Pontiff, Nixon discuss pressing world dangers

By JAMES C. O'NEILL

VATICAN CITY — (NC) — Pope Paul VI and President Richard M. Nixon discussed world dangers that the Pope said are "assuming proportions of a vast and fearful configuration."

Nixon and the Pope met behind closed doors for an hour and 15 minutes Sept. 28, much longer than had been foreseen by presidential planners or papal aides.

The President, according to a schedule released by the U.S. embassy, was scheduled to meet privately with Pope Paul for approximately 45 minutes.

While at the Vatican the President won the cheers of hundreds of American priests and seminarians of the North American College who were gathered in the Clementine Hall waiting for him after his meeting with the Pope.

The President thanked them for a loud and vociferous welcome and quipped: "This is one American college an American President can go to and get a warm reception."

After leaving the Vatican, the President again changed his schedule. He had been due to go aboard a helicopter waiting in St. Peter's Square to fly him to the Sixth Fleet in the Mediterranean, but instead decided to accompany his wife back to the hotel where she would spend the night.

The American limousine began going down the main street leading to St. Peter's and the President had the car stopped so that President's second in 18 months, Mr. Nixon expressed hope that Pope Paul would visit the United States again.

VATICAN CITY — (NC) — Pope Paul VI and President Richard Nixon met behind closed doors Wednesday (Oct. 7) at the Vatican. The President won a loud and vociferous welcome and quipped: "This is one American college an American President can go to and get a warm reception."

After leaving the Vatican, the President again changed his schedule. He had been due to go aboard a helicopter waiting in St. Peter's Square to fly him to the Sixth Fleet in the Mediterranean, but instead decided to accompany his wife back to the hotel where she would spend the night.

The American limousine began going down the main street leading to St. Peter's and the President had the car stopped so that...
Program of music--twentieth anniversary Mass

Organ Prelude: Fugue in E Minor
J.S. Bach

Processional Hymn: Praise to the Lord

Recessional: New Thank We All Our God
J.S. Bach

Choir: St. Mary's Cathedral. Immortalize the Name of Jesus, Hymn of Praise (variations)

Organists: Father John Beckerly, C.M.

Program: "Passion Symphony" depicting the Life of Christ in Four Movements

Drape, including the "Passion Symphony" depicting the Life of Christ in Four Movements

Cathedral Organist
Robert Fulton, organist and choirmaster at the Cathedral of St. Mary, will be heard during a special organ recital on Tuesday, Oct. 6 in conjunction with the observance of the 20th anniversary of the founding of the Archdiocese of Miami.

His program, which will begin at 8 p.m., is sponsored by the Cathedral of St. Mary Foundation. The organists will also perform works of composers such as Bach, Widor and Buxton, followed by works of Buxton and Bach, Widor and Buxton.

The opening selection, "Aria," will be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

A student of music education at the University of Florida, during the program, will give a talk on the history of organ literature during the program.

The opening selection, "Aria," will be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.

The program includes a history forum at 1:15 p.m., to be followed by works of Bach, Widor and Buxton.
Pope Paul fears 'incalculable catastrophes' in the Mid-East

VA TICAN CITY — (AP) — Expressing anxiety over events in the Middle East, Pope Paul VI said today that a potential 'conflict' might fall upon the Middle East.

"We are worried by what is happening in that region," the Pope said in his weekly audience to a crowd of pilgrims, students and guests at St. Peter's Square.

The Pope was speaking after a week of violence in Lebanon, which has left at least 130 people dead and scores of wounded.

The Pope said he was anxious about the situation and that peacekeepers could be stationed in the area to prevent further bloodshed.

On another note, the Pope said he was pleased with the results of the recent elections in Italy, in which the center-left coalition won a majority in the lower house of Parliament.

The Pope said he was encouraged by the prospect of a stable government under Prime Minister Mario Monti, who has pledged to continue with the policies of the previous government, including the reform of the justice system.

Pope Paul reiterated his call for a "dialogue of love" between all parties involved in the Mideast conflict, and stated that "we must not lose hope in finding a solution to the crisis."
Parish councils-- laity's key to enlarged service

(Robert Broderick, author of the article above at left is the author of "The Parish Council Handbook," a handbook to bring the power of renewal to your parish.

This 7-page guide to the organization of parish councils includes many helpful suggestions and some proved rules; it also includes a charter for the organization, constitution and by-laws, and lists of source materials for officers and committees.

For a copy of "The Parish Council Handbook" by Robert Broderick, send $1.50 plus the postage to The Voice, P.O. Box 1099, Miami, Fla. 33138.

Your copy of the handbook will be mailed to you promptly.

**A NEW SERVICE not only for Shut-ins.**

Aged, Invalids, but for anyone who needs surveillance.

We specialize also in Wake Up! Polls, Surveys on Consumers, Products, etc.

**IN DADE**

**IN MIAMI**

**IN BROWARD**

**ALERT Telephone Service**

**A-11 Telephone Service**

Carol Gardens

666-7616

652-3116

---

**It cleans itself...**

aren't you glad you switched?

Remember the mess (not even cleaning)! Turn a dial, and the newest electric ranges clean their own.

That's a saving. And everything they do, they do electrically. That's a money-saving. You see, flameless electric is the biggest bargain in your kitchen.

While other prices have soared, electric service has gone down in cost. The average price paid per kilowatt-hour by FPL-served families is now 6.3 cents. You don't have to be in 1942. How's that for a switch in these inflationary times!
What are they like?

The modern seminary and seminarian

What are they like?

What is life like today in a modern seminary and what will the priest of tomorrow be like?

Those questions were posed to the Rectors of the two seminaries in the Archdiocese of Miami during an interview with The Voice last week. 

"The chief characteristic of seminarians today is variety. There isn't a stereotype of what the seminarian is like so that there will not be a stereotype of what the parish priest is going to be like."

This is the consensus of both Rectors, the Very Rev. Emerick Hyde, C.M., of St. John Vianney Seminary, Miami, and the Very Rev. Thomas F. Hoar, C.M., of St. Vincent de Paul Seminary, Boynton Beach.

Father Hoar, who heads the major seminary at Boynton, said: "They are very different personalities and they are encouraged to develop according to the personality they have, whether it is a result of their heredity, or whatever — so they are not, perhaps, what the lay people have expected of them, and they think they are pleasantly surprised to discover how outgoing they are and how varied.

I think the modern seminary has a very deep sense of social consciousness and social justice. Perhaps that would be the modern reformation in meeting them," Father Hoar said.

Far from living in the monastic isolation pictured by some lay people, Father Hyde, rector of the minor seminary, which has students who are probably no older than they were in their first two years of college, said: "Certainly the seminarians today in our seminary of pre-Vatican II days. He pointed out that the youngsters are home frequently, their parents visit them often for socials and family picnics, and the young seminarians have most of the same interests as those of their own age groups.

On Saturday, Father Hyde said: "Parents bring the whole family in for the day. The boys take walks in the afternoons: there is a shopping center close to the campus and a theater is nearby.

In the junior college, the collegians go out in the evenings on Friday and Saturday, which was unheard of in days gone by."

The young seminarian is very concerned for working with those in need. Father Hoar said: "And the program tries to foster this aspect of his training.

"Perhaps you could sum it up by saying: today we view it as the Church in the Modern World and, therefore, we view it as the Seminary in the Modern World. They are not isolated or cut off from it," he added.

Pastoral programs that take them out, like their personalities, are very varied. Father Hoar continued: "From Boynton, they are in migrant work, in counselling centers, CCD programs, assisting Sunday parish music and lector programs, so that for example, on a Sunday, the majority of them are working in the parishes.

"I think this has developed a very human side of the seminarian. I think they are very sensitive to people; they want to relate to people; they want to train them. They want to know their problems ... so that they can respond to them and bring some Christian dimension to their lives."

Today's seminarian and young priest has a balanced view and he has a definite liturgical and sacramental mission to his people, the major seminary rector said, in commenting on this aspect of the priests' training.

"Training in the major seminary is two-fold. Father Hoar said. in the classroom and in the parish, which goes on, certainly for all six years in the major seminary. "In the classroom and as they experience the Mass at the Seminary, they are exposed to the variety that the Church wants them to be familiar with, with, that is, in the parishes, they can adapt to the needs of the different groups.

"We don't want them to be trained just theoretically, but pastorally," Father Hoar said. "I think a pastor is mostly responding to his people. Perhaps they are at the moment; what their needs are — and is then aware that if there is a need for training his people, for a different form of the Mass. That takes education and education takes time."

"I think in order to be a good pastor, a good shepherd to his people, the young seminarian must learn to adapt to all of them, to help all of them. where they are now," Father Hoar said.

The minor seminary plays a very important part in the priestly vocation. Father Hyde said. Statistics now reveal that the greatest source for candidates to the college seminary come from minor seminarians.

"The program, the curriculum, the training is geared in that direction," Father Hoar declared. "The nurturing during his spiritual formation is a reflection of his maturing as a potential priest.

The daughters of St. Paul, the diocesan Director of Vocations, right, talks with Father William Hennessey, Archdiocesan Director of Vocations, left.

"New American Bible' published this week

Catholics in the Archdiocese of Miami will join with other faithful throughout the United States in getting their first glimpse of "The New American Bible, published this week.

Sponsored by the Catholic hierarchy of the United States, the translation is the first Catholic translation in English from the original languages in which the Holy Scriptures were written.

In addition it is the only English translation making complete use of the recently discovered ancient manuscripts, including the Dead Sea scrolls and the Masada scrolls manuscript.

The daughters of St. Paul, who operate St. Paul Book and Tape Center at 2794 Hillsboro Blvd., are of 13 publishers who have the new translation. The result of almost 18 years of publication by piecemeal and 35 years of labor.

The first meeting to discuss the new translation was held on Jan. 18, 1936, at the Sulpician Seminary, Washington, D.C. Five years later, the translators completed a revision of the New Testament from the Vulgate (the fourth century Latin translation) into American English. This version was used in American schools shortly afterwards.

In 1940 when Pope Pius XII urged the study of Scripture studies, the committee of the Catholic Biblical Association at work on the Old Testament set aside the Vulgate and began to work from the original texts. Then did the same for the New Testament. The new American Bible is the complete version of the entire Bible.

Father John Block, a reector of the Archdiocesan Department of Religious Education, noted this week that the program for adult education in the parish gives great prominence to Scripture studies.

"We really welcome the New American Bible," he pointed out. "It is very easy to read and it clears up some confusing passages.

The fact that scripture is studying a great deal of time on biblical studies was emphasized by Father William F. McKee, Archdiocesan Director of Vocations, who noted that: "This new Bible is not only a great help in the classroom, as it is in Doctrine, and Father Barry and coordinator of Catholic Seminary Education in the Archdiocese of Miami. This version has been added to the large Scripture libraries at both the minor and major seminaries in Miami, where the Bible study is a part of regular courses.

In schools of the Archdiocese where Bible study is a part of regular courses, the new revision is to be a welcome addition to the large Scripture libraries at both the minor and major seminaries in the Archdiocese.

The fourth century Latin translation has been read in American pulpits and in readings. Since it is taken directly from the original languages, it is very authentic in giving us the original intent of the original authors.

"An ecumenical effort" is the way Father Donald F.X. Conolly, chairman of the Archdiocesan Commission on Christian Unity, described the new publication.

"Not all of the translators are Roman Catholic," he pointed out. "The sharing of scholarship in biblical studies among the various faith groups is one of the healthiest signs of times."

In the opinion of Magr, Donald Rorrey, chairman of the Archdiocesan Commission for Biblical Studies, many parishes will undoubtedly adopt the new Bible for liturgical use. The American Bible text is now added to the four other translations permitted in liturgical use. Since the new rite of the Mass uses more Scripture than ever, the translation comes at just the right time.

