

New prisoner program slated

A unique, long-range program of counseling and assistance for many of South Florida's "forgotten men" — prisoners, parolees, releasees and probationers — was announced this week by Archbishop Coleman F. Carroll.

Two priests, both experts and veterans in therapy and counseling work among prisoners, have been appointed by the Archbishop to conduct the Ozanam Counseling Program, which will offer spiritual guidance and personal counseling while the men are detained and which will continue upon release in order to facilitate their adjustment back into society.

Father Eugene M. Quinlan, assistant pastor, Assumption Parish, Pompano Beach, has been named Director of the Special Apostolate to Correctional Institutions and Father

Fernando Martinez, S.J., will be Assistant Director. They will direct the program in the institutions of the eight southernmost counties of the State.

MAIN thrust of the program, Father Quinlan said, will be to counsel these men so that when they re-enter society, they will not be thrust into a situation for which they are unprepared.

At present, some newly released prisoners have but \$25 which must be spent on a place to stay, transportation, food, and the other necessities of life, until they receive their first paycheck. Many cannot make the transition, often revert to crime, and frequently are returned to prison.

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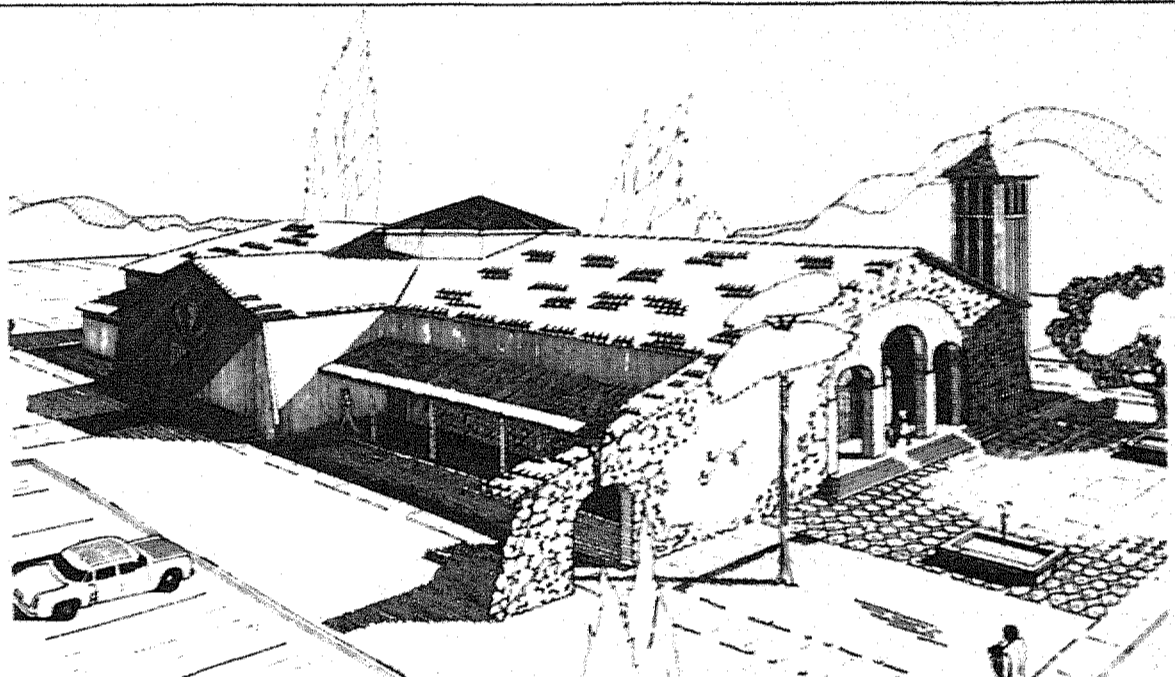


THE VOICE

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JUNE 25, 1971



Architect's Conception of New Church Of St. Raymond in Coral Gables

Groundbreaking for church at Coral Gables

CORAL GABLES — Groundbreaking ceremonies for the new Church of St. Raymond will be held at 5 p.m., Sunday, June 27, at 3491 SW 17th St.

According to Father Orlando Fernández, administrator of the two-year-old parish, the new church, which will be built on a one-and-a-half acre tract adjoining the rectory, will accommodate 450 persons.

Designed by Miami architect Claudio Mendoza, the structure will also provide a social hall at the rear of the building.

At present, Sunday Masses are offered at Coral

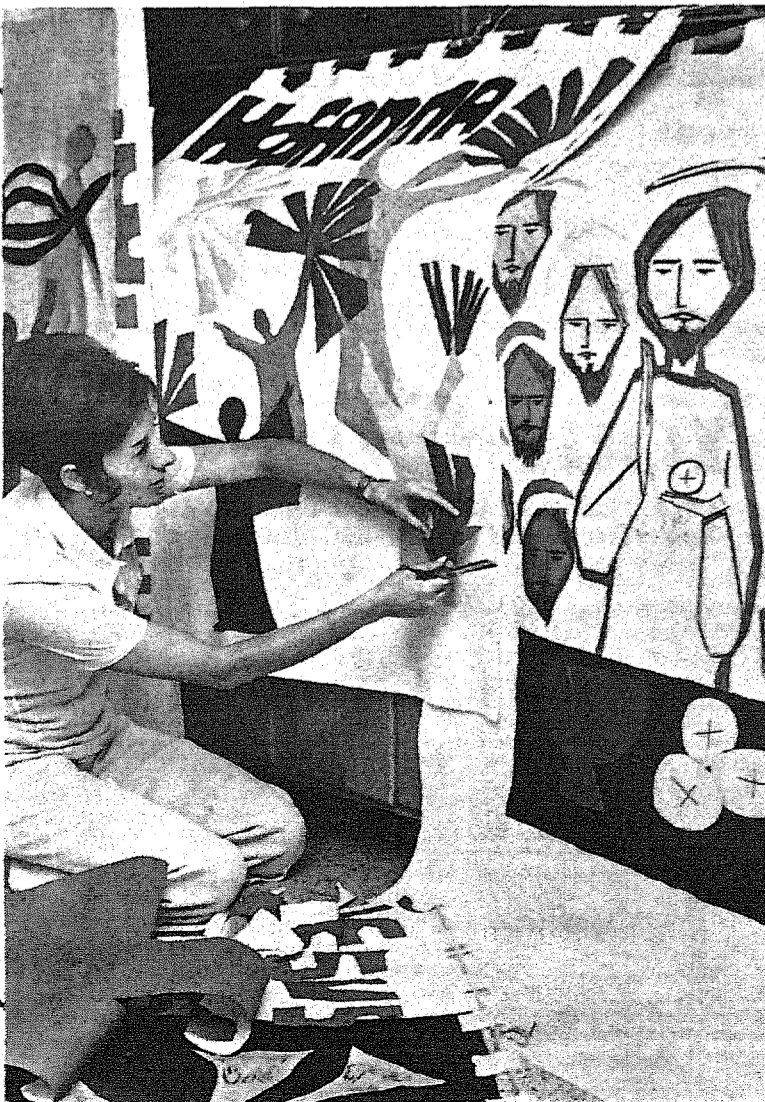
Gables Elementary School, 105 Minorca Ave.

The church, designed to harmonize with the existing architecture in the area, will be cruciform in shape. Its main entrance will employ a liberal use of graceful archways to an elevated portico.

Doors will be of heavy sculptured wood, crowned by multi-colored glass panels to form an enclosed arch.

The tabernacle will rest on an altar directly beneath a large crucifix hanging from a stone wall which separates the choir area from the nave.

CREATIVE designs and a variety of materials are utilized by Araceli Cantero, who makes liturgical banners at St. Augustine parish, Coral Gables. For pictures and story see p. 5.



Let's help them

As plans for additional shipments of anti-cholera vaccine to East Pakistani refugees were announced, Archbishop Coleman F. Carroll reminded South Floridians that, "Once again we have the opportunity to express our gratitude to God and our love and concern for an afflicted people in a distant land whom, most likely, we will never know or even see, by giving in a true Christian spirit our voluntary contributions to the emergency Anti-Cholera Vaccine Program.

"In return," the Archbishop pointed out, "may God bless our example and strengthen us Christians to bring about the same justice and charity to all the citizens of our nation and of the world."

Contributions may be sent to:

East Pakistani Anti-Cholera Program
 Father John J. Nevins
 Catholic Charities, Archdiocese of Miami
 1325 W. Flagler Street
 Miami, Fla. 33135.

Millions stampede from E. Pakistan to refuge in India

By FATHER LEO E. MCFADDEN

Father McFadden, a NC News staff correspondent in its Rome Bureau, was sent to Calcutta for direct coverage of refugee conditions and the relief efforts there.

CALCUTTA, India — (NC) — The worst is yet to come for the six million East Pakistani refugees who tumbled into India the past 10 weeks to avoid the rampaging wrath of the West Pakistan army.

Crowded into more than 350 camps in five different Indian states, the refugees are being aided by a dozen private relief agencies under coordination by the Indian government.

Still — as the dreaded monsoon season clouds the horizon promising a devastation by disease — the refugees do not have adequate shelter or sanitation and hygienic facilities.

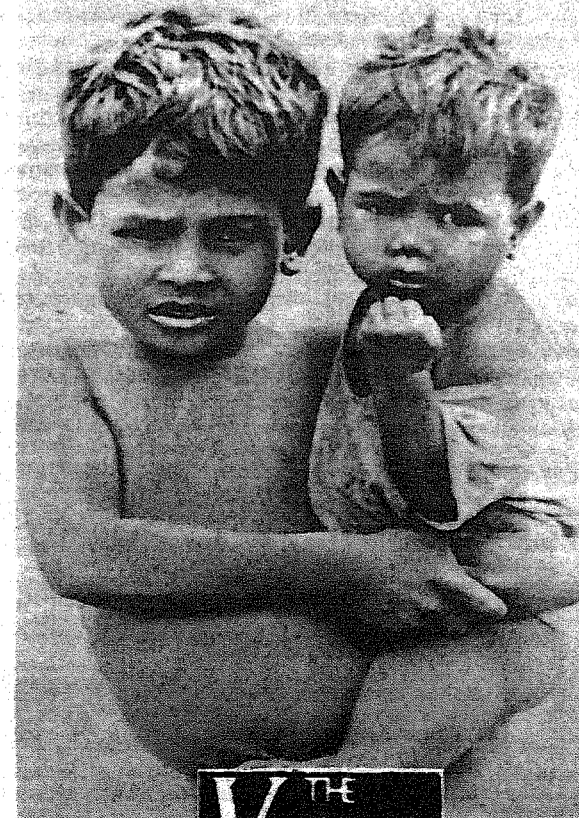
Further, the majority of them must be relocated to ease the burden on overstrained states. Already hundreds each day are being shuffled to other areas, but it is only a trickle of the flood of humanity that is to follow.

All will be going even farther away from their homeland, but it makes little difference for at least half of them. They say they will never go back to East Pakistan because they are Hindus for the most part and they know that Moslems have taken over their homes and farms.

ONE of the refugee camps, called Sahara, is a jet-whine away from Calcutta's Dum Dum Airport. Sahara is a muddy meadow blessed with some high mounds. Atop these, some 40,000 persons crowd under block-long shelters — tarpaulins draped over suspended poles.

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YOUNG PAKISTANI refugees care for each other as a small boy carries his younger brother during the evacuation of Meherpur, East Pakistani. An epidemic of cholera confronts refugees fleeing their homeland to safety across the Indian border.



THE VOICE

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



MORE THAN 450 years ago, Ponce de Leon set foot in Florida in search of the famed Fountain of Youth and claimed the land for his native country of Spain.

Ponce de Leon lands in Florida!

In April, 1513, searching for the famed Fountain of Youth, Don Juan Ponce de Leon landed near what is now St. Augustine, naming the land, La Florida.

Last week, on a freedom flight, another Ponce de Leon landed in Florida, arriving from the land where her ancestors died, Cuba. This descendant came, not as a conqueror or discoverer, but as a political refugee.

Rosa Clara Ponce de Leon de Vidosolo is a descendant in the direct line of Florida's discoverer. At age 79, this is the first time she has come to the United States.

TODAY she is thankful to her great, great grandfather, generations removed, because he discovered "this heaven so close to Cuba," the Cuba today that she calls "a real inferno."

How can she prove her relationship to the man who once served as governor of

Puerto Rico? Because of his feats as conqueror and discoverer, Ponce de Leon was granted several titles of nobility from the Spanish government. Those titles have been handed down from generation to generation.

MRS. Vidosolo's mother, the Countess of Villanueva, was officially invited on two occasions to participate in the ceremonies observing the anniversary of Florida's discovery. The last time, shortly before her death, she participated in the 375th anniversary celebration in St. Augustine.

The mother of six sons and daughters, all of whom live in the United States, Mrs. Vidosolo is very active, talkative and looks many years younger. Perhaps the preserving, rejuvenating effects of the legendary Fountain of Youth sought by Ponce de Leon have appeared many generations later.



LAST WEEK, a descendant of Ponce de Leon, Mrs. Rosa Clara Ponce de Leon de Vidosolo landed in Florida aboard Freedom Flight seeking political refuge from Cuba.

Pornography listed among crimesters' 4 top businesses

By **MARJORIE L. FILLYAW**
LOCAL NEWS EDITOR

Pornography and other vices are among the four "top" businesses in which organized crime is engaged, the executive vice president of the Greater Miami Crime Commission warned this week as alleged violators of Florida's anti-obscenity statutes continued under attack from law enforcement agencies in Dade and Broward Counties.

Daniel P. Sullivan, who also serves as president of the National Association of Citizen's Crime Commissions, pointed out that "There can be no justification for public exhibition of filth and degeneracy.

"Nor did the fathers of our country and Constitution intend to define liberty as the right of anyone to defy all moral standards," he added, urging area taxpayers to "organize and bring a unified demand for enforcement of existing laws against pornography."

Sullivan's statement followed an article by one of Miami's daily newspaper columnists asking "should police and courts continued to be burdened with two-bit vice and morals cases while crime runs rampant in society?"

THE same article noted that in a recent report the San Francisco Crime Committee had called for the "legal condoning of 'discreet' prostitution, pornography, homosexuality and unorganized vice and said that it cost the West Coast city \$375,000 to process 2,116 prostitution cases in a single year.

"Maintaining moral standards must be of greater consideration in the community than the cost," Sullivan continued. "If the integrity of a community is to be based on the cost of law enforcement, then we shouldn't have any police at all."

He cited the four major businesses supported by organized crime as vice, (including pornography) prostitution, narcotics, and loan sharking, and added that he knows nothing of the San Francisco Crime Committee.

Dade County State's Attorney, Richard E. Gerstein told The Voice Wednesday that the fight against pornography which his office has been waging "will continue with all possible expediency.

"MY position and the position that the law takes is very clear," he explained. "The law must be enforced. Unless the people of the state change the laws I intend to enforce them."

Gerstein, who organized a Special Task Force on Pornography early this year, emphasized that the group is composed of private attorneys who are volunteers serving without compensation. "There has been no relaxation against crime in the streets or crimes against persons and property," he added. "Anyone who infers that there has been such relaxation is not being realistic about the situation."

As owners of theaters and adult book stores revealed the formation of an organization called the South Florida Anti-Censorship Association, Special Assistant State's Attorney, Leonard Rivkind, head of the Special Task Force commented that "It would be a sad commentary on the administration of justice if law enforcement agencies engaged in selective enforcement. You have to look at the whole picture!

"It is not for a law enforcement officer to decide for himself which laws he will enforce," he continued. "As long as a law is in existence it is the sworn duty of law enforcement agencies to secure compliance. I know people who do not believe in our laws which prohibit the sale of narcotics, prohibit bull-fighting, prohibit casino-type gambling, or prohibit prostitution."

Rivkind, whose seven-man task force has already

brought to trial a large number of employees of adult book stores as well as theater employees and owners in the Greater Miami area on charges of dealing in pornographic material, added, "The fact that our pornography laws are being openly violated pose a clear-cut danger to the community. It is not healthy to a society to allow laws to be violated in such an open manner."

IN HIS opinion, "No one man has the right to say let's not concentrate on narcotics and concentrate on murder or vice versa."

In answer to those who contend that hard-core pornography should be available to adults who wish to purchase it,

Rivkind points out that "You can't keep anything out of the hands of children that goes to an adult. We know that from our experience with narcotics and alcohol."

Admittedly because of the provisions of the First Amendment to the U.S. Constitution, prosecution of pornographers is the "most sensitive area of the enforcement of criminal laws," Rivkind said. "It requires particular expertise in enforcement techniques. That is why there is a special task force assigned to this area. It is not because this crime is more important than the others." Rivkind emphasized pointing out that "The First Amendment to the Constitution

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Shrine crash

leads to a suit

EDINBURG, Texas — (NC) — Bishop John Joseph Fitzpatrick has filed a \$950,000 suit on behalf of his Brownsville diocese against the estate of a pilot who suicidally crashed his plane into a shrine.

The suit was filed against the estate of Francis B. Alexander who announced by plane radio he was going to crash into the shrine of Our Lady of San Juan last Oct. 23. A suit was also filed against the company that lent him the plane.

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Family celebration

SIX MEN are shown with their wives after their ordination to the permanent diaconate by Lawrence Cardinal Shehan in Baltimore. It was the first ordination of deacons in a diocesan program to be held in the U.S.

While their wives and families watched, the six men — a trucker, an illustrator, an actuary, a parole agent, a postal service employee and a railroad freight supervisor — pledged obedience and respect to Cardinal Shehan and his successors. The ordination texts were identical to those used at the ordination of priesthood candidates to the diaconate. The new deacons will work in their own parishes and be responsible to their pastors.



6 married men ordained in permanent diaconate

By JOHN T. MUTHIG
BALTIMORE — (NC) — In a real family celebration here, Cardinal Lawrence J. Shehan of Baltimore ordained six married men to the permanent diaconate.

It marked the nation's first ordination of candidates who had studied in a diocesan-sponsored permanent diaconate program.

While their wives and families watched, the six men — a trucker, an illustrator, an actuary, a parole agent, a postal service employee, a railroad freight supervisor — pledged obedience and respect to Cardinal Shehan and his successors. Ceremonies were held in the Cathedral of Mary Our Queen.

THE ordination texts were identical to those used at the ordination of priesthood candidates to the diaconate. After the imposition of hands and the prayer of consecration, the six wives presented their newly-ordained

husbands with stole and dalmatic as a sign of their approval of the ordination.

Pastors and associates from the new deacon's home parishes assisted in the vesting. Then Cardinal Shehan presented a book of Gospels to each deacon:

"Receive the Gospel of Christ whose herald you are. Believe what you read, teach what you believe and practice what you teach."

A rock group played a contemporary hymn as cardinal and clergy extended a fraternal welcome and kiss of peace to each deacon.

AS is customary in Baltimore, the congregation demonstrated its approval with a round of hearty applause.

Mass lessons, designed to instruct the deacons in their roles, recounted the priestly functions of the Jewish Levites, the apostolic appointment of the Church's first deacons and the com-

missioning of the 72 disciples in sanctuary choir pews, by Jesus. The six families, seated seemed delighted with the service.

13 married men raised to diaconate in Detroit

DETROIT — (NC) — Thirteen married men were ordained by Cardinal John F. Dearden of Detroit as deacons in the restored permanent diaconate of the Church.

The ceremony, with Bishop Ernest L. Unterkoefler of Charleston, S.C., head of the U.S. bishops' committee on the permanent diaconate, and Auxiliary Bishop Walter J. Schoenherr of Detroit participating, was held in Blessed Sacrament cathedral.

Father Edward J. Baldwin, director of the archdiocesan permanent diaconate project, said the program entailing two years of training during off-work hours began two years ago with 30 volunteers. He said there now are more than 50 men involved in the program.

After ordination, the deacons will be assigned to assist at various parishes. They will be authorized to preach; teach; administer the sacraments of Baptism, Holy Communion and Anointing the Sick; give marriage instructions; witness marriages at services without a Mass; conduct religious devotions; direct parish religious education programs and assist with administrative work.

Father Baldwin said the candidates for the diaconate range in age from 36 to 50 years and all are married. Ten of the 13 newly ordained deacons are veterans of military service.

Deacons moved through the congregation extending greetings of peace to fellow parishioners, relatives, and well-wishers. Afterwards they distributed communion to their wives and other close family members.

Father John M. Sewell, coordinator of the permanent diaconate program here, explained that the six men will work in their own parishes and be responsible to their pastors.

THEIR liturgical functions include officiating at baptisms and marriages, preaching and distributing Communion.

The deacons will now complete the third and final year of the diocesan program, doing about 20 hours of pastoral training and theological study a month.

Diaconate candidates must be at least 35 years old at time of ordination. They must have their pastor's permission and the written

consent of their wives. Sponsoring parishes pay the \$500 training fee.

Beyond his liturgical functions, the deacon plans his own apostolate. For Bernard Bak, a parole and probation agent, the diaconate is an official endorsement of his occupation, "a double bonus," as he calls it.

Americus Roy, a postal service employee, hopes to fulfill his ministry by counseling at a city drug abuse clinic.

ADULT Christian education and Confraternity of Christian Doctrine work will be the focal point of the other four deacons' service.

The Baltimore archdiocese is currently training 32 men for the permanent diaconate. About 30 more have applied to begin training in September.

About five other men, at least one of them married, have been ordained deacons in individual ceremonies in other areas in the nation.

Vatican II 'the key' of reign, Pope says

VATICAN CITY — (NC) — After eight years as head of the Church, Pope Paul VI claimed that the Second Vatican Council "determines and characterizes our pontificate's principal features."

He told crowds gathered in St. Peter's Square for his regular Sunday blessing:

"From every part of the world messages of congratulation are reaching us for the anniversary of our election to the chair of St. Peter. Even if we prefer to keep silent about ourselves, we cannot silence our gratitude toward all those who are expressing their good intentions toward our office on this anniversary, and especially toward those who buttress it with their prayers.

"WE hope these prayers will obtain for us the grace of responding to the vocation of love that the resurrected Christ addressed three times to Simon Peter, and of fulfilling less unworthily the pastoral mandate entrusted to us for Christ's entire flock.

"This is our only and supreme personal ambition."

He then turned to the Second Vatican Council, which met in Rome during the years 1962 to 1965.

"In these years we celebrated the council that was fostered and launched by our venerated predecessor, John XXIII. We have taken up, with a pledge of fidelity, the

heritage left us by that same council. It is this council that determines and qualifies our pontificate's principal features."

Followers of the unfrocked French priest who calls himself Pope Clement XV tried to disrupt Pope Paul's talk.

WHILE the Pope was speaking of his first eight years as Pope, the followers of the anti-Pope clapped rhythmically and chanted "Fatima! Fatima!"

Pope Paul gave no indication of hearing or seeing them, though they were in full view. The women wore long white dresses and the men white blazers and blue trousers.

All of them, about 100 in number, gathered around a truck bearing a life-size statue of Our Lady of Fatima standing in a bed of flowers. The followers of "Pope Clement XV," formerly Father Michel Collin of the Priests of the Sacred Heart, claim Pope Paul is deliberately concealing the so-called third secret revealed by the Blessed Virgin at Fatima during World War I. They hold it predicts the world will end soon.

The anti-Pope was deported from Italy in 1969 after attempting to set up court in Milan. He has headquarters in France.

Old Roman missal cut-off is delayed

VATICAN CITY — (NC) — The Vatican has delayed the Nov. 28 cut-off date for using the four-centuries-old Roman Missal, or texts of the Mass, based on the Council of Trent's decisions.

The new Missal texts, which take their orientation from the Second Vatican Council, will be mandatory in each country only after a vernacular translation has been approved by the respective conferences of bishops.

THE new English form for the Ordinary, or unchanging part of the Mass, as well as the Lectionary, or book of Old and New Testament readings, went into effect in the United States on Palm Sunday, 1970.

The new texts for Introit antiphons, Communion verses, Collects, Prayer over the Gifts and Postcommunions, as well as some 70 new Prefaces, have not yet been translated into English. The translation is scheduled to be completed in 1972.

