

Help 'forgotten' Americans

WASHINGTON — (NC) — America cannot afford to neglect the needs of its white ethnic minorities, President Nixon was told here, because to do so would further polarize society and might lead to more hostilities between blacks and white ethnics.

Seven representatives of the U.S. Catholic Conference (USCC), including Bishop Joseph L. Bernardin, USCC general secretary, made that plea to the President at a White House meeting.

THE USCC group emphasized the need for steps to give white ethnics, many of them working-class Catholics in northern cities, a sense of fuller participation in the American mainstream.

Bishop Bernardin said the group pointed out that "ways must be found in which ethnic whites and blacks can work together to build community in urban America in the 1970s. We cannot afford to emphasize one group at the expense of another," he said, "but instead must seek to give all a fuller sense of participation in national life."

President Nixon, according to Bishop Bernardin, was receptive to the group's proposals.

"The president was sympathetic and informed on the subject of the 'forgotten' Americans who belongs to an ethnic minority," the bishop said. "He made it clear that the administration is anxious to work with others in developing meaningful solutions to the problems of ethnic Americans and in finding ways in which all minority groups in our society can cooperate to build viable communities."

DURING the White House meeting, Msgr. Geno Baroni of the USCC's task force on urban problems reported to the president on the workshop on urban ethnic community development sponsored last June by the conference's Urban Task Force and the Catholic University of America.

He told Nixon of the recommendations of the workshop, including a proposal for a federal inter-agency task force to review

possibilities for assistance to ethnic communities under existing federal programs.

The USCC group also discussed with the president problems of the Spanish-speaking in the United States, as well as efforts being carried on to aid this group by the Catholic conference and related agencies.

In this connection, Msgr. George G. Higgins, director of the USCC urban life division, noted the role played by the U.S. Bishops' Ad Hoc Committee on Farm Labor in helping to settle the California grape strike.

"THROUGHOUT the discussion,"

Bishop Bernardin said, "the president reflected a keen understanding of the problems of the minority groups in this country — the blacks, the Spanish-speaking, the white ethnics — and an awareness that the federal government must play a leading role in their solution."



Invocation during CWV banquet was given by Father Donald F.X. Connolly. Behind him are shown Thomas Cuite, convention chairman; Bob Shugrue, Peter Hopkins, both past national commanders; Francis X. McBarron, outgoing national commander; and Donald Johnson, director, Veterans Administration.



VOL. XII No. 24

15c

AUG. 21, 1970

Catholic War Veterans' meeting asks rebirth of Americanism, spirituality

HOLLYWOOD — A rebirth of Americanism and a renewal of spirituality were called for by some 800 Catholic War Veterans and women's auxiliary members during the 35th annual convention of the national organizations held here last week.

Aldo DiChiari, Belleville, N.J. was elected national commander of the 140,000 member organization during closing sessions Saturday, succeeding outgoing commander, Francis X. McBarron, Brooklyn, N.Y. Miss Elizabeth McGlynn, Cleveland, was elected

national auxiliary president for a second term.

DURING the week-long sessions the first annual Americanism Media award was presented to the New York Daily News in recognition of the continuous support given by the newspaper to American patriotism and for its promotion of display of the American Flag.

Father Rene Gracida, V.G., Chancellor of the Archdiocese of Miami, was the principal celebrant of a Mass concelebrated for

delegates, families, and guests with nine CWV post chaplains.

Representing Archbishop Coleman F. Carroll, Father Gracida presented the Order of St. Sebastian Medals to the Rev. Edward Conroy, Woodhaven, N.Y.; L.E. "Bob" Shugrue, Chicago, past national commander; Robert Weimer, Harrisburg, Pa., Pennsylvania State Commander; and Neil Knowles, Brooklyn, N.Y., New York State Commander.

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Exchanging greetings during farewell tribute to Jesuit Fathers in Key West were Archbishop Coleman F. Carroll, center; and Father John H. Edwards, S.J., Jesuit Provincial from New Orleans. At right is Mrs. Irene Tait, grand regent of CDA Court St. Mary Star of the Sea which sponsored the reception.

'Key Westers mark 'change of the guard'

KEY WEST — This island city, dotted by military installations, is accustomed to the "change of the guard" and to "changes in command." This comparison was drawn this week when historic St. Mary Star of the Sea Church changed hands from the care of the Order of the Society of Jesus to the priests of the Archdiocese of Miami.

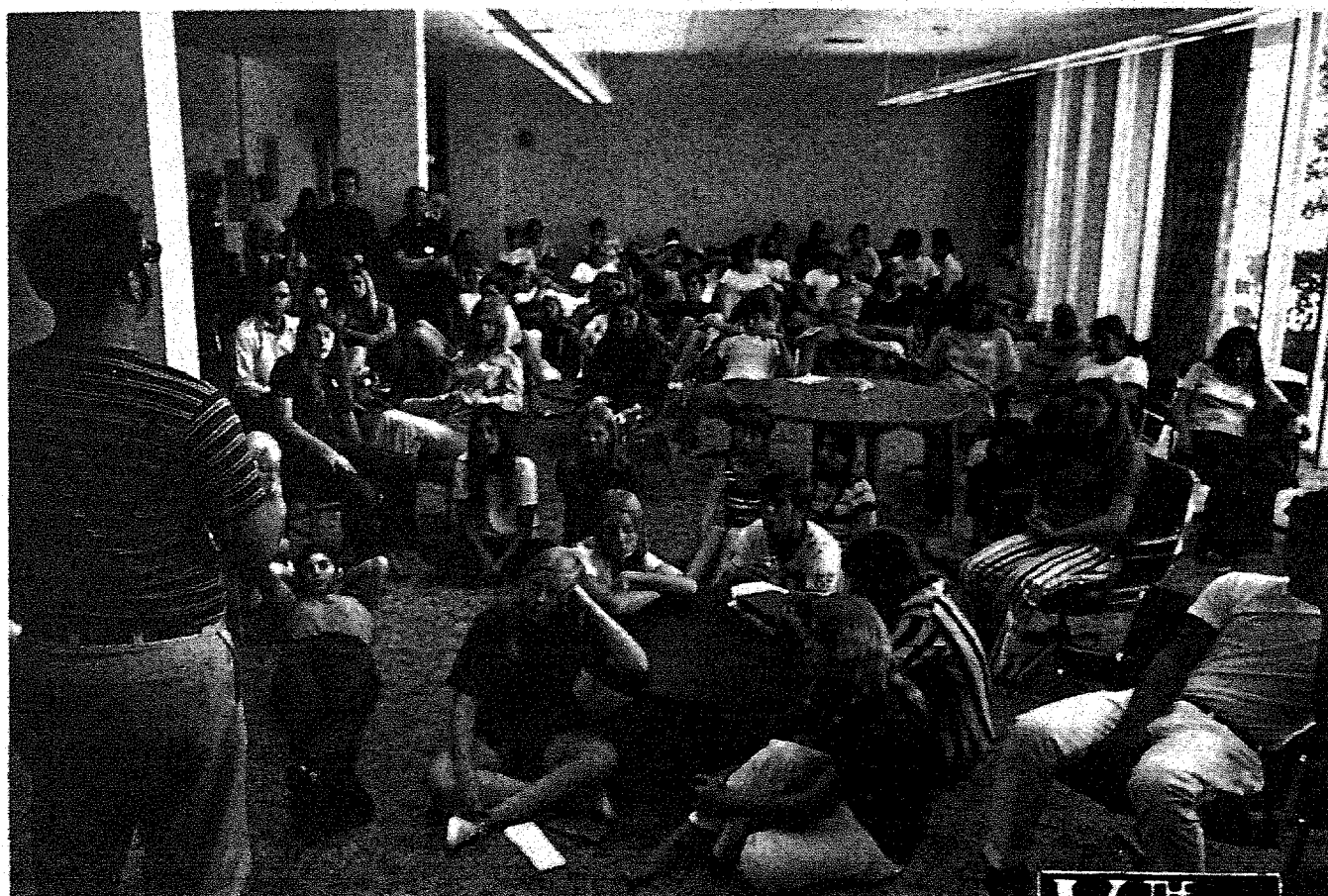
At a reception honoring the departing Jesuit priests, Archbishop Coleman F. Carroll observed "the ceremony we are attending is not something new in the minds of many of you — especially those of you who are connected with the various military services.

"You have, I am certain, on many occasions and at various places, been witnesses to and have taken part in the ceremonies connected with the change of command.

"BASICALLY and fundamentally that is what is happening here in this city," the Archbishop told more than 300 guests at the reception in the Fort Taylor Officers Club.

"The reason we are here is to express our sincere gratitude and great appreciation to those devoted priests who are leaving this community, to whom the Church for so long has entrusted the grave obligation — the care of souls in this area."

CONTINUED ON PAGE 5



"Leadership" was the topic which attracted a large number of CYO members to a training session last weekend at St. John Vianney Seminary. Bryan Adams, St. Luke parish, Lake Worth, is shown as he spoke to the group. Additional pictures and story, P. 20.



THE VOICE, P.O. Box 1059, Miami, Fla. 33138

Mass Aug. 28

for teachers

Pontifical Mass will be celebrated for teachers in Archdiocesan schools at 12 noon, Friday, Aug. 28, by Archbishop Coleman F. Carroll in the Cathedral.

The Mass, which will be celebrated to ask God's blessing on the vital tasks ahead in the school year, which begins Monday, Aug. 31, is in conjunction with the Archdiocesan orientation program in preparation for the academic year.

Priests, Brothers, Sisters, and lay teachers will be guests of the Archbishop for luncheon in the Archdiocesan Hall at the conclusion of the Mass.



MENTALLY RETARDED children under the care of Miami's Marian Center and Marian School will benefit from grant-in aid funds provided by the State of Florida and presented last Saturday by Governor Claude R. Kirk to Mother Lucia, superior at the Marian Center; who was accompanied by Mrs. Marie Renzi, Marian School principal.

OFFICIAL Appointments

The Chancery announces that upon nomination by the Very Reverend H.L. Cooper, S.J., Pastoral Vice Provincial of the Society of Jesus, New Orleans, Louisiana, Archbishop Carroll has made the following appointments effective as of Monday, Aug. 17, 1970:

- THE REVEREND MICHAEL I. ENGLISH, S.J. — to Pastor, Gesu Parish, Miami.
THE REVEREND JOHN A. SWEENEY, S.J. — from Pastor, Gesu Parish, Miami, to Assistant Pastor, Gesu Parish, Miami, and Hospital Chaplain.
THE REVEREND THOMAS J. CRONIN, S.J. — from Assistant Pastor, St. Ann Parish, West Palm Beach, to Assistant Pastor, Gesu Parish, Miami.
THE REFEREND SIDNEY J. GILLY, S.J. — to Assistant Pastor, Gesu Parish, Miami.
THE REVEREND JOHN M. MOREAU, S.J. — from Assistant Pastor, Gesu Parish, Miami, to Assistant Pastor, St. Ann Parish, West Palm Beach.

OFFICIAL Archbishop thanks

I wish to express my deep personal gratitude for the generous response you have made to the recent appeal for financial aid to help the Archdiocesan Inner City Missions apostolate.

You have read and heard, I am sure, of the recent and tragic uprisings on the part of some of these needy people who are desperately trying to make the community aware of the injustices they have suffered in the past and are still suffering. Much work remains to be done on our part.

May I therefore remind you that this financial campaign for the Archdiocesan Inner City Missions will continue to the end of August. And I ask you to continue your help to whatever extent that you can.

Very sincerely yours in Christ,
Coleman F. Carroll
Archbishop of Miami

Ceremonies set for nuns, postulant

Two young nuns will profess first vows and a postulant will be received during ceremonies of profession and reception at 10 a.m., Saturday, Aug. 22, in the Sisters of St. Joseph Cottolengo Novitiate.

Archbishop Coleman F. Carroll will celebrate Mass and receive the first vows of Sister Edith Carmen, daughter of Mr. and Mrs. Edward Gonzales, St. Brendan parish, and Sister Patricia Ann, daughter of Mr. and Mrs.

Jerome Gillespie, Dayton, Ohio.

Miss Kathryn Theresa Cameron, daughter of Mr. and Mrs. Charles H. Cameron, St. James parish, will be received as a postulant and

presented with the habit of the order which conducts the Marian Center for Exceptional Children in North Dade County. Her seven brothers and sisters are expected to be present with her parents for the ceremonies.

Needs at clinic great--Dr. Ben

"It's good to be back in business," Dr. Ben Sheppard, the "drug addicts' friend" said this week as his methadone clinic formally opened its doors at 125 SW 30th Court.

"But," he emphasized, "we're still urgently in need of additional funds to maintain our program — the \$10,000 donated by Archbishop Coleman F. Carroll has already been allocated."

Meanwhile it's business as usual and drug addicts or persons needing aid may call

the "hot-line" 642-0741.

Encouraged and very enthusiastic about the first week's operation of the clinic, which is conducted strictly according to legal and medical guidelines stipulated for the use of methadone, Dr. Sheppard welcomes donations of funds which should be addressed to the Drug Clinic, Catholic Service Bureau, 1325 W. Flagler St., Miami, Fla. 33125

ALSO needed are recreation items and radios, television sets, ping pong and pool tables, pin-ball machines, and tables for the dining area, which will be used by youth who are anxious and determined to "kick" the drug habit through treatment as residents and eventually out-patients at St. Luke's Methadone Center.

Unfortunately, according to the physician, lawyer, and former Juvenile Court Judge, many donations of items have included unuseable furnishings which people wished to

dispose of.

"We also have room for additional patients," Dr. Sheppard announced, explaining that patients will live on the premises until the nature of their addiction is determined and Dr. Sheppard ascertains the amount of methadone necessary for the patient's withdrawal from the habit. After two or three weeks, he said, the addict can leave the clinic and return daily for medication.

"We are still in the organizational process," Dr. Sheppard added, "and Robert R. J. Scanlon, Director of Psychological Services and Research

for the Archdiocese of Miami, is acting as administrator of the new clinic."

25th anniversary of big air crash

NEW YORK — (NC) A Mass concelebrated in St. Francis of Assisi church here by Bishop Edward E. Swannstrom, executive director of Catholic Relief Services, and other CRS officials marked the 25th anniversary of a bomber's crash into the organization's Empire State Building headquarters.

THE VOICE

Archdiocese of Miami Weekly Publication

Second-class postage paid at Miami, Florida. Subscription rates: \$5.00 a year; Foreign, \$7.50 a year. Single copy 15 cents. Published every Friday at 6201 Biscayne Blvd., Miami, Fla. 33138.

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BURDINE'S

Call school aid law in public interest

HARRISBURG, Pa. — (RNS) — Attorneys for Catholic, Jewish, Protestant and non-sectarian private schools in Pennsylvania have filed a brief before the U.S. Supreme Court declaring that the state's aid to non-public schools is constitutional and "squarely in the public interest."

The brief, entered Aug. 10 in Washington, D.C., pertains

to the case of *Lemon vs. Kurtzman*, due to be heard by the high court next Fall and generally considered a "test case" on the constitutionality of the payment of public funds for secular instruction in non-public schools.

LAST November, a Philadelphia federal court upheld the constitutionality of the Pennsylvania Non-Public Elementary and Secondary Education Act (PNESEA).

But the case is now being appealed to the U.S. Supreme Court by the American Civil Liberties Union and other groups and individuals.

Challenging the ACLU contention that prior court cases have denied all aid to church-related schools, the brief for the appellee schools asserted that the federal court rightly held that government can support "secular functions of church-related schools."

William B. Ball of Harrisburg is chief counsel for the schools, and Henry Sawyer of Philadelphia and Leo Pfeffer of New York, are co-counsel for the ACLU.

The schools' brief holds that the present Pennsylvania law provides citizens with a choice in education and does not recognize any "establishment of religion." It emphasized that the test to be applied to the law is whether the challenged legislation has "a secular legislative purpose" and whether its "primary effect... neither advances nor inhibits religion."

WASHINGTON — (NC) — The National Conference of Catholic Bishops has told the United States Congress that it opposes family-planning or population-control bills on grounds they overlook an individual's dignity and put the cart before the horse when it comes to assisting the nation's needy.

Without a long overdue family policy for this country, "family planning and birth control programs are a limited and negative approach to family life," said Father James T. McHugh, testifying in behalf of the bishops before the House Committee on Interstate and Foreign Commerce. The priest is director of the family life division of the United States Catholic Conference.

Programs under consideration by the committee, Father McHugh said, are "very often based on pragmatic decisions that overlook the dignity of the individual and that are questionable as to intent and expected results."

SILENCE of population bills on the topic of abortion "makes it even more dangerous and unacceptable," he said.

Included in this blanket denouncement were bills S2106 and HR15159 and others. The first, S2106, is nearly \$1 billion population-control bill that would provide American

CALLING the "religious enterprise" theory the central thesis of the ACLU brief, the schools brief argued that such a position classified church-related schools as churches and places such schools and their students "beyond the pale of public interest." It asserted that many "religious institutions" — orphanages, colleges, hospitals, etc. — are already financed by federal, state or local funds for providing educational as well as health care services.

The schools brief recalled that the Pennsylvania law reimburses non-public schools for part of the cost of "secular educational services" only, and payment is made after services are rendered.

The PNESEA is now in its third year of operation and receives its funding from a special source never utilized for the support of public education the brief noted.

The ultimate significance of the act, according to the appellee schools' brief, "is not in terms merely of the tax impact of Pennsylvania's non-public schools upon that state's educational present and future, but in broad terms of educational freedom, religious liberty, and the maintenance of voluntarism as essential to a free society."

"There is evidently needed today," it added, "a balanced role for government in education," a role of fostering public interest not only through public education but by "affording enabling assistance to private education" as well.



WORLD AND NATION

Pope hopes peace in Mid-East will follow cease-fire

In CASTELGANDOLFO, Italy, Pope Paul VI expressed the hope — which he admitted, "might seem utopian" — that the cease-fire in the Middle East may lead to a peaceful solution of problems between Israel and the Arab world. In addressing thousands gathered at his summer home Pope Paul devoted himself almost exclusively to the big-power-backed cease-fire in the Middle East. "We, as all those who aspire to peace in the world, today must rejoice in the cease-fire, which we hope will be effective, between the combatants in the near East," he said.

In MELBOURNE, Australia, the dates of Feb. 18-25, 1973, were announced for the 40th International Eucharistic Congress. Work is already in progress on the congress in the host city. The last international Eucharistic Congress in Australia was held in Sydney in 1928. The postwar congresses have been held in Barcelona in 1952, Rio de Janeiro, 1955; Munich, 1960; Bombay, 1964; and Bogota, 1968. Pope Paul VI attended the Bombay and Bogota events.

In ROME, the World Catholic Federation of the Biblical Apostolate announced that its "first big venture" will be an international seminar on sacred scripture next summer in Jerusalem. The federation, founded one year ago, said each bishops' conference will be asked to sponsor a delegate to the seminar, to be held the last week of June and the first week of July, 1971. Father Bernard Orchard, general secretary of the federation, said he is confident of lining up 80 delegates for the seminar. The federation was established to promote an awareness of the Bible among Roman Catholics.

In ST. PAUL, Minn., the Minnesota Supreme Court unanimously upheld the constitutionality of the state's 1969 fair bus law. The court's opinion, however, included strongly-worded indications that further state aid to nonpublic education would require a constitutional amendment. The busing law requires school districts that receive state busing aid to provide transportation to nonpublic school students.

In WASHINGTON, a spokesman for the Federal Bureau of Investigation said that FBI agents had arrested Father Daniel Berrigan, S.J., at the summer home of friends on Block Island in Long Island Sound. The priest, who had evaded federal agents for four months after failing to report to begin serving a federal prison sentence, was taken to Providence, R.I., for post-arrest processing. He is under a six-year prison sentence for his part in destroying Selective Service records in a draft office in the Baltimore suburb of Catonsville, May 17, 1968.

In WASHINGTON, a preliminary report outlining the result of two years of investigation by the President's commission on pornography indicated that fears of pornography's evil effects are largely unfounded. The draft report rejects popular beliefs that erotic books, movies and magazines corrupt young people and lead to a higher incidence of sexual crimes. In fact, the report said, there is evidence that sex offenders are less responsive to pornography than other prisoners tested and that sex offenders studied in New York and the Middle West tended to come from sexually repressive family backgrounds.

Bishops oppose bills for birth control

women with birth control pills and other contraceptives.

The other bill would amend the Public Health Service Act to provide specific project grants for family planning services and related research, training and technical assistance.

"The various legislative proposals contain authorization to fund private, non-profit agencies, institutions and organizations for the provision of family planning services," Father McHugh said.

"We are opposed to the utilization of public monies," he added, "for the funding of private agencies whose whole intent is to promote birth control."

Needed, he said, is a family policy which is "comprehensive, positive, supportive of family life." He added it "should include income and work programs such as those contained in the Family Assistance Plan, a unified health-care program, an education program that would include early childhood education, vocational education and adult education programs in addition to our present institution of learning."

Pete Seeger: man who likes to stir up people

By JOHN R. SULLIVAN
WASHINGTON — (NC) — He lives in a log cabin his family and friends helped build.

He wears jeans, old shirts, old sweaters, work shoes and drives an old station wagon. His traveling entourage usually consists of his wife, Toshi, and his younger daughter, Tinya.

When strangers recognize him, he smiles awkwardly, mumbles his thanks and, as if wondering what to say next, ambles away.

He doesn't have a press agent.

And that, believe it or not, is Pete Seeger, the man who, at 51, is helping young America rediscover — for at least the third time — the country's folk music tradition.

IT'S an unlikely portrait of a man whose 25-year career includes thousands of concerts, the formation of an immensely popular singing group (The Weavers), sales of several million recordings, the recording of probably 100 albums.

But then, Seeger is a man of many apparent contradictions: his father, Dr. Charles

Louis Seeger, is a musicologist, conductor and educator at UCLA; Pete, a Harvard drop-out, is a banjo-picker. He volunteered for the Army in World War II, entertained troops and campaigned with the rest of America against the Nazis; now he is firmly anti-war.

He was born of a sophisticated family in New York City, lived in Washington and has traveled throughout the world: now he prefers the woods near his home outside Beacon, N.Y.

Not long ago, Seeger sat on a bench in Washington's Mall and talked about some of these things — a little bit about himself, but mostly about the world around him.

Obviously, he's not an easy man to type-cast, and Seeger is the first to admit it: "I try not to get myself put in a box and I try not to put other people in boxes... There's a tendency to give a dog a bad name and kill it."

ON A recent television show with Canadian singer Oscar Brand, Brand opened a heated attack on Catholic legislators who vote against abortion and for parochial school aid. Seeger quickly

calmed him down: "Before we start looking anti-Catholic," he said, "let me sing a song." It was a New England Irish Catholic protest song, "No Irish Need Apply."

Stories of Seeger's calming interventions abound, but he sees himself as one who stirs up people.

"I don't want to find myself being used by people just to calm things down because, frankly, I'm glad to see people getting stirred up."

"You know the old saying: the only thing necessary for evil to triumph is for good men to do nothing. And the world is full of good people who are not stirring up enough trouble."

"Of course," he added, "what kind of ruckus it is, is a different matter, and I don't think it's going to be easy for any person — it's certainly not easy for me — to decide exactly what kind of a ruckus, or where or when. You have to kind of argue out each particular situation on its own merits."

Seeger is fond of quoting Negro abolitionist Frederick Douglass: "He would see progress without struggle, would rather see Niagara



PETE SEEGER

without hearing the roar of the waters."

AND he is not optimistic about progress coming calmly to the United States: "There's going to be real hard times ahead, and there's no getting around it."

"A lot of good people are going to get killed — it's very probable. All we can do — you and I — is to try and lessen the hardship and lessen the violence. And keep plugging, saying 'watch out.'"

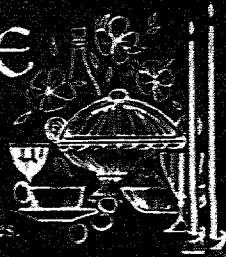
Seeger's own ruckus-making these days is focused on the commercial television industry — the same one that banned him from appearing from 1955 until last year. The ban followed his conviction — later thrown out — for refusing to answer questions of the House Un-American Activities Committee during its unproductive probe of "subversives" in the entertainment industry.

But Seeger's ruckus has

CONTINUED ON PAGE 24

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Vets' meeting stresses Americanism, spirituality

CONTINUED FROM PAGE 1

Miss McGlynn and Mrs. Mary Dostal, past auxiliary president, Connemaugh, Pa., were the recipients of the companion awards, St. Agnes Medals. All were cited in recognition of outstanding service to the Catholic War Veterans.