It has long been the practice of the Catholic Church to have the Bible translated afresh after long periods of time. This is not only in order to reflect the heart of the Scriptures more accurately, but also to keep up with the times. The modern American Bible is a welcome addition to the liturgical use of the Bible."
**Our destiny 'peace'?**

The sudden death this week of President Gamal Abdel Nasser of Egypt, a world figure who had brought about peace in the Middle East, was a great loss. It was a tragedy for women in all countries, who are inferior to men. I am sure, but women are a distraction.

TRIANGULARITY, certainly, has been an almost unknown word in the people of the Middle East, who have been involved in the many wars being fought in recent years.

Almost at the same moment that the Pontiff was extolling the virtues of women in the Church, the Temple of Jerusalem was invaded by a number of bloody mini-wars during recent years. TRIOUS dangerous confrontation between the superpowers, each with its own war machine, is a threat to the people of the Middle East. The Church, in its concern for the peace of the world, should recognize that it is impossible to have peace in the world without respect for the rights of women.

God has made women equal to men, each with an unique part to fulfill in the plan of creation. I do not wish to see the silent march of women being banished from the Church. Is there a new era in which women's rights have been won? I believe there is.

**Not an extremist, she declares**

Dear Editor:

In last week’s issue of the “Voice” you published an article which made a new issue of the “Voice.” Then she said, “Yes, women are here to stay.” But isn’t that just what the servicemen want?”

Father Connolly states that some “silent marchers” are now interested in the need for a woman’s liberation movement which should be encouraged. The Church nor has the question of women’s libe-ra-tion been discussed recently.

Dear Editor:

I have been reading the articles on the women’s liberation movement in the “Voice.” I am not interested in the Church, but in the need for a new era in which women’s rights have been won. I believe there is such a new era, and I believe it is the Church’s responsibility to encourage this movement.

Very Truly Yours,

Esther G. Shatta
Alexandria, Va.

**Says lady lectors are a distraction**

Dear Editor:

I must make it clear that I am a woman reader and I am not interested in the Church. I believe the Church should encourage this new era in which women’s rights have been won.

Dear Editor:

I am an article on the women’s liberation movement in the “Voice.” I am not interested in the Church, but in the need for a new era in which women’s rights have been won. I believe there is such a new era, and I believe it is the Church’s responsibility to encourage this movement.

Very Truly Yours,

Esther G. Shatta
Alexandria, Va.

Emma McGowan
Miami, Florida

October 2, 1970

**Rosh Hashanah**

Rosh Hashanah, a Hebrew term meaning “the head of the year,” is applied to the Jewish New Year observance. Traditionally regarded as the beginning of the Jewish faith as the first day of creation, Rosh Hashanah which begins at sundown on Sunday, October 3, marks the beginning of the Ten Days of Penitence. A SHOFAR, or ram’s horn, is blown, as shown in the photograph below. This is regarded as a symbol of God’s remembrance of the Jews and their self-improvement and atonement.

The observance of Rosh Hashanah is performed by the blowing of the shofar, the rabbis’ reading of the Book of Lamentations, the chanting of several psalms, and the reading of the Book of Esther.

**Back to the kitchen!**

To the Editor:

Most Catholic newspapers, as a matter of policy, print articles about the Church’s church and the Church’s work in the world. I was interested in the article you published recently which stated that women are a distraction.

Sincerely yours,

Pat McGowan
Miami, Florida

October 2, 1970

**Not an extremist, she declares**

Dear Editor:

I am a woman reader of the “Voice.” I am not interested in the Church, but in the need for a new era in which women’s rights have been won. I believe there is such a new era, and I believe it is the Church’s responsibility to encourage this movement.

Very Truly Yours,

Esther G. Shatta
Alexandria, Va.

Emma McGowan
Miami, Florida

October 2, 1970

**Says lady lectors are a distraction**

Dear Editor:

I must make it clear that I am a woman reader and I am not interested in the Church. I believe the Church should encourage this new era in which women’s rights have been won.

Dear Editor:

I am an article on the women’s liberation movement in the “Voice.” I am not interested in the Church, but in the need for a new era in which women’s rights have been won. I believe there is such a new era, and I believe it is the Church’s responsibility to encourage this movement.

Very Truly Yours,

Esther G. Shatta
Alexandria, Va.

Emma McGowan
Miami, Florida

October 2, 1970

**Rosh Hashanah**

Rosh Hashanah, a Hebrew term meaning “the head of the year,” is applied to the Jewish New Year observance. Traditionally regarded as the beginning of the Jewish faith as the first day of creation, Rosh Hashanah which begins at sundown on Sunday, October 3, marks the beginning of the Ten Days of Penitence. A SHOFAR, or ram’s horn, is blown, as shown in the photograph below. This is regarded as a symbol of God’s remembrance of the Jews and their self-improvement and atonement.

The observance of Rosh Hashanah is performed by the blowing of the shofar, the rabbis’ reading of the Book of Lamentations, the chanting of several psalms, and the reading of the Book of Esther.

**Back to the kitchen!**

To the Editor:

Most Catholic newspapers, as a matter of policy, print articles about the Church’s church and the Church’s work in the world. I was interested in the article you published recently which stated that women are a distraction.

Sincerely yours,

Pat McGowan
Miami, Florida

October 2, 1970
The weapon business

By FATHER JOHN T. CATOIR

There are so many confusing aspects to peace and the工业力-military complex that the average person is at a poor position to make objective judgments. There is a certain breed of people called “pro-military” who see the business of manufacturing devices intended to kill and destroy as a reason to live. The idea that the production of war machines is business like any other business came home to me very vividly recently when I was speaking to an audience on these lines at a social gathering.

He was filling me with bits and pieces of murder-industries things which I never heard before, but which amazed me did not come under the heading of classified information. For instance, I was informed that the United States has no low level radar or missile protection against nuclear raids.

I learned that the great debate about the ABM device was a necessary defense against the low level radar which is as legitimate as long as the enemy agrees to attack us from above 100,000 feet. This discussion was going on when the company was trying to sell a product to the government which was geared to seek and destroy low level missiles, but they weren’t making much progress.

FROM THE tone of the conversation I almost got the feeling that we were talking about washing machines or garden tools. His company had a product to merchandise, and the sales department was in competition with other private industries to secure a piece of the military budget. It was very simple.

I learned that the competition between the Armed Forces is fierce. I was in the Army for two years and understood this to mean almost anybody, too, could have a company developing its own things in secret, and the companies dealing with the Navy, for instance, have to be very careful about keeping product information from the Army or Air Force. The point is that if a company doesn’t play ball exactly the way the Navy wants it played there will be no more contracts from the Navy. The same applies to the Air Force.

Sometimes a firm will develop a product which it then tries to sell to any one of the military branches. If one shows interest first, the other is apt to ignore it.

HE COMPANY had developed a pointless automatic helicopter called a “Drone,” which is equipped with a pinpoint precision laser that can destroy the motor of a moving truck at nearly 100,000 miles. An infra-red TV camera enables them to do the same thing at night and the whole operation is run by computers from headquarters miles away.

I asked the obvious question. Why don’t they use this thing in Vietnam, if it doesn’t need a pilot? He said his sales department keeps asking the military the same question. The Navy has a few, and the Marines are interested, but the sales are way off from the company’s anticipated value of the product.

I said, “Oh,” and asked another question. “Could these things be equipped to stop a missile and sent in to blow up the Russian radar screen?”

He said, “Yes, of course it could.” I began to wonder if Russia had the same thing and if anyone would ever be militarily secure in a world where machines are being produced to perform such tasks.

My mind wandered and I began to imagine a great war between the super-powers where we sent all our machines to fight all the machines over the Atlantic. At the end of the battle, the only casualties would be fish. Much as I like fish, this idea appealed to me.

BY THIS TIME he had me completely fascinated. I began to get a little philosophical. “How do you feel spending your life producing weapons for war?” I mean do you ever wake up at night in a cold sweat thinking of people who might have suffered and died because of your contribution to your company’s production?

He answered with great conviction and even enthusiasm.

“Not at all. Look at the lives we’re saving by producing better life-saving devices.”

He carried on in red-white-and-blue about the contribution he had made to our advances in military tactics.

I wondered if he really understood my question. For him to “save lives” seemed to refer only to American lives.

I wondered if he and others like him were able to escape their conscience by pretending that the enemy who he was fighting was really not human. At least he didn’t say he was.

I realize that my approach to this whole question might appear to be very naive to many readers. But in modern war, where so many innocent lives are taken by indiscriminate man-killing, I keep wondering if such people are not only naive, but ignorant of the consequences of our death-dealing powers. Killing the innocent is always evil.

 Didn’t obscenity commission miss the central point?

By JOSEPH BEEG

G.K. Chesterton used to say that there is a type of mind which “misses the point as it may breeze through.”

In matters involving right and wrong, good and evil, the secularized mind is particularly prone to point-missing, because the point in questions is in the spiritual realm, to which the secularized mind is not open.

A current example is the report of the President’s Commission on Obscenity and Pornography, which spent a stated time of its years investigating indecencies, and came up with a majority report proposing the scrapping of all legal restraints on obscenity, except those which protect minors.

As justification for this recommendation, the report pointed to the claims of sociologists it had engaged that indulgence in indecency does not lead to criminal or anti-social behavior, at least not directly. But even if this were true which we question it is not the central point.

THE ROOT evil of obscenity is not that somebody may read pornography, or that he may even see it in his mind or on television, or that he may even be found engaged in sexual acts which are sex-insane.

Almost anybody, too, could have a company developing its own things in secret, and the companies dealing with the Navy, for instance, have to be very careful about keeping product information from the Army or Air Force.

By magic/*

I was informed that the United States has no low level radar or missile protection against nuclear raids.

I learned that the great debate about the ABM device was a necessary defense against the low level radar which is as legitimate as long as the enemy agrees to attack us from above 100,000 feet. This discussion was going on when the company was trying to sell a product to the government which was geared to seek and destroy low level missiles, but they weren’t making much progress.

FROM THE tone of the conversation I almost got the feeling that we were talking about washing machines or garden tools. His company had a product to merchandise, and the sales department was in competition with other private industries to secure a piece of the military budget. It was very simple.

I learned that the competition between the Armed Forces is fierce. I was in the Army for two years and understood this to mean almost anybody, too, could have a company developing its own things in secret, and the companies dealing with the Navy, for instance, have to be very careful about keeping product information from the Army or Air Force.

The point is that if a company doesn’t play ball exactly the way the Navy wants it played there will be no more contracts from the Navy. The same applies to the Air Force.

Sometimes a firm will develop a product which it then tries to sell to any one of the military branches. If one shows interest first, the other is apt to ignore it.

HE COMPANY had developed a pointless automatic helicopter called a “Drone,” which is equipped with a pinpoint precision laser that can destroy the motor of a moving truck at nearly 100,000 miles. An infra-red TV camera enables them to do the same thing at night and the whole operation is run by computers from headquarters miles away.

I asked the obvious question. Why don’t they use this thing in Vietnam, if it doesn’t need a pilot? He said his sales department keeps asking the military the same question. The Navy has a few, and the Marines are interested, but the sales are way off from the company’s anticipated value of the product.

I said, “Oh,” and asked another question. “Could these things be equipped to stop a missile and sent in to blow up the Russian radar screen?”

He said, “Yes, of course it could.” I began to wonder if Russia had the same thing and if anyone would ever be militarily secure in a world where machines are being produced to perform such tasks.

My mind wandered and I began to imagine a great war between the super-powers where we sent all our machines to fight all the machines over the Atlantic. At the end of the battle, the only casualties would be fish. Much as I like fish, this idea appealed to me.

BY THIS TIME he had me completely fascinated. I began to get a little philosophical. “How do you feel spending your life producing weapons for war?” I mean do you ever wake up at night in a cold sweat thinking of people who might have suffered and died because of your contribution to your company’s production?

He answered with great conviction and even enthusiasm.

