

# Pope Modernizes Government Of Church With 7 Big Changes

By PATRICK RILEY  
VATICAN CITY—(NC)  
— Pope Paul VI, fulfilling a four-year-old promise, has reformed the central government of the Church. Time-

worn channels of authority in the Roman Curia will be given modern pace and direction by major changes he has ordered:

of State, now to be known as the Papal Secretariat and given broader powers, will be able to settle many administrative problems that formerly burdened the Pope.

- —Five-year terms for high Curia officials will replace the former indefinite tenures that often became lifetime careers.

- —Incorporation of diocesan bishops from around the world into Curia leadership will alter the hitherto heavily Italian character of the administration.

- —Permission for use of modern languages in Curia communications will speed papal paperwork, though Latin still remains the official language.

- —Principal Curia departments will be reshuffled, re-named, and in some cases placed in new combinations to meet 20th-century conditions.

- —A new tribunal will be set up to handle any disputes among the various Curia offices.

- —Administration of the Holy See's temporal possessions and financial resources will be united in an entirely new department.

Pope Paul's reform of the Curia, which goes into effect Jan. 1, was spelled out in an apostolic constitution *Regimini Ecclesiae Universae* (For the Government of the Church Universal) dated Aug. 15 and made public three days later.

Setting the theme of the reform, Pope Paul quoted in his new document from the dogmatic constitution *Pastor Aeternus* of the First Vatican Council, the constitution that defined the infallibility of the Pope. He chose this passage:

"Certainly no doubt can be raised about the need for the Roman Curia. For how could the supreme pontiff, weighed down by so many great burdens, alone, without advisors or assistants, bear that burden which arises from the care of all the churches? It is equally necessary that the Roman Curia be kept intact both in its basic structure and its close relationship with the Roman Pontiff, that is, as an organic instrument he uses in exercising the supreme power which 'according to the institution of Christ... he holds over the entire Church.'"

Although Latin remains the official language it is "acceptable to communicate with the Roman Curia in any of the widely-known modern languages," the new constitution advises.

Regarding the tenure of Curial officials, all prefects, members and consultants of Curial departments remain in office five years, with re-appointment at the discretion

(Continued on Page 4)

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SPEAKING to delegates of the American Catholic Correctional Chaplains' Association at the Americana Hotel is BISHOP COLEMAN F. CARROLL. For other convention stories and pictures see pages 7-8.

## Catholic Welfare Bureau Opening Two New Services For Needy

Two new programs, which will provide free medical assistance and family counseling for those in need, are being established by the Catholic Welfare Bureaus, it was announced this week.

Located in the heart of Miami's Central Negro District, a new medical clinic will open in early September at Holy Redeemer Church, 1301 NW 71 St., according to Dr. Ben Sheppard, director of the Catholic Welfare Bureau.

The new clinic, which will be staffed by members of the Catholic Physicians Guild, will be opened several nights a week to provide medical assistance to those in need, and will serve children primarily, said Dr. Sheppard.

Under the direction of Father Roger Radloff and Dr. Thomas D. Haupt, the family counseling service will open in early September at the Catholic Welfare Bureau facilities, 1325 West Flagler St.

The staff of the counseling service will include a psychiatric case worker, several consulting psychiatrists, and 12 priests from the Diocese.

"We are going to make this one of the biggest branches of our service," said Dr. Sheppard, in announcing the establishment of the counseling program, which will operate one day a week at the Fort Lauderdale Catholic Services Bureau, 1300 South Washington Ave.

## Postal Officials Brand Much Mail Pornographic But Can't Stop It

By SKIP FLYNN  
VOICE STAFF WRITER

Recent decisions of the U.S. Supreme Court have "made it almost impossible" for Post Office Department officials to effectively stop the delivery of what they consider obscene literature through the mails, a Miami Post Office official has contended.

"The Post Office and other federal agencies are taking a whipping" in their efforts to refuse what they consider smut mail, according to B. Prisco, superintendent of mailing regulations at the Miami office.

"It has never been so bad," said Prisco, referring to the fact that "our hands are tied" by Supreme Court decisions and the interpretations by the legal offices of the Post Office.

The restrictions of the Post Office began with the 1959

Supreme Court ruling which held that unexpurgated editions of the novel "Lady Chatterly's Lover," de-

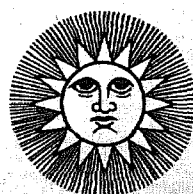
scribed by the Post Office as an "obscene and filthy work" may be sent through the U.S. mails.

### Inside This Issue

Drug addiction is directly associated with more than 50 per cent of all crimes chaplains say . . . . . p. 14.

Ratios of priests to people in the U.S. are analyzed in a series beginning on . . . . . p. 14.

**U.S.**



The presence of God provides a special key to happiness, writes Father David Russell . . . . . p. 17.

In its decision, the Court held that the whole purpose of the First Amendment to the Constitution is to allow free expression even of unconventional ideas. The First Amendment allows the publication of any printed matter or movies that have material or social significance, according to the 1959 decision.

The Supreme Court also formulated the test of obscenity: "Whether to the average person, applying contemporary community standards, the dominant theme of the material taken as a whole appeals to prurient interests."

"Now we don't know at what point it (pornography) becomes offensive. Practically everything goes," said Prisco.

"You cannot get a con-

(Continued on Page 22)



HAVE the hippies had it? Why do the "Flower People" quote St. Francis? For an in depth report on the new wave plaguing the U.S. see P. 15.

## Ban On Assistance To Church Students In Constitution Hit

A Protestant and a Jewish educational leader joined voices this week in opposition to the wording of the Blaine Amendment which appears in the Education Section of the Proposed Florida Constitution, prohibiting state aid students of church-related schools.

"We have a right to certain forms of state aid," declared Neal Buteyn, principal of the Lake Worth Christian School. "It is time that we speak out on these things, and that Christians join together and work for this type of thing."

The Blaine Amendment has "outlived its usefulness," charged Rabbi Alexander Gross of Miami's Hebrew Academy. "Our focus should not be so much on the creed or the faith of the child. It should rather be on the needs of the child," said the head of the 600 student, 18-year-old school.

"We definitely believe in the principle of separation of church and state, and we do not ask for state support of the religious aims and purposes of such school," said Rabbi Gross. "However, we feel that the wall of separation of church and state is a

wall of unfounded fear." Rabbi Gross called the amendment "a discrimination against one million children in New York... and probably millions elsewhere.

(Continued on Page 4)

## Five Bishops Back Viet Negotiations

NC NEWS SERVICE

Five Catholic bishops called simultaneously for an end to U. S. bombing in Vietnam and immediate negotiations among all concerned parties including the National Liberation Front to end hostilities there.

Four — Archbishop Paul J. Hallinan of Atlanta, Bishop Victor J. Reed of Oklahoma City-Tulsa, Auxiliary Bishop John J. Dougherty of Newark, and Auxiliary Bishop James P. Shannon of St. Paul - Minnesota — jointly endorsed Negotiation Now, a national drive to secure a million signatures on an anti-war petition to be presented in the fall to President Lyndon B. Johnson.

(Continued on Page 10)

**THE VOICE**  
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## Bishop Will Get Award At Banquet

U. S. District Court Judge C. Clyde Atkins of Coral Gables, will be the guest speaker during the Alianza Interamericana banquet on Sept. 9 when Bishop Coleman F. Carroll will receive the organization's "Man of the Year" award.

Bishop Carroll will be honored during the 7 p.m. dinner at the Hotel Everglades in recognition of his work over the years in furthering Alianza's aims for closer inter-American relations by providing specialized training for Latin American labor leaders, assistance to Cuban refugees and other needy Latin Americans.

At the present time Miami's Bishop is vice chairman of the U.S. Bishops' Committee for Latin America.

During past years Alianza has honored 13 prominent Americans, including three Latin American presidents, three, U. S. Congressmen and one U. S. Senator. Mrs. Virginia de Torruella, founder and lifetime president of the organization, has been in charge of the program since its inception in 1954.

Mrs. Marie Enterline is this year's banquet chairman. Mrs. Torruella is assisted by Mrs. Nestor Morales, reservations; Julio Mendez, tickets; and J. J. Vila, publicity.

Reservations for the banquet may be made by calling 444-3452.

## Requiem For Bishop In Montana

GREAT FALLS, Mont. (NC) — A pontifical requiem Mass was said at St. Ann's Cathedral here for Bishop William J. Condon, Ordinary of the diocese of Great Falls since October, 1939. Bishop Condon died of a heart attack at the age of 72.

The funeral Mass was said by Archbishop Robert J. Dwyer of Portland, Ore., and the homily was given by Archbishop Edward D. Howard, retired Ordinary of Portland.

Bishop Condon was the third Ordinary of Great Falls, which was erected as a diocese in 1904.

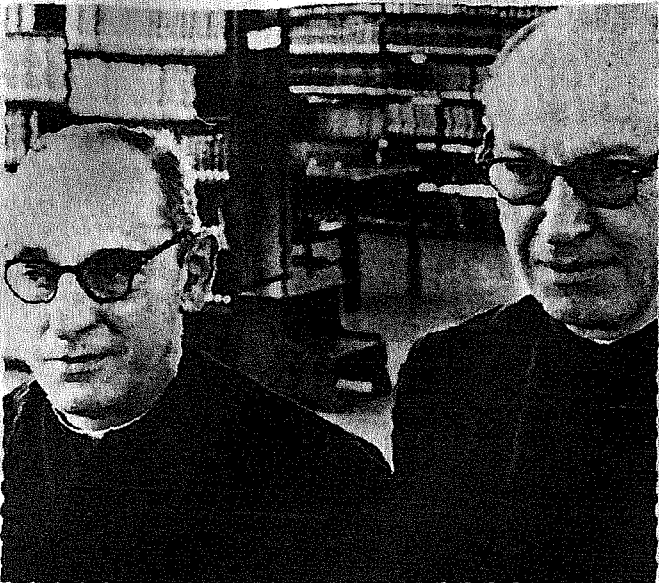
Born at Colton, Wash., April 7, 1895, he studied at Gonzaga University in Spokane and at St. Patrick's Seminary, Menlo Park, Calif. He was ordained on Oct. 14, 1917, in Spokane.

After his ordination he filled pastoral assignments in Spokane and was named chancellor of the diocese in 1927. In 1933 he became vicar general. He served as chancellor and vicar general in Spokane until becoming bishop of Great Falls.

## Spanish Canon Is Completed

MADRID (NC) — A joint committee of Spanish and Latin American bishops has completed the Spanish-language version of the Canon of the Mass that will become the official text for about 250 million Spanish-speaking Catholics.

A group of composers is working on a music score that will be offered along with the text to all Spanish-speaking countries.



SHOWN with FATHER JOHN COURTNEY MURRAY, S.J. (right) is the late FATHER GUSTAVE WEIGEL, S.J., his confere of many years at the Woodstock, Md., theologate of the Jesuits. The two priests had collaborated in many efforts to forward the ecumenical movement and to clarify theological concepts of church-state relations.

## Father Murray Dies; Church-State Expert

NEW YORK — (NC) — A requiem Mass was celebrated in St. Ignatius church here for Father John Courtney Murray, S.J., one of the world's leading experts on Church-state relations. Burial was in the graveyard of Woodstock College in Maryland where the 63-year-old scholar was a long-time teacher of priests of the Society of Jesus.

Father Murray died (Aug. 16) in a cab in New York City while en route from the home of his sister, in Queens, to Manhattan. The driver took him to Whitestone General Hospital where he was pronounced dead on arrival of an apparent heart attack. The body was then taken to Queens General Hospital where an autopsy was performed.

EDITOR ALSO In addition to teaching at Woodstock, Father Murray was an editor of Theological Studies, a Jesuit publication issued from the college, and had recently been appointed director of the John LaFarge Institute here, an organization active in improving race relations.

Father Murray was perhaps the most famous of a number of Jesuit scholars who helped earn Woodstock College a reputation as one of the outstanding theological centers in the United States.

His colleagues there included Father Avery Dulles, S.J., teacher of dogma and apologetics; Father Walter Burghardt, S.J., the patristics scholar; Father Vincent T. O'Keefe, S.J., now an assistant to Father Pedro Arrupe, the Father General of the Jesuits; and the late Father Gustave Weigel, S.J., regarded as one of the leading American ecumenists. Father Weigel often credited Father Murray with first awakening his interest in ecumenism.

John Courtney Murray was born in New York in 1904, son of a Scottish-born lawyer and an Irish mother. After graduating from high school, where he specialized in debate and dramatics, he abandoned his earlier ambition to become a doctor and joined the Society of Jesus at age 16.

After taking his M.A. at Boston College, he taught in the Philippines for three years, then went to Woodstock for four years of theology. In his third year there, he was ordained, age 28. He did theological graduate study at Gregorian University in Rome and at other centers of Catholic thought in Europe before returning to Woodstock to begin his

life-long work of teaching.

As an expert on church-state relations, Father Murray's labor of love was to show that American democracy provided a healthy soil in which the Catholic Church could grow and flourish.

It was his contention that the Vatican should give its formal blessing to the U.S. pluralist system as a viable kind of relationship between church and government. He once said that the Bill of Rights was far less "a piece of 18th century rationalist theory than the product of Christian history."

In his 1960 book, "We Hold These Truths," he argued that the Catholic Church was uniquely suited to make a major contribution to America's spiritual health in time of crisis. He also said that Catholics must become more intellectually aware of their coexistence in a pluralist, heavily Protestant society.

The attention which that book received catapulted Father Murray into national prominence. The tall, urbane scholar undoubtedly helped convince many non-Catholic Americans that a priest could be completely committed to his Church, yet fully devoted to his country.

But historians may rank as Father Murray's greatest achievement his work in helping to prepare the Second Vatican Council's Declaration on Religious Freedom. During that period he suffered two heart attacks, in January and December, 1964, and a collapsed lung late in 1965.

Later, he said that the council's Declaration on Religious Freedom represented a "major act of humility on the part of the teaching Church." He noted that the declaration "goes right down the line" with the First Amendment of the U.S. Constitution, and also avoided any statement touching on the establishment of religion.

Father Murray was a member of President Johnson's National Advisory Commission on Selective Service, a member of the national advisory committee of the Catholic Council on Civil Liberties, and an honorary co-chairman of the Gustave Weigel Society.

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## Barbecue, Hootenanny, Sports Slated At Boystown Aug. 27

Boystown of South Florida will take on all the aspects of an old fashioned community barbecue, an open air jazz session, the summer Olympics, and a community hootenanny on Sunday afternoon, Aug. 27.

More than 7,500 persons are expected to attend the second annual Boystown Barbecue, which will begin at 11 a.m. and continue until 6 p.m. on the grounds of the residence for dependent boys at 11400 SW 137th Ave., just off South Kendall Drive.

Food men from the Florida Restaurant Association of Greater Miami, Epicurean Club of Greater Miami, and Food Service Executives Association and the Hotel and Motel Association of Greater Miami, will assist Abe Diamond, executive director of the "Feeding and Training Fund," which sponsors the kitchen at Boystown in preparing the food for the mammoth "cook-out."

A clash between two soccer squads composed of priests from the diocese, will highlight the activities designed to "work up an appetite" for those who attend the barbecue, sponsored by the members of the Florida Food Industry.

Swimming, a six team CYO soccer tourney, and free pony rides have also been planned for the afternoon.

Local rock and roll groups will provide continuous music as part of an all afternoon "Battle of the Bands." Members of the "Sing-Out Miami" group, a local branch of the "Up With The People" movement, will also give two concerts during the afternoon.

Boystown of South Florida was established in October, 1964, by Bishop Coleman F. Carroll to care for dependent boys in the diocese. Under the direction of Father Neil J. Fleming and Father James X. Henry, Boystown has grown from

the original group of six recruits, to a number varying between 30 and 55 boys.

Tickets for Sunday's barbecue, which may be purchased at the gate, are \$2 for adults, and \$1 for children under 13.

## Dominican Novices Make Professions

Forty-four Adrian Dominican novices recently pronounced vows at a private ceremony in the Motherhouse Chapel in Adrian, Mich. Father Bernard Dominick officiated at the profession Mass in Holy Rosary Chapel and presented the black veil to the newly professed sisters.

Member of the Diocese of Miami who made first profession include: Sister Marie Luke, daughter of Mr. and Mrs. Sadowski, 1188 Arizona Ave., Fort Lauderdale; Sister Mary Trina,

daughter of Mr. and Mrs. Mc Cormick, 350 N. E. 90th St., Miami; and Sister John Marjorie, daughter of Mr. and Mrs. Cross, 1030 S.W. 29th Way, Fort Lauderdale.

The Adrian Dominican Sisters labor throughout the United States for the Christian education of youth. Although teaching is the primary apostolate, the sisters engage in nursing and social work as well. Most of the newly professed sisters will study for another year at Siena Heights College before beginning their apostolate.

## 'Computerize' The Retired

DETROIT (NC) — There are an estimated 165,000 retired people—many with both the will and ability to exercise much needed skills—in the Detroit archdiocese.

And there are an unknown number of possible jobs with parish and diocesan agencies in the archdiocese.

Neither of these facts is news. But what is news is the fact that the archdiocese has enlisted a computer and a three-man team who are working full-time to put the two together.

The team has distributed a four-page questionnaire to retired persons—7,500 have been returned and fed into the computer so far—and a two-page form to parishes to determine their needs.

Their first aim: "The first run on the computer will be to find all the men and women who are available to teach," said Frank Gerbig, Jr., who is in charge of the project.

After that, he said, Archbishop John F. Dearden will establish a committee to determine priorities.

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# Blaine Amendment Removal Approved By N.Y. Convention

By GEORGE YAMIN  
NC NEWS SERVICE  
ALBANY, N. Y. — The next step for removal of the 73-year-old restrictions on private school aid imposed by the Blaine Amendment to the New York state constitution will be up to the voters in November.

An overwhelming constitutional convention vote — almost 3 to 1 — left little doubt that the last two legal barriers to its presentation to the people in November will be hurdled.

Now the big question is: How will it be presented to the people?

The convention must yet decide whether to present it as a part of a completely rewritten constitution — the choice of its president, Democratic Assembly Speaker Anthony J. Travia — or as a separate item, which Republican legislative leaders, including Convention Minority Leader Earl W. Brydges, who is also state Senate majority leaders, favor.

**PRESSURES LIKELY**  
Here the Blaine repeal can run into some political pressures, as if the issue itself was not already hot enough.

Because several of the Democratic decisions in the convention run contrary to Republican stands there is a strong chance that a single rewritten constitution can face solid GOP opposition, regardless of the decisions on individual issues.

Already, Blaine's supporters, beaten badly on every convention floor effort to keep the restrictions of Article XI, Section 3, have declared war on the convention decision. They threaten to work for defeat of the entire constitution if there is a single presentation simply because of their opposition to the removal of Blaine. They are pushing for a single presentation of Blaine on the November ballot.

The constitutional convention voted by 132 to 49 to remove the Blaine Amendment and insert wording similar to that of the First Amendment to the U. S. Constitution.

The new article also will give New York State residents, for the first time, standing to bring suit for alleged violations of church-state separation.

Another amendment to the original article will require that any school receiving direct state aid must open its doors to all children, regardless of religion.

Only a handful of the 49 delegates who voted against repealing Blaine oppose any and all state aid to children attending non-public schools. Many were interested in the form in which the assistance would be made available to "all children," and how the convention decision on Blaine would be presented to the voters for consideration in November.

**VOTE HISTORIC**  
The vote was historic and the debate equal to the occasion — although not as acrimonious as was forecast. Joseph F. Carlino, former Republican Speaker of the Assembly, was the leader of the repeal Blaine forces. Rev. Donald Harrington, Liberal Party delegate and Liberal Party chairman, who is a Unitarian minister, led the opposition.

Those who favored retention of the Blaine Amendment argued that its repeal would lead to the virtual abandonment of the public school system as parochial and private schools blossomed.

To the charge, Carlino took to the floor to ask: "Does anybody in this chamber really think that our public school system will be deserted and unattended?"

"There is no greater dedication in the legislature or in the governor's office than in expanding and enriching the

public school system." A dedicated legislature, he said, would never permit the public schools to deteriorate.

Opponents of Blaine argued that one-fourth of the state's children — those in parochial and private schools — were being short-changed because of the pres-

ent constitutional restrictions and that continuance of the Blaine Amendment threatens to bar future federal education aid to the state.

Carlino declared that since parochial schools were certified and accredited by the University of the State of New York, they were part of the state's all-inclusive education system.

Hulan Jack, former New York City councilman and Manhattan Borough's first Negro president, countered the complaint that parochial schools were havens for those wishing to escape integration. He said more than 40% of the children in parochial elementary schools in Manhattan were non-whites, "despite the fact that only a small percentage of Negroes are Roman Catholic."

## Acclaims 'Repealer' Of Blaine

NEW YORK (NC) — The executive director of the New York State Federation, Citizens for Educational Freedom, hailed the action of the State Constitutional Convention in voting to repeal the so-called "Blaine Amendment" which blocked attempts to aid children in church-related schools.

"This was a vote for fairness in education for all children and reflected... awareness of the acute need for attaining educational excellence for all children in the Empire State," said Thomas A. Gibbons. "It shows their deep concern for maximum development of our precious human resources."

Convention delegates voted overwhelmingly against retaining "Blaine" in the state's new constitution. The controversial amendment was vigorously opposed by Citizens for Educational Freedom and by spokesmen for Catholic education.

"The action by convention delegates will unshackle the hands of our legislators and provide a flexible framework within which they may evolve a 20th century education policy, one that will no longer disenfranchise one in every four children — the over one million youngsters now in Protestant, Catholic and Jewish schools in this state," Gibbons said.



ADDRESSING A session of the World Council of Churches is KING CONSTANTINE of Greece. Seated left is DR. FRANKLIN CLARK FRY, chairman of the Central Committee and president of the Lutheran Church in America. Among those seated at right is DR. EUGENE CARSON BLAKE, general secretary of the WCC (left). Besides official delegates, the meeting was attended by observers from non-member church groups, including the Catholic Church, and from world confessional bodies.

## Catholic Affiliation With WCC Stalls

HERACLION, Crete (NC) — Affiliation of the Catholic Church with the World Council of Churches has failed to win recommendation from a joint team of theologians of the two bodies, which has concluded that the action would not advance Christian unity at this time.

A report by the theologians was placed before the World Council's Central Committee meeting here. Among the details disclosed in press accounts of the conference were these:

- A common date for Easter celebrations by Orthodox Christians and by Christians following Western calendars cannot be expected in the near future.

- Little progress has been made in Catholic-Protestant discussions of mixed marriage problems.

- Though Catholic membership in the World Council was not supported, it is expected that the two bodies will continue to develop closer relationships.

- Basic agreement has been reached by the Catholic and Protestant theologians on the principles of religious liberty.

- Launching of common Biblical publications is in the offing.

- Non-Catholic observers are expected to participate fully in discussions at the Catholic Third World Congress for the Lay Apostolate in Rome in October.

- The pontifical Commission of Justice and Peace may share staff efforts with the World Council on promoting worldwide economic development.

- A Joint Catholic-World Council theological commission may be established.

The joint working group of Catholic and Protestant theologians that submitted the report on recent ecumenical achievements and problems was set up in 1965. It was said the report has already been approved by Pope Paul VI.

(At the Vatican, informed sources said the report was not to be considered public nor final until a conference committee to which it was to be referred in Crete had reported and final approval was given. But it was felt that no major changes were to be expected.)

# RFK Partly Blames Church For Unrest

KANSAS CITY, Mo. — (NC) — New York Sen. Robert F. Kennedy told the convention of the National Catholic Conference for Interracial Justice that the Catholic Church "must bear part of the blame" for the nation's racial unrest.

Some 1,100 people, many of whom had paid \$5 to see the senator, sat in the auditorium of Rockhurst College here in Kansas City while Senator Kennedy's voice came by telephone from his McLean, Va., home. The senator was introduced electronically by Antonio Sandoval, president of Kansas City's Catholic Interracial Council, following a welcome address by Bishop Charles H. Helmsing of Kansas City-St. Joseph.

Speaking after a Senate floor fight on the foreign aid bill caused him to miss his plane to Kansas City, Kennedy said those churches which have administered to an affluent flock while ignoring the hungry, the jobless and the unclothed in our cities; compromised the moral imperatives of equality to win the support of their complacent followers; ignored the plight of the migrant worker; those churches and church authorities who have shunned priests seeking to shatter the wall of apathy between the two Americas — "those churches have not aided our security: they have impeded it by depriving us of the understanding and communication we so desperately need."

### GRATITUDE ALSO

The New York Senator's harsh attack followed brief words of gratitude for human relations work done by the Church. "Since 1960," he had noted, "you have worked to bridge the chasm which has for so long divided white and black Americans."

"Your support for legislation to guarantee all men the right to vote, to use public facilities and to live where they choose has helped to eradicate long years of inequality ingrained in our law and customs."

Then he said: "However, I did not come here to congratulate you, but to challenge you. For this work is not enough—too much remains to be done for us to rest content with past victories and even present visions. We in America have recently reaped the stark harvest sown by seeds of deprivation, of mistrust, and of hatred."

"I speak, of course, of the

violence that has exploded in our cities, spreading across the country, sending fear and anger before it, leaving death and devastation behind..." he said.

"The Church itself," the Senator said, "must reaffirm its involvement with the least among us, by working in the ghetto, devoting its energy not to console the poor but to help them end their poverty. The Church must further carry the moral imperative of equality to every suburban pulpit and into the homes of decent white Americans, helping to turn their fundamental sense of justice into action.

"Merely to continue existing programs, even if we continue to fund them at best on an increased level, is simply not enough of an answer. Approaches to these grave problems — employment, housing, education — which may have served us satisfactorily in the past are no longer a complete answer in the '60s and beyond.

"We need no further evidence than the conditions of the ghettos today to demonstrate that the old ideas of welfare and government hand-out by themselves will not give jobs to our people, house their families, educate their children, or slow movement of the rural poor to the cities," he said.

### IMAGINATION NEEDED

"What is urgently needed by our churches, our universities, and by the unleashed force of private enterprise, is a new way to look at our urban poor and creative and imaginative ways to meet their needs and our own."

Earlier, Auxiliary Bishop Harold R. Perry, S.V.D., of New Orleans lashed out at the congressional uproar that followed the recent rioting in several American cities.

Comparing the government's riots reaction to that of the French queen who promised cake to her bread-hungry people, Bishop Perry described the vote killing President Johnson's rat control proposal as the work of a "Marie Antoinette Congress."

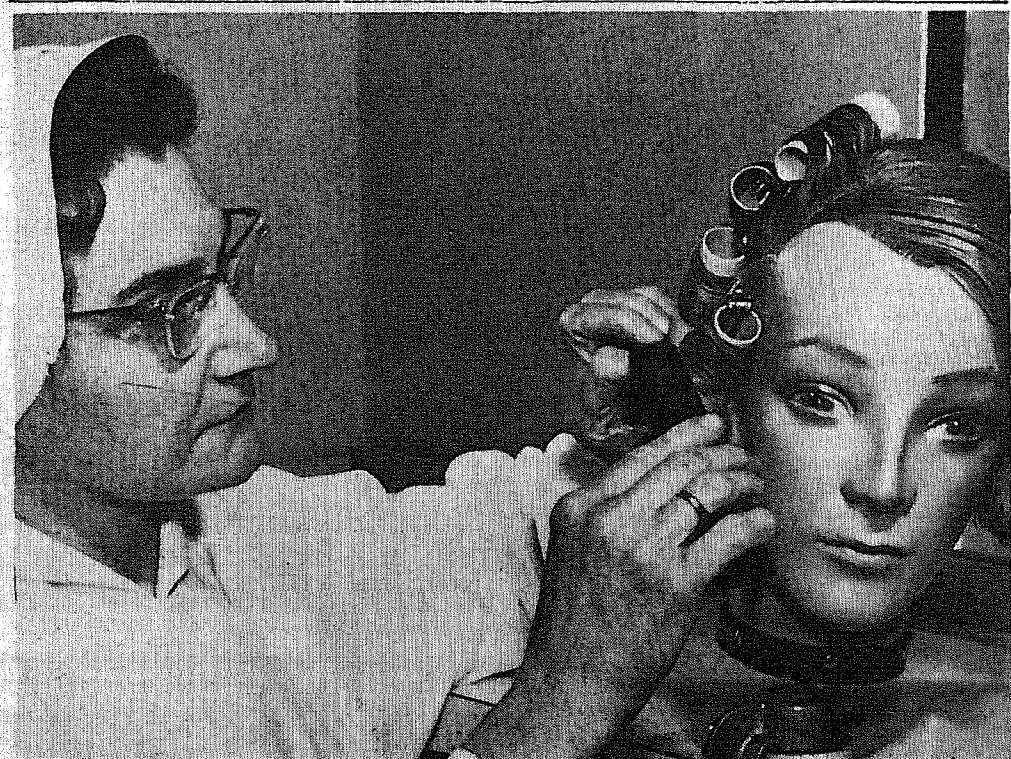
The bishop, preaching to convention delegates at a concelerated Mass in St. Francis Xavier church here, outlined the "hidden violences" that preceded this summer's racial unrest.

"Violence is the burning question of the day," he punned, and continued: "By this violence I mean violence to the spirit, violence to the dignity and integrity of the person.

"I mean the violence of the real estate dealers who manipulate sales on the basis of race; I mean the violence of the money lenders; I mean the judicial silence the establishes a double standard in the administration of justice.

"I mean," the bishop added, "the violence of labor unions and of unjust hiring practices. And I mean the violence of inner-city educators who deprive the poor of the foundation for their future. This violence leaves the American way of life with a hollow ring."

The seven-year-old National Catholic Conference for Interracial Justice meets every two years. It serves over 150 Catholic human relations organizations around the United States, 25 of them in the South. It works to end racial discrimination and prejudice and to foster interracial justice and equal opportunity in all areas of life.



BELIEVED to be the first American nun to study hair-styling for service, SISTER MARY JOSEPHINE, O.S.B., of Sacred Heart Academy in Lisle, Ill., serves as consultant to the member of her order. The Benedictine Sisters of the Sacred Heart recently adopted a new religious habit which its members' hair visible and Sister Josephine, who was a hair dresser before entering the order, took a refresher course and is now engaged as a hair style consultant for the order.

# Pope Reforms Central Government Of Church

(Continued from Page 1)

of the Pope. Prefects of congregations resign at the death of a pope, leaving only the Cardinal Camerlengo, the Cardinal Penitentiary and the Cardinal Vicar of Rome in office.

In the Papal Secretariat a substitute will assume the prefect's duties temporarily. All other major curial officers are to leave their posts within three months after a new pope is elected unless he reappoints them.

Pope Paul had already introduced various curial reforms, notably the reorientation of the former Holy Office (now the Doctrinal Congregation) toward a promotion of the faith and a renewed emphasis on the rights of authors and teachers whose opinions come under suspicion.

He has also brought several non-Italians into high Curia posts, thus keeping his promise to internationalize the Curia. Most recently, he provided that diocesan bishops should be full members of each curial congregation; this provision was incorporated into the apostolic constitution *Regimini Ecclesiae Universae*.

A press conference explaining the apostolic constitution was given by Msgr. Giovanni M. Pinna, a judge of the Roman Rota, high Church court, who (as it developed) was secretary of the top-secret cardinalial commission for the reform of the Curia.

Until Msgr. Pinna's conference it had only been known that Francesco Cardinal Roberti, an Italian, headed the Pope's commission of cardinals for curial reform. Msgr. Pinna said that Andre Cardinal Jullien of France and Anselmo Cardinal Albareda, a Spanish Benedictine, had made up the rest of the original commission until their deaths. They were replaced by William Cardinal Heard, a Scot, and Efron Cardinal Forni, an Italian.

Among other features of the curial reform listed by Msgr. Pinna were:

-Emphasis on qualities of piety and selflessness required of all members of the Curia;

-Closer collaboration between the Roman Curia and the world's bishops, "especially by means of the episcopal conferences";

-Greater coordination among the various departments of the Curia "by means of mixed meetings on various levels." Msgr. Pinna said that would avoid a "dispersion of energy, waste of time, uncertainty over competency, an eventual clash between decisions."

