron Ely as the Ape Man is a wild trek through the jungle to uncover some ancient ruins. Tarzan stops the bad guys (of course)! (A-I)

LOVERS AND OTHER STRANGERS (Cinerama — R) is a rather stagey and episodic comedy on the problems of married life today. Though making light of serious matters, the film is occasionally entertaining and offers food for thought to the perceptive adult. (A-IV)

References and symbols

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

For Gals who "Can't Resist" (a beautiful buy!)

Buick's OPEL 2-Door Sedan \$1776

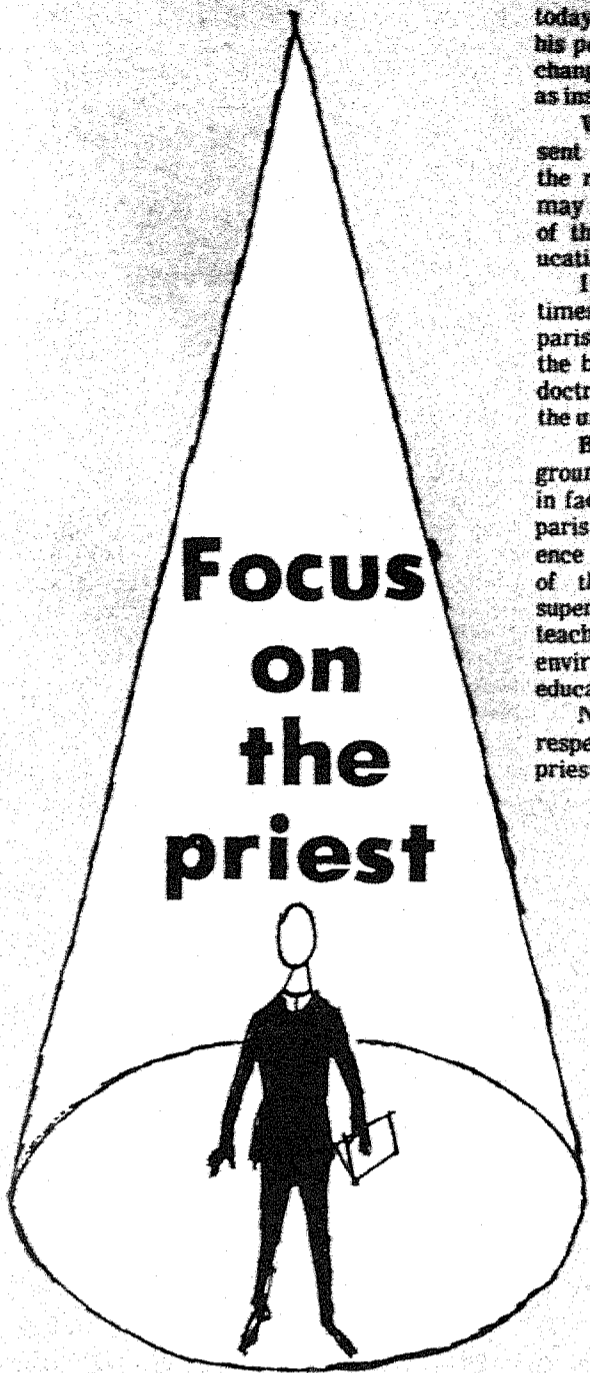
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Focus on the priest

Parish religious education

By FATHER CARL J. PFEIFER, S.J.

The person who has perhaps the most difficult role in parish religious education today is the parish priest. The difficulty of his position arises from the rapid, dramatic changes that are taking place outside as well as inside the Church.

What is required of priests in many present day parishes differs significantly from the requirements of just a decade ago. It may be helpful to reflect on several aspects of the priest's role in parish religious education.

In many parishes up until very recent times — and in some places yet today — the parish priest was more often than not one of the best educated persons in the parish. In doctrinal and moral matters he was usually the unique and unquestioned expert.

BY REASON of this educational background as well as his official position he was in fact the master religious educator in the parish. Respect for his opinions and obedience to his dictates was the normal response of the average parishioner. His actual superiority of knowledge about the Church's teaching was complemented by the cultural environment of respect for clergymen and educators.

Not only did the commonly expressed respect for persons in authority assist the priest in his role, but the uniformity of teach-

ing and practice within the Church was of particular help.

Priests then as now faced difficult situations in parish religious education, but in general the Church's teaching and practice was clearly defined. Within a stable and uniform Church the authority and role of the priest was relatively clear to everyone.

Because of his well-defined and generally accepted role, the priest could readily undertake a dominant position in parish religious education. It was not unusual that the priest taught children catechism, instructed converts, selected and trained teachers, chose the textbooks, scheduled classes, led adult discussion groups, and handled the finances in addition to preaching God's Word and administering the sacraments.

NATURALLY priests often asked for assistance in some aspects of the overall program, but it was quite clear that the priest was in charge and responsible for planning and implementing the full scope of religious education in the parish.

Today the culture is changing, theology is developing, and as a result the priest's role is much more ambiguous. In a large number of parishes there are dozens of men and women with far greater educational background and experience than the priest.

Even in specifically doctrinal and moral realms of Church-teaching many parishioners have far more up-to-date training than their parish priest. Other members of the parish are highly skilled in communications, management, finances, and education.

The world in which the parishioners live is infinitely more complex and confusing, and there is a new pluralism in the experience and understanding of the Church.

There are legitimate differences as to how Catholics worship, how they view major moral issues of our time, and even how they express authentic Catholic doctrine.

WITHIN this highly complex, mobile, pluralistic culture and Church the role of the priest is being rethought. An emerging understanding of the priest's role places emphasis on the biblical insight that the priest, like Christ, is basically to be the servant of the community (Lk. 22:27; Mk 9:35; 10:43).

More specifically the priest is ordained

to serve the unity of the parish community. He has the particular gift and task of community leadership.

St. Paul, like Vatican II, recognized that the whole Church shares in the one Priesthood of Christ, but that various members of the Church participate in that Priesthood in different ways.

There are many gifts or charisms within any Church community, but all of them are given by the Holy Spirit for the service of the whole Body (Rom 12:4; 1 Cor 7:7, 12:4).

One such gift is that of administrative leadership (1 Cor 12:2) which involves not the taking over of all other charisms but is responsible for freeing and coordinating all the various gifts. This is the gift and role of the ordained parish priest.

WHAT this means in practical terms is that the priest's leadership role as serving the unity of the parish involves recognizing the fact that his parishioners have various abilities that are gifts of God for the service of others.

Some are expert teachers and experienced in communications arts, others have various creative talents, some have managerial skills, all have their unique experience of and insight into the meaning of being a Christian in the contemporary world.

Instead of assuming responsibility for performing all these functions himself, the priest's role is to coordinate and integrate the various gifts found in his parishioners.

His leadership role of serving unity in parish religious education naturally includes the priest's liturgical, sacramental ministry. It does not reduce his authority within the parish community but implies a new manner of exercising the legitimate authority he has in the "ministry of the World."

Few priests have been trained for the delicate demands of this new "job description." Few parishioners have grown up with this understanding of the priest's role.

The priest can only discover and exercise his role of leadership in serving parish unity in an environment of trust and understanding. In other words, the community is as responsible as the individual priest for helping him learn how to effectively exercise his leadership role in today's changing Church.

KNOW YOUR FAITH

Adult education

By LAWRENCE LOSONCY

Lawrence Losoncy is Director of the Adult Division of the Department of Education, United States Catholic Conference.

A new trend becoming increasingly evident in parish religious education programs is the great emphasis on adult education. In many parishes today it is not uncommon to see programs for parental involvement in the religious education programs. This takes many forms, such as preparing children for first reception of the sacraments, sex education, parish and liturgical involvement.

While there are areas which are common to most programs, the most noticeable aspect of adult religious education today is the wide variety of parish programs. As a result adult religious education varies widely and reflects the individual character and identity of each parish.

The Holy Family Program in the Diocese of St. Paul-Minneapolis is one example. This parish started a program preparing their own children for First Confession and First Communion at least 10 years ago.

SINCE that time, nearly 100 parishes have started their own sacramental reception program similar to the Holy Family program, but tailored to their particular parish.

Individuality has reached the point that many parishes have written their own material, designed their own content area, and provided their own teacher training programs.

The adaptation and individualization factor has become so important that it has now achieved a professional status. For example, in St. Paul, Minn., Burt Benson serves as a consultant-educator assisting parishes devising their own approaches to religious education.

Parish sex education and liturgical education programs also vary, as do parish councils. The individual character of each parish today demands that they have different approaches to their education needs and different forms of liturgical worship.

Since Vatican II, many lay people have recognized the need to form a true com-

munity parish with its own individual character. Such parishes are testimonials to the fact that people understand differently, and that religious education involves as much learning and insight as it does teaching.

While the early concern with Adult education was primarily religious education it was only after Vatican II that religious education broadened quickly to include parish councils, family life and the parental role to any great degree.

Now the movement is broadening even more to include human relations, cultural and artistic expression, social action, and a wide variety of special interests. These special interest programs assume various forms.

A PARISH in Brooklyn recently ran a program designed to orientate parents to the problems and realities of drug use in their parish. A parish priest in Michigan spends all morning and most of the evening having coffee with the mothers in the morning and the fathers in the evening.

Confined to his rectory because of ill health, he has reached thousands of adults in a consistent, calm, open-agenda approach that has transformed the people of his parish into socially-concerned Christians, whose liturgy reflects their new sense of mission and identity.

There are no magic formulas for a successful adult religion program, but there are some things to remember. From the experience of those who have successful adult education programs in their parishes, some basic guidelines may be set forth:

1. Adapt: Each program is going to be different, depending on parish needs and resources. Do not slavishly copy another parish's "success story". Be open to the needs of your own people.

2. Be thorough and brief. Keep your offerings "short and sweet"; adults learn quickly.

3. Variety: Offer options in your program; no one learns the same way.

4. Involve as many as possible in both the planning and evaluation of adult education. An overlooked aspect of adult education today is evaluation. It is more honest and to the point if it is done anonymously, but it



In former days, people were sometimes obliged to learn the hard way. Today, however, the proliferation of parish adult education programs makes it easier for a person to learn.

ought to be done in one way or another as a permanent, consistent aspect of the program and of each course or session.

5. Don't measure success in quantity but in quality. A core group of educated adults is a realistic goal for a first attempt at adult education. Such diverse dioceses as Denver, Grand Rapids, Richmond, Baltimore, Boston, and Brownsville, Texas, are finding out what it means to have a core group of educated adults. Lansing, Michigan, has made the core group practically the keystone of all further development.

6. Use your resources. The resources available to parishes today are nearly without limit. They include TV in addition to a wealth of published and audio-visual resources.

7. Make provisions for special needs within your parish. The elderly, the shut-ins, the handicapped, the retarded, all need special concern. Those with special interests or needs, such as the migrant workers, minority groups, and the poor should have special consideration.

Parish programs cannot be all of one kind, because people are not of one kind. Adult education needs to be in the service of all who need it, but especially in the service of those who want it most. There is a great revival of Christian concern traveling this land today, a revival which includes adult religion education. What it means for us and for the future remains to be seen. But we can be sure that something good will come of it.

Peter, Paul and apostolic collegiality

By FATHER WALTER M. ABBOTT, S.J.

Catholic commentators generally hold that the "Council" of Jerusalem (Chapter 15 of the Acts of the Apostles) recognized and proclaimed what Paul would teach extensively in his letters to the Romans and Galatians: the Mosaic Law was abrogated; justification is by faith and not by works of the Law; salvation is through Christ.

When the Second Vatican Council was being prepared, I remember some scholars published articles holding that these items of the faith were declared by Peter in his speech at the "Council" to have been divinely revealed, and therefore Chapter 15 of Acts witnessed to the primacy of Peter, the infallible magisterium, and conciliar decrees, both doctrinal and disciplinary.

The meeting at Jerusalem with Peter presiding, they said, thus stood as a model for future Ecumenical Councils. Some pointed out that the meeting of the Apostles was characterized by freedom of speech, justice, and charity. They must have been pleased when Vatican II proved to be endowed with the same qualities.