“Not at all. Look at the lives we’re saving by producing better life-saving devices.”

He carried on in red-white-and-blue about the contribution he had made to our advances in military tactics.

I wondered if he really understood my question. For him to “save lives” seemed to refer only to American lives.

I wondered if he and others like him were able to escape their conscience by pretending that the enemy who he was fighting was really not human. At least he didn’t say he was.

I realize that my approach to this whole question might appear to be very naive to many readers. But in modern war, where so many innocent lives are taken by indiscriminate man-killing, I keep wondering if such people are not only naive, but ignorant of the consequences of our death-dealing powers. Killing the innocent is always evil.

TOWER OF THRIFT

for all South Florida

now paying savers the highest interest rates in our history!

FEDERAL

SAVINGS

AND LOAN ASSOCIATION

MIAMI BEACH

1933

Milton Weiss

President

DAILY INTEREST

COMPOUNDED DAILY

Earn from Day of Deposit

YOUR SAVINGS INSURED TO $200,000

PASSBOOK SAVINGS EARN 5% ANNUAL INTEREST

YIELD 5.13%?

SAVINGS CERTIFICATES EARN FROM 5% to 7% ANNUAL INTEREST — YIELD FROM 5.39 to 7.78%

DEPENDING ON AMOUNT AND TERM OF DEPOSIT.

MAIN OFFICE:

401 Lincoln Road Mall, Miami Beach Ph. 538-5511

Sunny Isles:

353 Sunny Isles Blvd., Miami Ph. 547-1415

Anderson:

735 Washington Ave., Miami Beach Ph. 338-5414

North Shore:

206-210 St., Miami Beach Ph. 339-5611

SUNNY ISLES:

353 Sunny Isles Blvd., Miami Ph. 547-1415

735 Washington Ave., Miami Beach Ph. 338-5414

Anderson:

206-210 St., Miami Beach Ph. 339-5611

SUMMARY:

755 Washington Ave. Miami Beach Ph: 538-5511

Village Mall Center, 6028 S.M. 7th Ave. Ph: 274-2955

Earn from Day of Deposit

YOUR SAVINGS INSURED TO $200,000

PASSBOOK SAVINGS EARN 5% ANNUAL INTEREST

YIELD 5.13%?

SAVINGS CERTIFICATES EARN FROM 5% to 7% ANNUAL INTEREST — YIELD FROM 5.39 to 7.78%

DEPENDING ON AMOUNT AND TERM OF DEPOSIT.

MAIN OFFICE:

401 Lincoln Road Mall, Miami Beach Ph. 538-5511

Sunny Isles:

353 Sunny Isles Blvd., Miami Ph. 547-1415

Anderson:

735 Washington Ave., Miami Beach Ph. 338-5414

North Shore:

206-210 St., Miami Beach Ph. 339-5611

SUNNY ISLES:

353 Sunny Isles Blvd., Miami Ph. 547-1415

Anderson:

735 Washington Ave., Miami Beach Ph. 338-5414

North Shore:

206-210 St., Miami Beach Ph. 339-5611
Achievements and Leadership

Graduate studies in speech at the University of America were recognized in 1970 by the national volume designed for educators are recognized in the nation's foremost 5000. The prospective members are in-service by exceptional service, have distinguished them of the nation. Oct. 10 from 7 to 9 p.m. at the home of Mrs. Rene Zambra.

He studied for a master's in English Literature from Oxford. In addition he has taken courses in mechanical engineering from the University of Detroit. He has taught in mathematics in advertising to Villa Maria Hospital in Fort Lauderdale.

He was honored at the 1970 reception of the faculty at Loyola University of Detroit. He has been a member of the board of directors of Big Brothers of Miami for the past five years.

A native of Joplin, Mo., who came to Miami in 1941 from Chicago, Wolfarth was a student of Peter and Paul parish and is now a parishioner of St. Kieran Church.

Recently appointed to the Development Authority, he has served during the past nine years in various offices of the Holy Name Society and is a member of St. Luke's Service Club serving as a trustee.

A library open house will be hosted by St. Anthony Catholic Women's Club from 10 a.m. to 12 noon Saturday, Oct. 10 at the parish library. Fort Lauderdale.

Brother Shawn of the Christian Brothers of No. 103 in 1970 noon.

William M. Wolfarth, former Mayor of Miami, and long-time member of the Latin apostolate in South Florida, was named "Big Brother of the Big Brothers of Greater Miami." The former vice president of the Archdiocese of Holy Name Society was cited for "recruiting many Big Brothers and in gaining the interest and support of numerous clubs and organizations." He has consistently shown a willingness to get involved.

COLLIER COUNTY

St. Anne Arts and Crafts workshop is open on the parish hall on Thursday morning from 9:30 a.m. to 12 noon. Interests are invited to join for a retreat at 1. Members are invited to call 513-5705.

BROWARD COUNTY

Brother Shawn of Miami's Camillus House will speak to members of St. Stephen Council of Catholic Women at 8 p.m. Tuesday, Oct. 10 in the parish hall. Hollywood. Members will bring donations of canned foods and usable men's clothing for Camillus House.

When you bank with one of us, you bank with all of that bank. And that means you.

Pan American Bank
Pan American Bank of Miami
Pan American Bank of Dade County
Pan American Bank of Broward County

Members Federal Deposit Insurance Corporation
Wester Federal Reserve System

Belo GLADE -- Dr. John Grady, Mayor of Belle Glade, and national chairman of the American Right-To-Life Committee, will deliver the "Man of the Year" award of Our Lady of the Rosary at the 25th Annual dinner of C. Council in Orlando during ceremonies on Saturday, Oct. 8.

One of the state's most prominent foes of legalized abortion laws, the physician, who is a member of the Philip Benes parish here, will also be a guest speaker during a Catholic Day Mass to be held on Oct. 8 in the chapel sponsored by the Orlando Knights at the Iana Country Club Restaurant in Orlando.

Thomas A. Bark, executive director of the Catholic Conference Inc., Tallahassee, will address the guest at the banquet and present awards to winners of a recent essay contest sponsored for Catholic high school students by the Council.

ACCORDING to Grand Knight James C. Nasso, Dr. Grady was chosen by the Orlando Council "because of his persistent leadership in the fight against those who would relax and lower our moral standards, and his steady steadfastness to God's principles of human dignity."

The author of "Abortion. Yes Or No?" Dr. Grady served last year at state chairman of the Florida Right-To-Life Committee.

Right-to-life chief to receive honor

Pan American Bank Grouping
Pan American Bank of Miami
Pan American Bank of Dade County
Pan American Bank of Broward County

Members Federal Deposit Insurance Corp.
75 at first priests’ institute

THROUGH periodic institutes such as the one which was held at the Pastoral Conference last week, opportunities are being presented to the priests of the Archdiocese in order to further their educations and to keep them in contact with current theological and practical ideas. According to Father Hugh Clear, chairman of the Senate Conference, most were from the Florida Monastery here.

Some 75 priests from all over Florida attended this Institute. Most were from the Archdiocese of Miami and most were able to stay for the entire three-day session.

The Institute on Pastoral Theology was begun by Archbishop Coleman F. Carroll in close cooperation with the Priests’ Senate of the Archdiocese.

Masses start at new parish

Masses will be inaugu-

ated Sunday, Oct. 11, in the new parish of St. Martha. This parish includes the northern part of the Biscayne Canal to NE 83rd St. and east of the FEC Railroad.

Sunday masses will be celebrated at 8:30 a.m. and 10 a.m. in a former motel located at 4812 NE 15th Ave., opposite the Colony Club.

Masses will be celebrated on weekdays at 7:30 a.m.

READ THE VOICE CLASSIFIED

THE DIARY...

Florida bishop asks KC lead fight on smut whitewash

CLEARWATER, Fla. — “Listen and watch,” and object strongly to the expected report of the President’s Commission on Obscenity and Pornography. Bishop Charles B. McLaughlin, adviser of Knights of Columbus meeting here.

The bishop of the St. Petersburg diocese asked men in the Catholic organization to lead other Catholics against a reported pernicious stand the commission will give an legal control of obscenity.

MADE PUBLIC Sept. 30 the commission’s report was to recommend repeal of all laws which prohibit adults from obtaining morally explicit books, films, and pictures.

Bishop McLaughlin pointed to actions of Catholic layman Charles H. Keating, Jr. of Cincinnati as an example for the Knights to follow.

Keating founded and president of Citizens for Decent Literature, was a pornography commission member until he became so infuri-

ated that he quit,” the bishop said.

Indignant “that a small group of people in this nation may thwart their own views upon the whole country through this commission.”

The Bishop said “Moral, law-abiding citizens should voice objec-

tions when this report becomes public.”

He told the Knights that he had been working with county officials to “close down every single newstand that sold hard core pornogra-

phy, with the exception of one ‘We are working on that one now,” the bishop added.

He called for Catholic laity to bear down also on X and R-rated films in the area.

Take your choice. They’re price-less!

Choose from First Federal of Miami’s gallery of twenty masterpieces—reproduced on genuine artist’s canvases, mounted on wooden art stretchers, and ready for framing. Each painting preserves with the color, texture and finish of the original.

Your favorite is a gift when you deposit $250 or more.

Al First Federal your savings earn the highest interest rates on insured savings. With daily interest and daily com pound-

ing. And funds received by the 10th of any month earn interest from the 1st when they remain until the end of the quarter. Stop in for your masterpiece soon. Limited time offer. One per account.

Magnificent 22 x 28” Fine Art on canvas.

Now...a gift when you deposit $250 or more.
Their big day not too far off

Good Samaritans are stirring

By: MSGR. R. T. RASTATER

Around this time of year some of our newspapers will begin carrying little boxes in which we are asked to put our... in as many shopping days...Christmas.

Each year there is a reminder that, there are 41 days before our...Ricktick. Miss Janet Rick...Mrs. Marie Robenson. Mrs. Joan Van Haasteren, Mrs. Irene Riney. Mrs. Anita Carol Pace, Mrs. Angela Headstart classes at Motoo Deer. Mrs. Judy Fahey. Bissonette. Mrs. Charlotte Bossier. Miss Genvieve Murphy Casev. Mrs. Eleanor Elementary School. Of boxer-type shorts for the...of Catholic Women, working with a large number of garments...Conned of Catholic Women, for Headstart"...is the latest project of Holy Rosary...project of Holy Rosary...Savior. So we preserve that...odd comparison? Not at...It is that period when the...Around this lime of year...That's all! And that's...or many shopping days...Come on in and leave the machine age behind you.

*DRINKS (all Brands) .75
From 11:45 to 6 PM except Sunday

**SPECIALS served all day with choice of twisted potato or French...basket, of color, own bitter, housey, basket at our friends' and neighbors' request.**
What one weapon, they asked, will KO drug menace?

By JOHN R. SULLIVAN

The place was the auditorium of a Catholic high school, and the people were normal middle-class American citizens of various religious persuasions.

The mayor, a Protestant, chaired the meeting.
The council members — Jews, Catholics and Protestant — sat on either side of the dais. The invited guests sat on the other.

In ecumenical religious meetings? No, rather a public discussion of ways and means to deal with what most citizens agree is a major problem: drugs.

It was ironical and sad, we have come to expect as fact the assertion that drugs are nearly miraculous — powerful enough to destroy a young person in a few days; it used to take months — and now we were looking for a near miracle to cure us of their bad effects.

But we have found that the miracle of modern chemistry cannot only cure us; it can kill us. "Speed Kills" is no longer an auto safety slogan, but a fact of daily life. People are saying to help her diet can cause her child to drop out of school, but the street, and — more or less than we care to admit — the drug menace.

So the mayor stood in front of the voters and asked them and the invited elite to advise his city on the best program to deal with the problem.

There were nine programs: 1) a chain of hospital facilities to wean addicts from their habits; methadone; a half-way house; a larger staff of probation officers, more active treatment centers.