Among details of the reform is the renaming of various congregations:

The Consistorial Congregation will be called the Congregation of the Bishops, the Congregation of the Council will be called the Congregation of the Clergy (and its competency includes permanent deacons), and the Congregation on Seminaries and Universities will be called the Congregation for Catholic Education. The Congregation for the Propagation of the Faith, while retaining

its historical name, will also be called the Congregation for the Evangelization of Nations.

## TOP OFFICES

In the new reform, precedence is given to the Papal Secretariat of State, now known as the Papal Secretariat, and to the Council for the Church's Public Affairs. The latter corresponds roughly to the former first section of the Secretariat of State, which was identical to the now suppressed Congregation for Extraordinary Ecclesiastical Affairs.

Msgr. Pinna compared the Council for the Church's Public Affairs to the foreign ministries of secular governments. However, he said the word "foreign" could not be applied to the Church's public affairs, because "in the Church no affair is foreign because no nation is a stranger to her."

The Council for the Church's Public Affairs will deal, on the Holy See's behalf, with various foreign governments and will handle diplomatic relations. Like its predecessor, it will be closely linked to the Papal Secretariat of State. The council's prefect is to be the secretary of state, but the council and the secretariat are to be wholly distinct.

Under the new regulations laymen may be called into the Curia as consultants.

The Roman Rota assumes competency over all cases of nullity of marriage, whether dealing with marriages between Catholics or the Latin or Eastern rites, mixed marriages, or marriages between non-Catholics, whether baptized or not.

The Congregation for the Discipline of the Sacraments holds competency over dispensations for marriages ratified and nonconsummated.

The Congregation of the Clergy will seek to obtain a better distribution of clergy throughout the world, while maintaining the principle that every priest should be incardinated in a diocese.

The second section of the Congregation of the Clergy will concern itself with keeping pastoral activities in tune with the times. Much of its work will deal with the religious instruction of persons of all ages and with the problems of religious practice during vacation time.

A third section of the congregation will deal with the clergy's material needs. Msgr. Pinna commented: "Whoever serves at the altar must live by the altar, and every worker has a right to a fitting recompense."

## AID TO STUDENTS

The Congregation for Catholic Education will help foster cooperation among Catholic universities, will see to it that spiritual and even material help is available to students, and will supervise Catholic education on every level.

To the Congregation for Religious will be added a special section for secular institutes.

The Congregation of Rites has been radically restructured. It will consist of two sections: one for worship and the other for canon-

ization causes. This second section will be divided into three subsections: the first dealing with the introductory phase of the canonization process, the second with the candidate's writings and virtues or with his martyrdom, and the third with miracles.

The Supreme Tribunal of the Apostolic Signature retains its title and function as the Church's supreme tribunal, but it extends its competency considerably. This is done through the addition of an entirely new institution for the settlement of interdepartmental disputes within the Roman Curia.

A statistical institute for the Holy See has been created, although the final details of its structure have not been settled. However, its purpose is to gather data useful to the Church for a better understanding of its own condition. It is also expected that the statistical institute will be of use to the bishops of the world, and it will certainly draw upon data supplied by them.

The Prefecture of the Apostolic Palace has been reformed so deeply that it is described as a new organism. It results from the fusion of the office of major domo, of the office maestro di camera and of the Ceremonial Congregation, which has been suppressed. This new office of the Apostolic

Palace will supervise the maintenance of the Pope's residences, will handle papal audiences and will arrange pontifical ceremonies within the framework of liturgical norms already laid down.

Given the Pope's penchant for pilgrimage-making, its most important function may turn out to be the making of arrangements for his pilgrimages.

The Secretariat for Promoting Christian Unity, the Secretariat for Non-Christian Religions and the Secretariat for Non-Believers have been formally absorbed into the Curia. The Council for the Laity and the Commission for Justice and Peace have been brought into the Curia on a trial basis.

Various offices for the writing of Latin documents have been combined. The Dataria Apostolic, the Secretariat of Briefs for Princes and the Secretariat for Latin Letters have disappeared, while an office for writing Latin letters remains part of the Secretariat of State. There is also a minor office for Latin letters of lesser importance, such as papal honors.

## Church School Aid Ban Hit

"We definitely feel that it is wrong to discriminate against these people. . . The students who do not attend public school systems should share in the educational efforts, that is the tax dollars, that are allocated," he added.

"The sky is the limit" to the state aid which church schools should receive from the state in areas not directly connected with religious instruction," said Buteyn. "The state can help us in many, many more areas than it is currently doing, in the areas of finances, tax relief, curriculum planning, and auxiliary services," he added.

A New York State constitutional convention recently voted to eliminate the Blaine Amendment from the proposed new constitution for the state. The entire constitution must now be ratified by the New York voters.



Officials of the Presidents Committee on Employment of the Handicapped, observing the 20th anniversary of the founding of their crusade, include (left to right): William P. McCahill, executive secretary; Bishop Paul F. Tanner, general secretary of the U. S. Catholic Conference, a member of the board; Dr. Dorothy Stratton, also a member of the board; and Harold Russell, chairman of the President's Committee. (NC Photos)

## Employment Of Handicapped Gains By Committee's 20 Years Of Work

By J. J. GILBERT

WASHINGTON — (NC) — One of the most successful agencies in the Capital is about to mark its 20th anniversary. It dates back to a hand-written postscript which President Truman put to a letter on Aug. 27, 1947.

"You may want to call upon officials and leading citizens outside the Federal Government for all possible assistance to this program," the President said in handwriting to the then Secretary of Labor, Lewis B. Schwellenbach.

Within a matter of days, Vice Admiral Ross T. McIntyre, who had been personal physician to President Franklin D. Roosevelt, met with a small group, and the President's Committee on Employment of the Handicapped had its inception.

The purpose of the committee has never varied. It is to promote in the United States a climate of opinion leading to the full acceptance of handicapped persons in the labor force of the country. The Committee itself has grown, from 30 members to more than 600. The members are, as President Truman foresaw, "citizens outside the Federal Government." They live and work in all parts of the nation, and they come together here for annual meetings which are among the most fruitful and energetic this city sees.

### CATHOLICS AID

Catholic participation in the work of the committee has been constant and active. Officials of, first, the National Catholic Welfare Conference, and now, the United States Catholic Conference have belonged to it and supported it. Msgr. (later Bishop) Howard J. Carroll, (brother of Miami's Bishop Coleman F. Carroll), then general secretary of NCWC, was a member, and Bishop Paul F. Tanner, now general secretary of USCC, is. Bishop Tanner gave an invocation at one of the earlier annual meetings which is still circulated by the committee as a prayer for the handicapped.

Catholic priests, Religious and lay men and women in every section of the country have been active in forwarding the aims of the committee, notably in the field of making public edifices, including churches, more easily accessible to handicapped persons—those in wheel chairs, on crutches, with impaired limbs and hearts, and the aged.

The National Council of Catholic Men, the National Council of Catholic Women, the National Catholic Educational Association, the Catholic University of America, and the Boston Catholic Guild for All the Blind are among the Catholic organizations represented actively on the committee.

Documents and papers accumulated by the President's Committee over its first 20 years have been turned over to Marquette University, Milwaukee, for safekeeping in its archives.

### MANY AIDED

In its 20 years so far the committee has seen 1.8 million men and women rehabilitated through federal-state programs, raising their incomes seven-fold in the process; 256,000 handicapped persons have gone to work for the Federal Government, including 3,000 mentally retarded persons, many of them holding their first jobs.

The committee points out that not only have the men and women rehabilitated under this program strengthened their own and the nation's fibre, but the incometaxes they have paid in two decades are estimated to amount to billions of dollars.

One of the most notable figures ever connected with the President's Committee was its chairman from 1954 until his death in 1964. He was Maj. Gen. Melvin J. Maas, USMCR, Ret., who was a graduate of St. Thomas College, St. Paul. A Marine aviator in two world wars, and wounded in World War II, Gen. Maas lost his eyesight completely after serving as a Congressman from the 4th Minnesota District.

## Rival Delegations

MADRID — (NC) — A group of Spanish laymen will send its own "unofficial" delegation to the World Congress of the Laity in Rome because, the laymen claim, the list of delegates published by the Spanish bishops' committee on the lay apostolate does not represent them.

The dissident lay group, representing mostly youth and workers' movements, contends that the official delegation is dominated by conservative thinking.



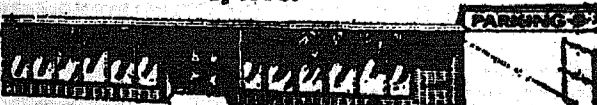
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# 'Religion' Doesn't Spell Viet Pull-Out

By JOSEPH A. BREIG

Preaching in his cathedral on a recent Sunday, Bishop Fulton J. Sheen of Rochester, N.Y., said that the U.S. should immediately withdraw all its troops from Viet-

Those who wage what Mao and Ho Chi Minh call "wars of national liberation" employ, as a matter of deliberate policy, the most hideous cruelties to advance their conquests. They offer a choice to peaceable Vietnamese farmers and their sons:

"Are you going to join us, or at least feed us, or would you prefer to watch while we torture your wife or mother to death, or while we cut off the hands or gouge out the eyes of your daughter or sister? And after that, if you resist us, we will kill you."

Christianity means loving, and praying for, the gunman — yes; but it also means using whatever force is necessary to stop him from gunning people down. Peace, as the popes have repeatedly said, is the work of justice — not of sentimentalism.

## BLIND SEMINARIAN

DETROIT — (NC) — A 19-year-old California youth, blind from birth, has been granted permission from Rome to study for the priesthood here. Gilbert Pries, who has just completed his one-year novitiate with the Passionist Fathers and Brothers at St. Paul of the Cross Monastery here, took his first vows. His final vows would come in three years, and ordination to the priesthood in seven.

## OPINION

nam so that we might be "reconciled with our brothers" there.

This is a bit like suggesting that we do away with police forces and courts and be reconciled with our brothers the burglars, the holdup men, the gangsters, the bombers and the murderers.

Every person of good will wants to be reconciled with everybody. But reconciliation is a two-way street which the criminal, so long as his heart is hardened, declines to travel. And the brotherhood of man does not mean that God wants His world handed over to thugs.

We are more than ready to be reconciled with our brothers in North Vietnam and in the Vietcong guerrilla movement the moment they will stop kidnaping, torturing and killing our brothers, the South Vietnamese.

Our South Vietnam brothers, we may be sure, would not consider it at all brotherly of us to withdraw our military presence and leave them at the mercy of Mao-type communists who have made murder and terrorism their profession.

Memories are short; and it seems to be widely forgotten that in the '50s, when the Vietnamese people were briefly given the opportunity of choosing sides, more than one million of them left everything they owned and migrated to South Vietnam rather than live under Ho Chi Minh.

Almost nobody went from the south to the north; and there is no telling how many would have moved south had not Hanoi, alarmed at the migration, stopped it by force.

Those were the heart-touching days when tens of thousands of families — fathers, mothers, children — trudged endless miles southward through jungles and rice paddies, and then waited hour after hour, waist deep in sea water, to be picked up by Navy ships after the land routes into South Vietnam had been closed by Hanoi's armed forces.

### HUNDREDS DIED

Hundreds lost their lives trying to escape from North Vietnam, just as people risk their lives to get out of East Germany through the brutal communist Berlin Wall.

To whom should we be brotherly first — to the oppressed or to their oppressors? To the killer or to those he is trying to destroy?

To love one's fellowmen does not mean closing one's mind to realities. It does not mean liquidating the forces of law and order, and handing over the innocent to criminal aggressors.

### Priests Work in Factories

VIENNA—(RNS)—In a new experimental program, 50 Catholic priests and seminarians from Austria, Italy, Switzerland, Yugoslavia and Mexico have begun four weeks of work in large factories in various sections of Austria.

The purpose of the program is to give them practical experience and first-hand impressions of the life of factory workers and to help form closer ties between these workers and the Church.

At the end of the working experience, the participants will meet to discuss their impressions and to exchange ideas.



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# Catholic Parents Just Ask Justice

Reports this week that the New York State Constitutional Convention had virtually defeated the Blaine Amendment by an overwhelming majority comes as welcome news. It is especially pertinent at this time when the Florida Legislature is considering the same provision which prevents pupils of Church-schools from receiving state assistance.

Members of the Florida Senate have followed the excellent example of the N.Y. lawmakers by eliminating the wording of the Blaine Amendment from their draft and substituting wording similar to that of the First Amendment to the U.S. Constitution. But the Florida House of Representatives, unfortunately, still retains some of the wording of the unjust provision in the Educational section of its proposed text.

It is noteworthy that Blaine's supporters in N.Y. have been beaten badly on every convention floor effort to retain the amendment. Despite the "Red Herring" thrown out by Blaine's supporters here, attempting to make it a Church-state issue, good judgment has prevailed.

Is there a Church-state issue involved? Of course not — the question of granting consideration to pupils in Catholic and other church-related schools in the areas of health, welfare and safety, is just a matter of justice. Why shouldn't they be treated in the same manner as other children of the state?

These questions are underscored by the tremendous burden of double taxation borne by Catholic parents. In last week's issue of *The Voice*, it was pointed out that Catholic parents not only pay taxes which go toward the support of the public school system but that they, in addition, by maintaining Catholic Schools, save the taxpayers of the state some \$36 Million each year.

The first question raised by critics of Catholic Schools seems to go something like this: "Why can't Catholic children go to public schools like everyone else?"

Of course "everyone else" doesn't go to public schools — other private and church-related school systems, such as Lutheran, Episcopalian, Jewish, etc., exist. Which points to the real answer to the question — the fact that parents have the primary right to educate their children, not the state.

This right was affirmed by a monumental decision of the United States Supreme Court handed down in 1925 and popularly known as the Oregon School Case (*Pierce v. Society of Sisters* 268 U.S. 510,) which states:

"Liberty also includes not only the right to establish a home and bring up children, but also the right of the parent to educate his children in such a manner as he deems best to secure their happiness and welfare, so long as such training and education does not result in, or tend to develop, tendencies and traits dangerous to society. Therefore, requiring all children between the ages of eight and 16 years to attend public schools unconstitutionally interferes with the liberty of parents and guardians to direct the upbringing and education of children under their control."

In summary then, all that the Catholic taxpayer seeks is a long overdue lightening of his double burden. All he seeks is equity for his children. We are sure that conscientious members of the Florida Legislature, will insure that justice will prevail, by eliminating the discriminatory language of the Blaine Amendment from our new Constitution.

## Why A Hubbub Over The New Catechism?

The current controversy in Chicago over the contents and method of a new catechism for children is of importance beyond the boundaries of that huge archdiocese. Some parents have strongly objected to the approach of the new catechism, which not only eliminates the old method of question and answer teaching, but seeks to relate Christian teaching to contemporary problems. They contend the mention of people currently in the news is a kind of propaganda and can adversely influence their children.

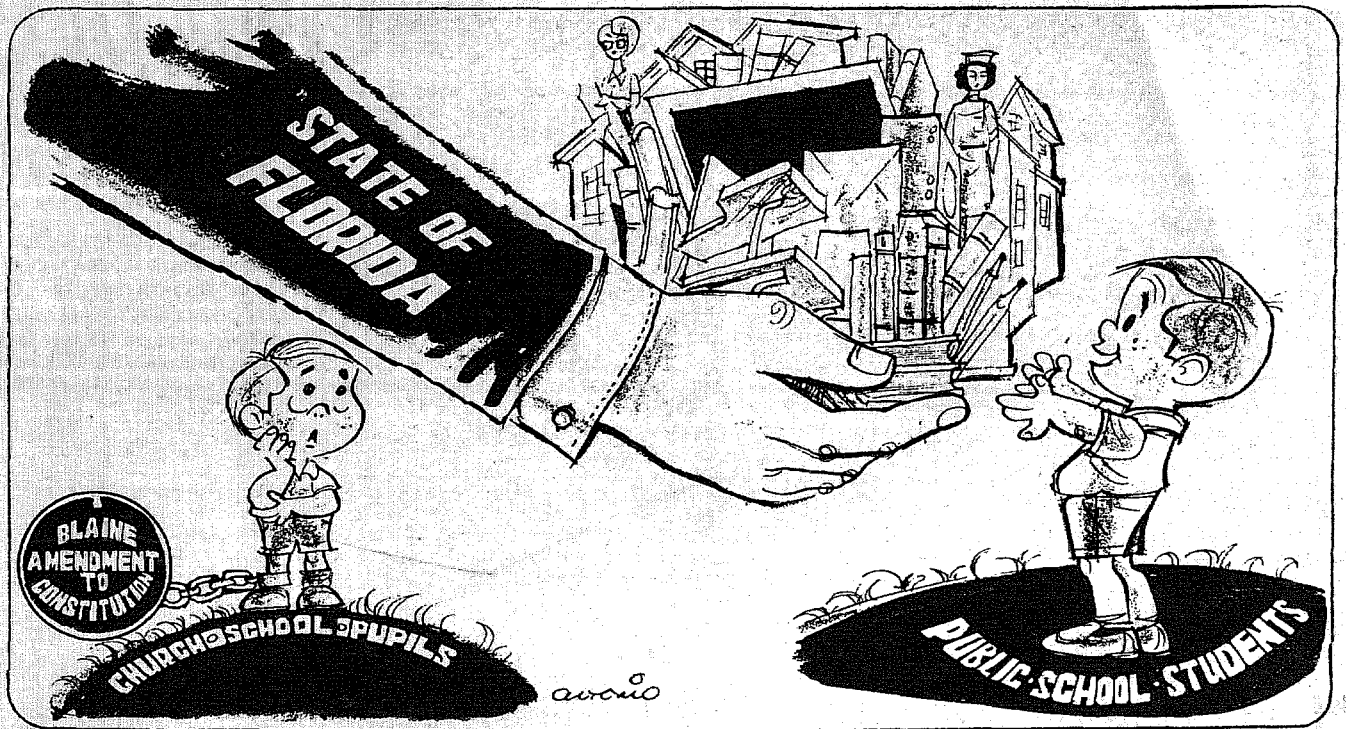
Specifically, they objected to a sympathetic reference to Dr. Martin Luther King's participation in the Selma march. Some of the parents based their argument on the fact that they had used the Baltimore catechism and, if it was good enough for themselves, why not for their children.

We have not thoroughly examined the Chicago catechism, so this is not an attempt to defend its text or its reference to names, related to social and racial problems. But we cannot agree with the arguments of those parents who feel the ancient catechism they studied can not be improved on for their children's religious training. We suspect that a major reason for the inability of many middle-aged adult Catholics (who had eight, twelve or sixteen years of religious classes) to communicate intelligently to others about their faith or to defend it whenever needed, is that they never really learned it to begin with.

For many years experienced religion teachers plodding along day after day in class realized they were just not getting through to the children — even to those bright enough and well disposed. Part of the reason is the temper of our times. Pat answers to brief questions do not fit the mentality of our age, which is characterized by questioning re-evaluating, re-appraising. Teachers have felt that they were not "communicating the Christian spirit," and we agree.

This, of course, was one of the prime reasons Pope John called the Ecumenical Council — to take the doctrines of our religion and to put them in understandable language, to relate them to our daily lives, to show relevance in our modern world.

Whether the Chicago attempt has succeeded or not, we cannot say. But it would seem that a change of method, and emphasis on the relevance of our faith to life's problems is surely a step in the right direction.



## Letters

Dear Editor:

The vociferous harangues of the leadership of the F. E. A. and C.T.A. teacher organizations, purported to be in the best interest of quality education, is developing public antagonism against all of our teachers.

That improvements in education, as well as teachers' salaries, should be made, will not be denied by most of our citizens, but the gutter-like tactics employed by these self-styled leaders are repulsive, unreasonable and inexcusable.

To date, these tactics run the gamut from degradation and vilification of the State Executive and Legislators, ominous threats to parents of school-age children, attempts to prevent new industry from entering the State of Florida, dissuading new qualified teachers from seeking employment in our public schools, to a new low in professional conduct by sending letters of intimidation to the teachers in an effort to coerce them to support a walkout (strike) at the beginning of the school year. To assume that these tactics can provide quality education is the epitome of absurdity.

All the citizens of Florida should rise in righteous indignation to counter this vicious and reckless program before it turns our fine educational system into chaos. Letters, telegrams, and telephone messages should flood the offices of all local and state officials, instructing them to reject and ignore any of the demands made by the F. E. A. and C. T. A. leaders. Responsible teachers should disregard the brazen threat received, and boycott any proposed walkout. Further, teachers should resign or refuse to renew memberships in both the F. E. A. and C. T. A. organizations.

Respectfully yours,  
George C. Dorste  
Miami.

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## Church Loses Humble Giant In Death Of Father Murray

By MSGR. JAMES J. WALSH

When a priest was stricken with a heart attack in a taxi last week in New York and died within a brief time, an indefinable loss was suffered by many persons and groups. Relatives and close friends, seminaries and Vatican II commissions, leaders in the Ecumenical movement, advocates of religious freedom in various nations, the Jesuit Order and the Catholic Church have reason to feel the poorer because of the death of Father John Courtney Murray, 63.



MSGR. WALSH

He was a tall, lean, dignified scholar whose ability to see further than the average man got him in regular trouble from his student days on. It was only in the last four years that his contributions to theological thought were generally appreciated and applauded, but as late as 1962, the first session of the Vatican Council, many were afraid of his teaching on religious liberty.

A confrere of his, Father Gustave Weigel, also well known as a scholar, was asked in Rome why Father Murray had not been invited to the first session. He paused before answering carefully: "Maybe no one really asked him." Some in authority were indeed still apprehensive about him.

Those who knew Father Murray well claimed that his whole life seemed to be a series of apparent defeats and triumphs. We witnessed perhaps two of his most memorable days — one gravely disappointing, the other a consoling vindication.

When the fathers of the Council in Rome had heatedly debated the controversial subject of religious liberty in and out of the aula, at long last it seemed in November of 1964 as if the declaration would be passed by a great majority. Father Murray had been known far and wide as the Father of the document, since it was conceded that he had contributed greatly to its draft and had spent endless hours privately with Spanish and French bishops to convince them of the acute need for a Council statement on religious freedom.

It became clear unexpectedly and suddenly that the battle was not over. On Nov. 19 Cardinal Tisserant announced in the Council chamber that "several fathers" wanted more time to study the amended text before voting on it, and later he announced that the vote would be put off until the following year.

The reaction among the bishops was startling and opposition to the ruling gathered very quickly. A few hours later at the press panel, Father Murray explained that there was "complete consternation" which was resolved into action quickly. At the center of it was Cardinal Meyer, who vigorously objected to the decision of the president, Cardinal Tisserant. Other U.S. bishops and the periti met the Cardinal in the hall and hundreds signed their signatures to be presented to the Holy Father with the urgent request that religious liberty be brought to a vote the following day. Pope Paul refused later to go against the ruling of Cardinal Tisserant.

No one could have been more keenly disappointed that day than Father Murray. It just so happened that a few of us were standing with him near the Confession of St. Peter when the announcement

was made. He looked stunned but recovered quickly.

Always a gentleman with a keen sense of humor, he said the incident reminded him of the Mexican bishop who went to Pius XI and wanted him to start a crusade against Calles who was persecuting Mexicans. The Holy Father said the time was not ripe for such action and gently dismissed the harassed bishop, who turned at the door and said: "It may be the will of God, but it's still a great mistake."

Father Murray was known for his fairness even in a hot controversy. That day he told correspondents, who were eager to make Cardinal Tisserant the villain, that the president's decision was technically correct, that it fell within his competence to judge what would be voted on.

His frankness was no less noticeable, as witness that very same day when Pope Paul made some last minute changes in the document on Ecumenism, and newspapermen asked Father Murray his opinion. He said: "There is a deep sense of regret, disappointment that the Pope intervened. . . no one challenges his right to act, but for him to act while the Council is in session did cause a certain amount of resentment."

Unlike some of the periti who were frequently in the news, he did not move about in an atmosphere of gloom or pessimism, although perhaps he had more reason to do so than they.

Despite the shock he must have suffered when religious liberty was postponed for a year, he commented to the press: "Once we get over the disappointment and concentrate on the substance of these decrees, things will be in proper perspective. The disappointing procedure is relatively unimportant; even retouched ecumenism is most fruitful."

The second memorable day in his life we alluded to was truly one of great consolation and in a sense a victory for him personally. He was invited to be a concelebrant with Pope Paul at a special Mass towards the end of the Vatican Council. Another concelebrant was the French theologian, Father Henri duLubac, S.J. Both men had been under a cloud before because the Holy Office considered some of their writings out of line and potentially dangerous.

Since they have long since been proven to have been ahead of their times in the development of thought, both of them must have experienced considerable pain in being under the suspicious stare of some in authority.

Everyone in the Basilica that day, who knew these men, rejoiced with them — the first among the periti to be invited by the Pope to concelebrate. It appeared a public vindication, even an act of gratitude on the part of the Church for extraordinary services rendered.

In these past few weeks before his death, when some defections from the priesthood have been making headlines, Father Murray kept coming to mind. Here was a man who had had a most difficult time with authority, because he literally was not understood, but who never downgraded it or called a press conference to vent his anger or felt he was superior to the Church.

What a humble giant he was in these days when intellectual pigmies are racing each other for top billing. There are indeed few his equal in brilliance of mind, but there are many, many, thank God, who share with him the same priestly qualities of humility, dedication to Christ and His Church, respect and love for the Holy Father. May the Lord give us many more like him!



BISHOP COLEMAN F. CARROLL Addressing Prison Chaplains. At Right FATHER CYRIL ENGLER and BISHOP ANDREW G. GRUTKA.

# Community Teamwork On Corrections Urged

Adequate community-based correctional programs with prison chaplains of all faiths participating would eliminate the need for more than three quarters of the bed space in custodial institutions, a former prison chaplain of 10 years experience predicted here.

Now corrections consultant to the Iowa State Manpower Development Council, Father Cyril F. Engler, retiring president of the American Catholic Correctional Chaplains' Association and former correctional chaplain at the Iowa Men's Reformatory, spoke during a general session of the American Correctional Chaplains' Association.

Advocating that correctional chaplains no longer limit themselves to the "ministry of service within the walls or the fence of a correctional institution" but become active in wider fields, Father Engler said the "importance of orienting chaplaincy programs to service in the community, has been emphasized with recent changes in the approach to corrections."

### IMPORTANT YEAR

"The year 1965 witnessed a breakthrough in the national attitude toward crime and delinquency," he explained, citing the Correctional Manpower Training Act, Amendments to the Manpower Development Training Act and the appointment of the President's Crime Commission and Amendments to the Vocational Rehabilitation Act.

Declaring that the American Catholic Correctional Chaplains' Association "has prided itself in being the leader in ecumenism, Father Engler, who is the legislative committee chairman of the Iowa Council on Crime and Delinquency, told chaplains that "most Catholic Chap-

lains have a fine working relationship with their counterparts in the Protestant chaplaincy. New opportunities open up when we consider the chaplaincy service on the community level. From my home base, I have had the opportunity of working closely with Lutheran Wel-

position to contribute to the programs of Catholic Charities," for which he is a consultant in the Archdiocese of Dubuque.

"The four directors of the State of Iowa listen more attentively when I urge the need to take a new look at Catholic charities and its role in social service. If Catholic Charities extends its services beyond traditional adoptions and unwed mothers to all social concerns, correctional chaplains may find an already existing structure through which they can give service to community corrections," the priest said, adding that prison chaplains have an obligation to make not only financial contributions to Catholic Charities but to give encouragement and advice and interpretation of correctional programs which ordinarily do not occupy the primary concern of that organization.

### CITES CURSILLOS

The Catholic people, themselves, are an un-tapped resource for community correctional service, Father Engler declared. "Social concerns are being expressed more frequently since the beginning of the new movement, Cursillo. We have been very active in this movement, acting as spiritual directors for week-end Cursillos and

(Continued on Page 22)



President-Designate of Chaplains, FATHER JOSEPH J. O'BRIEN, O.M.I.

fare, Jewish Welfare, Methodist Social Concerns Committee, American Friends Service Committee, on whose Penal Affairs committee I now serve," he said.

"Along with this involvement," Father Engle pointed out, "I am in a better

## Bishop Carroll Stresses Chaplains' Work In Rehabilitating Criminals

Chaplains assigned to correctional institutions have the most important role in the rehabilitation of criminals, the Bishop of Miami told delegates to the 97th American Congress of Correction held this week at the Hotel Americana.

Bishop Coleman F. Carroll, host to the annual meeting of the American Catholic Chaplains' Association, which met in conjunction with the Congress, addressed clergy and laity during the chaplains' luncheon, at which St. Dismas (the Good Thief) awards were presented in absentia to a member of the hierarchy and two priest-chaplains.

Father Cyril Engler, retiring ACCCA president, announced the citations "in recognition of devoted labor and sacrifice representing the redeeming virtues of St. Dismas, of love, sacrifice, and repentance" to Bishop Leo Maher of Santa Rosa, Cal., former episcopal advisor of the association, and affiliate of the Social Action Dept. of the U. S. Catholic Conference; Father Arthur Kaler, Texas Dept. of Corrections, Huntsville, Tex.; and Father Joseph O'Malley, Federal Correctional Institute, Denver.

Presented to the several hundred delegates present by Bishop Andrew G. Grutka, Gary, Ind., ACCCA episcopal advisor, Bishop Carroll reminded guests that "In this day and age and under the complex circumstances in which we live the scope of your work has broadened considerably. It is of importance that you people be genuinely concerned and personally involved in the community in which you live.

"We have been witnessing in this country during the past several months displays of violence, lawlessness and crime in many, many cities. Whether they were justified or not is not

for me to discuss at this time. They are the result of our indifference, first of all to the fact of the dignity of man, his relationship to Almighty God and the rights which he has as a result of that relationship."

Bishop Carroll emphasized and called the attention of the correctional personnel to the "personal responsibility which all of us have; chaplains, social workers, psychologists, etc. It is our responsibility as citizens and children of God to give our talents with the conviction that it is a responsibility.

"You people who deal with those found guilty of crimes realize that the criminal must be punished," the Bishop said, pointing out that when Our Lord dealt with the thief He did not take him down from the Cross and relieve him of his suffering but did promise him a reward.

"Those chaplains that can, must convince the criminal of the relationship which exists between himself and Almighty God," the Bishop continued, "that he has defied the law of society and the law of Almighty God and must pay for this defiance. It is the obligation of everyone in this work to love Him. The importance of the chaplain's work should be recognized by all."

### DUTY STRESSED

The Bishop also stressed the duty and obligation of everyone involved to rehabilitate those incarcerated so

### Guild To Hear Attorney Talk

MARGATE — Hugh Maloney, attorney, will speak on "The Law" following the regular monthly business meeting of Our Lady's Guild of St. Vincent parish, Monday, Sept. 11, at 8 p.m. in the church pavilion.

that when they are released they will be convinced of their mistakes and reconciled not to make these mistakes again. He urged a better program for juvenile delinquents who, he said, are delinquents because of many circumstances such as poor family relationships, bad home conditions or "perhaps because his parents were denied the rights that other men have received," and told delegates to redouble their efforts to improve family life as a means of stopping delinquency in early stages.

He added that programs to solve the problems of transition for released criminals and "bridge the gap" are urgently needed.

"In the light of what we are facing up to in this country, the sooner we find concrete proposals and plans and legislation to carry out these programs, the better off we will be," Bishop Carroll said.

Father Joseph O'Brien, O.M.I., of Texas Prison - Huntsville Unit, Tex., is the new president of the ACCCA.



PLANNING MEETINGS of the American Catholic Correctional Chaplains' Association are FATHER JOHN NEVINS, Catholic Welfare Bureau of Miami, left, and FATHER CYRIL F. ENGLER, out-going president of the ACCCA.

