



BLESSING the new St. Clare's Church in North Palm Beach is Archbishop Coleman F. Carroll who dedicated the facility during ceremonies last Saturday. For story and additional pictures, see page 5.

Northern Ireland Catholic Complaints Given Verification

See page 4.

THE VOICE

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SEPT. 19, 1969

Dedication of 2 Convents, 2 School Annexes Slated

Dedication ceremonies are planned for two convents and two school additions during the coming week in the Archdiocese of Miami.

Archbishop Coleman F. Carroll will bless the Coleman F. Carroll Language Arts Center, a new library at Holy Re-

deemer School in Liberty City, Sunday at 10 a.m. in the first of the programs.

The Second dedication will be a convent for the Sisters of Mercy who staff Holy Cross Hospital in Fort Lauderdale Saturday, Sept. 27.

Dedication of both a convent and eight-room school addition

are planned Sunday, Sept. 28, at St. Bartholomew's parish, Miramar, at noon.

The new arts center at Holy Redeemer School will provide some 2,000 volumes for students.

The Holy Cross Convent, which has facilities for 18 sisters, includes a community room, dinig room, kitchen, a small office for the superior, a visitors' foyer and library as well as a chapel. It is a one-story building which features enclosed garden courts.

This is the first separates quarters for use by the sisters at the hospital. Their previous quarters were the fifth floor of the hospital, which now becomes available in an overall expansion program being conducted at the hospital.

The addition to St. Bartholomew's School doubles its size, bringing the total classrooms available to 16 for the elementary school.

A chapel, kitchen, refectory and nine bedrooms are provided in the convent for the Sisters of Charity of the Sacred Heart who staff the school.

Archbishop Asks Aid For Latin America

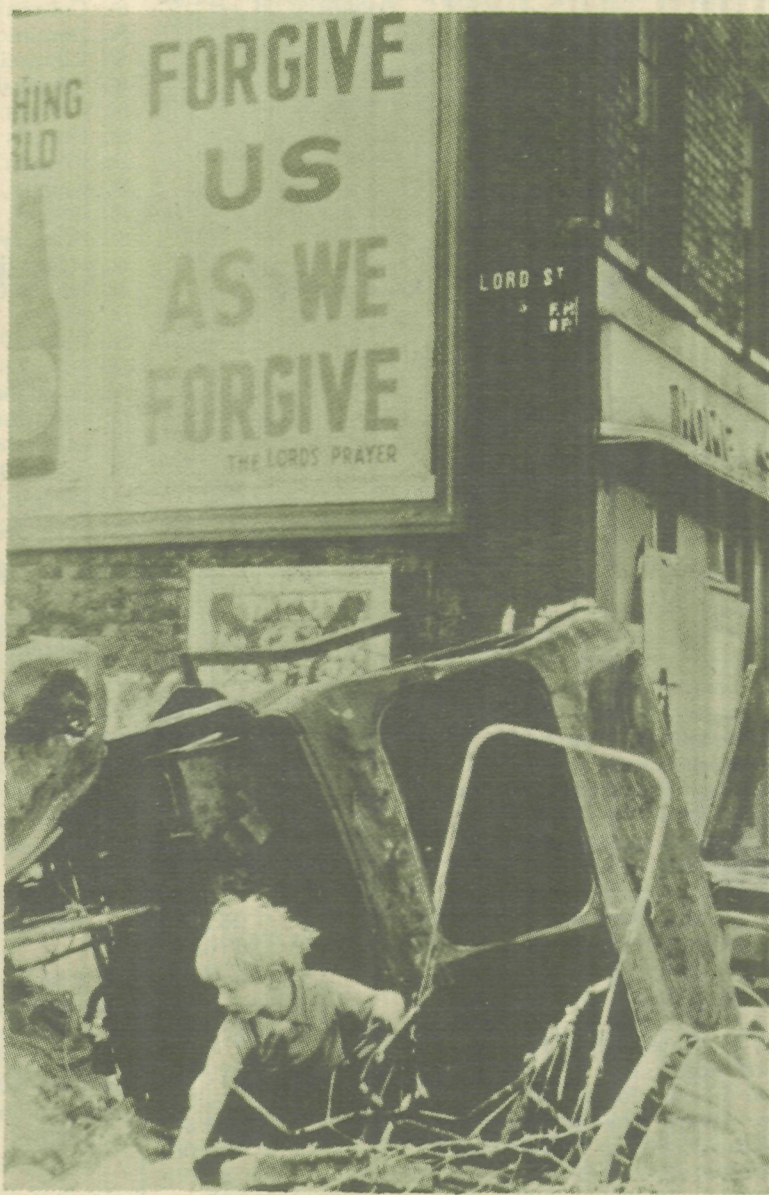
Help in the "struggle to bring religious enlightenment and social justice to our brothers in the South" was asked this week by Archbishop Coleman F. Carroll in an appeal for support of the Latin American Assistance Fund collection to be taken up Sunday, Sept. 21.

The Assistance Fund — which will be collected during all Masses in all churches and missions of the Archdiocese on Sunday — comes in response to an appeal to

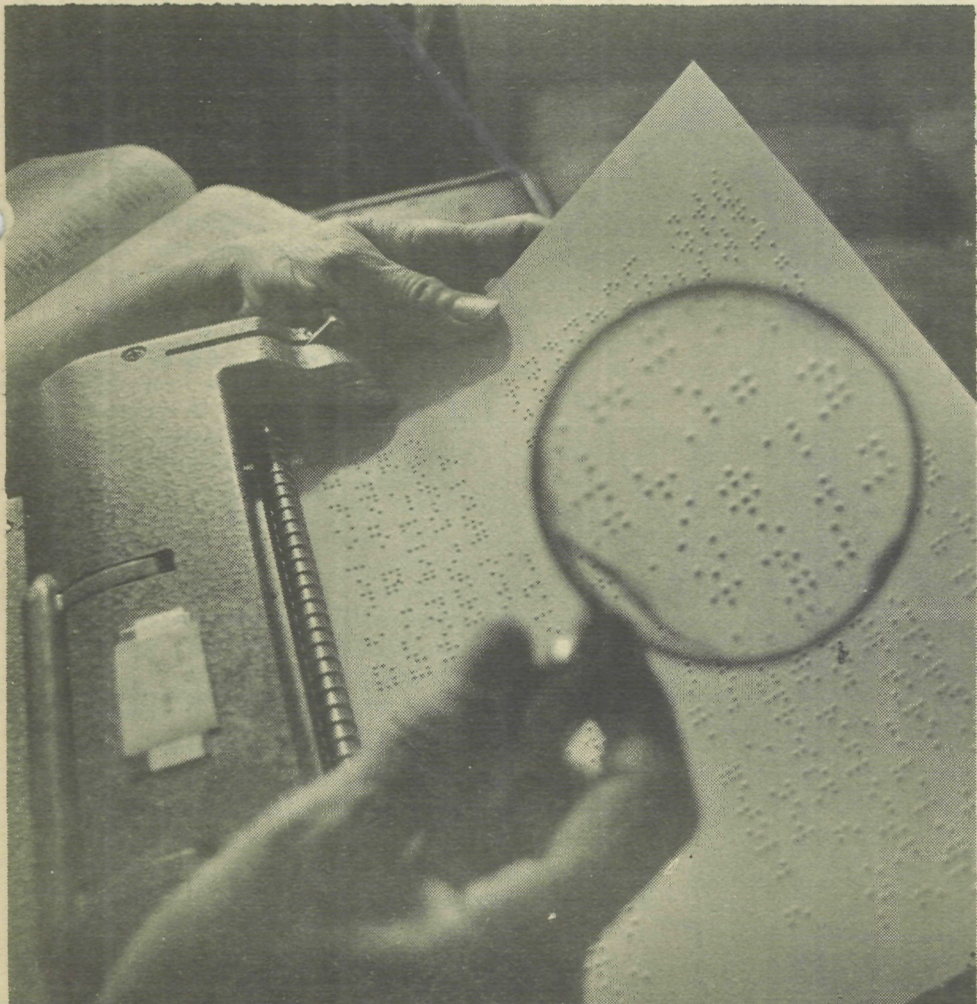
the Bishops of the world by the late Pope John XXIII asking for "aid to the Church in Latin America," Archbishop Carroll explained.

"In the past year you have no doubt read of demagogues' preaching violent revolution as the only cure for Latin America's ills," the prelate said. "While such slogans continue to disquiet the popular masses, the Church, following the exhortations of Pope Paul VI

(Continued on Page 28)



A TENSE Northern Ireland does not deter children from play, such as this youngster, finding enjoyment in a burned-out auto serving as a barricade in Belfast. The billboard adds a note of irony.



A BRAILLIST gives many hours of volunteer work to helping prepare textbooks for blind school children. Learning the almost 200 symbols, such as those shown in this magnified view, requires determination. But it has its rewards. One brailist explains them on page 7.

INSIDE THIS ISSUE

- Christians Shouldn't Tire.....P.6
- A Tribute To Dirksen.....P.11
- Russian-Chinese War?.....P.16
- Drugs: A Telling Symptom?.....P.18

THE VOICE

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

Archbishop's Letter Your Help Needed By Latin America



Official

To the Priests, Religious and Faithful of the Archdiocese:

In 1961 our late beloved Holy Father Pope John XXIII directed an appeal to the Bishops of the world, and especially the Bishops of the United States, to come to the aid of the Church in Latin America.

The urgency of the situation there is all too well known: widespread poverty in the midst of an affluence concentrated in the hands of a small ruling class, 10 million families living in one-room hovels; 70 million people illiterate, one-third of the world's Catholics inhabiting this hemisphere, with experts

predicting the population to triple in the next 40 years; 70 per cent of the laity in these countries un-instructed even in the bare fundamentals of their faith.

In the past year, you have no doubt read of demagogues' preaching violent revolution as the only cure for Latin America's ills. While such slogans continue to disquiet the popular masses, the Church, following the exhortations of Pope Paul during his visit to Colombia last year, is hard at work providing a truly responsible and progressive leadership for resolving the problems facing Latin America's burdened people.

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

With every best wish, I am
Sincerely and gratefully yours in Christ,

John J. Coleman

Archbishop of Miami

Archbishop Expresses Gratitude For Donations

Here's How Parishes Gave To Hurricane Fund

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

I am writing to acknowledge receipt of your very generous contributions over the past three weeks toward the Hurricane Camille Relief Fund.

Please be assured of my sincere gratitude to you for your wholehearted response to my appeal for assistance to the victims of this devastating hurricane. The task of rebuilding now facing the people of Mississippi will be greatly lightened because of your goodness and generosity.

I have forwarded to Bishop Joseph B. Brunini, the Bishop of Natchez-Jackson, our Archdiocesan check in the amount of \$50,000.00 with the sympathy of myself and the people of the Archdiocese of Miami.

With my warmest regards and sentiments of esteem, I am

Devotedly yours in Christ,

John J. Coleman

Archbishop of Miami

PARISHES	DONATIONS
Annunciation, W. Hlwd.	\$ 65.00
Ascension, Boca Raton	0.00
Assumption, Pompano Bch.	608.50
Blessed Sacrament, Ft. Laud.	665.00
Blessed Trinity, Miami Springs	112.00
Christ the King, Richmond Hts.	170.92
Corpus Christi, Miami	369.29
Epiphany, Miami	0.00
Gesu, Miami	407.10
Holy Cross, Indiantown	58.58
Holy Family, N. Miami	0.00
Holy Name, W. Palm Beach	416.30
Holy Redeemer, Miami	49.45
Holy Spirit, Lantana	525.00
Immaculate Conception, Hialeah	0.00
Little Flower, Coral Gables	920.40
Little Flower, Hollywood	387.13
Nativity, Hollywood	563.35
Lady of Guadalupe, Immokalee	0.00
Holy Rosary, Perrine	252.00
Lady of the Lakes, Hialeah	476.10
Perpetual Help, Opa Locka	0.00
Queen of Heaven, La Belle	0.00
Queen of Martyrs, Ft. Lauderdale	878.50
Queen of Peace, Delray Beach	0.00
Resurrection, Dania	319.86
Sacred Heart, Homestead	114.00
Sacred Heart, Lake Worth	300.50
San Marco, Marco Island	0.00
San Pablo, Marathon	83.00
San Pedro, Tavernier	102.00
St. Agnes, Key Biscayne	140.00
St. Ambrose, Deerfield Bch.	452.00
St. Ann, Naples	724.50
St. Ann, Naranja	0.00
St. Ann, W. Palm Beach	600.00
St. Anthony, Ft. Lauderdale	0.00
St. Bartholomew, Miramar	598.57

St. Bede, Key West	150.00	St. Lawrence, Miami	0.00
St. Bernadette, Ft. Lauderdale	125.00	St. Louis, Miami	130.00
St. Brendan, Miami	647.19	St. Lucy, Highland Bch.	0.00
St. Catherine, Miami	60.00	St. Luke, Lake Worth	400.00
St. Charles, Hallandale	40.00	St. Margaret, Clewiston	0.00
St. Christopher, Hobe Sound	81.00	St. Mark, Boynton Bch.	320.00
St. Clare, N. Palm Beach	0.00	St. Mary, Miami	737.67
St. Clement, Ft. Lauderdale	1005.00	St. Mary, Pahokee	48.14
St. Coleman, Pompano Beach	909.00	St. Mary Magdalen, Miami Bch.	710.00
St. Dominic, Miami	250.00	St. Mary, Key West	581.00
St. Edward, Palm Beach	418.00	St. Matthew, Hallandale	427.00
St. Elizabeth, Pompano Beach	400.85	St. Michael, Miami	400.00
St. Francis of Assisi, Boca Raton	872.41	St. Monica, Carol City	54.20
St. Francis de Sales, Miami Beach	151.00	St. Patrick, Miami Bch.	651.00
St. Francis Xavier, Miami	0.00	St. Paul, Lighthouse Pt.	317.00
St. Gabriel, Pompano Beach	387.00	St. Peter, Big Pine Key	41.00
St. George, Ft. Lauderdale	402.13	St. Peter & Paul, Miami	0.00
St. Gregory, Ft. Lauderdale	0.00	St. Philip, Belle Glade	60.00
St. Helen, Ft. Lauderdale	194.76	St. Philip, Bunche Park	0.00
St. Hugh, Coconut Grove	0.00	St. Pius X., Ft. Lauderdale	189.97
St. James, Miami	379.00	St. Robert, Miami	28.50
St. Jerome, Ft. Lauderdale	119.25	St. Rose, Miami Shores	511.00
St. Joan, Boca Raton	543.11	St. Sebastian, Ft. Lauderdale	0.00
St. John the Apostle, Hialeah	250.00	St. Stephen, W. Hollywood	360.00
St. John the Baptist, Ft. Lauderdale	372.50	St. Thomas, Miami	200.00
St. John Bosco, Miami	203.10	St. Timothy, S. Miami	359.30
St. John Fisher, W. Palm Beach	66.25	St. Vincent, Margate	150.25
St. Joseph, Miami Beach	304.00	St. Vincent, Miami	0.00
St. Joseph, Moorehaven	0.00	St. Vincent, Delray Bch.	0.00
St. Joseph, Stuart	0.00	Visitation, N. Miami	384.00
St. Jude, Jupiter	164.00	St. Andrew, Coral Springs	12.46
St. Juliana, W. Palm Beach	505.45	St. Raymond, Coral Gables	31.29
St. Kevin, Miami	24.30	St. Richard, Perrine	155.00
St. Kieran, Miami	40.28	V. A. Hospital, Coral Gables	60.25

Cardinal Mindszenty Is Reported Well

VIENNA—(RNS)—Franz Cardinal Koenig, on his return here from Budapest, said that no change is expected in the status of Joseph Cardinal Mindszenty, the Catholic Primate of Hungary who resides in the U.S. legation there.

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Family Life Bureau Enters Social Reform Work

WASHINGTON — (NC) — The Family Life apostolate in the U.S. has taken a new direction.

In place of its former emphasis on education it will now concern itself with the whole social mission of the

Church in the world.

The change was unanimously approved by 55 delegates representing 40 di-

cesan Family Life programs at a meeting in Denver. A statement approved at the meeting was released here by

Father James T. McHugh, director of the Family Life Bureau, United States Catholic Conference.

"We also urge the Treasury Department to effectively assist the Federal Home Loan Bank System in reducing the cost of money to the American home-buyer as quickly as possible," the statement added.

INCENTIVES

It also encouraged development of incentives to maximize opportunities in the private sector for hard-core unemployed and urged expansion of public jobs and job training programs to provide meaningful employment in state and local government and non-profit institutions. The federal government "must be the employer of last resort," it added.

The statement made these specific recommendations:

- A more equitable income tax system that will also respect the educational responsibilities of many middle-income families.

- Broader pension plans and more equitable social security benefits.

- Adequate assistance payments to broken families, to those without a male head of family, to those with sick or disadvantaged members.

- Repeal of 1967 Social Security Amendment requiring young mothers receiving AFDC to take employment or job training while placing the child in a day-care center or in the care of older children or relatives.

- Repeal of "man in house" rule in the 1967 Social Security Amendments.

- Continuation of food stamps and/or cash allotments.

- Lower taxes on food — special co-op ventures for the poor.

- Special adult education programs in budgeting and money management, buying and credit use, nutrition and diet planning.

The statement endorsed President Nixon's plan to set up a special Office of Child Welfare and called upon dioceses to set up commissions on the family that will give direction and coordination to the many agencies that are already doing admirable work in the field of child welfare.

"Its specific purpose would be to focus attention on the needs of the family in today's society," the statement concluded.

Father McHugh said the statement is "provisional" because it concerns problems currently before Congress or in White House recommendations, and these would necessarily change from time to time.

A paper regarding the Church's social responsibilities had been read by Father Philip Morris, S.T.D., professor of dogmatic theology, Darlington, N.J., at the three-day meeting.

Father McHugh, speaking of the Family Life Bureau's decision to expand, said: "It's no longer a matter just of education; we must exert pressure on the social structure to improve circumstances for a decent family life."

PRIORITIES

The statement, he said, "is a move toward setting up for ourselves a list of priorities and commitments."

The bureau thus will not be doing the same work as before. In its new tasks it will cooperate with the other Catholic agencies already involved in social types of programs, he explained.

"CFM (Catholic Family Movement) would also be ready to pursue some of these . . . goals," he added.

The statement lists these priorities for the family life apostolate: guaranteeing the well-being of all families, housing, jobs and wages, food programs and children.

It quotes repeatedly from "Human Life in Our Day," the November, 1968, pastoral letter of the American bishops, as well as from "The Church and the Urban Crisis" report of the Social Action Department, USCC, of April, 1968.

The statement gave general approval to President Nixon's message on welfare reform, and pledged "our support to a proper legislative implementation of the program."

It also urged federally-financed income payments and eligibility standards for the aged, blind, disabled and dependent children, in place of state plans.

Referring to the Housing Act of 1968 as "one of the great pieces of social legislation in this decade," the statement urged Congress to make sufficient allocations available for its adequate enforcement, and to facilitate the financing of both rehabilitated and new housing for low and moderate-income families.



KEEPING IN TOUCH — Pope Paul VI reaches for welcoming handshakes from pilgrims during a general audience at his summer residence at Castelgandolfo, Italy. During his speech, the pontiff said that nude-look fashions and obscene publications are provoking mankind to indecent acts.

School Official Doesn't Want 100% State Aid

PHILADELPHIA — (NC) — The Philadelphia archdiocesan superintendent of schools said he does not believe Catholic schools should ever seek 100% support of their secular educational program through purchase of secular educational services by the state.

Msgr. Edward T. Hughes noted he was taking a "somewhat different stand from Rep. Martin P. Mullen, the state legislator who has called for full underwriting by the state of secular subjects taught in non-public schools.

"There are some areas in the curriculum which might not be appropriate for 100% support even though they have a high degree of secular content," Msgr. Hughes said. "For example, in social studies and literature, we might deliberately choose to incorporate Christian teaching as part of our program.

"Even now, some attempts are being made to integrate literature and social studies in an overall Christian-humanistic approach. Since we would be incorporating religious and moral teachings, we would not seek state support for such a program."

"I believe at present," Msgr. Hughes said in an interview, "that our only legislative goal should be to make sure that adequate funding is available for the current reimbursable costs of education in the four secular subject areas, and that there be some provision for more equitable distribution of funds to meet the basic minimum needs of children in non-public schools."

Ex-University Official Dies

WASHINGTON — (NC) — Dr. Roy J. De Ferrari, 79, former secretary general and dean of the graduate school at the Catholic University of America died in Carroll Manor, home for the aged in suburban Hyattsville, Md.

Cardinal Calls For Synod Board

VIENNA, Austria—(NC) — Franziskus Cardinal Koenig of Vienna has suggested that a permanent board be established for the Synod of Bishops and that its members not be located in Rome.

In a television interview, the cardinal said that the board could advise the Pope when an urgent decision must be made. But he claimed that if its members were located in Rome they would soon lose their con-

tact with the national bishops' conferences.

The secretariat of the bishops' synod—of which Bishop Ladislav Rubin is the general secretary—is a permanent body.

Among the topics in a recently published resume of suggestions offered by various bishops' conferences for discussions in the coming synod was one asking that the conferences have a

permanent relation with the synod, such as a bureau for permanent relations with the synod secretariat.

The resume of suggestions was published in the French edition of the international Information Documentation on the Conciliar Church (IDOC International).

After pointing out that in most cases the bishops have not been consulted before the release of encyclicals, Cardinal Koenig said he regrets that neither the bishops' synod nor the national bishops' conferences had been asked for their views on such an important question as that dealt with in Pope Paul's encyclical on birth control, *Humanae Vitae*.

The cardinal said that there are signs, however, of a fruitful cooperation between the bishops' conferences and the congregations of the Roman Curia, the Church's central administrative offices.

He said also that Pope Paul VI is ready to carry out the decisions of the Second Vatican Council on the internationalization of the Curia.

NCC Votes Sum To Manifestoists

INDIANAPOLIS — (NC) — The policy-making general board of the National Council of Churches responded to the demands of the Black Manifesto with a promise to raise \$500,000 from its member denominations for use by two black church-related organizations.

The extensive statement of response, adopted at the board's meeting here, carefully avoided any mention of the idea of reparations. The Manifesto, which was presented to the board at its May meeting by James Forman, bases its demands for \$3 billion on the idea that white churches and synagogues owe reparations to blacks for the evils perpetuated by slavery and subsequent racial discrimination. Originally the demand was for \$500 million but the figure was increased several months ago.

Neither Forman nor any representatives of the Black Economic Development Conference which had common roots with the Black Manifesto were present at the meeting here.

Money allocated by the general board's action would go to the National Committee of Black Churchmen, an interdenominational organization whose membership includes widely respected black leaders from

predominantly white denominations as well as all-negro bodies, and to the interreligious foundation for community organization.

The letter is supported by both Protestant and Roman Catholic groups to fund community organization projects in poverty neighborhoods. It had organized the meeting in Detroit in late April on black economic development where the Black Manifesto was first presented.

MONTEGO BAY, Jamaica — (NC) — The bishops of the Antilles have pledged themselves to promote the Black Power movement in their areas.

But they made a distinction between the Black Power that tries to eradicate racism and end the degradation of black people, and that which preaches a philosophy of hatred and violence.

In a statement following a meeting of the Antilles Bishops' Conference they said that they are aware of the various interpretations of the term "Black Power" as well as of the distortions of the movement and the violent abuses perpetrated in its name.

But in the eyes of its "thoughtful advocates,"

they explained, Black Power "is a force meant to lead toward the eradication of racism and all its social, cultural, and economic adjuncts. For them, it is a cultural force which is devised to awaken in all men, a sense of their universal brotherhood — a political and economic program which is intended to put an end to a history of degradation and minimal progress for black people. Such a philosophy is basically Christian."

The bishops said they "welcome any opportunity to communicate with the leaders of this movement," and they saw "no reason why we cannot work together to build bridges of true brotherhood, to enhance a sense of personal dignity among

all our people and to establish true social justice in our lands."

In their statement the bishops admitted "not only the historical involvement of Christians and Catholics in the evils of slavery but also the refusal by not a few today to embrace fully the lesson of the equality of all men."

In achieving the "authentic freedom," the "complete emancipation of our people" and "the progress of our countries," the bishops urged the use of non-violent means, "the force of truth, justice, and love," and not the "force of war, killing, and hatred."

The Antilles Bishops' Conference includes dioceses in Jamaica, Trinidad, British Honduras, St. Lucia, Guayana, Bermuda, the

Bahamas, Surinam, Dominica, Grenada and the Netherland Antilles.

In a separate statement on priestly celibacy, the bishops acknowledged that celibacy is not required for the essence of the priesthood; but they rejected the view that celibacy is "the cause of the present crises" in the Church.

They acknowledged also that the ecclesiastical law on celibacy is applied differently in the West and in the East and that they know "many good and effective and zealous deacons and priests of our Eastern churches." Nevertheless, they said, "we wholeheartedly adhere to the statement of Pope Paul in his encyclical on priestly celibacy should today continue to be firmly linked to the ecclesiastical ministry."

Ulster Discrimination Against Catholics Verified

BELFAST, Northern Ireland —(NC)— The validity of the grievances of Catholics in Northern Ireland has been acknowledged once again as an uneasy peace continues in the country.

Catholic complaints of discrimination and police misconduct were found to be valid by an official commission of inquiry into the disturbances in Northern Ireland.

A three-member commission, headed by Lord Cameron, a Scottish High Court judge, found that officials of Northern Ireland's ruling Unionist party had flagrantly gerrymandered local voting boundaries to keep Catholics out of office, favored Protestants in

government jobs and "manipulated" public housing allocations.

In the past two years, members of the British Parliament and British newsmen who visited Northern Ireland had also found evidence of discrimination in voting, housing, jobs and education.

ILLEGAL VIOLENCE

The commission's report also said that some policemen had used "unnecessary and ill-controlled force" against civil rights demonstrators and that police had committed "acts of illegal violence."

The day after the report was made public (Sept. 12), Northern Irish Prime Minister James D. Chichester-

Clark admitted that his Unionist party has treated Catholics badly and reaffirmed the party's determination to reform.

Commenting on the report, Chichester-Clark said: "It is self-evident that in the past all of us have made mistakes. The question is what do we now do—profit from these mistakes, or sink into a welter of recriminations which would insure that those mistakes will be repeated. . . .

