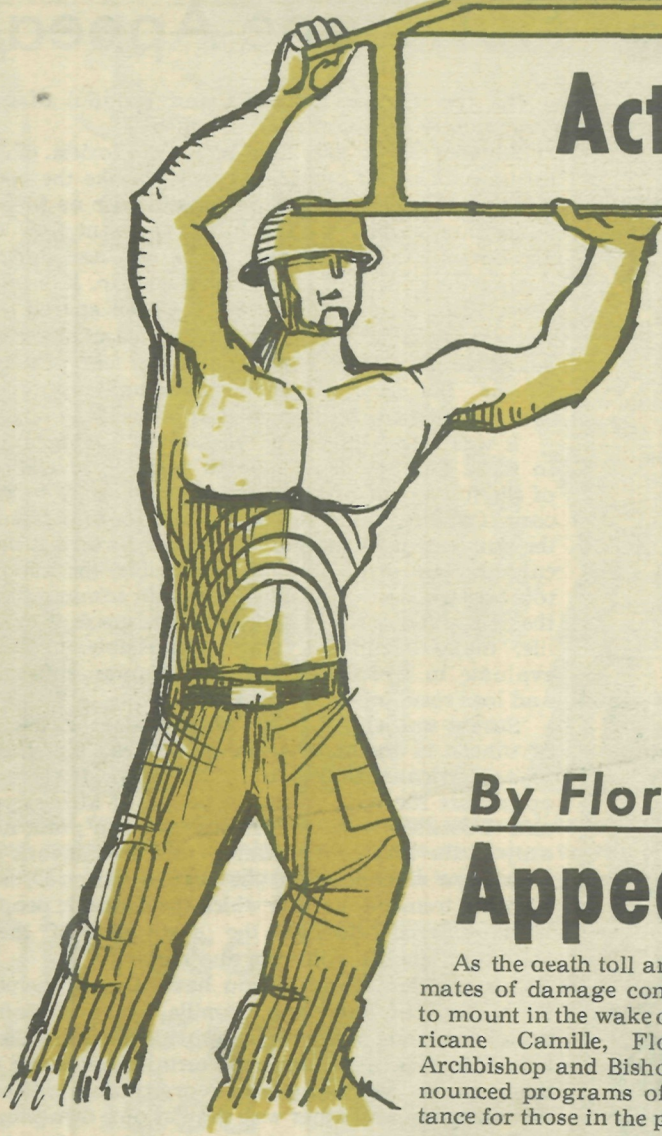


Act Against Poverty Causes

See Pages 3,14



THE VOICE

VOL. XI No. 25

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AUG. 29, 1969

By Florida Bishops Appeal Set For Hurricane Victims

As the death toll and estimates of damage continued to mount in the wake of Hurricane Camille, Florida's Archbishop and Bishops announced programs of assistance for those in the path of

Text of Archbishop Carroll's letter, page 2.

one of the worst storms in history.
Archbishop Coleman F.

Carroll announced this week that a special collection will be taken up in all the church-

es and chapels of South Florida during Masses Sunday, Aug. 31.

In a letter to the priests, Religious and faithful in the
(Continued on Page 26)

Fr. Thomas McDermott Dies At 38 In Ireland

Requiem Mass for Father Thomas L. McDermott, who served the 14 years of his priesthood in South Florida parishes and schools, was celebrated by Archbishop Coleman F. Carroll Thursday in St. Mary's Cathedral.

When word was received in Miami of Father McDermott's death, Archbishop Coleman F. Carroll said, "The Archbishop, Bishop, priests, Religious, and faithful join together in mourning the death of this relatively young priest who served with zeal and devotion during his years in the Diocese.

"Despite physical handicap," the Archbishop recalled, "he carried on during his illness with great courage and continued his priestly work. His life is a great example of devotion and bravery and we hope that his purgatory on earth will be rewarded by a speedy reunion with God."



FATHER McDERMOTT

Priests, Religious, and laity of the Archdiocese crowded the Cathedral to participate in the Mass and offer final respects for the Irish-born priest who died last Sunday at the age of 38 in a Dublin hospital, follow-

(Continued on Page 2)

HURRICANE Camille left a trail of damage to churches and religious education facilities as well as bringing death to hundreds along the Gulf Coast. This church in Biloxi, Miss. was torn in half by the destructive winds.



Final Plans Are Being Mapped For Our Lady Of Cobre Observance

See Page 2

INSIDE THIS ISSUE

Prayer Still In Style Page 6

Making Life Livable Page 15

Poverty And Plenty Page 16

Ordained At 79 Page 17



A WINTER WONDERLAND it's not. The scene, in fact, is a play area right here in South Florida as seen through the deceptive eye of a camera with infra-red film. The "icy" looking palm trees and the "snowy" looking grass certainly do bring to the eye of the beholder fond memories of shoveling snow and car engines that wouldn't start. Think of all the inconvenience that Floridians don't have to go through.

the VOICE

THE VOICE, P.O. Box 1059, Miami, Fla. 33139

Exiles To Honor Lady Of Cobre Hurricane Appeal

As is now their tradition, thousands of Cuban refugees in South Florida will honor the patroness of their native land, Our Lady of Charity of Cobre, during Concelebrated Mass at 7:30 p.m., Sunday, Sept. 7 in the Miami Stadium.

Archbishop Coleman F. Carroll will be the principal concelebrant of the Mass, which will be celebrated at a large altar in the middle of the diamond.

In preparation for the observance, which has been held annually in the Archdiocese since 1961, the Archbishop has approved the celebration of a triduum in preparation for the celebration in local parishes where there are a number of Spanish-speaking people.

The legend of Our Lady of Charity of Cobre dates back to the beginning of the 17th century when three men set out in a small boat from Santiago del Prado to obtain salt from the mines at Nipe, 48 miles to the North.

Delayed by rough seas for three days, they set out very early on the fourth day and saw through the morning haze what seemed to be a seagull flying just above the water.

As they came closer they discovered that the object was 16-inch statue of the Blessed Virgin holding the Child

Jesus in her left hand and a gold cross in her right. An inscription on the base of the statue said in Spanish, "I am the Virgin of Charity."

When the men returned home with the statue it was taken to the picturesque villa of El Cobre where a shrine was constructed and Our Lady was venerated under the title of Nuestra Senora de la Caridad del Cobre, national patroness of Cuba.

Prior to Castro's coming to power, thousands of pilgrims came from every section of the island on the anniversary of the statue to celebrate.

A small statue of Our Lady of Cobre, smuggled out of Havana by refugees in 1961, has a place of honor in the provisional chapel built on the site of the future shrine of Our Lady of Charity of El Cobre on the grounds of Immaculata-La Salle High School overlooking Biscayne Bay.

The shrine will be erected by donations from Cuban exiles as "an act of gratitude for the power of the intercession of the Blessed Mother in aiding the flight of the Cuban refugees from communism" to the freedom of the United States.

To the Priests, Religious and Faithful of the Archdiocese of Miami:

Situated as we are, here in South Florida, close to the path of all hurricanes which strike the continental United States, it is possible for us to become conditioned to the fairly constant flow of advisories and warnings concerning these storms during the course of a hurricane season. It is possible, also, that because we have been spared the devastating effects of a major hurricane in recent years we may have lost some of our fear of these storms. But surely the tragedy wrought by hurricane Camille has had an effect upon us all.

It was only with the publication of photographs in these last few days coupled with the revelation of the full extent of the damage wrought by hurricane Camille, that we have come to understand the full extent of the human tragedy which it has caused. The large loss of human life, the almost total destruction of houses in certain communities, the disruption of all work and other aspects of daily life, make it difficult, if not impossible, to fully evaluate in words or figures the human suffering and loss resulting from this storm.

Surely we, who were the recipients of the charity of others in the past when we suffered the effects of a hurricane Donna or a hurricane Betsy can appreciate the need which the people of Mississippi and Louisiana now experience. We can point not only to the loss of their homes and their means of earning a livelihood on the part of the poor, but also the tremendous loss which the Catholic people have suffered through the destruction of their churches, schools, convents and rectory.

I know that many of you have already helped the victims of hurricane Camille by your contributions to some of the recent appeals made on their behalf in this area, but it is certain that some of the costs of rebuilding and reorganizing will not be assisted in any other way than by our own direct contributions for these purposes. I have in mind specifically the great need which the people of the Diocese of Natchez-Jackson have to rebuild and equip so many of their churches, schools, convents, and rectories. Accordingly, I ask that a special collection be taken up in all the Masses celebrated in our churches and chapels throughout the Archdiocese of Miami Sunday, August 31. I know that you have but to visualize the tremendous task which would now be facing us had hurricane Camille struck South Florida in order for you to understand the necessity of your being as generous in this special collection as your means will allow.

Trusting in your generosity and asking God to bless you, I remain.

Sincerely yours in Christ,

Coleman F. Carroll
Archbishop of Miami.

Father McDonnell Named Biscayne College President

An Augustinian priest who helped draft Biscayne College's current development program has been named the new president of the men's liberal arts school — the newest accredited college in Dade County.

Father John J. McDonnell, O.S.A., will succeed Father Ralph B. Shuhler, O.S.A., who is leaving the academic field to return to parish work in Waterford, N.Y.

Father McDonnell, 50, is a native of New Hope, Pa., who joined the Augustinian Order as a novice in 1936 after completing his first year at Villanova. He was or-

dained at the Shrine of the Immaculate Conception in Washington, D.C., in 1945.

An expert in archaeology, Father McDonnell earned his masters degree in history at Catholic University in Washington, D.C. in 1946.

He completed his studies for a doctorate but was assigned duties in another city before he could receive his degree.

In his archaeological studies, he has visited some 45 countries.

During the past two decades, he has held increasingly important executive roles in the schools administered by his order.

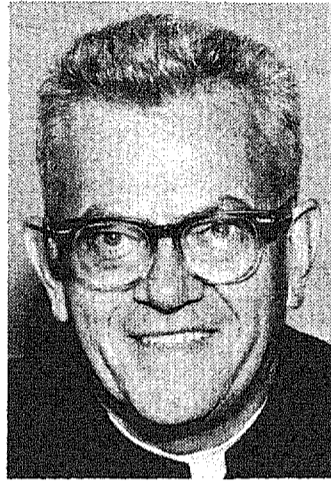
He was called to Biscayne College as a consultant in 1968 to help organize the various departments of the college.

Attending national seminars and institutes on such widely divergent subjects as investments, law practice, estate planning and computer operation, is Father McDonnell's "hobby" he explains.

He studied for some time with IBM and put in one of their early systems at Villanova College where he served as registrar and dean of admissions.

Although Father McDonnell has no immediate plans for changes at Biscayne, he plans to continue to take an active part in Challenge One — the college's one-half-million-dollar development program.

Asked his attitude on student unrest across the country, the new president said, "Let's cross that bridge when we come to it. Right now we have no such problem."



FR. McDONNELL

He does, however, feel that "it is perfectly proper to insist that college students act like gentlemen — and that they dress that way too. I'm quite firm in believing that college men should look like men."

Biscayne College will open with approximately 400 students this fall. Three members of last year's 45-man graduating class won national fellowships.

Six buildings valued in excess of \$4 million have been erected on the 126-acre campus at 16400 NW 32 Ave.

Fr. McDermott Dies

(Continued from Page 1)

ing a long record of heart trouble.

Funeral Mass and burial were Tuesday in Mullingah, his birthplace in County Westmeath, Ireland, where Msgr. James F. Enright, pastor, St. Rose of Lima Church, Miami Shores, was the official representative of Archbishop Carroll and the Archdiocese.

Additional Masses will be celebrated for Father McDermott in parishes where he served as administrator including a 7 p.m. Concelebrated Mass on Tuesday, Sept. 2 in St. Timothy Church which was built under his direction. Father John Glorie, pastor, will be the principal celebrant with Father Trevor Smith and Father David Punch, assistant pastors.

On Sunday, Aug. 31, Msgr. James F. Nelan, pastor, St. Agnes Church, Key Biscayne, will celebrate a Mass for the parish's former administrator, at 11:15 a.m.

Ordained June 5, 1955 in St. Mary's Cathedral, Kilkenny, Father McDermott

had his first assignment as an assistant in St. Paul parish, St. Petersburg.

Late in 1955 he was appointed an assistant at St. Mary Magdalen Church, Miami Beach and was also a member of the faculty at Archbishop Curley High School, a position which he held until 1959.

In 1957 he was named assistant pastor of St. James Church, North Miami, and two years later became president of Immaculata High School. He subsequently served in St. Coleman parish, Pompano Beach; and St. John the Apostle parish, Hialeah, before being appointed first administrator of the newly-established parish of St. Timothy.

Under his direction St. Timothy Church and school were constructed as well as a two-story convent for the Dominican Sisters of the Holy Rosary who teach in the parochial school. From 1962 to 1964 he was administrator of St. Agnes Church, Key Biscayne.

Early in 1964, Father McDermott served for brief periods as chaplain in Lourdes Residence, West Palm Beach; and Vicar Ecnome at St. Stephen Church, West Hollywood, before being appointed pastor of Annunciation Church, West Hollywood.

He was pastor of Assumption Church, Pompano Beach, when he was granted sick leave in February, this year.

Latin C Of C Day Marked

Today (Friday) has been proclaimed "Latin Chamber of Commerce Day" by mayors of municipalities in Dade County.

Archbishop Coleman F. Carroll will give the invocation at a dinner at 8:30 p.m. at the Hotel Everglades, where the quest speaker will be Gov. Claude Kirk.

Dr. Horacio Aguirre, director of the Spanish daily, Diario Las Americas, will give the response in the name of all Latin American businessmen. Carlos J. Arboleya will be master of ceremonies.

More than 1,000 persons are expected to attend.

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UNREST continued in the Middle East as Israeli troops and angered Arabs skirmish at the entrance to the El Aqsa Mosque in Jerusalem, which was partly damaged by fire. Some Arabs felt the shrine was burned deliberately by Jews, but an Australian was arrested on suspicion of setting the fire.

Diocese In Texas Divided

WASHINGTON—(NC)—Pope Paul VI has made a number of changes and appointments in the hierarchy in the United States, and had divided an existing diocese into two separate Sees. The actions of the Pope were announced by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

Pope Paul has accepted the resignation of Bishop Thomas K. Gorman from the office of ordinary of Dallas-Fort Worth, and has named him titular bishop of Pinhel.

At the same time, the Pope has divided the See so as to form the Diocese of Dallas and the Diocese of Fort Worth. Bishop Thomas Tschoepe, until now bishop of San Angelo, Texas, has been named bishop of Dallas, while the Bishop John Joseph Cassata, until now auxiliary bishop of Dallas-Fort Worth, becomes bishop of Fort Worth.

Bishop Gorman will serve as apostolic administrator of the two dioceses until the new ordinaries take possession of their Sees.

Also, it was announced that Bishop Hugh A. Donohoe has been transferred from the Diocese of Stockton to become bishop of Fresno, and Bishop Leo T. Maher has been moved from the Diocese of Santa Rosa to be bishop of San Diego. Bishop Donohoe succeeds the Bishop Timothy Manning, who has become coadjutor with right of succession to James Francis Cardinal McIntyre, archbishop of Los Angeles. Bishop Maher succeeds the Bishop Francis J. Furey, who has become archbishop of San Antonio.

Msgr. Leo J. Brust, chancellor of the Archdiocese of Milwaukee, has been named titular bishop of Sueli and auxiliary to Archbishop William E. Cousins of Milwaukee.

The division of the Diocese of Dallas-Fort Worth has been made along the line, from north to south, of the western border of the Counties of Grayson, Collin, Dallas, Ellis and Navarro.

A Fiji First

SUVA, Fiji — (NC) — A Catholic priest was elected vice president of the historically protestant Fiji Council of Churches (FCC). He is Father Martin Dobey, 43, an Irish-born Columban missionary.



DEFIANT Czechs gather in Wenceslas Square despite the presence of troops and armor. They were protesting the year of Soviet occupation on the first anniversary of that occupation.



HUNDREDS of thousands of persons jammed White Lake, N.Y., last week for the Aquarian music festival, leaving this scene and massive traffic jams.

Christian Family Movement's Growth Cited

NOTRE DAME, Ind. — (NC) — The 20th anniversary of the first Christian Family Movement convention at the University of Notre Dame, brought some 700 married couples, 200 priests and Sisters, and more than 800 children back here to celebrate the event.

But they had little time for nostalgic reflections as an air of seriousness pervaded their meetings and discussions.

CFM has made some

notable gains over the years, but the movement is experiencing the same strains and tensions that affect the rest of the Church. There is the concern to maintain basic values in a time of change; anxiety about the somewhat halting progress of post-Vatican II renewal; the questions about establishing and maintaining new means of communication, and the usual dilemmas of structural reorganization. In many ways the

initial sessions of this convention were similar to the semi-annual meetings of the American bishops.

Much of the preliminary work had been accomplished in the three days preceding the convention. During this time Pat and Patty Crowley of Chicago were elected president couple of the International Confederation of CFM, which now has members from 15 countries throughout the world, plus

Labor Day Call

Church Is Urged To Act Against Poverty Causes

WASHINGTON — (NC) — The Catholic Church is urged to confront the causes of poverty rather than merely treating its effects.

This prompting is contained in the 1969 Labor Day statement issued by the Division for Urban Life, Department of Social Development, United States Catholic Conference, which also listed a basic four-point Church strategy plan for combating social ills.

The statement observes that "history has shown that repression will not still the voices of those suffering oppression," yet, it adds, the past year "has seen in the United States the development of a strong, yet still diffuse, reaction against the increasing demands of minority group citizens."

What seems to be lacking in the social struggle, the statement says, "is a national determination to solve our problems by creative and positive action."

It notes that leaders in both the public and private sectors are aware of social development, "yet no one seems able to arouse the national will or form the broad coalitions to get the needed massive development programs under way."

FIVE-YEAR-PLAN

The Division for Urban Life listed "a practical strategy for the Church's support of human development," which, it said, should be utilized immediately and could be laid out as a five-year plan of graduated steps:

- "To begin this process, each diocese, religious community, and Church-sponsored institution might make an inventory of the resources being used at present to meet actual human needs."

- "For new development projects on an interfaith basis, local parishes and dioceses could earmark a definite percentage of their yearly income over the next five years for new development projects."

(The complete text of the U.S. Bishops' statement is on page 14.)

- "Local churches, dioceses, and religious institutions could provide 'seed money' for low and moderate income housing."

- "Each diocese and religious institution should be ready to assist in a national program of human development."

The Labor Day statement declares that the task is urgent and the time is short. "The Church," it said, "is in a strategic position to give moral leadership and support to the private and public sectors by taking positive and serious steps" to wage war against social injustice.

Social efforts expended in the past by the Church have been "insufficient for the task at hand," the statement declares.

TASK FORCE

It pointed out that the U.S. bishops organized an Urban Task Force to coordinate Catholic activities in a social program, but noted:

"It remains now to push forward the implementation of a national program of social development in conjunction with the other religious denominations and privately sponsored organizations."

The statement points out, however, that "labor and management, together with the government, hold the levers of economic power in this country. It is their decisions and those of government which will largely determine the future course of our society.

"They are called upon and have it within their power to lead the new industrial revolution for our minority group citizens and in so doing provide a blueprint for human development to the rest of the world community," the statement continues.

Contrary to past practice, this year's Labor Day statement is addressed primarily to the Church rather than to labor and management.

"The Catholic Church," it declares, "is in the position to exercise strong moral leadership and take the first steps by making a generous portion of its limited resources available for the development and self-determination of the poor and the powerless."

the Confederation of South American countries.

The Crowleys, who have guided the destinies of CFM for better than a quarter of a century, and with whom the movement has been most closely identified, have been most effective in coordinating a loosely-knit organizational structure that grants autonomy to the various diocesan federations but requires their cooperation in creating and carrying

through the annual program.

The coordinating committee, which held most of the policy-making power, has become too large and cumbersome as the movement has spread and grown. As a result, the convention voted to place the decision-making power in the hands of the executive committee, made up of representatives of the 17 CFM regions.



BERNADETTE Devlin speaks at New York rally

Irish Leader Storms N.Y.

Bernadette's Busy Lass

NEW YORK — (NC) — On her first weekend in the United States, Bernadette Devlin, a fiery Irish lass, civil rights leader and, at 22, the youngest member of the British parliament, kept New York's Mayor John V. Lindsay, newsmen and ardent followers hopping.

A jammed-full itinerary that included several speaking engagements, a press conference and a ceremony in which she was given a key to the city did not keep her from joining pickets outside the British Overseas Airway Corporation.

Standing on top of a parked car on New York's Fifth Avenue, she asked the crowd: "How would you feel if New York City police came down Fifth Avenue and machine-gunned us for holding this demonstration? That is what the police of the Unionist government do to people back home."

Later in the day, she was interviewed in the office of the National Association for Irish Justice, the troupe sponsoring her tour.

TIRED TROOPER

The pert, tiny veteran of the Londonderry-riots had kicked off her shoes and admitted she was exhausted. She said, however: "Will power keeps me going. It's taking a lot out of me, but it's taking a lot out of the people at the barricades. If I collapse, someone will put me to bed and treat me nicely. If they collapse, they are lost."

Asserting what she has repeated many times since

her arrival, she said: "We are not fighting Protestants. We are fighting a corrupt system of government that created the divisions between Catholics and Protestants."

"We want peace and justice. There can be no peace if there is no justice."

"We are not a violent people. We do not want to get up in the morning and shoot a Catholic or a Protestant. We want to get up and go to decent jobs and come home to decent houses that our families have been safe in all day."

ASTOUNDED

In this country to raise a million dollars for her homeless countrymen, the spunky Irish leader said she was astounded by the generosity of the American people. "To us at home, a million dollars is a phenomenal amount, but I don't think I'll have any trouble raising it here," she declared.

While she talked, people came in off the street and walked up two flights of stairs to leave a dollar or two. An elevator operator from a neighboring building, leaving his dollar, said: "Get one of these from every one of us Irish-Americans and you'll have 15 million."

Miss Devlin's tentative schedule for a coast-to-coast tour includes Philadelphia, Los Angeles, San Francisco, Detroit, Chicago and Boston. She plans to be in Washington on Labor Day.

Emotional Reactions Follow Northern Ireland's Violence

By JAMES C. O'NEILL

BELFAST — (NC) — William Cardinal Conway of Armagh and five Catholic bishops of Northern Ireland have expressed their "horror" over the recent violence and said that Catholic districts had been invaded by armed mobs.

Charging slanted press reporting, their statement declared that Catholics had been attacked by mobs armed with machine-guns and other weapons. "A community which was virtually defenseless was swept by gunfire and streets of Catholic homes were systematically set on fire," the statement said.

While it was strong and accusing in tone, the bishops' statement also urged: "In this period of crisis, we call upon our people to remain calm and to avoid all words or actions which could in any way increase tension. We ask them not to allow bitterness or hatred to enter into their hearts, to remember that Protestants in general are good Christian people and to commence the rebuilding of community relations with Christian faith and hope."

The bishops' statement touched off a new war of words beginning with Northern Ireland's Prime Minister James Chichester-Clark, who said there were a number of points in the statement with which he could take issue, but that he did not think it in the best interests of the community to engage in an exchange of recriminations.

CHARGE REVERSED

The Rev. Donald Gillies of Agnes Street Presbyterian church, spokesman for a number of Protestant clergymen, called the bishops' statement "a complete fabrication" and accused Catholics of bringing on the violence by aggression and provocation.

Twice I had heard priests say: "I wish I had a gun that night. I'd have used it."

The old lady in the redemptorist Monastery Refugee Assistance Center said: "This is the third time I've been burned out — twice during the early trouble and now again. It's easier to take if you're younger."

A young medical student said: "The first thing any Catholic family needs in Belfast isn't a TV or a refrigerator but a gun. We're not going to be caught by surprise again."

MORE FUEL

I offer these quotes — only a few of the hundreds I've heard — not to add more fuel to the smoldering coals of the fires that burned in Belfast and other cities of Northern Ireland in mid-August but as a sampler of the state of mind of the Catholic Irish minority.

These people are not the extremists or regulars of the Irish Republican Army. But they are the people who got hurt, whose homes were burned. And the strange thing is; this hasn't been a religious riot over religious tenets. It's impossible not to speak in terms of the Catholic minority — approximately 500,000 — as in conflict with the Protestant majority of approximately one million because of the region's history. And yet, as one highly placed Monsignor explained it to me: "This hasn't anything to do with what people believe or how they worship God. Catholics after 300 years are still not accepted as full members of the community."

"What's at stake here is who will have the civil power, government power, who gets lucrative public jobs and appointments, who has the rights of patronage, the allocation of public housing — unless you have a house you don't vote and if you don't vote, you don't have anyone to take up your cause legally."



SORROW is shown by neighbors following the funeral of a nine-year-old boy who was killed by a bullet which went through the wall of his home and hit him as he sat in a bedroom during rioting in Belfast.

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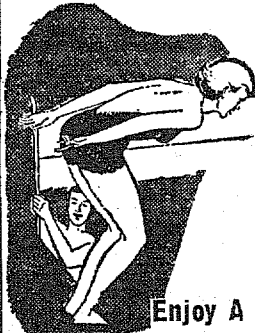
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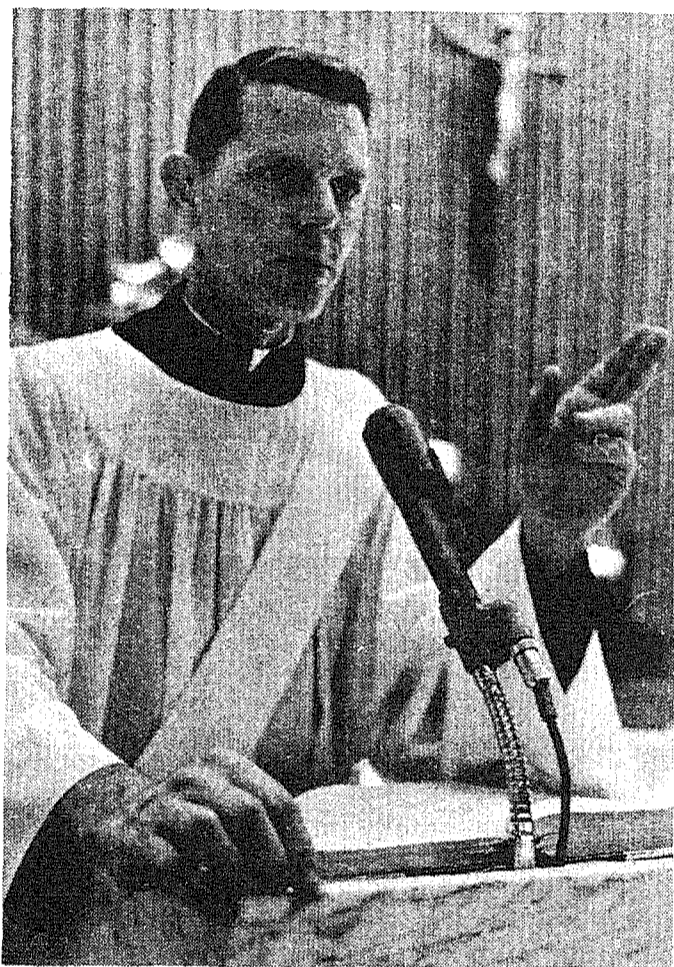
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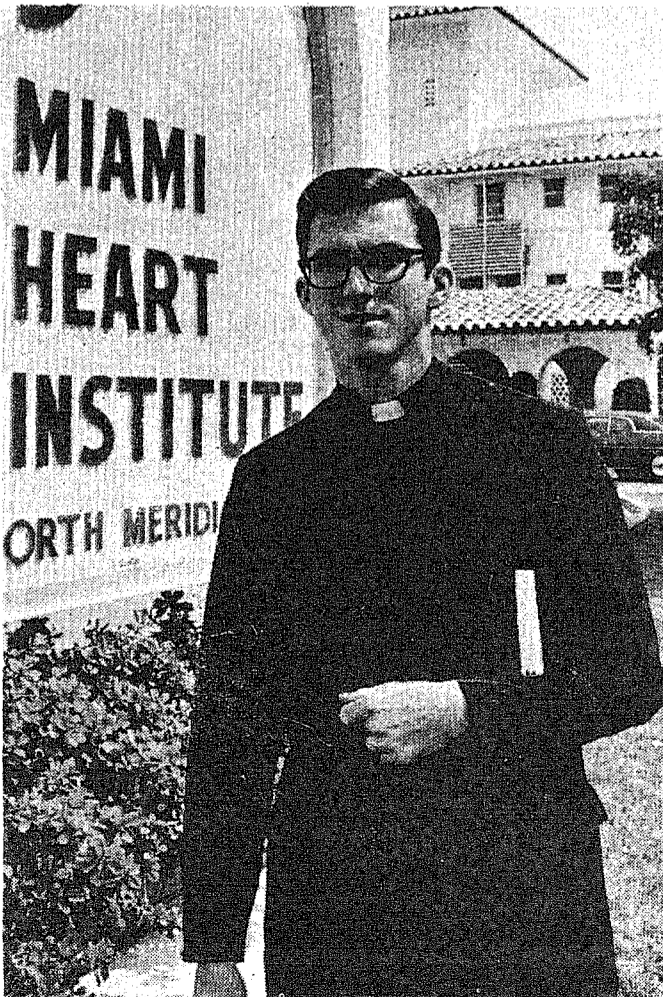
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YOUTH— from birth to teenage and beyond — occupy the attention of deacons. Rev. Mr. Owen Henderson talks with a CYO group in St. Charles Borromeo, Hallandale, above, and Rev. Mr. John Gubbins baptizes an infant at Nativity, Hollywood.



