



PRESIDENT NIXON

President Nixon reaffirms pledge to seek aid for nonpublic schools

By DORIS REVERE PETERS
NEW YORK — (NC) — President Nixon received a standing ovation from 2,000 listeners as he pledged his personal support to parochial schools, addressing the Knights of Columbus annual dinner here Aug. 17.

Speaking of the character of the nation, he said: "We must see to it that our children are provided with the moral, spiritual and religious values so necessary to a great people in great times."

"As we see those private and parochial

schools, which lay such stress on those values, close at the rate of one a day, we must resolve to stop that trend and turn it around. And you can count on my help in doing just that."

His words — added to his text — brought the most enthusiastic of several ovations he received during the evening.

Pleading for temporary sacrifices to make his 90-day wage-price freeze work, he warned against "selling America short."

"There is a need for action up and down

the line, because only by coming to grips with all of our problems can we expect to solve any of them," said the President. "And there is a need for bold, decisive action because a nation can remain great only if it acts with a sure sense of destiny."

HE told his audience that, "as Knights of the Catholic faith, Knights of Columbus, you as much as anyone in the nation can understand and feel that sense of destiny."

Nixon was the first president to speak before the 89-year-old fraternal organization. He was greeted by a cheering, banner-waving, standing ovation as he entered the ballroom of the Waldorf-Astoria Hotel for the black-tie dinner.

The Knights cheered him as he said, in preliminary remarks, that the state signs held up at individual tables "give me somewhat the feel of a convention. I didn't say which party because I realize this is an organization with one party — the United States of America."

Another warm ovation came when Nixon, departing from his text, told of a conversation with the late Vince Lombardi two days before the famed football coach died. "He told me then," the president said, "it may be a losing battle but I'll never quit fighting."

BOTH Nixon and Attorney General John Mitchell who accompanied him to New York, listened attentively as Cardinal Terence Cooke in a talk termed the rejection of public aid to parochial schools on grounds of alleged divisiveness "unreasonable and discriminatory."

On the dais with national officers of the Knights of Columbus were numerous bishops and Secretary of Transportation John Volpe, who is a member of the Knights.

Introducing Nixon, Supreme Knight John W. McDevitt said the president had taken "a courageous and determined stand against a wave of moral decadence that has included abortions, pornography, degrading of the flag and country and revolutionary resort to violence."

The head of the 1.2 million member fraternal organization said that Nixon has taken a forthright position of putting rectitude above politics and "needs and deserves the wholehearted support of all right-thinking people."

Bishop Charles P. Greco of Alexandria, La., gave the invocation, blessing the president and his family.

THE VOICE

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AUG. 20, 1971

They've spent 600 years behind bars

By JOHN de GROOT

Together, the men had served more than 600 years behind the bars of prisons throughout the United States.

Now it was a gentle Summer evening on

Miami Beach and they were enjoying prime ribs at the Balmoral Hotel as the sky darkened to the east over the Atlantic Ocean.

They were the guests of Archbishop Coleman F. Carroll.

And while they had served more than six centuries in Federal, state and various city jails, the men wore no prison stripes.

THEY were prison chaplains and their garb was the Roman collar and black suits.

"I don't know of anyone who is doing more important work than you," Archbishop Carroll told some 50 priest-members of the American Catholic Correctional Chaplains' Association at the Tuesday night banquet.

"And," he added, "I don't know of any area or social need where more constructive work must be done."

Archbishop Carroll, who serves as chairman of the Penal Institution unit of the Dade County Criminal Council, told the prison priests, "It is time to put our jails in the hands of people who are trained to take care of lawbreakers in a humane and meaningful way."

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RECEIVING assignments from Archbishop Coleman F. Carroll to parishes in the Archdiocese of Miami are four newly-ordained priests who arrived this week from Ireland. Shown with the Archbishop (l. to r.), are Father Timothy Lynch, Father Michael Quilligan, Father Patrick Organ and Father Joseph Currid.

4 priests from Ireland analyze cause of strife

The bloodshed and terror currently gripping Northern Ireland can not be attributed to religious intolerance alone.

This was the report given to Archbishop Coleman F. Carroll by four newly-ordained Irish priests recently come to Miami to accept appointments in four archdiocesan parishes.

In a meeting with the Archbishop last

week, the four priests stressed that most Americans have a distorted and "simplistic" concept of Northern Ireland's plight.

"It is not a simple matter of Protestant against Catholic as reported in the press here," Father Joseph Currid said.

IN citing religious intolerance as the sole cause of the violence, he said, the press turns

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Aid to nonpublic schools a right, cardinal asserts

NEW YORK — (RNS) — The contribution of the American Catholic school system has not been "merely in the area of economy," but also along pluralistic, patriotic, and moral lines, Terence Cardinal Cooke declared here.

The Archbishop of New York, speaking to the 89th annual convention of the Supreme Council of the Knights of Columbus, discussed the oft-repeated reason for the continued existence of parochial schools — the billions upon billions of dollars which the church institutions have saved the taxpayer.

WHILE asserting the importance of this reason, the cardinal stressed that greater contributions were made in other areas:

• "Fostering of a true and worthwhile pluralism."

• "Development of citizens with a strong sense of values here in our country."

• "Providing to a large segment of the American population a spirit that goes beyond the purely secular and rings out across this land with an appreciation of the very principles which our forefathers enshrined in the Declaration of Independence and in the Constitution."

"American Catholics," he added, "have nothing to be ashamed of in this incomparable, voluntary contribution to American life. It does not have its parallel in any other nation of the world and it has no equal even in our own. And this contribution is clearly part of the history of the United States of America."

Cardinal Cooke reminded his audience that state aid to church-related educational institutions was a regular practice in the early days of the nation. He maintained that the Founding Fathers did not regard this arrangement as incompatible with the First Amendment.

THIS attitude has been carried over into recent times, the cardinal noted, with the support given by President Nixon of aid to non-public schools. He was referring to the statement made by the President last year when he established the Panel on Nonpublic Education of the Commission on School Finances.

Cardinal Cooke's talk to the K. of C. was made at a

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OFFICIAL Appointments Archdiocese of Miami

The following appointments have been announced by Archbishop Coleman F. Carroll:

Effective Aug. 13, 1971
THE REVEREND JOHN J. VEREB — to Supervisor of Religious Education.

THE REVEREND GERARD LACERRA — to Archdiocesan Director of the Confraternity of Christian Doctrine.

THE REVEREND JOSEPH CURRID (recently ordained) — to Assistant Pastor, St. Juliana Parish, West Palm Beach.

THE REVEREND MICHAEL QUILLIGAN (recently ordained) — to Assistant Pastor, Immaculate Conception Parish, Hialeah.

THE REVEREND TIMOTHY LYNCH (recently ordained) — to Assistant Pastor, Holy Family Parish, North Miami.

THE REVEREND PATRICK ORGAN (recently ordained) — to Assistant Pastor, Sacred Heart Parish, Lake Worth.

THE REVEREND CARLOS GARCIA — to Assistant Pastor, St. Kevin Parish, Miami.

Effective Aug. 19, 1971

THE REVEREND MATTHEW A. MORGAN — to Pastor, St. Louis Parish, Miami.

THE REVEREND FREDERICK H. WASS — released for special studies at Johns Hopkins University, Baltimore, Md.

THE REVEREND JUDE O'DOHERTY — to Administrator, Immaculate Conception Parish, Hialeah.

Effective Aug. 29, 1971

THE REVEREND OLIVER KERR — released for special studies at the Catholic University of America, Washington, D.C.

THE REVEREND KIERAN DARCY — to Assistant Pastor, St. Mary's Cathedral, Miami.

THE REVEREND CHRISTOPHER P. STACK — to Assistant Pastor, St. Francis of Assisi Parish, Riviera Beach.

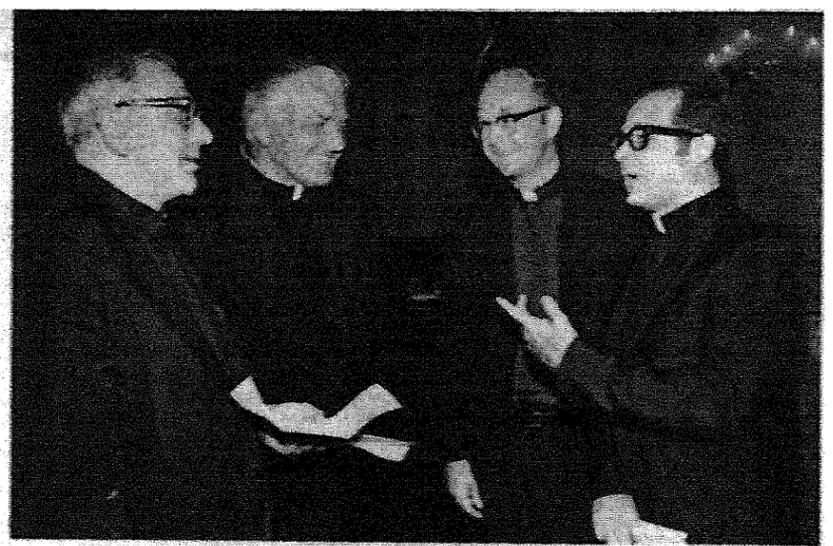
THE REVEREND ROGER HOLOUBEK — to Assistant Pastor, St. John the Baptist Parish, Fort Lauderdale.



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



CONGRATULATING new officers of the Catholic Correctional Chaplains' Association, Archbishop Coleman F. Carroll shakes hands with Father Lee Timbur, treasurer. To the left of Father Timbur is Father John Foley, vice president. Father Richard Houlihan, secretary, and



Father Howard Johnson, president, are to the right of Archbishop Carroll. In picture, top right, Father Fernando Martinez, S.J., right, talks with, left to right, Father James Collins, outgoing president of the Chaplains' Association, Bishop Andrew Grutka and Father John

Nevins. Officers of the Catholic Correctional Chaplains' Association were named during the annual convention of the 101st Congress of Correction which attracted 1,600 delegates to the Americana and Balmoral Hotels, Miami Beach.

600 years behind bars

(CONTINUED FROM PAGE 1)

"The police should not be required to run the jails," he said. "Theirs is the task of preventing crime and protecting society."

"I have always been in the corner and on the side of our police," he continued. "But jails must become a place of meaningful rehabilitation so that inmates can return to their families as responsible members of society."

THE prison priests were in Miami attending the annual conference of the American Correctional Chaplains Association last week.

In a Sunday night address to the more than 1,600 chaplains from various denominations attending the conference, the Rev. James P. Collins, the outgoing president of the chaplains' organization, urged that those in corrections look upon inmates as "a creature of God" rather than with the "mechanistic concept" of "a highly trained animal reacting to the present stimulus applied to him."

"Respect for a man as a person and a child of God conquers all... even inmates," Father Collins said.

Love for their fellow man and the courage of their convictions are the key factors of success for anyone involved in the corrections field, Father Collins said.

And more than ever before, both are needed.

A strong courage of convictions is especially needed in light of recent criticism of the corrections profession by the media, he said.

"The well-meaning news media possibly have become the midwife for the greatest danger to corrections today," he continued. And this, in turn, has caused harm "to the well-disposed inmate's effort to reorganize his character."

The news media, he charged, has failed to present the full story in its coverage of the American prison scene.

This, in turn, has caused grave harm to the corrections profession because inaccurate press coverage has sparked "a paralysis of self doubt and indecisiveness... through all of corrections from the Commissioner down to the correction officer on the line."

"The press," he said, "has not emphasized that the inmate is in jail for breaking the law."

"The press has not pointed out that the ordinary inmate going to prison is not just an ordinary, law-abiding man."

The jail inmate, Father Collins said, "is a person who has been out of step with orderly society for a number of years... an individual who has chosen an antisocial way of life."

"THE press has been very willing to believe every inmate's tale of homosexuality and brutality" in prison, he said. But, the press "always registers dis-

belief at any statement to the contrary by a jail Commissioner or Warden.

"The press does not mention that a good percentage of inmates do not want to be bothered with help from anybody and that they coldly tolerate all efforts to help them."

"The mere fact that we are under attack (from the press) should never lead us to throw out what we know is sound and valid. We, in Corrections today need a king-sized dose of courage and old fashioned guts."

"We should, he stressed, "learn something from past experience on college campuses with permissiveness and lack of 'guts' on the part of administration. When discipline fails, or leadership becomes confused, the time is ripe for militant activists."

But finally, Father Collins urged that while there is a great need for courage and strength in the administration of prisons beset by critical media, there is also an equally strong need for "the courage to love when everybody else has given up."

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Says the image of God abides in prison inmates

By MITCH ABDALLAH
VOICE NEWS EDITOR

"We must realize the image of God in the inmates of correctional institutions and meet them face to face," said Father Fernando Martinez, S.J., to members of the Catholic Chaplains' Association Tuesday. He spoke at a luncheon at the Balmoral

Hotel, Miami Beach, during the annual meeting of the American Correctional Association convention.

One of 17 affiliates of the ACA, the Catholic Chaplains' Association consists of a membership of some 200 priests working in the field of the correctional apostolate.

"THE inmates want to

receive the humaneness" which is in every man, Father Martinez said. Taking as his example the story of the Good Samaritan, "who stripped himself of cultures" to help the beaten man lying in the road, the Jesuit said of Samaritan: "he had to put

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Ulster chief spurn call for government reform

By ERNEST OSTRO
BELFAST, Northern Ireland — (NC) — There was fierce and predictably sectarian reaction to the plea by the prime minister of the Irish Republic for the abolition of the present Northern Irish government.

Prime Minister Jack Lynch said Aug. 11 that the present regime in Northern Ireland should be replaced by one in which the Catholic minority would have an equal voice with the now-dominant Protestant majority.

It is time the Taoiseach (the Irish Republic's prime minister) got off his dead —

— and did something about what's happening up here," said John Hume, a member for Londonderry of the Northern Irish (Ulster) parliament.

"You know all they've been doing up to now in the republic is sitting in their suburban houses and watch on their telvis while we are trampled on up here. I only hope Lynch doesn't let those Tory ——— in London sweet-talk him into eating his brave words."

IN a brief statement, Ulster Prime Minister Brian Faulkner rejected "the tone and content" of Lynch's statement.

"It is completely unacceptable," said Roy Bradford, Ulster's commerce minister.

The Protestant militant clergyman, the Rev. Ian Paisley, declared that "it is Mr. Lynch's aim to destroy Northern Ireland. We now know they gave sanctuary to the IRA (Irish Republican Army) murderers."

Hume echoed the overwhelming opinion of Ulster's Catholic minority when he added: "The system of government in Northern Ireland has been a total failure."

Lynch's statement declared: "There exists in Northern Ireland a government whose main concern appears to be to meet the wishes and demands of the most extreme element within the Unionist (the ruling Protestant political party) community. It now has no credibility with the non-unionist population. The Stormont (Northern Irish) government should be replaced by an administration in which power and decision-making will be equally shared between Unionist and non-Unionist."

The Stormont regime, which bears responsibility for recurring violence in the northern community must be brought to an end.

The Catholic members of Ulster's parliament blamed the Northern Irish and British governments for the violence that has seen at least 26 die in the fighting that followed Faulkner's announcement Aug. 9 instituting imprisonment without trial in Ulster.

Paddy Devlin, who represents a large Catholic constituency in Belfast, said that the Ulster Volunteer Forces (UVF) — an outlawed Protestant vigilante group — have been roaming the streets and shooting up houses and families, but that not one of them has been arrested or detained.

ANOTHER Catholic leader in Belfast, Tom Conaty, said that members are systematically intimidating Catholics, and that British troops no longer keep the two sides apart but are simply instruments of oppression.

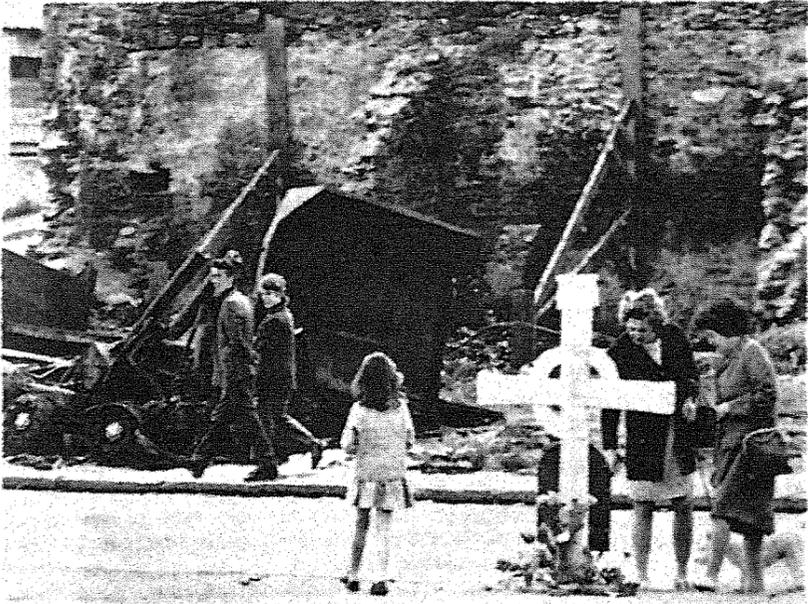
The UVF, he said, is largely responsible for the 5,000 refugees now in the Irish Republic, in the south, and for thousands more being lodged in schools, community halls and churches.