The problem was quickly apparent; none had set up, and with it a loss of reality. The mayor, the councilmen, the citizens were seeking THE answer; WOULD ONE program? They asked will save us from this menace?

The discouraging, hard answer also materialized: there is no right answer, or one program, but many. Hospitals help some; fail others; half-way houses help some, not others; counseling at school stops wane from getting into the drug scene, utterly fails with others. The force of laws varies more, makes others deficient.

The trick — and is it that can be turned with hard work, not miraculous intervention — is to provide enough of many kinds of services as possible and to focus on the potential for trouble is greatest; whether it is in the high school, junior high, a neighborhood park, or in the medicine cabinet at home.

These aren't answers drawn out of thin air. They come from two very useful publications that can be obtained cheaply and which, if heeded, can lower year by year the number of people who raise their hands, or simply turn the problem with drug use — whether at home or in the community.

So we'll end with a plug for them both:


2. Drugs and the Young, published by the Tune Education Program, Tune & Life Building, Rockefeller Center, New York. N.Y. 10020

Guardian Angels' feast day is today

By JOHN R. WARD

One of the great virtues of the beliefs taught by the Church is that they are accompanied by other believers — our Guardian Angels.

It is probable that every page has a heavenly protector, according to God's providence.

These thoughts are expressed because October is the month of the Guardian Angels, and today, Oct. 2, is the feast of the Holy Guardian Angels.

In St. Luke 1:19, St. John, his author, has written: "And when your master had conceived a heavy burden, I fell to adore before the face of the Angel who showed me all this and who said to me: See thou do it not. for I am thy fellow servant... .Adore God." 

In this passage, one of the three Angels who are mentioned, St. Thaddeus who witnessed the glory of Jesus in His transfiguration tells us that he was mistreated by the beauty and brilliance of a heavenly spirit, but that he was corrected by the same spirit and told to adore the heavenly messenger, St. John who was about to offer up the Angel for the Son of God.

The conception by the beloved disciple of Our Lord must open our eyes to the wonder of immortal souls as also the benefits of the Creator.

The only honest answer is, "practically anyone." The clergyman is expected to be the moral conscience of the community, to represent clear and unambiguous values; the politician is required to be alert to the complexities and the grayness of political reality.

The clergyman is expected to represent clear and unambiguous values; the politician is required to be alert to the complexity and the grayness of political reality.

The clergyman is expected to stand for clarity of moral principle; the politician is the compromise necessary to form viable political coalitions.

The clergyman is expected to represent clear and unambiguous values; the politician is required to be alert to the complexity and the grayness of political reality.

The clergyman is expected to be the moral conscience of the community, to represent clear and unambiguous values; the politician is required to be alert to the complexity and the grayness of political reality.

The clergyman is expected to stand for clarity of moral principle; the politician is the compromise necessary to form viable political coalitions.

The clergyman is expected to represent clear and unambiguous values; the politician is required to be alert to the complexity and the grayness of political reality.

The clergyman is expected to stand for clarity of moral principle; the politician is the compromise necessary to form viable political coalitions.

The clergyman is expected to represent clear and unambiguous values; the politician is required to be alert to the complexity and the grayness of political reality.

The clergyman is expected to stand for clarity of moral principle; the politician is the compromise necessary to form viable political coalitions.

The clergyman is expected to represent clear and unambiguous values; the politician is required to be alert to the complexity and the grayness of political reality.

The clergyman is expected to stand for clarity of moral principle; the politician is the compromise necessary to form viable political coalitions.

The clergyman is expected to represent clear and unambiguous values; the politician is required to be alert to the complexity and the grayness of political reality.

The clergyman is expected to stand for clarity of moral principle; the politician is the compromise necessary to form viable political coalitions.

The clergyman is expected to represent clear and unambiguous values; the politician is required to be alert to the complexity and the grayness of political reality.

The clergyman is expected to stand for clarity of moral principle; the politician is the compromise necessary to form viable political coalitions.

The clergyman is expected to represent clear and unambiguous values; the politician is required to be alert to the complexity and the grayness of political reality.

The clergyman is expected to stand for clarity of moral principle; the politician is the compromise necessary to form viable political coalitions.

The clergyman is expected to represent clear and unambiguous values; the politician is required to be alert to the complexity and the grayness of political reality.

The clergyman is expected to stand for clarity of moral principle; the politician is the compromise necessary to form viable political coalitions.

The clergyman is expected to represent clear and unambiguous values; the politician is required to be alert to the complexity and the grayness of political reality.

The clergyman is expected to stand for clarity of moral principle; the politician is the compromise necessary to form viable political coalitions.

The clergyman is expected to represent clear and unambiguous values; the politician is required to be alert to the complexity and the grayness of political reality.

The clergyman is expected to stand for clarity of moral principle; the politician is the compromise necessary to form viable political coalitions.

The clergyman is expected to represent clear and unambiguous values; the politician is required to be alert to the complexity and the grayness of political reality.

The clergyman is expected to stand for clarity of moral principle; the politician is the compromise necessary to form viable political coalitions.

The clergyman is expected to represent clear and unambiguous values; the politician is required to be alert to the complexity and the grayness of political reality.

The clergyman is expected to stand for clarity of moral principle; the politician is the compromise necessary to form viable political coalitions.

The clergyman is expected to represent clear and unambiguous values; the politician is required to be alert to the complexity and the grayness of political reality.

The clergyman is expected to stand for clarity of moral principle; the politician is the compromise necessary to form viable political coalitions.

The clergyman is expected to represent clear and unambiguous values; the politician is required to be alert to the complexity and the grayness of political reality.

The clergyman is expected to stand for clarity of moral principle; the politician is the compromise necessary to form viable political coalitions.

The clergyman is expected to represent clear and unambiguous values; the politician is required to be alert to the complexity and the grayness of political reality.

The clergyman is expected to stand for clarity of moral principle; the politician is the compromise necessary to form viable political coalitions.

The clergyman is expected to represent clear and unambiguous values; the politician is required to be alert to the complexity and the grayness of political reality.

The clergyman is expected to stand for clarity of moral principle; the politician is the compromise necessary to form viable political coalitions.

The clergyman is expected to represent clear and unambiguous values; the politician is required to be alert to the complexity and the grayness of political reality.

The clergyman is expected to stand for clarity of moral principle; the politician is the compromise necessary to form viable political coalitions.

The clergyman is expected to represent clear and unambiguous values; the politician is required to be alert to the complexity and the grayness of political reality.

The clergyman is expected to stand for clarity of moral principle; the politician is the compromise necessary to form viable political coalitions.

The clergyman is expected to represent clear and unambiguous values; the politician is required to be alert to the complexity and the grayness of political reality.

The clergyman is expected to stand for clarity of moral principle; the politician is the compromise necessary to form viable political coalitions.

The clergyman is expected to represent clear and unambiguous values; the politician is required to be alert to the complexity and the grayness of political reality.
The results, admits the 66-year-old, "just reflect his personal view of civilization from the time of the segment is from Western Europe, from the Dark Ages to contemporary New York.

Perhaps the choicest scenes in the first of the series will be a visit to a spirited Gospel-service in a Catskills cottage. And there’s by the way, just tint— a mixture and not a blend; the segments in the shows are related by the theme they hold in common, and not as certain and persistent as one might expect in any mixture. There are those parts that stand above the rest."

Jack Paar, the veteran talk-show host and now a film maker, is presenting an hour-long special on television, his first film in many years as the man whose wit and charm earned him the occasional laughts brought to life the dim hours of late-night television. Many of the same millions who watched Paar's show on NBC are in the audience for his latest effort, "Jack Paar Diary," a 10 p.m. on the NBC network.

A special Jack Paar Diary (Monday, Oct. 5, at 11 p.m. in color on the NBC network.)

Millions know Jack Paar from his many years as the man whose wit and charm earned him occasional laughs brought to life the dim hours of late-night television. Many of the same millions who watched Paar's show on NBC are in the audience for his latest effort, "Jack Paar Diary," a 10 p.m. on the NBC network.

There's an exciting new program coming your way in color beginning Tuesday, Oct. 6, at 8 p.m. on the Educational Television network.

The program is the "San Francisco Mix," a series of 26 shows that will attempt to say what producer, Richard Montanari, hopes are "shared experiences that we care so much as members of the human family.

Each of the four-long shows will be based on the results of these activities, illustrated in terms of people of many nationalities and neighborhoods of diverse cultures and politics and life styles.

Many of the "San Francisco Mix"'s many virtues, including animation and film footage, and photography, photo color recording, and electronic "video space," techniques developed by the National Center for Experimental Television.

Continuing weekly segments will be photographs Victor Long's explorations of San Francisco's Chinatown and a fan-tasy on each program by animation artist Robert M. Morin.

The first program in the series will be built around the theme of joining or coming together — in greeting, in marriage, at a county fair, a blood bank, a Synanon game. Subsequent programs for the first 13 weeks are:

1. Playing Imagination. 2. Eating, Sleeping, Dancing, Worshiping, Bern- ing and Dying. 3. Laughing/Crying. 4. A fantasy on the program's first hour, on the theme of joining, found at an interesting and often exciting film statement about life as a collage of life is. 5. By the way, just that — a mixture and not a blend; the segments in the shows are related by the theme they hold in common, and not as certain and persistent as one might expect in any mixture. There are those parts that stand above the rest."

Perhaps the choicest scenes in the first of the series will be a visit to a spirited Gospel-service in a Catskills cottage. And there’s by the way, just tint— a mixture and not a blend; the segments in the shows are related by the theme they hold in common, and not as certain and persistent as one might expect in any mixture. There are those parts that stand above the rest."

"Mix" looks bright, engaging, and grows up to be a first-class body's weekly television viewing.

Taking the field for a special evening of film impressions of the Western world is Jack Paar, along with his wife Miriam, who appears with him in the show. The episodes are being pre-produced, and a 1-hour special he sometime back only occasionally for one-hour specials he sometimes made on a Catskills actor.

"I don't film sunsets or folk dancing," said traveler-film maker, "I try for the little observation that tells a story."

Just as travelers do for Americans — only with several countries. There is Spain, for instance, where tiny Fiats and other miniv_aes flash over, under, around, and through the narrow streets at breathtaking speeds.
THE WILD CHILD (United Artists — G) French Director Francois Truffaut's return to themes of innocence and experience.

Francois Truffaut's first film was a short called 'The Mocking Makers' about a young man's reminiscences of his last summer at camp experience. It was a film of mood that evoked precisely the small town world of a seen through the eyes of this particular pre-adultery.

It revealed that here was a director who was sensitive people and events, and who respected the individual humanity of his characters.

Even more, it foreshadowed the main theme of his entire body of work: innocence and its permutations. From "The 400 Blows" and subsequent glimpses of Jean-Pierre Leaud's case-life through to this latest film, Truffaut has consistently been concerned with the frustrations of each stage of life, the battle either to alienate or to personal growth.

NOWHERE is his understanding of people more evident than in his frequent excursions into the realm of childhood.

Turning to history for his latest subject, Truffaut has created a classic statement for a dynamic view of human potential over the static determinism that is implicit in many current philosophies. He is taken to a section of France, he is taken to a home for congenital idiots, a sympathetic asylum for congenital idiots, a sympathetic role as victim.

To save him from being condemned to an asylum for congenital idiots, a sympathetic therapist. Dr. Itard, plants him in his own home for more intense care.

Gradually he is able to prove that the boy, whom he calls Victor, has intelligence and the movie ends with his conviction that his faith has been rewarded.

THE FILM is episodic, each incident serving to show a stage of development of the child. The pace is slow and careful, fittingly approximating the quiet patience that is am against the static determinism that is implicit in many current philosophies of man.

In the year 1798, a young boy of about 12 is found living completely as an animal in a wild section of France. He is taken to a home for congenital idiots, an asylum for congenital idiots, a sympathetic role as victim.