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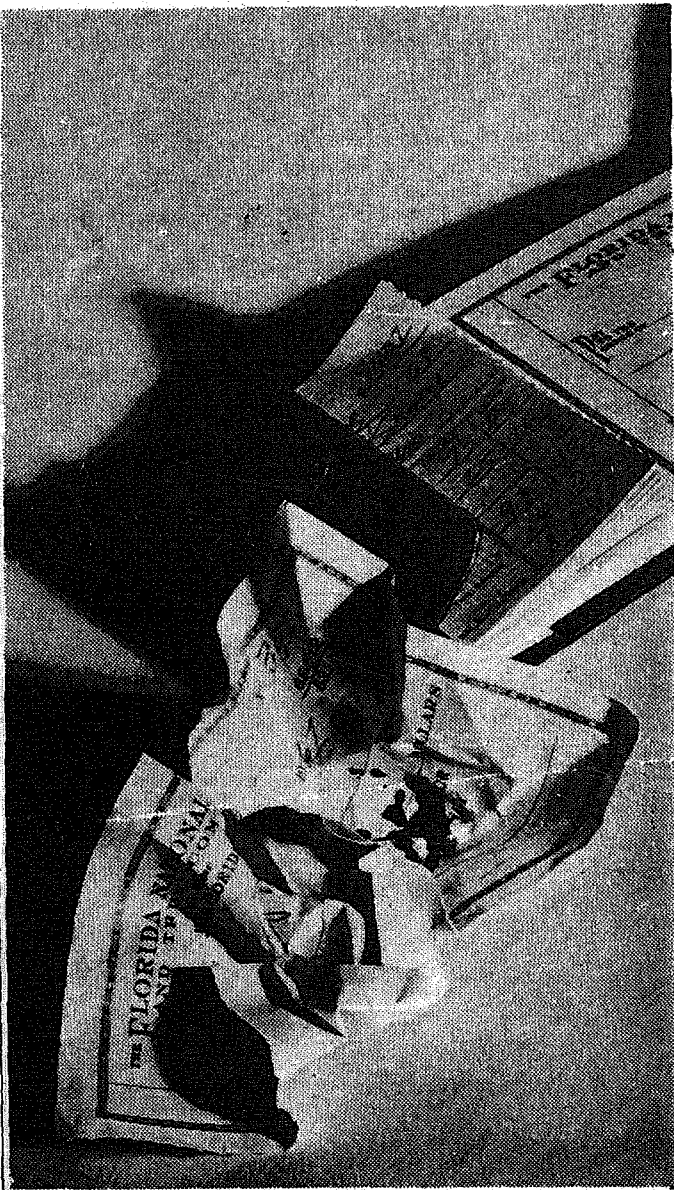
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# Psychic Problems Discussed At Prison Chaplains' Meet

Homosexuality basically is not a sex problem but a neuroses in the form of psychic masochism and the first requisite for cure is found in the will of the individual, the Catholic chaplain at the Huntsville Unit of Texas State Prison said here.

Father Joseph J. O'Brien, O.M.I., president designate of the American Catholic Correctional Chaplains' Association, spoke to priest prison chaplains during opening sessions of the four-day convention on the topic "Counseling the Homosexual."

Drawing on his experience while a "rookie" in the Texas Department of Correction, Father O'Brien pointed out that the homosexual "has to be motivated to want to change" and advocated group therapy preceded by a few private counseling sessions.

"The inmate must constantly be confronted with his psychic masochism and later should join a group of mostly heterosexuals. They will pick up on his self-effacing attitude and his glutony for punishment," the Oblate Father said, explaining that the pleasure of the homosexual is in displeasure, in rejection, and in contempt.

### CONTROLLED THERAPY

Father O'Brien emphasized that group therapy must be controlled and noted that some of the prison chaplains may not think that this is in their fields, or that it should be left to the professionals. But he added, "Where are the professionals? How many are available for counseling in group therapy? I personally believe we have to assume the role for the benefit of humanity and the desperation of the situation," he said.

"With our own academic background and training I feel the majority of priests are capable of being helpful in these situations. We should further our training in these fields of behavioral sciences and make a further contribution to the people of God," he declared.

During the same session, prison chaplains heard another member of the Oblates of Mary Immaculate speak on "Personality Types Found in the Correctional Client."

Father Richard A. Houlahan, Catholic chaplain of the southern division of the Texas Department of Corrections, reminded delegates that general correctional institutions house an array of various personalities, stating: "When we are able to determine to some degree his mental status, we then have some guide as to treatment and it is helpful to be able to



FATHER RICHARD A. HOULAHAN

distinguish the different personality groups."

Admitting that "man is complex and so often cannot be placed in an absolute classification," he described the five general personalities encountered most frequently in correctional institutions.

"In any given grouping of correctional clients the smallest percentage will be psychotic," Father Houlahan stated, explaining that the majority of these usually find their way into mental institutions. "Usually the only psychotic client we come in daily contact with is the borderline case," he said, citing the main symptom of this syndrome as the withdrawal from reality.

Penal institutions, according to the Texas priest, have a large number of neurotic inmates which include the drug addict, the alcoholic and the pathological liar and quite often the homosexual. "This type of correctional client is very dependent, is well known by the treatment personnel of the institution and always has a problem. Much of the time of the counselors, chaplains and medical officers is taken up listening to the woes of these individuals. The main charac-

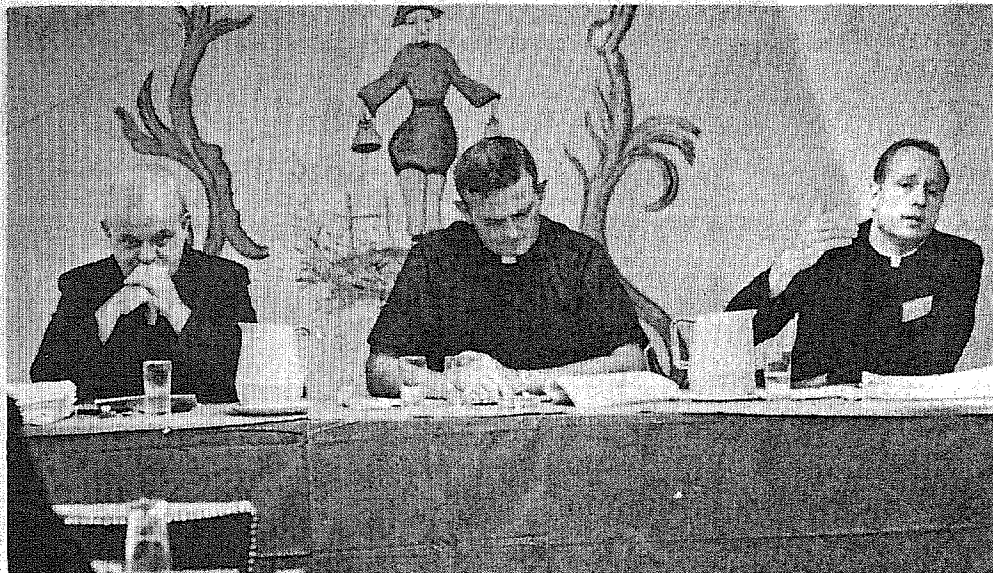
teristic of this syndrome is the anxious inadequate individual. He adjusts to the institution but is not happy. He lives from problem to problem. He is difficult to help, unless he can be given some self-esteem."

### SOME AGGRESSIVE

On the other hand the "acting-out neurotic," at times confused with the psychopath because of his aggressive hostile behavior, is dependent but hostile, the priest continued. "The brutal, well planned murders that we so often read about, are the result of the hostility of the acting-out neurotic. Upon apprehension, which is usually facilitated by his following a pattern, this individual shows remorse and feelings of guilt.

"As a correctional client, the acting-out neurotic is very difficult to handle. Since he has so many anxieties and is unhappy, his compulsive actions are capable of showing themselves, at any time, in a dangerous or aggressive manner. He is plagued by anxieties and reacts to them by 'acting-out,'" the priest reiterated.

Father Houlahan stated that there is a very small number of true classical psychopaths in various prisons, pointing out that these are



PANEL DISCUSSION on the problems of homosexuality included FATHER JOSEPH O'BRIEN, O.M.I., left, FATHER EDWARD COLEMAN, O.M.I., center, and FATHER RICHARD A. HOULAHAN, O.M.I.

"the professional con men and the brutal, irrational thrill murderers and rapists.

"These individuals have never experienced love and usually come from a background where their father was austere, aloof and brutal. They were, in effect, rejected, and thus are incapable of love and affection. They constantly use people close to them for their own gratification. Regardless of how many people they hurt, they feel no remorse or guilt," the priest said.

"The psychopath has no control of his will," Father Houlahan pointed out. "Since the psychopath is often of above average intel-

ligence it is interesting to note how he can understand the syndrome of psychopathy but fails to see it in himself. He has, it is true, a mass of knowledge but this is usually useless and uncoordinated information, both superficial and undigested.

He cannot seem to profit from his learning. The psychopath seems to say, 'what is good for me is morally good.' Since they have never experienced love, people are treated like objects with no guilt or remorse."

Father Houlahan told delegates that the majority of prison inmates fall into the category of "dys-social of-

fenders," whom he described as recidivists who make their profession that of criminals.

"This is the guy who steals because he likes to steal. He knows it's wrong but he likes to do it so he does it," the priest continued.

"The dys-social offender doesn't bother you or bug you. He gets along well but develops very few, but strong friendships among other inmates of like personality. He's always thinking, always trying to figure out an angle. If there is a racket, such as liquor making, protection, contraband passing, etc., the dys-social personality will be involved."



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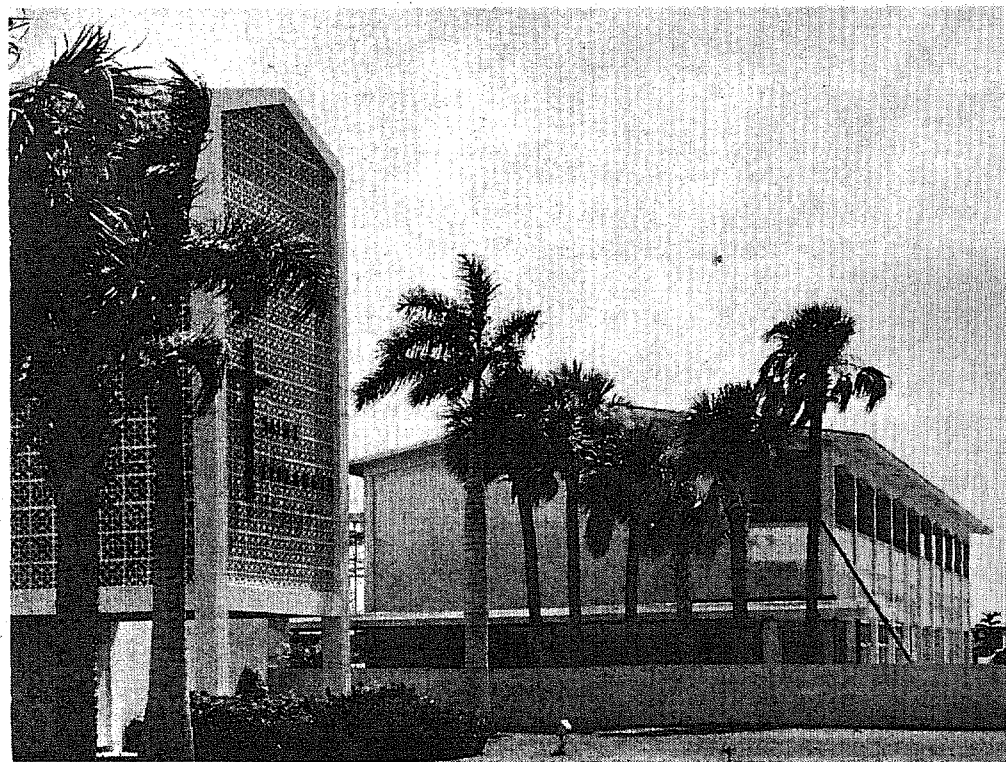
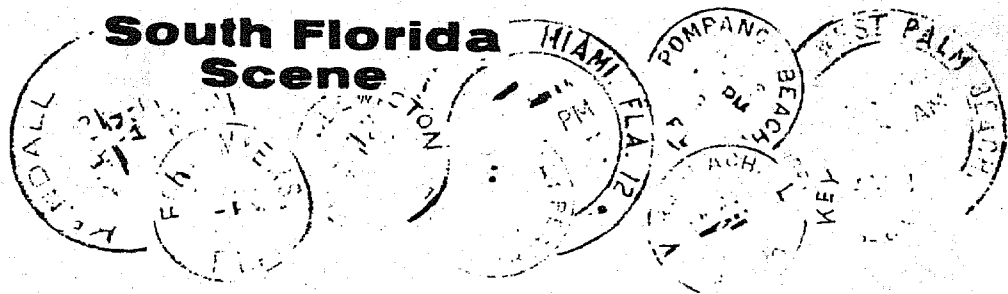
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**NEARING COMPLETION** in Pompano Beach is the four-classroom and parish hall addition in St. Elizabeth parish. The two-story structure will include seating for 500 persons in the completely air-conditioned hall. A covered walk connects new building with parish church and existing classrooms.

## Husbands And Wives On Faculty

Thirteen new teachers, including two husband and wife teams, have been appointed to the faculty at Barry College, where classes resume on Sept. 18.

Sister Rose Brendan, O.P., joins the staff of the liberal arts college as assistant professor of Spanish. The one-time assistant principal at Rosarian Academy, West Palm Beach, has taught for 31 years in elementary and secondary schools and for the past 27 years has been a summer instructor at various colleges.

Named as librarian and instructor in library science in the college's graduate division is Sister Mary Martha, O.P., who has been head librarian at Bishop Gallagher High School, Harperwoods, Mich.

Dr. John P. McGeever, director of guidance in Dade County's Public Schools from 1955 to 1960, returns to Miami from California as professor of education at Barry. His wife, Margaret E. McGeever, joins the faculty as lecturer in Home Economics, having been chairman of the Home and Family Life Dept., at Miami-Dade Junior College, and an instructor at Miami Jackson High School. She was at one time Home Economics Extension Representative for the Agricultural Extension Service for Penn State College.

Another husband and wife team is Charles E. Farris, named assistant professor of social work, and his wife, Lorene Sanders Farris, who will be an assistant professor in the nursing department.

Mr. Farris will instruct a class in Social Welfare Policy and Services and act as field instructor of a student unit at the James E. Scott Community Association.

Joining the Barry staff as instructor in physical education is Mrs. Neill Laury Miller, former program director of the Miami YWCA, and formerly associated with Smith College, Northampton, Mass.

Returning to her alma mater as laboratory assistant in the biology department is Mrs. Norma Davis, a resident of Miami, who

has done substitute teaching while receiving her degree.

Broward Countian, Dr. Willard Shipman DeLara,

has been appointed associate professor of music, having taught private voice at Florida State University.

## Labor Day Festival Sponsored By K-C

**NORTH MIAMI** — A Labor Day festival sponsored by Knights of Columbus will be held Monday, Sept. 4, on the grounds of Marian Council Hall, 13300 Memorial Drive.

A "Ragmuffin" parade for children will begin at 9:30 a.m. at Griffing Blvd. and West Dixie Highway. Awards will be made for the best costumes after judging on the Council grounds.

Races for children of all age groups will be held and adults will compete in games of horseshoes, Bocci ball, golf and bingo. Stands will be erected for refreshments.

Participating groups include the Marianettes, Squires, Squirettes; Hialeah Council and Hialeah Squires.

**SOUTH MIAMI** — Annual installation dinner and dance of K. of C. Council 4800 will begin at 7 p.m., Saturday, Sept. 9 at Sunset Country Club, SW 97th Ave. and 72nd St.

Music for dancing from 9 p.m. to 1 a.m. will be provided by Gene Berry's band.

Reservations must be made no later than Sept. 4. Additional information is available from Hubert T. Harold at 667-7167.

**KENDALL** — The Fourth Degree Father Andrew Brown General Assembly will meet at 8 p.m., Thursday, Aug. 31 in the Dade

### K-C Council Gets Award

**POMPAÑO** — The Century Club award for obtaining new members has been presented to Council No. 4955 here by the National Office of the Knights of Columbus for its efforts in recruiting 100 or more new memberships.

Jack Hill, chairman and the club's membership committee, announced that 126 members were recruited.

In the 85-year history of the Knights of Columbus, this is only the third time this award has been presented to a Florida Council.

## High School Alumni To Re-Organize

Members of the Alumni Association of Christopher Columbus High School will hold a special re-organization meeting and elections of officers on Sunday evening, August 27.

Jim Eckhart, Class of '62, will preside. The meeting will begin at 6 p.m. in the Columbus auditorium, 300 SW 87 Ave.

The evening will include a special forecast of the Columbus football season by the Explorers' new coach, Art Conner, and a preview of the Columbus expansion program by Brother Leo Francis.

"This meeting will provide our alumni with an excellent opportunity to get together and renew many of their old friendships. We will also be making plans for the annual Alumni Christmas Party, which drew almost 600 persons last year," said Eckhart.

The meeting will be open to all graduates of Christopher Columbus High School.

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# Five Bishops Advocate Vietnam Negotiations

(Continued from Page 1)

They made their stands public at individual press conferences.

The fifth — Bishop John J. Wright of Pittsburgh — announced his support for the "Negotiation Now appeal so far as it goes" but withheld his signature from the petition because of its failure to insist that along with cessation of bombing the Viet Cong stop the "systematic murder" of leaders of South Vietnam.

All make it clear that they did not support unilateral withdrawal of U. S. forces from Vietnam as advocated several weeks ago by Bishop Fulton J. Sheen of Rochester.

## CITE POPE'S VISIT

The four bishops who joined as sponsors of Negotiation Now recalled Pope Paul's visit to the United Nations and his repeated calls for peace.

"Again this week," they noted, "the new and dangerous escalation of the war in Vietnam takes us another step away from this hope and down the path which could lead to confrontation with Communist China and World War III.

"We speak today because

of the growing magnitude of this tragic conflict. To begin to translate Pope Paul's plea from a hope to reality, we have joined in support of the national campaign for Negotiation Now calling for a new national consensus around a bold and dramatic program which, if adopted, offers a chance to bring an end to the killing in Vietnam.

"We call on the United States to stop bombing North Vietnam. We call further upon our government to name a time and place where our negotiators will appear, ready to negotiate with official representatives of all parties concerned, including the National Liberation Front.

"We call on North Vietnam and the N.L.F., to respond affirmatively and we ask South Vietnam to respect and join with these measures."

The statement also asked for a reaffirmation by the U.S. of a \$1 billion economic development program for Vietnam; internationally supervised free elections; and for "majority affirmation of a new course by our government, not simply for de-escalation but to bold and

dramatic action which can bring a response from the other side."

The bishops also urged "every American to sign this call and to help gather signatures in their families, in their parishes, and in their communities."

In endorsing the Negotiation Now move, the four bishops joined such national figures as the Rev. Dr. Martin Luther King, Methodist Bishop John Wesley Lord, Episcopal Bishop George W. Barrett, and Rabbi Maurice Eisendrath, president of the Union of American Hebrew Congregations.

Bishop Wright, in issuing his separate statement, praised the Negotiation Now move as a "practical, pinpointed means of doing at this time substantially what Pope Paul asked be done in terms of the situation over a year ago."

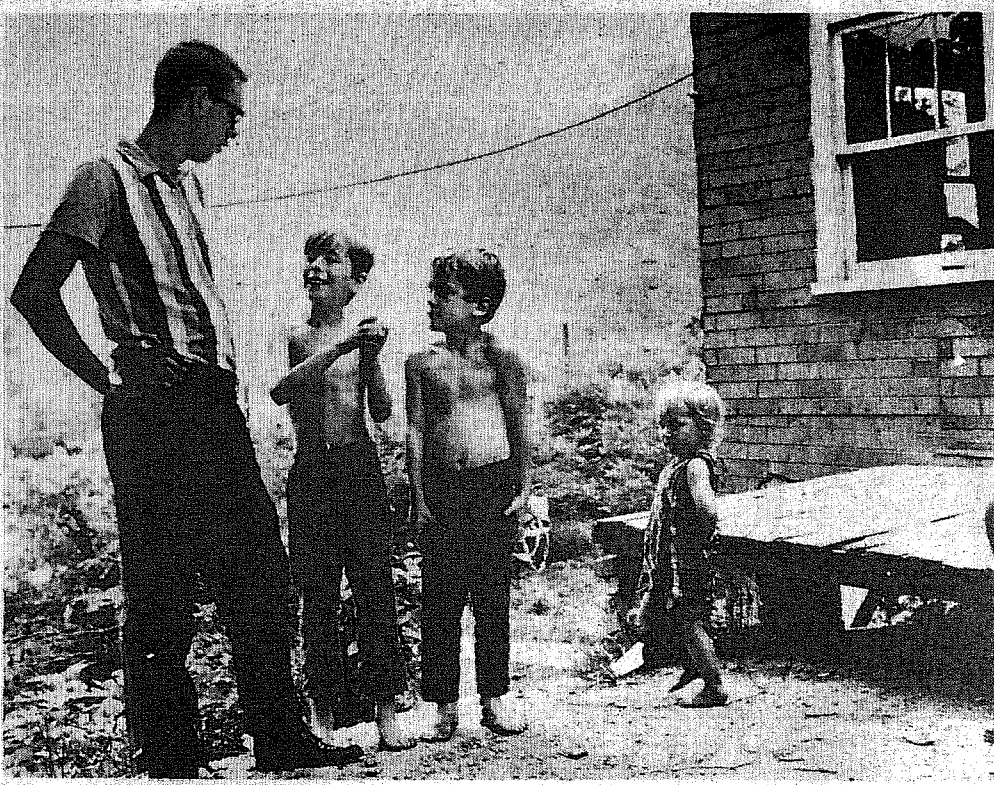
He also noted that "the sponsors of Negotiation Now specifically exclude the unrealistic and therefore — since the lives, liberties and sacred honor of many people are involved — immoral proposals of pacifists or others who ask total, immediate, unconditional and unnegotiated withdrawal of American troops; this puts Negotiation Now on the side of sanity as well as peace."

In Atlanta, Archbishop Hallinan said that the Negotiation Now program "has brought together the best features in one package at one time."

"We do not believe," he said, "this has been done before."

The Negotiation Now program, he said, represents a "bringing together of support" toward ending the war.

He stressed that his sup-



ONE OF SEVEN Xaverian seminarians working with other volunteers in fighting poverty in the Appalachian areas in Kentucky talks with children during a family visitation. The student is John McDermott who attends the Xaverian Major Seminary in Franklin, Wis. Many volunteers from around the country have been taking part in the Christian Appalachian project in Kentucky.

## In Crisis Hour, LBJ Reflected In Church

By JOHN J. WARD

"The toughest job in the world!"

That is probably a good and accurate description of the Presidency of the United States. It is a position at which the decisions made affect not only the citizens of this country but the inhabitants of every nation on the globe. And it is comforting to learn, as it has just recently been revealed, that the decisions are being made after reflection and prayer in a Catholic church.

It all began one stormy night in June, 1966. President Lyndon B. Johnson had just ordered bombing raids on the oil depots of Haiphong. Concerned that this might precipitate the start of World War III, The Chief Executive then paid an unannounced visit to a Catholic church, where he knelt in prayer.

### LBJ WORRIED

The President tells the story himself, and it goes something like this:

On the night of June 28, 1966, his daughter Luci, now Mrs. Patrick Nugent, found her father looking tired and deeply worried. She asked him what was wrong. He told her that this was to be the night for the first bombing raids on oil and gasoline depots in the Haiphong harbor, which is close to the heart of North Vietnam.

He was worried, he said, that something might go wrong — that civilians might be hurt; that as many as 10 planes could be lost; that a Soviet ship might be damaged. His greatest concern, however, was that the incident might have precipitated another world war, if any of the communist nations reacted too strongly.

But, he told Luci, he had done what he felt he had to do and had taken every possible precaution.

Luci told her father that whenever she felt worried, she visited with "my little monks" at St. Dominic's friary, which is only about a mile and a half from the White House. Perhaps a visit there would do some good, she suggested.

Luci had become a con-

vert to Catholicism from her mother's Episcopal Church about a year before.

Brother Fabian Butler, O.P., who was on night duty at St. Dominic's, gave his version of the presidential visit:

"It was after 10 p.m.," he said, "and Pat Nugent called and said that he and Luci wanted to visit the church. He didn't say anything about the President's coming, too.

"Within 20 minutes they were down here. There was the President, Mrs. Johnson, Luci, Pat and four Secret Service men. They came in two cars. It was about 20 minutes to 11."

### BROTHER EXCITED

Brother Fabian said he "got excited" when he saw the President.

"He looked worried, very worried," he said. "They walked down the center aisle and sat in about the third pew on the left. It was about the same place where the President and Luci sat when they came to the 12:15 Mass on Father's Day, nine days before."

The Secret Service Men waited in the back of the church.

Brother Fabian said the Johnsons and Nugent knelt and prayed silently. Then Nugent asked him to come to the front and say a prayer for the President. Brother Fabian knelt at the Communion rail and said:

"The Lord is near to all who call upon Him. May my mouth speak the praise of the Lord and may all flesh bless His holy name."

There were only a few lights on inside the church and the surrounding area was dark, except for street lights. Brother Fabian added:

"There were lots of echoes and it was sort of eerie with the storm and all."

He said that after the prayer, the President and Mrs. Johnson greeted him and then the party walked out. It was 11 p.m.

Brother Fabian said that President Johnson has made several more visits to St. Dominic's, always with little or no advance warning.

## Archbishop Outlines 'Inner City' Program

KANSAS CITY, Mo. (NC) — In a speech described by one server as "the official wedding of the Church and the world," Detroit's Archbishop John F. Dearden outlined to delegates at an interracial conference here (Aug. 20) a seven-point program of Church activity in the cities.

Speaking to delegates at the biennial convention of the National Catholic Conference for Interracial Justice at the Jesuits' Rockhurst College here, the archbishop called for:

— Reappraisal of the role of the Church in the community.

— More realistic Church programs for the poor.

— Greater flexibility in approaching problems.

— More training programs for community leaders.

— Widened Church-sponsored education programs in the inner city.

— Interfaith activity in the service of the community.

— A new attitude toward implementing institutional action.

The archbishop, who is also president of the National Conference of Catholic Bishops, admitted that "innovations can be disturbing. But disturbing or not, they are needed."

Archbishop Dearden opened his address with references to the riots that shook his See city and continued: "The Negro-white confrontation in the American cities is in great part a Negro-Catholic confrontation. This is true because so small a percentage of Negroes are Catholic.

port for the program should not be interpreted as opposition to President Johnson. "I do not think," he said, "that at any time we can accuse the President of insincerity or equivocation."

Asked if his views on the war represented the views of Atlanta Catholics, the archbishop said he could not say whether he speaks for most Catholics or not.

"What I am saying, as the archbishop and as pastor of the archdiocese," he said, "is an opinion drawn from the position of the Church, from the writings of the popes in their statements. I know from my mail," he added, "that I am not speaking for about a dozen of the people in the archdiocese."

At his press conference in Oklahoma City, Bishop Reed said that "the world hasn't yet realized the risk it runs in this atomic age.

## Rabbis Back Bill For School Aid

PHILADELPHIA (NC) — The Pennsylvania Rabbinical Advisory Committee on Religious Affairs, representing a number of Orthodox Jewish rabbis and educators, has urged Gov. Raymond P. Shafer and the Pennsylvania state legislature to support House Bill 1136, currently pending before the legislature.

The Orthodox Congregations operate virtually all the 260 Jewish day schools in the United States.

The bill provides for creation of an authority which would purchase services in secular, non-religious subjects in private elementary and secondary schools throughout the state. It is currently before the House Appropriations Committee.

### LETTERS SENT

In letters to Gov. Shafer, Atty. Gen. William C. Sennett, and all members of the state Senate and House, Rabbi Abba Leiter, executive secretary of the committee, asserted that "it is a great injustice that a religious faith, by virtue of the fact that it seeks to maintain and strengthen the spiritual beliefs of its members via a religious educational system, be automatically penal-

ized and obligated to assume the complete financial burden of the secular education of its members.

"Secular education is the responsibility and obligation of the state and is not forfeit when a child enters a religious school," Rabbi Leiter stated. "No religious group should have to pay hundreds of millions of dollars yearly for the privilege of giving a few hours of religious education to its children."

H. B. 1136 has been endorsed by Citizens for Educational Freedom and a number of Catholic organizations throughout the state.

Referring to opposition to the bill on the basis "that one religious group would be the major beneficiary," Rabbi Leiter asserted that such an argument is not a "relevant or proper point in considering such legislation. There is no major beneficiary here, but rather a major injustice to one minority group which should be rectified."

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The Voice  
Of  
Ralph Renick



## Heated-Up Legislators Cool Off At Softball

By RALPH RENICK  
Vice President in Charge of News  
Television Station WTVJ

You'd think legislative tempers would be boiling over as the long summer session continues ad infinitum in Tallahassee. The lawmakers have been at it now since April 3.

First, came the regular 60-day biennial session. Then followed special sessions on general legislation, junior college financing, crime and constitutional revision. Now, the Governor has continued the constitution rewrite until Sept. 1. It's a wonder some of the House and Senate haven't been forced to just up and quit in order to salvage their businesses back home.

It's also a wonder that Democrats and Republicans haven't engaged in jousting battles as emotions sizzled along party lines. Maybe the secret reason for the placid atmosphere which prevails in Tallahassee is softball.

At least two nights a week several dozen legislators journey out to the site of the old Tallahassee airport to play softball. House members are divided into Republican and Democratic teams. The Senate, with less members to choose from, manages to field a mixed-party squad.

Dade Representatives Richard Pettigrew and Kenneth Myers handle the lead pitcher-catcher chores for the Democrats. Representative Charles Nergard of Fort Pierce is the strategy brain-trust for the Republican ball team. Crowds of 350 people turn out to sip a beer and see the infield action.

So, thanks to night softball, the frustrations of the day vanish, and our lawmakers begin their tomorrows in better mental and physical shape to handle the intricacies of rewriting the state constitution.

\* \* \*

Jackie Gleason sat on a throne and received the accolades of community leaders the other day.

Three thousand people took part in the largest "eat-in" in the state's civilized history.

Mr. G. is practically a local industry.

It wouldn't hurt to have some public representative send him occasional thank-you notes in between the big "We love you Jackie!" luncheons, as reminders that we do appreciate his confidence in South Florida.

Gleason's "think big" approach has been sorely needed here. Hopefully, others will emulate what he is doing.

The Miami Beach Convention Hall luncheon was a study in contrasts. There were plaudits, humorous statements and serious proclamations. But many in attendance felt the most perceptive words of the day came in the invocation. Hank Meyer, Miami Beach publicity generator, claims the weekly Saturday night CBS-TV Jackie Gleason program is seen by 50 million people.

Think about that for a minute.

Fifty million persons listening and watching one person. That's the equivalent of having the undivided attention of 700 Orange Bowl stadiums filled to capacity.

Or look at it this way. One fourth of the total population of the United States is tuned in to Mr. Gleason.

Forgetting the arithmetic, just imagine the power to influence public thinking and conduct which lies in those entrusted with the content of a TV program with such wide acceptance.

In the luncheon invocation, Bishop Coleman F. Carroll focused on the great responsibility entrusted to Jackie Gleason. Bishop Carroll also managed to interweave some of Gleason's lingo into the invocation:

Almighty and everlasting God, who in creating us mortals has, in Thy wisdom, destined each of us to work out our salvation in various ways. We assemble here this day to pay honor and to welcome home one whose vocation is to give to his fellowman joy and relaxation from the heat and the burdens of the day.

How sweet it is for us to welcome him back, renewed in spirit and eager to carry his responsibility — a responsibility that is heavy indeed, for he has it in his power, through the medium of television, to influence for good or evil the lives of the 50 million people into whose homes he comes every week. May he ever be conscious of this fact.

We ask, O Lord, Your bountiful blessing upon him. May he continue this year, as he has in the past, to give to all of us a greater understanding of life, a greater appreciation of true brotherhood, and a greater sense of humor, for in so doing, he makes life for all less burdensome.

And, as away we go to the food and the speeches, we ask Thy manifold blessings on all here assembled.

Amen.

