

Honduras

S. Floridians respond with food, clothing

Responding to an urgent appeal by Archbishop Coleman F. Carroll, thousands of people, Catholic and non-Catholic alike are bringing in food, clothing and medical supplies to relieve hurricane-ravaged Honduras.

All the Catholic churches in the Archdiocese have been designated reception points for the goods, in addition to Miami area post offices, TAN Airlines at 3200 NW 59th Ave., Miami, or the Latin Chamber of Commerce, 601 NW 22 Ave.

"The survivors have been left with little but their lives," said Archbishop Carroll. "The task of caring for them is far beyond the resources of Honduras, a poor nation in the best of times."

"It is only right that we, the Catholic people of South Florida, with close bonds of faith and language, should do our share in helping the Honduran people in their distress."

As was the case in the Managua earthquake disaster, the response has been overwhelming to the plight

of the Hondurans whose economy has been destroyed by Hurricane Fifi when floodwaters and mud slides ravaged the countryside, killing thousands of people, obliterating the banana and other crops and wrecking tens of thousands of dwellings.

"MAGNIFICENT, from all people no matter what their religion," was Msgr. Peter Reilly's description of the response in his Little Flower Parish in Coral Gables.

Father William O'Shea, Pastor of Our Lady of the Holy Rosary Church in Perrine, said "Non-Catholics are also calling in to ask if we are the closest Catholic Church. All they know is that the Catholic Churches are collecting supplies."

Msgr. Bryan Walsh, coordinator of the Archdiocesan effort said the Archbishop had designated a special collection to be taken up this Sunday for the effort which will include long-term needs in Honduras as well as immediate needs.

Continued on page 2

Archbishop's letter

Stricken Honduras needs our neighborly assistance

To the Priests, Religious and Faithful of the Archdiocese:

Honduras, our neighbor on the other side of the Caribbean, was struck a few days ago by a major hurricane which wreaked unprecedented havoc on that small nation. First reports indicate that more than 5,000 people have lost their lives. This is equivalent to a death toll of 350,000 people in the United States. The survivors have been left with little but their lives. The task of caring for them is far beyond the resources of Honduras, a poor nation in the best of times.

It is only right that we, the Catholic people of South Florida, with close bonds of faith and language, should do our share in helping the Honduran people in their distress.

It was with this in mind that, as relief operations got under way, I authorized the use of each of our parishes as a collection point for donations of clothing, canned goods, baby food and medicines. I call upon our people to respond generously to this appeal and

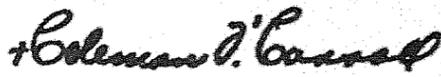
to assist their parish priests in sorting and packing these items for shipment to Honduras.

I am also asking that a special collection be taken up in all our parish Churches on Sunday next, Sept. 29, the proceeds of this collection to be sent to the Bishops of Honduras to help them in their works of charity and reconstruction.

Thanks to your generosity in the past, the name of Miami is known and blessed among the poor of Managua and Peru, struck by natural disasters of other years. The victims of hurricane "Fifi" now turn to you in their hour of need.

Imparting to you my paternal blessing, I remain

Very sincerely yours in Christ,



Archbishop of Miami

THE VOICE

VOL. XVI NO. 28 15c SEPTEMBER 27, 1974



HOME DESTROYED — An unidentified girl sits on the foundation of what had been her home in Choloma, Honduras, where Hurricane Fifi took a heavy toll in lives and property. Throughout the country thousands were killed and loss of property and crops was thought to be as much as \$1 billion.

Synod

200 Bishops open sessions in Rome

(See related story, page 3)

VATICAN CITY — (NC) — More than 200 bishops from throughout the world have gathered here this week at Pope Paul's behest to examine how to execute in today's world Christ's last command, to take his message to all nations.

This meeting was the fourth World Synod of Bishops since Pope Paul created the synod at the last session of the Second Vatican Council in 1965. It is expected to last a month.

The Pope invited the synod fathers to open the synod with him Sept. 27 at a Mass in the Renaissance splendor of the Sistine Chapel. He was the celebrant.

THEN the bishops had to move from those 15th-century surroundings to the ultra-modern synod hall with its simultaneous translations systems, indirect lighting and cluster of conference rooms. The change in atmosphere can be taken as a symbol of these 1974 meetings on the theme "Evangelization of the Modern World."

The glories of the Roman Renaissance were a tribute to the sureness, to the sense of sure triumph with which the Church looked out on the world before the Reformation and the industrial age. Sitting now in the down-to-business synod hall, the bishops representing all parts of the Church in the world today are asking themselves basically: "Where are we now? Where do we go from here?"

These bishops, who come together periodically to discuss major Church problems and to provide the Pope with their observations and suggestions, have their work cut out for them in 1974.

Although they are limited to a single subject, it is vast. As one observer put it: "They are to discuss the Church today and the Church in the future."

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ESPAÑOL

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THE VOICE

THE VOICE, P.O. Box 35-1051, Miami, Fla. 33134

Honduras relief supplies gathered in Archdiocese

Continued from page 1

He said present needs were for blankets, light clothing (not heavy garments) men's shoes (in good repair) and men's pants, children's clothing, non-perishable foods such as canned goods and plastic packaged food — and money. Can openers also were needed. Msgr. Walsh urged that non-essential items such as hats and ties not be brought in.

Emphasising how great the need is for the nation of three million, was Father Carlos Miguel Hernandez of St. Hugh Parish, who was a missionary in that country until last year.

"HONDURAS is the fourth poorest country in Latin America already," he said. "And now it will probably be the poorest, with its economy wrecked. The economy is based mostly on bananas and some pineapples, rice and corn, and this is all gone for now."

"And the homes are made of wood, mud and palms, except for some middleclass homes. The population is young, with 75 per cent below the age of 50," he said, thus making them of a productive age but at this point helpless without massive aid.

Meanwhile, on the international level, Catholic Charities of Honduras and Catholic Relief Services, overseas aid agency of U.S. Catholics, are distributing food and clothing to the hurricane victims, but difficulties in communications and calls for help from neighboring countries are slowing down the relief work.

Kenneth Brown, Catholic Relief Services (CRS) representative in Tegucigalpa was given authorization to draw upon supplies in Nicaragua, El Salvador and Guatemala to flood-stricken communities in northern Honduras.

In New York, CRS said it was negotiating an airlift of medicine supplies and food. Airports in the emergency area had been closed by floods.

CRS DISPATCHED several tons of clothing, blankets and canned and powdered milk to Honduras by ship.

Flooded roads and collapsing bridges have left the helicopter as the only workable means of transporting relief or obtaining fresh information.

More helicopters were needed, officials reported, to rescue an estimated 8,000 persons stranded on rooftops, trees, and high ground. They had been without food for several days.

Medical and aid teams from Panama, Mexico, Venezuela and other nations are joining U.S. rescue and Peace Corps workers. The immediate danger is cholera and typhoid epidemics from contaminated water, health authorities said.

Lay advice needed, papal delegate says

MARRIOTSVILLE, Md. — (NC) — "The Church needs you . . . for your insights and experience," Archbishop Jean Jadot, apostolic delegate in the United States, told the predominantly lay Advisory Council of the U.S. Catholic bishops.

Archbishop Jadot spoke at a meeting here of the 60-member council of lay men and women. Religious, priests and bishops.

THE Second Vatican Council, the apostolic delegate noted, had said that "every layman, by virtue of the very gifts bestowed upon him by the Holy Spirit, is at the same time a witness and a living instrument of the mission of the Church."

Archbishop Jadot pointed out that a decision by the bishops

which differs from the recommendation of the advisory council "does not mean that your advice was not considered." He added: "Your input is an important part of the process, but not the only input, of course. I suspect that what you say has much more influence than you think, even when the final decision is different."



CARRYING donated goods for Honduras hurricane victims are Father Carlos Miguel Hernandez of St. Hugh Church, who spent four years in Honduras, and some volunteer helpers.



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Nuns set works on social serv

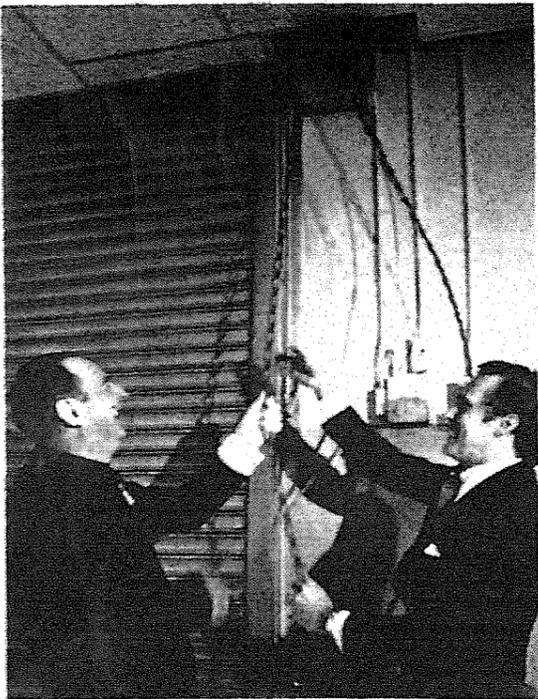
Workshops and panel discussions for availability of social services in Dade, Palm Beach Counties will highlight an social services sponsored by the Archdioc Sisters' Council Saturday, Sept. 28.

"Social Services — Key to Ministry" is the title of the institute, auxiliary Bishop Rene H. Gracida will be speaker.

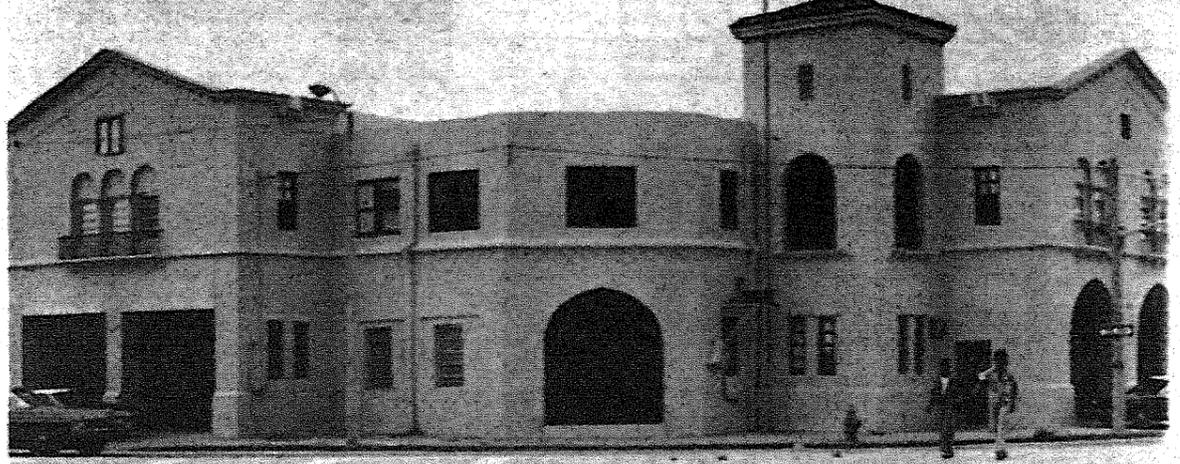
The morning session will be devoted to workshops on social services for children and adults in each county, led by representatives of the Catholic Service Bureau and other resources.

Luncheon will follow Mass at noon. Archbishop Coleman F. Carroll will be celebrant. Concelebrating with the Archbishop are Msgr. David E. Bushey, Msgr. John J. Msgr. John W. Glorie.

A talk on the use of volunteers in social services and a panel presentation of the elements of the helping process will conclude the workshop for Sisters.



Overtown



RAISING the firehouse doors to symbolically let people of the "Overtown" area in to the Overtown Recreation Center are Msgr. Noel Fogarty and Miami Mayor Maurice Ferre (left), pulling

on the chain that operates the doors at far right, above. The building was a fire station several years ago.

Inner-City Center dedicated—to goal of lifting up lives

With a rattling of chains and a symbolical rumbling a more fulfilling life and an open of metal doors that once emitted red fire engines, the Overtown Recreation Center was dedicated last week by Archdiocesan and government officials.

The Miami innercity facility, a community and youth recreation center for the "Overtown" area, as the residents call it, was dedicated with speeches by Miami Mayor Maurice Ferre, Archdiocesan Chancellor and Vicar General Msgr. Noel Fogarty, the Rev. Theodore Gibson, Commissioner Edward Graham, and Rosalyn Johnson, facility director.

the terrible boredom and find a more fulfilling life and a newfound sense of their own worth."

Rosalyn Johnson, center director, told of the positive purposes of the center that were to wipe out some of the negative influences in people's lives.

She said the name Overtown came from the area's own residents and that this typified the basic idea that the people were involved in their own facility.

AFTER SPEECHES which praised the joint cooperation between the Archdiocese and local government, which made possible the revenue-sharing funds to operate the facility under the Catholic Service Bureau, Mayor Ferre and Msgr. Fogarty began pulling the chains which raised the large heavy garage doors.

"Isn't it gratifying," Mayor Ferre said in his speech, "to know that these same doors that once let out fire trucks will open once again letting in people of all ages from preschoolers to senior citizens in search of a more meaningful life?"

The mayor also praised Dr. Ben Sheppard, associate director of the CSB, who, along with the support of Archbishop Coleman F. Carroll, was the founder of the institution.

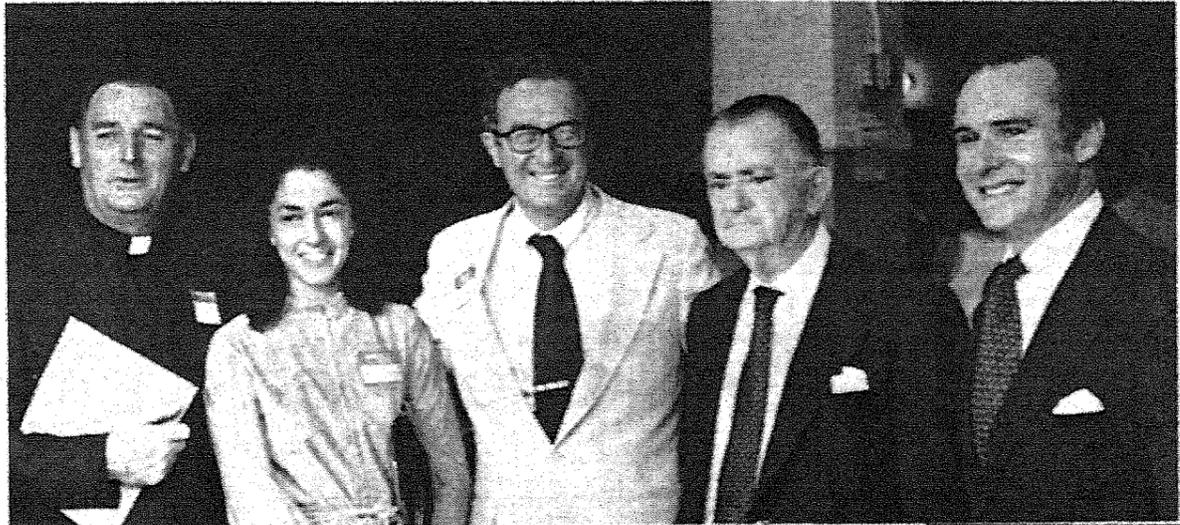
"Dr. Sheppard is a prime example," said Mayor Ferre, "of what a public servant should be. . . . We are awed by his accomplishments and inspired by his example."

The sprawling facility at 14th Street and N. Miami Ave., leased to the CBS for \$1 a year was completely renovated and now offers children programs such as modeling, photography, homework help, weight-lifting, arts and crafts in addition to recreation and games.

ADULTS CAN receive such services as legal aid, family counseling, job information, consumer aid and other forms of help innercity residents might need.

Msgr. Fogarty, representing the Archbishop, who had to be out of town, said the center was an example of the spirit of cooperation between the city and the Archdiocese.

"This project graphically demonstrates a bridge of cooperation," he said "and this bridge will lift up the lives of people. will help them pass



AMONG the dignitaries at the dedication of the center were (L-R): Msgr. Noel Fogarty, Mr. and Mrs. Richard Stone, Dr. Ben Sheppard and Mayor Maurice Ferre.



CENTER Director Rosalyn Johnson speaks as others listen, including (L-R): Msgr. Orlando Fernandez, Msgr. Fogarty, Dr. Sheppard, James Young, Andrew Crouch and Mayor Ferre.

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Editorials

Obedience a bad word to some; yet it is the foundation of society

A number of people have called to our attention a syndicated article by Garry Wills in the Miami Herald which took to task in a very abrasive manner the U.S. Bishops in general and the Jesuits in particular. It was related to the much publicized story of the baby in Marlboro, Mass., who was refused baptism in the local parish. The reason given was that the mother supported abortion. Later Father Joseph O'Rourke, who has been known vaguely because of a number of sensational activities, baptized the baby, even though his superior had forbidden him to do so.

Let us preface a brief comment on this matter by saying that the Church has maintained the right to withhold or delay baptism for serious reasons; when, for instance, the parents were not willing to raise the child as a Catholic or give it good example and moral training according to our accepted principles. In this case, the mother plainly had refused to abide by the decision of the pastor and the bishop and, therefore, she was disobedient to the Church. Father O'Rourke defied both his provincial and the long-held teaching of the Church.

We must keep in mind here that this Sacrament of Baptism is a most impressive sign of obedience to God and response to His will. He wills that we be freed of sin, that we share in His divine life and dispose ourselves to attain salvation on His terms.

IN the light of this, it's quite clear that Mr. Wills missed the whole point. And as a Catholic, he should know better, but apparently he has a hang-up on authority. And to think that not so many years ago in Commonwealth and the National Catholic Reporter he was so very conservative about defending basic Catholic positions against liberal thinking! The point here is simply that he was not discussing the real issue at all but rather giving free rein to his strong feelings against the hierarchy and Church leadership.

The brief article was shot full of statements which left the wrong impression. The rebellious priest is pictured as a bold hero, although he has a recent history of lone-ranger action independent of his Order, and with little or no regard for the virtue of obedience. He refers to the hierarchy's silencing the great Father John Courtney Murray in the fifties, but never mentions that the same Father Murray during the last three years of Vatican II was a universally admired expert at the Council and was there at the invitation of an American Cardinal.

Obedience may be a bad word to some people, but let's face it — it is here to stay. And not only in the Church. Society itself would grind to a halt if good order were not preserved to some degree by obedience — given willingly or unwillingly. To strike out blindly at authority in this way — and not just against the excesses which often surround it — is a disservice to everyone.

In time of dire need, Brotherhood emerges

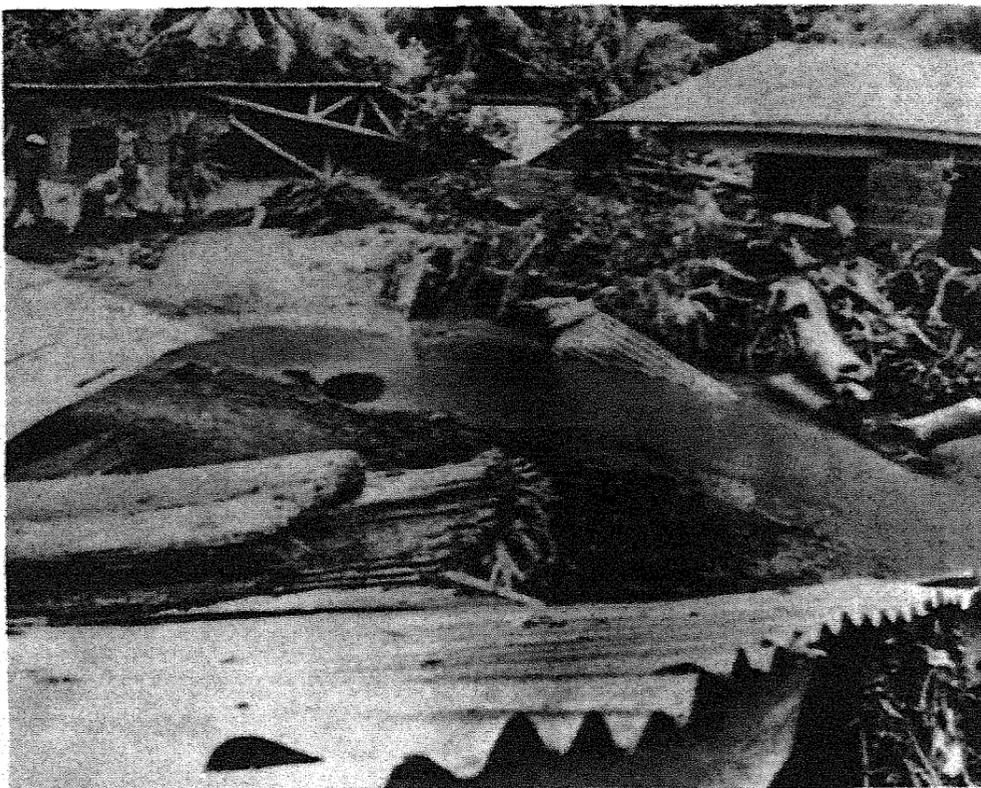
Once again a nation of Latin America has been struck by a natural disaster and once again South Florida is a focal point for the aid that is needed.

Officials say the response has been overwhelming. In time of peaceful but dire need, the brotherhood of mankind emerges in full force, as the images of people clinging to rooftops and wading through waist-deep mud strike at the hearts of people in this country who are so much better off.

Even people on welfare in this country have donated goods. As one put it, "This could happen to us."

And indeed it has. Hurricanes have wreaked havoc on Floridians in the past and undoubtedly will again. Then, we will need help.

And it will be good to know that we helped others when it was our turn.



Struck by a wall of water

Water, earth and rocks ruined these buildings in the northwest Honduras town of Choloma as Hurricane Fifi struck the area. Residents return to look for belongings in the town where many structures were washed away and the remainder stood in a sea of mud. More than 5,000 Hondurans were killed in the hurricane and losses were estimated at more than \$500 million.

Great lecturer, editor, publisher

By MSGR. JAMES J. WALSH

Back in the late thirties, a young priest and a group of seminarians used to turn up every Saturday night on a street corner in old Hollins Market, Baltimore. They set up a small platform, inserted a thin pole which ran about 7 feet high, at the top of which was a curious red flag bearing the words: "Catholic Evidence Guild."

The flag was a great crowd catcher because most people thought it must be another communist cell group. They edged in, and then experienced their first shock to find a Roman collar on one of the speakers, and their second came in a hurry as they realized the topics were all on highly controversial religious topics.

Now and then, if they were regulars at the meeting, they were treated to an extraordinary sight, as a slightly built layman with an English accent took over the platform and deliberately baited the crowd in a good humored way. Most people when they first heard him were more fascinated by his strange gestures and gravity-defying postures, fully expecting him to plunge off the platform into the crowd. He never did. He was too much a professional not to keep his balance. He actually was the founder of the whole movement of the Guild. His visits in Baltimore were too infrequent.

HIS NAME is — thank God he still lives — Frank Sheed. He and Dr. Arezden in London used to participate in one of the favorite British outdoor exercises — arguing in Hyde Park on any subject — you name it. They started regular meetings there to explain the Church's teaching. Some of England's finest minds turned up regularly to get into the



MSGR. JAMES J. WALSH

international gathering of Serra Club men about Christ. In his usual style of total frankness and sharp analysis, he said: "There is a strange new situation in the Christian world. Great numbers of Christians who never doubt their own faith in Jesus, and who would die rather than deny Him, do not in fact find Him very interesting. They do not soak themselves in the Gospel in order to grow in intimacy with Him; when confronted with new ideas on what they should believe or how they should behave, they do not seem to ask what Jesus said about them; one gets no impression they are longing to meet Him in the next world. They call Him Saviour, but would be hard put to it to say what He saved them from. There is a real peril of his fading altogether from their minds."