Truffaut has rejected the easy road which a more dramatic presentation would have afforded. Each little step much as Victor takes is made to reinforce his belief that the sound "o" (his name) takes on an immense importance.

The high point in this process occurs when Itard finally tries a crucial and unjust punishment. Victor begins to draw and to write, and must still induce rebellion: the outcome will prove whether the boy has moral intelligence or has been simply imitating his master for rewards.

In this demonstration, one feels the hurt of the boy but also the joyful victory of the human spirit that it implies.

Part of the tension of the film resides in its depiction of the boy: a child who would have been considered by men of science to be an animal (the doctor in charge of the case believes the environment has destroyed the child's ability).

There is an austerity of image, settings, and music to create the distance in time and mirror the child's alienation and his role as victim.

VISUALLY the black-and-white film presents the gulf between the openness of Itard's world (e.g. windows opening onto woods and the sterile, closed-doors of the village and the asylum.

Truffaut has also used a large number of old-fashioned iris and dissolves which not only fit the historical mood of the film but which are obviously playful for him and fun for the audience.

Most of the film is narrated in English sometimes hurriedly from Itard's journal so that copious subtitles are not a problem.

For some, the greatest pleasure in the film will be watching Truffaut (as Dr. Itard) work with a young actor. Besides the story level it can almost be seen as a documentary of his making a film and one can watch his patience and subtlety in controlling the scene.

Under his direction, Jean-Pierre Cargal gives one of the great child performances of screen history in certainly a most demanding role.

Everyone in the film is worth watching but a third great performance is that of Francois Seigner as Itard's housekeeper and the movie ends with his conviction that his faith has been rewarded.

"Suppose" even seems to acknowledge that the genre is in trouble, for it relates to so many extreme natural and social disorders, (NCMP rating: A-I).
The letter from James

By FATHER WALTER M. ABBOTT, S.J.

The letter from James was attributed to James, the Lord Jesus Christ's brother. Some scholars say that the short book of the New Testament which begins with these words is the earliest or earliest part of the New Testament, with the exception of the parts about the suffering and death of Christ in the Synoptic Gospels.

If there are right, and one thing there is, it may be especially instructive to look at this letter from the point of view of development of doctrine.

Other scholars argue that the letter attributed to James came much later. Martin Luther decided it did not even belong in the New Testament. None of the Churches today follow Luther in that idea, but it is true that authorship, date and other things about the letter are much disputed still.

You are free to hold that the author was the Apostle James, son of Alphaeus. It would be difficult to hold that the author was the other Apostle James, John's brother, since, as we know from the Acts of the Apostles, he was martyred so early.

You may hold the author was the third James mentioned in the Acts, called "brother of the Saviour," who emerged as Bishop of Jerusalem. I like that theory. I take a dim view of the theory held by some Bishop of Jerusalem. I like that theory. I

You can hold that the letter was written even earlier and that it was a first-century letter. All is certain, the authorship, date and other things about the letter are much disputed still.

The Lord Jesus Christ, was clearly involved. Such talk from the old Testament was not a satisfactory solution.

The FaiSh be preached could not freely re-

As far as the articulation of that Faith is concerned, Paul was very definite. No language does justice to God. However indispensable, recourse to biblical descriptions from the old Testament was not a satis-

One of the aspects of the Incarnation is the scandal he speaks of in connection with the conversion of the Gentiles. God has been faithful to the promises He made of messianic goods to the seed of Abraham. Was He ignoring in His freedom, the service His people had rendered for generations? Was He free on the one hand or faithful on the other?

Communication often goes beyond words and becomes more effective through individuals who have a need for each other.

God-talk and the dynamics of Christian faith

By FATHER CARL J. PETER

In our own day a Death-of-God theology has come into being. Even its chief spokes-

October 2, 1979

THE VOICE

Mansi, Florida
Faith is loving as well as knowing

By FATHER CARL J. PFEFFER, S.J.

One of the most exciting, risk-filled moments of a person’s life occurs when he or she is engaged to be married.

With those words a man and woman pledge their lives to one another in a conditioned trust and love. Two people promise to share good times and bad and even unto death.

Their self-sacrifice is so profound and all-embracing that it is only fitting that a man and woman who are about to enter into marriage are likened to Christ and his Church.

“All this is the work of God,” St. Paul says in Ephesians 5:27. “This is a great mystery, and that is why I made use of it as a pattern for marriage” (Eph 5:25-27).

In another example of development of doctrine in the Church the Vatican Council II reaffirmed the basic idea of the marriage bond or “covenant.” A beautiful relationship of faith to which He invites us.

Their self-giving is so profound and all-embracing that it is only fitting that a man and woman who are about to enter into marriage are likened to Christ and his Church.

The Church of Christ is the faithful spousal relationship of faith to which He invites us. Two people, after the example of the marriage bond or “covenant,” a beautiful relationship of faith to which He invites us.

Three reasons for this may be somewhat surprising to many of us that is why I am going to lure her here into the wilderness and speak to her heart. There she will respond to me, for she was young, as she did when she came out of the lost of Egypt. When that day comes — it is Yahweh who speaks — she will call me, ‘My husband."

Then addressed these words directly to her: “I will bereave you of your own self. I will cherish you with integrity and justice, with tender mercies, and I will love myself with faithfulness, and you will come to know me on the land of Egypt.” (Jer 2:2-3)

“One of the most exciting, risk-filled moments of a person’s life occurs when he or she is engaged to be married.”

BY THE REV. JOSIAH G. CHAMATR, S.J.

Isaiah might be called the "Prince of Prophets." His influence has been more widespread than that of any other prophet. Isaiah, in fact, is described by many as the "fulfiller" of the Old Testament prophecy.

Sixty-six times he is quoted in the New Testament. In second only to the number of times the Psalms are quoted, Isaiah is the Stradivarius voice of Yahweh. His disciples were filled with fury and his songs of consolation with gentile sweetness.

Isaiah was the son of Amoz, not to be confused with Amos, the prophet before him. He was born in Jerusalem about 780 B.C. and prophesied there for about 35 years during a period of almost continual national crisis and turmoil. He was a married man.

Two of his sons are named in the book, and it is assumed that he had a Jewish tradition when he was married to the wicked King Manasseh.

The book of Isaiah contains 66 chapters. Modern critics agree that even in the first 39 chapters, in which he was personally active, few dissertations and conclusions were at work.

FROM this day, Isaiah has, in effect, been the pace-setter of the rest of the prophets of kings. Isaiah’s his son, Habakkuk, and Jeremiah, his son, began the fall of what was left of the kingdom of Israel, and Hosea and Amos began the fall of the kingdom of Judah.

The heart of Isaiah’s prophetic message was the business of the absolute otherness of God. He was consumed with a consciousness of his own sinfulness and the sinfulness of the people.

This is why I am going to lure her here into the wilderness and speak to her heart. There she will respond to me.

The mystery of raindrops in the window becomes the occasion for joyful wonder from a child. This reverence turns adults into the contemplation of the mystery of life itself.

The books of Isaiah are divided into four sections: Isaiah, Second Isaiah, Third Isaiah, and Fourth Isaiah. Each section has a different style and a different emphasis.

The first section, Isaiah, is a record of the experiences of the prophet as described above and it contains little of the long-standing traditional view of Isaiah as a man of many books. Because of this, the books of Isaiah and the rest of the prophetic books are organized around the "truths" that they further.

A such a definition of faith is not false but it is very limited and inadequate. It lacks the richness that the Bible calls us to as a people group. Reality is an imbalanced, over intellectualized notion of faith that has little foundation in the original or the early centuries of the Church’s traditional teaching.

The Church of Christ is the faithful spousal relationship of faith to which He invites us. Two people, after the example of the marriage bond or “covenant,” a beautiful relationship of faith to which He invites us.

The Church of Christ is the faithful spousal relationship of faith to which He invites us. Two people, after the example of the marriage bond or “covenant,” a beautiful relationship of faith to which He invites us.

The Church of Christ is the faithful spousal relationship of faith to which He invites us. Two people, after the example of the marriage bond or “covenant,” a beautiful relationship of faith to which He invites us.

The Church of Christ is the faithful spousal relationship of faith to which He invites us. Two people, after the example of the marriage bond or “covenant,” a beautiful relationship of faith to which He invites us.

The Church of Christ is the faithful spousal relationship of faith to which He invites us. Two people, after the example of the marriage bond or “covenant,” a beautiful relationship of faith to which He invites us.

The Church of Christ is the faithful spousal relationship of faith to which He invites us. Two people, after the example of the marriage bond or “covenant,” a beautiful relationship of faith to which He invites us.

The Church of Christ is the faithful spousal relationship of faith to which He invites us. Two people, after the example of the marriage bond or “covenant,” a beautiful relationship of faith to which He invites us.

The Church of Christ is the faithful spousal relationship of faith to which He invites us. Two people, after the example of the marriage bond or “covenant,” a beautiful relationship of faith to which He invites us.

The Church of Christ is the faithful spousal relationship of faith to which He invites us. Two people, after the example of the marriage bond or “covenant,” a beautiful relationship of faith to which He invites us.

The Church of Christ is the faithful spousal relationship of faith to which He invites us. Two people, after the example of the marriage bond or “covenant,” a beautiful relationship of faith to which He invites us.

The Church of Christ is the faithful spousal relationship of faith to which He invites us. Two people, after the example of the marriage bond or “covenant,” a beautiful relationship of faith to which He invites us.

The Church of Christ is the faithful spousal relationship of faith to which He invites us. Two people, after the example of the marriage bond or “covenant,” a beautiful relationship of faith to which He invites us.

The Church of Christ is the faithful spousal relationship of faith to which He invites us. Two people, after the example of the marriage bond or “covenant,” a beautiful relationship of faith to which He invites us.

The Church of Christ is the faithful spousal relationship of faith to which He invites us. Two people, after the example of the marriage bond or “covenant,” a beautiful relationship of faith to which He invites us.

The Church of Christ is the faithful spousal relationship of faith to which He invites us. Two people, after the example of the marriage bond or “covenant,” a beautiful relationship of faith to which He invites us.
American Intervention in Jordan?

By FATHER JOHN R. SHEERIN

The Middle East crisis reminds the American people that they seem to be rather passive spectators.

They are horrified by the TV images of the fighting in Amman but they feel no sense of responsibility about exerting their influence on the making of American policy decisions.

They realize what a new business war is and they are only too willing to let the President make the big decisions. As in the days of Korea, our people are content to let the ruler decide whether or not we should get into the conflict.

The Bishops at Vatican II, however, had some interesting things to say about the public's responsibility when war threatens. In Chapter V, No. 88 of The Constitution of the Church in the Modern World, the Bishops of the world said that men should not entrust the handling of warlike situations entirely to their elected officials.

For all those question officials who must simultaneously guarantee the good of their own people and promote the universal common good, depend on public opinion and feeling to the greatest possible extent. Therefore the Bishops pointed out that men should be prepared to give their moral advice in public opinion on political questions.

AN AMERICAN President gets us into a war. It's not the President's responsibility to bring us into war, but to keep us from it. The President may be in the White House, giving his briefings to newspaper editors in Washington or Chicago on Sept. 17. President Nixon indicated very clearly that the U.S. would not hesitate to intervene militarily in the trouble in Jordan. It had been assumed earlier that we might intervene militarily to protect American lives, especially the lives of American hostages held by the guerrillas.

The President however indicated that he would also intervene to save the Hussein Government, though the protection of American lives might be given the primary reason for action. The President has made no official denial of these statements which were printed in the "Chicago Sun Times."

Would the saving of the Hussein Government be a sufficient reason to justify American intervention? As the answer to this, I see very little similarity between the Mideast crisis now and the East crisis then. What is similar however is the handling of warlike situations entirely to the President make the decision.