## Plan To Seize Jesuit U.

BAGHDAD — (RNS) — Al Hikma University, an institution conducted by American Jesuits, will be taken over by the Iraqi government as a part of its program of "Iraqization" of all foreign institutions, according to a report published in Al-Thawra-Arabiya (The Arab Revolution), daily organ of the Arab Socialist Union.

The report said that the

university would be annexed to the government-operated Baghdad University at the beginning of the next academic year.

(In Boston, officials of the New England Province of the Society of Jesus, which conducts the university, said that they have not received any official notification of plans for a government takeover of the institution.)

## VOICE FEATURE

Section



Voice Photo of Naples Harbor

"Then He arose and rebuked the wind and the sea, and there came a great calm." (Matt. 8:25)

## U.S. Trends Of 30 Years Climax At LBJ's Door

JOHN  
COGLEY'S  
VIEW

The latest Gallup and Harris polls indicate that President Johnson's popularity has sunk to a new low. Only 39 per cent of the American people approve of the way he is handling his job.

The racial outbursts and setbacks in Vietnam are offered as the reason why the President's Great Society has ended up a nation torn with dissension, riddled with dissatisfaction, and plunged into near-despair. It is hard to recall a time when there was so much discouragement, so little commitment to the present, such small faith in the future. The general feeling of futility is inevitably reflected in disillusionment with the White House.

In 1952 Mr. Truman was rated even lower than Mr. Johnson is now. Only 31 per cent approved of the way Truman was doing his job at the end of his term. The general feeling was that it was "time for a change." Mr. Eisenhower was standing in the wings ready to take over, however, so the doldrums were not as significant as they now are. Today, in spite of Mr. Johnson's lack of support, he is still favored over all his potential Republican opponents. The feeling seems to be that bad as the present is, the future offers no better promise.

### FEELING OF DESPAIR

The question, then, appears to be: How much should be blamed on Mr. Johnson personally and how much on the nation's loss of confidence in itself? Is the despair focussed basically on the Administration, or is it fundamentally a feeling of hopelessness about America's ability to solve the problems facing it?



JOHN COGLEY

Mr. Johnson, whose ability to "get things done" in Congress was fabled, lacks the qualities necessary for national leadership. He has no significant personal following. He does not possess Franklin D. Roosevelt's ability to inspire confidence, Harry S. Truman's capacity for arousing affection, Dwight D. Eisenhower's gift for creating trust, or John F. Kennedy's charisma.

His talents are narrowly, "political," and they have turned out to be not enough. Mr. Johnson is more sophisticated than Roosevelt was, more knowledgeable than Truman, more talented than Eisenhower, and considerably more experienced than Kennedy; but he lacks the special qualities that made each of his predecessor's in his own way a genuine leader.

Perhaps more significant, though, is that during his administration, the nation reached a certain moment of truth, for which he is not personally responsible. The trends and tendencies of the last thirty-odd years seem to have reached a

terminal point where rhetoric is failing, slogans are collapsing, and grim realities must be faced.

We have reached such a point in the American dilemma created by our talking one way about freedom and democracy and treating our racial minorities another way. The horrors of the Negro ghettos were not the product of the Johnson years. The utter disillusionment with "liberty and justice for all" that has burst into violence ticked away like a time-bomb through all the years of the Roosevelt, Truman, Eisenhower and Kennedy terms. It is simply not fair to suggest that Mr. Johnson's being in charge is the reason the inevitable conflagrations are taking place.

On the international scene, the burdens of imperialism have been growing through all the years since we became seriously bemused by cold-war slogans. If we are now hopelessly bogged down in a guerrilla war half way across the earth, with steadfast enemies and uncertain allies, it is mainly because Mr. Johnson followed the logic of the nation's earlier commitments and accepted the expansive duties to police the world that not long ago we thrust upon ourselves.

Our present hopelessness, then, may not arise from Lyndon Johnson's inadequacies so much as from our own indifference to the evils allowed to grow in the ghettos, to which we shut our eyes, and the irresponsible anti-communism permitted for so long to replace creative political thinking, especially during the frivolous McCarthy era when the voice of reason was stilled.

National Office For Motion Pictures

MOVIE RATINGS

- Affair of the Skin, An (C)
- Africa Addio (B)
- Alfie (A-4)
- Alphaville (A-3)
- Ambush Bay (A-3)
- Apache Uprising (A-2)
- Arizona Bushwacker (A-1)
- Arrivederci, Baby (B)
- Balcony, The (C)
- Bambola (C)
- Bang, Bang, You're Dead (A-3)
- Barfoot in the Park (A-3)
- Beautiful Swindlers, The (B)
- Big TNT Show, The (A-2)
- Biggest Bundle of Lem All, The (B)
- Birds Do It (A-1)
- Blindfold (A-2)
- Blow-Up (C)
- Blues For Lovers (A-3)
- Boy, Did I Get a Wrong Number (A-3)
- Breathless (C)
- Brightly of the Grand Canyon (A-)
- Brown Eye-evil Eye (A-2)
- Bunny Lake is Missing (A-3)
- Caper of the Golden Bulls, The (A-3)
- Caprice (A-3)
- Casino Royale (A-3)
- Chubasco (A-2)
- Casanova 70 (B)
- Circle of Love (C)
- City of Fear (B)
- Compartes (C)
- Come Spy With Me (A-2)
- Cold Wind in August (C)
- Contest Girl, The (A-2)
- Corrupt Ones, The (B)
- Countdown (A-1)
- Countess From Hong Kong (A-3)
- Covenant with Death A (B)
- Crazy Quilt, The (A-3)
- Cul de Sac (C)
- David and Lisa (A-2)
- Deadlier Than the Male (B)
- Deadly Affair (A-3)
- Devil's Angels (B)
- Devil's Own, The (A-3)
- Divorce American Style (A-3)
- Doll, The (C)
- Do Not Disturb (A-3)
- Don't Worry, We Will Think of a Title (A-1)
- Dr. Who and the Daleks (A-1)
- Doctor, You've Got to be Kidding (B)
- Dr. Zhivago (A-2)
- Duel of Diablo (B)
- During One Night (C)
- Easy Life, The (A-4)
- El Dorado (A-3)
- Empty Canvas (C)
- Enough Rope (A-3)
- Eye For An Eye, An (A-2)
- Family Way, The (A-4)
- Fantomas (A-1)
- Fine Madness, A (B)
- First to Fight (A-2)
- Flame and the Fire (A-4)
- Flini-Flam Man, The (A-2)
- Fort Utah (A-2)
- Fortune Cookie, The (A-3)
- Go Guns to Apache Pass (A-1)
- Follow Me, Boys (A-1)
- Frankie and Johnny (A-2)
- Frankenstein Created Woman (A-2)
- Further Perils of Laurel and Hardy (A-1)
- Game is Over, The (C)
- Georgy Girl (A-4)
- Girl With Green Eyes (A-3)
- Gnome-Mobile, The (A-1)
- Gospel According to Saint Matthew, The (A-1)
- Grand Prix (A-3)
- Great Spy Chase, The (A-3)
- Great Wall, The (A-2)
- Great War (A-3)
- Green Mare (C)
- Guide for the Married Man, A (B)
- Gunn (B)
- Hawaii (A-3)
- High Infidelity (C)
- Hired Killer (B)
- Honey Pot, The (A-3)
- Hostile Guns (A-2)
- Hotel Paradiso (A-3)
- Hunt, The (A-3)
- Hurry Sundown (C)
- I Love, You Love (C)
- Idol, The (A-3)
- Image of Love (C)
- Intruder of the Spirits (A-4)
- Island of Terror (A-3)
- Is Paris Burning? (A-1)
- Joan of the Angels (C)
- Jokers, The (A-2)
- Johnny Nobody (A-2)
- Johnny-Reno (A-2)
- Judex (A-2)
- Jules and Jim (C)
- Juliet of the Spirits (A-4)
- Kaleidoscope (A-3)
- Khartoum (A-3)
- Kid Rodeo (A-2)
- King of Hearts (A-3)
- King Rat (A-3)
- King's Pirate (B)
- Kiss Me Stupid (C)
- Kiss The Girls And-Make Them Die (A-3)
- Knack, The (A-4)
- Knife in the Water (C)
- Kwaadam (A-2)
- Kwaidon (A-2)
- La Boheme (A-2)
- La Fuga (C)
- La Mandragola (C)
- La Nuite (C)
- La Vista (A-3)
- La Vie de Chateau (A-2)
- Lady Chatterley's Lover (C)
- Lassie's Great Adventure (A-1)
- Last Chance, The (A-3)
- Last of the Renegades (A-1)
- Last of the Secret Agents (B)
- Leather Boys (A-3)
- Let's Kill Uncle (A-2)
- Let's Talk About Women (C)
- Life At the Top (A-4)
- Liquidator, The (A-3)
- Lollipop Cover, The (A-2)
- Lord Love A Duck (A-4)
- Lord Command, The (A-3)
- Love and Marriage (C)
- Love a la Carte (A-4)
- Love Game (C)
- Live Goddess, The (C)
- Love in 4 Dimensions (C)
- Love is My Profession (C)
- Lovers, The (C)
- Loves of a Blonde (C)
- Loving Couples (C)
- Made in Italy (A-)
- Made in Paris (A-3)
- Mademoiselle (C)
- Magdalena (C)
- Main Chance, The (A-3)
- Male Companion (A-3)
- Male Hunt (B)
- Man and a Woman, A (A-3)
- Man Called Adam (A-3)
- Man Could Get Killed, A (A-2)
- Man For All Seasons, A (A-1)
- Man Who Finally Died, The (A-2)
- Married Woman, The (C)
- Masculine-Feminine (C)
- Mating Urge (C)
- Merry Wives of Windsor, The (A-2)
- Molesters, The (C)
- Mom and Dad (C)
- Moment of Truth (A-4)
- Mondo Pazzo (C)
- Monkeys Go Home (A-1)
- Mummy's Shroud (A-2)
- Munster, Go Home (A-1)
- Murder's Row (B)
- My Life to Live (C)
- My Sister, My Love (C)
- Mystery of Thug Island, The (A-2)
- Naked Prey (A-3)
- Naked Runner, The (A-3)
- Naked Among the Wolves (A-2)
- Nanny, The (A-3)
- Night game (C)
- Not On Life (A-3)
- Not With My Wife, You Don't (A-3)
- Nude Odyssey (C)
- Odd Obsession (C)
- Of Wayward Love (C)
- Oh, Dad, Poor Dad, Mommy's Hung You In The Closet and I'm Feeling So Bad (B)
- Oscar Wilde (C)
- O.S.S. 117, Mission For a Killer (A-2)
- Ohello (A-2)
- Pad and How to Use It, The (A-3)
- Passionate Summer (C)
- Perils of Pauline (A-2)
- Persona (A-4)
- Phaedra (C)
- Picture a Mommy Dead (A-3)
- Place Called Glory (A-2)
- Plague of the Zombies (A-2)
- Plainsman, The (A-1)
- Planet of the Vampires (A-2)
- Playgirl After Dark (C)
- Please, Not Now (C)
- Promise Her Anything (A-3)
- Project Man, The (A-2)
- Psychopath, The (A-2)
- Queen of Blood (A-1)
- Question of Adultery (C)
- Rare Breed, The (A-1)
- Rage (A-3)
- Rasputin (B)
- Redeemer, The (A-1)
- Red Desert (A-4)
- Red Line 700 (B)
- Reluctant Astronaut, The (A-1)
- Reptile, The (A-2)
- Return From the Ashes (A-3)
- Return of Mr. Moto, The (B)
- Ride Beyond Vengeance (A-3)
- Ride To Hangman's Tree, The (B)
- Rings Around the World (A-1)
- Riot On Sunset Strip (A-2)
- Run for our Wife (C)
- Rough Night in Jericho A-3
- Russian Adventure (A-1)
- Sand Pebbles, The (A-3)
- Sandra (A-8)
- Secret Agent Super Dragon (A-3)
- Servant, The (A-4)
- Seven Capital Sins (C)
- Seven Women (B)
- Seventh Dawn (B)
- Shadow of Evil (A-2)
- Sweet and Sour (C)
- Shakespeare Wallah (A-3)
- Silence, The (C)
- Sleeping Car Murder, The (B)
- Slender Thread, The (A-2)
- Spirit is Willing, The (C)
- Spy in Your Eye (A-2)
- Spy With My Face (B)
- Stagecoach (A-2)
- Storm Center (A-4)
- Strangers in the City (A-4)
- Study in Terror, A (A-3)
- Swedish Wedding Night (C)
- Sweet Light in a Dark Room (A-2)
- Sweet Love, Bitter (A-3)
- Sullivan's Empire (A-1)
- Taming of the Shrew (A-2)
- Tommy and The Millionaire (A-1)
- Ten Little Indians (A-3)
- Tenth Victim, The (B)
- Terrorists, The (A-1)
- They Came From Outer Space (A-1)
- This Property is Condemned (B)
- This Sporting Life (A-4)
- Three Bites of the Apple (B)
- Time of Indifference (B)
- Time Lost and Time Remembered (A-3)
- Tao Young To Love (A-4)
- Traitor's Gate (A-2)
- Trampers, The (A-2)
- Triple Cross (A-3)
- Two of the Road (A-3)
- Ulysses (A-4)
- Up to His Ears (A-3)
- Up the Down Staircase (A-2)
- Viscount (B)
- Viking Queen, The (B)
- Vulture, The (A-1)
- Waco (A-2)
- Walk, Don't Run (A-3)
- War Game, The (A-3)
- War Wagon, The (A-2)
- Warning Shot (A-2)
- Wasted Lives and the Birth of Twins (C)
- Weekend at Dunkirk (A-3)
- Welcome to Hard Times (B)
- What's Up Tiger Lily? (C)
- Who Killed Teddy Bear? (B)
- Who's Been Sleeping in My Bed (B)
- Wild Angels, The (B)
- Wild, Wild, Planet, The (A-2)
- Woman in the Dunes (C)
- Wrong Box, The (A-2)
- Yo-Yo (A-2)
- You're a Big Boy Now (A-4)
- Young and the Willing, The (A-4)

KEY TO RATINGS

- A-1 Morally unobjectionable for all.
- A-2 Morally unobjectionable for adults and adolescents.
- A-3 Morally unobjectionable for adults.
- A-4 Morally unobjectionable for adults, with reservations. (An A-IV Classification is given to certain films which not morally offensive in themselves require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions.)
- B-Morally objectionable in part for all.
- C-Condemned
- R-Recommended

# 'Runner'--Suspenseful Film About Anti-Red Spy Caper

By JAMES W. ARNOLD

The only thing wrong with "The Naked Runner" is the ending. Or maybe the ending is right and everything else is wrong. No matter how it's sliced, this is one suspense film you can't discuss without revealing the plot.

This is not really a dirty trick, because the surprise is that there is no surprise. The flaw is merely a dramatic one, however, and if one doesn't demand big cathartic final scenes, he will find "Runner" a very cinematic description of a spy caper, accompanied by a complete and angry moral statement.

Although some of the details are as complicated as anything in John LeCarre, the general situation is clear enough: British intelligence arranges an elaborate hoax so that an American businessman (Frank Sinatra), once a crack wartime agent, is motivated to assassinate a scientist who has defected to the Reds. Since the scheme works and the film immediately ends, the fun is in seeing, in a state of moral shock, how the clever English devils calculate the plot to its bloody conclusion.

There are echoes of several spy films in this, especially "The Spy Who Came In From the Cold." Again, the good guys in the Cold War are described as amoral perpetrators of duplicity, achieving a dubious end through even more dubious means. People are used as pawns, and manipulated via their deepest personal emotions (e.g., Sinatra is led to believe his young son is kidnapped and later murdered by the Communists).

The difference is that in "The Spy" the trick comes as a surprise to both hero and audience, and the hero responds with a dramatic moral choice, rejecting the dirty espionage business out of loyalty to his own humanity.

In "Runner," only the hero is ignorant, and the main audience suspense is wondering how he will react when he finds out. The film cheats them of this reaction, although the negative moral judgment is implicit throughout. It isn't unreasonable to complain, however, that the "happy" ending (the defector is shot, the hero gets his

boy back, and no one apparently the worse for wear) botches the whole point by soothing the viewer rather than challenging him.

Now if you and I were making this film, old buddy, we'd have made it a neat Hitchcockian entertainment by jolting the audience as well as the hero at the end. Don't let the customers know more than Sinatra knows.

Or else (to follow a direction suggested by a line of dialogue about the hero's now being "angry enough to kill the man responsible") have Sinatra go gunning for the man who was really responsible: the top British agent.

It is just not enough these days to make implicit moral statements; the audience is not paying close enough attention, and the presumption of virtue is always with British Intelligence.

"Runner" is worth all this discussion because it is the most visually interesting spy epic since "The Ipcress File" (made by the same gifted director-cameraman team of Sidney Furie and Otto Hel-

ler). It is loaded with symbols — the emphasis on objects (briefcases, coffee cups, phones, guns) as dominating humans, and the recurring motif of long lonely walks with echoing footsteps, a man alone in a menacing impersonal world.

Nearly every event is made to happen in a fascinating European locale, ranging from Tivoli Gardens to the deserted Autobahn. The camera angles and cuts are full of wild surprises, and as in all Furie's films, parts of the view are often blocked or distorted to match the characters' psychological perceptions. The numerous back-lit profile closeups are a show in themselves.

Sinatra has to carry the box-office load alone, since the other players are largely unknown Europeans, albeit highly competent (especially Peter Vaughan as the ruthless British agent). There is little sex, and the violence is indirectly suggested. Flawed it may be, but this is a consistently artful spy drama that an adult need not blush to see.

## Puts The Finger On 'Black Market Medicine'

**Black Market Medicine,** by Margaret Kreig; published by Prentice-Hall; 304 p. \$5.95.

That the printed word can bring social and legislative reform is no longer a matter of much contention. Many people are convinced that Upton Sinclair's socialistic novel "The Jungle" was the final catalyst which led to passage of the Pure Food and Drug Laws in 1906.

More recently, Jessica Mitford's "The American Way of Death" led to legislation regulating the funeral industry. Rachel Carson's "Silent Spring" awakened many citizens and legislators to an unknown or ignored chemical danger to America's future.

Now, Margaret Kreig's "Black Market Medicine" exposes the equally important problem of the counterfeit medicine menace. Miss Kreig was the first writer not employed by the Food and Drug Administration (FDA) to take part in FDA under-

cover operations and to have access to many official records. She agreed to write a technically accurate book and to do nothing to jeopardize lives or pending cases.

There can be no doubt about the purpose of her book. She wants to inform Americans that the illicit prescription drug industry is a widespread threat to every person who uses drugs of any kind.

The parsimonious desire to save a few pennies on a prescription or the uncontrollable necessity to obtain drugs and narcotics from disreputable sources is foolish at its best, lethal and maiming at its worst. The amphetamines, barbiturates, or other drugs purchased in an illegal manner usually are available for a number of nefarious rea-

suffer. Tragically, even the innocent receive illicit drugs from men they trust as reputable pharmacists.

The causes which Miss Kreig espouses are many and the reader has to be alert to notice all the reforms she suggests.

# BOOKS

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**Prelate At White House**

WASHINGTON (NC) — Archbishop Robert E. Lucey of San Antonio was one of 85 guests at a White House dinner honoring West German Chancellor Kurt Georg Kiesinger.

The archbishop, a longtime friend of President Lyndon B. Johnson, stayed the night in the White House as a guest of the Johnsons.

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# Irony Of It: Moral Judges OK Film Heroizing Bunco

Catholic PRESS Features  
NEW YORK — It may be a new one for the "situation ethics" book, but the hero of a just-released film insists that it's perfectly all right — and maybe even praiseworthy — to swindle greedy people.

The unusual code of ethics is bluntly offered to viewers in "The Flim-Flam Man," a comedy about an "outrageously resourceful bunco artist." What may be just as outrageous to some people is the fact that the national Catholic film office not only has approved the film for adults and adolescents but also has given it a warm recommendation.

"The Flim-Flam Man" is portrayed by George C. Scott (in the "The Bible") as a lovable old con man who has scratched out a living of sorts by fleecing "avaricious" people via card tricks, double-dealing and such classic flim-flams as the one in which the victim comes upon a supposedly lost wallet full of

money at the same time the flim-flammer does and agrees to put up "good faith" money prior to splitting the wallet's contents.

In an unusual scene for a comedy film, the character played by Scott attempts to justify his way of life during a serious conversation with a young man (Michael Sarrazin) whom he is trying to train.

"Ours is an avaricious society," he tells his protege, insisting that everyone is greedy to some extent. "Just a matter of degree. Every thermometer registers something."

"I was as idealistic as they come, even more'n most. Didn't take me long to realize what makes things go round, tho — and contrary to what most people think, it doesn't spin on love . . . Then it occurred to me, that if folks are determined to be greedy, to be ignorant, then they deserve to be flim-flammed. In a way I feel I'm doing them a service. By knowing me, they won't be so

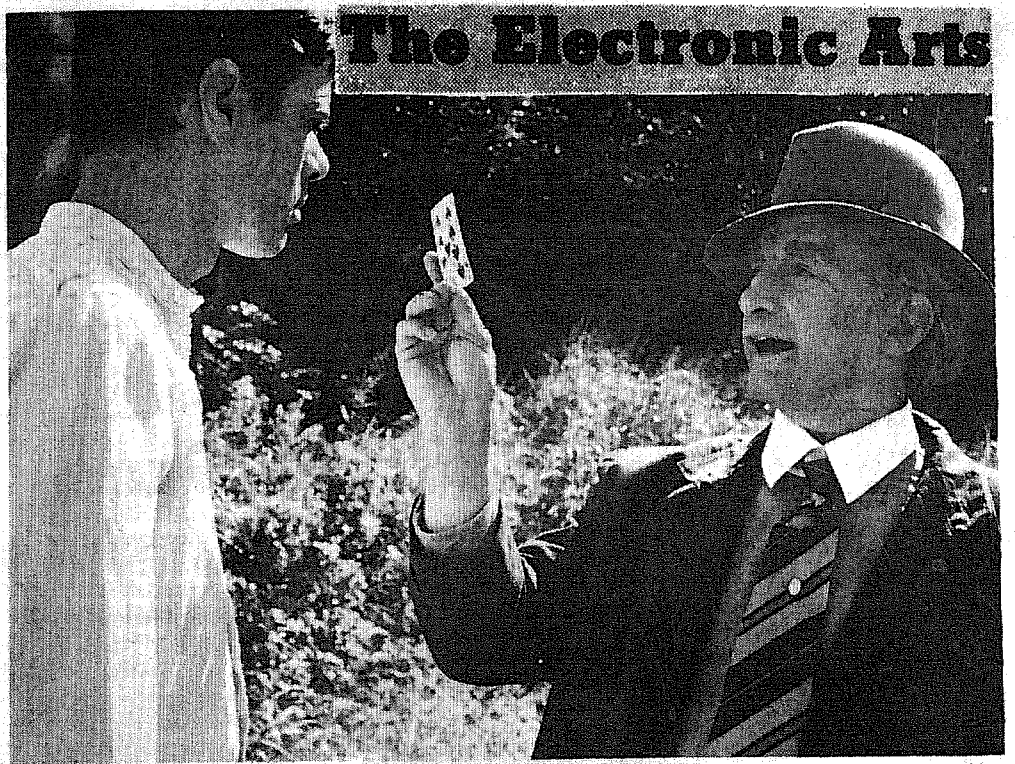
gullible next time."

In fact, the film might benefit would-be victims of con artists (in the past two months, 11 Long Island, N. Y., women have been bilked of \$20,000 by a flim-flam identical to the "lost wallet" dodge shown in the film), but the National Catholic Office for Motion Pictures was taken up — although some critics might say taken in — with the film's humorous method of getting across the flim-flam man's message.

Charles Oxtan, a reviewer for a number of Catholic newspapers, wrote that "apart from the dubious morality of the plot, the danger here is that, likable as the principal character is, he may convince unwary movie audiences that crime is not so bad if one perpetrates it with an engaging personality."

In a "Catholic Film Newsletter" review, NCOMP nevertheless observed:

"You can't cheat an honest man." was the phrase W. C. Fields immortalized,



SCENE from "The Flim-Flam Man" as GEORGE C. SCOTT, right, gives protege MICHAEL SARRAZIN, left, some pointers on the art of cheating greedy people.

and (director) Irvin Kershner uses it as the point of departure for his latest movie, a refresher course on flim-flamming to delight those who like their larceny well-mixed with laughter."

NCOMP described some of the film's slapstick comedy as being "in the best tradition of visual comedy. Its hilarious chase sequence

with cars eluding one another stands on equal footing with the best of the silent masters."

"Throwaway lines in the first-rate dialogue," the review added, "are as good as many of the main gags in other films."

Citing an "excellent performance" by Harry Morgan as a long-suffering sheriff and the acting of newcomer Sarrazin ("one looks forward to seeing more of him"), NCOMP especially praised Scott, even though he is creating sympathy for a dishonest character — something the old film office would never tolerate.

"George C. Scott, who often plays the heavy, here fash-

ions the character of the irascible old codger with shades of W. C. Fields, Twain, and many nuances of his own," the NCOMP review commented. "Scott alternates carefree flamboyance with glimpses of the pathos that is part of a drifter's loneliness. The serio-comic ironies derive mostly from the way in which (he) bilks those whose greed leads them to think that it is they who are taking advantage of him."

"If one were to draw a lesson from 'The Flim-Flam Man's' shenanigans," NCOMP concluded, "it might be that while cheating greedy people is easy, being a fugitive is a hard way to live. But then, no system of free enterprise is perfect."

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

- FRIDAY, AUGUST 25**
- 9 a.m. (7)—Free For All (Family)
  - 4:30 p.m. (4)—Let's Face It (Morally Objectionable In Part For All)
  - REASON**— Suggestive lines and situations.
  - 7 p.m. (10)—Moby Dick (Family)
  - 7:30 p.m. (7)—The Perils of Charity Jones Part. II. (No Classification)
  - 9 p.m. (4)—A Summer Place (Morally Objectionable In Part For All)
  - REASON**— This film reflects the acceptability of divorce and through its emotional impact justifies remarriage. In addition it tends to condone immoral actions.
  - 11:15 p.m. (11)—Two Guys From Texas (Adults, Adol.)
  - 12:30 a.m. (4)—Treasure of the Golden Condor (Family)
  - 2 a.m. (10)—Behind the Iron Curtain (No Classification)
- SATURDAY, AUGUST 26**
- 1 p.m. (7)—The Monster (Adults, Adol.)
  - 1:30 p.m. (11)—Task Force (Family)
  - 2 p.m. (4)—The Spider (Adults, Adol.)
  - 2:30 p.m. (12)—Some Fe Trail, (Family)
  - 3:30 p.m. (4)—Ramar and the Hidden Terror (No Classification)
  - 9 p.m. (2-7)—Black Orchid (Family)
  - 11 p.m. (10)—Outcast of the Islands (Morally Objectionable In Part For All)
  - REASON**— Suggestive sequences.
- SUNDAY, AUGUST 27**
- 10:30 a.m. (2)—Geraldine (Family)
  - 12 noon (7)—Fire Monsters Against the Son of Hercules, Pt. I (No Classification)
  - 12:30 p.m. (4)—The Roots of Heaven (Morally Objectionable For Adults)
  - 1:30 p.m. (2)—Woman They Almost Lynched (Morally Objectionable In Part For All)
  - REASON**— Suggestive costumes, dancing and songs.
  - 1:30 p.m. (7)—South Sea Woman (Morally Objectionable In Part For All)
  - REASON**— Suggestive dialogue, situations and costumes. Low moral tone.
  - 2 p.m. (10)—June Bride (Morally Objectionable In Part For All)
  - REASON**— Suggestive dialogue.
  - 2 p.m. (12)—Action in the North Atlantic (Adults, Adol.)
  - 2:30 p.m. (5)—Sherlock Holmes Faces Death (Family)
  - 3 p.m. (7)—Alone Against Rome (No Classification)
  - 5 p.m. (10)—Breaking the Sound Barrier (Family)
  - 9 p.m. (10-12)—The Scorpio Letters (No Classification)
  - 11:15 (11)—Good Boy From Brooklyn (No Classification)
  - 11:15 p.m. (12)—All Through the Night (Adults, Adol.)
  - 11:30 p.m. (4)—The Tender Trap (Morally Objectionable In Part For All)
  - REASON**— Suggestive situations and dialogue; light treatment of marriage.
  - 11:30 p.m. (5)—Rocky Mountain (Family)
  - 11:30 p.m. (7)—Jazz Singer (Family)
  - 12:45 a.m. (10)—Jassy (Morally Objectionable In Part For All)
  - REASON**— Light treatment of marriage.
- MONDAY, AUGUST 28**
- 9 a.m. (7)—Sierra Baron (Family)
  - 4:30 p.m. (4)—Hell on Frisco Bay (Adults, Adol.)
  - OBJECTION**— Tends to condone immoral actions.
  - 6 p.m. (10)—Nightmare (Morally Objectionable In Part For All)
  - REASON**— Low moral tone.
  - 7:30 p.m. (7)—Bagdad (Adults, Adol.)
  - 11:15 p.m. (11)—Girl From Jones Beach (Morally Objectionable In Part For All)
  - REASON**— Suggestive situations and dialogue.
- TUESDAY, AUGUST 29**
- 9 a.m. (7)—Comrade X (Adults, Adol.)
  - 4:30 p.m. (4)—The Mudlark (Family)
  - 6 p.m. (10)—Gun Fighters (Adults, Adol.)
  - 8 p.m. (4)—Julie (Family)
  - 9 p.m. (2)—Strangers When We Meet (Morally Objectionable In Part For All)
  - REASON**— Throughout the length of this film, despite some superficially moral resolutions, marital infidelity is glamorized; suggestive situations and costumes.
  - 9 p.m. (5-7)—Pardners (No Classification)
  - 11:15 p.m. (11)—The Go-Getter (Family)
- WEDNESDAY, AUGUST 30**
- 9 a.m. (7)—The Steel Jungle (Adults, Adol.)
  - 4:30 p.m. (4)—The Girl Most Likely (Family)
  - 6 p.m. (10)—Escape From San Quentin (Morally Objectionable In Part For All)
  - REASON**— Tends to justify divorce and remarriage.
  - 9 p.m. (10-12)—Bus Stop (Morally Objectionable In Part For All)
  - REASON**— Suggestive costumes, dialogue, dancing and situations.
  - 11:15 p.m. (11)—Hi Nellie (No Classification)
  - 12:30 a.m. (4)—Tight Spot (Adults, Adol.)
- THURSDAY, AUGUST 31**
- 9 a.m. (7)—Courage of Lassie (Family)
  - 4:30 p.m. (4)—Sirocco (Morally Objectionable In Part For All)
  - REASON**— Light treatment of marriage; low moral tone.
  - 6 p.m. (10)—Ain't No Time For Glory (No Classification)
  - 9 p.m. (4)—Five Branded Women (Morally Objectionable In Part For All)
  - REASON**— Sensational treatment; suggestive sequences and an amoral phil-

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- TELEVISION (Sunday)**
- 9 A.M.  
TELAMIGO — Ch. 7 WCKT — Spanish language inspiration discourse.  
THE CHRISTOPHERS — Ch. 5, WP TV (West Palm Beach)
  - 11 A.M.  
THE CHURCH AND WORLD TODAY — Ch. 7 Paulist Fathers' Insight color film: Program host: Father Ellwood Kieser, C.S.P.
  - MASS FOR SHUT-INS — Chr. 10, WFTS-TV
  - 2 P.M.  
PANEL DISCUSSION — Ch. 5 WFTS-TV
- RADIO (Sunday)**
- 6 A.M.  
THE CHURCH AND THE WORLD TODAY — WGBS, 710 Kc. Rebroadcast of TV program.
  - 8 A.M.  
THE SACRED HEART PROGRAM — W-1EV 1600 Kc. Riviera Beach
  - 6:30 A.M.  
THE SACRED HEART PROGRAM — WGS 710 Kc. 96.3 FM.
  - THE CHRISTOPHERS — WGBA 1320 Kc. Hollywood.
  - 7 A.M.  
THE HOUR OF THE CRUCIFIED — WIRK Letter to a Graduate.
  - 7:05 A.M.  
NBC RADIO CATHOLIC HOUR — WIOD, 610 Kc. 73 FM — Last in a four-part series entitled: What Has Christianity to Say to Modern Man? Today's topic: Hope and the Spirit.
  - 7:30 A.M.  
THE SACRED HEART PROGRAM — WFLM-FM, 105.9 Kc. Fort Lauderdale
- THE HOUR OF ST. FRANCIS** — WJCM, Sebring. Same as 8:45 p.m. Love Is Too Late.
- 8:30 A.M.  
THE SACRED HEART PROGRAM — WCCF, 1580 Kc. Punta Gorda
- 8:30 A.M.  
UN DOMINGO FELIZ — Spanish WF 990 Kc.
- 8:35 A.M.  
CATHOLIC NEWS — WGBS-FM 96.3
- 8:45 A.M.  
THE HOUR OF ST. FRANCIS — WJCM Sebring. Same as 8:45 p.m.
- 9 A.M.  
THE CHURCH AND THE WORLD TODAY (FM REPEAT) — WFLM-FM 105.9 FM Fort Lauderdale. FM rebroadcast of TV program.