HE HAS a way of shaking up people — priests and laymen — and he does it in such a humorous, kindly way, you don't realize you are bleeding until later. One of his book reviewers said: "... he is a very proud cuss, fond of quoting that lovable old hymn:

"We are the sweet selected few
The rest of you are damned
There's room enough in hell for you
We can't have heaven crammed."

There are many older priests today who consider themselves greatly in debt to Frank Sheed. When they began their studies back in the thirties in the Seminary, they read his book, "A Map of Life." It was a slim volume in which in the simplest, clearest terms he took man from his beginning as a creature of God all the way to his destiny as a child of God. He had him travel over the roads of the sacramental system in his journey through life, reliving the life, death and resurrection of Jesus in the Church and in his own life. It was the kind of map, so lucid and engaging, that needs to be made known to our confused people as impressively as Sheed did it so many years ago.

Cardinal says Christians need to laugh more

NORTH WINDHAM, Me. — (NC) — Modern Christians need laughter to preserve their mental balance in the face of contemporary confusion, Cardinal John Wright, prefect of the Vatican Congregation for the Clergy, said here.

"Looking at the mess in the world," he said, "we have two choices, laugh or cry. If you cry, you'll become neurotic and you won't be any help. If you laugh, you'll be around when the mess begins to untangle."

The cardinal, former bis-

hop of Worcester, Mass., and Pittsborough, was awarded an honorary doctorate of divinity at a special convocation at St. Joseph's College. His comments on laughter were part of his 90-minute address on the role of the Catholic academic institution and the Catholic intellectual.

"One sometimes wonders if a saving sense of humor would not provide as much as anything, except faith, that perspective needed to correct that grim extremism and polarization of our time," the cardinal said. "We're so deadly earnest."

The Truth of the Matter

act. It spread to many other countries and did enormous good.

The point of all this is simply to introduce this great Catholic layman to you — if you have missed him. You can meet him almost in person in his latest book — "The Church And I." He calls it "my experience of the Church." And he has vast fascinating experience to draw on. People in various parts of the world think of him in a variety of ways — as author of many excellent books on religion, as lecturer, humorist, editor and publisher (Sheed and Ward).

Frank Sheed seems to have been thirty or 40 years ahead of the Vatican Council's clarification of the role of the layman. From his youth in Australia where he was born, to his earliest, busy years in England, bearing witness to Christ and His message and His Church has been his primary occupation. In his book he explains simply: "I love the Church."

Two years ago in St. Paul, Minnesota, he addressed an

THE VOICE

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Coleman F. Carroll
Archbishop of Miami

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Farewell to Sister Lucia

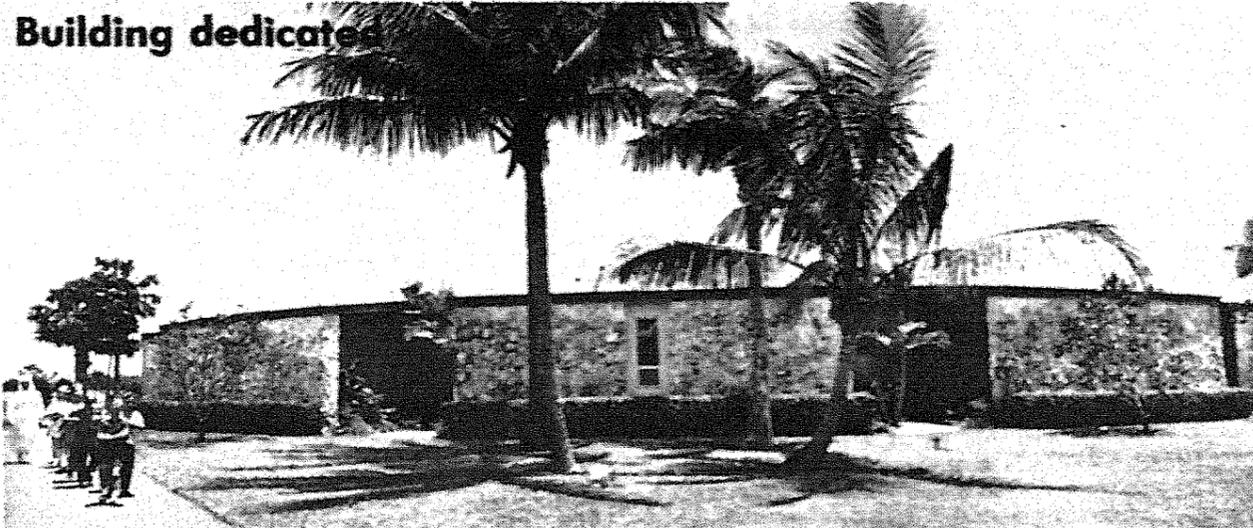


SMILES hid the sadness felt by all at the departure of Sister Lucia, S.S.J.C. from the Marian Center, where she has administered the school since its beginnings in 1963. At ceremonies Sun-

day at the center, Archbishop Coleman F. Carroll warmly bade her goodbye and praised the work she and the other Sisters of St. Joseph Cottolengo have done for the retarded children.



Building dedicated



MULTI-PURPOSE building, (above) built in 1968 under the direction of Archbishop Carroll, was dedicated Sunday to the memory of its

architect, Thomas J. Madden (Shown at left with Archbishop Carroll as the building was being planned), at the request of Sister Lucia.

Friends gather to say farewell to Sister Lucia

"You think of the first time your retarded son ever put more than four words together in a sentence; the first time he sang a song; the time he stood on stage and said a poem by himself."

With these moving words, Gene Spellman, parent of a retarded child and member of the Board of Directors of Marian Center, presented Sister Lucia, S.S.J.C., with a round trip ticket from Turin, Italy to Miami and back.

The occasion was a farewell ceremony for the little nun, administrator of the Marian Center for Exceptional Children and Superior of her group of Sisters of St. Joseph Cottolengo since their arrival in Miami a little more than 10 years ago.

A large group of friends which Sister Lucia has accumulated over the 10 years, including Archbishop Coleman F. Carroll; Msgr. John Nevins, director of Catholic Charities for the Archdiocese; and Msgr. John Glorie, in charge of special education for the Catholic Service Bureau, gathered Sunday at Marian Center to wish her well in her new assignment at her order's motherhouse in Turin.

Archbishop Carroll recalled his original visit to Turin in 1963 which resulted in 11 nuns coming to Miami to found the center for retarded children.

"It is fitting for me to remind you how you have come to love them, what great devotion they have to almighty God and to their work, and what they have accomplished here in the past 11 years," he said.

"Sister Lucia has spearheaded this little band of Sisters here during that time; the work she has accomplished with the help of the Sisters and the grace of almighty God in her work among these exceptional children is known well to all of you, and to the civil authorities in Florida and throughout the South."

Referring several times to the reputation enjoyed by the school as being the best of its kind in the South, the Archbishop told the group that the 50 acres adjacent to the present Marian Center is scheduled for future expansion of the facilities.

"We wish you well, Sister, may you return very soon," the Archbishop concluded.

Sister Lucia, at times her voice quavering with emotion, told of her arrival in 1963 in the United States with her little band of 10 nuns, none of whom spoke English; and how, as a sign of what she always calls Divine Providence, Mrs. Mary Louise Maytag McCahill met them and helped them through customs.

She thanked Msgr. Glorie for meeting them when they finally arrived in Miami at 2 a.m. on an autumn morning, and for pushing them to "not become an ivory tower" among themselves.

"We knew that God, who knows our weaknesses, had to hold us in His precious hands; but at that moment I needed some tangible sign, some visible truth of God's Divine Providence for this new task in a new country whose language and customs were for us a

Continued on page 22

THE LETTER PERFECT PENDANT

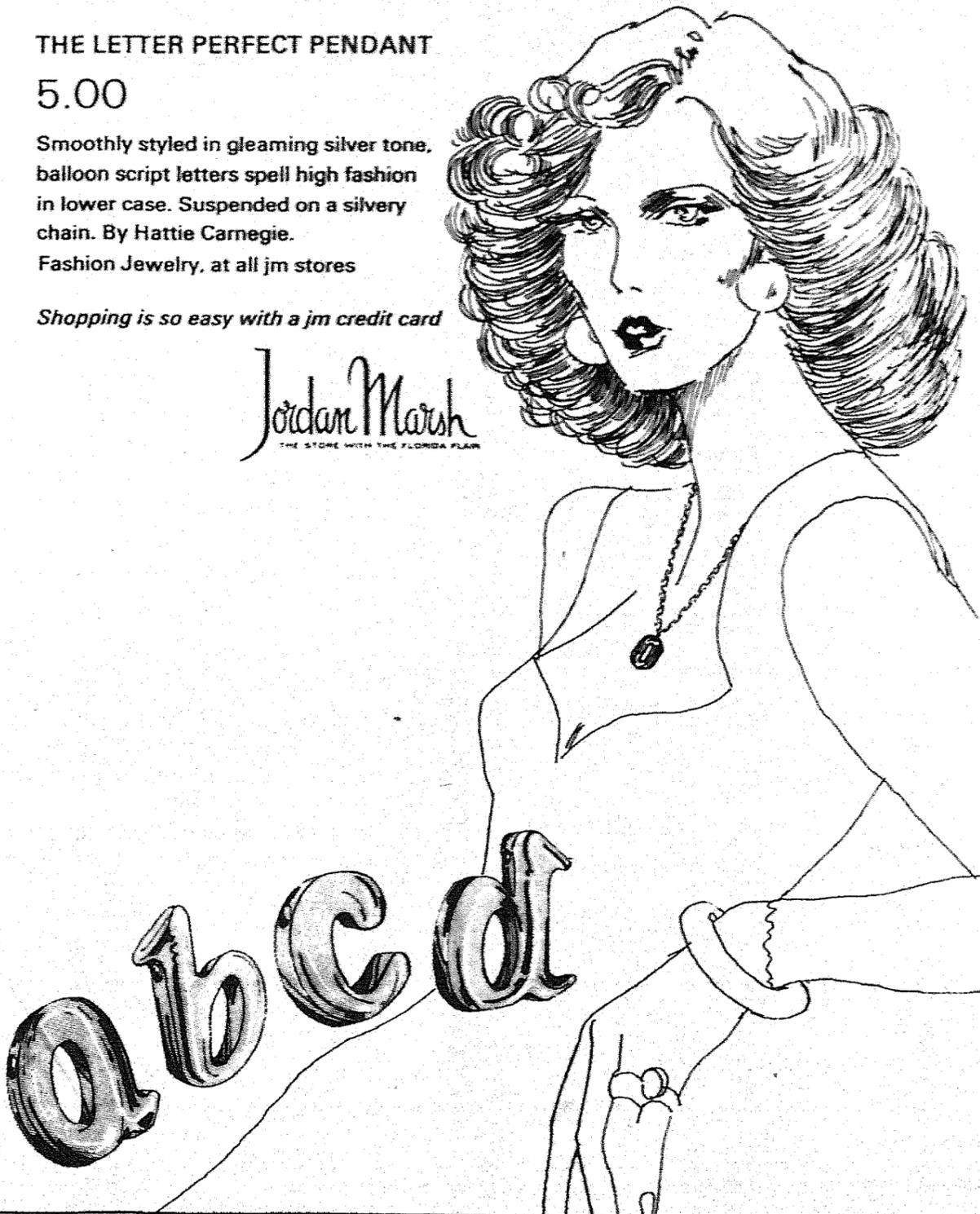
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Around the Archdiocese

Broward County

Fore! If you think you can do better than Spiro Agnew, Oct. 5 is your chance. The St. Bartholomew Men's Club has scheduled its annual golf tournament for that day at Jacaranda Country Club. Following will be a steak dinner and dancing to the music of the David Raymonds band at St. Bartholomew school. Call Sam La Porte, 981-3677; or Bill Weithaas, 981-5925 for reservations and starting time.

Come on out and join the fun at the Nativity parish picnic. It's Sunday, Oct. 6 from 2-6 p.m. at the Knights of Columbus grounds.

Flex your fingers and practice your shuffle — the St. Jerome Women's Club is having the first luncheon-card party of the season Tuesday, Oct. 1 at 12:30 p.m. at the parish hall. Hostesses are the Women's Club officers, and the general public as well as members of the club are invited.

Tuesday, Oct. 1 is the night for the Knights of the Fourth Degree Father Michael J. Mullaly General Assembly. Their next meeting will be that evening at the Reef Restaurant, 2700 S. Andrews Ave. beginning at 7 p.m. with cocktail hour. Nominations and voting will be held for Faithful Scribe and Faithful Auditor.

Swing your partners and do-si-do! Square dancing will be on tap after the regular monthly meeting of the St. Bernard Women's Guild Tuesday, Oct. 8 at 8 p.m. at the Roarke Memorial Center, 1720 NW 60 Ave., Fort Lauderdale. Betty and Bob Mitechell will conduct the dancing.

If you are a parent or friend of St. Anthony School in Fort Lauderdale, you can dance with the doctors Saturday, Sept. 28 between 6 and 9 p.m. The St. Anthony's Home and School Association is having a cocktail party at that time at Big Daddy's Brother Jim's Lounge, 3100 East Commercial Blvd., Fort Lauderdale. Music is by the Medcats, a group of musical medical doctors from the area. Proceeds will benefit St. Anthony's School.

Palm Beach County

Meet at Mama's Thursday, Oct. 3, for the East Coast Deanery meeting of the ACCW. Hosted by St. Juliana parish, the meeting is at 10 a.m. at Mama Sorrento Restaurant, followed by a luncheon. Mass at 8:30 a.m. will precede the meeting.

Foster parents were queens and kings for a night at the annual dinner meeting of the Board of Directors of the Palm Beach Catholic Service Bureau Sept. 20 at the North Palm Beach Country Club. They were the special guests at the meeting, also attended by representatives of the local social service agencies, the St. Vincent de Paul society, and friends of the CSB. New officers were installed. They are: president, Rome J. Hartman; vice president, Richard Coon; secretary-treasurer, Mrs. G. J. Gaines, Jr. Women's Auxiliary officers, also installed, are: president, Mrs. Pierre D'Aoust; vice president, Mrs. Stephen Strange; secretary-treasurer, Mrs. Edward Shipley.

Dade County

Do you know Macrame? No, it's not a Scottish bagpipe player, it's an art form that involves knotting rope to make things from keychains to wall hangings. A demonstration of this process by Carolyn Kluge will follow the regular monthly meeting of the Holy Family Women's Club Tuesday, Oct. 1. A Rosary at 7:30 p.m. in the parish hall will precede the meeting.

Members of the Women's Auxiliary of the Catholic Service Bureau, make a note on your calendars — the meeting originally set for Oct. 2 has been changed to Oct. 9 at Bernadette Larkin's house.

Hamburgers, hot dogs and fun have been promised at the Catholic Alumni Club's Revival at Crandon Park Saturday, Sept. 28 beginning at 1 p.m. If you remember back to the olden, golden days of high school volleyball and softball, you'll want to recreate those days at the Revival. Members will meet at Mary Luisa Kriehoff's house, 338 SW 31 Rd.

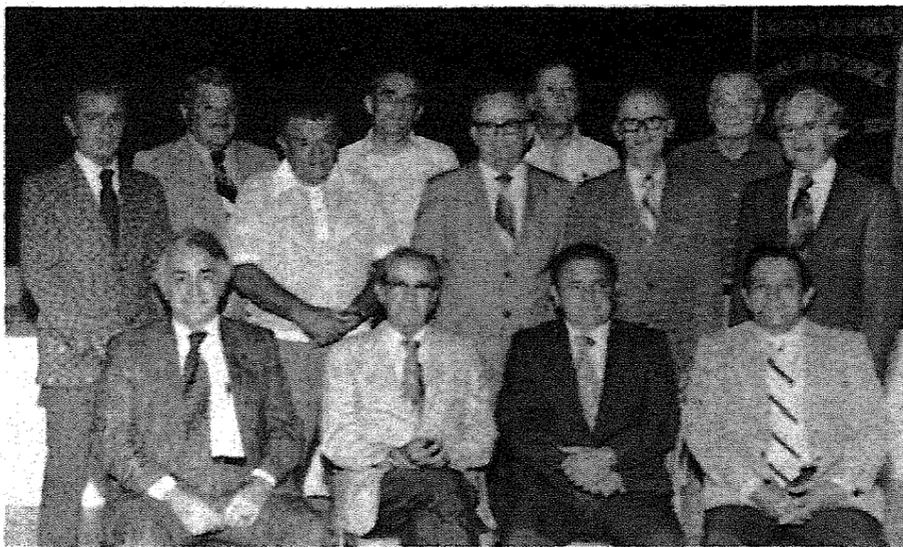
Parish picnics are plentiful as fall begins — and Our Lady of Divine Providence parish is not going to be left behind. The parish picnic is Sunday, Sept. 29, from 1-6 p.m. on the grounds of St. John Vianney Minor Seminary.

And here's still another one — Our Lady of the Lakes parish is holding its seventh annual family picnic and barbecue Sunday, Oct. 6 from 4-8 p.m. at the Miami Lakes Picnic Area. Games, food, and a live rock band will be available. Call Joe Slama, 821-6701; or Gill Garrett, 822-9420, for information and tickets.

Friendship will be served up in the Friendship Room of the First Federal Building, 8300 NE 2 Ave., when the Catholic Daughters of America meet there Thursday, Oct. 3 at 1 p.m. Women who are interested in joining the group are urged to come to the meeting and make new friends there.

The "Total Woman" course taught by Bobbie Evans, wife of Dolphin player Norm Evans, will begin at Visitation Church Oct. 1 at 9:30 a.m. The course, designed to help a woman fulfill her various roles, will be held Oct. 1, 8, 15 and 22 for two hours each session.

Need some cookware? Then come to the Coppercraft party sponsored by the Holy Rosary Council of Catholic Women Tuesday, Oct. 1 at 8 p.m. in the fourth grade classroom. Proceeds go to the Chris Leckich fund. Need a garage?? They're also having a garage sale Oct. 5, at 9434 SW 185 St.



PAST Grand Knights of Coral Gables Council No. 3274 of the Knights of Columbus met recently. Shown left to right, top row: Thomas Kehoe, William Kennedy, Philip Josberger, Edward Creelan, David Reynolds. Second row: Ben C. LaPointe, Lester Kreider, William Berry, Joseph Eisenhart. Seated: Frank Catania, I.I. Probst, Anthony Leone, Russ Peters.



GRAND KNIGHT Anthony D. Leone, left, awards a Certificate of Honorary Membership to charter member of Coral Gables Council No. 3274 Joseph H. Murphy, for 25 years of consecutive membership.

North Dade women to meet at Barry

Mass celebrated by Archbishop Coleman F. Carroll will highlight the Fall meeting of the North Dade Deanery of the Miami Archdiocesan Council of Catholic Women on Wednesday, Oct. 2 at Barry College.

"To Jesus Through Mary" will be the theme of the one-day session, which will be devoted to the promotion and nurturing of vocations to the priesthood and the Religious life.

Breakfast at 9 a.m. in the Thompson Hall dining room

will open the meeting. Members will be welcomed by Sister Trinita Flood, O.P., college president. Sister Paul James, O.P. will speak on missionary work in Peru. A slide presentation will accompany her remarks.

Pontifical Mass at noon in Cor Jesu Chapel will conclude the sessions, at which hostesses will be St. James Handmaids of the Blessed Sacrament.

Bilingual menu at Mercy Hosp.

Now you can order roast beef, or you can order "ros-bif" if you are a patient at Mercy Hospital.

After six months of planning, the hospital has introduced a bilingual menu for its patients.

With approximately 40 percent of the patients being Spanish-speaking, William Newmark, director of dietary services, said he felt the necessity for the new menu to better serve the patients.

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Right to Life Crusade opposes Rockefeller

Because of the pro-abortion record of Nelson Rockefeller as governor of New York, the Right to Life Crusade, Inc., based in South Miami, has urged its members to write their Senators and Congressmen voicing their opposition to Rockefeller's confirmation as Vice President of the United States.

In a letter sent to members by organization president Tom Endter, the group stated that "Rockefeller money and the Rockefeller influence have been prominent in promoting abortion and other anti-life measures not only in this country, but around the world."

The letter pointed out that in 1970, when the New York state legislature voted to legalize abortion, by a one-vote margin, Rockefeller signed the bill into law; two years later, when the legislators voted to repeal the law, Rockefeller vetoed the bill that would have once again made abortion illegal.

"When a leader of 16 million people demonstrates his moral unfitness to govern twice within two years, such a man should never be mentioned for this vital a post," the letter said.

It urged a massive letter-writing campaign to U.S. Senators and Congressmen.

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Pentecostal movement —is it about to head in a new direction?

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

Need the pentecostals show any concern about the massacres in Mozambique, the 600,000 dead in Cambodia's "little war," the mutually murderous slaughter of Greeks and Turks in Cyprus? Reading press accounts of the Catholic pentecostal movement, one might easily get the impression that pentecostal prayer meetings with their personal testimonies, emotional experiences and healing services are essentially escapist in motivation.

Some of us however are confident that the Catholic pentecostal movement will avoid this treacherous trap of self-concern. The movement began in the United States, among Catholics, about 1968 and is now well-organized, attracting not only Catholics who are looking for something new and different in their spiritual life but also those Catholics who hope that the movement may prove to be traditional Catholicism with a new life and spirit.

SEVERAL bishops have displayed a sympathetic interest in the movement. They know that devotion to the Holy Spirit vitalized the early Church but seemed to evaporate at the time of the Reformation due to a fear that it was devotion to the Holy Spirit, wrongly expressed, that gave rise to the Protestant Reformation. Some reformers emphasized devotion to the Spirit dwelling in the soul at the expense of the Holy Spirit speaking through the external Church.

The time has come for the Catholic pentecostal movement to spread its wings and convey its pentecostal message of brotherly love to the world. The descent of the Holy Spirit produced in the disciples of Jesus a spiritual dynamism that drove them out of Jerusalem to evangelize the world. They did not content themselves with conducting prayer meetings in Palestine, but toppled the Roman Empire with their message of brotherly love.