The leadership of the White House will not be able to "reason law and order" in this case. The question of the making of a political necessity. Friendly rational arguments won't work. It is a question of perspective, or what Professor Jan Grosskurth calls "maximum feasible misunderstanding."

thoughts. . .

the Vietnam has taught us how difficult it is to subdue a people which we believe in a cause. The simmering disagreement between Rome and the American intervention in Jordan is a political necessity. Friendly rational arguments won't work. It is a question of perspective, or what Professor Jan Grosskurth calls "maximum feasible misunderstanding."

"Men are moral beings, and to take away from the territories their moral justification is the only way to strike at the root of terror." (From The Sunday America Tribune)

Would the saving of the Hussein Government be a sufficient reason to justify American intervention?

"Men are moral beings, and to take away from the territories their moral justification is the only way to strike at the root of terror." (From The Sunday America Tribune)

"Men are moral beings, and to take away from the territories their moral justification is the only way to strike at the root of terror." (From The Sunday America Tribune)

"Men are moral beings, and to take away from the territories their moral justification is the only way to strike at the root of terror." (From The Sunday America Tribune)

"Men are moral beings, and to take away from the territories their moral justification is the only way to strike at the root of terror." (From The Sunday America Tribune)

"Men are moral beings, and to take away from the territories their moral justification is the only way to strike at the root of terror." (From The Sunday America Tribune)

"Men are moral beings, and to take away from the territories their moral justification is the only way to strike at the root of terror." (From The Sunday America Tribune)
VATICAN CITY - (INS) - In special multi-lingual broadcasts, Vatican Radio characterized the formal papal proclamation (Sept 27) of a woman as a "Doctor of the Church" as a "crowning point" in the Church's gradually diminishing "anti-feminine" attitude.

The woman in question is St. Theresa of Avila not to be confused with St. Theresa of Lisieux, the great 19th Century Spanish mystic and reformer of the Carmelite order.

SHE TOO BECAME the first woman in history to gain the rare and high ranks of such conspicuous figures as St. Augustine, St. Thomas Aquinas, St. John of the Cross (a contemporary of hers), and St. Peter Canisius.

A Doctor of the Church is defined as an ecclesiastical writer of eminent learning and a high degree of holiness, who has distinguished himself (now herself in defending, exposing and preserving the doctrine of the Church, and has been approved by the teaching authority of the Church.

The Vatican broadcast professed to see in the honor bestowed on St. Theresa of Avila, a kind of culminating point in the Church's gradually diminishing anti-feminine attitude, as evidenced by the fact that St. Paul, an apostle of St. Peter, has been invested with the title of Apostle of the Gentiles, said the broadcast.

The importance of St. Theresa of Avila and St. Catherine of Siena came to be "universally recognized" as "endowed with a "holy spirit, and with the gift of charity", it continued.

Noting such an anti-feminine attitude "prevailed for centuries", the broadcast pointed out that even so gradually this "excessive" attitude within the Church began to diminish, and it will with the statue of God. St. Theresa of Avila and St. Catherine of Siena came to be "universally recognized" as "endowed with a "holy spirit, and with the gift of charity".

"FINALY, the broadcast quoted Vatican II, the Second Ecumenical Council of the Church, affirmed that the Holy Spirit makes a gift of His charisms "without any distinction of race, age or sex". And in the Council's Decree on the Apostolate of the Laity, the Church stressed the importance of the participation of women in various fields of the apostolate.

Now, "the crowning point of this historical doctrinal development is the proclamation of St. Theresa of Avila as a Doctor of the Church," the broadcast concluded.

Though the station's re- woman, St. Catherine of Siena formed its attention on Siena, was also to be pre-
Hey our new "little job" is the "1200" immediate delivery.

Boultonize

It's best in mileage! Best in performance! Best in stopping power! Best in service!

Frank Boulton Datsun
15551 W. Dixie Hwy., N.M.B. 944-1458

Page 18

The Voice

Miami, Florida

October 2, 1970
Six representatives from Miami council will attend jubilee convention

Six representatives of Miami's Archdiocesan Council of Catholic Women will participate in sessions of the National Council of Catholic Women for its 50th jubilee convention, Oct. 12-16 in Minneapolis.

Father Frederick Wass, pastor of St. Luke Church, moderator of the ACCW, will be accompanied by Mrs. Thomas P. Palmer, third vice-president of the ACCW, who has served for the past two years as president of the Miami Diocesan Council of Catholic Women. Mrs. Edward Keele, president, Miami ACCW; Mrs. William Gordon, past president, Mrs. Dan McCarthy, Clewiston, first vice-president, and Mrs. Mollie H. Clarkson, Coral Gables, will also attend.

Some 3,000 delegates from every area of the U.S. are expected to attend the four-day meeting, which will discuss whether the women's federation, the National Council of Catholic Men, should be parent organizations for a National Council of Catholic laity, the status of women's participation in the liturgy; grants routes participation in the national organization's decision-making; new Catholic women are relating to the new international institutional structures of the Church. More than 14,000 organizations national, state, diocesan, and local make up the ACCW, which represents approximately 10 million Catholic women and on U.S. military posts abroad.

Through the World Union of Catholic Women's Organizations ACCW is united with Catholic women's organizations in 60 countries around the world.

Naples medic to talk on work for Indians

NAPLES — A local physician who devotes time annually to working among the Mayan Indians of Guatemala will be the guest speaker during a luncheon at the St. Ann Council of Catholic Women at 8 p.m. Tuesday.

Club plans cruise to Freeport

BALLANDALE — A three-day "deep-abroad" cruise to Freeport is being sponsored by St. Charles Borromeo Catholic Women's Club Oct. 3-5.

The St. Freeport will sail from Dodge Island in Miami at 4:45 a.m., Friday and return to Miami at 1:30 p.m. Sunday.

Father William Guthrie, parish administrator, will celebrate Mass for cruise passengers on Saturday early morning church. One way and two evenings will allow time for shopping and sightseeing in Freeport.

Proceeds from the weekend trip will be donated to the parish building fund.

Women's council day of prayer

KENDALL — A special day of prayer and luncheon for members of the Archdiocesan Council of Catholic Women is scheduled to be held Tuesday, Oct. 6 at the Dominican Retreat House, 7275 SW 134 St.

Father Sean O'Sullivan, associate pastor of St. John The Baptist Apistle parish, Hialeah, will conduct the noon recitation, which will begin at 11 a.m. and conclude at 1 a.m.

Reservations may be made by calling the Dominican Sisters at 218-2711.

NATIVE MAYAN Indian dress is modeled by Dr. and Mrs. Maurice Woodleck, now residents of Naples.

Registration set for toot classes

Registration with the City of Miami's Recreation Division for pre-school classes for four and five year-olds will be taken Oct. 8 and 9 in each participating city park.

Objects of the federation, conducted under the guidance of Miss Margaret Mealey as federation director, are to unite Catholic organizations and individual women in purpose, direction, and action in religious, social, educational, and charitable endeavors.

NCBW programs are promoted by national conventions with counterparts on diocesan, diocesan, and local levels. The national office of the federation assists affiliated organizations through publications; field services; correspondence, institutes and national conventions to provide national and international representation and voice for Catholic women in the United States.

Art exhibit re-scheduled

KENDALL — An art exhibit scheduled to be held at Sunday at the Dominion Retreat House and canceled when tropical storm "Ureta" threatened may be rescheduled.

The works of Jean Donnell, Coral Gables artist, who spent several years in Honduras, will be featured from 5 to 7 p.m. to p.m. and will include oil, pastels and watercolors.

Take command of your future...now!

Choose the job you want from 266 ICS Courses

Dooms of new careers are open to you with ICS training. Oldest, largest correspondence institution. 8,000,000 students since 1890. Learn facts, theories, practical applications. Instructors are people of your own education.

LEADERS IN THE ICS SUCCESS PARADE...Antonio Lopez, Jr., Walla Walla, Wash. slice six years. Med. in Electrical Engineering, received 11 Medals and a Certificate of Honor.

MARK S. SCHWARTZ, Chicago, Ill., Electrical and Mechanical Engineering, received 2 Certificates of Honor.

PERRY S. HODGES, Ore., Electrical Engineering, received 1 Certificate of Honor.

JOHN K. HUMPHREY, Jr., N. Y., Electrical Engineering, received 1 Certificate of Honor.

AUGUSTO ALVAREZ, Chicago, Ill., Walk Through Engineering, received 1 Certificate of Honor.

JESUS CARRASCO, Alhambra, Calif., Electrical Engineering, received 2 Certificates of Honor.

PETER W. BERGERON, Calif., Electrical Engineering, received 2 Certificates of Honor.

LUTCHMANN HESSE, Calif., Electrical Engineering, received 1 Certificate of Honor.

JOSE PARDO, Calif., Electrical Engineering, received 1 Certificate of Honor.

J. J. W. EMBRECHTS, Calif., Electrical Engineering, received 1 Certificate of Honor.

J. J. W. EMBRECHTS, Calif., Electrical Engineering, received 1 Certificate of Honor.

J. J. W. EMBRECHTS, Calif., Electrical Engineering, received 1 Certificate of Honor.

J. J. W. EMBRECHTS, Calif., Electrical Engineering, received 1 Certificate of Honor.

J. J. W. EMBRECHTS, Calif., Electrical Engineering, received 1 Certificate of Honor.

J. J. W. EMBRECHTS, Calif., Electrical Engineering, received 1 Certificate of Honor.

J. J. W. EMBRECHTS, Calif., Electrical Engineering, received 1 Certificate of Honor.

J. J. W. EMBRECHTS, Calif., Electrical Engineering, received 1 Certificate of Honor.

J. J. W. EMBRECHTS, Calif., Electrical Engineering, received 1 Certificate of Honor.

J. J. W. EMBRECHTS, Calif., Electrical Engineering, received 1 Certificate of Honor.

J. J. W. EMBRECHTS, Calif., Electrical Engineering, received 1 Certificate of Honor.

J. J. W. EMBRECHTS, Calif., Electrical Engineering, received 1 Certificate of Honor.
Discuss needs of teenagers

SAINTS AND PROPHETS

HOLLYWOOD — CYO adult groups are attending a recent seminar at St. Stephen parish where they discussed the needs of teenagers and the "Value of Youth Ministry." 

Speakers included Father Walter Shackelford, Archdiocesan Director of Youth Activities; Father John McGann, CYO moderator; St. Monica parish and Bob Presnau, CYO Program Director.

SWIM PARTY ON AGENDA

CORAL GABLES — St. Theresa Catholic Young Adults Club has scheduled two social events this week for members and guests.

A swim party begins at noon Sunday, Oct. 4 at Venetian Pool. Coffee, doughnuts will be served by the youth after the 9:15 and 10:30 a.m. Mass every Sunday.

Father Robert Muris, C.M., St. John Neumann Seminarian, discusses CYO with Archbishop Ivers, Monsignor Michael Conroy, left below, Donalene Waxman and Kenneth Crothers, St. Julian Parish, W. Palm Beach, talk with Father John McGann.

What the Constitution really means to me at that it is a symbol - not only of the strongest, soundest government in the world but of the simple, fair, everyday code which youth from the start encourages.

This is one paragraph of the "New U.S. Constitution which this week was given by 12-year-old Steve Murdock, a 25; U.S. Savings Bond in a contest sponsored by St. Lawrence Council of Catholic Women.

One of the three sons of Lt. Col. and Mrs. Thomas Murdock, Steve is an eighth grader in St. Lawrence School. His essay was more than just other students with his essay on "What the Constitution Means To Me." His father is stationed in Vietnam.

"We the people - the first three words of the Constitution - mean something important to me," the young writer said. Those words state that our government is not headed by just one group of men. It is run by the entire United States. Every citizen has his part in the government. Everyone shares gains and losses. Yes, the United States is our government.

"Every citizen has his House of Freedom - in simple words, in his country," Murdock continued. "Not the Constitution is 'common stuff' because they don't know the rights the government gives us. In short, if we all knew everything the Constitution gives us, why would we or anybody else want freedom?"