PREACHING, as Rev. Mr. Robert McGee is doing at Immaculate Conception, Hialeah, is one of the duties of a deacon.



VISITING the sick, as Rev. Mr. Gerald Morris of St. Patrick, Miami Beach, does almost daily is another deacon's assignment.

'Never Worked As Hard Before'

Deacons' Busy, Happy Summer

By ED WOODWARD
Voice News Editor

"I've never worked as hard as I have this summer," admits Rev. Mr. Robert McGee, but he is not complaining. "It's been a happy summer," quickly adds the deacon, who is assisting priests at Immaculate Conception parish, Hialeah.

These sentiments are shared by three other deacons who are serving in parishes of the Archdiocese of Miami this summer. In September, the four will resume their studies at St. Vincent de Paul Seminary, Boynton Beach, for ordination next May.

The Rev. Mr. McGee and Rev. Mr. Gerald Morris at St. Patrick, Miami Beach, devoted a large portion of their summer work to visiting the sick.

Rev. Mr. Owen Henderson, who is in the newly-established parish of St. Charles Borromeo in Hallandale, has had a different emphasis in his work and the efforts of Rev. Mr. John Gubbins at Nativity, Hollywood, have been a blend of those of the other deacons.

Rev. Mr. McGee has brought more than just seminary training to his assignment. He brings the experience of a man who has worked in a secular world for 10 years which includes four years in the Air Force.

Rev. Mr. McGee began his seminary training in 1944 and he spent eight years at St. Charles Seminary and St. Mary's Seminary in Baltimore before deciding to leave the seminary.

After 14 years, he returned to the seminary in 1966 and he hopes that his experience can serve as an example for others who have left the seminary and have never married.

"It is never too late for anyone who wants to help others," he points out. "Age is never a handicap for a man who wants to become a priest."

Rev. Mr. McGee, whose home parish is St. Louis in Miami, begins his busy day as a deacon by assisting at Mass and stays on the go right through evening meetings of various kinds.

He visits about 150 persons a day in Palm Springs General Hospital twice a week. Two other days a week he brings Holy Communion to Catholic patients who request it.

This takes up a good portion of Rev. Mr. McGee's day, but there is still time for pre-Cana instructions, counseling, assisting at marriages, leading the rosary at funeral homes, and officiating at gravesite services, distributing Holy Communion in homes on First Friday, baptizing children and handling whatever individual or family problems which might be directed his way.

The Rev. Mr. Morris devotes at least four days a week

to visiting Mt. Sinai Hospital and the Miami Heart Institute. On two of those days, he brings Holy Communion.

His other duties are much like those of Deacon McGee, including convert instructions and preaching at daily Mass as well as three times on Sunday.

"It's been a very rewarding summer," Rev. Mr. Morris says, "especially the hospital work. I've learned the value of good health. All of the patients tell me: 'Your health is worth \$1 million.'"

"You get to sample the full range of work to prepare for parish work," adds the parishioner of Holy Rosary, Perrine.

Both Deacons Morris and Gubbins have been in the seminary together for 10 years, beginning with the first class at St. John Vianney Seminary.

Rev. Mr. Gubbins spends two or three of his days on visits to Memorial Hospital, but he has found many of his duties have been unassigned or unscheduled ones. That is, trying to help parishioners who bring a variety of problems to the rectory.

To increase his knowledge and understanding in counseling, he attends staff meetings of the Catholic Welfare Bureau's family counseling department.

"It's been a summer of learning for me," remarks Deacon Gubbins, who is from Visitation parish in Miami. "I've been exposed to real-life situations for the first time. I've been exposed to rectory life, living with priests. I've had an opportunity to try out things which I've been learning all these years in the seminary."

With Father William Gunther, the pastor, the only priest in St. Charles parish, Deacon Henderson has perhaps encountered different duties than the other deacons.

With no hospital in the parish, he has spent much less time on such visits. He has been busy helping the young parish to organize itself, starting with a census which he directed with the help of parishioners.

Working with the Union Congregational Church and its pastor, the Rev. Luther Pierce, he organized an interfaith summer school. He has helped a CYO unit representing St. Charles and St. Matthew (the parish from which St. Charles was taken) to become active and he is working with St. Matthew parish on an inter-parish CCD program for the coming year.

A member of St. Kieran parish, Deacon Henderson spent four years in the Coast Guard, graduated from the University of Miami and worked for a year before deciding to enter the seminary seven years ago.

EDITOR'S COMMENT

What Happens When Barricades Come Down In Northern Ireland?

It may be — as some claim — that the turmoil in Northern Ireland has nothing to do with the way one worships God, but these incontestable facts are certain: the overwhelming majority of deaths and the greatest damages and loss of property were suffered by Roman Catholics.

It seems rather incongruous that after 300 years, some 500,000 Catholics must continue to live in terror in Northern Ireland which is controlled by the one million Protestant-majority which holds the civil power, governmental reins, and the vast preponderance of public jobs and appointments.

The replacement of Police Specials in Belfast by the British militia who are maintaining martial law is a direct admission of the partisanship of the police force which is overwhelmingly Protestant. During the Falls Road riots, police reportedly stood by complacently while armed mobs destroyed and burned the homes and businesses of defenseless Catholics.

We hope the admonition of William Cardinal Conway of Armagh and the five Catholic bishops of Northern Ireland will be heeded. They called upon all their people to remain calm, "to avoid all words or actions which could in any way increase tension."

Also the Northern Irish prelates urged Catholics "not to allow bitterness or hatred to enter into their hearts, to remember that Protestants in general are good Christian people and to commence the rebuilding of community relations with Christian faith and hope."

We hope that these words will be heeded by both sides in the dispute, for one day soon the barricades must come down, the troops must be withdrawn and the people of Northern Ireland must again stand face to face. When they do, let us pray that the charity and justice that Christ taught will prevail.

'Shocked' Over Non-Use Of Anti-Poverty Funds

CHICAGO—(NC)—The Chicago Conference on Religion and Race has stated it was shocked to learn that more than \$1 million in unused anti-poverty funds is being returned to the U.S. Treasury by the Chicago Committee on Urban Opportunity.

At a press conference, CCR chairman George Jones read a telegram sent by his organization to Donald Rumsfeld, director of the Office of Economic Opportunity: It said:

"The Chicago Conference on Religion and Race was shocked to learn that more than one million dollars (\$1,061,128) of unused anti-poverty funds is being returned to the U.S. Treasury by the Chicago Committee on Urban Opportunity.

"For the past two years

the conference's Tri-Faith Employment Project has been forced to accept crippling budget cuts by CCUO because, we were told, sufficient anti-poverty funds for Chicago were not available. It is incomprehensible to us that there was actually a surplus of money for Chicago anti-poverty programs.

"We find it difficult to understand how \$1,061,128 in anti-poverty funds could go unused while CCR's Tri-Faith Employment Project was forced to accept budget cuts in each of the past two years," CCR's executive director Monroe B. Sullivan said. "We were told there wasn't enough money to go around — but now we find that the Chicago Committee simply never used the available funds," Sullivan added.



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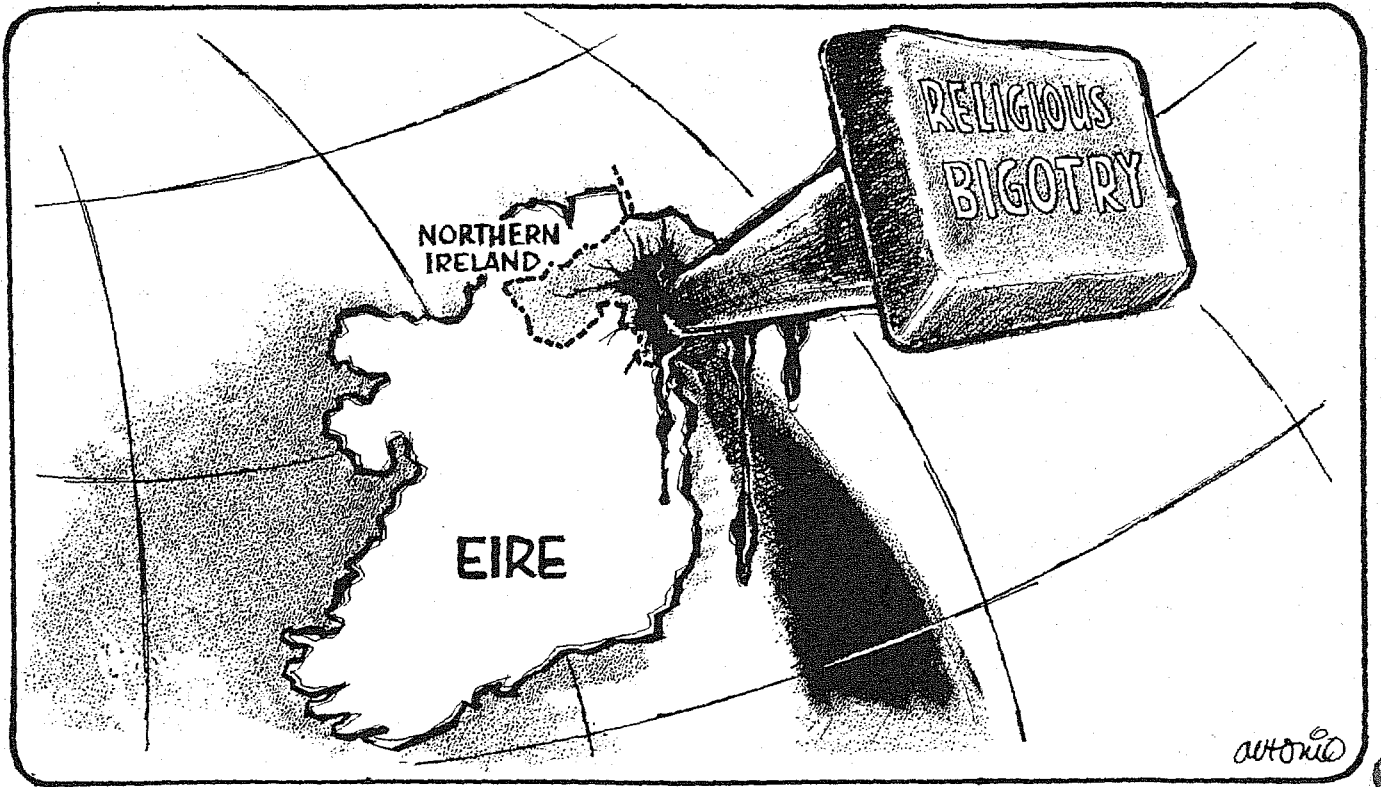
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TRUTH OF THE MATTER

God And Prayer Remain In Style Despite Rumors To The Contrary

By MSGR. JAMES J. WALSH

Is prayer on the way out? Can it survive the current reappraisals by groups whose convictions on prayer differed widely in the past?

For some reason never altogether clear, every advance in science seems to produce a batch of testimonies about the greatness of man and the growing uselessness of God. It seems naive now, but even that first comparatively simple thrust of the Russian sputnik into space 10 or so years ago, stimulated some to predict the end of God's control over the minds of men. The implication, is that man is coming to the point, of handling situations of all kinds by himself. Who needs God? And, therefore, who needs prayer?

Those who are currently advocating an exalted kind of personalist philosophy feel strongly that the dignity of the human being is so great he demeans himself by resorting to prayer. Perhaps more than we suspect are buying this.

Needless to say, there are others who have been bored by religion or who are habitually indifferent or slothful, where spiritual realities are concerned and who couldn't care less if the rumor is true that God and prayer are going out of style. But this isn't really new.

THE QUESTION

What is new in the broad, tantalizing question is the fact that Pope Paul a few weeks ago asked a great crowd of visitors at Castelgondolfo this question: Are people praying less today than before the Second Vatican Council?

He was not addressing himself to the attitudes of the agnostic or the materialist or the indifferent towards prayer. He was concerned about the Catholic.

He answered his own question by saying it is his opinion that people are indeed praying less.

When you pause to think of this, it appears to be true. Certainly the "time" spent in formal prayers is less than in past years. The breviary of the priest, for instance, has been considerably shortened in the past 10 years. Religious orders of women have cut out any number of recited prayers which used to make up a large part of their daily spiritual program. Most of their prayers now are left to their own judgment.

Now all this is good, if understood properly. The shortened prayers were not meant to signify less need of prayer or less respect for it. Changes were necessary to fit changing patterns of living. Spirituality which traditionally was turned in on oneself, so that one concentrated, perhaps exclusively on one's own sanctification, has been directed outward to the needs of neighbor. This new direction flows into good works, which with proper motivation can be a form of prayer, as St. Paul teaches impressively.

NEW EMPHASIS

Among the laity, formal prayers are not said as frequently as in the past. The rosary still has many devotees, and rightly so, but many others, who respect the need of devotion to Our Lady, rarely say it. The younger people claim they find it boring, too unrelated to their needs. Moreover many who used to express themselves spiritually through novenas or tridiums no longer do so. In some places the weekend retreat attendance has declined. And so on.

Paul Pope gave some time to an analysis of the decline in prayer. He mentioned that many today are "educated to the exterior life." As indicated above, these Christians find in good works an expression of prayer. Now this can be good or bad. The growing sense of responsibility for the condition of our neighbor has indeed influenced more and more people to express that concern in works of charity. This, of course, is the essence of Christian love.

The danger, however, has been emphasized frequently the past several years by those who have plunged so deeply into social works that they ignored their own spiritual needs. The exterior apostolate replaced the interior life. The march became more important than the Mass. The civil rights discussion became more significant than communing with God in personal prayer. They took good care of the garden but let the house go to pot. Some of our notable defections from the Church were identified with those who became so preoccupied with doing good to others they forgot that charity begins at home — in one's personal, prayerful relationship with God.

Pope Paul made a point of the folly of abandoning prayer in favor of loving neighbor. Perhaps this is peculiar to our own times. At any rate it is worth a closer look next week.

Here Are Some Editorial Comments About Clinic For Drug Addicts

The following are examples of editorial comment which has appeared in local newspapers, radio, and television stations dealing with the drug clinic operated by the Catholic Welfare Bureau and Dr. Ben Sheppard and now being reopened under the auspices of the University of Miami Medical School, Jackson Memorial Hospital and other civic groups.

The first piece was written by Lee Ruwitch, publisher of the Miami Review. The second reprint is an editorial from the Miami News and the third is an editorial from the Coral Gables Times and Guide.

Hospital Program Called Heartening

(Miami Review)

The knowledge that a new treatment center for drug addicts is to be established at Jackson Memorial Hospital was heartening indeed for those who are aware

of the tragic proportions of the problem in Dade and Broward counties.

The announcement by Mayor Chuck Hall revealed that Dade County, the University of Miami Medical School, Dade County Medical Association, United Health Foundation and Greater Miami Coalition will sponsor the center.

Dr. Ben Sheppard, who introduced the controversial methadone treatment in a clinic sponsored by the Catholic Welfare Bureau is to be credited for creating a community awareness of the drug problem which led to the decision to establish a treatment center at Jackson Memorial Hospital. Sheppard's clinic was forced to close because it could not afford to operate under federal standards that require its use under rightly controlled circumstances in conjunction with other rehabilitative treatment.

Although Dr. Sheppard has been criticized by some law enforcement officials, we believe he was possessed with the highest humanitarian motives.

But the problem is a community problem and it is quite proper that the county respond to the desperate need for

(Continued on Page 28)



Clarke Ash

Making Non-Profit Housing Work

A VIEW OF THE NEWS

(The following is a column by Miami News Associate Editor Clarke Ash which appeared originally on Thursday, Aug. 21, 1969.)

The idea seemed ingenious and highly practical when Congress wrote it into the housing laws five years ago.

The plan was to put labor unions, churches and other non-profit organizations into the low income housing business.

The government would provide low-interest FHA mortgages, private organizations would build and manage the housing developments at cost, and the renter would find livable quarters at rock bottom rates.

It sounded rosy, but like so many government ideas, it developed hitch along the way. In fact, the program became so complicated that it never really got off the ground.

Church groups, and even reasonably well-heeled labor unions, looked into the proposal and found they would be required to lay out thousands of dollars in "front money" before the government guaranteed a dime.

There were site studies, feasibility studies, architect's plans and real estate options to pay for, among other things. In addition, there was enough red tape to trip up an army.

In short, it all seemed an expensive bother, beyond the capacities of the organizations which were supposed to make it work.

What was needed was an intermediary organization with a few thousand dollars to lend to prospective sponsors, and equally important, with

the know-how to cut through the government regulations.

Whether many communities are fortunate enough to have such an organization is not known, but the important fact locally is that one exists here, and it is beginning to make the non-profit housing program appear feasible.

The organization, called the South Florida Housing Foundation, was the brainchild of Archbishop Coleman Carroll of the Catholic Archdiocese of Miami. About a year ago, Archbishop Carroll pledged \$50,000 to get the foundation started, and challenged the community to match his contribution.

The board's first move was to search out the best man available to run the show. They found him in John Koenes, a man with 12 years as a top official in the Federal Housing Administration in Chicago, and with experience in cooperative housing in other midwestern cities. At one time, Koenes lent a hand with the housing end of Operation Bootstrap in Puerto Rico.

During a quiet, 10-month beginning, Koenes, aided only by a secretary-assistant, has become involved in nearly a dozen non-profit housing projects, ranging from Homestead to Deerfield Beach.

A rather typical example is the project undertaken by the Memorial Mission Baptist Church of North Dade. The church wants to build 100 housing units for the employees and students at Florida Memorial College. The \$1 million cost of the project will come ultimately through the government-guaranteed mortgage. But the \$40,000 seed money, along with the organizational know-how, is being provided by the Foundation.

The seed money, it should be pointed out, is not a grant. It is a low-interest loan, whose cost will be incorporated into the total cost of the project. Eventually it will come back to the Foundation, to be used for other projects.

The Foundation is also involved, in a way, in urban renewal. It is in the process of organizing a cooperative housing development which eventually will provide 151 units in the downtown urban renewal area.


The Foundation's Board of Directors has told Koenes they would like to see \$10 million worth of new low-cost housing under way by the end of this year, and he believes he will come close to that goal.

In addition to money and expertise, the Foundation provides another service with Koenes feels may be the most important ingredient of all if the


(Continued on Page 26)



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Eyewitness Account Of A Land Devastated

(James Everett, staff writer and photographer for the Clarion Herald, New Orleans Archdiocesan newspaper, was sent to the hurricane-ravaged area in the Gulf Coast to take a look at the damage. It usually takes only an hour and a half to drive from New Orleans to the Mississippi coast, but the debris-strewn land made it a 14-hour trip for Everett. His eye-witness report follows.)

By JAMES EVERETT
(NC NEWS SERVICE)

The Gulf Coast is a war-torn battlefield, defeated in a one-sided combat and now protected only by National Guard troops carrying live ammo clips in open view.

Stately old homes that stood aloof from the pleasure-loving beaches like dignified society matrons were brutally attacked by a prehistoric monster from the sea.

It came up lashing out with long repressed vindictiveness against this favored land, and wreaked wanton destruction like a psychopath. Anything left standing was rearranged in a crazy, disoriented jigsaw pattern with all the pieces in the wrong places.

It is a depressing, stinking, bleakness mile after mile. Familiar landmarks were wiped away or pushed back 1,500 feet into the broken pine forests. The very repetition of the damage finally wears the mind down to a kind of numbness, an inability to comprehend or accept the extent of the loss of what was once so well-known.

This was a magical place, the Gulf Coast. An oasis from problems and petty cares. It was more than fun and relaxation, it was a symbol of an easier, better life, where only pleasant things happened.

WHY THEY STAYED

Many previous storms didn't bother the residents too much. Sure, the piers would blow down, houses would



AMID RUINS of St. Thomas Church, Long Beach, Miss., ravaged by Hurricane Camille, Father Francis O'Malley hears confession. Outdoor Masses were also celebrated.

In Camille Disaster Area

U.S. Bishops Give \$25,000 For Relief

WASHINGTON — Catholic bishops dug into their United States Catholic Conference emergency fund and gave \$25,000 to be used for relief in hurricane-ravaged Mississippi.

Most of the money is expected to be given to the Natchez-Jackson diocese in Mississippi where most of the damage is located. Officials will determine if some of the money will go to other dioceses in the disaster area. They also are investigating the possibility of sending some of the money to Virginia, which suffered its worst flood since 1936 as a result of Hurricane Camille's aftermath.

The money was turned over to the National Catholic Disaster Relief Committee, which will determine how the money is to be spent. When asked if the money would be used for the direct relief of the people or for damaged church buildings, several officials here said this would be left up to the "discretion of the dioceses."

The money was sent to the committee through Bishop Joseph L. Bernardin, USCC general secretary.

In another development, Catholic Relief Services notified Msgr. Lawrence J. Corcoran, executive secretary of the National Conference of Catholic Charities, that it has 10 tons of baby food, five tons of new infants' and children's clothing, and 1,000 dozen children's T-shirts available for distribution in the disaster area.

Officials are now determining how the supplies will be distributed, Msgr. Corcoran said.

All Catholic relief for the stricken Gulf Coast is being coordinated through the National Catholic Disaster Relief Committee, according to Msgr. Leo J. Coady, president of the National Conference of Catholic Charities.

This is the first time the committee has had occasion to function since it was formed by the U.S. bishops in April, 1968, following the devastating Brownsville-South Texas floods.

All relief is coordinated with the American National Red Cross, Msgr. Coady said.

be damaged, but somehow nothing would ever dare really to change this privileged way of life.

Perhaps this is why so many people didn't flee the shelter of their homes, and died because of it. Storms had come and gone through the years and well built homes survived. They just couldn't believe the true tales of the ferocity of Camille.

One of the few things left virtually untouched on Biloxi beach is a 12-foot-high statue of a carnivorous dinosaur leaning back on its powerful tail, lips flared in a derisive grin over rows and rows of bared teeth.

The silence on the coast is unnerving. One never realized before how comforting the sounds of civilization are: children playing, music very soft in the background, the splashing of swimmers, even the sound of cars has a kind of welcome familiarity about it.

Now when the chain saws cutting up broke trees would suddenly stop, and low-flying helicopters disappear for a minute, there would be an unbearable stillness. Only the stench of seaweed rotting in the sun, animal carcasses, and, worst of all, human bodies buried in the sun, in 10-foot-high splintered debris, remain.

There is no way adequately to describe the damage, or even photograph it in many cases, as the only parts left of former two-and-three-story structures are smooth slabs, or pipes and stairs sticking up in the air, going nowhere.

Trees, in many places, were festooned with macabre cobwebs made up of peoples' ripped and torn clothing. Motel swimming pools became havens for thousands of water bugs skittering over rust-colored water.

Strange things happened during the storm. Pictures were ripped out of frames leaving back and sides intact. Small white pebbles and stone statues arranged neatly in a Japanese garden were untouched, with the house behind

it destroyed. Thousands of cans of shrimp were blown out of a seafood factory and neatly piled up in front, one on top of another, four or five layers deep. A church partially damaged still had the sanctuary light burning after the storm.

People were saved only by the grace of God. One man was blown out of his second-story motel room and deposited 200 feet away in a tree left standing. Others clung to tree tops for as much as eight hours, then dropped exhausted and drowned. Two priests rode out the storm perched on side altars while waters swirled around in the church breaking everything not nailed to the floor.

LINKS TO THE PAST

Refugees were the most pitiful sight. Still dazed three days after the holocaust, they would go back picking through debris looking for any little piece they would find of their former life. The objects they clutched were economically useless, but they seemed to represent a link with the past, mementoes that served as continuity with what they had, or were, before.

The emergency centers couldn't handle all the evacuees, and many were treated, given food and water, but turned away because there just wasn't any place to sleep. When organization was established, people were taken to Jackson and Hattiesburg, Miss., as soon as possible because the centers were getting contaminated.

Priests and nuns (as well as regular emergency crews) worked tirelessly to reorganize affairs and restore regular community life.

One priest, more hardy than the rest was already looking on the positive side the day after the storm. At Mass that Monday, he claimed some good came out of the disaster because now everybody was reduced to a common denominator and people had to be more charitable to each other just to survive.

Chairman Named

DETROIT — (NC) — Dr. John Mahoney, chairman of the English faculty at the University of Detroit, has been appointed chairman of the College of Arts and Sciences. He replaces Father Paul Conen, S.J.

Hurricane 'Integrates' Mississippi

HATTIESBURG, Miss. — Mississippi saw one of its biggest efforts of integration when Hurricane Camille whipped through the state, causing black and white victims to band together.

People of both races arrived by the busload at Camp Shelby, a nearby army base, where they lived and ate together — and cried together over the loss of their homes.

"We are under orders to integrate," declared Col. Preston L. Jackson, second officer in charge of the huge relief section of the base. Camp Shelby was designated as the main relief camp for the evacuated refugees of the devastated Mississippi Gulf Coast.

"There will be no exceptions. Everyone will be treated the same," Jackson said.

More than 3,000 persons were expected to arrive at Camp Shelby during the evacuation.

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SCENES such as this will become familiar Tuesday when schools of the Archdiocese of Miami open.

By Board In Louisiana

Opposition To Bias Reaffirmed

LAFAYETTE, La. — (NC) — A reaffirmation of its opposition to racial discrimination was made here by the Lafayette diocesan school board at its August meeting.

With Bishop Maurice Schexnayder of Lafayette in attendance, the board approved a resolution stating: "This diocese and its system of parochial schools are committed to the removal of any and all forms of discrimination. No school may refuse either directly or indirectly the admission of a student because of his race."

The board also repeated the warning given by the diocesan school superintendent, Msgr. Richard Mouton, that administrators are urged not to enroll "pupils and students whose parents do so simply to avoid integration in other systems, or for purely racist reasons."

Msgr. Mouton said this warning was necessary be-

Cardinal Backs Opponents Of Sex Education

BALTIMORE — (RNS) — Opponents of sex education in Maryland schools have received a letter of support from Patrick Cardinal O'Boyle.

The head of the Archdiocese of Washington, which includes five counties in Maryland, gave his backing in reply to a letter to the prelate by the Rev. Stanley M. Andrews.

Mr. Andrews, with a group of fundamentalist Protestant ministers has organized the Maryland Citizens Committee on Decency and Morality.

Expressing his appreciation for the work the committee is doing, Cardinal O'Boyle said: "Since I am leaving town for a few days, I felt it only proper that I should reply to your letter and let you know that I am taking cognizance of what your committee is trying to do."



INTEGRATED schools such as the one above are the law of the land since history-making Supreme Court decisions were handed down in 1954.

cause difficulties in local public school desegregation have led some Protestant, as Catholic parents, to attempt to register their children in the Catholic schools who had formerly attended public schools. In most cases, he noted, advance registration procedures had filled Catholic schools and there were few vacancies.

The diocesan board's statement explained that many of the Catholic schools are not racially mixed in large numbers because of the makeup of the church parishes in the diocese. The schools are parochial in nature, reflecting the racial, ethnic, social and economic complexion of the respective church parishes.

"In the past, for pastoral reasons, church parishes were established according to racial lines. No more are being established this way and others are being dis-

solved. As the complexion of the parish changes, so does that of the parochial school," it was pointed out.

While children from one parish may enroll in a school in another parish, the statement noted, few do so because of generally greater costs for these children. Attendance depends on the voluntary payment of a high tuition.

"The board looks forward, with the parents of many non-public school children, to the time when this financial problem might be solved and non-public schools made more completely open to all children," the statement said.

In Mississippi

U.S. Court Asks Explanation Of School Integration Delay

WASHINGTON — (NC) — Why does Health, Education, and Welfare Secretary Robert H. Finch wish to withdraw plans for the immediate desegregation of 33 Mississippi school districts? The Federal Court in Jackson, Miss., is among those wanting to know the answer to this question, and it has set a hearing to find out.