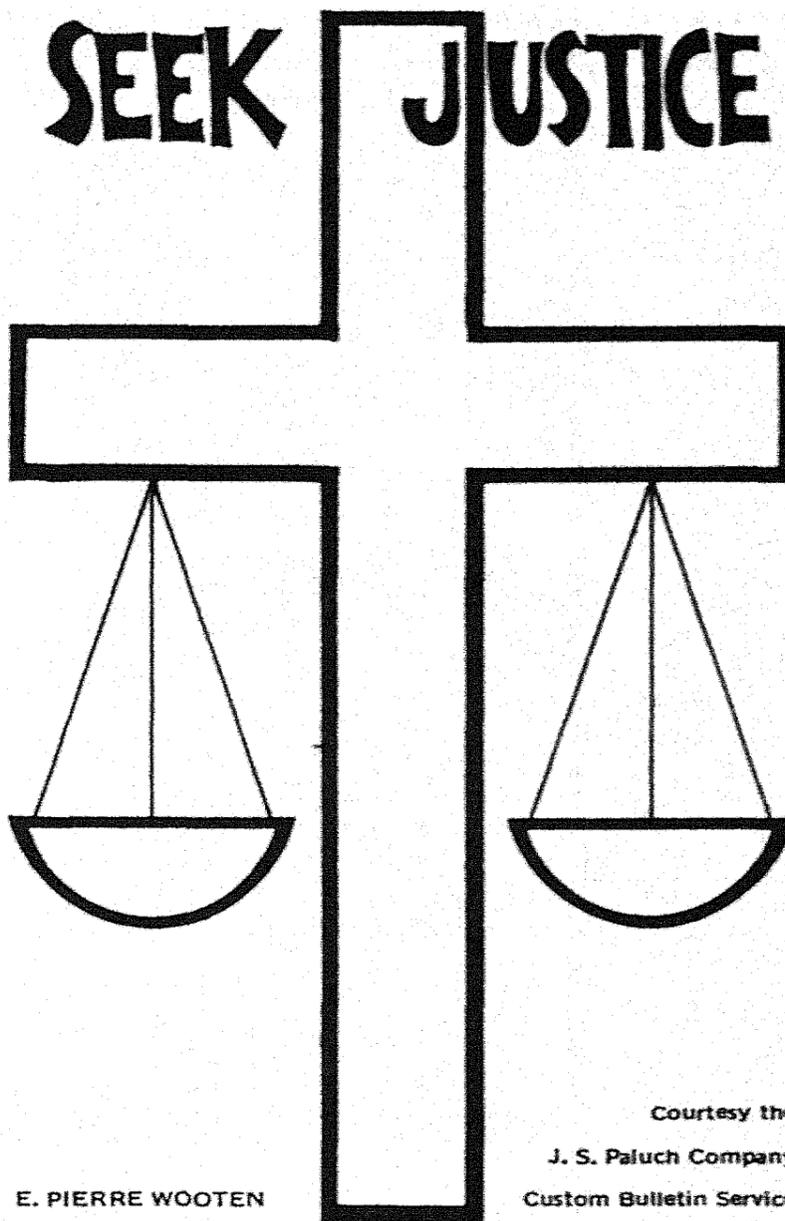
THE pentecostal movement is based on charisms, gifts of the Holy Spirit: wisdom, knowledge, healing, miracles, prophesying in tongues. St. Paul made clear that these gifts of the Spirit are to be tested by their relation to Jesus. He readily admitted that these gifts, so profuse in the early Church, were marvelous manifestations of the dynamic presence of the Spirit of Jesus but he also insisted that these gifts amount to nothing unless there is love. "I may speak in tongues of men or angels but if I am without love, I am a sounding gong or a clanging cymbal . . . I may dole out all I possess, or even give my body to be burnt, but if I have no love, I am none the better." (1 Cor. 13, v.2-3)

Rev. Krister Stendhal, dean of the Harvard Divinity School, recently said of charisms given by the Holy Spirit: "The gifts can become an object of faith instead of a vehicle for the love of God . . . They (the charismatics) must learn to love God who gave the gifts and not get hung up on mere fascination with the gifts." The danger is that the charismatic, by concentrating on a gift such as the gift of tongues, may begin to feel superior to the ordinary run of Christians who have not received the gift. Elitism actually destroys fraternal love and Christian unity rather than promoting it.

There is a premonition that the pentecostal movement is heading in a new direction. I sincerely hope that those pentecostals are right who predict that it is heading in the direction of ecumenism. St. Paul saw Christian disunity as a sure sign of the absence of the Holy Spirit. "For indeed we were all brought together into one body by Baptism in the one Spirit . . ." (1 Cor. 12, v.12)

Vatican II, however, has shown that the love given us in Baptism should not be restricted to Christians alone. We are all members of the one family of man and our love should go out as a reconciling force to all members of the human family divided by national or personal antagonisms. The pentecostal movement can have a meaning for the massacres in Mozambique and even for the tensions in our own local communities.

The opinions expressed in these pages represent Catholic viewpoints — not necessarily THE Catholic viewpoint



E. PIERRE WOOTEN

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Seeks Justice

That theme is illustrated from these readings from Sept 29: First — Amos warns that those who ignore the needs of the oppressed will not enter God's kingdom (Amos 6/1, 4-7); Second — As proof of our faith, we must keep God's commands (1 Tim 6/11-16); Gospel — The rich man, who ignored the suffering of the beggar at his gate, could not enter heaven as the beggar had (Luke 16/19-31).

Do the members of other denominations donate more to support their churches?

By DALE FRANCIS

There was a survey on giving in the various churches released a few months ago and Catholics ranked at the very bottom of the list.

Now I'm not certain that all surveys are to be taken as the gospel truth but this one should give us something to think about.

It was the Glock-Strak Survey and that's all I know about it. What the statistics revealed was that only six per cent of Catholics give \$7.50 or more a week. Now that is compared to 59 per cent of Southern Baptists, 39 per cent of American Baptists, 38 per cent of members of the Disciples of Christ and so on down the line with Congregationalists at 15 per cent being next lowest to Catholics.

I'M not certain about the validity of the survey. Catholics support their schools, give to various Catholic drives and make various other contributions that wouldn't be included in a survey like this.

Then I'd want to know how they came up with the total number of Catholics. Do they mean six per cent of all Catholics give more than \$7.50 a week or do they mean six per cent of those who turn in the envelopes? Chances are the other statistics are based on active membership but it could be that the Catholic statistics are based on the total number of Catholics.

So, having made all the excuses I can devise, maybe we'd better get down to examining the possibility that

perhaps Catholics don't give as much as they should.

One of the excuses I didn't offer was that Catholics can't afford to give more. The same survey reported that 34 per cent of Catholics make more than \$10,000 a year while only 26 per cent of Southern Baptists do. We're not the most affluent of all — Congregationalists, with 64 per cent of the membership making \$10,000 are the most affluent.

I've been close enough to the inner workings of some parishes to know something about the pattern of giving. What I know for certain is that some people are most faithful in making contributions that reflect something fairly close to a tithe. But what I know, too, is that a great many Catholics just never have become used to giving generously to the Church.

I KNEW one man who was by all standards a wealthy man. I'm not talking about a two-car man but a two-airplane man. He was a good man who considered himself a good Catholic but he told me once he gave \$5 a week to the Church. He wasn't making a confession either. He said it as if he thought that was a fairly good contribution.

Chances are when he started giving his five dollar contribution as a young man it was a good contribution. But he just hasn't made any adjustment in his thinking.

I say I've been in a position to know something about parish giving. Because I believe such matters are confidential, I'm not going to reveal

anything that concerns individuals.

But one thing I learned was that a lot of fairly affluent people, regularly at Mass, gave no more and often less than people whose incomes were a whole lot more limited. This wasn't always true, there were some people with good incomes who gave large weekly contributions to their parish, but it was true often enough to suggest that one of the problems is that people who can afford to give more often do not do so.

I THINK I understand this. We get into habits and we keep on giving what we gave a long time ago. A man makes a \$10 a week contribution and he thinks it is a pretty good sized contribution. And it was when he was making a whole lot less than he does now. He goes to a restaurant and thinks nothing of spending \$15 for a dinner for two but he hasn't adjusted his thinking to his giving to the Church.

But if I do believe there are many in the Church who could give more I wouldn't want to write a column on this without saying I know there are many people who do give all they can. A family on a middle-sized income, facing not only the problems of inflation but the education of their children, can not be expected to make big contributions to the parish.

Maybe what we can learn from that survey is to examine our own contributions, consider whether or not we are giving all we can and then let our consciences make any necessary adjustments.

Film Ratings:
National Catholic Office
for Motion Pictures

- All the Way Boys (A-2)
- Alfredo, Alfredo (A-3)
- Africa (A-3)
- Ash Wednesday (A-3)
- Andy Warhol's Frankenstein (B)
- Anais Observed (A-3)
- Animal Crackers (A-2)
- Bamboo Gods and Iron Men (B)
- Beast Must Die, The (A-3)
- Benji (A-1)
- Bank Shot (A-3)
- Buster and Billie (B)
- Black Belt Jones (A-3)
- Black Eye (A-4)
- Blazing Saddles (B)
- Busting (B)
- Badlands (A-3)
- Billy Two Hats (A-3)
- Black Six (B)
- Black Windmill (A-3)
- Black Samson (B)
- Bring Me the Head of Alfredo Garcia (C)
- Captain Kronos: Vampire Hunter (A-3)
- Cry of the Wild (A-2)
- Ceremony, The (A-3)
- Chariots of the Gods? (A-1)
- Conrack (A-2)
- Creeping Flesh (A-3)
- Crazy Joe (B)
- Catch My Soul (A-3)
- Claudine (A-3)
- Conversation (A-3)
- Cry Uncle! (C)
- Chosen Survivors (A-3)
- California Split (A-4)
- Castaway Cowboy (A-1)
- Charulata (A-2)
- Day of the Dolphin (A-2)
- Demons (A-3)
- Deadly Trackers (B)
- Daisy Miller (A-2)
- Don't Look Now (B)
- Death by Hanging (A-3)
- Dark Places (A-3)
- Digby, The Biggest Dog in the World (A-1)
- Day for Night (A-3)
- Deranged (C)
- Destructors (A-3)
- Dirty Mary, Crazy Larry (A-3)
- Dirty O'Neil (C)
- Exorcist (A-4)
- England Made Me (A-4)
- Executive Action (A-3)
- Education of Sonny Carson (B)
- Escape to Nowhere (A-2)
- Film Portrait (A-1)
- French Conspiracy (A-2)
- Frankenstein and the Monster from Hell (B)
- Fantastic Planet (A-3)
- Fata Morgana (A-3)
- Foxy Brown (C)
- Free Woman (A-3)
- Five on the Black Hand Side (A-3)
- First Charge of the Mchete (A-2)
- Gravy Train (A-4)
- Guns of a Stranger (A-1)
- Girl in Blue (A-3)
- Going Places (C)
- Golden Voyage of Sinbad (A-1)
- Great Gatsby (A-3)
- Girl from Petrovka (A-3)
- Goat Horn (A-4)
- Golden Calf (A-1)
- Golden Needles (A-3)
- Hell Up in Harlem (B)
- Henry VIII and His Six Wives (A-2)
- Happy New Year (A-3)
- Herbie Rides Again (A-1)
- Hex (B)
- How to Seduce a Woman (B)
- Human Revolution (A-2)
- House on Chelouche Street (A-3)
- Huckleberry Finn (A-1)
- Harrad Summer (B)
- Harry and Tonto (A-3)
- Homebodies (A-3)
- In the Name of the Father (A-3)
- Italian Connection (C)
- It Lives by Night (A-3)
- I Escaped from Devil's Island (B)
- I.F. Stone's Weekly (A-2)
- Inheritors, The (A-3)
- Jimi Hendrix (A-3)
- Jeremy (A-3)
- Jail, The (A-3)
- Jonathan Livingston Seagull (A-1)
- Kazabian (A-3)
- Keep On Rockin' (A-2)
- King in New York (A-1)
- Lady Yakuza (A-3)
- Lucky Luciano (B)
- Last Detail (A-4)
- Late Autumn (A-1)
- Laughing Policeman (B)
- Long Goodbye (A-4)
- Lion Has Several Heads (A-4)
- Love and Anarchy (A-4)
- Lords of Flatbush (A-3)
- Lovin' Molly (A-4)
- Lucia (A-4)
- Le Grande Boufee (C)
- Longest Yard (A-3)
- Marco (A-2)
- McQ (A-3)
- Magnum Force (C)
- Midnight Man (B)
- Madhouse (A-3)
- Merchant of Four Seasons (A-4)
- Mame (A-2)
- Man is not a Bird (A-3)
- Man on a Swing (A-3)
- Mean Streets (A-4)
- Mother and the Whore, The (A-4)
- My Way (A-3)
- Malizia (B)
- Mixed Company (A-3)
- 99 and 44: 100% Dead (A-3)
- Naked Ape (A-3)
- Night Watch (A-3)
- Newman's Law (A-3)
- New Land (A-2)
- Optimist (A-1)
- Outside Man (A-3)
- Our Time (A-4)
- Outfit, The (A-3)
- Operation S.N.A.F.U. (A-3)
- Ophelia (A-2)
- Pale Flower (A-3)
- Parallax View (A-3)
- Partner (A-3)
- Papillon (A-3)
- Paul and Michelle (B)
- Pedestrian (A-3)
- Pyx, The (A-4)
- Paper Chase (A-3)
- Phase IV (A-2)
- Pink Floyd (A-2)
- Plastic Dome of Norma Jean (A-3)
- Promised Lands (A-2)
- Robin Hood (A-1)
- Roommates (A-3)
- Reminiscences of a Journey to Lithuania (A-1)
- Razor in the Flesh (A-4)
- Road Movie (A-3)
- Red Psalm (A-4)
- Le Petit Theatre de Jean Renoir (A-3)
- Ragman's Daughter (A-3)
- Stoolie, The (A-3)
- Seven Ups (A-3)
- Sleeper (A-3)
- Sambizanga (A-2)
- Second Gun (A-3)
- Serpent, The (A-3)
- Serpico (A-4)
- Some Call It Loving (C)
- Sting, The (A-3)
- Sasuke Against The Wind (A-3)
- Scalawag (A-2)
- Save the Children (A-1)
- Scuba! (A-1)
- Shanghai Killers (B)
- Sugarland Express (A-3)
- Sugar Hill (A-3)
- Superdad (A-2)
- Stone Killer, The (A-4)
- Stams, The (C)
- Spectre of Edgar Allen Poe (A-2)
- Spook Who Sat by the Door (A-3)
- Summer time Killer (A-3)
- Summer Wishes, Winter Dreams (A-3)
- Spikes Gang (A-4)
- Super Cops (B)
- Summerline (A-3)
- Take, The (A-3)
- That Man Bolt (A-3)
- Triple Echo (B)
- Thieves Like Us (A-3)
- Traitors, The (A-3)
- Tall Blond Man with One Black Shoe (A-3)
- Three Musketeers (A-2)
- Three Tough Guys (A-3)
- Two Men of Karamoja (A-3)
- Tattooed Swordsman (A-3)
- That's Entertainment (A-1)
- Thunderbolt and Lightfoot (B)
- Tales that Witness Madness (A-3)
- Tear in the Ocean (A-2)
- Thomasine and Bushrod (A-3)
- They Call Her One-Eye (C)
- Together Brothers (A-3)
- Tough (A-3)
- Unholy Rollers (C)
- Utzana's Raid (A-4)
- Uncle Vanva (A-2)
- Undertaker and His Pals, The (B)
- Up The Sandbox (A-4)
- Visions of Eight (A-1)
- Vanishing Wilderness (A-1)
- Valerie and Her Week of Wonders (A-4)
- Where the Lilies Bloom (A-1)
- Willie Dynamite (B)
- Warehouse (A-4)
- Wedding in White (A-4)
- Westworld (A-3)
- Wedding in Blood (A-3)
- White Lightning (A-3)
- Warm December (A-3)
- Wicked, Wicked (A-3)
- Way We Were, The (A-3)
- What? (C)
- Your Three Minutes Are Up (B)
- Year of the Woman (A-4)
- Zandy's Bride (A-3)
- Zatoichi's Conspiracy (A-3)
- Zardoz (A-3)

KEY TO RATINGS

- A1—Morally Unobjectionable for General Patronage
- A2—Morally Unobjectionable for Adults and Adolescents
- A3—Morally unobjectionable for Adults
- A4—Morally Unobjectionable for Adults With Reservations
- B—Morally objectionable in Part for All
- C—Condemned

PHASE IV: It's the ants against the people
in this science-fiction thriller

Saul Bass is a prolific film maker unknown to millions of Americans — unknown because audiences for popular films have seen his work only in the form of vibrant, striking credit and post-credit sequences. Bass has also made a number of award winning short films, but these have played mainly to select audiences in special screenings.

Phase IV signals Bass' entry in the far more difficult and complex world of making full-length features. And if Bass demonstrates in it the same command of hypnotically swirling image and sheer graphic inventiveness that has marked his credit work and short films, he does not display the staying power necessary to support a full-scale entertainment. His film, which is really a three-way creative collaboration of Bass, producer Paul Radin and screenwriter Mayo Simon, is nonetheless an almost totally absorbing work.

The film has real achievement in terms of its ability to communicate a set of rather complex circumstances having to do with theorized ecological imbalance and it presents in its storyline a particularly provoking and even chilling concept about man, nature, and who — or what — holds the real power on this earth.

The plot, however, especially when it suggests metaphor, does not sustain the scientific matter or the imagery of sight and sound



LYNNE FREDERICK is a young woman at first captivated by a smart little ant in "Phase IV," and then captured by the creature and his cohorts. "Phase IV" is an "ecological suspense tale" directed by Saul Bass and released by Paramount Pictures.

used to convey it. Rather, it runs a poor second to the real substance of the film — the possibility of a world taken over by ants acting with mass instinct. Indeed, the special photographic techniques somehow make the ants and their colony a much more believable world than that of the cast of human characters.

The humans, by the way, are principally Nigel Davenport as a biologist obsessed with his observable data to the point where he cannot see the total picture, Michael Murphy as a more humane cryptologist who is trying to isolate and identify meaningful

patterns in the sounds emanating from the mysterious ant colony the two men are observing, and young Lynne Frederick as a girl the scientists rescue (who also plays a part in the ants' ultimate scheme).

The film is set in the arid wastes of Arizona's desert (ironically, in a withered mail-order ranchette development), where the local ants have been acting in a very peculiar manner — cutting precise, geometrical swaths across the countryside, erecting 2001-like monolithic slabs, and, finally, terrorizing the humans unfortunate enough to cross their paths.

From within a specially-designed, equipped, and sealed geodesic dome, the scientists try to establish some sort of contact with the ants, who in turn appear to be observing and manipulating them. The plot at this point requires a belief in ant intelligence that many people may not be able to summon. But even with it as a given, the film is unable to take the improbabilities to a coherent conclusion. Rather, we are left holding precariously onto a fragile final situation about which we are to draw our own conclusions.

But if the ending gets a bit muddled, getting there is a lot of fun. Without managing to inject much life into the human side of the tale, Bass and the others do bring into sharp focus the very fascinating subject of insect behavior, with a stress on the special quality of ants to act as a mass rather than as individuals.

It is this concept — of insignificance in individual, frightening power in the mass — that makes Phase IV as chilling an entertainment as it is. And it chills as fiction in a way that the recent Hellstrom Chronicle (which also dealt with a theme of insect dominance) failed to chill while dressed transparently as "fact."

It must have taken insect photographer Ken Middleham (who did much of the Hellstrom photography) days upon end to set up his ant sequences and then get the little critters to "act" out the required scenes. Thinking about things like this makes for as much fun as watching the film itself. But it also shows how an audience's distractions have to compensate for a film's inadequacies, which unfortunately is a fact of life in Phase IV. (A-II)

Watergate issue explored for young

WHAT DO WE TELL THE CHILDREN? Watergate and the Future of our Country, by Helen D. Wise, George Braziller, Inc., New York. 116 pp. \$6.95 Cloth; \$2.95 Paper. Reviewed by Gerard E. Sherry

The tangled web of Watergate is the subject of this book and Dr. Wise, former president of the National Educational Association, has done a tremendous job in presenting to the public an expose of White House law breakers in the most direct and manageable language.

The author was without knowledge of the most recent events, in which the cover-up of Watergate was finalized by

BOOK REVIEW

the executive absolution dispensed by President Gerald Ford as it concerns former President Richard Nixon.

STILL, this tome should be must reading for young people, parents and teachers. It gets down to the heart of the matter and becomes a positive lesson on the abuse of power.

As Watergate is not a neat, little package, but meanders down many murky byways, a student's question will often require an involved, complicated answer. Dr. Wise deals effectively with its confused events and recounts them in a simple, straightforward manner. She produces some order in the minds of the readers.

Young people are going to insist upon coming to terms with the problems posed by Watergate. In reaching for understanding they are going to ask many questions of their elders. When confronted, parents and teachers might find they need a factual review. "What do we Tell the Children" will be the answer for many of the honest and objective inquirers.

Of course, if one is looking merely for scapegoats; if one views Watergate from a completely partisan viewpoint, it won't be found here. Dr. Wise is not head-hunting. She had laid out for all to see, the sordid affair of men whose lust for power made them forget their origins and all that made this country.

This is a moral book because it exposes political and constitutional immorality. It suggests that it will be up to the young people of today to work for real respect for law and order. It exhorts our young to protect constitutional government as they prepare themselves to eventually assume the mantle of leadership on the morrow.

(Sherry is editor-manager of The Monitor, San Francisco archdiocesan newspaper.)

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WOMAN'S PLACE, a "Camera 7" feature each Saturday at 1:30 p.m. on Channel 7 premieres this Saturday and will feature Suzanne Lasky (left) and Sally Milleage (right) as hosts and

Shirley Spellerberg (L-center), local anti-ERA spokes woman, and Florence Kennedy, a New York civil rights attorney.

Young girl's story on Afternoon Special

Sara's Summer Of The Swans launches ABC's new season of Afterschool Specials, with a story of a young girl's reach for maturity, which airs Wednesday, Oct. 2, beginning at 4:30 p.m.

"Sara's Summer" is a story about a young girl trying to cope with her adolescent insecurity and reach for maturity and young womanhood. Heather Totten plays Sara, who is passing a summer of discontent — mainly baby-sitting a younger brother, and keeping a wistful eye on her 19-year-old sister, whose lifestyle to Sara is pure magic.

A crisis develops when Sara, totally distracted by her own feelings of awkwardness and frustration, loses track of her kid brother. She pops out of her funk and frantically tries to find him. A school friend, played by Christopher Knight, helps her find brother Charlie (Reed Diamond), and also helps her discover her own worth as a person.

The story is kind of corny, kind of wry — and it's just the right thing for young viewers, especially those in search of their own selves.



'Born Innocent' good, but timing was guilty

By RICHARD REAGAN

The new prime-time TV season was born last week and by around 8:35 the following night it was clear that we are in for some shocks. The program in question is a made-for-television movie entitled "Born Innocent", which starred Linda Blair (of Exorcist fame) and aired over the NBC Television Network.

As a TV film, "Born Innocent" measured up pretty well in terms of quality and overall production values. And its theme about what happens when youngsters, in this case a teenage girl, are fed into the juvenile detention system was bold in concept and dealt with in a sincere way. Indeed, the movie was marked by a toughness and gritty honesty not usually found in made-for-television films, which all too often are time-wasting adventure yarns designed to space out commercial messages.

Yet the movie's very quality and grit worked against it by creating an entirely separate problem — that of appropriate scheduling of "mature" subject matter and treatment. Television has been growing up over the past couple of years, and to a certain extent we have become used to a certain amount of mature programming in the prime-time slots.

We weren't prepared, however, for the things we encountered in "Born Innocent," no matter what its quality. The story concerned an apparently disturbed girl, an incorrigible runaway played by Miss Blair — who certainly does project an air of freshness and innocence.

DESPITE the homey appearance of the detention center — where the girls live communally in cottages overseen by staff house mothers, and where they have access to educational and counseling services — it is unable to offer genuine rehabilitation. There are too many girls for the small staff to handle, and each girl, like Miss Blair, has her unique problem requiring unique treatment.

"Born Innocent" commendably examined these circumstances, and the film even more commendably avoided offering any pat answers to the questions it raised. Nor did it cop out with a happy or even remotely hopeful resolution, which simply would not have been consistent with what went before.

Yet in getting its points across, the film, which was made by the producers of last season's fine *The Autobiography of Miss Jane Pittman*, tended to excess in showing the brutalities of prison life that beat down sensitive girls such as the one portrayed by Miss Blair.