"We are quite prepared to accept the facts the report contains," he said. "What we have to do now is get on with the reforms we have promised."

Militant Protestant and Catholic leaders denounced

the report, which accused them of fomenting the religious strife.

LEADERS CRITICIZED

The report sharply criticized both the Rev. Ian Paisley, a militant Protestant leader, and Bernadette Devlin, a young Catholic member of the British Parliament from Ulster and a leader in the civil rights movement. Miss Devlin recently toured the United States seeking funds to aid victims of the mid-August riots.

Of Miss Devlin, the report said: "We do not think she would rule out the use of force to achieve her own purposes if the method of political persuasion had, in her opinion, failed."

The report accused Pais-

ley of "inflaming passions and engineering opposition to lawful and what in all probability might have otherwise been peaceful demonstrations."

The inquiry that produced the 10,000-word report began on March 3. Since then other riots resulting in eight deaths and extensive property damage have occurred.

The report was published as British troops, stationed in Northern Ireland to keep the peace, resumed work in Belfast on the erection of a barbed wire and wooden barricade "peace wall" between Protestant and Catholic areas.

Before the publication of the Cameron commission's

report, William Cardinal Conway of Armagh, Northern Ireland, speaking on British television, said he is optimistic about the future in Northern Ireland if the next six weeks can be passed peacefully.

He said he regarded this period as crucial.

The cardinal welcomed the assurances given by Britain's Home Secretary James Callaghan of reform in Northern Ireland as a "new deal for the minority."

The cardinal added: "I believe they should be welcomed by all sections of the community, majority and minority, because they should bring not merely justice but peace. Justice is the foundation of peace."

Ireland To Keep Up Pressure On UN For Action

(C 1969, The Voice, and Catholic Features Cooperative).

(The following article is by Austin J. Carley, of the staff of the Department of Sociology, Long Island University).

UNITED NATIONS, N.Y. — United Nations Secretary-General U Thant had two embarrassing visitors from Ireland during August. And whether he wants to or not, he may soon have more, including Ireland's Prime Minister Jack Lynch.

The two August visitors were External Affairs Minister, Patrick J. Hillery, who hustled in from Dublin, while the Belfast and Londonderry riots were at their peak, and Bernadette Devlin, who stayed behind the Bogside barricades, until a lull in the violence was brought about by the arrival of British tommies. Then, (unaware, I presume, of the co-incidence) Bernadette hit the United States mainland within minutes of Hurricane Camille's arrival.

Foreign Affairs Minister Hillery demanded UN action; "The Security Council must send a peace-keeping force to Northern Ireland" was the theme of all his speeches and press interviews.

"Britain has no moral right to take over — We must have an international force take over to keep order and prevent loss of life" he told me.

But neither U Thant nor the Security Council seemed anxious to take up the peace-keeping cudgels to prevent Protestants and Catholics from killing each other in Ireland, especially after Britain's UN Ambassador, Lord Cadogan, said "Hands-Off Ulster; it's a British internal matter." Britain was determined to use her Security Council Veto if any UN action was proposed.

'NOT ON AGENDA'

Foreign Minister Hillery was allowed to state his case before the Security Council, but politely told that "The Irish Troubles" was not part of the day's official agenda. Both Mr. Hillery and the Dublin government however, seem pleased. World-wide publicity and the embarrassment of Belfast and London, made the maneuver successful, despite the failure to get a UN mission sent to Ireland.

U Thant's second visitor, Miss Bernadette Devlin, M.P., spent 15 minutes with the Secretary-General, most of the time listening. A spokesman for Thant said that Bernadette was received in her capacity as legislator ("The Secretary usually grants interviews to visiting Members of Parliament, who request them") and not as a partisan leader.

Whether or not Miss Devlin's visit convinced U Thant that the Irish Government and the Ulster Catholics had a good case, it now seems that Dublin is determined to keep up the pressure at the UN. Soon after his arrival home, Mr. Hillery told the press that he intended to bring the

dispute before the General Assembly later this fall. And reliable sources in Dublin believe that Premier Lynch himself will lead the Irish delegation, if the General assembly can be persuaded to include "The Irish Question" on its agenda in plenary session.

Will Ireland succeed in getting its case before the General Assembly, which opened on Sept. 14 and will continue in session through October, November and most of December? Spokesmen for the government in Dublin and members of the Irish delegation to the United Nations are hopeful that they will.

To do so, however, they have a tough road to follow. UN diplomacy is usually tedious and often ineffective. But even if nothing more than world publicity results, Irish Ambassador Cornelius Cremin is determined to try to bring his country's centuries old battle with England before the world forum.

Most Southern Irishmen resent the fact that the last vestige of British domination of Ireland — the occupation of the six Northern Counties by Britain — prevents the re-unifica-

tion of Ireland. Although Northern Ireland has been a de-facto state for nearly half a century, and despite recent efforts by both sides to let by-gones be by-gones, a long battle of wills is likely.

MASSIVE PUBLICITY

A massive publicity campaign has already been started by the Irish Government. The United Nations campaign is part of it, as few Irish diplomats or government officials are naive enough to believe that the General Assembly will authorize the dispatch of a peace-keeping force to Ireland, even if conditions should deteriorate to the point of civil war. Last time the General Assembly sent such a force was during the Suez crisis, 14 years ago. Since then peace-keeping missions have been regarded as the province of the Security Council.

As soon as the 125 delegations arrive on Sept. 16 all those likely to be sympathetic to Ireland's cause will be sounded, lobbied and, where necessary, "educated" as well. Most of the new nations and a good many of old ones are

(Continued on Page 18)

Priest Calls For War Condemnation

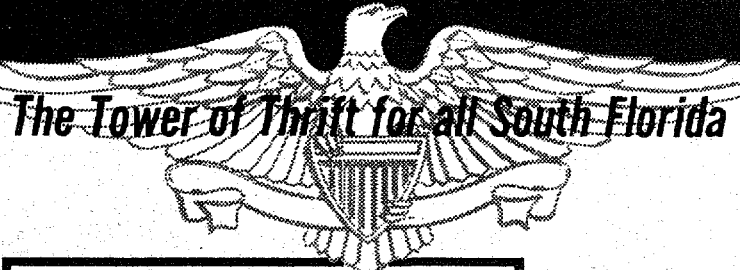
SAN FRANCISCO — (NC)—The dean of Boston College law school, charged the United States is waging an unjustifiable war in Vietnam and called on all American Catholics to "shout from the housetops" the reasons why they condemn "such savagery."

"I say America should withdraw and that it should guarantee asylum to all Vietnamese who want to leave their nation because they fear reprisals," said Father Robert F. Drinan, S. J. "And America should make massive restitution for the devastation which it has brought to the people of Vietnam."

The priest said Catholics in the legal profession in America have failed to lend their "special competences" to the problem of fashioning "an entirely new attitude toward war."

22 BONUS INTEREST DAYS IN SEPTEMBER

Passbook savings deposits made on or before Monday, September 22 earn interest as of Sept. 1.



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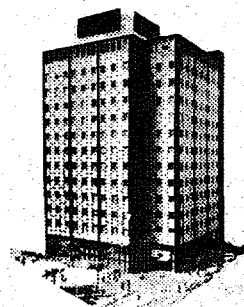
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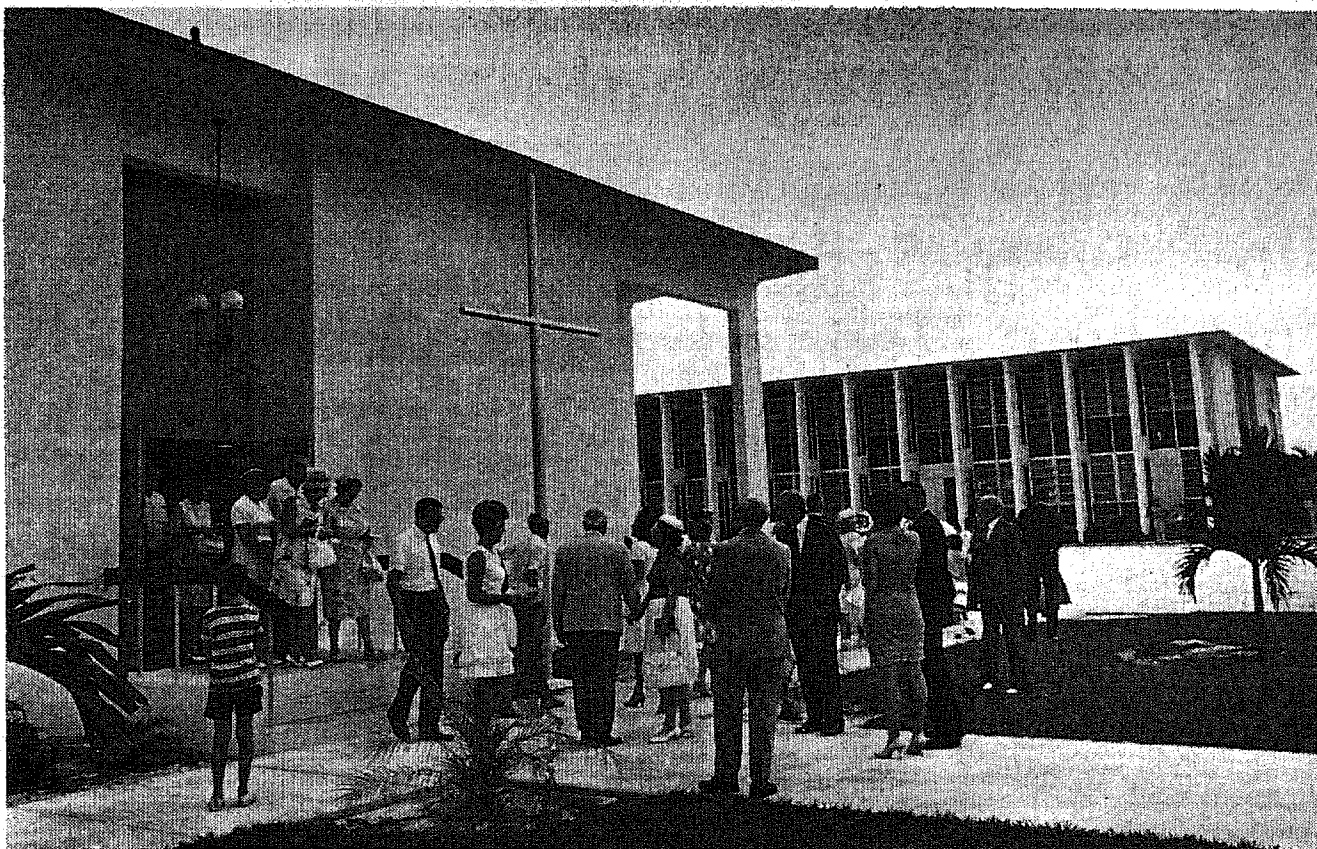
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DURING THE dedication ceremonies, Archbishop Coleman F. Carroll praised the pastor and the parishioners for the "dedication and sacrifice" in providing a permanent Church in so short a time.

LEAVING THE newly-dedicated Church after Mass are some of the 900 parishioners who attended the blessing.

Archbishop Carroll Dedicates New Church In N. Palm Beach

By
T. CONSTANCE COYNE
VOICE FEATURE EDITOR

NORTH PALM BEACH—In this new church, "we have that which is needed for the People of God to take advantage of the blessings available to them and spread such among the community," Archbishop Coleman F. Carroll told the congregation as he dedicated St. Clare Church here Saturday.

Speaking to the 900 parishioners and school children from St. Clare's School who attended the dedication ceremonies, the Archbishop recalled that the parish had originally met in a nearby shopping center when the parish was established in 1960.

"Your pastor (Father John W. Schlinkmann) has carried the weight of a cross with your help and your prayers to develop this par-

ish as we see it today," Archbishop Carroll said.

Referring to the Gospel parable of the 10 virgins (Matt. 25: 1-13) Archbishop Carroll explained that now "as a parish you have here the means to the oil you will need on your journey to Heaven. We must be ever mindful of the importance of our not being foolish virgins—of not forgetting the source of oil for our lamps of grace."

He then reminded the people that they should "participate fully in the public worship of the Church" and keep in mind that "the Church must make adaptations in the incidental things—must update—so that the Church will be able to fulfill its place in the modern world."

He added that "the Archdiocese of Miami rejoices today because of what has hap-

pened here. We have dedicated a place of sacrifice where you might join with your pastor in the Holy Sacrifice of the Mass and in other forms of public worship."

Father Schlinkmann, who has been at St. Clare's parish since it was created, told his parishioners, "This is a day we have long waited for—to be the people of God in our House of God. We know there is one God who is always with us," he continued. "It is the God who stands before us today. Without him we could not function for one moment. The priests, Religious and laity all have one purpose—safeguarding the faith."

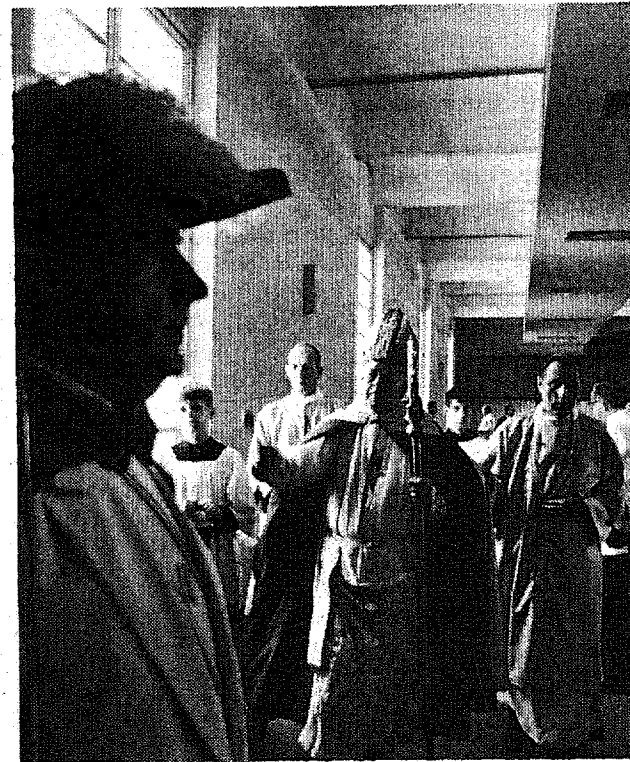
He asked the parishioners to remember that "God stands before us today as we dedicate this Church. As we dedicate it, we must dedicate ourselves to God again—and we must rededicate ourselves every day."

Construction on the air-conditioned Church—which is designed to seat 900 people—was begun last January.

Designed by Architect Norman N. Robson, the Church is of the same modern style as the school which is adjacent to it and had been used for Mass before the Church was completed.

Deacon for the dedication ceremonies was Msgr. Bernard J. McGrehan, V.F., pastor, St. Juliana parish, West Palm Beach. Subdeacon was Father Casimir J. Stadalnikas, administrator, St. John Fisher parish, West Palm Beach.

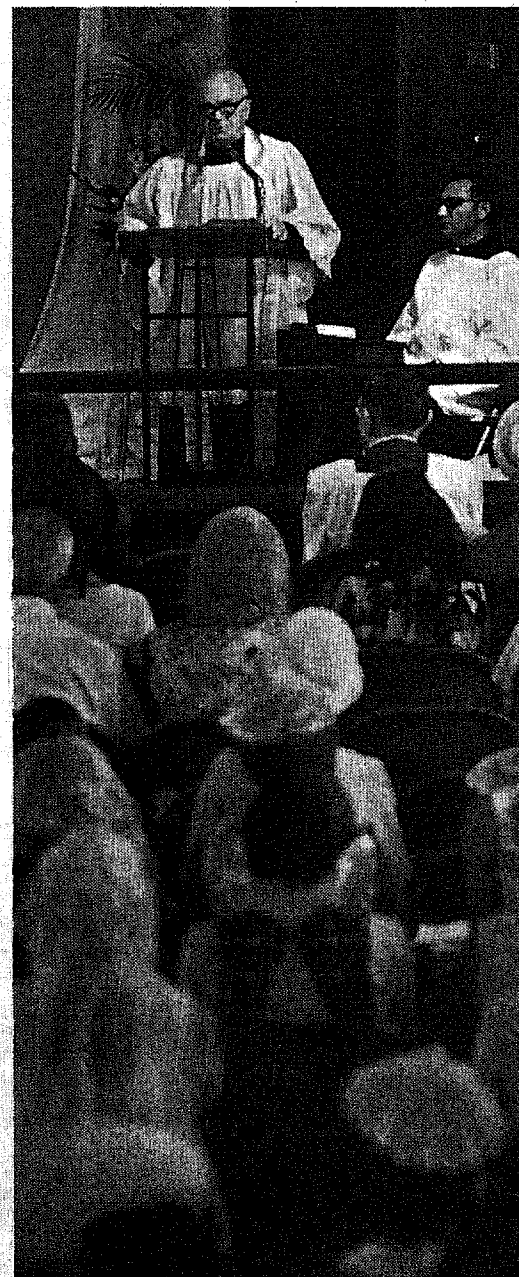
Chaplains to Archbishop Carroll during the Mass were Father Jerome J. Martin, administrator, Holy Name of Jesus parish, West Palm Beach; and Father James J. O'Donoghue, assistant pastor, Blessed Sacrament parish, Fort Lauderdale, formerly assistant pastor at St. Clare's parish.



FOURTH DEGREE Knights of Columbus formed an honor guard for Archbishop Carroll as he moved around the interior of the Church sprinkling the walls with Holy Water.



HUNDREDS OF parishioners and St. Clare's school children packed the new air-conditioned Church for the dedication.



ASKING HIS parishioners to "rededicate" themselves to Christ every day, Father John W. Schlinkmann delivered the homily.

EDITOR'S COMMENT

A Better Dialogue On Private School Financing Needed

We suggest you read a thought provoking letter to the editor by Reverend F. Floyd Folsom on the matter of aid to private schools on page 7 of this issue of The Voice. His letter presents very well the arguments often given by many who oppose the proposal to make available some public funds for children in private schools.

It is with the hope that more light will be thrown on this important matter that we offer these further observations. We would have to disagree with Reverend Folsom's claim that the basic purpose of the parochial school is religious education. This over-simplifies the objectives of private schools. It may surprise many to learn that our schools do not exist primarily to teach catechism. Rather their specific aim is to develop a morally intelligent person, to help young people mature as dedicated citizens and committed Christians. The great difference between the parochial school and the public school in the long run is the atmosphere, the value system, the use of man's total experiences, temporal and spiritual, to form citizens and Christians.

However many would agree at once with Reverend Folsom's statement that he does not feel it proper for people of other religious convictions to be forced to pay taxes for the support of a school which endorses a particular faith. We agree with this too. But what is usually overlooked in this matter of paying taxes is that all Catholic parents are now contributing the same taxes to support the public schools as are all other citizens. The Catholic parents are not complaining about this. What does concern them is that none of this tax money is being directed to the education of their own children, which means an enormous second burden, although a voluntary one, has to be assumed by them. This becomes the more sensitive as they keep in mind that the constitution endorses their right to freely choose the kind of education which they want for their children. So it is not a question of asking people of other religious beliefs to share their tax money with us; what our parents want is some return of their own huge tax contribution for their own children, not for the preservation of their religion.

Incidentally, the large increase of private schools throughout the country among Protestant groups the past few years indicates clearly their growing convictions about the advantages of private schools.

Finally, Reverend Folsom mentions the possibility of Catholic schools closing, thus leaving the burden of educating our children to the State. This is true, but we should also remember it is not the burden of the State primarily. It will be the burden of all citizens to supply this added tax. And this is no small matter. In Florida alone there are upwards of 80,000 children in parochial schools. It has been estimated that if all these closed, it would cost the taxpayers \$50 million to replace them. And since there is barely enough tax money to support our public school system now, since teachers are scarce and qualified administrators are more scarce, one begins to measure more accurately the dimensions of this critical problem.

We are grateful for Reverend Folsom's ideas. We can all profit by discussion. And considering the state of education, public and private, in this year of 1969, obviously considerable more discussion is necessary.

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TRUTH OF THE MATTER

Christian Should Not Tire Of Burden Of Doing Good

By MSGR. FAMES J. WALSH

Father Eugene Kennedy, Maryknoll psychologist, recently wrote in "You" the following sharp comments on our times:

"The present climate of our country offers little encouragement for the faithful person. Indeed, the man who tries to keep his commitments as best he can must get discouraged at times when he sees infidelity, in so many forms, rewarded. The non-hero, the adulterer, the deserter; we have found reason to praise them all of late. The real question must be: why are men faithful in a culture that fails to reward it?"



I am not attempting to analyze that question as Father Kennedy went on to do so tellingly, but his observation reminds us of another culture in an ancient era when St. Paul cautioned his converts about infidelity with the counsel: "In doing good, let us not grow tired..."

This has always been the Christian's basic problem. He does good, an enormous amount of it. Even the so called public sinner whom no one would nominate as a model must chalk up many praiseworthy deeds to his credit. When reading Svetlana Stalin's description of her home life with her dictator father, I remember it was something of a shock to find her describing the "tender, loving" attitude of the ruthless tyrant towards his children. Good will out, even in the gloomiest rooms of the Kremlin.

But, the point is we get weary of being good. Our long list of broken resolutions proves this. Dozens of times even the lowliest among us has taken a firm stand with himself, laid down the law, and for a short period became firmly committed to doing a particular good or avoiding a particular evil. But then weariness crept in.

St. Paul's paternal reminder not to get tired would not start a fire under anyone, if the Christian message he was living and preaching did not have some guidelines for avoiding the pitfalls of weariness. It did, of course. We find it running like a thread through the New Testament. And curiously enough, a "pagan" of that time used the very same guideline — "live for today."

There was a different interpretation, however. The pagan was in favor of eating, drinking and

being merry today because tomorrow we die. The past is gone — the future may never come. Take today with both hands.

The Christian was taught from earliest years to forget the past. He was given a theological reason for this, namely, that the God he believed in was a God of mercy and forgiveness, so he could rest secure in the conviction that his sins and failures of the past could be forgotten; moreover he was taught confidence in the goodness of this God Who clothes the lilies of the field and feeds the birds of the air, so he could face the future without excessive fear.

We know all this, of course. None of it is new. To live for today is an appealing ideal. But our infidelity to God and to our neighbor continues. We still grow tired of doing good. And perhaps most of us instead of confining our energy to the living of today have taken on our backs the triple burden of living the past over again, taking on the future, while attempting to endure the present.

If anyone should be exhausted in doing good, it is the Christian who is trying to live in three dimensions of time, so to speak. He digs up the past, tries to resurrect dead bones and to clothe them with flesh and blood — the dead bones of failures, sins and injustices worked against him; he allows his imagination at the same time to give reality to the future, even though it does not exist and will not exist in the fearful creation usually imagined.

This threefold existence is really more than was created to live. The past was not made to be relived. We must anticipate the future insofar as prudence and common sense demand that we give thought to tomorrow's concrete needs, not to its apprehensions and fears. This is about all we can handle.

And this reminds us that a wonderful aspect of divine mercy is that it gives us only one minute at a time to live, nothing more. There is no way of getting back the past moment nor can we borrow a second of tomorrow's allotment. There is only a grace for the moment. There is none for the past, there is no grace for tomorrow. God therefore demands faithfulness only for now and backs our efforts with His grace just for today.

Remembering this ancient Christian guideline of living for today, does cut down the burden and enables us to avoid some of the weariness which afflicts us in attempting to do good.

Church Tensions Today Called 'Growing Pains'

IRVINGTON, N.J. — (NC) — American Catholics have an authority hang-up.

That is the opinion of Father Bernard Haering, C.S.S.R., noted German theologian, who has been in this country giving retreats for nuns, priests and Protestants, lecturing and participating in ecumenical programs.

Interviewed here before addressing a group of priests of the Newark archdiocese, Father Haering, a frequent visitor to the U.S. since 1961, said "Catholics here are no longer as submissive as they once were."

"The faith is more vital here," he added. "You should not exaggerate the tensions this brings; they are only a part of the growing pains."

He said that he found that the principal question on the minds of American Catholics is the place of authority in the Church. But he said he finds a certain ambivalence in the approach of young people to the question.

"Surveys have shown," he said, "that in family matters they would be stricter than their parents. But this is not yet true in the fields of Church and civil authority. They are trying to discover the right concept of authority."

One issue which makes this question critical for Americans, he said, is the way bishops are selected here. "In Germany," he noted, "priests have a long tradition of taking part in the selection of bishops

through their cathedral chapters.

"Here there is restlessness over the way the Pope names the bishops, particularly since one apostolic delegate has been known to say that no bishop will be appointed without his approval."

Father Haering also finds that celibacy is a more pressing topic in America, as it is in the Netherlands.

In his talks to the priests, Father Haering said the Church may be spending too much time listening to theologians. "Perhaps we should return to the veneration of the saints," he said, because the saints "are more credible than theologians."

He also told the priests that their preaching will be

negative if the people "never see us enjoying the Lord."

"Kneeling before the tabernacle and making visits mean more (to the people) than all the discussions on transubstantiation and transignification," he said.

Discussing the troubles facing the Church, he said that he could almost imagine the Devil gathering his cohorts about him at the time of the Vatican Council and exhorting them to one goal — to make the Church into an instrument of pessimism.

"At times, as I go around," Father Haering said, "I feel he may have succeeded. I hear so often the complaints of how much is wrong in the Church today."

THE VOICE

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She Helps Blind By Preparing Lessons They 'Finger-Read'

By ED WOODWARD
VOICE NEWS EDITOR

BOYNTON BEACH — A little gray machine — less than half the size of a standard typewriter — occupies a prominent place in the neatly-furnished apartment of Mr. and Mrs. J. G. Guernsey.

The gleam of newness has long since left this little machine, which isn't something an interior decorator would recommend to enhance the decor of any home.

However, it is not there

for its appearance. In fact, Mrs. Guernsey wouldn't trade it for any more decorative item. It is there because she is "going to school again after being away from it for 50 years."

It is a brailier, a simple machine with six main keys which punch raised marks on paper as it goes through a roller like a typewriter.

TRANSLATES

A brailist, certified by the Library of Congress, Mrs. Guernsey spends many, many hours at the keyboard translating textbooks into braille for blind students in Palm Beach County schools. When a blind person passes his finger tips over the raised letters he can "read" the symbols as a sighted person would read the words printed on a page.