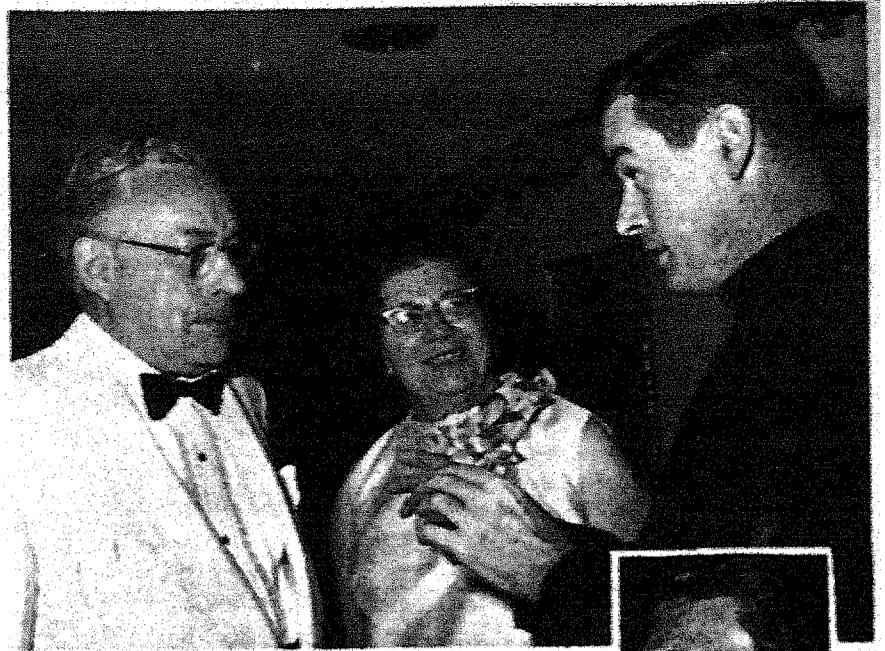
Other awards made during the annual meeting were the Celtic Cross to Father Daniel Lyons, S.J., editor, "Twin Circle;" The Father Washington Medal to Father Floyd Marleau, S.M.M., Litchfield, Conn., national chaplain, and the Honora et Veritas Award to Dr. Kenneth D. Wells, president, Freedoms Foundation, Valley Forge, principal speaker at the convention's closing banquet.

Ignatius Paolillo, New York City, was named the "Outstanding Catholic War Veteran" for 1970.

DURING his invocation at the dinner, Father Donald F.X. Connolly, Executive

Director of the Archdiocese of Miami Department of Communications, reminded delegates and guests that "We have proven in the past that we have been willing to fight injustice to bring peace for the world. Like St. Paul, 'We have fought the good fight,' and like him, 'We have kept the Faith.' We will continue to wage war against sin and every other injustice. We will 'bear arms against a sea of troubles, and by opposing, end them'."

During his address Dr. Wells pointed out that "faith is better than fear for America and faith we will give our country at this time, declaring that there are two religions in the world today — those who believe in God and those who do not believe. 'It is time,' he said, 'that the dignity of man means the dignity of man — it is time to speak up for Americanism — to be morally



Renewing acquaintance during the CWV convention were Father Donald F.X. Connolly, right; Dr. Kenneth Wells, and Miss Mary Tisi, past national president of the CWV Auxiliary. At right is Aldo DiChiari, Belleville, N.J., new national commander.



FIRST ANNUAL Americanism Media award of the Catholic War Veterans was presented to the New York Daily News and accepted by Edward Quinn, assistant to the executive editor of the New York newspaper, from outgoing national CWV commander, Francis X. McBarron, Brooklyn, N.Y., right.

indignant toward those who would demean it."

Reminding that total security does not come from government, Dr. Wells urged that the abundance of secular goods enjoyed by Americans be turned toward the creation of an abundance of spirit and suggested that Americans concentrate their attention to "emptying" orphanages and providing dependent children with good homes; to making America the "cleanest" nation in the world, by cleaning up streets and sidewalks where children play. He also called on American industry to inaugurate a program whereby centers would be established and staffed by retirees "to bring our youth in off the streets and teach them the skills of America."

THROUGH such programs, he continued, America could experience a renaissance — a whole new attitude in life, pointing out that the nation is being "encouraged by atheist, anarchist cheerleaders, some of whom are on our campuses."

During business sessions, delegates,

through resolutions, supported the Dirksen anti-pornography bill, the expressions of faith by the astronauts while in flight; programs of aid for elementary and secondary non-public schools; and called for the establishment of a Hall of Heroes by the Congress to honor Congressional Medal of Honor recipients; for the support and cooperation of all citizens to the President's policies for peace in Vietnam and said they favored the Dept. of State's supplying Israel with the necessary materials to "maintain a balance of power in the Middle East."

The veterans went on record as being opposed to liberalization of abortion laws, to any action by the U.S. government granting amnesty to draft dodgers and military deserters who have fled the U.S. during the Vietnam conflict. They urged that Federal grants, scholarships and GI training be withdrawn from any one found guilty of inciting riots on college campuses and called for the reexamination of Public Law 90-381 for the express purpose of clarifying the definition of desecration and contempt of the American Flag.

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1954	\$26,209,000.00	\$20,264,000.00	\$6,450,000.00	\$1,060,000.00	1954
1956	\$35,537,000.00	\$28,412,000.00	\$9,581,000.00	\$2,356,000.00	1956
1958	\$39,900,000.00	\$26,305,000.00	\$15,522,000.00	\$2,711,000.00	1958
1960	\$42,737,000.00	\$26,951,000.00	\$18,419,000.00	\$3,678,800.00	1960
1962	\$49,200,000.00	\$29,615,000.00	\$22,055,000.00	\$4,031,500.00	1962
1964	\$51,704,000.00	\$26,019,000.00	\$28,384,000.00	\$4,877,500.00	1964
1966	\$62,288,000.00	\$33,102,000.00	\$33,649,000.00	\$5,000,600.00	1966
1968	\$79,622,000.00	\$47,358,000.00	\$36,867,000.00	\$5,241,500.00	1968

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A COMMEMORATIVE honoring the Jesuit priests who were leaving St. Mary Star of the Sea Church in Key West to take up new assignments, was held at Ft. Taylor Officers Club. At the head table during the reception were (l. to r.) Father Charles Zinn, new administrator of St. Mary's; Mrs. Mary Jane Watson, Mrs. Irene Tait, Grand Regent of the Catholic Daughters of America, which sponsored the program; the Very Rev. John Edwards, S.J., Provincial of the Southern Province of the Society of Jesus; Mrs. Pat Rung; Father John Q. Minvielle, S.J. departing pastor who has been named to a pastorate in New Orleans; Mrs. Mary McCurdy; and Father Rene Gracida, V.G., Chancellor of the Archdiocese. The photo was taken while Archbishop Coleman F. Carroll was speaking.



Historic Key West parish marks 'changing of guard'

CONTINUED FROM PAGE 1
Miami's Archbishop went on to recall the colorful

history of the island parish — starting with the earliest exploratory expeditions by the Spanish in 1502, which were accompanied by Jesuit priests — through to the present time.

"As we look over the history of the church here, you will find that the 'command' has changed on many occasions." He told the many Religious, civic, military leaders, and members of the community attending the reception that the Jesuits last "took over care of this parish in the year 1898 and have continued its operation from then until the present time. That is a long time — 72 years!"

The Archbishop pointed out the vast changes that have taken place "over the last decade, in our country, in civilization throughout the world and in the Church."

"WE HAVE had a shifting of population, we have seen the development of many scientific advantages, among them television and the jet airliner. All of these have, in a sense, made this one world for all of us."

But on the other hand, the Archbishop recalled, that throughout the world society has witnessed at the same time a great amount of dissent, discouragement and uncertainty. These same phenomena have also entered into the Church as into other elements of society, he observed.

"We find also, as a result, that vocations to the priesthood have been few — that the work of the Church has become more exceptional, more complex and requires more manpower."

THE JESUIT Fathers have expanded greatly in their Province, in the field of education and parochial work. They too have witnessed, as the Church has in many areas, a decrease in vocations.

The Archbishop pointed out the many obligations of the Jesuit order required the work of its priests in their expanded obligations in the field of education and at the same time, he said, the Archdiocese of Miami finds



RECEIVING A bouquet of roses from seven-year-old Marsha Dawn Boa, recently named Little Miss Key West, is Archbishop Carroll. The Archbishop praised the Jesuit priests for the tireless and devoted service of their order in the parish over a period of 12 years.

itself in a position with sufficient priests to staff St. Mary Star of the Sea parish.

The new administrator of the parish, Father Charles Zinn, who had been assistant chancellor of the Archdiocese, was then introduced to those attending.

"I am certain that I speak for all of you," Archbishop Carroll told the Key Westers. "when I say we are grateful indeed to the Jesuit priests for their contribution, for their dedication and zeal to the people and the Church in Key West."

The Very Rev. John Edwards, S.J., Provincial of the New Orleans Province of the Society of Jesus said "it is with a certain amount of personal sadness and regret that this will be the last official visit of the Jesuit Provincial," but, he pointed out, "it is also with a note of joy, and a note of happiness," in the fact that the Archdiocese is now able to take over St. Mary's parish.

"I THINK it is very important that we see the whole picture in perspective," Father Edwards said.

"The Jesuits are

supposed to go into a place where they are needed and stay there for as long as they are needed. And when the Bishop of a Diocese feels he is capable to take over a particular parish, unless there are peculiar reasons otherwise, he really has an obligation and a perfect right to do so.

"I personally would stress this notion more than the acute crisis on the part of the Jesuits for manpower as the Archbishop says — although I am not disagreeing with anything he says — but I think it is more in keeping with the occasion particularly to say that that's the way it should be — that the Archbishop take the parish over and that the Jesuits move on, go someplace else. We are very thankful that the Archbishop is able to take over" the staffing of St. Mary's.

The Jesuit provincial urged the people of the parish to give their "whole-hearted and loyal dedication" to the new pastor, Father Zinn. He then thanked the people of the city of Key West and of the parish in particular.



PRESENTING a plaque to Father Minvielle is Maj. H.A. Collins, Protestant Chaplain, of the U.S. All of the heads of command of the various military units serving in Key West were present at the reception.



SPEAKING with Archbishop Carroll are some of the Sisters of the Holy Names who staff the high school and the grade school in the parish and whose order has served in Key West for more than 100 years.

Hundreds honor departing Jesuits, greet new pastor

KEY WEST — More than 300 Religious, civic, military leaders and citizens of this island city turned out to honor the departing Jesuit priests of St. Mary Star of the Sea parish and to welcome their new pastor at a reception.

Held in the Fort Taylor Officers Club, the reception was sponsored by the Catholic Daughters of America, Court St. Mary Star of the Sea.

Father John Q. Minvielle, S.J., departing pastor, thanked his parishioners for their cooperation and assistance over the many years that the Jesuits have staffed St. Mary's. He extended his thanks to the many citizens of all faiths and to the members of the military who had

worked with him and his staff over the years.

OPENING the program with a prayer was Father Leo G. O'Conner, S.J., departing assistant pastor of St. Mary's. The Mayor of Key West, Delio Cobo then introduced Archbishop Coleman F. Carroll. Following, an address was given by the Very Rev. John Edwards, S.J., Provincial of the New Orleans Province.

Grand Regent of the Catholic Daughters of America, Mrs. Irene Tait, said "Like the ripples of a pebble tossed into the sea, some things cannot be measured until the last wave comes into shore."

"So it is with the endeavors of the Jesuit priests

who have labored in the Vineyard of the Lord in Key West during the past 72 years."

THE PEOPLE of Key West, Mrs. Tait said, have "been the beneficiaries of their unselfish devotion, their untiring labor, their ardent zeal in the name of Jesus."

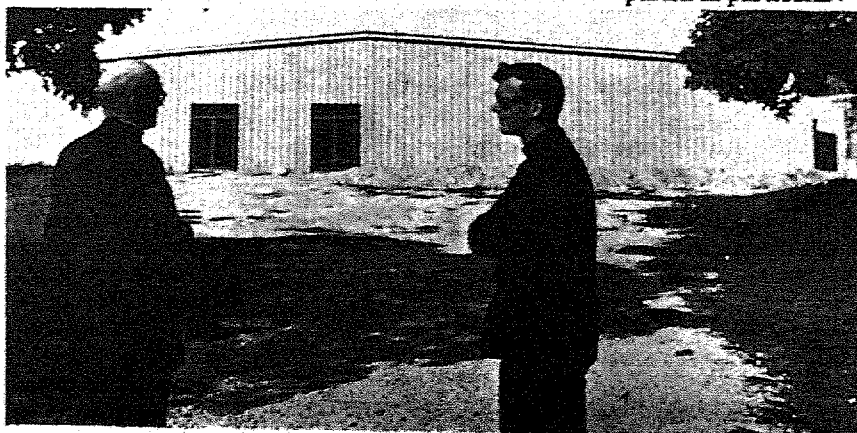
"We may say farewell, but we can never say goodbye, for the Jesuits are a part of the history of Key West and its spiritual development that cannot be erased.

"They walk across the pages of every family album, are indelibly written on front pages of family Bibles and engraved on the records of so many baptisms, marriages, and deaths that only when the last one is read can we begin to tell the glorious history of the Jesuits in Key West."

Citations were presented by Monroe County Mayor Gerald Saunders and by other civic and military groups including the Knights of Columbus and other parish organizations.



DURING reception Archbishop Carroll spoke with Capt. and Mrs. Earl Buckwalters, commandant of the Naval Station at Key West.



LOOKING at the new Youth Center which is under construction adjacent to Mary Immaculate High School are Father Minvielle and Father Zinn.

Inner city collections

Following is a list of donations by the faithful to the collection for the Inner City Missions taken up in churches and chapels of the Archdiocese:

PARISHES

Annunciation, W. Hollywood	55.00
Ascension, Boca Raton	87.00
Assumption, Pompano Beach	620.00
Blessed Sacrament, Fort. Laud.	00.00
Blessed Trinity, Miami Springs	100.00
Christ the King, Perrine	00.00
Corpus Christi, Miami	00.00
Epiphany, Miami	00.00
Gesu, Miami	00.00
Holy Cross, Indiantown	23.94
Holy Family, North Miami	00.00
Holy Name of Jesus, West P. Bch.	197.00
Holy Spirit, Lantana	00.00
Immaculate Conception	125.00
Little Flower, Coral Gables	829.23
Little Flower, Hollywood	450.23
Nativity, Hollywood	568.00
Our Lady of Guadalupe, Immokalee	00.00
Our Lady of the H. Rosary, Perr.	00.00
Our Lady of the Lakes, M. Lakes	338.12
Our Lady of P. Help, Opa Locka	00.00
Our Lady Queen of Martyrs, Ft. L.	523.00
Resurrection, Dania	176.25
Sacred Heart, Homestead	00.00
Sacred Heart, Lake Worth	00.00
San Pablo, Marathon	41.00
San Pedro, Tavernier	00.00
St. Agnes, Key Biscayne	00.00
St. Ambrose, Deerfield Beach	305.00
St. Andrew, Coral Springs	00.00
St. Ann, Naples	974.00
St. Ann, West Palm Beach	413.00
St. Anthony, Fort Lauderdale	751.15
St. Augustine, Coral Gables	00.00
St. Bartholomew, Miramar	00.00
St. Bede, Key West	110.00
St. Bernadette, Hollywood	100.00
St. Brendan, Miami	00.00
St. Catherine of Siena, Miami	00.00
St. Charles Borromeo, Hallandale	00.00
St. Christopher, Hobe Sound	25.00
St. Clare, North Palm Beach	00.00
St. Clement, Fort Lauderdale	501.00
St. Coleman, Pompano Bch.	1008.00
St. Dominic, Miami	300.00
St. Edward, Palm Beach	00.00
St. Elizabeth, Pompano Bch.	251.82
St. Francis of Assisi, Riviera	00.00
St. Francis de Sales, Miami B.	200.00
St. Gabriel, Pompano Bch.	213.65
St. George, Ft. Lauderdale	286.93
St. Gregory, Plantation	00.00
St. Helen, Ft. Lauderdale	116.40
St. Henry, Pompano Beach	00.00
St. Hugh, Coconut Grove	167.00
St. James, Miami	650.00
St. Jerome, Ft. Lauderdale	112.20
St. Joan of Arc, Boca Raton	00.00
St. John the Apostle, Hialeah	215.00
St. John the Baptist, Ft. Laud.	00.00
St. John Bosco, Miami	00.00
St. John Fisher, W. P. Beach	65.00
St. Joseph, Miami Beach	503.00
St. Joseph, Stuart	00.00
St. Jude, Jupiter	153.00
St. Juliana, W. Palm Beach	00.00
St. Kevin, Miami	00.00
St. Kieran, Miami	218.00
St. Lawrence, No. Miami Beach	178.60
St. Louis, Miami	561.00
St. Lucy, Highland Beach	42.00
St. Luke, Lake Worth	00.00
St. Margaret, Clewiston	53.00
St. Mark, Boynton Beach	350.00
St. Mary Cathedral, Miami	440.00
St. Mary Magdalen, Miami Bch.	00.00
St. Mary Star of the Sea, K.W.	164.00
St. Matthew, Hallandale	254.00
St. Michael the Archangel, Mia.	530.00
St. Monica, Opa Locka	53.00
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St. Paul the Apostle, Light. Pt.	171.00
St. Peter, Big Pine Key	53.00
Sts. Peter and Paul, Miami	149.48
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St. Pius X, Ft. Lauderdale	544.12
St. Raymond, Coral Gables	00.00
St. Richard, Perrine	00.00
St. Robert Bellarmine, Miami	34.00
St. Rose of Lima, M. Shores	750.00
St. Sebastian, Ft. Lauderdale	342.00
St. Stephen, W. Hollywood	420.00
St. Thomas the Apostle, Miami	158.92
St. Timothy, Miami	278.35
St. Vincent, Margate	00.00
St. Vincent de Paul, Miami	50.00
St. Vincent Ferrer, Delray Bch.	00.00
Visitation, Miami	00.00
St. Ignatius Loyola	67.40
MISSIONS	
Our L. Queen of Heaven, LaBelle	5.00
Our L. Queen of Peace, Delray B.	00.00
San Marco, Marco Island	64.98
St. Ann, Naranja	00.00
St. Joseph the Worker, Moorehaven.	5.50
St. Mary, Pahokee	15.05

Key West

A symbol of devotion

Editorials

Various expeditions of Spanish explorers visited the southernmost part of what is the United States as early as 1502. With them came hardy and zealous missionaries, among them Jesuit priests.

Records recount that Fathers Alano and Monaco came to "Cayo de Huesas", now Key West, in the year 1743. Aside from their priestly ministry they were commissioned to make scientific maps and measurements of this and neighboring Keys.

The history of the parish which had been under the care of priests of religious orders and of diocesan clergy, is rich in Christian examples of devotion and fortitude.

The city of Key West was incorporated January 8, 1828. The beginnings of St. Mary Star of the Sea parish, under the jurisdiction of the Bishop of Savannah, Georgia, are recorded in registers of baptisms, marriages and funerals in the city's very first days.

SEVERAL times a year, priests would arrive by ship from Savannah to offer Mass and to administer the Sacraments. In 1846, a priest from Havana, Cuba, celebrated a High Mass in the City Hall, on the second floor of a meat and fish market.

The first Church building on Duval Street was constructed in 1851 under the supervision of a Father Kirby and dedicated by Savannah Bishop Francis Xavier Gartland on Feb. 28, 1852. The official title of St. Mary Star of the Sea was then given to the parish; its boundaries being the Atlantic Ocean and the Gulf of Mexico.

Father Brogard, who succeeded Father Kirby in 1852, occasionally visited the Catholics of Tampa and later Tallahassee.

A series of pastors followed, one being a Father John Barry; later to become Bishop of Savannah. Several of these pastors were victims of yellow fever as they administered to the dying.

At this time, St. Mary's was the only Catholic Church in Southern Florida. Records of baptisms and marriages exist showing a Father Dufan visited several Catholics in 1872 at "a place generally known as Miami."

Saint Mary's was transferred to the guidance of the Jesuit Order in 1898.

On Sept. 20, 1901, an arsonist set aflame the Church which had stood for fifty years, burning it to the ground. Until a new structure could be built, a temporary altar in the assembly hall of the Convent of Mary Immaculate served. The hall had originally been erected during the Spanish-American war to care for the wounded.

WORK on a new Church structure began in February, 1904. The design and character of the edifice, especially adapted to local conditions, were the joint labor of the then-pastor Father Friend and Brother Otten, S.J. The stone blocks used in the walls were made of coral rock dug from the church grounds. The style of the interior was Byzantine with panelled roof and frescoes. A large stained glass window of

the Blessed Mother encompassed the entire space behind the main altar.

The Bishop of St. Augustine, Bishop W.J. Kenny, dedicated the structure on August 20, 1905. The church is still in use today.

Work on the railroad which was to run from the mainland to Key West brought more parishioners to the island city. Two explosions during the construction in 1909, one at Dudyoe Key and the other at Boca Chica, killed and injured many. Parish priests heard last confessions, anointed the seriously injured and prayed for the dead.

Many members of the Army, Navy and Air Force were stationed at Key West during the First and Second World Wars were Catholic. At first, the government did not send chaplains to minister to their needs, so these duties were also assumed by the parish priests. They were called upon to bless ships in port, say Mass on submarines and aid the families of those at war on the sea.

On Sept. 8, 1919, the worst hurricane in the history of the island raged for 17 hours and did extreme damage to the new rectory, Church, schools and convent. These, however, were repaired through parish patronage.

Early educational facilities included St. Joseph School for boys founded in 1881, St. Francis Xavier School, established in 1870 and the Convent of Mary Immaculate begun in a Civil War barracks in 1868 by the Sisters of the Holy Names of Jesus and Mary who staffed all three institutions.

Today, St. Mary Star of the Sea School has replaced St. Joseph's and St. Francis Xavier schools and a new Convent of Mary Immaculate School was blessed by Archbishop Coleman F. Carroll in the Fall of 1966.

A GROTTO standing on the Convent grounds, dedicated to Our Lady of Lourdes, was caused to be built in 1921 by Sister Louis Gabriel, who spent 51 years teaching at the Convent. An imposing coral rock structure, it stands as a protection against the ravages of tropical storms.

In the history of the parish, highlights have included, in addition to the wartime "boom" years, the renovation of the Church in 1940 by Father P.J. Kelleher.

A new rectory, completed in April 1959 was dedicated by Archbishop Carroll.

Thus it comes with sadness that the sons of the Society of Jesus now go on to meet other obligations of their order. But as their Provincial, the Very Rev. John Edwards, S.J., noted at the reception for the departing priests, it is also a time of joy. He cited the quotation "I am the vine, you are the branches." He noted that there is reason for joy now that the "vine," the parish in Key West has grown into the fullness of a Christian community — and a time for joy that the Archdiocese of Miami, under the direction of Archbishop Carroll, will now staff Our Lady Star of the Sea parish.

With the departing Jesuit priests, whose order has served the parish and the people of Key West for the past 72 years, go the prayers and the thanks of the people of the Archdiocese of Miami for a job well done and sacrifices very deeply appreciated.

Good plan for the handicapped

Dear Editor:

President Nixon's "family assistance" plan has passed the House, and is now in the Senate. This is one of the most practical measures to help the handicapped which has ever been proposed.

Under the polio program of the National Foundation, first organized by President Roosevelt, a very small portion of the funds was used to provide care and maintenance to "iron lung" and other respiratory cases.

Many of these young peo-

ple had already married and were raising families before the disease struck. However, after the Salk vaccine was developed, the Foundation diverted its entire budget to research in other conditions. Since then no organization has attempted to give benefits of this kind, and probably none is financially able.

STATE AID programs are woefully inadequate. To add insult, many have ruled that no man may live with his family, and still receive benefits. As a result, many

VOICE OF PEOPLE

have been forced to divorce, and break families to receive desperately needed benefits! It is hard to imagine what possible benefit can be gained from such an arrangement. After all, who will take care of a 'patient' more cheaply than his family?

It must not be assumed this assistance will discourage initiative. Rehabilitation and the public relations efforts of the President's Committee should be expanded. Industry and labor must be encouraged to cooperate. The Indiana Chamber of Commerce recently opposed employing the "incompetent handicapped," while the national Chamber is opposed to family assistance. They can't have it both ways!

The 'population explosion,' two prolonged wars, accidents from our sophisticated technology, are bringing about increases in our nation's burdens, and realistic measures are needed to cope with them.

Sincerely,

Chris W. Ford

Sebring, Fla.