In Londonderry, the Catholic working-class ghetto of Bogside became a partially destroyed armed camp. Drab public housing contrasts with ancient tenements — many burned out. Barricades of stone, burned trucks and cars, and assorted rubble block streets into the Bogside. British troops in sand-bagged machine-gun nests and armored trucks ring the ghetto.

Within the Bogside, strangers are received with traditional Irish warmth. In the pubs, men drink Guinness Stout and play darts, superficially oblivious to the desolation that surrounds them.

"We're going to have to fight another civil war here, you know," declared Sean O'Conner, a self-employed truck driver as he downed a pint of beer. "They (the Unionists) won't give over until they're defeated in a war. That's all there is to it."

"Let me tell you what this is all about: in 1969, when it all started again, when the Apprentice Boys (a Protestant group) marched along those walls (he pointed to the old city walls that tower about and nearly surround the Bogside) clad in all their Orange finery with their white gloves and medals and band playing, do you know what they did? Looking down on the hovels of the Bogside, they tossed pennies down on us peons. That's what its all about."



PAVEMENT MEMORIAL on a street in Londonderry, North Ireland, honors a victim of violence in that city. A burned-out truck is in the background as two women stop to pay their respects.

Reparation rite in the churches

DUBLIN — (NC) — Exposition of the Blessed Sacrament was held in churches of the Dublin archdiocese on Aug. 15, feast of the Assumption of the Blessed Virgin Mary, "as reparation for the sins of injustice, hatred and revenge committed against God" in Northern Ireland.

The exposition, suggested by Archbishop John C. McQuaid, was held for several hours after the last morning Mass. It was also intended to seek the intercession of the Blessed Virgin for a peace in Northern Ireland "that will be the fruit of justice."

CDA extending to S. America

NEW YORK — (NC) — The Catholic Daughters of America (CDA) will extend its membership into South America, with the first "court" or chapter there to be instituted in Lima, Peru.

Following a visit with bishops in Peru, Argentina and Chile, Miss Mary C. Kanane, national regent for the Daughters, announced that CDA courts would be formed in all three countries.

The first to grant permission for the CDA to organize in South America was Cardinal Juan Landazuri Ricketts, archbishop of Lima.

There are six courts of Catholic Daughters of America in the Archdiocese of Miami which are active in Key West, Miami, Lantana, and West Palm Beach.

Terror and hopelessness stalk streets of Belfast

By ERNEST OSTRO
BELFAST, Northern Ireland — (NC) — Young children are the only joyful souls one sees amidst the ruins and barricades of Belfast these days.

To them, happily uncomprehending what is actually going on — it's a whole new bag of fun and games in what could have been a dull summer vacation. Their bag of fun is complete with real-life soldiers, guns and army trucks.

For the rest of this dreary city, there is aloof unconcern in the downtown district — untouched by the violence — but elsewhere terror, misery and, perhaps worst of all, hopelessness.

Sporadic gun battles became typical of the Belfast scene.

IN the city's Falls Road section, volunteers of the Central Citizens Defense Committee (CCDC) — including Father Brian Brady of St. Joseph's college of education here — try to coordinate relief efforts and compile testimony to British brutality and insensitivity.

A gun battle in the early morning hours of Aug. 12 kept the volunteers diving under tables whenever British troops and the outlawed Irish Republican Army (IRA) opened fire with automatic rifles and machine guns.

The battle began about midnight with unlighted British army armored trucks racing up and down the dimly lighted rubble-strewn street. After three or four uneventful passes in front of the CCDC building, youths from the area began throwing gasoline bombs at the trucks. Not one came anywhere near hitting its target but the trucks soon stopped and armed troops rounded up a dozen youths and pushed them roughly against a wall.

At this point sniper fire from a nearby building began and the troops scurried for cover inside the trucks, leaving the youths to their Molotov cocktails. For several hours thereafter gun fire was intermittently exchanged between the troops and the unseen snipers. As the gunfire erupted Father Brady ordered all lights in the CCDC building extinguished.

The committee workers, about 25 men and women, took cover on the floor and in back rooms.

This NC News reporter and two French photographers were stopped by a group of soldiers after leaving the CCDC building toward dawn.

THE three were searched, identification demanded and ordered: "Don't come back if you know what's good for you."

This, with variations, is Belfast at night, every night.

"It's gone on for 400 years you know and it will just go on and on. There's no end in sight," said Father Patrick Meenan of St. Paul's parish in Falls Road, another center of relief for Catholic families driven from their homes.

"And even when the shooting stops there'll always be the hate that just goes on," said Father Meenan.

His sadness was intensified by nearly 40 hours without sleep giving him a hallow, ethereal aspect.

He and other priests and laymen told of bands of Protestant vigilantes driving Catholic families out of their homes by force.

As Catholics fled to the traditional places of refuge, the churches, so did Protestant families in other areas of this rigidly separated-by-religion city.

The Rev. John Stewart of the Woodvale Methodist church in the heart of the Protestant Shankill-Crumlin Roads area told of seeing whole families fleeing in confusion, terrified of IRA gunmen.

"While my husband was out giving practical help, I had to stay at home with our two sets of twin daughters and answer endless phone calls and give what help I could to people coming to the door," Mrs. Stewart recounted.

"I saw men and women running down the road looking in a great state of terror running away from their homes, carrying whatever they could hold. An appalling sight. What could we say to reassure them?"

Priest slain in Ulster is eulogized

VATICAN CITY — (NC) — The priest shot to death while aiding a dying man in Northern Ireland was a "minister of God" whose last act was a sign of love, not hatred, said the Vatican daily newspaper.

The priest, Father Hugh Mullan, was killed in a cross-fire between British soldiers and the Irish Republican Army as he bent to administer the last rites to a man in a Belfast street.

IN a front-page article, "L'Osservatore Romano" called for an end to what is described as the "absurd and antihistorical discriminations against the Catholic population, for whom intolerable conditions of economic and civil inferiority are perpetuated."

The Vatican daily said the "heroic and holy sacrifice" of 30-year-old Father Mullan of St. John's and Corpus Christi Church in Belfast "speaks



Father Hugh Mullan

with shining eloquence."

The priest, the paper said, "was killed while giving religious assistance to the injured, fully aware of the mortal danger. . . . He said as a minister of God, with his hand raised in a blessing and absolution, thus offering, at the cost of his life, the answer of love to civil or religious hatred."

Father Mullan is the first priest to die in the latest violence in Northern Ireland. At least 20 persons were killed in the rioting and gun battles that followed Prime Minister Brian Faulkner's order to jail rioters without trial.

Warns on abortions

SYDNEY, Australia — (NC) — Australians were warned here by a non-Catholic woman member of the Parliament against introducing abortion legislation similar to Britain's.

Britain's Abortion Act was "a terrible mistake," said Mrs. Jill Knight, an Anglican and Conservative party MP.

Mrs. Knight spoke at a public meeting on abortion at

the University of South Wales sponsored by the Human Life Research Foundation.

SHE said that "in the light of England's experience I beg you to consider whether or not you should liberalize your laws."

The abortion demands in Britain, she said, have brought about a heavy strain on hospitals and created a dilemma in nursing and medical fields.

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Statewide anti-smut conference called

By MARJORIE L. FILLIYAW
LOCAL NEWS EDITOR

As a result of increased public demands for action in the areas of obscenity and pornography throughout the state, Florida's Attorney General Robert L. Shevin has called a statewide conference on smut for Sept. 17 in Orlando.

Among those speaking on the program will be Miami Beach attorney, Leonard Rivkind, who heads the eight-man volunteer Task Force on Pornography established early this year by Dade County State's Attorney Richard E. Gerstein to launch an intensive campaign against smut in the Greater Miami area. Rivkind will represent his office Gerstein told The Voice.

A Special Assistant Attorney General in Florida in the area of obscenity, Rivkind will be accompanied to the conference by Norman K. Schwarz, another volunteer member of the task force, who has successfully initiated and prosecuted hundreds of cases during the past six months involving pornographic films and books.

IN an invitation to more than 700 law enforcement officials, legislators and prosecutors, Attorney General Shevin pointed out that his office has recently been "deluged with demands for action in the areas of obscenity and pornography."

"This public outcry coupled with my own desire to spearhead an effort in this area leads me to believe that a statewide conference would be constructive and beneficial to all concerned," he said, adding that "Florida, the home of Walt Disney World, should not be the center for individuals bent on making money through the distribution of filth to our youngsters."

Meanwhile in Tallahassee First District Court of Appeals Judge Sam Spector predicted last week that the current U.S. Supreme Court will reverse the trend toward "creeping eroticism" permitted by its predecessors.

In a bluntly-worded 15 page order Judge Spector turned down the request of a Panama City book dealer for an order to reopen a store closed by Bay County Circuit Judge W.L. Fitzpatrick as a "public nuisance" last year.

In his decision he referred to the Redrup vs. N.Y. case, and said that "While the constitutional renaissance taking place in Washington in the field of obscenity litigation gives rise to some hope that the high court as presently constituted will recede from the Redrup decision, we must leave that course to justices and trust that the charade employed by the

purveyors of pornography under the purported protection of the First Amendment will be unmasked and recognized for the cancerous canker it casts on our culture."

IN the Redrup case in 1967 the U.S. Supreme Court said that total nudity was not obscene. Owners of the Panama City store had appealed the case on grounds that the materials were not obscene, that the Circuit Court should have required expert testimony before closing the store, and that the right to own obscene materials privately carried with it the right to obtain such materials.

College sets registration

Registration for the 1971 Fall term will be held at Biscayne College on Monday and Tuesday, Aug. 30 and 31, with orientation for resident and commuting freshmen scheduled for Aug. 27.

Freshmen will register for classes from 2 p.m. to 4 p.m. on Monday, Aug. 30. Sophomores will register Tuesday, Aug. 31 from 7 p.m. to 9 p.m.; juniors, 3 p.m. to 5 p.m.; and seniors from 1:30 p.m. to 3 p.m.

A delegation of upper-classmen will welcome freshmen and their parents beginning at 7:45 p.m. next Friday. An introduction to the academic and social life of Biscayne College and excursions to places of interest will acquaint out-of-town students with the Greater Miami area.

Applications for admission to the men's college, administered by the Augustinian Fathers of Villanova, Pa., are still being accepted.

Inquiries should be directed to the Dean of Admissions, Biscayne College, 16400 NW 32nd Ave., Miami, Fla. 33054.

New aides join service bureau

NAPLES — Two new staff members have joined the Catholic Service Bureau.

Child welfare social worker Mrs. Georgianna Lowe has been assigned to the adoption and foster care department.

Mrs. Oalia Cano, who speaks both English and Spanish, will serve as a community service aide.

"We hold that the materials herein are 'hardcore pornography,' the Appeals Judge wrote, adding that "if the materials before the court are what is termed 'hardcore pornography' no testimonial evidence is necessary to support a finding of obscenity."

The jurist also praised State Attorney General Shevin's office for bringing out the "creeping eroticism" topic and said that such materials have become increasingly bold in recent years. He cited an 1891 U.S. District Court ruling which held that "the appetite for such literature increases with the feeding. The more it is pandered to, the more insatiable its craving for something yet more vicious in taste."

"It is clear," the jurist pointed out, "that the appellants seek only to sell hardcore pornography — the market for the lesser 'girlie' magazines apparently having been exhausted," he wrote.

In a final judgment in the Dade County Circuit Court of Judge Rhea Grossman, Little Beaver Theater, Inc., doing business as the Mini-Adult Theater, 7321 Collins Ave., Miami Beach; and Martin Caplan, individually and as an officer and director and or a stockholder of the corporation, were permanently and perpetually enjoined and restrained from showing or exhibiting any of a motion picture film, consisting of a main feature and four trailers, which the State charged was in violation of anti-obscenity statutes.

Judge Grossman further ruled that the film involved should remain with the clerk of the court and shall constitute part of the record in any appeal which may be taken in the case.

In subsequent action, defendants filed a stipulation and waiver of appeal asking the court to destroy the film. Attorney Schwarz has filed an objection to such action and the decision is still pending.

Asks traditional garb for sisters

RALEIGH, N.C. — (NC) — Bishop Vincent S. Waters of Raleigh has declared that nuns must wear the traditional or modified habit because secular dress has resulted in "serious abuses and some scandal..."

Following the bishop's mandate that nuns must make dress changes by Aug. 23 and Sept. 1, the opening dates of North Carolina's Catholic schools, at least a half dozen teaching Sisters elected to leave the Raleigh diocese rather than revert to traditional garb. The majority, however, voted to return to more conservative dress to please the bishop.

Hartnett renamed to education post

CORAL GABLES — Fred B. Hartnett of Little Flower parish, long-time member of state groups in the field of education, has been reappointed to the Stage Planning Council for Post High School Education by Florida Education Commissioner, Floyd T. Christian.

His reappointment will run through June of 1975.

Graduates third time

Miss Ethel Louise Auerbach has graduated not once, not twice but three times from Barry College.

The member of St. Patrick parish, Miami Beach, was first awarded a Bachelor of Arts degree in Special Education; then a Master of Arts degree in Guidance and Counseling.

On July 30 she completed studies for a Specialist's degree and participated in commencement exercises again. For the past year she has been on a professional leave of absence from the Dade County Public Schools during which she has been working with emotionally disturbed children at the Florida State Hospital.

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Life of drunks

Staggers, pains, trips to jail- again and again

(Following is one in a series of articles on alcoholism.)

By JOHN deGROOT

What happens is the cops arrest the drunks of Miami every day. They take the drunks and load them in their squad cars and paddy wagons. Sometimes the drunks throw up all over the squad cars and the paddy wagons.

The cops struggle daily into the Miami Police Station with dozens and dozens of the drunks.

Each drunk means that 11 forms must be filled out by the cops and the jail booking officers. The drunks get their pictures taken and they smear their fingerprints on certain records cards. Then they are carried into the drunk tank to spend the night sobering up.

The following morning, they appear in the Municipal

Court. The majority of the time, they are sent back out into the streets of Miami. That's the way the system works.

June 5 is a typical day in the life and times of Miami's cops.

The cops made 60 arrests. Of these, 49 were for public intoxication. That's slightly more than 80 per cent. Only eight of those arrested for public intoxication were sent to the stockade. The rest were turned loose on the streets.

THE cops think the whole thing is pretty stupid. Drunks are a lot of trouble. They are noisy, hard to handle. And they get sick.

Policy requires Miami police booking officers to give the drunks addresses when they fill out the 11 different forms required in a drunk bust.

A lot of the drunks have no home address.

The cops give the home addresses like the Four Ambassadors and the Fountainbleau. It's good for a laugh. Nobody cares.

Some nights are worse than others. On Feb. 5, everybody the cops arrested was drunk and charged with public intoxication. It took a long time to hose down the drunk tank the next morning.

Sometimes the cops out on the beat get very disgusted because they will arrest a drunk and find him staggering down the street four hours later. This is because the drunk has posted bond.

The cops figure the City of Miami has about 700 serious

CONTINUED ON PAGE 28

Tax-balky priest says no foolin'

EASTON, Pa. — (NC) — The pastor of St. Joseph's Church here says the Easton area school board is mistaken if it thinks he was not dead serious when he sent back — unpaid — a tax bill on his rectory.

Father Peter J. Vandergeest has told the board that it should have replied to his July letter in which he returned a tax bill of \$591.30 and presented his own "bill" for \$136,316.24.

In the letter Father Vandergeest said his "bill" represented the amount the parish parochial school saved taxpayers for educating 232 children last year.

THE bill sent to Father Vandergeest was based on the \$14,600 assessed value of the parish rectory. Before last year, the Northampton County Commissioners taxed parsonages only a nominal figure of \$100.

Father Vandergeest denied that his letter was sent "tongue-in-cheek," as suggested at the time it was received by school board president James M. Masterson, a member of Father Vandergeest's parish.

Learning of Father Vandergeest's displeasure over not getting an answer, Masterson apologized but added that the school board "has no jurisdiction over the tax situation."