A member of St. Matthew's parish here, she does her braille work under a program sponsored by Temple Israel Sisterhood of

Palm Beach. It is truly an ecumenical effort. Braillists and others associated with the work are Jewish, Protestant and Catholic. All give their time voluntarily.

"It's a wonderful work," Mrs. Guernsey says in her soft voice. "You feel that you're needed again."

"I'm going to school again after being away from it for 50 years," she adds, affectionately leaving through a volume of eighth grade adventures in English literature.

Mrs. Guernsey read of the need for braillists about three years ago and decided to try her hand at helping. "I'm not interested in bridge," she explains "and I felt if somebody else can do it, I can do it. I'm stubborn that way."

"It does a lot more for me than I do for it," she claims, declining to take credit for the assistance which is received by the blind students who study along side sighted children in regular classrooms.

Stubbornness, incidentally, is a valuable asset for someone interested in becoming a brailist, Mrs. Guernsey indicates. "It took me a year to learn," she recalls, "but I stuck with it. I was determined to learn."

ATTENDED CLASSES

Mrs. Guernsey attended classes at Central Elementary School in West Palm Beach. Of 14 persons who began the classes, just two

of them completed the course. In order to be certified by the Library of Congress, a

(Continued on Page 28)

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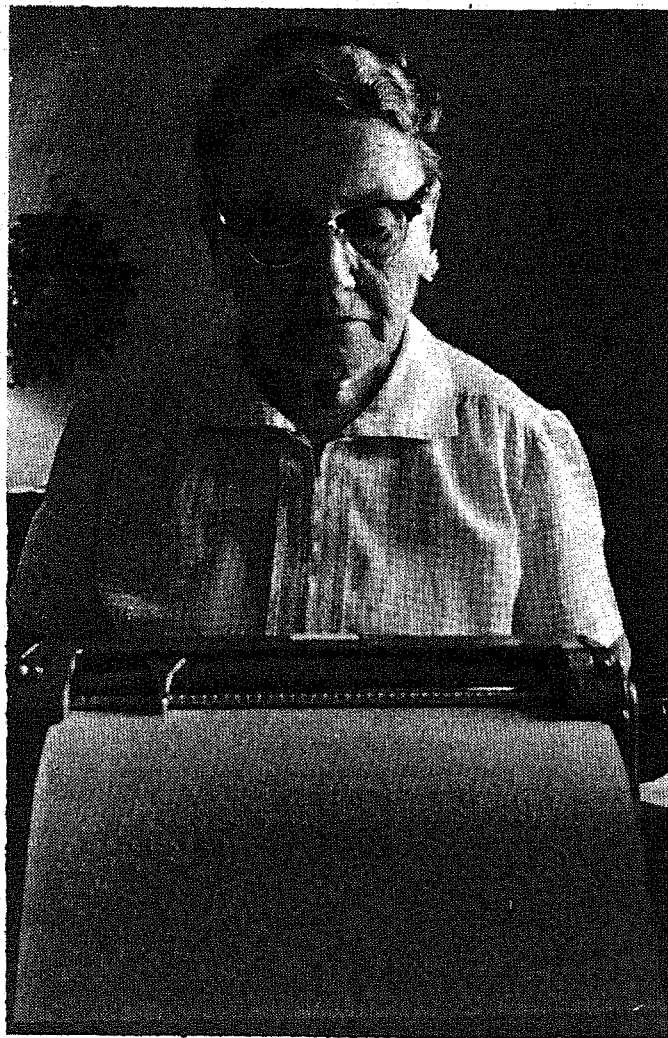
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CONCENTRATION is the most important thing a brailist must have in her work. Mrs. Mary Guernsey brings that and other skills as she fills her time with this voluntary, preparing braille textbooks for elementary and high school students.

The VOICE of the People

Letters Must Be Signed

All letters to the editor must be signed and contain addresses in order to be considered for publication. Because of space limitations, writers are requested to keep letters short and to the point. The Voice reserves the right to edit within the context of the letter in order to meet our space limitations.

Opposes Public Funds For Private Schools

Dear Editor:

This brief note comes in response to your editorial and a cartoon appearing on page 6 of the Sept. 5 issue.

Let me say that operators of parochial schools, whether Catholic, Episcopal, Lutheran, Baptist or otherwise — need sympathetic and prayerful support on the part of all people who are interested in education as regards the Christian faith and ethic as well as in literary areas.

However, I must take exception to your position which looks to public funds as a source of revenue for the operation of private schools. It is my feeling that private schools are no longer necessary for the teaching of the three Rs as they

were necessary a hundred, two hundred years ago.

Am I not correct in assuming that the basic purpose of the parochial school is that those children who receive the benefit of them will also receive religious education? This is the basic problem. I do not feel that it is proper for Lutherans, Roman Catholics, Jews, or any other group to be forced to pay taxes to the government for the support of a school which I establish for the purpose of teaching my particular faith in religious life.

Of course, there is always the appeal based upon what would happen if all parochial schools closed and the burden of education of all children was placed upon the state. This is, of course, a problem for the

state to face when it becomes a reality. This is the business and the responsibility of the state.

It is not the business of the state, nor its responsibility, to collect taxes from a person for the support and teaching of a religion to which he does not subscribe. This has been constitutionally clear throughout the history of our nation and let us hope that this safeguard shall not be torn away.

Let me express my appreciation to Archbishop Carroll and others of you who by your courtesy make it possible for me to share in the affairs of the Archdiocese by means of The Voice. I join with you in every effort for the uplifting of the religious, moral,

and ethical lives of our people everywhere.

Cordially,
DR. H. FLOYD FOLSOM

Upholds Sensitivity Training

Dear Editor:

Father Andrew Greeley (Aug. 22, 1969) in an article on sensitivity training is judging from the outside—a position I find many clergy assume and thereby indicate to the laity our ignorance and re-offer their hostilities to uniformed authority figures.

His basic assumption is false in concluding that all sensitivity training is a short cut to analysis. While I would agree that compulsory "encounters" are to be deplored — the opportunity sensitivity training provides can be a very positive and enriching time well spent.

Much of the sensitivity training I have experienced has been in the direction of becoming more aware of an individual's effect upon those about him — both positive and negative—and their effect upon himself. How he deals with this information is his problem. I have seen groups function as humans, and split. I have seen these same groups function as the Body of Christ, reconciling

person to person and person to God.

Granted the Messianic posture of some trainers and those who support the concept, yet here is an established business procedure which has been in use some 10 years or more, which the Church is discovering can enable people to become more responsive and thereby more responsible wherever they may be.

Much of the problem Father Greeley exhibits for us to

evaluate could be minimized if clergy were better informed as to the dynamics of human life and thus more able to screen those who promote this type of training and those we are often asked to send to such training and finally to really help those committed to our care by selectively recommending such training.

Faithfully,
The Rev. Charles A. Bryan,
Rector
Episcopal Church of the Holy Family
Miami, Florida

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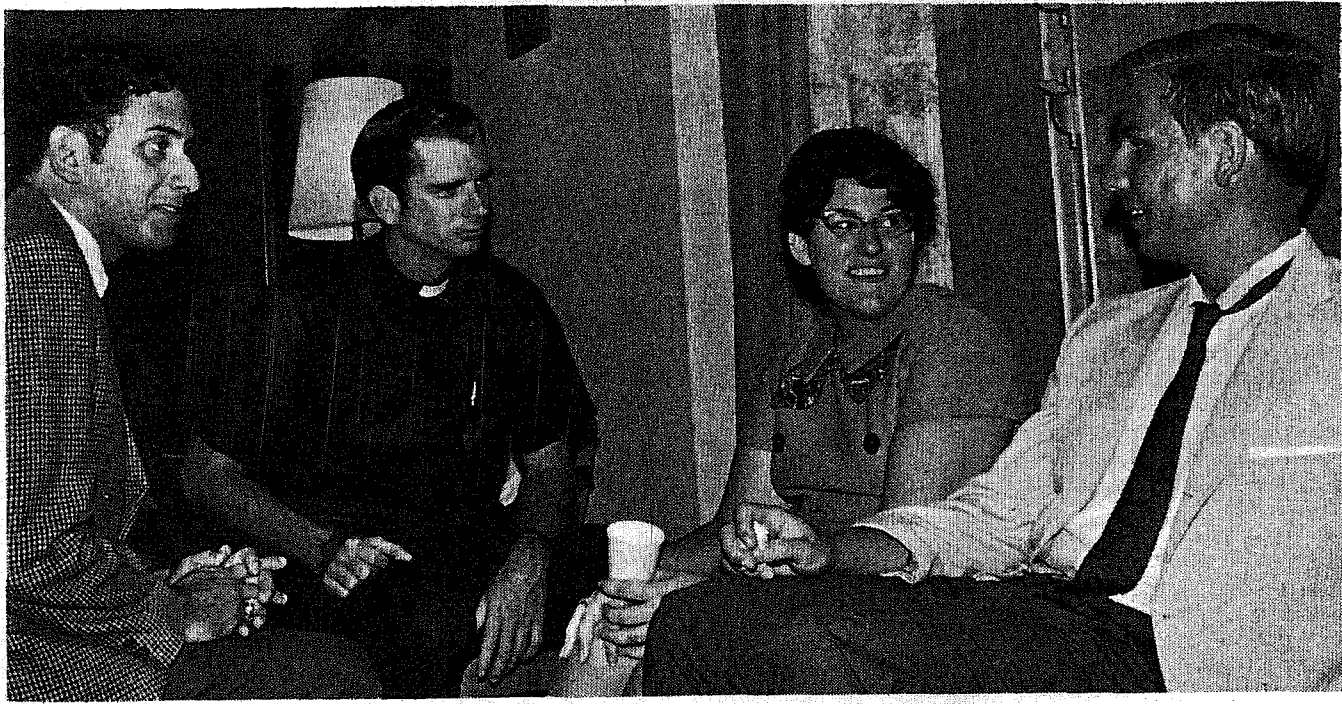
Johnny will be seven next week.



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PLANNERS — Officers of the University of Miami Newman Center talk over the coming year with Father James Briggs, club advisor, during a reception for new students. With

Father Briggs, left to right, are Alex Abay, president; Betsy Gray, secretary; and Steve Schmitt, vice president.

Says Boycott Victory Would Help Migrants

All migrants and minorities would be helped by a successful completion of the grape boycott, it was predicted in Miami this week by Lalo Valdez, Florida coordinator for the United Farm Workers Organizing Committee.

The problems of the Mexican-American migrants in the West are exactly the same as those of the migrants in the Midwest and East, Valdez claimed.

"If we succeed with our boycott," he declared, "all migrants, all minorities will benefit and toward these ends we should all stand united."

staff are striving to get table grapes off the shelves in Florida chain stores and urged black consumers to give their support.

"Miami has become a major consumer of table grapes in recent months," he said, "and we must arouse the public conscience. For every grape that is bought in Miami, a child must work long hours. What is happening in grapes is also happening in the fields right here in South Florida where little black children must work like animals."

"In the West and Midwest," he added, "the harvests are picked mostly by Mexican-Americans and in the East it is the blacks and Puerto Ricans who have to do this back-breaking work."

Noting that the Anti-Child Labor Act does not cover migrant children, Valdez called upon the black community to stand behind the boycott. "We must get these children off the fields and into the school room" he said, "and we must see that all migrants earn a living wage."

Valdez said he and his

Sanchez To Talk To Club Tonight

Manuel Sanchez, the Florida representative of labor leader Caesar Chavez, will discuss the "California Grape Boycott" with the Young Democratic Club of Dade County tonight at 8:00 in the McAllister Hotel. Club president Jeff Rosinek reported that the meeting is open to the public.

Around The Archdiocese

Women's Club

HALLANDALE — The St. Charles Borromeo Catholic Women's Club will host its regular monthly card party, Monday, Sept. 22, at noon in the Moose Hall, 2907 Taylor St., Hollywood.

Cost of the luncheon is \$1.50. Chairman of the event is Mrs. Helen Merhige.

St. Ambrose

DEERFIELD BEACH — St. Ambrose Guild will hold its monthly dessert card party Thursday, Sept. 25, at noon in the social rooms.

Sacred Heart

LAKE WORTH — The Home and School Association will sponsor a family picnic, Sunday, Sept. 28, from noon until 6 p.m., at John Prince Park, Commodore Road Facility.

Admission for the event — which will feature the annual softball game between Holy Spirit and Sacred Heart — is \$1.25 for adults, 75¢ for children or \$5 per family.

Father Noel Poyntz, assistant pastor, will address the Confraternity of Christian Mothers and Altar Society at their annual communion breakfast Sunday, Oct. 5, at the Famous Restaurant. Mrs. B. G. McLaughlin is chairman.

Corpus Christi

The Altar Society will conduct a country store sale, Saturday, Sept. 20 and Sunday, Sept. 21, from 8 a.m. to 5 p.m. in the parish hall, 3220 NW 7th Ave.

St. Brendan's

St. Brendan's Woman's Club plans its annual membership tea Sunday from 3 to 5 p.m. in the rectory.

Notre Dame

The auxiliary of Notre Dame Academy will present its annual luncheon Sept. 30 at the Carillon Hotel, Miami Beach.

Reservations may be made by calling 758-3606 or 866-2884.

St. Anthony

FORT LAUDERDALE — The Woman's Club of the parish will kick off its fall season with a covered dish luncheon at noon in the club room, Sept. 23. New and old members will be welcomed

by Mrs. Charles Doherty, incoming president.

Tables and door prizes will include some wall hangings donated by missionaries in Peru and Formosa. Card games will follow the meeting.

St. Vincent

The Altar and Rosary Society of St. Vincent De Paul parish will participate in their annual retreat on Sept. 19, 20 and 21, at the Dominican Retreat House, Kendall.

MARGATE — Our Lady's Guild will host a card party, Friday, Oct. 3, at 8 p.m. in the parish hall. All the ladies of the parish are invited to attend. Refreshments and door prizes will be furnished. Donation is \$1.25.

St. Clement

FORT LAUDERDALE — The annual family parish picnic will be Sept. 28, from 2 to 6 p.m. at Holiday Park, pavilions 1 and 2.

The Holy Name Society is planning for an afternoon of games and races for the children.

The annual home-baked contest will be held at 3 p.m. Everyone is to bring his own picnic lunch.

Curley Boosters

The Boosters Club of Archbishop Curley high school will sponsor its second annual chicken bar-b-que Sunday, Sept. 21, from noon until 7 p.m. on the school grounds at 300 NE 50 St. Admission for the afternoon of picnicking is \$1.75 each.

St. Helen

FORT LAUDERDALE — The parish is sponsoring a Halloween Masquerade Ball in the Grand Midship Ballroom of the Queen Elizabeth, Saturday, Oct. 25, from 8 p.m. to 1 a.m.

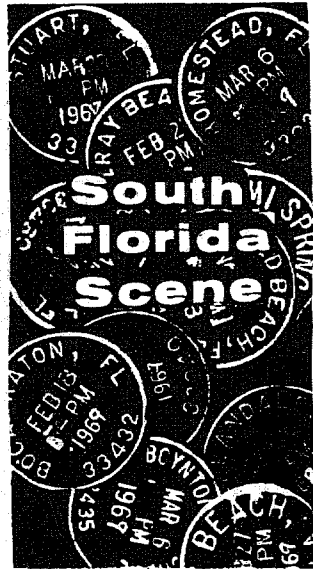
Tickets for the costume or semi-formal event are \$5 per person. Reservations may be made by calling Mike Dorsey at 583-1587.

Hospital Benefit

FORT LAUDERDALE — A fashion show, "Autumn Extravaganza," is planned by Circle 5 of the Women's Auxiliary, Holy Cross Hospital, Saturday, Oct. 25, at noon in the Golden Swan Restaurant. The program will include luncheon and door prizes, according to Mrs. Stephen Repickey, chairman. Proceeds will benefit the hospital.

Annunciation

WEST HOLLYWOOD — A pancake breakfast is planned Sunday, Sept. 28, by the Altar and Rosary Society in the church hall. The breakfast will follow each Mass, starting at 8 a.m. and continuing until noon.



Sister Lucy Cardet

Sister Takes Final Vows

Sister Lucy Cardet, O.S.F., professed her final vows at the Perpetual Profession ceremonies of the Franciscan Sisters of Allegany, N.Y., during a celebrated Mass at the Motherhouse, recently.

Sister Lucy is the daughter of Mr. and Mrs. Adolfo Cardet of St. James parish, Miami.

She professed her vows along with 25 other Sisters in the perpetual profession ceremonies.

Women Give Parish \$7,000

WEST PALM BEACH — Members of the St. Juliana's Women's Club recently presented a \$7,000 check to Msgr. Bernard McGrenahan, pastor, representing the efforts of seven circles in raising money for the parish.

The check will be used to reduce church expenditures.

The seven circles — representing a total of 150 members — raised the money during the past year through various projects such as rummage sale, dinners, a Christmas bazaar, card parties, ice cream social and luncheons.

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GRADUATION DAY — Diplomas were presented last week to 18 graduates of a health activities management program at St. Mary's Hospital, West Palm Beach. Among the graduates was Sister Josephine Waters (center) administrator of the hospital, shown receiving her diploma from William A. Moquin, program instructor. At left are fellow graduates Mary Jane Gray, R.N., and Howard Flynn. David Toth is at right.

Serra Clubs Will Discuss 'Mutual Mission' Oct. 3-5

WEST PALM BEACH — "The Ministerial Priesthood Plus the Royal Priesthood Equals the People of God: Co-laborers in Our Mutual Mission."

This will be the theme of the District 30 convention of Serra International — Friday, Saturday and Sunday, Oct. 3-5, at the Ramada Inn here as members from clubs in the state of Florida as well as from Jamaica, West Indies, participate in the sessions.

Hosts for the meeting will be the Archdiocese of Miami and the Palm Beach Serra Club with Rome J. Hartman of the Palm Beach club as chairman of the convention. Registration will be on Friday evening.

Opening Mass will be celebrated at St. Ann's Church at 6 p.m. Friday by chaplains of the various clubs. Father Lawrence Redmond, director of vocations of the Diocese of Orlando will deliver the homily.

There will be a reception at 7 p.m.

CONCELEBRATION

The chaplains will again celebrate Mass at 8 a.m. Saturday in St. Ann's, with Father William J. Hennessy, director of vocations of the Archdiocese of Miami, delivering the homily.

Frank C. Byrd — of Memphis, a trustee of Serra International, will give the keynote address on the convention theme at breakfast at 9 a.m. James Kintz, president of the Palm Beach club will welcome the delegates.

Participants in a panel session at 10:45 a.m. are to be announced.

Dr. William F. Hullihan, a professor of sociology on the faculty of Florida Atlantic University will speak during luncheon on "Seminary Life in the United States Today."

"Generation of Opportunity," a dynamic, new program, which fosters vocations to the priesthood and to the Religious life, will be the

topic of a panel discussion during the 2:30 p.m. session.

Father William Clark, vocations director of the Archdiocese of Newark, first in the U.S. to utilize the program in connection with recruiting vocations and who organized its use by Serra Clubs and schools throughout the country, will address the session.

STARTING HERE

The program will be initiated soon in the Archdiocese of Miami in what John E. McDonald, Serra district governor, has called "the most original of vocations programs in recent years."

Dr. Anthony Joffre of the Miami club will be moderator

of the panel which will be composed of vice presidents in charge of vocations committees from the various clubs.

Bishop Charles McLaughlin of the Diocese of St. Petersburg will be the guest speaker during the banquet at 8 p.m. Saturday.

Mass at 8:30 a.m. Sunday in St. Edward's Church, Palm Beach, will be celebrated by Msgr. Jeremiah P. O'Mahoney, chaplain of the Palm Beach County Serra Club and pastor of St. Edward's.

The convention will close Sunday, following a breakfast, at which time a summary of the meeting will be given.

21 Key West Groups Coordinate Efforts

KEY WEST — The Catholic Church Council of Key West, made up of 21 church, school and lay groups, was organized Friday at St. Ann's Hall.

The new council hopes to stimulate and coordinate new programs and promote the interests of the parishes, it was explained by Mrs. J. Oliver Tait, named president during the group's organizational phase.

Mrs. Tait is grand regent of Court Star of the Sea, Catholic Daughters of America.

Father John Q. Minvielle, S.J., pastor of St. Mary Star of the Sea parish, and Father Larkin F. Connolly, pastor of St. Bede's parish, participated, in the organization meeting.

Mrs. Tait said that the new unit will assist present organizations with material, ideas and speakers for programing at both the parish and diocesan levels. They will encourage formation of new organizations as well.

Assisting with the formation of the new council are Leo Haskins, Mrs. Z.R. Gedmin, Mrs. Sidney Curry, Charles Malaby and Dr. Delio Cobo.

Among the organizations to be served are those affiliated with both parishes

and the Naval chapels, such as St. Bede's Altar Guild, Mary Immaculate Home and School Association, Booster Club, Catholic Daughters, Knights of Columbus, St. Mary's Home and School Association, choirs and ushers associations.

Monthly meetings will start Wednesday, Oct. 8, in St. Ann's Hall. Representatives of all groups will be invited and have a vote in the council. Non-voting members from other groups such as St. Mary's Thrift Shop, Catholic Charities, cheerleaders and altar boys, will be invited.

dePaul Society Raises \$6,000 Hurricane Fund

More than \$6,000 has been collected by the Society of St. Vincent de Paul in the Archdiocese to assist victims of the hurricane Camille in Mississippi and Louisiana.

Fred B. Hartnett, president of the Society of St. Vincent de Paul for Dade, said the money was collected by small donations at Catholic churches.

Hartnett, chairman of the organization's National Disaster Relief Committee, said similar collections are being made by the Society throughout the United States.

Bar Beer Can Insignia On Shirts

ROANOKE, Va.—(RNS) — Selling tee shirts, beach towels, bags and other items bearing a life-size or larger-than-life replica of a beer can is against the law for Virginia stores.

The tee shirts, with large cans of beer and catchy slogans emblazoned across their fronts, and beach towels similarly decorated had become something of a favorite of teenagers — and some "former" teenagers — during the summer swim season.

The ruling was given by Attorney General Robert Y.

Button, in response to a request from the Virginia Alcoholic Beverage Control Commission.

K Of C

Marian Council is planning its annual picnic Sept. 28 from 1 to 6 p.m. at Greynolds Park. Ed Morton is in charge of reservations.

Pianist's Concert Dates Are Given

Inadvertently, the Voice last week printed the time for one of the concerts by Brazilian pianist Mrs. Luli de Freitas as Saturday, Sept. 27 at 7:30 p.m. in the Museum of Science.

The correct date should be Thursday, Sept. 25 at 7:30 p.m. in the Museum of Science.

Her other performance is scheduled for Saturday, Sept. 27 at 9 p.m. in the Planetarium.

Tie For Honors In Golf Tourney

Msgr. Robert W. Schiefen and Ralph Fisher tied for low net honors in Class A of a tri-weekly golf tournament sponsored by Marian Council, Knights of Columbus. Each shot 68.

Class B was topped by John Tantone with 69 and Class C by Robert Schuster and Dan Norris with 65 each. The next tournament is scheduled Sept. 27 and 28 at Hollywood Lakes Country Club.

South Dakota Bishop Retires

WASHINGTON — (NC) — The resignation of Bishop William T. McCarty, C.S.S.R., 80, of Rapid City, S.D., has been accepted by Pope Paul VI, who appointed Msgr. Harold Joseph Dimmerling, 54, pastor of St. Mary's parish, Little Falls, Minn., as his successor.

Bishop McCarty, who has been a priest for 59 years and a bishop for 26 years, will serve as apostolic administrator of the diocese until Bishop-designate Dimmerling is consecrated and takes office.

A native of Crossingville, Pa., Bishop McCarty was born Aug. 11, 1889. He joined the Redemptorists in 1910 and studied for the priesthood at Redemptorist seminaries in North East, Pa., Ilchester, Md., and Esopus, N.Y.

Bishop-designate Dimmerling was born in Brad-dock, Pa., son of Mrs. Amelia Weisent Dimmerling of Pittsburgh, and the late Edward Dimmerling. He will be 55 Sept. 23. He attended St. Fidelis Seminary, Herman, Pa. He completed his studies at St. Charles Seminary, Columbus, Ohio, and at St. Francis Seminary, Loretto, Pa.

Young Adults

OPA LOCKA — A bike hike through Coconut Grove Sunday will begin a busy fall schedule for the Our Lady of Perpetual Help Catholic Young Adults: Also planned this month is a Jungle Queen cruise Sept. 27. Upcoming in October are a car-rally, hayride, folk Mass, a Halloween party and trips to three Miami Dolphin games.

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Poland's Role In War Lauded

BONN, Germany—(NC) — Poland's bishops have praised their country's role in World War II, it was reported here.

In a pastoral letter for the 30th anniversary of Germany's invasion of Poland — on Sept. 1, 1939 — the bishops stressed that, despite military defeat, the Polish

people won glory because they were the first nation to fight Hitler's aggression.

In the fight for their freedom and independence, the Poles also defended civilization and faith, the bishops said, and added that today God should be thanked because his justice has triumphed in history.

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NATIONAL DIRECTOR

Are You Beautiful?

Taking care of our personal appearance can be an expensive occupation. Americans alone spend over 4 billion dollars a year on women's and men's toiletries that promise healthy and "happy" hair, faces, hands, and feet. Other than soaps and toothpaste, how many sprays, creams, lotions and paints fill our dressers and bathroom shelves? Being concerned with our looks is good for our own morale and the sake of the others that have to look at us. Keeping up with latest products is costly, yet we love to try anything new.

But try to imagine for a moment that you are a leper. Your hands, feet and face are decaying slowly. You are covered with open sores and losing your nerve sensations. And you carry with you a distinctive unpleasant odor. How much would you spend on cosmetics then? Or if a medical remedy were available at the drug store, how expensive it would probably be.

Stop imagining—you don't have leprosy; you don't have to worry. But some 15 million people today do have leprosy: children, adults, and entire families. Scientists state that there are some 200 known leprosy patients in the United States and probably 200 more unknown. But most of the world's 15 million lepers live in the poor and underdeveloped countries.

There is a drug available called sulphone that arrests and in some cases even cures leprosy completely. But most lepers cannot afford this wonder drug; it is too expensive. A whole year's supply costs \$3.00. Drug stores aren't available either, but missionaries working in and establishing leprosaria are available for many.

Your help is desperately needed to support these missionaries and to supply them with the needed drugs and medicine. Lepers are beautiful people, not in physical appearance, but in that life we share which makes us sons of God and brothers to each other. Please be a beautiful person—give to help the lepers and the missionaries living among them.