MANY Protestants hold that Peter did not preside over the "Council" because he had ceased to be head of the Church and was head only of the mission to the Jews, as Paul was head of the mission to the Gentiles. For this they lean heavily on Chapter 2 of Paul's Epistle to the Galatians, which I would like you to read now, although we will discuss the whole epistle later. They argue from Acts 15

Adult religious education series

KNOW YOUR FAITH

and Galatians 2 that James had taken Peter's place as head of the Church.

Whatever you hold on the leadership of the "Council," I think your study will have shown you that it was Paul who provoked the "Council" of Jerusalem. As you can see from the beginning of Chapter 15, it was what Paul and Barnabas did at Antioch that triggered developments leading to the calling of the "Council."

Paul and Barnabas were making converts and not requiring them to accept circumcision. Visitors from Judea began to circulate in Antioch and to teach that there was no salvation without circumcision "as the Law of Moses requires."

Fierce argument ensued. The result was a decision to appeal the matter to the Apostles and elders in Jerusalem. Paul's victory at the "Council" certainly enhanced his prestige in the Church.

IN THE Acts of the Apostles, Paul's speeches are listed and to Paul's speeches as to

Peter's. After the "Council" Paul becomes the dominant person of the book. His speeches in those later chapters underline the divine commission given to him.

I think they will lead you to regard him as on a par with the twelve, or nearly so. Isn't that what you find Paul saying in Chapter 2 of the Epistle to the Galatians?

Luke makes no mention in Acts of Paul's run-in with Peter at Antioch, which is described in Galatians 2. On that occasion Paul saw a menace of a return to the situation as it was before the "Council." He rebuked Peter, who had allowed himself to be influenced for a time by a troupe of reactionary Christians who still clung to their Jewish customs.

However, it was a temporary and minor matter. Peter had been eating with Gentiles, contrary to Jewish law, but when visitors came to Antioch from Jerusalem he did not continue to do so.

Peter was in the wrong on that occasion and obviously got back on the right track after admitting it. In the main details of the message they daily preached Peter and Paul were completely at one. You will have noticed in the Acts of the Apostles how careful Paul was to maintain contact with Jerusalem, where the Apostles were.

IT IS AN interesting fact that in the four apologetic discourses Paul gives in the later chapters of Acts he defends not the mission to the Gentiles, nor the Christian community, nor the gospel, but himself.

Some say that Luke, the author of Acts, saw the question at stake as the personal position of Paul in relation both to Judaism and to the early Christian Church.

They argue that Luke was tussling with the objection that if the largest part of the Christian community owed its origins to a Jewish apostate then the Church was not the renewed Israel and had no right to claim the salvation promised to Israel.

They say Luke wanted to defend the orthodoxy of Paul because he was writing for Christian readers who were being displaced from their Jewish environment because of charges against Paul.

When you read Acts 21:17-26 you will see how Paul went along with an idea of James and the elders to help his public image among Christians who were still observing the Jewish laws. Some of you, I suspect, will wish, when you read the passage, that Peter had been there to tell them all off, James and the elders as well as Paul.

The Wisdom books

By MSGR. JOSIAH G. CHATHAM

The next grouping of books, in Catholic editions of the Bible, is called the Wisdom Books, or the sapiential books.

The seven Wisdom Books usually occur in the following order: Job, Psalms, Proverbs (of Solomon), Ecclesiastes (Qoheleth), Song of Songs (Canticle of Canticles or Song of Solomon), Wisdom (of Solomon), Ecclesiasticus (Sirach, or Wisdom of Sirach). Wisdom and Ecclesiasticus are not in the Hebrew canon which lists the other books among "the Writings."

The literary model for wisdom literature is found in the ancient royal court of Egypt. It consisted of instructions about life and conduct, handed down from teacher to student as part of courtly education.

Solomon was greatly influenced by Egyptian ideals and this helps explain why most of the Wisdom Books are attributed to Solomon, the prototype of wise men.

THE Wisdom Books of the Bible reflect the insights which were handed down within the Jewish family from generation to generation. One is impressed with the earthiness of the general approach in which "the good life" serves as a common denominator between observance of the law and the pursuit of wisdom.

In the wide-ranging collections of moral maxims, an overall divine order can be seen guiding the sayings of the wise men.

Job, Psalms and the Song of Songs are really three distinctive literary types.

The Book of Job may have been written during the exile or in the period shortly after the return. It is a poetic dialogue in the setting of a prose-narrative. It expounds a theology of suffering in the life of the just man, framed and phrased in terms of literary genius.

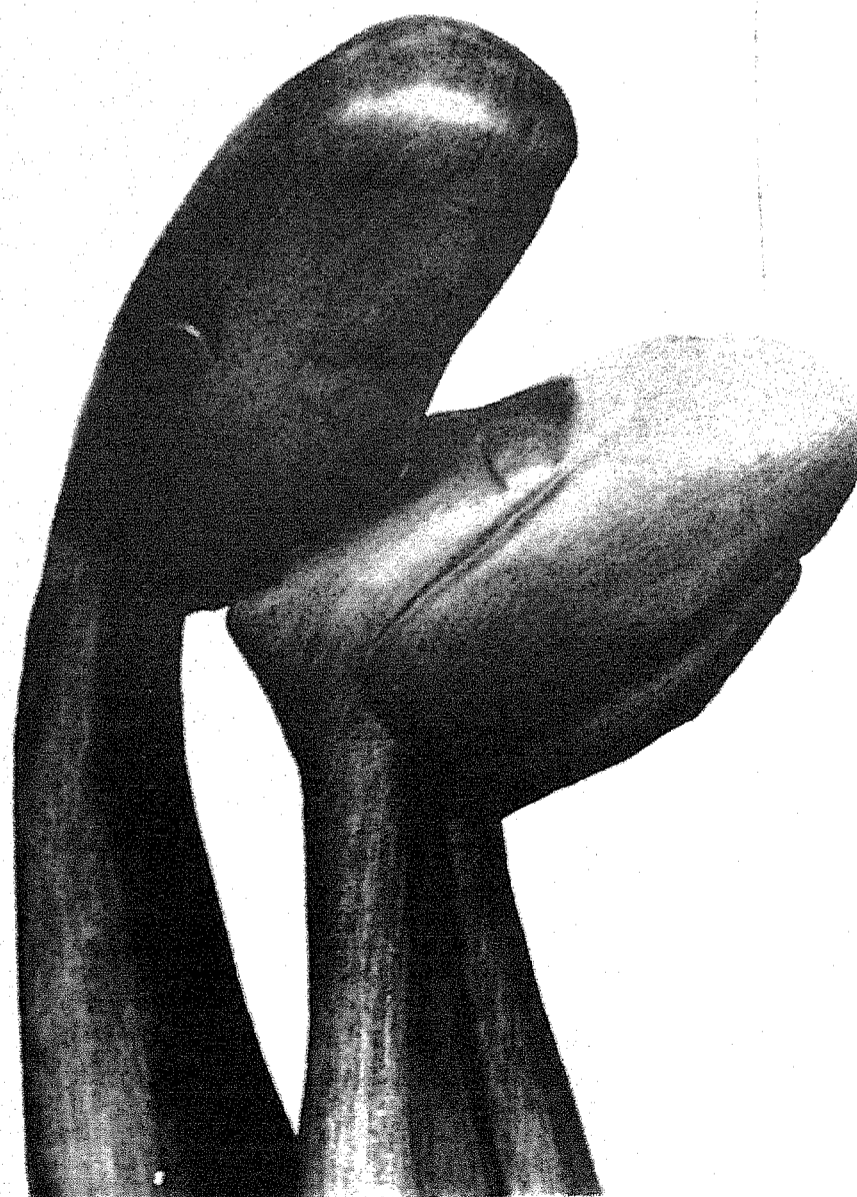
The over-simplified theological position that all suffering in the life of man is the work of God's retributive justice, gives way, in this book, to the element of mystery, present in suffering. Job is the Old Testament presentation of the "theology of Gethsemane."

The 150 Psalms which make up the Book of Psalms were composed over a period of 800-900 years. When they are called the "Psalms of David" it is in a sense similar to that in which the Pentateuch is ascribed to Moses and the Wisdom Books to Solomon. Many of the Psalms bear a title such as "to the choir master, Psalm of David." The titles are not part of the inspired text. In many instances, they remain a mystery to scholars.

THE psalms have a cultic orientation. They were songs which were probably created by temple singers who entered into the life situation of the king, cultic leader or worshipers for whom they composed.

About 35 are "hymns of praise," 43 are

An adult guide for the 1970's



The Song of Songs is a group of songs of love between a man and woman. Human love is a type of the love of Yahweh for his people. The love songs are arranged as a dialogue. Engaged couples and husbands and wives could read the dialogue to each other, recalling that their love for each other is precious in the eyes of God and can be a means of growth in holiness.

"psalms of lament," about 13 are "thanksgiving psalms," about 10 are "wisdom psalms," in the sense that they share characteristics of wisdom literature.

Two other groups are the "liturgy

psalms" and the "historical psalms." Some also give special grouping to "enthronement psalms."

The psalms, composed over a period of hundreds of years, give a panoramic view of

Old Testament doctrine and experience. They run the full scale of personal attitudes and feeling towards God. The sentiments expressed in the psalms contain the material of undying poetry and prayer, though this is not always captured in translation.

Those who use the Psalms as prayer should study an up-to-date commentary, such as that of Father Roland Murphy in the Jerome Biblical Commentary. They should select a translation which sings and prays with the reader, and strive constantly to keep the mind and heart open to the Spirit.

Proverbs is the earliest of the Wisdom Books. In its present form, the book probably dates from the fifth century. Wisdom offers men salvation and happiness here and now. The Israelite sage of this period did not yet have a clear idea of life after death. God's revelation was a gradual on-going process.

THE Book of Ecclesiastes was written between 500 and 150 B.C. The word "ecclesiastes" has been translated as meaning the "preacher" or "leader of the assembly," whose pen name was "Qoheleth." The book brings together wisdom sayings on a wide variety of subjects. A certain cynicism and pessimism resolve in a philosophy which might be summed up in the expression "thank God for little favors and enjoy the simple things of life."

The Song of Songs was probably written after the exile. It is a group of songs of love between a man and woman. Human love is a type of the love of Yahweh for his people. The love songs are arranged as a dialogue. Engaged couples and husbands and wives could read the dialogue to each other, recalling that their love for each other is precious in the eyes of God and can be a means of growth in holiness.

The Book of Wisdom, though attributed to Solomon, was written in Greek and was the last of the Old Testament books. The doctrine of immortality had not received explicit formulation in the earlier Old Testament books.

Development in this direction is characteristic of the Wisdom Books, for example, Psalms 49 and 73. The author of Wisdom uses Greek understanding of a real distinction between body and soul which was foreign to Hebrew thought. God's wisdom is personified, thus opening the way to Saint Paul's treatment of Christ as the "wisdom of the Father."

Ecclesiasticus was written by a certain "ben Sira," or Sirach, around the year 180 B.C. The book was a defense of the religious and cultural heritage of the Jews. Sirach wished to show that Jewish wisdom did not take second place to the wisdom of the Greeks. It contains many quotable maxims.

Communion under both Forms?

By FATHER B. SHEERIN

A Catholic layman recently remarked to me. "We need to have given the Catholic people a thorough grounding in the non-essentials." The remark was provoked by a discussion of Catholic protests against receiving Communion under both species.



FATHER SHEERIN

The new instruction from the Congregation for Divine Worship granting National Bishops Conferences greater authority to permit Communion under both species has aroused some acid criticism in some Catholic circles. The drift of the criticism seems to be that this is just another "heretical" concession to the Protestants.

THE PRACTICE of receiving Communion only under the form of bread is not a practice that has any real relevance to essential Eucharistic teaching. It makes no

essential difference whether one receives under one or both forms, but apparently some feel this new Roman instruction is just one more evidence of Catholic surrender to Protestantism. As a matter of fact, the instruction explicitly says that the permission has been expanded by Rome "in order that the fullness of the sign in the Eucharistic banquet may be seen more clearly by the faithful."

Why is it that we tend to become more interested in how certain sacraments are performed than in the essentials of the sacraments? A good example is the use of Latin in the Mass. A certain bishop some years ago said that the quickest way to

Sum and Substance

destroy the Catholic Church is to take Latin out of the Mass. He was coming very close to saying that Latin is essential to the sacrament, and I daresay there are Catholics who would agree. The assumption seems to be that Our Lord spoke in majestic Latin tones at the Last Supper. Perhaps some may even feel that Mass without priestly vestments would not really be a Mass at all.