He was referring to a decision by county commissioners to apply regular assessments to church parsonages — a switch from the long-standing practice of applying only a nominal \$100 on them.

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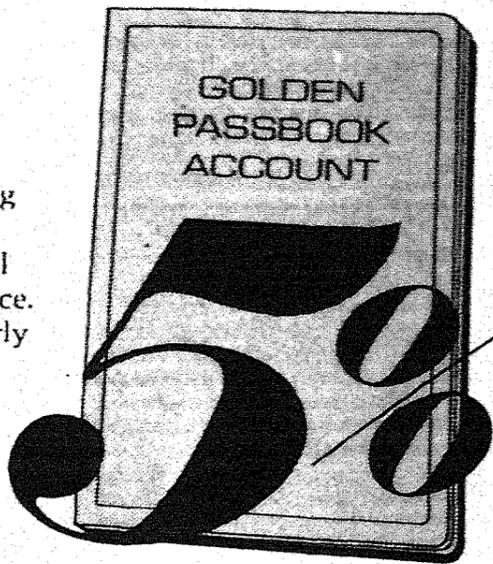
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The time is now!

Again this week, President Richard M. Nixon gave a glimmer of hope to parents of children in non-public schools when he again recognized that the government has a moral obligation to assist those pupils who are not enrolled in public school systems.

After observing that all children should be "provided with the moral, spiritual and religious values so necessary to a great people in great times," the President made a telling point.

"As we see those private and parochial schools, which lay such stress on those values close at the rate of one a day, we must resolve to stop that trend and turn it around. And you can count on my help in doing just that!"

AS THE CRISIS in non-public schools worsens, we firmly hope the Chief Executive's words soon will be given the force of concrete action by the Federal government. We have heard these words before by this and other Administrations.

Back in April of this year, President Nixon observed that "Should any single school system — public or private — ever acquire a complete monopoly over the education of our children, the result would be neither good for that school system nor good for the country."

Isn't this exactly what is happening today as non-public schools are being submerged, day by day, under a tidal wave of economic pressure?

Terence Cardinal Cooke, speaking on the same program with the President at the Knights of Columbus convention in New York City, struck at the basic issue in question.

THE NEW YORK Archbishop observed that the Supreme Court has recognized the right of parents to send their children to qualified schools of their choice. Although this freedom is guaranteed by the High Court, the Cardinal emphasized strongly that a fundamental freedom that cannot be exercised is a freedom denied.

"We cannot tell those parents," Cardinal Cooke stated, "that they can have genuine freedom of choice in education only as long as they can — in addition to paying their taxes to Federal, state and local governments for public schools — also pay for parochial

schools entirely out of their pockets.

"WHAT GOOD is that freedom if parents, to exercise it, must suffer severe economic penalties or else see it priced out of existence?"

We feel what the Cardinal is saying, is that the time for lip service is past — the crisis is now. What can be done?

EARLY IN MAY of this year the President's Panel on Non-Public Education released an 11-page interim report recommending a number of strengthening programs of Federal aid to non-public education. Most of the suggestions by that committee were excellent but most have gone unheeded.

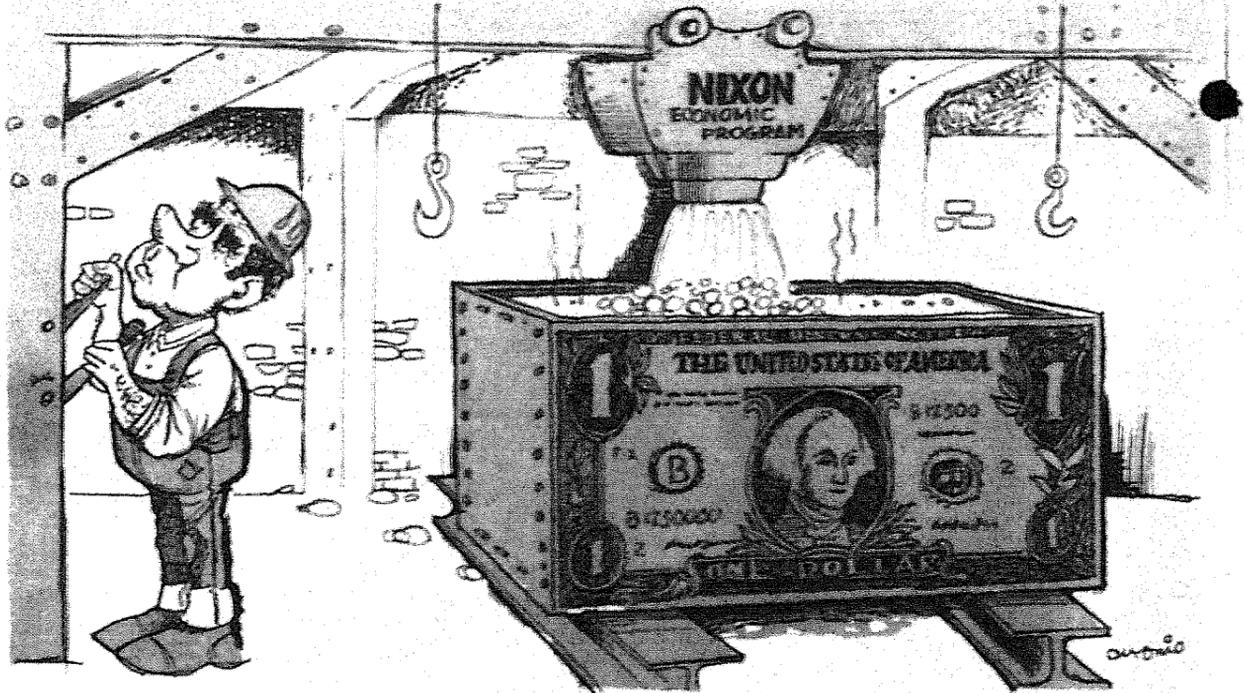
(One particular item should have special sig-

Editorials

nificance today. The panel stated that "The Administration is requested to participate in a Washington conference to review the non-public school crisis in all its dimensions."

In light of the President's statement last Tuesday night we ask, isn't this the time to call such a conference? If such a meeting is arranged we are sure the Federal government will emerge with a blueprint that will insure equity to parents of non-public school pupils throughout the land.

Steeling-up the dollar



E. Pakistan horror beyond rationalism

By LEON HOWELL
Dacca, East Pakistan —
RNS) — There is no rational
way to explain the horror of
what has happened in East

Pakistan.
But there are ways in
which this is a holy war, a
religious act that defies rati-
onality.

The determination of
West Pakistan (with 55 mil-
lion people) to crush East
Pakistan (with 75 million) has
roots in a religious judgment.

The West sees the East's
demand for recognition as the
major region rooted in the 10
per cent Hindu population and
the Bengali Muslims who
have Hindu characteristics.

A soldier told me that
East Pakistan must be
"cleansed," brought into sub-
mission "even if we have to
rule it as a colony for
decades."

THE mass killings by the
Karachi military are directed
primarily at Hindus. No one
knows how many East Pakis-
tanis have died since Punjabi
and Pathan troops from the
West were set loose on March
25. The number may be
200,000 or 300,000. United
Nations estimates say three
quarters of the 6 to 8 million
refugees in India are Hindu.

It is generally agreed by
both Catholics and Prot-
estants in various parts of
East Pakistan that the Chris-
tian minority has escaped
direct persecution. Yet Chris-
tians share with fellow
citizens the indescribable
horror of past months.

"In the church we live
from day to day," said a Prot-
estant minister who summed
up the feelings of most
Bengali Christians. "We see
only the darkness of the
future here and our only hope
is in the Gospel. We can do
no planning, look toward no
tomorrow; we simply exist,
offering comfort here, in-
quiring about a missing
person there, sharing our
goods where we can."

East Pakistan's Christian
community totals about
200,000, with 55 per cent Cath-
olic. Eight million persons
are Hindu and most of the
rest Muslim. East Pakistan is
slightly larger in land mass
than Tennessee.

A MAIN difference be-
tween eastern and western
parts of the nation divided by
India is that the Hindu minor-
ity in the West's 55 million is

less than one per cent.

While Christians them-
selves have escaped most of
the slaughter, they tell of
family members and friends
who have been killed or im-
prisoned by the legions from
the West.

And they share the fear
that chokes the land. One
Catholic leader says that 25 to
30 per cent of the Catholics
have fled to India. Prot-
estants estimate 25 per cent
of their members have
migrated.

When the terror was at its
height, frightened Hindus in
particular sought sanctuary
in churches, missions and
Christian institutions all over
the country. There are
myriad stories of soldiers
nevertheless crashing in and
dragging out men and boys to
be killed or imprisoned, and
oftentimes killing or carrying
women off to unknown fates.

A layman told me in vivid

detail about being at church
when soldiers burst in, lined
people up outside, killed
seven men and carried 11
others away.

YET there is one re-
markable story from the
hamlet of Nagari, 25 miles
north of Dacca. An estimated
10,000 Hindus sought sanc-
tuary there and they survived
because the village became
the focus of diplomatic
interest and intercession by
religious leaders.

After the first onslaught,
churches generally turned
people away because the
buildings were the first to be
searched.

Numbers of Hindus
reportedly placed crosses,
usually along with Pakistani
flags, on their houses to
escape attention. And many
requested Christian baptism in
their desperate efforts to
live.

VOICE OF THE PEOPLE

Good will triumph

Dear Editor:

Great nations are not conquered from without: they are destroyed from within. They are softened and corrupted by ease and sensuality, by intrigue and duplicity, by total selfishness and a loss of respect for God and country, by disregard for law and order, by all the vices that gnaw like a cancer at the fiber of character and sturdy manhood. Then they topple over. It was so in the ancient empires of Assyria, Babylon and Egypt. It was so in Greece and Rome. Is it so today with our great nation?

No one likes to be taken as a prophet of doom, or as a messenger of pessimism. But there are so many signs of moral decay and corruption in our beautiful country that it makes one pause and just wonder! Our literature is rotten to the core, our entertainment is vulgar and obscene, our courts of justice are often corrupt and complacent, major crimes of robbery, murder and rape are at an all-time high; dishonesty in business and professional life is a misdemeanor only if detected, family life is failing, our youth are rebellious and disrespectful toward parents and elders.

RELIGION is being discarded, God is considered dead, little in life is worthwhile unless it titillates the senses, material goods and sensual pleasure are all that count. Can our country survive with this cancerous growth within, and be strong enough to resist the enemy from without? Or will it soon be so decayed and weakened that it will just be pushed over like a dead tree? The Communists are just waiting.

Is it too late to recover civil and religious and moral health? Has the cancer spread so far and deep that we must despair of a cure? We are not so pessimistic as to think so. There is still time for reappraisal and reform. After all, if 50% of the population neglect religion, about 50% still worship in reverence before God.

IF there are sinister forces trying to

destroy the faith and moral fiber of our youth, there are counter-forces of good trying to guide and help them. If there are criminals and hypocrites at large, there are many more God-fearing and virtuous men and women who are concerned about the good of religion and country.

We believe the powers of evil will soon over-reach themselves, and there will be a backlash of resentment and a consequent restoration of law and order and public morals. But the restoration will not come by mere wishful thinking and the wringing of hands. It will come only by hard effort, by each individual doing his or her part. It must begin with the individual, by an interior renewal of faith in and love of God, by prayer for His help, by austere living after the example of Christ and His Saints.

Sincerely,
C.J. O'Brien
Fort Lauderdale

Print whole Bible

Dear Editor:

With all the hullabaloo over the printing of the secret Pentagon papers, you'd think that the world is coming to an end. It seems strange, and even sad, that these papers get so much attention while The Bible only gets an occasional glimpse from some people, and no glimpse at all from others.

If The New York Times really wants to print something worthwhile, they ought to print the entire Bible from Genesis straight to the end. With all the sin in this world, those holy words would really cause a commotion.

Let's all hop on Jesus' bandwagon, it heads straight to heaven.

Sincerely,
Mac Guthrie,
Miami

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Migrants plan rallies in tourist season

FORT LAUDERDALE — Broward tourist industry officials are concerned this weekend in the wake of a pledge Tuesday by farm workers to continue peaceful demonstrations of their plight well into the tourist season.

This, tourist officials say, could kill a portion of Florida's regular winter trade. Broward County farm workers, taking a tip from one of President Nixon's spokesmen, have begun a campaign of voting-regis-

tration and peaceful demonstrations this week. FOR YEARS thousands of migrants in Dade, Broward and Palm Beach counties had traveled the main stream North early in the summer and then returned to Florida

in time for the first harvest in October. However, during the past year, many farm workers refused to leave the county and others returned from the North — several weeks after they left — discouraged by lack of jobs and some failing crops.

Approximately one month ago manpower specialists began predicting a build-up of jobless farm workers in the area which could lead to another disaster less than four months after the national emergency aid was cut off here. However, Tuesday approximately 100 members of the United Farm Workers staged their second demonstration in the Broward County Courthouse in less than a week.

But a spokesman for the voter rolls at the registration office and then went back to the office of the county commission where last Thursday they met with Commissioner J.W. Bill Stevens and Broward Sheriff Edward J. Stack who both said they would try to help the farm workers hold on until crops started coming in during the first part of October.

The Community Action Migrant Program (CAMP) none of the agencies that had pledged their help last week had come through. Last Thursday the Broward County Welfare Department, which distributes the commodities of the food program in lieu of food stamps, said it would respond to the hungry farm workers by adding them to the rolls.

But a spokesman for the UFW, Mrs. Rachel Veve said

CONTINUED ON PAGE 26

Fund scarcity holds up job aid for migrants

IMMOKALEE — A federally-funded program which was to provide some 100 jobs for unemployed migrants who had returned to Florida early this year because of lack of work in the North failed to materialize last week as anticipated. The program, mapped by Federal officials in conjunction with court officials here, had been planned in order to relieve the unemployment situation among farm laborers, but lack of funds prevented its implementation.

destroyed crops and left migrants without work and mechanization.

RUMORS THAT federally-funded programs, such as Operation Mainstream, which brought emergency Federal assistance earlier this year, would be in effect also added to the early return of migrant farm workers into the state. Father McMahon said, "And because of two farm camps closing in South Florida, there are over 600 migrants without steady jobs," he added.

The situation is as bad or even worse," said Father Owen Henderson of Our Lady of Guadalupe Parish in Immokalee. He said that although food stamps are being used, they are not providing enough for the migrant families because food prices are so high. Rents are also high, he added.

A meeting was held last week in the area between farm laborers, government and local officials to further examine the unemployment situation, said Father McMahon. The purpose of the meet was to study (1) what causes brought about last year's disaster, (2) which agencies participated in alleviating the problem, and (3) what steps can be taken in the future to avoid the same predicament.

THE ONLY positive result of the meeting was a proposal by Skip Johnson of Manpower training program to have migrant farmworker representation on any program seeking to provide work for the unemployed. Another problem facing returning migrants, other than the present camps which have closed down, is that they are coming back to partially occupied camps. The camps are being filled up by year-round agricultural workers. Coupled with this is the fact that some migrant families, refusing to travel North because of lack of finances to get them there, remained here in the camps this summer.

Late last month a state official representing the Department of Commerce and the Department of Labor met with the county manager of Collier County to work out a proposal.

THE early influx of migrants began about six weeks ago. According to Father John McMahon, Archdiocesan Rural Life Director, their early arrival is due to three basic causes: the economic recession, hail storms in South Carolina which

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6	1,200.00	296.24	8,145.96
7	1,200.00	357.00	9,702.96
8	1,200.00	420.22	11,323.18
9	1,200.00	486.00	13,009.18
10	1,200.00	554.46	14,763.64
11	1,200.00	625.70	16,589.34
12	1,200.00	699.83	18,489.17
13	1,200.00	776.97	20,466.14
14	1,200.00	857.25	22,523.39
15	1,200.00	940.78	24,664.17
16	1,200.00	1,027.71	26,891.88
17	1,200.00	1,118.16	29,210.04
18	1,200.00	1,212.28	31,622.32
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Officers installed by teachers' guild

Plans were announced this week by the Archdiocese of Miami Catholic Teachers Guild for the school year 1971-72 following installation of new officers.

Mrs. Raymond Paynter, a member of the faculty at St. Coleman School, Pompano Beach, is the president; Miss Mary Graham, counselor, Hialeah Miami Lakes Senior High School, president-elect; Mrs. Agnes Rickey, retired math consultant, Dade County Public Schools, and Mrs. Ruth Barbick, principal, Holy Family School, North Miami, vice presidents; Mrs. Genevieve Yarnold, Adult Education Dept., Dade County Public Schools, recording secretary; Miss Carrie Ann O'Loughlin, Librarian, Comstock Elementary School, Miami, treasurer; and Mrs. Herman Ross, St. Coleman School, corresponding secretary.