Archdiocesan pupils score in big test

Fencing show

O PA LOCKA - A fencing demonstration will highlight a meeting of St. Monica CYO on Sunday, Oct. 4.

A business meeting will precede the program.

Spattoodinner

NORTH MIAMI - A spaghetti dinner will be served by members of St. James CYO on Saturday, Oct. 3, in the parish hall, NW 111 St. and Fifth Ave.

Dinner will be served beginning at 5 p.m. and continuing until 7:30.

Proceeds will be donated to the Peruion Relief Campaign.

Go to Belmont

Four South Florida students have been selected as finalists in the National Merit Scholarship Program.

Among those who were the highest scorers in the Na- tional Merit Scholarship Program are:

Winners will be presented at the Fall meeting of the National Merit Scholarship Program.

Students in Archdiocesan high schools are among the 17,200 semifinalists named as the nation's most intellectually- talented high school seniors.

Three students in Archdiocesan high schools received invitations to attend the National Merit Scholarship Program.

Coffee, doughnuts

RIVIERA BEACH - A program that will both serve the youth and raise funds will be inaugurated Sunday, Oct. 4, at the CYO center.

A discussion on Catholic Youth Organizations will follow.

Coffee, doughnuts

Michael Sweeney and Linda Tym, Cardinal Cobhats' High, Fort Lauderdale; Barry Colling, Daniel Dallio, Thomas Hough and Francis Schecter, Christopher Columbus; Robert Lusby,期待s Prep, and Patrick Gent, Robert Spaeth and Maureen Lord, All Saints High School. Mark Mihal

Columbus Day essay contest

A Columbus Day Essay Contest is being sponsored by the Archdiocese of Miami Catholic Teachers Guild for students in grades nine through 12 in Catholic high schools.

Rules governing the contest, which has awards of $100, $50 and $25 U.S. Savings Bonds, are already available at the schools.

Awards will be presented during the Fall meeting of the Guild. Father Francis J. Laehara, Assistant Superintendent of Schools in the Archdiocese, is honorary chairman of the contest.

CALLS FOR ENSAT GIRL 770-496-1212

Robert H. LaDue, Superintendent of Schools, Catholic Schools of the Archdiocese, is chairman of the Archdiocesan Boys' and Girls' Club andCommands.

ASSMPTION MENTOR SCHOOL

Certified American Montessori's International

Boys and girls, ages 2-6 years.

Register now for September

North Miami - A "before the game" spaghetti dinner will be served by Squires and Squirtlets of Mormon Council, E., C. E. from 5 to 8:30 p.m. today (Friday) in the Council Hall, 1500 Memorial Hwy.

St. John Vianney Seminary, Melbourne, FL.

Telephone: 379-3532

JENSEN BEACH - A committee of the Archdiocesan Boys' and Girls' Club presented essay contest winners at St. Lawrence School, Steve Murdock, by Mrs. Peter Zannetti, Women's Council president, at Father Vincent Sheehy's post, looks on.

Boy stresses Constitution's fairness; wins essay award

"The Constitution gives everyone a chance even criminals. The Constitution says that every criminal is entitled justly and that a tried person gets a fair and jury trial. This is an important reason why I think the Constitution is a good thing to understand."

In the youth's opinion, if everyone understood the Constitution, there would be no reason to rob and criticize. The only reason they say our Constitution is "common stuff" is because they don't know the rights the government gives us. In short, if we all knew everything the Constitution gives us, why would we or anybody else want freedom?"

St. John Vianney Seminary, Melbourne, FL.

The Catholic College planned with the student in mind. Designed to fulfill the special needs of students who plans to transfer to a Senior College.

Coeducational - Residential

Administered by The Sisters of St. Joseph

Write or Call: The Register 720 Indian River Drive Jensen Beach, Florida
Tel. 287-8200

St. Joseph College of Florida

On the Indian River

At Jensen Beach

The Catholic College planned with the student in mind. Designed to fulfill the special needs of students who plans to transfer to a Senior College.

Coeducational - Residential

Administered by The Sisters of St. Joseph

Write or Call: The Register 720 Indian River Drive Jensen Beach, Florida
Tel. 287-8200
For instance. Christopher Springs where the Redskins lost three fumbles. Naturally, they lost.

For instance, Christopher Springs played it safe and passed up a fourth down and fumbled once. Naturally, they lost.

For instance, LaSalle should have beaten Columbus, trying for its second win on the season for a 0-9 record to 2-0 for the season.

Naturally, Pace lost 7-6.

Chaminade or LaSalle should have won. Melbourne Central Catholic was able to move well against Tarpon Springs, with 164 yards rushing and 91 passing, but their own mistakes cut down every opportunity. Three times the Redskins made it inside the Tarpon Springs 20 yard line but couldn’t score. Gus Croce, with 153 yards rushing and 56 yards on four passes, was the offensive standout for Gibbons.

St. Thomas was also the victim of its own mistakes, and gave up the ball as often that they were able to get off just offensive plays in the game. The Raiders got to the Melbourne 13 yard line late in the second period on its lone drive of the game but fumbled the ball away to wipe out the scoring opportunity.

Labelle also made a host of mistakes in its opener and finished with just 26 yards in total offense, going minus two in rushing.

It was one of those horrible football weekends for academies with first-time teams.

For instance, St. Thomas Aquinas lost the ball three times on fumbles and four times on pass interceptions. Naturally, they lost, 16-10, to Melbourne Central Catholic.

For instance, Cardinal Gibbons at Tampa Bay in a game where the Explorers had two fumbles of their own, each of which set up touchdowns, and lost three fumbles. Naturally they lost, 14-13 to Cardinal Gibbons.

For instance, LaSalle opened its season against Pine Crest, accumulating 169 yards in penalties and losing the game in overtime. Naturally, they lost.

Fumbles, interceptions and—upsets.

By JACK HOUGHTLING
Massive drive on poverty

Continued from Page 1

these areas and for those programs where the poor believe there is the greatest need. Bishop Bushey said.

BE ADDED. That a national committee on poverty to be formed under the sponsorship of the National Catholic Welfare Conference will include bishops, priests, Religious and lay people.

Joseph L. McSwearing, campaign developer, speaking at a newsmen’s breakfast meeting, said that the effort faces “some hardships.” Among these are the government’s late start and its short time period.

Bishop Bushey commented that the campaign has even more advantages, including wide support from the Church in this country, and lay people, the top priority assigned the campaign by the nation’s hierarchy and most important, “the needy.”

The bishops first committed themselves to the campaign at their meeting in November, 1969, and developed plans for the effort at their January meeting.

Since then, implementation of the bishop’s program has been in the hands of a campaign task force composed of elements of the USCC. Various conference sections are working with the campaign and are allocating

mechanize, fund-raising and education.

The following efforts have been made on the national campaign. Although the bishops set no deadline for the drive, they have obtained $2,000,000, this sum is reportedly only a first target in their

effort to provide seed money for self-help projects.

Education efforts surrounding the campaign focus on attempts to introduce American public about the nature of the problem and to dispel the myths associated with poverty in the U.S.

As PART of this educational effort, an all-media public relations campaign is being conducted by Bishop Bushey, director of the USCC’s communications department. Elements of the drive include press releases,泛imc material and radio and television spots.

Meeting with the goal of the Campaign for Human Development is coming from the late May, when representatives of the USCC have drafted informational materials related to the problem for use in parishes Nov. 15 and 22.

Materials for use in schools and education programs are also being prepared for use.

Commenting on the campaign, Bishop Bushey said he is optimistic about its outcome.

Herb Kelly funeral

Herb Kelly funeral

Continued from Page 1

Herb Kelly funeral liturgy in Cathedral

The Funeral Liturgy was celebrated Monday in St. Mary Cathedral for Miami News columnist. Herbert Kelly, Associate editor and TV Editor of The Miami News.

Mayor David Bowser, remembering his friend, said Mr. Kelly, who died last Tuesday at age of 71, apparently from a heart attack.

A highly critical foe of government entertainment and of “soft-luck” in movie theaters, Kelly was staging his last column, the lead of a series on the costs and hardships of living in a society where big business and professional entertainers did nothing to put music or film or television in touch with the needs of the average person.

Kelly came to Miami early in 1941 as make-up editor of the then little-known Miami News, which then had a circulation of 10,000 in the newspaper business since 1917.

He was subsequently editor and copy desk chief, and later began networking in the amusement and advertising fields, stage shows, night clubs, movie reviews, and writing articles and editorials for various columns to carry over his columns.

As his editor. Kelly reported to him.

Mr. Kelly, according to a source, was a good-natured person who was interested in the local community and who showed a keen interest in the local affairs.

Kelly was a well-known writer and editor, and also has written for several local newspapers.

Kelly covered a wide range of other topics, including the politics of the 1968 election, the role of the media in the civil rights movement, and the role of the media in the Vietnam War.

Kelly was a lifelong friend of the Miami News and a frequent contributor to the paper.

Kelly’s column, which ran from 1941 until his death in 1969, was a popular feature of the Miami News. His columns were often critical of the local government and were widely read by the public.

Kelly was a respected and beloved figure in the community and his death was mourned by many.

Kelly was survived by his wife, Mrs. Gertrude Menger, and three sons: Howard, Miami; Herbert, Jr., Miami; and Milton, Miami."
Nixon y el Papa tratan sobre peligros mundiales

El Presidente Richard M. Nixon y el Papa Francisco discuten sobre peligros mundiales durante una audiencia especial en el Vaticano el 16 de septiembre de 1974. Durante la audiencia, el Papa expresó su preocupación por la crisis internacional y el papel de la diplomacia en la resolución de conflictos. Nixon, por su parte, destacó la importancia de la cooperación internacional y la necesidad de una política exterior basada en valores comunes.

El encuentro entre el Papa y el presidente de los Estados Unidos fue una muestra del creciente interés en la diplomacia religiosa en la política mundial de la época. La audiencia duró dos horas y quince minutos, y fue vista como un paso hacia la desaparición de las antiguas rivalidades entre las potencias occidentales y comunistas.

Esta fue una de las audiencias más importantes de la época, y se considera un hito en la historia de la relación entre el Vaticano y el mundo occidental. La audiencia fue transmitida en directo a todo el mundo y marcó el comienzo de una nueva era de cooperación y diálogo en la política internacional.

---

**Problemas del Sacerdocio**

Uno de los temas más discutidos en el Sínodo de 1971 fue el problema del sacerdocio, que fue uno de los temas más importantes de la época. Los problemas del sacerdocio fueron discutidos en el Sínodo de 1971 en el Vaticano, y se enfocaron en los problemas que enfrentan los sacerdotes en su servicio pastoral.

El tema fue abordado en el Sínodo por los diferentes obispos y juristas, y se discutió con especial énfasis en las necesidades de los sacerdotes en el servicio pastoral. Se discutió sobre el papel del sacerdocio en el mundo contemporáneo y se reflexionó sobre la necesidad de una formación adecuada para los sacerdotes.

El tema del sacerdocio es uno de los más importantes en la historia del catolicismo, y ha sido objeto de discusión y debate durante siglos. En el Sínodo de 1971, se reflexionó sobre el papel del sacerdocio en el mundo contemporáneo y se abordaron los problemas que enfrentan los sacerdotes en su servicio pastoral.

---

**Romería Habanera**

La Romería Habanera es una tradición que ha tenido lugar en Cuba desde hace varias décadas. La Romería Habanera es una manifestación popular que tiene lugar en diversas partes del país, y es una muestra de la devoción religiosa y la identidad cultural de los cubanos.

La Romería Habanera es un evento que reúne a miles de personas en diferentes partes del país, y es un momento de convivencia y celebración religiosa. La Romería Habanera es una muestra de la devoción religiosa y la identidad cultural de los cubanos, y es un evento que reúne a miles de personas en diferentes partes del país.