Two scenes in particular — one showing a humiliating "intimate" search of the girl by a matron looking for drugs, the other a cruel rape of the girl by other girls using a

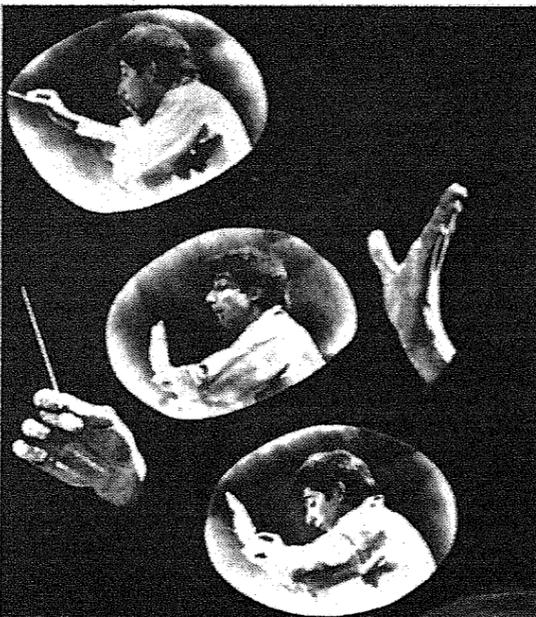
broomstick — raise the question at hand. They were simply too explicit and intense for a film running at 8 in the evening — a time when many youngsters are catching a little casual viewing betwixt homework and bedtime.

The two scenes came within 35 minutes of the movie's start, and even with a precautionary "warning" (which was flashed rather than read by an announcer), must have caught many families by surprise. The question is not one of whether or not mature treatments should run on television; rather, it is one of how such material should be run. And it just does not seem right that scenes of such intensity, however crucial they are to a program's main theme, should be presented so bluntly at an hour when so many young viewers are watching.

ONE would hope that most parents are open and willing to answer their children's questions about sex, and certainly the ideal place for sex education is the home environment. But how many parents want to have the issues come zooming at them and their kids from the glowing television screen, especially in a context of humiliation and abuse?

For parents, the problem is one of control, or lack of it — there was simply no way to prepare for the shock of those scenes in "Born Innocent." And for children, especially those struggling with adolescence, the issue is one of witnessing a sexual experience in a particularly grating context. How many children went away from "Born Innocent" with an impression of sexual violence that could negatively affect their adult values and attitudes?

What is important to note is the network's determination to get its new movie season off to as loud a bang as possible, and thereby capture a big audience for the high ratings that bring in high advertising revenues. By so doing, NBC struck a blow to "mature" television's already shaky image, and far worse, left in the lap of parents a responsibility it should have exercised on its own.



MICHAEL Tilson Thomas conducts and narrates "What Makes a Gershwin Tune a Gershwin Tune?" an exploration of the unique contribution to American music made by George Gershwin, on the New York Philharmonic Young People's Concerts on Sunday, Sept. 29 (5-6 PM) on WTVJ, Channel 4.

It's 'Premiere Week' on Channel 2

Premiere Week (Sept. 29-Oct. 5) on WPBT brings the first group of new shows of the fall season to the screen with five premieres and several other shows designed to attract membership pledges.

The first annual "PB Awards" leads off the week on Sunday, Sept. 29 at 7 p.m. with Jeanne Wolf as host. Program underwriters from last season will be honored with "PB's" for their contributions to public television in South Florida during a televised awards ceremony.

Evenings during the week will be filled with music, comedy, drama, and informative programming. Monday evening's lineup is a good example of just such a schedule. Beginning at 7 p.m. is the Charlie Chaplin Comedy Theatre when the first of many classic Chaplin films will be shown during the month. Seals and Crofts visit Soundstage at 8 p.m. and will be followed by the locally produced music show Fusion at 9 p.m. with guests "The Shadow."

Nana returns once again to Channel 2 and South Florida in the first of five consecutive nightly episodes airing at 10 p.m. During her last visit in the spring, Emile Zola's provocative mademoiselle helped Channel 2 raise \$16,000 in pledges for memberships.

VIEWERS will find that Tuesday holds in store the premiere of a new dramatic series and the beginning of a new season for two old favorites. Family Classics, a show that both young and old will enjoy, will bring the Louisa May Alcott novel, "Little Women" to the television screen in the first of nine episodes.

Jeanne Wolf With . . . starts her fall season in the 9:30 p.m. time slot and guests this season range from National Feminist Party founder Florynce Kennedy to sex symbol Julie Newmar to author and psychiatrist Dr. Theodore Rubin.

An hour of good time music is featured Wednesday evening at 9 p.m. with a special called Ragtime. It's a show bringing the best artists of that musical form to television. For those who miss it on this evening Eubie Blake, E. Power Biggs and the New England Ragtime Ensemble can be seen again on Saturday at 7 p.m. A Channel 2 special with its title to be announced with be broadcast at 7:30 p.m.

Accion Chicano, a new show featuring Chicano artists, poets, actors and musicians starts Thursday evening's viewing off at 7 p.m. This six-part series presents the El Chicano rock group in its first show. Later a new nostalgic sports series *The Way It Was* hosted by Curt Gowdy begins its run at 8 p.m. with a show on the 1951 Dodgers-Giants Playoff.

International Performance brings back the Biblical tale of "Salome," in a beautifully choreographed performance at 8:30 p.m. on the same evening.

Friday's schedule remains the same except that Chaplin makes a second appearance during the week at 9 p.m., when two classics — "The Tramp" and "The Cure" — will be shown to South Florida audiences.



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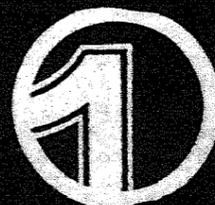
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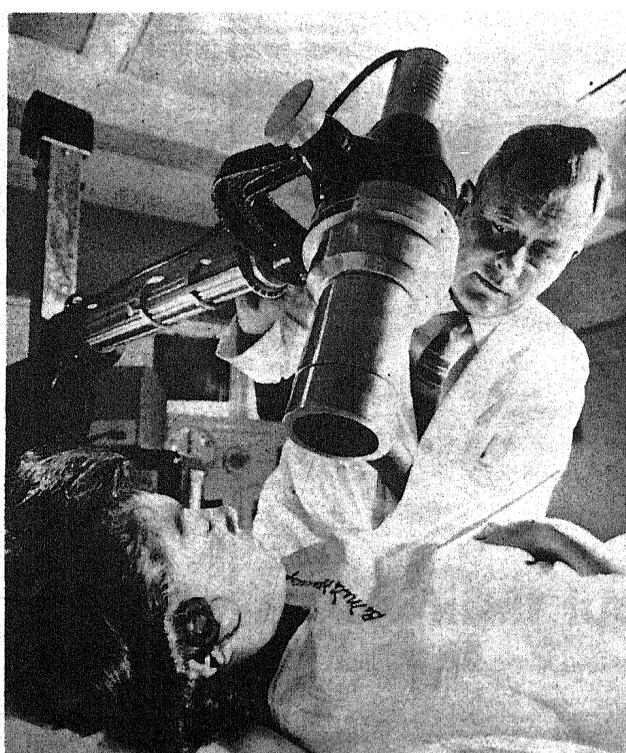
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Design for Reconciliation

"Finally, He won for us the grace to live in some sort of harmony with material creation — not only with the animal, but even with the atom."

By REV. WALTER J. BURGHARDT S.J.

Over the past two weeks, I have tried to introduce the problem of reconciliation by establishing three significant facts: (1) today's disunity, (2) God's original design for unity, (3) the destruction of God's design through sin. That first sin ruptured man from God and resulted in spiritual death.

Now a fourth significant fact: the fact of grace. To restore the unity that had been sundered by sin, the Son of God became man — to recapture in some measure the divine dream of human harmony, to put man at peace with God, with himself, with his fellow man, and with all creation. God came to reconcile.

WITH His birth and His death Christ our Lord has destroyed the foundations of disunity: in Bethlehem and on Calvary God Himself began the task of reconciliation. To begin with, He linked man with God. "All those who welcomed Him He empowered to become children of God, all those who believe in His name" (Jn 1:12).

Second, He made it possible for man to live at peace with himself. Remember the

problem of Paul? "Pitiable man that I am, who will set me free from a nature thus doomed to death?" Remember his answer? "... Jesus Christ our Lord" (Rom 7:24-25). Third, He made it possible for man to live at peace with his fellow man. "A new commandment I give to you, that you love one another as I have loved you" (Jn 13:34).

To realize this love, He gathered us into one body, His own body, with Himself as Head: "You are all one in Christ Jesus" (Gal 3:28). Finally, He won for us the grace to live in some sort of harmony with material creation — not only with the animal but even with the atom.

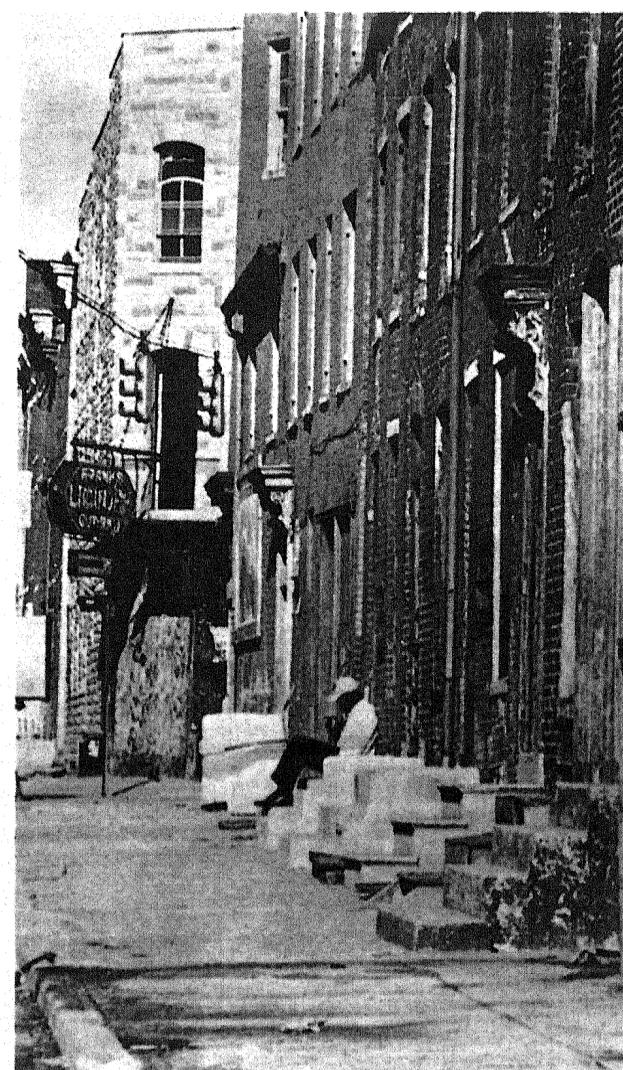
True, we cannot achieve the total, unlabored oneness which God originally intended between man and earth; but we can, with good will and God's grace, touch the earth and all its creatures with renewed reverence, conscious that the earth and its fullness are the Lord's, aware that we are not earth's despots but its stewards.

SUCH, I submit, are the broad outlines of a theology of reconciliation. Four critical ruptures: between God and man, within man himself, between man and man, between

man and nature. Four ruptures that have their ultimate origin in man's sin, their ultimate reconciliation in God's grace. Four ruptures that call for careful, painful, prayerful analysis.

I shall open the process by plumbing the basic rupture: man severed from God. As preparation, I would ask you to meditate the profound message of Saint Paul to the Colossians: "It pleased God that in (Jesus Christ) all the fullness of divinity should dwell, and through (Jesus) to reconcile to Himself all things, whether on earth or in heaven, making peace by the blood of His cross. And you, who once were estranged and hostile in mind, doing evil deeds, He has now reconciled in His body of flesh by His death, in order to present you holy and blameless and irreproachable before Him" (Col 1:19-22).

(The text for Father Walter J. Burghardt's articles is taken from his booklet entitled "Towards Reconciliation" published by the United States Catholic Conference, 1974. This publication may be ordered by writing to U.S.C.C., 1312 Massachusetts Ave., N.W., Washington, D.C. 20005. The cost of this booklet is 75 cents.)



"Major social problems such as poverty and racism seem little closer to solution now than 10 years ago. Even worse, many people are bored by the whole subject of poverty, and others advocate racial separatism as a positive good." (A poor black man sits alone in Baltimore).

Education for Reconciliation should foster certain skills

By BROTHER MICHAEL WARREN, C.F.X.

The other day at the Festival of American Folk Arts in Washington, I saw a child leap up and down for several minutes in a vain attempt to reach the string that attached a red balloon to the top of a fence post. The child wanted to bring the balloon down to his level and make it his.

That balloon was like the question of reconciliation. How do we get the topic off the clouds and down to our own earthy level? How do we move reconciliation from the level of topic to the level of personal task. How do we actualize reconciliation, rather than merely verbalize about it?

IN our catechetical programs, especially, is it possible to educate for reconciliation? The following are some ideas that might be helpful for parents and other catechists who would like to assist children and others to make reconciliation more real in their lives.

If we are going to educate for reconciliation, we have to move beyond conceptual education, that is, beyond teaching a conceptual understanding of reconciliation. Education for reconciliation must have affective and skill dimensions in addition to the conceptual dimension.

An education for reconciliation should emphasize compassion for others. Compassion may be natural for many people, but it can also be deepened and improved through education. Many projective techniques, such as role playing, have been developed that can help people, including children, to walk around in the moccasins of others. I have seen these techniques used with teenagers to help them understand their own parents better. It was a first step toward reconciliation. In addition, Lawrence Kohlberg of Harvard has described how the use of questions can help develop in children the sort of reflectiveness upon which compassion and ultimately reconciliation is built. Kohlberg's work has much to do with reconciliation.

THERE are certain skills that an education for reconciliation should foster. One such set of skills is listening skills. Everybody, from children through adults, can learn how to listen actively to others. To teach such skills may very well be one of the most important needs in education today. The skills are important for everybody. Parent-Effectiveness-Training, developed by Dr. Thomas Gordon, and its companion program, Teacher-Effectiveness-Training, are both aimed at helping adults develop the skills of active listening. Such skills are part of the foundation on which the possibility of reconciliation is built.

Another whole range of skills for reconciliation are expressive skills. It is important for all of us to know how to express ourselves not just what we think but what we feel. Expressive skills can be taught and they can

help us develop our ability to express ourselves. Assertive training might be a valuable tool in keeping the channels of communication open between persons; or in opening up blocked channels. Many gaps exist between persons because either one or both were unable to communicate.

IN some of our educational settings, conflict and anger are taboo. One could question whether such a taboo is in all cases a good one. Anger is a human emotion and a legitimate one. Like all emotions it must be controlled and channeled. Also, conflict is inevitable in situations where humans meet. The answer to conflict is not to avoid it or sweep it under the rug, but rather to face it and attempt to resolve it. Conflict management is also a skill that can be learned. It too can provide a foundation for reconciliation between man and man.

However, education for reconciliation must lead beyond education to actual experiences of reconciliation, especially liturgical experiences. Francis de Sales once pointed out that the way to love God is by loving Him. We might apply the same to reconciliation. The key to reconciliation is ultimately to be reconciled. Being reconciled is not a one-time activity. It is a matter that must be done in action again and again throughout life. Ask any elderly married couple how often they were reconciled to one another, but be sure to have your calculator ready.

The point is that reconciliation, from a catechetical point of view, must move beyond words to deeds. There are many educational ways this can happen. They all require care and effort. Once the balloon is in your hand, you'll know it was worth the effort of getting it down to your level.

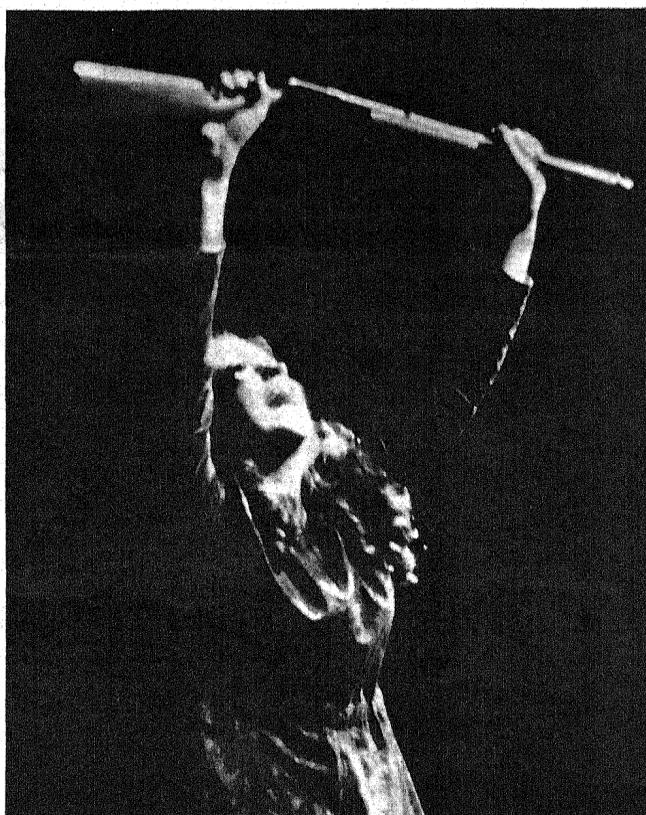
Look, listen; learn how people about you overcome barriers to brotherhood

By GERARD A. POTTEBAUM

Here's a little experiment you might enjoy. It promises to provide discoveries about human relationships and a heightened sense of expressions of reconciliation. It's kind of like eavesdropping on your surroundings.

You might start with TV. The next time you watch it, look for signs of how people reconcile their differences. You'll find them in the strangest places. Game shows. Soap operas. Your favorite weekly violence or variety show.

And don't overlook the commercials. Especially the ones that deal with offensive personal hygiene. For instance, how do you tell your boss, or your sweetheart, that they're got bad breath? But what's more, how do you tell them without destroying your relationship?



YOU can gather more data from radio. Listen to the lyrics of the songs: the loneliness of Cat Stevens' "Sad Lisa," or the ache resolved by a puppy who "will never cheat you..." in Hoyt Axton's "Sweet Misery."

Notice in the newspaper especially those events which involve some young person in trouble. How do the parents respond? What do they say about their child? How do they treat him when they meet?

After you've eavesdropped on the mass media in this way, do a little firsthand people watching, noting the media of person-to-person communication. Some places are better than others: department stores sometimes have a counter where you return defective merchandise. Hang around there for a while

WHAT signs are used by the people you observe in person-to-person contact? At traffic court the main initial point of contact — the primary medium — is the traffic ticket. What other signs do you notice and what are their effects?

When you find yourself in a waiting room, take note of how little people seem to communicate there, perhaps because they're wrapped up in other communication vehicles — a TV, magazines, newspapers — as ironical as that seems.

Why do people pick up a magazine instead of communicating directly with the other people who may be present? What happens to cause people to talk to each other? You might want to test ways of opening conversations with people who are just sitting there. In some cases, they might want to be left alone. But how

"Anger is a human emotion and a legitimate one. Like all emotions it must be controlled and channeled." (Violence and anger are expressed by an actress in a play in Minnesota.)



If ever a nation needed harmony...

By RUSSELL SHAW

On the eve of its 200th anniversary as a nation, the United States is divided and uncertain of its most fundamental purposes. Contemporary America cries out for reconciliation in virtually every sector of its national life.

In a document reviewing major trends in America, published earlier this year, the U.S. bishops' conference remarked that "many observers find in both the secular and religious spheres a disturbing degree of polarization, confusion, self-doubt and uncertainty about fundamental values and purposes."

"The more optimistic view this as the necessary prelude to a new era of committed purposefulness, or, as they might say, the birth pangs of a 'new consciousness.' The more pessimistic hold that the current situation reflects decadence and portends collapse." The document itself expressed the guardedly optimistic view that as a result of this process "some values and institutions may be discarded but others will be reaffirmed and strengthened."

firm and strengthened."

WHATEVER the future holds, many Americans are not very hopeful about it. Results of a recent Gallup poll found Americans significantly less hopeful about the future than they had been in similar surveys in the past.

The reasons are many and complex. Clearly Vietnam is one. The war divided Americans in a way that few previous episodes in the nation's history have done, and to a large extent the divisions remain. The current controversy over amnesty is both a symbolic and a substantive reminder of Vietnam's divisive impact.

The situation has scarcely been helped by Watergate. Emerging from the long agony of military involvement in Vietnam, Americans needed leadership which would reunite them in a common vision and a shared sense of purposefulness. Instead, disclosures of political wrongdoing have contributed to the national trauma and fed feelings of cynicism and disgust toward the entire political process — although the nation's response to the new administration of President Ford suggests that, given half a chance, Americans are prepared to think well of their system of government.

AS Americans have drawn farther apart from one another, selfishness and self-interest have emerged in acute forms. For all the current talk of "community," there may be less of it in the United States today than at any time in the past. Major social problems such as poverty and racism seem little closer to solution now than 10 years ago. Even worse, many people are bored by the whole subject of poverty, and others advocate racial separatism as a positive good.

At the same time, Americans have also begun to turn inward on themselves — and away from the rest of the world. Another recent Gallup poll showed that the percentage of "total isolationists" in the sample had risen from nine percent in 1972 to 21 percent

in 1974, while those holding strong internationalist sentiments dropped from 56 percent to 41 percent in the same period. Apparently neo-isolationism is another part of the legacy of Vietnam, and in the past year it has been reinforced by the nation's economic problems and the energy crisis.

The purpose of these comments, however, is not to catalog problem (and the list could obviously be made much longer) but to point to the fact that the need for reconciliation is not a theological abstraction "out there" but an imperative of the highest priority in present-day America. On its realization may depend not just national well-being but possibly national survival.

Thus reconciliation is — or should be — at the top of the national agenda right now. Americans urgently need to put aside their differences and become once more a united nation. They need, too, to recapture and become once more a united nation. They need, too, to recapture a sense of fellowship with other peoples; to realize that the most urgent problems in the world today — peace, poverty, food, the environment, and so on — will either be solved jointly by all the people of the world or not be solved at all.

Reconciliation at its most fundamental level has been made possible by Christ. But it will not happen automatically. The reconciliation made possible through Jesus only becomes a reality as a result of the active cooperation of men and women. It is not simply something we experience, but something we must strive for.

Can Americans muster the resolve to work for reconciliation? One should not answer the question on the basis of either simplistic optimism or simplistic pessimism. The only honest answer is: Maybe. The challenge to do so is not merely political or sociological, but profoundly religious. Reconciliation is God's will for mankind. Much depends on whether and how we in America respond.



Pope
Paul
VI

(Following are highlights from current speeches and documents of Pope Paul VI. The Holy Father addresses himself constantly to the problems and needs of our age in an effort to help individuals form a right conscience.)

'Church once needed saints; today it needs strong men, as well'

CASTELGANDOLFO, Italy — (NC) — While the Church of yesterday needed saints, the Church of today "needs strong men," Pope Paul has declared.

Referring to surveys showing "human weaknesses, spiritual debility and vileness" in the Church and elsewhere, the Pope said a confirmed Christian should be "by definition a strong man."

He was speaking Sept. 18 at his last public audience at his summer home here before returning to the Vatican.

Strong men, said the Pope, are needed to confront the "fashionable" temptations in the world today, which would abolish discipline and give free rein to license under the guise of liberty.

"What has the Church need of today?" asked the Pope rhetorically as he opened his talk before some 8,000 visitors.