THE SACRED HEART PROGRAM — WGBA Hollywood

THE HOUR OF THE CRUCIFIED — WZZZ, 1515 Kc. Boynton Beach.

9:05 A.M.  
CATHOLIC NEWS — WIRK, 1290 (West Palm Beach)

9:30 A.M.  
THE HOUR OF THE CRUCIFIED — WIRA, 140 Kc. fm 95.5 Mg. Fort Pierce.

10:15 A.M.  
THE HOUR OF ST. FRANCIS — WNOG (Naples). Same as 8:45 p.m.

10:30 A.M.  
THE HOUR OF THE CRUCIFIED — WWIL, 1580 Kc. Fort Lauderdale.

6:15 P.M.  
CATHOLIC NEWS — WGBS, 710 Kc. — 96.3 FM. Summary of International Catholic News from The Catholic News Service and South Florida Catholic News from the Voice.

11 P.M.  
MAN-TO-MAN — WGBS, 96.3 FM — rebroadcast of TV program. Show will continue uninterrupted on radio.

THE HOUR OF ST. FRANCIS — WKAT 1350 Kc. Home For The Heart.

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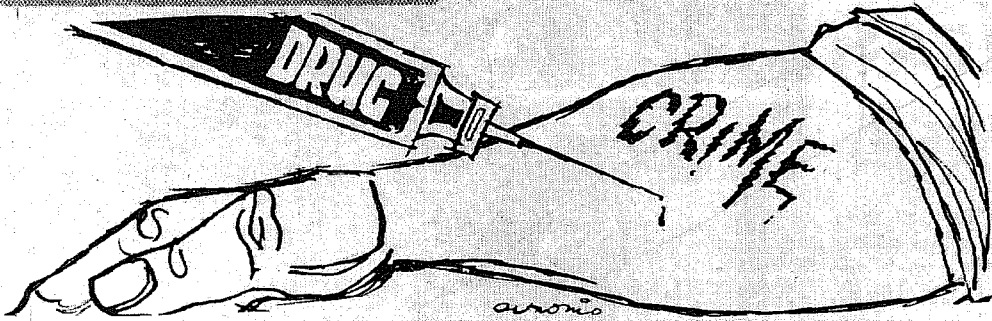
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## As Drug Addiction Grows, Crime Keeps Pace, Prison Chaplains Say

By SKIP FLYNN  
VOICE STAFF WRITER

The nation's soaring crime rate is directly connected with an increasing use of illegal drugs, a group of delegates to the American Catholic Correctional Chaplains Association convention agreed this week.

use of illegal drugs plays a part in the criminal history of "50 to 75 per cent" of the nation's prison populations. "If you could eliminate the drug situation, you could cut down the occurrence of crime by 50 per cent," he said.

"Drugs make the user

work details and other outside programs frequently manage to obtain drugs which they then sell within the confines of the prison.

Other addicts have been known to purchase narcotics from inmates suffering from tuberculosis. The patient-

O'Brien, O.M.I., who is assigned to the Texas Department of Corrections.

"You can say that many of my kids are working very hard at it," added Father Ginder. Agreeing with Father O'Brien that the famous expression "There is no such thing as a bad boy" is a fallacy.

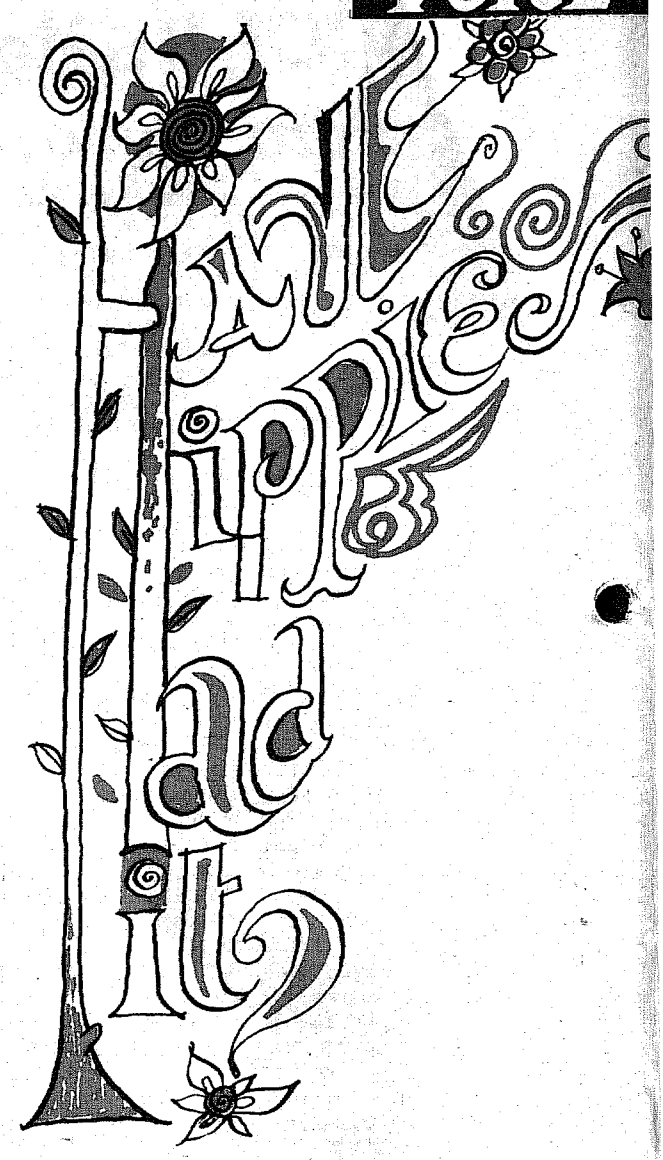
The two priests took opposing psycho-socio views of the reasons that men become criminals. Father O'Brien, who favors the psycho-genic theory, feels that men commit crimes with the ultimate motive of getting caught. "I believe that he basically wants to feel that 'everyone is picking on me,'" he said.

Father Ginder, whose socio-genic theories are based on the study of criminology, contends that a "person does things which are wrong because he is at variance with the values and standards of the dominate society."

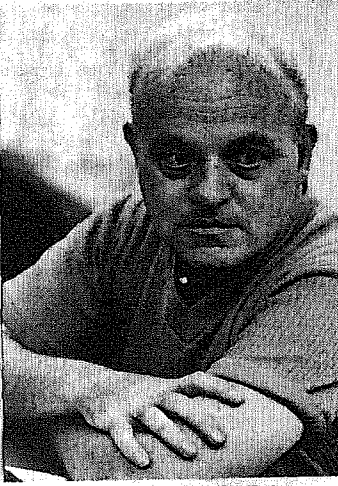
Father Ed Coleman, O.M.I., of the Sandstone, Minn. Federal Institution feels that men often become criminals out of a deep, personal need to be recognized.

There are three objectives which are essential to mankind, said Father Coleman. "We need to love; to be loved; and to feel wanted. If a person does not have something to call his own, then he will look for something to call attention to himself. A kid that spins a car out is showing off. Taking drugs is a way of trying to call attention to himself, and the fact that he needs something," he said.

Whether it is from a need to be recognized, or an inability to cope with responsibility the start of a drug habit often means the beginning of a life of crime leading to a federal or state prison, the chaplains agreed.



MSGR. MCKINNEY  
... Sing Sing



FATHER O'BRIEN  
... Texas



FATHER COLEMAN  
... Sandstone

"It is the most insidious thing that has ever hit America," charged Msgr. George McKinney, chaplain at Sing Sing Prison.

"Prison populations are younger and weaker; their crimes are more bizarre, and criminals are competing among themselves for publicity," said Msgr. McKinney. "And you almost always have drugs in the picture."

### COSTLY HABIT

"It costs an addict from \$50 to \$200 a week to support his habit. In order to get that kind of money you have to steal about \$500 worth of goods," he added.

"If you could stop the illegal use and sale of drugs, you could stop a lot of the crime that is going on today," said Father Stephen J. Maskell, chaplain for the Sheriff's Office, Santa Clara County, Calif.

Msgr. McKinney estimates that the sale of the

prone to any crime that comes along," continued Msgr. McKinney. "They have to progress further into crime and get others to use drugs in order to continue to finance their own habits.

"It is mushrooming like a strawberry plant," he said. Users often become pushers as a means of assuring themselves of a continuing supply of drugs.

Drug addiction, indicated Father Jerome Klein, O.F.M., "is an external defense mechanism. It is another means that people use to avoid responsibility."

### AN OPEN END

While many of the delegates agreed that alcoholism and other problems are often eliminated when a man is confined to prison, they pointed out that drug addiction does not end with sentencing and confinement.

Inmates who are permitted to leave the prison on

prisoner will smuggle prescribed narcotics out of the infirmary under his tongue, and then sell them to addicts in the prison yard, who know that their pusher is a TB patient.

Father Edwin Ginder of the District of Columbia Children's Center noted that the drug habit often develops during the late teens. "Our kids are more interested in sex, and drugs dull that drive," he said.

Most of the young people, between seven and 19 years of age, who comes to his attention, are charged with truancy, or involvement in fights, "although we have had some murders," said Father. "After they have reached their eighteenth birthday though, it (fighting) legally turns to assault, and then they retreat to alcohol and drugs."

"You cannot get into prison unless you work at it," said Father Joseph J.



(This is the first of three articles discussing a survey of clergy distribution in the United States.)

NC NEWS SERVICE

WASHINGTON — Are there enough priests in the United States now for the needs of the Church? Will there be enough in the future — say, three years from now?

What are the areas of greatest need? If there is a shortage (or a surplus) of priests, where is it? And what is the present and potential situation of clergy distribution throughout the United States, diocese by diocese?

The answers to these questions are not always readily available — but the facts upon which the bishops of the U.S. will be able to base their own answers have been compiled in "Clergy Distribution U.S.A." The study has just been mailed to each bishop in the United States.

Prepared by the Center for Applied Research in the Apostolate (CARA), of Washington,

under the direction of Father Louis J. Luzbetak, S.V.D., it is carefully labeled "a preliminary survey of priest utilization, availability, and demand." The introduction points out that the study is "factual rather than evaluative," and that it is intended to be practical in that "it provides the preliminary data that practical decisions presuppose and demand."

### QUESTIONS ANSWERED

Some of the questions are answered: For instance, it is anticipated that there will be more priests in the U.S. in January, 1970, than there are now — 36,478 in 1970 as compared with 35,209 in 1967, an increase of 1,269.

But the Catholic population by January, 1970, it is anticipated, will have increased by more than 4-1/2 million. Thus the ratio of Catholics to active diocesan priests is now 1,257 for the country; but in 1970 it is expected to increase to 1,340.

Here is the background of the survey:

At their November, 1966, meeting, the U.S. bishops named a committee to study the distribution and utilization of priests in the U.S. Archbishop Philip M. Hannan of New Orleans is chairman, and the other members are Bishop John J. Carberry of Columbus and Coadjutor Bishop Peter L. Gerety of Portland, Maine. The committee in turn carried out the survey through the Center for Applied Research in the Apostolate.

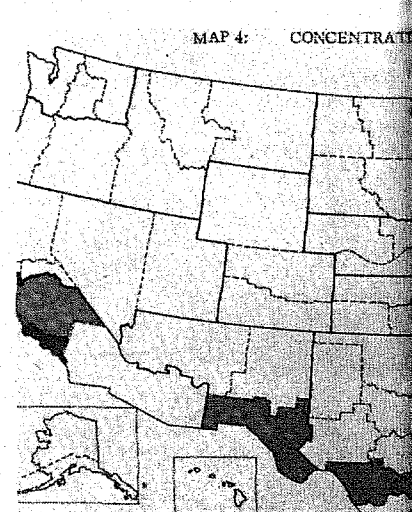
CARA's introduction to the survey report cites its purpose as "to compile, analyze, and interpret statistical data relevant to clergy distribution and utilization in the United States, with a view to providing for the National Conference of Catholic Bishops preliminary background information for the development of a national 'clergy pool' to serve the needy dioceses of this country."

It has assembled a 143-page

report, 8-1/2 by 11 inches in size, filled with graphs, maps, and statistical tables.

There are a few notes to be emphasized: The survey is of clergy "directly subject to local Ordinaries of the Latin rite"; it does not include the Military Ordinariate or the Eastern rites. The report points out that "references are made to priests of religious orders and congregations to the extent that such references highlight, clarify or supply important complementary information regarding certain aspects of the distribution, utilization, availability or demand of diocesan clergy or because some religious priests directly share in tasks canonically part and parcel of the diocesan structures, e.g., 14% of U.S. parishes are conducted by non-diocesan clergy."

Some of the facts, applying to the U.S. as a whole, which emerge from the report are these: Distribution of U.S. Catholics: 75% live in metropolitan



areas, 25% in non-metropolitan areas.

Twenty dioceses contain 50% of U.S. Catholics; the remaining 50% live in 125 dioceses — and 80% of U.S. Catholics live in 40% of the dioceses.

# Why Do 'Flower People' Quote St. Francis?

By WILLIAM I. NICHOLS

Publisher of This Week Magazine,  
Chairman of  
The National Book Committee

Eric Hoffer once said that in America most mass movements usually end up "either as a cult, a racket or a corporation."

Well, right now all three things seem to be happening to the Hippie Movement. That's clear to anyone who takes a Grayline Sightseeing Bus through San Francisco's Haight-Asbury District.

On those crowded streets one can still see "real" Hippies who are sincerely trying to withdraw from (that is, "reject") society. But now they are being engulfed by throngs of inquiring reporters, psychiatric investigators, social service workers, tourists and souvenir salesmen — not to mention all the phonies and hangers-on who always turn up wherever the action is.

It is this kind of crowding which often suffocates mass movements.

But there are also some other interesting forces at work:

I. The first is that many of the Hippies are, quite literally, committing suicide through massive physical self abuse. More on that in just a minute.

II. The second is that, with the passage of time, many of the original Hippies are beginning to "graduate back" into the adult world. There is a growing number of ex-Hippies.

III. And, third, accelerating this trend, is the fact that, almost overnight, race riots across America have made Hippies seem silly, irrelevant and strangely out-of-date. The bongo drums have been drowned out by a lot of other, more urgent noises.

During the early part of the summer, when everyone was hot and bored, there was something to be said for the Hippies. First of all, many of them were truly sincere in their worries about the "rat race" of middle-class life, and in their search for richer inner values. But in any case, and in general, it was fun to watch all those college boys and girls dress up like Indians and run around barefoot in the park.

But today it isn't quite so fun-

ny any more. The race riots have changed all that. Once upon a time we laughed at the "Happenings" in Central Park — with all those young people daubing paint on their faces and throwing toilet paper in the trees. But now there is a different spirit in the air.

The old-fashioned kind of "invented" happenings just don't fit the mood of a nation waiting to be rebuilt. Today there is more than enough real action to go around. So it's no time to complain about being bored, or to sit on the sidewalk and scratch.

Yes, times have changed, and attitudes, too. Consider, for example, this story from the "New York Times" last April quoting a Hippie in Haight-Asbury:

"We just don't dig this civil rights movement," he said. "The Negroes are fighting to become what we have rejected. We don't see any sense in that."

Well, that quote may have sounded amusing in April. But not any more. The Hippies can "reject" a lot of things. But one thing you can't reject are statistics about the living conditions in the ghettos. And least of all if you are Hippie who likes to plaster himself with buttons about "Love." Talking about Love is good; doing something about it is even better.

### REAL ONES GENTLE

An interesting thing about the real Hippies is that they are so gentle and that so many of them mean so well. Yet they are a mass of confusion about many things.

St. Francis of Assisi, for instance. One of their favorite attitudes is to "identify" with St. Francis of Assisi. You'll find clippings about him tacked up on the bulletin boards in all the better Psychedelic Smoke Shops.

To the Hippies, St. Francis is a hero, because, after all, he, too, "rejected" an affluent father and went off to preach about love, and lead a vagrant life. All true, in a way. But St. Francis didn't just sit there; he did something.

Most Hippies simply don't remember the St. Francis story. Here's how it really goes:

"One day in 1206 while praying before the crucifix in the dilapidated church of St. Dimian, Francis heard a voice from the crucifix say: 'Francis, do you not see that my house is falling to ruins? Go and repair it.'

"So Francis," the story continues, "took the words literally. He sold his horse and fine clothes, begged for stones and restored the building with his own hands. After that came the founding of his Order with a lifetime of service to the poor and sick — including the lepers."

So that's the real St. Francis story. If today's Hippies were truly "tuned in" — tuned in on St. Francis, that is — then they wouldn't be "dropping out" today. Instead they, too, would be lifting a few stones. There's a lot of rebuilding waiting to be done — all the way from serving with existing organizations, like the Vistas and the Peace Corps, on to the thrilling projects to come, like the proposal for an urban TVA.

Earlier, I said that the Hippies are committing mass suicide through sheer physical self-abuse. Let me spell that out.

First of all, let's dispose of marijuana and the current debate about whether it is or isn't harmful. Personally, I think it is because it weakens the will and invites other problems. But you can skip all that and still some pretty terrifying facts remain:

First, of course, is LSD. Seven years ago, in a prophetic article by Dr. Franz Winkler, "This Week" became the first mass magazine to warn against the dangers of LSD. Since then, medical evidence has continued to mount. Last week we summed it all up in a truly frightening article on the "New Dangers of LSD." It spells out all the kinds of damage which LSD does — psychic damage, personality damage, brain damage, epileptic seizures, genetic damage and chronic leukemia — plus, of course, the mounting toll of terrifying suicides and homicides induced by LSD.

But dismiss that, too, if you like. There still remain all the other side effects of a squalid, promiscuous life, lived without reference to any of the rules of sanitation or of Hygiene.

Walk down Haight-Asbury and your first impression of these people — for all their militant unwashedness — is how young and good looking they are.

But look again and you have a sad premonition that 10 years from now most of these beautiful people, if they survive at all, will

look at 30, like burned-out, ravaged, old men and women.

Besides the havoc of drugs, taken in many forms, there is the spread of infectious hepatitis from use of unsterilized needles.

Thanks to drug-induced promiscuity, there's the danger of venereal disease, now up six-fold in San Francisco just since 1964.

And diet! One has only to look at their bad complexions and missing teeth to guess at the continuing effect of no exercise, non-existent hygiene and a perpetual diet of "soul food" and potato chips, laced with 7-Up.

And over all this hang the repeated warnings of the public-health people about possible major epidemics — from typhus to T.B.

So this — omitting a great many uncomfortable details — is the physical side of the story. Before it is too late, many Hippies will, as I have said, be "dropping out" to return to normal life. But for those who don't, the future, physically, is pretty grim whatever Dr. Timothy Leary may say. Sooner or later, in one form or another, a lot of lovely people are going to grow less lovely; and many of them will disappear.

Meanwhile, I am guessing that a new generation of young people is going to respond to a more positive and a healthier set of values and aspirations.

Someone once said that the meaning of life is "a refusal to surrender to aimlessness." I am an optimist and I believe that — for all the recent headlines about the Hippies — there are millions of young people who are discovering the meaning of life in the fullest sense of these words, people who aren't "dropping out." In a world of challenge they know that aimlessness alone is not enough. After a while it gets to be pretty boring just to sit there and be nothing but a Nothing Person.

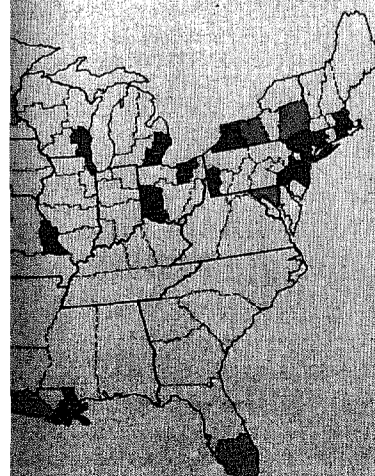
Right now the times are calling, not for Nothing People, but for Individuals. People who know things and can do things. For there is a world's worth of creative work just waiting to be done.

The increased recognition of this challenge by young people, may be one unexpected result of the recent riots. Could it even be the beginning of the end for our current Hippie Age of Aimlessness? If so, thank God.



# y In U.S. Analyzed

U.S. CATHOLICISM



ces are Cheyenne, with 97,548 square miles; Great Falls, with 94,158; and Gallup, with 90,749. The next smallest to Brooklyn is Newark, with 541 square miles, and Bridgeport, 633.

The largest diocese in general population (not just Catholic population) is Los Angeles, with 8,716,672; then comes Chicago, with 5,717,800. New York and Raleigh each have 5,000,000 listed as their general population. The smallest is Belmont Abbey, with 596; then Juneau, 43,000; Fairbanks, 83,500; and Anchorage, 130,000.

The average Catholic population ranges from 656,148 per diocese in the Middle Atlantic region (New York, New Jersey and Pennsylvania) to 104,787 per diocese in the East South Central region, which includes Kentucky, Tennessee, Alabama and Mississippi.

Average Catholic population

per diocese for the other regions are:

New England (Maine, New Hampshire, Massachusetts, Connecticut, Vermont and Rhode Island), 486,875.

East North Central (Ohio, Indiana, Illinois, Michigan and Wisconsin), 369,996.

Pacific (Washington, Oregon, California, Alaska and Hawaii), 284,996.

West South Central (Arkansas, Louisiana, Oklahoma and Texas), 215,154.

South Atlantic (Delaware, Maryland, District of Columbia, Virginia, West Virginia, South Carolina, North Carolina, Georgia and Florida), 180,278. (Catholic population of the Diocese of Miami is 439,594 — Ed.)

West North Central (Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska, Kansas), 127,060.

Mountain (Montana, Idaho, Wyoming, Colorado, New Mex-

ico, Arizona, Utah and Nevada), 140,064.

Often the ratio of Catholics to priest is used to determine the sufficiency of priests, and the report notes that if it is not used blindly "it can be a useful tool, and, in fact, it will be our basic indicator of clergy shortage in the United States."

It reports "the national average of Catholics per priest (in general) in the U.S. is 745" (and it is worth pointing out the difference between this figure and that of 1,301 per active parish priest, including religious active full-time in parish work).

One of the reasons for the difference between these two figures — the ratio to parish priests and the ratio to priests in general — is the fact that some dioceses include large communities of religious priests (seminaries, monasteries, schools, etc.). For instance, the archdiocese of Washington has a Catholics to priest ratio of 314, but a Catholics to full-time parish priest ratio of 1,241.

The ratio of Catholics to priests by region is as follows:

West South Central	933
Pacific	889
Middle Atlantic	878
Mountain	768
New England	765
East North Central	712
South Atlantic	544
West North Central	470
East South Central	402

The ratio varies considerably from diocese to diocese of course. Brownsville, for instance, has 2,823 Catholics per priest; Rockville Centre, 1,781; Newark, 1,192; with the numbers decreasing to 268 for Steubenville, 168 for Little Rock, and 11 for Belmont Abbey.

Do these ratios indicate that those dioceses with smaller numbers of Catholics per priest have enough priests? Not always, because many other factors must be considered — the area of the diocese, for instance, how many priests are assigned to parish work, and how many to other work? Some of these factors will be considered next week.

BELOW OLYMPUS By Interlandi



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"Why is it that you walk a lovely stretch of beach and you feel like the only people in the world?"

SUM AND SUBSTANCE

Hero Of Ecumenism Who Was 'Unsung'

By FATHER JOHN B. SHEERIN

Who was Charles Finney? Few Catholics know anything about this noted Protestant revivalist of the last century, and this lack is indicative of our general ignorance of Protestant history in America.

The Council decree on Ecumenism urges Catholics to study up on Protestant beliefs, Protestant spiritual and liturgical life, Protestant religious psychology and cultural background. But one of the most significant recommendations of the decree is that Catholics should acquire a more adequate understanding of Protestant history.

It is a cardinal principle of ecumenism that Catholics and Protestants should do all things together except those things that conscience demands we do separately. Why not courses in American history in which Catholics and Protestants learn together about the Circuit Riders as well as about the Jesuit missionaries?

We know all about the Protestant rioters who burned down the Charlestown convent in the 1840s and about the anti-Catholic riots in Philadelphia in 1844. But historically there was a bright side to the history of Catholic-Protestant relations in the 1840s and we ought to know something of this as well as the ugly truth about instances of Protestant bigotry.

A PIONEER

There was, for instance, John W. Nevin who taught theology at the college and seminary of the German Reformed Church at Mercersburg, Pa. A minister of the Dutch Reformed Church first brought the story of Nevin to my attention about 10 years ago. Nevin's life and work is also recounted, along with the text of some of his sermons, in "The Mercersburg Theology," edited by James Hastings Nichols. He was unquestionably a pioneer American ecumenist.

Nevin began his work at the peak of anti-Catholic feeling in the United States in the 1840s. He advocated an "evangelical Catholicism" that was to a degree not un-

like the "evangelical Catholicism" of Hans Kung. He believed in reaffirming the principles of the Reformation but he also insisted that the Reformation could be understood only in relation to Catholicism from which it developed. He believed strongly in the Real Presence.

Nevin engaged in a continuing discussion of Catholicism with Orestes Brownson but the men who seem to have had the most "Catholic" influence on Nevin were the German, Adam Mohler, and Cardinal Newman. He admired Brownson's vehemence but felt that the view of infallibility espoused by Brownson was more mechanical than correct Roman Catholic newspapers ran campaigns of prayer for Nevin's conversion but he never abandoned his hope and belief in the possibility of an "evangelical Catholicism."

SUPERB SPIRIT

Nevin's address to the joint Convention of the Reformed Dutch and the German Reformed Churches at Harrisburg, Pa., on Aug. 8, 1844, contains passages of superb ecumenical spirit. It deals with "Catholic Unity." He chose as his text the section of St. Paul's Epistle to the Ephesians in which he said that there is one body and one Spirit, one Lord, one faith, one baptism, one God and Father of all.

Nevin asked the rhetorical question: "Can anyone suppose that the order of things which now prevails in the Christian world, in the view before us, is destined to be perpetual and final? Does it not lie in the very conception of the Church that these divisions should pass away and make room for the reign at last of Catholic unity and love?"

He went on to say that "our Protestant Christianity" cannot continue to stand in its present form. "A Church without unity can neither conquer the world nor sustain itself."

John Nevin never saw the promised land of ecumenism but he did not live in vain and his name should be writ large in any history of American ecumenism.

Why Be Shocked At Truth In New Garb?

By MSGR. GEORGE G. HIGGINS

The current uproar over the new Benziger grammar school religion series—Word and Worship—reveals a number of things. It reveals the fact that Vatican Council II, with its teachings about the Church in the world, is just beginning to get through to many Catholics and that they are disturbed by it.



MSGR. HIGGINS

It reveals, too, the sad fact that many of our people, educated in Catholic schools, are really unaware of the social doctrine of the Church, of the basic message of the Scriptures, and of even the very fundamentals of theology.

The trouble started when some parents took violent exception to the use of Martin Luther King as an example of Christian bravery. This is understandable. Unfortunately the very name, King, has a tendency to arouse strong feelings in many people and prevent calm thought.

But this is not the point. The reference to King was in one part of one lesson in one book. There are 36 lessons in this book and eight books in the series. The "Concerned Parents," using their objections to this lesson as a spring-board, went on to examine all eight books of the series, to voice their objections to things they found or claimed to find in all the books and to demand the withdrawal of even the upper grade books from the Catholic schools of Chicago.

FAIL TO SEE

It is these objections which reveal so much. The Concerned Parents were shocked at the expression, "Jesus our Brother." They denied that Jesus is our brother, inasmuch as He is God. Thus they revealed that they fail to see the very fundamental fact of Christianity—that God became man, that Jesus, while being a divine per-

son, is also fully and in every sense a man and the brother of, and mediator for, every man.

The Concerned Parents were also shocked at the expression "to have the mind and heart of Christ," even when told that this was a direct quotation from St. Paul. They objected to the idea that anyone should strive to be like Christ, thus repudiating the message of the New Testament and the teachings of all Catholic spiritual writers and directors. One wonders where these good people were when the Epistles of St. Paul were read to them from the pulpit Sunday after Sunday.

But most of all the objections showed a lack of understanding of the Church and the work of the Church in the world. One would think that the great social encyclicals—from Leo XIII to John XXIII—had never been written. One would think that the American Bishops had never made a statement on race, on poverty, on anything which has to do with the world. One would think that there had been no Council.

These people have articu-

lated their attitude very well, and they insist that this is the Catholic position: religion has nothing to do with the race question, with housing, with the welfare of people, with concern for the poor and underprivileged, with aid to poor nations. When you mention these things, you are teaching sociology, they say, if not socialism and communism. They are outraged to find religion books treating such things and do not want their children taught about them.

One woman summed up this attitude when she said, "When are we going to stop all this talk about loving our neighbor and get back to the old time religion?"

And what is the "old time religion," the one which too many Catholics, I am afraid, think is the Catholic religion? It was summed up by one of the top leaders of the Concerned Parents group—"Jesus, Mary and Purgatory."

Jesus—not the Jesus of the Gospels, not the Jesus who drove the money changers from the temple, not the Jesus who said that He came to cast fire on the earth, not the Jesus who told us that we must act as the good Samaritan acted, not the Jesus who incurred the hatred of the Scribes and Pharisees because He opposed their worldliness and legalism and had compassion on the poor.

And Mary—not the Mary whose concern for others was such that, forget-

ting herself, she went off to take care of her cousin Elizabeth, not the Mary who was so solicitous for others that she was the first to notice that the wine was running out at the marriage feast of Cana.

And Purgatory—not something not of this world.

This is really the heart of the matter. What have we taught our people? Have we really gotten across the implication of the Incarnation—the fact that God became one of us? If we can manage to think of Christ only as God, then we can close our eyes to the fact that we have to love every man as we are to love Christ.

These people want a catechism like the old Baltimore Catechism—no pictures, no application to living, just theological statements to be committed to memory. Show them the "corporal works of mercy" in the Baltimore Catechism, and they are undisturbed. But show them a spelling out of those corporal works of mercy with pictures and applications to the lives of people and they cry—"Sociology, socialism, communism!"

How many of our Catholic people are truly unaware of the papal encyclicals, the Bishops' statements, the teaching of the Gospels and of the Council? These things have been there all along, but the people haven't been aware of them until they appeared on the pages of a religious book. Then they see them and are shocked and offended.

It looks as though we have a great deal to do in the field of adult education.

Christians-Jews Appoint Renner

NEW YORK (RNS)—Gerald A. Renner, former acting director of the U.S. Catholic Conference Bureau of Information, was named national director of public information by the National Conference of Christians and Jews here.

His appointment, effective Sept. 1, was announced by Dr. Sterling W. Brown, president of the NCCJ.

Renner, 35, recently resigned as acting director of the Catholic information bureau. Associate director of the bureau since July, 1965, he was named acting director in June of this year when Msgr. Vincent A. Yzermans resigned to become editor of Our Sunday Visitor, national Catholic weekly published in Huntington, Ind.