SALVATION AND SERVICE are the work of The Society for the Propagation of the Faith. Please cut out this column and send your offering to Right Reverend Edward T. O'Meara, National Director, 366 Fifth Avenue, New York, N.Y. 10001, or directly to your local Archdiocesan Director.

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Own Question: Am I 'Timid?'

Pope Affirms His 'Inner Assurance'

By PATRICK RILEY
 CASTELGANDOLFO, Italy (NC)—
 Is Pope Paul VI "timid and uncertain
 rather than forthright and resolute?"
 To this question, which the Pope him-
 self put publicly and which he said echoed
 criticisms made about him and even to
 him, he answered that since he is only
 human "there would be nothing strange
 in that."

Yet he gave assurance of his own
 "inner assurance." And he pointed out
 that lack of confidence is one thing, grief
 another.

"The bitterness that we can and must
 feel at certain present trials of the Church
 does not lessen our confidence in it," he
 declared at a general audience at his
 summer home here.

Among such trials he cited "indocility
 and infidelity" among clergy and Re-
 ligious, and attempts to "stir up prob-
 lems and make them complicated and
 irritating."

PRaises TRUTH

Yet he had a good word for the thirst
 for truth, for justice and for authenticity
 that motivates some acts of contestation,
 "even when these are excessive and un-
 justified and therefore blameworthy."

Here Pope Paul raised the question
 of whether he himself lacks confidence.

"Some days ago, a great-souled
 churchman confided to us his impres-
 sion which he said was shared by others
 who were solicitous for the present phase
 of the Church's life, an impression that
 the Church at its center, even the Pope
 himself, was in the grip of a certain lack
 of confidence over the general progress


of the postconciliar period, and showed
 himself timid and uncertain rather than
 forthright and resolute.

"This observation has made us re-
 flect. Are we ourselves in the grip of a
 lack of confidence? I am a man, and
 there would be nothing strange were it
 so. Even Peter, or rather Simon, was
 weak and fickle, shifting between enthu-
 siasm and fear."

He said that Peter himself offered the
 example, throwing himself at Christ's
 feet and acknowledging his sinfulness with
 humility "but also with immense love."

He continued: "And then we must of-
 fer our brothers and sons the humble
 defense of ourselves, with no other pur-
 pose than to wipe out the possible im-
 pression mentioned above, and to as-
 sure them all of the inner assurance

with which the Lord deigns to strengthen
 our conscience and our ministry. So we
 dare to make our own the words of the
 apostle: 'Who can separate us from
 the love of Christ?'"

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Prelate Dies; CYO Founder

CHICAGO—(NC)—Final
 accolades were paid to Arch-
 bishop Bernard J. Sheil, 83,
 often called the 20th century
 apostle of youth as a result
 of his successful launching of
 the CYO.

John Cardinal Cody of
 Chicago and the six auxil-
 iary bishops of the archdi-
 ocese celebrated pontifical
 requiem Mass in St. An-
 drew's Church, where Arch-
 bishop Sheil was pastor from
 1935 to 1966.

Archbishop Sheil died of
 congestive heart failure in St.
 Joseph's Hospital, Tucson,
 Ariz., where he had lived
 since his retirement in 1966.

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Media Irked Dirksen During Republicans' Miami Beach Meet

By BILL RING

All in good time, the governor of Illinois will get around to appointing a U.S. senator and the Republicans in the Senate, to electing a new minority leader.

But neither will fill the tremendous void left by that colorful, rumpled-haired, politically wise Everett McKinley Dirksen, whose sudden death on Sept. 7 stunned the nation. The now hackneyed expression truly applies to him — he was a legend in his own time.

Perhaps his counterpart among Democrats in the Senate, Sen. Mike Mansfield of Montana, summed it up best when he eulogized the man of Illinois as "an old pro, in the first sense of the term."

Dirksen long had been a leader of the conservatives, but now there's no telling how many pieces of liberal legislation — civil rights, social security and the like — found their way onto the nation's statute books only through his help.

When death claimed him at age 73, Dirksen had leveled his attention on three objectives. One was to upset the U.S. Supreme Court one-man, one-vote rulings with legislation which would have required at least one house of a state legislature be elected on an equal population basis.

The color-splattered man from Illinois, perhaps was more vocal and worked harder in his attempt to upset another Supreme Court ruling — the banning official prayers in the nation's public schools.

Dirksen worked long and hard to overcome the court's prayer ban. In 1966, his measure to accomplish this passed the Senate by a 49-37 vote, but this fell eight short of the necessary two-thirds majority.

He favored a Constitutional amendment which would provide clearly that nondenominational prayers would be permissible in schools and other public buildings.

Still another Dirksen objective was overhauling the machinery which operate the presidential nominating political conventions.

After the 1968 conventions in Miami Beach and Chicago, Dirksen was critical particularly at the liberties which were taken by radio and TV reporters on the convention floor.

In essence, he contended the political parties had to make up their minds just what kind of shows they were going to run at the conventions — one for the benefit of the radio-TV audiences, or one for the benefit of the American people.

Dirksen repeatedly said he was annoyed particularly at the Miami Beach convention by TV reporters who sought to have him discuss trivial matters for the TV audience, when he was intent on listening to important debates.

Doubtless, it will be a long, long time before any legislator will qualify to fill the void left by kindly, wise, God-fearing Everett McKinley Dirksen.

TV-Viewers Promised A Less Violent Menu

By JOHN J. WARD

"Less TV violence."

That, happily, is what we can look forward to in the new season just beginning on all the networks.

The movement started six months ago during a hearing conducted by the Senate Communications subcommittee. At that time, the presidents of the National Broadcasting Company, the American Broadcasting Company and the Columbia Broadcasting System all cited decreases in the number of "action-adventure" programs they planned for this year.

The Senate subcommittee, which is headed by Sen. John O. Pastore, a long-time critic of television violence, also heard a report from the U.S. Surgeon-General on the influence of television violence on children.

Surgeon-General William Stewart, who has been making a study of the subject, warned that "a steady diet of television violence" may make children so accustomed to vio-

(Continued on Page 18)

THE VOICE

FEATURE SECTION



There is in stillness oft a magic power
To calm the breast when struggling passions lower;
Touched by its influence, in the soul arise
Diviner feelings, kindred with the skies.

Cardinal Newman: Solitude

Women College Presidents Being Needlessly Replaced



By FATHER

ANDREW M. GREELEY

Despite the upsurge of feminist agitation in recent years, one can still make a plausible case that discrimination against women is increasing rather than decreasing in the United States. Furthermore, it seems to be especially increasing in an area where the feminist agitation is the strongest — the field of higher education.



FR. GREELEY

The New York Times recently noted that the famous women's colleges were replacing women presidents with male presidents. Such schools as Vassar, Sarah Lawrence, and Bryn Mawr seem to be eager to replace mother figures with father figures.

The Times did not note it, but the same phenomenon is going on in Catholic higher education. A number of Catholic women's colleges are proudly announcing — apparently as a sign of how progressive they are — that they have replaced a sister president with a male, usually lay, and sometimes Protestant. Somehow or the other we are all supposed to conclude that this is a breathtaking improvement.

In individual cases, it may be, but if replacing women presidents with men — preferably non-Catholic — becomes a fashion in Catholic higher education, and it certainly looks like it's going to become a fashion, then we will have one more example of a classic blunder in American Catholicism, for we will have

rejected one of our strongest assets in the name of a foolish fad.

It is often argued by feminists, and with some reasonable grounds, heaven knows, that Catholicism has been anti-feminine. And yet I would wager that more than half of the women college presidents in the United States are members of Catholic religious communities. Other women religious are administrators of high schools, hospitals, charitable institutions, and grammar schools; whatever their liabilities are before canon law, they still exercise a great deal more power and authority than do most women in American society. In this respect, at least, American Catholicism is far ahead of the rest of the country in granting equal rights to women.

Party line liberals promptly respond, of course, that many of women religious college administrators are incompetent. But even if we are to grant this accusation, one would still be forced to wonder why incompetent women administrators could not be replaced with competent ones. If the party line liberal argues that there are few, if any, women who would make competent administrators, he does so at the price of suddenly looking very illiberal indeed.

The truth of the matter is that able college administrators are few and far between, no matter what their sex, canonical state, or religion might be. Furthermore, anyone who has spent much time studying Catholic higher education is aware that while nuns may be among the most incompetent administra-

tors, they are also among the very best.

One would, for example, have to look far in the whole higher educational enterprise to find administrators who are as competent and imaginative as Sister Noel of Alverno College, Sister Burke of Barat College of the Sacred Heart, and Sister Helen Kelly of Immaculate Heart College in Los Angeles, to name but three that come instantly to mind. If women like those are going to be denied access to college presidencies simply on the grounds that they are women, or even worse, on the grounds that they are women religious, then we are dealing not only with prejudice, but with stupidity.

As a matter of fact, I have argued on occasion that Sister Burke should have been given serious consideration as a rector of the Catholic University of America (would one call a female rector a rectress?).

The charm, integrity, and imagination with which she has presided over Barat College of the Sacred Heart certainly should have qualified her as a candidate for the Catholic U. position. Alas, the very suggestion is enough to indicate how disinclined American Catholicism is to pay attention to its assets and its strengths.

Normally American Catholics catch on to a fad about the same time that the rest of the country is abandoning it, but in the matter of eliminating women college presidents, we seem to be right in the midst of the fad. We're doing it at the same time as Bryn Mawr and Sarah Lawrence are doing it.

Isn't that marvelous for us?

A Bike Flick? Cult Film? --No, 'Easy Rider' Is More

This film concerns itself with two hippies (Peter Fonda and Dennis Hopper) who, as the result of playing the middlemen in a Mexican dope transaction, have made a wad and are motorcycling their way through the American Southwest to the Mardi Gras in New Orleans to celebrate.

Along the route they encounter various people and forms of contemporary American society — a hick farmer and his family, a hippie leader of a commune of young people who have fled city life, a small town alcoholic lawyer.

The latter is killed when the three are beaten by the prejudiced townspeople.

Arriving in New Orleans the two visit a brothel and subsequently take two of the girls in a cemetery while on an LSD trip. Afterwards Hopper and Fonda are shot-gunned to death on the highway leading out of the city by two "typically" Southern farmers.

Beneath the movie's frequently

turgid narrative line, Easy Rider is more often than not a thoughtful film that attempts to explore the values, virtues and vengeance of American life.

Dressed, part cynically, part symbolically, as Captain America, Fonda is on a journey (a classic structure that is carefully maintained throughout the film) to discover America — the relation between the nation's goals and his own personal identity and self-fulfillment.

Billy (Dennis Hopper) is Buffalo Bill in thought and costume: a simple man caught up with simplistic notions of pleasure and conquest. The two represent a total of one person: Hopper is the id and animal part; Fonda is the ego and soul. It is not at all curious, then, that they don't communicate overtly with each other, except in cases where the body (Hopper) says to the mind (Fonda), "let's move on, I'm aching;" and the mind says, "well, ok."

The film depicts through

the combined efforts of the two principals, an eastering odyssey of the New Everyman, the free of soul and body. It's time to go back over the old ground, to see what's been established and to try to find a new and valid frontier, if only of the mind.

It's important that they have financed their odyssey by dealing in drug smuggling and that they are really headed nowhere. The Mardi Gras in New Orleans is but the weakest of objectives.

Thus, the message (the film does suffer from acute messagitis) soon tells us (in the mouth of Jack Nicholson, who played the alcoholic lawyer) that freedom in America can exist only in theory, on paper; when it is individualized, localized, or manifested in an actual person, America is frightened out of its wits and, like a cornered rat, turns viciously and destroys the free individual.

The lawyer is shortly eliminated by "red-blooded" vigilantes as if to prove his

lesson; Fonda and Hopper are murdered still later as they prove it to themselves.

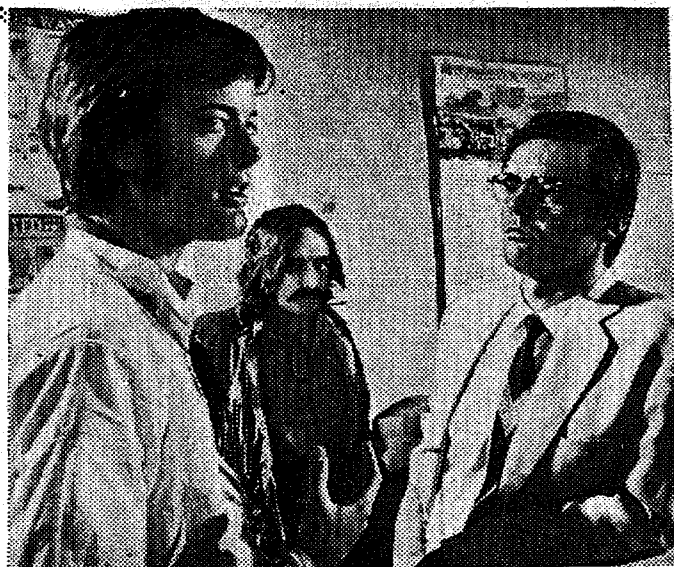
We see America the beautiful in terms of its land. That's what's still beautiful in America; the land is where the promise is. We see this in the happy homesteader and in the hopeful hippies.

The almost stylized use of the journey motif brings a beauty and lyricism to the film that help compensate for its weighty philosophizing. The fine scenic photography of American landscape, particularly of some well-known western scenes, is expertly supplemented by the film's music, a series of folk-rock songs which function as a sort of Greek chorus evaluating the screen action and forecasting events to come.

In spite of itself and its upper-case message, Easy Rider is an engrossing, provocative film. It could be called any number of names — a cult film, a motorcycle flick, a head movie — but most of all it is a film about death, the death of the body and soul of the individual owing to the earlier demise of the American Dream.

There are few survivors; in this film, only the happy homesteader and his clan and the hippie commune which, somehow, seems but precariously existing and definitely not thriving.

While Easy Rider is hardly an objective analysis — its



THE STORY of a man who went looking for America and couldn't find it, it told in 'EASY RIDER.' Shown are the stars of the film, PETER FONDA, left; DENNIS HOPPER and JACK NICHOLSON, the latter in the background.

makers, so close to the scene portrayed, romanticize their roles — and the camera moves from the artiness of Psychedelic effects to gimmicky transitions and grainy verite footage. This is an effort that reaches beyond its own immediate appeals for box office.

Nonetheless, considered in relation to the recent spate of films about the young turned-on generation, Easy Rider approaches its material with a clarity and originality that should bring it to the attention of a select group of film enthusiasts.

(Morally Unobjectionable for Adults, With Reservations).

Unfortunately the film's climax is marred by a foggy mixture of sex and religion which is as dramatically inexplicable as it is a cop-out, a failure to come to grips with the essential issuer.

Ask Laymen Join Liturgy Commission

SAGINAW, Mich.—(NC) —Laymen of the Saginaw Diocese have been invited to apply for membership on the See's Liturgical Commission, the body which seeks to promote the renewal of the liturgy in the celebration of Mass and the administration of the sacraments.

Oberammergau Passion Play To Have Few Changes In 1970

OBERAMMERGAU, Germany — (NC) — Preparations for the 1970 performances of this village's famed and now controversial Passion Play are under way without any substantial changes in the script, which has been attacked as anti-Semitic.

Some references considered offensive to Jews, however, have been cut — expressions such as "damned synagogue" and "generation of vipers" — and the play has been shortened by one hour to last about six and a half hours.

Worldwide pressure for changes in the text of the present version, used for the play since the 1630s, followed the Second Vatican Council's declaration ab-

solving the Jewish people of guilt in the death of Jesus.

Debate over changing the text split this mountain village, but in preparing for the 1970 performances the town elders decided that time was too short and the townspeople's devotion to the play too deep to permit a replacement of the text or any far-reaching changes. In doing so they rejected a new version worked out by a Benedictine priest of the Ettal monastery, Father Stefan Schaller.

Most of the 550,000 tickets for the 98 performances next year have been sold and officials said they may have to turn down more than a million requests for tickets.

Although text changes were rejected for the 1970 performances, the possibility

of a future revision was indicated at a press conference in which some of the actors chosen were announced.

One of the possibilities referred to in the news conference was an experimental performance of the play in 1972 using a 1750 text for which the noted composer Carl Orff wrote the music. It was pointed out that because such 1972 performances would be for the purpose of testing the 1750 text the villagers would not be breaking their vow to perform the Passion Play every 10 years. The vow was made in 1633 as part of a promise to be fulfilled if the village was delivered from pestilence.

The first passion play was performed in 1634.

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

FRIDAY, SEPT 19
9:30 a.m. (10) Paradise Lagoon (No class.)
2 p.m. (6) Diplomatic Courier (Unobjectionable for adults and adolescents)
2 p.m. (23) White Slave Ship (Unobjectionable in part for all)
OBJECTION: Excessive brutality; suggestive sequence
4 p.m. (10) Once Upon A Horse (Unobjectionable for adults and adolescents)
9 p.m. (4 & 11) Made in Paris (Unobjectionable for adults)
9 p.m. (6) Beneath The 12 Mile Reef (Fam.)
9 p.m. (10) Come September (Unobjectionable for adults)
9 p.m. (23) Run, Psycho, Run (No class.)
10:30 p.m. (51) Rock Island Trail (Fam.)

SATURDAY, SEPT 20
12 Noon (51) Cherokee Strip (Family); followed by The Old Swimming Hole (Family)
2:30 p.m. (4) Key To The City (Unobjectionable in part for all)
OBJECTION: Suggestive dialogue and sequence
2:30 p.m. (6) Beneath The 12 Mile Reef (Family)
2:30 p.m. (11) Desert Passage (Unobjectionable for adults and adolescents)
4:30 p.m. (6) Rawhide (Unobjectionable for adults and adolescents)
7 p.m. (6) Beneath The 12 Mile Reef (Fam.)
9 p.m. (7) Countess From Hong Kong (Unobjectionable for adults)
10:30 p.m. (51) Four Days Leave (Unobjectionable for adults and adolescents)
11 p.m. (10) Mr. Roberts (No class.)
11 p.m. (12) Cavalry Command (Fam.)
11:30 p.m. (11) Al Capone (Unobjectionable for adults)

SUNDAY, SEPT 21
12 Noon (4) The Mouse That Roared (Fam.)
1 p.m. (6) Rawhide (Unobjectionable for adults and adolescents)
2 p.m. (10) Dive Bomber (Family)
3 p.m. (6) Beneath The 12 Mile Reef (Fam.)
5 p.m. (6) Rawhide (Unobjectionable for adults and adolescents)
5 p.m. (10) Blackbeard The Pirate (Unobjectionable in part for all)

OBJECTION: Suggestive situations and costumes; excessive brutality.
7 p.m. (6) Beneath The 12 Mile Reef (Fam.)
7 p.m. (51) The Man With The Grey Gloves (Unobjectionable in part for all)
OBJECTION: Tends to condone immoral actions; suggestive costumes.
9 p.m. (10 & 12) Our Man Flint (Unobjectionable in part for all)
OBJECTION: This purely escapist film resorts to overtly sensational treatment in suggestive costumes and situations
11:15 p.m. (11) Blue Beard's 10 Honey-moons (Unobjectionable in part for all)
OBJECTION: Sadism; suggestive sequence
11:30 p.m. (5) About Mrs. Leslie (Unobjectionable in part for all)
OBJECTION: Tends to condone sympathy for wrong-doing.

MONDAY, SEPT 22
9:30 a.m. (10) The Daughters (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of divorce
2 p.m. (6) Appointment With Danger (Unobjectionable for adults and adolescents)
2 p.m. (23) Sword Of Damascus (No class.)
4 p.m. (10) Full Of Life (Unobjectionable for adults and adolescents)
4:25 p.m. (5) The Prison (No classification)
9 p.m. (6) White Witch Doctor (Family)
9 p.m. (23) Mark Of The Tortoise (No class.)
9 p.m. (10) The Ugly American (Family)
10:30 p.m. (51) Monsieur Vincent (Family)
11:30 p.m. (23) Johnny Apollo (Unobjectionable in part for all)
OBJECTION: Excessive brutality; over emphasis on gangsterism.

TUESDAY, SEPT 23
9:30 a.m. (10) A Stolen Life (Unobjectionable for adults and adolescents)
2 p.m. (6) Appointment With Danger (Unobjectionable for adults and adolescents)
2 p.m. (23) Revenge Of The Conquered (No classification)
4 p.m. (10) Gun For A Coward (Family)
4:25 p.m. (5) Project X (Unobjectionable for adults and adolescents)
8 p.m. (4) It Happened At The World's

Fair (Unobjectionable for adults and adolescents)
8:30 p.m. (10 & 12) Seven In Darkness (No classification)
9 p.m. (5) Tobruk (Unobjectionable for adults and adolescents)
9 p.m. (6) White Witch Doctor (Family)
9 p.m. (23) Immortal Battalion (No class.)
10:30 p.m. (51) Insurance Investigator (Unobjectionable for adults and adolescents)
11:30 p.m. (23) House On 92nd Street (Family)

WEDNESDAY, SEPT 24
9:30 a.m. (10) Devotion (No class.)
2 p.m. (6) Appointment With Danger (Unobjectionable for adults and adolescents)
2 p.m. (23) Slave Girls Of Sheba (No class.)
4 p.m. (10) The Mating Of Millie (Unobjectionable for adults and adolescents)
4:25 p.m. (5) Rage Of Silence (No class.)
9 p.m. (6) White Witch Doctor (Family)
9 p.m. (10 & 12) A Guide For The Married Men (Unobjectionable in part for all)
OBJECTION: The "home-sweet-home" resolution of this shallow burlesque of marital infidelity hardly offsets the leering voyeurism of much of its visual treatment
9 p.m. (23) Tilted Thunderbolt (Family)
10:30 p.m. (51) The Painted Desert (Fam.)
11:30 p.m. (23) Blondie Brings Up Baby (Family)

THURSDAY, SEPT 25
9:30 a.m. (10) My Dream Is Yours (Unobjectionable for adults and adolescents)
2 p.m. (6) Appointment With Danger (Unobjectionable for adults and adolescents)
2 p.m. (23) Secret Of The Sphinx (No class.)
4 p.m. (10) Damn Citizen (Family)
4:25 p.m. (5) Run Till It's Dark (No class.)
9 p.m. (4 & 11) Guns Of Navarone (Part I) (Family)
9 p.m. (6) In Love And War (Unobjectionable for adults)
9 p.m. (23) The Fast Lady (No classification)
10:30 p.m. (10) Guest Wife (Unobjectionable

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

10:30 A.M.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT. Msgr. Bryan O. Walsh will moderate a program, "Religion And The Mass Media."

11:30 A.M.
MASS FOR SHUT-INS — Ch. 10 WLWB

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A CANTICLE TO THE CHRIST IN THE HOLY EUCHARIST

And the many days and the many nights that I lay as one barren,
As the barren doe lies on in the laurel under the slope of Mt. Tamalpais.
The fallow doe in the deep madrone, in the tall grove of the redwoods,
Curling her knees on the moist earth where the spring died out of the mountain.
Her udder is dry. Her dugs are dry as the fallen leaves of the laurel,
Where she keeps her bed in the laurel clump on the slope of Tamalpais.

Sudden as wind that breaks east out of dawn this morning You struck,
As wind that poured from the wound of dawn in the valley of my beginning.
Your look rang like the strident quail, like the buck that stamps in the thicket.
Your face was the flame. Your mouth was the rinse of wine.
Your tongue, the torrent.

I fed on that terror as hunger is stanchoned on meat, the taste and the trembling.
In the pang of my dread You smiled and swept to my heart.
As the eagle eats so I ate, as the hawk takes flesh from his talon,
As the mountain lion clings and kills, I clung and was killed.

This kill was Thy name. In the wound of my heart Thy voice was the cling,
Like honey out of the broken rock Thy name and the stroke of Thy kiss.
The heart wound and the hovering kiss they looked to each other,
As the lovers gaze in their clasp, the grave embrace of love.

This name and the wound of my heart partook of each other. They had no use but to feed, the grazing of love.
Thy name and the gaze of my heart they made one wound together.
This wound-made-one was their thought, the means of their knowledge.

There is nothing known like this wound, this knowledge of love.
In what love? In which wounds, such words? In what touch? In whose coming?
You gazed. Like the voice of the quail. Like the buck that stamps in the thicket.
You gave. You found the gulf, the goal. On my tongue You were meek. ■

Brother Antoninus, O.P.
From *The Crooked Lines of God*
The University of Detroit Press

The Eucharist Community

By Bede Wilks

PERHAPS no problem exercises us more today than the relation between sacrament and action. Everyone is trying to articulate it in a convincing, even an apologetic way. Not that they think a new relation should be established, but only that we should understand it so that it would be satisfying in a world dedicated to personalism and social action. Many are seeing worship and sacrament as irrelevant.

Perhaps it would help if we could see that the grace of the sacraments too, as well as "sanctifying" grace is present through nature. It would be helpful to investigate the sacramental community as a natural community and see its relation to the community of grace. A natural community requires some common value to draw it together and some visible symbol of that value—a symbol which is immediately understood and which sums up in itself all possible articulations of that value and evokes the proper emotional response of love and loyalty. This symbol contains all the history, all the cultural development, all the linguistic development which brings a people to the point at which they can collectively establish a way of life.

The Eucharistic community is not different, and this is why a chosen people was necessary. Only a people could have brought us to the "fullness of time," because time here is not measured by the inevitable movement of sun and stars or the rhythm of the seasons, but upon the free and therefore unpredictable progress of a people. So much history and cultural de-

velopment is presupposed and even absolutely necessary to the Christ event. Only in a people, a community already drawn together could this have happened. So many words had to have been spoken and commonly understood before Christ could speak them.

But a people is history, and it is only people encountering each other in time and necessity that brings words into being. For if Christ said justice, this word presupposes all the encounters of equality and inequality which made the word necessary, and the word itself is never complete in meaning for such encounters change and deepen both its meaning and the response of those who speak it. This is true of all words but most especially of words attempting to express values or good or purpose. Words which must inevitably wait for more history to clarify them more. Christ used such words, words expressing value and hence hope or longing for salvation since they always look to the future for fulfillment. Yet much history had to have been behind their development before Christ spoke them, and they had already to have been inadequately understood, else they would not have been understood when Christ spoke them, and they have much more history to make before their promise is fully understood.