THE VOICE

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Editorial Consultant
MEMBER: The Catholic Press Association, Inter-American Press and Florida Press Associations.
SUBSCRIBES TO: NC News Service, Religious News Service, Catholic Features Cooperative and Catholic Press Features.
TELEPHONES
Editorial - 758-0543
Advertising - 754-2651
Circulation - 754-2651
Fort Lauderdale - 525-5157
MAILING ADDRESS
P.O. Box 1059
Miami, Fla. 33138

The Archdiocese of Miami Weekly Publication embracing Florida's eight southern counties: Broward, Collier, Dade, Hendry, Glades, Martin, Monroe and Palm Beach.

George H. Monahan

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Founding Editor, 1959-66

EDITORIAL: Marjorie L. Fillyaw, local news editor; Allen J. Brent, copy editor; T. Constance Coyne, features editor.

PHOTOGRAPHY: Tony Garnet
SPANISH: Gustavo Pena Monte, editor; Manolo Reyes, contributing editor.

ADVERTISING: Clyde Carter, Jack Rayner, Herb Blais, Linda Lawrence, Maria Alvarez, Fred Dorlan, Broward rep.

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School breakfasts

PHILADELPHIA — (RNS) — An expanded program of at-the-desk breakfasts for pupils in the Catholic schools has been announced when the academic year starts in September.

Father Donald V. Heim, director of the program, said a decision to enlarge the plan was made on the basis of the successful tryout in six inner-city parochial schools this Spring.

During that two-month period, 15,853 breakfasts were served at a total cost of \$3,994.

Funds for this experiment were provided through two loans of \$1,500 each — one from a private source and one from St. Joseph's College. These were partially reimbursed by the United States Department of Agriculture, with students in the predominantly black schools being asked to make up the difference through a small fee.

Seminarians' role today?

By MSGR. JAMES J. WALSH

The first paragraph of a news item in the Baltimore Catholic Review caught my eye and triggered my memory. The story began: "The traditional idea of seminarians remaining secluded in a seminary, engrossed in deep theological study, is changing. More and more the Church is expanding from some of its more institutionalized forms — going to the people."

It was referring to St. Mary's Seminary in Baltimore, which numbers a rather large group of Florida priests, including myself, as alumni.

The old-timers who read that item, which went on to relate the current work of seminarians among the poor, must have smiled at the impression that we had lived in seclusion or withdrawal from the world. Thirty years ago seminarians at St. Mary's during the school year were involved in teaching Negro and white children in a number of areas. They helped staff special schools for the mentally retarded or the exceptional child. It was not uncommon to see two or more students conversing only in the sign language, because they were part of

the mission to the deaf in the area and needed to practice all they could.

IN THOSE days there was a project called Camillus "Walks," which meant an organized apostolate on one's free day to the sick in hospitals, tubercular patients in sanitarium, mentally ill in several institutions and, last but not least, to the jails. I remember giving talks on Sunday morning to 300 or so prisoners who tried to look interested, while the priest was hearing confessions before Mass.

I admit it was somewhat unusual at that time when three of us were permitted to leave the grounds in the evening in order to be trained for work in the Catholic Evidence Guild.

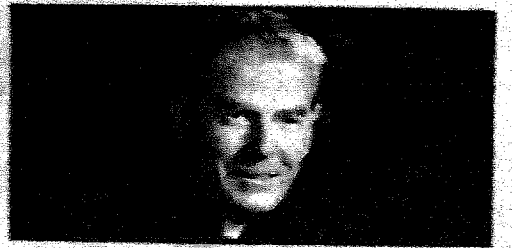
Training sessions were held in the basement of the Archbishop's house on Charles Street. The Guild was composed of mostly well-educated laymen, who spoke on street corners or in parks or at markets on Catholic doctrine and practice. At that time the movement was new, lively and provocative and took a great deal of spirit from Frank Sheed, its founder, who had been trained the hard way by hecklers of London's Hyde

Park; and from a young priest at St. Martin's Parish, Baltimore, Father John Russell, who is now Bishop of Richmond.

Anyway we were quite literally badgered at those training sessions, which simulated a street corner crowd not in sympathy with Catholic teaching and anxious to convey this attitude to you. No crowd in the following three years was ever as harsh or demanding or vigilant as our trainers.

THE WORK seemed to prosper. In those days people were curious about the Catholic Church, but from a distance. A crowd of 50 to 100 would gather in a circle at the side of the old courthouse in Baltimore, as one of us would give a brief talk on the role of the Church or the Pope or other topics of interest to non-Catholics. The speaker answered questions only on his subject. The chairman had to field the others. At that corner and later on a Saturday night at Hollin's market the "regulars" in the crowd included several ministers, a few youthful Mormons, and a sprinkling of Jehovah's Witnesses.

All those years we had a rare opportunity to learn how the man in the street thought about God and religion and his



MSGR. JAMES J. WALSH

son. We were certainly with the people, and it became a memorable experience.

So the seminarians of the past, at least many of those training diocesan clergy, were not all that secluded. But there is a great difference today. Young men nowadays are, I think, more conscious of their responsibility to their fellow man, especially to the under-privileged. Considerably more time is devoted to the apostolic works program in seminaries in order to aid Negroes, migrants and the poor in general. Some excellent work has been done.

HOWEVER this has raised the question that a generation ago would not have been asked, namely, is there too much "outside" work in seminaries today? Are some seminarians so deeply involved in the cause of justice or the under-privileged and the needy that their own training as future priests takes second place to the programs

CONTINUED ON PAGE 20

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Ordination on Aug. 29

DEERFIELD BEACH — The Rev. Mr. Denis G. Wilde, O.S.A., whose parents are members of St. Ambrose Church, will be ordained to the priesthood for the Augustinian Fathers Saturday, Aug. 29, at St. Denis Chapel, Havertown, Pa.

The son of Mr. and Mrs. James T. Wilde is a native of Long Island, N.Y., who entered the Augustinian Order in 1960.

HE is presently a candidate for the master's degree in theology at Augustinian College, Washington, D.C., and is also a graduate student in music at Catholic University of America.

In the Archdiocese of Miami the Augustinian Fathers administer Biscayne College for Men in Opa Locka.

DADE COUNTY Coral Gables Council, K. of C, will sponsor its annual "shipwreck" party beginning at 7:30 p.m., Saturday, Aug. 22, in the Council Hall, 270 Catalonia Ave. Dancing will follow dinner.

Miami Catholic Singles will join other singles groups in sponsoring a cruise to Freeport leaving Miami at 5



SURPRISE AWARDS as an expression of gratitude from children who participated in St. Michael's Summer Camp program were presented to Father Xavier Morras and Mrs. Magali Fernandez at the conclusion of the eight-week program.

Around the Archdiocese

Provincial council will meet

Mrs. Thomas F. Palmer, third vice president of the NCCW and president of the Miami Provincial Council of Catholic Women, will preside at a meeting of the Council executive board Friday, Aug. 28, at the Hotel Plaza, Or-Orlando.

Among those attending will be Father Frederick Wass, moderator of the Miami Archdiocesan Council

of Catholic Women; Mrs. Edward Keefe, ACCW president; and moderators and presidents of the St. Augustine, St. Petersburg and Orlando DCCWs.

Among topics expected to be discussed will be the biennial convention of the National Council of Catholic Women scheduled to be held, Oct. 12-16 in Minneapolis.

Nativity parish golf tournament will be held Wednesday, Aug. 26 at the Hollywood Beach Country Club. Starting times may be obtained by calling 927-1752.

Members of K. of C. Council 4955 will honor past grand knight, Robert Sorrelle during a dinner and dance on Saturday, Aug. 22 at 6 p.m. in the Council club rooms, Pompano Beach.

p.m., Friday, Sept. 4 and returning Sunday, Sept. 6. Complete details may be obtained by calling 666-2745.

Winter season of the Cathedral Women's Guild Bowling League begins Wednesday, Sept. 9. Anyone interested is asked to call 751-1259.

BROWARD COUNTY Rummage sale of St. George Women's Club begins at 9:30 a.m. today (Friday) and tomorrow in the parish hall, 3640 NW Eighth St., Fort Lauderdale.

Barry to start classes Sept. 1

Fall classes will begin at Barry College on Tuesday, Sept. 1, which will permit the first semester to be completed before the Christmas holidays.

Registration and orientation of freshmen will be held from Aug. 28 through Sept. 1 and for upperclassmen and part-time students on Aug. 31.

Second semester classes will begin on Jan. 12, 1971, and conclude at commencement on May 16.

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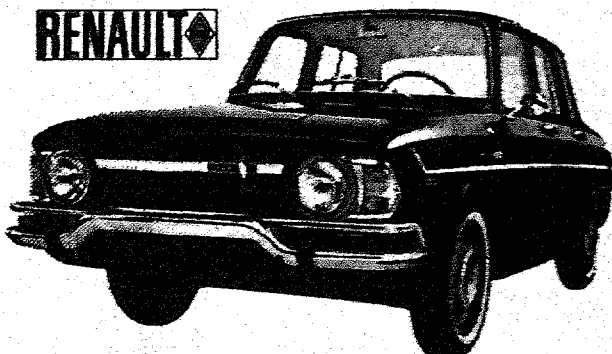
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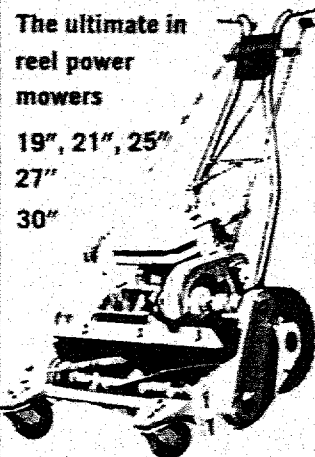
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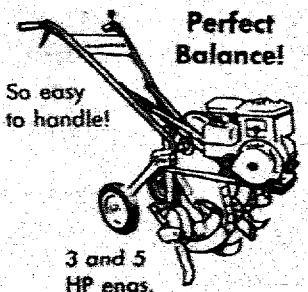
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PAPAL BLESSING, obtained by Archbishop Coleman F. Carroll, is presented to golden jubilarians, Mr. and Mrs. Roscoe Brunstetter, by their pastor, Msgr. Peter Reilly, following Mass of Thanksgiving in Little Flower Church, Coral Gables.

Official school calendar

1970	
Aug. 28, 27, 28	Teacher Orientation Days
Aug. 31, Monday	Opening of School
Sept. 7, Monday	Labor Day - No Sessions
Oct. 25-31	National Education Week Open House
Nov. 2, Monday	First Quarterly Report Due
Nov. 11, Wednesday	Veteran's Day - No Sessions
Nov. 26, Thursday	Thanksgiving Holidays - No Sessions
Nov. 27, Friday	Thanksgiving Holidays - No Sessions
Dec. 23, Wednesday	Christmas Holidays begin at close of classes
1971	
Jan. 4, Monday	Classes Resume
Jan. 18, Monday	Second Quarterly Report Due
SECOND SEMESTER	
Feb. 22, Monday	Archdiocesan Teachers' Institute
Feb. 23, Tuesday	Archdiocesan Teachers' Institute
Mar. 29, Monday	Third Quarterly Report Due
Apr. 7, Wednesday	Easter Holidays begin at close of classes
Apr. 14, Wednesday	Classes Resume
May 31, Monday	Memorial Day Holiday - No Sessions
June 4, Friday	Final Report Due - Closing of School

Youth retreat opens today

NORTH PALM BEACH — "Search for the 70's," a weekend retreat for youth, opens today (Friday) at Our Lady of Florida Retreat House.

All young people between the ages of 16 and 18 are invited to attend.

It's golden jubilee for Brunstetters

CORAL GABLES — A pioneer couple, who have lived in the Greater Miami area since the early 1920's, observed the 50th anniversary of their marriage Monday during a Mass of Thanksgiving in Little Flower Church.

Msgr. Peter Reilly was the celebrant of the Mass, during which Mr. and Mrs. Roscoe Brunstetter renewed nuptial vows in the presence of family members and friends.

Married in 1920 in the home of Mrs. Brunstetter in Grove City, Pa. by the late Father Francis Bounauro, the couple came here in 1925. "We didn't have a Catholic Church nearby and we had to get special permission from Bishop John Mark Gannon of Erie," Mrs. Brunstetter recalled.

Shortly after his arrival here Mr. Brunstetter, who received his law degree at the University of Pittsburgh, opened his own law practice and in 1937 became

the senior partner in the firm of Brunstetter, Murphy, Mesiano and Bolton.

The attorney, who served as Mayor of Coral Gables from 1935 to 1937, wasted no time in involving himself in Church and community affairs and accepted an invitation to join the faculty of the University of Miami when it opened, as an instructor of business law and economics.

Coincident with his interest in the educational facilities of the area, Mr. Brunstetter, who is listed in "Who's Who in America," joined Judge David J. Heffernan and Thomas Tangerman in organizing a Catholic Charities organization for the Diocese of St. Augustine, known as the Associated Catholic Charities.

He subsequently was a founding member of the Miami Particular Council of the Society of St. Vincent de Paul.

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Yankee Pot Roast of Beef Jandiniere 2.55

WEDNESDAY
Braised Tender Lamb Shank Dressing & Mint Jelly... 2.55
Old Fashioned Chicken and Dumplings 2.35

THURSDAY
Baked Short Ribs of Beef Jandiniere 2.55
Baked Pork Chop with Dressing & A.S. 2.35

FRIDAY
Roast Leg of Lamb with Dressing & Mint Jelly... 2.75
Baked Florida Grouper Lemon Butter Sauce 2.35

SATURDAY
Creighton's Ranch Steak with F.F. Onion Rings... 2.85
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• Ft. Lauderdale - 3801 W. Broward Blvd. (Westgate Center)
• Ft. Lauderdale - 2394 E. Sunrise Blvd.
• Pompano Beach - 3561 N. Fed. Hwy. (U.S. 1) Shoppers Haven
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Cocoa Beach: 425 W. Orange Ave. - 784-0777

Convention on Miami Beach

Psychologists to discuss social, family problems; generation gap

Catholic psychologists from areas throughout the nation will meet Friday and Tuesday, Sept. 4 and 8 at the Hotel Americana, Miami Beach, during sessions of the American Catholic Psychological Association being held in conjunction with the 78th annual convention of the American Psychological Association.

Catholic psychologists are also expected to adopt a new name for their national association — Psychologists Interested in Religious Issues

Pompano group at New KC

POMPANO BEACH — A newly organized Fourth Degree Assembly of the K. of C. will be known as the Edward A. O'Neil General Assembly.

The late Mr. O'Neil was a past grand knight of Council 4955, whose members comprise the new assembly, which will meet on the third Monday of each month at 8 p.m. in the Council club-rooms.

Walt Millar, elected navigator, will be assisted by Frank Uniac, admiral; Earl Mills, captain; Robert Dugdale, pilot; Charles Clermont and Al Vincent, sentinels; Jack Bussen, comptroller; Joseph Bryant, scribe; Frank Braun, purser; Fred Lassiter and William Wixsted, auditors.

Father Timothy Carr, pastor, St. Elizabeth Church, is the prior.

K. of C. Council No. 4955 was recently one of 15 councils in the U.S. to receive the Century Club award of the Supreme K. of C. Council, marking the first time that a Florida council has attained the award twice.

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(PIRI) — and a new set of bylaws for the renamed association.

THIS move is an ecumenical change, drawing all psychologists desiring to involve psychology with religious issues, according to Dr. Roger T. Lennon of New York, ACPA president.

Dr. Vytautas J. Bieliauskas of Xavier University in Cincinnati, who is also program chairman, will headline the symposium on "The Future of Marriage and the Family." He will speak on "Love Conquers All, or Does It? The Future of a Commitment."

Other participants will be Dr. Robert G. Meyer, University of Louisville, who will speak on "The Family Unit: the Relevance Lag from Traditional Social Roles;"

Dr. Sheridan P. McCabe, University of Notre Dame, "Generation Gap in the Family;" and Dr. David T. Heilkamp, also of Xavier U. "Internal and External Factors Influencing Growth and Stability in Marriage." Dr. John R. Donoghue, University of Portland, is the panel chairman.

THE Tuesday symposium on "Ethical Implications in Sensitivity Training" will focus mainly on group therapy and will feature Dr. William S. VerPlanck of the University of Tennessee on "Trainers, Trainees and the Ethics."

He will be joined by Dr. Norman H. Berkowitz, Boston College, who will discuss, "The Value Systems in Sensitivity Training;" Dr. Martin Lakin, Duke Univer-

sity, "What is Legitimate in Sensitivity Training;" and Sister Margaret Gorman, Newton College of the Sacred Heart, as discussant.

Dr. Bieliauskas is chairman of the Tuesday session, which is being sponsored jointly by ACPA, the American Psychological Association's division on clinical psychology and the American Association for Humanistic Psychology.

The national Catholic association has 423 constituent members and 149 associate members, who are formed to interpret to Catholics the meaning of modern psychology and to advance its acceptance in Catholic circles and to provide a forum for the discussion of psychological questions of special interest to Catholics.

Bishop, 80, resigns at Syracuse

WASHINGTON — (NC) — Pope Paul has accepted the resignation of Bishop Walter A. Foery, 80, of Syracuse, for reasons of health and age.

As coadjutor with right of succession, Bishop David F. Cunningham, 69, is the new head of the Syracuse diocese.

The resignation was announced here by the apostolic delegation in the United States.

Bishop Foery was born July 6, 1890, in Rochester, N.Y. He was educated in parochial schools there and attended Rochester diocesan

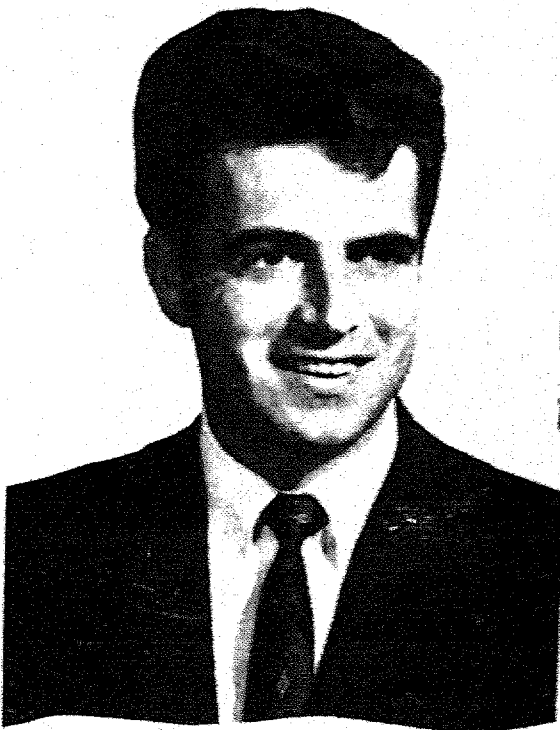
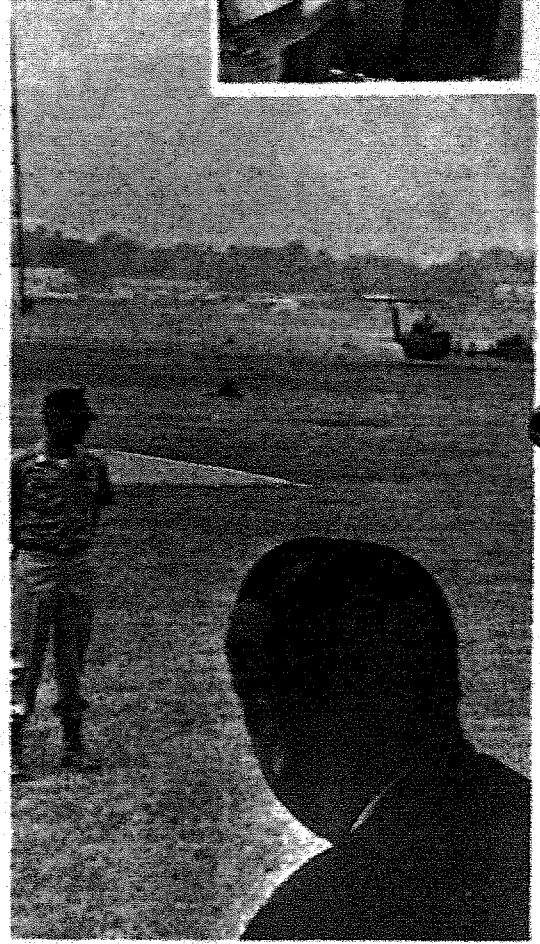
seminaries. He was ordained in June 1916.

Bishop Cunningham was born in Walkerville, Mont.

He served as secretary of three Syracuse bishops and was chancellor of the diocese

from 1939 to 1946. He was pastor of St. John the Baptist church at the time of his appointment as auxiliary bishop of Syracuse in 1950. He was named coadjutor bishop with right of succession in 1967.

Among recent observers of demonstrations of fire power and preventive measures against urban guerrillas at Ft. Gordon and Ft. Benning, Ga. were The Voice Spanish Editor, Gustavo Pena Monte; and Manolo Reyes, a Voice staff member, shown as he was greeted by Lt. Gen. A.O. Connor of the U.S. Third Army.



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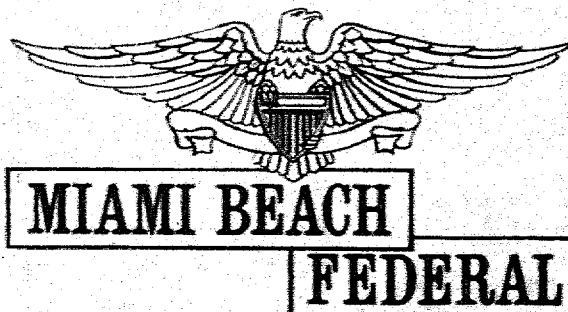
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'When will they ever learn, oh when will they..

By FATHER JOHN T. CATOIR

Dan Berrigan has evoked the widest possible range of reactions. There are those who literally hate him and what he stands for; there are those who are embarrassed by him and his eccentric behavior; there are those who are confused by him, not sure whether to disapprove or approve of what he has done; there are those who admire him greatly; and there are those who give him the praise and adulation due only to a saint.

Much of the attention he and his brother Philip have received is due to the fact that both priests are skilled in the art of expression. They have written, lectured, demonstrated and preached against the American involvement in Vietnam, labeling it as a monstrous miscarriage of justice, an illegal war, an immoral war.

SOME people despise the Berrigans because they have thrust themselves into the public limelight as though to make themselves ecclesiastical celebrities. Some people have contempt for them because deep down inside, though they may not choose to admit it, Dan and Phil Berrigan are reproach to their silent acceptance of an evil war.

Now both men are prisoners of the state. Dan was finally captured Aug. 11, 1970, and the FBI will no longer have to endure the embarrassment of having a fugitive-priest pop up here and there and everywhere, in defiance of the law.

On hearing the news of his arrest, I happened to be sitting with an FBI man, and he said, "Good, he deserves everything he gets." I think there are many people who feel exactly the same way, many priests and bishops as well. After all, didn't Dan carry his protest too far, they reason.

BASICALLY, it comes down to this: If the war is immoral and illegal, the Berrigans are moral heroes; if the war is just and honorable, the Berrigans are traitors. But the Berrigans are not traitors. They are guilty of opposing with all the force of their being, a dirty war, an immoral bloodbath.

They have hogged the limelight and forced their opinion upon a public hypnotized by American self-righteousness, a public lulled into complacent complicity, and for this they will be punished. But they will be judged more fairly by history than by their contemporaries.

Those who are ready to condemn them should give a second thought to the matter. They have

broken the law, it is true, but they have done it in defiance of a war that most politicians are now denouncing as morally wrong.

Though I have never been able to agree with everything Dan has said or done, but I respect the fact that he has followed his grace, and I am proud to call him a friend in this, his finest hour. I am personally convinced that Christ's Beatitudes apply to him and his brother Phil in an uncommon way.

Blessed are the peacemakers for they shall be called the children of God. Blessed are those who suffer persecution for justice sake, for theirs is the kingdom of heaven.

It's really ironic that things like My-Lai, napalm bombs, and the mass saturation bombings of villages can fit so comfortably in our diet of American news reports: it is almost as though they were unreal. And yet, the antics of a Dan Berrigan embarrass us.

Dan is a fool, he'd be the first one to admit it. What he's done is going to cost him years of his personal freedom. "Isn't it all very stupid... what has he really accomplished by it?", says a reasonable man. Nothing perhaps, but a clean conscience; nothing perhaps, but the bizarre fulfillment of a prophet's vocation. Prophets have always embarrassed their contemporaries; they only seem to edify the generations that follow them.

On Nov. 15, 1968, the Bishops of the United States issued a collective Pastoral Letter entitled "Human Life in Our Day." In Chapter Two of that noteworthy document, the bishops denounced the arms race, discredited the entire "war system" in which our nation is engaged, called for efforts to unite in forming a climate of public opinion for peace, called into question the morality of the Vietnam war, defended the war protestors, and in general, supported the anti-war movement. They declared, "We must conclude that for many of our youthful protestors, their motives spring honestly from a principled opposition to a given war as pointless and immoral." After that letter, the hierarchy as a group remained silent.