The bishops' conferences will also set the date for the mandatory use of the new Missal and the new breviary, the daily prayer of the priest.

The Congregation for Divine Worship, in a notifica-

tion dated June 14 announcing these decisions, stated that from the day on which the new form of the entire Mass becomes mandatory in each place, it becomes mandatory both in Latin and in the vernacular.

ONLY priests who for serious reasons such as advanced age find it difficult to celebrate Mass according to the new rite may, with the permission of their bishop, continue to use the old Roman Missal in whole or in part. But the old Roman Missal may not be used in Masses before the people.

For such serious reasons, again with the permission of the bishop, a priest may continue to use the old breviary.

While the old Roman Missal may not be used in Masses before the people, any priest may use either the Latin or the vernacular in Masses without the people.

The local bishop will decide whether one or more Masses should be celebrated in Latin, especially in churches frequented by Catholics of various languages.

Hint Pontiff may go to Yugoslavia

WASHINGTON, D.C. — (RNS) — Reports from Belgrade say Pope Paul VI is considering an invitation to attend a Catholic Congress on the Virgin Mary in Zagreb, Yugoslavia, in August.

Church sources in Zagreb have reported that an informal invitation has already been sent to the Pope and a formal one is being prepared on behalf of the Croatian bishops.

However Yugoslav officials in Belgrade said they have not been informed by the Vatican of the proposed visit.

THE Washington Post said that "given the value that the Pope places on his relations with President Tito, and his pledge to support the cause of Yugoslav unity, it is taken for granted that he would do nothing without full clearance from the government."

"Domestic politics would enter into a visit," the Post said "because of the tensions that arose this Spring between Croatia, which is a Catholic stronghold, and Serbia, where the Serbian Orthodox Church is wary of state ties between Belgrade and the Vatican."

According to The Post, observers have suggested that the Pope might visit President Tito, who visited him at the Vatican early this year, in the north rather than

in Belgrade, to avoid antagonizing the Serbs.

Bishop Mio Skvorc of Zagreb, general secretary of the Council of the Congress which is to begin Aug. 6, was quoted as saying: "We are hoping and looking forward to it (the Pope's visit), but we won't be advised on the Holy Father's plans until the last two or three weeks."

SHOULD the Pope accept, he would become the first pontiff to visit a Communist country.

Bishop Walsh stops in Rome

ROME — (NC) — Bishop James Walsh, pioneer Maryknoll missionary who was released from a Chinese Communist prison last July, paid a visit to the head of the Church's worldwide missionary network on his way to East Africa.

As well as meeting Cardinal Agnelo Rossi, prefect of the Congregation for Evangelizing Nations, the 80-year-old bishop also met Cardinal John Wright, former bishop of Pittsburgh who is prefect of the Clergy Congregation.

Bishop Walsh, who spent 10 years in a Shanghai prison under sentence for "espionage," was on his way to meet fellow Maryknollers in Kenya and Tanzania.

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Parochiaid' grows; legal issues hang

(The following is reprinted in full with permission of The National Observer which published the article in its edition of June 7, 1971.)

By **TERENCE SHEA**

Every pack of cigarettes sold in Pennsylvania provides the state more than 2 cents to spend on such things as the salaries of teaching nuns.

In Connecticut, social workers and speech therapists who work in Catholic schools can be paid with town funds reimbursed from the state treasury.

And in a score of states from New Mexico to New Jersey, laws permit the use of public monies for texts and transportation for nonpublic-school students.

This is "parochiaid" — so called because public aid that affects nonpublic education benefits mainly the students, teachers, and school systems associated with the Roman Catholic Church. About 85 per cent of the country's 6,000,000 private-school students are in Catholic parochial or private schools.

While the Supreme Court this spring reviewed three parochiaid cases that are expected to produce historic and far-reaching effects on education, parochiaid was a fait accompli in more than half of the states. By some estimates, nearly \$2 billion is already being spent for parochiaid, and it is becoming a larger issue — if not a widening program — in state after state.

Constitutional Problems

The growth of parochiaid does not neutralize its opponents, who contend that it violates the command in the First Amendment that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ." Advocates argue mainly that it can be Constitutional for the state to pay for the "secular" courses and services in nonpublic schools and for auxiliary benefits not linked to classroom instruction.

A Gallup survey reported last year that the nation is almost equally divided on whether a little government aid should be made available for parochial schools. There also may be a marked decline in political opposition to spending public funds for bolstering systems of private and church-affiliated education.

The reason is money. Increasing numbers of lawmakers seem to regard a little parochiaid as economically more acceptable than the possible costs of increasing public-school systems to accommodate millions of students if there would be a collapse of the parochial system.

"If most or all private schools were to close or turn public," President Nixon has said, "the added burden on public funds by the end of the 1970s would exceed \$4 billion per year in operations, with an estimated \$5 billion more needed for facilities."

Vice President Agnew this year told the National Catholic News Service that he sees a lessening of divisiveness over parochiaid, noting that "you can talk about this today without running up the red flag that used to appear as soon as anyone mentioned it. It is being looked at on a more pragmatic basis than it was before."

"The hard-line church-and-state-separation theory is no longer as powerful as it once was in the minds of the Protestant constituencies around the country," he said. "I think it is now possible to develop the kind of assistance that is needed."

In at least half of the states across the country, parochiaid became a major issue this spring. Bills were tried and rejected in Indiana, North Dakota, South Dakota, Kansas, Idaho, and Colorado. Tax-supported grants were considered in Florida, Texas, Wisconsin, and Washington. And in several of the most populous states, the push for parochiaid came from the governor's mansion.

Pressure for parochiaid legislation has come from the governors in such states as New York, where \$46,000,000 is spent annually on parochiaid, and in Vermont, Maryland, Michigan, Illinois, Minnesota, and California. Broad-scale parochiaid bills were enacted in Minnesota, Vermont, and Maryland, while Michigan voters outlawed their major parochiaid law with an amendment to the state constitution.

A law enacted in Minnesota last month allows a family to reduce its state-tax bill by up to \$100 for each child in a nonpublic elementary school and \$140 for each in a nonpublic high school. The family must show that it pays at least those amounts in tuition and a family whose tax credits exceed its tax bill is entitled to a state grant for the difference. The law will provide parochiaid benefits of about \$25,000,000 annually.

The parochiaid measure narrowly enacted by the Vermont legislature in April will reimburse local communities for the costs of lending teachers and texts to

nonpublic schools, at an estimated annual outlay by the state of \$800,000. It is one of the more court-tested and publicly approved types of parochiaid.

The Maryland parochiaid measure, also enacted in April, strikes out into somewhat newer legal terrain.

The increasing financial problems of nonpublic schools could burden the public-school system and deny many families, particularly low-income families, of a choice in education, says the Maryland bill. Therefore, it says, the state's nonpublic-school students are to be eligible for scholarships of up to \$200 a year through a system of vouchers that would be provided to the parents, then turned over to schools, and then submitted to the state for redemption.

Opponents of the Maryland bill intend to petition it to referendum on the 1972 ballot, which could postpone the program and ultimately lead to its defeat. A similar pattern of legislative approval and later referendum has already occurred in Michigan. That state's expanded-parochiaid law would have supplemented up to 75 per cent of lay teachers' salaries in nonpublic schools. Last fall the voters approved a state-constitution amendment that outlaws all but school-bus aid for nonpublic-school pupils.

With the Michigan measure blocked by Constitutional amendment, parochiaid advocates were devising other means for channeling state aid to nonpublic-school students. In Traverse City, for example, school officials recently agreed on a "dual enrollment" plan by which the public-school system would lease 15 Catholic-school classrooms and provide about half of the instruction for some 800 Catholic-school students. Michigan's attorney general has said the plan is constitutional.

But in Detroit, long a focus of the financial problems mounting for Catholic schools in urban areas, the Catholic archdiocese has designated some 50 elementary schools and 15 high schools for closing at the end of this school year, and additional school closings were expected to be announced.

Whether many of the Detroit schools could have survived even with the help of the outlawed parochiaid measure is debatable. But it is clear that what happens in Detroit could happen in scores of other cities.

Last month, all 12 Catholic schools in Pueblo, Colo., closed their doors for the last time, succumbing to financial problems. The closing could result in an enrollment increase of 2,600 in the city's public schools this fall.

A recent National Catholic Educational Association report showed that some 400 Catholic schools across the nation closed last year, continuing an annual decline of about 4 per cent in the number of schools. Elementary enrollment declined 6.9 per cent and secondary-school totals declined 4 per cent. At the current rate of decline, Catholic schools' elementary enrollment would drop to 2,350,000 by 1975 from the 3,560,000 counted in the latest survey.

It is in the states with larger Catholic populations that the strongest parochiaid pressures have arisen and that the most extensive parochiaid legislation has been enacted. The most far-reaching parochiaid programs usually involve "purchase" by the state of the "secular" — not religious — courses and services provided in nonpublic schools. The states that have enacted such legislation in addition to Michigan, include Connecticut, Rhode Island, Louisiana, Ohio, and Pennsylvania.

Supplements for salaries

The largest of such plans are currently being carried out in Ohio and Pennsylvania. In addition to Ohio's mandatory bus service and its extensive auxiliary-service aid for nonpublic pupils, the state allocates funds to local school districts for supplementing the salaries of nonpublic-school lay teachers.

Martin Essex, state superintendent of schools, attributes acceptance of the program to "a general recognition that parochial and private schools are encountering stormy weather." The state allocates more than \$18,000,000 and spends another \$3,000,000 to carry out the busing law, and there is pressure for more extensive parochiaid. Yet even in Ohio, a leading state in implementing parochiaid, Mr. Essex says the program remains "a highly controversial subject."

So, too, next door, in Pennsylvania. There, more than 1,100 nonpublic schools now are taking part in the largest "purchase of secular services" program anywhere in the country. Under the state's 1968 parochiaid law, the state's education superintendent can contract with a nonpublic school to reimburse it for the costs of instruction in mathematics, modern foreign languages, physical sciences, and physical education. The actual costs can include salaries, texts, and materials.

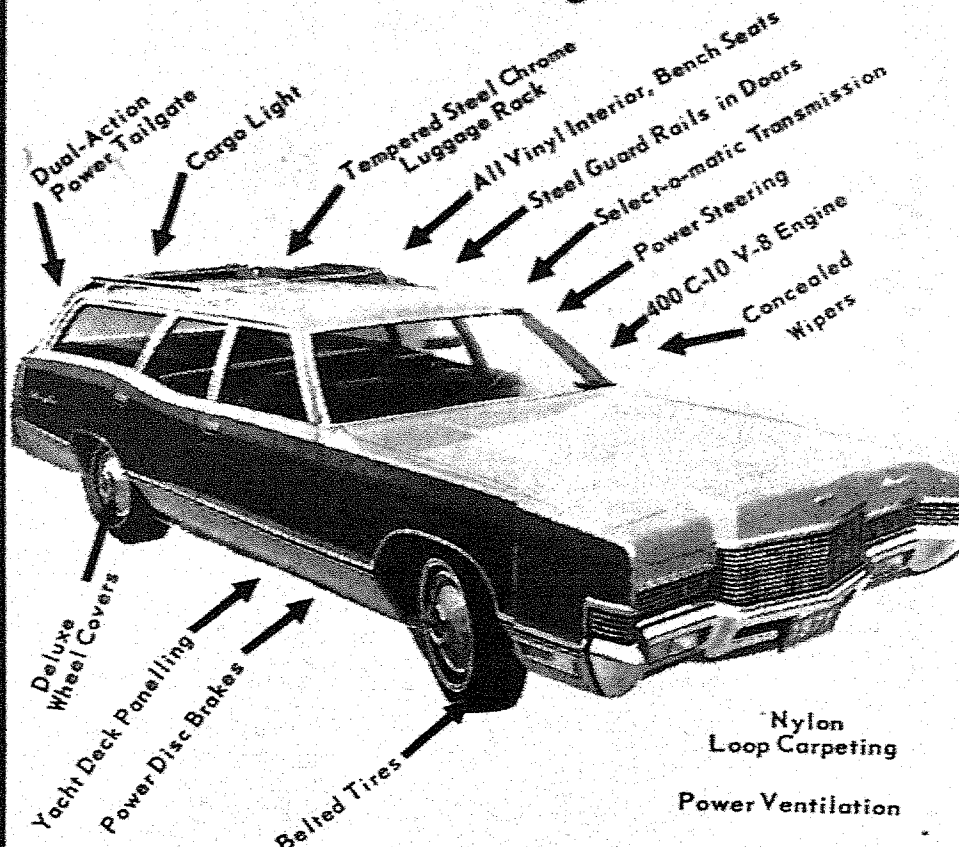


The program will spend \$17,500,000 this year and about \$24,000,000 next year from a fund supplied by 14 per cent of the state's 18-cent tax on each pack of cigarettes. The fund accumulates at the rate of some \$2,000,000 a month.

The Pennsylvania program was the principal plan reviewed by the High Court this year, in the case of Lemon v. Kurtzman. The Lemon case stemmed from a three-judge Federal district court's upholding of the

CONTINUED ON PAGE 18

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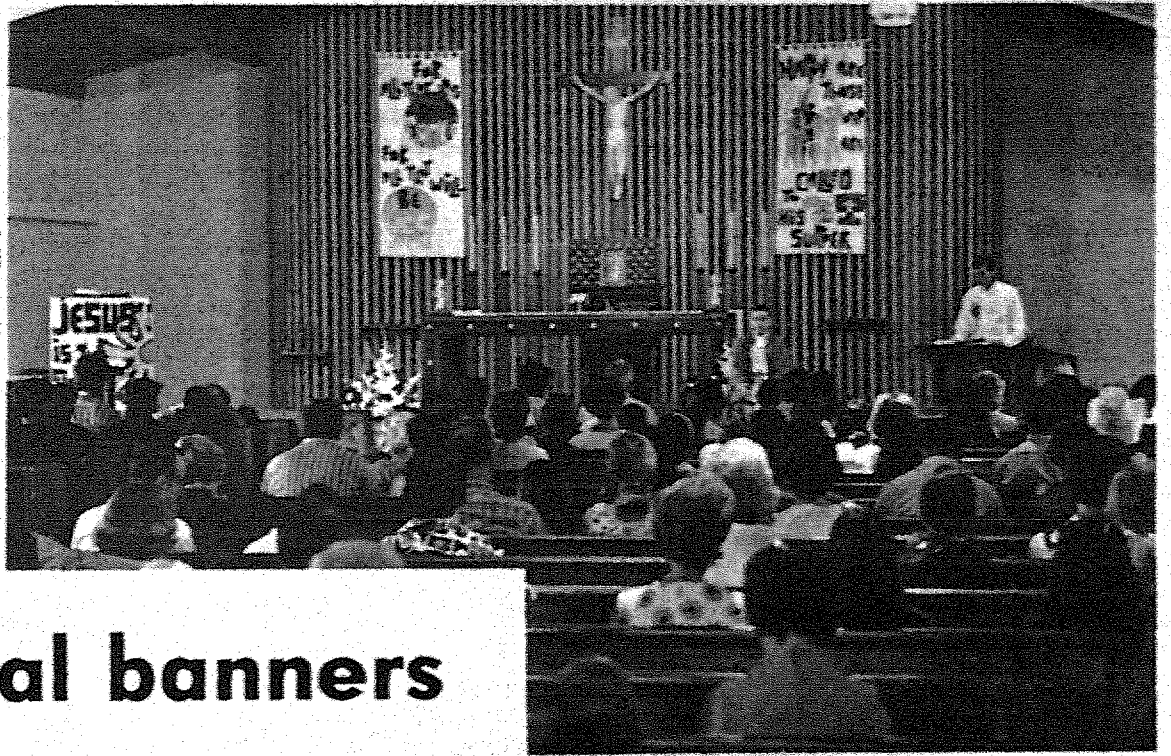
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Unique ways of expressing old ideas are sometimes difficult, as banner maker, Araceli Cantero, explains to a couple of St. Augustine parishioners.



DEPICTING MASS THEMES, two large banners of felt hang on either side of the altar during many Masses at the Coral Gables parish.

She creates liturgical banners

By MARY ANN LINDEN
Voice Staff Writer

Where do those colorful liturgical banners that are hanging from podiums and beside the altars of many churches in the Archdiocese come from? Who makes these bearers of Christian message?

At St. Augustine parish, Coral Gables, Araceli Cantero, a student at the University of Miami, has, for the past two years been making banners for the church, which is adjacent to the campus.

"I make one a week, usually," she said.

"I confer with the priests, who have a specific theme for the liturgy for the particular Sunday and then I construct my banner accordingly."

Miss Cantero prefers working with burlap or large pieces of felt for the background material. Then she makes the brightly colored figures and words from paper.

"Unless I plan to save the banners, I use paper because it's not quite so expensive. If I find a poster or banner that is re-usable or one the priests or parishioners particularly like, I make them of felt for permanence."

Oftentimes, the materials are supplied by the other parishioners.

BEHIND the altar,

hanging from several nails and pinned to felt pieces are a collection of banners used frequently in Mass. One, for funerals and another for weddings, are permanent. Others bearing such inscriptions as "Happy are they who are called to His supper," and "Lord make us ready" have general themes and are reusable.

"With the new liturgy and the readings, which now rotate each year, the banners must reflect the new changes, so it is necessary, at least for the next three years, to make new banners for almost every Sunday or Feast Day Mass," she said.

WHERE do the ideas for these banners originate? Besides the priests' suggestions, Araceli said she gets inspiration from many sources, pictures, art, and she says she often uses lyrics of songs on the banners.

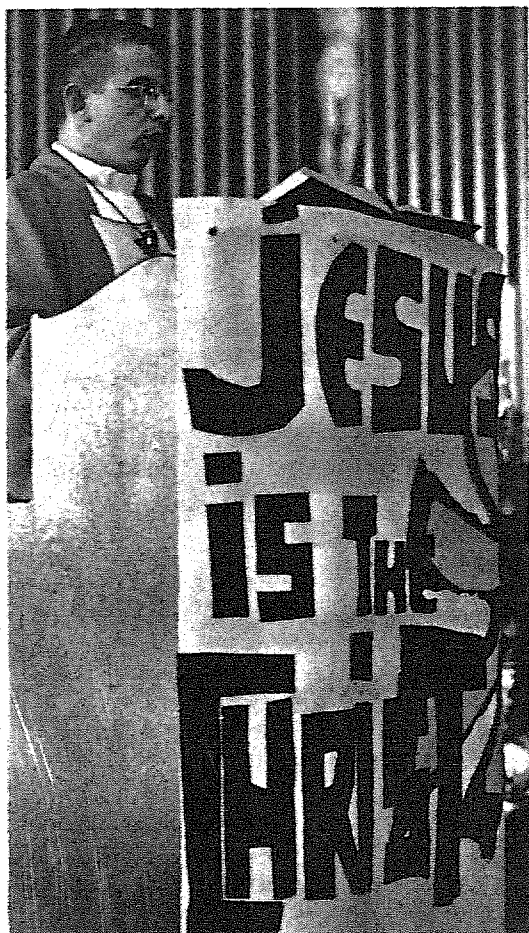
"When I first started out making banners, they were too classical, too clear. I feel my work is becoming more and more creative — you learn by doing."

Creativity is a natural asset for the Madrid native who possesses a Bachelor's degree in French and Spanish, and is currently working on a communications degree at the University.

"Banners are not," she

emphasized, "totally an individual creation. You have to be willing to follow the parish needs, it's difficult sometimes to please everyone since everyone's tastes vary."

In addition to her banner-making avocation and her studies, Araceli works closely with several committees in the parish, the liturgy and CCD groups, as well as in the Newman Center.



"When the pulpit in our parish doesn't have a banner, the people miss it," Miss Cantero said. Here, Father William Romero, St. Augustine assistant pastor, is shown at the pulpit, which displays one of the colorful permanent felt banners.

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A new war declared

A new war has been declared by the United States. President Richard M. Nixon has called for an all-out offensive on drug abuse.

How will the Federal Government cope with the crisis which has reached epic proportions? Will the combined forces of medicine and law be able to come up with an answer to this problem, one of the worst ever to confront the nation?

IN AN ADDRESS before the convention of the American Medical Association, this week, the President criticized the profession for helping to create a "culture of drugs."

"In the last four years," he said, "the production and distribution of tranquilizers in the U.S. has doubled. During 1970, five billion doses of tranquilizers, the same of barbiturates and three billion doses of amphetamines were produced in this country."

President Nixon punctuated his remarks by revealing that "50 percent of the amphetamines and barbiturates were diverted into illegal sales."

The president added that "the medical profession was among the first to recognize the problem of drug abuse. A number of voices from the medical community have suggested recently that certain drugs may have become a crutch for some doctors and their patients."

ONE OF THE MAIN obstacles confronting the courts and the legal profession is the variance in laws, both Federal and State, regulating drug abuse. Also, a factor of major concern to the legal profession has been the varying penalties for the same offense that have been adjudicated by the courts throughout the nation. Some courts have been extremely severe, others astonishingly light.

One of the nation's leading authorities on drug abuse, Dr. Donald B. Louria, president of the N.Y. State Council on Drug Addiction, has called for an overall revision of the drug laws as one means of curbing the spiraling problem.

"Drug laws are so atrocious that there is increasing evidence that those governing marijuana are in actuality pro-

Editorials

moting its use," he said in his new book, "Overcoming Drugs."

The doctor emphasized his opposition to the legalization of marijuana, but added "The harshness of the marijuana laws is self-defeating. Law enforcement officials all over the nation tend to ignore violations or try them for lesser offenses, which weakens the image of the whole legal structure. It is not because people are in favor of the legalization of marijuana, and it is not because they want to be soft on the drug trade. It is simply that the drug laws are so harsh that they cannot bring themselves to apply them."

IN HIS PROPOSALS for revision of the drug laws, Dr. Louria urged a separate penalty structure for marijuana and related cannabis products; for opiates such as heroin, and for "potent hallucinogens," such as LSD and mescaline. He also suggested the establishment of a separate and "very severe" penalty structure for heroin traffickers.

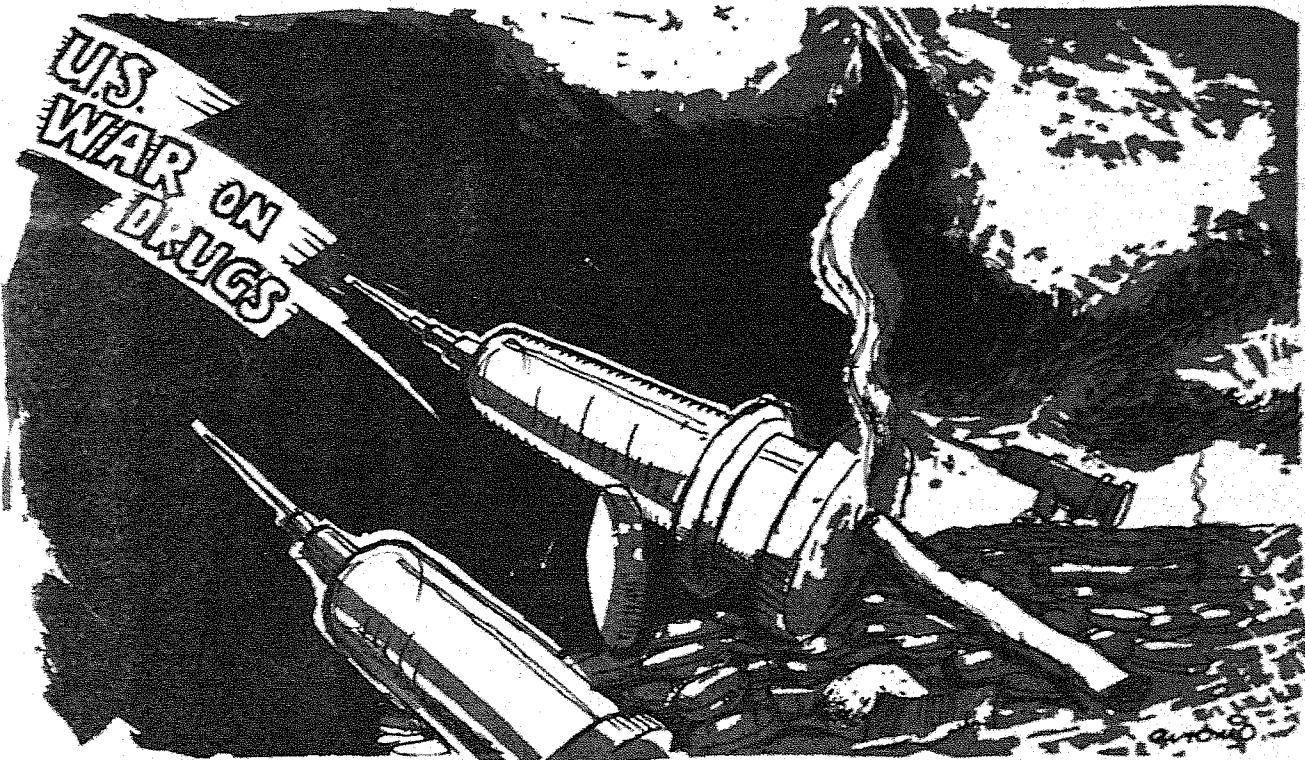
The latest Gallup poll shows that public concern over drug addiction has doubled since March but it is now only ranked as the Number 3 issue in the U.S.