The government will be asked to give the specific reasons why Finch believes "chaos" would result from the immediate implementation of desegregation plans that were prepared by ex-

perts in his department and were filed in court.

Under the plans the schools would have been required to redraw school zones and pair Negro and white schools to achieve desegregation in areas where only token integration has so far occurred.

The plans had been severely criticized by whites, many of whom vowed to take their children out of school if they had been put into effect.

Finch has written to the judges involved, declaring that the desegregation plans had been prepared "under great stress" by experts from

the department's Office of Education to meet an Aug. 11 deadline set by the United States Court of Appeals for the Fifth Circuit.

Finch said he concluded that the three weeks allowed for the preparation of the plans had been too short, and that to put them into effect for the upcoming school year would "produce chaos, confusion, and a catastrophic educational setback" to the area's school children.

Civil rights lawyers have expressed fears that further indications of a softening on school desegregation by the Nixon Administration could stiffen resistance in the South.

This was evidenced when Gov. Lester G. Maddox of Georgia urged the state's congressional delegation to press HEW to give other Southern states delays similar to the one requested by Finch for Mississippi. Maddox also sent a telegram to President Nixon, asking for more time to desegregate.

University Sets Policy For Handling Disorders

ST. LOUIS — (NC) — St. Louis University has expanded its policy and procedure for dealing with disruption of university activities, it was announced by Father Paul C. Reinert, S.J., president.

"The revisions clarify the kind of conduct the university will not tolerate and they afford greater flexibility in dealing with whatever situation might arise," Father Reinert said.

He said the revised directive incorporated some changes suggested by members of the executive committee of the University Council, which includes members of the administration, faculty and student body.

The policy and procedure state the university "is committed to its role as an academic institution in which a variety of ideas can be responsibly proposed and critically examined without fear of coercion, restraint, or reprisal."

It says the university "recognizes its responsibility to maintain effective channels for the communication of dissent, and to foster a climate favorable to the searching

inquiry, free discussion, and reasoned dialogue so necessary to those seeking an understanding of society and its problems.



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'It Would Be Nice To Cast Off All Misunderstandings'

By JOSEPH A. BREIG

Sometimes when I am weary, there comes to me a vagrant, wistful thought about how nice it would be if God would just lift his hand and erase all human misunderstandings, all prejudices, all discriminations, all hatreds.

It would be so easy... But obviously God doesn't want it that way. If he did, he'd do it.

Instead, he wants us to work patiently, all through each of our lives, and generation after generation, to make things better, until at last (a trillion years from now?) the world will be fit for his coming.

If we do that, we grow spiritually—which is what God wants. If we do not—if we nurse our biases and our blamings of the other fellow—our souls wither.

Among the most persistent of our uncharities is the one about how the Jews crucified Jesus and in consequence incurred a divine curse to the end of time. We cherish this myth because we like to feel morally superior, like the Pharisee who stood in the Temple reciting his virtues and thanking God that he was not a sinner like that Publican there, striking his breast and praying for mercy.

A few weeks ago, the Rome Municipal Court sentenced a young university professor to two months in jail for shouting at a priest in the pulpit who was saying that the sorrows of the Jews through the ages "had come upon them because of the responsibility of their nation in the crucifixion of Jesus Christ."

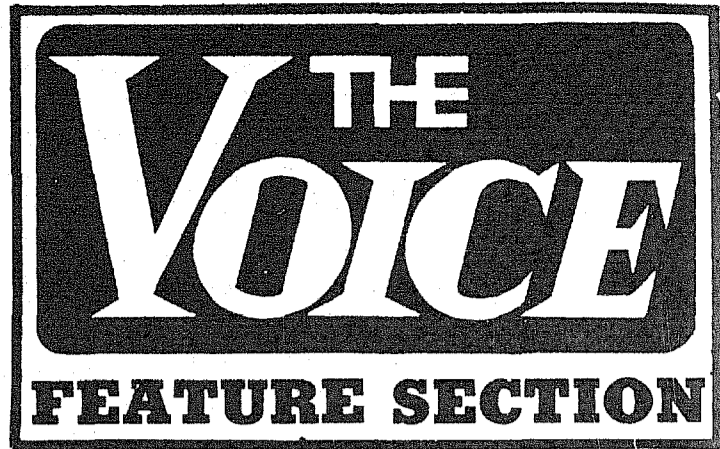
The professor interrupted the Mass (such interruptions are illegal in Italy) by calling the preacher a fool. He shouldn't have done that, of course, but it is not difficult to understand his agitation—especially in view of the fact that the Second Vatican Council condemned that sort of talk about the Jewish people.

We all suffer; and of course in one sense suffering is a punishment for, or at least a consequence of sin. But suffering, above all is redemptive—centering in the suffering of Christ, and embracing in it the suffering of his Mother the sufferings of the saints, and in some mysterious way all suffering from the beginning to the end of time.

Not for one moment would we ever think of standing at the cross of the crucified St. Peter, telling him, with mouths full of self-righteousness, that his agony was due to a divine curse, because three times he denied Jesus, whom he knew (by a revelation not given to others) to be the promised Messiah.

Let us remember that the council Fathers called the Jews a people specially dear to God. And let us realize that their tribulations, like the tribulations of Christians, are mysterious participation in Christ's redemptive suffering, to be looked upon with compassion and reverence, and not with holier-than-thou finger-pointing.

"The Lord is my shepherd; I shall not want. In verdant pastures he gives me repose; beside restful waters he leads me; he refreshes my soul. He guides me in right paths for his name's sake. Even though I walk in the dark valley I fear no evil; for you are at my side with your rod and your staff that give me courage." (Psalm 23, 1-4)



Use Of 'Green Card' Workers Denounced

WASHINGTON — (NC) — Father John McCarthy, director of the Division for Poverty of the United States Catholic Conference, has submitted a statement in favor of legislation which would prevent employers from using aliens as strikebreakers.

He forwarded the statement to the special subcommittee on labor of the House Committee on Education and Labor. Father McCarthy expressed the support of his division and of the USCC Division for Migration and Refugee Service for an amendment to the National Labor Relations Act which would make it an unfair labor practice to employ certain aliens in circumstances "which destroy the rights of workers to organize and bargain collectively."

The Texas priest noted: "A lifetime of personal experience in Texas and years of organizational work among the Spanish-speaking of the Southwest has made me fully aware of the effect our present laws are having on the standard of living in our border areas near Mexico."

Father McCarthy said employers consistently have used "green card" workers — non-resident aliens — as strikebreakers when their own employes have organized to seek better wages and working conditions.

"The injustice of this tactic was recognized in the June, 1967, Immigration Service regulation which prohibits the entry of green carders who intend to take employment in situations where a certified strike is in effect," he stated.

The new amendment — HR 12667 — will extend to the National Labor Relations Board and to the employers themselves "the responsibility for enforcing limitations on a practice which is wrong in principle, namely, using aliens as strikebreakers," Father McCarthy said.

KC Expands Program On Scholarships

NEW HAVEN, Conn. — (NC) — The Knights of Columbus have expanded their scholarship program and have begun a study of their present scholarship plan with the aim of making it more equitable for all possible applicants.

The board of directors of the 1,200,000-member fraternal organization took the action during the 87th annual convention of the association's supreme council, its top legislative and policy body.

The board of directors established four new scholarships of \$1,000 each for study at any accredited Catholic college in Canada by members of the order and the sons, daughters, brothers and sisters of living and deceased members. The scholarships will be funded by a special \$250,000 trust fund. Academic excellence will be the criterion used for selecting the recipients.

The Bp. Shannon Departure: A Tragedy For Self, Church



By FATHER ANDREW M. GREELEY

I'd much prefer not to have to comment on the marriage of Bishop James Shannon. For a number of reasons, I have avoided direct comment on his case during the spring and summer months, and I would like to be able to continue to do so. The departure of any man from the priesthood is a tragedy both for himself and for the Church. When the man is a friend, the departure becomes a personal tragedy; when the circumstances of his leaving are astonishing, not to say grotesque, the tragedy becomes even more difficult to accept. Yet no one can pretend to comment on the present condition of the American Catholic Church and ignore the Shannon affair.



First of all, the scriptural injunction, "Judge not that you be not judged," applies as much to a bishop as to anyone else; no man may judge another man's conscience; anyone who claims to be a Christian can only express the wish and the prayer that James Shannon may find some sort of peace and a modicum of happiness. But while we do not judge motivation, we still must comment on objective behavior and the implications of that objective behavior for the Church.

James Shannon's marriage will be greeted with joy, both on the left and on the right. The left will argue that Shannon is another Charles Davis, the living proof that a man of intelligence, integrity, and liberal dispositions simply cannot remain a bishop in the present state of the Church. On the right there will be the joyous announcement that Shannon's departure from the priesthood and the hierarchy will be a severe blow to the liberals — indeed, a setback from which it will take the liberals a long time to recover.

But both responses are gratuitous and irrelevant; just as many men of intelligence and integrity remained in the priesthood after Charles Davis left, so too do many bishops of intelligence, integrity, and liberal orientation remain in the hierarchy. Furthermore, the liberal orientation in the Church has, if statistical data are to be believed, the overwhelming support of the clergy and laity of the country. The fact that this liberal majority does not have adequate representation among the leadership is, if anything, more of a problem for the leadership than for the majority. Should the Shannon affair make this problem more serious, it ought to be a matter of deep concern to the leadership.

The real tragedy in the Shannon incident is not likely to be emphasized very much by either the left or the right. There are two principal elements: the loss to the Church and the loss to Shannon's admirers and friends. By anyone's standards, James Shannon was one of the most gifted and talented bishops of our time; his education at Yale University, his success as a college president, the wide

spread respect that he enjoyed among non-Catholic educators, his intelligence and piety, all seemed to qualify him for high-level leadership in the ecumenical age. For whatever reason, we will not now have that leadership, and we can ill-afford to lose it.

But more serious, or so it seems to me, is the blow to Shannon's friends and admirers. No man can make his major life decisions solely on the basis of how such decisions will affect his friends, but neither can any public figure be unaware of the tremendous impact that his actions can have on his friends. Many American Catholics looked to James Shannon for leadership and inspiration; for whatever reason, he has let them down.

Many of his closest friends offered him help and support during the long months of his crisis. In the final analysis, much as one hates to say it, the help was not accepted; for whatever reason, he rejected it.

But even more has to be said, even though I would much prefer not to say it. Many of Shannon's friends crawled far out on the limb to support him and to denounce those who were thought to be persecuting him. No one will deny James Shannon the right to make his own decisions, but one still is compelled to say that, for whatever reason, he was not completely honest with them. But one must say even more: making every allowance one possibly can for fatigue, strain, and suffering, it still must be said that in the objective order, for whatever reason, he betrayed them.

'Rule of Terror' In Russia: Strong Theme Poorly Told

RULE OF TERROR, Russia Under Lenin and Stalin, by Helmut Andics, published by Holt, Rinehart, Winston. July 28, 1969. 208p, \$5.95 (I)

The spate of books about Russia and the Soviet Union pouring off the presses of Europe and America has increased markedly during the past decade.

Some of these are very good, some are of indifferent quality, some are just plain bad. Unfortunately, Mr. Andics' book falls into the third category. Purporting to have written a study of the use of terror under Lenin and

Stalin, the author fails to break out of the habit of referring to "the Terror" in a vaguely apprehensive way (as if the reader is to know exactly what he means just by his having referred to it) and to deal specifically with those aspects of recent Soviet life that are, indeed, terrible as well as terroristic.

He fails to show how a systematically applied terror was used as an instrument of personal intimidation for over a quarter of a century inside Russia.

The author does, of course, frequently mention the ubiquitous secret police, the collectivization of agriculture, the organized campaigns of militant atheism against the churches, and the purge trials of the Thirties.

But he does it so briefly on each occasion and with such facile oversimplification that the interested reader would be unable really to appreciate the extent and scope of the "rule of terror" under Stalin.

To make matters worse, the author, an Austrian journalist, seems far too unaware of both the official and unofficial sources on the subject to write a work that not only entertains and holds the interest of the general reader, but would accurately inform him as well.

Moreover, he is guilty of a number of downright factual mistakes. This is underscored by what would seem to be his spotty knowledge of Russian history. If this were not the case, he would have evinced more of an understanding of the fact that the use of institutionalized terror has historically been

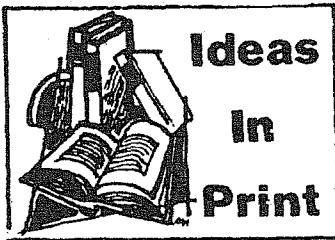
part of the Russian past and that the Soviets have no monopoly on barbarous cruelty in that country.

His lack of understanding of Russian history is nowhere more obvious than in his attempt to trace the origins of communist "terrorism" back to its beginnings by making the assertion that Vera Zausulich, the old populist and one of the original members of the first Russian Marxist group, had a great influence over the organizational and ideological views of Lenin and was the only person responsible for influencing him in the direction of "Terror".

While this might make the story a little more bizarre from the standpoint of the general reader, it is absolutely not true. Those who are familiar with or interested in the history of the Russian revolutionary movement will realize the absurdity of that particular assertion, especially since Zausulich was a decidedly minor figure who had only marginal contact with Lenin, despite the fact that they were both on the editorial board of the newspaper "Iskra."

He fails utterly to mention, however, literally scores of other individuals from the radical populist groups of the 1880's to the Socialist Revolutionaries of Lenin's day who did practice terrorism and personal assassination as a way of influencing politics. He fails to mention also less radical individuals who influenced Lenin far more directly than any of the preceding group of Zausulich herself.

Finally, Andics does not mention the numerous recent works by a whole generation



Red Barber Tells About Them

Sports Heroes With True Grit

WALK IN THE SPIRIT, by Red Barber, Dial, July 30, 1969, 215 p. (I)

Sports fans must admire Red Barber as much as they do any of the great athletes about whom Red writes. His major league baseball broadcasts and his nationally syndicated columns have made his name a household phrase wherever there are sportsmen. His own career is a splendid example of courage, purpose and motivation.

In this, his third book, Mr. Barber offers 21 essays on some of the great names in American sports. Each

man has had to overcome some great handicap in order to make it big in the majors. Each athlete mentioned is an inspiration for the American public and, for the author, a proof that "spirit" is very much alive in this country.

Some of the chapters in his book give deep personal insights into such men as Ben Hogan, Jock Sutherland, Roy Campanella, Charlie Dressen, Jackie Robinson and Willie Mays. The World War II generation will find all of their favorites tucked away somewhere in

these pages. The over-40 crowd will find this an extra special treat.

If the emphasis seems to be on baseball, that's where it should be. Red Barber is telling things about his heroes which he himself witnessed. This autobiographical approach has special merit in that it gives all the vitality of a first-person approach to some rather thrilling encounters. No one can doubt the author's awe when he recounts the story of the first Negro in baseball.

Charles Dollen
University of San Diego

Best Sellers

FICTION

Title & Classification	Author
Brothers of Vengeance (IIa)	Blythe
The Three Daughters of Mme. Liang (I)	Buck
Colonel Blessington (I)	Frankau
The Minister (I)	Mercer
The Purple Sash (IIB)	Nunez
A World of Difference (I)	Plagemann
New Moon Rising (I)	Price
Two Days, Two Nights (IIa)	Sundman
A Touch of Daniel (IIa)	Tinniswood
The White Rose (IIa)	Westcott
NON-FICTION	
Ernest Hemingway (IIB)	Baker
The Man from Monticello (I)	Fleming
Will Mrs. Major Go to Hell? (I)	Heath
An Unfinished Woman (IIa)	Hellman
Missouri Bittersweet (I)	Kantor
The Maiden Voyage (I)	Marcus
The Road to Ruin (I)	Mowbray
The Kingdom and the Power (I)	Talase
Baseball (I)	Wallop
The Dead Sea Scrolls 1947-1969 (IIa)	Wilson

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SYMBOLS OF CLASSIFICATION

- Suitable for general reading.
- Adults only, because of (A) advanced content and style; (B) immoral language or incidents.
- Permissible for discriminating adults.
- Not recommended for any class of reader.

of Russians writing in the post-Stalinist era — works of both fiction and non-fiction that detail the personal experiences of these people with "the terror".

He does not mention, for example, Alexander Solzhenitsyn's highly autobiographical account, "One Day in the Life of Ivan Demisovitch," or even the powerful and moving biography by Eugenia Ginsberg, "Journey Into the Whirlwind." Moreover, he fails in his conclusion to take into account the rebirth of Stalinist repression as evidenced by the recent trial of Arzhak and Tertz, as well as the sentences meted out to Pavel Litvinov and a score of other current dissident Soviet intellectuals.

One can only say in conclusion that the author had a good topic and that there still exists sufficient evidence concerning the use by Soviet leaders of terror and violence as a political technique to write a good book. However, Mr. Andics did not and the reader who wants an accurate and interesting elaboration of this theme would be well advised to look elsewhere. (69-11799)

George E. Snow, Ph.D.
Assistant Professor of History
Shippensburg aPa.Q. State College

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African Safari (A2)	Chronicle of Anna Magdalena Bach (A1)	Greetings (C)	Killing Game (C)	Negatives (B)	Submarine X-1 (A1)
Alexander (A2)	Chubasco (A2)	Guess Who's Coming to Dinner (A2)	Killing of Sister George (C)	Night Gales (C)	Succubus (C)
Angel in My Pocket (A1)	Coogan's Bluff (C)	Guns of Magnificent Seven (A2)	King, Murray (C)	Nice Girl Like Me, A (A3)	Subject Was Roses, The (A3)
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April Fools (B)	Corruption (A3)	Hagbard and Signe, The Red Mantle (C)	La Bonneheur (C)	Night They Raided Minsky's (B)	Sweden, Heaven and Hell (C)
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The Big Cube (B)	Dr. Glas (B)	Hook, Line and Sinker (A2)	Lion in Winter, The (A3)	Prime Of Miss Jean Brodie (A3)	
The Big Gundown (B)	Easy Rider (A4)	Hour of the Wolf (A4)	Listen, Let's Make Love (B)	Producers (B)	
Birds in Peru (C)	Elvira Madigan (A3)	House of Cards, The (A3)	Live a Little, Love a Little (A3)	Pulney Swope (B)	
The Birthday Party (A3)	Endless Summer (A1)	Hot Millions (A2)	Lock Up Your Daughters (B)	Rachel, Rachel (A3)	
Black Girl (A3)	Extraordinary Seama (A2)	Hot Rod Action (A1)	Lola Montes (A4)	Rascal (A1)	
Boleros Gun (A4)	Eye of the Cat (A3)	How to Commit Marriage (B)	Lonesome Cowboys (C)	Red and White (A3)	
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Born Wild (B)	Fifth Horsemen in Fear (C)	Hurry Sundown (C)	Love in Our Time (C)	Reflections in Golden Eye (C)	
Boston Strangler (B)	Fine Pair (B)	I Am Curious Yellow (C)	Love Bug, The (A2)	Report On The Party And Guests (A3)	
Boys of Paul Street (A1)	Finian's Rainbow (A1)	Ice Station Zebra (A1)	Love God, The (A3)	Reputation (C)	
Bliss Of Mrs. Blossom (A3)	Firemen's Ball (A3)	Incredible Journey (A1)	Love of a Blonde (C)	Revolution (C)	
Blow-Up (C)	Five Card Stud (A3)	Identification Marks (A3)	Loves of Isadora, The (A3)	Ring of Bright Water (A1)	
Bridge At Remagen (A3)	Fixer (A3)	If (A4)	Last Man, The (A3)	Rio! (A4)	
Brotherhood (A3)	First Time (B)	If He Hollers, Let Him Go (C)	Mackenna's Gold (B)	Romeo and Juliet (A4)	
Brute and the Beast (A3)	Flea in Her Ear (A3)	If It's Tuesday, This Must Be Belgium (A3)	Mad Room (A3)	Round Up (A4)	
Charge of the Light Brigade (A3)	Follow Me (A2)	I Love You Alice B. Toklas (B)	Mafia (A3)	Rosemary's Baby (C)	
Charlie, the Tonnesome Cougar (A1)	Fox Killer (A2)	I'll Never Forget What's in Name (C)	Malgus (C)	Run Wild, Run Free (A1)	
Charly (A3)	For Love of Ivy (A3)	Illustrated Man (A3)	Man Called Gannon (A3)	Russians Are Coming (A1)	
Chastity (A4)	Fox (C)	I Married You For Fun (C)	Man Far All Seasons (A1)	Salesman (A2)	
Che (A2)	Funny Girl (A2)	Immortal Story (A3)	Man With the Balloons (C)	Sam Whiskey (B)	
	Fraulein Doktor (A3)	Impasse (B)	Marat Sade (A4)	Secret Ceremony (A4)	
	Gay Danceler (A4)	In Heat of the Night (A3)	Marriage Came Tumbling Down (A2)	Sergeant, The (A3)	
	George Eastman House (A3)	Inga (C)	Marry Me, Marry Me (A3)	Seven Golden Men (A2)	
	Ghosts Italian Style (A3)	In Heat of the Night (A3)	Martyrs of Love (A3)	Seventh Continent, The (A1)	
	Girl On A Motorcycle (C)	Journee To Far Side Of Moon (A2)	Masculine-Feminine (C)	Shame (A3)	
	God Forgives, I Don't (B)	Justine (B)	Matter Of Days (A4)	Shoes of the Fisherman, The (A1)	
	Goodbye Columbus (A4)	Katerina Izmailova (A3)	Mayerling (A3)	Simon of the Desert (A4)	
	Gone With the Wind (A2)		Medium Cool (B)	Sinful Davey (A3)	
	Grazie, Zia (B)		Me, Natalie (A3)	Six in Paris (A3)	
	Graduate (A4)		Midas Run (B)	Skidoo (B)	
	Great Bank Robbery (A3)		Midnight Cowboy (A4)	Slaves (A3)	
	Great Catherine (A3)		Michael and Helga (A4)	Smith (A1)	
	Green Beret (A3)		Miracle of Love (C)	Southern Star, The (B)	
			Model Shop (A3)	Spirits of the Dead (B)	
			Mare (C)	Spl!t, The (B)	
			More Dead Than Alive (A3)	Staircase (A4)	
			Morie Gravis (A4)	Stalking Moon, The (A1)	
			My Side of the Mountain (A1)	Strange Affair, The (C)	
			My Sister, My Love (C)	Star (A2)	
			99 Women (C)	Stiletto (B)	
			Naked Under Leather (C)	Stratego: of Terror (A1)	

KEY TO RATINGS

A1 - Morally Unobjectionable For General Patronage.
A2 - Morally Unobjectionable For Adults and Adolescents.
A3 - Morally Unobjectionable For Adults.
A4 - Morally Unobjectionable For Adults, With Reservations.
B - Objectionable in Part For All.
C - Condemned.

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Better Grade Kids' Movies In Store Through New Idea

NEW YORK—(CPF)—A new movie company has adopted the motto, "We Care About Kids," and to prove it the firm has come up with a revolutionary plan to put quality children's films into movie houses on a regular basis.

Called "The Children's Movie of the Month, Inc.," the new movie company is launching its plan—which consists of having leading retail stores sponsor the films locally—in the Boston and New York City areas this Fall, and CMM expects to have the plan operating in 50 cities by this time next year and 100 cities the following year.

The new firm, whose purpose is "to distribute a continuous series of worthwhile motion pictures for children," has gained the distribution rights to many prize-winning children's films made by major American film companies in the past but which have not been in theater distribution since their original release.

And, in the Boston and New York City areas, as it hopes to do in other metropolitan areas subsequently, CMM has gotten leading department stores to sponsor a monthly series of the children's films: advertising the films in large newspaper ads, selling the tickets at the store or through mail-order, and otherwise promoting the films through such efforts as

in-store displays. (One store set up a mini-theater in its children's department to show trailers of the children's films that would be playing shortly in a nearby theater.)

The CMM plan has already won the enthusiastic support of such groups as the National Council of Churches of Christ in America, individuals associated with the Synagogue Council of America, the National Association of Theater Owners, the Motion Picture Association of America and the National Catholic Office for Motion Pictures.

Calling the CMM plan "an inventive approach to an acute problem," the Catholic film office added:

"Any company that offers our children joyful entertainment and a vision of the world that is hopeful and enlightening deserves support and patronage."

Under the CMM plan, a retailer sells a "four-pack" of tickets covering four consecutive films, for \$2.50, or 62-1/2 cents a ticket. CMM thinking is that many retailers will be happy to take part in promoting the films in exchange for community good will—and, possibly, more business.

In the Boston area, Jordan Marsh, a leading department store with branches in suburban shopping areas, is sponsoring the first series of CMM-distributed films, which will be shown one

weekend a month in theaters, mostly in shopping centers, owned by the General Cinema Theater company.

The films to be shown between now and Christmas, on Saturday and Sunday afternoons, are "The Boy and the Laughing Dog," a 1956 film starring Walter Brennan and Brandon de Wilde; "Smiley," a 1957 film about a poor boy's efforts to purchase a bicycle; "The Blue Bird," a 1940 version of Maeterlinck's fantasy, starring Shirley Temple, and "The Nutcracker," the Christmas fairy tale, featuring ballet stars Edward Villella, Melissa Hayden and Patricia McBride, and Rocky Graziano as Santa Claus.

In the New York City area, the Abraham & Straus chain of department stores, together with Century Theaters, will sponsor between September and Christmas "Smiley," "Lad, a Dog," "Gay Purr-ee," which is a full-length musical cartoon, and "The Nutcracker."

Founders of "The Children's Movie of the Month Inc." are Harvey Chertok, a former vice president of Warner Bros.-Seven Arts and now president of CMM and Herman Zuckerman, president of an advertising agency and now executive vice president of CMM.

Zuckerman, 45 years old



A SCENE from a recent movie version of "Heidi," a story with a great appeal to children.

and the father of six, said the prime audience for which CMM-distributed films are intended is children from 5 to 10 years of age. He also added that with each of the feature films, outstanding cartoons would also be shown. Among those scheduled to be shown along with the first four feature films in the Boston area, for instance, are four Academy Award-winning cartoons.

He said CMM had decided to work with leading retailers in various communities to promote the films because "we found family

stores to be ideal because of their power in advertising," explaining that failure to promote and advertise has been one of the main reasons children's films have not succeeded in the past.

In addition, Zuckerman said theater operators would be more receptive to booking a regular series of children's films if the series was being "backed up" by a major retailer in the community.

As for the quality of the films, Zuckerman emphasized that all the films have been re-submitted to the Motion Picture Association of America for a "G" rating, and "we carefully screen our pictures for their endurance and quality."

Referring to films made as much as 10, 20 and 30 years ago, Zuckerman said that "what is an old film to an

adult is new to a youngster. 'The Blue Bird' was made in 1940, but except for the fact that you know Shirley Temple's age now, the film looks like it was made this year."

'Priceless' Books Going To Canada

LONDON — (RNS) — A priest in northeast England is to give a "priceless" collection of books and manuscripts by one of England's most famous men of letters to a Canadian university "because no one in this country seems to appreciate him."

The priest is Father Kevin Scannell, parish priest of St. Walburga's at Shipley, in Yorkshire County, and the man of letters is Gilbert Keith Chesterton, who died in 1936.

The mass-circulation

Catholic newspaper, the Universe, quoted Father Scannell as saying, "No one in Britain seems to appreciate that Chesterton was a great theological and philosophical writer and a brilliant Catholic thinker."

"It is different on the other side of the Atlantic. I shall bequeath my collection to the Pontifical Institute of Medieval Studies in Toronto, where the material will be freely available to anyone writing philosophical or theological theses."

The Universe said that, apart from the collection belonging to Chesterton's secretary, Miss Dorothy Collins, Father Scannell's collection is the largest and best in the world. It contains manuscripts, photographs, sketches and first editions — including a first edition of The Secrets of Father Brown, containing an autographed poem by Chesterton.

Father Scannell has lectured in the United States on Chesterton and his works.

CATHOLIC PROGRAMS TELEVISION

(SUNDAY)
7 A.M.

THE CHRISTOPHERS — Ch. 11 WINK Fort Myers

9 A.M.

THE CHRISTOPHERS—Ch. 5, WPTV.

9:15 A.M.

THE SACRED HEART—Ch. 5 WPTV

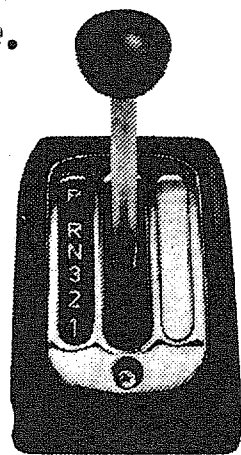
11 A.M.