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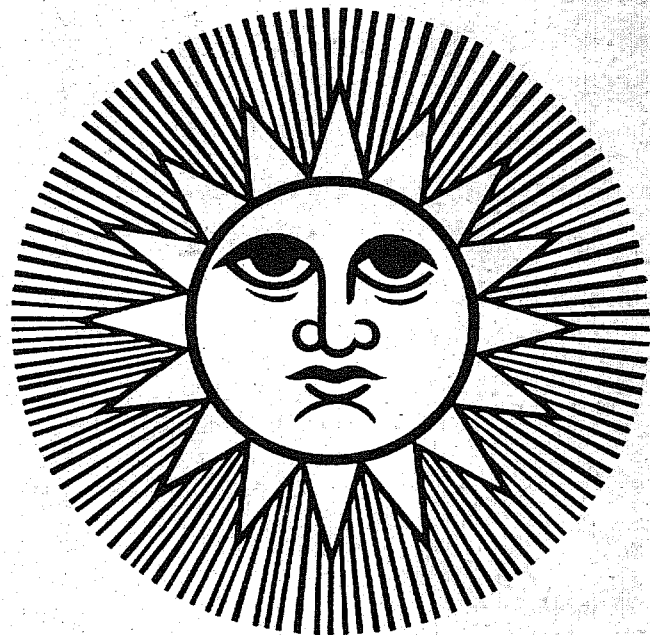
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# Getting Under God's Feet

By FATHER  
DAVID G. RUSSELL

**NOW** -- *Christianity*



Have you ever wondered why you enjoy watching TV more when there is someone else watching with you? Even though little is said, no one likes to be alone. We even like to watch a movie with someone we know. The presence may be silent but it is meaningful.

We should feel the same way about God's presence. We should realize that He is there, that He is here, that He is always with us. We are never alone.

Watch a child playing at the feet of his mother. He is completely absorbed in his play but if his mother moves to the kitchen to prepare supper, chances are he will move right with her (and end up being under her feet). Though the mother is not playing with the child, the child enjoys being in the presence of his mother.

We should feel about our daily work much as the child does about his play. We should want to do it in the presence of another, in a quiet awareness that does not demand words or distract from what we are doing. Yet knowledge of the presence of God gives joy to our life and lightens our labor.

The more we come into the presence of God the more we experience the greatness of our God and the weakness of ourselves. Most of us have met at one time or another someone who is truly important, really great. Did we not feel their greatness heightened our insignificance?

It is not surprising, then, that the saints above all were conscious of their sinfulness,

even though they are the stars of our race. As they drew themselves into the presence of the perfect God, they realized how imperfect they were. If any of us feel that we are really not such bad guys, perhaps we should place ourselves for a moment in the presence of God, the perfect one. Only one who knows the beauty of God realizes the ugliness that lurks within. God is our measuring stick, for He tells us to be perfect like He is perfect.

#### MOST TRAGIC ONE

Perhaps the most tragic orphan is the one who does not know what he has missed. Because he has never been a part of a family he does not know what family

life is like. But let him live for awhile in the love of a family, and he will know how deprived he has been. His ignorance is replaced by pain.

If we fail to realize that in sin we live as orphans we will never know the pain of sin, how terrible it is to be a spiritual orphan. But once we return to the love of the family of God, sin will pain us, and we will never want to return to our abandoned way of life. Those who hate sin most are those who live in the presence of God and the love of God's family.

When we put ourselves in the presence of God we die a little to our old self, the sinful man. The brightness of

God's presence penetrates the darkness of our souls; the warmth of God melts our cold spiritual indifference.

It is only right that we should die — only dead men can witness the resurrection. No one, including Christ, has risen until he died. How can we convince the world of the resurrection, of new life and rebirth, if we have never died to our old and selfish self. The surest way to experience the death which leads to resurrection is by living in the burning presence of God.

It is true that we can become bored in placing ourselves in the presence of God. Nothing seems to happen but the persistence of distraction. The temptation is to flee God's presence, to give up prayer.

Yet an old widow can tell you that she did not realize how great was the presence of her aged husband until death robbed her of him. They did not say much to each other, they did not do much. Yet within a certain boredom his presence was joy, and without it there is a terrible chasm. Love can be boring and at the same time wonderful and refreshing.

Because God knows how easily we are distracted, even though we live in His presence, He gave us the sacraments. He wanted to make our task easier by making His presence more concrete. He gives us bread to eat which is His body, He gave us the Bible which is His word. He gives us the Sacrament of Penance to assure us of His forgiveness. He gives us things, signs and actions to remind us of His presence. In the sacraments we can touch and taste and feel the presence of God loving and embracing us. He has not left us orphans.

We are indeed sons of a heavenly father. A son must know his father to know himself. We must know God our Father to know what kind of sons we are. We do this by drawing near to the Father, placing ourselves in His presence, by touching Him and thereby discovering ourselves. We must listen to our Father not only to get to know Him, but to learn who we are. We must live in His presence to discover the joy of being sons of God.

## Liturgical Conference Orientation Session Kandy-Kolored Week Slated

By RICHARD  
M. M. McCONNELL

KANSAS CITY, Mo. — (NC) — There were 10,000 people in the Kansas City Municipal Auditorium on the night of Aug. 21, and none of them really knew what they were there for. Oh, sure, they knew in a general way. They were there for the opening session of the 27th annual Liturgical Week — four days of study, prayer, conversations and note-taking on developments in the liturgical apostolate.

But about this particular session, they want to besure. And the printed program was no help. Even though it said that Bishop Charles H. Helmsing of Kansas City and liturgical conference president Msgr. John J. McEneaney of South Dakota were to give talks, it said nothing about the principal speaker.

It just made a stark announcement: "The sights and sounds of people — a time of sharing."

This didn't clear things up very much, but it was a little help. It showed that somehow the program was related to the over-all topic — experiment in the community.

And that's what it was — an experiment in community, a happening, a Be-In, or as Msgr. McEneaney described it, an audio-visual experience.

The 10,000 just sat there while John Mannion, executive secretary of the liturgical conference, read, and a group of folk singers sang. Then the Chad Mitchell Trio sang, then the Beatles, while psychedelic films flickered on a screen and someone showed newsreels of Dachau and Auschwitz and Salem.

Then while a red beach ball and a blue beach ball

rolled across a movie screen playing the hide-and-seek games of people who want to be friends but are afraid, and pictures of broken Coke bottles and a kitten and a dog and a baby and a soft-skinned girl played across seven other screens, somehow they were us and we were they.

And really they were the same as we were. We already knew the single most important fact about the baby and the soft-skinned girl and the nun who was sitting on our right.

We knew that they were redeemed and that nothing else mattered.

Now all we had to do was start living like we knew about the redemption. We had the basis of a community. We knew that despite outside appearances, despite eccentricities, we were redeemed, all of us.

And did it work for everybody, this forgetting about appearances and ignoring eccentricities, maybe it did.

Because when it was all over, two bishops were singing about big yellow balloons and nobody giggled.

BOCA RATON — More than 200 freshmen will be welcomed to Marymount Collegé campus on Monday, Aug. 27, for orientation week preceding the Fall term, which begins Sept. 4.

Activities during the week will include a student leadership workshop; assignment of students to their faculty advisors; testing; registration; and a number of social activities for students and faculty members. A total expected enrollment of 350 students is an increase over last year.

More than 50 of the freshmen are from Florida, including eight male students, the first enrolled at the college. Twenty-three states, District of Columbia and eight foreign countries are represented by the new class.

Floyd V. Turner, president of Virginia Intermont College in Bristol, Va., made his preliminary visit to Marymount on Aug. 20 as chairman of the evaluation committee examining the college for accreditation by the Southern Association of Colleges and School.

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## Prayer Of The Faithful

### 15th Sunday After Pentecost August 27, 1967

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. Conscious of the fact that our needs are as nothing when compared with the needs of some men, we pray not only for ourselves but also for all men.

LECTOR: (1) For our Holy Father, Pope Paul; our Bishop, Coleman F. Carroll; our Pastor, N.; and all priests and religious, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (2) For all those nations suffering aggression from without or subversion from within, that their liberty may be preserved, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (3) For the cities of our nation, that their life may be strengthened by the removal of urban blight and social evils from within them, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (4) For migrant and seasonal farm workers, that they may soon achieve full participation in the life of our American society, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (5) For all who have died or now suffer as a result of the aggression in Vietnam, that their sacrifice may ensure eternal life for them, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (6) For all of us in this assembly of the People of God, that through our participation in this Eucharistic banquet we may have the life of Christ strengthened within us, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: Hear the petitions of your people, O Lord, and grant that as they have received life through the Spirit they may also live by the Spirit in their daily lives. Through Jesus Christ, your Son, our Lord, who lives and reigns with You in the unity of the same Holy Spirit, God, for ever and ever.

PEOPLE: Amen.

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## MISSAL GUIDE

Aug. 27 — Mass of the Fifteenth Sunday After Pentecost, Gloria, Creed, Preface of the Trinity.

Aug. 28 — Mass of St. Augustine, Bishop, Confessor, Doctor, Gloria, Common Preface.

Aug. 29 — Mass of the Beheading of St. John the Baptist, Gloria, Common Preface.

Aug. 30 — Mass of St. Rose of Lima, Virgin, Gloria, Common Preface.

Aug. 31 — Mass of St. Raymond Nonnatus, Confessor, Gloria, Common Preface.

Sept. 1 — Mass of the Fifteenth Sunday After Pentecost, no Gloria, Creed, Common Preface.

Sept. 2 — Mass of St. Stephen, King, Confessor, Gloria, Common Preface.

Sept. 3 — Mass of the Sixteenth Sunday After Pentecost, Gloria, Creed, Preface of the Trinity.

## Forty Hours Devotion

Week Of Aug. 27

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# When A Wife Is Challenged By Another Woman

## Visits Pope, Regains Sight

A woman in her fifties met my husband on the street recently and told him she has been in love with him since high school. When she kisses her own husband, she pretends it is mine. I never saw or met this woman. My husband dated her once when he was a teenager. Is this woman mentally ill? What can be done to help her?

By JOHN J. KANE, Ph.D

There are two major aspects of this problem, Louise. Part of it is the problem of the woman who told your husband that she has been in love with him since high school. The other part of the problem really concerns you, and I think this is one of your reasons in writing me. You feel a certain concern about this matter because obviously it does involve you. A woman has in a sense challenged you as a wife.

Of course, on the basis of your letter, I do not mean to say that this woman constitutes a threat. Looked at logically, this cannot be. But, unfortunately, we cannot always view things logically and we do tend to permit our emotions to color our thinking. It is for this reason that I think the woman does become a matter of some anxiety and perhaps challenge to you.

I don't know what motivated your husband to tell you of this incident. Perhaps he was as shocked and as surprised as you are and felt he had to confide in someone, and you would be the person closest to him. But, perhaps, he might have chosen someone else, someone who would not be involved in the situation. I also cannot help but wonder how your husband reacted to this woman's remark? You say nothing of it in your letter and as a matter of fact you give me only your own reaction to her statement.

### Might Become Jealous

The problem I see from your point of view is that you could become jealous of this woman. You can become what psychologists call threat-oriented toward her. While I think your question about what can be done to help her is prompted largely through charity I also suspect it is prompted in part by this type of threat.

I am only able to judge this situation by what you have written me. Your letter was well written. The case was intelligently presented. I do not believe you have anything at all to fear unless you allow yourself to become needlessly alarmed. I don't believe this will happen either, but I think it only fair to warn you.

Our perceptions of situations (by that I mean the meaning we extract out of any action on the part of another person) is partly the result not only of what actually happens but of the kinds of meanings we tend to read into it. If you permit this incident to upset you, you may become rather suspicious of your husband. In this case almost anything he did or said could be misconstrued. Please do not permit this to happen.

So far as this woman is concerned, I am not competent to make any statement about whether or not she is mentally ill. But I strongly suspect that she is the victim of an obsession. There must be thousands of people who marry a man or woman who is not their first choice. It is well known that some people marry on the rebound, that is when they have been rejected by one woman or man, they almost immediately turn to another for solace and under this emotional stress marry. Clearly, the prognosis of such a marriage is not a very good one.

On the other hand, thousands of people marry a man or woman who was not the first choice, come to learn to love their own husbands and wives and to forget the other person. As a matter of fact throughout life, we constantly have to do some of this. We all have certain goals which eventually we realize we will not attain. Some of them are the idle dreams of our teenage period, some are the more realistic ambitions of our youth but in either case we have to accommodate ourselves to hard, cold reality. Most of us succeed in doing this satisfactorily. Some do not.

### Needs Counseling

It would certainly be wise for this woman of whom you wrote to obtain some kind of professional counseling. But just who is going to advise her to do it and motivate her to continue it is a difficult question. One cannot help but speculate that something may have happened to this woman, psychologically speaking, which caused her after the lapse of all these years to tell your husband in such a frank fashion that she is in love with him. I presume the first question that comes to anyone's mind is: Was she serious? Was this some kind of a joke? According to your letter, it was not. She was in deadly seriousness.

But anyone with a fixed idea, held over what must have been at least 40 or 45 years, would seem to be psychologically maladjusted. One must indeed feel sorry for her husband, who may, as you did say in part of your letter not published, be somewhat aware of it.

I'm afraid the only positive suggestion I can make to you, and incidentally to your husband, for he should be aware of your letter, is to wait and see. Your husband should not encourage this woman in any way; and of course, if she persists in trying to meet him and make such statements, then action will have to be taken.

If this should prove the case, I would suggest that you and your husband go to your pastor or one of the parish priests and discuss the matter.

I am suggesting this because you mention that this woman is a Catholic, and I think that the most discreet approach to the problem would be through one of the priests. He could in turn perhaps learn a great deal about her if she lives in another parish, and perhaps her own pastor would be the one who would ultimately have to discuss the matter with her husband. But until this sort of thing occurs more frequently, I would let the matter rest and above all try to forget it.



VATICAN CITY (NC)—A 46-year-old Brazilian woman has claimed to be cured of blindness after a period of 27 years, following an audience with Pope Paul VI. However, no such reaction was forthcoming from officials at the Vatican.

The woman is Lillia Velini Achon, born at Sao Paulo, Brazil, who was received in audience by the Pope "in recent days." After the audience she claimed to be able to see and identified various objects. However, claims of a miraculous cure were offset by papal attendants, who said that any change could probably be attributed to an emotional reaction.

### Priest-Editor Dies In Crash

ST. LOUIS (NC) — Father Thomas J. Hederman, 55, editor of the St. Louis Review, archdiocesan newspaper, was killed when his car crashed into a utility pole in suburban Clayton, Mo. Police said he may have suffered a heart attack prior to the crash.

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# At 67, She's Starting New Life, Bringing New Life To Others

By MARY ANN WATKINS  
VOICE STAFF WRITER

It's hot, the room is small and sparsely furnished. A table and a few chairs line the wall. But when Mrs. Shirley Ermatinger smiles and offers you a seat, the room takes on a softness and your attention shifts from the stark surroundings to the small, energetic grey-haired lady and the soft voice draws and keeps your attention.

'Mrs. E,' as she is affectionately called, is a VISTA volunteer working at the Miami Service, a housing complex on 68th Street in a Negro area of the city. At 67 she is beginning a new way of life. Retired in 1960 from an office in Ohio she was spending her winters in Florida when the VISTA recruiting team visited in Clearwater.

"I had read newspaper articles and heard advertisements on the radio about the program," recalls Mrs. E., "and I was tired of just sitting around with other senior citizens doing nothing, just wasting my life — so I joined while I had the chance."

## BRIEF RETURN

After a brief return to Ohio she was back in Florida full time beginning the six weeks training program which VISTA requires. Her duties at Miami Service include teaching sewing. The purpose of the war on poverty program is to help people to help themselves by assisting them to improve their living conditions. "They can't afford to move elsewhere so we show them how to make curtains, dresser scarves and articles which will brighten up their homes," she said.

Volunteers have a choice of where they would like to serve. "I checked other places but decided to work here," says Mrs. E., "there was nothing happening and the people need help."

"Besides, she smiles, "I have six children and 26 grandchildren so I thought working with families and children would be something I knew about."

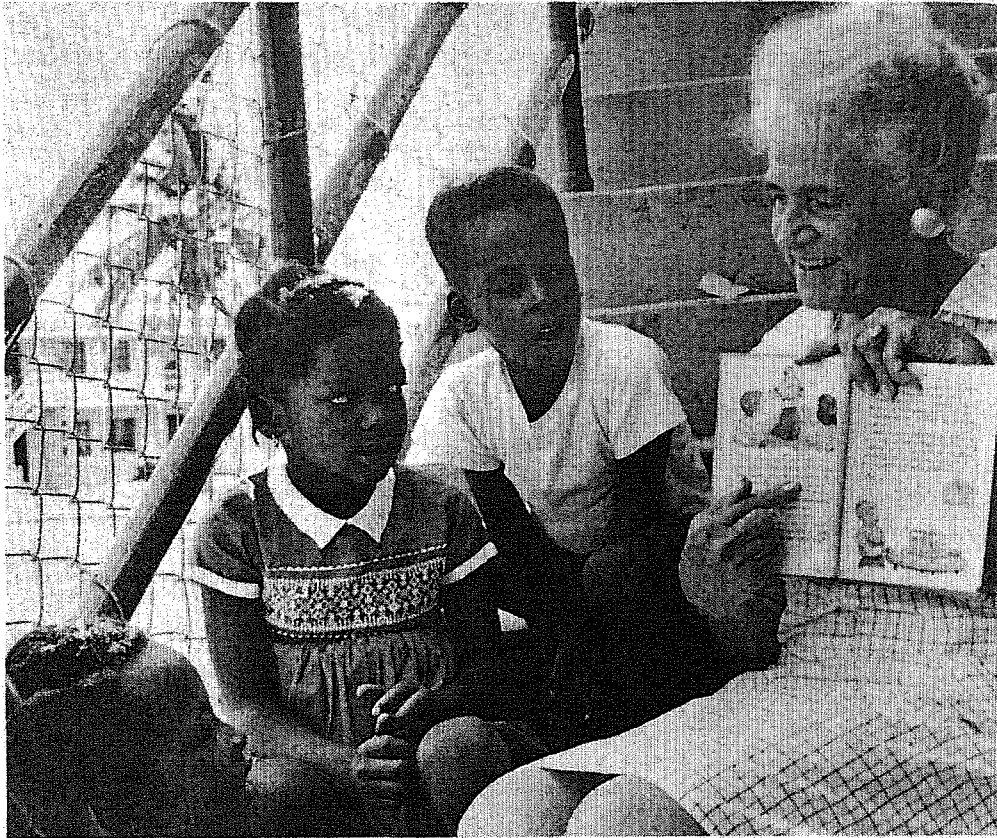
Class begins at 9 a.m. and someone is there until 5 p.m. for the women in the neighborhood who want to come in and sew.

"Many of the mothers work and can't come" says Mrs. E., "some days we will be all set up and none of the women in the neighborhood show up, those are down times."

The children come, slowly at first and very shy, Mrs. E. knows them all by name. She stops whatever she is doing if one of them needs help or attention. Michael, a husky four-year-old, runs in and gives her a hug and a smile and waits for her to pat him on the head and ask what he has been doing since yesterday. Michael is partially retarded and often speaks in muffled tones but the smile and effort to speak make a common bond of understanding.

When I first started coming here about five months ago," says Mrs. E., "Michael wouldn't come near me, he would just stand in the doorway and watch, he wouldn't even attempt to speak, now he can say a few words," she smiles as she watches him, "he is always in and out. I'd like to have a specialist look at him, they say if he is treated between the ages of four and six he stands a good chance of improving."

Anyone 18 years of age or older is eligible to join VISTA. "Many times a person will think he has nothing to offer," says Mrs. E., "but they are wrong. All skills can



YOUNGSTERS sit fascinated as MRS. SHIRLEY ERMATINGER, VISTA volunteer, tells them a story. She teaches sewing to the children's mothers, but there is always time for the children.

be put to use somewhere — there is such a need."

VISTA representatives are currently seeking qualified candidates to serve for at least one year. Headquarters for the drive, which ends today (Friday), is the Miami Public Library Main Branch, located at 1 Biscayne Boulevard. Telephone 371-4416. VISTA representatives will also be available to answer questions and accept applications at the VISTA Information Center, 395 NW First St., from 10 a.m. to 9 p.m., and 10 a.m. to 1 p.m. on Saturday.

Working with Mrs. E. is Mrs. Fannie Williams, a robust woman with a quick smile and a deep understanding of the people and their needs. Mrs. Williams is a home management aid with the EOPI along with Miss Jessie James, also an aid and acting supervisor at present.

"Right now we are working on a back to school project," says Miss James, "we are helping mothers by showing them how to mend and repair their children's clothing. We also help them with budgeting and in general improving their living conditions."

"Really, one could spend a lifetime here and never accomplish all there is to be done," says Mrs. Ermatinger, "there have been volunteers who have dropped out because they felt they weren't accomplishing anything, they felt there was just too much to do. But it is better to light a candle. We hope we are planting the seeds of desire... the desire for these people to improve themselves and their surroundings."

More people are arriving — Mrs. E. knows them all

and asks about the family. An elderly woman sits on one side of the room holding a small sewing box on her lap, patiently waiting for

Mrs. E. to help her with the sewing project she is working on.

The heat in the small room is becoming very noticeable. It is becoming crowded and the chairs are now occupied. Mrs. Williams is in the kitchen making coffee while Miss James reports back on the cleanup project from which she has just returned. Mrs. E. sits quietly talking with a young woman, the mother of four. She is asking the woman if she needs any help getting the children ready for school, the woman nods and a shy smile crosses her face. "We'll have to get started on that right away," smiles Mrs. E. "How old are the children...?"



MR. AND MRS. JOSEPH C. McMULLEN, SR. Celebrate 50th Wedding Anniversary

## Mark 50th Married Yr.

WEST PALM BEACH — A Mass of Thanksgiving marked the 50th wedding anniversary of Mr. and Mrs. Joseph C. McMullen, Sr., Saturday, August 12.

The Mass was celebrated at St. Ann Church here by Father Joseph L. LeRoy, S. J., assisted by Father Cecil Lang, S. J. and Father A. B. Goodspeed, with the couple's grandsons, Leonard and Max Kolshak, serving as altar boys.

Wed 50 years ago in Waycross, Ga., the couple have been residents of West Palm Beach for 43 years. They are the parents of seven daughters and one son. They have 45 grandchildren and six great-grandchildren.

## Squires' Dance Slated Tonight

Members of the North Miami Circle 1364 of the Columbian Squires will hold an end-of-the-summer love-in dance this evening, Friday, at the North Miami Knights of Columbus Hall.

Two bands, Dave and the Soul Brothers, and Somebody's Children, will provide the music for the dance, which will run from 7:30 to 11 p.m. at 11300 Memorial Highway.

Tickets for the dance, which is open to the public, are 75 cents for singles and \$1 for couples. For further information call 947-0327 or 758-6950.



# WOMEN ON THE MOVE

## SUNNY GOINGS ON

This Sunday, the 10 a.m. Mass at St. Jude Church, Jupiter, will be offered for the boys and girls of the parish and their families entering religious orders in September.

The following, along with their families will be in attendance at Mass and a breakfast which will follow: Mary Benak who will be entering the Sisters of St. Joseph in Jensen Beach; Michael Greer who will enter St. John Vianney Seminary, Miami; Luann Hirzel, Chris McCord and Barbara Roets who will all enter the Dominican Order in Adrian, Mich.

COLLEGE BOUND — Three young women from the Miami area will enter the freshman class at the College of Mount St. Joseph on the Ohio for the fall term.

They are Mary Jane Atkinson, daughter of Mrs. Thelma Atkinson, 1346 North Victoria Park Rd., Fort Lauderdale; Mary Ellen Cashman, daughter of Mrs. Leila Cashman, 1130 NE 151st Ter., North Miami Beach; and Stephanie Druthaupt, daughter of Ens. and Mrs. Stephen Druthaupt, 142 SW 24th Ave., Fort Lauderdale.

JOINS STAFF — Allyn D. Gibson, has joined the Barry College School of Social Work as a field instructor.

Prior to this he was a field instructor at Florida State University where he also obtained a master's in social work. Gibson received his bachelor of arts from Wake Forest College and an associate arts degree from Gardner-Webb Junior College.

GETS AWARD — Arthur J. J. Bohn was among seven men and women receiving the Distinguished Service Award from Williams College For Women. Bohn resides at 304 SE 20th St., and is a member of St. Jerome parish, Fort Lauderdale.

Awards were presented for outstanding community service to Fort Lauderdale and Broward County during the past year and for activity in behalf of the business and professional life of the city and county for unique contributions to youth and in the field of education.

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# What's Happiness? To Andy--Coaching

Happiness to Andy Tonkovich is being a high school basketball coach. Tonkovich also doubles up as the athletic director and assistant football coach at Cham-inade High School.

Professional All-American League he settled down to high school coaching in West Virginia for the next 11 years and then came to Cham-inade in 1962.

## SPORTS PROFILE By Chris Smith



There isn't a moment in his life during which Tonkovich doesn't think just a little bit about basketball. During the summer he runs a basketball workshop at the high school and when classes start he's at the hard courts again.

"I love to teach the game of basketball," explained Tonkovich. "It is a sport that stresses quickness; aggressiveness and stamina. Most boys who play basketball are better athletes and can compete in any other sport."

Andy ought to know. Since the school's inception a short seven years ago it has had an excellent athletic program — but an even more fantastic basketball program. In 1964 the Lions were district champions; in 1965 runners-up, and in 1966 and '67 district and regional champions, and gained a berth in the state tourney, in which they finished second in 1966.

### COLLEGE STAR

Tonkovich played his college ball at Marshall University and was a Helms Foundation and NAIB All-American in 1948. That same year he was named to the Associated Press and United Press Honorable mention All-American teams. While playing at Marshall the 6-3 giant led his team to three tournaments: the Los Angeles Classic, NAIB Tournament and the Mid-Western Invitational. During this same period Marshall was conference champion three years running.

But wait — it doesn't stop there. His senior year he was the sixth leading scorer in the country while leading the team to a 32-5 record. Is there any doubt why Andy likes the game?

He finished his career as the third leading scorer in the school's history and still holds that spot 19 years later. Following graduation Andy pursued his love of basketball into the pro-ranks. He played in the Basketball Association of America, which later became the National Basketball Association. After a three year stint as a player-coach with the championship teams of the Wheeling Blues of the

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# Short Letter From Jerusalem

By FATHER DONALD  
F. X. CONNOLLY

My dear friends: Once we were on the plane from Rome, I swore off pasta for life. But the oath won't last!

We stopped briefly at Athens, then flew to Tel Aviv, which is on the coastline directly across from Greece. A late evening, hectic one-hour bus ride brought us to Jerusalem and we all got to bed about 2 a.m. The breakfast call was at 7 a.m. the same morning.

Jerusalem is difficult to describe. The best thing to do is to go to a hill on the east and look back on the city towards the west. On the hill where you stand, perhaps 80 yards down the slope, is the Garden of Olives where Jesus spent the last night before His death. Behind you, on another higher hill is the place where He had the Last Supper (the two buildings next to the Last Supper building are the places where Mary went to heaven and the tomb of King David).

As you look across again to Jerusalem you can see a full-sized city. On the north side is the modern area, called New Jerusalem. On the southeast corner there is a four-cornered wall, a fairly large segment, and this is called Old Jerusalem.

## Pa. Solidifies Fair Housing

HARRISBURG (NC) — The House of Representatives passed a bill strengthening the state's fair housing law by including private dwellings in the bar against discrimination in selling or renting, exempting only rooms or apartments rented in an owner-occupied housing.

Passage had been urged by the Pennsylvania Catholic Conference.



Between where you stand now on the hill and the walls of Old Jerusalem is one long valley that turns to the southwest around the wall. The valley changes names three times as you look at it: the north part is the Valley of Jehosaphat, the middle is the Valley of Cedron and the right is the Valley of Gehennah. (Christ referred to Gehennah as a symbol of hell, for it was the refuse pile for the city.) The gate between it and the city is still called the Dung Gate. People live there in very poor shacks now and the Israeli government will not allow pictures.

As you look at the walled city, you see two great domes nearly side by side. The gold dome is the Mosque where Moslems say Mohammed rose into heaven. As you enter the city, you see that the mosque is built on a plateau; one side of the plateau, from the ground up to the top, is the famous Wailing Wall.

This wall is the only remaining part of the Jewish Temple destroyed by the Romans in 70 A.D. Jews try to come from all parts of the world to weep at this wall — to weep for their sins and for their lost temple. It was only after the War of Six Days this past June that the wall became accessible to Jews; before that, Jordan claimed the territory and would not allow Jews to enter. I prayed at the Wall on entering the city; I prayed for all the Jews I know and for all the Jews of the world and for peace.

Within the walls of Old Jerusalem are the shrines that Christians hold so sacred: there is the Way of the Cross that Jesus walked; the place where He died (Calvary is a small hill enclosed in a huge church) and the

place where He was buried. Perhaps, at a later date I can tell you what those places meant to me when I saw them. Right now, I am still overwhelmed with the impact that I could not explain to any living person the feeling inside a priest who in the course of one day went from the scene of the Last Supper to Calvary itself.

(To Be Continued.)

## Sunday Mass On Saturday

MANILLA (NC)—Catholics in the Philippine Islands will be able to fulfill their Sunday Mass obligation on Saturdays, following announcement here of the Vatican's authorization to use the permission for an experimental five-year period.

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# THE VOICE OF Sports

JACK HOUGHTLING  
Sports Editor

## School Teams Give Integration A Lift

Diocese high school football teams are setting another fast pace this year in the field of integration. In many instances, the diocese schools are becoming the first in their areas to play the all-Negro high schools in the sport.

Miami's Archbishop Curley High plays Miami Mays and Miami Northwestern, Cardinal Newman of West Palm Beach faces Riviera Kennedy while Ft. Pierce John Carroll goes against Vero Beach Gifford.

It's in keeping with the strides that the diocese schools made when they became the first in the state to play Negroes on their varsity.

We still recall the first game that Carroll Williams played for the Curley varsity, as a sophomore in 1960. It was the tailend of the season and Carroll had been brought up from the junior varsity for the game against Miami Beach High.

He didn't get to play too much as a reserve but we were interested in the reaction of the Miami Beach players in the usual post-game mixing of players on the field.

One by one, it appeared that the Beach players went out of their way to give Carroll a handshake. It was proof that the players themselves were willing to meet him on equal terms, as a football player. Nothing great in the way of race relations as far as history is concerned but a sign that the adult world had little to fear from young men.

Now, Negro players are accepted without any curiosity or comment on once all-white school teams. This year's new competition, brought about by the all-Negro schools' joining the formerly all-white Florida High School Activities Association, is another step forward.

The diocese schools should be complimented.

The Miami Dolphins seem to have reached a plateau where they cannot stand prosperity.

Leading both San Diego and Atlanta in their last two games and both times in the fourth quarter, the Dolphins have squandered their leads and left their newly-won fans frustrated. They can easily figure the Dolphins as 4-0 instead of a 2-2 exhibition record.

No one has mentioned it, but to our view of the Atlanta loss, the turning point came when the Dolphins' defense let the Falcons get loose from their own four-yard line on a 60-yard screen pass. At that stage, the Falcons were trailing, 17-10, it was the fourth quarter and Atlanta appeared to have lost all its life.

The third-down screen pass revitalized the Falcons and they finished as the stronger team.

The difference between the two teams is almost nil and if they did play a 14-game schedule against each other, the results would probably be six victories apiece and two ties.

**HERE AND THERE.** . . All four of Cardinal Newman High's diocese football stars of last fall have gained college scholarships. End **JEFF HACKL** and fullback **JOHN ROMANO** will be at Florida State while center **JOE GODFREY** and defensive halfback **PAT PATTERSON** are going to little Mississippi College. . . **PAUL TUFTS** and **BOB THOMAS** are the two candidates at Christopher Columbus High who are duelling to fill the quarterback spot of graduated all-stater **LEW PYTEL**. **COACH ART CONNER** figures that Tufts has the edge after playing as a reserve last year while Thomas is up from the junior varsity. . . **COACH VINCE ZAPPONE** of Chaminade High received an unexpected bonus when 200-pound **RICHARD PINTO** showed up for football practice. He's a junior who moved down from New Jersey and will be tried at tackle. . . Prime targets this fall for quarterback **RICK TABIT** at St. Thomas are expected to be **RON DALLAS**, **FRANK FINNEGAN** and **FRANK SCRUGGS**.