THE first meeting of the board of directors of the guild, whose membership is open to Catholic teachers in South Florida, is scheduled to

be held at 3 p.m., Sunday, Aug. 22, at Barry College.

The guild's annual luncheons in Dade and Broward County and presentation of the Lumen Christi award will be discussed as well as preliminary plans for the awarding of a scholarship to a student interested in the teaching profession.

Serving as members of the board are Mrs. Josephine Damich, Gardiner Elementary School; Mrs. Helen S. Donovan, St. Michael School; Sister Maria Barbara, I.H.M., Lourdes Academy; Mrs. Rose Picarella, Holy Family School; Carl Rhetta, Lindsey Hopkins Vocational School; Mrs. Amelia Rock, Lorah Park Elementary; Mrs. Meg Schwartz, Miami Coral Park Senior High; Mrs. Mayme Williams, Booker T. Washington Jr. High; Miss Shirley Jean Wright, Miami-Dade Jr. College; and Edward Yulkowski, Richmond Elementary School.

Classes at Barry resume on Aug. 30

Classes will commence on Aug. 30, at Barry College following two registration days on Aug. 25 and 26.

Seniors will register between 9 a.m. and 12 noon; juniors from 12 noon to 3 p.m. on Aug. 25. Sophomores will enroll from 9 a.m. to 12 noon and freshmen from noon to 3 p.m. on Aug. 26.

Graduate students and parttime undergraduates may register on both days between the hours of 2 and 5 p.m. and 6 and 8 p.m.

First semester courses end on Dec. 16. Second semester classes begin Jan. 10, 1972.



TAKING TEMPERATURES of patients is just one of the duties of nurses' aides recently graduated at St. Mary Hospital, West Palm Beach. Sister Josephine, O.S.F., administrator, watches as Linda S. Messer, Riviera Beach, reads a thermometer.

Nun takes college helm

JENSEN BEACH — Sister Thomas Joseph, S.S.J., has assumed her new duties as president of St. Joseph College, succeeding Sister Mary Martha, S.S.J.

A native of New York, Sister Thomas Joseph served for eight years as principal of Bishop Kenny High School, Jacksonville; and prior to that time was director of boarding students at St. Joseph Academy, St. Augustine.

SHE has a master's degree in Administration and Supervision from the University of Florida and a Specialist's degree in Junior College Work earned from Florida-Atlantic University.

Sister Mary Martha, who served as president of Florida's only Catholic co-ed two-year liberal arts college since 1968, has been appointed principal of Bishop Moore High School in Orlando.

Computer courses will be offered

Courses in computer programming will be offered beginning Sept. 5 at Miami Senior High Adult Education Center, 2450 SW First St.

Included will be programming various business applications in the RPG language, utilizing the IBM Model 360 20 computer, and learning the basic theories of data processing, including the punched card, systems design, flow charting and computer operation.

Classes will be held from 7 to 10 p.m. on Monday and Wednesday evenings. Additional information may be obtained by calling 642-5350 after 2 p.m.

Sister professes final vows; novice is invested

Two former members of St. Brendan parish participated in investiture and profession ceremonies last week in the provincialate chapel of the Sisters of the Holy Family of Nazareth, Torresdale, Pa.

Sister M. Brendan O'Brien, the former Beverly Frances O'Brien, daughter of Mr. and Mrs. John O'Brien, professed final vows.

A graduate of St. Brendan School, who entered the religious order eight years ago after completing eighth grade studies, Sister is a member of the faculty at Queen of Peace parochial school, Ardsley, Pa.

IN addition to her parents, she has three sisters

and a brother residing in Miami.

Mother M. Medarda, a native of Utica, N.Y., who recently became the second American to be elected Superior General of the Congregation whose motherhouse is in Rome, Italy, received the vows.

Miss Patricia Cotter, daughter of Mr. and Mrs. Paul Cotter, also of St. Brendan parish, was invested as a novice in the congregation and will now be known in religion as Sister Ann.

A graduate of St. Brendan School, she later completed high school studies in 1970 at Our Lady of Lourdes Academy. Sister Ann has three brothers and a sister.

Around the Archdiocese

The annual K. of C. picnic for Miami Council 1726 is slated for Sunday, Aug. 29 at the PBA park, 2400 NW 14 Street, Miami. It will be held from noon until 5 p.m.

For reservations call Mike Karaty, 373-4176 or Mario Tarrida, 642-1434.

An organizational meeting to form a woman's club in St. James Parish, North Miami, will be held at 8 p.m., Thursday, Aug. 26 in the parish hall. All women in the parish are urged to attend.



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8-20-71 VM

Latin American priests endanger selves for poor

By GARY MacEOIN

Under the title "Justice in the World," the Roman Curia has prepared a document to guide the bishops in their discussion of a major theme of the upcoming Synod. It opens with a review of "social facts" or "signs of the times," which it defines as "new historical situations which demand an honest re-examination of the Christian message, a courageous return to the heart of the Gospel."

One such social fact is that in various countries "the dignity of individuals and of whole peoples is often trampled upon, and that in the most brutal ways. . . the very conditions for true civic life do not exist: that is, the fundamental right for freedom of expression, of association, of movement, a truly free vote, and the right to organizations independent and of one's own choosing."

Such situations, the document notes, are today more deplorable because of contemporary man's "greater awareness of injustice" and because of his acknowledgement of "the right of the individual to be protected from attacks against his person both physical and moral, as well as against unjust trials and punishments."

A SURVEY of repression in Latin America just distributed by the Latin American Bureau of the United States Catholic Conference illustrates the pertinence of the Synod's task. Mexico and the Dominican Republic seem to be joining Brazil and Guatemala in organizing Ku-Klux-Klan-like vigilantes to terrorize peasants and workers who step out of line. The name in Guatemala is La Mano (the hand); in Brazil, Squadrones de Morte (death squads); in Mexico, Los Halcones (the falcons); in The Dominican Republic, simply La Banda (the band). The impunity with which they operate in tight police states is an indication of the level of official complicity.

Last June 10 alone, Los Halcones killed 12 students and wounded more than a hundred in an unprovoked attack which brought protests from many citizen groups, including organs of the Mexican bishops. More recently, while I was in the Dominican Republic, the newspapers in the space of two days listed eight killings by La Banda.

The repressive attentions both of these vigilantes and of the government authorities in many countries is being turned increasingly on priests and nuns who identify themselves with the poor and try to improve their conditions. Well-known is the case of Father Henrique Pereira Neto of Recife, barbarously tortured and killed by the Squadrones de Morte two years ago. In spite of continuing efforts of Father Henrique's mother, of Archbishop Heider Camara of Recife, and of other prominent Catholics, the killers go unpunished.

Now comes news of further harassment of Dom Heider Camara with the arrest by the military authorities of another close associate, Father Oliveira Lima, on charges of "subversive activities." What that can mean is shown by the ousting of 34 priests in Belo Horizonte on the same charge. The particulars: in 1968, they signed a protest against the killing of a student leader during a demonstration. Father Lima is being held as "a dangerous person."

TURNING to Panama, there is still no news of Father Hector Gallego, a Colombian priest taken from his rectory on the night of June 9. According to one of his colleagues, "Hector worked at evangelization. Instead of simply arriving for the feasts of patron saints, he would stay a while in each community, lead dialogues on the gospel and form leaders. Gradually, this was systematized. He had been taking care of about 62 communities, averaging 25 families each. In about 40 communities there are permanent leaders who bring the people together for dialogue and prayer. They are called responsables de la Palabra (responsible for the Word)."

Some believe Father Gallego is being held incommunicado by the Panamanian authorities. Archbishop Marco McGrath recently organized a silent march in the capital to pray for his return. Others are more pessimistic. A priest friend of mine has written me as follows: "Presumed dead — he was organizing the campesinos in cooperatives, and the merchants and military were not in approval of his work. In almost three years since the coup (which brought the present military dictatorship to power), things right now are more tense than ever, and more bodies are being found here and there. . . It seems almost sure our mails are being tampered with, so I will send this from the Canal Zone."

But the present approach could easily backfire. Once it becomes clear that the priest occupies the most exposed position, can we not anticipate a dramatic upsurge in vocations?

'FED UP' consumers fight against deception

LUZERNE, Pa. — (NC) — A group of women here has launched a campaign for consumer protection because they are "F.E.D. U.P." with, they say, unfair and deceptive commercial practices.

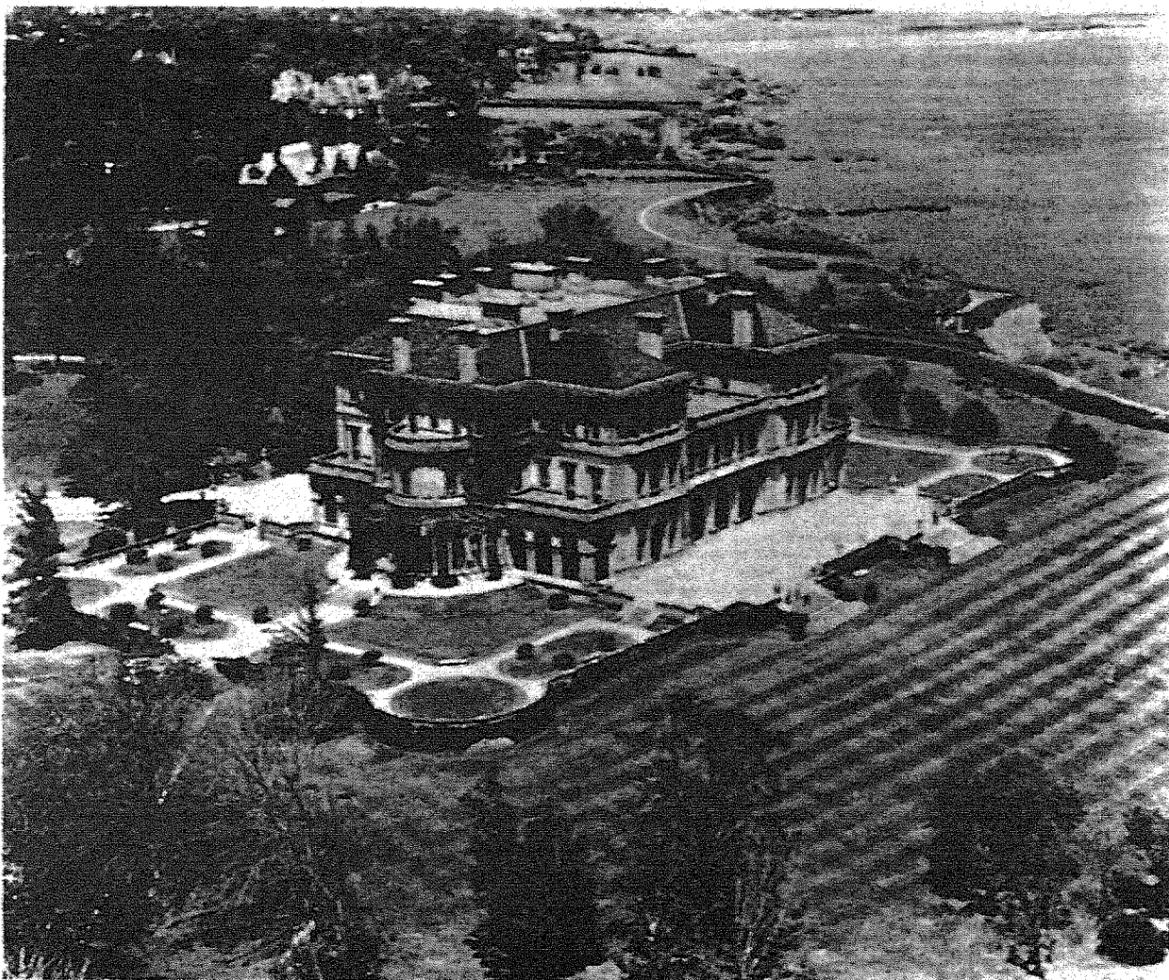
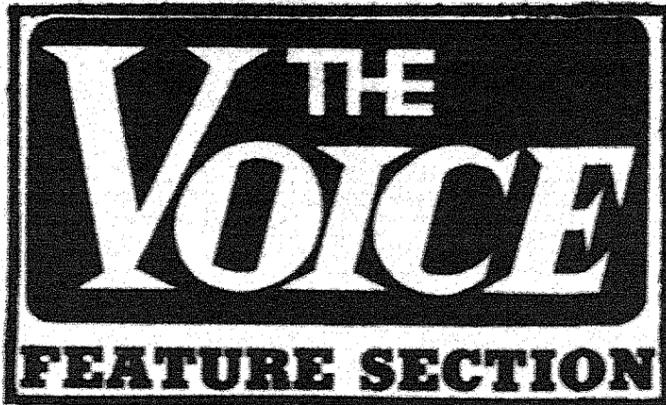
The women — mostly from the West Luzerne deanery — decided that instead of sitting around and complaining to each other, they would channel their consumer frustrations into a reform organization called "Fight Economic Deception and Unfair Practice" — FED UP.

MEMBERS are contacting managers of supermarkets and private stores and asking them to introduce unit-pricing, freshness dating, listing of nutrients and calories and proper labeling of meat, fish and poultry. Two supermarkets here have recently introduced unit pricing.

F.E.D. U.P. was conceived at an afternoon tea sponsored by women of the Wilkes-Barre B'nai Brith who were concerned, but not yet mobilized, for consumer protection.

LANDMARKS OF AMERICA

Cornelius Vanderbilt's magnificent 70-room mansion in Newport, R.I., The Breakers, is quite possibly the largest "summer cottage" ever built in this country. The railroad tycoon built the villa in the 1890s to resemble Italian Renaissance palaces. Like many of Newport's huge summer homes, The Breakers is no longer used as a residence. Many of the homes have been turned into private schools or abandoned. The Breakers is open to the public for tours, giving people a chance to glimpse into a past era when Newport was the vacation spot for America's wealthy.



Questions nomination process

By FATHER ANDREW M. GREELEY

I recently learned — when a bishop sent me a copy of the ballot — that I was among the five priests nominated from which one was to be chosen to "represent" the American diocesan priests at the Synod of bishops this fall.

When official notification finally arrived — long after the ballots had been mailed to the bishops — I promptly responded that while I would be happy to attend the Synod in my technical capacity as a social scientist, I did not see how I, or indeed any priest, could claim to be the "representative" of the American diocesan clergy, and any single priest who took upon himself such a role would simply be asking for trouble.

It was largely an exercise in form because, as someone who has never won an election in my life, I scarcely think that I will win this one. Even if I did win it I very much doubt that my presence in Rome during the Synod would be acceptable to a vast variety of important people.

But if my reaction was purely a formal one, I think the whole business of the representation of American priests at the Synod raises some very interesting questions:

- Why were not the 10 of us (five diocesan and five religious priests) informed of our "nomination" before the ballots were mailed to the bishops?

- Why were we not given an opportunity to express an opinion on whether we wanted to serve as "auditors" at the Synod or not?

- Why were we not informed of the full process by which we were nominated?

- Why were we submitted to the public embarrassment of apparently accepting the fact of nomination without being first given the option of saying something like General Sherman did?

Furthermore, if one looks over the list of 10 names, one must say that they are clustered around the moderate middle both in political and religious position and in age. There is not a single name on the list, I suspect, that either the young or the radical, on the one hand, or the old and the conservative, on the other, could properly identify with their positions.

THE 10 of us probably represent, more or less, how the center majority of American priests feel, but I would also think that anywhere between 35 and 45 per cent of the American clergy would reject us as spokesmen even if we had

been selected by some form of democratic process. Is it not ludicrous to assume that one man, even if properly elected, could still cover the vast range of opinions and attitudes of the American clergy?

But most important of all, why weren't American priests given the opportunity to elect their own auditors at the Synod? Does not the leadership understand that in contemporary society any representative who is not elected by the people he is supposed to represent is no representative at all?

The complicated process by which the American auditors are being selected, however well intentioned it might have been, in fact guarantees that whoever the auditor is, he will not have the confidence that he has the American clergy behind him, and the American clergy will not have the confidence that he is their representative.

The auditors will, in other words, be men with a good deal of responsibility and practically no authority, not even the authority to speak for those whom they allegedly represent. In an age of political democracy, for the bishops to elect, and the Pope to appoint a man who is supposed to represent the American priests is absurd.

ONE wonders if the reason for the elaborate escape from the democratic process is that the leadership of the Church has no confidence in the American clergy. Do they think that if we vote for our own auditor we will come up with some irresponsible radical? Do they think that we are little children who can not be trusted to express our own opinions? Do they think we are incapable of making intelligent and mature decisions? Why don't they let us choose our own spokesman instead of choosing one for us?