So in a very real, and natural (if anything is just "natural") sense Christ was the culmination of a people. He spoke justice, mercy, meek, poor, love, forgive, eternal life, and so many more words, and each of them had so many human experiences behind them, so much

love, so much pain, so many wars, so much law forcing the words to be said and then filling them with more meaning.

And if God planned salvation through Christ, then He had to have been there at each first speaking at each word, forcing man to speak a word in every new circumstance wooing man in his encounter with others to the time when he might encounter Christ and recognize all the words that Christ spoke and find in them the formation of a new people, a new community.

So when Christ spoke them, and the Father accepted Christ, He accepted the whole history which prepared for Christ, and which must have had acceptability because in some imperfect way it said what Christ said before He said it—else it would never have been understood.

And it is the same with us who as a new people stand around the altar to receive Christ and all that He said in words. We are held together by the words He said and the goals He promised (as all societies have to be held together). When we are baptized, the pool represents the flow of history—the Church (that is, a people) baptizes the child to bring it to new life. The people enfold the child in a blanket of words and customs and symbols—leading the child into the people of God, giving it the values and the life of that people—awakening justice, mercy, meek, poor, love—all the words that Christ spoke, and so many spoke before him. The pool of water is not enough, is not magic—the pool of people completes and must complete the sacrament. For that people must convince the child of justice, mercy, meek, poor, love—and if they do not he will not magically be convinced.

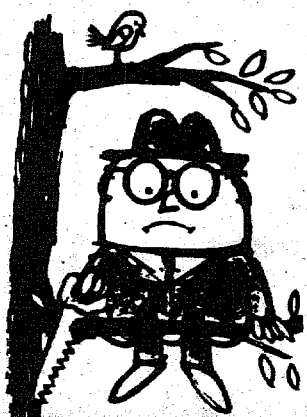
Most of all is this true with the value we call love, that virtue which informs all other virtues, and which is always creative or grace giving. When Christ said "God is love" the word had already to have had a long history because of many human encounters. Then

in the individual history of one baptized, the word must be filled with meaning, else "God is love" will fall on uncomprehending ears. If the people fail to say the word, or saying it, fail to offer the experience of it, the child will not be convinced. That is why our witness must be that of love.

And love is creative. God's love is creative of us in his Son, and our love is co-creative of this same life, for we speak the word and fill it with meaning by granting it with all the hope for salvation with which Christ spoke it and gave it. And this creation which we call grace happens because we speak a word (spoken first long ago under God's tutelage when someone loved someone and had to say it, and that first someone grew in the experience). We, God's people, other Christs, because we speak His words, having been baptized into His people, grant grace and increase to others because we love them. We are the Church, the Church is sacramental, we are sacramental—our love is grace-giving.

So no man can come to the Eucharist alone. He brings with him his individual history and all history. It is a history of action and encounter. Whoever has loved him has taught him what Christ's love in the Eucharist means. Wherever he learned justice and mercy, he brings that experience to the Eucharist. Not in books or abstractions, but in action does he learn of Christ. If he does not love and is not loved, Christ's grace is not available to him, for he can come to Christ hidden in the sacrament with love only because he loved and was loved in the open.

The responsibility for grace and salvation belongs to us—we, other Christs, grant it, or withhold it. This is the normal way to learn to love—through each other. It is, perhaps, a terrible responsibility toward others, a "filling up what was lacking in Christ." But the Church is Christ through history—making His love real and creative. ■



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RETREAT DATES

Sept. 26-28 So. Brevard County
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St. Theresa (Titusville), Holy Spirit (Miami)
Oct. 10-12 St. Mary Cathedral, St. Rose of Lima, St. Vincent
Oct. 17-19 de Paul, Visitation, St. James
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FAITH NOW

A supplement to The Voice edited by the Dominicans of St. Albert's College, Oakland, Calif. This section is being offered to enable our readers to form an opinion, but it does not necessarily reflect the views of the editors of The Voice.

(Father De Man is Newman Chaplain at Occidental College and Assistant Pastor, St. Dominic's Church, Los Angeles.)

FROM the beginning of time man has been searching space, inner as well as outer, for a reality, an existence, a being other than his own. The lack of life on Moon and Mars comes to him as a disappointment, and yet the search for life on other planets is but a symbol of a far more radical search. Man seems to have an innate understanding that earth is not his final resting place, his ultimate end.

Meister Eckhart, O.P., the mystic of the late Middle Ages, has a passage in which he says, "Know that by nature, every creature seeks to become like God. Nature's intent is neither food nor drink nor clothes nor comfort, nor anything else in which God is left out. Whether you like it or not, whether you know it or not, secretly nature seeks, hunts, tries to ferret out the track on which God may be found." This remoteness, otherness, "transcendence" of God was always an overwhelming concept for primitive man. He had this yearning, he saw the need for contact with God, the source of life, yet he felt so unable to bridge the gap.

Primitive man continually tried to create some mediator between himself — a limited, imperfect being, and God — unlimited, perfect, the source of all life. Most civilizations saw the need of creating holy people, people somehow divorced from the ordinary, profane world and so able to present a sinless offering to the divinity.

And yet there was always an inherent frustration in man himself trying to act as mediator to God. No matter how much a society separates a few holy people from its midst, these people remained stained with the same limitations as the rest of society. The Greeks wrestled with the problem but found no solution, concluding only that the gap between God and man was unbridgeable.

Yet long before the Greeks had even begun to wonder about man's relationship with God, a small wandering group of Semites were given a deep and sublime insight into the nature of God. For Abraham and his descendants Yahweh is a transcendent God, totally "other"; but more important Yahweh is a God who comes to meet His people. Yahweh is to take these people, this small wandering tribe and slowly and carefully prepare them for the sublime revelation of redemption, the revelation that God desires to dwell with his people, that God is present: Emmanuel, God-with-us.

A symbol often used in the Old Testament to signify God's presence was the cloud (Ex. 40:36, and Num. 9:15). This symbol expressed well the two ideas of transcendence and presence. The cloud remains in heaven yet it hovers over, is present to the nation. During the time of the Exodus and Moses, God's presence was a collective one, a presence guiding them. There was no question of a genuine immanence or a personal communication or a granting of inner gifts to the soul.

But it becomes increasingly clear as revelation unfolds that this

THE EUCHARIST

By Thomas De Man



celebration of union

is God's plan. In a way the whole Bible, all of the history of salvation is the story of just this event. The story of God bringing man into communion with him. It is the progressive revelation that God and man shall dwell together. The transcendent God, the God who is totally other, unapproachable by man, becomes immanent, within us, gives Himself to us. Christ said: "Take, eat, this is my body, given up for you. Do this for a commemoration of me." God said He would dwell with His chosen people forever. As Christians we have God with us. As Christians we are the recipients of this centuries old promise to mankind. Christ as man is able to make a perfect offering to God on behalf of all mankind. Christ as God is able to become the perfect mediator, bridging the gap between God and man. Man's life-long search reaches fulfillment in Christ.

Yet the manner in which Christ communicated Himself to man, the manner in which He is now present, is of special importance. Christ said: "Take and eat, this is my body." Christ, God, communicated Himself to us in the context of a meal. He wants us to think of receiving Him as eating bread together in a family meal. He wants the altar, the communion table to be the place where we are joined together, each with God and through our union with God, each with each other. Much can be said about the Eucharist, but unless it is seen as the common meal of the Christian community, making God present in the person, the essential purpose of the Sacrament will be missed.

The natural symbolism of food is recognized even today, a period in which symbols are remote for most people. When we invite a person into our homes we offer him

a drink or some food. We take it for granted that food and drink cement a human relationship. When a person gives another person some food, he is giving that person life. When a person offers dinner to another he is becoming responsible for a part of the existence of that person.

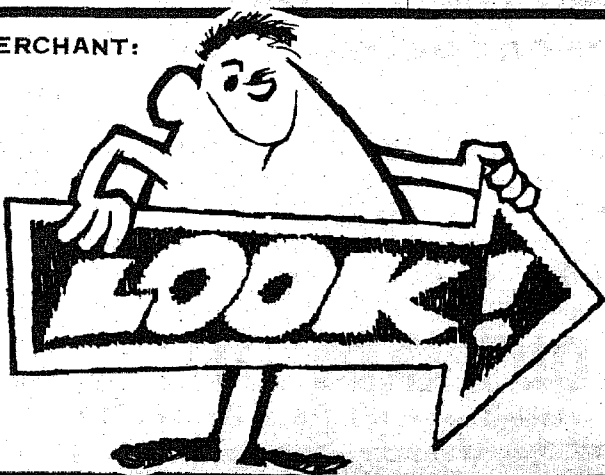
When God revealed Himself to man, He did so in a way and through the things that man could best understand. What greater symbol of unity is there than the sharing of food in common? Enemies do not sit at the same table and eat together. And so Scripture continually uses this symbolism of eating and drinking together to manifest unity. The idea was always present that God in some way shared the Paschal meal with the Jews. Scripture often refers to the Chosen People as a luxuriant vine: "Israel shall blossom and put forth shoots, and fill the whole world with fruit." Ps. 80.

When Christ came, He continued to use this same symbolism of the meal, of the vineyard, of bread and wine. Christ continues to say that the People of God, the new Israel is a vineyard, but He makes the symbol real. At the Last Supper Christ said: "I am the vine, you are the branches. He who remains in me and I in him bears much fruit." Jn. 15. Christ becomes the bond uniting the new Israel into one people. Christ invited us to share in the kingdom of God, He continually referred to this kingdom as a wonderful feast. He said that the kingdom of heaven is like a king who prepared a wedding feast. Christ said that I want you to eat and drink in my kingdom.

But Christ did more than invite us to a distant feast, at some future date. He began for us here and now, on earth, that heavenly meal. Christ said: "I am the living bread, he who eats my flesh shall have eternal life." Christ used the occasion of a meal, the community gathered together to share food, to perfectly communicate himself to us. In the reception of Christ in the Eucharist, God truly dwells within us. "I mean to ratify a new covenant with the people of Israel, I will set up my sanctuary in their midst for ever." These words of Ezechial are now, today, fulfilled. We now share in the life of God, we now share in the kingdom of God. This is what is meant when it is said that the age old dream of man sharing in the world of the divinity is fulfilled. What seemed impossible for the Greeks, what primitive man tried to accomplish in so many ways, is now realized and we living today are recipients of this favor. The meal which was but a symbol of the unity between God and man in the Old Testament becomes real in the New.

The final end of the Christian is heaven, the marriage feast as Christ described it, the one family of the chosen people united to God for all time. At that time faith in the presence of Christ will no longer be necessary, we will see each other face to face. Now however, we live in darkness and faith is required. As Christians, however, living on this earth we cherish a deep sense of joy. For we know that there is communion between God and man, that the source of life has been found and is present with us. ■

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The EUCHARIST practice & devotion

By Conrad Antonsen, O.P.

OF COURSE the title is a trick of sorts. What is to be conserved with regard to eucharistic practice and devotion is the Thanksgiving offering and participation of the Body and Blood of Jesus Christ as the committed Christian's response to the Word of God. The conservatism to be belittled is that which sinks itself into the 19th century gothic revival as the standards for true eucharistic devotion and practice. The appeal, then, is to a return not to various romantic revivals but to an era when eucharistic devotion was in its creative and developmental stages. When, in short, committed Christians' neighbors could be heard to say: "These Christians, see how they love one another."

There was a time in the dawn of what is now termed the "liturgical revival" when the battle cry was for the vernacular. "Once we get the liturgy in the vernacular, all our problems will be over." Naive. Now that the texts of the liturgy are proclaimed in the language of the people (as if any of us speak in American cadences which are direct translations of mostly 4th to 5th century compositions) greater problems are arising. Those who come away from Sunday Mass muttering about fuss and noise are not to be disparaged. Some celebrations could easily be likened to circuses in which lecturers, choir-leaders and celebrants replace the familiar rings. Clarity and simplification (laudable) are the by-words of the recent documents; yet from the moment of entering the church to his departure the Sunday Mass goer is bombarded with texts—snatches of readings, responses, antiphons which have no evident unity and which by their very number tend to obfuscate any intended coherence. The Pepsi Generation and the Sarsapilla Generation are both muddled because the liturgists haven't yet learned what every budding Madison Avenue Ad-man learns on his first day in his button-down collar—simplify the message and repeat it; repeat it; repeat it.

Another simplistic battle-cry of not a few years ago was the notion that liturgy was the most important aspect of Christian life. While giving due credit to the liturgy as the framework for the grace-giving sacramental life of the Christian, something has to be said for good works. Stated differently; the liturgy is the living and true worship of a viable and healthy community—such a community indeed finds its source and inspiration in the liturgy but the liturgy as such is a result of the community. A real Christian community will have a real Christian liturgy.

The rite of Holy Mass does not lend itself to simplification. Highlighted as it is by the reading of the Word of God contained in the Sacred Scriptures and the acts of Thanksgiving and Holy Communion, there are also entrance ceremonies, hymns, collects, the Gloria, the Creed, the Homily, offertory processions and rites, ritual gestures of both celebrant and participating congregation, apologetic, editorial-

izing prayers ("I will take the cup . . ."; "I will wash my hands . . . , etc.") and very sadly—really no silence. Those who long for the old Latin Mass, when pressed, do not object to the vernacular but they do remember the old manner of celebration as a peaceful experience. How terribly simple it is even in the most exuberant folk Masses to insert short periods of silence here and there. Certainly there is an excellent time between the first reading and its response and between this response and the Gospel, certainly the homily should be followed by a few moments of collective meditation, certainly the so-called offertory prayers ought not to be said aloud, and certainly when the celebrant is ready to recite the prayer after communion he could pause for a moment. Anyone with any insight into the religious psychology of the believer must appreciate the absolute value of silence as a *liturgical action*.

There is also the question of signs and symbols. The sacramental life of the Church makes ample use of symbolic action and such is primary to the very notion of a sacrament. Little seems to be done about exploiting the very signs with which we are dealing. Undoubtedly a very important aspect of the signification comes from the words which are proclaimed along with the use of these signs. Isn't it

a memorial banquet—at how many meals are the participants spoon-fed? Unfortunately the above two observations are not yet generally permitted but they certainly would be—if demanded.

The very fact of having turned the altar around has resulted in some singular practices. Turn the altar around then load it with six candelabra, a crucifix, missal stand and add flowers and the result for a standard model celebrant is a form of pious peek-a-boo with the congregation.

Then there's music. A casual visitation of popular, well done and well received celebrations would lead to the conclusion that the standard in this country is the guitar or folk Mass. There is no doubt that for many people the guitar or folk Masses are the best celebrations they know, in which there is a maximum of full participation because the music lends itself well to singing and it is a natural mode of expression for Americans. But there is no need to stop there. This is without a doubt a time of challenge for musicians. Someone simply has to come up with forms of music which do the same thing with English that the Gregorian system did for Latin. No simple task that! The organ probably will not be the answer as far as accompaniment but that does not mean that the guitar has to be

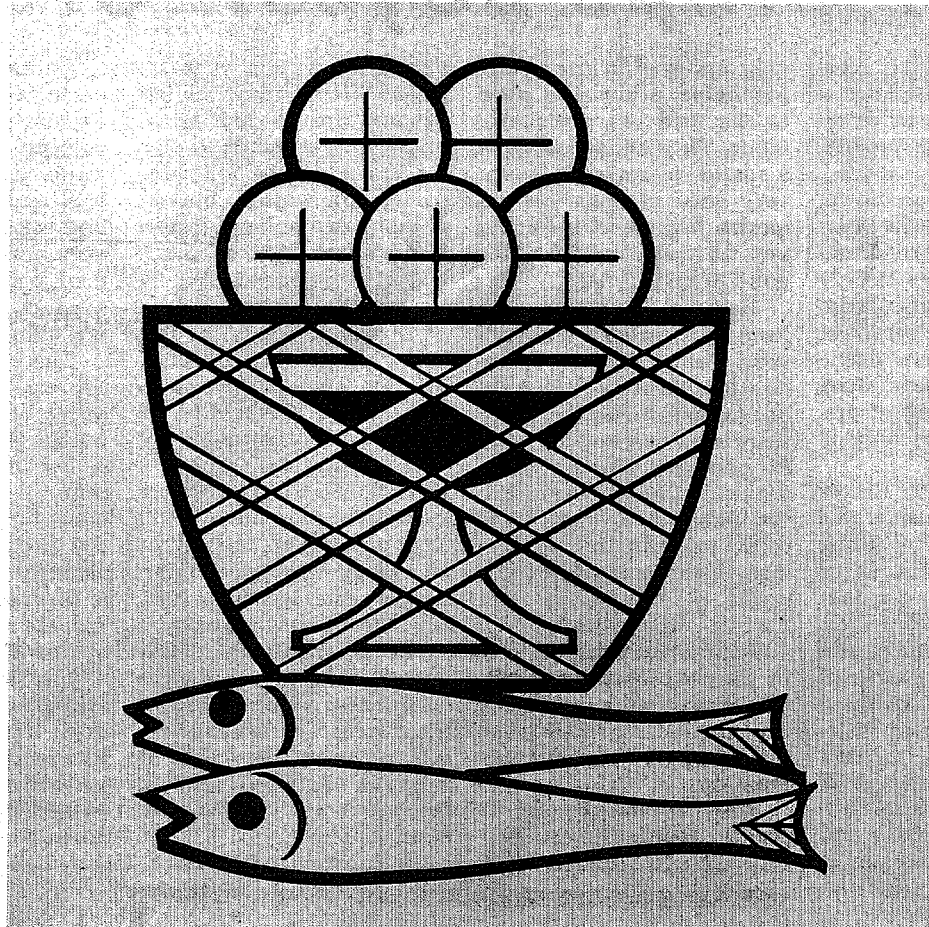
lating Latin *verbatim* into vernacular languages, evidently the notion of paraphrasing will be included in that of translating. Until the directors of the text committees seek professional aid—that is those people who are concerned with communications (writers, poets and even the above-maligned Ad-men) we shall have proclaimed to us the pedestrian style of banal journalese which marks so distinctively the four eucharistic prayers now in use.

Hopefully the future will see euchological texts which are composed in the language in which they are to be used. A translation, or a paraphrase, remains only that. A true creative text finds its source in the nuances of its own literary and spiritual foundations. Now that the Roman Canon has relinquished its exclusive hold as the sole eucharistic prayer conceivable in the western Church and most theologians are agreed as to what constitutes the outline of a eucharistic prayer (praise and thanksgiving to Almighty God for all that constitutes his creation, a prayer for the coming of the Holy Spirit that the gifts may be both sanctified and fruitful, the words of institution, a prayer of memorial of the salvific activity of Jesus Christ, intercessions and a Trinitarian doxology—and not necessarily in that order) one can hope that the more gifted among us will set to work. One observation: no great literary work, or any work of art for that matter appears to have been the result of a committee!

Eucharistic devotion is taking care of itself. True eucharistic devotion lies in following the commands of Our Lord, Jesus Christ: "Unless a man eat my flesh . . ." Frequent communion, made possible now because of revitalized fasting practices, has changed the former attitudes of the distorted medieval expression which termed the sacrament "Bread of Angels" and has truly made of it once again the "Bread of mankind." Baroque ceremonies and services whose ends were the simple adoration of the exposed sacrament are losing ground to a true form of adoration of the eucharist—its reception.

There is no doubt that much remains to be done. Those who hope for a stabilization of the "situation" are simply not realistic. The liturgy has moved from its Trentine halt in a static state to a dynamic, ever-adapting, creative and spontaneous response of a Christian community to the faith it professes. The challenge lies in balancing tradition, creativity and simplification with theological preception and good taste. Obviously no committed Christian can be indifferent to what must be done and all have, at least, a pressuring role to play.

(Father Antonsen, is working on his Doctorate in Liturgical Studies at Institute Catholique, Paris, and taught at Dominican College, San Rafael, this last summer.)



rather strange to have the celebrant take the cup and proclaim to the congregation: "Take this and drink from it *all of you* . . ." and proceed a few moments later to drain the entire contents himself? Isn't it equally strange to proclaim: "Take this and eat it . . ." and then proceed to place it on the tongue of each communicant entirely ignoring what he has said and indeed refusing to let them take it. We speak of the Mass as being celebrated under the sign of

the sole possibility. How much use has been made of already existing resources? The current Anglican hymnal comes to mind readily; as a compendium of 400 years of vernacular practice and tradition, much of which is inspired by the best of ancient Latin music compositions.

The question of translation is quite complex. Recent directives with regard to this question indicate that the Roman liturgists are aware of the difficulties of trans-

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the Truths of Life cannot be assimilated and made a part of living reality without prayerful reflection and dialogue.

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Russian-Chinese War Prospect No Cause For Rejoicing In U.S.

By FATHER JOHN B. SHEERIN

Red China and the Soviet Union appear to be on the brink of a major war. Tensions over border claims are ready to explode into a gigantic conflict between the two great Communist powers.

The Peking regime is worried over feuding factions on the domestic scene and might resort to war with the Soviets in order to unite the feuding factions against the ancient foe. The Soviets have 500,000 men under arms on the Chinese border and recent maneuvers have put them in a strategic position from which they can launch a paralyzing blow at China's nuclear weapons.

The chill that has settled down over Moscow-Peking relations was dramatized by the Chinese Premier's hurried flight to Hanoi on Sept. 4 to bring condolences to the North Vietnamese on the death of Ho Chi Minh. He left Hanoi that same day in order to avoid meeting the Russian Premier Aleksei Kosygin, who was en route to Hanoi for the funeral services.

To some Americans the thought of the Soviets and the Red Chinese at each other's throats is not at all unpleasant. They feel that the two Communist powers might destroy each other and the world be well rid of them.

Unfortunately, as in all wars, it is the "little people" who would suffer. The top politicians would probably emerge unscathed but millions of peasants on both sides would be murdered, brutally wounded or poisoned by fall-out, perhaps burned and scarred by napalm. To hope that Russia and China will start a war is therefore to hope that horrible death, agonizing suffering and in-

credible miseries will be inflicted upon millions of innocent human beings.

From a political angle, moreover, the probability is not that both powers would be exhausted as a result of the war. Rather, the Soviet juggernaut would most probably win the war and become a greater threat than ever to world peace. During World War II, there were voices predicting that Nazi Fascism and Russian Communism would destroy each other. Russian Communism, however, emerged from that war stronger than ever.

In other words, war solves no problems. It simply aggravates existing problems and spawns new ones. As an instrument of diplomatic policy, it is about as delicate and effective an instrument as a bull in a china shop.

Our national policy at present is one of neutrality toward both Red China and Soviet Russia — and that is all to the good. Our relations with Soviet Russia seem to have improved lately but I was happy to read Under Secretary of State Elliot Richardson's remarks at a meeting of the American Political Science Association in New York on Sept. 5. In his talk he said that the U.S. will not show any partiality to Soviet Russia in its controversy with Red China nor will we cease to improve our relations with China for fear of antagonizing Moscow. The Under Secretary quoted President Nixon as saying that our national security would be prejudiced "by associating ourselves with either side against the other."

In his address, Richardson made it clear that he strongly disagreed with the notion that America should rejoice if the two Communist powers go to war against each other. He contended that such a war would bring harm to all peoples of the world "and we hope it doesn't occur."

Harrison Salisbury, China expert for the New York

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"Quiet! Your daughter is trying to explain the generation gap!"

Times, believes that a Sino-Russian war is inevitable. It is inevitable if no one lifts a finger to prevent it. It seems to me that the U.S. might do more than play a neutral role: it might at least offer to act as intermediary to stave off the butchery. When Pope Paul told the UN, "No more war, no — never again," he was talking about all shapes and sizes of war anywhere in the world. And that includes the China-Russian borders.



FATHER SHEERIN



Msgr. HIGGINS

By MSGR. GEORGE G. HIGGINS

Five hundred residents of the District of Columbia — clergymen, labor leaders, Congressmen, and spokesmen for Mexican-American organizations — held a semi-religious public rally in the shadow of the Washington Monument two Sundays ago to dramatize their continuing support of the California grape boycott.

It was one more demonstration of the fact that the boycott is still going strong and continues to enjoy the backing of a significant segment of the American people.

This will come as bad news to Father Cletus Healy, S.J., of Milwaukee, whose series of anti-boycott and anti-Cesar Chavez articles in Twin Circle has just been pulled together in an illustrated booklet entitled "Battle for the Vineyards" (Twin Circle Publishing Co., 86 Riverside Drive, New York, N.Y. 10024). I have a personal reason—among many other more substantial reasons—for taking notice of Father Healy's booklet in this column.

In his very laudatory introduction to the booklet, Father Daniel Lyons, S.J., Editor of Twin Circle, says that when Father Healy's anti-Chavez articles first appeared in Twin Circle they were "sensational."

The overriding issue in the California farm labor dispute is the right and the need for farm workers to organize and bargain collectively and the urgent need for effective Federal legislation to guarantee the free and unhampered exercise of this right.

Until I read Father Healy's booklet and Father Lyons' laudatory introduction, I had assumed that

whatever they might happen to think about Cesar Chavez and the United Farm Workers Organizing Committee, they would be prepared, when the chips were down, to admit that collective bargaining between farm workers and the growers in California and other agricultural centers is not only legitimate but desirable and even necessary. It now appears, however, that they are not prepared to admit anything of the kind.

On the contrary, Father Healy goes to considerable lengths, in the concluding chapter of his booklet, to try to persuade his readers that unions and collective bargaining in agriculture, and presumably in a number of other industries as well, are neither necessary nor desirable and that the present arrangement in the great agricultural valleys in California (i.e., no unions and no collective bargaining) is completely satisfactory from every point of view and "is far closer to the Catholic ideal" than what is being proposed (i.e., unions and collective bargaining) "by people who fancy themselves champions of 'Catholic social thought'."

DISAGREEMENT

It would be highly presumptuous on my part to pretend to be able to speak for other "champions of Catholic social thought," including the bishops of California and of other agricultural states who have repeatedly called for bona fide collective bargaining in the field of agriculture, but, speaking only for myself, I should like to say very frankly that I couldn't possibly disagree more with Father Healy's tortuous exegesis of Catholic social thought on the subject of unionism and collective bargaining.

But whatever of that, the record is now perfectly clear, and for this we should be duly grateful. By their own admission, Father Healy and Father Lyons are not

only opposed to this or that particular organizing effort in the field of agricultural labor. They are opposed, as a matter of principle, to the very idea of trying to organize farm workers under any and all conditions. It's good to know this.