HOW DOES it happen that we miss the forest for the trees, that is, that we mistake the external details of a religious practice for the inner essence of the sacred practice itself? Is it because we learn by doing, as Dewey used to say, and the first thing we learn is the manner of doing something?

I think it is rather a question of the emphasis given by teachers and preachers and parents to a religious practice. A case in point is the rosary. There are many Catholics who act as though the rosary is (or was) essential to Catholic and Christian faith. It is and has been a helpful form of prayer and has a glorious history but that of course does not make it an essential of the faith.

AGAIN, we were trained as children to receive Communion on the tongue. So much attention was given to this manner of receiving when we were being prepared for first Communion that we came to think of this way of receiving as the only right way. Actually reception by hand is more traditional but some Catholics squirm at the very thought of receiving Communion in the hand.

One of the main reasons why we exaggerated the importance of certain practices was that the Church, for various reasons, restricted Catholics to a particular practice

at the time of the Reformation. The idea was to distinguish Catholic practice from the practices of the Reformers. Protestants received under both forms so Catholics received only under one form — that of bread.

Unfortunately, in trying to be different from the Protestants, we began to neglect practices and doctrines we had in common with them. The most unhappy example of this was Catholic neglect of the Scriptures. Almost never did Catholics read the Scriptures in some countries, and the excuse probably was that the catechism would be a good substitute for the actual reading of the inspired writings.

Now the Church is in a state of crisis. The phrase is that the Church is being shaken to its foundations. This may be all to the good. We may be able to shake loose some of the practices that were serviceable at one time but are now irrelevant or inappropriate. It is desirable that we have variety in non-essentials — the more the better — but it is also quite imperative that we give up the non-essentials as soon as we find ourselves coming to think of them as essential. To get back to the essentials is to return to the sources of true faith.

'Political center'--where the action is!

(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.)

Richard M. Scammon and Ben J. Wattenberg have written a remarkably readable book about psephology, ("The Real Majority," Coward-McCann). Psephology, a new word for my vocabulary, is the study of the behavior of voters at the polls. The time span covered in this book is the decade of the '60's and what will probably be happening well into the 1970's.

THE AUTHORS, urbane and competent men, cut through much of the rhetoric of recent years about who are the key voters in the United States. In an era when left and right-wing ideologies seem to make the most noise, Scammon and

Wattenberg remind us that the broad political center is where the action is.

The real majority middle voter is a 47-year-old housewife from the outskirts of Dayton, Ohio, whose husband is a machinist. She and her peers choose Presidents and lesser leaders. They shape the men they elect by their preferences and thereby they shape the policies of the nation. No matter how "good and clean" a man may be, he will be a political leader only if he wins elections.

What are the interests of Mrs. Middle Voter and her husband as they go to the polls? The authors of "The Real Majority" give a carefully documented reply:

"TO KNOW that the lady in Dayton is afraid to walk the streets alone at night, to know that she has a mixed view about blacks and civil rights because before moving to the suburbs she lived in a neighborhood that became all black, to

of adopting a temporary policy of "benign neglect" toward the poor and minorities. If we are guilty of not ministering to the "whole man" of the Mr. and Mrs. Middle Church member — and I think we are — the Church still has a primary responsibility to the poor and the dispossessed according to the priorities of our Founder.

Bishops, pastors, Church bureaucrats, interested laymen need to develop carefully planned strategies at the local Church level to form a social justice policy and enlist the apostolic interest of Mr. and Mrs. Middle Church member. just as the political leaders must do according to Scammon's analysis. This is a lot more complicated process than appointing a couple of expendable young priests and Sisters to do "inner city work," whatever that might mean today.

AS LONG as chanceries and personnel boards treat the active ministry for social justice as a special adjunct of Catholic Charities, or among the exotica of diocesan appointments along with chaplains of Boy and Girl Scouts, Church members by and large will remain at least passive opponents of social change.

Statements and directives of national bodies and preachers of local leaders do not "cut it" down where the people are. If you want to get something done in the United States, you train your precinct leaders and get them out into the neighborhoods. You don't want them to be social case workers or playing at OEO.

Good local missionaries are needed to train a cadre of interested people within parish and diocese. Only by God's grace and a long hard process will Mr. and Mrs. Middle Church member come to understand that corresponding to the inputs in their lives of liturgy and pastoral support must be the outputs of effective human service and community building.

Spain-Vatican talks are slow

MADRID — (NC) — Contrary to the recent flood of rumors, Spain and the Holy See will not reform their 1953 concordat this year, a source at the papal nunciature has confided.

The source, who said he wanted to remain anonymous, reported that negotiations are progressing very slowly and that there are "many obstacles."

"The point which requires the most study," he said, is the provision that now gives the government a say in the appointment of bishops.

BELOW OLYMPUS By Interlandi



"Heavens — I thought oil slicks were only for public beaches!"

Anglican may attend canonization ceremony

ROME — (RNS) — Anglican Archbishop Michael Ramsey of Canterbury almost certainly will be represented at canonization ceremonies for 40 English and Welsh martyrs set for Oct. 25 in St. Peter's Basilica, according to reports here.

Dr. Henry Smythe, head of the Anglican Center in Rome, told newsmen he thought the archbishop would wish to be represented at the ceremonies "as a mark of goodwill toward the Roman Catholic Church."

When the proposal to canonize the martyrs, slain during persecution of Catholics in the 17th and 18th Centuries, was first made public, controversy erupted in Britain.

Some Anglican leaders expressed fear that it would create bad feelings and wound Anglican-Catholic dialogue. Archbishop Ramsey said at the time that he was "increasingly convinced that the canonization would be harmful to the ecumenical cause in England."

Pope Paul VI, however, later said it was not his intention to renew sorrows or to raise "mutual contumely and accusation." On the contrary, he professed to see in the canonization an "outstanding opportunity" for Anglicans and Catholics "humbly to admit their errors," and likewise thank God for the chance to make progress "in the restoration of Christian unity."

The Yardstick

know that her brother-in-law is a policeman, to know that she does not have the money to move if her new neighborhood deteriorates, to know that she is deeply distressed that her son is going to a community college where LSD was found on the campus — to know all this is the beginning of contemporary political wisdom."

What should this valuable information mean to those of us who are interested in clarifying the Church's responsibility to support needed social change in contemporary American society?

We should be critical of anyone easily committing the Church to the leading edge of social reform. Most of the "active" Catholic Church — be they Bishops, pastors, or lay people — are peers of Mrs. Middle Voter with the same fears and hopes. To develop a domestic policy for the U.S. Catholic Church to support serious efforts to overcome discrimination based on the fear of racial and minority groups will require a re-education at all levels as to the meaning and mission in Church circles, and to imply that such a reorganization of Church priorities will be easily or quickly effected is dangerously dishonest.

In wooing Mr. and Mrs. Middle-Voter-Church-member to support necessary domestic social reform, contemporary Church "missionaries" should not even give the impression



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A text for use in Confraternity of Christian Doctrine classes is being published by the Daughters of St. Paul. Pictured here with Bishop McNulty, who has given approval to the book, are Sister Mary Antoinette, center, and Sister Mary Philomena.

Reprint from Magnificat, Diocese of Buffalo.

Sisters' Catechetical Text One Of Those Eligible in Diocese

ONE OF SEVERAL TEXTS being distributed for use in the Diocesan Confraternity of Christian Doctrine programmed in the Catholic elementary and high school programs this coming school year includes the works of the Daughters of St. Paul.

The order specializes in the print and broadcast media and locally owns and operates the St. Paul Book and Film Center, 525 Main St., Buffalo, N.Y.

Msgr. Leo E. Hammerl,

superintendent of Catholic Schools and Rev. Thomas J. Beasley, director of the Confraternity of Christian Doctrine program, have heartily endorsed these texts for religious instructions for our children," Bishop McNulty said.

"I am pleased to give approval to their official commendation and I commend the good Daughters of St. Paul for their zeal in providing us with worthwhile religious texts for our schools and CCD classes."

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The boastful attitude the Pharisee does not imply that he is sinless; rather, shows the sentiment of a man who refuses to acknowledge his guilt, who does not recognize his failings and who ludes himself by thinking that by comparing himself with the lowly Publican, he will be justified.

HOW OFTEN do people perform this psychological trick? — they find great relief in analyzing the guilt of others, they delight in information and gossip about mistakes and failures of others, and even though they would not publicly compare themselves to these sinners in the secret of their hearts they feel justified, they thank the Lord that they are not like the rest of men, robbers, dishonest, adulterers.

These people are hard working, they care for their family, they respect law and authority, they contribute to the Sunday collection, they support worthwhile causes. They do not see the sickness in their heart, the lack of love, compassion and understanding for the underprivileged, for those who are so easily labeled as shiftless and irresponsible.

It is the present day Pharisee who would not want to be contaminated by contact with the black community; who would denounce as the lawless element anyone who attempts to struggle for greater racial justice, anyone who is involved in upholding the rights of the poor, anyone who participates in the painful, necessary process of social change.

The Pharisee needs a perpetual scapegoat; he can only subsist in his righteousness if he can constantly compare himself to the lowly sinner. He can exalt himself and forget about his own sinfulness only if he keeps in mind how nasty and criminal his brother really is.

PEOPLE are so avid of gossip, so eager to gather detailed information about the bad conduct of others for the simple reason that it gives them an immediate inner jolt; it provokes an immediate secret response in their heart: "Thank God, we are not like those wretched people!"

The guilt of others makes them feel good and buries their own guilt deeper and deeper. "But," said the Lord, "everyone who exalts himself shall be humbled." No matter through what subtle process

We all are at one time or another spiritual cripples in need of the healing touch of Christ.

What then can prevent us from acknowledging our sins, of asking pardon? A false sense of pride, maybe; a fear of feeling the sting of humiliation; the fear of coming to grips with reality, of seeing oneself in the light of truth, that is, not noble, generous, heroic, as we had imagined, but weak, foolish, thoughtless, wounded.

To see ourselves as we truly are would be unbearable pain if the remedy was not at hand; to keep on striking one's own breast and considering one's own guilt would be dangerously destructive... but as soon as we go to the Lord with sorrow in our heart, with the sincere regret of having displeased Him, of having worked against His justice and His truth, we meet the Lord's healing mercy. He who is Love forgives and forgets; the word "forgets" is merely used only to emphasize the

poor, weak, incapable sinner should not, however, paralyze us into discouragement or throw us into despair; for the remedy is at hand; the Lord of Love is ready to meet us, to heal us, to send us home justified, if only we come to Him and say, "Lord, be merciful to me the sinner."

Urge Nobel prize for archbishop

BRUSSELS — (RNS) — Another voice has been added to the mounting chorus of endorsements of Brazil's Roman Catholic Archbishop Helder Pessoa Camara for the 1970 Nobel Peace Prize.

The latest nominator is the Belgian Bishops' Conference. Its president, Leo Joseph Cardinal Suenens, has sent the following telegram to the Nobel Institute in Oslo:

"The Belgian Episcopal Conference warmly supports the candidacy of Archbishop Helder Pessoa Camara of Olinde and Recife for the Nobel Peace Prize for 1970."

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China imprisonment 'privilege,' he says

OSSINING, N.Y. — (NC) — Speaking to a capacity crowd of Maryknollers assembled here in his honor, Bishop James E. Walsh called his experiences in China — including 12 years in a communist prison — a privilege.

In a voice which faltered at first but became stronger and animated, the 79-year-old prelate addressed about 900 priests. Religious and laymen associated with the order during a special day of thanksgiving at Maryknoll headquarters.

"I thank God for giving me what I call a privilege," Bishop Walsh said during the thanksgiving Mass he celebrated with 184 other Maryknoll priests. He added that it was a "privilege to stay with my people in China in their troubled time."

REFERRING to his imprisonment, the veteran missionary said it was an even greater privilege "to share in my slight little degree in the hardship . . . in the cause of Him who took our sins upon Himself and suffered so much for me and for all men."

A missionary in China for 40 years, Bishop Walsh was executive secretary of the Catholic Central Bureau in Shanghai — an office which

coordinated all Catholic missionary, cultural, welfare and educational activities in China.