In the light of this, another statement from Dr. Louria involves everyone — not the medical and legal professions alone. He says "Our drug problem is compounded by our refusal to admit that we are a drugged society. . . . We should carefully examine to what extent we are dependent on tobacco, caffeine and alcohol."

President Nixon deserves high praise and support for initiating the all-out war against drug abuse and especially for recognizing the urgency of the situation.

We applaud the President's directive to Dr. Jerome Jaffee, who as new director of the program, has been told "to see to it that the nine Federal agencies at work in the field of drugs quit fighting each other and spend more time fighting the problem." We hope the States will regulate their efforts accordingly.

We subscribe to the sentiments of Msgr. Harrold Murray, director of the U.S. Catholic Conference department of health affairs who said this week that "Drug abuse is truly a national disaster and emergency in which every person should participate to the fullest degree possible."



Secret talks on Irish reunification reported

By JOHN McCAUGHEY
BELFAST, Northern Ireland — (NC) — Secret talks between the Irish and British governments on the reunification of all Ireland have been taking place intermittently for several months, according to unimpeachable sources close to the Irish government.

The sources said that the talks have concentrated on a formula to achieve reunification between strife-torn Northern Ireland and the Republic of Ireland, in the south.

No decisions have been reached, but it is clear that the government in London is now determined to solve the Irish question once and for all by separating Ulster (Northern Ireland) from the United Kingdom.

THIS is the avowed aim of the Irish Republican Army (IRA) — outlawed in both North and South — of the IRA'S "provisionals" (its terrorist wing), and of a

majority of the Catholic population of Ulster.

It is a solution fiercely and determinedly opposed by the Protestant majority in Northern Ireland.

Yet, according to the sources, the British government has indicated its lack of faith that Northern Ireland's government can solve the deepening crisis.

Brian Faulkner, Ulster's latest prime minister, has called for massive repression — including preventive detention, summary arrests, and other aspects of martial law — to quell the turbulence. The British government is unwilling to allow these measures, fearing that they will only provoke even greater violence rather than restore order.

Ulster is the last major post-colonial dilemma facing the British government, and perhaps the most difficult. Britain is committed to pre-

serving the religious and property rights of the Protestant majority. The fact that Protestants outnumber Catholics two to one — and that this majority is dead set against the merest discussion of union with the republic — complicates the problem enormously.

THE secret talks have therefore centered on how reunification might be achieved.

One formula under review is a federal state, in which Ulster would retain the same autonomy within the Irish Republic that it now enjoys within the United Kingdom.

A significant factor is the aid given by the British government to Ulster business and industry. This is far greater than similar assistance by the Dublin government to firms in the republican.

The drain on the British treasury, which amounts to

millions of dollars a year, as well as the unstable political and social situation in Ulster, is a major impetus for the talks.

It is hoped that membership in the Common Market for both the Irish Republic and Britain will ease a transition to a reunited Ireland, specified but never realized in the 1920 deed of partition. If the council were called, members of the Dublin and Stormont governments would meet jointly for the first time. This is seen as a possible first step toward federation of North and South.

The sources explained that, whatever the temporary situation, London is determined that reunification is the only possible long-range solution to the Irish question. What has not been determined is how to sell this idea to Ulster's intransigent majority.

Welfare proposals called 'both an aid and peril to poor'

OMAHA, Neb. — (NC) — While some government proposals seek aid for low income families, others threaten their moral welfare, a United States Catholic Conference official said.

John E. Cosgrove, director, USCC social development department, said the government is trying to help the poor by suggesting a national health insurance program, a guaranteed minimum wage, and family assistance programs.

But at the same time, he said, federal and state governments try to set up their own moral and ethical standards by almost approving euthanasia, by encouraging welfare recipients to practice birth control, by urging them to accept government payments for voluntary sterilization, and by making abortions easy to come by.

Cosgrove addressed a regional workshop on social development at Creighton University sponsored by the USCC.

HE SAID that there is "almost a cosmic irony" in the fact that the government proposes legislation to help poor families and then "bombards them with the skills of communication to induce them into situational ethics and subjective forms of morality."

"The moral of the story," he said, "is that if we do not accept some of the temporal society's practices and values, we must resist them and mount viable alternatives on a moral basis."

Cosgrove told the workshop that the "pursuit of happiness" as cited in the Constitution "includes the right to adequate food, housing, education, employment, health and legal services, and the right to participate in government."

The U.S. political system can change to facilitate the development of these programs, he said, "but it is also, based on the human rights of individuals."

In Catholic schools 'Science-religion conflict smaller'

By DORIS REVERE
PETERS
NEW YORK — (NC) — There has been less conflict between science and religion in Catholic schools in the U.S. during the past 20 years than there has been in Protestant schools, cultural anthropologist Dr. Margaret Mead said here.

Recalling her efforts on the World Council of Church's Working Committee on Church and Society, Dr. Mead told NC News:

"ABOUT 15 years ago when we were working on the image of the scientist, we got sets of Catholic school books to see what was being taught. At that time there was already a clear separation in these books between what is taught by science and what is

taught by religion. "Both science and religion have their truth and there is no reason to mix them up. At that time some

World laity group planned

NEW YORK — (NC) — The National Association of Laymen will launch an effort to form an international organization of Christian laity at its annual convention here.

The planning session for a worldwide unit was set for the day before the NAL convention opens June 25 on the campus of Fordham University, according to NAL spokesmen.

Gary MacEoin, journalist and specialist on Latin America, was put in charge of pre-convention discussion.

Protestant books were still suggesting that one had to choose between the two kinds of truth: 'We'll see who is right in the end, science or

religion." Dr. Mead, an Episcopal laywoman, also said in the interview that Catholic schools have "excellent" biology textbooks for both students and teachers, and that on the whole, science is being taught "very well" in Catholic schools.

Science and religion are not in competition, she said, because they are not dealing with the same realm. "Today there is much more willingness on the part of theologians — Catholic, Protestant and Jewish — to recognize that science is one way of looking at reality while religion is quite another way, a way that cannot be proved or disproved by the scientific method," she said.

At the June 25-27 gathering, which has been billed as the "National Catholic convention," the NAL is attempting to create a national dialogue among the various elements of the Catholic Church in the United States.

The convention, said its chairman, Mrs. Exilda Groux of Madison, N.J., is open to persons who are not NAL members. It is designed to bring out personal exchange among opposing Catholic groups, she explained.

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Vatican daily cites praise in Congress for Abp. Carroll

The following article was written by Father Francis Piro, U.S. Correspondent for the Vatican City Daily newspaper "l'Osservatore Romano" and appeared in its edition of May 30, under the headline "Recognition in the American Congress on the Activities of the Archbishop of Miami, Florida."

From the Congressional Record of Feb. 4, 1971, we read the following remarks by Congressman Claude Pepper in tribute to the Archbishop of Miami, Most Reverend Coleman Carroll: "All too often, in the press of our complex modern problems, we tend to neglect those heroes of our time who have silently contributed so much to helping our fellow citizens. Among the unsung heroes, few have contributed so much to the needy as Archbishop Coleman F. Carroll, the Archbishop of Miami, Florida."

Assigned as the first bishop of the Catholic diocese of Miami in 1958, Archbishop Carroll has worked tirelessly for betterment of those of all faiths and creeds. Since his installation in October, 1958, Archbishop Carroll has built homes for the aged, residences for homeless teenaged boys and girls, facilities for unwed mothers, orphanages, day-care centers for the children of working mothers, centers for the rehabilitation of drug and alcohol addicts, homes for retarded children, centers to feed the hungry daily, and has provided all sorts of services to alleviate the trials of migrant workers. When the Cuban refugee exodus began, the Archdiocese of Miami singlehandedly provided, for 18 months, the transportation, educational, medical, feeding and clothing, and shelter needs for these victims of Communist oppression.

Today, the Archdiocese continues to expend time, money, and the service of dedicated personnel to alleviate the sufferings of the oppressed who reach the safe shores of America from Cuba.

There has not been a social need to which Archbishop Carroll has not responded since he became the spiritual leader of South Florida's Catholics. Of the more than 50 social service institutions he has established in his jurisdiction, each and every one of them serves the community without regard to race, creed or color.

The remarks by Congressman Pepper go beyond personal tribute to a member of the Catholic Hierarchy; besides the recognition of those positive values too often neglected in our days, they reflect a new attitude toward the Catholic Church in a country where only a few years ago it was a commonplace to identify disparagingly a Catholic as a papist.

At a time when it is fashionable to emphasize only negative aspects of society, a positive note, as the one struck by Congressman Pepper, is a further indication of the fact that man, after all, is still capable of thrusts of generosity and of human solidarity. This fundamental concept seems to have been recently expressed by Pope Paul VI in charging the news media with the grave responsibility of bringing to the fore the positive and constructive factors of society rather than indulging in senseless and worthless sensationalism.

In reading the remarks included in the Congressional Record we take note with satisfaction of how faithfully the social Catholic teaching, as contained in several Pontifical documents and, more recently in the documents of Pope Paul VI, has been put into practice in the Archdiocese of Miami as a result of Archbishop Carroll's pastoral activity. The following are some of the great accomplishments of Archbishop Carroll:

WHEN the Diocese began on Oct. 7, 1958, there were 185,000 Catholics and 86 priests, 55 Catholic schools, 53 parishes in the 16-county Diocese. At the present time, the Archdiocese numbers half a million Catholics, over 400 priests, nearly 800 Brothers and Sisters, 114 parishes, and nearly 70,000 students enrolled in Catholic schools.

This increase is all the more astonishing when we take into account the fact that in 1968 the Archdiocese lost 8 counties to the newly-established Dioceses of Orlando and St. Petersburg. Of special significance was the founding of Centro Hispano Catolico to care for over 400,000 Cuban refugees. The importance of this center is measurable in terms of human and Christian solidarity and in the light of the Motu Proprio "Migratorum Cura" of Pope Paul VI, dealing with the complex problem of immigration and, again, in the text of the recent Apostolic letter issued on the 80th anniversary of the Rerum Novarum.

In writing these brief notes on Archbishop Carroll, we felt compelled to give credit to all those who, effectively and without fanfare, struggle for the betterment of their fellow human beings. As the Gospel says: "Let men see your good deeds and glorify your Heavenly Father."

Francis Piro

Retirement? Not quite

COLLEGEVILLE, Minn. — (NC) — After 20 years in office, the abbot of St. John's Abbey here has resigned to become a simple monk again.

Abbot Baldwin W. Dworschak told the monastic community that "after more than 20 years it would be good for the community to express its choice of an abbot."

He said his decision supports the American Benedictine policy that when an abbot turns 65, he should seriously consider allowing the community to elect a younger man if it wishes to do so. He called for election of a new abbot in late August.

He added: "Unlike the practice of earlier times, I will not remain as abbot emeritus or 'abbot' in any sense of the word. I will simply return to my former role as a member of the St. John's monastic community."

St. John's Abbey, founded in 1856, is the largest Benedictine monastic community in the world. Its 324 priests and brothers are committed to a 100-year building program launched by Abbot Dworschak to create a 21st century campus for St. John's University attached to the abbey.

New book slugs Catholic radicals

By FATHER ANDREW M. GREELEY

Professor James Hitchcock is a very dangerous man. Unlike most of the rest of us he doesn't throw away old newspapers. He clips carefully columns and articles and files them away for future reference.

At least I assume he does this because his new book, "The Decline and Fall of Radical Catholicism," could only be written by a man with an extensive file of clippings from the Catholic press, carefully treasured over the last decade.

None of us who engage in the journalistic profession (by vocation or avocation) likes to be reminded of what we said five years ago, or even last year, but now Professor Hitchcock comes along and reminds the Catholic "radicals" of what they said 10 years ago.

If these worthies were capable of being embarrassed — and I suspect many of them are not — they would find "The Decline and Fall of Radical Catholicism" a profoundly embarrassing book.

It is also a depressing book.

For one cannot read it without realizing that the Callahans, the Novaks, the Mary Dalys, the Rosemary Reuthers, and their countless lesser imitators have uttered a great deal of nonsense — shallow, foolish nonsense — in the past 10 years. What is even more depressing than plowing through this nonsense is the thought that it has had considerable influence on an important segment of the Church.

IT WAS inevitable that there would be a period of great turmoil and confusion after the Council. Given the absence of any kind of sound tradition or religious scholarship in the

American Church, it probably was also inevitable that the fickle, the fashionable, and the faddist would reign supreme. It took Professor Hitchcock's book to show how shallow and quick to change these folk heroes of the 60's really are. In particular, their rapid retreat from the "secular city" bastions to the new posture of turned-on psychedelic spirituality is richly documented in "The Rise and Fall of Radical Catholicism."

From secularity to the freak-out was a pilgrimage that involved a 180 degree turn that was made with astonishing speed and grace, without the slightest admission that it had even occurred.

Professor Mary Daly, for example, is not likely to be pleased that Hitchcock unearthed her fatuous remark that since the sacred was no longer important, we could dispense with the term "priest." But then practically nothing that Professor Daly says seems to wear very well with time.

One of the reasons the "radicals" were able to get away with so much is that there were few around who were able or daring enough to question them. If you did try to disagree, you were damned as a conservative, or an optimist, or someone who wanted to be a bishop. It may well be, however, that Professor Hitchcock is just the first of many Catholic lay scholars with impeccable academic and political credentials who will dare to suggest that he can see through the clothes of the emperors and the empresses.

THEY will, of course, try to write Hitchcock off as a conservative, for anyone who dares to disagree with them must be conservative. But Hitchcock is not conservative unless it means that he has a concern for the central question of whether Christianity is dedicated to transcendence and a commitment to the ordinary rules of logic and reasoning in controversial discourse.

I happen to think he is rather too hard on Gregory Baum and rather too soft on the brothers Berrigan, rather too gentle on the old Church and perhaps not enthusiastic enough about the many good things in the new Church. But his clarity, his common sense, his insistence that words must have meaning are a welcome relief at a time when nonsense seems to reign supreme in the American Catholic Church.

It may even be possible for there to be serious controversy between the moderate and the extreme left, controversy which I think will probably do the radicals a great deal of good. They have had it their own way too long. With a lack of serious intellectual opposition, they have permitted their arguments to grow sloppy and flabby. They have been able to create the illusion that all their critics were bishops and traditionalists.

If many more writers like Professor Hitchcock enter the lists, however, the radicals might be forced to argue with reason instead of just smearing their critics. It will be an unpleasant experience for many of them most likely — new experiences often are. It may also be a helpful one because it will force them to think and perhaps to ask the most fundamental question of all, what do they really believe in, if anything?

Catechetical guidelines termed 'positive'

By PATRICK RILEY

VATICAN CITY — (NC)

— Cardinal John Wright, in making public new guidelines on how religion is to be taught, said that they treat catechetical work "in a positive fashion."

The American cardinal, who as prefect of the Congregation for the Clergy presided over the drafting of the General Catechetical Directory, called it "the first organic document on the subject ever issued by Rome."

IT WAS written at the behest of the Second Vatican Council, and represents three years of consultation and collaboration among theologians, catechetical experts and bishops' conferences of the world.

Cardinal Wright said the directory makes "no attempt to enter into arguments with anyone." He observed that "some deviations and exaggerations" of modern catechetics are reviewed, but he emphasized that the purpose of the directory is to be of service.

The cardinal said that the catechetical directory stresses that the teaching of religion must be Christ-centered and God-centered, that the integrity or wholeness of

Catholic teaching must be subject to the Holy See's final review.

ON this final point, he said, the world's bishops "have been very cooperative, by and large."

Although the directory proposes an outline of basic doctrine to be conveyed through catechisms, it does not attempt to analyze methods of catechetics and does not favor one method over another.

"The selection of the proper methodology depends in fact on those who write catechisms," Cardinal Wright said.

Hebrew schools will receive aid

NEW YORK — (RNS) — Hebrew Day Schools in New York State will receive slightly more than \$2,250,000 of the \$33 million provided for nonpublic schools under the Educational Services Act passed by the legislature.

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Around the Archdiocese

Dade County

The newly formed parish council of St. Vincent dePaul parish is sponsoring a dance at the parish hall, 2000 NW 103 St., on Saturday, June 26, from 9 p.m. to 1 a.m.

New officers for Council 3270 of the K. of C. have been announced. They are: Frank H. Peteron, grand knight; George B. Sturat, deputy grand knight; Arthur McKenna, chancellor; Charles R. Graham, financial secretary; Edward Copeland, recorder; William Bertolis, treasurer and John Ingraham, warden.

Administrative Director of Operation Self Help-Father John O'Connor will be the guest speaker at the Miami Shores Chamber of Commerce's Summer luncheon set for noon, Tuesday, June 29 at the Miami Shores Country Club.

Father O'Connor will speak on drug addiction. For reservations call 754-5466 or 754-5467.

The Memorare Society for Catholic widows and widowers is sponsoring a weekend trip to St. Petersburg and Kapok Inn, Sept. 4 and 5. For further information call 633-0043 or 274-0244.

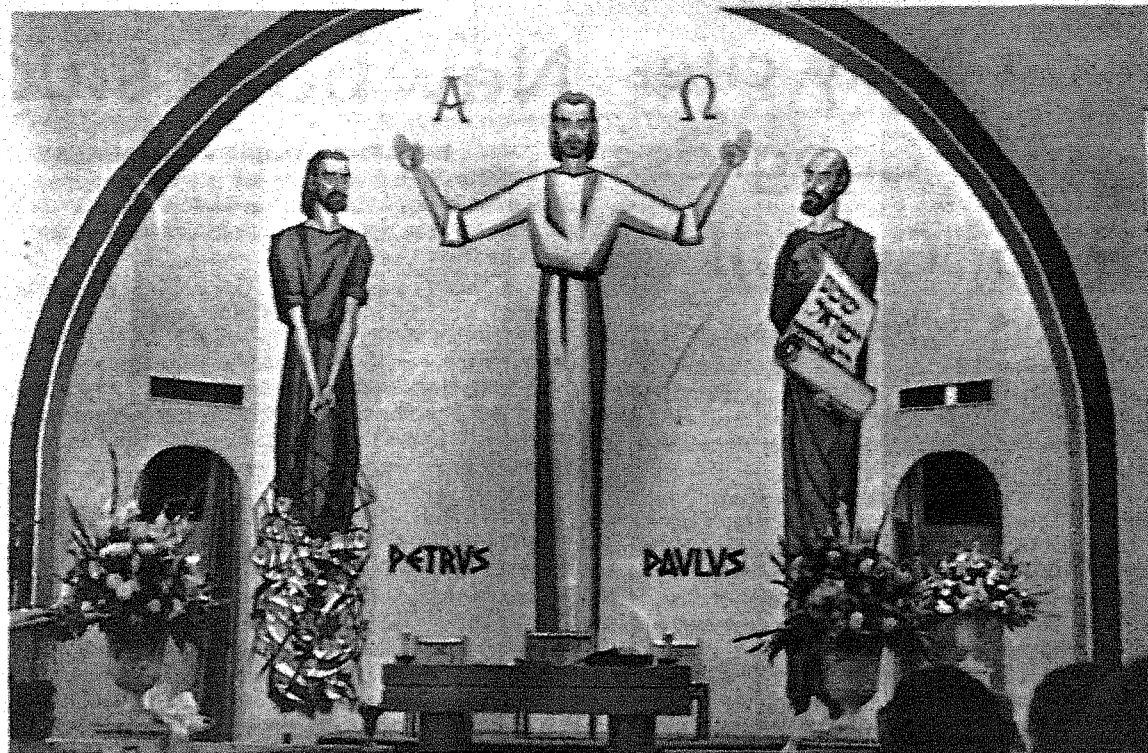
Tombola, the eighth annual carnival of St. John Bosco parish is slated for Saturday and Sunday, July 24 and 25, to assist the financial needs of the parish.

Officers of the Sacred Heart Women's Club Homestead, were installed during Mass, June 11. They are: Mrs. Thomas Champnew, president; Mrs. Benedict Kuehne, vice president; Mrs. Jaffre Cote, treasurer; Mrs. Robert Jirsa, corresponding secretary; and Mrs. Donald McDowell, recording secretary.

After Mass and installation there was a farewell party for Sister Rita Michael Aquillard, music teacher at Sacred Heart school, who next Fall will return to her Mother house in Goias, Brazil.

Newly elected officers of St. Mary's Cathedral Guild will meet Tuesday, June 29, at the home of Mrs. Thomas F. Palmer, Belle Meade Island. Mass will be celebrated at 7:30 p.m. by Father Brendan Shannon. Father John Donnelly, Cathedral rector, will be guest of honor.

Mrs. Willie Williams is president; Mrs. Regina Birmelin and Mrs. Berta Rey, vice presidents; Mrs. Joann Woytovich, recording secretary; Miss Josephine Spinelli, treasurer; Mrs. Mary O'Neil, corresponding secretary; and Mrs. Nan Kelly, parliamentarian.



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Meetings set for the deaf

The Miami branch of the International Catholic Deaf Association will meet Saturday evenings at 7:30 in the Little Flower parish auditorium, Hollywood.

A movie will be presented after a short business meeting. Father Gabriel O'Reilly, assistant pastor at Little Flower, has urged that all members and other deaf people come to the meeting. "We're anxious to include as many youngsters and elderly people as we possibly can," Father O'Reilly added.

The group meets on the fourth Saturday of every month at the parish, 1805 Pierce St., Hollywood. For further information contact Father O'Reilly, 922-3517.