CHURCH AND THE WORLD TODAY—Ch. 7 WCKT. Msgr. Bryan Walsh will host a discussion of the topic "Adoptions" with Mrs. Louise Cooper and Mr. and Mrs. Robert Brake.

11:30 A.M.

MASS FOR SHUT-INS—Ch. 10 WLRW

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

FRIDAY, AUG. 29

9:30 a.m. (10) Irene (Unobjectionable for adults and adolescents)
2 p.m. (6) In Which We Serve (Unobjectionable for adults and adolescents)
2 p.m. (23) Sins Of Babylon (No classification)
4 p.m. (10) She Knew All The Answers (No classification)
4:25 p.m. (5) Colossus (No classification)
7 p.m. (5) Cash On Delivery (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of divorce.
9 p.m. (4) Tarzan Goes To India (No classification)
9 p.m. (6) The Bounty Killer (Unobjectionable for adults and adolescents)
9 p.m. (23) Last Man On Earth (Unobjectionable for adults and adolescents)
10:30 p.m. (51) Santa Fe Passage (Family)
11:30 p.m. (23) Monster From The Surf (No classification)

SATURDAY, AUG. 30

12 Noon (51) Fighting Frontier (Family); followed by State's Attorney (No classification)
1 p.m. (10) You Can't Get Away With Murder (No classification)
2:30 p.m. (4) The Lieutenant Wore Skirts (Unobjectionable in part for all)
OBJECTION: Suggestive costuming, dialogue and sequences.
3 p.m. (23) Un Mundo Para Mi (No classification)
3:30 p.m. (6) The Bounty Killer (Unobjectionable for adults and adolescents)
6 p.m. (6) Wild Is The Wind (Unobjectionable for adults and adolescents)
8 p.m. (6) The Bounty Killer (Unobjectionable for adults and adolescents)
9 p.m. (5 & 7) Wild Seed (No classification)
9 p.m. (23) Hole Mutchacha (No classification)
10:30 p.m. (23) Canto Para Ti (No classification)
10:30 p.m. (51) 317th Section (No classification)
11 p.m. (10) Arsenic And Old Lace (Unobjectionable for adults and adolescents)
11:30 p.m. (12) Carry On, Venus (No classification)

SUNDAY, AUG 31

11:30 a.m. (7) The Amazing Transparent Man (Family)
1:30 p.m. (4) The Lost World (Family)

1:30 p.m. (11) Run Silent, Run Deep (Family)
2 p.m. (6) Wild Is The Wind (Unobjectionable for adults)
2 p.m. (10) The Master Of Ballantrae (Family)
3 p.m. (7) Love Is Better Than Ever (Unobjectionable for adults and adolescents)
3 p.m. (23) Don Juan De Serrallonga (No classification)
3:30 p.m. (5) Rage Of The Buccaneers (No classification)
4 p.m. (6) The Bounty Killer (Unobjectionable for adults and adolescents)
5 p.m. (10) The Jazz Singer (Family)
6 p.m. (6) Wild Is The Wind (Unobjectionable for adults and adolescents)
7 p.m. (51) Dungeons Of Horror (No class.)
8 p.m. (6) The Bounty Killer (Unobjectionable for adults and adolescents)
8 p.m. (10 & 12) Zulu (Unobjectionable for adults)
11 p.m. (23) Canto Para Ti (No class.)
11:15 p.m. (11) Beauty And The Robot (No classification)
11:30 p.m. (7) Lizzie (Unobjectionable in part for all)
OBJECTION: Suggestive sequence.

MONDAY, SEPT. 1

9:30 a.m. (10) Man In The Iron Mask (Unobjectionable for adults and adolescents)
2 p.m. (6) Funny Face (Family)
2 p.m. (23) Rocambole (No classification)
4 p.m. (10) Calamity Jane (Family)
4:25 p.m. (5) Court Martial Of Capt. Wy-cliff (No classification)
9 p.m. (6) The Sound And The Fury (Unobjectionable for adults)
9 p.m. (10) Blood Alley (Unobjectionable for adults and adolescents)
9 p.m. (23) Cluny Brown (Unobjectionable for adults and adolescents)
10:30 p.m. (51) Battle Shock (No class.)
11:30 p.m. (23) Twin Beds (Unobjectionable in part for all)
OBJECTION: Suggestive scenes.

TUESDAY, SEPT. 2

9:30 a.m. (10) The Gene Krupa Story (Unobjectionable in part for all)
OBJECTION: The negative qualities in the treatment of this film, which has a special appeal for adolescents, outweigh the spiritual rejuvenation of the sympathetic character.
2 p.m. (6) Funny Face (Family)
2 p.m. (23) Ali Baba And The Seven Saracens (No classification)
4 p.m. (10) Hotel Sahara (Unobjectionable in part for all)

WEDNESDAY, SEPT. 3

9:30 a.m. (10) One Desire (Unobjectionable for adults and adolescents)
2 p.m. (6) Funny Face (Family)
2 p.m. (23) The Saracens (No classification)
4 p.m. (10) Where Danger Lives (Unobjectionable for adults and adolescents)
4:25 p.m. (5) The Doomsday Boys (No class.)
8:30 p.m. (23) The Bullfighters (Unobjectionable in part for all)
OBJECTION: Suggestive dances.

THURSDAY, SEPT. 4

9:30 a.m. (10) Deep Valley (Unobjectionable for adults and adolescents)
2 p.m. (6) Funny Face (Family)
2 p.m. (23) Challenge Of The Gladiator (No classification)
4 p.m. (10) East Side Of Heaven (Family)
4:25 p.m. (5) Epilogue (No classification)
7:30 p.m. (7) John Paul Jones (Family)
9 p.m. (4 & 11) All Hands On Deck (Family)
9 p.m. (6) The Entertainer (Unobjectionable in part for all)
OBJECTION: Despite the serious intent of the theme of this film, certain elements in treatment (suggestiveness) are objectionable.

FRIDAY, SEPT. 5

9 p.m. (23) Bitter Harvest (No classification)
10:30 p.m. (51) A Man Alone (Unobjectionable for adults and adolescents)
11:30 p.m. (23) Claudia (Unobjectionable for adults and adolescents)
OBJECTION: The attempt at comedy in this film is not an excuse for low moral tone, suggestive dialogue and situations.
9 p.m. (6) The Sound And The Fury (Unobjectionable for adults)
9 p.m. (23) Vendetta At Sorrento (No class.)
10:30 p.m. (51) The Twinkle In God's Eye (Family)
11:30 p.m. (23) The Plunderers (Unobjectionable for adults)

LABOR DAY STATEMENT—1969

The Division for Urban Life, Department of Social Development, United States Catholic Conference, of which the Rt. Rev. Msgr. George G. Higgins is director, has issued the following statement for Labor Day, 1969:

The development of peoples has the Church's close attention, particularly the development of those peoples who are striving to escape from hunger, misery, endemic diseases and ignorance; of those who are looking for a wider share in the benefits of civilization and a more active improvement of their human qualities; of those who are aiming purposefully at their complete fulfillment. Following the ecumenical spirit of Vatican Council II, a renewed consciousness of the demands of the Gospel makes it her duty to put herself in the service of all, to help them grasp their serious problem in all its dimensions and to convince them that solidarity in action at their turning point in human history is a matter of urgency.

(Pope Paul VI, *Development of Peoples*, No. 1)

This year has seen in the United States the development of a strong, yet still diffuse, reaction against the increasing demands of minority group citizens. The splendid history of organized labor in this century in helping the workingman gain his rightful dignity in our industrial society should offer hope that the remaining problems of poverty and oppression can be met with equally good results. What seems to be lacking, however, is a national determination to solve our problems by creative and positive action. Our leaders in both the private and public sectors claim to be aware of the great need for social development in the urban and rural "pockets of poverty." Yet no one seems able to arouse the national will or form the broad coalitions to get the needed massive development programs under way.

The Catholic Church, within the Judaeo-Christian tradition, has a solid doctrinal structure to support the active involvement of her clergy and laity in the struggle of peoples for a more human and humane society. It is particularly unfortunate at this time that the far-reaching and practical teaching of Pope Paul VI in his 1967 encyclical letter of the *Development of Peoples* has not received greater attention in this country. Its principles apply to the poor of the United States no less than to those of other lands.

ADDRESSED TO CHURCH

Contrary to past practice, we address this 1969 Labor Day Statement, not to labor and management in the first instance, but primarily to our own Church. This is done because, at this turning-point into the '70s, the Catholic Church is in the position to exercise strong moral leadership and take the first steps by making a generous portion of its limited resources available for the development and self-determination of the poor and the powerless. Obviously, we do not mean to suggest that the churches alone can significantly develop the capital resources necessary to alter the economic and social plight of minority people even in the United States. They can, however, set an example to the rest of the community and provide the indispensable ingredient of moral leadership.

The social efforts that the Church has expended

in the past to help alleviate human suffering remain good and useful, though insufficient for the task at hand. Frequently, these efforts have been oriented towards treating the effects of poverty rather than confronting causes. Now there is a pressing need to develop new plans and priorities to support efforts exerted by the poor themselves to overcome the causes that continue to hold them in poverty and helplessness.

It is essential to all programs for social development that the Church maintain her traditional role of forming a social conscience among our people. We need to be reminded as the bishops have done repeatedly in recent years, of the necessity for constant conversion within the Church to a more practical service of our fellowmen. The duty of the Church to undertake true service of mankind is not an optional program, but a responsibility that Christ demands of all His followers.

Hand in hand with this renewed Christian social teaching must come action programs to support the poor in their drive for economic development and human dignity. All about us the signs of the times seem to demand that the Church begin, in the spirit of the servant Christ, to utilize more effectively its resources of people, finances and property to aid the poor of this nation. This new kind of mission will be aimed at supporting the struggle of the poor to achieve self-determination. Such major review and redirection of programs and resources may hopefully encourage labor and management in the private sector and the various governmental agencies, local, state and federal, to increase their support of economic and social self-determination for our minority group citizens.

BISHOPS URGED ACTION

The Catholic bishops of the United States at their April, 1968, meeting in St. Louis called for an active program to be developed by the United States Catholic Conference in collaboration with each diocesan Church.

"Within our own communion," the statement said, "we direct the various departments, offices and bureaus of the U. S. Conference, in collaboration with other interested Catholic organizations, to set up an Urban Task Force to coordinate all Catholic activities and to relate them to those of others working for the common goal of one society, based on truth, justice and love."

Much of the necessary development of this structure at a national level has been completed in the ensuing year. It remains now to push forward the implementation of a national program of social development in conjunction with the other religious denominations and privately sponsored organizations. Diocesan task forces are in almost every case in need of greatly increased staff, funding and program to carry out effectively this corporate decision of the American Bishops.

A practical strategy for the Church's support of human development could be laid out as a five year plan of graduated steps. Such a strategy should be started immediately. By way of illustration, the Division for Urban Life would suggest:

1. To begin this process, each diocese, religious community and Church-sponsored institution might make an inventory of the resources being used at present to meet actual human needs. Where needed,

new priorities could be developed through national and local task forces to insure that available resources be properly utilized to advance the necessary self-determination and economic development for groups of people in our society heretofore considered marginal.

2. For new development projects on an inter-faith basis, local parishes and dioceses could earmark a definite percentage of their yearly income over the next five years for new development projects. Such resources could be coordinated through the task force structure to be dispersed locally and nationally, for worthwhile projects. Better use of existing Church buildings and a moratorium on new building, except in cases of genuine need, could release important funds for people development.

3. Local churches, dioceses and religious institutions could provide "seed money" for low and moderate income housing. Where vacant church property exists, it could be made available to non-profit housing groups in a long-term, no cost lease to decrease building costs.

4. Each diocese and religious institution should be ready to assist in a national program of human development. This would involve a massive communications-education program. Use can be made of existing educational personnel and the mass media, parish organizations, sermons, and religious education curricula on all levels, for this purpose.

EXCESSIVE TENSIONS ROUSED

History has shown that repression will not still the voices of those suffering oppression. Pope Paul reminds us: "Excessive economic, social, and cultural inequalities among peoples arouse tensions and conflicts and are a danger to peace." (*Development of Peoples*, No. 76) Human development is the new name for peace — both at home and abroad.

The task is urgent. Time is short. The Church is in a strategic position to give moral leadership and support to the private and public sectors by taking positive and serious steps "to wage war on misery and to struggle against injustice . . . to promote, along with improved conditions, the human and spiritual progress of all men and therefore the common good of humanity." (*Development of Peoples*, No. 76)

The times and tensions seem to call for a prophetic response on the part of church leaders and laity — not merely a verbal response, but the richly symbolic gesture of making our resources available for human development on a completely new scale. This kind of moral leadership on the part of the churches would give direction and stimulus to labor and management to assume their own full share of responsibility for meeting the urban and racial crisis. Labor and management, together with the government, hold the levers of economic power in this country. It is their decisions and those of government which will largely determine the future course of our society. They are called upon and have it within their power to lead the new industrial revolution for our minority group citizens and in so doing provide a blueprint for human development to the rest of the world community.

U.S. Bishops Drafted It In 1919

Epic Social Program

By J.J. GILBERT

The approach of Labor Day is a good time to recall that this year marks the 50th anniversary of the Bishops' Program of Social Reconstruction. For foresight and courage, it would be hard to equal this program in the recent history of this country.

The U.S. bishops' program dates from 1919. World War I had ended, and the prelates noted that "deep unrest" was being "emphatically and widely voiced throughout the world," and that "great problems" had to be met "with justice to all."

But when they issued their program, it touched off a heated controversy. It was variously labeled "liberal," "radical" and "socialistic." And yet, in 1939, when a 20th anniversary edition of the program was issued, Edward Cardinal Mooney of Detroit was able to say in the foreword that all but one of its 11 proposals had been "either wholly or partly translated into fact."

"In the hope of stating lines that will best guide us in our right solution of the great problems," the bishops

said 50 years ago that they were announcing a program "based upon the principles of charity and justice that have always been held and taught by the Catholic Church."

PROGRAM RECALLED
The program recommended:

(1) Minimum wage legislation; (2) insurance against unemployment, sickness, invalidity and old age; (3) a 16-year minimum age limit for working children; (4) the legal enforcement of the right of labor to organize; (5) continuation of the National War Labor Relation Board, for this and other purposes affecting the relations of employers and employees; (6) a national employment service; (7) public housing for the working classes; (8) no general reduction of war-time wages and a long distance program of increasing them, not only for the benefit of labor but in order to bring about a more general prosperity which cannot be maintained without a wide distribution of purchasing power among the masses; (9) prevent excessive profits and income

through a regulation of the rates which will allow the owners of public utilities only a fair return on their investment, and through progressive taxes on inheritances and incomes, and excess profits; (10) participation of labor in management and a wider distribution of ownership of stock in corporations; (11) effective control of monopolies, even by the method of government competition if that should be necessary.

Despite the lively discussion announcement of the program set off, little action on its proposals was taken in the 1920's, when everything was supposed to be sound. After the crash of 1929, and with the ensuing Depression, the reforms urged by the bishops in 1919 began to be achieved.

In the 1939, Cardinal Mooney said only the tenth of these proposals had not been wholly or partly realized.

The 20th anniversary edition of the program set forth some new proposals, including more emphasis on better



ONE OF the symbols of Labor Day appropriate to South Florida is construction, a common scene in this growing area.

living conditions for the masses and reduction of profits for the few, so as the end chronic unemployment in peacetime.

In 1944, when the program was already 25 years old, some uninformed writers occasionally referred to its proposals as "New Deal

Stuff." Father R.A. McGowan, then assistant director of the Department of Social Action of the National Catholic Welfare Conference, observed: "As a matter of

It is difficult today to appreciate how sage and brave the bishops were in issuing their program in 1919.

This is the last in a series of three articles in which The Voice takes a look at the food and housing situation facing the poor in South Florida and what can be done about it.

By T. CONSTANCE COYNE

Low-cost housing costs big money.

Feeding hungry people costs lots of dollars.

In other words, making life livable for the poor in South Florida is going to take a large investment of cash—both private and government—according to the experts.

What can be done to provide shelter for the poor and food for the hungry?

There is, evidently, no concrete answer to the problems of the poor—which spiral every day further and further from an answer.

However, among the answers which are offered by housing people and poverty experts most often are:

- At least adequate, if not abundant, funding of the federal programs which provide for subsidized housing and low-mortgage interest construction.

- Tax breaks to act as an incentive to private builders who would be interested in constructing for low-rental use.

- Proper long-range planning of units which are con-

structed for low and moderate-income families and proper distribution of the units throughout the communities rather than the present "ghetto" section construction.

- Strict enforcement of existing zoning and building codes to insure that buildings now being used as rental units are properly maintained and pass inspections.

- A guaranteed national income which is realistic in relation to the present costs of living.

- A plan for making sure that all people are provided for rather than a system which by its nature defeats any incentive to seek better employment or any employment.

In actuality, the poor of South Florida are living on top of each other. The ghetto areas of Dade County were, for the most part, outlined years ago and haven't changed drastically since then, the housing people at the Office of Economic Opportunity explain.

Archbishop Coleman F. Carroll pointed up the enormity of the problem recently when

he told the Community Relations Board, that indirectly it is the people of the county who "bring pressure to bear to stop" the building of public housing "in our neighborhoods."

The EOPI housing directors feel that the only way to attack the problem is head-on. They know that the density—or number of people per foot of living space—the ghetto areas must be reduced in order to improve the conditions, but they don't favor destroying communities while in the process.

Msgr. Bryan O. Walsh, a member of the USCC Urban Task Force, who has had much experience in dealing with the poor and homeless, says, "The present plans and programs for solving the problems of housing and feeding the poor are totally inadequate."

He points out that Congress provided for programs which would make available monies to be used in low-rental units, while it did not appropriate monies to fund the programs.

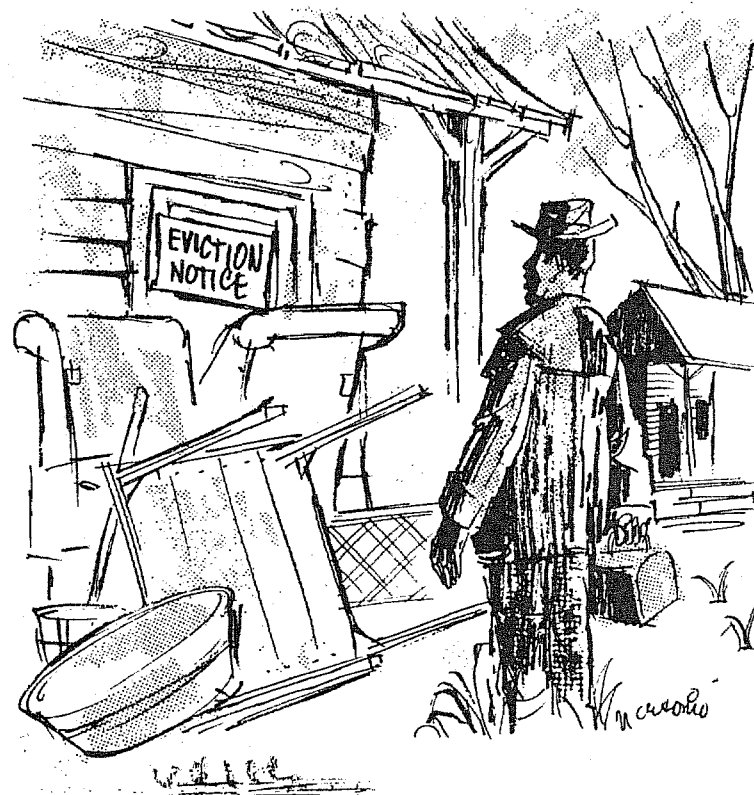
"In the next 30 years, we will need to build as much housing as has been built since the founding of the country," Msgr. Walsh explains.

He adds that the biggest hold-up in building low-cost housing units are the "narrow and limited" guidelines set by the federal government for obtaining the building funds. "There is so much red tape involved that for all practical purposes, a private non-profit group in South Florida simply cannot build," the priest says.

He offers as a specific example the southwest section of Miami where a non-profit housing organization has the opportunity to buy three parcels of land which would be used as sites for low-rental housing, but, because of the "arbitrarily set guidelines" which must be followed to be eligible for federal money, the "project cannot get off the ground."

The economic changes which are inherent in the inflationary trend being experienced throughout the country are also bogging down efforts to construct low-rental units, the housing experts agree.

Obviously, higher land values, higher mortgage interest rates and increased salaries of skilled and unskilled laborers have all added to the costs of construction for the nonprofit organizations. The housing people feel that



How Can Life Be Improved For The Poor?

the federal guidelines on the amount of money which may be spent on acquiring land for each unit must be raised to allow for increased land values and that federal monies must be provided by Congress to cover the actual costs of construction.

All of the housing experts seem to agree with Msgr. Walsh who adds that tax breaks offered to private investors in low-rental housing might act as incentive to bring ready cash to the areas where it is needed. "Present tax structures discourage people from building" because they do not allow reasonable write-offs for the investor, the housing people complain.

Although many urban renewal projects are bent on moving people out of the urban areas and into the suburban areas, Msgr. Walsh disagrees with this idea because he feels "it will destroy already existing communities."

He points out that proper planning of such urban renewal and the introduction of low-rental housing in communities which have previous-

ly been all-white would allow the poverty-level family to remain near the job source while still being able to acquire adequate housing.

All the housing people interviewed felt that housing, zoning and building codes need stricter enforcement. There is a big "but" attached to their endorsement of strict enforcement, however, a one bedroom apartment with nine people living in it is better than no apartment at all," Msgr. Walsh says.

Building and zoning codes "can't tell you what you have to build, but they can tell you what you can't build," the priest adds. He calls "strict enforcement" a key part of the elusive answer to the housing problem.

The huge headache of providing adequate food and living money for the poor is another problem with an elusive answer.

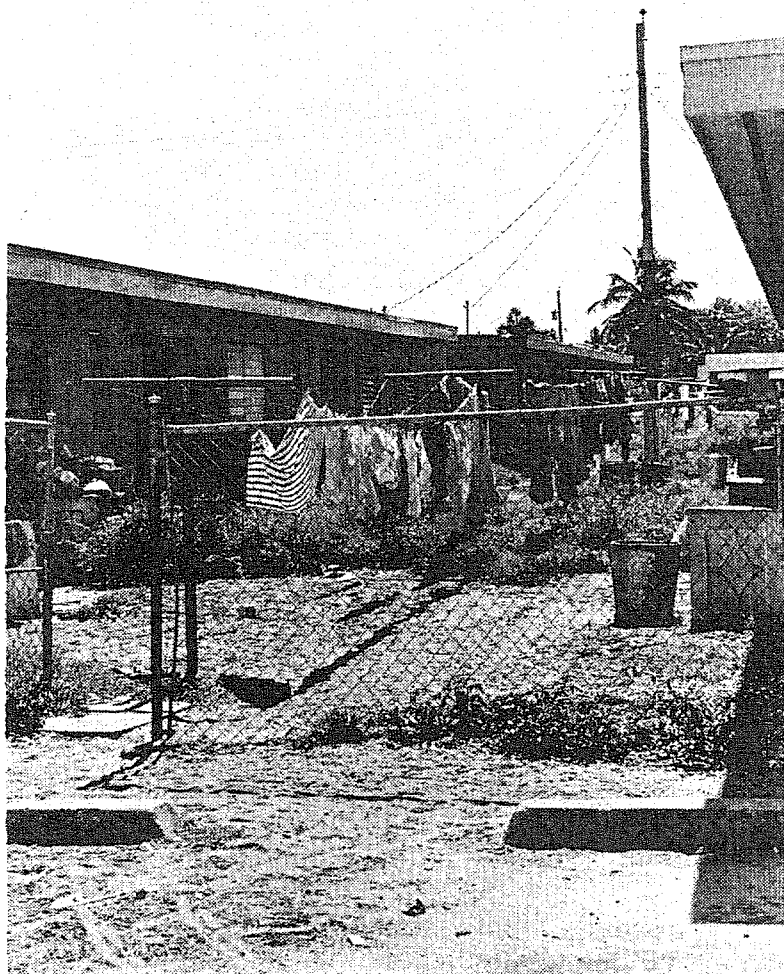
Some of the EOPI people are hopeful that President Richard Nixon's call for a family assistance program will be heeded in Congress. They hail it as a "positive program" and see in it aspects of a way out of poverty for many people.

Msgr. Walsh calls the program "a big step forward. For the first time this country has recognized that we have an obligation to help people simply because they are poor—not because they are poor and blind, or poor and fatherless or poor and crippled—just because they are poor."

The implementation of this program—which in simple terms would provide guaranteed income level for all families—can make all the difference in the world, the welfare people say.

Paul H. Wyche Jr., public affairs director of the Dade County EOPI office, feels that the program—which provides work incentives for those seeking employment and does away with the infamous "man-in-the-house" welfare regulations—is a step in the right direction. "This program must be properly funded and administered, however," he cautions.

In a nutshell, the answers to sheltering and feeding the poor, can be solved by money. But, the most important aspect of the money provided, the experts concur, is how well it is spent.



ENDLESS LINES of laundry in the cluttered backyards of rental units and endless lines of people picking up surplus foods dot the poverty scene in South Florida.



Dispute On White House Services Turning Molehill Into A Mountain

BELOW OLYMPUS By Interlandi

By FATHER JOHN B. SHEERIN

Reinhold Niebuhr, the most outstanding Protestant theologian in the United States, recently brewed a tempest in a teapot.

Writing in a liberal Protestant journal, Christianity and Crisis, Aug. 4, he severely condemned President Nixon's newly-inaugurated custom of holding religious services at the White House on Sunday.

Since the President understandably has been sponsoring these services principally for the sake of his own personal security, there seems to be no serious grounds for objections to the new custom. In view of the assassination of the two Kennedys and Martin Luther King, Jr., most Americans would like to see the President take all necessary measures for his own security.



FATHER SHEERIN

Theologians, however, sometimes discover mountains where most of us see only molehills. It seems to me that Dr. Niebuhr has done this in his widely-publicized statement of the White House services.

He claims that these services tend to undermine the principle of separation of church and state. President Nixon, according to Niebuhr, "by a curious combination of innocence and guile, has circumvented the Bill of Rights' first article. Thus, he has established a conforming religion by semi-officially inviting representatives of all the disestablished religions, of whose moral criticism we were naturally so proud."

The First Amendment, which forbids the establishment of an official religion in the United States, does not lay down any clearly defined doctrine of church-state separation. As Father John Courtney Murray pointed out, the First Amendment simply suggests a broad working program of relationships between church and state. As a result, down through the years ever since the framing of that amendment, the American courts have sanctioned a dazzling variety of situations in which our Federal

government and the states cooperate with and aid religion.

We have, for instance, the case of paid military chaplains in the armed services, a paid chaplain in the Senate, tax exemptions for religious property, zoning laws for the benefit of churches. The First Amendment was intended to forbid the establishment of an official national religion or preferential treatment of one religion over another.

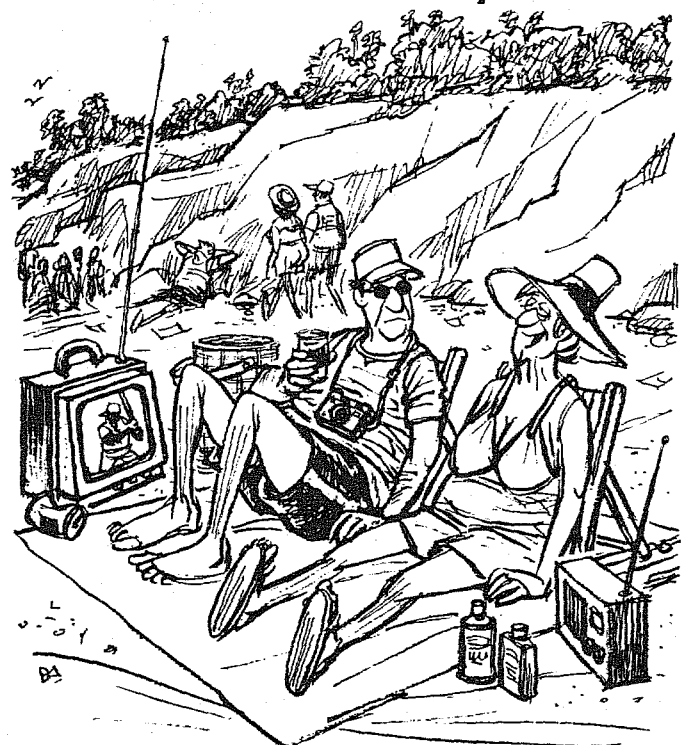
It appears to me, therefore, that Dr. Niebuhr is brewing a tempest in a teapot when he condemns the White House services as violative of the spirit of the First Amendment. The great Protestant theologian is a lonely voice on this question. The White House services have caused scarcely a ripple of adverse comment in religious circles generally.