These are fairly bitter words, and let it be emphasized that I write them before I know the results of the "election." I have grave reservations about the Synod, reservations which I have expressed before in this column. But I certainly would not decline the opportunity to make some positive contribution to it.

However, if I am to make a contribution at all, I would want to make it as a social scientist who has devoted considerable time and energy to the study of the American priesthood. It is only under that rubric that I have the right to speak. As a supposed representative of the diocesan clergy of the United States I would have no right to speak at all.

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Accompanying is a list of donations by the faithful to the annual collection for the Inner City Missions taken up in churches and chapels of the Archdiocese of Miami on Aug. 8.

Rodeo, air races

The Calgary Stampede Rodeo from Calgary, Alberta, Canada, and the National Air Races from Reno, Nevada, will be featured on ABC's Wide World of Sports at 5 p.m., Saturday, Aug. 21, on WPLG, Ch. 10.

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St. Monica unit picks officers

Gina Muller has been elected president of St. Monica CYO.

Other officers recently named are Steve Johnson, vice president; Carol Boldna, secretary; and Gloria Barria, treasurer.

Father John McLaughlin is the youth moderator



TRAVEL TALK BILL FARR

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Backs parents' right to a choice on schools

It is a democratic principle that parents have a God-given right to decide what kind of education their children will have and these parents should not be penalized financially because they choose to send their children to a nonpublic school, the Archbishop of Miami said during a television interview Thursday on WPLG, CH. 10.

Archbishop Carroll pointed out that since the GI Bill of Rights provided financial assistance for education with freedom of choice, advocates a similar program of aid for parents of children in nonpublic schools.

IN a discussion with CH. 10 news reporter, Ann Bishop; Marvin Beard, the Miami News City Editor; and John de Groot, Archdiocesan Radio and TV Commission, Archbishop Carroll reminded the interviewers and his viewers that until 1843 there were no public schools in the United States — that all schools were religiously oriented.

RESPONDING to a question from Miss Bishop as to "how does freedom of choice get money into the private schools?" Archbishop Carroll replied,

"I think the freedom of choice would have to be through the parent. It doesn't make sense from any view to penalize a parent who wants to exercise his God-given right to decide what kind of education he wants his children to have provided the education of his choice meets the minimum standards of the state."

Miss Bishop continued, "What you're saying, in essence, is that the money should go to the parents and they have the freedom of

choice to put that money into whatever school they want their children to go to?"

"What I'm saying, in effect," the Archbishop answered, "is if it costs some \$700 or \$800 a year to send a child to public school, if that child were in a private school, then that tax money should be given to the parent with the understanding that it be used for the school of the choice of the parents. Otherwise, the parent should not be penalized by paying taxes for the child to go to a public school and then turn around and exercise his right to educate a child elsewhere and have to pay again." Archbishop Carroll asserted.

PANELIST Beard was particularly interested in what Archbishop Carroll considered the most significant of changes which have occurred in the local area since the prelate came here in 1958.

In the opinion of the Archbishop, the most significant changes have been caused by the continuous influx of people. "With that influx, naturally," he pointed out, "you have great problems not only of people of varying groups, ethnic groups and others. The things that are affected by increased population, that is housing, schools, social services of one kind or another plus the increase in industry and business must of necessity go onward."

Archbishop Carroll said he felt that "there's plenty of room" in Florida but stated that there is need for more intelligent planning into the future which will anticipate the needs of people in advance. He told viewers that much could be learned from European countries which now plan ahead for a de-

veloping city of a certain size.

"They plan the roads, plan the sewage, plants, everything before they allow anyone to move into develop a housing project or business." In the opinion of the Archbishop transportation facilities, particularly for working people, need to be improved.

Other topics discussed during the half-hour program, "Newsmakers '71" were the influx of Cuban refugees, the overall role of the Church in South Florida, the "Death-With-Dignity" issue, and needs for increased housing facilities.

A COMMENT by John de Groot that a negativism seems to have arisen recently towards the Cuban culture in the media, the press on television and in radio talk shows, drew the response from Archbishop Carroll that, "We should stop bickering about the minute thing whether the neighbor talks too loud or whether he does this or that."

"The Cubans have made a very substantial contribution to the economy of South Florida. For example, 2,200 doctors came from Cuba to the United States. It's costing the federal government at the present time \$50,000 by way of subsidy to get a young man through medical school."

"If the Cubans rehabilitated 20,000 homes and buildings, condemned because of slum clearance, those homes and buildings were replaced under government loans."

DISCUSSING the controversial "Death-With-Dignity" measure which has failed to be passed by the Florida legislature during the past three sessions, Archbishop Carroll noted that "it is generally accepted over the



"Newsmakers '71" presented Thursday evening on WPLG-TV, Ch. 10, featured Archbishop Coleman F. Carroll discussing topics of interest to the South Florida

community with John deGroot, Archdiocesan Radio & TV Commission, Miami News City Editor, Marvin Beard; and Ch. 10 reporter, Ann Bishop.

years that the doctor has the obligation to use ordinary means to preserve the life of his patient. The difficulty in this day and age in which we live is how to very specifically and clearly define what are 'ordinary means'.

"It seems to me" the Archbishop continued, "that in the minds of medical men, ordinary means might differ somewhat from what I might look upon as ordinary means to preserve my own health."

Replying to a query from editor Beard regarding a recent case where a Circuit Court Judge ruled that an elderly woman did not have to undergo any further treatment that would cause her pain, Archbishop Carroll recalled that the patient in question apparently had some terminal ailment.

The doctor was using what I would consider extraordinary means, feeding her intravenously, giving the individual drugs," the Archbishop stated. "I suppose the woman herself or some member of the family asked the doctor if he wouldn't stop and allow the patient to die."

John de Groot asked Archbishop Carroll to express his views on the housing problems of persons with fixed incomes.

PROPER housing is a problem with which city and

county fathers as well as private sources should and moral. Miami's Archbishop emphasized that there is not enough being done "anywhere" for aged citizens.

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

FRIDAY, AUG. 20

9:19 a.m. (5) *Mare Of The Isles*: No classification.

1:30 p.m. (6) *Under Two Flags*: (Unobjectionable for adults and adolescents)

4 p.m. (10) *The Inspector General*: (Family)

8 p.m. (4 & 11) *The Wrong Box*: (Unobjectionable for adults and adolescents)

11:30 p.m. (10) *The Prisoner*: (Unobjectionable for adults and adolescents)

SATURDAY, AUG. 21

12:30 p.m. (10) *The Gun That Won The West*: (Family); followed by *Brave Warrior*: (Family)

1:30 p.m. (4) *Little Miss Broadway*: (Unobjectionable in part for all)

OBJECTION: Suggestive singing and dancing.

2 p.m. (6) *That Certain Feeling*: (See rating Friday at 7 p.m.)

2:30 p.m. (4) *Swordsmen Of Siena*: (Family)

5 p.m. (6) *Broken Lance*: (Unobjectionable for adults and adolescents)

8 p.m. (6) *That Certain Feeling*: (See rating Friday at 7 p.m.)

8:30 p.m. (5 & 7) *The Night Of The Iguana*: (Unobjectionable for adults, with reservations)

OBJECTION: This film version of Tennessee Williams' stage play of the same title is a complex parable about human nature. Basically, it develops its theme of the liberating influence of love in the anguished life of man. Although the author's cogent indictment of uncharitableness in its many forms provides a prologue for hopeful living, the viewer with religious commitment must nevertheless observe that the romantic naturalism which appears so largely to color the playwright's vision is ultimately illusory in its promises and must finally disappoint those who would hail it as the universal panacea.

11:30 p.m. (4) *So Evil My Love*: (Unobjectionable for adults and adolescents)

11:30 p.m. (11) *El Paso*: (Unobjectionable in part for all)

OBJECTION: Insufficient moral compensation.

SUNDAY, AUG. 22

12 noon (10) *Saturday's Hero*: (Unobjectionable for adults and adolescents)

1:30 p.m. (7) *A Majority Of One*: (Family)

2 p.m. (4) *State Fair*: (Family)

2 p.m. (5) *Marie Antoinette*: (Unobjectionable for adults and adolescents)

2 p.m. (6) *That Certain Feeling*: (Unobjectionable in part for all)

OBJECTION: Reflects the acceptability of divorce; suggestive dialogue.

2 p.m. (12) *Forever Amber*: (Unobjectionable in part for all)

OBJECTION: The film lacks the adequate morally compensating values which should be present in a story of this kind.

4:30 p.m. (6) *Broken Lance*: (Unobjectionable for adults and adolescents)

5 p.m. (10) *The Truth About Spring*: (Family)

7 p.m. (6) *That Certain Feeling*: (See rating at 2 p.m.)

9 p.m. (10 & 12) *Shoot Loud, Louder — I Don't Understand*: (Unobjectionable for adults)

11:30 p.m. (4) *Laura*: (Unobjectionable for adults and adolescents)

11:30 p.m. (6) *Broken Lance*: (Unobjectionable for adults and adolescents)

11:30 p.m. (11) *Lawless*: (No classification)

MONDAY, AUG. 23

9:10 a.m. (5) *Atlas Against The Czar*: (No classification)

1:30 p.m. (6) *The Story On Page One*: (Unobjectionable for adults)

4 p.m. (10) *My Sister Eileen*: (Unobjectionable for adults and adolescents)

8 p.m. (6) *Fourteen Hours, Part I*: (Unobjectionable for adults and adolescents)

9 p.m. (5) *Triple Play*: (No classification)

9 p.m. (7) *Compulsion*: (Unobjectionable for adults and adolescents)

9 p.m. (10 & 12) *El Greco*: (Unobjectionable for adults)

11:30 p.m. (10) *Man In The Dark*: (Unobjectionable for adults and adolescents)

TUESDAY, AUG. 24

9:10 a.m. (5) *Strangler Of Blackmoor Castle*: (No classification)

1:30 p.m. (6) *The Story On Page One*: (Unobjectionable for adults)

4 p.m. (10) *Member Of The Wedding*: (Unobjectionable for adults and adolescents)

8 p.m. (4) *Under The Yum Yum Tree*: (Unobjectionable for adults, with reservations)

OBJECTION: This comedy receives its incredible theme of an experiment in "platonic love" on a contrived, although moral, basis. Moreover, in its development, the film emphasizes sex and frequently borders on gratuitous suggestiveness in dialogue and situations.

8 p.m. (6) *Fourteen Hours, Part II*: (Unobjectionable for adults and adolescents)

8:30 p.m. (10 & 12) *The Sheriff*: (No classification)

9 p.m. (5 & 7) *Ransom For A Dead Man*: (No classification)

11:30 p.m. (10) *The Golden Hawk*: (Unobjectionable in part for all)

OBJECTION: Suggestive situations; light treatment of marriage.

WEDNESDAY, AUG. 25

9:10 a.m. (5) *The Conqueror Of Maracaibo*: (No classification)

1:30 p.m. (6) *The Story On Page One*: (Unobjectionable for adults)

4 p.m. (10) *Once Upon A Horse*: (Unobjectionable for adults and adolescents)

8 p.m. (6) *Fourteen Hours, Part I*: (Unobjectionable for adults and adolescents)

11:30 p.m. (10) *Hell's Horns*: (Unobjectionable for adults and adolescents)

THURSDAY, AUG. 26

9:10 a.m. (5) *Sweetheart Of The Gods*: (No classification)

1:30 p.m. (6) *The Story On Page One*: (Unobjectionable for adults)

4 p.m. (10) *The Letter*: (Unobjectionable in part for all)

OBJECTION: Disrespect for law; no retribution for wrongdoing; suicidal intention in finale.

8 p.m. (6) *Fourteen Hours, Part II*: (Unobjectionable for adults and adolescents)

9 p.m. (4 & 11) *The Frozen Dead*: (Family)

11:30 p.m. (10) *Miami Expose*: (Unobjectionable for adults and adolescents)

FRIDAY, AUG. 27

9:10 a.m. (5) *The Knight Of 100 Faces*: (No classification)

1:30 p.m. (6) *The Story On Page One*: (Unobjectionable for adults)

4 p.m. (10) *Meet Danny Wilson*: (Unobjectionable for adults and adolescents)

7 p.m. (6) *The Trap*: (Family)

9 p.m. (4 & 11) *Doctor Faustus*: (Unobjectionable for adults)

11:30 p.m. (10) *Marine Raiders*: (Family)

SATURDAY, AUG. 28

12 noon (6) *Fourteen Hours*: (Unobjectionable for adults and adolescents)

12:30 p.m. (10) *The Pathfinder*: (Family); followed by *Conquest Of Cochise*: (Family)

1:30 p.m. (4) *Men With Wings*: (Family)

2 p.m. (6) *The Trap*: (Family)

5 p.m. (6) *Fourteen Hours*: (Unobjectionable for adults and adolescents)

7 p.m. (6) *The Trap*: (Family)

8:30 p.m. (5 & 7) *The Unsinkable Molly*

RELIGIOUS PROGRAMS

RADIO

9:15 a.m.
Happy Sunday (Un Domingo Feliz) — WFAB — Father Agustin Roman and Father Angel Villaronga, O.F.M.

10 a.m.
The Roads of God (Los Caminos de Dios) — WQBA — Father Jose Hernandez.

TV

Saturday
5:30 p.m.
MASS FOR SHUT-INS — Spanish: Ch. 23
MLTV. Celebrant Father Agustin Roman S.J.

Sunday
7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK
9 a.m.
INSIGHT — Ch. 5 WPTV — "Mummy" CHURCH AND THE WORLD TODAY — Ch. 7, WCKT — "Love Is A Rainbow"
10:30 a.m.
MASS FOR SHUT-INS — Ch. 10 WPLG. Celebrant Father John B. Handrahan, S.J.

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'Big Jake' has J.W. super-heroing again

One of the most intriguing aspects of "Big Jake," and certainly the most revealing, involves the collie that plays John Wayne's killer dog-companion. Of interest is not the dog's viciousness, for any well-

This is like those films of the 30's

What's the Matter with Helen? (United Artists) is an engrossing question for seasoned filmgoers who remember those movies of the thirties — both the musicals and the horror flicks — with a campy sort of nostalgia.

More selective audiences are more likely than not to be turned off by screen writer Henry Farrell's (What Ever Happened to Baby Jane?) tale of two mothers (Debbie Reynolds, Shelley Winters) who flee to Los Angeles to escape the harassment their sons' murder convictions have brought upon them.

ALL goes well as they set up a junior dance school for the daughters of startlet-crossed mothers, until poor Shelley gets that old-time religion and puts her entire rabbit warren to the bloody

why, pray tell? Well, Shelley has this thing about having run over her husband with the family plow in full view of her impressionably young son and, besides, Debbie is threatening to leave her for handsome, wealthy Dennis Weaver.

THE platinum wigs, the Ruby Keeler jump suits, the kinky piano music, the Shirley Temple routines, and the credibly gaudy period sets make the plot's interminable blind alleys and inconsistencies all the more delicious. (A-3)

Obsession with knee is the plot

Claire's Knee is the fifth episode of Eric Rohmer's "Six Moral Tales." The last seen was "My Night at Maud's."

In this series, Rohmer is interested in describing those intangibles that affect a person's actions rather than in making ethical judgments or teaching some kind of moral lesson.

In the case of "Claire's Knee," we have Jerome (Jean-Claude Brialy), a diplomat in his mid-thirties, who chances to meet Aurora (Aurora Cornu), a long-time friend and writer.

HE is in the process of selling the family villa prior to his approaching marriage.

Aurora convinces him that Laura (Beatrice Romand), the 17-year-old daughter of the family that he is staying with, is infatuated with him. Jerome tests this out in order to help Aurora with a story she is writing but then meets Laura's older sister, Claire (Laurence de Monaghan) and becomes disconcertingly obsessed by her knee.

Perhaps what makes Rohmer so special in contemporary film is that he seems to care really for his characters. He tries to understand them all as human beings, and that is a quality much too rare in today's cinema. (A-3)

trained dog can attack on command (or cue), but the fact that first, the dog is a collie, and second, is a near-black collie.

At first the dog's color looks real, but in later scenes it becomes obvious that the dog was dyed each day for the cameras. The significance here is that there is no reason in terms of the story or action to warrant that the dog be dyed black. Indeed, no one in the course of the film seems to notice that he is of unusual color for a collie.

THE only explanation for the phenomenon is that the dog was dyed because it is cast as a killer, and everyone knows that any dog that even looks like Lassie cannot be a mean animal. Maybe, even, the collie is Lassie, whose contract requires a disguise whenever a part calls for uncharacteristic, image-destroying viciousness.