## Penna. Sees School Crisis

**HARRISBURG, Pa.** — (NC)—A study released here under the sponsorship of the Pennsylvania Catholic Conference warns that the "now distinct possibility" of drastic reductions in parochial school population throughout Pennsylvania "spells severe economic hardship . . . and grave disturbance" for the state's public schools.

Copies of the report were made available to the governor and members of his administration, members of both the State Senate and House of Representatives, and other public and education officials.

The report comes against a background of repeated warnings by Catholic officials in this state that the public schools should be prepared for a large influx of Catholic pupils whom the parochial school systems can no longer afford to accommodate.

Archdiocesan officials in Philadelphia recently blamed a new contract won by striking lay teachers for

the fact that the archdiocese will be forced to charge tuition in Catholic schools. The move is expected to result in a diminished number of students.

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**BACK TO SCHOOL** is new uniform time for Diocese of Miami students. **MRS. ANTHONY DUVAL** assists her daughter, **YVETTE**, and son, **DANNY** during dress rehearsal for opening day at St. John the Apostle School in Hialeah.

## CYO Soccer Launched

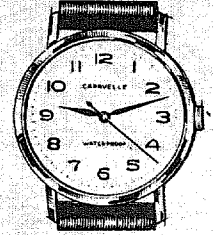
A diocesan CYO soccer program became a reality last Sunday, with the beginning of a series of special clinics at Boystown of South Florida.

Twenty-eight CYO members from the Miami area attended the first three hour clinic, under the direction of Toni Hayes, international soccer star.

Included in the program were lessons in passing, kicking, shooting, heading and goal tending. Other members of the coaching staff for the CYO clinics, being held in preparation for the upcoming season which begins on September 17, are Don D'Agustino, soccer coach at Boystown; Glenn O'Hearn, supervisor of the Inter-city Athletic Soccer Conference; Gary Gussman, coach at Miami Shores Elementary School; and Graham Ramsey, player-captain of the Miami Cobras.

A soccer clinic for the members of the North and South Dade Deaneries will be held on Sunday, Sept. 3, at 1:30 p.m. at Boystown. Plans are being made by Father Brendan for a clinic for the members of the East Coast and Broward Deaneries.

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REGISTRATION September 15—Freshmen & Part-time Students 10:00-4:30. September 16—Upperclass & Part-time Students 9:30-4:30. Part-time Students who have pre-registered may complete their registration on September 13 or 14, 6:30-8:00 p.m.

**Classes 3:00-3:50 P.M.**

Course	No.	Description	S.H. Days
Business	339	Business Law I	3 MWF
Education	435	Teaching of Language Arts	3 MWF
English	407/507	Shakespeare	3 TTF
French	101	Elementary French	3 MWF
German	101	Elementary German	3 MWF
Home & Family Life	463	Personnel Management	2 MW
Music	476	Music Meth. in Hs. (acc.)	3 TTF
Philosophy	151	Intro. to Philosophic Studies	
		Section IV	3 MWF
		Section VI	3 MT Th.
	283	Philosophy of Man Section V	3 MWF
Physical Ed.	101	Basic Physical Activities Sec. V	1 MW
	215	Horsemanship	1 W
	221	Bowling	1 Tu.
Spanish	101	Elementary Spanish Section III	3 MWF
	101	Elementary Spanish Section IV	3 MWF
	203	Intermediate Spanish Section I	3 MWF
Speech & Drama	185	Stagecraft	1 TT
	285	Stagecraft	1 TT
	323	Play Directing	2 MW

**Classes 4:00-5:20 P.M.**

Course	No.	Description	S.H. Days
Biology	130	Health Education	3 M Th.
Business	305	Principles of Management	3 M Th.
Education	130	Health Education	3 M Th.
	253	Intro. to the School (sec.)	3 MW
	265	Fndtns in Early Childhood Ed.	3 TT
	218	Psychology of Learning	3 MW
	411/511	Speech Correction for Children	3 MW
	470/570	Ed. of Exceptional Children	3 TT
	484/584	Diagnosis of Read. Disabilities	3 TT
	485/585	Principles of Guidance	3 MW
	693	Second. School Supervision	3 MW
English	213	English Literature Section IV	3 M Th.
	403/503	History of the English Language	3 M Th.
French	250	Conversation and Composition	3 M Th.
German	311	Lessing, Gothic, Schiller	3 MW
History	101	World Civil. (junior nurses)	3 MW
	403/503	American Diplomatic History	3 MW
	411/511	Modern East Asia	3 TT
Home & Family Life	202	Art in Daily Living	2 MW
Journalism	342	Ethics of the Press	3 M Th.
Latin	476/576	Pedagogy in Latin Linguistics & Basic Structures	3 M Th.
Mathematics	321	Euclidean Geometry	3 MW
Music	163/463	Continuo Playing	1 TT
Philosophy	313	Philosophy of Art	3 M Th.
Physical Ed.	237	Golf	1 Th.
Psychology	318	Psychology of Learning	3 MW
	470	Ed. of the Exceptional Child	3 TT
Russian	101	Elementary Russian	3 M Th.
Spanish	203	Intermediate Spanish Sec. III	3 M Th.
	379	Spanish Civilization	3 TT
Speech & Drama	114	Rehersal & Performance	1 Th.

**Classes Evenings & Saturdays**

Course	No.	Description	S.H. Days
Art	303	Graphics	3 TT
	402	Graphics	3 TT
	—	Painting	NC Tu
Biology	441	General Anthropology	3 M
	450	Histology	4 MW
Business	401	Advertising	3 MW
Education	420/520	Tests & Measurements	3 Tu
	441/541	Elem. School Curriculum	3 W
	467/567	Improvement of Read. instruc.	3 M
	482/582	Human Growth & Development	3 W
	486/586	Elementary School Guidance	3 Sat.
	495/595	Prob. in Curriculum Construction	3 Th
	497/597	Supervis. of Direct. Teachers	3 W
	601	Educational Research	3 Th
	626	Phil. of School & Society	3 Sat.
	632	Improv. of Read. in Sec. School	3 Tu
	633	Linguistics & Basic Structure of Language Development	3 M
	641	Modern Sci. for Elem. Teacher	3 Tu
	643	Evaluation of Children with Learning Disabilities	3 Tu
	652	Counseling Procedures	3 M
	661	Admin. Superv. of Spec. Ser.	3 Th
	671	School Organ & Admin.	3 M
	697	Sem. in Sec. Admin & Superv.	3 Th
English	206	Introduction to Writing Poetry	3 Th
	601	Bibliog. & Methods of Research For Graduate English Students	3 Sat.
	602	Intro. to Literary Theory	3 Mon.
History	429/529	Europe in the 19th Century	3 W
Latin	201	Latin Syntax	3 MW
Library	620	Symbolism & Imagery	3 Sat.
Science	303	Cataloguing	3 MW
Music	181	Liturgical Singing	NC TT
Physical Ed.	241	Water Skiing	1 Sat.
Psychology	482	Human Growth & Development	3 W
Spanish	483	Spanish Literary Drama	3 Tu.F

**Classes Begin Monday, September 18**  
For further information call  
**Registrar 758-4411**

# Postal Officials Brand Much Mail Pornographic But Can't Stop It

## Business Briefs

# Pope And Patriarch May Concelebrate

(Continued from Page 1)  
viction in any court," he continued, referring to a letter from the Assistant General Legal Counsel of the Post Office, A. Levine.

"Matter cannot be excluded from the mail under . . . statutes merely because it contains pictures or language offensive to particular segments of our society," wrote Levine.

His ruling resulted from an objection made by postal employes in Miami to what they considered to be an "obscene and objectionable" magazine. In his decision, Levine referred to several Supreme Court decisions, most of them related to the issue of freedom of the press.

"The pendulum has now swung in the opposite direction," said Prisco, admitting that "perhaps it (the Post Office) was overly strict at one time. But now we don't dare to refuse mail, because we consider it to be objectionable."

To be considered actionable, material must be "utterly without redeeming social importance," said Prisco. "When you come right down to it, only the really hard core pornography is actionable."

A member of the Cathedral parish, Prisco has been a

Post Office employe for 20 years in Miami.

"If you receive mail long enough, you will get some obscene literature sooner or later," he said. The volume of materials which would be considered objectionable by the great majority of South Florida parents "is growing," Prisco reported.

### MANY LISTS

Most persons receive smut mail after their names are added to mailing lists. This often happens after a person replies to special offers appearing in magazines and other periodicals, and after children answer comic book advertisements, explained Prisco. Smutmailers "do a tremendous amount of list buying," he said.

Prisco conceded that teenagers are often the recipients of much of the objectionable materials sent through the mail. "Obviously they don't have the kind of money that the publishers of this sort of thing are after," he added.

Parents can stop the delivery of smut mail to their homes after it has been received for the first time by "objecting and objecting strenuously," said Prisco.

He explained that all complaints received by the Post Office in Miami are forwarded

to the proper department for further action. In addition to complaints received from members of the general public, the post office receives official objections from representatives of the postal employes' organizations.

"We know that much of what we send they don't do anything with," said Prisco. "However the complaints are still forwarded in the hope that the simple force of numbers of the complaints will cause the proper authorities to take further action."

The recent decision of Congress to increase postal rates will have very little effect on the use of the mails for the distribution of smut, Prisco pointed out with some dismay. The postal increases affect first and second class mail, rather than the third and fourth class rates under which obscene literature is generally distributed.

Reflecting on the postal increase, and the liberal guidelines which are handed down by the General Counsel's office, Prisco confessed "We are confused now as to what we have a legal right to refuse to mail. Our hands are tied."

A new service offered to schools and colleges in the nation by the Bell System makes it possible for students and faculty to dial a telephone number and gain access to a "Resource Center" library of information which will play recordings of subjects they select.

Sales of Food Fair Stores, Inc. for the fiscal year ended last April 29, were the highest of any year in the supermarket chain's 47-year history.

Dr. James Coughlin, a recognized authority in the field of nuclear power generation, has joined the staff of the Florida Power & Light Co.

Passengers traveling on the cruise ship, Jamaica Queen, enjoy night life in the Limbo Lounge located below the water line, one of several unique features to be found on the ship, which cruises from Miami every six days to Montego Bay and Port Antonio.

MADRID—(NC)—An expert on Catholic Eastern-rites foresees a "concelebration" of Mass by Pope Paul VI and Orthodox Ecumenical Patriarch Athenagoras I of Constantinople during the patriarch's October visit to Rome.

Father Francisco Albarracin, S. J., director of the Center for Oriental Studies here, said that the third meeting of both church leaders "can very well take the logical step of a sacramental communication, such as a concelebration of Mass."

Founded in 1939, the center has as its aim the fostering of ecumenical relations between Catholics and Orthodox Christians.

Father Albarracin said that sharing the altar in a sacramental act "would forcefully show a complete union of charity and faith, although matters of discipline could be left for later study by theologians and canon law experts."

As to the technical question of such a Mass being the seal of actual union between Rome and Constan-

tinople, the priest said: "At the third pan-Orthodox conference held in Rhodes in November, 1964, it was decided that any rapprochement between the Orthodox and Rome was subject to unanimous approval by the 14-self-governing churches. However, each individual church was free to negotiate with Rome."

"It is true that the Church of Constantinople holds special prominence, but it is sure that Patriarch Athenagoras will not undertake by himself such a step as the official reunion with Rome. He would consult with the other churches, and this is what he is doing during his August tour of the patriarchates of Moscow, Belgrade, and Bucharest. Shortly after, as already announced, there will be a 'saintly and great council of the Orthodox Church' called by Patriarch Athenagoras.

"Therefore, any Rome decision will have the backing not of this patriarch alone but of all the Orthodox churches."

# Community Teamwork On Corrections Urged

(Continued from Page 7)

encouraging the development of the Cursillo movement in other parts of the state."

In his opinion, Father Engler said, involvement in the Cursillo Movement could have interesting aspects for the correctional chaplain. At the Baltimore Conference the Cursillo in the correctional setting was discussed but little attention was given to the possibilities of requesting authorities to release men from the institutions to participate in a week-end Cursillo in the community setting.

"This is now being done by some chaplains," Father Engler revealed. "The Catholic Correctional Chaplain must be involved in the movement and be knowledgeable of this resource available to him. By his cooperation and participation the Cursillo could be an extension of himself to the community." He added that Cana and Pre-Cana programs which strengthen family ties, are often left unnoticed by correctional workers but could be oriented by the correctional chaplain to community-based correctional programs.

The priest urged a new look at the correctional chaplaincy in correctional camp systems, noting that when such camps are established the unusual procedure is to ask the local pastor to make an occasional visit.

"Few efforts have been made," he said, "to request permission to dress the man in ordinary street clothes, attend Mass in the community, and take part in parish functions. In Iowa such a program was attempted in one camp with limited success.

"We were faced with the reality," he said, "that few pastors considered the offender a part of his parish. Most inmates are not listed on parish rolls. Their families are often negligent about religious duties and consequently do not appear on a census card.

Father Engler also appealed for more attention to chaplaincy service on the county jail level. "It is our theory that when a man is helped

at this point, our efforts in spiritual rehabilitation tend to be more effective than after the man has already been committed to a correctional institution," he said, adding that workshops and training programs are needed to alert pastors to the needs of the Juvenile Courts and their clients.

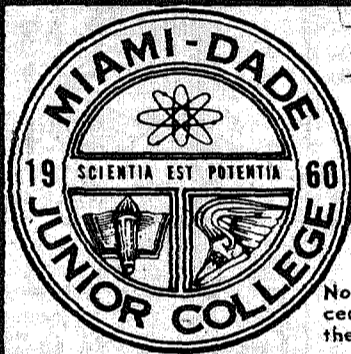
### LEGISLATION NEEDED

Legislation is basic to all programs of rehabilitation, Father Engler declared. "Unless we are willing to extend ourselves, the basic Christian concept may be missed in a legislative proposal. We often find ourselves in a negative position, trying to put out 'the fires' of bad legislation when we could have been in on the ground floor making good proposals.

"We are faced with a traditional problem in the Church," the priest stated — "the individual rights of pastors. Few priests, except in the larger diocese, and except in school systems and Catholic Charities, are assigned by function rather than by parish lines. Community based correctional programs would tend to develop functional services beyond the parish and diocesan lines.

"By its nature the institutional chaplaincy serves people from all areas of the state. In the case of the Federal System, they cross the state lines. There are obvious problems involving structure of the correctional setting and the structure of the Church.

"The tense and busy life of the professional, including the legislator, is filled with spiritual dangers. This realization, as a priest and as a chaplain for people of all religious denominations, makes the ultimate goal of participation in community-based correctional chaplaincy programs more meaningful and significant for the Catholic chaplain," Father Engler emphasized. "He will really be looked upon as a spiritual leader when he becomes involved in these many social concerns. This is meeting the needs of people in the Market place," he concluded.



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- Art, Sketching
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- Music, Preparatory Strings \$15
- Music, Community Orchestra
- Photography, Beg. & Adv.
- Theater Workshop \$15
- Bookkeeping and Accounting, Beg. & Adv.
- C.P.A. Examination Review \$20
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- Investment Securities, Commodities
- Dictation and Transcription
- Key Punch Operation \$25
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- Machine Accounting, Bookkeeping
- Mathematics Review
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- Stenocript (ABC Shorthand)
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- Real Estate, Finance
- Real Estate, Property Management
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- English Review
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#### Miami Beach

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- Conversational Russian, 1
- Scientific Russian
- Conversational Spanish, 1, 2, 3, and 4
- Cake Decoration \$18 (8 Weeks)
- Basic Catering \$13
- Gourmet Cooking, Beg. & Adv. \$13
- Basic Design for the Home
- Basic Design Seminar
- Golf \$18
- Flower Arrangement (8 Weeks, Beg. 10/5/67) \$15
- Landscape Design
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- Sewing Techniques, Beg. & Adv.
- Tailoring
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- Supervision Management
- Creative Problem Solving
- Psychology of Everyday Living
- Psychology, Group Counseling
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#### South Campus

- Art, Appreciation
- Art, Oil Painting, Beg. & Adv.
- Art, Sketching, 1 \$13
- Art, Sketching, 1 (Outdoor)
- Guitar, 1 and 2 \$12
- Recorder, 1 \$12
- Photography, 2
- Introduction to Drama
- Bookkeeping, 1
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- Income Tax
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- Investment Securities, Fundamentals
- Mathematics Review
- Gregg Shorthand, Beg. & Adv.
- Stenocript (ABC Shorthand) Beg. & Adv.
- Typewriting, Beg. & Adv.
- English for the Foreign Born, 1
- English Review
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For further information and bulletin or complete listings, Phone North Campus 685-4521 Monday thru Thursday from 8 a.m. to 8 p.m., 8 to 4:30 on Friday. South Campus 274-1161 Monday thru Thursday 2 p.m. to 10 p.m. Miami Beach Center 532-4584 Monday thru Thursday from 11 a.m. to 7 p.m., 9 to 5 on Friday.

# Unense WMIE y WFAB Para Triduo a la Virgen del Cobre

Las dos radioemisoras que transmiten en español en el área de Miami, WMIE, (Radio Continental) y WFAB, (La Fabulosa de Miami) unirán sus micrófonos los días 5, 6 y 7 de septiembre para ofrecer un Triduo Preparatorio a la Festividad de la Virgen de la Caridad del Cobre, Patrona de Cuba.

El triduo radial precederá al grandioso acto que tendrá lugar el viernes, 8 de septiembre, en la explanada junto a la habia, en los terrenos entre el Palacio Vizcaya y el Mercy Hospital donde se levantará el proyectado santuario-monumento a la Patrona de Cuba.

Con la participación de destacados artistas cubanos en el exilio, el triduo se ofrecerá de 9 a 10 p.m. conjuntamente por las frecuencias de WFAB y WMIE, en un espacio cedido al efecto por los ejecutivos de esas dos emisoras en español.

## Triduo en Todas las Parroquias

En esos mismos días, 5, 6 y 7 del entrante septiembre se ofrecerá en todas las parroquias del Gran Miami un triduo preparatorio, cuyo programa está siendo preparado independientemente por cada parroquia, debiendo los fieles informarse en sus respectivas parroquias sobre el horario del triduo en las mismas.

## El Acto el 8 de Septiembre

Estos triduos, tanto el que se ofrecerá en las parroquias

como el que se transmitirá en la radio, serán en preparación del acto en honor de la Virgen de la Caridad, que tradicionalmente se ha venido ofreciendo todos los años en Miami desde que esta ciudad se convirtió en la capital del destierro cubano.

Por primera vez el acto del día de la caridad se ofrecerá en los terrenos donde se levantará el monumento que construirán como su esfuerzo los exiliados cubanos. Parte central del acto será una misa de campaña que oficiará el Obispo Coleman F. Carroll.

Terminada la misa el Obispo Carroll procederá a bendecir la pequeña y acogedora capilla provisional que ya se levanta en esos terrenos y en la que se colocará después de la misa la imagen de la Virgen de la Caridad que fue sacada en bote de Cuba y que tendrá ya un lugar donde podrá ser venerada por los fieles.

Esa capilla servirá al mismo tiempo como oficina central del comité de construcción del Santuario-Monumento.

En próximas ediciones se ofrecerán detalles más amplios sobre la celebración del 8 de septiembre y su triduo preparatorio, que promete ser la más grande demostración de fervor religioso ofrecido por los cubanos en el destierro, como muestra de su inquebrantable fervor religioso y de su confianza en la intercesión de la Madre Celestial.



Suplemento en Español de THE VOICE

# Será Chuck Hall Maestro De Ceremonias en Acto Interamericano al Obispo

El Alcalde de Miami Metropolitano, Mr. Chuck Hall, será el maestro de ceremonias en la comida de gala que en honor del obispo Coleman F. Carroll está organizando la Alianza Interamericana para el sábado 9 de septiembre, en el Hotel Everglades.

Numerosos representantes de instituciones hispano-

americanas de Miami están sumándose a ese acto que será ofrecido al prelado miamense con motivo de habersele declarado "Hombre del Año en las Relaciones Interamericanas."

Entre esas adhesiones figuran las de hombres de empresa, tanto norteamericanos como latinoamericanos, dedicados a negocios interamericanos que tienen su centro de operaciones en Miami, representantes de grupos nacionales y regionales del área, instituciones cívicas y religiosas, organizaciones de exiliados cubanos, así como autoridades civiles de Estados Unidos y representativos consulares y diplomáticos de distintos países.

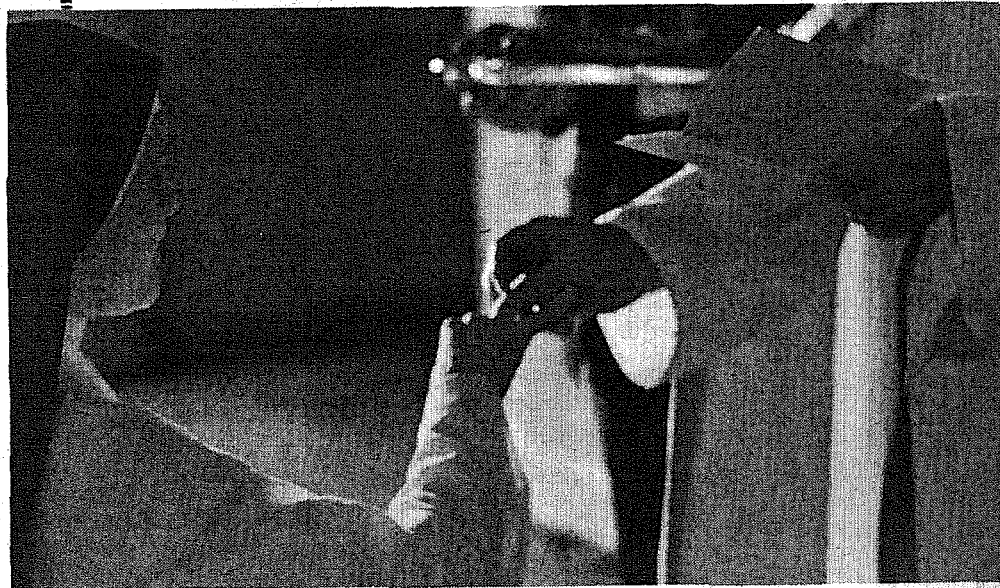
El Obispo Carroll, que es presidente en funciones del Comité de obispos de Estados Unidos para Latinoamérica, fue proclamado hombre del año, por sus esfuerzos de acercamiento interamericano, teniendo en cuenta para ello sus labores como uno de los impulsores de las conferencias de cooperación católica interamericana, que se celebran todos los años en Estados Unidos, sus labores en el comité de obispos para Latinoamérica, así como por la creación del Instituto Interamericano de Acción Social, por el que pasaron numerosos dirigentes sindicales, agrarios y estudiantiles de distintos países.

Al anunciar la distinción de este año, la presidente de la Alianza, Doña Virginia Torruella, se refirió también a la amplia asistencia prestada por el Obispo Carroll a toda la colonia latina de Miami y de manera particular la ayuda dada a los refugiados cubanos a través del Centro Hispano Católico y otras instituciones.

Las reservaciones para asistir a ese acto pueden hacerse en las oficinas de la Alianza, 1022 Salzedo Ave., Coral Gables, Teléfono 444-3452.



Una religiosa cubana, la Madre Beatriz Rodríguez R. A. hizo la profesión de sus votos perpetuos con la vida religiosa en la comunidad de Religiosas del Apostolado del Sagrado Corazón, en ceremonia que tuvo lugar la semana anterior en la capilla de The Assumption, oficiando el Padre Amando Llorente, S.J. En la composición gráfica tres aspectos de la emotiva ceremonia, en los que se ve a la religiosa con la simbólica corona de espinas ceñida a su cabeza y recibiendo el anillo de desposada con Cristo.



# Comenzará el Viernes Cursillo de Cursillos

El próximo viernes, primero de septiembre, comenzará en la ciudad de Fort Lauderdale un "Cursillo de Cursillos," jornada de tres días de meditación, y estudio para dirigentes de la Obra de Cursillos de Cristiandad.

Para participar en ese evento que congregará a más de 75 cursillistas de Miami, así como delegados de algunos países de Centroamérica y El Caribe, se espera la presencia en Miami del Señor Eduardo Bonnin, uno de los seculares fundadores de ese movimiento ideado por el Obispo de Ciudad Real, España, Mons. Juan Hervás.

El acto de clausura de ese cursillo de cursillos se efectuará en el Bayfront Park Auditorium, el lunes, 4 de septiembre, comenzando a las 7 p.m. y terminando con una misa de comunión general.

En el área de Miami más de dos mil hombres y mujeres de habla hispana han participado en las jornadas de Cursillo de Cristiandad. El Cursillo de Cursillos es

una jornada especial para el ajuste y reorientación del método del Movimiento de Cursillos, según informó el presidente diocesano de ese movimiento en Miami, José Ramón Garrigó.

Este será el segundo cursillo de cursillos que se efectúa en Estados Unidos; en todo el mundo no se han efectuado más de quince de esas jornadas, según informan los dirigentes cursillistas de Miami, destacando el honor que para el movimiento de Miami representa esta celebración.

El señor Garrigó añadió que el cursillo de cursillos será una escuela intensiva para los que han sido llamados a la responsabilidad de dirigentes del Cursillo, para que puedan ser mejores instrumentos en la aplicación del cursillo.

"Es algo así como un cursillo al cuadrado para que el Cursillo de Cristiandad salga redondo," dijo el dirigente cursillista.

La jornada de tres días tendrá lugar en el Motel Car-

riage House, Fort Lauderdale, donde se hospedarán durante tres días los dirigentes cursillistas de distintas parroquias de Miami y los delegados de otros países.

## 194 Médicos Terminan Curso Especial Aquí

Uno de los más destacados maestros de la medicina europea, el Dr. Benigno Lorenzo Velázquez, decano de la Facultad de Medicina de la Universidad de Madrid, será el orador en la clausura del Curso Para Graduados Extranjeros de la Escuela de Medicina de la Universidad de Miami.

Ciento noventa y cuatro matriculados recibirán sus diplomas en el acto que tendrá lugar en la Universidad de Miami el 8 de septiembre. De ellos 138 son médicos cubanos refugiados y los restantes son 56 médicos de distintos países latinoamericanos, dos de Europa, uno de Bélgica, uno de Italia y dos norteamericanos graduados en el extranjero.

# Misionera Cubana Trabaja en Ecuador

El tres de junio de 1961 una religiosa cubana abandonaba la patria que la vio nacer, forzada por el comunismo. Como ella, cientos de monjas y sacerdotes, entre ellos un Obispo, partieron de Cuba al exilio. Y la monja en cuestión, Sor Carmen Pereira, de la Orden Salesiana fue a residir en Ecuador.

Antes de partir al exilio, Sor Carmen, prestaba sus servicios religiosos en la Iglesia de San Juan Bosco en la calle Tejadillo, en la llamada Habana Vieja. En ese lugar se granjeó el cariño y el afecto de los feligreses después de 17 años de servicios ininterrumpidos.

Sor Carmen reside en la actualidad en Quito, Ecuador, donde ha venido laborando como misionera, ense-

ñando los caminos de Dios a los necesitados de aquellos lares.

Después de seis años en la nación llamada la mitad del mundo, Sor Carmen ha dado un viaje a los Estados Unidos acompañada de la monja Ecuatoriana, Sor Blanca Robalino.

Sor Carmen, con sus sencillez y humildad características, informó que su labor religiosa se desarrolla cerca de la Cordillera Andina en el Instituto "Dorila Salas" de Quito.

El plantel es netamente de enseñanza primaria y la educación es semi gratuita, según explicó Sor Carmen.

Diariamente acuden al mismo unos 650 alumnas, en su mayoría "jibaritos" que explicó Sor Carmen es el término dado a los pequeños

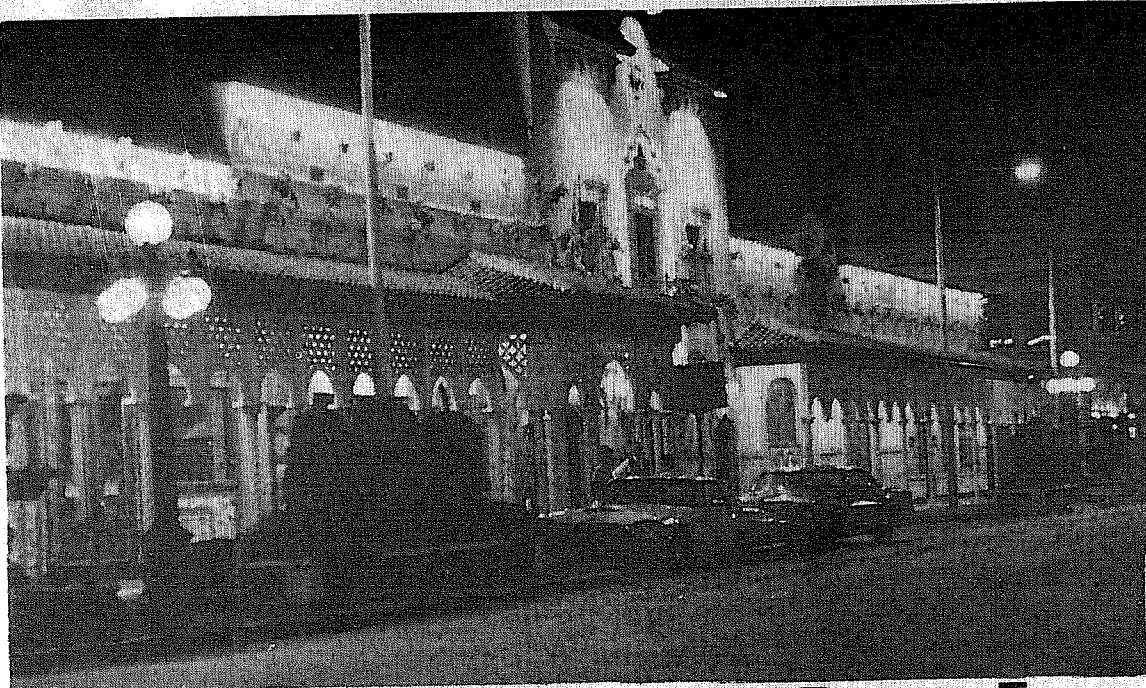
indios que son Cristianizados.

También el Instituto tiene una clase dominical de catecismo al cual asisten un aproximado de 500 niñas.

Finalmente explicó Sor Carmen que hay una inmensa campaña de alfabetización en todo el Ecuador y que además de las labores habituales de enseñanza a las niñas durante los siete días de la semana, las monjitas enseñan en el propio Instituto Dorila Salas un curso de alfabetización privada para unas 160 "viejitas."

Y la mano protectora de las religiosas como Sor Carmen y Sor Blanca se extiende hacia el corazón de los Andes, donde tienen establecidas 12 casas de misiones en las áreas colindantes al instituto.