In fact, Edward B. Fiske in the New York Times of Aug. 10, states that "the services have attracted little comment in religious circles, largely because of their informal style and low key." And the mail coming to the White House has been "overwhelmingly sympathetic to the new services."

Dr. Niebuhr intimates that invitations to clergymen to participate in White House services might induce these clergy to refrain from criticizing the government in moral matters. Since the churches must sit in judgment on government, it would be disastrous if the President were to disarm potential critics. For the clergy is expected to help society by offering constructive criticism to its government officials.

It seems to me quite preposterous, however, to imagine that a White House invitation would silence the big guns of religious criticism. The liberal Protestant clergy especially have been admirable for their courage in criticizing America's involvement in the Vietnam war. I seriously doubt that they would feel under obligation to the President were they to receive an invitation to preach.

To imagine that churchmen can be bought off at the price of such an invitation is to grossly underestimate the integrity of the American clergy — Catholic, Protestant, or Jewish. It would be a colossal indictment of these churchmen even to insinuate that they might ex-



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"You know, we live pretty good for part of the 'great unwashed public!'"

exploit their calling for purposes of personal prestige.

I am not contending that these services possess an inspiring religious vitality. They are bland, usually glittering with generalizations from which any trace of controversial doctrine has been washed out. These pastel sermons, however, do not reflect on the wisdom or intentions of the President; rather, they reveal the plight of the pulpit in general at the present time. To admit that these sermons have no teeth is, however, a far cry from claiming that they violate the spirit of the First Amendment.

Poverty In Midst Of Plenty

By MSGR. GEORGE G. HIGGINS

Michael Harrington wasn't the first to discover the problem of poverty in the United States, but, through his book, *The Other America*, published in 1962, he probably did more than any other individual writing in the '60s to dramatize "the seamy side of the affluent society" and to get people worked up to the point of wanting to do something about it.



MSGR. HIGGINS

His book was not an original piece of economic research. It was a pulling-together of a massive accumulation of dry statistics which were lying around in the files of various government agencies and private research organizations waiting for someone with a spark of genius and a deep sense of compassion to organize them into some kind of meaningful pattern and to tell the American public what they added up to in terms of economic waste and needless human suffering.

President Kennedy must have had ready access to all of these statistics, but we are told that even he apparently never caught their full significance until he read *The Other America*, and that it was only after having read it that he decided to launch what came to be known after his tragic death as the War on Poverty.

MOYNIHAN SCORES

During the intervening years Harrington's book has been supplemented, but not supplanted, by at least a score of technical treatises

on the problem of poverty in the United States. Among the best of these works is a two-volume series—*Perspectives on Poverty*, edited by Daniel P. Moynihan, now on President Nixon's staff, and James L. Sundquist of the Brookings Institution in Washington (On Understanding Poverty, \$10, On Fighting Poverty, \$8.50, Basic Books, New York.)

The 20-odd contributors to these two volumes — all professional social scientists — were asked to take a constructively critical look at the War on Poverty. While they stop short of saying that it was a failure, they pretty well agree, from varying points of view and with different shades of emphasis, that the drafters of the 1964 anti-poverty law were flying blind, so to speak, and had no "common understanding as to the nature of poverty or the process of deliberate social change." This, they contend, made it almost inevitable that the government would fail to come up with an effective anti-poverty program.

William Miller, Professor of Sociology at New York University, makes this point more forcefully perhaps than any of the other contributors to the Moynihan-Sundquist series. He is especially critical of what he calls the Movement — a term which he has coined to designate a category of impatient social reformers who approach the problem of poverty in terms of "blame" as a substitute for serious analysis.

The Movement, Mr. Miller says, has its own distinctive ideology which "has assumed the quality of the sacred dogma of a cult movement and has become so deeply and unconsciously ingrained as to critically restrict consideration of policy option."

The Movement, he further contends, needs villains — specific, visible, tangible villains — to explain the existence of poverty in the midst of plenty. Its overall villain is a powerful and collusive Power Structure which "deliberately conspires, out of bigotry and narrow self-interest" to keep the poor deprived. Included in this Power Structure, among other villainous groups, are "monopolistic labor unions ..., sadistic policemen ..., greedy local politicians ..., rural sheriffs ..., and blue-collar homeowners."

According to Professor Miller, the reason the Movement turned against Daniel Patrick Moynihan so

Old Efforts To Solve Problem Seem A Failure—Nixon Sets New Course

savagely several years ago when he wrote his famous report on the Negro family was that he had committed the "heresy" of suggesting that "some part of The Problem of The Poor might be attributable to causes other than Power Structure villainy."

Miller's trenchant critique of the Movement and its ideology is rather amusing, but is it overdrawn? "Perhaps," says Richard Critchfield writing in the August 3 edition of *The Washington Evening Star*, "but the Movement he describes has a chance to disprove him when Nixon makes his August 8 speech (outlining the administration's new wel-

fare policies). There is no doubt the President is adopting, as best he can at a time of very serious inflation, the strategies and ideas that represent a consensus of the most expert thinking on American poverty. If the Movement ignores this or refuses to acknowledge Nixon is trying to steer the War on Poverty along a widely recommended new course, then it will deserve Miller's description and more."

POINT OVERDRAWN

Mr. Critchfield obviously has a point, but, like Professor Miller's relentless attack on the Movement, it, too, may be somewhat overdrawn. To be sure, Presi-

dent Nixon's proposals for sweeping welfare reform deserve to be given a sympathetic hearing, but surely they do not deserve uncritical applause.

I myself happen to think that there is much to be said in favor of the principle underlying the President's family assistance program. I wasn't surprised, however, when the AFL-CIO, for example, having admitted that the President's goals were laudable, went on to say, in a recent policy statement, that the Administration's overall welfare proposals "fall far short — in both direction and need..."

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He's Ordained At 79

By FATHER JOHN T. CATOIR

One of the highlights of my recent visit to Israel came in the person of Eddie Doherty. Once billed as "America's Star Reporter," by the New York Daily Mirror, the near octogenarian was studiously preparing himself for the reception of Holy Orders. Eddie was married three times in his life: his first two wives died unexpectedly, one in the influenza epidemic of 1918, the other in a fatal automobile accident in 1938.



FATHER CATOIR

In 1943 he married his present wife, the Baroness Catherine de Hueck-Doherty, the foundress of Friendship House in Harlem, and more recently of Madonna House in Combermere, Ontario. You may have read Eddie's book "Tumbleweed" which is her life story. One of his better known books was made into a movie, "The Five Sullivans," (1942).

On August 15, 1945, V-J Day, Eddie and Catherine traveled to Combermere, Ontario, to spend their vacation. The Canadian scenery is magnificent, but the local land is dry and unproductive, causing the families in and around the area to live in abject poverty.

The Dohertys made up their minds to remain in Combermere, devoting their lives to the poor. It wasn't long before a stream of people began to visit Madonna House: many of them decided to remain, attracted by the direct simplicity with which the gospel was being lived there.

A small community began to form, and after 10 years, at the request of Pope Pius XII, Catherine made a trip to Rome to discuss the possibility of forming the group into a secular institute. The members voted to become a more formally structured semi-religious community, taking the vows of poverty, chastity and obedience. Since the young men and women coming to them were now expected to take vows of chastity, Eddie and Catherine decided that they could do no less. In 1953, August 15, they took the vows of poverty, chastity and obedience, perhaps the most difficult decision of their lives. With a little sparkle of wit in his eyes, Eddie said, "I became a virgin at the age of 65."

Among the many visitors to Madonna House about that time was a young Melkite priest named Father Joseph Raya. He came away on vacation with Dr. and Mrs. Jose de Vinck. Father Raya and Dr. de Vinck were working together to produce the New Byzantine Missal. When Father Raya saw Madonna House and the spirit pervading it, he immediately joined the group as an associate priest.

Soon afterward he left St. Ann's Church in Paterson, N. J., to become pastor of St. George's Church in Birmingham, Ala. Over the years, many Madonna House people gave assistance to Father Raya in Birmingham, and Eddie Doherty was often among them. Eddie and Father Joe became close friends.

When Ed was approaching 70, Father Raya said, "Eddie, if I were a bishop I'd ordain you tomorrow." It became a joke between them, until one day, to the utter surprise of Father Raya, he was called by the Synod of Bishops of the Melkite Church to be Archbishop of Haifa, Akka, Nazareth and all Galilee.

You have to know Father Joe to appreciate what

happened after that. "I'm going to keep my word to you Eddie; you can join the Melkite rite, and I will ordain you in the Holy Land." (Married men may be ordained in this Rite.) It had been a childhood dream of Mr. Doherty, and he wept with joy.

Eddie Doherty, reporter, author, Hollywood script writer, husband, father, 24 times a grandfather, and twice a great-grandfather, was ordained on the Feast of the Assumption, Aug. 15, 1969, in a tiny chapel in Nazareth, at the age of 79. A few weeks before in his little room on the top floor of Archbishop Raya's episcopal residence, at the foot of Mt. Carmel in Haifa, he confided to me, "God certainly works in mysterious ways."

Feast Of St. Rose Observed Saturday

By JOHN J. WARD

The Church will observe the feast of St. Rose of Lima tomorrow. It is a feast day of particular significance here for many reasons, among which are these:

St. Rose was the first person in all the Americas to be canonized.

She is the patroness of thousands of Latin Americans who have left their native lands and begun new lives in the Archdiocese of Miami.

Isabel Flores de Oliva was born at Lima, Peru, in 1586. The beauty of her infant face earned for her the title of Rose.

As a child, she underwent a painful operation and her silence was the first proof of a thirst for suffering which was to mark her life.

She worked as a servant to support her impoverished parents. In spite of her hardships and austerity, her beauty ripened with her increasing age and she was greatly and openly admired. To protect herself from vanity, she cut off her hair and blistered her face with pepper and her hands with lime.

She also enrolled herself in the Third Order of St. Dominic, took St. Catherine

of Siena as her model and redoubled her penance.

Her cell was a garden hut and her couch a box of broken tiles. Under her habit she wore a hair-shirt studded with iron nails while, concealed by her veil, a silver crown armed with 90 points encircled her head.

More than once, when she shuddered at the prospect of a night of torture, a voice said: "My cross was yet more painful."

Her love for the Blessed Sacrament was intense and it seemed almost to be her only food.

When a Dutch fleet prepared to attack the town, Rose took her place before the tabernacle and wept that she was not worthy to die in its defense.

All her sufferings were offered for the conversion of sinners and the thought of the multitude in hell was always before her soul. She died in 1617 at the age of 31.

Mixed Marriages Studied In New Film

NEW YORK — (NC) — "The Ecumenical Now," a new film released by Lutheran Film Associates, explores

the problems encountered by Catholics and Protestants in mixed marriages.

and Catholic Churches appear in the film.

Robert E. A. Lee of Lutheran Film Associates has suggested that the film "can be used to create an ecumenical event in a local community" by serving as a basis for discussion between Lutheran and Catholic groups. Mr. and Mrs. Paul Simon, a Lutheran-Catholic couple of Illinois, are preparing a discussion guide to accompany the film.

The 39 minute film — available for purchase or rental — is a shortened version of a two-hour television special presented Feb. 20 in San Francisco by KQED, a station affiliated with National Education Television. A Lutheran-Catholic couple, their pastors and four theologians from the Lutheran

Timetable Of Sunday Masses In Archdiocese

The Sunday Mass schedule for Cathedral at 7506 NW 2nd Ave., is as follows: 7, 8, 9, 10, 11 a.m., 12, 3, 5, 7 and 8 p.m. (Spanish)

BELLE GLADE: St. Philip Benizi, 7, 10, 30 and 12 noon (Spanish)

BOCA RATON: St. Joan of Arc, 7, 9, 10, 30 a.m. and 12 noon.

Ascension, 8:30, 10, 11:30 a.m. 414 N.W. 35 St.

BOYNTON BEACH: St. Mark, 8, 9, 30, 11 a.m.

CLEWISTON: St. Margaret, 8 a.m., 12 Noon.

COCONUT GROVE: St. Hugh, 7, 8, 9, 30, 11 a.m., 12, 15 (Spanish) and 5, 30 p.m.

CORAL GABLES: Little Flower (Church) 6, 7, 8, 9, 10, 11, 12, 15 a.m., 1 and 6 p.m. (Auditorium) 9:15 a.m. (Spanish)

St. Augustine, 8:30, 10, 30 a.m. & 12 noon.

St. Raymond: Coral Gables Elem. School 9:30 and 11 a.m.

CORAL SPRINGS: St. Andrew, 8:15, 9:45, 11 a.m., 12 noon and 6:30 p.m.

DANIA: Resurrection (2nd St. and 5th Ave.) 7, 8, 9, 10, 11 a.m., 12 noon and 6:30 p.m.

DEERFIELD BEACH: St. Ambrose (SE 12th Ave.) 7:30, 9, 10, 30 a.m., 12 noon and 5:30 p.m.

DELRAY BEACH: St. Vincent, 6:30, 8, 9, 30 and 11 a.m., and 5:30 p.m.

FORT LAUDERDALE: St. Anthony, 7, 8, 9, 10, 30 a.m., 12 noon and 5:30 p.m.

Blessed Sacrament 6, 8, 9, 30, 11 a.m. & 12, 30, 6, & 7:30 p.m.

St. Clement 6:30, 8, 9, 10, 11, 15 a.m., 12, 30 and 7 p.m.

St. George 7, 8, 9, 30, 11, 12, 30, 5, 30, p.m.

St. Helen: 3063 NW 23 Way 8, 9, 30, 11 a.m., 12, 30 & 5:30 p.m.

St. Jerome, 7, 8, 30, 10, 11, 30 a.m. Queen of Martyrs, 6:30, 8, 9, 30, 11 a.m., 12, 30 and 6 p.m.

FORT LAUDERDALE BEACH: St. Pius X 7, 8, 9, 30, 11 a.m., and 12, 30 p.m.

St. Sebastian (Harbour Beach) 8, (Latin) 9:30, 11 a.m., & 5:30 p.m.

HALLANDALE: St. Matthew, 6:30, 8, 9, 10, 11 a.m., 12, 15 p.m.

St. Charles Borromeo, Hallandale Recreation Center 9, 10, 30 a.m., & 12 noon.

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

St. John the Apostle, 6, 7, 8, 9, 30, 10, 45 a.m., 12 noon, 1 p.m., (Spanish) 5:30 and 6:30 (Spanish)

HIGHLANDS BEACH: St. Lucy, 8:30, and 12 noon, 3510 S. Ocean Blvd., 10 a.m. (Ocean Beach Apts., Boca Raton)

HOBE SOUND: St. Christopher, 7, 9 a.m.

HOLLYWOOD: Annunciation, 8, 9, 11, 30 a.m., 7 p.m.

Little Flower, 5:45, 7, 8, 15, 9, 30, 10, 45, a.m., 12 noon, 5:30 p.m.

Nativity, 7, 8, 9, 15, 10, 30, 11, 45 a.m., (Spanish) 1, 5, 7, 8, 15 a.m.

Nativity, 6, 7, 8, 9, 15, 10, 30, 11, 45 a.m., 1, 5, 6, 7, 8, 15 p.m.

St. Bernadette 7, 8, 9, 30, 11, 12, 30, 7 p.m.

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

IMMO KALEE: Lady of Guadalupe, 8:30 and 11:45 a.m.

INDIAN TOWN: Holy Cross, 8 a.m.

JUPITER: St. Jude, 8:30 and 10:30 a.m.

KEY BISCAYNE: St. Agnes, 7, 8, 30, 10, 11, 15 a.m., and 6:30 p.m.

LABELLE: Mission, 10 a.m.

LAKE WORTH: St. Luke, 7, 8, 10, 30 a.m. and 6:15 p.m.

Sacred Heart 7, 8, 9, 30, 11 a.m. and 6 p.m.

LANTANA: Holy Spirit, 7, 8, 9, 15, 10, 30, 11, 45 a.m. and 6 p.m.

LIGHTHOUSE POINT: St. Paul the Apostle, 8 and 9:15 & 10:30 a.m. in Yacht and Tennis Club.

MARCO: Catholic Church of San Marco 8:30 a.m. (Marco Yacht Club)

MARGATE: St. Vincent 8, 10, 15, 11, 30 a.m.

MIAMI: St. Brendan, 6:30, 8, 9, 15, 10, 30, 11, 45 a.m. (Spanish) 1, 5, 30, 5:45 (Spanish) and 8 p.m.

Assumption of Blessed Virgin (Ukrainian) 8:30 and 10 a.m.

Corpus Christi, 6, 7, 8, 9, 15, 10, 30 (Spanish) 11:45, 1 p.m. (Spanish) 5:30 and 6:30 p.m.

Gesu, 5, 6, 7, 8, 9, 10, 11, 30 a.m. 12:30 & 5:30 p.m.

Holy Redeemer, 7, 10 a.m., 6:30 p.m.

International Airport (International Hotel) 8 a.m. Sundays and Holy Days.

Melkite Mission, 2626 Coral Way, 11 a.m.

St. Catherine, Killian High School, 9 a.m. and 11 a.m.

St. Francis Xavier, 7, 9, 30 a.m.

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

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

St. Kevin Mission, Concord Theater, Bird Road, 9, 10, 11 a.m.

St. Kieran (Assumption Academy), 7:30, 9:30, 11 a.m., 12 noon (Spanish) and 5 p.m. (Latin) 9 p.m.

St. Michael, 6, 7, 8, 9, (Polish) 10, 11 (Spanish), 12 noon, 6 & 7 p.m. (Spanish)

SS. Peter and Paul, 7:30, 9:30, 10:45, 12 noon, 5:30 p.m. (Spanish), 8:30 p.m., 1 p.m., 7 & 8 p.m.

St. Robert Bellarmine 3405 NW 27 Ave., 9 a.m. (English), 11 a.m. & 1 p.m. (Spanish)

St. Timothy, 7, 8, 9, 10, 15, 11, 30 a.m., and 6:30 p.m.

St. Thomas the Apostle, 7:30, 8, 9, 10, 11 a.m., 12:15 and 6 p.m.

St. Vincent De Paul, 2100 NE 103 St., 7, 8, 15, 9, 30, 10, 45 a.m., 12 noon and 6 p.m. (Spanish)

MIAMI BEACH: St. Francis de Sales, 7, 8, 9, 10, 30, 11, 45 a.m. and 6 p.m.

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

St. Mary Magdalen, 7:30, 8, 45, 10, 11:15 a.m., 12, 20 and 6 p.m.

St. Patrick, 6:30, 8, 9, 10, 15, 11, 30, 12:45 p.m., 6 p.m.

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

MIAMI SHORES: St. Rose of Lima, 7, 8, 9, 10, 30, 12 noon and 6 p.m.

MIAMI SPRINGS: Blessed Trinity, 6, 8, 9, 30, 11 a.m., 12, 30, 6 and 7 p.m. (Spanish)

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

MOORE HAVEN: St. Joseph, 10 a.m.

NAPLES: St. Ann, 6, 7, 8, 30, 10, 11, 12, 30 and 6 p.m.

NARANJA: St. Ann, 11 a.m., 7 p.m. (Spanish)

NORTH DADE COUNTY: St. Monica, 7, 45, 9, 10, 15, 11, 30 and 6 p.m.

NORTH MIAMI: Holy Family, 6, 7, 8, 30, 9, 45, 11 a.m., 12, 15 and 6:30 p.m.

St. James, 6, 7, 8, 9, 11 a.m. (Latin) 12, 30 and 5:30 p.m.

Visitation, 7, 8:30, 10, 30 a.m., 6 p.m., 7 p.m. (Spanish)

NORTH MIAMI BEACH: St. Lawrence, 7, 9, 10, 11 a.m., 12, 15 and 6:30 p.m.

St. Basil (Byzantine) 8:30 & 10 a.m.

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

OPA LOCKA: Our Lady of Perpetual Help, 7, 8:30, 10, 11, 30 a.m. and 6 p.m.

St. Phillip, (Bunche Park) 9 a.m.

PAHOKEE: St. Mary 10:30 a.m.

PALM BEACH: St. Edward 7, 9 a.m., 12 noon.

PERRINE: Christ the King, 8, 9, 15, 10, 30, and 12 noon.

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

St. Richard, Coral Reef School, 7955 SW 152 St. 9:30 and 11 a.m.

PLANTATION: St. Gregory, 7, 8, 9, 30, 11, 12, 30, 6 p.m.

POMPANO BEACH: Assumption, 7, 8, 9, 30, 11 a.m. and 12, 15 p.m.

St. Elizabeth, 7, 8, 9, 30, 11 a.m. and 12, 30 p.m.

St. Gabriel, 8, 9, 30, 11 a.m., 12, 15 p.m.

RICHMOND HEIGHTS: Christ the King, 7, 10 a.m. and 12 noon.

RIVIERA BEACH: St. Francis of Assisi, 6:45, 8, 9, 15, 10, 30 a.m., 12 noon and 5:30 p.m.

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

St. Louis, 8, 9:30, 11 a.m. and 12:30 p.m. and 6:00 p.m.

St. Thomas, 6, 7, 8, 10, 11 a.m., 12:15 p.m. and 6:00 p.m.

STUART: St. Joseph, 7, 9, 11 a.m.

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

WEST PALM BEACH: Blessed Martin, 9:30 a.m.

St. John Fisher, 7:30, 9, 10, 30 & 12 noon and 6 p.m.

St. Juliana, 6:30, 8, 9, 11 a.m., 12 noon and 6 p.m.

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

St. Ann, 6, 7, 8, 15, 9, 30, 10, 45, 12, a.m., and 5:30 p.m.

St. Henry: Northeast High School, 700 N.E. 56 St. 9 a.m. & 11 a.m.

ON THE KEYS:

BIG PINE KEY: St. Peter's Church, 9 a.m., 12 noon.

KEY WEST: St. Mary, 7, 8, 30, 10, 11, 15 a.m., and 12:15 and 5:30 p.m.

St. Bede, 8, 9:30, 11 a.m. and 7 p.m.

MARATHON SHORES: San Pablo, 7 and 11 a.m.

PLANTATION KEY: San Pedro, 6:30 (Latin) 9 and 11 a.m.

Prayer Of The Faithful

Fourteenth Sunday After Pentecost

Aug. 31, 1969

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. God our Father provides for us. We petition him for his continuing aid. May our petitions help us to share what we have and what we are.

LECTOR: The response for today's prayer of the faithful will be: Lord, hear our prayer.

LECTOR: (1) For the Church and its members, for this parish, for its programs of religious education, for loving service to all its members, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (2) For peace and understanding in the troubled areas of the world, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (3) For our community and its leaders, for Christian witness and service in the solving of its problems, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (4) For laborers throughout our land as we prepare to celebrate Labor Day, for workers in factory and farm, the arts and sciences, for those in the professions and in military service, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (5) For educators and teachers as they prepare for the opening of school, that their labors will be of assistance and inspiration to their students, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (6) For a safe holiday, for care in driving, for victims of traffic accidents and for all the dead, remembering especially N. and N. who died this past week, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (7) For ourselves that our lives will be filled with love, joy, peace, patient endurance, kindness, goodness, faith, mildness, and self-control, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Father, fill us with your blessing. May we be united in love to you and our fellow man. May our way of life and work be a sign of our Christian faith and love. We ask this through Christ our Lord.

PEOPLE: Amen.

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Columbus Hotel, Miami
12:15 p.m.—luncheon meetings

Serra Club of Broward County

Meets second and fourth Monday of each month
Galt Ocean Mile Hotel, 3200 Galt Ocean Drive,
Fort Lauderdale 12:15 p.m.—luncheon meetings

Serra Club of Palm Beach

First and third Monday of each month
Meetings at 7:00 p.m.
Town House, West Palm Beach, Fla.

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Sept. 12-14 St. Juliana
Sept. 19-21 Blessed Sacrament, St. George,
St. Helen (Ft. Lauderdale)

Sept. 26-28 So. Brevard County Parishes
Oct. 3-5 St. Matthew, St. Charles Borromeo (Hallandale)
St. Teresa (Titusville), Holy Spirit (Miami)

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RETRAIT DATES

Evening College Courses Pay Off, Survey Shows

NEWTON, Mass.—(NC) — Goes the evening college graduate make economic, social and cultural advancements?

That question was the starting point for a survey here commissioned by Father James A. Woods, S.J., dean of the Boston College evening college of arts, sciences and business administration.

Father Woods said that more than 60% of the evening college's 2,400-member alumni responded to a 14-page questionnaire.

According to the "upward mobility" survey, 63% of the alumni moved from "lower" to "upper" or "upper middle class" social status since graduation. The Hollingshead's Social Status Index

was used to determine the status of the survey's respondents.

While most graduates (more than 91%) were currently in the "upper" or "upper middle class" social structures, only 37% were in that classification before attending evening college.

"The move to positions of higher prestige is quite dramatic," Father Woods noted, "when one considers that on entrance to the evening college 61% of the students held jobs such as salesmen, clerks, semi-skilled workers, laborers, and craftsmen, but now most graduates are in managerial positions, proprietors or teachers."

He stressed that the survey also indicated the graduates strengthened their commitment to community affairs in addition to their economic gains.

A special study was made of the professional status of women graduates. Even by comparison with the highly successful evening college male graduates, the women achieved "positions of importance."

Although few are in the category of proprietors, managers and executives (only 84% compared with 21% among the men graduates), women far outnumber men graduates in professional careers of all types (84% compared with 68% for the men).

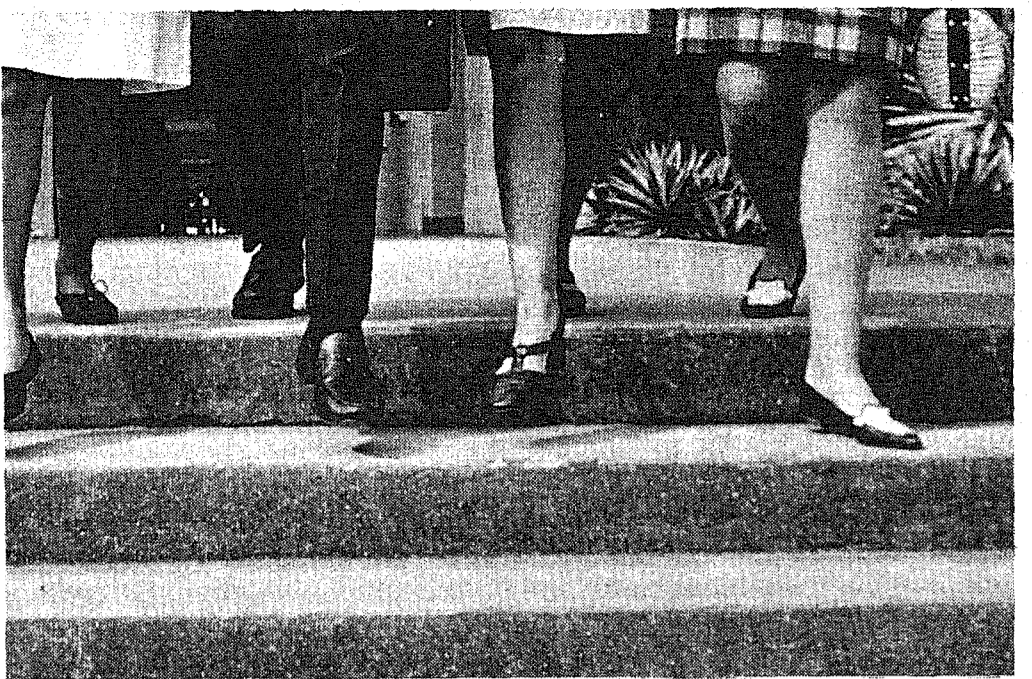
However, whole alumnae members are much more successful financially than the non-college trained women, they fall into a much lower financial bracket than the men.

"One explanation could be the fact that many women graduates are in the fields of education and social work where earning power is potentially less than in the male-dominated industries," Father Woods opined.

Graduate study, reflecting the continued development of intellectual and professional interest, was undertaken by 70% of the graduates. While almost 35% of the alumni have already earned graduate degrees, 15% of them are known to be active candidates for advanced degrees.

The evening graduates earn "a great deal more money" than their non-college contemporaries. Only 1% of the graduates earned \$10,000 when they began their evening program. A majority was earning less than \$5,000 before evening studies.

During the past year, however, 57% of them earned \$10,000 or over. While 6% of the graduates, including those who are working only part-time, indicated their sal-



COLLEGE STUDENTS taking further steps toward education flood the nation. Many have taken up studies at night. A report on their progress appears at the left.

aries for the past year were under \$5,000, another 6% earned \$20,000 or over.