"IN OLDEN days it was said that she needed saints," he said. But today's answer "seems to arise from the conditions of the situation, from the needs, from the tasks and even from the opportunities peculiar to the Church today — and it rings out this way: the Church needs strong men."

Pope Paul then put a number of such rhetorical questions to his audience. He stressed the need for complete dedication.

"How can one conceive a sluggish, and weak faith? Selfish, without risk, without moral energy? Without a spirit of sacrifice?"

"A Christian must be, especially if marked by the sacrament of Confirmation, by definition a strong man."

The Pope then spoke of surveys "which show human weaknesses, spiritual debility, vileness, all of which spread, today more than ever, like a fatal epidemic among our people, at all levels, ecclesial, cultural, political, professional, scholastic, and so forth."

He added: "We will not here give an exact inventory of these. Moreover, this phenomenon of the abandonment of direct, courageous, personal and even truly free willpower is usually put forward under the guise of liberty, as though this grants powers of self-discipline, of autonomy of reason and of conscience in a freedom synonymous with moral laxity . . ."

Pope Paul also deplored "taking advantage of every loophole of the law, no matter how degrading."

He spoke out against "the fashionable temptation to abolish all ascetic or disciplinary strengths, making everything easy and a matter of choice, to disguise the strong and serene face of Christian happiness beneath the self-indulgent and sensual hedonism fashionable today."

Flies back to Vatican

VATICAN CITY — (NC) — Pope Paul VI returned to Vatican City Sept. 18 by helicopter from his Castelgandolfo summer residence after thanking people in the Alban Hills town for their "silent company" during his two-month stay.

This was the first time a Pope had returned from the summer residence by helicopter instead of by car or train. Vatican sources said that the Pope chose the helicopter to avoid snarling traffic on the route back to Rome. The Pope flew in a military helicopter called Tango One — the same aircraft which carried him to Fossanova for his Sept. 14 pilgrimage to the shrines of St. Thomas Aquinas.

Before boarding the aircraft at about 5:35 p.m., the Pope, standing at a window in the summer residence, thanked town residents for having been "so courteous to surround me with what I needed, so much — silence, tranquility and a little rest."

The Pope also told the people to make their lives truly Christian and to dedicate every minute of the day to prayer, especially on holy days.

The Pope used his last days at Castelgandolfo to thank all who served at his summer residence, including the Italian police assigned to Castelgandolfo for the duration of the papal stay.

After a 15-minute flight Tango One landed at the converted tennis court in the Vatican gardens used as a helicopter landing area for former U.S. Presidents Lyndon B. Johnson and Richard M. Nixon on visits to Vatican City. Reportedly the military insisted that the Pope make the trip back before nightfall to avoid accidents. The tennis court-landing pad has no special lighting.



BISHOP JAMES RAUSCH leads a discussion at a meeting which brought together 80 participants representing 50 Catholic organizations to discuss what they would do for the U.S. bicentennial observance in 1976. Also at the head table are from left, Francis Butler, executive secretary of the U.S.

bishops' bicentennial committee, Archbishop Joseph Bernardin, Father J. Bryan Hehir, director of the Justice and Peace division of the U.S. Catholic Conference, and James Jennings, assistant director of Justice and Peace.

'Evangelization, also work for justice'

ROME — (NC) — The Pontifical Commission for Justice and Peace has asked the upcoming world Synod of Bishops to "reaffirm the need to work for peace and justice within the perspective of evangelization and as an integral part of it," according to the commission's vice president, Bishop Ramon Torrella Cascante.

Bishop Torrella said the commission made the request in the form of a document which he presented some time ago to the synod's general secretary, Bishop Wladyslaw Rubin. Bishop Torrella synopsized the document Sept. 18 in Avvenire, Italy's national Catholic newspaper.

The fourth world Synod of Bishops opens in Rome today, Sept. 27, with the theme "Evangelization of the Modern World."

"The synod should say clearly that working for justice and participating in the transformation of the world appear fully as an essential dimension of preaching the Gospel, that is of the Church's mission for the redemption of mankind and for liberation from every oppressive condition," he wrote.

Bishop Torrella emphasized however that the commission's document considers the struggle for justice "as an essential element, but not the single element, as if all evangelization had to come about solely through actions for justice."

SPEAKING of particular world regions, the bishop said: "For Africa, evangelization should aim at developing the values of the African personality which now is searching for its originality and cultural identity, and should aim to

show the liberating power of the Gospel in the face of every form of oppression, and to give back to the Africans more responsibility in the work of evangelization."

Latin America, he said, "needs a global effort of evangelization with a view toward what is authentically human and within the numerous tensions of accelerated change that goes on there today."

Latin America, according to the bishop, needs "a Church which would extricate man from the alienation of sin and from all types of slavery."

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The bishop continued: "For Asia this means dissociating Christianity from Western culture and fostering the ferment of small communities whose intensity of union with the living God and open humanism can compensate for a small numerical minority."

In Oceania, the bishop said, the commission recommends that evangelizers note seriously the cultural and political emergence of the Pacific and its attendant problems.

The bishop made only brief mention of commission recommendations for evangelization in Europe and in North America. The synod fathers, he said, must take note of the "obstacles which North America encounters and simultaneously the responsibilities it exercises in the framework of the international community."

Denies 'paper' failed to get Bishops' OK

WASHINGTON — (NC) — A U.S. Catholic Conference official has denied the implication that a widely publicized review of the American Catholic Church by the National Conference of Catholic Bishops was issued without the proper approval of the U.S. bishops.

The document, "A Review of the Principal Trends in the Life of the Catholic Church in the United States," was prepared as background material for the 1974 world Synod of Bishops, scheduled to begin Sept. 27.

'We hold power of service, not domination'

VATICAN CITY — (NC) — Pope Paul VI, concelebrating Mass Sept. 22 with 77 American bishops, said that the authority and power invested in the bishop is not a power of domination, but a "power of service" for the good of the community.

In his homily during the Mass in the Sistine Chapel, the Pope also strongly defended the institutional and visible Church which, he said, is "much challenged" by Christians "yesterday and still today." He said that bishops as shepherds should adopt a "true Gospel figure" of "provident and strong" goodness and an "inexhaustible spirit of sacrifice."

Most of the 77 American bishops concelebrated the Mass as part of their five-year ad limina visits to the Holy See and the tombs of Sts. Peter and Paul. The Mass took the place of the private papal audience which is usually part of a bishop's ad limina visit.

About 70 of the bishops are also attending a month-long Theological consultation or discussion session with theologians and Scripture scholars at the graduate house of the North American College in Rome.

The Pope told the bishops and about 200 American priests and seminarians assigned to Rome: "Our power is not a power of domination. It is a power of service. It is a 'diakonia.' It is a function destined for the ministry of the community."

He called the concelebrated Mass a witness to the institutional aspect of the Church and an event which places the institutional Church "in a light which defends it from the tendencies of other brothers who challenge it, and who are opposed to the recognition of an institutional Church — as though it were possible to imagine a Church of charity, freed from her organic and ministerial structures."

The charges were made by Father Andrew Greeley, a sociologist and author, in his column which is syndicated in the Catholic press. He had earlier criticized the document as a liberal attack on the U.S. Church and society.

The document listed both positive and negative trends in the Church and used the word "malaise" to describe the current state of U.S. society in general and religion in the U.S.

IN HIS column, Father Greeley said he heard personally from several bishops that the first they knew of the document was what they saw in the Catholic press.

"Furthermore," Father Greeley said, "the author of the review was not a bishop, or even a scholar, but a journalist — a man of not inconsiderable talent or skill, but scarcely one with the credentials that enable him to speak to the bishops of the world about the state of American Catholicism."

The reference was apparently to Russell Shaw, associate secretary for Communication for the USCC.

Responding to the column, Shaw said the review did not claim to be a statement of all the bishops in the country.

"The document was drafted by the staff of the National Conference of Catholic Bishops," he said. "It was reviewed by the four delegates elected by the NCCB to attend the synod. They made many suggestions, general and specific, and the document was revised extensively in light of them. It was then resubmitted to the synod delegates, who approved it. It clearly represents their views."

The synod delegates are Cardinal John Krol of Philadelphia, president of the NCCB; Cardinal John Carberry of St. Louis, Cardinal John Darden of Detroit and Archbishop Joseph Bernardin of Cincinnati.

Archbishop John Quinn of Oklahoma City was named a synod delegate by Pope Paul VI after the review had already been published.

Shaw said reactions to the review from American bishops have been "extremely favorable and indicate that the document accurately reflects the pastoral situation in the United States today."

"This is, I believe, the third column Father Greeley has devoted to this same subject," Shaw added. "It is a pity he dislikes the document so much. Most other people who have read it think it is a good job. I do not know what difference it makes whether a journalist did or did not have a hand in drafting it. Perhaps Father Greeley, who does a bit of journalism himself, can take some comfort in the thought that it could be worse — it might have been written by a sociologist."

You and Your Faith



From Sunday's Gospel

'He called out, 'Father Abraham, have pity on

me. Send Lazarus to dip the tip of his finger in water to refresh my tongue, for I am tortured in these flames.' "

Luke 16: 24

'We gain joyful peace by real renewal'

By FATHER JOHN T. CATOIR

In late September the beach is deserted and the ocean is angry. As I stare at the vast Atlantic, attempting to write an article on "renewal," something holds me back. It's as though renewal doesn't want to be written about. The immense body of water before me is too distracting, too hypnotizing.

Besides, I'm not altogether sure I know what "renewal" really is anyway. My own experience in life suggests that it isn't something that happens on schedule, like a graduation, or a merit promotion. It is so immersed in the struggle and flow of life that one can hardly survive without a regular dose of it. We steal unsatisfying snatches of it when we try to put aside the normal duties of the day. We rest, we relax, we renew our body's depleted strength.

Occasionally we move beyond bodily rest and we look for a way to "renew the drooping spirit." We seek out a willing listener, pour out our troubles, unburden our heart. Maybe

we go to confession, and through faith in God's goodness, convince ourselves to begin again.

Whatever it is, "renewal" is happening all the time, to all of us. Like life itself, it is a growth process. Every morning is a renewal; every sunrise; every flower; every breath. But we lose our awareness of these new beginnings which we make continually in our struggle to survive. To call 1975 a year of renewal is quite appropriate because each week in 1975 will contain dozens of renewals for each of us.

What, then, does the Holy Father mean when he calls us to "renewal?" I think he is asking us to give our attention to the need for a major turnabout in our life in the Spirit. It is not like seeking the fountain of youth, or the pot of gold at the end of the rainbow. We seem to hunger endlessly for certain goals without ever satisfying ourselves.

No, a real renewal in the Lord does bring bright, astonishing results; joyful peace; happy dreams; deepened love. When it happens you can't miss it.

Mass timetable

The Voice does not assume responsibility for the accuracy of times of Masses listed in the timetable published the last Friday of each month. Times of Masses and corrections are provided by parish rectories.

The Sunday Mass schedule for the Cathedral of St. Mary, 7504 NW Second Ave. is as follows: 7, 8, 9, 10, 11 a.m., 12:30 (Spanish), 5:30 and 7 p.m. (Spanish) Saturday, 7:30 p.m. **BELLE GLADE:** St. Philip Benizi, 8:30, 10:30 and 12 noon (Spanish) Saturday 6:30 p.m. **BOCA RATON:** St. Joan of Arc, 7, 9, 10:30 a.m. and 12 noon, 6 p.m. Sat., 7 p.m.

Ascension 8, 9:30, 11 a.m., 7 p.m. Saturday 5:30 p.m. 7171 N. Fed Hwy.

WYNTON BEACH: St. Mark, 8, 9:30, 11 a.m. Saturday 5:15 p.m. St. Thomas More (St. Vincent De Paul Seminary) 8:30, 11 a.m. Saturday, 5 p.m.

CLEWISTON: St. Margaret, 8 & 12 (Spanish), Saturday 7 p.m. **COCONUT GROVE:** St. Hugh, 7:30, 9, 10:30 a.m., 12 noon (Spanish), Saturday, 5:30 p.m.

CORAL GABLES: Little Flower, 7, 8, 9:15, 10:30, 11:45 a.m., 1 p.m. (Spanish) and 6 p.m., Saturday 7 p.m.

St. Augustine, 7:30, 9, 10:30 a.m., 12, 5, 6 p.m. Saturday 5:30 p.m. St. Raymond, 8:30 (Spanish), 9:30, 11 a.m. (Spanish), 12:30 p.m., 6 (Spanish), 7:30 p.m. (Spanish), Saturday, 6, 7:30 (Spanish).

CORAL SPRINGS: St. Andrew, 8:15, 9:30, 10:45, 12 noon, Saturday, 6:15 p.m.

DANIA: Resurrection, 8, 9:15, 10:30 a.m., 12, 6:30 p.m. Saturday, 6:30 p.m.

DAVE: St. David, 9 & 11 a.m. Egan's Rest Hwy 84

DEERFIELD BEACH: St. Ambrose, 7:30, 9, 10:30, 12 noon, 5 p.m., Saturday 5 & 7 p.m.

DELRAY BEACH: St. Vincent, 6:30, 8, 9:30, 11 a.m., 12:15, 5:30, 7 Saturday 5 p.m. Queen of Peace, 8, 11 a.m. Saturday, 6 p.m.

FORT LAUDERDALE: St. Anthony, 7, 8, 9, 10:30 a.m., 12 and 5:30 p.m., Saturday, 7 p.m. St. Bernard - 2100 NW 70 Ave, 9, 10:30, 12 noon, 1:30, 5:30, 6 p.m., Saturdays, 5 p.m., 6:30 p.m. (577 NW 81 Ave. Blessed Sacrament: 8, 9:30, 11 a.m., 12:30, 7 p.m. Saturday, 7 p.m. St. Clement, 7:30, 9, 10:30, 12 & 7 p.m. Saturday, 7 p.m. St. George, 8, 9:30, 11 a.m., 12:30, 5:30 p.m. Saturday, 7 p.m. St. Joseph, 7:30, 9, 10, 11:15 a.m., 12:30, 5:30 p.m., Saturday 5:30 p.m. St. Jerome, 8:30, 10, 11:30 a.m., 5:30 p.m., Saturday, 7:30 p.m. St. John Baptist, 7:30, 9, 10:30, noon, Saturday, 5 p.m. St. Maurice, 5:30, 10, 11:30 a.m., 12:45 p.m., 7 p.m., Saturday, 7 p.m. Queen of Marys: 6:30, 8, 9:30, 11 a.m., 6 p.m., Sat. 7 p.m.

FORT LAUDERDALE: St. Pius X, 8, 9:30, 11 a.m., 12:30 p.m., 5:30 p.m., Saturday, 5:30 p.m. St. Sebastian (Harbor Beach), 8, 9:30, 11 a.m., Saturday, 7 p.m.

HALLANDALE: St. Matthew, 7:30, 8:45, 10, 11:15 a.m., 12:30, 6 p.m., Saturday, 5, 7 p.m.

St. Charles Borromeo, 9, 10:30, 12 noon, Sat. 6 p.m.

HIALEAH: Immaculate Conception, 4:30, 8, 9, (Spanish) 10:15, 11:30, 12:45, 6 p.m., 7:30 p.m.

(Spanish), Sat. 6 p.m., 7:30 p.m. (Spanish).

St. Benedict (Palm Lakes Elem. School) 8, 9, 10, 11, 12 (Spanish), Sat. 6 p.m. (English).

St. Cecilia, 8, 9, 10:15, (English) 11:30 a.m., 1, 6:30, 7:30 p.m., Sat. 5, 7 p.m.

St. John the Apostle, 6, 7, 8, 9, (Spanish), 10:15, 11:30 a.m., 1 p.m., (Spanish), 5:30, 6:30 p.m. (Spanish) Saturday, 5 p.m.

HIGHLAND BEACH: St. Lucy, 8:30, 10, 11 a.m., 5 p.m., Saturday, 5 p.m. **HOBE SOUND:** St. Christopher, 7, 9, 10:30 a.m., Sat. 6:15 p.m.

HOLLYWOOD: Annunciation, 9, 10:15, 11:30 a.m., 7 p.m., Saturday 5:30 p.m. Little Flower, 7, 8:15, 9:30, 10:45 a.m., 12, 5:30 p.m., Saturday 5:30 p.m.

Nativity, 7, 8, 9:15, 10:30, 11:45 a.m., 1, 5, 7 p.m., Saturday, 5, 7 p.m. St. Bernadette, 7:30, 9, 10:30 a.m., 12, 6 p.m. Saturday 6 p.m.

St. Boniface, 7 p.m., Saturday (3651 Johnson St.) 8, 9, 11:30 a.m. (Pines Middle School)

HOMESTEAD: Sacred Heart, 8, 9:30, 11 a.m., 12:30, 6 p.m., Saturday, 6 p.m.

IMMOKALEE: Lady of Guadalupe, 9, 10, 11 a.m. (Spanish)

INDIANTOWN: Holy Cross, 9 a.m. Saturday 6 p.m.

JENSEN BEACH: St. Martin (Chapel of Fla. Inst. Tech.) 7:45, 9, 11:30 a.m., Sat. 5:30 p.m. (Jensen Beach Community Church)

JUNO BEACH: St. Paul of the Cross, (Volunteer Fire House, U.S. 1) 7:30, 9, 10:30 a.m., 12 noon, 6 p.m., Sat. 5:30, 7 p.m.

JUPITER: St. Jude, 8:30, 10:30 a.m., 5:30 p.m., Saturday, 7 p.m. **KEY BISCAYNE:** St. Agnes, 8:30, 10 (Spanish) 11:15 a.m., Saturday, 5:30 p.m.

LABELLE: Queen of Heaven, 9 a.m. **LAKE WORTH:** St. Luke, 7, 8, 9:15, 10:30 a.m., 12 noon, 6 p.m., Saturday 7 p.m.

Sacred Heart, 7, 9, 10:30, noon, Sat. 6 p.m.

LANTANA: Holy Spirit, 7:30, 9, 10:30 a.m., 12 noon, 5, 6 p.m. Saturday 5:30, 7 p.m.

LIGHTHOUSE POINT: St. Paul the Apostle, 7:30, 9, 10:30 a.m., 12 noon, Saturday, 5 p.m.

MARCO: 8, 9:30, 11 a.m., Sat. 5:30 (Marco Beach Hotel)

MARGATE: St. Vincent, 8, 9, 10:15, 11:30 a.m., Saturday, 6 p.m.

MIAMI: St. Agatha, 8:30, 9:45, 12:15 p.m. (Spanish) Miami Coral Park High

St. Brendan, 4:30, 6, 9:15, 10:30, 11:45 a.m. (Spanish), 5:30, 6:45, (Spanish) and 8 p.m. Saturday 5:30, 6:45 p.m. (Spanish)

Assumption of the Blessed Virgin, (Upraisian) 8:30 and 10 a.m. Corpus Christi, 7, 8, 9:15, 10:30 (Spanish), 11:45 a.m., 1 p.m. (Spanish), 5:30 (Spanish), 6:30 p.m. (French) Sat. 6:30 a.m., 8:15 a.m., 6 p.m.

Jesus, 6, 7, 8:30, 10 (Latin) 11:30, 1 & 6 p.m. (Spanish), Saturday, 5 p.m. Holy Redeemer, 7, 10 a.m. Melkite Mission, 2626 SW Third Ave., 10:30 a.m.

Our Lady of Divine Providence (Seminole Elementary School) Sat. 6 p.m., 7 p.m. (Spanish), Sunday, 9:30, 11 a.m., 12 noon (Spanish) St. Catherine, 8, 9, 10:30 a.m. 12 noon Sat. 4 p.m.

St. Francis Xavier, 7 and 10 a.m., Sat. 6 p.m.

St. Dominic, 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish) 6 and 7:30 p.m. (Spanish), Saturday, 4, 7:30 p.m. (Spanish).

St. Joachim, 11990 SW 200 St., 10, 11 a.m. & 12 noon (Spanish)

St. John Bosco Mission, 1301 W. Flagler St., 8:30, 11:30 a.m. (English) 7, 10, 1, & 7:30 p.m. (Spanish) Saturday 6 p.m. (English), 7 p.m. (Spanish)

St. Kevin, 9, 10:30, 12 (Spanish) 7:30 p.m. (Spanish), Saturday 7 p.m.

St. Kieran (Assumption Academy) 7:30, 9:30, 10:45 a.m., 12 (Spanish) 5, 7 p.m. (Spanish), Sat. 6 p.m.

St. Martha, 11450 Biscayne Blvd., 8:30, 10, 11:30 a.m., 12:30 p.m. (Spanish), Saturday, 5, 8 p.m. (Spanish)

St. Mary Cathedral, 7, 8, 9:30, 11 a.m., 12:30, 5:30 and 7 p.m. (Spanish) Saturday 7:30 p.m.

St. Michael, 7, 8, 9, (Polish), 10, 11:15 a.m. (Spanish) 12:30, 6 and 7:15 (Spanish) Saturday 6:30, 8 p.m. (Spanish)

Sts. Peter and Paul, 7:30, 9:30, 11:30, 5:30 p.m. (English) 8:30, 10:30, 12:30, 6:30, 7:30 p.m. (Spanish), Saturday, 5 p.m. (English), 6 p.m. (Spanish)

St. Robert Bellarmine, 3405 NW 27th Ave., 8 a.m. (English) 11 a.m., 1 and 7 p.m. (Spanish) Saturday, 4, 7 p.m. (Spanish)

St. Timothy, 7, 8, 9, 10:30 a.m. 12 noon (Spanish) 7 p.m. Saturday 6:30 p.m., 7:30 p.m. (Spanish)

St. Thomas the Apostle, 7:30, 9, 10, 11 a.m., 12:15 and 6 p.m. Saturday 5:30 p.m.

St. Vincent de Paul, 2100 NW 103 St., 9, 10:30, 12, 6 p.m. (Spanish), 7 p.m. Sat. 6:30, 8 p.m. (Spanish)

MIAMI BEACH: St. Francis de Sales, 7, 8, 9, 10:30, 11:45 a.m., 5 p.m., 6 p.m. (Spanish) Saturday, 7, 8 p.m. (Spanish)

St. Joseph, 7, 8, 9:30, 11 a.m., 12:30 and 5:30 p.m., Saturday 5:30 p.m.

St. Mary Magdalen, 7:30, 9:45, 10, 11:15 a.m., 12:30 and 6 p.m., Saturday, 6 p.m.

St. Patrick, 8, 9, 10:30, 12, 6, 7 p.m. (Spanish) Saturday, 5:30, 7 p.m.

MIAMI LAKES: Our Lady of the Lakes, 7, 9, 10:30 a.m., 12 noon, 6 and 7:15 p.m. (Spanish) Saturday 5 p.m.

MIAMI SHORES: St. Rose of Lima, 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish) 6 p.m., Saturday, 7 p.m.

MIAMI SPRINGS: Blessed Trinity, 8, 9:15, 10:30 a.m., 12 noon, 5:30 and 7 p.m. (Spanish), Saturday 7 p.m.

MIRAMAR: St. Bartholomew, 6:45, 7:45, 9, 10:15, 11:30 a.m., 12:45 and 7 p.m. Saturday 7 p.m.

MOOREHAVEN: St. Joseph, 10 a.m.

NAPLES: St. Ann, 8:30, 9:30, 11 a.m. and 6 p.m. Saturday 5 p.m.

St. William, (Seagate School) 8, 9:30, 11 a.m.