The bureau was closed in 1956, and the Red Chinese jailed Bishop Walsh on charges of espionage in 1958. Although sentenced to 20 years imprisonment, he was released early — July 8 — due to old age and poor health.

The bishop thanked Maryknollers from all over the U.S. — who jammed Mary Queen of Apostles Chapel during the day of thanksgiving — for their prayers.

"They gave me a feeling of security and consolation all through the 12 years I was in captivity," he said.

Father John J. McCormack, Maryknoll superior general who gave the homily, said the order welcomed Bishop Walsh "in the very way the early Christian community received Peter on his release from prison and Paul from his hazardous journey."

THE aging bishop has not left Maryknoll headquarters since arriving in the U.S. on Aug. 31, spending most of his time resting and regaining his strength. He came here after a brief visit to Rome where he had a tearful meeting with Pope Paul VI.

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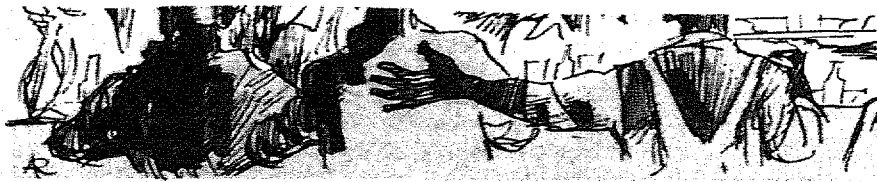
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(The small communities that characterize development of the rural U.S. are communiti geographical sense of the word. In this st Huber — the product of a small town — loc ethnic community within a large geograph political subdivision called Miami.)

The spirit of the sr peeks up in big city

If somebody hadn't told you about it, you probably would walk right on past. There's not much written on the front of Two Chicks Cafe except the sign OPEN, and as you approach the boarded front you wonder if perhaps that isn't a mistake.

Once inside a few minutes, this customer was reminded of the smallness, friendliness, good home cooking and low prices that characterize restaurants in every little farming community in his native middle west. The greatest similarity was that unlike the process at Howard Johnson's or the \$5 restaurant, this meal was a family affair just like those at eating places across the great plains.

The only difference is that at Two Chicks you get into the family not by being a farmer or local merchant — you enter the family by being black.

Two Chicks Cafe is at 4635 NW 27th Ave. in the all-black area of northwest Miami. All of the four customers while I was there were black and it is owned by Negro sisters, Mrs. Dorrie Williams and Mrs. Ruby Lilly.

"We cater to the working man," said Mrs. Williams. "We have customers who have eaten with us every day over the past seven years."

THE FRIENDLINESS and intensity of conversation between owners and customers shows the many years that some of them have known each other.

If a conversation is not completed at the end of the meal, there seems to be the feeling that it can be continued the next day anyway, as is always the case in in mid-America. The light side of the conversation in rural American cafes could be expected to be the local basketball team, but in this black inner-city cafe it is not that easy to generalize. When it comes to serious conversation, however, there is a usual subject (Model City) just as there is a usual subject in rural areas, the price of corn or hogs or whatever the local crop happens to be.

"What did you think of the last Model City meeting?" a customer asked his waitress.

"THEY DO the same thing at every one of those meetings," she said. "It's all talk and no action."

Mrs. Williams estimates they serve from 25 to 30 meals in their average day, which runs from 7 a.m. to 7 p.m. Meats on the menu included stew beef, pork chops, liver, and chicken, with all the meals priced from 90c to \$1.25 and including two vegetables and bread or cornbread. After eating my meal, I concluded the two neighborhood people who recommended the Two Chicks Cafe had a good basis for their recommendation.

The analogy with "Mom's Home Style Cafe" carried further. The 10 or 12 stools and one table were plain, almost drab, but they were clean, as if to tell the modern chain restaurant: "We sell good food — if you want fancy furniture and pictures on the walls, go to a museum."

AS THE only white in the place, I failed to become part of the "family" at the Two Chicks Cafe, although I was made welcome in the "home-style manner" of rural America.

I was something like the salesman who after finishing

his business in his hometown of 1,200 would stop at the local restaurant before leaving town. He was welcome, he got a good meal, he usually got the same friendly country greetings everyone else in the "family" received, but no matter how many times he

family because his interests, his problems, his hopes were not those of the people occupying most of the stools and tables.

Perhaps one of the strongest characteristics of

restaurants were their stability, since very rarely did any natural or man-made force endanger a restaurant or their income, making it all the easier for the couple owning the local restaurant to always appear relaxed and friendly.

SAIGON — (UPI) — the last two years, the number of South Vietnamese Catholics has risen by more than 100,000 to 1,800,000 among a total population exceeding 16,500,000, it was announced here.



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THE NOW SET



Talent show

NORTH MIAMI — A talent show, staged by members of St. James CYO, will be held at 7:30 p.m., Saturday, Sept. 19, in the parish hall, NW 131 St. and Fifth Ave.

Training day

LAKE WORTH — A Leadership Training Day sponsored by the East Coast Deanery of the CYO will be held Saturday, Sept. 26 at the Lake Worth American Legion Hall.

Further information may be obtained by calling 965-2542 or 842-7473.

A meeting of the deanery will follow.

To dine parents

HIALEAH — Immaculate Conception CYO will honor parents during a buffet supper on Sunday, Sept. 27 in the parish hall.

A discussion on CYO will follow.

MISS UNITED FUND of 1970, Ruth Kotte, received her crown and flowers from campaign chairman, Thomas C. Wasmuth. A daughter of Mrs. John A. Kotte, St. Rose of Lima parish, "Rickey" was graduated from her parish school, Notre Dame Academy and St. Mary's College, Notre Dame, before becoming an administrative assistant at Miami's First National Bank.

Plans for National Youth Week, which will be observed by young men and women throughout the nation Oct. 25 to Nov. 1, are underway in the Archdiocese of Miami as CYO members discuss a varied program of activities.

"World Hunger", theme of this year's observance, was

chosen because "youth of the United States are becoming more and more concerned about the fact there are hungry people everywhere and they realize their responsibility as Christians to come to the assistance of the needy." Father Walter Dockerill, Archdiocesan

Director of Youth Activities, emphasized.

DURING preliminary discussions on the observance in the 16 counties which comprise the Archdiocese of Miami, Bob Preziosi, CYO program director, pointed out that throughout the world people not only hunger for food but for "love and understanding — peace and freedom. All Christians," Preziosi said, "have a responsibility to satisfy the needs of these people."

Some 60 Catholic Youth Organizations active in parishes throughout South Florida will observe National Youth Week with thousands of members participating.

The possibility of a joint project with the Youth for Christ group led by Ted Place is under consideration, Father Dockerill said, and definite plans for the observance will be announced in future editions of The Voice.

Essay contest on constitution

"What the Constitution Means To Me" is the theme of an essay contest being sponsored for seventh and eighth grade students of St. Lawrence School, North Miami Beach.

A \$25 U.S. Savings Bond will be awarded by

the Home and School Committee of St. Lawrence Council of Catholic Women to the student submitting the most original essay in observance of U.S. Constitution Day.

The winner will be announced Monday, Sept. 21.

Start evening business courses

Evening courses for adults, specializing in business subjects, are in progress this year at Biscayne College.

Designed to meet requirements for Certified Public Accountant examinations, the courses may be taken for college credit or not.

Further information may be obtained by calling the ad-

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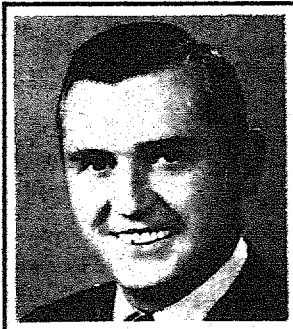
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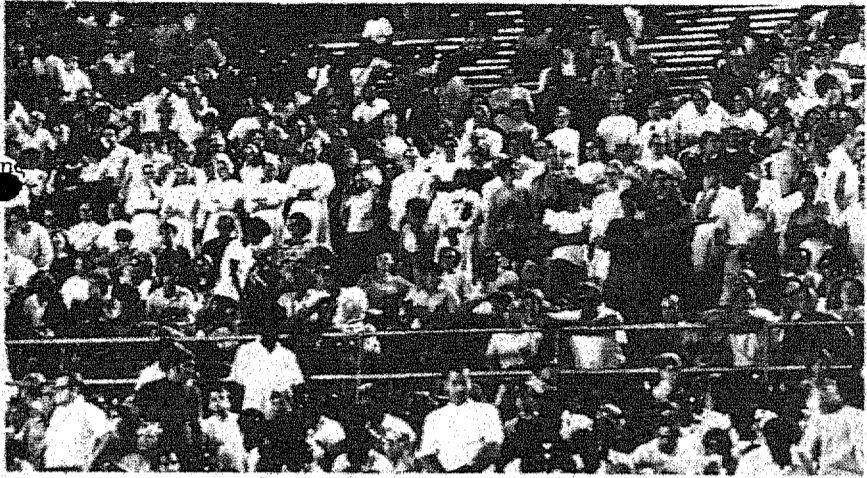
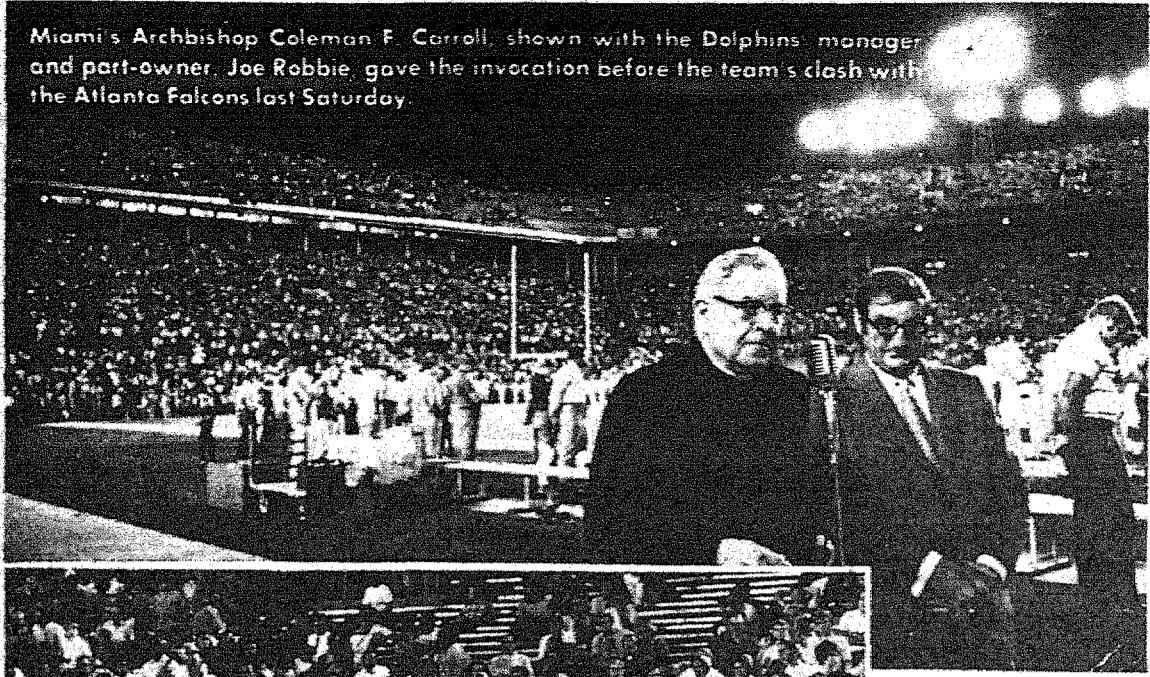
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Miami's Archbishop Coleman F. Carroll, shown with the Dolphins manager and part-owner, Joe Robbie, gave the invocation before the team's clash with the Atlanta Falcons last Saturday.



Some 50,000 football fans attended the Dolphins-Falcons game last Saturday in the Orange Bowl. Proceeds benefited the Archbishop's charities in South Florida.

High school teams lift lid off new grid season

SPORTS

By JACK HOUGHTLING

The high school football season starts officially this weekend for the archdiocese teams ... with Christopher Columbus High, the big school, headlining the slate of games by hosting Coral Park High.

Columbus, the archdiocese's lone Class AA squad, meets its neighborhood rival tonight at the Central Stadium with hopes of bettering its 6-3-1 mark of last season. The record tied the best-ever season for the Explorers.