Father Woods noted that in addition to developing in its students the highest cultural and intellectual interests and equipping them to master their professional goals, the evening college seeks to make its students conscious of their social and moral obligations.

The success of the grad-

uates in fulfilling the intellectual and cultural aims of the university, the Jesuit said, "is demonstrated by their participation in the realms of literature, music, art and drama."

The alumni are avid readers—nearly 60% of them read at least one book a month for personal enjoyment—and 68 of them report having published books or articles during the past year.

Many play musical instruments and a considerable number have done some creative painting or other art work.

"As thoughtful, educated citizens," Father Woods concluded, "they have developed a strong sense of values and state their priorities as follows: religion, education, community involvement, national and state politics, and international affairs."



COMBINING studies with a job is a neat job for those who can manage it.

Committee Appointed To Help Curb Violence

WASHINGTON — (NC) — The American Council on Education with headquarters here announced the appointment of a special committee on campus tensions to help the nation's colleges and universities and the spread of violence at schools.

The council is the nation's major nongovernmental coordinating agency for higher education, with a membership of 1,535 colleges, universities and associations.

ACE president Logan Wilson reported that Sol M. Linowitz, recent American ambassador to the Organization of American States, has agreed to serve as chairman. The 19 committee members include nationally prominent college presidents, faculty members, students and lay persons.

Themes relating to the problem of campus violence, to be considered by the committee, include the following:

- The history and philosophy of dissent, civil disobedience and revolt, and

Community Service Course Is Planned

SEATTLE, Wash. — (NC) — Seattle University, conducted by the Jesuits, will offer a degree program in community services — the first of its kind in the state — to undergraduates, beginning in September.

The interdepartmental undertaking, leading to a bachelor of arts in community services degree, is designed to give academic and pre-professional background for beginning-level positions in various areas of social welfare activity.

how dissent and institutional tension may have constructive uses.

- National priorities: how these priorities fuel campus unrest.

- The breakdown of authority in American life; the rapidity of social change; generational strife; emerging bases for authority.

- The American university: the diversity of its functions and objectives; tensions inherent in the "multiversity."

- The dynamics of institutional change: factors affecting an institution's ability to respond to the need for changes.

- Campus governance, and the need for models based on a commonality of interests rather than self-interested factionalism.

- Communication: the causes and consequences of its breakdown.

- The college curriculum: pressures for relevance; student involvement in academic planning.

- The minority student: rising aspirations; pressures for universal higher education.

- Academic freedom and faculty responsibility.

- Constitutionalizing the campus: evolving problems of student and faculty rights, due process, codes of conduct, etc.

- Responding to disruption: before, during and after.

- The college and the public: the current decline in public confidence; the need for new forms of accountability and ways of interpreting the work of the college to various publics.

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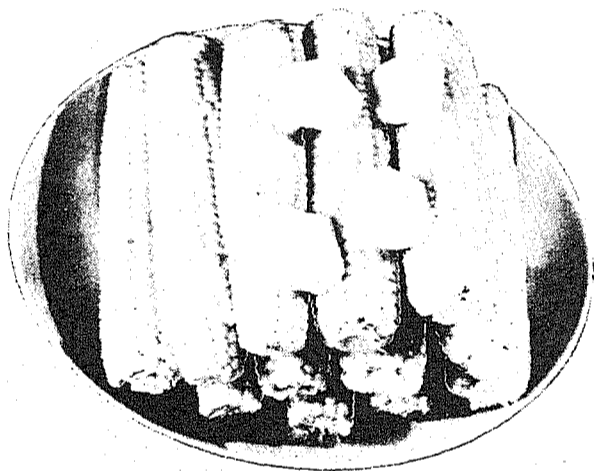
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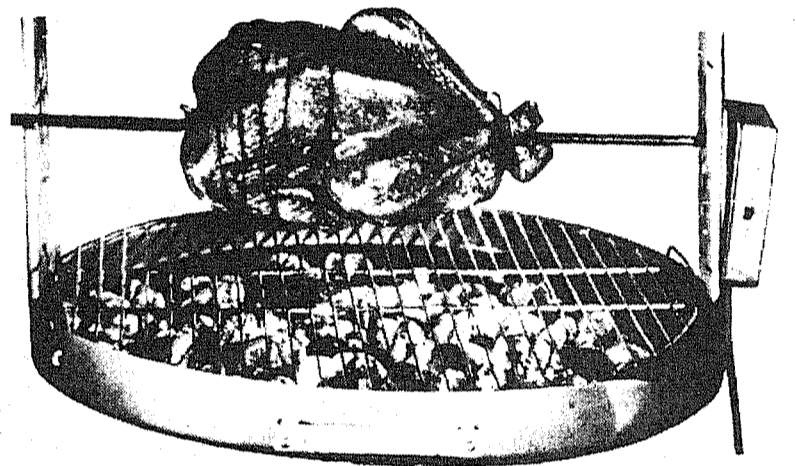
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- O'Sage Raggedy Ripe Freestone **Peaches** 29-oz. can **29¢**
- Star Kist Light Meat **Chunk Tuna** 3 6 1/2-oz. cans **\$1.**

- B&M **Baked Beans** 3 28-oz. cans **\$1.**
- Van Camps **Pork & Beans** 2 53-oz. cans **89¢**

- D. Monte Vacuum Pack, Whole Kernel **Golden Corn** 4 12-oz. cans **89¢**
- Libby's Garden **Peas** 5 17-oz. cans **\$1.**

PUBLIX



Where shopping is a pleasure

THE NOW SET

Kathy Loves That Summer Job

Youth Awarded Scholarship To Georgetown U.

FT. LAUDERDALE — Robert B. Bucknam is the 1969 recipient of the James S. Ruby Scholarship awarded by Georgetown University to sons and daughters of alumni. The scholarship is worth \$500 for each of four years.

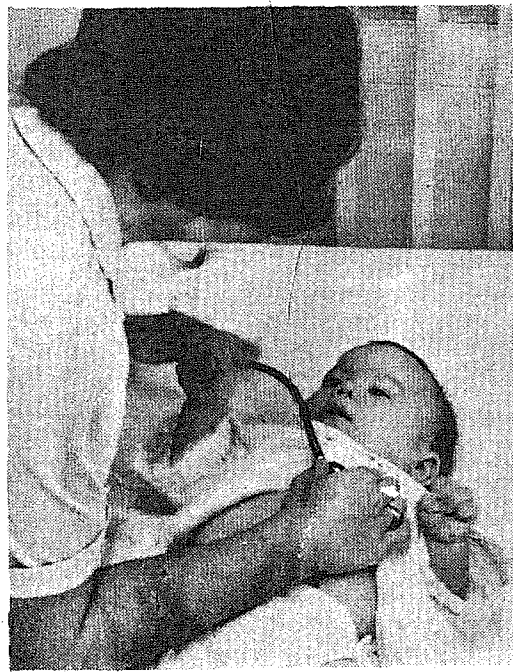
Bucknam will enter Georgetown next month as a freshman, and will major in political science. After graduation he plans to attend law school.

He graduated 13th in a class of 158 at St. Thomas Aquinas High School. He is a member of Our Lady Queen of Martyrs parish.

He is the son of Mrs. Alice Bucknam Vornan, 3441 S.W. 18th St., Ft. Lauderdale, and the late William Davis Bucknam, who was graduated from Georgetown University's College of Arts and Sciences in 1941.

CYO Council

Presidents of parish CYOs are urged to attend the archdiocesan CYO council meet-



Babies are under Kathy's constant surveillance.

By DON DEL PLACE
FORT LAUDERDALE—Most students have a difficult time finding a summer job that coincides with their interests. Not so for Kathy Moorhouse.

Working as a nurse's aide at Holy Cross Hospital fits right into her career plans.

Kathy, a freshman at Barry College this fall, hopes to become a pediatrician. She requested work in the pediatrics ward and has been spending the summer helping children, many of whom are infants.

Kathy's day includes taking pulses, administering meals, giving baths, changing beds, putting children to bed, preparing test materials in the laboratory, taking children to be X-rayed, working at admissions and even doing dishes.

How does she like it? "Children are the most wonderful things in the world," she says. "They are honest, grateful and full of love, and when a small child smiles at me and says thank you it gives me a very satisfying feeling."

Her work is filled with



PREPARING TEST materials is one of the daily functions performed by nurse-aide Kathy Moorhouse.

variety because, as she points out, "no two children are alike." It has been rewarding in other ways also. "I've gained more patience this summer than ever before," she explains.

Children who spend long periods of time in the hospital cause Kathy most of her problems. An example was a little boy who was confined for six weeks after being bitten by a snake. The problem stems from the attachment which she forms for the youngsters. "I find myself getting very attached to these children and then they leave

and I never see them again," says Kathy. "This is the hardest part of my job because I get too involved with the children."

She has enjoyed being a nurse's aide so much this summer that she knows she will never be faced with the problem of finding a summer job that interests her. She wants to do it again next year.

She is a graduate of Cardinal Gibbons high school and a member of St. Coleman parish.

ing, Sunday, Aug. 31, at 2:30 p.m., St. Mark's parish, 620 N.E. 7th Ave., Boynton Beach.

Sports Entry

Entry deadline for parishes in the CYO boys' soccer and touch football leagues is Sept. 5. For information, contact the Archdiocesan CYO Office, 6301 Biscayne Boulevard, Miami, Florida, 33138.

Youth Session In Spanish Set

A Youth Journey for high schoolers will be conducted in Spanish Sunday, Aug. 31, at St. Michel parish, from 9 a.m. to 5 p.m.

Organized by the Cur-sillistas of St. Michael parish, the program is under the spiritual direction of Father Xavier Morras, pastor of St. Michael, and Brother Avelino of La Salle School.

Six topics—all centering around the contemporary life—will be covered, with discussion period following each presentation.

CYO Dance

St. Jerome CYO will sponsor a dance at the parish hall, 2533 SW 9 Ave., Fort Lauderdale, Sunday, Aug. 21, from 8 to 11 p.m.

Admission is \$1 per person. Graffiti will provide the music.

Photo Contest Deadline Set

Entry deadline for the Archdiocesan CYO photography contest is Sept. 22.

The CYO council is sponsoring the contest to raise money for its trip to the national CYO convention in Denver during November.

The contest is open to CYO members in parishes within the Archdiocese of Miami.

A contestant may submit as many photographs

as he wishes, but each one will be considered a separate entry and must be submitted with the 50¢ entry fee and the contestant's name, address, telephone number and name of parish.

Both color and black and white photographs will be judged.

Entries should be sent to the Archdiocesan CYO Office, 6301 Biscayne Blvd., Miami, Fla., 33138.

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Grid Coach Diagrams Morality Of Winning

NEW YORK —(CPF) — "What moral lesson, if any, were you trying to prove by going for the two points, when you could have safely tied the ball game?"

The question was put to Penn State football coach Joe Paterno during an interview for the "sports and morals" TV series being run this month on NBC-TV by the National Catholic Office for Radio and Television.

The question, referring to Penn State's last-minute win over the University of Kansas in the Orange Bowl last New Year's Night, brought a response from Paterno that is sure to demand "equal time" for Notre Dame coach Ara Parseghian, who chose to settle for a tie against Michigan State in the controversial "game of the century" several seasons back.

Paterno, in the TV interview scheduled to be shown Sunday afternoon, not only expressed his philosophy on winning but also offered his views on college recruiting of athletes and football in junior high school.

HIS PHILOSOPHY

Referring to the Orange Bowl Game, in which Paterno had to choose between going for an almost certain place-kick extra point that

would have meant a tie, or a two-point conversion that would mean either a win or a loss, Paterno remarked:

"Well, there are a lot of things that all of a sudden were put on the line in this particular situation because I've always preached to my boys that there's one thing I want you to do and that is don't ever be afraid to lose.

"If you're afraid to lose, you don't have a chance of winning. I think that's the way life is. I think you've got to go after things, and you've got to take a chance. You've got to gamble with ideals; you've got to gamble with principle and when something appears to be right to you, you've got to be willing to take a chance and don't be afraid to lose.

"And I think, right here, at this time in this bowl game, I had to either put up or shut up. And I feel very strongly that we had the best young people we've ever had. That's not only at Penn State. That's throughout this country.

"And that if we're going to develop leaders, if we're going to develop people that are going to take this country forward, then I think we've got to have people who are willing to take a chance. And if we're afraid to lose, we're never going to make any progress. I think I owed it to these kids to try for the win."

With 15 seconds remaining in the game, Penn State failed on the two-point conversion attempt, and Kansas had apparently won. But Penn State got a second chance at the conversion when Kansas was penalized for having 12 men on the field, and Paterno's team then scored for the win.

Paterno is critical of the high-pressure atmosphere surrounding college athletics ("To me, coaching is only good if it's meaningful in some other area besides winning and losing") and he finds particular fault with recruiting activity.

"One of the things I don't

(Continued on Page 26)



El número de departamentos para prestarle ayuda a los iberoamericanos, entre otros, departamento de empleos, ayuda médica, asistencia social, etc. Cuenta

Regular Season May Be Different

Dolphins Look For A Turn

The VOICE OF SPORTS

By Jack Houghteling

All of a sudden, the Miami Dolphins have become controversial.

Maybe it's a good sign that people are so upset over their losing ways that they're talking out loud about it. It shows that there is interest in the team.

Of course, all the talk is over the Dolphins' 0-4 record in pre-season games... and with the mighty Baltimore Colts coming up Saturday night in the Orange Bowl it'll more than likely be 0-5 by the time the weekend is over.

However, we can't get too excited over the fact that the Dolphins have been losing the exhibition games. What good would it do them to win all six and go into the regular league season and lose a bundle then? Wouldn't it be better to lose in the nothing-counts game and then come out a winner when it means something in the standings?

That is, of course, what Coach George Wilson is aiming for. He's tried to use his top players sparingly, although he is gradually giving in to the clamor for a victory and turning more and more to his regulars.

However, even this hasn't been too successful as three of his starting offensive line are currently sidelined with ailments, Norm Evans, Billy Neighbors and Larry Little. Ed Tuck, for example, a rookie from Notre Dame, came to the Dolphins as a guard. But, due to injuries, he's being used as a tackle. A rookie at a new position does present handicaps. Yet, Tuck has had to be in the starting lineup for the past three games.

And, Bob Griese, the supreme quarterback, has been off to a slow start, partly due to some bad ribs. But, in the second-half of the loss to Cincinnati last week, he looked like the Griese of old.

So, let's be patient. Let's win them when they count. It's going to be tough enough then, with five of the first six games, against Oakland (twice), Houston, San Diego and Kansas City. That's when it'll be time to worry.

Christopher Columbus High picked up a bonus at the gate but also picked up a tough one to play in the reshuffling of the GMAC football schedule last week, due to the late closing of Mays High School. In man-

power, Mays High was in the same Class A situation as Columbus. But, Columbus got Killian High as the new 10th opponent and that'll be a hard nut to crack. In addition, a goodly share of the key players from Mays will transfer to South Dade and make the Rebels a far more formidable opponent than originally figured.

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The Explorers will meet Killian on Sept. 26, South Dade on Oct. 3 and have switched dates for their Key West and Chaminade games. Key West will be met down there on Oct. 25 while the first-ever football meeting with archdiocese-foe Chaminade will take place on Nov. 7.

After the first week of practice, Coach Bob Piero of Archbishop Curley High was still looking for senior quarterback Russ Meriedy. It looks like the Knights will have to do without him. Paul Taylor, another talented performer, has also given up on

football. Both expect to be on hand for the basketball season, however.

Jim Crowe, 6-1, 190-pounder at St. Thomas Aquinas is being looked upon as the top center in the archdiocese. Last year, all-star material at center was weak but with the likes of Bill Herald at Columbus, Roger Caserta of Curley and Don Scirroto of Cardinal Newman around this year — all were starters last year as juniors — it'll be a hard fight.

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Thriving Singapore's 150th Anniversary Marked

SINGAPORE — Modern Singapore was founded by Sir Stamford Raffles 150 years ago. When Sir Stamford landed there in 1819, Singapore was a tiny fishing village. And today Singapore, with a population of a little more than two million people enjoying the second highest standard of living in Asia, has become the center of trade, commerce and industry in that part of the world.

This significant achievement has been made possible by the hard work, thrift, resourcefulness and enterprise of the multiracial society during the last 150 years. To commemorate this anniversary a set of six stamps was issued on Aug. 9. The stamps form a composite set depicting the significant events during the 15 decades. Souvenir sheets were also released.



CANADA — Special postage stamps for the Christmas season in denominations of 5¢ and 6¢, with designs recognizing the multiracial structure of Canada's population, will be released

on Oct. 8 to provide appropriate issues in advance of the last date for surface Christmas mailings to distant countries.

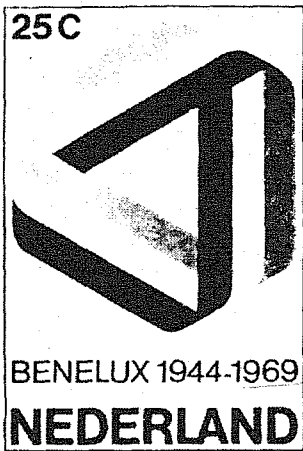
The new multi-colored stamps are Canada's first Christmas issues produced in more than two colors. They have identical designs except for a lower horizontal panel printed in blue for the 5¢ and red for the 6¢. Customary First Day Cover Service will be provided by the Postmaster, Ottawa 2, Canada.

NORFOLK ISLAND — Has announced it will issue a 5¢ and a 30¢ stamp on Sept. 29, to mark the 125th anniversary of the annexation of Norfolk Island to Van Diemen's Land. A Christmas stamp has also been announced for Oct. 27. The 5¢ Christmas stamp shows a nativity scene carved on a mother-of-pearl plaque set in a kauri pew in St. Barnabas Melanesian Mission Chapel on Norfolk Island. Colors of the stamp are brown, gold, blue and green.

NEW ZEALAND — has announced its Christmas stamp to be released Oct. 1, 1969. It is of 2-1/2¢ value, and features the painting "Nativity" by Federico Fiori. The original is in the Pianocobia Ambrosiana, Milan.

NORWAY — on the occasion of the 100th anniversary of the birth of the famous artist Gustav Vigeland, will issue on Sept. 8,

two postage stamps in denominations of 65 øre (red) and 90 øre (blue). The stamps will be printed on phosphorescent paper, in photogravure.



NETHERLANDS — the 25th anniversary of BENELUX — the cooperative economic and social union linking Belgium, the Netherlands, and Luxembourg — is being marked by the Netherlands with a release of a single commemorative

Miami U. Sets Course For Refugees

A special Cuban-American Culture program to educate refugees in South Florida in American legal, political and educational matters will be inaugurated Thursday, Sept. 11 by the University of Miami's office of continuing education.

According to Dr. Patrick Gallagher, who with Dr. Luis R. Molina has organized the five 10-week courses which will be available, the purpose of the program is to assist Cuban exiles to "adjust" to a new way of life while "maintaining their Cuban culture. Too frequently," he pointed out, "groups of immigrants have lost their cultural heritage in the proverbial 'melting pot.'"

Highlights of the courses will be a comparison of American and Cuban legal systems, he said, as well as an explanation of the American system of education which will enable Cuban parents to assist their children in adjusting to school curriculum in this country.

Registration is being taken at the Koubek Center, 2705 SW Third St., for the new classes. The Cuban Culture program, now in its fifth year offers 20 courses this Fall, including guitar and dancing lessons, IBM training, metal work, Cuban history and painting.

Seminary Has Record Class

SANTA BARBARA, Calif. —(NC)—In an era of sharp decline in vocations to the priesthood and religious life, 58 novices, the largest novice class in the 150-year history of the Vincentian Fathers in the nation, were received at St. Mary's Seminary here. The novices range in age from 17 to 32 years.

They were welcomed into the Vincentian community by Father Kenneth Grass, C.M., seminary rector, with a traditional handshake of peace.

"I thank God for this apparent blessing upon our community," Father Grass said. "This is the largest group of novices in the 150-year history of Vincentians in the United States.

NEWS AND VIEWS ON STAMPS BY GEORGE ALLARD

stamp on Sept. 8. Belgium and Luxembourg are also noting the occasion with a special stamp.

A pictorial motif showing the flags of the three nations combined into one symbol, representative of the cooperation within BENELUX, is being used for all three countries.



AUSTRALIA — Four primary industries will be shown on new stamps to be issued Sept. 17. They will be the same size and format as the current "Floral Emblem" series and will be available from all Australian Post Offices for approximately six months from the issue date.

The Australian Post Office will issue a special stamp in 1971 to mark the centenary of the oldest existing stock exchange in that country, instituted in Sydney in May, 1871.

SCOTT — During the past year wholesale production of new stamps has continued and 14 of the world's political entities have produced some 1,200 labels, nearly all with vigorous appeal to the eyes and emotions, which the editors of the Scott Catalogue aren't willing to list until their status as postage stamps is more clearly established.

These labels, reaching the philatelic market in a variety of formats, are described succinctly in an eight-page pamphlet that subscribers to Scott's Monthly Stamp Journal are receiving as a bonus with the September issue.

It's the second "For The Record" produced by Scott Publications to provide collectors with information about material on the philatelic market which can't be listed until the editors of the Scott Catalogue know rather more about its reason for being.

Single copies of this For The Record are available for \$1 postpaid from Scott Publications, 488 Madison Avenue, New York, N. Y. 10022.

STANLEY GIBBONS LIMITED — Postage Stamp Catalogue Part One — with its bright new 'dress' of choice stamp reproductions in full actual colors, the new Part One is more than ever the

essential GB and Commonwealth collector's work of reference and guide to market values. Revisions include Australia — the two dies of the 1d. and 3d. 'Kangaroos' with their shades, New Guinea, Canada — the Ottawa and Montreal printings of the 'Large Heads', Ireland — the 1922 overprints, and the New Zealand 'o. P.S.O.' officials. St. Vincent has been completely relisted up to 1897.

There is a new four-page PREPARING 1951-formation for performed by nurses-aide Kathy Moorhouse.

variety because, as she and I never see them again," points out, "no two children are the same." Kathy, "This is the country is Biafra, now listed following Nigeria. This new Catalogue has 716 pages.

And, published at the same time, the new 'Elizabethan' gives the 'edge' of an extra two months new issues and a number of important price changes to collectors of GB, British Commonwealth, Irish and South African stamps of the present reign.

KOREA — the Ministry of Communications issued a five different commemorative stamp set to mark man's epoch-making lunar landing, hoping that the human exploration of this will contribute to the welfare of all mankind.

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Coach At LaSalle Expects Surprises

Each year Coach Van Parsons is faced with a surprise at LaSalle High School. He's never sure who will be on hand for football.

"It's like starting all over again each year," he stated as he surveyed the prospects for his second year as head coach of the Royals, after three years as an assistant. "We have a large turnover.

"We've lost a couple of good boys on grades and we even lose some between spring football and the fall season.

"We just can't plan ahead for the next year."

One of LaSalle's major losses for this fall is Pete Bethard, the fleet halfback who was a starter two years ago as a sophomore and was one of the archdiocese's top dash men in track.

All of these factors add up to a big question mark on the fall prospects of LaSalle, where 11 lettermen are due back from last year's injury-riddled 3-7 team.

"I do know that we'll have a pretty fair first string but we'll be hurting if we have any injuries. We just don't have the depth.

"We'll have a lot of young players and I just don't know what to expect from them."

One of those "young players" has turned out to be a pleasant surprise, however.

That's Gregorio Ray, a slender 6-1 sophomore. He'll be the Royals' starting quarterback this fall.

"He didn't play football at all last year, just basketball as a freshman. But, he looked awfully strong in spring practice."

Ray's strong point is passing the ball, but he has lots of work ahead in the departments of ball-handling and running. But, Van is

sure that he'll learn.

Key backfield performers with Ray will be Andy Paloma and Raul Paget, both returning starters. Paloma, in fact, was used mainly at quarterback last season but will be utilized as a running back this year. He'll be available for quarterback duty, though, if anything should happen to Ray.

The Royals will also have some top-notch talent at tackle, a trio in fact. Charley Simeon, a 5-11, 205-pounder, will probably go both ways, offensively and defensively. The other two tackles, both 6-3 and 200-pounds, will alternate. On offense, it'll be Fritz Mann, while on defense Joe Hunt will be in there.

"I'd like to be able to play two-platoon football," commented Parsons, "but I know that we just don't have enough talent for this. We'll try it, though, as much as we can."

He'll have an offensive specialist and defensive specialist, though, at the end posts.

On offense, 6-0, 175-pound Joe Booth will get the call while on defense, it'll be Oscar Girado, 6-1, 190.

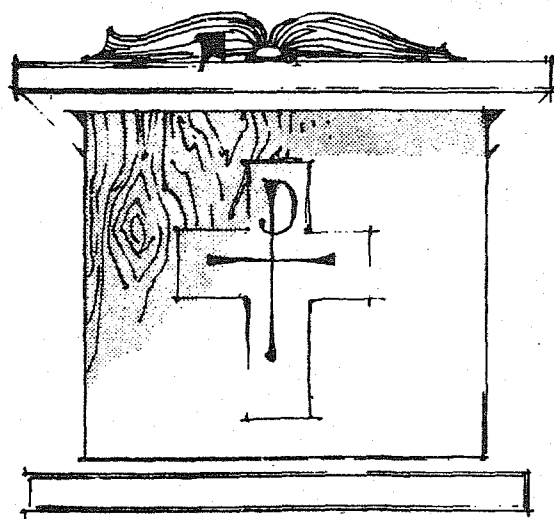
As for the defensive line-backers and secondary, it's a wide open situation.

"We have a lot of young kids for those spots and I just don't know what we'll do there. We'll probably go with our offensive backs until some of the youngsters develop."

The Royals are the last of the archdiocese teams to open their season, meeting Pine Crest of Ft. Lauderdale on Sept. 26. So, there's no rushing the practice sessions.

But, with the big turnover, every day will count.

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Designado Monseñor Walsh rector del Centro Hispano

La Arquidiócesis de Miami ha informado que Monseñor Bryan O. Walsh ha sido designado como Director del Centro Hispano Católico.

Como se sabe, Monseñor Walsh es actualmente parroco de la iglesia de San Pedro y San Pablo, Director del Programa para Niños Refugiados Cubanos ha dirigido la obra de apostolado entre los hispanoamericanos.

El Centro Hispano Católico fue creado por el Señor arzobispo, Monseñor Coleman F. Carroll, en 1961 para ayudar a los hispanoamericanos necesitados que residen en esta región. Este Centro, fue igualmente la primera institución que empezó la ayuda para los refugiados cubanos. El primer Director fue en ese entonces el R. P. Angel Vizcarra, hoy Párroco de la iglesia de St. Dominic.

El Centro Hispano Católico tiene en la actualidad un sinnúmero de departamentos para prestarle ayuda a los iberoamericanos, entre otros, departamento de empleos, ayuda médica, asistencia social, etc. Cuenta con un distinguido y activo Comité de Damas, que anualmente hace una recolección para ayudar a diferentes obras de dicho Centro.

Programa de Cultura Cubana En el Koubek Center

Un programa especial de cultura cubano-americana, destinado a familiarizar a los cubanos, en particular, y a los iberoamericanos, en general, con las leyes, sistemas de educación, la historia, la cultura y las costumbres de los Estados Unidos, comenzará el próximo once de septiembre en el Koubek Center, ubicado en la avenida 27 y calle tercera de la sección del S. W., sección de estudios continuados de la Universidad de Miami.

De acuerdo con el doctor Patrick Gallagher, quien con el doctor Luis Rodríguez Molina, ha organizado los cursos de diez semanas, el propósito de este programa es ayudar a los exiliados cu-

banos a "ajustarse" a una nueva vida en este país, manteniendo al mismo tiempo la cultura de su país, Cuba.

Entre los cursos que se ofrecen se encuentra uno sobre el sistema de educación en Estados Unidos, el cual será dictado por el doctor Luis Fernández Caubi, que servirá a los padres de familia para que tengan una orientación respecto a la educación de sus hijos.

El programa de cultura cubana tiene en la actualidad 20 diferentes cursos, que van desde la enseñanza de la guitarra y baile, a principios de publicidad y propaganda comercial y principios de IBM.

Duelo en Argentina por la Muerte de un Cardenal

Santa Fe, Argentina — Durante dos días (15 y 16 de agosto) se observó duelo oficial y las banderas flamearon a media asta en toda la provincia de Santa Fe por el fallecimiento de su pastor, el cardenal arzobispo metropolitano Mons. Nicolás Fasolino acaecido la noche del 14 último a los 82 años de edad en esta capital, víctima de una hepatitis.