NARANJA: St. Ann, 11 a.m., 1 p.m., 7 p.m. (Spanish), 10 a.m. (English) Sat. 7 p.m. (Spanish)

NORTH MIAMI: Holy Family, 7, 8:30, 9:45, 11 a.m., 12:15 and 6:30 p.m., Saturday, 6:30 p.m. St. James, 8:30, 7:30, 9, 10:30, 12, 1 p.m. (Spanish) and 5:30 p.m. Saturday 6:45 p.m.

Visitation, 7, 8, 9:15, 10:30 a.m., 12 noon, 4 p.m., Saturday, 7:30 p.m.

NORTH MIAMI BEACH: St. Basil (Byzantine) 8 a.m. and 10:30 a.m.

NORTH PALM BEACH: St. Clare, 7, 8:15, 9:30, 10:45 a.m., 12 noon and 5:30 p.m., Saturday, 5:30 p.m.

OPA LOCKA: Our Lady of Perpetual Help, 7, 8, 9:30, 11, 12:15 (Spanish) 6 p.m., Saturday 6 p.m.

St. Philip (Bunche Park) 7, 9:30 a.m. St. Monica, 8:30, 10:15, 11:30, 12:30 (Spanish) 6 p.m. Saturday, 6 p.m.

PAHOKEE: St. Mary, 11 a.m. **PALM BEACH:** St. Edward, 7, 9, 10:30, 12, 5:30, Saturday, 5:30.

PALM BEACH GARDENS: St. Ignatius, 8, 9, 11 a.m. Saturday 5:30 p.m. Rectory.

PERRINE: Christ the King, 8, 9:15, 10:30 a.m. and 12 noon, Saturday, 5 p.m.

Holy Rosary, 7, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m. Saturday, 7 p.m.

St. Richard, SW 144 St. & Old Cutler Rd., 8:30 a.m., 12:30 and Saturday 6 p.m.

PLANTATION: St. Gregory, 7, 8, 9:30, 11 a.m., 12:30 and 6 p.m. Saturday, 5, 7 p.m.

POMPANO BEACH: Assumption, 7, 8, 9:30, 12:15 p.m., 5:30 p.m., Saturday 5:30 p.m.

St. Coleman, 8:30, 9, 9:30, 11 a.m., 12:15, 5:30 p.m., Saturday, 7 p.m.

St. Elizabeth, 7:30, 9:30, 11 a.m., and 12:30 and 5:30 p.m., Saturday, 7:30 p.m.

St. Gabriel, 8:30, 11 a.m. and 12:30 p.m., Saturday, 5:30 p.m.

St. Henry, 9, 10, 11 a.m., Sat. 5 p.m. **Northeast High School.**

RIVIERA BEACH: St. Francis of Assisi, 8, 9:15, 10:30 a.m., 12 noon and 6:30 p.m., Saturday, 6:30 p.m.

SOUTH MIAMI: Epiphany, 8, 9:30, 11 a.m., 12:15 and 6 p.m. Saturday, 6 p.m.

St. Louis, 8, 9:30, 11 a.m., 12:30 and 6 p.m., 7 p.m. (Spanish) Saturday, 5:30 p.m.

STUART: St. Joseph 7:30, 9, 10:30 a.m., 12 noon, 5:30 p.m., Saturday 5:30 p.m.

TAMARAC: St. Malachy, 7, 8, 9:15, 10:30, 11:45 a.m., 5:30 p.m., Sat. 5:30 p.m.

WEST HOLLYWOOD: St. Stephen, 7, 8, 9, 10, 11 a.m., 12:15 and 7 p.m., Sat. 7 p.m.

WEST PALM BEACH: St. John Fisher, 8:30, 12 noon and 6 p.m. Saturday, 6:30 p.m.

St. Juliana, 8:30, 9:30, 10, 11 a.m., 12:15, 6, 7 p.m. (Spanish) Saturday, 6:30 p.m.

Holy Name of Jesus, 8, 9, 10:30 a.m., 12 noon and 6 p.m., Saturday 7 p.m.

St. Ann, 7, 8:15, 9:30, 10:45 a.m., 12 noon and 5:30 p.m., Saturday, 5:30 p.m.

ON THE KEYS

BIG PINE KEY: St. Peter's Church, 10 a.m., 12 noon, Saturday, 7 p.m. 8 a.m. Sugarloaf Key, Fire Dept

Prayer Of The Faithful

26th Sunday of the Year
Sept. 29, 1974

CELEBRANT: In that humility of spirit which Jesus enjoins on all who look forward to life in His Kingdom, let us pray together.

COMMENTATOR: The response today is: "Lord, hear our prayer."

COMMENTATOR: That we may carry out our profession of faith by a life lived according to God's law, we pray to the Lord:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That we who have more may be ready to share our spiritual and material blessings with those who have less, so that they may live lives worthy of children of God, we pray to the Lord:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That, like the once poor Lazarus, we may speak for Christ by our very lives, by all that we do and all that we are, we pray to the Lord:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That, like Christ Himself, we may be a sign of hope to the sick and the dying, we pray to the Lord:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That the survivors of the hurricane in Honduras may sense their Father's deep love for them in the love of all who are reaching out to help them, we pray to the Lord:

PEOPLE: Lord, hear our prayer.

CELEBRANT: Heavenly Father, lead us by the spirit of detachment to a full share in the wealth of eternal life with you and your Son, our Lord.

PEOPLE: Amen.



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word & world

'Peor es nada'— a good philosophy

By FATHER WARREN WOMACK, C.P.

Valle del Rubi, where I live, is a section of Tijuana, on the other side of town. In fact it is perched on the other side of the hill, Monte San Antonio, where the television antennas are located. My residence is in a governmental housing project.

THE PARISH church is a basement chapel sticking out of the side of the hill. For 10 years only the foundations and part of the intended church floor have served the parishioners of Mary, Mother of the Church. Only a make-shift roof, and a leaky one at that. Before the last rainy season, we covered all the tracks with a plastic cement. So now the floor becomes only half covered with water.

All the land in this section has been taken over by the State under a program of urbanization. Soon there will be electricity. Already the only two streets leading to the Colonia have been paved with stones. But this government intervention is delaying any work we might do on the lot that has been set aside for a church building. We have to stop clearing and leveling on the property until further legal papers are obtained.

IN SHARP contrast to these trying conditions, the people have been wonderful. When I returned here after being stationed in Cincinnati, I was taken aback at seeing tears of welcome on their faces. Also I was forcefully reminded of the importance of personal attention.

Mexicans are marvelously sentimental people. They do not attach themselves readily to outsiders. However, once they take you to themselves they form a special bond of trust and affection. When I was transferred to Cincinnati, it seems that many of the people in Valle del Rubi felt no special reason to go to the "church" there. Their Padre was not there. Some went to Santa Rosa in another district, some went to a church downtown, and some did not go at all. I think the biggest surprise I have received upon my return is the assurance that now they are going to start coming once again to their own chapel.

One has to feel great sympathy for the poor here in Tijuana. Those who have the least are the hardest hit by the rising prices. The money that used to support a family for a week now suffices only for a day or two. For most Mexicans there is no meal unless there are beans (frijoles) on the plate. Now many cannot afford beans.

But in regard to weather we can thank God for a mild winter. We had only a couple of weeks of cold weather. But cold to us is very cold to Mexicans. Not far from here is a little store named "El Polo Norte," and our short winter seemed like North Pole to many who had come here from semi-tropical climates further south. However only once this winter did I find ice on the sidewalk near the chapel. As these people say: "Peor es nada," it is better than nothing.

Steady use of pot may be harmful—why risk it?



Dr. Ben Sheppard is Associate Director of the Archdiocese of Miami Catholic Service Bureau; Director of drug programs, and Medical Consultant to Catholic Services of the Catholic Service Bureau. He is a physician, attorney, and former juvenile court judge.

By DR. BEN SHEPPARD

The Aug. 30 issue of the American Academy of Science states "that there is little or no hazard with the smoking of a marijuana cigarette or three or four over a long time, but there is enough evidence suggesting potential dangers from long term heavy use of marijuana that prudence would suggest both caution and concern".

These dangers include, among the ones mentioned in my last article, the possibility that long term, heavy use of marijuana may produce sharp personality changes that lead to a marked deterioration in what is normally considered good mental health and may cause potentially irreversible brain injury.

IF THIS EVIDENCE continues to be corroborated then cannabis would have to be considered far more dangerous than was previously suspected.

There is little question that cannabis has a number of short term effects on the brain. It could not be psychoactive if it didn't. These effects include alternations in the concentration of certain chemistries of the contents of the cells and tissues around them, besides variations in the electrical activities of the cells of the brain as measured by the electroencephalogram. What is of concern is the question: Does the continuation of these effects over a period of time produce organic brain damage? Cannabis has a high affinity for brain and fatty tissue — it can be stored in the fatty tissues for a long time. Dr. W.D.M. Paton of the University of Oregon shows that the effects of cannabis is the same chemically in these tissues as D.D.T. and other pollutants.

Julius Axelrod of the National Institute of Mental Health, Bethesda, Md., has shown that only barely detectable concentrations are found in the brain after one dose, most of it is in the fatty tissues. With repeated use there is a gradual build-up of the drug in the brain. How long it persists there is not known. THC was found in the urine of the rat for eight days after giving a single dose.

WE REFER again to the lack of motivation demonstrated by two psychiatrists, Kolansky & Moore at the University of Pennsylvania, Philadelphia. Studies revealed in the people who were between the age of 20 and 41 and who had smoked at least three to ten times a week for 16 months that they were apathetic and sluggish in their mental and physical responses. There was a lack of goals and loss of interest in personal appearance. Most of these patients felt that they had reached mental maturity and might be aided by the cannabis.

However, they became very upset quickly if questioned on their supply of cannabis if it was cut off. They became thin, appeared tired and exhibited slowed physical movements, some showed confusion, a slowed time sense and suffered recent memory loss and an incapability of completing thoughts during verbal communication. These often

disappeared with the continuation of the use of cannabis. In those patients who had smoked most heavily and then stopped, the symptoms persisted on and off for twenty-four months and therefore these investigators felt that they might have suffered incurable brain damage.

IN ANOTHER 35 young cannabis smokers (from 13 to 24 years of age) the same effects were found and these were corroborated by Hardin B. Jones of the University of California in Berkeley.

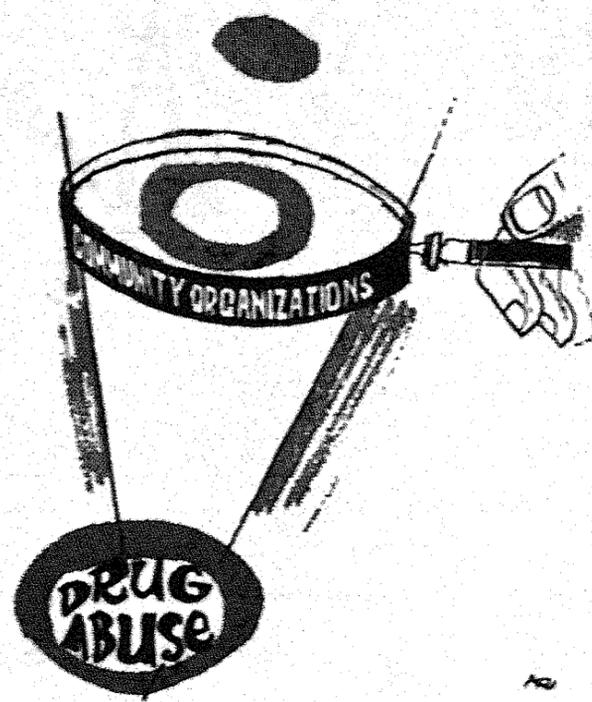
In their last experiment Dr. Jack H. Mendelson and Roger E. Meyer of Harvard's Medical School — Alcoholic and Drug Abuse Center at McLean Hospital agreed that certain individuals when permitted to smoke as much THC as they wanted showed marked dose related decrease in motivation and performance.

With high doses of THC Rene Jones of the University of California's Langley Porter Neuropsychiatric Institute in San Francisco found that with these high doses there was produced a depression off the central nervous system equal to that of tranquilizer and sedatives. The effect is accompanied by a loss of motivation and an impaired performance on standard tests of mental function. He concludes that heavy use of cannabis produce many of the same problems as abuse of tranquilizers, sleeping pills and the like.

Dr. Sidney Cohen could not agree with these findings but did advise that there might be subtle mental changes he could not measure.

DR. LEO HOLLISTER writes that heavy use disrupts the transfer of information in the brain. With continued use, Dr. Campbell in London feels, the brain is thinned as determined by air injection and there are also concurring reports from many doctors from California to Egypt. Even though some disagree with this conclusion there seems to be enough evidence suggesting the possibility of brain damage that discretion would require avoiding the risk.

We write, then, two articles hoping that they will be read by



those young people who are on their way to colleges and prep schools and high schools. Much medical terminology has been omitted. But to repeat, there is enough evidence suggesting the possibility of harmful effects that discretion would dictate: Avoid the risk.

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Mrs. Renuart, of Gables, dies at 78

The Funeral Liturgy was celebrated Monday, Sept. 23 for Mrs. Amedee (Blanche) Renuart, 78, who died Sept. 19.

Msgr. Peter Reilly, pastor of Little Flower Church, was the principal celebrant at the concelebrated Mass for the pioneer member of the Coral Gables parish.

Also celebrating the Mass of the Resurrection were Msgr. Patrick O'Donoghue, pastor of St. Mary Magdalen parish, Miami Beach; Father John Renuart of St. Louis, Mo., brother-in-law of Mrs. Renuart; and Father Cyril Burke and Father Neal McDermott of Barry college.

A native of Montreal, who came to Miami with her husband 48 years ago, Mrs. Renuart was a charter member of the Mercy Hospital Auxiliary and active in charitable and civic organizations.

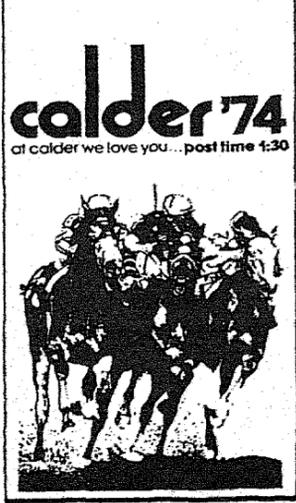
Survivors include her husband, Amedee; one son, Philip, of Muskegon, Mich.; four daughters, Mrs. Richard Haskin of Vienna, Va.; Sister Marguerite, O.P., of Tallahassee; Mrs. Robert Bennett of Toledo, Ohio; and Miss Janet Renuart of Jacksonville; 16 grandchildren; and three sisters and two brothers in Canada.

Entombment was at Woodlawn Mausoleum.

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Fla. Catholic educators to confer Oct. 3 to 5

ORLANDO — Issues in Catholic education, social justice efforts for administrators, and practical aspects of leadership will be among the topics discussed at the annual Florida Catholic School Administrators' Conference to be held here Oct. 3-5.

Most of the staff of the Archdiocese Department of Schools will attend the meeting, including Auxiliary Bishop Rene H. Gracida, Superintendent of Education; associate superintendents, Father John Vereb and Father Gerard Fagan, S.J.; assistant superintendent Sister Joseph Ellen, I.H.M.; and the education consultants from the Archdiocese.

The keynote address will be given by Father John Meyers, president of the National Catholic Education Association (NCEA). He will speak on the nature of Catholic schools, based on the Bishops' pastoral, "To Teach as Jesus Did" and on the NCEA document, "Giving Form to the Vision." It will cover personnel, finances, community relations, and the total education mission of the Catholic Church.

Much of the conference will be spent in small group sessions. Among these will be sessions on: the total support

system, led by Dr. Richard Corrado, superintendent of education for the Orlando diocese; personnel, led by Sister Julie Sullivan, O.P., principal of Tampa Catholic High School; the planning process, led by Sister Alice Gillen from Orlando; and public — non-public school cooperation, led by Chuck O'Malley from the Florida Catholic Conference in Tallahassee.

OTHER small sessions will be held on guidelines for

secondary schools by Ange Massaro, principal of Bishop Moore High School, Orlando; service programs, by Sister Constance Kasey, S.N.J.M., from the Academy of Holy Names, Tampa; strategies for teaching social justice in the elementary schools, by Sister Gwen McMahan; Superintendent of schools in the diocese of Memphis; Miss Christine Reilly, religious education director at In-

carnation parish, Tampa; and reconciliation in the context of social justice, by Father Brendan Linnane of Orlando.

Talks before the whole conference include, "The Role of the School in Educating to Social Justice," by Sister Gwen McMahan; "School Law for School Personnel," by Mr. Carey Farrell, Jr., from the state Department of Education in Tallahassee; and "Practical Aspects of Leadership," by

Dr. Melvin Heller, from the School of Education at Loyola University in Chicago.

ELEMENTARY school principals will hear Chuck O'Malley; Dr. Lee Eggert from the University of Florida; and Sister Regina Agnes, S.N.J.M., coordinator of elementary schools for the Diocese of St. Petersburg; discuss FCC accreditation committee follow-up visiting procedure.

Secondary school prin-

cipals will hear Dr. Mel Hiller talk on "Awareness for Secondary School Administrators."

"To Teach as Jesus Did," a visual presentation on curriculum materials, will be presented to the group by Sister Mary Haskins, S.N.J.M., the religious education director of the Academy of the Holy Names, Tampa.

The conference will close Saturday, Oct. 5, with a Liturgical celebration.

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Serran says laity must back priests

"If the priesthood were to fail, it would be because of the ignorance of the laity to the priests' needs."

This was the opening point of Peter Isaia, trustee and member of the Miami Serra Club, in his speech before the group last week.

"The priesthood has always been the teaching instrument of the Church," said Isaia, an executive of the Miami Beach First National Bank.

"Centuries ago when the masses were mostly uneducated, they looked to the priests. Today, in this age of affluence, we buy everything, including our education. In doing so, we have brought ourselves up to the mental level of the priests, but we have lost something too.

"We have lost the spirit of reciprocity, the spirit of giving, the spirit of taking, the spirit of compassion, the spirit of love and even the spirit of suffering. And more important, we've forgotten the priests who nourish our souls. These men who are Christ's instruments on earth are forgotten. From Sunday to Sunday we never include them in our lives. When we go to church, we see them at mass, perhaps we even do them the favor of greeting them afterward or involve ourselves in some church function, but we never really look into their eyes and really see them to ask, 'How are you feeling?' We really don't care! We have our jobs, our wives, our children — we're very busy, we have problems to solve, we have sickness among our loved ones — we have ourselves to satisfy.

"Lately I've thought of the vulnerability of the priesthood — how alone they are. How helpless they are in the face of gossip, criticism, transfer and loving us.

"The few I've known are all extraordinary men, all excelling in something else, all have a message, all need a helping hand and all have to be told that we love them."

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20. Genuine Jade Ring	19.95	15.00	10.00	22.95	
21. Genuine Opal Ring	19.95	15.00	10.00	22.95	
22. Simulated Diamond Ladies' Dinner Ring	24.95	20.00	15.00	27.95	
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In the pool or at the piano — this miss is a champ

By GLENDA WALKINSHAW
Voice Features Editor

Concert pianists are usually portrayed as thin, pale, delicate people who wouldn't think of competing in the rough-and-tumble world of sports.

And competitive swimmers are pictured as tough, tanned, muscular people who wouldn't think of doing something soft and sophisticated like playing concertos on the piano.

But don't try to convince Lori Ryder that those statements are true — she's living proof that it "just ain't so."

The 15-year-old Lourdes Academy sophomore, who began swimming at the age of one-and-a-half and started playing the piano at age seven, was picked by the local news media as the Outstanding Girl Athlete of the Year in Dade County for her swimming accomplishments last spring; and in the last three years she has placed first twice in statewide piano concerto competitions.

PRESSED to choose which she prefers, swimming or playing the piano, Lori can't decide:

"When I'm down on swimming, I go to the piano; when I'm down on the piano, I go swimming," she says with a shrug and a toss of her head, which is capped with dark hair in the short-cropped style necessary for a girl who begins and ends each day in the water.

The typical day for Lori is very untypical for the usual 15-year-old.

Up at 5 a.m., Lori goes to the Sheeler-Winston AAU Swim Club in Perrine where she works out until 6:30. She catches breakfast back at her home in St. Hugh parish, then practices the piano if time allows. Then it's off to school, where she gets all her homework done at lunch and at study hall; because when she gets home at 2:45 she practices the piano until 5, then goes back to the swim club for more swimming until 7:30, then eats dinner, and it's off to bed at 8:30 so she can start all over tomorrow.

And in her spare time . . . Spare time?

For someone who "wouldn't like it if I

didn't have anything to do," spare time is to be used for reading, sandlot football, and social activities.

"I love history, especially accounts of World Wars I and II; mysteries; and biographies. I like to read about other people's lives," says Lori with a flash of braces and a twinkle in her dark eyes.

AND she is president of the Coral Gables Junior Music Club; a member of Symphonettes, a social club which gears its activities to music; and she swims on her school's championship team as well as with her swim club.

In fact, Lori has been a major contributor to the success of the Lourdes Academy swim team.

"Lori is an excellent team swimmer," Coach Betty Graven said.

"She doesn't put her own interest above that of the team, but works to help the team win."

Lori's talents are no mystery. From her mother's side of the family comes her inclination toward swimming — Mrs. Ryder was a competitive swimmer in New York, winning her own impressive collection of AAU awards.

It is her mother's example and constant help in improving Lori's strokes that have encouraged her to continue her winning ways in the water, she says.

And from her father's side comes Lori's musical talent. His mother was a concert pianist, and although Mr. Ryder doesn't play the piano any more, he used to — and he lets her know when she is not playing up to par, Lori says with a slight grimace.

Lori has a shelf full of trophies for both swimming and piano competitions — "and there are medals stacked up under the beds and in all the closets," she says with an unconcerned shrug.

These include second and third place medals she won this summer (in spite of recurrent bouts with tonsillitis) at the Junior Olympics in Lincoln, Neb. in 400 meter and 1500 meter freestyle competition.

But what she seems most proud of is the



BUSY at her usual afternoon practice session on the piano, Lori Ryder has already had one swimming practice and a full day of school — and she still has another swimming session to go before her day is over.

room full of swimming trophies that belong to her 13-year-old brother, Ed.

"He's the hottest thing to come around," she says admiringly. "He's really a natural swimmer."

Ed, who Lori believes will eventually make it to the Olympics, surprised everyone at the Junior Olympics by placing 11th in the 400 meter freestyle competition. The surprise came because he was the only 13-year-old competing.

Lori is firm in her philosophy about the value of developing a talent.

"I HAVE a lot of friends who play the piano or the guitar, but one week they're with it and the next week they are ready to give it up," she says with a note of exasperation in her voice.

"Someday they'll be sorry they didn't keep it up. If someone has potential or talent, he should have the coaching and the will to go on with it."

Lori isn't going to let her talent slip away through lack of use.

She plans to keep swimming, but as a

career she wants to stay with music.

Several fields appeal to her — performing as a concert pianist, teaching piano, or using her talents commercially as a composer and arranger.

UCLA appeals to her at present because of its excellent swimming program as well as its mass communications program, which opens the door to writing theme music for television and the movies. But that's a few years off.

For now, it's practice swimming and practice the piano constantly.

"Swimming is a tough racket," she says. "It's the same with piano — you practice or fall flat on your face."

For Lori Ryder, tough swimmer and delicate musician, her early-to-bed, early-to-rise, hard working schedule may be difficult, but she expresses herself with conviction:

"It's worth it!"