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Film Ratings:

National Catholic Office
for Motion Pictures

- Anonymous Dr. Philbin, The (A-3)
- A New Leaf (A-3)
- A. S. A. Cannon Clay (A2)
- Alex in Wonderland (B)
- All Together Now (C)
- A Man Called Sledge (B)
- Anderson Tapes, The (A-4)
- Andromeda Strain, The (A2)
- Angel Unchained (A3)
- Angels Die Hard (B)
- Aracocats, The (A1)
- An Elephant Called Slowly (A-1)
- And Soon the Darkness (A-3)
- Baby Maker, The (B)
- Bananas (C)
- Battle Of Neretva (A2)
- Barfoot Executive, The (A-1)
- Beast of Blood (B)
- Beast in the Cellar, The (A-3)
- Bed and Board (A2)
- Beguiled, The (A-4)
- Beyond Love and Evil (C)
- Big Jake (A-3)
- Billy Jack (B)
- Blood and Lace (B)
- Blood on Satan's Claw, The (B)
- Blue Water, White Death (A-2)
- Body Beneath, The (B)
- Body, The (B)
- Bombay Talk (A3)
- Brewster McClood (A2)
- Brazil Season (A-3)
- B.S., I Love You (B)
- Brother John (A-3)
- Brotherhood of Satan, The (A-3)
- Buttercup, The (B)
- Cannon for Cordoba (A3)
- C.C. and Company (B)
- Cameraman, The (A1)
- Cat O'Nine Tails (B)
- Celebration at Big Sur (A-3)
- Clowns, The (A-1)
- Cop, The (A-4)
- Cover Me Babe (C)
- Countdown (A4)
- Cromwell (A1)
- Cry Blood, Apache (A-3)
- Clair's Knee (A3)
- Cold Turkey (A3)
- Company of Killers (A-2)
- Conformist, The (A-4)
- Cross and The Switchblade (A2)
- Curious Female, The (C)
- Curse of the Vampires (A-2)
- Daughter of Darkness (B)
- Dead of Summer (B)
- Devil Rider (C)
- Derby (A-3)
- Deserter, The (B)
- Detective Bells (A-3)
- Devil Doll (A-2)
- Dirty Dingus Magee (A-3)
- Dorothy (B)
- Doctor's Wives (B)
- Dorian Gray (C)
- Dr. Frankenstein on Campus (C)
- Equinox (A-2)
- Escape From The Planet of The Apes (A-1)
- Eugenie (C)
- First Love (A-3)
- Five Easy Pieces (A-4)
- Five Bloody Graves (B)
- Flap (A-3)
- Flight of the Doves (A-1)
- Fool's Parade (A-3)
- Fountain of Love (C)
- Fragment of Fear (A2)
- Freaks (A-2)
- Friends (B)
- From Ear to Ear (C)
- Garden of Delights (A-3)
- Gas-4-5 (A-3)
- Get Carter (C)
- Giant (A-1)
- Give Her the Moon (A-2)
- Goin' Down the Road (A-3)
- Great White Hope, The (A-2)
- Grimm's Fairy Tales for Adults (C)
- Grissom Gang, The (B)
- Gunfight, A (A-3)
- Groupies (B)
- Guru, The Mad Monk (B)
- Guess What We Learned in School Today? (C)
- Hard Ride, The (A-3)
- Hell's Bloody Devils (B)
- Her and She and Him (C)
- Hollywood Blue (C)
- Holy Outlaw, The (A-2)
- Homer (A-3)
- Hornet's Nest (B)
- Horror House (A-3)
- Horror of the Blood Monsters (A-3)
- House of Dark Shadows (A-3)
- House That Dripped Blood, The (A-2)
- How to Frame a Figg (A-1)
- Hunting Party, The (C)
- Ice (A4)
- I Drink Your Blood (B)
- I Eat Your Skin (A-3)
- I Love My Wife (B)
- I Never Sang for My Father (A-3)
- Incredible Two-headed Transplant, The (A-3)
- Innocence Unprotected (A-2)
- I Walk the Line (A-3)
- Johnny Minotaur (C)
- Kama Sutra (C)
- Kes (A-3)
- La Collectionneuse (A-3)
- Last Valley, The (A-3)
- Lawrence of Arabia (A-2)
- Larkspur Quartet, The (C)
- Little Fauss and Big Halsy (A-4)
- Lola (A-3)
- Little Murders (A-4)
- Lost Flight, The (A-2)
- Love Doctors, The (C)
- Lupo (A2)
- Madron (A3)
- Margo (B)
- McKenzie Break, The (A3)
- Machine Gun McCain (A3)
- Mad Dogs and Englishmen (A3)
- Magic Of The Kite, The (A1)
- Man from O.R.G.Y. (C)
- Man With Connections, The (A3)
- Man Who Had Power Over Women (A2)
- Making It (C)
- Mephisto Waltz, The (A3)
- Melody (A2)
- Mind of Mr. Soames (A2)
- Monster Zero (A1)
- Murphy's War (A-3)
- Muscle Lover, The (A4)
- My Fair Lady (A1)
- My Secret Life (C)
- Nana (C)
- Night of Bloody Horror (B)
- No Blade of Grass (B)
- Night Digger, The (A-4)
- Night Visitor, The (A3)
- One More Train To Rob (A-3)
- One Day In The Life of Ivan Denisovich (A2)
- Owl and the Pussycat, The (B)
- Pacific Vibrations (A2)
- Percy (C)
- Perfect Friday (B)
- Pigeons (A3)
- Pink Narcissus (C)
- Pizza Triangle, The (A3)
- Plaza Suite (A3)
- Pretty Maids All in a Row (C)
- Priest's Wife, The (A4)
- Private Life of Sherlock Holmes, The (A3)
- Projectionist, The (A2)
- Promise At Dawn (A3)
- Pursuit Of Happiness (A4)
- Puzzle of a Downfall Child (A3)
- Psychout For Murder (C)
- Quiet Days in Clieby (C)
- Report From China (A1)
- Rabbit Run (B)
- Raid On Rommel (A3)
- Ramparts Of Clay (A2)
- Relations (C)
- Red Sky At Morning (A-2)
- Red, White and Blue (C)
- Right On (A4)
- Rise Of Louis XIV (A1)
- Road To Salina (C)
- Roommates (A1)
- R.P.M. (A1)
- Sabata (A3)
- Satan's Sadists (C)
- Saturday Morning (A3)
- Say Hello To Yesterday (B)
- Some Girls Do (A3)
- Seducers, The (C)
- Shootout (B)
- Simon The Swiss (A3)
- Song of Norway (A1)
- Spite Marriage (A1)
- Sporting Club, The (C)
- Statue, The (C)
- Support Your Local (A2)
- Shinbone Alley (A1)
- Skeezik (A4)
- Summer of '42 (A4)
- Summertime (A3)
- Superargo and the Faceless Giants (A1)
- Sweet Sweetback's Baadass Song (C)
- Swappers, The (C)
- Sudden Terror (A3)
- Stuntwoman (A3)
- Stewardesses, The (C)
- Taste the Blood of Dracula (A3)
- Taste The Black Earth (A2)
- The Daughter (A1)
- Tender Moment, The (B)
- They Might Be Giants (A3)
- Taking Off (A4)
- Take A Girl Like You (B)
- There was a Crooked Man (A3)
- Threesome (C)
- Time Of Roses (A3)
- Toy Grabbers, The (B)
- Trog (A2)
- Tropical Ecstasy (C)
- Twelve Chairs, The (A3)
- THX 1138 (A4)
- Une Femme Douce (A-3)
- Valdez Is Coming (A3)
- Vanishing Point (B)
- Villain (B)
- Vladimir and Rosa (A4)
- Wanda (A3)
- War of the Gargantuas (A1)
- Waterloo (A2)
- Weekend with the Babysitter (C)
- When Dinosaurs Ruled The Earth (A1)
- When Eight Bells Toll (A-3)
- Where's Poppa? (B)
- Wild Country, The (A1)
- Witchcraft 70 (C)
- Willy Wonka and the Chocolate Factory (A-1)
- World of Hans Christian Andersen (A1)
- Wusa (A3)
- Wuthering Heights (A2)
- Zeppelin (A1)
- Zachariah (A3)

KEY TO RATINGS

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

Mini report on movies

Billy Jack — A hodge-podge film about a half-breed who makes life tough for anyone who "picks on" inhabitants of a school for runaway teenagers, mostly Indians, Mexicans, Blacks and "misunderstood" white teenagers. There is a lot of brutal violence, rape, gutter language, nudity and some sexual sequences and, in addition, according to the Catholic film office, "a good deal of simplistic preachment." (B)

Fool's Parade — Jimmy Stewart stars in an adult-Western comedy about a trio of ex-cons who hope to establish a general store with the money Stewart saved up in prison. George Kennedy plays a hypocritical Bible-pounder who tries to prevent the trio from having the money, even if it means killing them. Anne Baxter plays a madam whose houseboat is a "house." (A-3)

The Grissom Gang — A shockingly violent gangster film about a repulsive family that kidnaps — and plans to murder — a young heiress (Kim Darby). The time is 1931, the place in Kansas City, but the cruel, inhuman character of the principals in the film makes Bonnie and Clyde look like law-abiding citizens in comparison. Variey, the showbusiness weekly, flatly called it "a morally reprehensible film." (B)



'Support a Gunfighter' has the Garner bang

By JAMES O'CONNOR
(Special to The Voice)

United Artists knows a good thing when they have it. "Support Your Local Gunfighter" stars James Garner, Harry Morgan, Jack Elam, and Henry Jones — the same stars who first appeared in the 1969 production of the same picture.

In this new re-make of the '69 film, the producers have added to the cast Suzanne Pleshette, Joan Blondell, Marie Windsor and Chuck Connors.

Garner's fans will love every reel. Their hero is cast in the kind of 'Maverick' role which is basically appealing to audiences young and old. The film begins with a quick pace, plus some good photography, which results in the kind of production that has a sure-fire built-in box office success.

It's James Garner all the way! Starring in the A-2 film are Garner, (shown in photo) as Latigo Smith and Suzanne Pleshette as Patience Barton.

Movie reviews

Movie goes awry on a moral lapse

Robert Mulligan's new film, "Summer of '42," (Warner Bros.) regains much of the ground the director lost with its predecessor, "Pursuit of Happiness."

Like that film, "Summer" can be classified as a "youth" film, but unlike "Pursuit," it does not succumb to the trappings of the already burnt-out genre: drug experimentation, casual sex, revolution, black power, campus unrest, long hair and unorthodox dress, copping out, etc.

In this sense, it is not even a "youth" film, but rather a film for adults about a time of youth, namely, that summer of 1942.

THE nostalgic story is one of fond recall by a grown man of his fifteenth summer, the summer of '42 when he stood in a limbo land of loneliness and longing between adolescence and young manhood. There are touches in the film — embarrassments and hot moments of childish rage and bewilderment — that just about everyone had a share of in the time of youth. The film is not a personal confession, though, and under Mulligan's direction it shapes up as a surprisingly relevant exercise in nostalgia.

Hermie (Gary Grimes), Oscar (Jerry Houser) and Benjie (Oliver Conant) are the boyhood pals at the Cape, all sharing in varying degrees of desperation the problem of coping with their new-found maleness. They've discovered themselves and they've discovered girls and they don't know what to do about it other than that something urgently needs doing.

THOSE were not exactly the days of enlightenment as far as parental guidance and understanding were con-

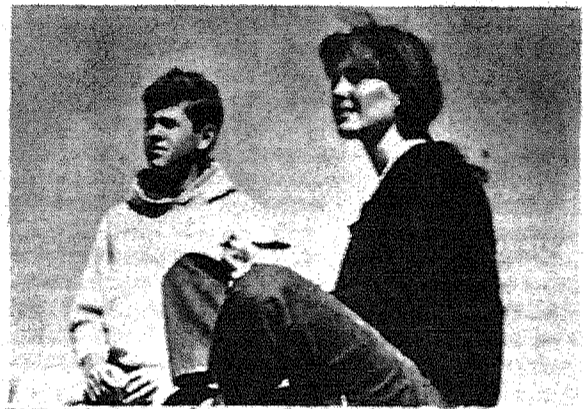
cerned in a boy's sexual awakening, and the boys are left pretty much to their own devices. These include the sort of copious obscenity of speech that in a teenager is a dead giveaway for pure fright and ignorance.

The movie belongs, however, to Hermie; it is his summer. And the focus of his excruciating longing and loneliness is on the unreachable, and therefore for the most part, safe, dream of an "older woman," a young married girl (Jennifer O'Neill), who has sent her husband off to war.

THE two innocently become friends — innocently for Hermie because he knows the woman is unattainable, and for Dorothy because she never suspects what's in the lad's mind. Just being near her is enough for him; having him around occasionally eases Dorothy's lonely worry about her soldier.

But in what appears to be more an exercise in wish fulfillment rather than a reconstruction of actual experience, Hermie is taken to bed by Dorothy at the film's conclusion, right after she received the inevitable telegram announcing her soldier's death.

In sum, the film is a mixture of successes and failures. It is technically fine, balanced by Mulligan's sure direction and Surtees' evocative camera. Where it goes awry is in the dramatic lapse at the end. Even when Hermie's seduction is held up for comparison with Oscar's sordid conquest of the town girl, the comparison is favorable only on a scale of relativity — Hermie's experience is still morally wrong and, as already mentioned, dramatically implausible. (A-IV)



THE YOUNG admirer of Jennifer O'Neill, a war widow, in Warner Bros.' "Summer of '42," is Gary Grimes.

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SPARKLING performances are given by little Helen Raye and by veteran Dorothy McGuire in "Flight of the Doves."

Enchanting film, this 'Flight Of The Doves'

At long last, a picture you can safely take the entire family to see has arrived from Columbia Pictures via Ireland — "Flight of the Doves," filmed in color and entirely in Ireland is filled with beautiful music, enchanting photography and excellent performances by Dorothy McGuire and a little girl in her first film, Helen Raye.

Stars Ron Moody and Jack Wild are reunited after an absence from the screen. Audiences will remember the two who made "Oliver," the hit film of a few years back.

ALTHOUGH Frank Gabrielson's and Ralph Nelson's screenplay wasn't one of the film's high points, the photography of the beautiful Irish countryside and Roy Budd's exceptional theme

music make up the difference.

Ron Moody's various disguises are confusing to the point where you forget the character and his purpose. This is where the film falls short of being a complete hit.

The producers at Columbia were wise to cast Dorothy McGuire and little Helen in this delightful film. The two steal the thunder right out from under the noses of Moody and Wild.

McGuire is alive and sparkling as the Irish grandmother waiting at her home in Galway for the arrival of her two runaway grandchildren, Jack Wild and Helen Raye. It is the naturalness and simple beauty found in the Raye girl that audiences will go away remembering.



Mrs. Kennedy on TV July 5

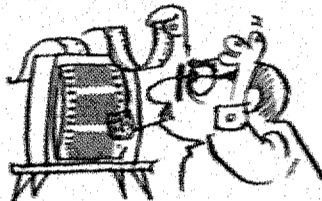
An interview with Mrs. Joseph Kennedy, mother of the late president, and winter parishioner of St. Edward Church, Palm Beach; and music of the New Christy Minstrels will be featured during "The David Frost Show" at 9 a.m., Monday, July 5 on WTVJ, CH. 4.

Mrs. Kennedy, now 80, will discuss her continuing work on behalf of the mentally retarded and the importance of faith and religion in her life.

Several of their most popular numbers will be offered by the Christy Minstrels.

Film fare on TV

Week of June 25



Friday, June 25, 9 p.m., Doctor Faustus (1968) (CBS) — Richard Burton stars in the classic story about an aging German scholar who promises his soul to the devil in exchange for 24 years of youth, knowledge, power and love. Elizabeth Taylor appears in brief non-speaking roles as Helen of Troy and various other women. The Burtons filmed it with members of the Oxford University Dramatic Society to raise funds for the university's theatre, and the film — which received so-so reviews — is stolen from the Burtons by a Harvard graduate named Andreas Teuber, who plays Mephistopheles, the devil's emissary. NCOMP rated it A-3, unobjectionable for adults.

Saturday, June 26 8:30 p.m., An American In Paris (1951) (NBC) (A repeat) — Gene Kelly dances up a storm with "I Got Rhythm" and there is a long ballet finale in this lavishly-produced MGM musical filled with the melodies of George Gershwin. Leslie Caron is the love interest and Oscar Levant is there for laughs. Some critics consider it a classic film musical. NCOMP rated it A-2, for adults and adolescents.

Sunday, June 27, 9 p.m., The Third Secret (1964) (ABC) (A repeat) — A British whodunit with psychological twists and a lot of talk, this is about three Londoners badly in need of psychiatric help who hire a headshrinker. But he's soon murdered and the question is: which one of the three did it? Stephen Boyd, Jack Hawkins, Richard Attenborough and Diane Cilento head a fine cast. NCOMP rated this A-3, unobjectionable for adults.

Sunday, June 27, 8 p.m., Once A Thief (1965) (CBS) — French actor Alain Delon stars in an American-made film

(directed by Ralph Nelson) about an ex-convict who tries hard to lead a straight life but who is hounded by his former cronies and by the police. It is an intelligently-constructed story, featuring fine performances by Deion, Jack Palance and Van Heflin, and won an International Catholic Film Office prize at the time of its release. NCOMP rated it A-3, unobjectionable for adults.

Monday, June 28, 9 p.m., Woman Times Seven (1967) (ABC) — Shirley MacLaine stars in each of seven short stories, all about women: A French woman in mourning, a highbrow reader of poetry, a fashion-conscious woman, a screwball wife of a writer, one-half a suicide pact, a shy, flirtatious wife, and a deceived wife attempting prostitution. All the critics panned the film, and NCOMP rated it B, objectionable in part for all, because "this potpourri of comedy, farce, and pathos is needlessly marred by one tasteless and provocative episode," the one about the prostitution.

Tuesday, June 29, 8:30 p.m., The Spiral Staircase (1946) (ABC) — Dorothy McGuire and George Brent starred in this thriller-diller about a mute servant girl who is being stalked in a gloomy mansion by a mysterious killer. A great example of how mood music and subtle camera-work can create high suspense. NCOMP rated it A-2, unobjectionable for adults and adolescents.

Tuesday, June 29, 9 p.m., Secret Ceremony (1968) (NBC) (A repeat) — Mia Farrow and Elizabeth Taylor are the stars of this psychological horror story about a demented orphan who persuades an aging prostitute to take her into her house and treat her as her own child. Later, the girl's stepfather

(Robert Mitchum) appears to claim the child's allegiance. The film ends with the child's suicide and the murdering of the stepfather by the prostitute. It is a macabre film — most of it set in an eerie mansion — filled with allusions to rape, incest, madness and incurable diseases. The critics were intrigued by the performances of Miss Taylor and Miss Farrow but the slow-paced dialogue requires a lot of patience and attention. NCOMP rated this A-4, unobjectionable for adults, with reservations, and observed: "Although certain aspects of the plot are unsavory — madness, incest, suicide — and some of the dialogue vulgar and sexually explicit (much of which will be deleted for TV; Ed.) the film's treatment of these elements is restrained. . . . More disturbing to some viewers will be the disquieting atmosphere of corrupted innocence which permeates the film but which expresses the mystery of evil implicit in the story's meaning."

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

FRIDAY, JUNE 25
9:10 a.m. (5) Operation Double Cross (No classification)
1:30 p.m. (6) The Enemy Below (Family)
4 p.m. (10) Flamingo Road (Objectionable in part for all)
OBJECTION: Low moral tone
7 p.m. (6) The Rains Of Ranchipur (Unobjectionable for adults and adolescents)
9 p.m. (4 & 11) Doctor Faustus (Unobjectionable for adults)
11:30 p.m. (10) His Kind Of Woman (Objectionable in part for all)
OBJECTION: Low moral tone, excessive brutality; reflects the acceptability of divorce.

SATURDAY, JUNE 26
12 noon (6) Black Widow (Unobjectionable for adults and adolescents)
12:30 p.m. (10) The Younger Brothers (Unobjectionable for adults and adolescents)
1:30 p.m. (4) Slowaway (No classification)
2 p.m. (6) The Rains Of Ranchipur (Unobjectionable for adults and adolescents)
7 p.m. (6) The Rains Of Ranchipur (Unobjectionable for adults and adolescents)
8:30 p.m. (5 & 7) An American In Paris (Unobjectionable for adults and adolescents)
11:30 p.m. (4) I Sailed To Tahiti With An All Girl Crew (No classification)
11:30 p.m. (11) Fort Vengeance (Family)
11:45 p.m. (12) Carry On, Regardless (No classification)

SUNDAY, JUNE 27
12 noon (10) The Boy And The Pirates (Family); followed by Santa Fe Trail (Family)
2 p.m. (5) Thunder In The East (Unobjectionable for adults and adolescents)
2 p.m. (6) Rains Of Ranchipur (Unobjectionable for adults and adolescents)
2 p.m. (7) The Castilian (Unobjectionable for adults and adolescents)
2 p.m. (12) Slattery's Hurricane (Unobjectionable for adults and adolescents)
4:30 p.m. (6) Black Widow (Unobjectionable for adults and adolescents)
5 p.m. (10) The Longest 100 Miles (No classification)

7 p.m. (6) Rains Of Ranchipur (Unobjectionable for adults and adolescents)
9 p.m. (10 & 12) The Third Secret (Unobjectionable for adults)
11:30 p.m. (4) Sail A Crooked Ship (Unobjectionable for adults)
11:30 p.m. (6) Black Widow (Unobjectionable for adults and adolescents)
11:30 p.m. (11) Phoenix City Story (Objectionable in part for all)
OBJECTION: Suggestive sequence, excessive brutality
MONDAY, JUNE 28
9:10 a.m. (5) Alaska Seas (Unobjectionable for adults and adolescents)
1:30 p.m. (6) Star Dust (Family)
4 p.m. (10) A Woman Of Distinction (Objectionable in part for all)
OBJECTION: Suggestive dialogue and situations
8 p.m. (6) Off Limits, Part I (Family)
9 p.m. (10 & 12) Woman Times Seven (Objectionable in part for all)

RELIGIOUS PROGRAMS

9 a.m. INSIGHT — Ch. 5 WPTV — "The Ballad of Alma Gerlayne"
9 a.m. CHURCH AND THE WORLD TODAY — Ch. 7. "Byzantine Catholics," their life and worship, will be discussed by Father John Zeyack, pastor, St. Basil Church; North Miami Beach; and members of his congregation. (Repeat)
10:30 a.m. MASS FOR SHUT-INS — Ch. 10 WPLG
12 noon MASS FOR SHUT-INS — (Spanish) Ch. 23 WLTU

OBJECTION: This potpourri of comedy, farce and pathos is needlessly marred by one tasteless and provocative episode.
11:30 p.m. (10) Dust Be My Destiny (Unobjectionable for adults and adolescents)

TUESDAY, JUNE 29
9:10 a.m. (5) Rendezvous (No classification)
1:30 p.m. (6) Star Dust (Family)
4 p.m. (10) The Spoilers (Unobjectionable for adults and adolescents)
8 p.m. (4) The Bedford Incident (Unobjectionable for adults and adolescents)
8 p.m. (6) Off Limits, Part II (Family)
8:30 p.m. (10 & 12) The Spiral Staircase (Unobjectionable for adults and adolescents)
9 p.m. (5) Secret Ceremony (Unobjectionable for adults, with reservations)
OBSERVATION: Among other things, this film is about the interdependence of people as portrayed in the relationship of a middle-aged prostitute and a retarded girl, each of whom needs, but is unable to help, the other. Although certain aspects of plot are unsavory (madness, incest, suicide) and some of the dialogue vulgar and sexually explicit, the film's treatment of these elements is restrained and in keeping with plot and characterization. More disturbing to some viewers will be the disquieting atmosphere of corrupted innocence which permeates the film but which expresses the mystery of evil implicit in the story's meaning.
9 p.m. (7) John Paul Jones (Family)
11:30 p.m. (10) Affair In Trinidad (Objectionable in part for all)
OBJECTION: Suggestive lines, costuming and dancing.