John Wayne, too, has his own oversized image to maintain, and in this routine but awfully bloody Western he measures up to the well-known stature of his usual characterizations. Here he is Big Jake McCandles, an ornery son of a gun who was thrown out of his own house 15 years earlier (by wife Maureen O'Hara) but who is called back home to rescue a kidnapped grandson he didn't even know he had.

The task, you see, requires someone as fearless as he is mean and tough, and Big Jake is the only one for the job. The trail, on which Big Jake is joined by two of his grown sons (played by his own son Patrick and Robert Mitchum's boy Christopher), eventually leads, with occasional pauses for bloodshed, to a Mexican village rendezvous with villain Richard Boone and his band of eight meanies. Every one of the bad men has a murderous specialty, and before each is dispatched by Wayne and his offspring he has a moment or two to demonstrate his particular prowess with shotgun, rifle, or machete.

THERE was never any possibility, of course, that Wayne could possibly fail in his rescue-revenge mission, especially when his movie grandson is played by his own youngest child, John Ethan Wayne.

It is not difficult to accept and even enjoy John Wayne Westerns, especially when they are given the type of old-fashioned direction this one is by veteran George Sherman. Yet there has crept into the Wayne films of late a bravado that goes beyond his usual good humor and verges on the bothersome.

The films are becoming increasingly violent — this one is Duke's first GP-rated film; recent ones have uniformly been rated G. Worse, they seem to glorify the cult of superhero, of a man who enjoys and indeed requires taking the law into his own hands in order to exact his own concept of just retribution. Think about it. (A-3)

Sperm whale hunt will be telecast

A dramatic underwater hunt for the sperm whale will highlight "The Seven Seas" program to be shown on WPLG, Ch. 10, from 4 to 5 p.m., Sunday, Aug. 22.

Dealing specifically with the Atlantic Ocean, the film was produced by a French and Italian team of photographers and explorers.



"GONE With the Wind" returns for another engagement in South Florida today (Friday) at Miami Beach. Clark Gable as Rhett Butler and

Vivien Leigh as Scarlett O'Hara are shown in a scene from the film made first in 1939.

Where has laughter gone? is film's point

The Clowns (Levitt-Pickman Film Corp.) This hour-and-a-half film was made by Federico Fellini for Italian television. It is ostensibly about the disappearance of laughter and fantasy in modern life, but it also deals with the sources of the director's own filmic inspiration.

Most truly Fellini is the film's structure: a documentary about the making of a documentary about the great clowns of the past and their appeal. Its chief interest lies in what it tells us about its director's weaknesses and strengths. Visually stunning but haphazardly developed, the film will please anyone who has responded to any of Fellini's previous work.

The average viewer will find more than enough to satisfy his curiosity about the subject and will be fitfully entertained as well. Given its limitations, "The Clowns" is a welcome addition to the Fellini canon. (A-1)

Film fare on TV

Sunday, Aug. 22, 9 p.m. — Shoot Loud, Louder — I Don't Understand (1966) — The most intriguing aspect of this venture is figuring out just what the title means. Otherwise, there is little interest in the story of an Italian Walter Mitty type (Marcello Mastroianni) and his unsuspecting involvement in a real murder. Raquel Welch is on hand to provide additional and unnecessary fantasy. For adults (ABC)

Monday, Aug. 23, 9 p.m. — El Greco (1966) — Mel Ferrer and Rosanna Schiaffino star in a punk melodramatic romance based loosely on the life of the great 16th century Spanish master. As usual, art is secondary to the presentation of the painter's tempestuous romance with a high-born lady, and those looking for insight into his temperament had better look elsewhere. The Toledo (Spain, not Ohio) locations, however, provide a pretty backdrop, in the same way the painter's works provide occasional decoration for the glossy production. Melodramatic mush, and for adult appetites. (ABC)

Monday, Aug. 23, 9 p.m. — Triple Play — Repeat of a "world premiere" television film is actually three TV sitcom pilots strung together and hosted by toastmaster-clowns Dan Rowan and Dick Martin. Pulpy. (NBC)

Tuesday, Aug. 24, 8:30 p.m. — The Sheriff — Repeat of a made-for-television drama set in the contemporary West (it would have taken guts to set it in the South) finds black sheriff Ossie Davis's career threatened by the racial tensions that place his town on the brink of explosion. Crisis arises from a white man's attack on a black girl. Davis's real life wife Ruby Dee co-stars, with support from Moses Gunn, Kyle Johnson. (ABC)

Tuesday, Aug. 24, 9 p.m. — Ransom For A Dead Man — Yes, Virginia another rebroadcast of a "world premiere" TV film. This one concerns a nice lady who kills off' hubby and thenceforth tries to outwit the law. The gal is a lawyer herself, so she knows all the loopholes that separate justice from legality. Lee Grant is nifty as the naughty lady, Harold Gould is the police inspector she outflanks, and Peter Falk is the tireless detective who just won't drop his hunch that she did the dastardly deed. (NBC)

Saturday, Aug. 28, 9 p.m. — The Unsinkable Molly Brown (1964) — Rollicking musical based on Meredith Wilson's smash Broadway play based on the spirited biography found in Gene Fowler's "Timberline" collection. Debbie Reynolds, in the role created by Tammy Grimes, deservedly won an Oscar nomination for her portrayal of the undaunted frontier gal from Denver. A 1910 female Huck Finn who flees her drab shanty existence in Missouri for adventure and riches in frontier Denver, Molly Brown finds romance (with Harve Presnell) and a fortune in the "Little Johnny" silvermine. Unable to step into Denver society because of her boisterousness, Molly travels to Europe and acquires culture. Her return voyage finds her on the ill-fated Titanic, where her person, like her spirits, proves unsinkable. The film is full of rousing songs, corny comedy and Peter Gennaro's lively choreography. Recommended for "most all." (NBC)

'Old West new East'

Doc (United Artists) is what happens when the New York political clubhouse gang gets together to make a Western that reaches for its significance via parallels to the Vietnam War.

New York Post columnist Pete Hamill wrote the script, and Frank Perry directed this oh-so-allegorical version of the fabled gunfight at O.K. Corral. Harris Yulin plays U.S. Marshall Wyatt Earp and Stacey Keach is "Doc" Holliday, and together they represent the U.S. military-industrial complex, who only want to "make a better Tombstone" by making one or two things "perfectly clear."

The guiding philosophy, if you haven't been watching the six o'clock news, is that in order to save the town you usually have to destroy it first. (A-III)

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The Voice
of
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Pope
Paul
VI

(Following are 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.)

The Church is at once physical, human, mystical

What, we ask ourselves, is the focal point of Vatican II? It seems clear: it is the Church. The Church examined herself at the Council. And what final definition emerged from this reflection? What knowledge has the Church gained about herself after 20 centuries of history and innumerable experiences, studies and treatises? Here the answer is a many-faceted one and calls for a list of definitions, as many as there are aspects that can be seen of the complex and mysterious reality of the Church. One would think the Council itself had difficulty in condensing the meaning of this term "Church" into one expression. One so very common to us: the sign and instrument of the union of mankind with God and with Christ, People of God, the mystical Body of Christ. . . . But, it seems to us, that the definition that is most appropriate, essential and moral, is that the Church is a communion. Yes, the Church is a communion, a society bound together by bonds of its own. Made up, like a living being, of an exterior, visible and organic element, the faithful, who compose the Church; and, the interior, invisible and life-giving element, which is the action of the Holy Spirit, the soul, as it were, of the body, of which Christ is the head: the head of the Mystical Body, which is precisely the Church. It is an assembly, a whole that is at once human, physical and mystical. It is the "communion of Saints."

Speaking to a general audience, July 21, 1971

We have a great post-conciliar duty. We should reconstruct an authentic Christian understanding about man, about our being, our life, our rights and duties, our true destiny. To begin with, we must admit that man, in the depth and complexity of his being, is a mystery. Only faith will reveal his extreme and indispensable secrets. Man, as we all know, is an extremely complicated being; and there are people who limit the study and concept of man to a particular view of this being of ours, ignoring and often denying the others. Man is body; and so there are those who see in man only his kinship with animals, and with matter and its laws, which are indeed a part of man. Man is spirit; many wise men confine their observation to this sublime human reality, and are left with an exclusivist idealism, which idolizes man's thought. Man is a being of perception; and so it will be said that only in the realm of the senses is man's true life unfolded. Man is a social being; to the extent that it will be claimed that sociological consideration will give us the sole or primary key to solve the questions of human existence. Does the Christian conception fall into a similar one-sided view of things, giving exclusive preference to religious values? Does the Council restrict its anthropological doctrine merely to consideration of man's relationship with God? No, it does not. On the contrary, in its teachings, the Council assigns, and almost demands, for all natural values, an esteem of their own, a function of their own. From this point of view, the Church has been magnanimous and courageous: she has opened her eyes and therefore given her respectful recognition to all the aspects of man, that many-sided being.

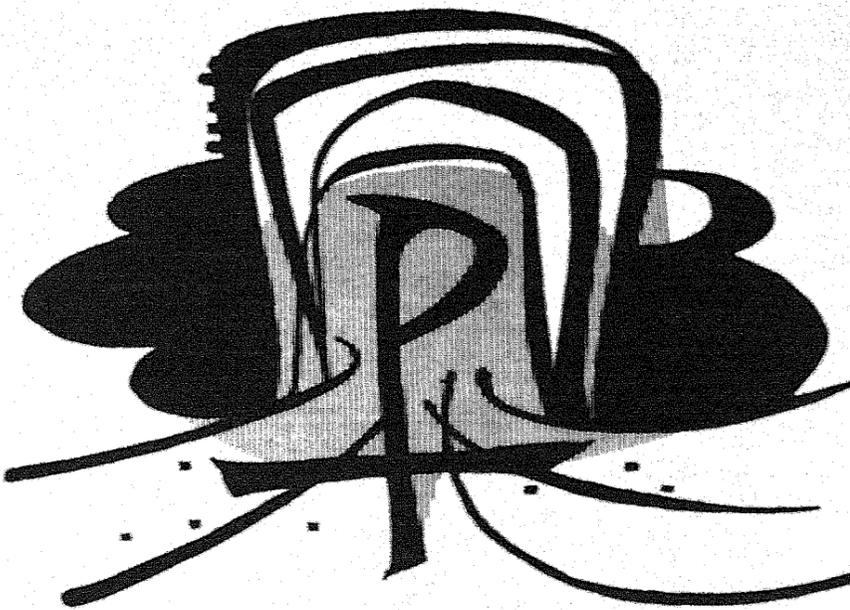
Addressing a general audience, July 28, 1971

Message to President Nixon, Aug. 7, 1971.

The People of God are a missionary people. Christ could have asked His Father and he would have given Him at once "more than twelve legions of angels" to announce his redemption to the world. Instead, Christ gave the task and the privilege to us; "the very least of all the saints," who are unworthy to be called apostles. He deliberately left himself with no voice but ours to tell the glad tidings to mankind. It is we to whom this grace is given: "to preach to the gentiles the unsearchable riches of Christ." And we are to preach the Gospel in this extraordinary period of human history, a time surely without precedent, in which peaks of achievement never before attained are matched by similarly unprecedented depths of bewilderment and despair. If ever there was a time when Christians were challenged to be, more than ever before, a light to illuminate the world, surely that time is now. For we have the antidote to the pessimism, the gloomy foreboding, the dejection and fear, which afflicts our time. We have Good News! And every one of us, by the very nature of his Christianity, must feel himself impelled to broadcast this Good News to the ends of the earth. No one of us Christians — be he Pope, bishop, priest, religious or layman — can disclaim responsibility in regard to this essential Christian duty.

Pope Paul's message for Mission Sunday

You and Your Faith



Sunday's Gospel

Someone asked Him, "Lord, are they few in number who are to be saved?" He replied: "Try to come in through the narrow door. Many, I tell you, will try to enter and be unable . . ."

"There will be weeping and grinding of teeth when you see Abraham, Isaac, Jacob, and all the prophets safe in the kingdom of God, and you yourselves rejected. People will come from the east and the west, from the north and the south, and will take their place at the feast in the kingdom of God. Some who are last will be first and some who are first will be last."

Luke 13, 23-30

Pope calls on people to assist in work of spreading the faith

CASTELGANDOLFO, Italy — (NC) — The laity are "citizens of the People of God," and must fulfill their vocations of spreading the faith. Pope Paul told thousands of tourists at a weekly general audience (Aug. 11) at his summer villa.

At the same time, the Pope scored the "indifference of many Catholics" and their casual attitude toward convert-making, as well as their lack of "enthusiasm to

communicate the faith to others."

The same day the Pope sent greetings to lay delegates to the first Pan-African-Malagasy Seminar in Accra, Ghana. He told the 300 participants from 30 nations that they had a double mission in this world, one to Africa and one to the Church. Such a dual role produces "a truly African apostolate," the Pope said.

Both his spoken message at the villa and his written message sent to Accra emphasized that all — not just some — of the laity must respond to their apostolate, and this response must be carried out in collaboration with their priests and bishops.

TO the crowds at Castelgandolfo, the Pope explained that the Greek word from which "laity" comes — "Laos" — means "people." For the Church, then, the term signifies the People of God.

"This expression was exalted by the Council, as if to make it the historical, social and spiritual equivalent of the Church, and to integrate it with other expressions . . . especially with the Mystical Body of Christ," the Pope said.

"There must not exist an inert and passive member in the Mystical Body of Christ." Each and all must collaborate in the apostolic work of the Church.

He continued: "There has been much talk of this, but when confronted with the indifference of many Catholics, and indeed with the difference shown by too many toward active associations, convert-making and toward an enthusiasm to communicate to others the faith and charity of the Church, one may ask oneself whether active, organized community apostolate is at a stage of progress or at a stage of inactivity and dissolution."

Fortunately, he concluded, there are many healthy signs of the apostolate, adding that he recognized the good work many of the laity of the world were doing for the cause of Christ.

Will sell art to aid poor

MEXICO CITY — (NC) — Many of Mexico's religious treasures will be sold "to alleviate some of the poverty of thousands of people," a spokesman for the nation's bishops announced here.

Msgr. Rafael Vasquez Corona said at a news conference that the bishops have decided to follow the example set by Cardinal Clemente Maurer of Sucre, Bolivia. Cardinal Maurer recently urged the clergymen and religious orders in his country to sell their "accumulated treasures," and use the proceeds to build low cost housing for the poor, hospitals, clinics, rural schools, and roads to connect isolated rural areas.

To sell art treasures for such a cause would be "an act of justice," Msgr. Vasquez said.

Those articles which will be sold will be those which are stored away and not being used at present, and which can be legally sold under the laws of Mexico, he said. (Some articles dating back to colonial and pre-colonial times have been classed by the government as national treasures, and although they are in the custody of the Church, are legally owned by the state.)

Asks Pope help save holy places

CASTELGANDOLFO, Italy — (NC) — The new Iraqi ambassador to the Vatican urged Pope Paul VI to support the people of Palestine and to "spare no efforts in saving Jerusalem and the Holy Places . . . from actions taken to change completely their genuine and historical characteristics."

Both Christian and Moslem groups have charged that Israel is trying to force non-Jews from Jerusalem and turn their property over to Jews.

THE Vatican's daily and weekly newspapers have criticized the Israeli government for this.

In receiving his credentials Aug. 12, Pope Paul told Ambassador Hassan Mustafa Al-Nakib that the Church's mission is to help the down-trodden everywhere.

"The Church seeks to be of aid also in those sectors mentioned by your excellency," he said.

Pope Paul has called for an international body to

administer Jerusalem.

A week earlier, Syria's new ambassador to the Vatican, Nach' At Al-Husseini, told the Pope: "The Arab nation itself is confronted with the greatest and most ferocious challenges. This nation is resolved to defend its rights and resist until the occupied land is freed."

Israel's refusal to return land it captured in the 1967 Arab-Israeli war has been a major obstacle in attempts to bring about peace in the Middle East.

The Iraqi and Syrian ambassadors are Moslems. Both praised the humanitarian efforts of Pope Paul in his search for peace.

In acknowledging the Iraqi ambassador's tribute that he is on the side of all men "regardless of race, color or creed," Pope Paul cited his recent apostolic letter on social problems, in which he had spoken on behalf of "those discriminated against, in law or in fact, on account of their race, origin,

color, culture, sex or religion."

The Pope told the ambassador: "You can be assured of our desire to work for justice, freedom and peace throughout the world, and of our predilection for those in want, for those who suffer and for those oppressed."