In other action tonight, Msgr. Pace High faces St. Thomas at Plantation Field in Ft. Lauderdale. Other weekend games had Cardinal Newman High taking on Cardinal Gibbons Thursday night at the Boca Raton High School field

while Saturday night finds Archbishop Curley dueling with South Dade High at the Hialeah Stadium.

TWO other archdiocese squads, Chaminade and LaSalle, open their seasons next weekend.

Columbus will go into its season with a mixture of the good and the bad.

Coach Art Conner has 16 lettermen back from last season with most of the experience centered on the offensive unit. However, the bad part is that the big hole is at quarterback where Bill O'Malley, up from the junior varsity, must fill the vacancy created by the graduation of

three-year veteran Hal Thomas.

Despite a failure to score in the football jamboree two weeks ago, Conner isn't downhearted over the showing of O'Malley and his offensive team.

"We actually moved the ball well for the one quarter that O'Malley was in there, getting six first downs. We didn't throw much and I don't expect us to," he said. "We just want to have the kids get confidence in our running game."

THE Explorers do have an exceptional crew of runners with three performers back from last year who started at least part of last season, heading by the talented Jose Susi, Susi, 155, was named sophomore of the year in Dade County's high school ranks, despite his

CONTINUED ON PAGE 22

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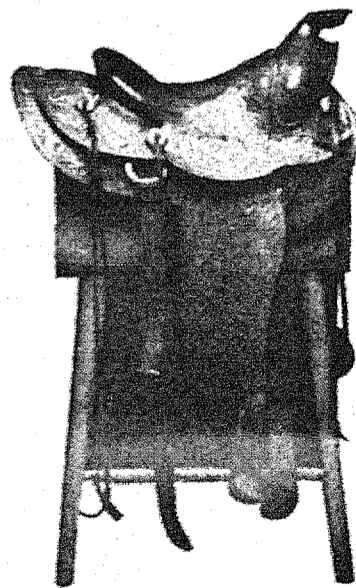
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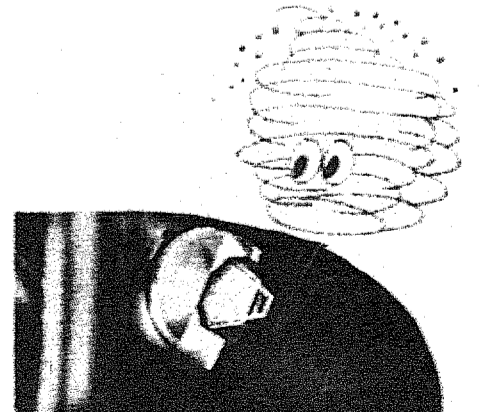
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to have their prob-

Cardinal Newman, a trio of
schools that have always
stressed power in their lineup
and have generally held their
own against bigger AA
schools.

The Royals will also face
the quickness and passing of
the likes of Msgr. Pace, St.
Thomas and Cardinal Gib-
bons.

ONLY a couple of breath-
ers appear on the slate. Mi-
ami Military, Pine Crest and
Dade Christian, to give the
team something to look for-
ward to.
Despite all the negatives,
the Royals may come up with
some joy in the person of Don
Novac, a 6-1, 170-pounder. Don

may be the quarterback that
Parsons has needed
desperately over the past few
seasons. Last year's crew
featured a rugged line but the
offense lacked the versatile
attack needed these days to
win.

Novac may solve all of
that, because Van does have
experience to go with him in
the backfield. Three of the six
returning lettermen are
backs.
He has Brian Perantoni,
5-10, 175, at fullback; and
halfbacks in Claudio Alvarez,
5-10, 180, and Eddie Blanco, 5-
9, 165. Alvarez is a real

speedster and his running
should keep the opposing
defenses honest.
Novac will also have a
couple of top prospects as
receivers in 5-6 Orlando Al-
varez and 6-0 Jose Lluhi. Both
are lightweights at 145 pounds
but can catch the ball.

The line is a big question
mark with almost all of the
key performers from last
year's sturdy unit gone.

However, the three
lettermen returnees have size
in tackles Mike Williams, 190,
and Pete Garavana, 210,
along with end Jim Burch, a
6-3, 190-pounder.

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couple of top prospects as
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Floridians' exhibition memorial to Piccolo

FORT LAUDERDALE —
The Floridians of the
American Basketball
Association and St. Thomas
Aquinas High School will
donate proceeds from the
Floridians' exhibition game
Sept. 29 at Aquinas to the
family of the late Brian
Piccolo.

Father Vincent J. Kelly,
Aquinas principal, made the
announcement at a press con-
ference Monday at the school
which Piccolo graduated
from in 1961.

Piccolo, 26, a running
back for the Chicago Bears,
died June 16 of lung cancer.
He is survived by his wife,
Joy, a former cheerleader at
Aquinas, and three daughters.

THE 8 p.m. game will be
against the Texas Chaparrals
and will be the Floridians'
exhibition opener.

Bo Litzinger, Aquinas
athletic director and Pic-
colo's coach at Aquinas, will
serve as game chairman.

"We hope to raise more
than \$6,000 for the family,"
Litzinger said, "even with the
limited seating in our gym."
Tickets are scaled at \$5 and
\$2.50 for students for the gym
which holds 1,500.

The Piccolo Benefit is the
second charitable event the
Floridians are staging during
the exhibition season. The
Ned Doyle Charity Classic,
Oct. 11-12 at the Miami Beach
Convention Hall, likewise will
take no expense money from
the proceeds and will match
Virginia, Carolina and

Louisiana in a tournament
with the Floridians.

"We're delighted that the
people of Broward County
will have an opportunity to
aid the Piccolo family,"
Father Kelly said. "We're
grateful that under the
arrangement, there should be
no expenses.

"When people purchase
tickets for the game," Father
Kelly added, "they are
contributing everything
directly to the Piccolo
family."

Tickets will be available
at the school, at three
Broward Sports Shops and at
several other sites to be an-
nounced.

Dr. Dan Arnold, a former
Aquinas teammate of
Piccolo's, is serving as ticket
chairman for Fort Lauder-
dale businesses.

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transfers and some highly-
regarded sophomores.
Last year's leaky defense
should be improved, just by

High school grid teams take field

comparative light weight at
fullback.

With Susi are two other
experienced players, Tom
Cox and Armando Paz as the
halfbacks. They're all quick,
though not big.

The offensive line has
proven talent in Bill Herald,
195, at center; guards in
Sparky Wade, 180, and Jeff
Gardner, 205; tackles Bob
Coury, 205, and Kevin
Kellerher, 200. Joe Vollmer,
who actually doubles as the
backup quarterback, and
John DeCoste, a defensive
back last year, will be at the
end spots.

Herald, a top contender
for all-city honors, is the key
man in the Explorers' line. "I
don't know if he's mean
enough to play major college
ball," explains Art, "but he
sure does a fine job for us."

Gardner, who lettered as
a soph last season, may not be
at his best for the season's
opener as he's had only a
week of practice due to a
fractured hand, but Conner is
expecting big things from the
rugged junior.

Defensively, the team is

Cochrane's favorite receiver.
Last year Joe caught 36 pas-
ses for 651 yards and four
TDs.

green but just enough top-
notch talent to pull it all to-
gether. Tom Thweat, 190, will
be the anchor man in the line
at middle guard and has let-
tered two straight seasons
while Jim Stevenson, 200, will
be at one of the tackle slots.
The two veterans will be
helped by Kevin Knicker-
bocher, 195, an offensive
tackle last year who has been
shifted to the defense, and
ends Ken Ricklick and Pat
Regan, who are light but can
do the job.

Conner has two returning
starters at the cornerback
spots in John Oakley and John
Manasa while the line-
backers, Bill Netter and Dave
Fleming, both saw lots of play
in reserve last year. Tom
Bezold, who is also a top of-
fensive halfback, will be at
one safety spot while Ken
Wright, up from the junior
varsity, is the likely starter at
the other.

Last year's Columbus
squad had 37 underclassmen
out of 52 players. It's their
turn to show what they
learned. The Explorers have
the experience . . . it's time
for them to produce.

Sister, Associate Vicar of Religious, honored

out that it can be a much
clearer and authentic image.

"It is only when we have
come to love and understand
deeply the meaning of the
Church that we can come to a
pure understanding and ap-
preciation of what we are in
the Church and for the
Church," Sister Mary Mullins
declared.

She called on the nuns to
consider very deeply that
each was personally called by

God's grace to serve Him in
this "prayerful way of wit-
ness to the Christian world,
recalling that the religious
life is the "very origin of the
Church because if we look
clearly at the Gospel we see
that the call by Christ came
to the Apostles - the forma-
tion of a group that was
closely associated with Him
and who were closely asso-
ciated with one another, gives
us the positive element for
the foundation of the Church
by Christ, Himself."

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Condena el Papa la Piratería Aérea

CASTELGANDOLFO — El Papa Paulo VI calificó el secuestro de aviones como un "bárbaro acto de piratería" que no debe repetirse jamás y envió representantes personales a interceder en su nombre por la liberación de los pasajeros cautivos en Jordán por guerrilleros palestinos.

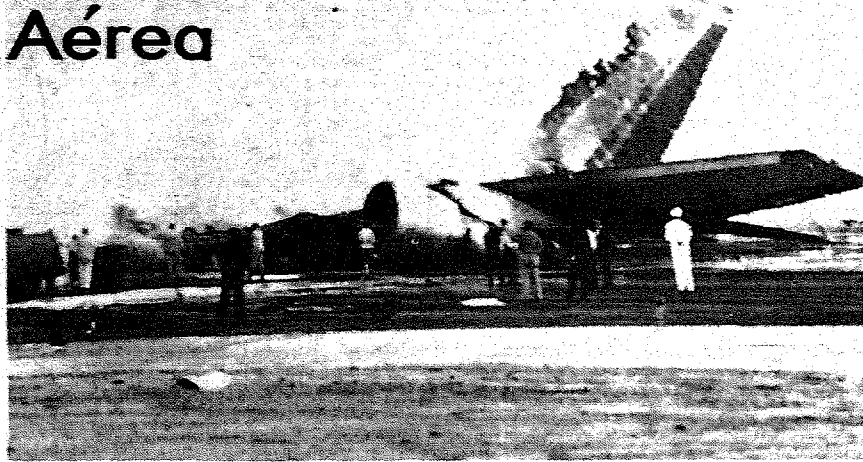
El Papa dijo que los secuestros de aviones dan pie a la posibilidad de grandes desastres. Añadió que el mundo condena estos brutales actos de piratería de la misma forma que condena el secuestro de personas inocentes, la tortura a prisioneros políticos y el tráfico clandestino y lucrativo de drogas.

El Presidente de Caritas Internacionales, Mons. Jean Rhodain partió hacia Amán como representante personal del Papa para interceder por la libertad de los secuestrados pasajeros y tripulantes de los aviones que recientemente fueron dinamitados.

Poco antes el diario oficial L'Osservatore Romano dijo que la piratería aérea está llevando al mundo a "bárbaras formas de absoluta fuerza y violencia."

Es simple "terrorismo" dijo el periódico, aunque sus promotores tratan de justificarlos con "supuestas razones idealistas."

En el momento en que el Papa pronunció sus palabras todavía quedaban unas cincuenta personas cautivas de los guerrilleros palestinos.



Los bomberos rodean los restos incendiados de uno de los inmensos jets 747 secuestrados y destruidos por guerrilleros palestinos en el aeropuerto de El Cairo, como parte de la ola de terrorismo aéreo que viene azotando al mundo desde hace varios años y que tiene sus puntos álgidos en La Habana y El Cairo.

"Hambre en el mundo" tema de la semana de la juventud

"Hambre en el mundo" será el tema de la Semana Nacional de la Juventud Católica que se observará del 25 de octubre al primero de noviembre en toda la nación. La Organización de Juventud Católica de la Arquidiócesis de Miami (CYO) está trabajando en los preparativos de la celebración de esa semana en esta área. Se seleccionó el tema "Hambre en el mundo" "porque la juventud de Estados Unidos está más conciente cada día del hecho de que dos terceras partes de la población del mundo pasan hambre", dijo el Padre Walter

Dockerill, director diocesano de actividades juveniles.