It would be naive to say that Dan Berrigan and his brother Phil merely put into action what the bishops were saying. The fact is that for two or three years before the bishops spoke out, the Berrigans were disturbing consciences all over this country.

"Who sees with equal eye, as God of all,
A hero perish or a sparrow fall,
Atoms or systems into ruin hurled
And now a bubble burst, and now a world."

Pope: An Essay on Man, I (13th Century.)



What's a Populist?



By FATHER

ANDREW M. GREELEY

The author of a column like this ought to make explicit periodically the context of convictions and commitments within which he is writing. While the reader may, if he is patient enough, be able to deduce over the long run where a columnist stands, he ought not to be required to engage in such an exercise of "form criticism."

FURTHER, when a columnist manages to be viewed with

FATHER

ANDREW M.

GREELEY



dismay both by his own religious superiors and by the pagans of official Catholic liberalism, the reader has some right to know what philosophical principles have led the columnist to his marginal position.

At a recent meeting of a number of social scientists who were discussing ways in which the Peace Movement might communicate with the various segments of middle America I was arguing with considerable vigor that the Peace Movement, to begin with, must shed its contempt for middle America. Finally, one of my colleagues pointed a finger at me and observed, "I know what you are. You're a Populist!" He meant it as a compliment, and I took it as such, for Populism is perhaps the most powerful and elemental political movement in the whole of the American tradition.

IT HAS at times produced rather bizarre leaders, and it can be a violent, bigoted, and destructive force, though it has also produced some of America's most creative political leadership: the Roosevelts, the LaFollettes, Hubert Humphrey (a quarter of a century ago and perhaps even today), Eugene McCarthy and, in his last years, Robert Kennedy.

I think I might have

preferred even more the title of Jeffersonian Democrat because this would have cleared me of the anti-intellectual and chauvinist strain which is latent in the Populist spirit, but I'll settle for the title Populist, so long as it is understood that my Populism is more of the variety of Thomas Jefferson than it is of Andrew Jackson (or of Hubert Humphrey in 1948 rather than George Wallace in 1968).

But what do I mean when I claim to be a Jeffersonian Democrat? There are three convictions which are at the root of this philosophy (at least for me), and which affect not only my political but also my religious attitudes:

1. I believe in the fundamental dignity and decency of the people; not merely intellectuals, not merely those who have Ph. D.'s, not merely those who live in certain sections of the country, but of the people; not all of the people all the time, but enough of the people enough of the time so that with the proper leadership the people will in the long run be more likely to make the correct decision rather than the incorrect one.

INDEED, they will be more likely to make the correct decision or at least support the correct decision than will be a self-anointed elite which has decided to make the people's decision for them. (I am not altogether out of sympathy with William Buckley's claim that he would rather be governed by the first two thousand names in the Boston phone book than by the faculty of Harvard University).

I would therefore agree with Winston Churchill that while democracy may very well be a terribly inefficient way of running a society (or a church), it looks very good indeed when compared to all other available methods.

2. I believe in the ability of men of good will to work out their differences with other men of good will so that situations can be created in which men of different backgrounds and different cultures can live with each other, if not exactly in amity, at least in some kind of peace. I do not think social conflict can ever be eliminated

from society; I am convinced that there are in all social groups substantial majorities which are favorably disposed to settling conflict by dialogue, discussion, growth of mutual understanding, and compromise rather than by violence which tears a society apart.

3. I believe, finally, in the dignity, integrity, and uniqueness of people and, hence, reject any attempt to manipulate them, violate their dignity, and integrity, reduce their freedom, turn them into objects or categories, or make judgments on whole classes of people. Therefore, I view as mortal enemies of the people those demagogues of whatever color or of whatever social class who appeal to the hatred, the fear, and the resentment that smolders in the people. I further deplore those moralistic zealots who denounce the people.

I do not approve of those enthusiasts who would attempt to make feelings of guilt the beginning of social action or social reforms programs. I denounce those bigots who generalize about categories of people whatever their race, or nationality background, or religion or economic class. I further denounce those bigots — even, and, indeed especially, when they are ministers of religion — who wish to hold whole certain classes of people today guilty for things that were done in the past.

I ABHOR those self-satisfied "missionaries" who are so convinced of their own rightness and righteousness that they manipulate people, thus violating their integrity and dignity so that they may do that which is "right." Hence, my profound suspicions of the forms of manipulation that go on in the abuses of group dynamics. Finally, I despise those snobs who despise the people, particularly the strutting mosquitoes of the official liberal journals, whether they be the clearly first-rate mosquitoes of the New York Review of Books or the clearly third-rate mosquitoes of such Catholic journals as *Commonweal*.

There are a number of risks in the Populist position to which I will turn next week.

Floridians thanked again for succor

For the second time in a month Archbishop Coleman F. Carroll has received a letter of gratitude from a Peruvian prelate in response to aid sent to quake victims of that Latin American nation.

In a letter dated early this month, Juan Cardinal Landazuri Ricketts, Archbishop of Lima and Primate of Peru, again expressed his gratitude for the \$25,000 cash and the more than 40 tons of clothing, food, and medical supplies sent by concerned south Floridians to needy Peruvians, who suffered in the May 31 earthquake.

A campaign inaugurated by Archbishop Carroll is still in progress to provide additional aid to the thousands left homeless in Peru. Cash contributions may be forwarded to the Catholic Service Bureau, 1325 W. Flagler St., Miami, Fla. 33125. Donations of foodstuffs or medical supplies may be left at any Catholic church in South Florida.

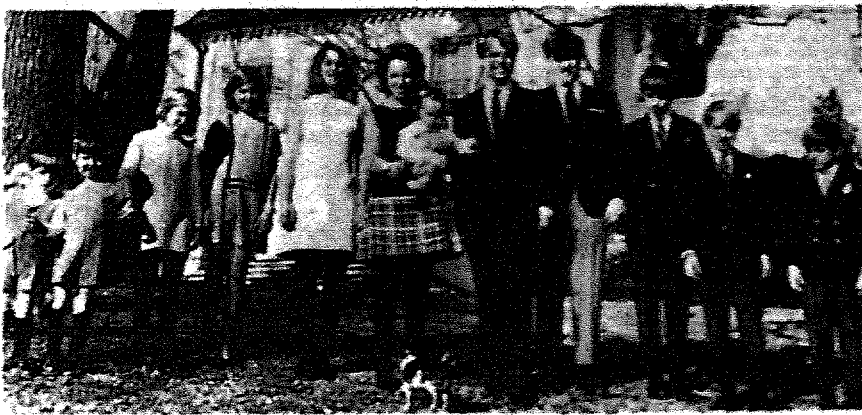
In his letter Cardinal Ricketts emphasized that "your words give me much encouragement and the generosity of your brethren in answering Your Excellency's appeal will contribute much to alleviate the needs of the area affected."

'Journey of Robert F. Kennedy'

One of the things television does best is bring recent history to life. Through the intelligent use of film and news clips, taped interviews and quotes, still photographs and live analysis or commentary, a man's life can be re-assembled and, to a certain extent, relived through the retrospective camera eye.

When President John F. Kennedy was assassinated, each network proved its value by providing virtually instantaneous visual documentation of his achievements, failures, hopes, and — above all — humanity by collating the raw visual materials preserved in its news tape archives.

The same kind of achievement is reflected in "The Journey of Robert F. Kennedy," a documentary film assembled shortly after the assassination of the Senator and originally aired by ABC Movie Of The Week, Tuesday, Aug. 25, 8:30 p.m.



UNFINISHED JOURNEY — Senator Robert F. Kennedy, seen here with his family at Hickory Hill, is the subject of a dramatic film story, "The Journey of Robert F. Kennedy," on the ABC television network's MOVIE OF THE WEEK, Tuesday, Aug. 25, at 8:30 p.m.

Written by historian and Kennedy biographer Arthur M. Schlesinger, Jr., and narrated by John Huston, "The Journey of Robert F. Kennedy" offers a close look at the man who in his life time was called sensitive and compassionate as well as ruthless and opportunistic. The film

makes use of still photos, home movies, and newsfilm to present a broad impression of the way Robert Kennedy lived and worked, from young manhood to the time of his assassination.

The film shows Kennedy in action politically, on the campaign trail, and taking issue with President Johnson on the Vietnam situation; it shows him at home and play with his family — children, wife, relatives, pets of all sorts and sizes.

There are also incisive interviews with those who

knew him and worked with him: former Defense Secretary Robert McNamara, civil rights leader Charles Evers; astute humorist Art Buchwald, and many others. One of the most stirring scenes is virtually mute, the recording by the camera of the mournful, silent crowds that lined the path of his funeral train as it carried his body from New York to Washington, D.C.

"The Journey of Robert F. Kennedy," Tuesday, Aug. 24, 8:30 p.m. (EDT) on ABC's Movie Of The Week.

Film workers criticize code

CINCINNATI — (NC) — The International Alliance of Theatrical Stage Employees and Moving Picture Machine Operators called Hollywood's motion picture rating code inadequate and demanded more effective methods of self-regulation for the industry.

At the union's 50th convention, here, delegates in a resolution asked stiffer rules to protect industry employes as well as the public "against obscenity and pornography in films while retaining legitimate freedom of expression for motion picture producers."

The resolution said the production code does not provide "an effective system of self-regulation which can control the release in the U.S.

of obscene, pornographic or offensive films made by independent producers here and abroad, as well as by Motion Picture Association of America members."

Theater group to make award

BRIDGEPORT, Conn. — (NC) — Officials of the National theater Arts Conference announced that the group planned to honor a Dominican priest at the American Shakespeare Festival Theater in Stratford, Conn.

Father Gilbert Hartke, O.P., head of the Catholic University theater department, is the priest due honors.

RELIGIOUS PROGRAMS

- 8:30 a.m. THE FIRST ESTATE — CH 4 WTVJ — Latin America and its problems as the topic of Rev. Thomas Barry, S.S. Peter and Paul Church, Rev. Chester Bailey, First Baptist Church, Hallandale, and Rev. Luther Pierce 9 a.m.
- THE CHRISTOPHERS — CH 5 WPTV — Reflections of an Ambassador 9:15 a.m.
- THE SACRED HEART — CH 5 WPTV — "Humility: Hallmark of Greatness" 10:30 a.m.
- MASS FOR SHUT-INS — CH 10 WFLG — THE SACRED HEART — CH 5 WPTV — "Humility: Hallmark of Greatness" 11 a.m.
- CHURCH AND THE WORLD TODAY — CH 7 WFTV INSIGHT — Bridge Over Troubled Waters is a presentation of the Archdiocese of Miami CCD 12 noon
- INSIGHT — CH 5 WPTV — The Death of Simon Jackson is the story of a militant black poet who finds himself caught between the proponents of violence and the Lincoln Tomb
- RADIO Sunday 7 a.m. CROSSROADS — WJNO 12:30 West Palm Beach 7:30 a.m. CATHOLIC NEWS — WJHR (FM) and WGBS (AM) 9:30 a.m. UN DOMINGO FELIZ — WFAB (90) Miami 9:30 a.m. THIS MIXED UP WORLD — WJNO (123) West Palm Beach With Father Falella's Race 11:15 a.m. CATHEDRALS HOURS — WLJZ (180) Lake Worth 12 noon FRENTE A LA VIDA — CH 5 WFTV

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

- FRIDAY, AUG. 21
- 10:30 a.m. (10) Man In The Iron Mask (Unobjectionable for adults and adolescents)
- 2 p.m. (6) The Telltale Heart (See rating listed Monday at 2 p.m.)
- 8 p.m. (10) See How They Run (No classification)
- 8:30 p.m. (6) The Mudlark (Family)
- 9 p.m. (4 & 11) Hold On (Family)
- 11:30 p.m. (4) The Blue Dahlia (Unobjectionable for adults and adolescents)
- 11:30 p.m. (10) Abbott and Costello In The Navy (No classification)
- 11:30 p.m. (12) Hell's Half Acre (Unobjectionable in part for all)
- OBJECTION: Suggestive situations; light treatment of marriage; low moral tone.
- SATURDAY, AUG. 22
- 12 Noon (6) The Mudlark (Family)
- 1 p.m. (10) Swing Your Lady (Unobjectionable for adults and adolescents)
- 2 p.m. (6) The Roots of Heaven (Unobjectionable for adults)
- 2 p.m. (11) Curtain Call (Family)
- 4 p.m. (4) Magoo... Man of Mystery (No classification)
- 4 p.m. (6) The Mudlark (Family)
- 6:30 p.m. (6) The Roots of Heaven (Unobjectionable for adults)
- 9 p.m. (5 & 7) By Love Possessed (Unobjectionable for adults)
- 11 p.m. (6) The Roots of Heaven (Unobjectionable for adults)
- 11:30 p.m. (10) This Earth Is Mine (Unobjectionable for adults)
- 11:45 p.m. (12) Dentist In The Chair (No classification)
- SUNDAY, AUG. 23
- 11:30 a.m. (7) Watch The Birdie (Family)
- 12:30 p.m. (4) Monkey Business (objectionable in part for all)
- OBJECTION: Suggestive situations, costume and dialogue; reflects the acceptability of divorce.
- 1:30 p.m. (6) The Mudlark (Family)
- 1:30 p.m. (7) Undercover Girl (Unobjectionable for adults and adolescents)
- 2 p.m. (11) Lemon Drop Kid (Unobjectionable in part for all)
- OBJECTION: Suggestive sequence
- 2 p.m. (12) Sky Above Heaven (No classification); followed by Dark Command (Family)
- 3 p.m. (7) Has Anybody Seen My Gal? (Family)
- 3:30 p.m. (6) The Roots Of Heaven (Unobjectionable for adults)
- 4 p.m. (10) Operation Pacific (Unobjectionable in part for all)
- OBJECTION: Reflects the acceptability of divorce.
- 4:30 p.m. (4) "30" (Family)
- 5:30 p.m. (6) The Mudlark (Family)
- 7:30 p.m. (6) The Roots Of Heaven (Unobjectionable for adults)
- 9 p.m. (10 & 12) Night Of The Generals (Unobjectionable for adults)
- 11:30 p.m. (5) Sherlock Holmes: "Secret Weapon." (Unobjectionable for adults and adolescents)
- 11:30 p.m. (11) Black Gold (Family)
- 11:45 p.m. (10) Odd Man Out (Unobjectionable in part for all)
- OBJECTION: Suicide in plot solution
- MONDAY, AUG. 24
- 10:30 a.m. (10) Flying Leathernecks (Family)
- 2 p.m. (6) The Redhead And The Cowboy (No classification)
- 7:30 p.m. (23) Voyage To Dinner (No classification)
- 8:30 p.m. (6) The Hunters (No classification)
- 8:30 p.m. (10 & 12) Scared Stiff (Family)
- 9 p.m. (5) What's So Bad About Feeling Good? (Unobjectionable for adults)
- 9 p.m. (7) The Far Horizons (Family)
- 11:30 p.m. (10) Man From Monterey (No classification)
- TUESDAY, AUG. 25
- 10:30 a.m. (10) Sea Chase (Unobjectionable in part for all)
- OBJECTION: Suicide sympathetically portrayed
- 2 p.m. (6) The Redhead And The Cowboy (No classification)
- 7:30 p.m. (11) Me And The Colonel (Unobjectionable for adults)
- 7:30 p.m. (23) Tiltfield Thunderbolt (Family)
- 8 p.m. (4) The Proud Rebel (Family)
- 8:30 p.m. (6) The Hunters (No classification)
- 8:30 p.m. (10 & 12) Journey Of Robert F. Kennedy (No classification)
- 9 p.m. (5 & 7) Help (Family)
- 11:30 p.m. (10) Algehaney Uprising (Family)
- WEDNESDAY, AUG. 26
- 10:30 a.m. (10) Fort Apache (Family)
- 2 p.m. (6) The Redhead And The Cowboy (No classification)
- 7:30 p.m. (23) I Live In Grosvenor Square (No classification)
- 8:30 p.m. (6) Beneath The 12-Mile Reef (Family)
- 11:30 p.m. (10) Seven Sinners (Unobjectionable in part for all)
- OBJECTION: Creates an atmosphere of glamour around the heroine of questionable morals and makes her advances appear amusing and harmless, thus causing the audience to react sympathetically to her.
- THURSDAY, AUG. 27
- 10:30 a.m. (10) Tycoon (Unobjectionable for adults and adolescents)
- 2 p.m. (6) The Redhead And The Cowboy (No classification)
- 7:30 p.m. (10) The Spoilers (Unobjectionable for adults and adolescents)
- 7:30 p.m. (23) Run Psycho, Run (No classification)
- 8:30 p.m. (6) Beneath The 12-Mile Reef (Family)
- 9 p.m. (4 & 11) The Visit (Unobjectionable for adults, with reservations)
- OBSERVATION: This is a morality play which depicts the corruption by greed of an

entire community. If viewed as a universal statement about humanity, it could be construed as an extremely pessimistic preaching about life.

1 p.m. (10) Invisible Stripes (Unobjectionable for adults and adolescents)

2 p.m. (6) Beneath The 12 Mile Reef (Family)

2 p.m. (11) Passport To Destiny (Unobjectionable for adults and adolescents)

4 p.m. (4) Incendiary Blonde (Unobjectionable in part for all)

OBJECTION: Suggestive dancing; reflects the acceptability of divorce

4 p.m. (5) The Hunters (No classification)

6:30 p.m. (6) Beneath The 12 Mile Reef (Family)

9 p.m. (5 & 7) Follow That Dream (Family)

11 p.m. (6) Beneath The 12 Mile Reef (Family)

11:30 p.m. (10) She Wore A Yellow Ribbon (Family)

11:30 p.m. (11) Armored Command (Unobjectionable for adults)

11:45 p.m. (12) Maid For Murder (No classification)

SATURDAY, AUG. 29

12 Noon (6) The Hunters (No classification)

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NETWORK PROGRAMS OF SPECIAL INTEREST

Sunday, Aug. 23, 11:30 a.m. — **DISCOVERY** — "The French Canadians" — Repeat of an interesting youth-oriented program that visits the Montreal home of professional hockey star Emile Bouchard for an inside view of French-Canadian life. (ABC)

look at what makes our nation's young people think and act the way they do. Anthropologist Margaret Mead appears for an interview spliced into actuality footage shot in New York City's Central Park. (ABC)

Tuesday, Aug. 25, — **TUESDAY NIGHT AT THE MOVIES** — "Help!" — In a lighter vein, as an option for those who would prefer it, is this zany film starring the temporarily dismantled Beatles. John, Paul, George, and Ringo cut up capers while pursuing, or being pursued by, a nonsensically mystical band of sinister characters led by rubber-faced Leo McKern. Laugh, and enjoy its diverting music and inventive photography. (NBC)

Sunday, Aug. 23, 1:30 p.m. — **GUIDELINE** — "The Quality of Leadership" — This program completes the August series of Guideline shows, a selection of the best half-hours from the NCORT-produced religious series. Dr. William McGill, Chancellor of the University of California (San Diego) and President-designate of Columbia University, discuss the role of our national leaders and the quality of leadership in America today. (NBC)

Sunday, Aug. 23, 10 p.m. — **EVENING AT POPS** — World premiere concert of Gershon Kingsley's "Concerto Moogo" starring the Moog Synthesizer that can reproduce almost every sound there is. (FTN-CH. 2)

Monday, Aug. 24, 8 p.m. — **"TRIP TO NOWHERE: An NBC White Paper on Youth and Drugs"** (NBC)

Monday, Aug. 24, 10:30 p.m. — **NOW** — "Anatomy of Youth" — Another program tonight on youth in America, this one a rather disturbing

Thursday, Aug. 27, 7:30 p.m. — **ANIMAL WORLD** — "Killer Sharks" — Need we say more? Young viewer-oriented program comes up with some surprising facts and eye-popping footage about s-h-a-r-k-s. (ABC)

Friday, Aug. 28, 8 p.m. — **THE DAVID SUSSKIND SHOW** — As the result of a recent survey which reported high schools in 39 cities of the nation hit by racial violence, a group of students and teachers talk with Susskind about what's happening in their schools. (FTN-CH. 2)

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'Quackser'-film about an oddball

The film, "Quackser Has A Cousin In The Bronx," has several surprising things. Its principal character, Quackser Fortune, has an unusual profession, that of collecting horse manure in the Dublin streets for sale to gardening ladies: has an offbeat part-time American student girl friend, and all of the bluff humor, warmth, rascality, charm, and pathos too often assigned to movie Irishmen.

Fortunately, Quackser (so dubbed because of the duck sounds he made as a wee babe) is played by Gene Wilder, who turns in one of the most appealing characterizations in recent times. Without Wilder, Quackser Fortune would be just another charming but slight slice of 'rish life. With him — and Waris Hussein's fresh direction — it becomes a bouncy, bawdy, tour de force.

THE FILM, with or without Wilder, is nonetheless rather improbable. It is not too difficult to accept Quackser as an unusual type of rebel, spitting in the eye of humdrum tradition by refusing to work in the foundry with all the others and instead following Dublin's vanishing horse drawn carts for their leavings. What is indigestible, however, but only somewhat so, is how a manuregatherer can catch the eye of the American girl (Margot Kiddler): for even as a plaything, a professional like Quackser, who never seems to wash up, would be rather unapproachable.

Nothing seems to faze Quackser, and this doubtless accounts for much of his

charm. He knows, for example, that Dublin's horse-drawn delivery vans are about to be outlawed, but the knowledge does not incline him to give any more thought to tomorrow than anything else does.

He knows, too, that the only visible alternative to manuregathering is the iron trap of a life in the neighborhood factory, but all this does is further cement his determination to stay away from the forge. He does seem to love the American girl, but he tacitly realizes that she is but a transient interest for him, as he is for her, and when she leaves him he is not really surprised, only saddened momentarily.

WHAT ALL of this probably indicates is that Quackser is a baseless, amoral, fickle oddball, a man out of step with the rest of the world but not marching to any particular other drummer. He's a firm believer in the notion that something will turn up, and since his dotting family — given the obligatory admonishments from Dad — does little to disillusion him, it is no surprise that he is what he is.

Indeed, something does turn up, in the form of a last-minute legacy from an old uncle. With this stake, coming just as the horses bite the dust in Dublin, Quackser is off on a new career, driving a "Quackser Tours" bus around Dublin for a delirious lot of tourists. To them he spouts much of what the American student taught him about his own city. Unfortunately, or perhaps fortunately, he gets



WHITHER GOEST thou, Quackser? Gene Wilder plays a determinedly obsolete Irishman — a man who gathers manure left by horse-drawn Dublin carts — in "Quackser Fortune Has a Cousin in the Bronx," from U.M. Film Distributors.

things a bit garbled at times, recent months, one suitable and thus we learn it was in for an agreeably wide Dublin that "the Messiah's audience. Yet its presentation Handel had its world debut."

Given its improbability and the shameless sentimentality with which the Irish charm is ladled upon this picture, Quackser Fortune would be one of the nicer entertainments of R)

'Trip To Nowhere' on TV Monday 8 p.m.)

A frightening documentary on drugs

Lucy Jarvis is back again. So who's Lucy Jarvis? you ask. Mrs. Jarvis is a woman who keeps television-land from being completely a man's world. She is, in fact, one of the most sensitive and intelligent producers of television documentaries in the industry's brief history.



BRIAN, a teen-aged ex-addict, tells a group of his high school peers about his experiences with drugs in "Trip to Nowhere: An NBC White Paper on Youth and Drugs," to be colorcast on the NBC television network, Monday, Aug. 24, 8 p.m. (EDT). The NBC News special is produced by Lucy Jarvis.

This horror film loses scariness to murkiness

"The Bird With the Crystal Plume": While passing an Italian art museum, Tony Musante sees a blackcloaked knifer dabbling in Eva Renzi and saves her life.

Stimulated by the pushy police, Musante becomes intrigued by a recent series of brutal stabbings and sets out to zip up the rapid ripper. Undaunted by copious attempts on his own life and that of his sleep-in girl friend, Suzy Kendall, Musante keeps on plodding until the mystery is finally solved.

Unfortunately, this exercise in halting Hitchcock is also rather plodding, with both the clues and the exposition unfolding in murky rather than mysterious manner. The loose ends and false clues are so apparent that the state of terrifying suspense so necessary to such a film is never fully realized.

The trail of blood leads to the doorstep of novice writer-director Dario Argento. (NCOMP rating: A-III; MPAA rating: GP)

Among her recent credits are an NBC White Paper on mentally disturbed youth, a documentary on heart transplants, two specials on heart surgeon Dr. Christian Barnard, and hour-long documentary specials on the Louvre in Paris, Picasso, and former Soviet chief Nikita Khrushchev.