Sus despojos mortales fueron velados en la catedral metropolitana y recibieron sepultura un día después frente al altar de nuestra Señora de Fátima, según deseos del extinto.

Junto a la capilla ardiente instalada en la Catedral fue concelebrada una misa de requiem por el obispo coadjutor y los curas párrocos de la ciudad, para honrar así la memoria del tercer cardenal argentino.

El Gobernador de la provincia, Contralmirante Eladio Vásquez, presentó las condolencias propias y del gobierno a los familiares del ilustre desaparecido. Los fu-

nerales de Mons. Fasolino dieron lugar a sentidas muestras de dolor de parte del pueblo santafecino que tuvo en mucha estima.

Mons. Fasolino nació el 3 de enero de 1887 en la ciudad de Buenos Aires, y comenzó sus estudios eclesiásticos en el seminario conciliar metropolitano de Villa Devoto, los que finalizó en la Pontificia Universidad Gregoriana de Roma donde se doctoró en Derecho Canónico, Filosofía y Sagrada Teología.

Como pastor de almas se distingue como creador de múltiples parroquias, hizo construir la sede arzobispal y el nuevo seminario y casa de vacaciones, promovió la creación del cabildo cardenalicio y fundó la universidad católica local.

Fue delegado del Episcopado argentino ante el CELAM y gestor y presidente por varios periodos de la Junta de estudios históricos de Santa Fe así como también miembro de número de la Academia Nacional de la Historia.

Curso para la ciudadanía

Para ayudar a los nuevos residentes de los Estados Unidos para la ciudadanía norteamericana, el Miami-Dade Junior College está ofreciendo un curso, "Nueva Ciudadanía", en este otoño. Las clases se llevarán a cabo los lunes en la noche, comenzando el próximo 15 de septiembre, de siete a nueve y cuarenta y cinco de la noche.

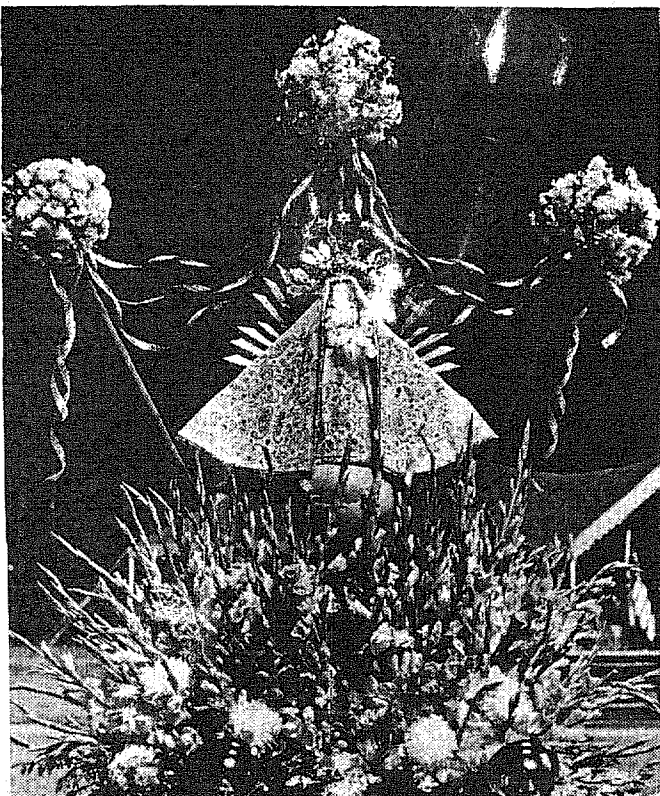
Los cursos consisten en conocimiento en inglés, historia de Estados Unidos y forma del gobierno estadounidense, así como algunos

datos sobre la vida norteamericana, los cuales facilitarán a los interesados su examen para la ciudadanía.

Los derechos de matrícula son de diez dólares por trece semanas, sin derecho a créditos.

Los interesados pueden matricularse por correo o en persona en la oficina 1111, Scott Hall, M-DJC North, 11380 N. W. 27 Ave.

Para más información, se puede llamar al Departamento de Educación Continuada al teléfono 685-4521.



MILLARES Y MILLARES de devotos de Nuestra Señora de la Caridad del Cobre se daran cita en el "Miami Stadium" para rendirle homenaje a la Madre de Dios el próximo domingo siete de septiembre y, al mismo tiempo, pedirle por la pronta liberación de Cuba.

Se Pedirá a la Caridad del Cobre por la Libertad de Cuba

"Prácticamente en vísperas de la gran fiesta para Nuestra Señora de la Caridad del Cobre en el "Miami Stadium", quiero afirmar que esta gran concentración tiene dos motivos: primero, honrar a la Madre de Dios en su día; y el segundo, es la necesidad de que todos los cubanos unidos oremos por la libertad de Cuba", dijo el R. P. Román, quien está encargado de la ermita de la Virgen en los terrenos del Mercy Hospital y quien está organizando, con ayuda de un grupo de sacerdotes y seglares, esta magna fiesta.

El padre Román reiteró una vez más la necesidad de que todos los devotos de la Santísima Virgen se preparen espiritualmente para la fiesta de la Patrona de Cuba y asistan a sus respectivas parroquias al triduo que en cada una de ellas se llevará a cabo.

El padre Román, una vez más, recuerda a todos los fieles que la imagen de Nuestra Señora de la Caridad llegará al estadio de Miami el próximo domingo siete de septiembre a las seis y media de la tarde, donde será recibida por la multitud y con las entonaciones del coro formado por 126 personas. La Santa Misa, como se ha venido informando, será concelebrada por el Señor Arzobispo de Miami, Monseñor Coleman F. Carroll,

y un grupo de sacerdotes. El sermón estará a cargo del RP Armando Balado.

Historia de la Virgen

El padre Román nos informó que él junto con la doctora Delia Díaz de Villar ha reunido un sinnúmero de datos y hechos sobre la Virgen de la Caridad. A este respecto, la doctora Díaz de Villar manifestó que "sehan recopilado (los datos) para su pronta publicación, porque entendemos que es algo de gran necesidad para la masa de cubanos católicos, creyentes y amantes de nuestra Patrona".

La doctora Díaz de Villar manifestó además que la historia que están preparando sobre la Virgen va desde que llegó a Cuba la primera imagen de la Madre de Dios, durante la conquista de la Isla, así como la aparición de Nuestra Señora de la Caridad del Cobre a tres humildes hombres. La construcción de la primera ermita en el Cobre, la aparición de la Virgen a la niña Apolonia, el Santuario y la significación de la Caridad en todas las etapas de la vida nacional cubana."

La doctora Delia Díaz de Villar es exprofesora del Instituto de Segunda Enseñanza de Matanzas, exprofesora de Geografía de la Universidad Central Marta Abreu de Las Villas y exdirectora del colegio La Luz de Matanzas.

Asiste el Arzobispo al Banquete de CAMACOL

El Señor Arzobispo de Miami, Monseñor Coleman F. Carroll, pronunciará la invocación en el Cuarto Banquete Anual de la Cámara de Comercio Latina, el cual se celebra el viernes 29 de agosto en los salones del New Everglades Hotel, a las ocho y media de la noche.

El 29 de agosto es el "Día del Comerciante e Industrial Latino" de Miami, fecha que fue establecida por el difunto alcalde Roberto King High.

A este banquete han sido invitadas las principales figuras del gobierno y de los círculos cívicos de Miami, así como el estado de la Florida.

El orador principal de la noche será el Gobernador Claude Kirk. El doctor Horacio Aguirre, Director del periódico Diario Las Américas, hablará en nombre de los empresarios iberoamericanos radicados en esta área.

Análisis de la Situación Actual Obispos de Brasil Apoyan el Celibato

Sao Paulo (NA)— Después de muchos días del término de la 10a Asamblea de los obispos del Brasil, realizada en esta ciudad y en la cual han participado más de 200 obispos, el presidente de la CNBB, cardenal Agnelo Rossi ha dado a conocer, (agosto 12) los resultados a que llegaron los participantes. Esta es la nota íntegra divulgada por el Cardenal Rossi.

—"La 10a Asamblea general de la CNBB, reunida en Sao Paulo del 21 al 30 de julio pasado, con la participación de 174 obispos presentes y 32 representados, de entre los varios temas tratados, ha dado mayor prioridad y mayor énfasis al estudio de la condición existencial de los presbíteros del Brasil.

Documento de los presbíteros. — Después de una encuesta realizada por CERIS de Rio, los presbíteros del Brasil han sido llamados a dar su parecer sobre varios aspectos de la vida sacerdotal. Dos puntos han tenido en la prensa mayor divulgación: la obligatoriedad del celibato y la profesionalización del clero, suscitando especial interés en la opinión pública. Otros temas del Documento, aunque de gran valor han sido descuidados, se presume porque ellos no ofrecían novedades.

Respuestas de los obispos. — Los obispos aceptaron el "Documento de los presbíteros" como un instrumento de trabajo, por contener ideas que circulan entre los presbíteros, pero no como una opinión de todo el clero del Brasil.

Manifiestan su adhesión al Santo Padre sobre la actual ley del celibato, lo que no ha impedido que el asunto fuera estudiado, con libertad plena, deliberándose también enviar a la Santa Sede el resultado de esa discusión. Sobre el "Documento de los presbíteros" se realizaron 165 votaciones, pero vamos solamente a referirnos a los resultados referentes al celibato y a la profesionalización del clero.

El celibato para el clero. — Los votos favorables al mantenimiento del celibato para el clero, encareciendo sus ventajas han sido unánimes. Pero cuando se quiso colocar el celibato como optativo para los presbíteros actuales y futuros (tocando así a los actuales seminaristas), se manifestaron favorables 32.

Al contrario, casi la totalidad (179) está de acuerdo que el proceso para liberar del ministerio sacerdotal sea más rápido que en la actual legislación canónica para que el sacerdote sea reducido a estado laical y así pueda contraer matrimonio.

La ordenación de los hombres casados. — Otro es el caso de los hombres casados, de vida matrimonial madura, que podrían ser ordenados sacerdotes como ocurre en el Oriente. Sería un ministerio paralelo, ejercido por hombres casados, justamente en las regiones más necesitadas de sacerdotes.

Es preciso distinguir en qué sentido han votado los obispos. El texto de la votación es claro: "Es necesario, en las circunstancias actuales, preparar la pluralidad de ministerios de que necesita la comunidad cristiana, dándose a los laicos mayores responsabilidades, haciendo que los diáconos casados ejerzan plenamente sus funciones y abriéndose la perspectiva de que ellos puedan ser ordenados de presbíteros".

Una cosa es no cerrar las puertas a una futura posibilidad después de verificar que apóstoles laicos y diáconos no pueden resolver ciertas necesidades pastorales de nuestro pueblo y otra cosa bien distinta es introducir pura y simplemente el sacerdocio a los hombres casados. Ciento catorce obispos (y otros 29 con restricción) han votado por la primera perspectiva y 66 ni esa posibilidad quieren admitir.

En el mismo Oriente donde se pueden ordenar los hombres casados, la experiencia de la Iglesia es de que no se casen los presbíteros, si antes de la ordenación se hubieran casado, pero si queda viudo no puede casarse de nuevo porque ha sido ordenado sacerdote.

Los aspectos positivos del Documento de los presbíteros. — No piensen los lectores que el "Documento de los presbíteros" solamente contiene aspectos negativos y que se ha creado ahora un impase entre los obispos y los sacerdotes en Brasil. Al contrario se intensifica el diálogo para mayor comunión jerárquica, teniendo en mira la participación más consciente y responsable en la vida pastoral de la diócesis, especialmente con la institución del Consejo Presbiterial.

Han sido hechas sugerencias magníficas por los sacerdotes que sería largo nombrarlas todas. Pero por ejemplo vamos a citar algunas: equipos volantes de sacerdotes, religiosos y laicos para determinado trabajos pastorales; comunidades sacerdotales, prioridad del trabajo de evangelización; actualización continuada del clero por cursos sobre el Concilio, Magisterio Pontificio, Documento de Medellín, Centros sacerdotales; Retiros espirituales con recogimiento y silencio; Equipos dedicados a la espiritualidad del clero; Consejos Pastorales parroquiales; necesidad de pastoral ambiental.

Profesionalización del clero. — Reconociendo que el actual sistema de limosnas es inadecuado, se siente la necesidad urgente de una aplicación sistemática del diezmo. El cristiano brasileño de limosna en lugar de contribuir para la comunidad religiosa.

Muchos sacerdotes han pensado que era mejor asumir un empleo en la industria, en el comercio o en el magisterio y así tener su subsistencia garantizada independientemente del ministerio sacerdotal.

Pero los obispos, por casi unanimidad (200) han votado que "normalmente el ministerio sacerdotal sea ejercido con tiempo integral; en situaciones especiales, se admite la profesionalización por motivos pastorales y con aprobación del obispo y del presbiterio."



La Importancia de la Comunicación

Por MANOLO REYES

En la actualidad el mundo en que vivimos es ágil, dinámico, muy activo. La humanidad avanza a grandes progresos, jamás sospechados.

Mientras tanto, los pueblos se van acercando más al acortarse las distancias producido por el avance de los medios de comunicación y transporte por mar y por tierra. La especialización va abriéndose paso en todas las profesiones, así como entodos los ordenes de la vida. Y en este progreso constante, el muchacho de hoy en día, necesita saber expresarse, necesita poder comunicarse bien y sin pena con los demás.

En una época de vivacidad, de movimiento casi constante, el tiempo va adquiriendo un gran valor. Y cuando el muchacho no sabe producirse, cuando se arrinconan y está temeroso de expresarse entonces se dificulta su mejoramiento y progreso. El presente demanda buena expresión, decisión en la palabra y fuerza en la comunicación. La timidez o el miedo al público tienen que desaparecer en la juventud actual.

Por eso, lo mejor es que los muchachos aprovechen todas las oportunidades que tengan para expresarse públicamente en las clases, en las asambleas de los colegios, en los momentos de preguntas y respuestas, y en todas las actividades a las cuales ellos puedan asistir y se les pida su colaboración.

Somos de los que mantenemos la teoría que todas las organizaciones de estas áreas, tienen magníficas tribunas donde los jóvenes pueden periódicamente ejercer sus nacientes condiciones de orador, de exposición, de comunicación en general. El joven necesita perder su miedo escénico para el futuro. En la juventud de hoy están creciendo los líderes del mañana en el orden nacional, cívico, de negocios y todas las demás líneas institucionales. Y desde ahora, deben ellos comenzar a ejercitar sus condiciones naturales para cuando sean conductores de comunidades pequeñas o conductores de sus pueblos.

Por eso la misión de los mayores es de guía, comprensión, orientación y ayuda, brindándoles toda buena oportunidad a este Oro Nuevo que constituye la muchachada de hoy. Y a los jóvenes les corresponde el deber de aprender, de estudiar, de superarse en el camino del conocimiento, y pensar que la comunicación, como medio de expresión es un puntal del éxito en la vida.

Escena Olvidada

Céspedes en el Cobre

Por

José M. Rodríguez Haded . . . Y la Guerra Grande se inició aquel 10 de Octubre . . . Pronto se extendía por todo Oriente. A la captura de Bayamo siguió la toma de Holguín. Después entran las tropas cubanas, victoriosas, en Palma Soriano. Vicente García levanta a Las Tunas; Donato Mármol a Jiguani. Toda la cuenca del Cauto arde en los fragores de la guerra. Los triunfos logrados hacen que se ansie el asalto a El Cobre . . . En la primera arremetida los cubanos tuvieron que retirarse con sensibles pérdidas. Pero Máximo Gómez ordena a Félix Figueredo una nueva intonación. ¡Y El Cobre era tomado por el Ejército Libertador!

La entrada de las tropas mambisas en la Villa fue una fiesta espléndida: ni agresiones, ni saqueos, ni violencia, ni odios políticos. Las familias abrían puertas y ventanas para saludar y vitorear a los guerreros. Los comerciantes esperaban a los insurrectos con sus tiendas abiertas. Un sentimiento común de fraternidad predominaba en los espíritus. Desde su trono en el Santuario, la Virgen de la Caridad contemplaba a los soldados de Cuba postrados a sus pies. Carlos Manuel de Céspedes es avisado del triunfo y ya se encamina con sus tropas hasta El Cobre. El Padre de la Patria va gozoso. El "Capitán General de Cuba Libre" es esperado por toda la población. Es aclamado calorosamente. Los esclavos, ya libres, gritaban vivas a Cuba, a Céspedes y a la Virgen de la Caridad! "La Bayamesa" ponía sus notas marciales en aquel ambiente de entusiasmo patrio. Céspedes se dirige al Santuario a cuya puerta le espera el Cura Párroco. Juntos penetran "en el templo de la cubanidad más pura". Llegan hasta el altar. Allí en su camerino, está la ima-

gen de la Virgen menuda y graciosa que encontraron tres pobres marinos entre las olas de la bahía de Nipe. La Virgencita de la cara linda y el color moreno. Céspedes miró la imagen sagrada y dobló sus rodillas, ofreciéndole humildes oraciones. Allí, ante la Virgen de la Caridad del Cobre, estaba el Padre de la Patria, la representación excelsa de la nacionalidad cubana: ¡El Hombre del 10 de Octubre!

En el templo, colmado de patriotas, se destacaban las figuras más brillantes de la gesta grande. Allí, Francisco Vicente Aguilera, el de la barba de patriarca y los ojos serenos; allí Máximo Gómez, entonces joven, con sus ojos de aguililla; allí Pedro Figueredo, el glorioso autor del Himno de Bayamo; allí el Comandante Rosendo Arteaga, ayudante de Céspedes, padre del que había de ser primer Cardenal cubano. Allí Donato Mármol y Calixto García; allí Luis Marcano y el altivo Pío Rosado. ¡Allí los Hombres Grandes de la Guerra Grande!

"Todos se mostraron conmovidos cuando el Capitán General rindiendo su espada ante la Virgen del Cobre, ofreció el homenaje de su pleitesía y devoción a la Reina y Señora de todos los cubanos."

Y el cañón saludó consus salvas al primer Presidente de la República de Cuba que iba a postrarse ante su excelsa Patrona!

Y, ahora, pintores de Cuba libre: ¿Por qué no plasmar en el lienzo esta escena sublime para recuerdo de las generaciones venideras? El Capital General de la República en Armas, el Padre de la Patria, con aquella pléyade de gigantes, ofrece sus oraciones y rinde su espada ante la Virgen de la Caridad. ¿Donde un motivo más fecundo de inspiración?

Aclaran Nuevo Rito Matrimonial

Ciudad del Vaticano — (NA)—Ante algunas interpretaciones inexactas dadas por la prensa sobre el nuevo rito del matrimonio, la Congregación para el Culto Divino se vio en la necesidad de aclarar varios puntos.

Respecto al saludo y recibimiento de los esposos en la puerta de la Iglesia por parte del sacerdote, la Congregación aclara que había que decir que estos particulares son facultativos, pues reflejan situaciones especiales de algunos países.

El texto del ritual afirma: "Donde las circunstancias lo aconsejan, se suprime el rito de la recepción de los esposos, y la celebración del matrimonio comienza con la misa".

Cabe destacar también, agrega la Congregación para el Culto Divino, que el altar para la misa debe estar litúrgicamente preparado ya al comienzo de la celebración; siendo inexacta la publicación de que los esposos tienen la facultad de preparar la "mesa" para comunión y que la esposa tiende el mantel sobre el altar, ya que ninguna de estas especificaciones está contenido en el rito.

Se ha escrito que la esposa coge el vaso donde el sacerdote ha depositado las partículas que serán consagradas en la comunión, y que el esposo deposita sobre el altar el cáliz con el vino que también será consagrado, dando a entender un rito de ofrecimiento altamente significativo. El nuevo ritual dice al respecto:

"El que los esposos cumplan el rito del ofertorio es facultativo y no obligatorio" y que el vaso que coge la esposa no es un copón vaso, sino un copón, vaso sagrado en el cual se colocan las partículas que el sacerdote consagrará durante la misa. El copón y el cáliz pueden ser llevados por los esposos y entregados al sacerdote, pero no se dejan sobre el altar, antes de que comience el ofertorio.

Se ha dicho también que cuando el sacerdote invita a los esposos a darse la paz, éstos lo hacen públicamente intercambiando un beso en la cara. Esto es solamente una invención periodística, dice la aclaración.

Añade que el rito ofrece unas directivas de carácter general, que pueden ser determinadas en cada país por las Conferencias Episcopales.

Jornada de Juventud en St. Michael

En la parroquia de St. Michael se celebrará el próximo domingo 31 de agosto, de nueve de la mañana a cinco de la tarde, una Jornada de Juventud, la cual ha sido organizada por los cursillistas de la parroquia.

Podrán participar en dicha jornada todos los jóvenes entre la edad de quince a diez y ocho años. Un grupo de seglares tendrán a cargo las diferentes charlas que se darán en la reunión. El padre Morrás, párroco de St. Michael, y el hermano Avefino del Colegio de La Salle, tendrán a cargo la asistencia espiritual.

Publicamos a continuación el programa de la Jornada de Juventud:

Noticias Mundiales Católicas

Estudio Sobre Declaraciones de Conferencias Episcopales

Ciudad del Vaticano — Una moción en el sentido de que el Vaticano imponga una censura previa a las declaraciones de las Conferencias Episcopales Nacionales, será uno de los principales temas de las deliberaciones del Sínodo de Obispos a realizarse en Roma en octubre próximo.

Las propuestas al respecto, al parecer provenientes de diversas Conferencias Episcopales del mundo, han sido reunidas por el Vaticano en una agenda y remitidas a todos los Obispos que participarán en el Sínodo.

Monseñor Ladislao Rubink, de Polonia, Secretario del Sínodo, dijo que la propuesta no procedía del Vaticano, sino que entre las muchas propuestas por las diferentes Conferencias Episcopales, bien podría estar la de la censura.

El Sínodo de Obispos, cuerpo consultivo creado por el Santo Padre, será convocado por éste para tratar de sortear la crisis de deserciones internas en la Iglesia Universal.

★★★

Detroit, Estados Unidos — Contando con la presencia de Mons. Pietro Paván, consultor de la Pontificia Comisión "Justicia y Paz", quien desarrolló el tema "El Futuro de la Doctrina Social Cristiana", tuvo lugar en Detroit del 21 al 24 de este mes, la Décima Tercera Conferencia Anual de la Acción Católica Social de los Estados Unidos.

Durante los trabajos fueron discutidos temas como: "El Porvenir de las Asociaciones de asistencia", "El pobre en la sociedad del consumo", "¿La actividad social religiosa existe todavía?". Este último tema fue desarrollado por el Rabino Arthur Hertzberg.

★★★

Munich, Alemania — Con el objeto de visitar a las

Murió Madre de Monseñor Juaristi

La señora María Bilbao de Juaristi, madre de Monseñor Jose María Juaristi, murió el pasado ocho de agosto a la edad de 81 años, en la ciudad de Bilbao, España.

Los servicios funerales fueron realizados en la Basílica de Nuestra Señora de Begoña, Patrona de Vizcaya, por Monseñor Juaristi, párroco de St. Philip Benizi, de Belle Glade, Florida.

Sobreviven a la extinta, además de Monseñor Juaristi, su viudo, señor Pablo de Juaristi, nueve hijos, uno de ellos la religiosa Hermana Begoña, quien pertenece a las Hermanas de la Adoración, de Burgos, España.

colonias ucranianas de rito bizantino, viajará a la República Federal de Alemania, del 29 de agosto al 22 de setiembre próximo, el cardenal José Slipyj, arzobispo mayor de Leópolis de los ucranianos.

El Exarcado Apostólico para los fieles ucranianos de rito bizantino, instituido en abril de 1959 por el Papa Juan XIII, comprende más de 100 comunidades en toda la República Federal y en Berlín-Oeste.

Monseñor Platón Kornyljak, arzobispo titular de Castra de Martey miembro por derecho de la Conferencia Episcopal Alemana, es el Exarca.

★★★

Roma — La peregrinación anual al Santuario de Lourdes, en la que participarán más de 2 mil 500 fieles peruanos, tendrá lugar del 23 al 29 del mes en curso.

La peregrinación, organizada por la diócesis romana, estará presidida por el cardenal Dell'Acqua, vicario del Papa para la diócesis de Roma. También to-

marán parte en la peregrinación los monseñores Ugo Poletti, vicegerente de Roma, y Giovanni Canestrì, obispo auxiliar del sector-este.

★★★

Madrid — "El Dogma y Doctrina del pecado original" es el tema principal a discutirse en "La 29 Semana Española de Teología" que tendrá lugar en esta ciudad del 15 al 19 de setiembre.

En los trabajos tomarán parte biblistas y teólogos de toda España, tratando de buscar, en la doctrina del pecado original, lo que pertenece al dogma y lo que es fruto de explicaciones teológicas.

★★★

Viena, Austria — Durante el verano del presente año, más de cien sacerdotes y seminaristas trabajarán con los obreros de algunas fábricas y otros centros industriales austriacos por un período de cuatro semanas. La iniciativa se repite cada año tratando así de familiarizar al clero y a los futuros sacerdotes con los problemas de los trabajadores.

Restauran Diaconado en la Diócesis de Baltimore

Baltimore, Estados Unidos — Apoyado en una decisión de la Conferencia Episcopal Estadounidense, será restaurado en la diócesis de Baltimore, el diaconado permanente, lo hizo saber el arzobispo, cardenal Lawrence Shehan.

La Conferencia Episcopal norteamericana celebrada en octubre pasado, concedía la introducción del diaconado permanente en las diócesis cuyos obispos lo solicitasen.

A tal fin se instituyó un comité bajo la presidencia del obispo de Charleston, Mons. Unterkoeffer.

El estatuto de diaconado permanente, que el cardenal Shehan ha aprobado para su diócesis, está de acuerdo con un decreto pontificio al respecto, con las disposiciones del Episcopado norteamericano, con las exigencias locales y con las aptitudes de los candidatos.

ORACION DE LOS FIELES

Domingo Décimocuarto después de Pentecostés
Agosto 31, 1969

CELEBRANTE: El Señor esté con vosotros.
PUEBLO: Y con tu espíritu.
CELEBRANTE: Oremos. Dios nuestro Padre nos provee cuanto necesitamos. Pidámosle su continua ayuda, y nuestras peticiones nos ayuden a compartir lo que tenemos y lo que somos.
LECTOR: La respuesta a la oración de los fieles será: Señor, oye nuestra oración.
LECTOR: (1) Por la Iglesia y todos sus miembros, por esta Parroquia, por sus programas de educación religiosa, por que todos sus miembros reciban un servicio parroquial brindado con amor, oremos al Señor.
PUEBLO: Señor, oye nuestra oración.
LECTOR: (2) Por la paz y la comprensión en aquellos lugares del mundo donde hay contienda, oremos al Señor.
PUEBLO: Señor, oye nuestra oración.
LECTOR: (3) Por nuestra comunidad y sus líderes, para que sus problemas sean resueltos con servicios y actitudes cristianas, oremos al Señor.
PUEBLO: Señor, oye nuestra oración.
LECTOR: (4) Por todos los trabajadores de nuestro país en la víspera de la celebración del Día del Trabajo, por los trabajadores de las fábricas y de la agricultura, las artes y las ciencias, por los que prestan servicios profesionales o militares, oremos al Señor.
PUEBLO: Señor, oye nuestra oración.
LECTOR: (5) Por los maestros y educadores que se preparan para comenzar el curso escolar, para que su labor sea ayuda e inspiración para los alumnos, oremos al Señor.
PUEBLO: Señor, oye nuestra oración.
LECTOR: (6) Por un fin de semana sin accidentes, que los que conducen automóviles lo hagan con cuidado, por las víctimas de accidentes de tráfico y por todos los difuntos, recordando especialmente a N. y N. fallecidos la pasada semana, oremos al Señor.
PUEBLO: Señor, oye nuestra oración.
LECTOR: (7) Por nosotros mismos, para que nuestras vidas sean llenas de amor, gozo, paz, paciencia, bondad, fe, amabilidad, control de nosotros mismos, oremos al Señor.
PUEBLO: Señor, oye nuestra oración.
CELEBRANTE: Padre, llénanos de tus bendiciones. Que estemos unidos en el amor a ti y a nuestro prójimo. Que nuestra manera de vivir y nuestro trabajo sean testigos de nuestra fe y amor cristianos. Te lo pedimos por Jesucristo, Nuestro Señor.
PUEBLO: Amén.