OTRO DIRIGENTE de la CYO señaló que los pueblos del mundo no sólo sufren hambre de alimentos, sino también hambre de amor y comprensión, paz y libertad. Todos los cristianos — dijo Bob Preziosi —

tenemos la responsabilidad de satisfacer las necesidades de esas gentes."

Mas de sesenta grupos de organizaciones juveniles a lo ancho de la Arquidiócesis participarán en actos y programas especiales con la participación de miles de miembros.



El joven cubano Roberto Pérez, que conquistó el primer premio en un concurso de fotografía convocado por este semanario The Voice, charla con el Director de Publicidad de este semanario, Fred C. Brink, que tuvo a su cargo la organización del concurso.

Joven cubano gana premio fotográfico

Un joven refugiado cubano obtuvo el primer premio de un concurso de fotografía auspiciado por este semanario The Voice y en el que participaron numerosos jóvenes residentes en los ocho condados del Sur de la Florida donde se distribuye este periódico.

El honor correspondió a Roberto Pérez de 17 años por su foto "Vuelo a la Libertad". El jurado tuvo en cuenta no solo la calidad técnica y artística de la foto, sino también el mensaje que encerraba y que fue expresado por el joven de la siguiente forma:

"Solo 90 millas y 45 minutos de vuelo en avión separan la esclavitud de Cuba bajo Castro de la libertad de esta gran nación; una nación que ha abierto sus puertas a los muchos miles de personas que prefirieron dejar la tierra en que nacieron para buscar ese gran cambio en sus vidas que se llama libertad."

Estudiante del plantel Immaculata-La Salle High School, Roberto es hijo de los esposos Francisco Antonio y Servanda Perez, que pertenecen a la parroquia de St. Raymond.

Llegado de Cuba hace cuatro años, Roberto terminó su enseñanza elemental en la Escuela Parroquial de St. Michael, de donde pasó a La Salle.

La foto apareció en primera plana de la última edición de The Voice y esta semana los editores de este semanario entregaron al ganador el primer premio consistente en un estuche con una cámara Instamatic S-20 con ojo electrónico, bombillos, batería y película en colores, donado por Harrison Fotochrome Corp. de Hollywood, Fla.

Numerosos jóvenes participaron en el concurso y otros 22 concursantes recibieron premios o menciones honoríficas.

Crucero a las Bahamas

Un crucero a las Bahamas a beneficio del fondo para la construcción de la iglesia de St. Raymond está siendo organizado por la liga femenina de esa parroquia.

La excursión partirá del puerto de Miami el

viernes, día 25, a las 4:30 p.m. y regresará el domingo, día 27, a la 1 p.m.

La excursión será a bordo del M.V. Freeport y las reservaciones pueden hacerse llamando al 448-3880 o 448-2704.

Joven cubano será ordenado mañana aquí

Un joven cubano recibirá el sacramento del Orden Sagrado mañana, sábado, día 19, a las 7 p.m. en ceremonia que oficiará el Obispo John J. Fitzpatrick en la iglesia de San Juan Bosco.

EL REVERENDO Orestes García Balea recibirá el sacramento que lo hace sacerdote de Cristo después de haber estudiado Filosofía en el Seminario Diocesano de Almería, España y Teología en la Universidad Gregoriana de Roma.

Es hijo de José y Haydee García que residen en el 561 S.W. 7 St., siendo miembros de la parroquia donde se efectuará la ordenación.

Nacido en Cienfuegos, Cuba, en Noviembre de 1942, el joven Orestes García Balea estudió primaria y bachillerato en el Colegio Champagnat, de los Hermanos Maristas de esa ciudad.

Estudio ingeniería mecánica en la Universidad de Oriente, Santiago de Cuba, hasta que se vio forzado a tomar el camino del destierro. En sus años de estudiante trabajó activamente dentro de los marcos de la Juventud Estudiantil Católica. "Es de notar la experien-



ORESTES GARCIA

cia que tuve durante los años de Universidad al formar parte de un equipo apostólico espontáneo con otros tres compañeros de clase", apuntó el propio Orestes.

SALE DE CUBA en 1962 y se trasladó a New York donde comienza a trabajar en oficinas. "En los tiempos libres me dedico al trabajo apostólico con puertorriqueños bajo la dirección del Padre Bryan Karvellis. Por él conozco la espiritualidad de Ch. de Foucauld. Decido ingresar en el seminario," relata el neosacerdote.

Después de su ordenación marchará a Caracas, Venezuela, donde ejercerá su ministerio sacerdotal.

Exhorta el Arzobispo ayudar a Latinoamérica

A los sacerdotes, religiosos y fieles de la Arquidiócesis:

En 1961 nuestro desaparecido Papa Juan XXIII, de grata recordación, dirigió un llamado a los Obispos del mundo y especialmente a los Obispos de Estados Unidos para que prestaran ayuda a la Iglesia de Latinoamérica.

La urgencia de la situación en esa parte del continente es bien conocida de todos: Apabulladora miseria en medio de una opulencia concentrada en las manos de una pequeña clase dirigente, diez millones de familias viviendo en chozas de una sola pieza, setenta millones de analfabetos... Una tercera parte de los católicos del mundo vive en esas tierras y muchos de ellos no han recibido las enseñanzas fundamentales de su fe.

EN ESTOS TIEMPOS recientes ustedes habrán leído sobre algunos de los individuos que proclaman que la revolución violenta es la única solución a esos problemas sociales que corren a muchas de las repúblicas latinoamericanas.

Mientras tales prédicas siembran la inquietud y el desasosiego en el panorama político de Latinoamérica, la Iglesia está trabajando tesoneramente en el empeño de aportar genuinas y responsables directivas que resuelvan los problemas que agobian a los pueblos latinoamericanos.

Se necesita la ayuda de todos ustedes para llevar la luz de la fe y la justicia social a nuestros hermanos en Centro y Sudamérica. Mucho queda por hacer si el empeño en que nos hemos comprometido ha de ser llevado a feliz conclusión. Estoy por tanto exhortándolos a contribuir generosamente a la Colecta Para la Asistencia a Latinoamérica que tendrá lugar el domingo, día 20, en todas las iglesias de la Arquidiócesis de Miami.

Con mis mejores deseos, quedo sinceramente de ustedes en Cristo,

Coleman F. Carroll

Arzobispo de Miami



Estos niños no tienen solo hambre de pan y de alimento adecuado. Tienen hambre de que se les respete su condición de persona, tiene hambre de que la sociedad en la que viven les ofrezca oportunidades de desarrollar sus cuerpos y sus mentes en un ambiente sano. Hay algunos hombres que en su egoísmo, solo buscan su desmedido bienestar personal sin preocuparse para nada de millones de niños que crecen hambrientos y analfabetos en muchos de nuestros países. Luego se asustan cuando ven tomar fuerzas a los que predicán el odio y la violencia. Pero que hacen para llevarles un poco de luz y de amor, de justicia y de comprensión a niños como estos, mendigantes de pan? Esta foto fue tomada en Chile hace diez años.

Inauguran Nuevo Centro de Desarrollo Para Niños del Sector Agrícola

Como Cristianos no tenemos derecho a comer vegetales a expensas de la pobreza y la enfermedad de los que los recogen.

Los pequeños hijos de los trabajadores migratorios que comienzan a llegar a esta área para las cosechas de invierno, tendrán este año un destino algo más luminoso que en temporadas anteriores.

Antes, mientras sus padres se iban al campo a trabajar en las recogidas de frutos, ellos, o bien tenían que acompañarlos al campo de trabajo, o bien quedarse en las modestas vi-

viendas al cuidado de hermanos mayores.

Desde este año tendrán un centro de desarrollo (Day Care Center) que será como una creche en la que podrán crecer seguros, bien cuidados y alimentados, jugando y aprendiendo.

EL NUEVO EDIFICIO fue bendecido el pasado domingo por el Arzobispo Coleman F. Carroll, está enclavado en Delray Rd. entre Sunshine State Parkway y

la Ruta 441 y se ha construido gracias a los donativos de todos cuantos contribuyeron a la Campaña de 1970.

El moderno edificio, construido especialmente para el cuidado y atención de niños pequeños está enclavado en los terrenos de la iglesia de Nuestra Señora Reina de la Paz, de la que es párroco el sacerdote cubano Padre Gilberto Fernandez.

Como se sabe, los trabajadores migratorios que vienen a trabajar en las cosechas de esta área son en su mayoría personas de habla hispana, casi todos mexicanos o texanos de origen mexicano, así como puertorriqueños.

FIESTA MEXICANA

El júbilo por la inauguración de la moderna construcción fue expresado en una fiesta típica mexicana, ofrecida después de la misa. La fiesta incluyó música hispana, trajes típicos y, por supuesto, tacos, tamales, enchiladas y otros platos de la comida mexicana.

EL VICARIO EPISCOPAL para los Pueblos de

Habla Hispana, Mons. Bryan O. Walsh destacó la importancia de esta inauguración "pues marca los pasos de la Iglesia en su misión por el bienestar espiritual y social del sector agrícola."

El prelado relató todos los proyectos y realizaciones del Buró de Vida Rural de la Arquidiócesis y señaló que se está poniendo espe-

cial énfasis en el Centro de Desarrollo de la Niñez. Dijo que ya el año pasado se había inaugurado otro de estos centros en el poblado de Naranja, al Sur de Dade. Sacerdotes, hermanas y seglares de habla hispana están trabajando en estos proyectos y en los mismos se usarán los mejores métodos para la enseñanza del catecismo, que tengan en cuenta las realidades de la vida en los tiempos presentes.

"En todo esto la Iglesia tiene en mente el servicio social, y los problemas que confrontan los que trabajan en la agricultura.

"Nosotros reconocemos que la solución de problemas graves como son el de la Vivienda, salud, educación y el trabajo temporal, deben ser buscados dentro de las estructuras de toda la comunidad. Estar del lado de los trabajadores, no quiere decir que estemos contra los propietarios. Por el contrario nosotros debemos indicar el camino, dialogar, pedir las reformas sociales que sean necesarias. Esta es la regla de la conciencia cristiana, proporcionar los medios que lleven a la justicia e igualdad de oportunidades para todos.

"COMO CRISTIANOS no tenemos derecho a comer vegetales a expensas de la pobreza y de la enfermedad de los que los recogen.

"Solamente el nombre de Centro de Desarrollo de la Niñez, da o más bien añade dimensión a este tipo de programa, que será llevado a cabo en este edificio. Esto no es solamente un servicio de cuidar de los niños, en el cual ellos serán atendidos mientras las madres trabajan en el campo, más bien estarán encaminados a dar a los niños que vienen aquí

una oportunidad de empezar el primer grado en una base de igualdad.

IGUALDAD DE OPORTUNIDAD

"Por mucho tiempo le hemos dado poco o ningún pensamiento a lo que un columnista sindicalizado ha llamado: "el criterio perverso de doble sentido acerca de los niños." Niños de ricos y prósperos padres y niños de los pobres, que no son algunas veces energica o mentalmente dotados. Ahora esto no es un infortunio, pero sí una desgracia. Pero las deficiencias de los niños ricos, son habilmente camuflageadas proporcionándoles un ambiente protector. . . . Pero," como dice el columnista, "nosotros tenemos un doble criterio para los hijos de los otros especialmente aquellos que provienen de clases desaventajadas, por falta de supervisión de sus padres, que tienen un ambiente de pobreza en el hogar, no tienen quienes los aconsejen, tienen escuelas inferiores, y no poseen nada que los mueva a desear triunfar, y así nosotros esperamos de ellos, que hagan las cosas por ellos mismos, y nosotros los condenamos por "holgazanes".

"Nosotros esperamos que este Centro ayudará a los niños que vengan a él, a dejar atrás la inferioridad de sus condiciones de pobreza y les dará las condiciones de líderes que ellos necesitan. También esperamos que esto fortalecerá aquellos valores e ideales, tan evidente en el hogar de sus padres, mexicanos-americanos, como son el amor a los niños, el respeto a los padres, y a los mayores, el amor a la belleza y a los colores que son tan evidentes hoy aquí."

"Estar del lado de los trabajadores no quiere decir que estemos contra los propietarios. Por el contrario, nosotros debemos indicar el camino, dialogar, pedir reformas sociales que sean necesarias. Esta es la regla de la conciencia cristiana, proporcionar los medios que lleven a la justicia e igualdad de oportunidades para todos." B.O. Walsh.