Church donates 13,802 acres

QUITO, Ecuador — (NC) — The Catholic Church's land reform program has received 13,802 acres of land in donations from three dioceses, the Church's Ecuadorean Agricultural Services (CESA) announced here.

The land will be divided by CESA, and distributed to landless Indian families in plots of approximately 10 acres each.

The Indians will also be given technical assistance and simple but modern equipment, such as plows especially designed for rocky soil.

Faith and feelings

By FATHER JOSEPH M. CHAMPLIN

"They're bored, Father. Bored. And we have everything in our parish you recommend. Good celebrants, high quality music, a diversified Sunday schedule, carefully prepared homilies, full involvement of the congregation. And the people are still bored."

These perhaps exaggerated, but still disconcerting observations came from the lips of one priest (or seminarian, I am not sure which) during a workshop for the clergy this spring in Wayne, N.J. That priests' forum formed part of "Music and Liturgy in Action," an all-day conference sponsored by the Association of Church Musicians in the Paterson Diocese.

Several hundred organists, choir directors, guitarists, plus other musicians concerned about music and the liturgy gathered on this Saturday for a discussion of "Music To Help Men Pray By."

The anguished cleric's remarks bring into focus, I think, some very serious questions we must face today about the liturgy.

Is worship meant to be entertainment? Should we seek to give the congregation an experience each Sunday? Can we expect parishioners to be moved emotionally week after week? Have we failed when no one feels anything? If an individual is not "up" for the occasion, would it be better for him or her to skip Mass, stay at home, go for a walk in the woods?

In 1967, the Bishops' Committee on the Liturgy issued "The Place of Music in Eucharistic Celebrations," a statement which could well be memorized by every person directly connected with the preparation of liturgies. The following sentences from an introductory section on the "Theology of Celebration" relate precisely to this point about faith and feelings.

"We are Christians because through the Christian community we have met Jesus Christ, heard His word of invitation, and responded to Him in faith. We assemble together at Mass in order to speak our faith over again in community and, by speaking it, to renew and deepen it."

DISCUSSION QUESTIONS:

1. Is it possible for "worship" to become "entertainment?"
2. How do good liturgical celebrations aid in fostering the faith?

The ONE DAY set aside by GOD REFRESHES and RESTORES

"I gave them My Sabbaths...."



... that they might know that I am the Lord."

The Sabbath is a season of rest...

This sign was spotted in the window of a religious goods shop on Fleet St., London.

Church Chuckles by CARTWRIGHT



SOMETIMES it takes a traumatic experience to make some people realize their duty to celebrate the Mass with faithfulness.

"I'll be in church next Sunday! I'll be in church next Sunday! I'll be in church next Sunday!"

Adult education

People's 'speak-up' sessions

By JAMES J. PHILLIPS

In 1969, a remarkable event took place in the Archdiocese of Detroit. It was a most interesting way of preparing for an archdiocesan synod. Like an ecumenical council on the international level, this synod was to make statements and set up conditions that would influence the direction of the local Church for a long time to come.

In the past, participation in such synods was limited to a relatively small number of important people in the local Church. This one, however, was different, vastly different.

All of the people in the archdiocese were asked to participate in pre-synod "Speak-Up" sessions. These were parish-based small group discussions on any of several different subjects. The participants were asked to read enough to familiarize themselves with the issues and then, in the course of six or eight meetings, to make recommendations about the subject under discussion.

THROUGH a series of parish votes and meetings at increasingly higher levels, the recommendations were combined and refined until a rather clear set of directives was prepared for those who would make the synod decisions. These recommendations, based on the comments of tens of thousands of members of the archdiocese, formed the raw material of the archdiocesan synod.

As a model for consensus decision-making, this process has much to recommend it. It also stands as an example of the best form of adult education. Let us look at it as the model for adult education.

Its starting point is especially interesting. Rather than telling people how little they knew, it began by acknowledging how much they knew. Then, instead of offering them something, it asked something of them. It asked them to contribute their knowledge, experience and insight to the life of the Church in the archdiocese.

The "Speak-Up" program did provide some information. A discussion booklet was available for each of the subjects to be covered. Besides suggesting issues that might be explored, it provided a certain amount of information on the subject at hand. What is important to note, however, is that the information was provided for the specific purpose of helping people arrive at informed decisions. The decision itself was the goal, not the giving of information.

THIS approach fits into the general pattern of adult behavior. Most adults do not learn something merely for the sake of learning it. They do not even study something because it might someday be useful. Adults usually study something only if they need to know it in order to do something immediately.

When the need to handle a situation is upon them, when an action or decision is required of them, they are most willing to

learn what they need to know in order to make a good decision. What they tend to avoid is learning something merely because someone in authority feels that they should know it.

It is this difference between the immediate and the remote that marks the difference between true adult education and what can be called the education of adults. The education of adults, teaching adults things they do not know, is not a bad thing. People ought to learn things for the sake of a general kind of personal growth — and some people do.

However, the number who do learn more about their faith for something other than the immediately practical is very, very small. Most of those who attend adult education classes in the Church do so to satisfy an immediate need. They are CCD teachers and attend classes so they can do a better job. Or they are parents who learn how to prepare their children for First Communion. Few of them give up their evenings merely to become more informed Catholics.

IF that is the case, why not get beyond the child-oriented subjects and get right to the heart of things? Why not plunge into the most adult action of all, the making of decisions?

The members of the parish are grown-ups. They have been making decisions all of their adult lives, and most of them do quite well at it. A great number of them would relish the task of being involved in deciding what the parish is and what it should be doing. It is their parish, so it hardly seems strange to encourage them to make vital decisions about it.

Synod 69 in Detroit proved that adults will respond enthusiastically when they are asked to contribute their wisdom and judgment. If the logistics of getting their input can be handled in a 300-parish diocese, it should not be too difficult to set up an even better system of adult involvement in only one parish.

In the parishes where this has been done already, the parishioners automatically become better informed. More important than that, with their adulthood affirmed, they have taken their place as full-fledged members of the Christian community.

CHURCH sign or shelter ?

By FATHER CARL J. PFEIFER, S. J.

From time to time I'm sure many of us ask ourselves the same question someone put to Jesus in the Gospel for this coming Sunday. "Lord, are they few in number who are to be saved?" We might phrase our question differently: "Who will be saved?" "How can I be sure of being saved?"

Jesus gives no mathematical answer. He seems rather to pose a riddle, to challenge us to reflect more deeply on our own question. He speaks in such a way as to shake any self-complacency, any unwarranted self-satisfaction. Those who heard Him may well have thought that because they were Jews, members of God's chosen people, salvation was by that very fact insured. Jesus forcefully points out that this in itself is no guarantee.

They will watch many of their people, followers of Abraham, Isaac, and Jacob enter God's kingdom. They will also stand by as people come from "the east and the west, from the north and the south," and "take their place at the feast in the kingdom of God." They will hear the master say to them, "I do not know where you come from," as he locks the door.

PERHAPS many Catholics have felt that being a member of the Catholic Church more or less insured salvation. We have often proudly asserted that outside the Catholic Church there is no salvation. We have tended to look at the Church almost exclusively as a safe shelter for those God chose. We have looked with sympathy at "heretics" or "atheists."

Jesus' words are meant to shake our self-complacency — not to shake our faith or trust or hope. The teaching of the Church is as clear as that of the Scriptures. God has chosen us in Christ before the foundation of the world. Why? Simply because he loves us. For this we have every reason to be thankful.

But with the choice, with the gift, God issues a call, a challenge. The community of believers is not meant to sit back self-satisfied. The Church has the challenge to share God's gifts with others, and to recognize gratefully that many outside the Church are equally blessed with God's grace. The Church's task is suggested in the first reading from the Prophet Isaiah.

Isaiah pictures the Church as missionary, as going out among the nations and attracting them to the God of Abraham, Isaac, and Jacob. The Church, like Jerusalem, is meant to be a sign, a point of attraction to men and women all over the world. The Church, like Jerusalem, is meant to be so attractive in its life of love that men

and women will be attracted to our God, the Father of Jesus Christ, and our Father.

God's kingdom exists beyond the confines of the Catholic Church, even beyond the realm of Christianity. Catholics and other Christians need to recognize in other cultures and religion the presence of Christ's saving grace and to deeply respect the work of the Holy Spirit wherever men are committed to the service of others.



AS WE move through our mobile life, liturgical changes must keep pace with needs as "... God marches with us."

Liturgy:

it changes with changing times

By FATHER AL. McBRIDE, O. PRAEM.

Remember when we talked about low Mass and high Mass? Do you recall the soft murmur of the Latin liturgy? Better yet, do your eyes blink at the memory of fiddle-back vestments, birettas on the heads of priests, maniples on their wrists and the organ strains of "O Lord I Am Not Worthy" at communion? Times have changed, and so has the liturgy.

This did not come about easily. The

images of sacred time and sacred space which dominated liturgy stood against the possibility of change.

Sacred time always spoke about the past. Every gospel reading began with the words, "At that time..." The really holy time was "that time" and thus by implication our time today is not as important. But we know today was critical also. Debts needed payment. Vacations were to be planned and dinner prepared. Still, many people enjoyed going back to the past to forget the troubles of the present. Now in the past nothing changes. Thus why should liturgy change?

SACRED space worked against change. It waited in God and waited on the familiar, some world. The Greek and Roman style buildings, as solid as banks, stood as trust-worthy and changeless images in an all too fickle and changeable world. Small wonder that few people expected or desired a change

in liturgy conducted on so unmovable a ground.

The major problem was that liturgy, in thus walling out the world, gradually lost some contact with that world. Thus many people saw little relation between worship and social concern. Christ noted the problem in His time. That is why he cleaned the Temple of people who cheated the poor and could see no hypocrisy in their worship.

What correctives to sacred space and time would permit change?

As to sacred time, Jesus said, "Do this and you shall render me present." He was saying that the Eucharist is not just a matter of going back to the past, or of using the past as an escape from the present. He wanted the Eucharist to be alive to our present experience. God is every bit as much of a "now" person as ourselves. He wants to commune with us in our space-age life style. Thus we need a timely liturgy to meet Him.

a sign of what human life can be when people know and love God while living together in love and mutual concern. As long as our personal lives, our community lives, our life as a worldwide Church, does not make visible and tangible the effects of God's love, we have reason to examine ourselves honestly, and to hope for salvation with fear and trembling.

As Christians, we have every reason to thank God for His love towards us in Christ, trusting that he will be with us through life and death. We need also recognize with joy that His love is not limited to those who are Christians, and that anyone who seeks his God and tries to love his neighbor according to his conscience can be saved. We have reason as Christians to be confident, but no reason to be complacent.

Man's search for meaning

By FATHER JOHN T. CATOIR

This is the first in a new series of articles devoted to the exploration of other religions.

There are many ways to grow in the appreciation of one's faith. We have been exposed over and over again to the truths of faith, the sacramental system, the Commandments. Yet isn't it true that we deepen our understanding and appreciation of what we have when we broaden our own awareness of others, when we learn how man lived in other ages and other cultures.

We learn by exposition, but we also learn by contrast. What do other men seek in life? What was ancient man like? Did he worship God? Did he believe in an after-life? Do primitive religions have any similarities with the faith of modern man? What about the ancient religions of the East: Hinduism, Buddhism, Confucianism, Taoism? How do these systems of belief resemble our own faith? How do they differ?

What relationship does prehistoric religion have to Judaism? Who was Mohammed, and how did he, a preacher who never performed a miracle, achieve such amazing success in the world of religion? In what way does Islam relate to the Black Muslim Movement in the United States, or to the growing B'hai religion? How did the various Protestant denominations actually originate?

THE big question in the study of comparative religions is how do all these religions, including our own, fit into the whole human picture? How do they relate to one another? There are three possible approaches to this question.

In the first one, a person studies comparative religions with a predetermined prejudice to establish his own faith as preeminent by proving that no significant truth can be found in other religions. This is a truncated view of reality and should be discouraged.

A second approach might be represented by those who maintain that all religions are basically the same, since they all more or less denounce selfishness and promote the Golden Rule. But we know there are differences, serious differences, in religious thought.

I recommend a third way, which seeks to experience the splendor of truth by listening to, and learning from, others who have sincerely searched for the living God. In this approach, one does not close one's mind to the striking beauty of truth as it manifests itself in other faiths, nor does one find all religions saying the same thing. One sees not only the rich variety of beliefs, but also the mysterious unity underlying these apparent differences.

All religions do tend to urge men to have love for one another. But love presupposes acceptance, and acceptance presupposes understanding. So that men cannot truly rise to love unless, and until, they strive to understand one another.

Protestant monastery represented at Vatican

VATICAN CITY — (NC) — Prior Roger Schutz of the Protestant monastery at Taizé, France, was granted the right to maintain an official representative at the Vatican to deal with various problems and ecumenical activities.

The appointment of the representative was worked out during a visit of Cardinal Jan Willebrands, president of the Vatican Secretariat for Promoting Christian Unity, at Taizé in July. The Taizé representative will work through the unity secretariat in dealing with other offices of the Roman Curia, the Church's central administrative offices.

This is the first time a Protestant monastic organization has been granted such an official status in relation with the Vatican. The World Anglican Communion has maintained a similar representative in Rome for several years.

The name of the representative of the Taizé community was not immediately known.

The French Protestant monastery, which has other houses in the United States and Latin America, has long been in the forefront of the ecumenical movement. Prior Schutz attended all four sessions of the Second Vatican Council between 1962 and 1965.

'Jesus' escaped in this version

WASHINGTON — (NC) — This time "Jesus" escaped after "The Last Supper."

A group of 32 inmates from Lorton Reformatory staged a performance of "The Last Supper" at an Episcopal church here. In the audience were Superior Court Judge Alfred Burka and John Boone, superintendent of the prison.

After the final curtain, Ronald Burrell, 35, serving a 10-year term for sale and possession of drugs, who played the role of Christ, didn't wait for any curtain calls. He simply slipped out of the church and got away.

Mary's part in redemption

ZAGREB, Yugoslavia — (NC) — The Blessed Mother came to a full realization of the stark demands of her faith at Calvary Cardinal John Carberry of St. Louis told an international meeting held here.

At Calvary, the cardinal told the 13th International Marian Congress. "Mary offered to God her greatest sacrifice, the life of her Son. This was the final climax of the consent she had long before given as her share in the work of redemption: 'Be it done to me according to Your word.'"

THE meeting addressed by Cardinal Carberry on Aug. 13 followed the sixth International Mariological Congress, at which 120 theologians studied the veneration

of Mary from the 8th to the 12th centuries.

Calling Mary "the perfect model of a living faith for us who live in the world today," Cardinal Carberry said that her faith signifies "not merely an act of the intellect, but a full surrender of the person to God." Mary, he said, "not only accepted what God said as true, but that she gave herself to Him entirely."

The Cardinal told the meeting that the modern world is beset with problems "because it has turned away from God."

The social ills that afflict society, such as poverty, exploitation of workers, racism and war, he said, are "the consequences of incorrect moral attitudes."

Serving the oppressed called service to God

SANTIAGO, Chile — (NC) — "To serve the oppressed is to serve God," Cardinal Raul Silva Henriquez of Santiago has reminded Chile's young people.

Responding to a question in Youth Magazine about the Church's responsibility for the poor, the cardinal referred to Matthew 25, where Christ says: "As long as you did it for the least of my brothers you did it for Me."

"NO other leader, no other philosopher, no doctrine of humanism has ever dared to demand so much," Cardinal Silva said, "that to serve the oppressed is to serve God and by this you shall be judged."

Cardinal Silva exhorted the nation's youth to become involved in volunteer work to

aid the poor, to seize the earliest opportunity "to translate your faith into something concrete and to become walking testimonies of Christ the Servant and Savior of Man."

Every Christian has "a vocation to live in the image of Christ who came to serve and love," he said.

"Volunteer work can be for many people an excellent way to develop and communicate this love which seeks only to serve and never says I have done enough," he added.

Such work can also be personally satisfying, the cardinal told the magazine's readers.

He said it fills three basic needs of youth — "to work together in groups, to construct creatively, and to give of yourself to others."

Prayer Of The Faithful Twenty - first Sunday of the Year

August 22, 1971

CELEBRANT: The Lord gathers men from all nations to witness His glory. We today are called to enter the assembly of those who have found the God of love. As God's people, we ask help for our lives.

COMMENTATOR: Our response today will be: Bring us together, Lord.

COMMENTATOR: That the Church may be able to proclaim more effectively that God is the Father of all nations, we pray to the Lord.

PEOPLE: Bring us together, Lord.

COMMENTATOR: That rulers of the world may strive to create peace among men throughout the world, we pray to the Lord.

PEOPLE: Bring us together, Lord.