WEDNESDAY, JUNE 30
9:10 a.m. (5) Executioner Of Venice (No classification)
1:30 p.m. (6) Star Dust (Family)
4 p.m. (10) Eight Iron Men (Unobjectionable for adults and adolescents)
8 p.m. (6) Off Limits, Part I (Family)
THURSDAY, JULY 1
9:10 a.m. (5) Autopsy Of A Criminal (No classification)
1:30 p.m. (6) Star Dust (Family)

4 p.m. (10) Miss Grant Takes Richmond (Unobjectionable for adults and adolescents)
8 p.m. (6) Off Limits, Part II (Family)
9 p.m. (4 & 11) The Money Jungle (Unobjectionable for adults)
11:30 p.m. (10) Fire Down Below (Objectionable in part for all)
OBJECTION: Suggestive dancing and dialogue; low moral tone

FRIDAY, JULY 2
9:10 a.m. (5) Devil's Agent (No classification)
1:30 p.m. (6) Star Dust (Family)
4 p.m. (10) Father Is A Bachelor (Unobjectionable for adults and adolescents)
7 p.m. (6) Summer and Smoke (Unobjectionable for adults)
9 p.m. (4 & 11) An American Dream (Objectionable in part for all)
OBJECTION: The theme of this shallow story, purporting a comment on American mores, is vitiated by its patently false use of sex and violence.
11:30 p.m. (10) The Last Hurrah (Unobjectionable for adults and adolescents)

SATURDAY, JULY 3
12 noon (6) Off Limits (Family)
12:30 p.m. (10) 3:10 To Yuma (Unobjectionable for adults and adolescents)
1:30 p.m. (4) Rebecca Of Sunnybrook Farm (Family)
2 p.m. (6) Summer And Smoke (Unobjectionable for adults and adolescents)
3 p.m. (4) Lives Of A Bengal Lancer (No classification)
5 p.m. (6) Off Limits (Family)
7 p.m. (6) Summer Smoke (Unobjectionable for adults and adolescents)
9:30 p.m. (10) Sgt. York (Family)
11:15 p.m. (12) Carry On, Sergeant (No classification)
11:30 p.m. (4) The Big Clock (Unobjectionable for adults and adolescents)
11:30 p.m. (11) Gunsmoke At Tucson (Unobjectionable for adults and adolescents)

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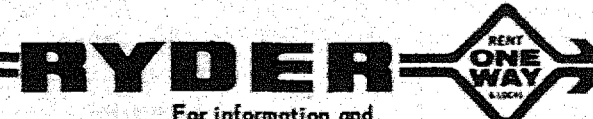
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The Voice
of
The Holy Father

'Need for authority
stressed to meet
complex society'



Pope
Paul
VI

(Beginning with this issue, The Voice inaugurates a new feature containing highlights from current speeches and documents of Pope Paul VI. The Holy Father addresses himself constantly to the problems and needs of our age in an effort to help individuals form a right conscience.)

Life has need of principles. The confusions and revolts from which our modern life suffers derive mainly from this: that it has no real, firm and fruitful principles. Or whatever principles it has are mistaken and shifting. Unfortunately, our era has become resigned to this scepticism of thought and morality. We do not know how to affirm objective, stable truth. We play on theories and opinions. Since we no longer have a secure and valid heritage of ideas, something that is necessary to give a normal, consistent and organic expression to life, we replace it by temporary systems that emphasize the will, in an effort to save ourselves from the abyss of intellectual and practical anarchy. Yet today authority is more than ever indispensable because of society's complexity.

(Speech to a general audience, June 16, 1971)

We are most pleased today to receive so large a group from the Southern Baptist Church of Dallas, Texas. This is a striking and perhaps unique illustration of a new spirit of friendship among those who call on the name of Christ. We are pleased to encounter members of a Christian communion which, since the foundation of your great nation, has played so full a part in the development of evangelization and Christian education, and which led so many of the pioneers westwards in more recent times. May this encounter for which we thank you warmly be an effective sign of a new effort at mutual understanding and cooperation.

(Address to 400 Southern Baptist tourists, June 12, 1971)

Eucharistic piety has an extension greater than the brief moment of celebration of the Lord's Sacrificial Supper. The Lord remains in the sacramental species, and this performance not only justifies but demands its own cult, especially adoration. We must not be surprised at the belated institution of widespread worship of the Eucharistic sacrament. It testifies to the Church's progressive awareness of the treasures of truth and grace which it carries within itself, and the growing charity with which it responds to the great and mysterious divine gift.

(Speech to a general audience, June 9, 1971)

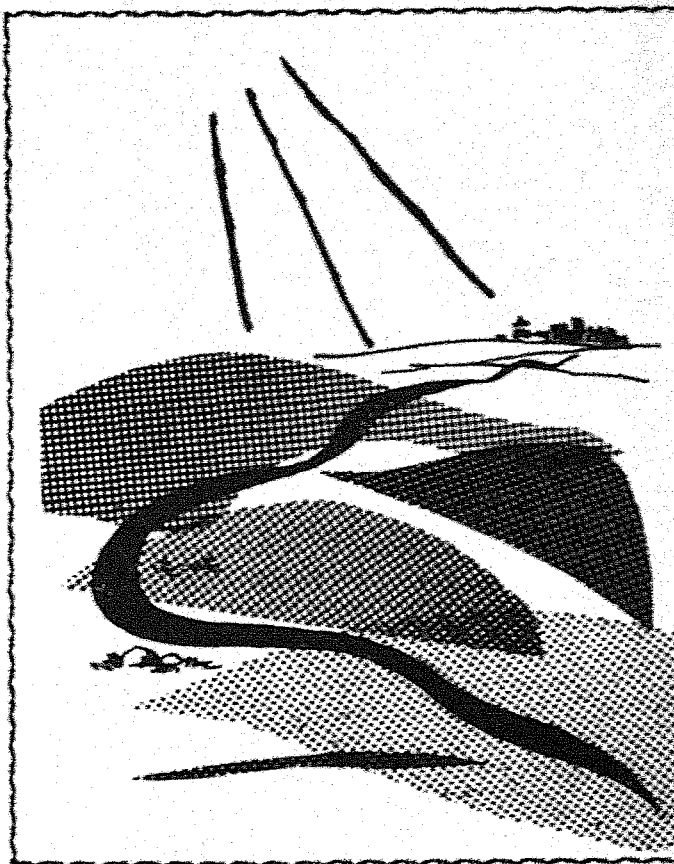
We certainly need not stress to you the growing importance of books. Not replaced by the new audio-visual media, but together with them, books continue to be a privileged means of knowledge and reflection. And yet the 'progress' that arises from this diffusion is not always devoid of all ambiguity. Does it not happen, alas, that books and printed matter, instead of helping civilizations to take root more deeply and develop further, contribute to throw them off their balance, by mixing in certain corrupting ferments of disintegration, so as to corrode the highest human values? Let us say forcefully: no pretext, not even that of gain, can justify such enterprises. It is certainly incumbent on every baptized and confirmed person to cause to shine forth, in his words and his acts, the flame of love and hope lighted by the Holy Spirit in the hearts of the apostles, and to proclaim Christ's message all over the world.

(Message to the International Book Festival, May 30, 1971)

You wish to acknowledge publicly, and contrary to so many tendencies of the present time, your faithfulness to the Church, your faithfulness to the Catholic faith, which you received as a sacred heritage from your father, and your faithfulness to the Pope. This is an unmistakable sign of the working of the Holy Spirit, who makes laymen, today more than ever, aware of their own specific responsibility and calls them repeatedly to service of Christ and his Church. In this way you testify at the same time to the fact that the authority established by God exists in the Church and you refute those who often attack the authority of the bishop and the Pope. Recognition of the authority established by God does not take away from the freedom of the individual, but rather confirms it, as Vatican II rightly stresses. All Christians should show in practice how authority is to be harmonized with freedom, personal initiative with consideration for the bonds uniting the whole social body, and necessary unity with beneficial diversity.

(Address to Viennese Catholic Action Group, May 29, 1971)

You and Your Faith



Sunday's Gospel

As they were making their way along, someone said to Him, "I will be your follower wherever you go." Jesus said to him, "The foxes have lairs, the birds of the sky have nests, but the Son of Man has nowhere to lay His head." To another he said, "Come after me." The man replied, "Let me bury my father first..."

Yet another said to Him, "I will be your follower, Lord, but first let me take leave of my people at home." Jesus answered him, "Whoever puts his hand to the plow but keeps looking back is unfit for the reign of God."

Luke 9:57-62

Catechetical directory assessed

'Something new in spreading the Gospel message to world'

By FATHER
BERARD L. MARTHALER, O.F.M. CONV.

(Father Marthaler, holder of doctorates in both theology and history, is chairman of the department of religion and religious education at The Catholic University of America.)

WASHINGTON — (NC) — The "Directorium Catechisticum Generale" (General Guidelines for Catechetics) made public last week represents an important step forward in religious education.

Vatican Council II called upon the bishops to draw up such guidelines for each country. The new document prepared by the Vatican Congregation for the Clergy repeats that commission and at the same time indicates the general direction they are to take. Though some regional hierarchies and dioceses have compiled guidelines, the new directory is a first attempt to set policy for the universal Church.

Many who hoped the clergy congregation, now headed by American Cardinal John Wright, would turn the clock back will be disappointed. Others whose world is a future ideal can easily overlook the innovative character of the 124-page booklet. In the spirit of Vatican II the catechetical guidelines seek to maintain continuity with the past while at the same time recognizing the need to find new and better ways to hand on the Gospel message.

THE guidelines have been several years in the making. According to the original timetable they were to have been published in the autumn 1969. But the need to take into account many points of view in religious education forced many revisions and delayed the final product.

In 1968 Rome appointed a commission of 10 clerics to initiate work on the "Catechetical Director for the Universal Church." The 10 included Msgr. Russell Neighbor, head of CCD work in the U.S. Catholic Conference's education department, and Father Klemens Tilmann of Germany, who is said to have suggested many of the revisions found in the published work.

Next fall an international catechetical congress will meet in Rome. Cardinal Wright is to address the assembly on "Problems and Needs of Present-Day Catecheses, and Suggestions Proposed by the General Catechetical Directory."

The innovative character of Vatican II regarding catechetics can best be seen by comparing it with Trent and Vatican I. Before adjourning in 1545 the Council of Trent commissioned a "catechism." It was intended to be a compendium of Catholic doctrine as it was formulated by the council fathers for the use of parish priests.

THOUGH it was known as the "Roman Catechism," it did not employ the question-answer method. It was more a "sourcebook" which authors like Cardinal Bellarmine used in composing catechisms for children. It was entirely theological, making no attempt to come to grips with teaching techniques or learning theory.

Through the 17th and 18th centuries dozens of catechisms, many written by bishops, were in common use in the Catholic countries of Europe. On the eve of the first Vatican Council in 1869 there were some who saw the proliferation of catechisms as inimical to Church unity. Cardinal Moreno, archbishop of Valladolid in Spain, proposed that the council authorize one catechism for universal use in the Latin Church.

He raised such a volatile question that when Vatican I took it up, the bishops spent as much time discussing catechisms as they did papal infallibility. Many of the issues raised in 1869-70 are still debated in some circles today. The schema, "On the Little Catechism" (De Parvo Catechismo), was short — it covers only two typewritten pages — but it set off a discussion that was long and often acrimonious.

THE first phase of the debate at Vatican I was carried on in the committee preparing the agenda for the council. The major question at this point was whether a brief catechism composed in Latin and translated into other languages could eliminate the confusion that the council fathers saw everywhere among the faithful. Those who favored the proposal

thought that a uniform presentation of dogmatic truths would contribute to greater unity in the Church.

On the council floor an Irish bishop, Keane, cited an advantage in a universal catechism similar to the argument heard at Vatican II in favor of the Latin Mass. The faithful who immigrated to the New World, said Bishop Keane, would not be confused or inconvenienced by different approaches to Christian doctrine. It was a line of reasoning with some appeal for the American bishops.

Bishop Felix Dupanloup of Orleans, France, referred to his own long experience as a catechist in speaking against the proposal. "I speak as a teacher," he said. The principles of education demand variety and adaptability. Nor did he think a universal catechism could assure unity of doctrine. Doctrinal unity is provided for by creeds, the norms of conduct, and prayer formulas. Furthermore, even if uniformity were desired, it is impossible to attain "for it contradicts the very nature of things." Bishop Dupanloup's statement was a compendium of the arguments against a universal catechism.

ANOTHER reason for the prolonged debate was a second major issue: Should the council only recommend the proposed universal catechism or make it obligatory in every diocese? This inquiry in turn raised the question of the rights and duties of the bishops. Bishop Haynald of Hungary saw the whole effort as a further example of Rome's usurpation of prerogatives enjoyed by all the bishops. (Haynald also opposed the definition of papal infallibility.)

In the course of the discussion the schema was revised several times. The third and final draft modified the original text. It called for a new catechism based first upon that of St. Robert Bellarmine but also "upon some other catechisms already so well known by the Christian people." All the varieties of primary catechisms formerly in use were to be suppressed.

In May 1870 the schema was approved 491-56, with 44 more giving qualified approval. After voting on the schema, the matter of the catechism was dropped. The council subsequently devoted full time to papal infallibility, and the plan to promulgate "De Parvo Catechismo" in a public session was never followed up.

The spirit as well as the make-up of Vatican II was quite different. Vatican I was almost entirely a West European assembly with a long Christian heritage, whereas the recent council was ecumenical in both fact and design. The kind of cultural pluralism which only a minority acknowledged in the 19th century was a dominant force at Vatican II. Almost all the constitutions, decrees and declarations of Vatican II recognize the rich diversity of world traditions and ideologies.

THE Second Vatican Council did not commission another catechism, but called for guidelines. It was more concerned with providing a sense of direction than in publishing books and formulas. The guidelines are to set down the criteria and fundamental principles which underlie Christian formation and instruction. In stating that the guidelines should give directions for the arrangement and composition of religion texts, Vatican II abandoned the idea of a single, uniform universal catechism advocated at Vatican I.

That Vatican II should address itself to religious education in the "Decree on the Bishops Pastoral Office in the Church" has significance that should not be overlooked. It seems to confirm the point made by Bishop Haynald when, in speaking against the universal catechism at Vatican I, he insisted that catechizing is the pastoral duty of individual bishops.

While the new guidelines regard catechesis primarily as a pastoral concern rather than a purely educational enterprise, there is a sense in which they fall back on Marshall McLuhan's dictum, "The medium is the message."

Unlike their predecessors at previous councils, the bishops at Vatican II recognized that ineffective and unsound methods distort the Gospel message as much as poor theology. It is this outlook which inspired the new catechetical directory and makes it different from past efforts.

Don't be too protective in raising your children

By DOLORES CURRAN

The snow was melting, leaving a patchwork of puddles on our front lawn. I grasped my toddler's hand and we set out across the way to deliver an item to my neighbor. Halfway across I noticed our journey wasn't proceeding very smoothly. Instead of walking together in a rhythm, we were straining, pulling away from one another.

I looked down and discovered why. As I carefully circled around each puddle, Steve just as carefully headed for it. As I gently and subconsciously steered him to the dry spots, he firmly and deliberately tugged me toward the more exciting wet ones.

I studied his shoes and speculated. Was the fun worth the leather? Yes, I relaxed my pull and let him lead. What a glorious freedom. He headed for the first slushy pile of snow and splashed through with great zest. He shivered with excitement and headed for the next wet challenge. By the time we reached our neighbor's shores, this two-year-old Columbus had a smile on his face that told the world he had conquered it.

IGNORING my neighbor's quizzical look at Steve's shoes, I completed my business on her front step and we began our return.

This time I let Steve navigate on his own while I watched. Heedlessly, he plunged into puddles, leaped into snowbanks and generally exhausted himself in the cold muddy mess. He stumbled onto our front step, sat a few minutes and then complained, "I cold."

"Yes, I'll bet you are," I replied. "I wet, too. I wanna go in."

He went in. He waited awhile on the rug and looked at me expectantly. Then, "I got wet shoes."

"Uh-huh," I replied. He tugged and tugged, finally asking, "Help me take my shoes off." I did and then he wanted his wet slacks off so we worked together on those. I ended up re-dressing him from bottom out — a process every mother knows — but it was at his request.

I tell the incident because it is a microcosm of child development. While we're busily steering our children around the puddles, they are looking at them longingly, wondering about the consequences of stepping in them. The more we draw them aside, the more they are drawn to the puddles. If we have our way, they will never experience the freedom of the puddle or the discomfort of wet clothing. And it's the wet clothing we must allow them to experience.

SO MANY of us today try to prevent our children from experiencing discomfort or

pain that they actually grow up without experiencing it. Sometime in life, they are going to run into the puddles. Unless we intend to hang onto their hands, forever, carefully avoiding the learning experiences which lead to maturity, they will learn the

consequences of their pleasure much too late for us to be of help in re-dressing them. How much better for us to let them taste the puddles and the wet clothing at a young age.

A boy wants a paper route. His parents want to spare him the misery of those early mornings and snowy days so they steer him around that puddle and raise his allowance instead. He experiences no discomfort, no wet clothing. But what about later, when he gets his first job and has little confidence in himself? Wouldn't the early puddle have been worth the wet clothing?

A girl wants to try door-to-door seed selling as a money raiser but her parents want to spare her the humiliation of slammed doors; and they steer her around the puddle and

give her "make work" jobs instead. They both know it is meaningless activity for which she is earning money but

A weak son wants to go out for football but his parents want to spare him the embarrassment of being cut from the team.

A girl wants to wear an outlandish costume she has created but her parents are afraid the other kids will laugh.

A boy wants to discuss sex with his parents but they are embarrassed so they steer the conversation around the puddle.

A teenager longs to tell his parents about the drug problem but they want to pretend it doesn't exist.

Puddles are there for a purpose. We don't have to plunge our children into every one we see but we must allow them free rein to explore them now and then. Each new experience in a child's life has its joy and its price. If we give the joys only when they are young, they will pay double price later when they are older.

Summer -- a time for talk

By FATHER CARL J. PFEIFER, S.J.

There is "a time to be silent, and a time to speak" says the Old Testament sage, Qohaleth (3:7). Summer is an ideal opportunity to do both. With the increased leisure of the summer months there is often more time to be with friends, with the family, to talk. Summer rings with the sounds of happy conversation on picnics, at the beach, on trips, or just around the backyard. Summer is a great time to talk.

It is also a natural season to be silent — if one can find any quiet in today's techno-

logical world. It is necessary to search out silence, to look for moments of stillness. The din of city noises rarely subsides, and even at the beach the rock beat pulses incessantly from transistor radios and portable TV sets along the shore, drowning out the soothing cadence of the gentle waves. We even have a new crisis with a new name, "noise pollution." The environment is literally polluted with noise to such a level that scientists consider it a health hazard. So you have to really look for silence.

SURPRISINGLY satisfying silence and quieting stillness is discovered by many people who may never find a break in the relentless noise of contemporary life. Perhaps for only brief moments at a time, they are able to find an inner peace, and secure stillness. In these moments they are able to listen and hear sounds of hope, of peace, of life and of love. There is a level of hearing that is activated only in inner silence, aided by precious moments of external quiet, but not wholly dependent on them.

Just as we need to learn to look at ordinary things in order to see how extraordinary the ordinary really is, we also need to learn to listen and hear. We can gradually learn to notice, to wonder, to see something of God's presence and activity in the visible world. We need also to learn to hear his voice in the confused voices of our age, the sounds of modern life, and the sounds of silence.

Moses climbed the mountain and heard God's voice in the midst of the deafening roar of a thunderstorm (Ex 19:16-25); Elijah heard God not in a storm but in the gentle, whispering breeze (1 Kgs 19:12). The Old Testament describes the sun and moon as speaking of God, proclaiming His glory (Ps 19). This Judaeo-Christian tradition is continued in our time as Vatican Council II teaches that "... all believers of whatever religion always hear His revealing voice in the discourse of creatures" (Church in the Modern World, 36).

THE Council urges us to try to acquire the inner silence that allows us to hear God speaking to us of His love, His presence, His care, His call, in the varied voices of our time. In the confusing voices of our age, the voice of God can be heard — but only if we learn to find within ourselves an inner silence. "Be still, and know that I am God" (Ps 46:10).

To be silent enough to hear God speaking to you is not easy. For some it is not possible without professional assistance. No formula can be prescribed in a brief newspaper column, but one or two suggestions may help during the summer leisure hours.

First, try occasionally to notice some particular sound and be present to it, attentively listening to it. Perhaps you may notice the chirping of a bird, the steady patter of rain falling, the happy voice of your child at play, the sound of a car passing by, the notes of a musical instrument. Just listen, forgetting cares, worries, absorbing, appreciating the particular sound.

Second, on occasion, stop momentarily what you are doing, take notice of whatever sound is most apparent and in your own words speak to God about what you hear. You might thank him for the sound of music, the tone of voice of your husband or wife; praise Him for your ability to hear, for the wonderful variety of sounds that warn us of danger, make possible conversation, entertain us, soothe our troubled spirits. You might ask Him to help you learn to listen, to learn to hear His voice speaking through the sounds of life. You might ask forgiveness for not taking time to enjoy and appreciate the sounds that are part of His creation.

Learning to hear God speaking through the creatures that surround us or through our own inner desires requires an inner silence that must be searched for and created. "Be still, and know that I am God."



The joys of childhood are a fragile and proper part of growing up, but the pain and discomfort experienced are no less important an ingredient for their free development into adults.



The sounds of silence, within the atmosphere of nature's beauty, can blend sight and sound for those times we feel the need to be silent and to meditate as suggested by the Old Testament.

The strain and gain of being Christian

By FATHER

WALTER M. ABBOTT, S.J.
In Chapter 3 of St. Paul's Letter to the Colossians we find this remarkable sentence: "Everything you do or say, then, should be done in the name of the Lord Jesus, as you give thanks through Him to God the Father" (3:17). I call it remarkable because it is a sweeping statement, covering all of life, things great and small, and, unlike many other verses of Scripture, it was obviously meant to stand by itself as well as in its context.

It is a statement for all seasons. Be fair to yourself, however; realize that obviously it is an ideal, not a statement, about the fact of every Christian's life. The fact is, of course, that Christians often fail to act or speak "in the name of the Lord Jesus." They sin. Therefore they spend at least some of their time doing penance and do not always "give thanks through Him to the Father."

The remarkable sentence does have a context, and it shows Paul has not forgotten the problem he touched upon at the beginning of the letter. Here you see the two parts of the problem.

ON the one hand, Paul writes, "Christ's message in all its richness must live in your hearts" (3:16). But then, as if to give some illustrations of what it means to do and say everything in the name of Jesus, he writes:

"Wives, be obedient to your husbands, for that is what you should do as Christians. Husbands, love your wives, and do not be harsh with them. Children, it is your Christian duty to obey your parents always, for that is what pleases God. Parents, do not irritate your children, or they might become discouraged" (3:18-21).

In the heart of the family, even the Christian family,

there are tensions, failures, even aggressive acts that are destructive of love. In the Christian family all — husband and wife, parents and children — are members of Christ. Yet this special sharing in the life of Christ, who is God, does not eliminate the possibility of sin's dreadful entrance.

It is part of the mystery of life, continued in the mystery of Christian life, that from an all-perfect God can come creatures who can sin.

IT IS simply a fact that even with the Christian family the preacher must plead, as St. Paul does here, "Put on compassion, kindness, humility, gentleness, and patience. Be helpful to one another, and forgive one another, whenever any of you has a complaint against someone else. You must forgive each other in the same way that the Lord has forgiven you" (3:12-14).

We know from other

parts of Paul's letters and from the Gospels that we do not and simply cannot do all this by ourselves. When we do these good things it is the result of a gift from God with which we cooperate.

Paul says that God has called us together in the one body of the Church to the peace that Christ gives. That peace, he says, is to be "the judge" in our hearts (3:15). It is not automatic, however. Paul has to add, "Teach and instruct each other with all wisdom" (3:16).

Apparently it helps to sing. Twice Paul urges it (3:16). Apparently it helps to have a spirit of thankfulness. Three times he urges it (3:15-17). Apparently it helps to be fair first of all to the members of one's own family. In four different ways he says so (3:18-21).

Apparently there was a considerable source of evil in relations between slaves and masters. Paul devotes five sentences (in the original

Greek) to them (3:22-4:1).

I am not just playing with numbers. It just happens that's the way Paul wrote. He doesn't keep it up. He moves on to something that applies to all. "Be persistent in prayer, and keep alert as you pray, with thanks to God" (4:2).

APPARENTLY even in the moments of love given to us by God, when we have the grace to pray, we can droop and fail. We all know it is so. Even in this pure thing of loving prayer God has not so bound us to him that we cannot do otherwise.

As it were not difficult enough to live the Christian life to our own and our family's satisfaction, Paul reminds us of that paradoxical role to which each of us, even though weak, is called.

"Be wise in the way you act toward those who are not believers, making good use of every opportunity you have. Your speech should always be pleasant and interesting, and

you should know how to give the right answer to every person" (4:5-6).

Now, properly dazed by the scope of the painful and glorious thing it is to be a Christian, you are in a better position to make an act of faith in what it means. I draw your attention to a sentence in Chapter 3 which I have deliberately kept until now: "You have put off the old self with its habits, and have put on the new self. This is the new man which God, its creator, is constantly renewing in His own image, to bring you to a full knowledge of Himself. As a result, there are no Gentiles and Jews, circumcised and uncircumcised, barbarians, savages, slaves, or free men but Christ is all. Christ is in all!" (3:9-11).