Bad as it is, however, from this writer's point of view, Father Healy's opposition to unions and collective bargaining is less objectionable, in certain respects, than his persistent efforts to smear the reputation of Cesar Chavez, Saul Alinsky, and some of his other favorite bogymen. He desperately tries to create the impression that Chavez and Alinsky are dangerous revolutionaries—by the use of rhetorical methods which, in my opinion, are totally reprehensible—that they are crypto-Communists.

With all due respect to Father Healy, I must say

very frankly that even his fellow Wisconsinite, the late Senator Joseph McCarthy, might have blushed to sign his name to the following paragraph, which is but one of many examples of Father Healy's technique of smearing his opponents by the clever use of innuendo:

"From studying the two men (Chavez and Alinsky), it is evident that Alinsky's influence on Cesar Chavez has been considerable. But is it Communist? There is more than enough evidence to warrant the question, but most people have fallen short of calling Alinsky a Communist. After watching Alinsky's recent performance at Syracuse University, however, the Mayor of Syracuse complained that Alinsky's function in their War on Poverty program seemed to be to train agitators and to teach Marxist doctrines of class conflict."

Father Healy then goes on to say: "I read Alinsky's Reveille for Radicals. I saw nothing in the book that would contradict the Mayor's analysis. I saw much that would corroborate it—very much. In my opinion, there is much about Chavez's conduct to betray an Alinsky influence."

This paragraph, being interpreted, means — to this writer at least — that while Father Healy is not prepared to test the libel laws of this country by saying point blank that Chavez and Alinsky are Communists, he is perfectly willing, nonetheless, to leave the fuzzy impression with his readers that they are in fact Communists.

I might add that Father Healy's clumsy attempts to draw a comparison between Chavez and Fidel Castro are so numerous and so far-fetched as to be almost ludicrous.

It seems to me that Father Healy would be well advised to give it a rest and to concentrate on trying to determine why it is that so many Catholic bishops and priests and so many spokesmen for reputable Catholic organizations have gone out of their way to show their respect for Chavez as an individual and have thrown their support behind the drive for Federal legislation to guarantee the rights of farm workers to organize.

Of all the people who are supporting Chavez, these are the ones Father Healy really ought to be worried about. In fact, I suspect that he is very worried about them, indeed, but that, not being in a position to smear them as Communists or crypto-Communists, he simply doesn't know what to do about them. His predicament is understandable, but also rather frustrating, I should think.



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The Case Of Dr. Shannon

By FATHER JOHN T. CATOIR

I doubt very much if Dr. Shannon would remember me; we met about four years ago in Selma, Ala. He was a bishop-elect who had come to Selma at the request of Martin Luther King to participate in the memorial services for the recently slain Unitarian minister, James Reeb. There were more than a hundred priests and nuns on hand, and we were very proud of James Shannon. He was the only member of the hierarchy to acknowledge the historical significance of Selma-1965.

I drove Bishop Shannon to the airport that night and was deeply impressed with his keen understanding of the Church and the times in which we are living. I followed his writings and utterances with genuine admiration, and placed great hope in him for the future of the Church.

I hesitate to write at all about him for fear of judging the man. God will judge him and there is no need for any of us to presume to do so. Nevertheless, the fact of his marriage is a public event and many of us are deeply distressed by his action. While it is important to restrain from judging him, one does have the responsibility to judge the principles by which he acted.

In an interview published in "The National Catholic Reporter" (Aug. 20, 1969), Dr. Shannon said, "... I have reached a point in my life when I was unable to bear my burdens and their burdens for any longer than I had done." He quotes St. Thomas Aquinas, "Primum vitare deinde philosophare — first you just survive, and then you philosophize."

It is this latter statement which distresses me the most, because taken in context, it is un-Christian. Christ never told us, "First you must survive;" He has, however, given His pledge, "My grace is sufficient for you," and again, "My yoke is sweet, my burden light."

In one way or another all of us have suffered tension,



FATHER CATOIR

misunderstanding, desolation and loneliness in our lives. Doing God's will is an enormous burden for many, but it is precisely here that we manifest our faith, hope and love.

A young mother, struggling each day in a veritable daze, suffocated by the relentless demands of her screaming babies, would not be much of a woman if she acted on the "first you survive" principle. She knows in her heart that she is given over to her children. She thinks first of them and then of herself. Over and over again, she implores the Lord for light and strength in her labor and confusion.

How would a man, crushed in the pressures of business and politics, carry on for his family if he reasoned, "Primum vitare, deinde philosophare"? It is true some men abandon their family, never to be heard from again, but the shame of it endures in the minds and hearts of his loved ones and friends, however innocent or justified the man may feel in his own conscience.

The breaking point for one may be quite different for another, but the worst breakdown is the one which involves the breakdown of faith and hope. We can never penetrate the mystery of any human decision; we can never assess the degree of suffering another person may experience.

But for our own spiritual enlightenment let us not be mystical about our understanding of the crucifixion. . . it hurts. Some people have nervous breakdowns carrying their burdens, some people die.

Christ didn't decide to leave Jerusalem when He agonized in the Garden of Olives. The situation was quite bad for His nerves and health; in fact He knew His life was at stake. He didn't say, "First I must survive, then I will philosophize." Knowing full well what the crucifixion was all about, He said, "Take up your cross and follow me. . . Whoever loses his life will find it."

Churches To Commemorate a Becket 800th Anniversary

LONDON — (NC)—The Catholic and Anglican Churches in England and Wales are making big plans to celebrate next year the 800th anniversary of the murder of St. Thomas a Becket in Canterbury cathedral.

They will be centered in Canterbury itself where special services are being arranged for the first three weeks of July.

Catholic Archbishop Cyril Cowderoy of Southwark will take part with four Anglican archbishops, among them Archbishop Michael Ramsey of Canterbury, the Anglican Primate.

All the prelates will preach

at special services in the cathedral where Archbishop Thomas a Becket was slain by four knights of King Henry II in a side chapel on Dec. 29, 1170.

A special Catholic open-air Mass will be celebrated by Archbishop Cowderoy in the precincts of the cathedral, now the seat of the Anglican Primate.

A festival of artistic and religious events is also being arranged including concerts and recitals which will go on throughout the latter part of the year culminating in a special joint service in the cathedral on Dec. 29.

Prayer Of The Faithful

Seventeenth Sunday After Pentecost

Sept. 21, 1969

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

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

LECTOR: 1) That the Church in the United States will heed the call of Pope Paul to help the Church in Latin America, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 2) For all the victims of the war in Vietnam on both sides, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 3) For the poor man, the hungry man, the lonely man, the dying man, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 4) For social justice, for equal rights, and for equal opportunity in housing and employment, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 5) That the entire Christian community would take on the task of fostering vocations to the priesthood and religious life, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 6) That the peace of Christ may come to the sick, suffering, and deceased members of our parish, remembering especially N. and N. who died this past wee, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 7) That all of us here will support one another in love and maintain the unity of the Spirit in the bond of peace, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Answer the petitions of your people, we beseech you, O Lord, and grant that our love for one another may not only increase but also be firmly rooted in you. We ask this through Christ our Lord.

PEOPLE: Amen.

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Drugs: Hidden-Problem Symptom?



Dr. Ben Sheppard, physician, lawyer and former juvenile court judge, is presently director of the Archdiocesan Catholic Welfare Bureau and a member of the Dade County School Board. He will answer questions of Voice readers on legal, medical and family problems. Readers wishing his advice may address inquiry to him in care of The Voice, P.O. Box 1059, Miami, Fla. 33138.

By DR. BEN SHEPPARD

In the fast tempo of contemporary life, it seems that no one has the time to stop and listen to the troubles of adolescents.

This problem is not unique to the United States either. At a recent annual meeting of the Society for Adolescent Medicine, one of the speakers from Czechoslovakia said that that country provided medical care for one million adolescents. In 1967 alone, there were 2,259,972 visits, of which 269,171 were preventive visits.

In Czechoslovakia there are 300 physicians who handle adolescents exclusively. There are departments for those physicians who treat endocrine disorders in adolescents, kidney disturbances and other illnesses. They also have camps for obese children and convalescent centers for long-term care.

Many suicides and attempted suicides could probably be prevented if someone had the time to listen to young people and give them advice. Many of them could find the answers if centers were established where they could turn for help when they had problems.

There will never be enough psychologists or psychiatrists to obliterate all of the real suffering. Volunteers trained by psychologists would have to be furnished to staff the centers where the adolescents could come and talk and be advised.

We must also keep hammering at non-narcotic drug abuse problems. Such behavior has been termed risk-taking behavior. The effort must be made to find out what these young people are seeking and why, and then attempts must be made to help them cope with the underlying problems of which drug abuse is only a symptom.

We must not fall into the error of calling everything an escape from reality — an evasion of responsibility. These adolescents must be divided into those who use marijuana, those who use inhalants, and those who use amphetamines.

Medical people have found that the largest single user of illicit non-narcotic drugs are those who are experimenting with marijuana. Most of the young people try it a few times and then stop. Some, however, will use it consistently once or twice a month. For the chronic user, "pot" has "merits" beyond the cigaret itself. It becomes a "badge of youth" — a status symbol.

The medical profession also has reported that most of the heavy smokers of marijuana are not close to their families. They tend to be pessimistic about their own futures and their ability to care for or relate to society as it is now.

If I were to tabulate the reasons offered by pessimistic youth, the first would be the Vietnam war. Second would come the draft and third racial discrimination and poverty. They are also concerned with phoneyess — meaning the "establishment" places too much emphasis on material possessions and too little on real values.

They suffer from what has been described as a low tolerance for frustration and they look to chemicals for relief from all kinds of discomfort. Still, they do know that they risk arrest for possession and still continue to use drugs. They do not, however, seem to realize the import of the toxic effects of drugs.



Ireland To Continue Pressure On U.N.

(Continued from Page 4)

as unaware of the Irish "Troubles" as they are preoccupied with problems nearer home. And whether or not Ireland gets on the agenda may depend on what happens elsewhere in the world.

During the early weeks that the Assembly is in session, world issues will be discussed in general debate. During this period Irish diplomats will try to bring Ulster before the assembly, and to study the reaction of delegation members. If it is decided that world opinion is favorable, then one of the seven committees has to be persuaded to table a resolution on Ireland which in turn will be presented to the Assembly in plenary session.

It is unlikely that any further demands for a peace-keeping force will be made. Britain would veto it, and much more favorable publicity is likely from a discussion, and perhaps the dispatch of a fact-finding team to look into majority-minority relations, and the civil rights question.

Britain's Labor Government is much less likely to oppose actions which accept the present status of Northern Ireland, than ones which are intended to undo partition.

But even if Ireland scores a diplomatic triumph here this fall, Ireland's old troubles will hardly be eased much. World publicity may elate or embarrass, but it hardly tends to make protagonists forget their differences. If any UN agency can help solve the Irish question perhaps it is UNESCO. The Irish have very long memories as well as a romantic sense of history. If a UNESCO team of unbiased historians would re-write the history of Ireland, and teach kids and adults of North and South the kind of men and women, the long-dead heroes they kill each other for in the twentieth century really were, few if any Irishmen, would walk in parades in holidays.

TV-Viewers Promised Less Violent Menu

(Continued from Page 11)

lence that they might become indifferent to "violence in real-life situations."

Stewart also noted that by age 16, the average American child had spent more hours in front of a television set than in a classroom.

"Violence" has been defined as follows:

"The act of violating, or the state of being violated; intensity; fury; violent or abusive exercise of power; injury; outrage."

Charles Reilly, Jr., executive director of the National Catholic Office for Radio and Television, an organization which has opposed television violence and urged viewers to work for more positive programs, has stated:

"The only way listeners and viewers will ever get what they want in radio and television shows is to ask for it. The only way they can really ask for it is to make their opinions known emphatically to the people who count — the sponsors, producers, networks and individual stations that carry the programs."

The new NBC programs on Channel 7 are beginning this week. The CBS programs on Channel 4 and the ABC shows on Channel 10 premiere over the next two weeks.

If you watch them and like them, tell the stations so. If you do not like them, just turn the dial or the switch and tell the station what you have done — and why.

P.S. — We know we will get some letters demanding: "What about sports? Aren't they violent, too?" And in reply, all we can think to answer is: "Well, yes; but they are not criminal."

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THE NOW SET

S. Florida Students Enroll At Belmont.

Twelve Catholic students from areas within the Archdiocese of Miami have enrolled as new students at Belmont Abbey College, Belmont, N.C., for the fall semester.

Beginning as freshmen are John D. Adeimy and Henry L. Holmes of West Palm Beach; Eduardo X. DeTorres and Richard G. Haidven of Miami; A. Thomas Nolan and Jerome L. Shaw of Boca Raton; David M. Cornelius of Homestead; John A. Redmond of Coral Gables; Thomas P. Alber, Robert J. David and Robert H. Spain of Fort Lauderdale.

Nicholas A. Chellemi of DeLand is a transfer from Daytona Benett Junior College.

Barbecue

Members of Our Lady of the Lakes CYO took an active part in the recent parish picnic when they collected toys to be used as prizes, and planned and supervised the games offered during the afternoon for the children of parishioners.

Later during the evening, the CYO members presented a dance for the teens of the parish.

CYO Deadlines

Beginning dates for all play in CYO soccer, touch football and volleyball competition have been postponed until Sunday, Sept. 21, according to Marty Krpan, Archdiocesan CYO program director.

Games in touch football and soccer were scheduled to begin on Sept. 14, while competition in volleyball was to have begun later this week.

All three sports will start play on the same day.

Parishes participating in the three events have been notified of the change in playing times and schedules should be posted so that CYO members can check for new times.

Teams in all three sports compete for divisional trophies and archdiocesan trophies which are distributed during the annual sports awards banquet.

Tracksters

Members of the Our Lady Queen of Martyrs CYO recently participated in a track meet at the field of neighboring St. Thomas Aquinas high school.

Events included hurdles, running events and medley entries.

CYO Fires Up For Sports Season



A BONFIRE which threw some light onto the state of CYO football competition burned last weekend at Visitation Parish to signify the beginning of the CYO competition for this year. Soccer, touch football and

volleyball competition will all begin Sunday, Sept. 21 and continue throughout the fall. Visitation CYO are the defending archdiocesan football champs.

Education Values, Realities Discussed

(The following reflections upon the value and the realities of education are excerpts from a speech delivered recently by Sister M. Dorothy, O. P., president of Barry College.

We reprint them because they seem a very modern way of putting some very modern thoughts.— Editor)

Since the event of the summer just passed, when two Americans viewed the earth in one look, the problem of seeing wholes, totalities, can no longer be regarded as a difficulty. Even young children knew what was happening and understood in some measure what had gone on before and what the event was to mean to all mankind. No longer should students need to be advised to consider backgrounds and future implications as they react to present situations.

Through your formative years you have emerged a person, an integral, rational being. You have not been a passive recipient of the influences that have effected your present status, you have been a conscious participant in actively shaping that person who you are. You want a chance to control some of the influences around you — to be a vital part of what continues to affect and change you.

You have grown up with a built-in sense of the value of a college education. Many of your fathers and mothers, too, achieved college degrees on the GI Bill of Rights. Some of you lived on college campuses before you started to nursery school. Your parents valued their education and all the testing and counseling that directed their future. They in turn have respected and cooperated with their conferees who became test administrators and counselors of you, their most important possession. They directed you in your desire for more education after high school even at great sacrifice. Some of you not so fortunate to have achieved your full degree before marriage and a family, are here today at your own family's sacrifice that you still might achieve this value.

And finally, we ask what are the helps available to you for motivation to the attainment of your desired goals. Here I ask that you find the answers. Again I say EXPLORE. Measure your ability to the requirements of your course and pursue it to your fullest potential. Examine your professors and ask yourself, "What can I gain from this contact?"

We all like the brightest and most alive teachers but we must ask ourselves honestly, "from whom can I learn the most, the best?" The teacher I remember the best from my college years before entering was not my best teacher. He was not the most organized nor was he always well-prepared, but he let us learn. He provided us with a climate for learning and allowed us the room to move around in it. He knew us all by name.

Music Course For Youngsters

A pre-college music education program has been made available to supplement parochial, private and public school music programs through the University of Miami School of Music's Division of Musical Arts.

Registration for the private or class instructions for elementary and high school age students is under way at the university. Further in-

formation can be obtained by calling 284-2304 or 284-2305.

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Maria Bahomonde

CYO Holding Photo Contest

Final deadline for the Archdiocesan CYO Council photo contest is Monday, Sept. 22.

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

The contest is open to CYO members 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 photos will be judged.

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

Gives Up Fun Time And Wins Laurels

Young Maria Bahomonde spent some of the best days of her summer staying away from the beach, the movies and other fun time activities.

But she thinks she got a better reward for her time than those who ended the summer with suntans and sore muscles.

Maria has been named the "Teen Volunteer of The Year" at Cedars of Lebanon Hospital by the staff who watched her spend more than

500 hours working with tiny children in the Cedars Kiddie Corner, a nursery for the employees' infants.

During the yearly Cedars of Lebanon awards luncheon, Maria was praised for her "genuine and humane attitude."

The daughter of Mr. and Mrs. Jesus Bahamonde of 822 NW 32 Ave., Maria is a member of Corpus Christi parish. She attends Citrus high school.

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S. 25 Mia. Springs
O. 2 Central
O. 10 at Key West
O. 18 Carol City
O. 25 North Miami
N. 8 Northwestern
N. 13 at Miami Beach
N. 21 at North Shore
N. 26 at Columbus

CARDINAL GIBBONS

Walt Green, Coach
S. 19 at Card. Newman
S. 26 Melbourne Cath.
O. 4 Pine Crest
O. 10 LaSalle
O. 17 at Fla. Air
O. 24 Msgr. Pace
O. 31 at Mia. Military
N. 7 at St. Thomas
N. 14 Chaminade
N. 20 at Jupiter

CARDINAL NEWMAN

Sam Budnyk, Coach
S. 19 Card. Gibbons
S. 26 at Jupiter
O. 3 Riv. Beach Kennedy
O. 10 at Palm Beach
O. 17 LW Leonard
O. 24 at North Shore
O. 31 WPB Roosevelt
N. 7 at LaSalle
N. 14 at Riviera Beach
N. 21 PB Gardens

CHAMINADE

Vince Zappone, Coach
S. 27 Lake Shore
O. 2 at LaSalle
O. 11 Msgr. Pace
O. 17 Pompano Ely
O. 25 Miami Beach
N. 1 Ft. L. Dillard
N. 7 Columbus
N. 14 at Card. Gibbons
N. 20 at Hollywood Hills

CHRISTOPHER COLUMBUS

Art Conner, Coach
S. 18 at Coral Park
S. 26 at Killian
O. 4 South Dade
O. 10 Central
O. 16 at Palmto
O. 25 at Key West
N. 7 Chaminade
N. 13 at Southwest
N. 21 Miami Beach
N. 26 Curley

LASALLE

Van Parson, Coach
S. 26 at Pine Crest
O. 2 Chaminade
O. 10 at Gibbons
O. 17 at Msgr. Pace
O. 25 Mia. Military
N. 1 Daytona Lopez
N. 7 Card. Newman
N. 14 at Hollywood Hills
N. 21 at St. Thomas

MSGR. PACE

Bill Froulx, Coach
S. 19 St. Thomas
S. 26 at North Shore
O. 3 at Melbourne Cath.
O. 10 at Chaminade
O. 17 LaSalle
O. 24 Card. Gibbons
O. 31 at Pine Crest
N. 7 Fla. Air Academy
N. 21 Mia. Military
N. 26 at Key West

ST. THOMAS AQUINAS

Mike Gallagher, Coach
S. 19 at Pace
O. 4 at Pompano Ely
O. 10 at Mia. Military
O. 17 Pine Crest
O. 31 at Boca Raton
N. 7 Card. Gibbons
N. 14 at Fla. Air Academy
N. 21 LaSalle

School Squads Open Season This Weekend

Newman Coach Counts On 'Go' Team

The high school football season starts this weekend and Coach Sam Budnyk of Cardinal Newman High is looking for the big bounce.

No, he hasn't got his seasons mixed or is thinking ahead to the basketball campaign. He's waiting for his team to bounce back from last year's 3-7 season, the worst in his 11 years with the West Palm Beach school.

"I think we're going to be a better team," he stated as he prepared his squad for its opener tonight with Cardinal Gibbons at Palm Beach's Cooley Stadium. The Newman-Gibbons opener shares the archdiocese spotlight with the Msgr. Pace-St. Thomas game at Miami's Curtis Park.

"Certainly, after last year's disaster, anything would be better," Budnyk continued.

STRESSES OFFENSE

"We've been putting a lot of emphasis this year on our offense. If it comes through, we'll surprise a lot of people."

Last season, the Crusaders, with just five lettermen on the squad, were shut out in six of their 10 games.

Sam has been mildly optimistic about his prospects after the team's showing in the football jamboree two weeks ago.

"We controlled the ball three-quarters of the time against North Shore, instigating a long march, and against Riviera Beach, it took 'em five downs to score inside our five (one extra play due to a penalty) and I'm not sure they scored on that one."

"We ran the ball real well and didn't do much passing against North Shore. And playing Riviera helped, too, because they're expected to be a strong team and I wanted to see just how well our kids would do. It was a good test."

The Crusaders will have a power running game, keyed by a pair of 185-pounders, Sam Howell at halfback and Tim Hulett at

fullback. Both are juniors and earned starting status last year as sophomores. Pat Crossey, a fleet 150-pounder, will be the breakaway threat.

Bruce Karcher, 145-pound senior who was the starter for the last four games of last season, will be at quarterback and has exhibited good running ability.

"We've been working on his passing because we know that our running game will go. If he can come through on the passes, it'll help the overall offense tremendously."

The line won't be as inexperienced as last year, but there is still plenty of youth.

Dom Scirrotto, 175, will be at center. Guards will be Ned Gallo, 175, and Joe Carpenter, 170, while at tackle will be Ed McGann, 220, and Carlo Attardi, 200.

The offensive ends will be Joe Severino, 190, and Ron Lichwala, 185.

All are seniors except Carpenter and McGann, both juniors, while Lichwala is a sophomore who has been very impressive.

CONFIDENCE

There is little concern over the defense, with Greg Leate, a 160-pound senior halfback, as the standout. Greg intercepted six passes last year and Budnyk calls him "one of the finest high school secondary backs in this area."

The Newman secondary will get a good workout against Gibbons, Budnyk anticipates, after he had three scouts watch the Redskins in their football jamboree.

"Gibbons throws the ball a lot and they're aggressive on defense. I'm really concerned about their passing."

Gibbons, 7-2 last year, including its first victory over Newman, has junior Gus Crocco, the No. 2 quarterback then, as its starter this year.

His prime targets will be tight end Jim Wood, a transfer from Canada, and 6-3,

210-pound sophomore Jack Hanrahan along with backs Jim Bulfin, Steve Brown and Mark Witte.

The Pace-St. Thomas game will see St. Thomas the slight favorite with quarterback John Hackett back


again after leading the Raiders to a 6-3 mark last season. Hackett is one of the archdiocese's top throwers and he has top receivers in Dwight McKenzie, out last year with an injury, War-

(Continued on Page 22)


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Inconsistencies Hurt Again

Dolphins Wet With Mistakes

The Miami Dolphins made enough mistakes to lose two games last week and played good enough to win one. The result was a 27-21 loss to Cincinnati in a game that should have been theirs.

Glaring inconsistencies marked the Dolphins in the Cincinnati loss. Critical penalties cut down a couple of touchdown drives. Then there was the unexpected use of Howard Twilley, totally inexperienced at punt receiving, as a member of the kick-return team. No one questions Twilley's ability to hold on to a football but after six exhibition games it would seem that the Dolphins' coaching staff should have been able to come up with a pair of experienced players for the punt return spots.

Such inconsistency as this, along with a blocked field goal try, Dick Westmoreland's mistake, and Gene Milton's stumbling after catching that bomb in the final seconds... were too much for the Dolphins to overcome.

Lew Pytel, the ex-Christopher Columbus star, has beaten out one quarterback challenger for the starting assignment at the U. of Miami, but now finds a new one.

David Teal, who wasn't listed on the team roster due to academic deficiencies, has come on strong to put the pressure on Lew. In spring and early fall, Lew had to fight off junior college whiz Kurt Schottenheimer. Schottenheimer finally gave up and asked to be switched to defense.

Now Teal, who made up his academic standing in summer school, is being given the big build-up.

Our bet, though, is still on Lew. He's got the knack for coming up with the big play... he's a winner.

Now... for the big tests... our weekly football predictions. Last year was easy... pick Chaminade to win every week. This season, though, it's more difficult. The Lions don't start their season until next week. But, we'll pick the winners in other games:

COLUMBUS 20, CORAL PARK 14 — The Explorers have the experience at quarterback in Hal Thomas and a strong enough defense. Coach Art Conner also promises some surprises with his offense.

NEWMAN 19, GIBBONS 7 — Crusaders to utilize ball control on the ground while

(Continued on Page 22)



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Uganda Planning Paul VI Coins In Remembrance

UNITED STATES — The Postmaster General has made public the design of the Intercollegiate Football Commemorative. The 6-cent stamp will be issued Sept. 26 at New Brunswick, New Jersey.

UGANDA—POPE PAUL VI COINS — To commemorate his recent visit to Uganda, the Bank of Uganda will soon release a Proof Set of His Holiness Pope Paul VI. The set will be struck in pure silver and will be in the following denominations: 2 - 5 - 10 - 20 - 25 - and 30 shillings. Sets will be dated 1969 and will be a limited issue. The obverse will portray a bust of His Holiness. For further information write to World Proof Numismatic Association, 1429 Hawthorne St., Pittsburgh, Pa. 15201.

IRELAND — A work of contemporary art is the subject of a special postage stamp issued by the Irish Post Office Sept. 1. The design features a stained glass window of the College Chapel, Eton, showing the Crucifixion and the Last Supper by the Irish artist Evie Hone.

CROWN AGENTS REPRESENTATIVES — have announced a number of new issues for September: ST. KITTS — will honor Sir Thomas Warner who on Jan. 28, 1623-4 discovered and landed on St. Kitts.

ST. HELENA — a set of four adhesives depicting Military Uniforms.

CAYMAN ISLANDS — on the 8th, conversion to decimal currency took place, the present definitive series will be issued overprinted with decimal values.

JAMAICA — on Sept. 8 reissued its present definitive series surcharged with "C-Day, 8th September, 1969."