CYO sports get underway

The first weekend of CYO fall sports saw much action in both football and volleyball in Dade and Broward Counties. Scores are as follows:

FOOTBALL

St. Bartholomew 12
Immaculate Conception 0

Nativity 24
St. Rose of Lima 6

St. Timothy 12
Boystown 0
Epiphany 12
St. Kevin 6

VOLEYBALL

St. Rose No. 1 15, 15

Immaculate Conception 7, 7

St. Rose No. 2 12, 15, 15

Our Lady of Perpetual Help 15, 11, 10

St. Kevin 15, 12, 15

St. Catherine 4, 15, 7

St. Louis No. 3 15, 15

Holy Rosary No. 2 4, 7

St. Timothy No. 1 15, 15

St. Hugh 11, 4

St. Timothy No. 2 15, 15

St. Thomas the Apostle 1, 8

St. Richard 5, 2

St. Louis No. 1 15, 15

St. Louis No. 2 15, 10, 15

Holy Rosary No. 1 12, 15, 12

St. Vincent Ferrer 15, 15

St. Joan of Arc 7, 8

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Semifinalists listed in Nat'l. Merit tests

By JOAN BARTLETT

It's that time of year again when the National Merit Scholarship semifinalists are announced, and the Catholic schools always make a good showing.

• So far, we've been notified that seniors in two schools have made the semifinals. Thomas J. Wiswell of Chaminade High School, and Mildred Ragis of Lourdes Academy, have won the honor.

Semifinalists are among the top one-half of one percent of the nation's high school seniors — so it really is an honor to be thus recognized.

We'd like to hear from the other Catholic schools concerning the names of semifinalists.

Those aren't the only good things happening in the schools, though.

• Karen Sue Muth, a senior at South Dade High School, has been named to Who's Who Among American High School Students. Active in the Girls' Athletic Association and the

YOUR CORNER

badminton team, Karen has won two tennis awards and has been active in the CYO connected with the Catholic chapel on Homestead Air Force Base.

• And Elizabeth Wright, a senior at Lourdes Academy, has been elected vice-president of the Junior Volunteers Auxiliary at Mercy Hospital.

• You can take St. Augustine parish out of the country but you can't take the country out of St. Augustine parish — or something like that! At any rate, the church is having a country-style square dance Sunday, Sept. 29 from 8 p.m. to midnight, and all adults, college students and high school students are invited. The parish will provide the caller and some teachers, for all of you who aren't versed in the fine art of square dancing. Refreshments will be served. For more details, call Marilyn Klock, 661-4231.

• Want to learn to play the guitar? Or do you already play the guitar or sing? St. Mary Magdalen parish is still working on getting a folk group started, and they're willing to teach you. Beginners classes start Sat., Sept. 28 at 10:30 a.m. in the auditorium. There's no age limit. For more information, call Amber Mary Scott at Marian Towers, 932-0523.

• Don't forget CYO Game Night Sunday, Sept. 29 at Nativity Parish Hall. It's an evening for all Broward County CYO's to get together and play ping-pong, pool, cards, listen to music, and get to know each other. The fun starts at 8 p.m.

• Ever wonder what happened to good old Mary Smith who graduated from high school with you? You can find out, if you went to Notre Dame Academy. A group of graduates is trying to form an alumnae association, and needs help from other graduates. Send your name (maiden and married, if that's the case) to Alumnae, 660 NE 82 St., Miami 33138. Further information can be obtained from Diane Milone, at the same address.

• If you are a Searcher — that means you have participated in a Search for Christian Maturity program — you'll be interested to know that the monthly Search follow-up program for the new school year gets underway Oct. 1. All Searchers are encouraged to attend a follow-up session. They will be held the first Tuesday of each month at St. John Vianney Minor Seminary, Pace High School, St. Thomas Aquinas High School, St. Joan of Arc School, and Cardinal Newman High School. They begin at 7:30.

• And a reminder that the next Search program is at Madonna Academy, Hollywood, Oct. 4-6. The next Insight program, for ninth and tenth graders, is at St. Joseph School, Miami Beach, Oct. 5-6. For more information, call the Youth Activities Office.

'Spirit of St. Louis' shows up in soccer

By JOHN SHIELDS

To some Americans soccer is a foreign sport that tries to lure unsuspecting youths away from the traditional pigskin pastime of autumn. But in St. Louis, where soccer is part of the way of life, it is no more foreign than the playground of the nearest Catholic church.

THREE Florida colleges opened their respective soccer seasons last week with visits from St. Louis University, Rollins, University of Miami and Florida International University all became 0-1 while the Billikens improved their record to 5-0.

None of this was so surprising. Before the Church's role is explained, here is a little more background on St. Louis soccer. The Billikens have won 10 NCAA championships since the tournament began 15 years ago. Last year's final victim in the Orange Bowl was UCLA. In the NCAA Division II championship the University of Missouri at St. Louis also defeated another California school, Fullerton State.

Meanwhile, Florissant Valley from northern St. Louis was defeating its neighbor a few miles to the south, Merrimack, for the national junior college title. And to complete the monopoly, Quincy College from Illinois with 28 of its 30 players St. Louis bred won the NAIA (smaller four-year colleges) crown by defeating Missouri's Rockland College whose whole team came from St. Louis.

"THE CYC," was the answer Billikens' coach Harry Keough gave when queried about the reason for such dominance by St. Louis area teams.

"The Catholic Youth Council is what we call our CYO," he explained, "and there are about 500 teams in St. Louis today from parochial grade school teams through parish teams for men."

Parish teams have been in existence in St. Louis for most of this century but it was in the 1930's that Msgr. Lloyd Sullivan inaugurated the CYC. Msgr. Louis Meyer has since taken the reins but the tradition is still there. Boys start playing soccer in kindergarten.

"IN ST. Louis we get the natural athlete in soccer," Keough said. "In other areas the boy with the ability plays another sport," he added.

Keough was one of the nation's finest players in the 1950's. He was a member of the Olympic squad and played in the 1950 World Cup in which the U.S. beat England, 1-0, — a defeat as humiliating as the Washington-Cornwallis match at Yorktown a few years back.

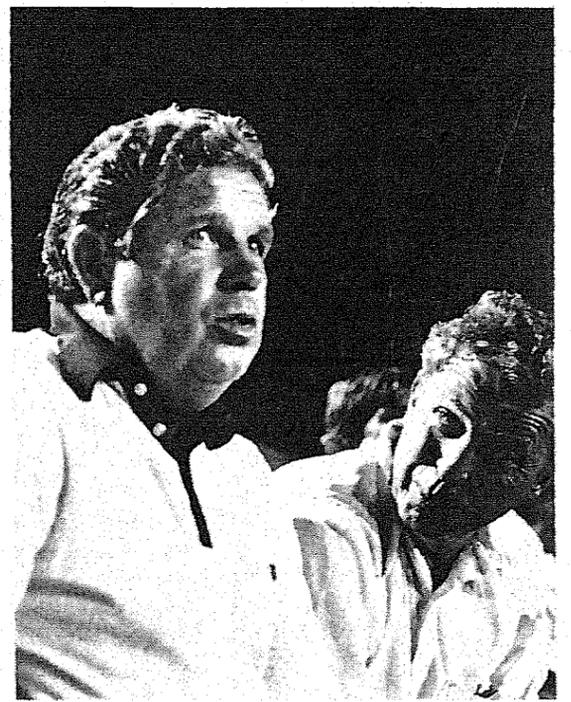
"But I never played in the CYC," the St. Louis coach remarked. "Though I'm Catholic I happened to go to public school."

"ALL MY players are Catholic, that is the way it is in St. Louis. Maybe one player in my seven years has not been but I really don't keep track of that," Keough said.

Keough's record at St. Louis, a Jesuit school, is 97-9-10 and this year's squad has three players already selected for the 1976 Olympic team. Bruce Hudson and Bruce Rudroff are products of the St. Dismas parish teams while Joe Clarke comes from the city's St. Thomas More parish.

"Joe's dad was extremely active in the Church and soccer both," Keough recollects. "He died about five years ago and it's too bad he isn't here to see Joe play now."

THERE seems to be no end in sight for the powerhouses produced in St. Louis. The "parochial farm system" is as strong as ever. Colleges in other parts of the country occasionally tap the city's resources but there is enough talent



DISCUSSING a play with assistant Val Pelizzaro (right) is St. Louis coach Harry Keough, who appears worried in spite of the 1-0 win over FIU.

to go around. This past year Keough set his recruiting sights on nine local players and guess what, he got them all.

After Monday night's 1-0 game, FIU's young coach Greg Myers talked with the press and then walked off the field with one writer as Tamiami Stadium's lights began to go out. His Sunblazers had just given the NCAA champions a scare.

"We play Erskine next," he said quietly to the last scribe whose mind was recalling his feelings after playing his last college game, also a defeat by a national power. "They're small but good and they're no St. Louis; we couldn't take many more of them, he mused as the pair said goodbye in the darkness.

The writer knew just what he meant.

Classes set for adults

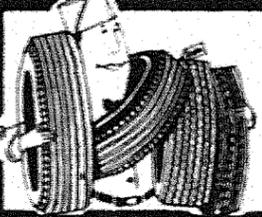
HOLLYWOOD — A six-week program of adult education classes will begin at Chaminade High School Wednesday, Oct. 2.

Courses, which begin at 7:30 p.m. and are held once a week, will be available in Communications in the Family; Justice; Scripture; Morality; Speed Reading; and the Role of the Institutional Church.

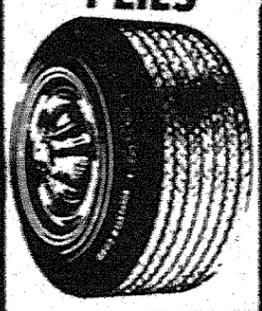
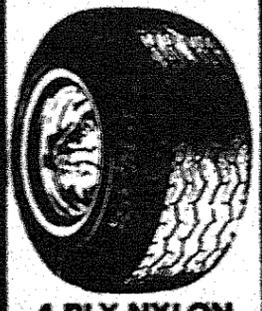
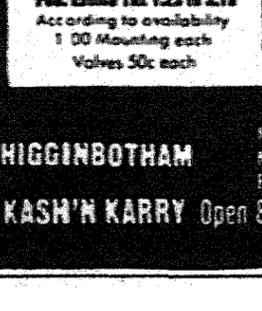
Registration for the courses is Monday, Sept. 30 in the school office.

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'Pese a la apatía y la división reinantes, hay signos positivos en el mundo de hoy'

LA VOZ

Suplemento en Español de **VOICE**



El cambio de los tiempos trajo como resultado la conversión de una histórica estación de bomberos de Miami en una estación de servicio social. Overtown Community-Recreation Center es el nombre de la nueva institución que será operada por el Buró Católico de Servicios Sociales de la Archidiócesis de Miami, situado en el 1401 N. Miami Avenue, cerca del centro de la ciudad de Miami. Hallando las cadenas que controlan la puerta por la que en un tiempo pasaban los carros-bomba y simbolizando así que las puertas quedarán siempre abiertas, aparecen en la foto Monseñor Noel Fogarty, Canciller y Vicario General de la Arquidiócesis de Miami y el Alcalde de Miami, Maurice Ferré.

ROMA, N.C. — Los cinco obispos de Estados Unidos que asisten al Sínodo Mundial en Roma declaran que su tema, "La Evangelización en

el Mundo Moderno" es de gran importancia para la sociedad contemporánea.

Una declaración firmada por los cardenales John Krol de Filadelfia, John Carberry de St. Louis y John Dearden de Detroit, y por los Obispos Joseph Bernardin de Cincinnati y John Quinn de Oklahoma City, dice en parte:

"Pese a la apatía, la confusión y la división reinantes, hay signos positivos en el mundo de hoy. Entre los católicos es evidente el deseo de reconciliación y unidad, de una verdadera conversión. Por otra parte, es obvio para muchos fuera del catolicismo, la quiebra intelectual, moral y espiritual del mundo secularista materializado; y esto lo siente particularmente la juventud. Así, se abren nuevos horizontes a la Buena Nueva. Además, el Sínodo es una expresión de la colegialidad de los obispos, de la responsabilidad compartida bajo el Papa, por el bien de la Iglesia universal. Evangelización es la misión esencial confiada a la Iglesia por Cristo.

La Comisión Pontificia pro Justicia y Paz ha pedido al Sínodo de Obispos que comience hoy en Roma que incorpore al tema de la evangelización del mundo moderno, la lucha por la "liberación de la humanidad de toda forma de opresión", refiriéndose a la del pecado y a la de la injusticia social, según declaraciones de su vicepresidente, Monseñor Ramón Torella Cascante.

El Papa Paulo VI dijo que si bien la Iglesia siempre necesitó santos, hoy necesita más que nada cristianos de temple, capaces de resistir las tentaciones del mundo actual. En otra alocución sobre la violencia, a raíz de desórdenes en Roma sobre escasez de vivienda, el Papa pidió a las autoridades tomar

pasos positivos hacia la solución de problemas humanos. En otras declaraciones el Papa elogió la sabiduría de Santo Tomás de Aquino, cuyas enseñanzas "pueden ser antídoto a la anestesia moderna del secularismo". El pontífice asistió a las fiestas patronales en Aquino.

Firmeza en la fe amor a la Iglesia

La semana anterior comenzamos la publicación de una catequesis del Papa en la que Paulo VI señalaba los cambios que se operan en el mundo de hoy en la cultura, la economía, la ciencia, la técnica, las costumbres. En esa catequesis el Papa destacaba las dificultades en que se haya la Iglesia en un mundo en cambio. En esa primera parte el Papa enumeraba los achaques que hoy, a pesar del Concilio afligen a la Iglesia, tanto desde fuera como desde dentro. En esta segunda parte (y conclusión) el Papa responde cómo puede la Iglesia vencer las dificultades actuales.

Pero ahora vamos a presentar una pregunta, que afecta a todo el sistema: ¿puede la Iglesia vencer las dificultades actuales? Para fortuna nuestra, la respuesta es fácil, porque no la ha formulado la prudencia humana, ni está basada en nuestras pobres fuerzas: la respuesta está en la promesa de Cristo: "no prevalecerán". "Estoy con vosotros". "En el mundo tendréis tribulación, pero confiad: yo he vencido al mundo". "El cielo y la tierra pasarán, pero mis palabras no pasarán".

aquella ayuda del Espíritu Santo, que Cristo nos mereció y se llamamos gracia, que no se niega a quien hace lo que está en sus manos para obtenerla, es decir, a quien emplea con gran rectitud su mente y su corazón en la búsqueda y en la coherencia de la verdad. Y luego este proceso de adhesión a la verdadera fe se perfecciona y se completa mediante la asistencia del Magisterio eclesiástico, según enseñó Cristo refiriéndose a la misión de los Apóstoles: "El que a vosotros oye, a mí me oye".

Más allá de los resultados problemáticos en los que pueden desembocar nuestros fatigosos percances, las palabras que acabamos de recordar son verdaderas, son divinas. Podemos y todos debemos tomarlas en serio. ¿Qué significa "tomarlas en serio"? Significa adoptar por parte nuestra esta actitud fundamental: significa darles fe; significa creer. Digámoslo claramente: la fe es la primera condición para superar las dificultades presentes. Lo confirma el Apóstol Juan: "ésta es la victoria que ha vencido al mundo, nuestra fe".

FIRMES EN LA FE

Así, pues, debemos convencernos de la necesidad de una fe viva, auténtica y operante: tanto más cuanto mayores son hoy las dificultades a las que hemos aludido. No basta, subjetivamente, una fe vaga, débil e incierta; no basta una fe puramente sentimental, rutinaria, hecha de hipótesis, de opiniones, de dudas y de reservas: ni basta, objetivamente, una fe que acepta lo que le place o que trata de eludir las dificultades negando el asentimiento a verdades misteriosas y difíciles.

¿Qué es, en última instancia, la fe? ¡Oh! ¡Que gran problema! Pero ahora vamos a resolverlo con la respuesta más concisa. La fe es la adhesión a la palabra de Dios. Y, ¿cómo podemos conocer, distinguir, interpretar y aplicar la palabra de Dios? Ciertamente, se requiere un auxilio suplementario y preveniente a nuestras facultades espirituales.

Debemos sentirnos seguros de que la fe no humilla la razón, sino que la refuerza para la certeza y para la comprensión, por lo menos parcial y siempre luminosa y feliz, de verdades superiores y vitales. Y debemos apropiarnos las trepidantes, pero ejemplares, imploraciones evangélicas, como aquella del padre que pedía la salud para su hijo desgraciado: "¡Creo! ¡Ayuda a mi incredulidad!", o como ca de los Apóstoles al Señor: "¡Acrescéntala fe!".

¿Debemos dejar que el niño elija mas tarde su religión?

Cual es su Duda?

Tanto mi esposo como yo tratamos de educar a nuestros hijos en la fe católica. Pero tengo una amiga, también católica, que envía a sus hijos a una escuela particular laica, y me dice que hago mal en inculcar a los míos el catolicismo. Según ella, la elección de religión es cosa exclusiva del individuo, quien sólo en plena adultez es capaz de hacerlo. Su principal argumento es que si yo les inculco a mis hijos el catolicismo, serán católicos no por convicción sino por rutina. ¿Qué puedo contestar a esa objeción? — María M. de Cavedo.

Cuando se dice que "un niño no debe ser educado en una religión determinada, sino que debe hacer su propia elección cuando sea adulto", se expresan un error y una verdad, que por ir juntos se confunden. Es verdad que cuando el hombre llega a la edad debe recapacitar sobre su propia religión, profundizarla, y conservarla — o no — con plena lucidez y sinceridad. Pero no por eso los padres van a dejar al niño abandonado a su ignorancia nativa.

El humano es por naturaleza un animal que debe ser educado, un ser vivo que se desarrolla, progresa, y se perfecciona mediante la educación. Por eso los padres dan a sus hijos lo mejor que poseen en todo orden de cosas: su cultura, sus convicciones, su idioma, en una palabra, lo más elevado y rico de su humanidad. Si para los padres la fe es la mayor riqueza que poseen, es lógico que traten de inculcarla en sus hijos, y lo sientan como un deber ineludible.

La suya o la que — siempre en orden moral — se suscite en su medio hallará aquí nuestra respuesta. En su consulta no omita nombre y apellido, y dirección. Si lo prefiere, contestaremos al seudónimo que nos indique. Escriba a: Voice, P.O. Box 38-1059, Miami, Fla. 33138.

judíos de dar a sus hijos educación judaica. Por otra parte, si los padres son practicantes y viven su religión, por más que al niño no se le hable, de ella, seguirán los ejemplos de los padres y la asimilarán en la práctica.

Pero lo que más nos ha de impulsar a enseñar a los niños la religión de nuestros mayores son las palabras de Jesús — en Mateo 18, 1-6. Allí habla de los "niños que creen en mí".

Ahora, bien, ¿cómo pueden creer los niños en

Jesús si nadie se lo enseña?

La educación religiosa durante la infancia no significa que cuando el joven llegue a la adultez no deba replantear el problema religioso y resolverlo por sí mismo. La convicción religiosa basada solamente en la autoridad o el recuerdo cariñoso de los padres ha de ser débil. Pero no olvidemos que la fe, como todo lo humano, tiene un aspecto personal y otro social, y este se resuelve en la familia y en la comunidad de los creyentes.

BREVES

Miami y el Mundo

La parroquia de Our Lady of Divine Providence (Nuestra Señora de la Divina Providencia) está organizando un picnic parroquial que se efectuará el domingo, 29 de septiembre, de 1 a 6 p.m. en los terrenos del seminario St. John Vianney.

MADRID — (NC) — El cardenal Vicente Enrique Tarancón de Madrid calificó de "cínicos e inhumanos" los actos terroristas en un congestionado café del corazón de Madrid. Una bomba mató a 9 personas ino-

centes e hirió a más de sesenta. "Son atentados que destruyen nuestra convivencia pacífica", comentó el prelado. Las autoridades atribuyen a separatistas el atentado.

La junta de la United States Catholic Conference dijo que recibió con beneplácito el plan de amnistía por el presidente Gerald Ford para desertores y objetores de la guerra en Vietnam; y pidió a la comisión especial

que conocerá de los casos individuales, "ser generosa en su clemencia". Algunos tendrán que prestar servicio social en reposición del militar, o cumplir otras tareas.

El Consejo Nacional de Mujeres Católicas (NCCW) incluyó en su programa para 1975 la lucha mundial contra el hambre, junto con celebraciones del Año Santo y una campaña de educación sobre medios naturales en la planificación de la familia.

LOS REMEDIOS Si es así, ¿cuáles son los remedios? ¡Oh!, hoy, por fortuna, la sensibilidad y la conciencia de la Iglesia fiel (y constituye su parte más viva y numerosa) se han sentido sacudidas y la carrera hacia los bastiones se convierte no sólo en sabia terapia, sino también en nuevos y positivos testimonios de valiente y confiada vitalidad. Dichosos quienes lo intuyen y empuñan en ello su actividad y su corazón. Es posible que, también esta vez, los jóvenes se hallen en vanguardia; ¡que Dios les bendiga!

Miami ayuda a Honduras

Desde el primer momento el pueblo de Miami respondió a la tragedia de Honduras ofreciendo alimentos, medicinas, ropas y ayuda en efectivo para los sobrevivientes del huracán que dejó diez mil muertos en ese vecino país norteamericano.

Poco después de conocer la noticia, el Arzobispo de Miami, monseñor F. Carroll lanzó una campaña a la ayuda de Honduras y muy pronto sacerdotes y seglares en distintas parroquias comenzaron a recoger donativos.

Todas las iglesias católicas de la Arquidiócesis de Miami han sido designadas centros de colección de ropas, alimentos y medicinas. Otros centros de colección son las oficinas de correo de Miami, los almacenes de TAN Airlines (3200 NW 59 Ave.) y la Cámara de Comercio Latina (601 NW 22 Ave.).

Tal como ocurrió a raíz de los terremotos que azotaron a Nicaragua y Perú en años pasados, en esta ocasión la generosidad del pueblo de Miami se puso otra vez de manifiesto en ayuda de las víctimas del huracán en Honduras.

El Consol de Honduras en Miami reportó que los cálculos más recientes daban un estimado de más de 10.000 muertos. Millares de personas quedaron sin hogar, poblaciones completas fueron cubiertas por el lodo.

Monseñor Bryan O. Walsh, coordinador de la ayuda arquidiocesana, anunció que se efectuará una colecta especial este domingo en todas las iglesias de la Arquidiócesis y lo recaudado será inmediatamente remitido a los obispos hondureños para sus obras de caridad y reconstrucción. Un sacerdote cubano que durante cuatro años trabajó como misionero

en Honduras, el Padre Carlos Manuel de Céspedes, fue de los primeros que se dieron a la tarea de recabar y buscar ayuda para ese pueblo.

"La situación de Honduras es bien trágica en este momento. Los expertos en sociología y economía consideran a Honduras como el cuarto país más pobre de Latinoamérica. Ahora que el huracán lo ha arruinado todo, la pobreza es aun mayor. Allí se necesita todo lo que se pueda dar," dijo el sacerdote.

Añadió el Padre Hernández que como Honduras depende para su economía de las plantaciones de bananos y piña, así como otros frutos menores, ahora que esas plantaciones han sido barridas por el ciclón al pueblo hondureño le depara el destino un largo proceso de reconstrucción. El clamor del pueblo hondureño, un pueblo sano, cordial, acogedor y profundamente cristiano, debe ser escuchado por todos. "Vivi en Honduras y amo a los hondureños. Tenemos que ayudarlos en este momento de muerte y tragedia."