This new creative and renewing activity of God may often be hard to discern, on account of Christians' failures. The faith that does see it is all the more clearly a gift from God.

The Church Today

Religious profession rites changed

New Church calendar approved

WASHINGTON — (NC) — A change in the Church calendar for 1972 and interim approval of new liturgical rites for religious profession have been announced by Cardinal John Dearden of Detroit, president of the National Conference of Catholic Bishops (NCCB).

The new service for the profession of men and women religious was issued in Latin in 1970 with a provisional English translation.

"We have now received confirmation from the Holy See," Cardinal Dearden said, "so that religious institutes and communities in the United States may employ this English translation. It is the responsibility of the religious communities themselves to adapt the service to their particular needs."

Between bishops, theologians

Cardinal deplors a 'credibility gap'

BALTIMORE — (NC) — Cardinal Lawrence Sheehan of Baltimore said a credibility gap exists between bishops and theologians in the United States, causing a painful lack of cooperation among them.

"Undoubtedly many theologians will feel that their help has never been sought or

welcomed," Cardinal Sheehan told the annual meeting of the Catholic Theological Society of America here.

"Many bishops no doubt feel that things have happened on the part of many theologians, particularly during the last three years, which have created and widened the existing gap. The

important thing is that the gap should be closed."

HE SAID lack of cooperation was "painfully evident" at the April meeting of the U.S. bishops in Detroit regarding the preliminary study on the theology of the priesthood, commissioned by the bishops.

The study urged greater freedom of life style for priests, including optional celibacy, and maintained there are no scriptural or dogmatic barriers to the ordination of women.

Several bishops voiced displeasure over the study at the April meeting. Archbishop John F. Whealon of Hartford, Conn., said he felt the study fell short of the best scholarly research standards.

HE SAID the more one relies on mere authority, the less he does those things that are essential to real leadership.

HE said true leadership based on Christ's example "does not control. It liberates."

Under such a liberating mentality," Father McCormick said "we would have the bishop who can command, admonish, and demand because it would be clear that he is only seeking the Christian good and the freedom of his people."

Father John H. Wright of the Jesuit theology school at Berkeley, Calif., said many Americans support racism indirectly, if not individually. He called it a kind of "corporate original sin."

Father Charles E. Curran of the Catholic University of America said that recent scriptural scholarship has led to the understanding that moral theology is man's response to the gift of God. Moral theology, he said, must be looked at in the light of experience as much as in the light of the gospel.

Dissatisfied with the theology report's findings, the bishops sent it back to the committee for further study.

In another address to the theological society convention, the society's president Father Richard A. McCormick, said the greatest need in the American Church today is for effective leadership.

AT THE same time Cardinal Dearden announced that, in response to a vote of the American bishops, the Holy See has agreed that the general liturgical calendar will go into effect in American dioceses next Jan. 1. This will replace an interim calendar in effect during 1970 and 1971.

The change affects dates for many weekday observances of the feasts of saints in the Church calendar, but it is chiefly intended to simplify the use of the lectionary of biblical readings at Mass. It will also clarify the arrangement and terminology of feasts and seasons observed in Catholic worship.

The change follows a decision taken by the Second Vatican Council in 1963 to bring seasons like Advent, Lent, and Easter into greater prominence in Catholic life.

Prayer Of The Faithful

13th Sunday of the year

June 27, 1971

CELEBRANT: In the readings of today's celebration, we are told that we are freed from the yoke of slavery. We are also shown that we can find many reasons for not responding to the call of the Lord. We pray that the response of the People of God will be free, enthusiastic and complete.

COMMENTATOR: Our response for today's Prayer of the Faithful will be: Lord, lead us on.

COMMENTATOR: 1. That Pope Paul, Archbishop Carroll and all the leaders of the Church will be strengthened and encouraged by the loving response of the People of God to the call of the Lord, we pray to the Lord.

PEOPLE: Lord, lead us on.

COMMENTATOR: 2. That we may always remember the dignity to which we have been called, freely loving sons of a loving Father, we pray to the Lord.

PEOPLE: Lord, lead us on.

COMMENTATOR: 3. That as a free people we may always enjoy the openness with our leaders which we need to respond in a responsible way, we pray to the Lord.

PEOPLE: Lord, lead us on.

COMMENTATOR: 4. That South Florida may be blessed with continued rain, we pray to the Lord.

PEOPLE: Lord, lead us on.

COMMENTATOR: 5. That each of us will have the courage to respond to the call of Christ and resist "putting off until tomorrow" what we know we should begin today, we pray to the Lord.

PEOPLE: Lord, lead us on.

COMMENTATOR: 6. That the sick and lonely of our parish may be encouraged through our acts of concern for them, we pray to the Lord.

PEOPLE: Lord, lead us on.

CELEBRANT: Almighty God, you know how difficult it is for us at times to answer Christ's call to follow Him. Help us to be able to appreciate the great gift that is ours, the privilege of freely choosing to serve you through Jesus Christ, your Son and our Lord, who lives with you and the Spirit, now and forever.

PEOPLE: Amen.

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John the Baptist's feast day observed

By JOHN J. WARD

Because of having received the name John in baptism some years ago, this writer has always had quite a personal interest in St. John the Baptist, the feast-day of whose nativity was observed yesterday, Thursday, June 24.

He is considered the last and the greatest prophet of the Old Testament and the link connecting the Old Testament with the New.

St. John was the son of the holy Priest Zachary and St. Elizabeth and was chosen by God to be the herald of the world's Redeemer. His was the voice to announce to men the Eternal Word and to prepare for His coming.

AT an early age, St. John was inspired by the Holy Ghost to retire into the desert. He was clothed in a garment of rough camel's hair, bound about with a leather girdle. His only food was "locusts and wild honey."

In silence and in prayer, he chastened his own soul and, later, when crowds broke in upon his solitude, he warned them to flee from the wrath to come and gave them the baptism of penance while they confessed their sins. He stated:

"I indeed baptize you with water, but there shall come One mightier than I, the latchet of whose shoes I am not worthy to loose. He shall baptize you with the Holy Ghost . . ."

John had been preaching and baptizing when one day Jesus came from Galilee to the Jordan to be baptized by him. John said:

"BEHOLD the Lamb of God, behold Him Who taketh away the sin of the world."

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WHAT WE'RE DOING WORKS

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In Gaza a girl who is blind learns to 'see' the world and people through her fingers and Braille.

In Jordan a Sister from India cleans out a lady's mouth which is full of cancer.

Youngsters and old people have blankets and books, medicines and sewing-machines in Jerusalem and Bethlehem, because you care.

—And this month we're adding something new. In Bethlehem, after seven years of preparation, our Sisters of St. Dorothy will open a new school for the deaf and hard-of-hearing, called "Ephphatha" (the word Our Lord used). Who are we?

We are the Pontifical Mission for Palestine, the Holy Father's aides for the 1.5 million refugees from Palestine, — in Jordan, Lebanon, Syria and Gaza. We do our work in Jesus' name, on the basis of need.

We like what we're doing, and it works. It works because you pray with us, write to us, and share with the refugees what you can do without. The check-list makes it easy for you to help. Please help all you can. We're profoundly grateful.

✚

\$ For refugees, where it's needed most

\$3525 Equips a clinic in a refugee camp

\$2475 Buys equipment to train deaf-mutes at Ephphatha in Bethlehem

\$1880 Expands facilities at the Pontifical Mission Center for the Blind in Gaza

\$1125 Endows a hospital bed with full medical and nursing care at St. Joseph's Hospital in Jerusalem

\$ 950 Builds four classrooms for refugees in Jordan and Syria

\$ 525 Establishes a child-care center in Jerusalem

\$ 300 Enables a refugee teen-ager to learn a trade in the Salesian school in Bethlehem (two years)

\$ 240 Feeds two refugee families for a full year

\$ 120 Provides one year's full-care for an orphan

\$ 75 Gives a sewing machine and accessories to a sewing center for village girls

\$ 45 Furnishes a bicycle for a visiting nurse

\$ 25 Supplies one year's medical needs for a refugee family

\$ 10 Buys Braille books for a blind child

\$ 5 Gives an orphan girl two dresses

\$ 4 Provides a cripple with a pair of crutches

\$ 2 Buys a blanket for a baby

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Strike of municipal workers hit N.Y. like sneak guerrilla attack

BELOW OLYMPUS By Interlandi

By FATHER JOHN B. SHEERIN

A visiting British author recently warned of a possible collapse of the democratic system in America, followed by a right-wing takeover of government by a George Wallace or Spiro Agnew. He pointed to a few warning signs such as inflation, rising unemployment, social decay and the blind selfishness of labor unions and big industry. He failed to mention the most disturbing feature of all — a double standard of justice which gives certain groups special immunities.

The recent municipal workers' strike in New York City is a case in point. The New York poor wonder if these municipal employes will be punished as the poor are immediately punished if they engage in a street riot.

The strike that erupted on June 7 was a paralyzing guerrilla blow against the city. Municipal workers strangled the city by opening up drawbridges on 27 of 29 moveable bridges. In some instances, they stripped the bridge mechanism of essential parts.

HUNDREDS of thousands of motorists were stranded for long hours. The bridge tenders were joined by sewage workers who also went out on strike. The city's director of water pollution control said that 782 million gallons of untreated, raw sewage had been dumped into the waterways during the strike.

New Yorkers are generally imperturbable and good-natured during a strike, no matter how much inconvenience they suffer. This strike, however, was different. They saw no proportion between the arrogant violence inflicted on the city and the pension increase sought by the strikers.

Will the city officials administer "equal justice under law?" Will the strikers be punished as other citizens would be punished for such a guerrilla war against the people?

The city has announced that it will penalize some of the

8,000 who took part in the sneak attack that paralyzed the city's traffic.

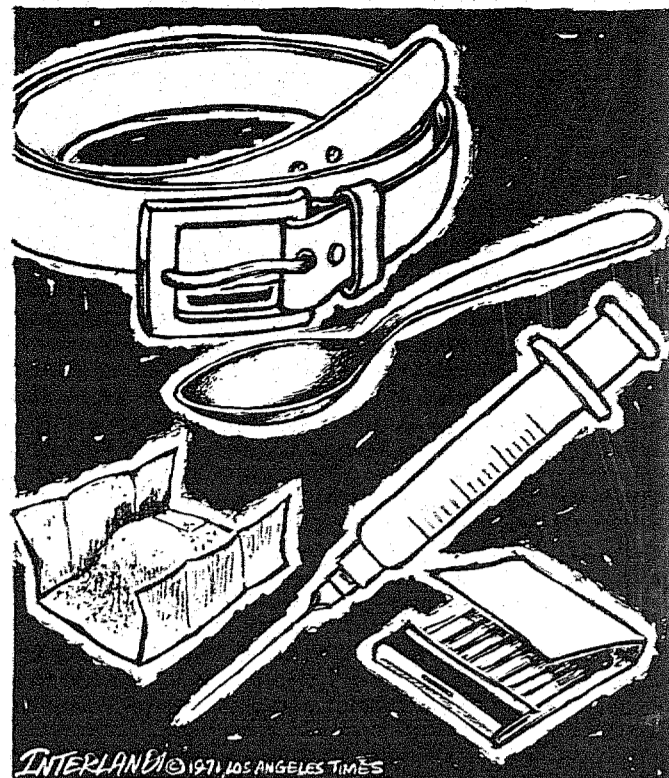
The head of the union whose 618 drawbridge operators and water-supply men walked off the job doesn't seem to be worried about punishment. Barry Feinstein, president of the Teamsters local involved, declared: "My reaction is that our membership will be proud to have their pay checks deducted whatever amount is determined and deem it little to have paid for the war we waged." At least he admits it was a war.

SINCE the sneak attack, I have heard innumerable New Yorkers compare the strike with the May Day demonstrations in Washington. President Nixon praised the Washington police for their swift mass arrests of 13,000 demonstrators. Will New York be as swift in prosecuting the municipal strikers? As a matter of fact, it appears now that most of the 13,000 Washington demonstrators were arrested for fear of what they might do, not what they actually did.

One month after the May Day demonstrations, only 61 had been convicted. The Federal Court, thereupon, in a unanimous decision ordered the remaining cases to be carefully screened for real evidence. The result was the prosecutors decided only 75 of the remaining 4,435 cases. In other words, there was evidence of actual misbehavior only in a handful of the cases among the 13,000 arrested. In New York the evidence was clear and massive.

As young New Yorkers read the official announcement about possible penalties for the municipal strikers, they wonder if President Nixon will call for the arrest of these strikers? Their offense was greater than the threats of the demonstrators in Washington. For, as city employes they have a special obligation to maintain the efficiency of community services.

The demonstrators' motive was to stop a war: the strikers stopped the normal operation of a city of 8 million.



Vietnam war souvenirs!

Labor leader Feinstein has boasted that "we waged" a war. Can he and his strikers wage a war with immunity while youngsters are arrested for demonstrating against a war? In their present mood, New Yorkers feel that commando raids against the city cannot be tolerated by law.

Church can boast of its social action heroes

By MSGR. GEORGE G. HIGGINS

Father Raymond Clancy, who served as Director of Social Action for the Archdiocese of Detroit from the late '30s until the early '50s, died on June 2 at the age of 67. He was buried on June 7 from Sacred Heart Church in Roseville, Mich., a middle class suburb on the edge of Detroit. This had been his last pastoral assignment before he went into retirement, for reasons of health, some two or three years ago.

In the course of the homily which I was privileged to deliver at his funeral Mass, I was at pains to spell out — in as much detail as time and circumstances would permit — Father Clancy's many achievements in the field of social reform away back in the bad old days when the Detroit of that time, which the distinguished journalist, the late John Gunther, had described as "the most explosive city in the Western Hemisphere," was caught up in a bitter struggle over labor's right to organize and bargain collectively.

I SAID I thought the record would show that Father Clancy, to his enduring credit, did as much as any third party in Detroit had ever done before to mitigate that struggle and to help prepare the way for the more constructive kind of labor-management cooperation that prevails in the auto industry today.

I went to the trouble of citing Father Clancy's crucial role in some of the struggles and victories of that turbulent period because I think it is rather important, in the more affluent but equally troubled '70s, to remember where we came from and to recall, at least on occasion, that we do have a respectable tradition of social action in the American Church, a tradition which, with all of its limitations, does honor to the memory of men like Father Clancy and one on which we can build for the future. In other words, I think we can ill afford to pretend, as some are inclined to do, that we have nothing to learn from history or that our predecessors in Church and State, or in the ranks of labor and management, have left us completely in the lurch.

I realize, of course, that the young people of today, including seminarians and younger priests, are understandably tired of being lectured to by the over-40 or 50 generation about the glories and the struggles of the past — even the very recent past. Nevertheless I can't help but feel sorry for those self-styled militants of the so-called "now" generation who at least appear to be completely ignorant of and totally indifferent to the social history of the 1930's and '40s and seem to think that they have nothing to learn from the experiences of that particular period.

UPON my return to Washington, a day or two after Father Clancy's funeral, I found in my mail, by strange coincidence, a copy of a newspaper article which documents the fact that there is at least one such person in the ranks of the California clergy. In the

course of this article entitled "A Parish Priest Looks at His Church," the Religion Editor of a well known California daily reports a local priest, a self-styled militant, as having told him in a personal interview that for 15 centuries the Church has been "preoccupied with saving souls" but that this is not Christianity.

When that happens, said Father X, "You ignore the here and now total context in which man lives. The Church doesn't come to grips with problems of a living wage, the right of workers to organize themselves, racial injustice, freedom of conscience, the dignity of the human person, the obligation of government to people."

Turning to the American Church, Father X — who seems to enjoy making grandiose historical generalizations — says that "its focus, especially in the last 160 years, has been trying to preserve itself." To his credit, however, he does have the modesty to add that "It's not fair for me to criticize the Catholicism of the past. They did what they thought was best, but here and now we're no longer in that position."

THE interview in which these and a number of other equally breath-taking statements appeared was forwarded to my office, with a blistering covering note, by a relative of the late Msgr. John A. Ryan, first Director of the old NCWC Social Action Department and long-time Professor of Social and Industrial Ethics at the Catholic University of America — a giant of a man if there ever was one in the history of the Catholic Church in this country.

The covering note — which was very angry in tone, and quite understandably so in my opinion — suggested rather brusquely that Father X doesn't know what he is talking about. For my own part, I would have to say that that's putting it very mildly indeed.

While the Church's work in the field of social reform during the "last 160 years" undoubtedly leaves much to be desired, the fact is that Msgr. Ryan, for example, who was born more than 100 years ago and died in the middle '40s, "came to grips" very effectively with most of the problems listed by Father X and did so two or three generations before the good Father was born.

Is it possible that Father X is as totally ignorant as he appears to be of the contribution made by men like Dr. Ryan, his long-time associate, Father Raymond A. McGowan, the late Bishop Haas — and the more recent contribution of men like Father Clancy?

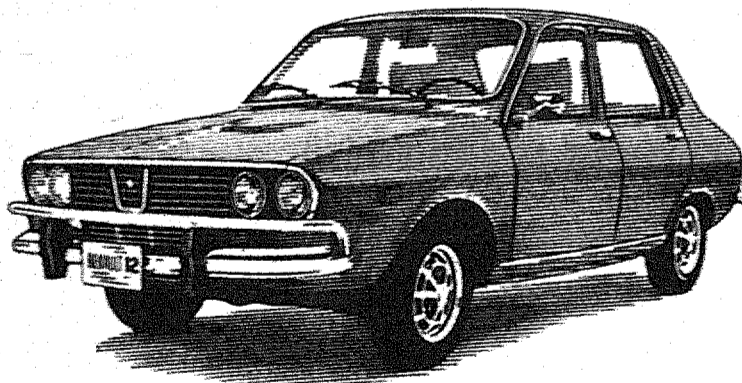
IS IT possible that he really isn't acquainted with Dr. Ryan's 20-odd books and is unfamiliar with the record of the above-mentioned disciples of Ryan and of many others too numerous to mention? If so, it's little wonder that Dr. Ryan's relative was so thoroughly disgusted with the interview in question. In my judgment, he had every right to be disgusted with it. It was a disastrous

performance.

I admire Father X's impatience, but I regret, for his sake, that he seems to be totally unaware of some of yesterday's more significant achievements. I might add that the achievements of a man like Msgr. John A. Ryan in the field of social reform were, to my way of thinking, much more impressive than those of any American priest who has come to the fore at any time during the 25 years that have elapsed since Dr. Ryan was called to his reward.

The story of Dr. Ryan's achievements, by the way, is readily available in Francis L. Broderick's biography entitled "Right Reverent New Dealer: John A. Ryan" and in Dr. Ryan's autobiography "Social Doctrine in Action." Both books are recommended to the Father X's of this generation, and unless and until they are ready and willing to certify that they have read them, I think they ought to stop giving interviews on the record of the American Church in the field of social action and social reform.

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Ghettos used as drug traffic sites



Dr. Ben Sheppard, physician, lawyer and former juvenile court judge, is associate director of Addiction Prevention Services of the Archdiocese of Miami Catholic Service Bureau, Inc., and directs the operation of St. Luke Methadone Center, Miami; St. Luke Residence, Miami Beach; and the Drug Education Department, Miami.

By DR. BEN J. SHEPPARD

This week I cleaned my desk again and here's the aftermath... lots of short answers to various questions.

TO C.R. Areas known as heavy traffic districts for narcotic users are often called "copping areas." In large cities these centers are usually located in deprived neighborhoods where there are bars, pool halls, various forms of "hustling" and night life activities.

Under these conditions, sociologists and police say, the drug dependents attempt to gather, buy, and sell without being too conspicuous. These areas, they point out, are usually easily accessible and the attempt is made to present no difficulty of escape, if the drug dependent has "wheels."

It has been found that a certain paranoia develops for the new drug user who isn't familiar with the areas, but the long time user, like your son, will probably run into many of his "old friends" in New York.

STUDIES in Chicago by field workers indicate that 82 percent of narcotics sales were in the street and a very small percentage is done through private operations or dealers. In these cases, police and law enforcement agencies or emergency rooms in hospitals can't be blamed for not detecting a new drug addict because the addict often visits doctors in emergency rooms and gives realistic complaints of legitimate illnesses to receive drugs.

The "copping area" in Chicago isn't too well defined, since most addicts feel pressure and change locations to avoid detection. The term "copping area" doesn't apply to the so-called psychedelic drugs or to marijuana because the search for them isn't as intense. Areas for these transactions are found in park areas and at local pop festivals.

TO M.A. — Adolescents are experimenters, some will try anything as a rule, but they will not persist beyond experimenting with marijuana and amphetamines unless there are serious departures from mutual respect in the immediate environment or internalization of these departures. Briefly outlined, they are overindulgence, which is self explanatory or overcoercion, the too rigid home. Also, another factor is over submission, or giving in to any wishes of the child.

TO "DOUBTERS" — The information I referred to about changes in the brain waves following the use of THC can be found in the Academy of Science's magazine, "Science," Volume 172, page 968. To repeat, the brain waves show a significant change in behavior.

TO L.S. — There are tests which will help determine

Religious education in camps to go on

YAKIMA, Wash. — (NC) — The Yakima diocese will continue efforts to give religious instructions to children of migrant Mexican-American farm workers, despite attempts by Del Monte Corporation officials to bar religious education instructors from entering labor camps, Bishop Cornelius M. Power of Yakima declared.

The bishop's disagreement with Del Monte, one of the largest growers in the central Washington area, began in May when two priests, Fathers Francis Duffy, S.J. and John Heneghan, along with two Jesuit scholastics from Gonzaga University, approached Ed Wilmeth, Del Monte farm manager, requesting permission to provide religious education classes for 80 youngsters who had been registered for catechism classes. Permission was denied.

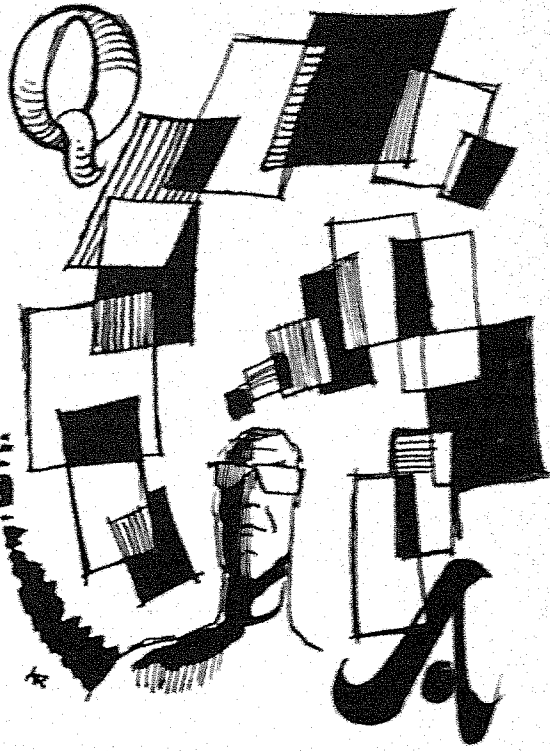
In his letter to Bishop Power, Peterson said: "Mr. Wilmeth did receive persons in the dress of priests on May 25. They may have called on Wilmeth for the purpose of establishing group religious education classes for young children, but Mr. Wilmeth had the impression that they also wished to enter our employe housing in the interest of a labor union.

Mr. Wilmeth's impression was reinforced by the coincidence that this is the first time in the past 20 years that church representatives of any faith have displayed any interest in visiting our farm worker camps; that this is also the period of considerable local labor union publicity; that this is also a time when there is much publicity about church involvement with labor union organizing and finally, the fact of four men of priestly dress calling under these circumstances."

Peterson added that the employer had an obligation to see "that the general privacy of the workers' living accommodations is not unreasonably overrun." However he volunteered to display notices or bulletins that outline church activities, services or special events.