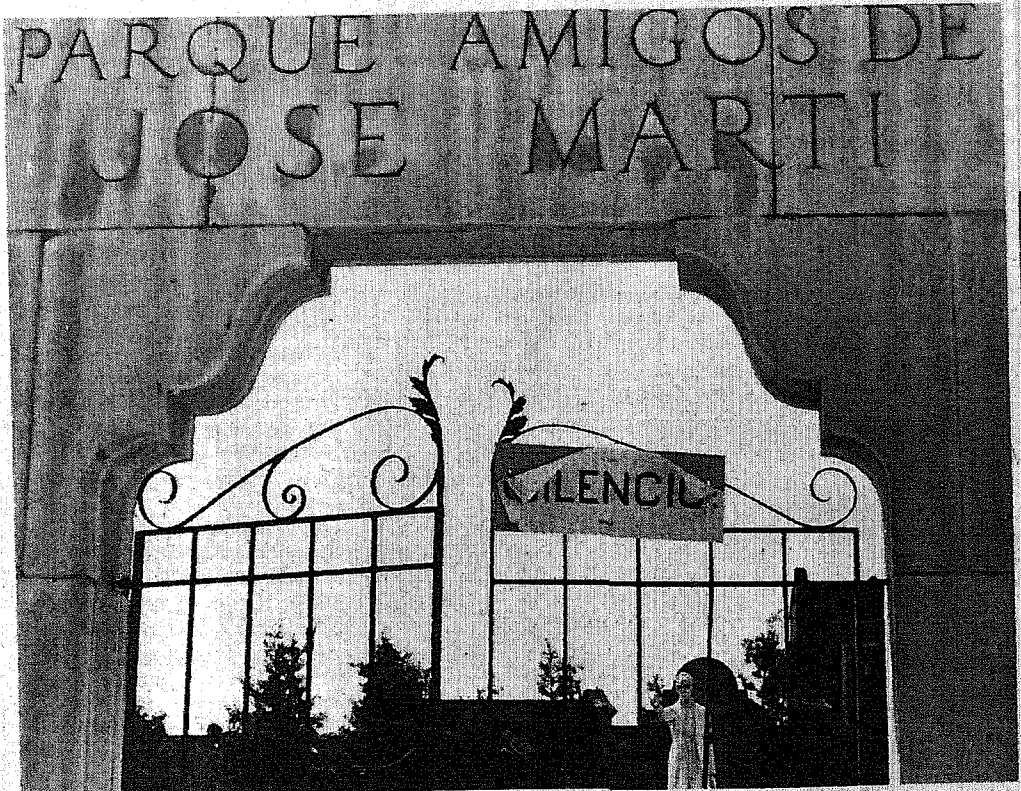
# La Florida Ligada A la Historia de Cuba



**Arquitectura Colonial Española Pone un Toque en Tampa**  
Columbia es a Tampa lo que Vizcaya o el Centro Vasco a Miami



**Ibor City: Tabaquerías Hechas por Emigrados**



**Tampa Honra a Martí, que Allí Vivió y Luchó**

Descubierta e inicialmente colonizada por los españoles, La Florida tiene toda su historia estrechamente ligada a la de Cuba.

De la isla del Caribe vinieron los conquistadores, los misioneros y los conquistadores de la primera etapa de la Florida.

Más tarde, cuando Cuba luchaba por su independencia, los emigrados cubanos utilizaron estas playas para preparar la insurrección, como hoy luchan en Miami por el rescate de la patria. Y como hoy, ganaron su sustento, estudiaron, jugaron y se divertieron en estas tierras.

A pesar de los años, la huella de esa presencia cubana ha quedado indeleble en ciudades como Cayo Hueso y Tampa. De esta última recogemos varios testimonios gráficos de esa huella, con sus balcones y sus tabaquerías y sus restaurantes españoles y sus tributos al José Martí que en las tribunas tampeñas perfilaba la lucha libertaria.

Cayo Hueso y Tampa fueron, como lo es hoy Miami, el refugio y la trinchera de los cubanos amantes de la libertad. Aquí también quedarán para la posteridad en su día las huellas del heroísmo y la laboriosidad de los cubanos, como prenda de gratitud a este pueblo que nos acoge, al que estamos dejando un pedazo de nuestra cultura, de nuestro espíritu, de nuestro esfuerzo, de nuestra vida.

Gustavo Pena Monte



**El Restaurant Columbia**  
Uno De Los Puntos Salientes de Tampa



Manos Exiliadas Pusieron Banda de Luto en el Brazo del Pensador de la Libertad.



El Mismo Ambiente de un Liceo Cubano, Se Observa en Este de Tampa

## LUCKY ENOUGH TO DIE



THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

"The lucky ones are those who died," said one reporter in the Holy Land last week. "I have seen war before, but I'll never forget the human horrors this war left behind." . . . The "human horrors" are people like us, healthy and happy four months ago but now forever scorched. Their faces are burned, some have lost their arms and legs, some of them are blind. Once you have seen them, the children especially, how can you walk away? . . . We thank God you haven't seen them. But let us not forget them. War in the Holy Land can trigger World War III. . . . The \$31 war veterans in Martinsburg, W. Va., dropped in the poor box in the V.A. Hospital in July will help Carol Hunnybun give one hot meal to boys and girls when school reopens in Jerusalem next week. It's our way of making peace. Only \$1 a week gives a child one hot meal each day, helps keep him in school. . . . Before you forget, won't you send \$1 now to feed a hungry child? We'll thank you for your gift, whether it's \$1, \$2, \$5, or \$1,000. We need you, and so does God. We want you to know us better.

THE WAR IS NOT OVER

Thinking of the months ahead, why not send us MASS FOR YOU IN THE HOLY LAND your Mass requests right now? Simply list the intentions, indicate the dates, and then you can rest assured the Masses will be offered by Holy Land priests who receive no other income. . . . Remind us to send you information about Gregorian Masses, too. You can arrange now to have Gregorian Masses offered for yourself, or for another, after death.

HOW TO HELP THE POPE In four years Pope Paul has visited five countries, three of them ours. Your stringless gifts ("to be used where needed most") have helped him help the poor. Why not tell your lawyer to remember the Holy Father's charities in your will? Our legal title: CATHOLIC NEAR EAST WELFARE ASSOCIATION.

Dear Monsignor Nolan: ENCLOSED PLEASE FIND \$ \_\_\_\_\_

FOR \_\_\_\_\_

NAME \_\_\_\_\_

STREET \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP CODE \_\_\_\_\_

THE CATHOLIC NEAR EAST WELFARE ASSOCIATION

**NEAR EAST MISSIONS**

FRANCIS CARDINAL SPELLMAN, President  
MSGR. JOHN G. NOLAN, National Secretary  
Write: CATHOLIC NEAR EAST WELFARE ASSOC.  
330 Madison Avenue • New York, N.Y. 10017  
Telephone: 212/YUKon 6-5840



# La Paz No se Instaura con Armas Sino con Justicia

Cochabamba, Bolivia (NA)—El obispo de Cochabamba, Mons. Armando Gutiérrez Granier, hizo un llamado a todos los que llevan "la responsabilidad de jefes", para que instauren en el país una política económica y social inmediata, basada en la justicia para obtener la pacificación entre los bolivianos.

El llamado está contenido en una Carta Pastoral dirigida con motivo de las guerrillas que han venido a preocupar vivamente al prelado.

El obispo expresa que "la Iglesia ha repudiado siempre el odio y la violencia en las relaciones humanas y sociales y repudia igualmente en nuestro tiempo las guerrillas, que son una modalidad de la guerra."

Reconoce que el gobierno legalmente constituido tiene el deber y el derecho de "repeler a la fuerza, con la fuerza y en emergencia de defensa propia", pero recuerda al mismo tiempo que "la paz estable no se conquista por la sola victoria de las armas, sino por la restauración de la justicia."

A continuación el obispo expresa que "mientras nuestro pueblo viva en la miseria, con salarios insuficientes para subvenir a sus necesidades humanas familiares; mientras persista la inseguridad en el trabajo y por consiguiente en una situación de angustia permanente, sin saber si mañana tendrá pan para su persona y su familia, habrá siempre personas disponibles para escuchar a los agitadores y hasta comprometerse en la trágica aventura de las guerrillas."

"Para lograr la paz definitiva a que aspira nuestro pueblo, resulta indispensable proponerle: una política económica y social inmediata que abra a los bolivianos perspectivas fundadas de poseer los bienes de necesidad y de comodidad mínimos y compatibles con la dignidad de la persona humana; garantizar la seguridad laboral mediante la creación de fuentes de trabajo que eviten la desocupación y apoyar los derechos sindicales; una distribución más equitativa de la renta nacional, evitando la estridente desigualdad de sueldos y salarios entre los más favorecidos y los más pobres; una política de austeridad en el tren de vida de las clases dirigentes que ayudaría a los más pobres a sobrellevar los sacrificios previos y consiguientes al lanzamiento de un programa de realizaciones", dice el obispo Gutiérrez Granier en su Carta Pastoral.

Añade el prelado que una política de estas dimensiones y perspectivas no puede realizarse sin la pacificación de espíritus que haga posible un ambiente de tranquilidad propicia al trabajo, que acreciente la producción y permita dar a los bolivianos los medios suficientes para vivir.

Al subrayar que la realización de esta obra no depende exclusivamente del gobierno, sino que corresponde por igual a todos los ciudadanos, hace un llamado "a todos los que llevan la responsabilidad de jefes... a que olvidando agravios y rencores, posponiendo objetivos particularistas de grupo o ambiciones personales, lo subordinen todo a la finalidad suprema de la búsqueda del bien común de la Nación y a la felicidad de todos los bolivianos. Con estos medios y no con otros se obtendrá la pacificación", dice el obispo.

Al referirse al materialismo, Mons. Gutiérrez Granier recuerda las declaraciones del Concilio Vaticano II manifestando que "si bien no está exento de culpa quien voluntariamente busca alejarse de Dios, tampoco lo están los creyentes que con una afectuosa presentación de la doctrina y su vida incoherente han favorecido reacciones contra la religión."

"El remedio contra el ateísmo está en la exposición adecuada de la doctrina y en el testimonio de vida y en la realización de la justicia social. Aunque

rechaza el ateísmo, la Iglesia reconoce también que todos deben contribuir a la edificación de este mundo; deplora toda discriminación entre creyentes y no creyentes, y al mismo tiempo que pide para los creyentes la libertad de profesar la fe, invita a los no creyentes a que consideren atentamente el Evangelio, el cual está en perfecta armonía con la vocación humana."

Finalmente advierte que la colaboración entre el Estado y la Iglesia debe mantenerse en la armonía conservando cada uno de los poderes su propia libertad y sus propios medios. "La Iglesia, peregrina de este mundo, busca su consumación definitiva en la Jerusalén del cielo, pero a su paso por la tierra se solidariza con los problemas de la colectividad con la cual convive y a la cual colabora, desde su campo y dentro de su misión de Madre y Maestra de todos los hombres. Ella debe conservar a todo trance la imparcialidad que le permitirá cumplir mejor su misión de Paz, de Justicia, de Bien y de Amor", declara el obispo de Cochabamba.

## LA PALABRA DE DIOS

Por el Padre Aleido Román

Se lee mucho en Miami. Mucho más de lo que nosotros pensamos. Miles de libros buenos y no tan buenos, miles de revistas pasan por los ojos de nuestra gente. Está corriendo el pensamiento de algunos hombres por la mente de nuestro pueblo con más rapidez y profundidad que el río más caudaloso del mundo.

Alguien me hablaba de Sartre en estos días como si lo hubiera conocido personalmente, como si lo hubiera oído hablar, como si le hubiera contestado sus preguntas.

Frente a tantos libros que se venden, a tantas corrientes ideológicas, a tantos planes de tantos, yo me pregunto ¿Conocemos los cristianos al buen Dios? ¿Hemos leído su mensaje completo o en parte alguna vez? ¿Conocemos su plan salvador para llevar a los hombres a la verdadera felicidad?

Es por eso que me he propuesto escribirte todas las semanas durante algún tiempo para que tú tengas la ocasión de penetrar la carta del Padre a sus hijos una vez en tu vida.

¿A quien no le gusta recibir una carta de un ser querido? ¿A quien no le gusta contestar una carta de alguien que espera con gusto nuestra respuesta? A todos seguramente. Para que podamos leer la carta de nuestro Dios que es la Biblia, comienza esta sección bíblica.

Hay muchos que quieren leer la Biblia. Algunos se compran el Libro Sagrado y comienzan la lectura y despues de algunos capítulos del Génesis lo dejan para otra oportunidad pues no ha resultado interesante la lectura y como son hombres de fe no quisieran decir que el libro parece impenetrable. Muy pocas personas he conocido que han leído la Biblia seguidamente y la han comprendido. Un médico enfermo me decía una tarde de Navidad "Padre la leo continuamente y la encuentro muy hermosa pero no entiendo cual es el plan que se ha propuesto Dios en este libro."

Quisiera con esta sección ayudarte a penetrar el Libro Santo, a leerlo con el entusiasmo y alegría que se lee una carta o un mensaje.

La Iglesia quiere que tu leas la Biblia. La Iglesia nunca ha prohibido la lectura de ella. Lo único que la Iglesia ha cuidado es de que se lea bien la Biblia, que te aproveche la lectura de ella, que tu alma nutrida con la PALABRA de arriba resplandezca delante de los otros hombres y con la luz que ella produce te enciendas y enciendas al mundo del fuego que el Señor trajo a la tierra.

Hay hambre de la Palabra de Dios pues son muchas las Biblias que se venden actualmente y en muchas ocasiones he visto librerías que se le acaba con gran facilidad. Al escribir estas líneas levanto mi corazón al Señor para que los hombres de hoy sacien esa hambre que el Espíritu Santo ha puesto en lo más íntimo de nosotros con la lectura del Libro Santo.

Veremos durante algunas semanas lo que la Iglesia nos ha dicho en el Concilio Vaticano Segundo referente a la Palabra de Dios y despues siguiendo la voz maternal de la Iglesia la abriremos y recorreremos desde el Génesis hasta el Apocalipsis.

## picnic?



for you maybe...

but in a Brazilian town called Fatima do Sul there are 8,000 destitute residents.

Nearly all are sick of either malnutrition, worms, anemia or malaria. Over half of the children here die before they are 5. This town is not unique. It is typical for South America.



Share some "picnic money" to help them

THE MISSIONS NEED YOUR HELP IN THE SUMMER TOO!

name: \_\_\_\_\_

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RIGHT REVEREND EDWARD T. O'MEARA, NATIONAL DIRECTOR  
THE SOCIETY FOR THE PROPAGATION OF THE FAITH, 366 FIFTH AVE., N.Y., N.Y. 10001

IN MIAMI YOUR DIRECTOR IS REV. JOHN G. BLOCK, 6301 BISCAYNE BLVD.

# SUNDAY MASS TIMETABLE

The Sunday Mass schedule for Cathedral of 7506 NW 2nd Ave. is as follows: 7, 8, 9:30, 11, 12:30, 5:30, 7 pm (Spanish).  
**ARCADIA:** St. Paul, 7, 11.  
**AVON PARK:** Our Lady of Grace, 8:30, 10.  
**BELLE GLADE:** St. Phillip Bentz, 7, 10:30 and 12 (Spanish).  
**BOCA GRANDE:** Our Lady of Mercy, 4 p.m.  
**BOCA RATON:** St. Joan of Arc, 7, 9, 10:30, 12.  
**BOYNTON BEACH:** St. Mark, 8, 9:30, 11 and 6 p.m.  
**CAPE CORAL:** St. Andrew Church (Del Prado Parkway) 6:30, 8, 11 a.m. and 6 p.m.  
**CLEWISTON:** St. Margaret, 8 a.m. 7 p.m.  
**COCONUT GROVE:** St. Hugh, 7, 8, 9:30, 11, 12:15 (Spanish) and 5:30 p.m.  
**CORAL GABLES:** Little Flower (Church) 6, 8, 9:15, 10:30, 11:45, 1 p.m. and 6 p.m. (Auditorium) 9:15 and 12 noon (Spanish).  
**ST. THOMAS AQUINAS STUDENT CENTER:** 8:30 and Sundays: 8:30, 10:30 a.m. Weekdays: 8:15 a.m. only.  
**DANIA:** Resurrection (Second St. and Fifth Ave.) 7, 8, 9, 10, 11 and 12.  
**DEERFIELD BEACH:** St. Ambrose (363 S.E. 12th Ave.) 7:30, 9, 10:30 and 12 noon.  
**DELRAY BEACH:** St. Vincent, 6:30, 8, 9:30.  
**FORT LAUDERDALE:** St. Anthony, 7, 8, 9:15, 10:30, 12 and 5:30 p.m.  
**St. Bernadette** 7, 8, 9, 10 and 11 a.m.  
**St. Clement**, 8, 9, 10, 11:15, 12:30.  
**St. George**, 7, 8:30, 10, 11:30 a.m. and 6 p.m.  
**St. Jerome**, 7, 8:30, 10, 11:30.  
**Blessed Sacrament** (Oakland Park Blvd. and NE 17th Ave.), 6, 8, 9:30, 11, 12:30 and 6 p.m.  
**Queen of Martyrs**, 6:30, 8, 9:30, 11, 1:30 and 6 p.m.  
**FORT LAUDERDALE BEACH:** St. Pius X, 7, 8, 9:30, 11 and 12:15.  
**St. Sebastian** (Harbor Beach), 8, 9:30, 11, 12:30, 5:30 p.m.  
**FORT MYERS:** St. Francis Xavier, 6, 7, 8:30, 10, 1:30.  
**St. Cecilia Mission**, 7, 8:30 and 11.  
**FORT MYERS BEACH:** Ascension 7:00, 9:30.  
**FORT PIERCE:** St. Anastasia (Church) 7, 8 p.m. (Auditorium 33rd St. and Delaware Avenue) 7:30, 9, 10:30.  
**HALLANDALE:** St. Matthew, 6:30, 8, 9, 10, 11, 12 noon.  
**HIALEAH:** Immaculate Conception, 6, 7, 8, 9, 10:15, 11:30, 12:45 (Spanish) 6 p.m. and 7:30 p.m.  
**St. Bernard Mission**, 9, 10 (Spanish).  
**St. John The Apostle**, 6, 7, 8, 9:30, 11, 12, 12:55 (Spanish), 5:30, 6:30 p.m. (Spanish).  
**HOBE SOUND:** St. Christopher, 7 and 9 a.m.  
**HOLLYWOOD:** Annunciation, 8, 9, 11:30, and 7 p.m.  
**Little Flower**, 5:45, 7, 8:15, 9:30, 10:45, 12, 5:30 p.m.  
**Naivety**, 6, 7, 8:15, 9:30, 10:45, 12 and 7 p.m.  
**HOMESTEAD:** Sacred Heart, 6:30, 8, 9:30, 11, 12:30 and 6 p.m.  
**MMOKALEE:** Lady of Guadalupe, 8:30, and 11:45.  
**INDIANTOWN:** Holy Cross, 7:30.  
**JUPITER:** St. Jude (U.S. 1), 8 and 10:30 a.m.  
**KEY BISCAYNE:** St. Agnes, 7, 8:30, 11:15, (Spanish) 11:15 and 6:30 p.m.  
**LABELLE:** Mission, 10.  
**LAKE PLACID:** St. James Mission, 7:15 a.m.  
**LAKE WORTH:** St. Luke, 2090 S. Congress, 7, 8, 9:15, 10:30 and 6:15 p.m.  
**Sacred Heart**, 6, 7, 8, 9:15, 10:30, 11:30 and 6 p.m.  
**LANTANA:** Holy Spirit, 7, 8, 9:15, 10:30, 11:30 and 6 p.m.  
**LENIGH ACRES:** St. Raphael (Lee Boulevard) 8, 10.  
**MARCO:** The Catholic Church of San Marco, 12:15 p.m. (Marco Yacht Club)  
**MARGATE:** St. Vincent, 7, 8, 10:15 and 11:30 a.m.  
**MIAMI:** Assumption Academy, 9, 10:30 and 12 (Spanish).  
**St. Brendan**, 6:30, 8, 9:15, 10:30, 11:30, 12:30, 5:30 and 6:45 p.m. (Spanish).  
**Carpus Christi**, 6, 7, 8, 9:15, 11:45 a.m. (Spanish) 10:30, 1, 5:30 p.m.  
**Cebu**, 5, 6, 7, 8, 9, 10, 11:30, 2:30, 5:30 p.m. (Spanish).  
**Holy Redeemer**, 7, 10, 6:30 p.m.  
**International Airport (International Hotel)** 7:15 and 8 a.m. (Sundays and Holydays).  
**St. Mary at the Missions and St. Francis Xavier**, 7, 8:30.  
**St. Dominic**, 7, 8:30, 10, 11:30 (Spanish) 6 p.m.)  
**St. John Bosco Mission** (1301 Flagler St.)

# WANT ADS

**4 Fund-Raising**  
**This Week's Bingo Specials!**  
 3/4" Red Plastic Markers, 200 bags 5,000 to box ..... \$6.25  
 Dab-O-Ink liquid marker, red or green. Doken ..... \$3.50  
 5 inch red jumbo crayon, Doken ..... 30¢  
 "Specials" - 7 colors, 10,500 to ctn. .... \$8.00  
**DELIVERED FREE**  
 Write for FREE 30 page catalogue Fund Ways of So. Florida )  
 5828 Dawson Street  
 Hollywood ..... 981-2078

**5 Personals**  
**WHEN YOU'RE PLANNING A WEDDING, RECEPTION, DANCE, LUNCHEON, PARTY, ETC. CALL THE KNIGHTS OF COLUMBUS HALL, 270 CATALONIA AVE., CORAL GABLES \$35 UP AIR CONDITIONING OPTIONAL.**  
 See or Call Bernice Di Cristafano 448-9242 OR 271-6337

**ACADEMIC GOWN**  
 For sale. Size 53 by Barry graduate. Ph. 751-5937 after 6 P.M.

**2 Funeral Directors**

**5 Personals**  
**ROOM & BOARD**  
 FOR ELDERLY ladies, in lovely home. Complete care, including washing & ironing of clothes. References required. 5251 NW 5 Street.

**REMEMBER THAT SPECIAL SOMEONE With Flowers From JANE'S FLORIST 13153 W. Dixie Hwy., 759-0541**

**6 Child Care**  
**Will baby-sit evenings**  
 Northland - Norwood Visitation Church Areas  
 Have references & transportation \$1 an hour  
 Call 624-3906 or 624-1115

**WILL BABYSIT DAYS 8 - 5 MY HOME, S.W. AREA 221-3943**

Mature woman will babysit North Miami area. 75¢ hour - \$1.00 hour after midnight. Havetransportation. 688-0545.

**10 Loans**  
 WE buy old Gold and Diamonds  
**LE MONDE JEWELERS**  
 8499 Coral Way

**12 Instructions**  
**TUTORING** all subjects by certified teachers. Summer School Applications Accepted Now. The School of Tutoring, 16240 N.E. 13 Ave., 945-4842.

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 By Professional Musician. Transportation provided for. 624-7155.

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 English, by experienced teacher. Call WI 7-3459

**4 Florists**

**IBM Computer Programming**  
 Night Classes now forming  
 \$12.00 per week  
 Call Mr. Dunn 371-8501

**STATE CERTIFIED VOICE & PIANO TEACHER, CHILDREN & ADULTS. YOUR HOME OR MINE. 758-0850.**

**17 Help Wanted-Female**  
 Studio Girl Cosmetics needs women for Christmas selling. Here's that extra money you need. Part-time. 624-2246 Aft. 6 P.M.

"Grandmother" babysit my N.W. home, 2 or 3 part-time days. \$5 per day. Must have car & references. 621-2335.

STENOS, typists, key punch. Temporary work, to fit your schedule, day, week, month, more. Kelly Girl Roper Bldg., Fr 3-5412.

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 Nurses, sitters, domestics & commercial employees. Available immediately.

**30 Automobiles For Sale**  
 AIR COND. BUICK with new tags, power steering, power brakes, radio. Well kept 1958 in excel. condition. For bargain now 751-1416.

**38 Pets For Sale**

**Funeral Homes**

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 13th & FLAGLER  
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**AHERN Plummer**  
 60th & BIRD ROAD  
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 Are Expressions Of Sympathy  
**BASKETS—SPRAYS—WREATHS FROM \$12.50**  
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 Orders Filled For Local or Out Of Town Deliveries.  
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**30 Automobiles For Sale**  
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**38 Pets For Sale**

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 For dogs & cats 621-9801

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 DIAL-A-MATIC ZIG ZAG Brand new. Makes buttonholes, designs. \$28. 685-1564.

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 LOST OUR LEASE  
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 Please send money order or check if you live out of Miami

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BEAUTIFULLY FURNISHED 1 room apt. for one business lady only. All utilities, year 'round. Near Little Flower. Call 445-8835.

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APARTMENT - Very Homelike Between Biscayne Blvd. & 2nd Ave. See all day Monday. 264 NE 62 St.

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BEAUTIFUL Park like setting Rancher. Keystone Point. Close to shopping. Furnished. \$300 month. Carmine Bravo, Realtor 754-4731

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Woodburning fireplace enhances this charming 5 bedrm., air conditioned home. Lovely landscaped lot 100' x 125'. Only \$26,500. MULLEN, Realtors - 226-1311.

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**NEAR ST. JAMES**  
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**North Miami Beach**  
**SEE 530 EAST DRIVE**  
3 BEDROOM 2 bath, large kidney shaped marble pool, with luxurious enclosed patio. Asking \$25,900. Terms.  
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OWNER has beautiful 3 bedroom Rancher in El Portal, equity \$10,000; Also 3 units, neat as a pin, equity \$10,000. Call 754-4731.

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**ST. HUGH PARISH**  
UNFURNISHED 1 bedrm. apt. Adults. Near SW 27 Ave. Call 445-2608.

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**73 HOMES FOR SALE:**  
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2 bedroom, Zoned M1, \$500 down - \$6,500  
2 bedroom, 2 bath, 2 car garage - \$12,900  
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eves. 983-8427 - 989-5998  
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**\$3,000 DOWN**  
TERRIFIC VALUE 1 block to Bisc. Blvd., close to shopping center, 3 Bedroom, corner rancher, value \$20,000, asking \$17,500, owner bought larger home, must sell this one.  
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Excellent frame home with efficiency cottage for income. Sewers, city water. 757-6829.

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31 Cars For Sale

31 Cars For Sale

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LOWEST PRICES - Call 226-6652  
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Pick up and delivery.

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Cornices. Refinished. Repaired  
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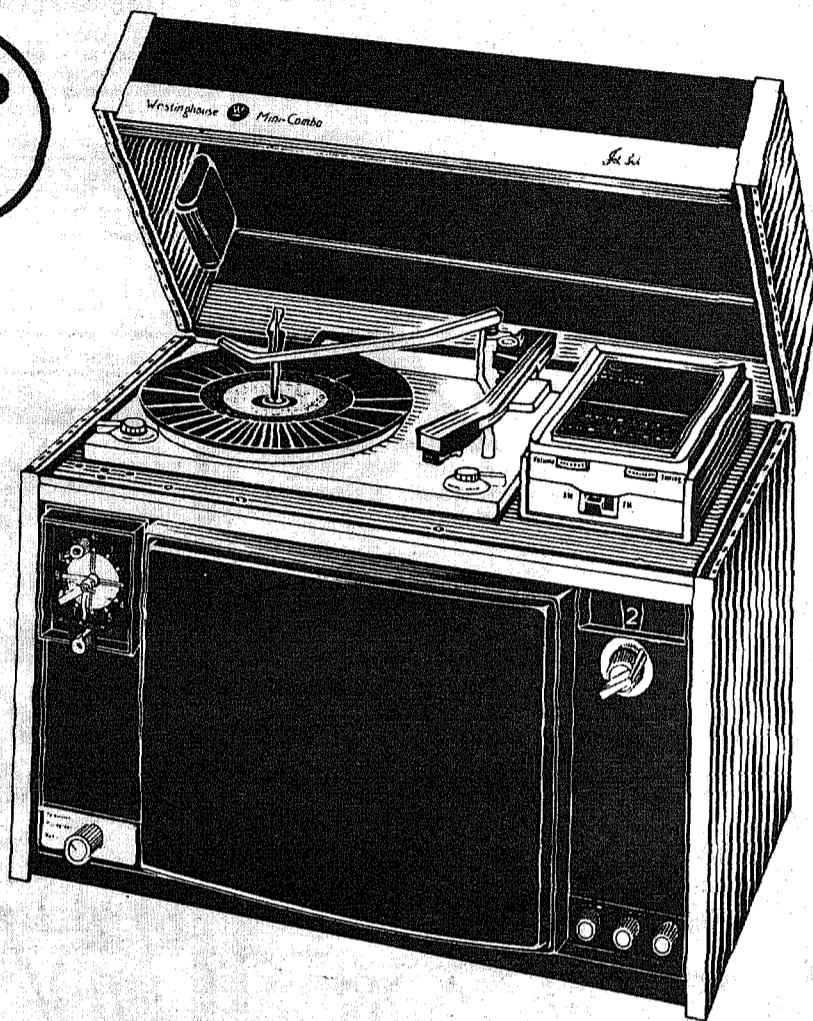
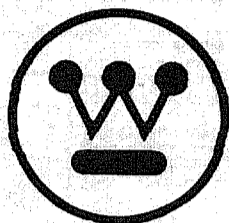
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WIN

The Westinghouse Appliance Of Your Choice

Simply Fill Out This Coupon And Mail Or Bring It To Your Nearest Goodyear Service Store

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Telephone \_\_\_\_\_

**THE APPLIANCE OF MY CHOICE IS: (Please Check One)**  COLOR TV  DISHWASHER  RANGE  WASHER  REFRIGERATOR

NOTE: Employees and their families of Goodyear, Westinghouse Electric Corp., their advertising agencies, and minors are not eligible to win. This offer void where prohibited by state or local law.

OFFER ENDS AUGUST 31.

**BUDGET TERMS • LOW DOWN PAYMENT • UP TO 36 MONTHS TO PAY!**

NOW AT YOUR NEARBY  
**GOOD YEAR**  
SERVICE STORE

AMPLE FREE PARKING

<p><b>ALLAPATTAH</b> 1501 N.W. 36th St. Phone NE 5-5381 <i>Se Habla Espanol</i></p>	<p><b>NORTH MIAMI</b> N.W. 7th Ave. 124th St. Phone MU 5-1528</p>	<p><b>EDISON CENTER</b> 6039 N.W. 7th Ave. Phone PL 1-8518</p>	<p><b>SOUTHWEST</b> 5785 Bird Road Phone MO 7-2593 <i>Se Habla Espanol</i></p>	<p><b>N. MIAMI BEACH</b> 163rd St. at N.E. 11th Ave. Phone 947-3483</p>	<p><b>W. HOLLYWOOD</b> 2615 S. State R. 7 Phone TU 9-2600</p>
<p><b>DOWNTOWN</b> 900 Biscayne Blvd. Phone 377-8321 <i>Se Habla Espanol</i></p>	<p><b>OPA-LOCKA</b> 16355 N.W. 27th Ave. Phone NA 4-2627</p>	<p><b>HIALEAH</b> 221 East 1st Ave. Phone YU 7-5583 <i>Se Habla Espanol</i></p>	<p><b>PALM SPRINGS</b> 667 W. 49th St. Phone 821-0810</p>	<p><b>SOUTH MIAMI</b> 5814 S. Dixie Hwy. Phone MO 6-8588</p>	<p><b>MIAMI BEACH</b> 1860 Alton Road Phone 532-4807</p>
<p><b>TAMIAMI TRAIL</b> 1305 S.W. 8th St. Phone FR 1-1418 <i>Se Habla Espanol</i></p>	<p><b>NORTHSIDE</b> 8600 N.W. 27th Ave. Phone OX 6-0411</p>	<p><b>HOLLYWOOD</b> 2825 Hollywood Blvd. Phone 923-6521</p>	<p><b>SO. FT. LAUDERDALE</b> 3200 S. Federal Hwy. Phone 525-4369</p>	<p><b>HOMESTEAD</b> 406 Washington Ave. Phone CI 7-4545</p>	<p><b>FT. LAUDERDALE</b> 10 N. Andrews Phone JA 2-5423</p>
<p><b>N. FT. LAUDERDALE</b> 3500 N. Federal Hwy. Phone 563-5594</p>	<p><b>W. PALM BEACH</b> 4th &amp; Dixie Hwy. Phone TE 2-7167</p>	<p><b>W. PALM BEACH</b> 3720 S. Dixie Hwy. Phone TE 3-9526</p>	<p><b>DELRAY BEACH</b> 782 S.E. 4th Ave. Phone 276-6057</p>	<p><b>STUART</b> 257 E. Osceola Ave. Phone 287-4242</p>	<p><b>FORT MYERS</b> Anderson &amp; Henry St. Phone ED 5-1188</p>
<p><b>FORT PIERCE</b> 7th Orange Phone NO 1-3300</p>					