Her latest achievement is the powerful and frightening "Trip to Nowhere: An NBC White Paper on Youth and Drugs." The one-hour documentary, to be presented over the NBC television network this coming Monday, Aug. 24, 8 p.m. (EDT), focuses mainly on the sometimes desperate and always determined action of concerned individuals and groups to break the grip drug abuse has on many of our young people.

Phoenix, Ariz., is the focal point for the color film, the site of a community medical program in which local doctors have volunteered to organize a campaign against drug abuse in their area. The challenges, frustrations, and meagre rewards of this hard-working group are recorded graphically by Miss Jarvis' cameras. Police efforts to control drug flow, a "parents anonymous" session, and a look at a "bad trip" treatment center are other features of "Trip to Nowhere."

WHAT struck Mrs. Jarvis hardest in her film study of the Phoenix programs and problems was the community's deep concern and commitment in the drug area. "The entire city has been mobilized to turn the (drug) lifestyle around," she observed. "Action began with the group of doctors who indicted some of their colleagues for not educating themselves to the dangers of drugs in their homes, and for turning away young drug users and abusers who came to them for help."

From that critical point, the doctors enlisted aid from local bankers, merchants, lawyers, parent and school groups and the young themselves to organize CODAC, Community on Drug Abuse Control. Their program has been encouraged by the beginnings of success, and real hope is justified for the future.

What should be of particular interest to so-called "middle America" is the way the documentary clearly reveals how parents and their youngsters have to make sure they are fully informed on the dangers of drug abuse. No solutions can come on the growing drug problem in America until average people realize that, more and more, it is the average teen-ager who gets caught up in drugs.

A MAJOR part of "Trip to Nowhere" will document an average family's torment as a result of a son's criminal involvement. "The parents thought of themselves as a typical, solid American family," reports Mrs. Jarvis. "It was not until the shock of their son's arrest for pushing drugs that they realized something was basically wrong. The film attempts to explore what does go wrong in such situations. The family and the drug treatment center cooperated fully in the hope that others — the nation's television audience — may benefit."

"Trip to Nowhere: An NBC White Paper on Youth and Drugs," Monday, Aug. 24, 8 p.m. (EDT) on the NBC television network Color.

Capsule reviews

JULIUS CAESAR (AIP-G) has been resurrected, only to die again, cruelly as ever and this time at the hand of the producers and actors in this poor and sterile rendition of the Bard's perennial drama. Charlton Heston and Jason Robards walk through their roles like robots. (A-II)

ENTERTAINING MR. SLOANE (Walter Reade-R) plots an unscrupulous man being wooed by both an aging woman and her brother. The "corruption of human nature" has been handled better elsewhere. (A-IV)

WHICH WAY TO THE FRONT? (Warner Bros.-G) is another Jerry Lewis disaster. His type of humor is just too dated and dull today. Here he wins World War II (groan). (A-I)

YOU CAN'T WIN 'EM ALL (Columbia-GP) is an inane, insane and plodding comedy featuring Tony Curtis, who only makes the film duller than the script already made it. Nice photography of the Turkish countryside, though. (A-II)

DARLING LILI (Paramount-G) is Julie Andrews, beautiful German spy in World War I, trying to squeeze (literally) military secrets from handsome Rock Hudson? Light and entertaining, but simply not up to the musicals of by-gone years. (A-III)

24-HOUR LOVER (AIP-R) is a German (!?) spoof on the sort of sex farce the French manage so well. This film is only mildly amusing, and never attains the level of genuine wit or satire. A bit too drawn out and tasteless in parts, to boot. (B)

PIECES OF DREAMS (United Artists-GP) is an overly-romanticized, unsensational story of a priest who solves his identity crisis and other problems by leaving the Church to get married. Unfortunately, the film lacks any depth and insight on a very real problem. (A-IV)

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You can actually "try" the plan under a special *no strings* "introductory" offer:

For only \$1.00, you can enroll yourself and all eligible members of your family—without having to see a company representative and without any red tape whatsoever—during this limited enrollment period.

And, after you receive your policy, if for any reason you decide you don't want it, you may return it within 10 days and your dollar will be promptly refunded!

Why You Need The Hospital Plan For Catholics In Addition To Ordinary Health Insurance

Because no matter what other insurance you now carry, it simply won't cover everything!

Think for a moment—in these days of rising medical costs, would your present insurance cover all your hospital bills? All your surgical and in-hospital doctor's bills? All the medicines, drugs, supplies and the many other extras? Probably not.

And even if all your medical and hospital bills were covered, what about all your other expenses—the bills that keep piling up at home—the tremendous and costly upset to your budget, your reserves and your family life?

If you, as husband, father and breadwinner are suddenly hospitalized, your income stops, your expenses go up. Even if you have some kind of "salary insurance" it probably won't come close to replacing your full-time pay. If your wife is suddenly hospitalized, who will look after the family, do the laundry, the marketing, the cleaning? You may have to take time off from your job—or hire domestic help. If one of your children is hospitalized, you'll certainly spare no expense. If you're a senior citizen, with limited reserves, and are hospitalized, even with Medicare, where will the "extra" money you need come from?

Without any extra cash protection in case of a hospital emergency, debts may be incurred, savings may be lost, peace of mind may be shattered—and even recovery can be seriously delayed.

How The Plan Protects You And Your Family

Now, with the unique protection of the Hospital Plan for Catholics you can avoid these worries—because you can be assured of extra cash income when you or any covered family member goes to the hospital—to help keep you out of debt, to help keep your savings intact, to speed recovery by easing your worried mind! No matter how large your family, no matter what your age or occupation and without any other qualifications whatsoever, you can choose any of the four low-cost plans shown at right.

In addition to the important cash benefits, you get all these valuable "extra" features:

Your "Health-Bank Account"

Here's a wonderful benefit, no matter which plan you choose, almost like an extra "Bank Account." When your policy is issued, your insurance provides up to \$10,000, \$7,500 or \$5,000—according to the Plan you choose. This is your "Health-Bank Account." Then, every month your policy is in force, an amount equal to your regular monthly premium (including your first month) is actually added to your maximum! When you have claims, your benefits are simply subtracted from your "ac-

(Continued on next page)

CHOOSE THE PLAN THAT SUITS YOU BEST



ALL-FAMILY PLAN \$10,000 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

If yours is a young growing family, we recommend the All-Family Plan. You and your wife are covered at once for accidents that occur on or after the policy date, for new sicknesses which begin after your policy is 30 days old, and for maternity benefits after your policy has been in force for 10 months. And all your unmarried dependent children between 3 months of age and under 21 (under 19 in Illinois and Massachusetts) are included at no extra cost as long as they live at home. (This includes not only your present children but any future additions.)

You pay only \$7.95 a month and you get your first month for only \$1.00!



HUSBAND-WIFE PLAN \$7,500 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized.

If you have no children, or if your children are grown and no longer dependent on you, you will want the Husband-Wife Plan.

You pay only \$5.75 a month and you get your first month for only \$1.00!



1-PARENT FAMILY PLAN \$7,500 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

If you are the only parent living with your children, we suggest the One-Parent Family Plan. This covers you and all eligible children living at home between 3 months of age and under 21. Under this plan, of course, future additions are not included since no maternity benefit is provided in the One-Parent Family Plan.

You pay only \$5.95 a month and you get your first month for only \$1.00!



INDIVIDUAL PLAN \$5,000 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized.

If you are living by yourself, or wish to cover only one family member, you will want the Individual Plan.

You pay only \$3.25 a month and you get your first month for only \$1.00!

(NOTE: See below for over-65 rates and how you may enroll parents who are over 65.)

On all plans, your cash benefits are paid from the very first day you enter the hospital, as long—and as many times—as you are hospitalized right up to the maximum (Aggregate of Benefits) of your plan.

IMPORTANT: Here is another real "plus"—if you have been told that anyone in your family is "uninsurable"! Even if one of your covered family members has suffered from chronic ailments in the past, the kinds of conditions that come back again and again or are likely to recur, the Hospital Plan for Catholics will cover each family member for these pre-existing conditions after he has been protected by the policy for two years!

But whether or not you have had a chronic ailment, the Hospital Plan for Catholics will

cover any new accident immediately, the very day your policy goes into effect—and any new sickness which begins after your policy is 30 days old. There are only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the All-Family Plan), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or conditions covered by Workmen's Compensation or Employers Liability Laws. You are free to go to any hospital of your own choice that makes a charge for room and board, with these exceptions only: nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for treatment of tuberculosis, alcoholism, drug addiction, or nervous or mental disorder.

Special Note If You Are 65 Or Older

During this limited enrollment you can get the extra cash protection needed to fill the gaps in Medicare simply by filling out the Enrollment Form on next page without any other qualifications! The Hospital Plan for Catholics not only accepts you regardless of age, it gives you hard-to-find extra cash protection during the high-risk senior years at a cost within your means.

If you are over 65 now, or when you be-

come 65, the following modest monthly increase applies. (This is the only increase that can ever be made as long as you continue your policy in force):

Female on All-Family or Husband-Wife Plan ADD: \$2.25
Female on One-Parent Family or Individual Plan ADD: \$3.00
Male on any Plan ADD: \$3.00

Are Your Parents Senior Citizens?

Even though your parents are covered by Medicare, a serious condition requiring lengthy hospitalization can mean the end of their reserves and loss of independence. To honor their independence and safeguard your own reserves, enroll your parents in the Hospital Plan for Catholics during this

limited Enrollment. Have the parent to be enrolled complete and sign the Enrollment Form, but enter your address c/o your name. (Example: c/o John Jones, 120 Main Street, Anytown, U.S.A.) We will send the policy and premium notices to you. Just enclose \$1 for the first month.

Accidental Death Benefit On All Four Plans

In the event of the accidental death (within 90 days of an accident) of any person covered under the Hospital Plan for Catholics, \$500 will be paid to any beneficiary you

wish to name, subject to the maximum (Aggregate of Benefits) of your policy. You may, if you wish, name your parish as your beneficiary.

18 Important Questions Answered

ABOUT THE NEW HOSPITAL PLAN FOR CATHOLICS

1. What is the Hospital Plan for Catholics?
The Hospital Plan for Catholics is a brand-new, low-cost health protection plan—created especially for Catholics—that pays *extra cash income* direct to you when covered accident or illness hospitalizes you or a member of your family.

2. Why do I need the Hospital Plan for Catholics in addition to my regular insurance?
Probably your present hospital insurance won't cover *all* your hospital expenses, but even if it does, you will *still* need help to cover all your household expenses when you are hospitalized.

3. Can I collect even though I carry other health insurance?

Yes, the Plan pays you in addition to any health insurance you carry, whether individual or group—even Medicare! And all your benefits are tax-free!

4. Is there a lot of red tape to qualify?
None at all. Your *only* qualification is to complete and mail your Enrollment Form by the deadline date shown on the form below.

5. Which plan should I choose?
You may choose any of *four* low-cost plans—you can actually select the *exact* plan that suits you best!

If yours is a young growing family, we recommend the ALL-FAMILY PLAN. You and your wife are covered at once for accidents that occur on or after the policy date, for new sicknesses which begin after your policy is 30 days old, and for maternity after your policy has been in force for 10 months. All your unmarried dependent children (and future additions) between 3 months and under 21 are included, at no extra cost, as long as they live at home.

If you are the only parent living with your children, we suggest the ONE-PARENT FAMILY PLAN. This covers you and all eligible children living at home between 3 months of age and under 21. Under this plan, of course, future additions are not included since no maternity benefit is provided in the ONE-PARENT FAMILY PLAN.

If you have no children, or if your children are grown and no longer dependent on you, you will want the HUSBAND-WIFE PLAN.

Or, if you are living by yourself, you will want the INDIVIDUAL PLAN.

6. If I become hospitalized, when do my benefits begin?

On *all* plans, your cash benefits are paid from the very first day you enter the hospital, for as long—and for as many times—as you are hospitalized, up to the maximum (Aggregate of Benefits) of the plan you choose.

7. How much can I be paid in a Catholic hospital?

Each plan has its own "Aggregate of Benefits," what we call the maximum.

For example, under the ALL-FAMILY PLAN, the maximum is \$10,000—\$100 a week (\$14.28 a day) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

Under the ONE-PARENT FAMILY PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) while you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

Under the HUSBAND-WIFE PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized.

Under the INDIVIDUAL PLAN, the maximum is \$5,000—\$100 a week (\$14.28 a day) while you are hospitalized.

8. Must I go to a Catholic hospital to collect benefits?

No, you will be covered in any hospital of your choice that makes a charge for room and board, except nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for the treatment of tuberculosis, drug addiction, alcoholism, or nervous or mental disorder.

9. When does my policy go into force?

It becomes effective the very same day we receive your Enrollment Form. Accidents that occur on or after that date are covered immediately. After your policy is 30 days old, sicknesses which begin thereafter are covered. Under the ALL-FAMILY PLAN, childbirth or pregnancy or any consequence thereof is covered after your policy has been in force for 10 months.

10. What if someone in my family has had a health problem that may occur again?

Any covered family member who has suffered from chronic ailments in the past will be covered for these pre-existing conditions after he has been protected by the policy for two years.

11. What conditions aren't covered?

Only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the ALL-FAMILY PLAN), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or any condition covered by Workmen's Compensation or Employers Liability Laws.

12. Can I drop out any time? Can you drop me?

We will never cancel or refuse to renew your policy for health reasons—for as long as you live and continue to pay your premiums. We guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your entire state or until the maximum (Aggregate of Benefits) of your policy has been paid. You, of course, can drop your policy on any renewal date.

13. Why is the Hospital Plan for Catholics almost like having an extra "bank account"?

When your policy is issued, your insurance provides up to \$10,000, \$7,500, or \$5,000—depending on the Aggregate of Benefits of the plan you choose. This is your "Health-Bank Account."

Then, every month your policy is in force, an amount *equal* to your regular monthly premium (including your first month) is actually *added* to your maximum. When you have claims, benefits are simply *subtracted* from your "account."

14. Are there any other unusual benefits?

Yes. In the event of an accidental death (within 90 days of an accident) of any person covered, \$500 will be paid to the covered person's beneficiary (you may name your parish as beneficiary if you wish) subject to the maximum (Aggregate of Benefits) of your policy.

15. Will my claims be handled promptly?

Yes. With your policy, you will receive a simple, easy-to-use Claim Form. Your claims will be processed quickly and your checks sent directly to you.

16. Why are the premiums in the Hospital Plan for Catholics so low?

You actually get all these benefits—at such a low cost—because this is a mass enrollment plan—and no salesmen are used. Our volume is higher and our sales costs are lower.

17. How much does my first month cost?

Only \$1.00, regardless of your age, the size of your family or the plan you select. After the first month, if you are under 65, you pay only these low monthly rates: only \$7.95 a month for the ALL-FAMILY PLAN; only \$5.95 a month for the ONE-PARENT FAMILY PLAN; only \$5.75 a month for the HUSBAND-WIFE PLAN; only \$3.25 a month for THE INDIVIDUAL PLAN. (When you are 65 or over, premiums increase. See modest increase in box at left.)

18. Why should I enroll right now?

Because an unexpected sickness or accident could strike without warning—and you will not be covered until your policy is in force. Remember, if for any reason you change your mind, you may return your policy within 10 days and your \$1.00 will be refunded immediately.

count"—much like putting money in and taking it out of the bank.

Peace Of Mind And Security

For as long as you live and continue to pay your premiums, we will never cancel or refuse to renew your policy for health reasons—and we guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your *entire* state or until the maximum (Aggregate of Benefits) of your policy has been paid.

Extra Cash In Addition To Other Insurance

Yes, the Hospital Plan for Catholics pays you in *addition* to any health insurance you carry, whether individual or group—even Medicare! Furthermore, *all* your benefits are tax-free! Of course, you may carry only one like policy with Mutual Protective.

Surprisingly Low Cost

Membership in the Hospital Plan for Catholics costs considerably less than you might

expect. Regardless of your age, size of your family, or the plan you select, you get your first month for only \$1.00. See box on preceding page for low rate of plan that suits you best.

How Can We Do It?

How can we offer so much for so little? The answer is simple: We have *lower* total sales costs! The Hospital Plan for Catholics is a *mass enrollment plan*—all business is conducted directly between you and the company by mail. *No salesmen are used.* No costly investigations or extra fees. It all adds up to *real savings* we share with you by giving you top protection at *lower cost.*

A Respected Company

In addition to the exceptional advantages of the Hospital Plan for Catholics—you get something even more valuable: Your policy is backed by the resources and integrity of the Mutual Protective Insurance Company, "The Catholic's Company," specializing in low-cost protection for Catholics

all across America for 40 years. Catholics everywhere, possibly right in your own community (including many priests), know of us and may be insured by us. Many Catholic school children have for years enjoyed Mutual Protection coverage. Serving policyholders throughout the United States direct by mail, Mutual Protective has its headquarters in Omaha, Nebraska, where it is incorporated and licensed.

No Red Tape—No Salesman Will Call

If you enroll now, during this limited enrollment period there are *no other qualifications* other than to complete and mail the Enrollment Form below. We will issue your Hospital Plan for Catholics (Form P147 Series) *immediately*—the same day we receive your Form. Along with your policy, you will receive an easy-to-use Claim Form. Any time you need your benefits, you can be sure that your claim will be handled *promptly.*

Doesn't it make good sense for you to be protected by the Hospital Plan for Catholics, should you or a member of your family be suddenly hospitalized? Why not take a moment *now* to fill out your Enrollment Form and mail it promptly with *only \$1.00*—"introductory" cost for your first month's coverage.

Money-Back Guarantee

When you receive your policy, you'll see that it is direct, honest, easy to understand. *But if for any reason you change your mind, you may return it within 10 days and we will promptly refund your dollar.*

Please Note: Because this is a limited enrollment, we can only accept enrollments postmarked on or before the date shown below. But *please don't wait!* The sooner we receive your Form, the sooner your Hospital Plan for Catholics will cover you and your family. *We cannot cover you if your policy is not in force!*



MUTUAL PROTECTIVE INSURANCE COMPANY
3860 Leavenworth Street,
Omaha, Nebraska 68105
Licensed by the State of Florida

If for any reason you decide you don't want your policy, you may return it in 10 days and we will promptly refund your dollar!

IMPORTANT
SPECIAL LIMITED ENROLLMENT PERIOD! EXPIRES MIDNIGHT, AUGUST 30, 1970

Don't delay—fill out and mail Enrollment Form today, with \$1.00, to Mutual Protective Insurance Company, 3860 Leavenworth Street, Omaha, Nebraska 68105

HOSPITAL PLAN FOR CATHOLICS

LIMITED ENROLLMENT FORM No. 1255

INSURED'S NAME (Please Print) _____
First Middle Initial Last

ADDRESS _____
Street City State Zip No.

IMPORTANT: This enrollment form must be mailed no later than midnight of **August 30, 1970**

SEX: Male Female
AGE _____ DATE OF BIRTH _____
Month Day Year

SELECT All-Family Plan Husband-Wife Plan One-Parent Family Plan Individual Plan
DESIRE: (Check One Only)

If All-Family or Husband-Wife Plan is selected, give following information on wife:
Wife's First Name _____ Middle Initial _____
DATE OF WIFE'S BIRTH: _____
Month Day Year

Do you carry other insurance in this Company? No Yes (If "yes," please list policy numbers.) _____

I have enclosed my first monthly premium of \$1.00 and hereby apply to Mutual Protective Insurance Company, Omaha, Nebraska, for the Hospital Plan for Catholics Form P147 Series and Plan thereunder as selected above. I understand the policy is not in force until actually issued. The beneficiary for all persons covered under this policy shall be: Check one:

_____ Name of Beneficiary Address _____
 The Catholic parish in which the covered person resides at the time of his death.

Date _____ Signed **X** _____
FORM E-147M Insured's Signature SIGN—DO NOT PRINT

Please make check or money order payable to MUTUAL PROTECTIVE

Aspects of a conversion: the story of Cornelius

By FATHER WALTER
M. ABBOTS, J.

Up to the end of Chapter 9 in the Acts of the Apostles Luke has given us the impression that the Apostles stayed in Jerusalem, apparently spending most of their time in prayer. After he has told us about the spreading of Christ's message beyond Jerusalem as a result of the "cruel persecution" there following the death of Stephen, suddenly Luke tells us, "Peter traveled everywhere" (9:32). Apparently Peter performed miracles wherever he went. That seems to be what Luke intimates in recounting what happened at Lydda and Sharon and Joppa (9:32-41).

It is obvious, however, from the construction of the whole book of Acts that Luke regarded Peter's experience in the house of Cornelius in Caesarea as something pivotal in the early history of the Church. This whole episode, which takes up all of Chapter 10 and half of Chapter 11 in the Acts, is rightly regarded as the main turning point in the story of the Acts.

THE point is that by baptizing the Gentile Cornelius, Peter took the decisive step which marked the transition from what has been called "Jewish" Christianity to universal Christianity.

Up to that event it seems that the

Scripture in the life of the Church today

Apostles, all devout Jews, continued to observe Jewish laws and practices as they contemplated what Christ had taught. They made converts to the "way of Christ" among the Jewish people around them, and those converts were encouraged to do just what the Apostles were doing: to frequent the Temple, honor the Sabbath, and observe all other Jewish prescriptions, including circumcision and dietary laws.

The conversion of Cornelius obviously was a spectacular case for the early Christian community. Here was a Gentile, a Roman army officer, and he had been baptized by one of the Apostles. Notice, at the beginning of Chapter 11, how the other Apostles are, you might say, really champing at the bit to get hold of Peter and to get an explanation of the extraordinary event.

Notice, too, the roundabout method the Apostles use when they finally have Peter under inquiry. They begin by complaining that he went into the home of an uncircumcised Gentile and ate with him. You might say that they reveal their authentic Jewishness in that complaint. You might

say, too, that they show their authentic Semitic background by only gradually leading up to what is really bothering them, that Peter has opened the new life of and with and in Christ to non-Jews.

Cornelius, however, deserved some special consideration from Jews. He was already a "half-convert" to Judaism. He had apparently chosen to live according to the Jewish religion as one who "feared God." Apparently, therefore, he attended Sabbath services and observed such laws as those of Sabbath rest and the dietary prescriptions. Luke's account says something even more important about Cornelius, from the Jewish point of view, namely, that he gave generously to the poor and "was constantly praying to God." In other words, Cornelius was really living to the full the Old Testament teaching that one should love God with all his heart and soul, and also love man his neighbor.

IT HAS been rightly said that Luke shows here a soul that is led by God's initiative from fullness of Jewish belief to the Christian faith which confesses one Lord for all mankind and salvation equally for all

men. The Jerome Biblical Commentary rightly says that Peter, defending himself before the other Apostles, justifies his activity and converse with Gentiles by making it clear that all this is the will of God (at the beginning of Chapter 11, but especially in verse 17). Apparently the Holy Spirit had given visible and compelling evidence of his initiative in the whole episode.

Another school of thought has long been arguing that in the story of Cornelius Luke intends to show that Christianity is compatible with the Roman Empire. I am going to leave it to you to argue whether this account of the Roman army captain was so used by Luke.

For several decades now there has been a heated argument between two schools of thought about the story of Cornelius and, in fact, about the whole first half of the Acts of the Apostles. One school argues that Luke's view is this: the way opens up for preaching the gospel to the Gentiles only after Israel has rejected the gospel and has in turn been rejected by God.

The other school argues it is Israel's acceptance, in part at least, of the gospel which is a presupposition for the mission to the Gentiles in the Acts of the Apostles. I'm in favor of the latter school, and will show you why, but I'm willing to hear your arguments in favor of the other school.

KNOW YOUR FAITH

An adult Catholic guide for the 70's

God's other children

By MSGR. JOSIAH G. CHATHAM

Siddhartha Guatama, a prince of North India, was born in 563 and died 483 B.C. He lived at a time of general intellectual and religious upheaval among Hindus. The intellectuals believed in endless rebirths for the wicked and a kind of purgatory for those who had not yet attained a oneness with Brahman. The masses were fatalistic about suffering.

Siddhartha was not happy with the condition of Hinduism and he set out to reform it. As a young man 29 years of age he abandoned his wife and child to give himself completely to a life of contemplation. His immediate object was to seek deliverance from pain and from the endless rebirths in which the Hindu intellectuals had come to believe. He pursued his goal through asceticism and meditation designed to extinguish desire and attachment and to result in a state of liberation and eternal bliss known as "nirvana," or enlightenment. Siddhartha attained this state after five years of asceticism and meditation under the "wisdom-tree" or "Bo tree" at Gaya in Mahagda. Because of this he was given the title Buddha, which means "the Enlightened One."