HONG KONG — on the 24th will release a \$1 stamp to honor the opening of the Satellite Earth Station.

WHITE ACE — The Washington Press, Maplewood, N.J. has announced Album Pages for "Landing on the Moon Commemora-

tive Stamps." This latest addition to the White Ace Line will display spaces for stamps issued by the United States and other countries in honor of man's first steps on the moon.

The album will provide for "face different" stamps only of those nations that are members of the United Nations and the Universal Postal Union. No spaces will be provided for souvenir sheets or other off items, but matching border blanks will be available. These can be used for souvenir sheets and covers and other specialty items. Check with your local stamp dealer for this new item.

MINKUS PUBLISHING CO. — announces "Famous Paintings In Miniature." Jacques Minkus has made it possible for everyone to own paintings by "Renoir" and "Botticelli." These renaissance classics are the exact reproductions featured on postage stamps of Kathiri State in Hodhramaut and Kathiri State of Seiyun, South Arabia, mounted under glass against a background of velvet, in attractive gilt-edge frames.

To complete the grouping of art work — one of the most revered Chinese art treasures, the ancient handscroll "A City of Cathay." The set features an overall view of 11 feet of the scroll on a continuous strip of five stamps mounted on green velvet under glass. We are given to understand there are more famous art "pictures" to come. These pictures are available at leading Stamp Departments throughout the nation.

FIRST FLIGHT COLLECTORS—Delta Air Lines, which has been authorized to serve Phoenix, Ariz., will inaugurate flights between Phoenix and Dallas, Texas on or about Oct. 1.

An official cachet will be applied at Phoenix to covers dispatched on the outbound flight.

Collectors desiring first-flight covers should prepare their own as follows: en-

velopes should be addressed and stamped with 10 cents air mail postage. They should then be sent in another envelope, to the Postmaster, Phoenix, Ariz. 85026. Covers will be back-stamped at destination point.

WESTERN PUBLISHING CO. — A new and completely revised edition of the Guide To The Grading Of U.S. Coins, by Martin Brown and John Dunn has just been released. The Whitman Book, which has long been a favorite among collectors, is the standard reference guide for determining the condition of coins.

Before the advent of the B and D system, grading coins was mostly a matter of opinion. The standards listed in the B and D book are now accepted by all collectors and dealers, and use of the word descriptions and clear illustrations now makes grading of coins an easy task. You will find this new edition at all coin and book shops for about \$3.



INTERNATIONAL NUMISMATIC AGENCY — 127 East 59th St., N.Y.C., N.Y. 10022 — officially authorized by Act of Congress and struck by the United States Mint in Philadelphia, the Statue of Liberty Series is now available in complete sets for collectors of Medallic Americana.

The silver edition, limited to 5000 specimens of each medal, and the unlimited bronze edition are NOT AVAILABLE from the United States Mint and funds raised from this issue are earmarked for the National Park Service, the federally appointed sponsoring agency.

The set consists of Federal Hall; Ellis Island; Amer-

ican Museum of Immigration and Castle Clinton, these are four geographical landmarks from Early Colonial Times. The magnificent awe-inspiring Statue of Liberty appears as the common obverse on all four medals.

The complete silver series presented in a deluxe custom-designed lucite holder with desk easel priced at \$39.95 each set. The complete bronze series \$19.95 plus \$1 per set postage. Silver medals were produced by the Philadelphia Mint while, the bronze were struck by Medallic Art Company. Free copies of the illustrated leaflet showing all medals will be mailed to any interested readers who mention this column.

NEW ZEALAND — on Oct. 9, 1969, will issue a set of four stamps to commemorate the bi-centenary of the Landing of Captain Cook in New Zealand. This issue will also be available in set-tenant blocks of four stamps printed as miniature sheets.

TOGO — Twenty-five years after D-Day, Togo honors the memory of the

NEWS and VIEWS of STAMPS and COINS by George Allard



great deeds for human dignity and liberty, Togo has overprinted the recent International Human Rights Year issue with his silhouette and the legend "En Memoire Dwight D. Eisenhower, 1890 - 1969."

BAHAMAS — on Aug. 26, placed on sale a set of 4 values and a souvenir sheet, this set calls attention to the Tourist Trade and honors the 1,000,000th visitor. Inter-Governmental Phil. Corp.

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Newman Counts On 'Go' Team

(Continued from Page 21)
ren Mack and Drew Worthen.

Pace will be playing its first full year as a Class A football team and the Spartans will be under first-year coach Bill Proulx.

Major change that Bill has made is to move junior Pete McNabb in as starting quarterback and switch last year's starting QB, Mike Guilfoyle, to flanker where

he'll be on the catching end of McNabb's tosses.

The Spartans will not be lacking for experience as virtually all of the starters are veterans of Pace's first team, three years ago, as either sophs or freshmen.

Other archdiocese teams that will see action this weekend are Christopher Columbus (4-6) and Archbishop Curley (1-9), both Class A schools who play in the tough AA-dominated Greater Miami Athletic Conference.

Columbus was to open

the archdiocese season on Thursday night against Coral Park while Curley journeys tonight to Homestead to meet South Dade High, fortified by a dozen prospects from phased-out Mays High.

Hollywood Chaminade, the Class A District 8 champions last year with an 11-1 record, and LaSalle, 3-7 last year, both are idle this week, opening their seasons next weekend.

Chaminade will be host to Lake Shore High while LaSalle starts at Pine Crest of Ft. Lauderdale.

Dolphins Lose On Mistakes

(Continued from Page 21)
secondary handles Gibbons passing attack.

ST. THOMAS 14, PACE 0 — The Raiders still have enough back from last year's fine team to move the ball and are big enough on defense to keep the light, fast Pace attack in check.

SOUTH DADE 28, CURLEY 13 — The Rebels gained with the close-out of Mays High and the Curley Knights will be the first to feel the difference. Curley to fill the air with passes but depth will hurt over the full 48 minutes.

That's all except for OAKLAND 31, DOLPHINS 21... another tough loss.

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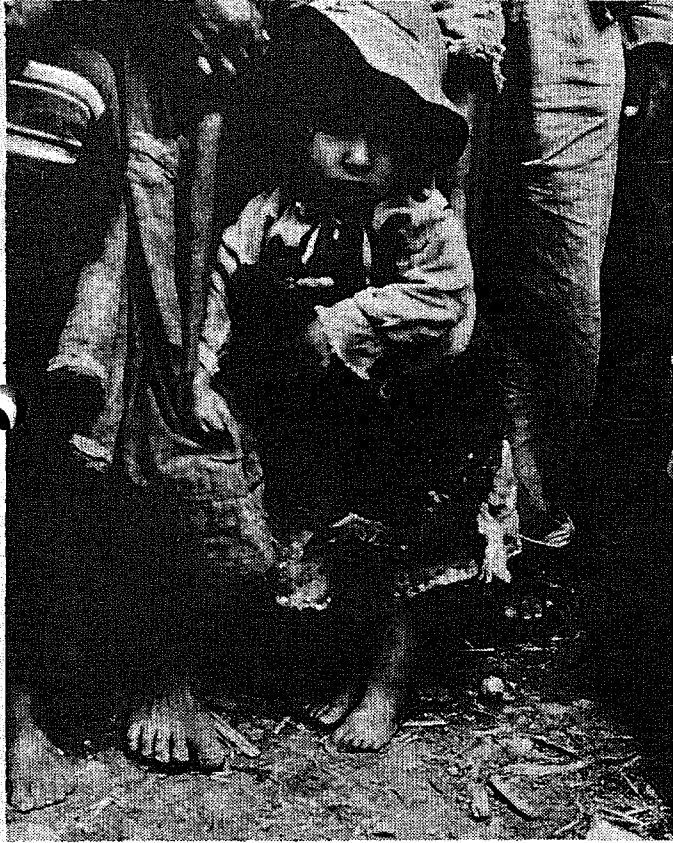
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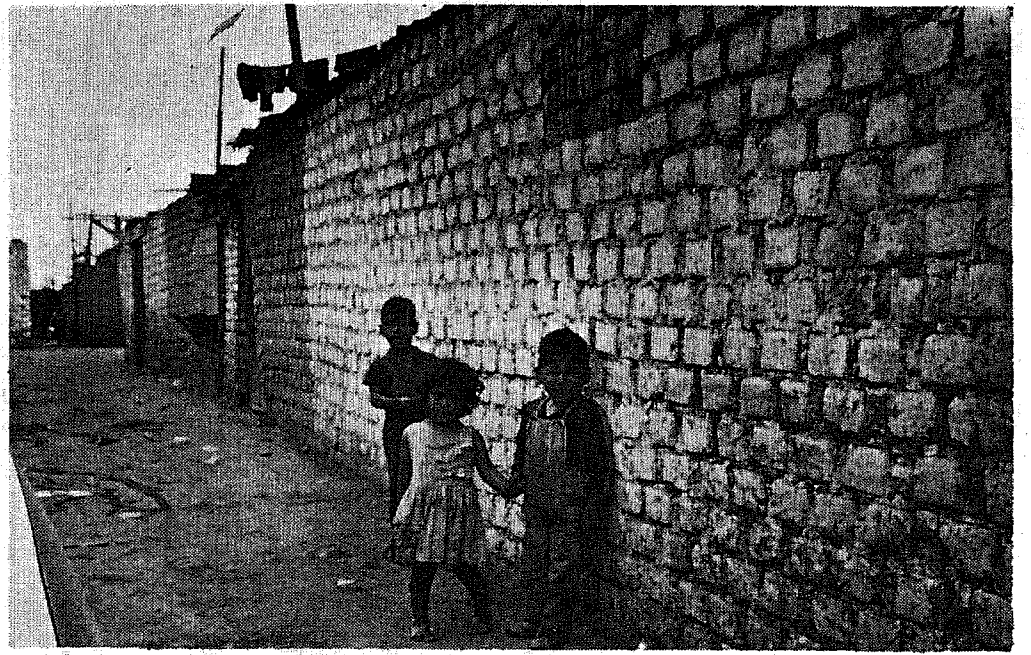
Latinoamérica:

Justicia y Desarrollo Revolución y Violencia



"La miseria que se extiende en medio de una afluencia concentrada en manos de una pequeña clase dominante."

?



"Diez Millones de Familias viviendo en covachas. . ."

A los Sacerdotes, Religiosos y Fieles de la Arquidiócesis:

En 1961 nuestro amado y recordado Papa Juan XXIII dirigió una llamada a los Obispos de todo el mundo, y especialmente a los Obispos de Estados Unidos, para que se unieran en la ayuda a la Iglesia en América Latina.

La urgencia de la situación en ese Continente es de todos bien conocida: la miseria que se extiende en pequeña clase dominante; diez millones de familias viviendo en covachas de un solo cuarto; setenta millones de analfabetos; una tercera parte de los católicos del mundo concentrados en Latinoamérica mientras los expertos predicen que la población se triplicará en los próximos 40 años; un setenta por ciento de los laicos en estos países sin instrucción aún en los fundamentos de la fe.

Sin duda ustedes han venido leyendo en la prensa que algunos demagogos están predicando la revolución violenta como la única cura para los males del Continente. Mientras estos lemas de violencia siguen inquietando a las masas populares, la Iglesia, siguiendo

de las exhortaciones del Papa Paulo durante su visita a Colombia el pasado año, trabaja con ardor para proveer un liderazgo verdaderamente reponsable y progresista, capaz de resolver los problemas que confrontan los atribulados pueblos de América Latina.

La ayuda de ustedes es muy necesaria en esta lucha para llevar la luz de la religión y la justicia social a nuestros hermanos del Sur. Mucho más tiene que hacerse si una labor que ha comenzado bien ha de continuarse con éxito. Les ruego, pues, que contribuyan con generosidad a la Colecta para la Ayuda a Latinoamérica que tendrá lugar el próximo domingo en toda la Arquidiócesis.

Con mi gratitud y buenos deseos, quedo de ustedes

Sinceramente en Cristo,

Edmund J. Conroy

Arzobispo de Miami

Habla el Nuevo Presidente del Secretariado de Cursillos:

'El Cursillo Ha Revitalizado Muchos Cristianos en Miami'

Textos: Gustavo Pena Monte

Desde hace varias semanas el secretariado diocesano de Cursillos de Cristiandad cuenta con nuevos dirigentes. José Argilagos sucede a José Guerra como presidente de ese movimiento que de manera tan eficaz ha penetrado en pocos años en el ambiente hispano de Miami.

El nuevo equipo dirigente, con Pepín Argilagos a la cabeza está poniendo todo su entusiasmo en continuar y ampliar la obra de los cursillos en Miami.

Un profesional de las operaciones bursátiles, Pepín Argilagos se entregó al apostolado de cursillos hace varios años. Haciendo un alto en sus labores en la bolsa de valores, el mismo nos relata sus experiencias con el cursillo:

"Para mí —dice— el haber hecho cursillo ha sido la gracia más grande, relevante e importante que el Señor me ha dado en mi vida. Fui educado en colegio religioso en Cuba, pero nunca fui cristiano verdadero hasta que salí de cursillos. Desde que salí del colegio adolescente, fui un católico de nombre nada más, sin vida interior y muchas veces apático a las cuestiones espirituales.

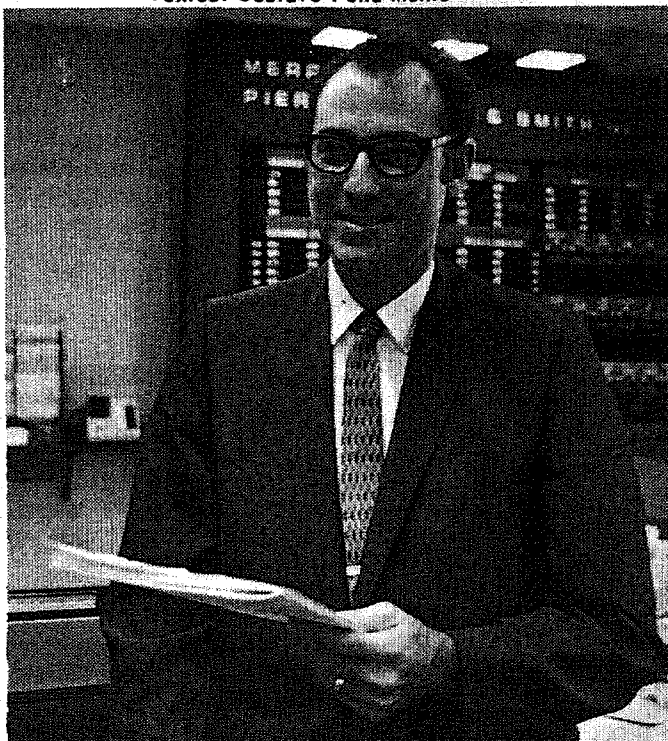
"Al llegar al exilio comprendí que mi vida debía tener una dirección más elevada que la puramente humana, es decir, empecé a tener inquietudes espirituales aunque buscaba por senderos equivocados. A los tres años de exilio, en febrero de 1964 asistí a cursillos, en aquellos momentos un movimiento incipiente, más por curiosidad intelectual que por ninguna otra cosa. Allí me encontré conmigo mismo, me vi como era y no me gusté nada a mi mismo. Me encontré con Cristo y me abracé a El para ser regenerado por su gracia y misericordia y por último me encontré con mis hermanos, los hombres, que necesitan de Cristo para su felicidad tanto como yo lo necesito. Desde ese momento he tratado de vivir lo fundamental cristiano a pesar de mis limitaciones humanas. He encontrado la felicidad de tener una motivación verdadera en la vida, la felicidad de tener un hogar cristiano y la felicidad de trabajar en la viña del Señor, tratando de comunicar a Cristo a los demás."

Argilagos nos habla ahora del impacto del Movimiento de Cursillos de Cristiandad en Miami:

"En cuanto al impacto del movimiento de Cursillos en Miami, creo que es evidente y ostensible por ejemplo los domingos en todas las misas en español de las diferentes parroquias: comuniones masivas de hombres, mujeres y niños, sobre todo hombres que antes no se veían acercar a la Iglesia y mucho menos al comulgatorio.

"Revitalizando el cristianismo de muchos, despertando la fe infundida en el bautismo por Dios pero aletargada en la práctica, se ha ido vertebrando cristianidad, lenta pero arrolladoramente, en los diferentes ambientes de trabajo, diversiones, y demás. Es como la bola de nieve que va rodando montaña abajo y haciéndose mayor.

"Muchos cursillistas, individualmente y a veces en grupos, han dedicado sus esfuerzos a trabajar en las Misiones de trabajadores Migratorios, especialmente en Naranja, otros brindan cooperación a sus parroquias respectivas, otros laboran en la Casa de la Libertad o ayudan a suministrarla de efectos necesarios, y así muchas otras actividades apostólicas. Al Movimiento como tal no le corresponde involucrarse, planear ni fomentar actividades otras que las de Cur-



El nuevo Presidente del Secretariado de Cursillos de Cristiandad en Miami, hace un alto en sus labores profesionales en la bolsa de valores para hablar de la obra del movimiento cursillista.

sillo, sino más bien proveer y proporcionar una pista para que cada cursillista se desenvuelva de acuerdo con su vocación, inclinaciones, talentos y aptitudes en los más diversos campos del apostolado," agrega Argilagos , enfatizando:

"El hombre que conoce a Cristo y se decide a darle un sí sin reservas y constituirse en su apóstol, a través de Cursillos como a través de cualquier otra vía que la Iglesia pone a su disposición, estará cumpliendo con lo que demanda del seglar el Concilio Vaticano en la Constitución sobre el Apostolado Seglar.

¿Cuántas personas han hecho Cursillos en Miami? preguntamos.

"Aproximadamente unas tres mil, contando hombres y mujeres, de muchas nacionalidades, pero primordialmente cubanos. Ahora bien, de los primeros veinte o treinta Cursillos, hay muchos relocalizados en otras partes de Estados Unidos, Puerto Rico y Latinoamérica, debido a la inestabilidad del cubano en aquella época."

El nuevo Presidente del Movimiento explica qué es el Movimiento de Cursillos de Cristiandad:

"Los Cursillos son un Movimiento de Iglesia, en el sentido más amplio, que persigue esencialmente posibilitar a los hombres la vivencia de lo fundamental cristiano de una manera dinámica, alegre y vital, a fin de que estos hombres, abrazados a Cristo y mediante su testimonio de vida en Gracia y palabra, vayan penetrando sus ambientes individuales y estructurando Cristiandad.

"Entendemos por 'fundamental cristiano' el amor a Dios, el amor al prójimo y esto con vista al aumen-

to de amor a Dios y amor al prójimo en el Pueblo de Dios.

"La organización de los que se proponen vivir lo fundamental cristiano es la Iglesia. Por eso los Cursillos son un Movimiento de Iglesia más que un movimiento 'en' la Iglesia. Es decir, no existe 'Cursillismo' sino Cristianismo, no se trata de crear una casta de super-cristianos sino cristianos a conciencia y punto."

"Te refieres siempre a Cursillos como Movimiento y no como Organización o Asociación, por qué?" le preguntamos.

"Los organizadores del Movimiento no conciben Cursillos como una asociación u organización, con cuotas, distintivos, reglamentos, etc., sino como un movimiento en que el único distintivo es que sus miembros tratan de vivir la Gracia plenamente y comunicarla a través de sus testimonio en los ambientes en que cada uno de ellos se desenvuelve, es decir, un apostolado al estilo de la Iglesia primitiva."

Por supuesto se requiere un mínimo de organización, primero, que asegure la continuidad de lo experimentado en los Cursillos, para que las verdades allí vividas puedan ser desarrolladas en la vida de cada uno plenamente. Segundo, también es necesario un mínimo de organización para el montaje y realización de los Cursillos propiamente dichos así como para la preparación de los dirigentes del Movimiento. En función del primer punto existen las Ultreys y Reuniones de Grupo. De cara al segundo aspecto, la Escuela de dirigentes y el Secretariado," expresó Argilagos.

Ahora que mencionas Secretariado, quienes integran el Secretariado actualmente y que hacen?

"El Secretariado," responde, "es un grupo de cursillistas que son designados por la Jerarquía Diocesana de la Iglesia y que tienen como objetivo el velar por la ortodoxia del movimiento y promover entre sus hermanos que la vivencia de lo fundamental cristiano sea consciente, creciente y difundida. También tiene la responsabilidad de 'montar' Cursillos y seleccionar los candidatos a los mismos, ya que existen una serie de condiciones requeridas para hacer el Cursillo, y de esto podríamos hablar mucho pero nos desviaríamos de la pregunta."

El Secretariado Diocesano de Miami se renueva parcialmente cada año. El Secretariado Seglar actual entró en funciones hace unos dos meses, y está integrado por Leonardo Parreño, Secretario, de la Parroquia de St. Rosa de Lima; Félix Cruz, Tesorero, Parroquia St. Brendan; José Julián Vigo, Vocal de Grupos, de St. Michael; Lorenzo de Toro, Vocal de Centro, de St. Michael; Roberto Hernández, Vocal de Contacto, St. John Bosco; Roberto Piñero, Vocal de Actos y Aniversarios de St. Raymond; Leonel Sorondo, Vocal de Escuela, de St. Brendan; Efrén Leal, Vocal de Piedad, de la Parroquia de la Inmaculada.

LA VOZ

Suplemento en Español de "VOICE"

Es destacada La Importancia Del CICOP

Washington (NA)— El Presidente del Sub-Comité de Obispos Norteamericanos para la Cooperación Interamericana ha declarado que la Conferencia del Programa Católico de Cooperación Interamericana (CICOP) "significa una valiosa contribución a las relaciones Interamericanas" y debía continuarse.

"Nuestro comité está a favor de la conferencia CICOP, particularmente, permitiendo que prosiga su proyectado programa de diez años, de los que faltan todavía tres", dijo el obispo Joseph Green de Reno, Nevada.

Y agregó: "Estamos de acuerdo con la recomendación del Padre Colonnese de que el CICOP debe ser un 'Congreso Hemisférico Cristiano' para asuntos especiales así como interesar al público americano en general en la educación conciente y consideración de los asuntos latinoamericanos".

El Padre Louis M. Colonnese, Director de la División para América Latina de la Conferencia Católica de los Estados Unidos, ha solicitado que los obispos estudien la organización para establecer como podría fomentar mejor la amistad y cooperación Interamericana. La Conferencia CICOP que tiene seis años es un forum anual para dialogar abiertamente sobre potencial y problemas Interamericanos y sirve para estimular nuevas ideas más bien que buscar específicamente crear programas de actividades.

"Había habido mucha reflexión sobre la oposición de los elementos conservadores de la Iglesia de los Estados Unidos hacia el ritmo progresista de la Conferencia de CICOP y que esto podría conducir a la cancelación de las reuniones Interamericanas. El resultado del estudio actual de CICOP hecho por los obispos de Estados Unidos demuestra que este vaticinio era infundado."

El Padre Colonnese añadió que el valor de CICOP nunca ha sido objetado por los dirigentes de la Iglesia latinoamericana que han participado activamente en el programa. Explicó que se han recibido muchas sugerencias sobre la forma en que podría mejorarse el impacto de la conferencia, pero siempre ha sido reconocido como un valioso medio de cooperación Interamericana. El Padre Colonnese citó de una reciente evaluación de CICOP hecha por el arzobispo Marcos G. McGrath de Panamá, Segundo Vicepresidente del Consejo Latinoamericano de Obispos (CELAM): "CICOP ha sido la ocasión por la cual los latinoamericanos hemos podido reunirnos para ver nuestros problemas y respecto a nuestras relaciones con la Iglesia de los Estados Unidos y los Estados Unidos en general", dijo el arzobispo McGrath. "Esto nos ha ayudado considerablemente. CICOP como una plataforma popular para la expresión de las necesidades, problemas y esperanzas debe continuar. Es muy importante para los obispos de Norte y Sudamérica fomentar el tipo de debate serio entre competentes académicos y dirigentes."



Llamado del Papa a la Juventud

Nettuno, Italia — El Papa Paulo VI instó a la juventud moderna a resistir las tentaciones carnales aun a costa de "sufrimientos y sacrificios."

El Santo Padre arrojó una fuerte lluvia para viajar en coche los 32 kilómetros de distancia que median entre su residencia veraniega en Castelgandolfo y esta aldea costera, donde se levanta el santuario de Santa María Goretti, erigida en memoria de la campesina de 12 años, muerta en 1902 defendiendo su honor.

"Mediante su martirio, esta joven santa atestiguó una virtud que hoy se siente un casi prohibido al mencionarla — la inocencia, la pureza cristiana", declaró el Sumo

Pontífice ante una muchedumbre congregada ante el santuario de ladrillos rojos, recientemente refaccionado. "Sed fuertes y equilibrados —prosiguió diciendo— resistid todas las acechanzas aun a costa de sufrimientos y sacrificios porque en la vida existen valores que es necesario apreciar, amar y defender por encima de todo lo demás".

Una tormenta de lluvia azotó la zona de Roma mientras el Papa hacía el viaje, pero el cielo se despejó poco antes de su llegada a Nettuno, pueblo que en la segunda guerra mundial fue cabecera de puente para los desembarcos aliados.

En su tradicional audiencia dominical en Castelgandolfo a primera hora de la mañana, el Soberano Pontífice señaló que la pureza es necesaria sobre todo en momentos como éste en que algunas publicaciones y películas "tratan premeditadamente de incitar las bajas pasiones y profanar la vida".

"Resulta doloroso —dijo— observar esta autodegradación del hombre y ver como hay tantas excelentes y firmes intervenciones de la sociedad a favor de la salud física de la humanidad mientras prima tan excesiva tolerancia respecto de la salud moral".

Maria Goretti fue canonizada en 1950 por el Papa Pio XII.

Noticias Católicas Mundiales

Aumenta Población Católica en Australia

Camberra, Australia — Según las estadísticas Australia cuenta en la actualidad con 2 millones 700 mil católicos de una población total de 12 millones de habitantes; incrementándose desde 1961 en 540 mil fieles, debido, principalmente, a la emigración de europeos.

A este aumento de católicos no corresponde un incremento análogo del clero, pues en 1961 los estudiantes seminaristas disminuyeron en un 25%, contando en la actualidad con 3 mil 841 sacerdotes, de los cuales 2 mil 410 son diocesanos y mil 433 religiosos. A principios del mes pasado llegó a este país el nuevo Delegado Apostólico Monseñor Gino Paro.