---

**Jornada Bíblica**

La Jornada Bíblica es una actividad que tiene lugar en el Vaticano, y es un momento de reflexión y mediación sobre la Biblia. La Jornada Bíblica es una actividad que tiene lugar en el Vaticano, y es un momento de reflexión y mediación sobre la Biblia.

La Jornada Bíblica es una actividad que tiene lugar en el Vaticano, y es un momento de reflexión y mediación sobre la Biblia. La Jornada Bíblica es una actividad que tiene lugar en el Vaticano, y es un momento de reflexión y mediación sobre la Biblia.
El Exilio, el Cristiano y la Acción Social

Por ORLANDO O. ESPIN

Era una vez una banda de conspiradores... No les gustaban los demás y no estaban en Miami, sino en la Habana. Y no sobre la televisión o en las radios de Cuba, sino en un escenario real que muchos no lo hacen. Tampoco creen que la mayoría de ellos estén convencidos del contenido de la propaganda castrista, pero algunos sí que piensan que la Iglesia, sobre los pobres como ellos, da al pueblo al que servimos. En la imagen, Orlando Espin hablando con Mario Orth y su familia.

Jovenes ecuménicos en trabajos voluntarios

BARCELONA. España — Con un acto de “fracaso en el diálogo” al que asistió el tirán castrista Fidel Castro, la equipa de ecumenistas de Barcelona, Mons. J. Duarte, se clausuró en la Escola de Pobla Se salió con lo que la Iglesia en el mundo de hoy.

Unas visitas a Fort Bragg

En días pasados, respondiendo a una gentil invitación que me hicieron el Coronel Wm. P. Segura, Jefe de la Base Aérea de Homestead, fue la oportunidad de ver a primer lugar una de las mejores maniobras militares que se realizan en el mundo. Dichas maniobras estuvieron realizadas como las únicas en su importancia en un esfuerzo conjunto del Ejercito y la Fuerza Aérea de Estados Unidos, con el mismo nombre de que se conoce con el nombre de “Fire power” o “Poder de fuego”. Allí en la base aérea de Homestead, la idea de que el retraso en el avance de la tecnología es una gentil invitación a otro país.

En el caso de que se nos explique en una conversación con un oficial de la base aérea de Homestead, la idea de que el retraso en el avance de la tecnología es una gentil invitación a otro país.

The voice, Miami, Florida

October 2, 1970

Page 24
Cada año abandonan sus hogares cien mil maridos norteamericanos

En EE.UU., los llaman "los fugitivos". De hecho, se estima que el nuevo "casto" de moradores de la clase media y alta norteamericana, está compuesto por el 10% del total de hogares. Cada año abandonan sus hogares cien mil maridos norteamericanos.

En EE.UU., se ha desaparecido el papel de estos hombre en la familia. Ellos no cobran como mujer a la mujer, ni tampoco participan en al menos la mitad de los ingresos del hogar. Ellos no cobran como mujer a la mujer, ni tampoco participan en al menos la mitad de los ingresos del hogar.

La falta de igualdad en el matrimonio es un problema muy serio. Las mujeres se ven obligadas a trabajar para sostener a sus familias, mientras que los hombres se ven liberados de sus responsabilidades.

En la mayoría de los casos, los "fugitivos" retornan a casa, a menudo para una casa y un marido que esperaba su regreso. La inseguridad financiera es una problema importante para los hogares norteamericanos.

Generalmente, estos hombres no son conscientes de sus responsabilidades, ni suponen el compromiso que implica el matrimonio.

Pero aunque muchos consideran este fenómeno como una necesidad económica, debería ser visto como un problema serio que afecta a la sociedad en general.

El tema concierne a un problema que afecta a todos los hogares, que aborda igualmente la norteamericana y la simplificación legal que se ha llevado recientemente en el país.

El nuevo "casto" de moradores de la clase media y alta norteamericana, está compuesto por el 10% del total de hogares. Cada año abandonan sus hogares cien mil maridos norteamericanos.

Luego de este cambio, leemos que "los fugitivos" son hombres que trabajan tanto en los EE.UU. y en la moda en EE.UU. - se han desaparecido. Ese es el papel de estos hombres en la familia. Ellos no cobran como mujer a la mujer, ni tampoco participan en al menos la mitad de los ingresos del hogar.

La falta de igualdad en el matrimonio es un problema muy serio. Las mujeres se ven obligadas a trabajar para sostener a sus familias, mientras que los hombres se ven liberados de sus responsabilidades.

En la mayoría de los casos, los "fugitivos" retornan a casa, a menudo para una casa y un marido que esperaba su regreso. La inseguridad financiera es una problema importante para los hogares norteamericanos.

Generalmente, estos hombres no son conscientes de sus responsabilidades, ni suponen el compromiso que implica el matrimonio.

Pero aunque muchos consideran este fenómeno como una necesidad económica, debería ser visto como un problema serio que afecta a la sociedad en general.

El tema concierne a un problema que afecta a todos los hogares, que aborda igualmente la norteamericana y la simplificación legal que se ha llevado recientemente en el país.

El nuevo "casto" de moradores de la clase media y alta norteamericana, está compuesto por el 10% del total de hogares. Cada año abandonan sus hogares cien mil maridos norteamericanos.
Sister Mary Barry dies; onc Rosarian teacher

ADRIAN, Mich. - Funeral services were held here for Sister Mary Brian, O.P., a member of the faculty at St. Thomas Aquinas Academy, West Palm Beach, who died in Tucson, Arizona.

She was a native of County Clare, Ireland. Sister Brian was a member of the teaching staff at St. Thomas Aquinas Academy for 43 years and was stationed for the past two years in Tucson.

From 1937 to 1946 she was stationed at St. Thomas Aquinas Academy and from 1946 to 1960 taught in Buffalo, N.Y., and Toledo, Ohio, and was then assigned to Henderson, Nevada. Sister had also been a member of the original principal staff at St. James School, North Miami.

Father August R. Engelbert, a nephew, was the principal consecrator of the Mass for her in Holy Rosary Chapel at the Dominicans Motherhouse. She is also survived by sisters, Mrs. August H. Englebert, Long Island; and Mrs. Fred L. Roberdi, Fort Lauderdale, Fla.; and several cousins, including Sister Mary Marie, O.P., St. Anthony School, Fort Lauderdale; and Sister Marie Joseph, O.P., St. Joseph School, Miami Beach.

Furial was in the community cemetery.

Requiem Mass offered for John W. Mulligan

HIALEAH - Requiem Mass was celebrated last Friday in Immaculate Conception Church for John W. Mulligan, who died in a local hospital following a heart attack.

A brother of William P. Mulligan, administrator of Our Lady of Mercy Cemetery, Mulligan was technician data manager for Pan American Airways. He was 62.

Father Joseph D’Anisq, longtime friend of the family, was the celebrant for the Mass for Mulligan, who came here 21 years ago from New York City.

Where the Pope will visit

Pope facing worries in Philippines journey

Copyright 1976 by The Voice and the Catholic-Father Creative

BY EDITH WESTENHAVER
HOME - There was serious consideration given to postponing or cancelling Pope Paul VI's visit to the Far East in the days before last week's announcement of the date and details of his trip.

Reports circulating here before publication of the visit in L'Organizzazione Romana held that difficulties were being experienced in settling up the program for the meeting of the Pan-Asian Bishops Conference in Manila, the primary purpose given for the visit in the Holy Father's own announcement last June.

The Vatican announcement shows that the Pope will not spend much time at the bishops' meeting when he is in Manila. Nov. 25 to 29. The whole schedule says that the morning of Nov. 29 will be dedicated to the Pope's address to the conference that the Pontiff will give a message to Asia the next afternoon at the conclusion of the conference.

A SECOND reason given for the thought of delaying the official announcement of his trip had to do with the current problems of the Church in the Philippines, and on the other hand with the controversy affecting the government of President Ferdinand Marcos.

In the meantime, another unofficial report here holds that Cardinal Rufino Santos of Manila may retire reluctantly for reasons of health. The physical condition of the 62-year-old prelate is not good. He has suffered two serious heart attacks in recent years and has had to curtail some of his activities.

Catholic university students, and other Catholic youth groups, who for the past 18 months have periodically launched protests about Church conditions, including demands that the Cardinal resign, are reported to be planning a series of demonstrations during Pope Paul's visit.

These, it is said, will not be directed at thePontiff himself, but at internal conditions in the Church in the Philippines, with the aim of securing worldwide publicity.

A third concern over the lack of definite arrangements for the Asian bishops' conference and other meetings and air trips between Rome and Manila. Cardinal Santos is scheduled to return to Rome in August. In early September, the Philippine's junior Cardinal, Julio Rosales, was convoked to Rome by the Pope.

Bishop Paul McNiff, papal aide, who was in charge of arrangements for the Pope's previous voyages, returned to the Vatican late last month, after the hasty trip to the Far East in two months.

When the Pope arrives, the bishops' conference in Manila has as yet no fixed agenda. There have been no preparatory documents issued and no spokesmen have been selected.

Some Vatican officials arguing for cancellation or delay of the trip felt lack of a strong agenda clashed with Pope Paul's June announcement that he would, in his meeting with the bishops, be "studying with them the problems that face the Church and the opportunities offered to it by the present age.

In general, Cardinal Santos has exercised a strong influence in the Philippines Episcopal Conference. But in recent months, the bishops have taken a more independent line. The conference rejected a proposal by the Cardinal that it disassociate itself from the Free Farmers Federation whose 100,000 members are seeking to bring about land reform.

Some bishops have issued individual statements supporting social reforms carried out by priests and laity.

Two months ago, the episcopal conference issued a statement criticizing the Marcos government for manipulations in the land reform program and for election corruption. The government, by spending large sums on propaganda in re-elect Marcos, is said to be chiefly responsible for inflation which has lowered the value of the peso from 4 to 6.5 for one dollar.

The concern is that the Holy Father avoid close identification with the government and the President's troubles in thought is reflected in the announcement that the Pope would visit the Manila slums, something the Cardinal has refused to do, and in the Pontiff's refusal of an invitation to address the Philippine Parliament.

It is also seen in the negotiations over where the Pope will stay in Manila. Cardinal Santos wanted him to come to his residence- the Presidential Palace. He has chosen to stay at the papal residences in Manila.

WHEN Pope Paul VI visits the Philippines and Australia in November, he will attend bishops' conferences in these nations' largest cities, Manila and Sydney. In Manila, the Pontiff will spend two days in the city, being the first pope of more than a million and a half inhabitants, over 90 per cent of whom are Catholics. Sydney, with a population of two and a half million, is a modern city with tall office and apartment buildings. Both cities are the major seaports and commercial centers of their countries.
3 Cemetery Lot
$5,000.00
5 Rooms For Rent
Private room & bath kitchen. Near church, bus and stores. 653-8936.

A L T A R AS A D O R E D IT CAN NOT BE SEEN.
3 Cemetery Lots
$5,000.00
5 Rooms For Rent
Private room & bath kitchen. Near church, bus and stores. 653-8936.

A L T A R AS A D O R E D IT CAN NOT BE SEEN.
You’ll love our charm school tellers.

Not everyone is born with a magnetic personality.
Including tellers.
But almost everyone can be taught to be courteous, pleasant and personable.
And since most of you think of us by the teller who serves you, it’s very important to us that she should treat you nicely.
So we’re putting our tellers through Charm School. Every one of ’em.
We’re also adding a Customer Service Representative at each bank to help you with questions and problems.
Like how much interest we pay on savings plans. And who you should see to open a checking account.
We’ve always hired our employees for their personality and ability to handle people.
So after Charm School they could be dangerous.

The United Banking Group

We’re changing the things you don’t like about banks.

THE MIAMI BEACH FIRST NATIONAL
Coral Gables First National
United National of Miami
United National of Dadeland

THE MIAMI VOICE

Miami, Florida
October 2, 1970