Buddha, in a state of nirvana, is represented in the classic posture: legs folded

under him, his right hand relaxed on his knee, the other holding his gathered robe, a mysterious smile on his face that might have inspired Leonardo da Vinci's Mona Lisa.

THE TEACHINGS of Buddha, which, at first, were transmitted by tradition, became fixed in the so-called "Pali Canon," which was given written form in Ceylon in the first century, A.D. The Pali Canon constitutes the Buddhist scriptures.

Two main branches of Buddhism developed, known as the "little vehicle" and the "great vehicle," with variations in practically every country in which Buddhism became established.

Buddhism is adverse to dogmatic formulations or statements of doctrine. Some have concluded that, at times, Buddhism drifts into atheism. Be this as it may, in the practical order it is extremely difficult to establish dialogue with Buddhists concerning the theological content of their way of life. There is a very marked reluctance even to discuss God.

Buddha established an order of monks and later of nuns. Initiates pledged themselves against sexual intercourse, theft, harm to life and boasting of superhuman perfection. The vows were not binding for life, but only as long as one remained in the order.

Any healthy male who was not a criminal, a soldier, or in debt, could become a monk. Minors needed parental consent.

Daily exercises included morning prayers, scripture reading, begging, meditation, fasting after midday, and evening services. A day of fasting and abstinence and public confession of sins were practiced every two weeks. It was considered essential to retain a continuous succession in the line of monastic vows.

Buddhism spread from India to Ceylon, Burma, Thailand, Cambodia, China, Tibet, Mongolia, Korea and Japan. The Chinese and Japanese took Buddhism into Hawaii beginning in 1852.

THROUGH television newscasts reporting the political upheavals and war in southeast Asia, Buddhist monasteries with their common dormitories, equipped with pillows which are evidently hard and unyielding, have become familiar to western viewers. Communities of monks in their saffron robes and monastic tonsures are seen often with little boy-monks taking their part in the community exercises.

At the end of the 19th century Buddhism became established in continental United States by Japanese-Americans. It was organized in 1914 and incorporated in 1942

under the name of Buddhist Churches of America.

In its pure form Buddhism certainly embodies a very high ideal of moral and religious life. It has assumed elements from many religious traditions including Nestorianism and, at least superficially, from Christianity. At different times, in different places, Buddhism has assimilated worship of dragons and snakes as well as practices of magic and eroticism.

Yoga and Zen offer techniques of meditation relating to Buddhism and have attracted the serious interest of some Christians, including writers of prominence. There is no reason why a study of these techniques should not be able to assist Christians in developing attitudes of composure which would be conducive to Christian contemplation. The Christian, of course, must be alert to the fact that contemplation, properly so-called, involves the action of the Holy Spirit and is of the supernatural order.

Buddhism continues to be one of the major religious influences in the world. In many areas it has suffered before Communist rule, but it continues to be zealous in missionary activity as well as in political action and involvement.

The parish director of religious education

By EUGENE A. SCAPANSKI
(Gene Scapanski is a professional director of religious education in St. Luke's Parish, McLean, Virginia).

There is a new sign on the old storage room door in many of our rectories and parish centers across the nation this Fall. The lettering reads "Director of Religious Education" (DRE). Just exactly what that title implies is probably a mystery to most parishioners, and perhaps to some pastors and DRE's themselves!

The fact is that the role is a new one within our Church. At most, it dates back to the months immediately following the close of the Second Vatican Council when the first real meaning of that "pentecostal vent" began to make itself felt on the parish level. For many Catholics the teachings of Vatican II brought them face to face, perhaps for the first time, with the challenge of an adult Christianity.

LITTLE of their own formal religious education had prepared them for the new spirit and changes that were sweeping through the Church. Adult courses on the documents of Vatican II, on modern theology and Sacred Scripture sprang up in every parish, and with them, a thirst for better

quality religious education on all levels, beginning with pre-school children and continuing right through the adult years.

Perhaps the most common attitude prior to the Council was that intensive religious "instruction" should take place in the early years of a child's life — usually ending with the 8th, 12th, or in rather rare cases, the 16th year of one's parochial education. CCD programs were run on a hit and miss basis for those children who did not attend Catholic schools.

Today, with the vast majority of our children unable to attend parochial schools, with our parishes increasing in size and complexity and with the inspiration and challenge of Vatican II still ringing in our adult ears, many parishes are beginning to establish "Offices of Religious Education" with trained personnel and quality educational materials to meet our growing needs. These new programs are shifting their emphasis from exclusively child-centered instruction to more and more of an adult orientation. Programs are designed to reach the whole family, and often the parents themselves are being trained to prepare their own children for the sacraments and to

participate more intimately in their children's Christian development.

IN ORDER to meet the demand for quality educational programs of this kind, parishes are increasingly seeking out trained laymen and religious to act as parish directors. These DRE's usually come equipped with a master's degree in Theology or Religious Education and a familiarity with modern educational theory and methods.

Their job description, at least in the past, has varied from parish to parish. As with any new office, the role is taking on new definition and clarity with the passage of time. As recently as April, representatives of the more than 3,000 DRE's presently employed in this country met in Denver to form CORED (Community of Religious Education Directors) and to determine the role, qualifications and suggested training for DRE's.

Most DRE's work as consultants for the parishes they serve. They act as resource for program and organizational development, they plan curricula, train and supervise teachers, evaluate procedures and are

concerned, generally, with all the educational activities that go on within a parish. This role has brought about a new concept of a parish ministry, for it implies a close working relationship with the pastor, priests and religious.

IN MANY areas a real team-ministry is developing under the guidance and direction of the pastor. While he is concerned with the over-all pastoral and liturgical life of the parish he is assisted in specific areas by a parish staff with specialized skills.

Perhaps one of the biggest, unsuspected dividends for the life of the Church is that so many of the new DRE's are laymen. In a Church where the concepts of lay priesthood and lay ministry have been de-emphasized as a result of the polemics growing out of the Protestant Reformation, it is a sign of new life to see the laity take on positions of responsibility and real ministry within the Catholic Church.

The "Director of Religious Education" signs on many new parish offices this Fall could be the "handwriting on the wall" for many new forms of lay leadership and responsibility in a Church with "ever-open windows."

'...to break the hellish circle of poverty'

(Substituting for Msgr. George G. Higgins this week as author of the following column is Father P. David Finks, director of communications of the USCC Force on Urban Problems.)

Last November the U.S. bishops adopted a rather amazing program for human development and committed the Church to raise \$50 million dollars over several years as a pledge of their seriousness to act upon their statement. The program came from the pastoral concern of many of these urban shepherds troubled by the racial polarization, paralyzing poverty, and the impatience of the young and minority groups of all ages that the bishops saw around them.

The bishops paid tribute to the charity and generous contributions of American Catholics in supporting the work of Catholic agencies and religious institutions caring for the

economic strength and political power in their own communities."

For confirmed bishop-watchers and doom prophets the new style and tone of hierarchical service showing up in various ways these days must be a cause of some puzzlement.

Whatever funds are garnered from this new Thanksgiving collection will be disbursed, it is hoped, with a minimum of machinery run by the maximum participation of the people who are trying to get themselves together.

THE big dividend desired is that the folk in pulpit and pew will understand a little better in the process that supporting self-development is a good investment in the uncertain but many-splendored community that is the United States.

The proposals have been coming in for some time.

- Cooperatives in Louisiana need rather small subsidies for initial support of a variety of development functions: agricultural marketing, sale of farm supplies, livestock raising, manufacture of handicraft, sale of groceries and other consumer goods, credit unions.

- United Farm workers in California and Texas need support in their efforts to organize farm workers for collective bargaining and the basic labor conditions long since won by industrial workers across the land.

- Senior citizens, unwilling to be brushed aside, need support in city and rural areas to carry out their own programs for decent housing and low-cost health care.

- Black Catholics want help in reviving tired inner-city parishes so that these churches might again be centers of unity and religious life in a new cultural situation.

- Indians in New Mexico need a little help organizing tribal and reservation resources to provide better jobs and educational opportunities long overdue.

- Milwaukee's Federation of community schools are asking for temporary subsidy as they move from a parochial to a community base for educational service.

- Working class communities in large urban centers have



plans for community development aimed at new urban political coalitions.

The need is for laity and clergy to join the bishops in this campaign for human development. The money will be a widow's mite when compared to the needs of domestic poverty and alienation, to say nothing of the impatient Third World.

But a lot of people with an investment in a free and open society will be getting together to give a boost here and a shove there to get some new organizations breathing and some old tired institutions moving again.

Pope Paul VI gives encouragement in a recent letter to French Social Week participants: Christians should stand "in the first rank of those who dare, by every means at their disposal, to break the hellish circle of poverty."

The Yardstick

sick, the orphan, the immigrant. Now, however, the bishops said: "The magnitude and complexity of problems in a time of rapid social change challenges us to a rededication of our efforts . . . and a new source of financial capital that can be allocated for specific projects aimed at eliminating the very causes of poverty."

THE bishops have carefully avoided triumphalistic rhetoric about an "all out war on poverty." They have not shaken an accusing finger at any group or class in American society as racists or oppressors.

Their program for the Church is nothing more than a plea for seed funds or development money. They promise that this will be used not for institutional shoring up of faltering parochial schools or to increase the budgets of Church-sponsored social service agencies. "There is an evident need for funds," the Resolution states, "designated to be used for organized groups of white and minority poor to develop

Reflection on an irregular Eucharist in Paris

By FATHER JOHN B. SHEERIN

Sixty-one Christians met in an apartment in Paris and celebrated the Eucharist together. Among them were priests and Protestant ministers, Catholic and Protestant laymen and laywomen.



FATHER SHEERIN

The event took place during the May upheavals in 1968 and is discussed in the May-June, 1970 issue of the World Council of Churches' monthly Letter About Evangelism.

At the end of this irregular gathering of Christians, they sent fraternal greetings to Cardinal Marty, Catholic Archbishop of

Paris, and to Pastor Westphal, president of the French Protestant Federation. In the letter, the participants in the liturgy said that they had been taking part in the revolutionary struggle for justice and having worked together in this good cause, they had decided to worship together. "The events we have lived through together for many years and recently in the streets have taken us further toward unity than our many ecumenical meetings for theological discussion."

The Catholic Archbishop of Paris responded in a statement which concluded with the observation that intercommunion such as this would lead to new "ecumenical communities" and fresh divisions in the Church.

HIS DISAPPROVAL was considerably

more positive than that of the Protestant Federation which suggested that Protestant churches look into the problems presented by this irregular liturgy. Numerous Catholic leaders, including the late Cardinal Bea and Bishop (now Cardinal) Willebrands, agreed with the stand taken by the Archbishop of Paris.

Sum and Substance

The usual Catholic response to pleas for intercommunion is that the Eucharist is the symbol of perfect ecclesiastical unity and that intercommunion must therefore be deferred until perfect church unity is achieved. A recent ecumenical consultation sponsored by the Catholic Bishops' ecumenical commission at London attracted attention by recommending that the non-Catholic bride or groom at a mixed marriage Mass be allowed to receive communion.

THERE are many Christians, however, who feel that we must not wait for the far-off day of perfect unity. The event in Paris does stare us in the face. How can we handle the problem it presents? If we say that this was an unusual and irregular instance of Christian devotion, a misguided but well-intentioned experiment, we are really dodging the issue.

The issue is not forgiveness for a transgression of canonical rules but the wisdom of

the rules. It is the division among Christians that is irregular and any rule that seems to promote that division is the supreme abnormality. These Paris Christians had achieved a high degree of unity of heart and mind in their common struggles for justice for the poor and yet when they left the streets to enter Catholic churches, they found an ecclesiastical rule erecting an impassable barrier between Catholics and Protestants.

Claudette Marquet, the writer of the article in the Monthly Letter About Evangelism, made a good point when she said that the ban on intercommunion will mean that Christians who wish to live their faith together will separate from the institutional churches, letting them go their way with their tradition of theological controversies about the Eucharist.

THEN, too, Father Rene Laurentin stressed the point that the Paris meeting reflected the fact that there must be ecumenism at the lowest levels as well as at the theological summit. He said that the irregular meeting was regrettable but understandable, that the participants felt a communion with one another and an imperative need to express this communion.

"They felt the need to express it as forcefully as possible, namely in the form of the Eucharist; as broadly as possible, namely ecumenically; and finally in the context of a family liturgy, close to their common life, in the home of one of their number, around a table . . ."

Women's Lib units to 'strike'

WASHINGTON — (NC) — Feminists throughout the country are urging women to do their own thing to protest discrimination against them in a nationwide female strike Aug. 26.

"The political parties, corporations, hospitals, churches, unions, mass media — all of the establishment groups — have not yet really felt the urgency and power women have as 53 percent of the population," said Mrs. Betty Friedan, who originated the strike plan.

Bolstering one of the strike's themes — "Sisterhood is Powerful" — will be members of the National Coalition of Nuns, said Sister Margaret Ellen Traxler, head of the group claiming 1,000 members. She and other members in the Chicago area have agreed to participate in a strike-day protest at Chicago's Civic Center.

"The strike should make visible the sheer fact of the oppressed majority," explained Mrs. Friedan, author of the "Feminine Mystique"

and former president of NOW, a feminine liberation group called the National Organization of Women.

She and other militant female leaders are asking women to march, demonstrate, sit-in, rap, stop typing, stop vacuuming, stop buying and, if appropriate, stop making love.

"We're advising women to do their own thing to confront the unfinished business of equality," Mrs. Friedan said.

The three nationwide strike demands, according to Mrs. Friedan, include free 24-hour day care centers for children, free abortions on demand and complete equality for women in education and employment.

On the strike date, chosen to coincide with the 50th anniversary of the law giving women the vote, marches and demonstrations also are planned in Manhattan, in downtown Milwaukee, in Buf-

falo, N.Y., and on the West Coast.

"Freedom trash cans" will be set up in Syracuse for women to dump "some object of their oppression" — an apron, hair curlers or whatever said Karen de Crow, NOW's Eastern regional director.

"And I fully expect that someone will deposit her husband," she added.

In Los Angeles, women are being urged to demonstrate their "clout" as purchasers by boycotting stores. Consumer boycotts will be launched elsewhere against companies considered by women leaders to be most exploitative of females.

The economic boycotts are planned to continue until the companies agree to change their advertising and pay reparations to women for use in child care centers, said a member of a Manhattan feminist group.

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Keeping the faith

By FATHER JOHN T. CATOIR

The other day a devout Catholic woman asked me the following question: "What can you say to a person who tells you they're losing their faith because of all the changes taking place in the Church?" I tried to answer her, realizing that there isn't any pat answer by which I could dispel all doubts. There is no magic wand to educe faith, but it might be helpful to try to figure out what faith really is.

Faith is knowledge. It is knowledge which we receive through another whose truthfulness we accept. The act of faith is intellectual; it is not an act of the will, nor is it a set of feelings. The mind accepts as true, certain incomprehensible supernatural truths.

THIS alone should make it painfully clear that faith is an

FATHER JOHN T. CATOIR



assent to knowledge which is mystery. For those who cannot live gracefully with mystery, faith is impossible. Insofar as divine grace helps us to give this assent, faith can be said to be a gift. The motivation to make an act of faith comes from the fact that these truths are revealed by the authority of God who can neither deceive nor be deceived.

Psychologically, faith comes easy when everybody believes the same things with unquestioning assent, but when those around us falter and challenge the truths of faith, feelings of uncertainty can begin to unsettle us. This is why it is so important to support one another in the faith. Keep in mind the fact that we do not assent to revelation because we

"see" it all clearly, or because we "hear" God speaking to us. We give assent to revealed knowledge as true because we trust Christ's word.

The truths of faith are not self-evident, and God does not whisper His reassurance every time we have a doubt. Faith and obscurity go hand in hand because we are dealing with imponderable truths. Faith is not first-hand knowledge; we cannot always see clearly what we are asked to accept, yet the Lord has said: "Blessed are those who have not seen, but have believed."

THERE are whole classes of people who simply say, "Nonsense... unless I can see it, feel it, touch it, taste it, it does not exist for me." Fine, they have stated their criterion for knowing the reality of things, but how do they answer the mysterious questions of life? For instance, how do they explain the origin of life on this planet?

Since they do not see God, is it reasonable to conclude that "something comes from nothing"? In other words, can man limit himself to knowledge which comes only from the senses, or is it reasonable to move beyond this form of knowing?

The philosopher reasons without any faith at all, and he concludes simply that something does not come from nothing, there must be a cause for every effect. Consequently, when a person says, "I believe in God," they are on solid ground, even though they may have uncomfortable feelings about God because He seems to remain a vague reality in their lives. This is also true of Christ and His teachings.

FAITH then is not a feeling of security about unseen things. When someone experiences feelings of insecurity in their faith they should not be alarmed, it's really quite normal. Pope Pius X said, "I hold as most certain and I profess sincerely that faith is not a blind religious feeling issuing forth from the secret places of the subconscious, but a genuine assent of intellect to truth received from without through hearing."

Ultimately, then, a person in today's Church is faced with this dilemma: "Do I withhold assent to the truths taught by Christ because the Church, humanly speaking, is in such a state of turmoil; or do I say 'Yes' to the faith? In past ages men had similar problems. Each man must give his own personal response. The faithful man surrenders his mind and will to Christ in his act of acceptance, and he finds peace."

Pope Paul

'Progress--yes; destruction--no'

CASTELGANDOLFO, Italy — (NC) — "Progress, yes... destruction, no." Pope Paul VI declared in a talk in which he encouraged renewal in the Church but at the same time warned that this renewal must "not produce doubts, equivocations or contradictions."

At a general audience at his summer residence here he warned also of the dangers inherent in change. The prime danger, he told his 10,000 visitors, is "change for the sake of change or in imitation of change in the modern world."

Pope Paul admitted that the "truths of faith can be expressed in many different ways" provided they all have their source in Christ, but he insisted that the "identity and therefore the unity of the

faith should not be compromised."

HE called renewal a healthy process of nature, but asked for a renewal in the hearts of men before there is a change in externals.

Another danger inherent in change, the Pontiff said, is that of cutting oneself off from the Church.

"We cannot cut ourselves off from the Church, as a branch that wishes to explode with new flowers in the springtime cannot cut itself off from the plant, from the roots where lies its vitality," the Pope said.

The crowd filled the spacious audience hall and spilled over into the courtyard.

During the introduction of various national groups, Pope Paul interrupted the proceed-

Prayer Of The Faithful

21st Sunday of the Year

Aug. 23, 1970

CELEBRANT: The words and deeds of Jesus shook the faith of some of his followers. Let us ask God to help all those whose religious faith is threatened by the grievous problems of our times.

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

COMMENTATOR: 1. That the strength and deep sincerity of the faith of Pope Paul, Archbishop Carroll and Bishop Fitzpatrick, may inspire the lives of all Catholics in this Archdiocese, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: 2. That the idea of each individual being of infinite worth, as perceived by religious faith, may motivate our civic leaders to work more arduously for equal justice for all, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: 3. That the strength of the faith of all Christians may move them to better mutual understanding and unity, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: 4. That the tragedy and bloodshed which are the companions of all war, may not weaken or destroy the faith of our men and women in military service, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: 5. That the young students of America may not be tempted by superficial arguments to overlook the profound reasonings which are the foundation of true religious belief, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: 6. That the grievously sick, the destitute and those who are deeply wounded by the deaths of their loved ones, may not turn from God in their sorrow, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: 7. For all of us here present, that we may continue to recognize that the vitality of our faith depends largely on our fidelity to Mass and the Sacraments, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Lord Jesus, we echo the words of Peter, "To whom shall we go" — if not to you. For you alone have given us the words which if followed can make our lives meaningful, now and forever. Amen.

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New parish sets Masses

KEY LARGO — Masses will be inaugurated in mid-August at the newly established parish of St. Justin Martyr, according to Father Edmond Whyte, administrator.

Beginning on Aug. 22, a Sunday Vigil Mass will be celebrated each Saturday at 5 p.m. and Sunday Masses will be offered at 8:30 a.m. and 10:30 a.m. at the Key Largo Civic Club, located three miles south of John Pennekamp Coral Reef State Highway on the Ocean side.

Pope greets Methodists

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI welcomed a group of 50 Tennessee Methodists and urged patience, humility and hope in striving for Christian unity.

The group, led by Dr. Wayne A. Lame, visited the Pope at his summer home here after having completed a pilgrimage to the Holy Land.

IN greeting his visitors the Pope said: "You have come here after visiting the land where Jesus was born, where He lived and died and rose again. We are sure that the memories of Christian beginning are vivid in your minds."

Speaking in English, the Pope continued: "We take the

happy occasion of our meeting with you at this moment to recall the historical teachings of the Lord Jesus.

"It is from him that we have learned the meaning of Christian love and brotherhood. It is from him that we have learned the value of Christian unity and how necessary it is to pursue it in patience, in humility and in hope."

Before ending the visit, the Pope expressed his "prayerful good wishes" for the work of the forthcoming meeting of the mixed commission of Catholics and Methodists, to be held at Lake Junaluska, N.C., Aug. 24-28.

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Galt Ocean Mile Hotel, 3200 Galt Ocean Drive, Fort Lauderdale 12:15 p.m.—luncheon meetings

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

Why addict 'explosion' seems probable



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 inquiries to him in care of The Voice, P.O. Box 1059 Miami, Fla. 33138.

By DR. BEN SHEPPARD

The recent projection that we can expect 25,000 heroin users in the Southeast Florida section unless we stop and make a sharp turnabout has drawn arguments from many people in the last few weeks.

However, the New York City Narcotics register for adolescents recorded a seven per cent usage in this age group in 1964 and in 1969 the percentage had increased to 15 per cent — and bear in mind, if you will, that these are only the reported addicts.

In a recent report of proven and accepted addicts one medical center studied 1,429 cases, 1,168 of whom were males and 261 females.

WITH HEROIN users, withdrawal symptoms are probably the best measuring rod we have. Tracks alone are not the criteria because here in the southeast area I see more and more sniffers of heroin and cocaine as well as skin poppers who developed abscesses at the site of injection. Main liners went as high as 25 bags a day.

I can cite two cases where users managed to convince their parents that they could take care of the family store. One man found more than half of his stock gone without any cash return — the other reported a \$1,900 disappearance in a two-week period when he turned the business over to his sons. In the study conducted the average age was 15 for the beginning of heroin use.

Many medical complications are known to develop in heroin abusers. Adult users went from anemia to heart anomalies.

These complications are not seen so frequently in the young because of the length of time of the user. And there are also reports that show that abuse of heroin whether the needle is dirty or clean can come from the heroin itself. In other words, those who sniff heroin will not be free from hepatitis. In the study being considered, 80 per cent of the hospital admissions were for hepatitis while 20 per cent of the clinic cases had the same infection. Liver function tests produced evidence of hepatitis having been had by many even though they would give no history of jaundice or the yellow selerre, a most frequent complication of heroin users as well as gastric ulcers.

IN WOMEN patients under study loss of menstrual cycle was a prominent effect. This amenorrhea happens only with the use of heroin. Usually, two months after the use of heroin is stopped, the cycle begins normally again.

Withdrawal symptoms must be understood. They start with eye tearing, yawning and restlessness. One day later comes the muscle cramps, and the restlessness. Soon to follow are belly aches and diarrhea. Severity of these symptoms varies with the psychological makeup of the user. Some complain of cramps and sleeplessness for months — others will return to normal physical balance in three to four weeks.

Since heroin may be toxic for the liver as proven in cases of hepatitis where the needle was not used this would indicate that heroin might be classified as hepatotoxic.

HEROIN USERS are also prone to chest complications because the drug suppresses the cough reflex and the lungs do not become completely cleared if some mucous is accidentally aspirated. In addition tetanus is reported on the rise due to the fact that when heroin is injected intravenously there is no sterile skin preparation. And finally there is evidence that occasionally death may result due to allergy because in many heroin addicts there is a rise of blood cell associated with allergy. It is called the eosinophile and some addicts have as much as 33 per cent eosinophiles in their blood.