Tokio — Se han iniciado en Japón los preparativos para realizar una nueva traducción de la Biblia Común para católicos y protestantes.

Con este fin se han constituido tres grupos de trabajo que se encargarán de estudiar las posibilidades de efectuar una traducción en común, de elaborar una terminología en común y de constituir un comité de redacción de la revista semestral Seisho Honyaku, que será publicada próximamente.

En la actualidad, la mayor parte de las Iglesias protestantes del Japón utilizan una traducción de la Biblia de 1946, u otra de 1954; los católicos usan una traducción hecha en 1964.

Oslo, Noruega — Con el fin de analizar los temas que serán objeto de estudio en el Sinodo extraordinario de Obispos a realizarse en Roma, se reunió recientemente en esta capital la Conferencia Episcopal de Escandinavia, que agrupa a los Obispos de Noruega, Suecia, Finlandia, Dinamarca e Islandia.

Los Obispos escandinavos debatieron también algunos problemas de particular importancia para su comunidad cristiana, como la enseñanza religiosa, la formación de los sacerdotes, la coordinación de la actividad misionera, los nuevos ritos del bautismo y del matrimonio.

Chambery, Francia — Ha sido nombrada Priora General de la Congregación de las Religiosas de San José de Chambery, la madre danesa Ramsing.

Es la primera vez en la historia del tricentenario Instituto, que es elegida para este cargo una madre no francesa. La designación de la

madre Ramsing, convertida al catolicismo, tuvo lugar durante el Capítulo General celebrado en la Casa Madre de la Institución en Savoia. La flamante Superiora General dirige desde hace treinta años una Escuela para enfermeras cerca del hospital de las religiosas de San José de Copenhagen.

Palma de Mallorca, España — En la primera sesión del undécimo capítulo

general de la Congregación de los Misioneros de los Sagrados Corazones de Jesús y María, celebrado aquí en días pasados, fue elegido como nuevo Superior General de la Orden el Padre Rafael Carbonel Mestre.

El nuevo Superior General de la Orden misionera que fundara en 1890 el Padre Joaquín Roselló, venía desempeñando hasta el momento de su elección, el cargo de Rector del Estudiantado romano de la Congregación.

El Secuestro de Aviones

Por MANOLO REYES
El asunto de los secuestros de aviones comerciales en el Continente Americano, está tomando un cariz de gran preocupación en muchos círculos internacionales.

Y el eje de esta preocupación tiene tres puntos fundamentales: El peligro que corren los inocentes pasajeros de los aviones secuestrados; el santuario que Fidel Castro le ofrece a todos los secuestradores y el no poder castigar a estos piratas aéreos.

Algunos han creído y hasta lo han manifestado públicamente, que Estados Unidos debiera reconsiderar su actitud con el régimen de Castro y establecer nuevamente relaciones con el gobierno de la Habana.

Creo que este sería un paso totalmente erróneo y hay muchas razones que nos asisten para ello. Una principal es que Castro no se ha limitado a darle asilo político a secuestradores cuyas naciones de origen habían roto con el... sino también con los de aquellas naciones que mantiene lazos diplomáticos con la Habana. Tal es el caso reciente de dos secuestradores aztecas que se llevaron un avión el 26 de julio último. Castro los asiló políticamente y Castro tiene relaciones diplomáticas con México.

Pero hay otros medios para lograr el aplicar la ley a los culpables.

Precisamente hace pocos días departimos con el Brigadier General Martín Menter poco antes que presidiera un panel de expertos de avia-

ción aquí en Miami, sobre el discutido tema de los secuestros de aviones. Y el General Menter ratificó la profunda preocupación de todos por tales secuestros.

En dicho panel, patrocinado por el Colegio Federal de Abogados de Estados Unidos, se puso de manifiesto que aunque algunos secuestradores de aviones están ya en mano de la justicia de Estados Unidos, aun hay muchos que quedan en Cuba bajo el llamado asilo político que Castro les ha concedido.

Uno de los panelistas principales lo fue el Honorable Frank Loy, alto funcionario del Departamento de Estado en Washington, ya que es Subsecretario de ese Departamento para Asuntos económicos. Loy expresó que era probable que la oficina del Tratado Internacional de Tokio, discutido en 1963 por muchas naciones tuviera muy en breve el documento de ratificación de dicho tratado de doce países.

Lo cual lo pone en vigor inmediatamente de transcurrir nueve días. Y en dicho tratado se especifica que avión, pasajeros, tripulantes y secuestrador o secuestradores fienen que ser devueltos para que los culpables afronten los tramites judiciales. Loy dijo también que el 23 de septiembre habrá una reunión en Montreal, Canada, para tomar pasos más decisivos sobre el secuestro de aviones.

Y todo parece indicar que Fidel Castro ha ido demasiado lejos en su empecinamiento de no devolver a los secuestradores.

Oración De Los Fieles

Decimoseptimo Domingo Despues de Pentecostes
21 de septiembre

CELEBRANTE: El Señor sea con vosotros.
PUEBLO: Y con tu espíritu.

LECTOR: La respuesta a las oraciones de hoy será: "Señor, escucha nuestra oración."

1. Que la Iglesia en Estados Unidos responda al llamado del Papa Paulo en ayuda de la Iglesia en América Latina, oremos al Señor.
2. Por todas las víctimas de la guerra de Vietnam, de uno y otro bando, oremos al Señor.
3. Por los pobres, los hambrientos, los desamparados, los agonizantes, oremos al Señor.
4. Por la justicia social y los derechos del hombre, por iguales oportunidades para todos en vivienda y empleo, oremos al Señor.
5. Que toda la comunidad cristiana se entregue a la obra de fomentar las vocaciones sacerdotales, oremos al Señor.
6. Que la paz de Cristo alcance a los enfermos, los atribulados y los miembros de nuestra parroquia que han fallecido, especialmente a N y N que murieron la pasada semana.
7. Que todos los aquí presentes nos alentemos unos a otros en el amor y mantengamos la unidad del espíritu en los lazos de la paz, oremos al Señor.

CELEBRANTE: Responde las peticiones de tu pueblo, te imploramos, Señor, y haz que el amor a nuestros semejantes no solo se incremente, sino que se enraíce firmemente en ti. Te lo pedimos por Cristo Nuestro Señor.

PUEBLO: Amén.

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. FRANCISDESALES 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 dePAUL- 2000 N.W. 103 St. 6 p.m.

LITTLE FLOWER- U.S. 1, y Pierce St., Hollywood, 6:45 p.m.

NATIVITY - 700 W. Chamminade 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.

El Enemigo Número Uno del Amor

La prensa del mundo entero ha difundido las fotografías de la boda de la hija del Presidente de los Estados Unidos. Luci y Patrick se han convertido en la pareja de recién casados más importante del año.

Sin embargo, la esencia de la ceremonia religiosa que acaparó la atención del mundo entero, el sábado día seis de agosto, a las once de la mañana, era, exactamente, la misma de una joven pareja, anónima, desconocida, que en el marco montañés de una ermita, dedicada a un santo cualquiera, cambiaban sus promesas impecables en una aldea de Europa o de la pampa argentina.

En todos los casos, con la ceremonia del altar, nace una criatura: el matrimonio es como un niño, que nace de una promesa. "Yo tomo por esposa a, quien de ahora en adelante guardaré...! Y como niño es frágil, vulnerable, delicado. Requiere cuidado, atención y mimo.

Tratar al matrimonio, desde el primer día, como a un adulto, y exponerlo a la intemperie y al desabrigo, puede hacerlo fracasar.

Como recién nacido cualquier cosa lo hiera, cualquier cosa lo affige, cualquier cosa lo puede matar.

No habrá un poquito de esta enseñanza — la fragilidad del amor matrimonial— en el clásico almanaque que señala los aniversarios de bodas? Las materias con las que se comparan los respectivos aniversarios, van de las más delicadas a las más consistentes, con significativos saltos atrás.

El primer año de unión matrimonial se evoca con unas bodas de papel... Un papel que se rompe de nada; un papel de escasa o nula consistencia.

No se gana mucho en el segundo año de matrimonio, cuyo aniversario se celebra con una fiesta de algodón.

Las flores, que son la alegoría del cuarto año de unión amorosa, parecen recordar, tempranamente, la necesidad del sol y del agua, para que el amor no se marchite.

El quinto aniversario evoca el simbolismo de una materia sólida, en su consistencia, la madera. Pero, sorprendentemente, el sexto y séptimo aniversarios, dan un salto atrás, en lo que a consistencia se refiere; y su conmemoración se hace con algo más frágil que la madera: el azúcar y la lana, respectivamente. Esto tiene su explicación: quizás el próximo artículo de ROMANCES los dediquemos a las crisis del matrimonio.

Hay un respiro para la seguridad matrimonial, cuando para el símbolo de una unión de ocho años, se acoge el bronce; y, para los diez, el firme estano.

Sin embargo, a los doce años, el divertido almanaque, vuelve atrás, nuevamente y adopta, como alegoría del aniversario feliz, un retazo de fina seda. Las mujeres saben muy bien que sus más lindos vestidos de seda, se los pueden echar a perder, por un arañazo del gatito de la casa. No quiero pensar que el gatito sea el marido.

Y a que aludiría el diablillo autor del calendario, cuando el decimoquinto aniversario nupcial, lo llama "de cristal" al vigésimo, lo compara con la porcelana? Todos saben que, en manos de los niños esas finas y transparentes materias, terminan en añicos. Será un símbolo dramático de lo peligroso que es, llegar a esas alturas, de la navegación amorosa, sin haber ma-

durado, pamaneciendo, marido y mujer, niños, mentalmente?

Al fin la tranquilidad llega para los que se aman. Los veinticinco años de matrimonio, reclaman la consistencia formidable de la plata. Los cincuenta años de la unión, entre un hombre y una mujer, se revisten de la luminosa resistencia del oro. Y, con la fulgida e inquebrantable firmeza del diamante, se celebran setenta y cinco años de matrimonio.

Pero bueno, estaremos o no de acuerdo con el original y alegórico calendario matrimonial. Lo que interesa saber es que la boda no es un final sino un comien-

margos de la vida conyugal.

El egoísmo es el amor desordenado e indebido de uno mismo: es el antipoda del amor; aun más que el odio, ya que este no es más que el amor en negativo.

Hay un amor legítimo de uno mismo, y ese amor no solo es bueno, sino que el mismo Jesucristo lo puso de ejemplo a seguir: "Amarás a tu prójimo como a ti mismo".

San Pablo llega a decir "el hombre amará a su mujer como a su propio cuerpo." Porque hay de un amor de uno mismo, que es legítimo.

Pero cuando el yo que amamos en nosotros, es un

goso que impidió toda cosecha.

La conclusión es clara, aplicada a la vida conyugal: solo el desbordamiento generoso de lo que tenemos (y no hablo tanto de las cosas, como de la facultad de amar) sobre el otro ser querido, trae la felicidad. Cuanto más viva, cada uno, para sí, tanto menos feliz se es. "Dando es como recibimos."

Y este punto, es vital en un matrimonio. Porque ya lo dijimos: el egoísmo es la causa interna de desunión de un matrimonio.

La pereza, que no toma en consideración, el esfuerzo del otro y no le da una mano para aligerarle en su trabajo es, en el fondo, egoísmo: un amor desordenado del yo comodón, que no hace nada por nadie.

La soberbia, que llega al desprecio físico o moral, de aquel que se tomó por compañero inseparable; es, en el fondo, egoísmo: un amor desordenado del yo que se cree superior y que no admite cualidades en otros.

La lujuria, que se manifiesta en el propio disfrute sexual, sin tener en cuenta la máxima complacencia ajena, es, en el fondo, egoísmo; un amor desordenado del yo animal, que olvida que el ser humano es materia y espíritu.

Esa persona amada, a quien se la quisiera en una urna, para que nadie la viera, ni tocara, y para que ella no viera a nadie, so pretexto de un amor que convierte al ser amado en una presa, no tiene otra explicación satisfactoria —aunque se inventen muchas— que el egoísmo.

Egoísta, en el matrimonio, es quien busca su propio provecho y su ventaja personal.



zo: una aventura que empieza y que requerirá, siempre, vigilancia continuada. La vida de matrimonio no es una marcha triunfal.

Lei alguna vez que en el comedor de un convento italiano, hay una gran escultura, en piedra, con una leyenda en latín. La escultura, dos coronas entrelazadas, una de rosas y la otra de espinas. La leyenda dice así: "Non una sine alteri...". "Una no va sin la otra". Rosas y espinas, es toda vida humana. Y rosas y espinas es la vida de matrimonio. "Yo no me casé para tener problemas", es sinónimo de inmadurez y de falta de conocimientos de lo que es la vida conyugal.

Muchas veces se ha escrito, sobre los peligros de la vida matrimonial. Al acecho viven enemigos, que se ceban en la unión amorosa para hacerla naufragar.

Son tantos los enemigos del amor, que solo el enunciarlos haría la lista interminable. Pero todos se reducen a uno que, conocido, combatido y sojuzgado, da a la pareja, la paz que engendra la felicidad del hogar.

Este general en jefe de todas las fuerzas del mal en el matrimonio, se llama el egoísmo. A él se reducen todas las causas internas de desunión en un hogar: como un común denominador, lo encontramos en la raíz de todos los problemas conyugales. Quienes lo combatan y lo dominen, han ganado la paz.

Pasa aquí algo similar a lo que sucede en la vida cristiana, en general. Con un poder de síntesis, que asombra, Jesucristo redujo a una sola frase toda la lucha del hombre, por dominar sus bajas pasiones. "El que quiera venir en pos de Mí, nieguese a sí mismo, tome su cruz todos los días y sigame." "Nieguese a sí mismo". Que es lo mismo que decir, venza el egoísmo. Porque al egoísmo se reducen todas las pasiones: el es la raíz de todas ellas, y arrancada la raíz, se acaban los malos frutos.

Lo mismo que en el matrimonio: el egoísmo es la raíz de todos los frutos a-

yo sin entrañas para los sentimientos ajenos, entonces ese amor se vuelve egoísmo. El egoísmo es un sistema que convierte a uno en centro de una órbita, en la que todo gira alrededor de nuestro peor yo.

El pecado del rico Epulón de la parábola de Jesucristo, en el Evangelio, fue, no el de ser rico, sino el de ser egoísta: se amaba tanto a sí mismo, que vivió largos años, indiferente a los sentimientos, a las ulceras, a los intereses y a la salud del pobre Lazaro.

Traslademos ahora, todo esto, a la vida conyugal y veremos que nada tan destructivo, para un hogar, como el egoísmo: es la negación práctica del amor. Amar es darse: es olvidarse del propio bien, para vivir pendiente de la felicidad de la persona amada. El egoísmo es el amor, la entrega desordenada al yo, con olvido de la persona amada.

A primera vista, parece que el egoísta es el hombre (o la mujer) más feliz: todo es para él: primero él, después el y siempre el. Y no es así: somos tan pequeños, que necesitamos de los otros, para nuestra felicidad.

Como dijera el santo del Amor, Francisco de Asís: "Es dando, como recibimos; es olvidándonos de nosotros mismos, como encontramos; es muriendo en nosotros mismos, como resucitamos a la vida eterna."

Fulton Sheen, nos transmite una leyenda india, que habla de un hombre que heredó un gran campo de arroz. En la primera temporada, las aguas de riego, llenaron su campo y luego se desbordaron para el campo del vecino. La cosecha fue regia; y, el vecino, tuvo también una gran cosecha. Pero pronto este hombre comenzó a pensar: "Por qué mi agua tiene que regar el campo ajeno, beneficiándose así mi vecino? Construiré una represa y mantendré toda el agua, para mi campo." Y así lo hizo. En la temporada siguiente, el agua se agolpó en la represa. Pero al estancarse, y no desbordarse, hizo del campo de arroz un pantano tan cen-

Plantea el Papa Problema de Inmigrantes y de Analfabetos

Ciudad del Vaticano — Durante los primeros días del mes en curso el Papa Paulo VI se ha referido a tres cuestiones que han motivado la atención mundial, y han puesto de manifiesto una vez más la preocupación de Su Santidad por hondos problemas que aquejan a la humanidad.

El 8 de setiembre la Santa Sede instó a los obispos, al clero parroquial y a laicado para que dediquen una atención especial a los trabajadores migratorios, estudiantes extranjeros, asesores técnicos y demás extranjeros con residencia temporaria en sus respectivos territorios.

Un día antes el Papa recordó su preocupación por la suerte de millones de analfabetos, en una carta dirigida al Director General de la UNESCO, con motivo de la jornada mundial de la alfabetización.

"Las necesidades de tantos millones de hombres que, por el hecho de ser analfabetos, están mantenidos al margen del desarrollo social y económico del mundo, cuyos países son víctimas de una discriminación permanente y que están condenados a vivir en la ignorancia, no pueden dejar indiferente a nadie", dijo el Santo Padre en dicha carta.

El 3 de setiembre, todavía en su residencia veraniega de Castelgandolfo, Paulo VI, formuló un nuevo y vehemente llamamiento para que los católicos acaten la autoridad de sus obispos, advirtiendo que, de lo contrario, podrían apartarse de la Iglesia.

La admonición, según entonces lo interpretaron observadores vaticanos, se aplicaba especialmente a los sa-

cerdotes y seglares rebeldes de la parroquia de Isolotto, en Florencia, quienes rechazaron recientemente un intento de reconciliación promovido por su arzobispo local.

Al dirigir la palabra a los fieles congregados en dicha oportunidad en su residencia el Pontífice expresó: "Esa tendencia a liberarse gradual y obstinadamente de la autoridad y la comunión de la Iglesia puede desgraciadamente llegar muy lejos. No, como algunos han sostenido, a las catacumbas, sino fuera del seno de la propia Iglesia."

Su mención a las catacumbas — los cementerios cristianos de la primera época donde se realizaban clandestinamente servicios religiosos durante la antigua persecución romana — fue sin duda una alusión a los modernos católicos rebeldes quienes se consideran como los legítimos herederos de los primeros cristianos que practicaban secretamente su fe.

El Papa afirmó que este reto a la autoridad podría concluir en una ruptura con la Iglesia, que sería a su vez causa de escándalo y de ruina. "Aquel que no construye, demuele", señaló severamente el jefe de la Iglesia Católica. Añadió: "El obispo es el origen y el cimiento de la Iglesia local, así como lo es el Papa para la Iglesia Mundial."

En cuanto a las instrucciones para que se dedique una atención especial a los trabajadores migratorios, estudiantes extranjeros, asesores técnicos y demás extranjeros con residencia temporaria, ellas están contenidas en un documento "Sobre el cuidado pastoral de los emigrantes" dado por la Sagrada Congregación para los Obispos.

El documento amplía considerablemente anteriores instrucciones del Vaticano sobre migraciones, dadas en 1952, que se referían mayormente a emigrantes definitivos, es decir que fijaban su residencia permanente en otro país.

Señala el documento que ese cuadro ha sufrido vastas modificaciones y que muchos de aquellos que ahora tienen necesidad de ayuda son emigrantes transitorios, tales como "trabajadores invitados" en países de los mercados comunes, técnicos y voluntarios que cumplen sus labores en países desarrollados, miembros de la ONU, y demás organizaciones internacionales, y estudiantes.

Impone a los obispos la responsabilidad de decidir por sí mismos al respecto en sus respectivas diócesis, creando si fuese menester parroquias especiales donde los actos litúrgicos se celebren en lenguas extranjeras a cargo de capellanes especializados, celebración de misiones y otros asuntos antes reservados a la Santa Sede.

Preparan Temario para el Próximo Sínodo en Roma

Roma — Los medios de otorgar a los obispos mayor intervención en las decisiones de la Iglesia y de establecer mejores comunicaciones con el Vaticano, serán los principales temas que abordará el sínodo episcopal que se reunirá en esta en octubre, según se supo en fuentes bien informadas.

Los temas a discutir han sido definidos por una comisión de nueve cardenales y otros prelados en un documento de índole altamente técnica que abarca 29 páginas y está escrito en latín, para la conferencia que se inicia el 11 de octubre y, se espera, durará por lo menos dos semanas.

El tema oficial del sínodo es el de las relaciones entre distintas conferencias nacionales o regionales de obispos y el Vaticano, el Papa y entre sí.

El documento incluye sugerencias de que el Vaticano consulte a las conferencias episcopales antes de tomar decisiones sobre cuestiones que atañen a éstas dijeron las fuentes informadas. Agregaron que también se sugiere que el Papa, si bien quedaría en libertad para tomar la decisión que quisiera, debía

escuchar las opiniones de los obispos antes de adoptar resoluciones de importancia.

En cambio, las conferencias episcopales debieran presentar declaraciones de lo que proyectan hacer en relación con importantes cuestiones para que la Santa Sede las aprobara antes de darlas a publicidad.

De otro lado, el Presidente de la Conferencia Episcopal Italiana, cardenal Giovanni Urbani advirtió que se opondrá a cualquier intento de discutir asuntos controvertidos, tales como el control de la natalidad o el celibato sacerdotal, en el próximo sínodo mundial de obispos.

El cardenal Urbani, que representará al episcopado italiano en el sínodo, manifestó en la apertura de una asamblea de obispos italianos que saldrá al paso de cualquier intento por discutir temas no incluidos en la convenida agenda del sínodo.

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Charges 'Retreat' In Desegregation Civil Rights Unit

WASHINGTON — (NC) — The U.S. Commission on Civil Rights charged the Nixon Administration with making a "major retreat" on school desegregation by changing enforcement methods and granting unneeded delays.

The commission released a 100-page study which claimed that school segregation "continues as a pattern and not the exception in education in many states."

"The new procedures and recent actions involving efforts to bring about school desegregation appear to be a major retreat in the struggle to achieve meaningful school desegregation," the commission said.

The commission chairman, Father Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame, issued a personal statement criticizing new school desegregation policies of the Departments of Justice and of Health, Education and Welfare.

POLICY CHANGED

HEW Secretary Robert Finch and Attorney General John Mitchell recently announced they were shifting emphasis from administrative enforcement through the cutting off of federal funds to recalcitrant school districts to the slower process of court action.

Father Hesburgh said: "Court orders to desegregate have not generally been as effective a means... as administrative or proceedings backed by the threat of a fund cutoff."

Public Meetings Set On Private School Problems

ANNAPOLIS, Md. — (RNS) — Maryland's relationship to parochial and other non-public schools will be studied by a state commission through a series of public meetings in October and November.

Dr. Otto F. Kraushaar, chairman of a state committee making a study in this connection said his group hopes to submit some type of interim report to the General Assembly and Gov. Marvin Mandel in December.

"I know there will be some form of legislation introduced at the 1970 session of the Assembly pertaining to this subject, and I would imagine the governor would want some guidance from us," he said.

Gov. Mandel named the 17-member commission last March to advise him.

The priest also criticized Finch for intervening in court orders for desegregation of Mississippi schools this fall by asking that they be granted a three-month delay.

"For the first time since the Supreme Court ordered schools desegregated, the federal government has requested in court a slowdown in the pace of desegregation," he said.

Father Hesburgh also said HEW and Justice have allowed similar delays in South Carolina and Alabama and that these delays are having far-reaching effects on other states.

Father Hesburgh issued the commission report and his own statement at a news conference, following an all-day commission meeting in which, he said, the full commission unanimously approved his actions.

He acknowledged the commission has nothing more than advisory powers, but said such statements in the past have served as a "burr under the saddle" that helped stir up actions in other agencies.

The Nixon Administration announced its opposition, meanwhile, to a bill supporting "freedom of choice" school desegregation.

The measure—the so-called Whitten amendment—would forbid the federal government from withholding aid to schools districts that have freedom of choice plans.

Finch said in a statement the measure would prejudice the ability of the department to carry out its mandate to end segregation in schools. He also defended the record of the Nixon administration.

He said HEW is now completing a "thorough report" which is expected to show significant progress in ending racial discrimination in higher education, health and social services and employment.

Braille Concentrates On Helping Others

(Continued from Page 7)

potential braille must submit a manuscript of about 35 braille pages to the Library of Congress. It can contain no more than eight to 10 mistakes.

Mrs. Guernsey received her certificate with her first manuscript. Only one person has ever submitted a perfect manuscript. Oddly enough, she also works with the Temple Israel Sisterhood. She is Mrs. Bessie Pergaman of West Palm Beach.

The eighth grade literature text which Mrs. Guernsey is helping to translate into braille contains 816 pages. When completed, it will take about 30 braille volumes. A braille volume is composed of about 90 pages of 11 by 11-1/2 inch hard cardboard sheets. Each sheet has about 25 rows of braille.

The braille sends each volume to a proofreader, a blind person who is the only one paid for work in preparing braille textbooks. The proofreader receives 10 cents per page.

After corrections are made, the volume is bound as a master copy. From this master, plastic copies are made for use by the students.

The cost of the program is paid through donations by

various civic groups. The braille are frequently donated by clubs or individuals.

Concentration is perhaps the most essential attribute for a braille. "You forget your aches and pains when you sit here," Mrs. Guernsey notes. "You can't think of anything but the braille. Accuracy is so important."

WAS LIBRARIAN

Although she had no particular interest in this work until a few years ago, Mrs. Guernsey has always loved books. She was librarian for

St. Vincent Ferrer parish in Delray Beach for nine years.

She was a parishioner there for 23 years before moving here earlier this year. The Guernseys came to Florida from Springfield, Mass., when Mr. Guernsey retired. They have two children, John, of Lake Worth, and Mary Alice, of Astoria, L.I. "Mary Alice has seven children and four grandchildren," Mrs. Guernsey says. "I'm a great-grandmother."

Mrs. Guernsey urges retired people looking for a satisfying way to fill their

day to become interested in braille work. "You can sit around doing crossword puzzles for just so long," she remarks. "This gives you something worthwhile to do."

"Of course," she continues, "you never get a swelled head doing braille. It cuts you down to size every time. It's a very humbling work and a challenge every time."

"You are paid, but you are not paid in money," admits Mrs. Guernsey as she returns to her well-worn little gray machine.

Abp. Carroll Calls for Aid

(Continued from Page 1)

during his visit to Colombia last year, is hard at work providing a truly responsible and progressive leadership for resolving the problems facing Latin America's burdened people."

He pointed out the "urgency of the situation there" and asked the faithful to give generously to combat "widespread poverty in the midst of affluence concentrated in the hands of a small ruling class, 10 million families living in one-room hovels, and 70 million illiterate" people in Latin American nations.



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