Una piñata repleta de golosinas para los pequeños que ya cuentan con un centro de desarrollo que velará por su adecuado crecimiento.



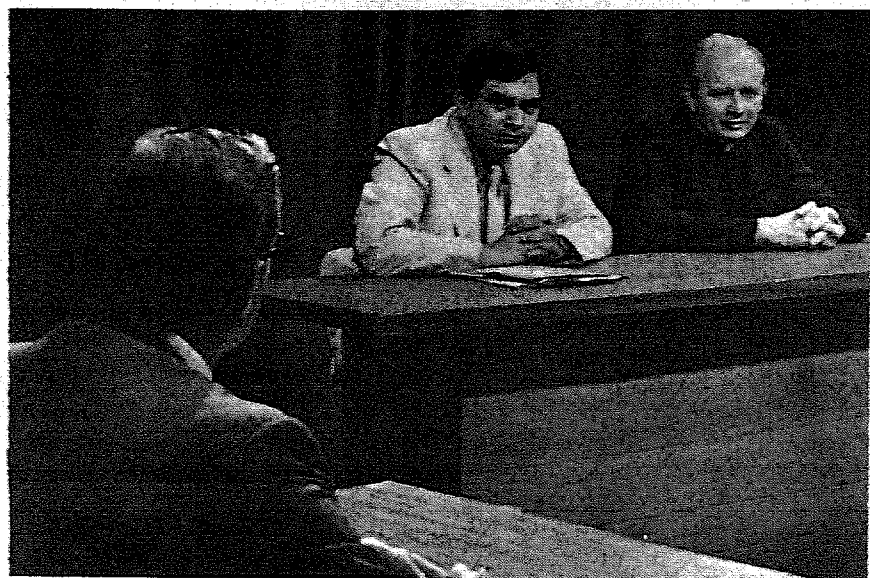
El Arzobispo Carroll saluda a los pequeños que ya tienen un Centro de Desarrollo, donde estarán bien cuidados y atendidos mientras sus padres libran el sustento en los campos de cultivo.



Tacos, tamales, enchiladas, hicieron las delicias de los adultos en esta fiesta típicamente mexicana. El párroco de Nuestra Señora Reina de la Paz, Padre Gilberto Fernandez, disfruta de los platos confeccionados en el mismo patio de su iglesia y comparte alegremente con sus feligreses.



Sombreros de ala ancha, sarapes, alegría de pueblo mexicano en un rincón de la Florida.



'The Voice' en el Canal 23

El programa "Comentarios Económicos", que se presenta todos los sábados a las 6:30 p.m. a través del Canal 23 de WJVA-TV, dedicará su programa de mañana, día 19, a presentar la línea editorial de este semanario The Voice durante los diez últimos años, desde su fundación, especialmente en lo que se refiere a las campañas en favor de los exilados cubanos, y la colonia de habla hispana en general. El director de Comentarios Económicos, señor Orlando Naranjo, invitó a participar en el panel al Vicario Episcopal para la Comunidad Hispana, Mons. Bryan O. Walsh y al editor latinoamericano de The Voice, Gustavo Pena Monte, los que comentarán temas de actualidad local y latinoamericana.

DEBEMOS BUSCAR A DIOS

—Catequesis del Papa en la audiencia general del miércoles, 2 de septiembre—

Insistiremos una vez más en el tema de la búsqueda de Dios.

Y no es para desentendernos de los problemas graves e insistentes del momento histórico actual, a los que también se dirige asiduamente nuestra atención, en otras circunstancias y de otra forma; sino porque pensamos que el problema referente a nuestro concepto de la religión es siempre prioritario, no sólo en sí mismo, a causa de las realidades supremas a las que se refiere, Dios y el hombre, sino también por las consecuencias teóricas y prácticas, que dependen de este primer problema: él es el punto del que se halla suspendido todo el sistema ideológico humano; y como hoy está de moda negarlo, es normal hacer de él caso omiso, y es casi obligatorio ignorarlo (con este secularismo actual que se ceba en él) como si se tratara de la defensa de una emancipación conquistada; nosotros creemos obligatorio e interesante hablar nuevamente, hablar de él otra vez: debemos buscar a Dios.

¿Cómo se busca a Dios?

¡La búsqueda de Dios! Al ocuparnos de ella, nuestra intención es apostólica, a saber, querría referirse a las condiciones espirituales de la opinión pública, al modo común de pensar de la gente, de los hombres de hoy; pero, por razón del método, nos vemos obligados a detenernos ante los aspectos personales que presenta la búsqueda de Dios, no ciertamente para exponerlos aquí con toda precisión, sino sólo para indicar algunos, con la intención de que esto nos estimule a provechosas reflexiones.

Preguntémosnos pues: ¿cómo se busca a Dios? La pregunta da vértigo. Pero hagamos inmediatamente un esfuerzo para recuperar la calma, es decir, para preparar nuestro espíritu al empleo ordenado y eficaz de sus propias facultades, a fin de poner a prueba su capacidad para este acto extremadamente exigente que es la búsqueda de Dios.

Dios no es evidente. Si creyéramos que para nosotros lo es y que sólo pide un uso superficial e intuitivo de nuestras facultades cognitivas, nos engañaríamos. Esto explica por qué muchos, muchísimos, no creen en Él. Las condiciones mentales del hombre moderno no están habitualmente dispuestas ni para una búsqueda consciente, ni para aquel conocimiento de Dios que nos es posible. Hay en nuestro cerebro demasiados elementos sensibles, figurativos, imaginativos, propios de la fantasía y de las representaciones sensitivas, que nos dificultan la superación de esta esfera de experiencia fácil, agradable, neblinosa, y la búsqueda más allá y más arriba de ella.

Cuando hacemos este tentativo de preguntarnos la razón, el significado y el valor de esta multiforme y cómoda experiencia, nos vemos enseguida abrumados por una babel de ideas y de nombres; la racionalidad filosófica es tan rica y tan confusa, que muchos de sus cultivadores se contentan hoy con ordenar históricamente las expresiones del pensamiento humano, llegando, a lo más, a enzarzarse en el hilo de un proceso mental; la historia del pensamiento suple a la valoración racional y real del mismo pensamiento.

Y, si por el contrario aplicamos nuestro pensamiento a la exploración de lo que llamamos real, nos paramos, con un justificado sentimiento de éxito, en la racionalidad científica: la ciencia nos ofrece un doble señorío, el de un conocimiento seguro de las cosas, y el de su uso práctico, técnico y económico: una gran conquista; aunque insuficiente para la insaciable aspiración de la razón, que quiere saber cada vez más: no le basta saber cómo son las cosas; querría saber también su por qué.

Y así llegamos a esta primera conclusión, y pensamos que nadie debería querer oponerse a ella: dejemos que la razón siga su propia línea, su movimiento natural, su fuerza, su sanidad, su función plena y superior; ella nos conducirá a aquel conocimiento reflejo de Dios.

Razón y religión

En otras palabras: es necesario usar bien de la razón, conviene restituirle un funcionamiento lógico realmente normal y eficaz, hay que devolverle la confianza. No debemos abusar caprichosamente de este don, de este ojo hecho para conquistar la verdad. La razón tiene una función insustituible en la religión. Tiene en ella un puesto de honor, un empleo de alta graduación.

Como hombres, debemos estar orgullosos de ello; como personas religiosas, estar sobre aviso y ser humildes: la razón es un instrumento preciosísimo y delicado, pero también fuerte y poderoso, en constante progreso. El padre De Lubac lo dice acertadamente: "Por tanto, el hombre debe poseer la audacia de su propia razón!"

La revelación

¿Hasta dónde llegará esta búsqueda nuestra, realizada con la sola razón natural? Llegará sin duda a una cota altísima, superando la línea del agnosticismo; pero la meta consistirá más en un deseo que en una satisfacción. Su esfuerzo será más bien un intento que una conquista. Y se traducirá en una expresión bien conocida en las escuelas de religión: intellectus quaerens fi-

dem: la inteligencia que está en búsqueda de la fe, es decir, de un conocimiento que debe concederse por revelación.

Con lo cual entramos en el orden gratuito de lo sobrenatural. « Si Dios no se convierte en maestro, nadie puede conocer a Dios... Sin Dios era imposible aprender a Dios; mediante su Verbo El enseña a los hombres a conocer a Dios »; así dice San Ireneo.

Santo Tomás abre su Suma Teológica afirmando que para la salvación humana « era necesaria una cierta doctrina elaborada a base de la revelación divina, además de las ciencias naturales investigadas por la razón humana ».

De aquí procede la fe, y de aquí parte también un sucesivo volver a pensar sobre ella, un acto reflejo de la razón sobre esta nueva y superior ciencia de Dios; esta es la teología: fides quaerens intellectum: la fe a la búsqueda de una cierta inteligencia, según la célebre expresión de San Anselmo de Aosta, arzobispo de Canterbury († 1109).

La más profunda aspiración de nuestro espíritu

La fe tiene necesidad de los servicios de la razón; no la ahoga, aunque muchas veces se la acuse de ello; no la sustituye (cfr. Denz.-Sch., n. 2751; 2756; 2815); sino que la asocia en la aceptación de la Palabra de Dios, la ensalza y la aplica en la más ardua y exaltadora fatiga: la de escuchar, en cuanto es posible, entender, explorar y expresar la revelación, como luz, como principio lógico y dialéctico de la más profunda y más total racionalidad: credo ut intelligam: creo para llegar a entender.

Con ello, la inteligencia se ha elevado a su más alta cima, con la colaboración de todo el hombre, también de sus virtudes morales que hacen posible el paso de la fase especulativa del pensamiento a la fase vital: hacer de la verdad divina un principio de vida humano-divina. « Non intratur in veritatem, nisi per caritatem: sólo se entra en la verdad por el camino de la caridad, escribe San Agustín (Contra Faustum, 41, 32; 18; P.L. 42, 507).

Hijos amadísimos, ya veis de qué manera la búsqueda de Dios se va haciendo amplia y maravillosa y como ella no nos lleva a especulaciones vanas y abstrusas, sino que interpreta, realiza y engrandece las más profundas y auténticas aspiraciones de nuestro espíritu. Y nadie debe considerarse excluido. Los pequeños ocupan los primeros bancos en esta escuela de Dios (cfr. Mt 11, 25).

Con nuestra bendición apostólica.

'La Imagen de Dios' en el Canal 6

"La Imagen de Dios" será el título de un novedoso programa de televisión que comenzará a transmitirse diariamente el lunes, día 28, a

Recital de piano

Un recital de piano será ofrecido en el Barry College Auditorium el domingo, día 20 por la joven pianista cubana Maria Elena Huff.

La joven pianista fué becada por el Barry College en 1966, estudiando bajo la dirección de Mr. Thomas Spacht. En el verano de 1969 hizo estudios adicionales con Jacques Abram, de la Universidad de South Florida.

El programa incluirá dos Sonatas de Scarlatti; Concierto Italiano de Bach; Sonata No. 1 de Haydn y dos preludios de Opus 28 de Chopin. La dirección de Barry College invita cordialmente a esta presentación de Maria Elena Huff.

las 10 p.m. a través del Canal 6 de televisión.

"Un mensaje de Luz y de Amor" es el lema de este programa de sólo tres minutos de duración que consistirá en una breve meditación a cargo del Padre José L. Hernando, director diocesano de Cursos de Cristiandad.

Raul Argilagos y José Prieto serán los productores

del programa, una producción de CMK-TV.

"El programa descubrirá la huella de Dios en nuestras vidas y descubriéndola con la luz de la fe, inspirará al amor. Siempre se partirá de un hecho vivo", dice el Padre Hernando señalando las características del programa que en colores se presentará en uno de los espacios de más elevada teleaudiencia de ese canal.



Suplemento en Español de 'VOICE'

ORACION DE LOS FIELES

CELEBRANTE: Padre todopoderoso, el mejoramiento de nuestro orden social es necesario y urgente; danos la gracia de ver más allá de nuestros intereses personales y ayúdanos a vivir y obrar en pos del bienestar de todos tus hijos.

LECTOR: La respuesta a las oraciones de hoy es: Señor, escuchanos.