During the National Seminar on High School Students and Drugs 12 principal ideas were recommended to combat drug abuse including:

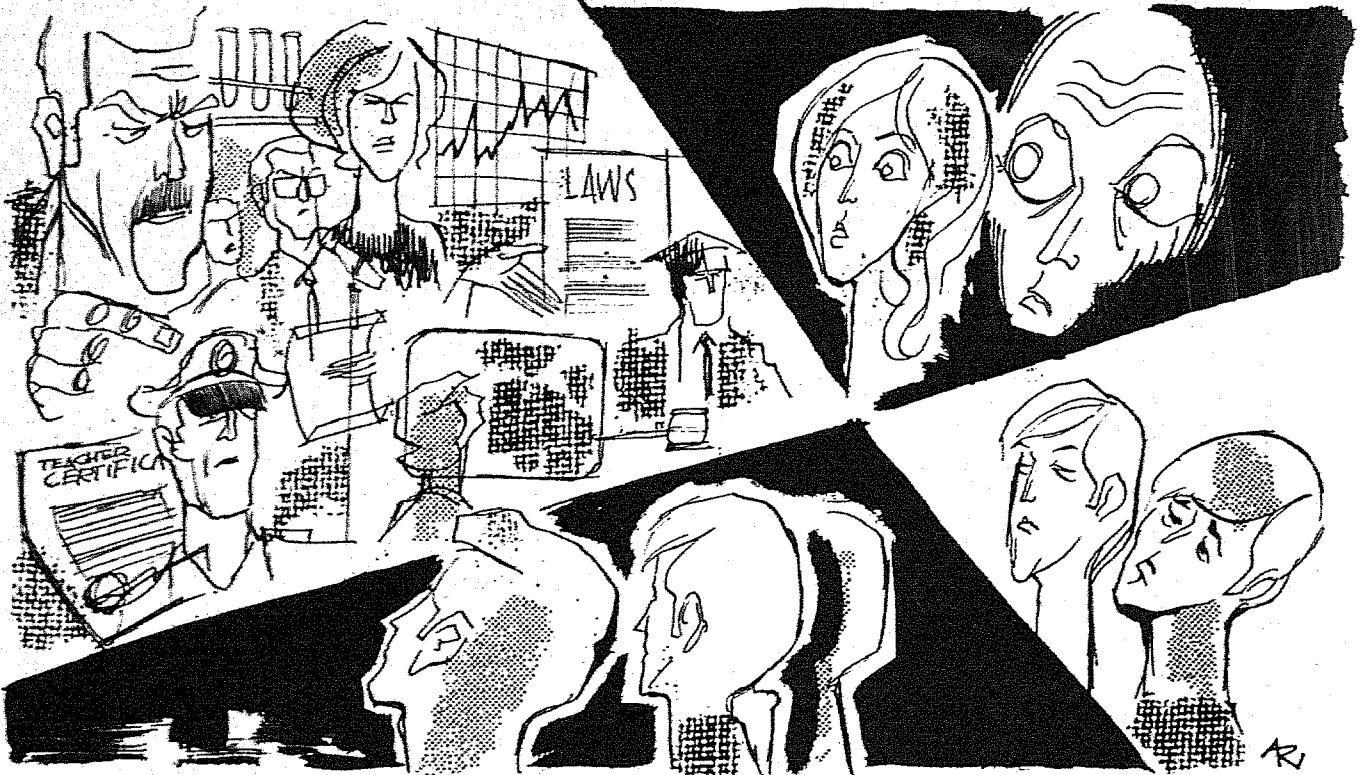
- Inauguration of several drug abuse curricula for secondary and elementary levels by a national panel of professionals organized under the auspices of the National Science Foundation.
- Involvement of educators in the community and the utilization of television because those in the greatest need are the least likely to participate in any community group effort.
- The development of peer group counseling as an on-going program in the schools.
- Requirement of a course in drug abuse for teacher certification.
- The inculcation into the curriculum in the early elementary years of the philosophy that one can live without chemicals, supported by simple rhymes and moralizing stories.
- Courses in the general area of "human development" should be considered by all school districts. The problem of living, including all forms of drugs in context, could be handled in a comprehensive course on psychological growth and development.
- Establishment of comprehensive out-patient treatment centers in all major cities.

'Pill' bitter, women strike

WALSALL, England —(NC) — Women employees of a glove-making firm here went on strike because they found the company's plans to issue them birth control pills too bitter for them to swallow.

The women struck to protest the firm's decision to undertake the plan without consulting them.

"Our sex lives are our own business," spokesmen Ltd., wanted to provide the for the women said.



- Updating and improved training in drug abuse now given in medical schools with the medical profession assuming a leading role in coping with the problem of drug abuse.
- Exertion of pressure on local radio and TV stations by responsible groups to eliminate the airing of acid-rock music that carries an underlying message.
- A better informed local, state and Federal law-making body on the subject of drug abuse and its basic causes.
- Modernization of laws at the federal and state levels to treat drug abuse as an illness rather than a crime.
- A good example by parents, teachers, and community and national leaders in their own lives by what they do and say and as to what they expect of young people. The example set by these individuals can generate in young citizens a feeling of commitment, identity, purpose, and congruence of action and thought, often lacking in society's leadership.

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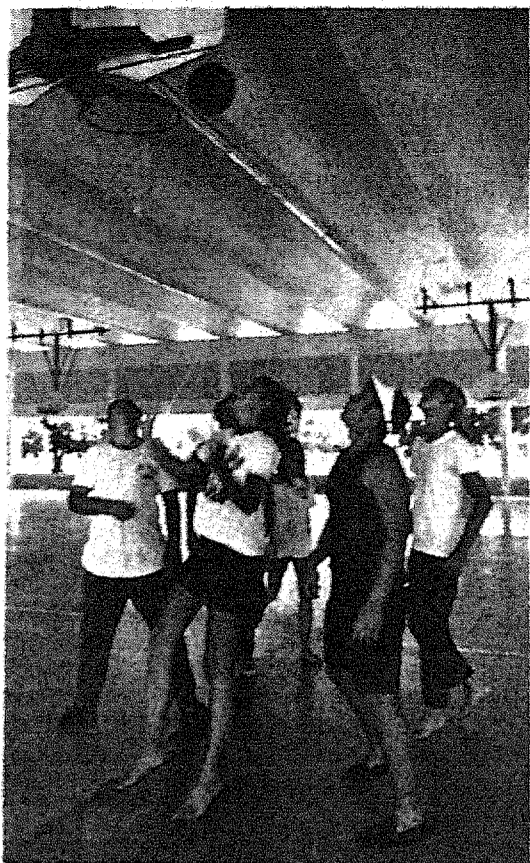
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INFORMALITY was the keynote as CYOers convened last weekend for a leadership training session conducted at St. John Vianney Seminary. An impromptu basketball game took place during one of the break periods, (left). Small discussion groups, like the one pictured at the right, deliberated on the various talks given during the program.



"Leadership" was the theme of a CYO training session attended by more than 100 members of the Catholic Youth Organization from many sections of the Archdiocese.

"In the Beginning," an audio filmstrip concerning love of all mankind, was one of the highlights of the weekend program, which began on Friday evening and ended at noon on Sunday, at St. John Vianney Seminary.

"The program was a complete success," said Father Walter Dockerill, archdiocesan director of youth activities. "It was an excellent way to start off the coming year of activities."

"WE were most enthused at the reaction to the training session," said Bob Preziosi, archdiocesan program director, who added, "We are looking forward to initiating a number of new, interesting programs."

Youth Masses with guitar accompaniment were cele-

"Planning," Adams placed strong emphasis on the importance of planning in CYO activities.

Some experiences during the past four years that she has been a CYO member were given by Diane Berry, of St. Rose of Lima CYO, in connection with the theme, "Leadership." She explained the various phases of operation of the CYO, calling attention to its organizational structure from parish to deanery to archdiocesan and national levels.

"LEADERS should be concerned with the feelings and

CONTINUED ON PAGE 26

'Leadership' was the theme



brated by Father Dockerill on Saturday and Sunday.

"Preparation for future action," was the definition Bryan Adams, of St. Luke's parish, Lake Worth, and president of the East Coast Deanery, gave as the definition of his subject:

ALTHOUGH the rapid-paced program allowed little time for small talk, during intermission Charles Simon, of St. Luke parish, and Irna Johnson, of Immaculate Conception parish, had chance to get in a word or two.

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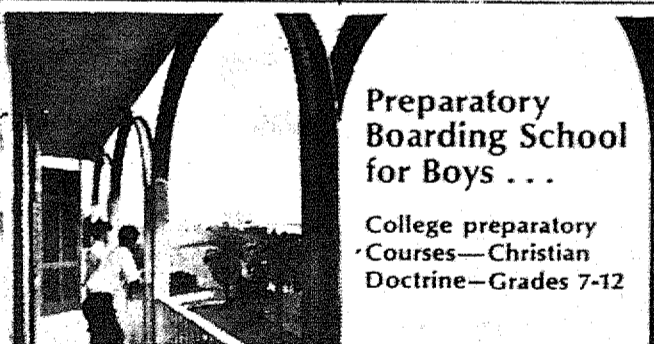
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The Miami Dolphins' football fans will be out to see if the Dolphins are for real Saturday night when they meet the San Francisco 49ers in the Orange Bowl.

The Dolphins will be going for their third straight victory and the suddenly ecstatic fans are already talking in glowing terms of a winning season.

OF COURSE, the victories don't really count until the regular American Conference opens on Sept. 20, but with two straight wins after last year's drought...

Happiness, for instance, is the new pass combination of Bob Griese to Paul Warfield. Warfield, the former Cleveland Brown all-leaguer, played only a little more than the first quarter of last Saturday's 20-10 win over Cincinnati, but it was all the fans needed.

He caught a 45-yard pass from Griese, after streaking all alone behind the Cincy secondary and then scoring the second touchdown of the game on an unbeatable slant into the end zone from six yards out.

to the receiver corps, along with tight end Marv Fleming, and the good job being done by the offensive line in pass protection, has enabled Griese to connect on 20 of 25 passes, an extraordinarily good 80 per cent completion figure.

Griese has also been considered one of the best "young" quarterbacks in pro football. With the help of Warfield, Fleming and the offensive line they may change all of that to one of the best... like in Unitas, Gabriel, Namath and Dawson.



THE NEW COACH who has the Dolphins off to a snappy start — Don Shula — is shown greeting Archbishop Coleman F. Carroll who recently visited the Dolphins' practice field.

Grid preview:

Another surprising year possible for Spartan

Coach Bill Proulx of Msgr. Pace High is being perfectly honest about it when he discusses the Spartans' matching or bettering the surprising 7-3 record the team posted last year in his first season as head coach.

"We were dropped by our three easiest victims last year and we replace them with Curley, Newman and Miramar," he says. "The prospects of improving our

record poses a great challenge."

BUT... there are few coaches who will sympathize with Bill, when it's noted that he has 21 lettermen back from last year's club, including both quarterbacks, his second best receiver and a defense that is headed by his No. 2 tackler and both of his leading defensive halfbacks.

It's a cozy situation, even though it is a much tougher

schedule that the Spartans will play.

Bill does have a few problems, of course, especially with his running game as graduation took his big three of Glenn Casey, Bill Hunt and Mike Guilfoile.

But, then, Paul McGill is back. Paul was 3.3 yards per carry last year in 19 attempts, in addition to handling punt returns, kickoff

CONTINUED ON PAGE 27

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4 softball teams face title test

Four teams have a chance to be crowned champs in the CYO softball league.

In the boys' division St. Stephen and Visitation are contenders. In the girls' division Annunciation and St. Monica are very much alive.

THE showdown will come Sunday afternoon in games at North Glade Park. It will be St. Stephen vs. Visitation at 12:30 p.m.; and Annunciation against St. Monica at 3 p.m.

Coach Vince Murphy of St. Stephen says his team will be at full strength. Bill Bloom

and Ron Grant will be in the line-up, having returned from a trip up-state, made for their college orientation program.

Coach John Alongi of Visitation says he will be counting on a tough defense,

plus the strong attack power of his team.

Coincidentally, the same four teams figured in a championship tourney just three months ago.

Priest drowns saving youth

TREVISO, Italy — (RNS)

Father Itali Girardi, 28, a priest of the Treviso diocese,

was on an excursion with a group of boys from his parish. During a stop near the lake, one of his charges went for a swim and suddenly

disappeared from view.

Father Girardi, who did not know how to swim, jumped into the water and succeeded in pushing the boy to safety. The priest then slipped beneath the water.

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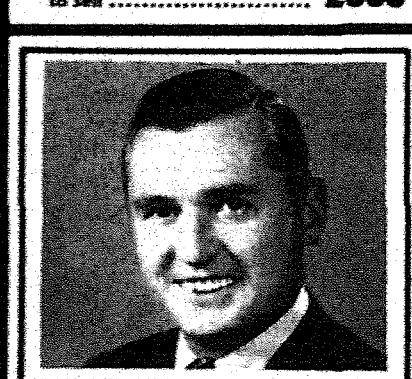
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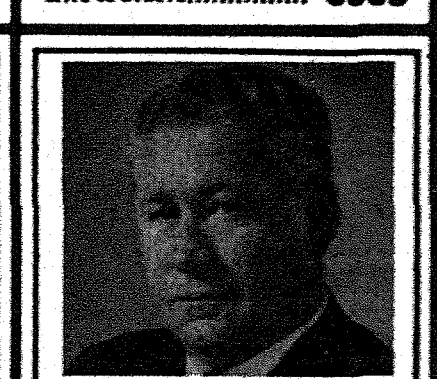
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Spartans could surprise

CONTINUED FROM PAGE 21

returns and leading the defensive backfield in pass interceptions with five, including one for 40 yards and a touchdown.

McGill will again be on the defensive unit but could be used two ways if other runners don't develop.

TO MAKE the offense go, the Spartans have quarterback 5-10, 165-pound Pete McNab again, along with 5-11, 155-pound Bob Cahill, who took over the starting chores when McNab was injured. Pete was 49-for-87 in passing for 701 yards and eight TDs while Cahill was 41-for-82 for 637 yards and six TDs. So, there's no worry about the quarterbacking.

Tico Gimble is the lone letterman back in the running back spot with little Luis Benavides, 135, up from the junior varsity as the other prime candidate. Tony Espejo, a 180-pound transfer from Hialeah High, is considered the top fullback prospect.

Rick Bean, a lanky six-footer, will probably be the prime passing target. As a junior end last year he caught six touchdown tosses, while grabbing a total of 25 for 243 yards.

Pete Hertler, the Spartans' basketball and baseball standout, and Greg Biance, another senior, are also high on the list of prospective receivers.

OFFENSIVELY in the line, Proulx has a strong nucleus of lettermen to work with in tackles Ed Acosta, 190, and Tom Ryan, 175;

guards in Danny Cuoco, 180, and Bob Farr, 200; center in Mike Cruz, 155, with Bean and Dennis Ihnat at the end spots.

Fred Marinelli, 165-pound junior center, heads up the list of line candidates from last year's junior varsity.

Defensively, the key man will be Tom Lucas, 155, who was No. 2 in tackles and assists last year from his line-backer slot. Lucas had 52 unassisted tackles and 71 assists last season.

The linebacking corps also has good depth with lettermen in Tom Killinger, 155, Bill Lyons, 170, and Dave Rassel, 160.

The defensive halfbacks are led, of course, by McGill and also include John Mayer, 160; Steve Pearsall, 150; and Bill Cardet, 155, who missed out on last season due to a knee injury. Pearsall was second to McGill in intercepts with four.

Proulx calls his defense unproven, but he's got a strong foursome for the line, but inexperience in depth.

THE veterans up front are led by the sound-alikes Mike LaNeve at defensive end and Mike Lavan at defensive tackle. LaNeve is a big, 6-4, 205-pounder who earned a starting assignment

as a sophomore last year, but missed much of the season due to injuries while Lavan is a 6-0, 190, and had 40 tackles and 33 assists last year. Acosta is also available for defensive duties if needed.

The other experience in the defensive line are key reserves from last year, tackle John Pittard, 200, and end George Mullen, 160.

So, the Spartans face their second campaign as a full fledged Class A team with only a few holes to plug, a good passing combo and a strong defensive secondary. If some of the newcomers come through to provide the depth a team needs, the Spartans may surprise again, with a 7-3 record.

THE NOW SET

Back-to-school dance is slated

WEST PALM BEACH — St. John Fisher CYO will sponsor a back-to-school dance Friday, Aug. 28, 8 p.m. to midnight at the St. John Fisher parish hall, 4300 North Congress.

Entertainment will be provided by a live band and refreshments will be served.

Mail truck wash

"Keeping the mail clean" could have been the motto of Our Lady of Perpetual Help CYO, which recently raised funds for their organization through a project suggested by the Opa Locka postmaster.

A total of 37 mail trucks were washed by CYO'ers in the course of a day.

Hialeah Luau

Immaculate Conception CYO will host a Luau Sunday, Aug. 23 in the parish hall, Hialeah, from 7:30 to 11:30 p.m. All youth in the area are invited and tickets may be purchased at the door.

They give help

Two boys from Boystown, Gary Warner and Scott Albert, acted as aides at the Muscular Dystrophy Summer Camp in Gainesville, Fla., this summer, donating their time. They said they enjoyed helping the less fortunate.

Vacation Guide

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"MATTERS OF CONSEQUENCE"

Have you ever read *The Little Prince*? Written for both children and for the young at heart, it is an enchanting fable about a little prince who leaves his own tiny planet in search of the secret of what is really important in life.

But all throughout his journey the Little Prince is confronted with people who have no time for his questions. They are too busy with "matters of consequence!" They are so busy thinking how to live, that they forget to live. To the Little Prince these people are missing the very basis of life itself: the beauty found in flowers, the ocean, the stars, and in each other.

The insights of the Little Prince are profound. How often do we busy ourselves with "matters of consequence," leaving little time for what is truly important in life. We have our TV programs, our cars, our newspapers, our games, our books, our jobs. We tend to judge how good we are by how busy we are.

But is there time in our lives for prayer? Is there time for thinking about others, about our neighbors, about people we have never met, about people we will never meet?

In the end, we won't be judged by our cars or newspapers or jobs. We will be asked only one question: "What did you do for the least of my brethren?" THAT is a matter of consequence!

Think about this for a while: thousands and thousands of people are starving every day. They hunger for food, yes. But they hunger for much more than that — for meaning and purpose to their lives. They long for personal security, justice, and a belief in something outside of themselves.

The missionary tries to fill both these voids: physical and spiritual. He gives man bread and the sacred host; he teaches the alphabet and the doctrine of Christ; he teaches the value of work and the value of prayer.

This is why he asks for your support. The missionary depends on your prayers — he has to know that we're behind him, rooting for him, as it were. And he also depends on your sacrifices. Without money, the missionary cannot help to build a better world.

So take some time from your busy day to think and act on what you have just read. Send a gift, large or small, to The Society for the Propagation of the Faith as a sign of your concern for these grave "matters of consequence."

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, Dept. C., 366 Fifth Avenue, New York, N.Y. 10001, or directly to your local Archdiocesan Director, the Rev. Lamar J. Genovar, Chancery, 6301 Biscayne Blvd., Miami, Florida 33138.

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Será el 6 de Septiembre homenaje a Patrona de Cuba

La tradicional misa con que cada año el destierro cubano manifiesta su devoción a la Virgen de la Caridad del Cobre se efectuará este año el domingo 6 de septiembre en los terrenos del Miami Stadium.

El anuncio fue hecho por el Padre Agustín Román, capellán de la ermita provisional a la Virgen del Cobre, quien dijo que con la colaboración de la cofradía se estaba trabajando ya en la organización de ese acto religioso que todos los años desde los primeros tiempos del éxodo cubano ha venido congregando a más de 15 mil cubanos fieles en el Miami Stadium.

EL ARZOBISPO Coleman F. Carroll será el principal concelebrante de la misa que comenzará a las 7 p.m.

Oportunamente se ofrecerán más detalles sobre la organización de este acto religioso del exilio, dijo el Padre Román.

La festividad de la Virgen de la Caridad del Cobre, Patrona de Cuba se celebra el 8 de septiembre, pero para facilitar la participación en la misa del mayor número de fieles se ha adelantado la celebración al día 6 por ser domingo.

Nuevas oportunidades ofrece el gobierno a pequeños negociantes

Marcelino Valdez acaba de obtener un contrato con el gobierno de Estados Unidos para recapar gomas de vehículos del gobierno, en un negocio de \$20,000 al año. Stefan Shyrko, propietario de una pequeña factoría en Hialeah ha sido contratado para confeccionarle también al gobierno 8,000 banderas en un contrato de cerca de cincuenta mil dólares.

El pasado viernes, decenas de pequeños industriales y manufactureros cubanos y latinoamericanos del área de Miami acudieron a un seminario donde se les ofrecía información sobre oportunidades similares. Muchos de ellos hicieron ofertas que están siendo estudiadas por distintas agencias del gobierno federal.

Solo unas pocas horas antes, en la edición del viernes 14, un anuncio en estas paginas de The Voice y otros periodicos locales avisaba a aquellos que podrian estar en la capacidad de producir algo para el estado la posibilidad de hacerlo. Se les invitaba al seminario de solicitadores federales para negocios minoritarios que tuvo efecto en el hotel Everglades.

EL PROGRAMA, iniciativa del Presidente Richard M. Nixon consiste en ofrecer oportunidad a pequeños manufactureros de grupos minoritarios para que ofrez-

can sus productos a las agencias del gobierno.

¿Es usted un pequeño manufacturero que puede producir algo que pueda interesar a las fuerzas armadas o al servicio civil, ropas, banderas, uniformes, impresos,

servicios de reparaciones y mantenimiento de distintos objetos, tanta cosa que el gobierno de E.U. puede necesitar?

El seminario para el que se invitó a través de varios anuncios en la prensa le dio

a muchos la respuesta sobre que debian de hacer para obtener esos contratos, que están diseñados para ayudar a establecerse el pequeño hombre emprendedor minoritario, mientras todavia no cuenta con un sólido mercado para valer por si mismo e impulsar un nuevo negocio.

Este programa esta dedicado a ayudar al manufacturero o empresario de los llamados grupos minoritarios, o sea, negros, o grupos de inmigrantes como los hispanos o de otras nacionalidades que tratan de levantar un negocio propio.

YA TERMINO el seminario especial ofrecido aqui en Miami y la comision viajara a otras ciudades. Pero si el leer esto le ha despertado a usted algun interes emprendedor, o conoce a alguien que puede venderle algun servicio al gobierno, todavia puede obtener informacion aqui mismo en Miami. Estas son las fuentes: Mrs. Elizabeth R. Waltman, Federal Information Center, Federal Building, Box 14, 51 SW First Avenue, Miami, Fla. 33130, o llamandola al telefono 350-4155.

Tambien: Mr. Robert W. Coddign, Small Business Administrations, 924 Federal Office Building, 51 S.W. First Ave., Miami, Fla. 33130, telefono 350-4155.



La Catedral de San Agustín, Florida, acaba de ser designada monumento nacional en una comunicacion del Secretario del Interior Walter J. Hickel al Obispo Paul F. Tanner de la Diócesis de St. Augustine. San Agustín fue la primera ciudad de los Estados Unidos, fundada por los españoles en 1565. La iglesia, cuya construcción se comenzó en ese mismo año, quedo terminada en 1797. Fue declarada catedral cuando se creó la Diócesis de St. Augustine en 1870.

Advierten a refugiados cubanos

Contra gastos innecesarios para traer familiares de España

"Ningún cubano debe gastar su dinero en costosos 'affidavits,' personales para sacar a sus familiares de España".

La advertencia la hace el Director Ejecutivo de la Oficina Católica de Migración de España en una breve visita a Miami, impresionado por el considerable número

Conferencias

Prematrimoniales

Un ciclo de conferencias de preparación al matrimonio se ofrecerá en la iglesia de San Juan Bosco, 1301 West Flagler St., comenzando el lunes 24 de agosto.

Comenzando a las 8 p.m. las charlas se ofrecerán lunes y miércoles los días 24, 26 y 31 de agosto y 2 de septiembre, estando a cargo de sacerdotes, educadores, médicos, psicólogos y matrimonios con amplia experiencia en el apostolado familiar.

de personas que envia esos costosos 'affidavits.' "Lo más lamentable es que en muchos casos, después de gastarse más de 100 dólares en esos documentos, resulta que están mal hechos y no son aceptados por el consulado de E.U.", agrega el Padre Angel González.

El sacerdote no cesa de expresar su asombro ante el elevado número de personas que se dejan engañar con estos 'affidavits,' "cuando en Miami la Oficina Católica que dirige Mons. Bryan O. Walsh les tramita los 'affidavits' absolutamente gratis y esos, — porque están hechos con experiencia y conocimiento, — nunca son rechazados por el consulado."

LA OFICINA CATOLICA de Migración de España ha tramitado la entrada en Estados Unidos de más de 30,000 cubanos exiliados que han llegado a ese país. Esa labor se realiza en com-

binación con la Oficina Católica Internacional de Migración, ayudándolos en Madrid en toda la documentación necesaria para el consulado de Estados Unidos así como en la organización de los vuelos entre Madrid y New York.

En estos momentos, dice el sacerdote, hay en Madrid cerca de 10,000 exiliados cubanos esperando su tramitación de entrada en Estados Unidos. Al establecerse un tercer vuelo semanal entre La Habana y Madrid, en los meses de junio y julio llegaron a España 1,500 refugiados, lo que hace calcular que para fines de este año se encuentren en ese país unos 15 o 16 mil cubanos exiliados.