Replying to the bishop's letter, G.W. Peterson, Del Monte area superintendent, answered that if children of the migrants in the corporation's labor camps are to receive any religious education, labor camp residents must first initiate a request

Bishop Power termed the confrontation an "unfortunate misunderstanding."



whether or not the dexedrine preparation will be helpful in controlling the distractibility of your child. You need have no fear in using the dosage prescribed by your physician of Ritalin for the child over a long period of time. The finger-

twitch test and other related experiments associated with it, have been published and I will gladly give you reference to it.

In answer to another question which I receive repeatedly on the drug Perse, I don't know whether the drug has been approved by the FDA, but by its description, the findings indicate that it possibly could prove better than Naloxone for the treatment of opiate dependence.

Dr. Revici developed the drug but his description of its chemical makeup is too complex for this column. I feel that it should be more widely used since I'm a great believer in better living through chemistry for the ill.

By illustration of the scepticism that exists in introducing new chemical compounds, I refer to an article in a recent "Psychology Today" issue which described an attempt to get FDA approval for the use of Lithium, a chemical for treatment of manic-depressive psychosis. It took six years to get the material approved. I'm aware of several patients with manic depressive states who were put on the drug 18 months ago and are now back to productive work, their disturbances well under control by Lithium.

In the hands of Dr. Revici results with Perse, have been more than good in preventing the withdrawal problem in the heroin addict. It is given by injection during early usage and later by mouth. One of the most immediate effects of the drug is the lessening or absence of the urge or need for heroin. Dr. Revici claims that after the first injection of the preparation, the patient doesn't indicate a desire for heroin.

After leaving the hospital after a five to 10 day stay, the patients said they had no more urge. Some began taking heroin again, due to unresolved psychological problems.

If this drug can alter the tortures of withdrawal, as Dr. Revici claims, then it certainly demands further study. As an added note, we just found an article published in 1940 in which the author used cobra venom to prevent withdrawal symptoms, which we'll look into further in another column.

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Two ND 'greats' pay visit to Miami

For Charlie Callahan, the ever-loyal, former University of Notre Dame sports information director who now does such a good job of keeping the public in the know on the Miami Dolphins, this was a big week for reminiscing.

Moose Krause and Milt Piepul were in town.

For those with short memories and for the younger generation, Krause is the current Notre Dame athletic director and one of the Irish's greatest all-around athletes, while Milt is the former bull-dozing fullback and captain of the 1940 ND squad, now serving as athletic director at American International College in Springfield, Mass.

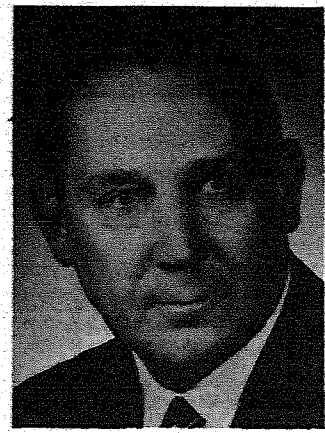
Both have been in town for the NCAA athletic directors' meetings on Miami Beach.

And, the presence of the two Notre Dame luminaries brought many stories to mind for Charlie.

ONE he was quick to point out is that Nick Buoniconti, now starring for the Dolphins; Angelo Bertelli, ND's first Heisman Trophy

winner, and Piepul all came from the same Cathedral High School in Springfield.

"Actually, there were just four boys from that high-



"Moose" Krause

school who went to Notre Dame to play football and three of them are among the greatest ever to play for the Irish. It's quite an achievement.

"Especially, since Cathedral was coached by Billy Wise, one of the all-time top players at Holy Cross — and he sent his best to Notre Dame."

SPORTS

By JACK HOUGHTELING

Of course, Krause himself is one of the legendary heroes of the Irish.

"NO ONE at the school was in the class of Moose as an athlete, even though we've had several who did letter in three sports. Moose was an All-America in football, basketball and track, as well as lettering in baseball."

Callahan, however, points out that Krause's baseball career did come to a rather abrupt end.

"It came against the U. of Chicago, when we were trailing by one run in the bottom of the ninth with two out and no one on.

"Well, Moose got a walk. Then, he decided to steal second even though Coach George Keogan did not give the steal sign. Moose also decided to steal third. Still on his own.

"FINALLY, without having much faith in the

batter's prospects of getting a hit, Moose decided to steal home.

"He was called out sliding and Keogan was so mad that he chased him off the field and Moose never played baseball again for Notre Dame."

Krause, one of the early giants of collegiate athletes in

the 30's, was a strapping 6-4, 225-pounder, in a day when anyone 200 pounds was considered really big.

After graduation, he went into coaching, at St. Mary's (Minn.) College, Holy Cross and finally back to Notre Dame. In six years as head basketball coach he had a 98-48 record.

HE'S been athletic director for the Irish for the past 22 years.

And . . . Charlie likes to point out the role that Krause has played in the scheduling of the Notre Dame-Miami football series.

"Yes, Andy Gustafson and Jack Harding played a major part in getting some of the early games, but it was Moose who had to sell the Notre Dame people on a long series."

U-M and Notre Dame will meet seven times in the next 10 years with all but two of the games scheduled for the Orange Bowl. The Irish are a near-sellout every time they appear in the OB and with the U-M fighting for their football lives against the competition of the Dolphins, the long ND series might be their salvation at the gate.

This and that in sports

Vince Zappone, who has been serving as both athletic director and head football coach at Chaminade High, will devote full-time to his coaching chores this coming school year.

Two former archdiocese stars played a key role in Miami-Dade Junior College North's runnerup spot in the national junior college baseball tournament. Sophomore

Roland DeArmas, from Archbishop Curley, was the starting first baseman for Coach Demi Mainieri's club while freshman Don Cooke, from Msgr. Pace, was the team's top relief pitcher.

Chris Evert, St. Thomas High's state tennis champion, has been named as one of the first three picks for the U. S. Junior Wightman Cup tennis squad. A final team of five

junior players will be named at the end of the summer tour. And, Chris older brother, Drew also from St. Thomas, will spend the summer playing on the men's national tour to gain additional experience.

'Summerraps' program is scheduled by CYO

"Summerraps" will get underway at the Chancery CYO office on Monday, June 28. The purpose of the program is to open the CYO office to the young people of the Archdiocese to give them an opportunity to learn more about the organization and operation at the central headquarters, according to Archdiocesan Executive CYO director, Bob Preziosi.

"At the same time, they will be given the chance to ventilate about anything on their minds whether it is CYO or something more personal.

We just want the kids to come down and talk," Preziosi added.

THE Summerrap program will be scheduled daily except on Tuesday, from 10 a.m. until 4 p.m. The office will be closed at night and on weekends.

"People can come in individually or in small groups. We hope many young people will take advantage of the program. They can drop in anytime," Preziosi said.

The program was given a trial run last week by a group from St. James parish.

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'Parochiaid' grows; legal issues hang

CONTINUED FROM PAGE 4

Pennsylvania program as Constitutional. Following the Pennsylvania ruling, courts in Connecticut and Rhode Island ruled those states' "secular-purchase" plans unconstitutional. The Rhode Island case of DiCenso v. Robinson was linked for argument with the Lemon case.

Warns on pentecostal movement

LOS ANGELES — (NC) — Archbishop Timothy Manning of Los Angeles has asked his pastors to warn Catholics against so-called Pentecostal activities which display "excessive emotionalism."

"We earnestly invoke the cooperation of our priests in the watchful guidance and direction of this particular devotion in the Church," he said in a pastoral letter.

"No so-called Pentecostal activity should be held without the knowledge and guidance of the local pastor, who, in cases of doubt, will have recourse to the Ordinary."

THE Pentecostal movements started among Catholics about three years ago, first at Duquesne University in Pittsburgh, and then spread to other universities.

The Pentecostals declare themselves neither a denomination nor a doctrinal group. They try to communicate directly with the Holy Spirit, and manifest this by a "gift of tongues."

Some Pentecostals claim that competent linguists have recognized some of the languages spoken in meetings. Pentecostalism is based heavily on Scriptures and supposedly adaptable within Protestant and Catholic worship.

Archbishop Manning warned against the interdenominational aspect of Pentecostalism, saying that "any activity tending toward equation with other denominations, as one sect among many, must be scrupulously avoided."

HE said: "Excessive emotionalism, credulity and sought-after charismatic displays question the genuineness of the activity of the Spirit and open the devotion to people of peripheral stability."

Archbishop Manning concluded: "We must insist, with our Holy Father, that the Holy Spirit cannot be separated from the hierarchy, from the institutional structure of the Church, as if they were two antagonistic expressions of Christianity."

Elders form a coalition

ST. PAUL — (NC) — Senior citizens have united here to form a coalition that will work toward improved transportation, housing and tax relief for Ramsey County's elderly.

At a recent meeting, organized by Larry White of Catholic Charities and Mary Ann Murphy of the Greater St. Paul Community Health and Welfare Planning committee, about 1,000 senior citizens agreed that an organization is needed to meet the primary needs of the area's aged.

The Court's third parochiaid case this spring involved the Constitutionality of the Higher Education Facilities Act of 1963, authorizing Federal construction grants to church-related colleges and universities. The institutions named in the case are in Connecticut.

The "Child Benefit" Theory It was, in fact, another Federal education act that opened a wider avenue for parochiaid advocates in the middle 1960s. The Elementary and Secondary Education Act legislated Federal aid for both public and nonpublic students through the "child benefit" theory.

Until the 1960s, the principal foundation for parochiaid had been earlier Supreme Court decisions. The Cochran v. Board of Education case, handed down in 1930, upheld a state law that provided free textbooks to students in both public and private schools. And the 1947 Everson v. Board of Education case allowed states to reimburse parents for parochial-school children's bus expenses.

The Supreme Court reasoned in the Everson decision that providing bus costs was like providing sidewalks, or police and fire protection, or sewage disposal.

One of the principal tests of a law's Constitutionality under First Amendment strictures was handed down in 1963 in the Abington School District v. Schempp case, which was notable for declaring unconstitutional officially prescribed prayer

and Bible reading in public schools. The Court ruled that any state law involving religion has to have "a secular legislative purpose and a primary effect that neither advances nor inhibits religion."

In the 1968 Board of Education v. Allen decision, the Court upheld a state program of lending textbooks to parochial-school students, characterizing parochial schools as institutions with dual, separable educational goals of secular education and religious instruction.

Last year, in the Walz v. Tax Commission case in New York, the Court expressed an additional principle that a statute — even if it were not aimed at establishing or supporting a religion — might be declared unconstitutional if it created "an excessive government entanglement with religion."

In the courts and around state capitals, the parochiaid issue has created a variety of arguments and some unlikely alliances. Leading most opposition to parochiaid is the influential Americans United for Separation of Church and State, with 100,000 members active in research and argument on the question.

Americans United finds its position supported at least in part by groups ranging from the American Civil Liberties Union to the National Education Association, the National Association of (Catholic) Laymen, and groups opposed to any governmental aid to any kind of education.

What Opponents Argue Parochiaid opponents argue not only on First Amendment grounds but also on belief that any kind of parochiaid actually aids religion, that private schools' financial plights have been overstated, that parochiaid would rob resources from poorer and inner-city schools, and that public schools have room for all.

The laymen's group opposes parochiaid also on grounds that it permits the church's leadership to depend on government rather than churchgoers as their resource, allowing bishops to be less responsive to the church membership.

A number of liberal church leaders regard a school system as unconscionably divisive and expensive for most dioceses and parishes, yet they cannot bring themselves to join with Americans United. Nor can they press parochiaid arguments in concert with the

church leadership and with the Catholic-school lobbyists. In addition, bishops and school lobbyists generally are reluctant to associate with the militant tactics of some parochiaid advocates.

The ambivalence about parochiaid among church leaders and those not unalterably opposed to the idea could become molded into a tighter, more uniform thrust of proposals. Until now, said America magazine in a recent editorial, practical politics has been overshadowed by the Constitutional problems in parochiaid. Following the Supreme Court's action, the Catholic weekly said, "politics, not Constitutional law, will become the dominant concern in securing public assistance for nonpublic schools."

The Jesuit-edited publication contended that "the forms of aid sustained by the Supreme Court will become the models for legislation. The question will be how to get them legislated in states where they do not exist and continued in states where they do."

It will be a combination of grass-roots movement and sophisticated lobbying, America said. "There must be both pressure at the bottom and pressure at the

top. At the bottom, it can be a simple but persistent demand for help. At the top it must also be highly intelligent, perfectly well-informed, and financially and educationally consistent with other objectives of the state."

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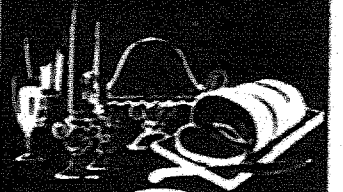
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Pornography listed among crimesters' 4 top businesses

CONTINUED FROM PAGE 2

was intended as a highway for a free flow of ideas — not as a sewer."

ACCORDING to Ralph Joseph Byer, president of the South Florida Anti-Censorship Association, the purpose of the group is to fight court actions.

The 28-year-old Byer, who resides at 1451 S. Congress Ave., West Palm Beach, is a former radio disc jockey who now owns book stores in Broward and Palm Beach Counties.

Charges against Byer for allegedly selling pornographic material are set for hearing in magistrate's court in West Palm Beach on July 8. In other legal action this week a warrant was issued for his arrest in Broward County charging him, as the owner of the P.J. Book Store, 1929 E. Atlantic Blvd., Pompano Beach, with "knowingly permitting the sale of pornographic material." Also arrested was Anthony Basilone, 36, who was charged as an employe of the book store with the sale of books declared obscene by Broward Civil

Court of Record Judge Daniel M. Futch, Jr. Material was purchased at the book store by deputies of the office, of Broward Sheriff Edward J. Stack.

SINCE THEIR campaign began a few months ago to halt the influx of pornography in Broward County, Sheriff Stack's office reports 17 arrests in 13 stores to date. In addition 33 warrants involving 52 charges of violations of the Florida anti-obscenity statutes have been issued for owners, corporate and individual, of the adult book stores.

Meanwhile in Dade County Little Beaver, Inc., a corporation which operates theaters in the Greater Miami area, has filed a damages suit in Federal Court against all of Dade's Criminal Court jurists, State's Attorney Gerstein, Dade County Public Safety Director, Wilson Purdy; City of Miami Police Chief Bernard Garmire; Miami Beach Police Chief Rocky Pomerance; Rivkind, and another Special Assistant State's Attorney, Norman Schwarz, also a member of the Special Task Force on Pornography.

New prisoner program slated

CONTINUED FROM PAGE 1

Innovative help in the form of revolving funds to be loaned to these men for those early expenses have been set up in Dade and Broward Counties. Early expenses came from the St. Vincent de Paul Society of St. Elizabeth parish, Pompano Beach, at the suggestion of Father Quinlan, who explained "We're not giving the money away. We're instilling trust in the man for he knows he must pay back the money. We tell the parolee people in the community are loaning him this money because they want to help him."

Once the parolee starts working he is asked to repay the loan a little at a time.

"For many men," Father Quinlan said, "the prison door is opened, they're put on the street and that's it — they have served their time. We hope that through these Ozanam Funds we will foster an atmosphere of trust and the opportunity and will to work."

IT IS PLANNED that Ozanam Counseling Centers will be established which will continue the work the priests are now doing with the men in the jails and upon release. At the centers, they would continue to receive the spiritual guidance and the personal counseling they now receive. "In addition we hope to offer guidance with their families, employers and in groups," the priest said.

"We don't want men dependent on the community. The Parole Commission tries to steer away from that. With the money we have now, the fund trustees decide who needs help, then we go to a roominghouse and tell the landlord we will pay the parolee's rent for perhaps two weeks. By then he should be on his feet."

These men, Father Quinlan said, have paid the price demanded by society and now deserve help from the community. They're down a bit, he says, and we can help pull them back up.

"From working with prisoners," said the priest who has been a prison counselor for nine years, "I know some of them broke the law just because they didn't think anybody cared about them."

"This is what rehabilitation is all about. It's instilling care and trust. And these people want to prove they can do it — like paying back the fund."

"WE TRY to help assist everyone who needs help regardless of race or creed," Father Martinez said.

The priest has been working with prisoners for five years in Dade County. He started assisting the priests at Gesu parish, Miami, who visited the City Jail and the

Dade County Stockade regularly, and continued on in the work.

"When I go to visit a prisoner," Father Martinez said, "I tell him, 'you don't have to sell yourself to me. I've 'bought' you already. I'm not going to check any files and I'm not here to give you any legal advice. I just want to help you, as a person.'"

More than 65 percent of the men he sees are drug addicts or have been jailed for robbery. Father Martinez

said, "When I first began in this work, the average age was 29 or 30 years. Now the men average about 24 years of age."

Most officials in correctional institutions agree that there must be a change, he said. "The most effective help — the little grains of sand that we all must attempt to spread — is to bring about positive changes in our prison systems. We must find better means of rehabilitation: punishment for punishment's

sake alone has never been a deterrent. We must attempt to bring about an effective

CONTINUED ON PAGE 22

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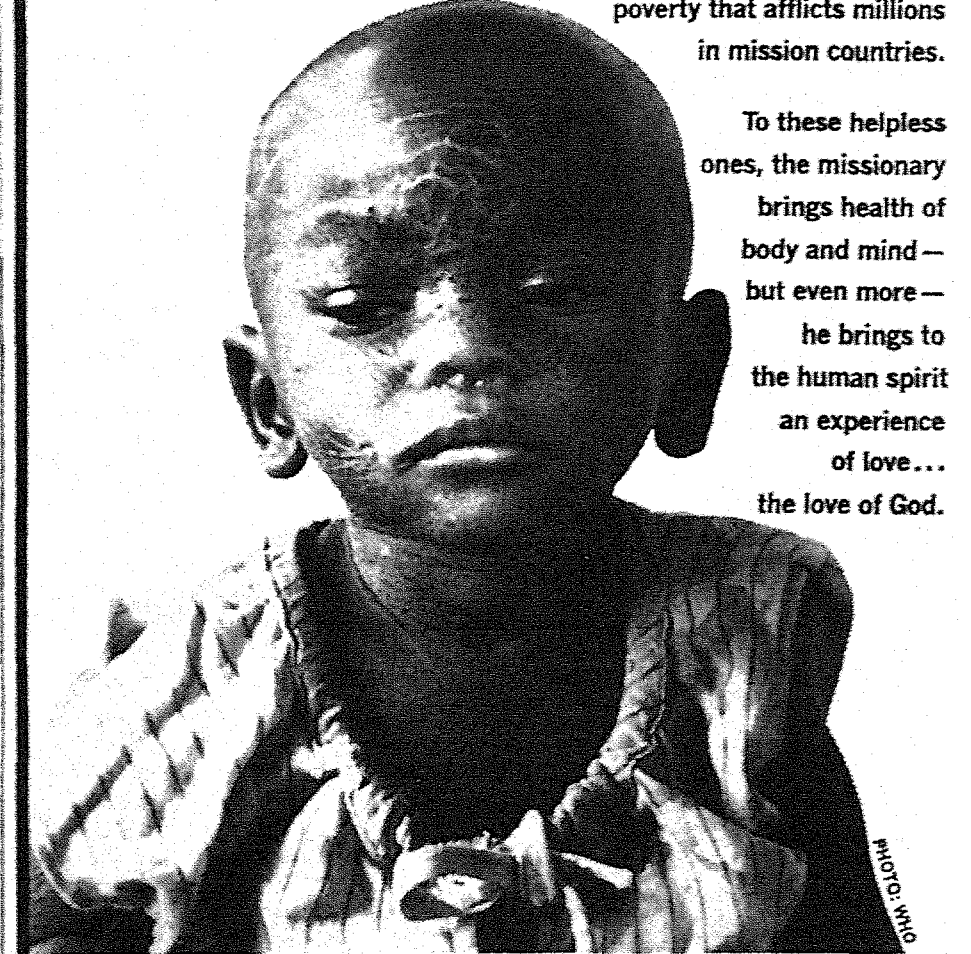
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Carteles anunciando la Exposición Litúrgica de San Juan Bosco han sido situados en distintos puntos de la ciudad.

Exposición Litúrgica en San Juan Bosco mañana

Una exposición de liturgia que incluirá vestimentas y objetos sacramentales tendrá lugar en el Salón Parroquial de San Juan Bosco del 26 de junio al 4 de julio.

"EL PROPOSITO de esta exposición es llevar una catequesis al pueblo de Dios para que conozca la liturgia de la Iglesia de Cristo", expresó uno de los señores que más han cooperado con el Párroco, Padre Emilio Vallina, en la organización de esta exposición litúrgica, primera

que se realiza en la Archidiócesis de Miami.

Remigio Bernet, que participo en la organización de la Exposición Litúrgica de La Habana en 1964, es uno de los organizadores de esta exposición en San Juan Bosco.

Uno de los objetos de la misma, dice el, es explicar al pueblo los siete sacramentos a través de los sacramentales que se usan en ellos.

El Salón Parroquial de San Juan Bosco ha sido

dividido en nueve salas, que son las siguientes:

- Iglesia. Cuerpo Místico.
- Liturgia y Gracia Sacramental.
- Bautismo y Confirmación.
- Eucaristía como Sacramento y Como Sacrificio.
- Música en la Liturgia.
- Año Litúrgico y colores litúrgicos.
- Orden Sacerdotal.
- Plenitud del Orden.
- Sala Pontifical.

En la sala de Música en la Liturgia, por ejemplo, se exhibirán los distintos instrumentos musicales que en distintas partes del mundo se utilizan para la ejecución de la música litúrgica. Y que incluye pianos, órganos, y toda una gama de instrumentos usados en distintas partes del mundo. Igualmente se tendrá un equipo magnetofónico con grabaciones de distintas piezas de música litúrgica, como la Misa Panamericana, la Misa Mexicana, la Misa Cubana, la Misa Luba, canto gregoriano, etc.

Se tendrán también todas las vestiduras sacerdotales, y episcopales, los atributos cardenalicios, en los distintos estilos, ya que habrá casullas góticas, romanas antiguas, modernas, bizantinas, ucranianas y coptas.

MUCHOS de los objetos litúrgicos han sido traídos de España, Italia, Perú y Colombia especialmente para esta exposición.

En cada sala, dos jóvenes debidamente documentados explicarán a los asistentes el significado de cada sacramental y de los sacramentales que en ellos se utilizan.

En plena faena, un grupo de muchachas dan los toques finales a una de las salas de la Exposición Litúrgica.



El Padre Vallina con los organizadores de la Exposición Litúrgica, Remigio Bernet y Aldo Martí con su hijo del mismo nombre.



TU Y TUS HIJOS ¿Qué moral para tus hijos?

Por el
Hno. Emilio Quirós

La gran preocupación, a veces angustia, de muchos padres actualmente es el problema de la educación moral de sus hijos. Digo "problema" porque esa es la expresión que la mayoría de esos padres emplea al referirse al proceso de la formación de la conciencia de sus muchachos, aunque yo estimo que el uso de dicha palabra ya nos coloca sobre una pista falsa: "problema" es algo que se resuelve aplicando una fórmula, en tanto que la educación de un niño o de una niña, de un joven o de una joven — especialmente la educación moral — es proceso de muchos años que escapa a la aplicación de fórmulas o recetas dadas, sobre todo que escapa a la aplicación de una fórmula o de una receta determinada.