1. Que nuestro Arzobispo, su Obispo Auxiliar, nuestros sacerdotes, religiosos y seglares, unidos sacramentalmente y motivados espiritualmente, demuestren a la comunidad que la Iglesia es Una, Santa, Católica y Apostólica, oremos al Señor.

2. Que todos los católicos que trabajan por la unidad de la Iglesia reciban la bendición de Dios, oremos al Señor.

3. Que los gobiernos del mundo encuentren solución a los graves peligros de los secuestros de aviones, oremos al Señor.

4. Que la celebración del santo sacrificio de la misa, que es el centro de nuestra vida espiritual, promueva la práctica de otras buenas obras, especialmente las obras corporales de misericordia, oremos al Señor.

5. Que los hombres y mujeres de nuestro apostolado seglar, que sacrifican su tiempo y energía para instruir a la juventud en las verdades de la fe reciban abundantes bendiciones de Dios, oremos al Señor.

6. Que nos reconsecremos con alegría y entusiasmo a cumplir el mandamiento divino: Id y enseñad a discípulos de todos los pueblos."

7. Que los jóvenes usen su talento para ayudar a aliviar los sufrimientos de la era moderna, y que de manera prudente y ordenada, sirvan a la sociedad y a la Iglesia de Dios. OREMOS AL SEÑOR.

CELEBRANTE: Padre: Todas nuestras oraciones tienen un propósito, que Tu santifiques nuestras vidas y nos conduzcas en el camino de la perfección.

Misas Dominicales En Español

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

Corpus Christi, 3230 N.W. 7 Ave. 10:30 a.m. y 5:30 p.m.

SS. Peter and Paul, 900 S.W. 26 Rd. 8:30 a.m., 1.7 p.m.

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

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

Gesu, 118 N.E. 2 St. - 6 p.m.

St. Kieran, Assumption Academy, 1517 Brickell Ave. - 12 m. y 7 p.m.

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

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

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

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

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

Little Flower, 1270 Anastasia, Coral Gables - 1 p.m.

St. Patrick, 3700 Meridian Ave. Miami Beach - 7 p.m.

St. Francis de Sales, 600 Lenox Ave., Miami Beach - 6 p.m.

St. Raymond, Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables -

11 a.m., 1 p.m.

St. John the Apostle, 451 E. 4 Ave., Hialeah - 12:55 y 6:30 p.m.

Immaculada Concepción, 4500 W. 1 Ave., Hialeah - 12:45 y 7:30 p.m. Misión en 6040 W. 16 Ave. - 9 a.m.

Blessed Trinity, 4020 Curtis 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, 2000 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.

Reds make it tougher to escape from Cuba

CONTINUED FROM PAGE 1

Congressional committees to testify about internal matters in Cuba today. On July 29, he appeared for 3 1/2 hours before the Senate Internal Security Subcommittee. Two days later he read a 20-minute report to the Inter-American Affairs Subcommittee of the House of Representatives, and following this was questioned for an hour and 40 minutes.

In the Voice's July article, Reyes reported about the increased numbers of Russian troops now appearing in Cuba. He told of two armed Soviet convoys in San Antonio de los Baños and in the Pinar del Rio areas.

In August, Reyes reported that another military formation of vehicles and troops was seen on the outskirts of Havana. These Russian troops, he said, were sighted for the first time dressed in a different light-gray military uniforms and ranged in age from 16 to 18 years. All carried automatic rifles and wore grass-colored helmets.

A COAST GUARD aircraft, in May of this year, Commander Coody said, had sighted the Russian vessel Michail Kalinin which was headed on a southwesterly course, bound toward Cuba.

When asked about pictures taken by the plane, the Commander said "I think we can make a number of assumptions from the photographs.

"From the photographs . . . apparently

all of the people are male, which did not lend itself to the atmosphere of a cruise vessel . . . And again if you look you can notice that the people apparently are of a young military type age . . . He also testified that the youths, who were wearing swimming trunks and sunning themselves on deck, had military-type haircuts, and that this might be a clue to the fact that they are military personnel.

THE COMMANDER also testified that the Cuban Navy is now equipped with a vessel classed by the Russians, who furnished them, as being of the Komar-type.

These, he said, were 88-feet in length and could be considered a type of PT boat. The Commander said "it has an offensive capability possessing two missiles, one on either side . . . which can be fired approximately 15 miles with accuracy.

The surface-to-surface missiles were of the same type, he said, that "sank the Israeli destroyer in the limited 5-day war."

When asked whether the ships could be operated for offensive purposes, the Commander's reply was "yes."

The Senate group also heard testimony that the Pentagon was "extremely concerned" to learn in May of this year, while President Nixon was out on his houseboat in Biscayne Bay, that a number of Cuban missile-bearing ships had come within 40 miles of the President's boat. The ships

could have reached the position within an hour to an hour and a half, the group was

told. The Cuban ships could be a threat to the U. S. the group was told.

New day-care center gives head-start to migrant tots

CONTINUED FROM PAGE 1

pointed out that the Rural Life Bureau is concerned with the entire agricultural community and in particular with the poor and those who suffer deprivation.

"THE priests, Sisters and lay volunteers who serve the 10 parishes and missions of the Rural Life Apostolate are planning and working together on a coordinated program to provide the spiritual and social needs of the people they serve," the priest emphasized. "Their work will bring into use the best in modern catechetical methods, which take into account the reality of rural life today."

Msgr. Walsh told the congregation that the Church is ever mindful of the severe social problems faced by the agricultural worker and recognizes that the solution to the serious problems of housing, health, education and seasonal work must be sought within the framework of the entire community.

"To be pro-worker must not mean that one must be anti-grower," he said. "Rather we must point the way and urge and plead and beg for the necessary social reforms. Ours is a role of Christian conscience, pointing the way to justice and equal opportunity for all. We as Christians must say that men do not have the right to eat lettuce and tomatoes and other vegetables and fruits at the expense of the poverty and ill health of the picker."

nature of a national pastoral council," Msgr. O'Connor said. "Observe whether or not the American Catholic Church is historically prepared to preach the Gospel more effectively through a possible national pastoral council, to observe a council's limitations by virtue of its relationship to the Holy See, the National Conference of Catholic Bishops and the diocesan pastoral councils; and to observe the many practical and seemingly insuperable problems related to the possible establishment and effective functioning in so large and diverse a country."

Pastoral council supported

YOUNGSTOWN, Ohio — (NC) — Coordinator of a recent interdisciplinary meeting to probe pros and cons of establishing a national pastoral council for the U.S. said most meeting delegates favored the idea.

Msgr. Paul J. O'Connor, chancellor of the Youngstown diocese, said those in favor included "black and Spanish-speaking people who feel that as groups they now have little or nothing to say in the formulation of Church policy."

The Youngstown chancellor — chairman of a 15-member steering committee the U. S. Catholic Conference (USCC) Advisory Council established to study the question — noted the National Association of Laymen and the National

Councils of Catholic Men and Women also endorsed the idea.

Opposition came from the staunchly traditional Wanderer Forum and the militantly anti-communist Cardinal Mindszenty Foundation, Msgr. O'Connor said.

IN addition, Catholics United for the Faith passed out booklets at the meeting detailing their objections to a national pastoral council.

Among fears voiced by objecting groups was the possibility that establishing such a body might lead to the "trusteeism" of the 18th and 19th centuries when laymen in some areas claimed rights to wide parochial administration powers. They were also disturbed by canonical changes which an interim pastoral council urged in the

Netherlands, such as optional priestly celibacy.

Msgr. O'Connor said pro and con opinions of the national Church groups and diocesan representatives at the meeting will be incorporated into booklets for distribution on the grass roots level throughout the U.S.

A second booklet will contain four lengthy papers discussed at the meeting on the theology, history, competence and feasibility of a pastoral council.

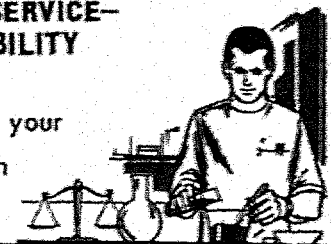
The steering committee chairman has himself reserved judgment on whether the American Church needs a National Pastoral Council.

"We are to observe what the theology tells us about the

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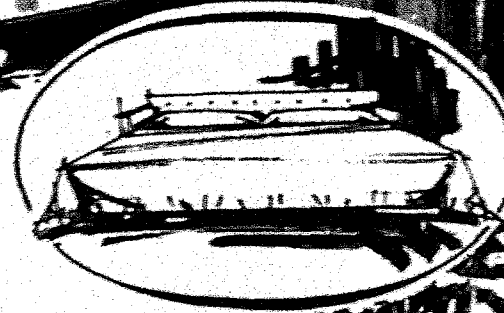
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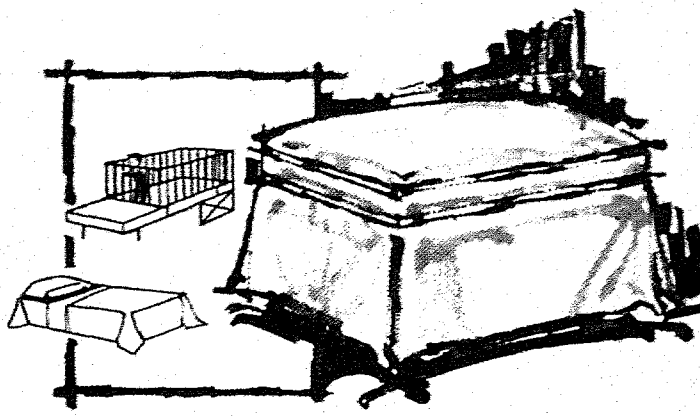
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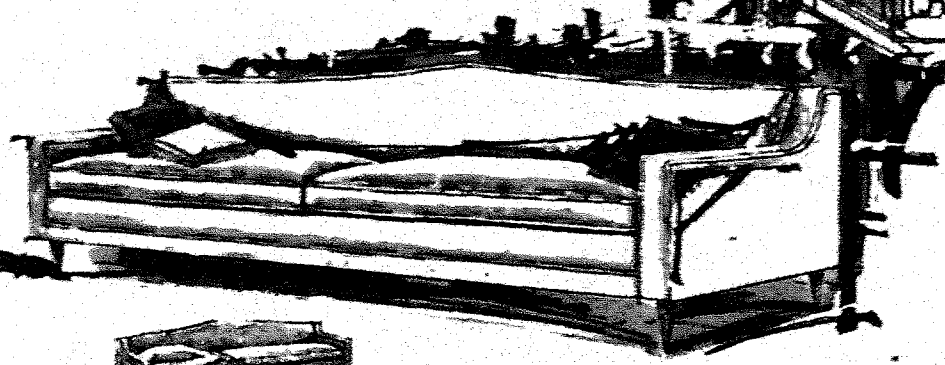
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HEMPSTEAD, L. I.
NEW HYDE PARK, L. I.
HUNTINGTON, L. I.
SMITHTOWN, L. I.
LARCHMONT, N. Y.
YONKERS, N. Y.
NANUET, N. Y.
ROCHESTER, N. Y.
SYRACUSE, N. Y.

BALDWIN PLACE, N. Y.
MIDDLETOWN, N. Y.
ALBANY, N. Y.
POUGHKEEPSIE, N. Y.
BUFFALO, N. Y.
TYSON'S CORNER
McLEAN, VA.
DANBURY, CONN.
MILFORD, CONN.
HARTFORD, CONN.
WATERBURY, CONN.
NEW LONDON, CONN.
PROVIDENCE, R. I.

PARAMUS, N. J.
MORRIS PLAINS, N. J.
TOTOWA, N. J.
TRENTON, N. J.
EATONTOWN, N. J.
NEW BRUNSWICK, N. J.
WAYNE, N. J.
UNION, N. J.
ATLANTA, GA.
DECATUR, GA.
BALTIMORE, MD.
FORT LAUDERDALE, FLA.
JACKSONVILLE, FLA.
MIAMI, FLA.

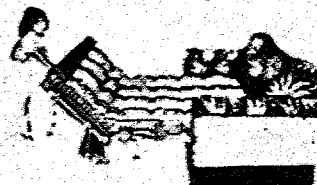
ORLANDO, FLA.
TAMPA, FLA.
NESHAMINY, PA.
PITTSBURGH, PA.
ALLENTOWN, PA.
PHILADELPHIA, PA.
PLYMOUTH MEETING, PA.
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