El gobierno español ofrece a esos refugiados cubanos toda la atención médica que puedan necesitar, todas las medicinas y la hospitalización como a cualquier ciu-

dadano español, absolutamente gratis en los modernos y bien equipados hospitales del estado.

(Dada la importancia de las declaraciones de este sacerdote español, la semana próxima ampliaremos esta información con todos los datos necesarios para reclamar a refugiados cubanos de tránsito en España.)

Homenaje al Fr. Sweeney

Un homenaje de despedida le será tributado al Padre John A. Sweeney, S. J. párrroco de la iglesia de Gesu, con motivo de pasar a prestar servicios en distintos hospitales del Condado.

El acto tendrá lugar el domingo, día 23, a las 8 p.m. en el Auditorium de la Iglesia de Gesu. Para cualquier informe relacionado con este homenaje llamar al teléfono 379-1424.

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Suplemento en Español de "VOICE"

Television y radio

— La misa por televisión en español en el Canal 23 se ofrecerá este domingo a las 3:30 p.m. La misa en televisión se ofrece para aquellas personas que por enfermedad u otra razón válida se ven totalmente impedidos de salir de sus aposentos para asistir al templo.

— "Frente a la Vida."

el ameno programa de orientación religiosa dirigido por el Padre Posada se transmitirá este domingo, a las 12 del día por el Canal 6.

— "Un Domingo Feliz." con las charlas de los padres Angel Villaronga y Agustín Roman, los domingos, a las 8:30 a.m. por WFAB.

Oración de los Fieles

(21 Domingo del Año) 23 de Agosto

CELEBRANTE: Las palabras y acciones de Jesús conmovieron la fe de muchos de sus seguidores. Oremos para que Dios ayude a todos aquellos cuya fe religiosa se ve amenazada por los agudos problemas de nuestro tiempo.

LECTOR: La respuesta a la oración de los fieles de hoy será "Señor, escucha nuestra oración."

1. Que la fortaleza y profunda sinceridad de la fe del Papa Paulo, el Arzobispo Carroll, el Obispo Fitzpatrick inspire las vidas de todos los católicos de la Florida, oremos al Señor.

2. Que la idea del infinito valor de cada individuo, como nos lo muestra fe religiosa, motive a nuestros líderes cívicos a trabajar más arduamente por una justicia igualitaria para todos, oremos al Señor.

3. Que la fortaleza en la fe de todos los cristianos los mueva a un mayor entendimiento y unidad mutua, oremos al Señor.

4. Que la tragedia y el derramamiento de sangre que acompaña a toda guerra, no debilite o destruya la fe de nuestros hombres en el servicio militar, oremos al Señor.

5. Que los jóvenes estudiantes de América no se sientan tentados por superficiales argumentos a pasar por alto las profundas razones que son fundamento de una verdadera fe religiosa, oremos al Señor.

6. Que los enfermos, los destituidos y los que se sienten abatidos por la muerte de un ser querido no se aparten de Dios en su tristeza, oremos al Señor.

7. Por todos nosotros aquí presentes, para que comprendamos que la vitalidad de nuestra fe depende grandemente de nuestra fidelidad en la misa y los sacramentos, oremos al Señor.

CELEBRANTE: Señor Jesús, hacemos nuestras las palabras de San Pedro: A quien acudiremos si no a ti. Porque solo tu nos has dado las palabras que pueden dar sentido a nuestras vidas si las cumplimos a cabalidad, ahora y por siempre. Amen.

Misas Dominicales En Español

Catedral de Miami, 2 Ave. y 75 St., N.W. - 7 p.m., 10:30 a.m., en el auditorium.

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 y 7 p.m.
St. John Bosco, Flagler y 13 Ave. - 7, 8:30 y 10 a.m., y 1 y 7:30 p.m.

St. Michael, 2933 W. Flagler - 11 a.m., 7 p.m.

Gesu, 118 N.E. 2 St., 6 p.m.
St. Kieran, (Assumption Academy), 1517 Brickell Ave. - 12 m. y 7 p.m.

St. Hugh, Royal Rd. y Main Hwy., Coconut Grove - 12:15 p.m.

St. Robert Bellarmine, 3405 N.W. 27 Ave. - 11 a.m., 1 y 7 p.m.

St. Timothy, 5400 SW 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. - 1 p.m.

St. Patrick, 3700 Meridian Ave., Miami Beach - 7 p.m.

St. Francis de Sales, 600 Lenox Ave., Miami Beach - 6 p.m.

St. Raymond, (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables) -

11 a.m., 1 p.m.
St. John the Apostle, 451 E. 4 Ave., Hialeah - 12:45 y 6:30 p.m.

Inmaculada Concepcion, 4500 W. 1 Ave., Hialeah - 12:45 y 7:30 p.m. Mision en 6040 W. 16 Ave. - 9 a.m.

Blessed Trinity, 4020 Curtiss Parkway, Miami Springs - 7 p.m.

Our Lady Of Perpetual Help 13400 N.W. 28 Ave., Opa-locka - 5 p.m.

Our Lady of the Lakes, Miami Lakes 7:15 p.m.

Visitation, 191 St. y N. Miami Ave. 7 p.m.

St. Vincent de Paul, 2000 N.W. 103 St. 6 p.m.

Nativity, 700 W. Chaminade Dr., Hollywood - 6 p.m.

St. Phillip Benizi, Belle Glade 12 M.

Santa Ana, Naranja - 11:00 a.m. y 7 p.m.

St. Mary, Pahokee - 9 a.m. y 6:30 p.m.

Santa Juliana, West Palm Beach - 7 p.m.

St. Agnes, Key Biscayne 10 a.m.

St. Monica, 3490 N.W. 191 St., OpaLocka. - 12:30 p.m.

Condena la Iglesia ola de secuestros terroristas

Racionamiento

Fuentes autorizadas de la Iglesia en distintos países de Latinoamérica, refiriéndose al reciente asesinato del diplomático norteamericano Dan Mitrone por grupos extremistas de Uruguay, han manifestado su profundo estupor.

Ya cuando en abril de este año se produjo el asesinato por grupos izquierdistas del embajador alemán en Guatemala, el Arzobispo de Lima calificó el hecho de

"execrable asesinato, que ha despertado la inmediata y severa condena de todo hombre civilizado."

La misma declaración decía "que esta sangre tan injustamente derramada haga pensar a los hombres de buena voluntad en la necesidad de poner fin, por todos los medios posibles, a cualquier género de violencia que, destruyendo la armonía entre los hombres y los pueblos,

agrava peligrosamente las tensiones sociales."

El SECUESTRO y asesinato del funcionario norteamericano de la AID, Dan Mitrone por terroristas en el Uruguay, ha sido severamente condenado en todas partes por personalidades diversas, en especial por miembros de la Iglesia Católica.

"El secuestro de diplomáticos además de inadmisible, atenta contra la persona hu-

mana, constituye un crimen en sí mismo y crea una ola de antipatía sobre todo en la hipótesis de que los secuestrados sean eliminados," dijo monseñor Helder Cámara, arzobispo de Olinda y Recife, antes de embarcarse en Río con destino a Atlanta, EE.UU., donde recibió el premio "Martin Luther King," creado por la conferencia Cristiana del Sur.

L'Osservatore Romano en su edición del día 10 califica al asesinato de Dan Mitrone como una "cínica y burda" respuesta a los llamamientos internacionales, incluso del Papa Paulo VI, por su libertad.

Un día antes Su Santidad suplicó "en el nombre de Dios" libertad para los secuestrados en Uruguay: el funcionario norteamericano del AID, Dan Mitrone, el Cónsul brasileño en Uruguay, Aloysio Dias Gomide y el experto agrícola Claude Fly, también norteamericano.

Dan Mitrone fué ultimado a balazos. La suerte de los otros dos, tras dos semanas del secuestro, se desconoce. El Gobierno uruguayo se ha negado a canjearlos con terroristas detenidos tal como propusieron los secuestradores.

Por MANOLO REYES

A más de toda la ruina, destrucción, odio y sangre que ha traído sobre Cuba el funesto régimen marxista leninista de Fidel Castro, deben señalarse dos hechos concretos originados y desarrollados por los Castro comunistas en la isla mártir en el proceso de estos últimos once años y medio: la cola y la libreta de racionamiento.

HOY VAMOS a analizar en la brevedad de unas cuartillas otro dramático hecho impuesto en Cuba por el marxismo leninismo: la libreta de racionamiento. Es lógico que en tiempos de guerra mundial algunos países, sufriendo los rigores de la misma, hayan tenido que racionar sus productos y para adquirir los mismos el pueblo ha tenido un tipo de racionamiento dirigido por el gobierno.

Pero cuando Castro se robó el poder en Cuba, allí no había libreta de racionamiento. Poco después de estar detentando el poder Castro estableció en Cuba la libreta de racionamiento.

Es indudable que los Castro comunistas hablan poco de la libreta de racionamiento para consumo exterior. Porque esta libreta en sí es una denuncia constante de la ruina.

Además que la libreta de racionamiento es para los Castro comunistas, el con-

na que ha traído el régimen rojo de la Habana para toda la isla. Y es imposible que para el exterior se esté diciendo que Cuba es el paraíso comunista, cuando cada ciudadano tiene en su mano una libreta de racionamiento para conseguir muy pocos alimentos

control del ser humano. Con esa libreta que sirve a cada persona para tratar de conseguir un poco de comida es el instrumento de chantaje del régimen sobre el pueblo.

CUANDO se quieren deshacer en una zona de una persona, basta que el régimen le cambie el lugar donde puede hacer efectiva la compra de sus alimentos a través de la libreta de racionamiento para que el individuo tenga que irse al lugar señalado por los Castro-comunista.

Lo mismo que cuando el régimen desea vengarse de un individuo le retira la libreta de racionamiento, lo cual equivale a que esa persona viva de la caridad de otras personas... o semuestra de hambre.

Esta es la forma denigrante e inhumana en que imponen el trabajo esclavo y su voluntad tiránica los que desde el poder en Cuba... no usan libretas de racionamiento. Porque para ellos... la vida buena, holgada y rica.



Durante el homenaje de despedida y gratitud a los sacerdotes jesuitas que durante muchos años atendieron las necesidades espirituales de la ciudad de Cayo Hueso desde la Parroquia St. Mary Star of the Sea, aparecen de izquierda a derecha el Provincial de la Compañía de Jesús, Padre John Edwards, S.J. la señora Irene Tate, activa dirigente sejar de esa comunidad y el Arzobispo Coleman F. Carroll, que tuvo palabras de reconocimiento para los sacerdotes que partían así como para la población de Cayo Hueso.

Presencia hispana en Cayo Hueso

Ya desde 1502 los exploradores españoles comenzaron a visitar el Sur delo que hoy es Estados Unidos y las crónicas de la época recuerdan que ya en 1747 dos sacerdotes jesuitas, los padres Alano y Monaco fueron comisionados para hacer un estudio de Cayo Hueso (Key West) y sus rayos cercanos.

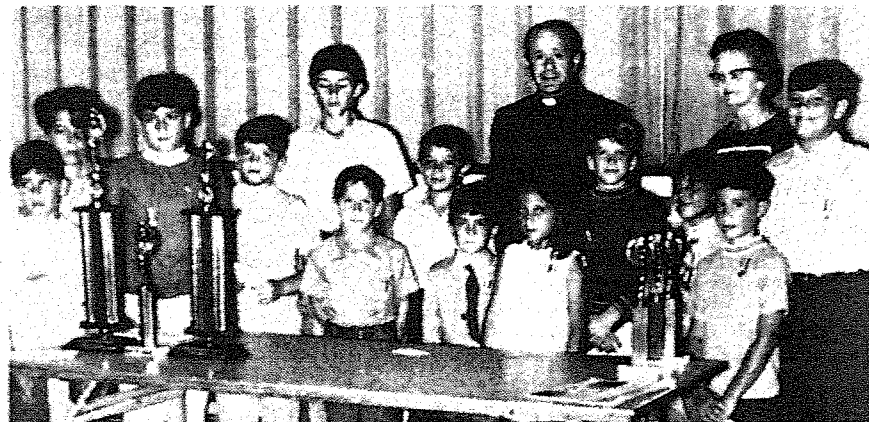
Años más tarde los jesuitas volvieron a Cayo Hueso para hacerse cargo de la parroquia St. Mary Star of the Sea. El pasado jueves, esos sacerdotes jesuitas recibieron un homenaje de despedida cuando en un acuerdo entre la Arquidiócesis de Miami y la Compañía de Jesús, decidieron traspasar esa parroquia a sacerdotes de la Arquidiócesis a fin de asumir los jesuitas nuevas responsabilidades en otros lugares de Estados Unidos.

La influencia hispana que comenzó a

sentirse en Cayo Hueso en los años de las primeras expediciones, se vio acentuada en tiempos de las luchas de los cubanos por su independencia, cuando centenares de españoles y cubanos emigraron a esa pequeña isla estableciéndose en ella — a fines del siglo XIX — pero conservando siempre el idioma, las costumbres y las tradiciones hispanas y cubanas.

El exodo iniciado en 1960 ante la dominación comunista de Cuba trajo a nuevos centenares de cubanos a esa área.

La antigua parroquia tiene una influencia hispana que la Arquidiócesis de Miami ha reconocido y con la designación del nuevo párroco, Padre Charles Zinn, que habla español, se ha producido también la del Padre Emilio Martin, como asistente para la comunidad hispana.



Un campamento de verano para los niños de la parroquia de St. Michael terminó sus sesiones la semana anterior con una ceremonia en la que fueron entregados trofeos y diplomas a los que sobresalieron en cada una de las jornadas del programa. Los niños, a su vez, entregaron muestras de reconocimiento y gratitud al párroco, Padre Xavier Morrás y a la directora e instructoras del programa. Durante el verano los niños disfrutaron de diversos paseos y programas de juegos.

Una llama al viento

Por JOSE JORGE VILA

Ayer lunes tuve carta de Flamina. Hasta meses que no sabía de ella, perdida y afanada allá en los poblados y en la selva a donde, desdiciendo su vida tranquila de novicia en la Florida, se aventuró un día por amor a Cristo y a los hombres. Pues Flamina es llama que difunde calor generoso e ilumina los caminos paganos de América con luz de fe.

La conocí por Enrique, mi gran amigo, quien en sus constantes desvelos en favor del prójimo me pidió la ayudara con trámites de visa y otros requisitos de viaje. Pedido de Enrique, que nunca pide para sí, no puede denegarse. Así Flamina y yo intercambiamos cartas, hablamos varias veces por teléfono de larga distancia, y con el trato mayor era mi asombro y admiración por la fortaleza de carácter, la voluntad de sacrificio, la determinación de servicio a los hombres que demostraba la joven Flamina con su vocación de niña.

"Si no me ofrezco yo, ¿por qué he de esperar que otros lo hagan por mí?" decía convencida de que el verdadero cristiano, el que es valiente y vale, no viene al mundo a ser espectador, sino actor, no a recibir, sino a dar, y mientras más duele el dar mejor es para sí y para mayor gloria de Dios.

UN DIA QUÉDO todo concertado para el viaje. Al llegar a Miami vino a la oficina en que trabajo y de ahí la llevé al aeropuerto. La espera de la partida nos dio oportunidad de platicar. Iba Flamina a país extraño, y si bien estaba ya bastante informada, escuchaba con avidez lo que yo podía contarle por haber estado allí varias veces. Le preocupaban profundamente los azares del vuelo, los peligros nunca

totalmente ausentes de todo viaje por aire, además de esa variante fortuita que a veces se presenta, el desvío del vuelo hacia Cuba. Para una cubana como ella, y además persona de viva sensibilidad a las necesidades y dolores ajenos, tal eventualidad le arrancaba emociones contrapuestas. Ver a Cuba otra vez, pisar su suelo, contemplar sus palmas y su cielo, absorber el aroma de sus aires, llorar tal vez con sus dolientes compatriotas, aun en esas circunstancias no dejaba de brindar ciertos atractivos, y el solo pensarlo llevaba tenue sonrisa a sus labios.

Empero, sobre todo Flamina ardía por comenzar, por llegar a su destino, al pedazo de la viña del Señor donde la esperaba el Padre Caballero. Con fulgor en los ojos contaba la misión del sacerdote, en que ella le ayudaría. Parte de su obra se desarrolla entre los indios, en inhóspitos parajes montañosos, donde a los peligros naturales se añaden el rigor del clima en ciertas épocas del año. Contaba como, según le habían contado a ella, se interna el Padre en las montañas a enseñar, a curar, a servir, a ganar seguidores para Cristo. Con sus acompañantes asciende en jeep hasta donde puede, luego a pie, con provisiones para varias semanas, con medicinas, con útiles diversos para beneficio de la disgregada grey. Si va vestido de sejar lo reciben con afecto; en cambio, si lleva ropa sacerdotal lo atacan fieramente, aun aquellos que anteriormente lo han reconocido como buen amigo.

Curioso es, comenté, como el mundo ignorante tiende a rechazar su salvación, como el apóstol tiene que revestirse de espíritu de mártir para sobrelevar el desprecio y maltrato de los demás. Así el Hijo

de Dios, colgado en la cruz, exclamó: "Perdonales, Señor, que no saben lo que hacen."

Me maravillaba que Flamina, sin amilanarse ante tan hostil e incierta perspectiva, pudiera no obstante preocuparse por breves horas de vuelo en moderno retropropulsor. Mas el heroísmo de su entrega no cobraba conciencia en la novicia Flamina, como ocurre con todo aquel que realiza verdaderos actos de abnegación. Entre esa incompreensión y hostilidad habría de vivir Flamina, pero para ella solo importaba su misión apostólica. Allí, al turgurio miserable, a los peligros de la selva, iba a llevar la luz de la enseñanza, el bálsamo de las curaciones, la palabra redentora del Señor, para mayor gloria de Dios.

Todo esto lo recordaba yo anoche, después de leer apresuradamente su carta, mientras me dirigía en automóvil a un conocido supper club donde cenaría con varios matrimonios amigos. Mientras disfrutaba del "show," sin dejar completamente de pensar en la carta de Flamina, me dio un vuelco el corazón al ver allí entre artistas, bajo la policroma luz de los reflectores, la imagen de Flamina. No era ella misma, por supuesto, sino casualmente alguien de asombroso parecido físico: el mismo rostro ovalado, la cabellera negra, la tenue dulce sonrisa, los ojos luminosos. Cantaba y danzaba allí, con gracia y donaire, esta otra Flamina que las circunstancias de la vida habían llevado por caminos tan distintos. Ensimismado comencé a trazar mentalmente un vagoparalelo entre las dos criaturas del Señor: dando una su arte, llevando belleza y alegría al alma de los demás; sirviendo la otra con el sacrificio, la oración, el desasimiento del mundo, dando de su caudal de caridad, tan pobre en tantos otros.

RECORDE LA HISTORIA de Marta y

Maria que nos relata San Lucas: "Yendo de camino, entró en una aldea, y una mujer, Marta de nombre, le recibió en su casa. Tenía ésta una hermana llamada Maria, la cual, sentada a los pies del Señor, escuchaba su palabra. Marta andaba afanada en los muchos cuidados del servicio, y, acercándose, dijo: Señor, ¿no te da enfado que mi hermana me deje a mí sola en el servicio? Dile, pues, que me ayude. Respondió el Señor y le dijo: Marta, Marta, tú te inquietas y te turbas por muchas cosas; pero pocas son necesarias, o más bien una sola. Maria ha escogido la mejor parte, que no le será arrebatada."

Es, así, también Flamina la que ha escogido la mejor parte, que por su entereza y la gracia divina no le será arrebatada. Escribe ella: "Me siento muy contenta y feliz aquí, sin dejar de extrañar por ello a los que dejé allá. Hay aquí mucha labor de apostolado que hacer; a veces no paramos un momento en todo el día, y cuando llega la noche estamos ya sin ánimo para dar un paso más, pues mucho es el trabajo y pocos los brazos. Pero el Señor nos ayuda, y con la ayuda de El todo se puede. Saludos a Angelina y Enrique, a quienes desde lejos recuerdo con cariño."

Una sola cosa es necesaria, dijo el Señor, y esa es la que escogiste tú, Flamina. Los que como tú se dan por entero son, de cierto, los más sabios y los verdaderamente afortunados. Felices son, como tú, Flamina, en la tierra, y dichos y gloriosos serán, como habrás de serlo tú, más allá. Tú y ellos son los de alma verdaderamente bella, merecedora de ser amada y de ser dichosa, los que la entregan por amor a Cristo y a los demás, como das tú tu alma, Flamina en los hacinados tugurios y los remotos campos de América donde bien sabes tú que es ingente la labor y escasean dolorosamente los brazos.

Seminarians' role today?

CONTINUED FROM PAGE 7

outside the seminary? Yes, this is true in some places.

Recently the new rector of the American College, Louvain, Father Clement Pribil, commented on the benefits of such non-academic experiences but stated that such programs should not be gained at the expense of solid, theological study. Nor, one might add, at the expense of sound spiritual formation.

In the all important adaptation of seminary life today there has to be a balance between study, spiritual life and outside activities. All these are essential, but a seminary exists primarily to prepare and train young men to be effective priests in the world of today. They must get to know people and work with them. But they also need sound theology as their anchor and a solid spirituality as their motivation and support.

Fewer hospitals but more beds

WASHINGTON, D.C. — (RNS) — While the number of Catholic hospitals in the United States has been decreasing, the total number of beds in those institutions has risen, the Catholic Hospital Association has reported.

In its annual report, the CHA said that in 1969 the number of hospitals dropped from 815 to 796, while the number of beds increased from 158,579 to 159,608.

Pete Seeger — music man

CONTINUED FROM PAGE 3

nothing to do with the ban.

"I'm not mad about that at all," he said. "But I do walk around in a rage that television — the closest thing to face-to-face contact there is — is not available to all the people."

LIBRARIES, he argues, collect and distribute all kinds of ideas.

"It would be harder, but I think television could do the same thing," he suggested. "Right now a plurality — not even a majority — rules what goes on the air. A minority — even a large one — has very little say in it."

"The air belongs to the people," he says, "so they ought to be able to share it."

It is a concept that fits Seeger's activist inclinations.

"This is one world and there is going to be no world if we don't learn to share again. I know love is a fine word — it's my favorite four-letter word — but I have an even more favorite word, and that is 'share.'"

"A man says he loves his wife but he keeps her in the kitchen and makes her do all the dirty work. A man says he loves his children, but he doesn't give them any say in what they want to do; he tells them what to do."

"Needless to say, you help guide people, but there's a difference. You've got to get to sharing. It's a lot more concrete thing."

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Leadership was theme

CONTINUED FROM PAGE 20

needs of others." Mike Jawdy, a young adult advisor, said while discussing the subject of "motivation." He told the CYOers, "A genuine feeling of love toward others is the key to motivating them and helping them realize their goals."

"Change," and its connection in relationship with the need that the CYO involve itself in activities that are relevant to today's young people, was outlined by Mike Coniglio, Archdiocesan CYO president. "Hunger," the theme of National Youth Week, was also stressed by Coniglio.

The importance of commitment was the topic of Mimi Arsenault, of St. John Fisher parish, West Palm Beach.

The need for "real communication" between the generations and between all men, was discussed by Micki Mehler, of Immaculate Conception parish CYO, Hialeah. She focused attention for the need to overcome barriers of understanding that exist throughout the world today.

EMPHASIZING that all people at one time or another during their lives act in the capacity as leaders, Bob Preziosi presented an in-depth discussion on the subject of leadership. The characteristics of effective leadership and the different styles utilized by leaders were pointed out by Preziosi.

Ideas generated by the speakers served as the basis of small discussion groups.

The small group discussions "gave everyone a chance to exchange ideas with other people." Steve Eisenhart, of Epiphany parish CYO, remarked. Eisenhart served as one of the talk-fest leaders.

Coordinating activities were Sister Marjorie Fisher, RSCJ, Mrs. Ann Coniglio and Mrs. Mary Kerwin, who also prepared the food for all of those participating.

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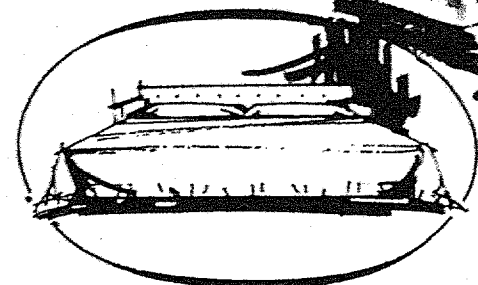
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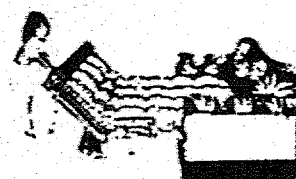
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