El pasado domingo la emisora WQBA dedicó toda su transmisión del día a un radio-maratón destinado a recabar ayuda para las víctimas del Fifi. Miles de personas acudieron a la emisora en la que los más conocidos artistas, locutores, periodistas y dirigentes de la comunidad participaron en la coordinación y la transmisión. El Padre Jose P. Nickse, del Departamento de Radio y Televisión de la Arquidiócesis de Miami fue uno de los que trabajó en ese programa especial, lanzando frecuentes exhortaciones a través de los micrófonos.

El Padre Carlos Manuel Hernández, que conoce la situación de Honduras, agravada por la tragedia del

huracán, insiste: "El problema de nuestros hermanos hondureños no se resuelve con una donación de primer momento de urgencia, sino que debe continuar por varias semanas."



El Padre Carlos Miguel Hernández con la ayuda de varios voluntarios de la parroquia de St. Hugh envía a Honduras en ayuda de las víctimas del ciclón Fifi, carga cajas de ropas y alimentos para ser

MENSAJE DEL ARZOBISPO

Ayudemos a los sobrevivientes

A los sacerdotes, religiosos y fieles de la Arquidiócesis:

Honduras, nuestra vecina al otro lado del Caribe, fue azotada hace pocos días por un violento huracán que causó daños sin precedentes en esa pequeña nación. Los primeros reportes indicaban que más de 5.000 personas habían perdido la vida. Esto es equivalente, en proporción, a la muerte de 350.000 personas en Estados Unidos. Reportes posteriores ofrecían cifras aun más elevadas. Los sobrevivientes han quedado apenas con sus vidas. No tienen nada. La tarea de ayudarlos es muy superior a los recursos de Honduras, una nación pobre aun en buenos tiempos.

Es nuestro deber que nosotros, los católicos de

la Florida, con estrechos lazos de fe e idioma, participemos en la ayuda al pueblo hondureño en su tragedia.

Teniendo esto en cuenta, al comenzar las operaciones de ayuda, dimos autorización para que cada una de nuestras parroquias se convirtieran en centros de colección para las donaciones de ropas, alimentos enlatados, comidas para niños y medicinas. Apelamos a nuestro pueblo para que responda generosamente a este llamado y para que ayuden a los sacerdotes de sus parroquias en la colección y preparación de estos donativos para su embarque a Honduras.

También estamos pidiendo que se efectúe una colecta especial en todas nuestras iglesias parroquiales el próximo domingo, día 29. Lo recaudado en esta colecta se enviará a los Obispos de Honduras para ayudarlos en sus obras de caridad y reconstrucción.

Gracias a vuestra generosidad en ocasiones anteriores, el nombre de Miami es conocido y bendecido entre los pobres de Managua y Perú, que también sufrieron desastres naturales en años recientes. Las víctimas del huracán "Fifi" se vuelven ahora hacia nosotros en su hora de angustia y necesidad.

Impartiéndolos mi paternal bendición,
Sinceramente en Cristo.

Colman J. Carroll

Arzobispo de Miami

La Guerrilla en América

Por el DR. MANOLO REYES

Analíticos y observadores de la situación Interamericana han estado estudiando el problema de las guerrillas en el Continente Americano.

Y muchos de ellos coinciden que todos éstos movimientos tanto urbanos como rurales están alentados, inspirados, promovidos y ayudados desde el corazón del Caribe.

Hay un cordón umbilical invisible que los une al régimen comunista de Fidel Castro.

Debe señalarse que jamás el Hemisferio Occidental había experimentado el asedio de guerrillas hasta que Fidel Castro se robó el poder en Cuba.

Y desde su nefasta instauración comenzaron a aparecer en las junglas Americanas y en las ciudades del Continente las guerrillas asesinas, que lo mismo roban un banco con el propósito de emplear el dinero obtenido en más subversión... que matan a policía, que vuelan hombres, mujeres o niños en un atentado dinamitero, que secuestran un banquero, un industrial, un diplomático o sus hijos pequeños, y luego asesinan a sangre fría.

La culminación de la guerrilla rural estuvo en el caso de Ernesto Guevara, alias El Che... en Bolivia.

Guevara, en las oficinas refrigeradas que robó en Cuba, se dedicó a escribir un libro llamado: "La guerra de guerrillas". O sea, un manual para el guerrillero. En el mismo se explicaban tácticas y técnicas seguidas para

crear la agresión, la agitación, y el destrozamiento de la paz y la seguridad nacionales.

Sin embargo, cuando fue a poner en práctica lo que había escrito desde el frío laboratorio de su oficina en las candentes junglas de Bolivia... resultó ser un fracaso. Guevara murió. Y la guerrilla rural sufrió un fuerte descalabro en el Continente.

No obstante ello, en distintas latitudes Americanas siguió la penetración de tales guerrillas.

En tanto, la guerrilla urbana ha continuado haciendo sus estragos, dejando una secuela de odios, sangre y destrucción, poniendo hermanos frente a hermanos. Muchos diplomáticos de distintos países en las naciones del Continente Americano, así como hombres de negocios, etc. tienen medidas especiales de seguridad ante el ataque irreflexivo y abyecto de la guerrilla urbana.

Ahora bien... ¿dónde está el nido de estos guerrilleros? ¿Donde están los centros que echan al mundo de América a éstos elementos antisociales? Pues, en Cuba. En estos momentos, el régimen de Castro tiene más de cien escuelas guerrilleras en todo el país. Porque muchas veces se cree que el centro de entrenamiento guerrillero, es un lugar de carácter militar. No. Algunas de estas escuelas enseñan a los adláteres del régimen como comportarse en llamados torneos internacionales, sean culturales,

deportivos o artísticos.

Porque el comunismo internacional aprovecha todas las vías que se le pueden presentar para abrir cauces donde forzar a nuevos seguidores.

También está el centro de entrenamiento guerrillero para zonas rurales, para zonas urbanas. Y hasta para secuestrar aviones.

Obra en mi poder una declaración firmada de un prestigioso médico Cubano que en el año 1963 fué testigo

presencial de una escuela para secuestrar aviones en la provincia de Oriente en Cuba. Con lujo de detalles el testigo narra como en las paredes de dicho centro había el plano de aviones comerciales, el sistema de comunicaciones y demás lugares importantes del interior del aparato.

Por eso, la única forma de acabar para siempre con la trágica sombra del guerrillero, es terminar con su base de entrenamiento, promoción y esparcimiento.

ORACION DE LOS FIELES

26 domingo del año (29 de septiembre)

CELEBRANTE: En la humildad de espíritu que Jesús quiere de todos los que buscan Su Reino, oremos unidos.

LECTOR: La respuesta de hoy es "Señor, escucha nuestra oración".

1. Que demos testimonio de nuestra profesión de fe viviendo nuestra vida de acuerdo a la ley de Dios, oremos al Señor.

2. Que los que tenemos más, estemos dispuestos a compartir nuestras bendiciones materiales y espirituales con los que tienen menos, para que todos llevemos vidas dignas de hijos de Dios, oremos al Señor.

3. Que, como el pobre Lázaro en la parábola, demos testimonio de Cristo por nuestras propias vidas, por todo lo que somos y todo lo que hacemos, oremos al Señor.

4. Que, como Cristo mismo, seamos signo de esperanza para los enfermos y los agonizantes, oremos al Señor.

5. Que los sobrevivientes del huracán en Honduras sientan el profundo amor de su Padre, Dios, en el amor de todos los que les ofrecen ayuda, oremos al Señor.

CELEBRANTE: Padre Celestial, guíanos, por el espíritu de desprendimiento, a participar plenamente en la riqueza de la vida eterna contigo y Tu Hijo, Nuestro Señor.

PUEBLO: Amén.

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Sister Lucia's friends gather to say good-by

Continued from page 7
kind of mystery," Sister Lucia said.

"Archbishop Carroll, Msgr. Glorie, Mrs. McCahill, Mr. Madden (Thomas J. Madden, architect for the center), were some of these many tangible signs."

She spoke of the Archbishop as a "wise father," constantly watching over the progress of the center and approving its growth.

Madden, who is now deceased, was a special friend to the center, who helped the Sisters look to the future success of the school, Sister Lucia said.

"I remember going to look at the land for the first time: it was a dumping ground, full of rocks, but it had beautiful pine trees."

"Through Mr. Madden's eyes I could see this beautiful property and could see the eventual beauty of the center," she said.

"The architect must recognize the needs of the people he serves — the available

finances, geographic location, the mingling harmoniously of beauty, rationality, color and shade.

"Mr. Madden knew how to blend all these beautiful things together. He was in the hands of Divine Providence the proper instrument to make the Marian Center a reality."

Her final request before leaving, she said, was to dedicate the buildings to the memory of Madden and to all the people who helped make the center a reality.

Her wish was granted at a Mass celebrated earlier, at which time Archbishop Carroll blessed a plaque dedicating the multi-purpose building to the memory of Madden.

Sister Lucia, promising to "run over the ocean" to return for a visit, concluded tearfully:

"As Mr. Madden used to tell me, one day you and I will be gone; but Marian Center will remain to nurture, to care, to console not only the



SAYING their last goodbyes to Sister Lucia (second from right) are Msgr. John Glorie, assistant director of the Catholic Service Bureau in charge of special education; Sister Paola, S.S.J.C., new principal of Marian Center; and Msgr. John J. Nevins, Archdiocesan director of Catholic charities.

exceptional children, but the parents as well."

Sister Lucia, clutching a bouquet of flowers, was presented with a photo album made-up by the children at the Marian Center; and a photograph of herself with several of the children given to her by the Sisters. Parents of children at the center showed Sister Lucia a portrait of her which will hang in the educational building.

The Mass, with Archbishop Carroll as the principal celebrant, was also celebrated by Msgr. Nevins, Msgr. Glorie, Father Charles Ward and Father Paul Reich, S.M.

In his homily, Msgr. Nevins spoke of the importance of the vows of poverty, chastity and obedience taken by members of Religious orders; and how these vows help them reach out to the people they serve.

"Christ's love for his

Father overflowed to the love of his Father's children. So the love experienced in the Religious Sisters' vows must also reach out to the people they are called to serve," he said.

"Sister Lucia, God's people surrounding you this afternoon have recognized you and your community as dedicated servants to our retarded children. These people are here because they value your love and because they wish to pray with you that God will help you fulfill your vocation.

"God the Father blesses you in the words of our Lord Jesus Christ: 'My peace I give unto you, my peace I leave unto you.'"

Assuming the responsibilities of principal of the Marian Center will be Sister Paola, one of the original 11 nuns who came with Sister Lucia. A new Superior will be named in Italy and will join the Sisters at the center in the near future.

Mother Teresa: 'Nation poor if it assents to abortion'

STOCKHOLM, Sweden — (NC) — Any highly developed society is poor if it allows abortion. Mother Teresa of Calcutta said here during a short visit.

Among her appearances during her stay, Mother Teresa spoke to a group of 80 nursing home instructors in the suburb of Malmo.

"Sweden and the other industrialized countries have a high standard of technology," she said.

"But there are people here crying for someone to care for them. It is a sign of great poverty that abortion is performed in so many countries."

Mother Teresa is the founder of the Congregation for the Missionaries of Charity, which numbers 700 Sisters and 100 Brothers in no more than 50 houses around the world.

Mother Teresa maintained that although many people say India has too many people, actually there are not enough children in India.

"During the last two years, we have not sent out any children for adoption abroad, because in fact we have not enough of them," she said.

"There are many Indian families in India and abroad without children and wanting to adopt a child."

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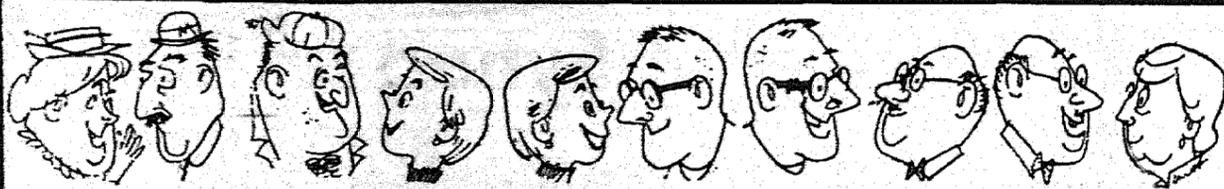
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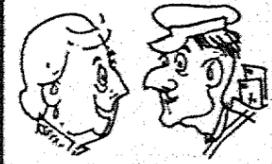
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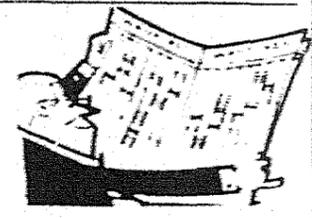
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200 Bishops attend opening of Synod in Rome

Continued from page 1

Bishop Wladyslaw Rubin, general secretary of the synod, summed it up by saying the theme of this fourth Synod of Bishops embraces evangelization, or the spreading of God's World, in its widest sense.

"It includes not only the first sowing of the world of God among those who do not know it, but every form of announcing and explanation of the Gospel to awaken faith in non-Christians, to animate and strengthen it among those who are already Christians and lastly to help those who have lost it to return to God.

"Hence this involves a pluri-directional action of the Church, aimed at awakening, developing, strengthening, consolidating and regenerating faith throughout the world."

THE PLAN for the month long series of discussions proposes two approaches. As Bishop Rubin explained it, the first approach will be "A mutual exchange of experiences in the field of evangelization." The second will be "Theological Points Arising From Pastoral Experience."

Scheduled tentatively to close Oct. 26, the 1974 Synod of Bishops will have very little time to devote itself to its exhaustive topic.

Before it opened, there was a wide belief that the meetings would include only a very limited number of plenary sessions at which participants rise, one after the other, to express their views on whatever is closest to their hearts or

whatever topic they believe to be essential to the overall discussion.

It was also at first anticipated that during this synod more time would be given to the smaller language sessions. It was hoped that from them would emerge a consensus that could, as discussions continued, be fused to produce an end-product worthy of the thousands invested in preparations and discussions.

However, from reports gathered about the tentative schedule proposed for the first two weeks of the synod, it seemed that plenary sessions would be plentiful. For instance, during the first full six-day week (Sept. 30-Oct. 5), plenary sessions were scheduled for the mornings of the first three days, while language group work meetings were scheduled for every afternoon and for Thursday and Friday. Another plenary session was called for Saturday to hear reports from the working groups.

THE schedule for the second week (Oct. 7-12) included four mornings of plenary sessions, both all afternoons and Friday and Saturday mornings devoted to working groups.

However the word "tentative" must be applied to these schedules. The participants, once in session, can change the schedules. Even the adjournment date is strictly tentative, since the synod could decide to remain in session beyond Oct. 26.

Given the fact the bishops are busy men and will have been absent from their dioceses for a month, it is unlikely the synod will be extended.

On the other hand the subject is vast. It can encompass almost every aspect of the Church in the world today, including youth, ecumenism, parish and priest councils, missionary activity, the role of the laity, the fallen-away Catholic as well as dialogue with atheists. A month seems a very short time.

It is too early to speak of whether the synod will be a success or of what concrete results it will produce. Speaking of the synod and its goals, Pope Paul VI said the Sunday before the synod opened:

"It proposes the confrontation of the Church with the world, as well as the presence of the Church in the world. This presence we know is immensely problematic and difficult, but also stimulating. This presence, especially today, stirs up in the Church itself, which is mother and teacher, and which is animated by a missionary, pastoral, liberating, pacific and religious spirit, nothing else that the love for the same charity by virtue of which Christ is the savior"

"All sons of the Church must live with the Church, the Church of this period, in profound spiritual union. This is an historic hour in the Church's life."

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



FRIDAY, SEPT. 27

1 p.m. (6) Killer With A Silk Scarf (No

RELIGIOUS PROGRAMS

SATURDAY

5 p.m.
THE TV MASS — (Spanish) — Ch. 23
WLTU Celebrant Father Ricardo Cas-
tellanos.

SUNDAY

7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK

9 a.m.
CHURCH AND THE WORLD TODAY —
Ch. 7 WCKT — Daughters of St. Paul
Dick Bergin, mod.

10:30 a.m.
THE TV MASS — Ch. 19 WPLG — Fr.
James Flavin.

2 p.m.
INSIGHT — (Film) WINK Ch. 11

RADIO

Sunday 6:30 a.m.
CROSSROADS — WSHE-FM, 1235 kc.,
Miami.

10 a.m.
CROSSROADS — WJNO, 1230 kc., W
Palm Beach.

MARIAN HOUR — WWSB, 740 kc., Boca
Raton.

classification)
3:30 p.m. (10) Anatomy of a Murder,
Part II (See rating Thursday, 3:30 p.m.)
7:30 p.m. (12) Rage (Unobjectionable
for adults)

8 p.m. (6) Flare Up (No classification)
9 p.m. (14) Bonnie And Clyde (Unobjec-
tionable for adults, with reservations)

OBSERVATION: Reworking the
elements of the traditional gangster
film, with comment on the personal and
social world of its main characters, this
film by combining "folksy touches" with
scenes of brutal crime, appears am-
biguous in its treatment of these char-
acters. In addition, scenes of strong
violence would indicate that the film is
questionable fare for the young or sen-
sitive viewer.

11 p.m. (6) Bridges At Toko-Ri (Unob-
jectionable for adults and adolescents)
11:45 p.m. (4) The Trouble With Girls
(Unobjectionable for adults)

SATURDAY, SEPT. 28

1 p.m. (4) Children's Film Festival

2 p.m. (6) The Black Cat (Unobjec-
tionable for adults and adolescents)
followed by The Wolf Man (Unobjec-
tionable for adults and adolescents)

9 p.m. (7) Theater Of Blood (No
classification)

11 p.m. (6) Frankenstein Meets The Wolf
Man (No classification)

11:30 p.m. (7) Inside Daisy Clover

(Unobjectionable for adults)
11:30 p.m. (10) Frankenstein (No
classification)
11:30 p.m. (12) The Wolf Man (Unob-
jectionable for adults and adolescents)

SUNDAY, SEPT. 29

11:30 a.m. (6) Abbot and Costello In The
Navy (Family)

1 p.m. (6) The Family Jewels (Family)

3 p.m. (6) Lucky Me (Family)

4 p.m. (10) Charade (Unobjectionable
for adults and adolescents)

4 p.m. (12) Autumn Leaves (Objec-
tionable in part for all)

OBSERVATION: The subject matter of this
film contains certain elements that are
morally repellent. It reflects the accep-
tability of divorce; suggestive
situations.

9 p.m. (10 & 12) The Velveteen Papers
(No classification)

11:30 p.m. (4) Home From The Hills
(Unobjectionable for adults)

11:30 p.m. (5) Blue Gardenia (Objec-
tionable in part for all)

OBSERVATION: Suggestive dialogue and
situations

MONDAY, SEPT. 30

1 p.m. (6) Bridges At Toko-Ri (Unob-
jectionable for adults and adolescents)

3:30 p.m. (10) The Movie Maker (No
classification)

4 p.m. (3) Another Time, Another Place
(Unobjectionable for adults and adoles-
cents)

8 p.m. (4) The Great Race (Family)

9 p.m. (5 & 7) Support Your Local Sheriff
(Family)

11 p.m. (6) Diary Of Anne Frank, Part I
(Family)

11:30 p.m. (4) What's A Nice Girl Like
You...? (No classification)

TUESDAY, OCT. 1

1 p.m. (6) Diary Of Anne Frank, Part I
(Family)

4 p.m. (5) Rock-A-Bye Baby (Family)

8 p.m. (4) It Started In Naples (Unobjec-
tionable for adults)

9:30 p.m. (5 & 7) The Disappearance of
Flight 412 (No classification)

9:30 p.m. (10 & 12) The Stranger Within
(No classification)

11 p.m. (6) Diary Of Anne Frank, Part II
(Family)

11:30 p.m. (4) Savage (Family)

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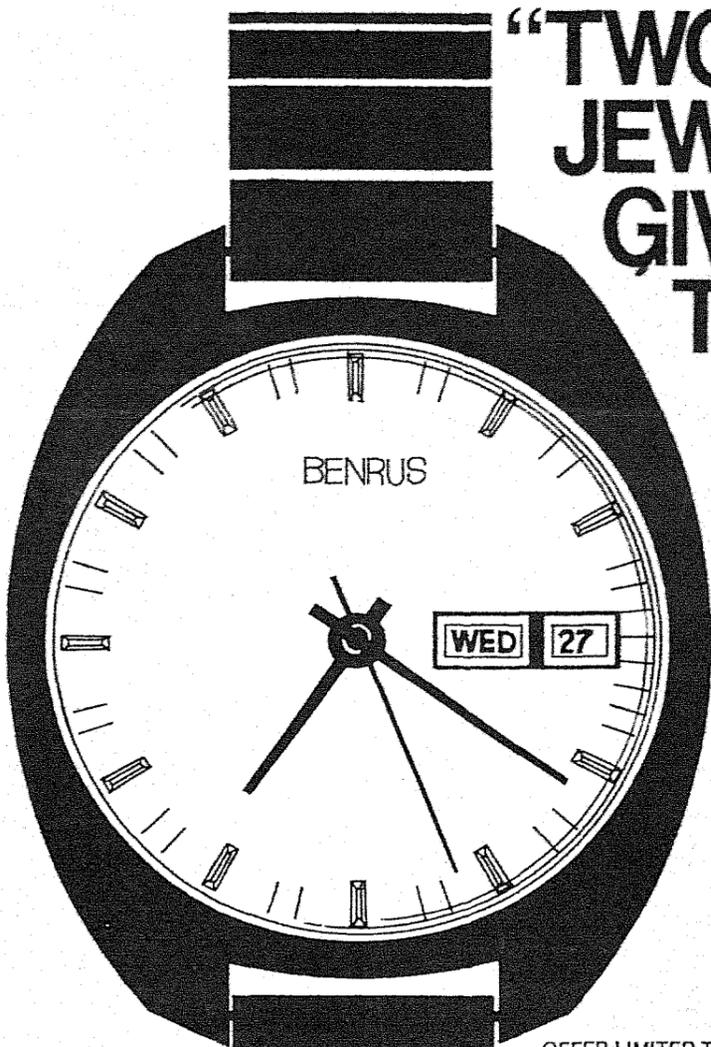
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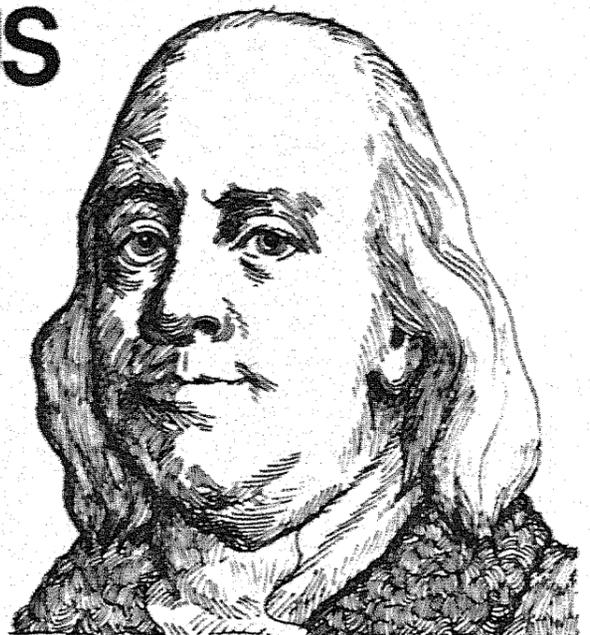
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