Los Hijos: Inocentes Víctimas

Por el PADRE ANGEL VILLARONGA

"Pero, Padre, si ya nosotros no nos queremos, no es mejor que acabemos de divorciarnos? Mi estancia en casa, cada vez mas breve, se hace tensa y violenta: cuando más, coexistimos por un rato. Nuestros hijos están notando algo raro, y al fin y al cabo, el divorcio no les va a hacer mayor daño del que ya les estamos haciendo. Yo no dejaré de visitarlos y me cuidaré de que no les falte nada".

Así me escribieron que vislumbra en el divorcio la solución de su problema matrimonial.

Los hijos, son las grandes e inocentes víctimas de la incomprensión, de la inmadurez, de la frivolidad, del aburrimiento, de la infidelidad, de la inconsciencia, y del fracaso de los padres.

Los hijos, las víctimas inocentes del escapismo y de la solución alegre y desenfadada de los padres.

Las grandes víctimas del divorcio: Los hijos.

Por supuesto, lo que decimos del divorcio no afecta a la parte inocente de este proceso turbio y desleal. Aunque no siempre hay víctima y victimario. En el saldo final de muchos divorcios, marido y mujer tendrán que repartirse, equitativa o proporcionalmente, responsabilidades.

No solo el amor conyugal, el que en sus inicios se presentó como soberano absoluto, sin lugar para terceras personas — con exclusión de lo que fuera fruto de ese mismo amor— y al que bajo las condiciones de eternidad y no retractación, se le abrieron las puertas de par en par... no solo el amor conyugal sufre. El divorcio es un golpe mortal a un amor así. No resulta una blasfemia el que los hombres se divorcien en nombre del amor? Revela que de este no conoce sino su mas infimo estrato.

También el hombre resulta víctima en el proceso del divorcio. Pero, por su índole mas independiente y liberal, y por su constitución física menos vulnerable al deterioro temprano, sabe arreglarselas para saturar las heridas, resultando el menos lastimado en el ataque demoledor del divorcio.

No sucede así con la mujer, más sensible y más delicada física y psicológicamente, en quien el paso de los años deja huella más profunda, y en quien su misma psicología queda más resquebrajada, ya que para la mujer — a diferencia del hombre — el amor no es una cosa mas en la vida, sino toda su vida.

Y los hijos? Son las grandes víctimas del divorcio. Aunque se les visite — y peor aun si se rompe toda relación familiar. Aunque se les lleve al cine y a pasear. Aunque se provea a su sustento — ropa, comida y albergue. Aunque se les costee un colegio. Aunque se cumpla con escrupulosidad, en tiempo y medida, todo lo que el señor Juez estipuló en la sentencia final del divorcio.

Los hijos necesitan — como el aire para respirar, como el alimento para subsistir— al padre y a la madre, juntos, enamorados, queriéndose, como dos amantes— no como dos buenos vecinos que se visitan y se soportan.

Si el hijo fue un día el testimonio hecho carne — sonrisas y gemidos— del amor de hombre y mujer, el hijo ha de ser después,

por toda la existencia, el testigo presencial de ese mismo amor. No basta procrear para ser humano. También procrean las especies mas infimas del reino animal. Procrear y educar.

"La procreación da el ser. La educación lo perfecciona".

Educar a los hijos no es, precisamente, darles una carrera. El colegio forma, instruye, no educa propiamente. Lamentablemente no es verdad que "cada vez que se abre una escuela se cierra una prisión".

Educa el hogar. Educar es sacar del fondo del alma del niño sus cualidades en potencia y desarrollarlas, orientarlas, cultivarlas, poderlas, perfilarlas y perfeccionarlas, hasta hacer del niño un hombre preparado para la vida.

La educación de los hijos exige antes que nada, clima de hogar. Un clima de padre y madre bien llevados. Un clima de felicidad, que no consiste tanto en tener como en ser. Hombre y mujer pueden darse siempre una felicidad mutua, aun en las circunstancias económicas, políticas y sociales más adversas — y siempre se la pueden dar a sus hijos.

Una buena educación — lo que siempre un hijo tendrá derecho a exigir de sus padres— supone el perfecto balance entre la debilidad tierna de una madre y la firmeza viril de un padre. La mujer es muy mala improvisadora del papel paterno, y el hombre es aun peor improvisador del papel de madre. Trasladar a intrusos esta divina encomienda de educar es poner en manos de un analfabeto los planos de la más preciosa catedral por construir.

El desarrollo espiritual, emocional y psicológico — muchas veces se tiene solo en cuenta el intelectual — del niño, reclama, no solo la presencia física, sino la armonía espiritual de los esposos. El alma infantil necesita, para su seguridad, palpar el amor de sus padres: no solo el que le tienen a él, sino el que se deben tener entre ellos dos.

Todo ser humano, y más que nadie los niños — es condición de nuestras limitaciones— necesitan de la simpatía, del afecto, del reconocimiento y del amor de los demás. La psicología moderna enseña que "solo en la relación interpersonal, de amistad y amor, el hombre llega al pleno desarrollo de su personalidad". Y esto es aplicable tanto a las relaciones de marido y mujer, como a las de padres e hijos.

Solamente este clima cálido, humano, amable, que crean los esposos cuando se aman profundamente, genera ese ambiente de estabilidad, y seguridad que la delicada semilla del alma infantil necesita para desarrollarse normalmente. El hogar es más importante que el colegio. El sentido de inseguridad, y la falta de confianza en uno mismo, es más sensible en el alma de los niños. Sus padres son sus dioses: lo resumen todo.

Por eso el primer blanco que atraviesa el dardo envenenado del divorcio es ese sentimiento de inseguridad del alma infantil. Se traducirá en mil formas: miedo, ansiedad, desasosiego, nerviosismo, abandono; es un

resquebrajamiento interno tal que muchas veces aflora al exterior en actos de rebeldía, en desconfianzas, en retraso en los estudios, en tristezas inexplicables, en deseos de llamar la atención, etc.

Muchas veces el trauma moral, el derrumbe del alma, llega a manifestaciones patológicas casi imposibles de redimir. Se del caso de un niño que el mismo día en que su padre abandonó el hogar, al ver que era de noche y no regresaba — su padre era su idolo y su Dios— tuvo tal crisis de desamparo que perdió todo el pelo de su cuerpo: cabeza, cejas y pestañas.

No; el feliz y normal desarrollo del niño requiere sobre todo, un clima de estabilidad, de bienestar y de amor.

Sobre mi mesa de trabajo tengo algunos datos impresionantes. El setenta y cinco por ciento de los jóvenes delincuentes, y mas de la mitad de los presidiarios, proceden de hogares rotos.

Las dos terceras partes, si no mas, de los enfermos mentales y pacientes psiquiátricos tienen una historia social de discordias matrimoniales y de divorcio.

Una estadística señala que la mitad de los americanos divorciados son a su vez hijos de divorciados.

Se podrá calcular, sin más, el otro aspecto que, aparte del familiar, conlleva el divorcio: el aspecto social. El escándalo, el mal ejemplo, la ruina que socialmente acompañan al divorcio.

Este es el gran error de nuestra sociedad: lo que se llama "una solución". Este es el gran fracaso también. En un panfleto titulado "Un mensaje a los padres" hay un apartado que se titula "fracaso". Entre otras cosas dice esto: "Cada estadística de divorcio significa que dos personas — hombre y mujer — han fracasado en la más noble e importante aspiración de la vida: han fracasado para con ellos mismos (aunque el orgullo impida reconocerlo); han fracasado para con sus hijos (aunque estos no sepan expresarlo); han fracasado para con la sociedad (aunque esta sea tan indulgente); han fracasado para con su Creador (aunque Este guarde silencio). Nosotros no queremos que su matrimonio sea un fracaso". (Los parentesis no son del panfleto).

Y cuando no hay amor? "Ya nosotros no nos queremos", dice textualmente la carta.

Sébase, antes que nada, que el amor no se extingue por su propia e interna consunción. Cuando ya no hay amor es porque ha mediado una alevosa traición: la traición al amor mismo, de uno o de los dos.

Cuando ya no hay amor. Es aquí donde la religión y el concepto de Dios, han de jugar un papel definitivo. Quien todavía tiene a Dios — que es igual a tener conciencia — no ha fracasado del todo. Dios, en un hogar, puede repetir el milagro de la resurrección de Lázaro, aquel muerto enterrado en un sepulcro.

La presencia de Dios en el hogar — por eso se empieza dándole la espalda — puede hacer que en la noche más oscura, cuando no hay ya ninguna, se encienda una luz de esperanza, al impedir que la vida en común sea corroida por la esterilidad.



Un gran espectáculo de los Andes suramericanos será presentado en el Dade County Auditorium el viernes 29, sábado 30 y domingo 31 de agosto. Se trata en esta ocasión de "Bolivia Andina," conjunto folklórico boliviano que viene realizando una gira por los países de América y mas tarde se trasladará a Europa. Los fondos que recaude este ballet boliviano están destinados a la construcción de un hospital infantil en Bolivia. En el baile la "Diablada" se usarán fastuosos trajes, bordados con hilos de oro y plata. En la presente foto una bailarina boliviana en la "Chola Pacena." El conjunto folklórico boliviano llega a Miami procedente de Caracas, donde tuvo un extraordinario triunfo.

Presentarán Añorada Cuba En Septiembre

El cinco, seis y siete de septiembre se presentará en el Dade County Auditorium el festival folklórico cubano "Añorada Cuba", según informó el R. P. Jorge Bez Chabebe.

Estas presentaciones, la 140, 141 y 142, serán en homenaje especial a la Virgen de la Caridad del Cobre, que su fecha es el ocho de septiembre, pero que se celebrará en una misa campal en el "Miami Stadium" el domingo siete de septiembre, con la asistencia del Señor Arzobispo, Coleman F. Carroll.

Como animador del espectáculo trabajará el artista Rolando Ochoa. En la actualidad, Añorada Cuba está ensayando en los salones del Instituto de Arte América. La responsabilidad técnica está a cargo del maestro Luis E. Carballo y la parte artística y la escenografía la dirige el señor Raúl Ballester, uno de los pioneros del espectáculo. El libreto de estampas cubanas está dirigido por el poeta cubano Francisco de Silva.

Las boletas para el espectáculo están a la venta en los comercios de la ciudad y su costo es de un dólar y en la taquilla del teatro a un dólar con cincuenta centavos.

Dos Fechas de Ignominia

Por MANOLO REYES

El mes de agosto tiene dos fechas de ignominia para la humanidad... dos fechas que conmemoran actos de agresión a la libertad y a los derechos inalienables del ser humano.

La primera fecha es el 20 de agosto que recuerda al mundo que en ese día del año pasado los soviéticos lanzaron una poderosa invasión de sus tropas a fin de aplastar la rebeldía del pueblo de Checoeslovaquia.

Esta vieja teoría de imponerse a los pueblos por la fuerza ha sido rechazada ya por todos los organismos mundiales que salvaguardan los principios soberanos de los pueblos. Sin embargo, el pueblo checo sufrió la reedición del triste capítulo que vivió en 1956 el pueblo húngaro. Y que también en definitiva ha sufrido y sigue sufriendo el noble pueblo cubano en el Continente Americano. Porque miles de llamados "técnicos" extranjeros del mundo comunista han ido a Cuba, especialmente en los últimos meses, en una invasión real que poco ha sido comentada y que rechaza de plano el noble pueblo cubano.

Pero en este mes de agosto hay otra fecha que le dice al mundo del sufrimiento de otro pueblo... el de Alemania Oriental.

El 31 de agosto de 1961 los soviéticos levantaron un muro de bochorno entre las dos Alemanias para dividir a su pueblo por la fuerza. impedir el éxodo e imponer su voluntad a los que quedaban del lado de la muralla.

Hasta esa fecha más de dos millones de alemanes orientales se habían fugado del sector este de su patria hacia el sector oeste, llamado zona de libertad.

Hoy en día el éxodo cortado violentamente por el terror y la fuerza se reduce a solo unos cientos que valientemente se arriesgan a cruzar el muro de Berlín, rodeado de sistemas de muerte.

Lo mismo sucede en Cuba, con una muralla natural de agua que aísla al pueblo de la libertad en otras tierras. Y así como muchos berlineses orientales han perecido en su intento hacia la libertad, así muchos cubanos han muerto víctimas de los elementos o de las balas castrorcomunistas, tratando

de cruzar el tempestuoso Estrecho de la Florida.

Pero jamás las murallas materiales construidas por la mano del tirano pudieron contener los ideales de libertad de un pueblo.

Y es que a las fechas de ignominia los pueblos siempre han impuesto una de LIBERTAD.

Misas Dominicales En Español

CATEDRAL DE MIAMI- 2 Ave. y 75 St., N.W. 7 p.m.

CORPUS CHRISTI, 3230 N.W. 7 Ave., 10:30 a.m., 1 y 5:30 p.m.

SS. PETER AND PAUL 900 S.W. 26 Rd., 8:30 a.m., 1, 7 y 8 p.m.

ST. KIERAN Assumption Academy, 1517 Brickell Ave. 12 m., 7 p.m.

ST. JOHN BOSCO-Flagler y 13 Ave., 7, 8:30 y 10 a.m., 1 y 7:30 p.m.

GESU, 118 NE 2 St. 5:30 p.m.

ST. MICHAEL, 2933 W. Flagler - 11 a.m., 7 p.m.

ST. HUGH-Royal Road y Main Hwy., Coconut Grove, 12:15 p.m.

ST. ROBERT BELLARMINE- 3405 N. W. 27 Ave., 11 a.m., 1 p.m.

ST. TIMOTHY- 5400 S.W. 102 Ave., 12:45 p.m.

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

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

LITTLE FLOWER- 1270 Anastasia, Coral Gables, 9:15 a.m., 1 p.m.

ST. FRANCIS DE SALES 600 Lenox Ave., Miami Beach, 6 p.m.

St. RAYMOND (Provisio-

nalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables) 11 a.m.

St. JOHN THE APOSTLE 451 East 4 Ave., Hialeah, 12:55 y 6:30 p.m.

INMACULADA CONCEPCION 4500 West 1 Ave., Hialeah, 12:45 and 7:30 p.m., 6040 West 16 Ave. 9:00 a.m.

BLESSED TRINITY - 4020 Curtiss Parkway, Miami Springs, 7 p.m.

Our LADY of the LAKES Miami Lakes, 7 p.m.

VISITATION - 191 St. y N. Miami Ave., North Dade, 7 p.m.

ST. VINCENT de PAUL- 2000 N.W. 103 St. 6 p.m.

LITTLE FLOWER- U.S. 1, y Pierce St., Hollywood, 6:45 p.m.

NATIVITY - 700 W. Chaminade Dr., Hollywood, 6 p.m.

ST. PHILLIP BENIZI- Belle Glade, 12 M.

SANTA ANA - Naranja, 11:00 a.m. y 7 p.m.

ST. MARY - Pahokee - 9 a.m. y 6:30 p.m.

GUADALUPE - Immokalee, 8:30, 11:45. Mision Labelle, 10 a.m.

ST. JULIANA - W. Palm Beach, 7 p.m.

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Grid Coach Diagrams Morality Of Winning

(Continued from Page 21)

like about big-time college football is the really unlimited recruiting that we're allowed to do. I think that a boy — when he's confronted with trying to make a decision among 15 or 16 schools — has a tough job, and he gets himself so confused he really makes the wrong choice."

The Penn State coach also believes that current recruiting practices — with high-pressure sales talks and countless trips to various college campuses — cause a boy to develop a false sense of values.

"I don't think you can go in and talk to a 17-year-old boy and tell him the

whole university depends on whether he comes to your school or not: 'If you don't come to Penn State, why, the whole university is going to topple.' He's made to feel more important than he really is.

"He then goes to your school and all of a sudden he finds out that he isn't quite that important. He's thrown in with a bunch of other fine athletes and he's got to now re-establish himself. He's got to go back to work, and I think this is an emotional problem some kids never overcome."

One possible solution, Paterno said, is for the Na-

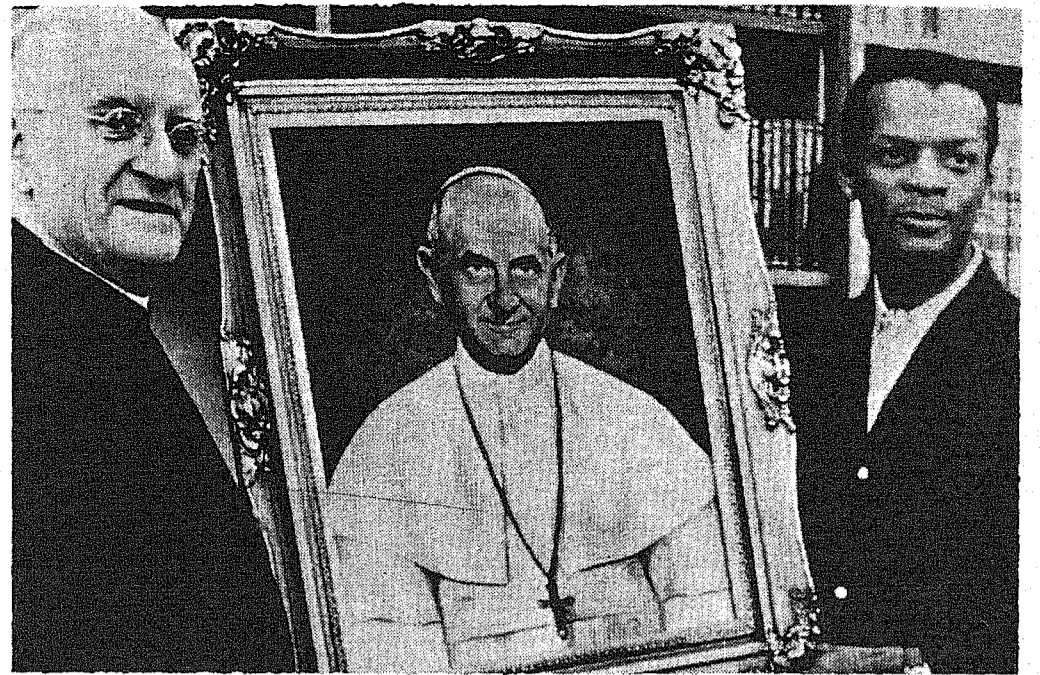
tional Collegiate Athletic Association to limit the number of campuses a high-school athlete is allowed to visit.

Paterno is also strongly opposed to organized sports activity for youngsters, particularly Little League ("I'll probably get a thousand letters about this"), Midget Football and especially junior high school athletic programs.

"I think it's wrong. I look back, when I was 14, 15 years of age and if I had to go out to play in a junior high football game and produce at the age of 14, I wouldn't have done it. I couldn't have done it.... I wasn't emotionally in shape..."

"There's a time and place in everybody's life when you're ready for something and I just don't think we're fair to 12 — and 13 — or 14-year-old kids to say, 'Show us you're a winner right now.' I don't think that's right."

"Winning isn't everything. I'll never buy the thing that if a boy loses a football game, he's a loser in life. You'll never sell me on that in a thousand years."



OUTFIELDER Curt Flood of the St. Louis Cardinals is an artist as well. He presents a portrait of Pope Paul VI, painted from a photo, to John Cardinal Carberry, Archbishop of St. Louis. The cardinal promised to offer "special prayers that the Cardinals keep winning."

Requiem Mass Offered For Bishop MacKenzie

BOSTON — (NC) — A pontifical concelebrated requiem Mass for Auxiliary Bishop Eric Francis MacKenzie, 75, of Boston, was offered Saturday in Holy Cross cathedral.

Bishop Thomas K. Gorman of Dallas-Fort Worth, Tex., a cousin of Bishop

MacKenzie, was the principal concelebrant, assisted by Boston's three other auxiliary bishops — Jeremiah F. Minihan, Thomas J. Riley and Daniel A. Cronin.

Richard Cardinal Cushing of Boston presided at the Mass and preached the homily.

Making Non-Profit Housing Work

(Continued from Page 7)

non-profit housing programs are to be successful.

It aims to instruct the sponsors and the tenants concerning the human element. "We're dealing in dollars and government regulations," Koenes says, "but we are also dealing with people. The people must feel that they are living in their own housing, and they must be brought in on the decisions that affect the operation of the projects."

"For example, they should have a voice in deciding whether pets are to be allowed or prohibited. And if the rent has to be raised, they should understand why."

In sum, the Foundation is set up to provide a full range of counseling services, plus cash, to organizations that want to build low cost housing. And low-cost housing is one of the most pressing needs of this fun and sun community today.

Bishops Plan Appeal For Hurricane Victims

(Continued from Page 1)

eight counties of the Archdiocese, the prelate pointed out that "Situating as we are, here in South Florida, close to the path of all hurricanes which strike the continental United States, it is possible for us to become conditioned to the fairly constant flow of advisories and warnings concerning these storms during the course of a hurricane season."

"It is possible, also, that because we have been spared the devastating effects of a major hurricane in recent years we may have lost some of our fear of these storms. But surely the tragedy wrought by hurricane Camille has had an effect upon us all."

The Archbishop noted that recent publication of photographs coupled with reports on the full extent of

the damage caused by Hurricane Camille, have revealed the "full extent of the human tragedy" which it caused.

He added that Floridians who have been the recipients of the charity of others following such devastating storms as Hurricane Donna and Hurricane Betsy "can appreciate the need which the people of Mississippi and Louisiana now experience. We can point not only to the loss of their homes and their means of earning a livelihood on the part of the poor, but also the tremendous loss which the Catholic people have suffered through the destruction of their churches, schools, convents and rectories," the Archbishop declared.

Will Decide Date Of Liturgy Change

WASHINGTON — (NC) — Coadjutor Archbishop Leo C. Byrne of St. Paul-Minneapolis, chairman of the Bishops' Committee on the Liturgy, indicated the official date for introducing the recent liturgical changes will be decided only in November.

The effective dates for the publication or use of the new lectionary, the ordinary of the Mass, and the services for baptism and marriage, cannot realistically be expected "until next Lent or even Easter," according to the archbishop.

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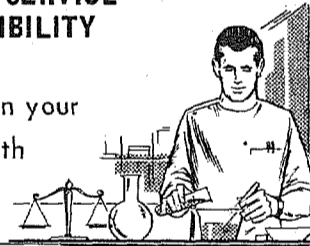
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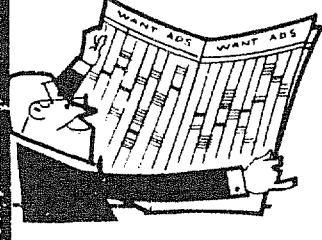
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(Continued from Page 6)

treatment of the drug user. Law enforcement is only one answer. As Archbishop Coleman F. Carroll says, "Police efforts to ferret out pushers must be redoubled . . . but we must also develop a cure for the user." As a third point, Archbishop Carroll called for "redoubling efforts in the area of education."

The Miami Review disagrees with law enforcement officials who contend that establishment of a drug clinic is not prudent because it will bring in an influx of hard core addicts. We will have more drug victims helplessly hooked on narcotics unless we provide proper treatment. Actually, we should look to the state and federal governments for help in establishment of treatment centers where illegal drugs are in use.

As Judge Arthur Huttoo, president of the Crime Commission of Greater Miami, which has long pressed for an effective narcotics control program said, "addicts in the withdrawal stage will commit about any type of crime" to obtain the drug their system craves. He added, "We will see crime like never before unless the problem is nipped in the bud immediately."

And the scope is suggested by new facts and figures compiled by the commission. Narcotics and dangerous drug arrests by Dade County police showed a 420% increase in 1968 over 1967. Deaths due to narcotics totaled 2 in the 5 year period prior to 1968. Twelve such deaths were recorded in 1968 and 11 deaths were attributed to narcotics in the first 7 months of this year.

Yes, there is a problem!

We credit Dr. Ben Sheppard for making us so cognizant of it. . . and we commend Dade County for its determination to pick up where Dr. Sheppard left off.

Lee Ruwitch

A Challenge For Doctors

(Miami News)

Archbishop Coleman Carroll generously offered a 15-bed section of St. Francis Hospital for the new Dade County Drug Clinic, then challenged the Dade County Medical Association to furnish a staff of doctors. One member of the DCMA said his association won't gather again until next month but the DCMA President thinks he can meet the challenge within a week. We hope so. When Dr. Ben Sheppard was forced to close his clinic the other day, hundreds of drug addicts, who had been fighting the habit through use of methadone, were thrown back on the "hard stuff." DCMA can ill afford to procrastinate.

Dark Horse Can Run Out Of Wind

(Coral Gables Times and Guide)

What the television cameras picked up the other night — an unrehearsed, gentlemanly exchange of snide remarks between Metro Chuck Hall and the Archbishop Coleman Carroll — was a revealing lesson in community distrust.

His Excellency Archbishop Carroll plainly was suspicious that Mayor Hall was turning the re-opening of a drug addict's clinic into a political sideshow.

Not so, purred Mayor Hall. He was showing up amid newspapermen and cameras as a public servant interested in seeing community action carried out.

As the year wears on, Mayor Hall is going to be sorely tempted more often to be in the fore of events which serve as reminders to the people that Mayor Hall is a man of action.

And, therefore, raw material for the Governor's mansion.

The Mayor's track record so far is good.

But the Mayor, as the dark horse in the gubernatorial sweepstakes, had better watch his footing on an untried track and not try to sprint too fast, lest he runs out of wind.

Poor Clares Elect Monastery-Abbess

DELRAY BEACH — Mother Mary Emmanuel, O.S.C., has been elected Abbess of Christ the King Monastery, only cloistered contemplative community of nuns in Florida.

During a recent meeting, the 16 Poor Clare nuns who reside at the monastery, also elected Sister Helen MacDonald as vicarress; Sister Mary Veronica Butler, Sister Karen Sabel, and Mother Caritas Rogers, first abbess at the monastery, members of the Council.

A native of Brooklyn, N. J., Mother Emmanuel entered the Poor Clare Nuns of Bordentown, N.J., more than 20 years ago and until three months ago was stationed at Bordentown.

The order, which recently received two postulants, was founded in 1212 in Italy by St. Francis and St. Clare of Assisi, and is one whose members devote themselves to a life of prayer and penance.

Chief work of the nuns, who subsist by the work of their hands and donations from the faithful, is the making of altar breads for parish churches.

Rots O'Ruck To Palkers

KUMAMOTO, Japan—Columban Father Thomas Dowd of Boston, encountered an unusual parking problem here.

A city employe was posting a sign which read, "No Palking Here." When asked his opinion of the new marker, the missionary politely pointed out there's an "r" in the word "parking"

Passing the sameway next day Father Dowd looked for the sign. It now read: "No Ralking Here."



NUNS surround a theologian during an informal discussion at Woodstock College at the first seminar for contemplative Sisters ever held in the U.S. Some 57 communities were represented in an effort to revamp the goals of education and determine its relevance to the status and culture of American women today.

Instruction Backs Contemplative Life

VATICAN CITY—(NC)—A new instruction stressing the value of the contemplative life "was ordered by Pope Paul himself, and he was delighted when it was presented to him," said Edward Heston, C.S.C., an American who is secretary for the Congregation for Religious.

"The proposal was placed before us in February of 1968 and it was not until last month that we were able to present to His Holiness the finished document," the priest added.

Father Heston was emphatic in pointing out that the new instruction is to be interpreted as a strong refutation by the Church of some segments in the world—"and even within the Church itself"—that consider the life of contemplation an outmoded kind of existence.

Father Heston added: "This is definitely and positively to be considered a reaffirmation on the part of the Church of the value and the necessity of the life of contemplation and prayer."

The instruction takes its motivation from the example of Christ who went into the desert to pray before taking up His apostolate of redemption for all mankind. Christ had said at that time to His disciples: "Come apart into a desert place," and the instruction so begins with the quotation from the Gospel of St. Mark: "Venite... in desertum locum."

But the emphasis of the new instruction is not in what Christ said, but in what He eventually did, for the entire

theme takes its jumping-off point from the lesson of the Christ who has arisen. The Paschal Christ is the focal point of contemplation, according to the instruction, and is to be dwelt upon "by the contemplative more so than by the average Christian."

The document, in the opinion of Father Heston, was formulated for the purpose of giving people something solid to build their lives upon as they pursue the contemplative life.



THE SAME,
BUT
DIFFERENT

Today all America's schools are "in crisis". New facts and ideas challenge the skill of America's educators. Currents of unrest, shortages of funds and personnel test the schools' capacity to provide quality education. Both the public and non-public—equally community schools—share these problems as they strive to serve American youth. Non-public elementary and secondary schools alone enroll more than five million young people. By preserving educational diversity, they foster educational strength. They are "the same" as public schools in producing men and women with professional competence for their careers. They are "different" in that they foster special values and goals of their own. This diversity—"the same, but different"—enriches American education and makes it better able to meet its new challenges. All schools deserve moral and financial support.



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