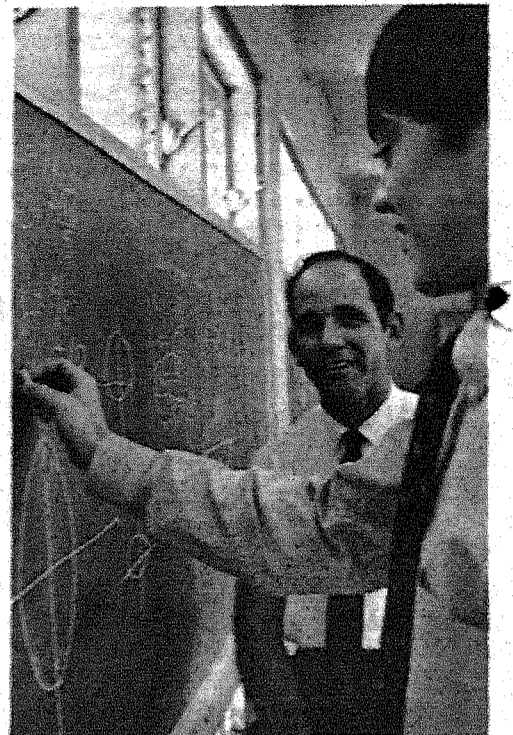
CADA NINO es distinto porque cada niño es una persona y ser persona significa precisamente ser "único", ser "mismo". No habrá verdadera educación, y menos aun verdadera educación moral, si todo ese proceso de formación de la conciencia no se hace en referencia a la personalidad propia de cada niño. Por eso, el primer consejo que debe darse a unos padres empeñados en dar a sus hijos los elementos de una buena educación moral es este:

Respetar la personalidad de cada uno de los hijos. Por supuesto que en este mundo confuso y lleno de suspicacias en que nos toca vivir, no faltarán aquellos que se asusten ante la palabra "respetar" y piensan sin más que ese verbo significa "dejar hacer y dejar pasar". . . . En realidad para esos que piensan así no va dirigido este artículo, porque ellos lamentablemente encontrarían "sospechosos" cualquier tipo de consejo que se les ofrezca. Respetar la personalidad de un niño quiere decir pasar el trabajo — interesantísimo, por otra parte — de descubrir en cada hijo sus posibilidades y sus debilidades propias, sus tendencias, sus rasgos personales, para encaminar todo eso hacia la meta de hacer de él o de ella un adulto capaz de orientar su propia existencia hacia fines creativos y cristianos, tratando de lograrlo en el menor tiempo posible, de modo que la madurez moral coincida con la madurez fisiológica y con la madurez psicológica.

Un segundo consejo es, sin duda, **empezar a tiempo**, lo que quiere decir desde la cuna. Muchos padres descuidan la formación de la conciencia de sus hijos durante la niñez de estos: se conforman con que no hagan demasiado ruido, no rompan los objetos de la casa, no jueguen de manos para que no se lastimen, y otros detalles por el estilo. Los padres ordenan y los hijos tienen que obedecer: en otras palabras, se les "domestica", pero no se les inculcan principios. Y eso precisamente es acumular "problemas" para cuando llegue la adolescencia. Y cuando ésta llega, entonces se les trata de imponer una conducta moral en nombre de Dios (de un Dios que ha estado ausente de la vida familiar hasta que aparece el primer problema serio en la existencia de los hijos adolescentes).

Ese aspecto de "usar" a Dios y a la Religión para la educación de los hijos nos lleva a un tercer consejo: **Escoger bien el tipo de moral que se les quiere inculcar.** La moral cristiana no es la única que existe: hay también una moral filosófica basada en el cumplimiento del deber por el deber mismo, una moral inspirada en principios filantrópicos, morales racionales que se basan en la conveniencia de edificar una sólida reputación, etc., etc. La moral cristiana se basa en la creencia viva y pujante de que Cristo, el Hijo de Dios hecho hombre, nos ha salvado con su muerte-resurrección: si Dios nos amó primero y nos ha regalado — gratuitamente — su amistad y nuestra salvación, entonces el cumplir Su voluntad (y no solamente los Mandamientos . . . que son tan sólo un aspecto de Su voluntad) es nuestra respuesta amorosa y agradecida a ese Dios. Respuesta que hemos de darle a través de nuestras relaciones con los demás hombres (sin distinción de raza, sexo, edad, credo) tanto como en nuestras relaciones personales con El mismo, porque "el que dice que ama a Dios, a quien no ve, y no ama a su hermano, a quien ve, miente" (San Juan en su primera carta).

LA MORAL cristiana es una respuesta de amor mucho más exigente que el mero "cumplimiento" de los Mandamientos para ganar el Cielo o evitar el infierno. Si esto no es aceptado plenamente, y en la vida diaria,



El Hno. Emilio Quirós, De La Salle, ha consagrado su vida a la educación de la juventud. En la foto, durante una clase de matemáticas en el plantel Immaculata-La Salle. En este artículo, el Hno. Emilio Quirós trata sobre la educación moral de padres a hijos. Este es el tercero de una serie de artículos "Tu y Tus Hijos", que con los auspicios de la Oficina de Educación Religiosa está ofreciendo "La Voz" con la participación de distintos especialistas. Han escrito ya sobre el tema de la educación y desarrollo de los hijos el Dr. Mario Martínez, psiquiatra de larga experiencia, y el Dr. Humberto López Alió, abogado, padre de familia, dirigente del apostolado seglar. Otros artículos de pedagogos, médicos, padres de familia, sacerdotes, irán apareciendo en esta serie "Tu y Tus Hijos".

por los padres, es preferible mil veces que presenten a sus hijos la moral que efectivamente ellos tienen y tratan de seguir. Padres que no aceptan ni viven una tal perspectiva cristiana en su vida moral, deben pensar muy bien las consecuencias que tiene el mandar a sus hijos a una escuela católica o al catecismo parroquial . . . a pesar de las ventajas que esto pueda representar en otros aspectos de la vida.

La adolescencia trae consigo la aparición del aspecto sexual en la vida de los hijos. Entre todas las cosas que pudieran decirse al respecto, voy a escoger una sola, dada la limitación del espacio de este artículo: **Los padres no deben reprimir sus expresiones de amor ante los hijos.** La mejor educación sexual que puede darse a un niño o a un adolescente, es el espectáculo del amor espontáneo y profundo de sus padres. Es doloroso oír decir a jóvenes de hoy: "El matrimonio mata el amor". Como es consolador leer en el Reader's Digest de diciembre último, página 77, el letrero escrito con tiza por un muchacho en la cerca del vecindario, en medio de muchos otros letreros amorosos: "Ma Loves Pa". Que la dimensión sexual de la vida de un joven o una joven esté correctamente encuadrada en el marco del "amor" y esté orientada hacia el matrimonio, dependerá en gran parte, si no en todo, de la auténtica experiencia amorosa de sus padres. Este es un magnífico tema de reflexión para muchos padres de familia en la actualidad.

Este artículo se cierra con un último consejo: **Darle más importancia a lo positivo y personal que a lo negativo e impersonal.** Numerosos padres son muy celosos en reprender a sus hijos, y a la vez muy descuidados en subrayar los logros morales de sus muchachos. Y aún al reprender, lo hacen en forma doblemente negativa: "Has hecho algo malo" (algo significa una cosa), en vez de decir: "Has hecho sufrir a alguien (alguien significa una persona). Pocas veces se le da las gracias o se felicita a un niño por haber hecho feliz a alguien; en todo caso, se le alaba por haber hecho algo bueno. Y se olvida así que la mejor forma, tal vez la única, de educar a una persona y ayudarla a descubrir el maravilloso mundo del cristianismo es hacerla moverse en un mundo de personas y no de simples cosas.



Estudiando los planos de la proyectada iglesia de St. Raymond, el Padre Orlando Fernández y el Arquitecto Claudio G. Mendoza, revisan los terrenos que serán bendecidos el domingo, día 27 en ceremonia a las 5 p.m. en 3491 SW 17 St.

Bendecirán los terrenos para nueva iglesia

El domingo, día 27, a las 5 p.m. se efectuará la ceremonia de bendición de los terrenos donde se comenzará en breve la construcción de la nueva Iglesia Parroquial de St. Raymond, en 3491 SW 17 St.

Según el Padre Orlando Fernández, párroco de esa parroquia establecida hace dos años, la nueva iglesia, que será construida en un terreno de un acre y media, contiguo a la actual rectoría, tendrá capacidad para unas 500 personas.

DISEÑADO por el arquitecto Claudio Mendoza, para armonizar con la arquitectura del área, la Iglesia tendrá la forma de una cruz griega, con el altar en el centro de esa cruz.

Tanto el Padre Orlando Fernández como el Arquitecto Mendoza han querido plasmar en el diseño todo el simbolismo del legado histórico y cultural de la Florida, evocando las misiones españolas del periodo colonial.

Una cúpula de cristal de diferentes colores dominará toda la estructura. Arcos de medio punto, también en cristal multicolor, tan evocadores de la estructura colonial de Cuba, coronarán las tres puertas de acceso al templo.

La entrada principal está dominada por tres grandes arcadas que llevan a un pórtico elevado. Las puertas serán de sólidas maderas ricamente labradas.

La luz que penetrará por la cúpula de cristales multicolores iluminará el altar central con un torrente de luz multicolor.

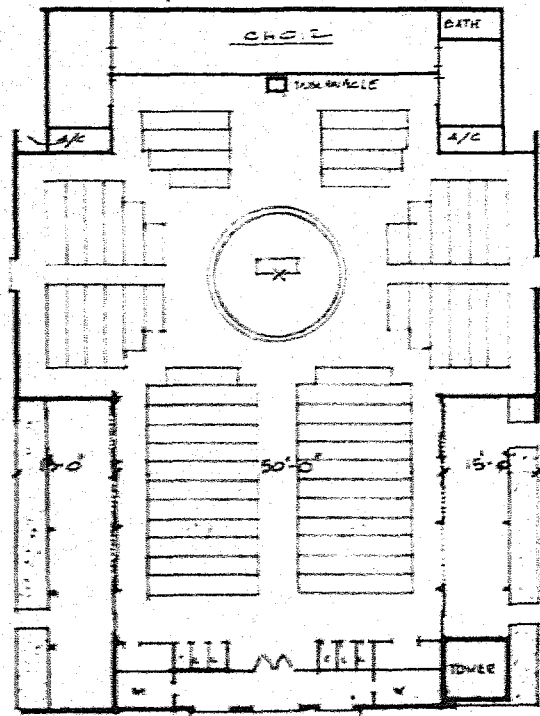
El sagrario descansará sobre un altar, bajo una inmensa cruz sostenida en una pared de piedra que separará al coro de la nave central.

LA PARROQUIA de St. Raymond fue establecida en junio de 1969, incluyendo en su seno unas 1,200 familias en las áreas limítrofes de las

ciudades de Miami y Coral Gables, a lo largo de la Avenida 37.

El contratista Armando A. Alejandro, que tendrá a su cargo la construcción del nuevo templo, espera que las obras de la fase inicial estén terminadas para fines de este año o principios del próximo, pudiéndose utilizar desde entonces la nave para los servicios parroquiales.

En la actualidad, las



Plano de la nave cruciforme con capacidad para unas quinientas personas que comenzará a construirse para la Iglesia Parroquial de St. Raymond.

misas dominicales de la Escuela Pública de Coral Gables (Coral Gables Elementary) ofrecen en la cafetería de la

Llega descendiente de Ponce de León

En Abril de 1513, en busca de una legendaria Fuente de la Juventud, Don Juan Ponce de León desembarcó en un punto que hoy es la ciudad de St. Augustine y le puso por nombre La Florida.

LA PASADA semana una descendiente en línea directa de aquel Ponce de León desembarcó también en la Florida, no como descubridora o conquistadora, sino como refugiada. No en un bergantín, si no en uno de los aviones del Puente Aéreo entre Cuba y Miami.

Rosa Clara Ponce de León de Vildósolo desciende en línea directa del descubridor de La Florida, quien después de haber colonizado estas tierras, fundando la primera ciudad en lo que hoy es Estados Unidos, y después de haber sido gobernador de Puerto Rico, volvió a Cuba, donde murió y donde permaneció su familia.

Hoy ella vive agradecida a sus ilustre antepasado por haber descubierto "este paraíso tan cerca de Cuba," que hoy es un verdadero infierno.

¿Como puede ella probar su relación con aquel conquistador cuyo nombre es tan honrado en La Florida?

Como premio a sus hazañas, la corona española otorgó a Ponce de León una serie de títulos y reconocimientos que han ido pasando de generación en generación. La madre de la señora Vildósolo, que en vida

fué Condesa de Villanueva, fué oficialmente invitada a participar en dos ocasiones en las ceremonias observando el aniversario del descubrimiento de La Florida. La última vez, poco antes de su muerte, en la celebración del 375 aniversario de la fundación de San Agustín.

Unidos, que acudieron jubilosos a recibirla en uno de los vuelos de la libertad.

A LOS 79 ANOS, esta descendiente de Ponce de León se ve una persona muy activa y locuaz, se desenvuelve con una agilidad que la hacen parecer más joven. Como si los efectos rejuvenecedores de aquella fuente que según la leyenda buscó su antepasado en estas tierras,

La señora Vildósolo tiene seis hijos e hijas en Estados

ORACION DE LOS FIELES

13 Domingo del Año
(27 de junio)

CELEBRANTE: En las lecturas de la celebración de hoy se nos recuerda que hemos sido liberados del yugo de la esclavitud. También se nos enseña que podemos encontrar muchas razones para no responder al llamado del Señor. Oremos para que la respuesta del Pueblo de Dios sea libre, entusiasta y completa.

LECTOR: La respuesta a las oraciones de hoy será "Señor, guíanos."

1. Que el Papa Paulo, el Arzobispo Carroll y todos los líderes de la Iglesia se sientan alentados y fortalecidos por la amorosa respuesta del Pueblo de Dios al llamado del Señor, oremos al Señor.

2. Que siempre recordemos la dignidad a la que hemos sido llamados, como hijos que libremente amamos al Padre que nos ama, oremos al Señor.

3. Que como hombres libres siempre actuemos franca y abiertamente con nuestros líderes, a los que hemos de responder en forma responsable, oremos al Señor.

4. Que el Sur de la Florida reciba la bendición de la lluvia necesaria, oremos al Señor.

5. Que cada uno de nosotros tengamos el valor de responder al llamado de Cristo y nos resistamos al "dejar para mañana" lo que debemos comenzar hoy, oremos al Señor.

6. Que los enfermos y desamparados de nuestra parroquia reciban el aliento de nuestra preocupación por ellos, oremos al Señor.

CELEBRANTE: Todopoderoso Dios, Tu bien sabes cuán difícil nos resulta a veces responder al llamado de Cristo a seguirle. Ayúdanos a apreciar el gran don que poseemos, el privilegio de decidir libremente servirte por Cristo, tu Hijo. Nuestro Señor, que vive contigo y el Espíritu, por los siglos de los siglos.

PUEBLO: Amén.

Noche Lasallista el 3 de Julio

El sábado 3 de Julio a las 7:30 p.m., los antiguos alumnos de La Salle celebrarán su

Noche Lasallista con una comida en la Cafetería de los colegios Immaculata-La Salle, será una agradable reunión familiar. Estarán presentes los Hermanos que se encuentran en Miami, entre ellos el Hno. Luis Pi y el Hermano Emilio Quirós. Para informes llamar a los teléfonos: 665-6101, 374-6020 o 223-6617.

En este acto se procederá también a la entrega de la orden "Hno. Victorino"; habrá un show artístico para deleite de los presentes, y se ratificará la nueva directiva para 1971-1972.



Poco después de haber arribado a La Florida en uno de los vuelos de La Libertad, la señora Rosa Clara Ponce de León de Vildósolo se reúne con otros familiares ya residentes aquí desde hace años. Son ellos sus hijos Sergio Fernando y sus

sobrinas Elena y Cuca Ponce de León, todas descendientes en línea directa del descubridor y colonizador de La Florida, Don Juan Ponce de León.

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Vast relief problem

Millions stampede to refuge in India

CONTINUED FROM PAGE 1

This reporter went through the mud and over primitive sanitation ditches with Msgr. Joseph Harnett of the U.S. Catholic Relief Services (CRS) office in Rome and the CRS representative in Calcutta, Francis X. Carlin of Philadelphia. cis X. Carlin of Philadelphia.

"These people are better off than many," said Carlin. "For the moment, the cholera scare is in check, the distribution of food is well ordered, and there is sufficient shelter. The authorities are aware that this open trench sewage system is a peril, and they are going to improve it as soon as they can."

Carlin said the people at Sahara at least have a roof over their heads and a small fire at their door. Still needed for refugees elsewhere are 300 miles of tarpaulin roofing and 4,500 miles of side covering.

Children were everywhere at Sahara. The camp was quiet, for it was siesta time, but small boys took turns being doused at the one pump in the camp and older girls took a crying baby brother for a walk. An old man ambled by, burdened with a load of twigs, and saluted handsomely. A wizened old lady looked beautiful as she silently gazed out on a world that was not hers.

THE Marwari Relief Society conducts the clinic at Sahara. Sitting on the front porch of the only building in the camp, Dr. Ranjan Chatterji looked up from a clutter of vaccines, needles and medical forms and welcomed us.

"I have been a volunteer doctor here for only two weeks," he said. "In that time we have seen 275 cases of cholera, of whom 22 have died. I think we have won the cholera battle, and I am grateful to God."

Dr. Chatterji said the refugees at Sahara eventually would be relocated in a new camp to the north of West Bengal, and a clinic will go with them.

Just down the road, we visited the hospital of War on Want, a British organization that specializes in tackling disasters. The hospital is an example of teamwork in India that seems to be accomplishing the daily miracle of serving six million people.

War on Want had a team of 17 nurses and four doctors ready with a complete field hospital to go to India. CRS provided the freight, flying in the complete hospital, and the acclaimed Mother Teresa provided the land for its erection. Hospital supplies were still in their shipping crates, but already there were patients in the open-air wards.

In addition to providing the local know-how for relief groups coming into India, CRS is committed to feeding 100,000 persons a day for three months — with the possibility of upping that to 500,000 persons daily.

Carlin said CRS was the first to sound the alarm on the cholera outbreak and, with its international contacts, arranged for emergency shipments of vaccine and jet-injectors to speed inoculation.

Despite all this, the monsoons will soon engulf Sahara camp.

New prisoner program slated

CONTINUED FROM PAGE 19

and a full reorganization of the systems in order to insure that those imprisoned will be returned to society better men. The Federal government has made a start in this direction."

FATHER QUINLAN was reared in Boca Raton, and attended Boca Raton Elementary School, Delray Beach Jr. High and Sea Crest High School until his senior year at which time he attended St. Patrick's High School in Miami Beach, where he graduated in 1952.

He attended St. Bernard College in Cullman, Ala., where he graduated with an A.B. in History and Philosophy in 1958. He attended St. Bernard Major Theological Seminary from 1958 until 1962 where he completed his studies in Theology. Father Quinlan was ordained to the Priesthood on May 26, 1962.

Latin and religion courses were taught by Father Quinlan at Immaculate Conception High School in Memphis, Tenn., until 1963 when he was transferred to Nashville where he began working in the State Penitentiary and prison for the criminally insane.

In December of 1964 Father was transferred to Sacred Heart Church, Lake Worth, where he worked with the CYO Program and juvenile problems in Palm Beach County for a period of five years.

Father Quinlan was transferred in August of 1968 to St. Elizabeth Parish, Pompano Beach, where he was assistant pastor, principal of St. Elizabeth School, CCD Director and has also worked as a counselor for the Florida Probation and Parole Commission and the Broward County Division of Youth Services. Father Quinlan is also the official Chaplain of Broward County Jail and Broward County Stockade. He is a member of the Florida Council on Crime and Delin-

quency and Chaplain of the Volunteer Workers for the Florida Parole and Probation Commission of Broward County. He is now assistant pastor of Assumption parish, Pompano Beach.

FATHER MARTINEZ, has been working in Miami since 1966, during which time he taught religion and French at Belen Jesuit Preparatory School, and has since worked closely with prison counseling.

The Cuban native was ordained in Havana Cathedral on June 11, 1960.

During the years, 1957 through 1961, he attended summer school sessions at Fordham University and St. Louis University where he earned Masters degrees in education and a minor in psychology.

In September, 1968, he began working for a Special Education degree in guidance and counseling, with additional courses in penology, at the University of Miami.



DISCUSSING new Apostolate to Correctional Institutions are Father Eugene M. Quinlan, director; and Jesuit Father Fernando Martinez, who serves as assistant director.

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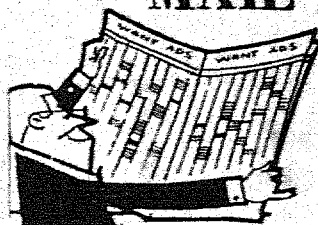
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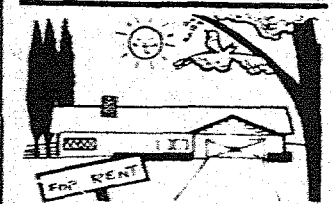
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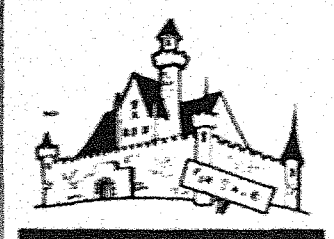
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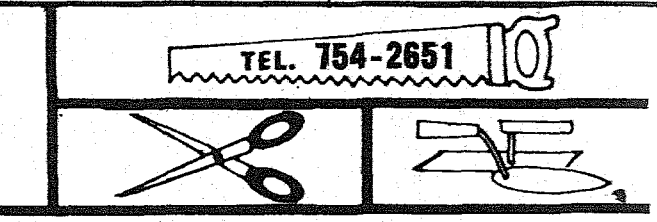
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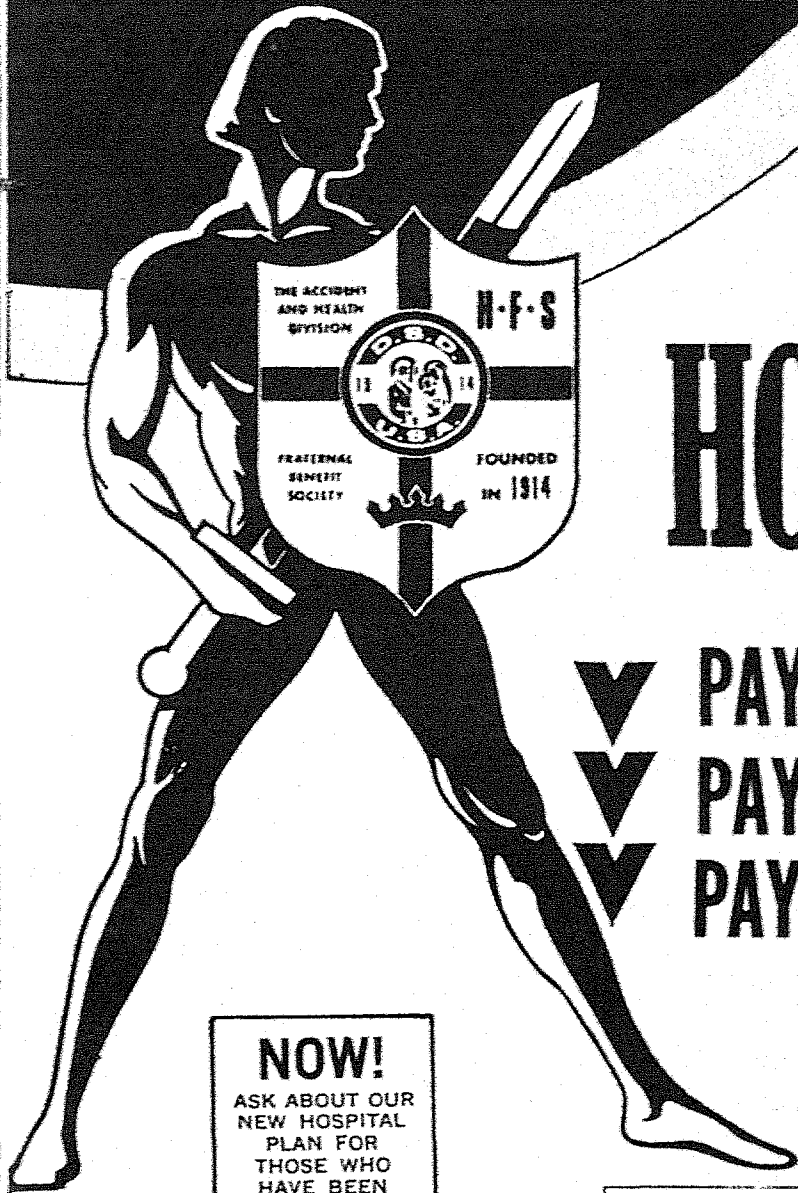
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