COMMENTATOR: That we who have been given much may have an attitude of understanding toward the problems of the poor, we pray to the Lord.

PEOPLE: Bring us together, Lord.

COMMENTATOR: That we may use our scientific talents to develop and preserve the earth for the enjoyment and well-being of generations to come, we pray to the Lord.

PEOPLE: Bring us together, Lord.

COMMENTATOR: That love and understanding may overcome the divisions within families between husbands and wives, parents and children, brothers and sisters, we pray to the Lord.

PEOPLE: Bring us together, Lord.

COMMENTATOR: That those entrusted with preaching and teaching Christ's word may speak His message compellingly, we pray to the Lord.

PEOPLE: Bring us together, Lord.

CELEBRANT: Father, in our prayers we remember all our brethren, known and unrecognized. May we learn to reverence each man's struggle to grow and his pain in that struggle, as all creation moves toward your glory. We ask this through Christ our Lord.

PEOPLE: Amen.



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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 aid 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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Fort Lauderdale 12:15 p.m.—luncheon meetings
- Serra Club of Palm Beach**
First and third Monday of each month
Meetings at 7:00 p.m.
Town House, West Palm Beach, Fla.

Will men live on moon?

By FATHER JOHN B. SHEERIN

Some years ago, Pope Paul spoke of the possibility that men might some day live on the moon. At that time, his remark evoked little or no response. The general public probably regarded it as a possibility so remote as not to warrant attention. The scientists probably dismissed it as a fanciful solution of the overpopulation problem.

Now the flight of Apollo 15 has brought about at least slight change in viewpoint. An editorial in the New York Times reflects the change. The editorial says that the recent moon expedition suggests that we take another look at the moon and its possibilities.

AS far as the astronauts have been able to discover, there is no indication of the existence of any kind of life on the moon. But, according to the Times editorial, "Here is a virgin planet without smog or significant pollution of any kind. It has a low gravity, which makes human movement easy, one that exerts much less strain on men's hearts than does the normal earth gravity."

The editor goes on to point out that international law has already decreed that there must be no nationalistic wars over moon territory. So the moon should be a haven of peace but what about the heat and power to which earthlings are so accustomed? The editor notes that human ingenuity can harness energy from the sun to produce heat and power.

I have met Irish-Americans who are planning to escape from the polluted atmosphere, the crime and general confusion of New York City by settling down in Ireland for the rest of their days.

If they have read the New York Times editorial they may want to exchange their plane tickets for a ticket to the moon

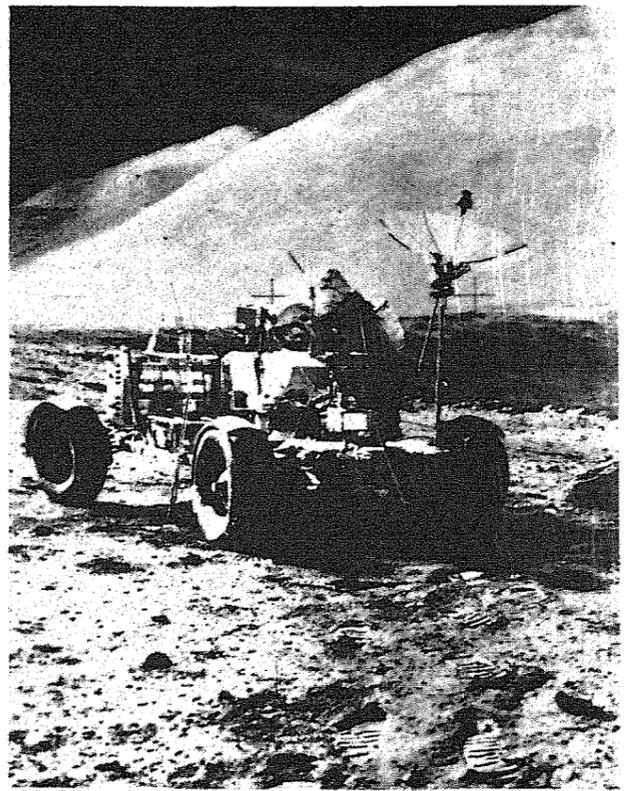
because they have been jolted recently by newspaper rumors that Ireland is no longer "the little bit of heaven that fell from out the skies one day." For the rumors have it that untreated sewerage is being pumped into one of Killarney's lakes and that factory chimneys are belching forth their smoke throughout the green isle.

IT IS too early, however, to make any plans for a trip to the moon with the purpose of settling down there. Such emigration is not in the cards for many years yet. There will have to be many more moon shots before men will be able to live at Hadley Rille or by the Sea of Showers.

But it is a consideration that might be kept in mind when we are tempted to look at moon explorations as a futile waste of money. True, the millions spent on all the incredibly intricate scientific equipment could be used to good advantage here on earth in improving housing, education, welfare and cleaning up the atmosphere. Yet the moon experiments are more than stunts or mere demonstrations of scientific ingenuity. They may one day lead to creation of conditions on the lunar planet that will conduce to human life.

The one disturbing note in the reports of the lunar exploration was the news that we are already beginning to litter up the moon. Millions of viewers watched the lunar module's upper section shoot upwards like a Roman Candle on the Fourth of July, accompanied by the music of "Off We Go Into the Wild Blue Yonder."

Unfortunately, the TV audience also saw the module scatter a shower of debris which was left on the moon's surface. This was like a symbol of man's future on the moon. If man goes there to live, he will bring with him some of the good things of earth: religion and the arts and sciences. But he will also bring the sins and vices with which he has already defaced and polluted another planet.



AMONG the photos of the lunar landscape brought back by the Apollo 15 astronauts are some of the most spectacular yet taken of the moon surface. The moon is discussed in Father John Sheerin's column (left.) Shown is astronaut James Irwin barely distinguishable, as he works at the lunar rover. In the background is the Hadley Delta.

'Jesus people' among the young generation

By MSGR. GEORGE G. HIGGINS

Archbishop Fulton J. Sheen, his youthful appearance and undiminished physical stamina to the contrary notwithstanding, can qualify — now that he had taken his retirement — as an "elder statesman" in the American Catholic community. At 76 years of age, however, he is refreshingly young at heart and, in certain respects at least, would appear to be more open to new ideas than many priests and bishops who are hardly more than half his age.

By way of example, I would cite the fact that twice on the same day within recent weeks Archbishop Sheen publicly and rather enthusiastically extolled the idealism of the younger generation of Americans and, in so doing, suggested that we oldsters have much to learn from them. While I sincerely admire his open-mindedness in this regard, I have the rather uneasy feeling that his two public statements in defense of the younger generation were, at least in one particular, somewhat at variance with one another. I could be entirely mistaken about that, of course, but, now that I have raised the question, I owe it to the Archbishop to pursue it a little further.

THE first of the two statements referred to above was a kind of guest editorial, "Jesus People and the Churches," published on the op-ed page of the Aug. 8 issue of The New York Times. The burden of this piece was that the so-called "Jesus people" are deserving of our respect and admiration.

As the Archbishop sees it, these young people "are picking up the Christ about whom the church rarely preaches. Spiritual retreats dissolve into endless discussions in order to escape the decision: 'He that is not with me, is against me.'"

Liturgy, in some instances, has smothered the Person; abstract virtues have killed a loving personal relationship. The young may be rediscovering Jesus outside the Church as did their elders, Henri Bergson, Simone Weil, and Malcolm Muggeridge.

In view of all this, the Archbishop asks: "Why cannot the churches rejoice and not look down their noses at young people who are becoming pure and disaffected because a new love has come into their lives?" He points out, in conclusion, that the new faith of the Jesus people "is to be judged by its fruits, and many young have become pure and wholesome."

The Archbishop's point is well taken — very well taken indeed. On the other hand, I am not sure I understand why he felt it necessary to praise the Christ-centered idealism of the Jesus people at the expense of the so-called social gospel. "These young crusaders (the Jesus people)," he says, "stand as an indictment of the church which joined 'Coxey's Army,' substituting the social gospel of the secular city for the Christ Gospel of salvation."

I WONDER if that's an accurate statement. Is it really true, in the first place, that the church is all that gung-ho about the social gospel? If so, why is it that the church is being so severely criticized — by young people especially — for its lack of meaningful involvement in the field of social reform? By the same token, why did Pope Paul himself feel it necessary, as recently as May 15, to challenge the church once again, in a major Apostolic Letter, to make up for lost time in implementing the social demands of the gospel?

Secondly, if it is true, as the Archbishop seems to think, that the Jesus people are reacting negatively to the churches' alleged over-emphasis on "the social gospel of the secular city," doesn't this raise some serious questions about the Jesus people themselves, and shouldn't these questions have been posed to them by the Archbishop, at least in passing in the course of his piece in The New York Times?

Never having had any direct contact with the Jesus people, I am perfectly willing to take the Archbishop's word for it that

many of them "have become pure and wholesome." I would hate to think, however, that in "picking up the Christ whom the church rarely preaches," they are retreating into a latter-day form of personal "pietism" and are unconcerned about the demanding requirements of the social gospel. If so, their last state may well be worse than their first.

AS NOTED ABOVE, the Archbishop rightly points out that the "new faith of the Jesus people is to be judged by its fruits, and many young have become pure and wholesome." So far so good. Purity and wholesomeness are admirable virtues. On the other hand, they are not the only Christian virtues and, unless they are combined with a deep personal commitment to the social demands of the gospel, they obviously leave much to be desired.

Faith, as William Yeomans points out in the July issue of The Way — a first-rate British quarterly on contemporary Christian spirituality — "is not a refuge from the evils of the world, quite simply because it is faith in a God who chose to get himself involved in the evils of this world to the extent of dying because of that evil."

A doctor does not heal a broken leg by amputating it, nor did Christ heal mankind by eliminating evil. He became part of this broken, torn body; on the cross he was the crucified word, and healed it from within. He sent his apostles into the world even as he himself had been sent to take upon themselves, as he had, the sins of the world.

I owe it to Archbishop Sheen to emphasize that he himself made this point very forcefully in the second of his two statements referred to above.

APPEARING as one of several panelists on William F. Buckley's increasingly popular television program, the Bishop was asked whether, in his opinion, there is more cruelty and injustice in today's world than there was in the past. He replied in the negative and, by way of illustrating his contention that things are better today than they used to be, he cited the fact that perhaps never before in history have there been so many young people who are sincerely dedicated to the cause of social justice and social reform.

His enthusiastic commendation of those young people of all faiths or none who are trying to make this world a better place in which to live was most refreshing. It also served to put into better focus his earlier criticism in The New York Times of the Church's alleged over-emphasis on the "social gospel of the secular world."

In view of his comments on the Buckley program, I take it that what the Archbishop really meant to say in his Times article was not that the Church is doing too much in the field of social reform but simply that the social gospel must not be thought of as a substitute for the "Christ Gospel of salvation."

This is obviously good advice, but it cuts both ways. That is to say, if it is necessary for Christian social reformers to preach Christ and Him crucified, it is also necessary for the Jesus people to bear in mind that their new faith in the Christ gospel of salvation — unless it is combined with a deep concern for social justice — runs the risk of degenerating into a form of escapism which has little or nothing to do with genuine Christian piety.

'Rebirth of loyalties' urged

BOSTON — (NC) — Loyal Catholics should close ranks against rebellious theologians who have declared war against the Church, a prominent Boston attorney told the Catholic Central Union of America convention here.

Calling for a "rebirth of loyalties" in both the Church and the nation, Edward B. Hanify said: "We need Americans who can say with conviction 'I pledge allegiance to my flag,' and Catholics who can say with faith 'I believe in one holy Catholic and apostolic Church.'"

The Central Union, founded in 1855, is one of the oldest Catholic lay organiza-

tions in the United States. Hanify criticized "anti-establishment establishment" theologians whom he said have attacked traditional Church doctrine.

THEY are engaged in a "rodent revolution," he said, "gnawing away by a series of illegal acts" at the fabric of the Church and American society.

One of the main targets of the "anti-establishment establishment," Hanify said, is the process by which bishops are elected.

The theologians, he said, cry for more democracy in the process of selecting bishops but they "seem to ignore the possibility that the

Holy Spirit might have democratic leanings."

Hanify denounced "so-called modern liberal theologians," saying they favor a new morality calling for abortion and feticide, premarital and extra-marital sex, divorce, artificial birth control, and arrogant and self-righteous anti-war attitudes.

Hanify said the nation's bishops have been placed in an awkward position by liberal theologians of the "anti-establishment establishment" whom he declared are constantly challenging authority.



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As drug addiction grows, so does crime



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

Over 17,000 heroin addicts live in Washington, D.C. — almost two percent of the total population of the District.

This addiction, Dr. Robert C. DuPont writes in the *New England Journal of Medicine*, results in losses in social and personal life and an increase in the crime wave.

In August 1969 he pointed out that 45 percent of jail admissions in the nation's capital were for heroin addicts. Only 27 percent of the men addicts were known to the Bureau of Narcotics and Dangerous Drugs.

In Washington, two-thirds of the addicts are under 26 years of age and 91 percent are black, 74 percent are males, and 52 percent have been using heroin within the last four years.

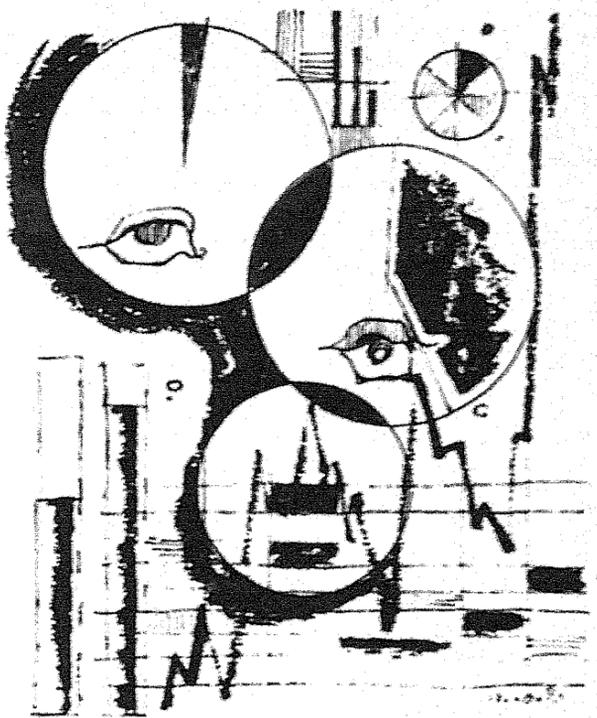
In one pocket of the city it was estimated that 20 percent of the boys, ages 15 to 19, and 38 percent between the ages of 20 and 24, are heroin addicts.

WITH these high statistics a major treatment program was started, with about 75 percent receiving Methadone. Studies showed that 55 percent of all the patients remained in this program after six months and that 86 percent of those on Methadone were retained during the six-month study. Among those treated, arrest rates fell and employment rates rose.

Medical examiners were more cautious with their screening because narcotics showed up in over 51 percent of the cases. A voluntary outpatient withdrawal program was started last January under the auspices of a private treatment program in the District of Columbia and had registered 20,000 drug dependents, almost all heroin addicts. By April there were 3,133 addicts registered in a large, multi-modality center. It is estimated from available data that the drug addiction epidemic actually reached its peak in 1968.

Let us look at some other figures. Assume that there were 1,500 addicts whose habit cost \$40 a day. Then the yearly cost would be over \$300 million. Remember that one of the most common ways to support a habit is by selling or running for a drug pusher.

During many interviews with applicants to the



Methadone center, people have told me that they would buy a \$50 or \$100 amount from a seller for someone else and then

take out of this enough for their own "fix." This goes on all the time.

JUDGING from the large numbers of persons involved, I feel that Methadone maintenance covers the greatest number of people and that there is room for therapeutic communities where the person can stay after he has been "detoxified." No therapeutic community can handle 3,000 cases. There would be a need for at least 60 such communities in one area and the cost would be staggering.

I feel that Methadone maintenance is the thing for the true addict who voluntarily appears at the clinic. I also feel that the younger the person is when he starts using heroin, the less motivation he has to give it up. This "young-starting" group of addicts still expresses a desire for highs and loathes giving up the habit. The ones who stick to the program are those patients who have been using heroin for about three years and who have had several brushes with the law. They have often seen all their personal belongings and savings dissipated and have lost their family ties.

In the Washington study, almost 500 patients were picked and after six months almost 55 percent of the cases were still on the program. They used high Methadone maintenance doses. For the 86 percent who stayed with the program, arrest rates lowered and employment rose.

Of the patients, 76 percent were voluntary walk-ins, about 100 lived in half-way houses. Fifty-four percent of the total were on Methadone program, and 26 percent were in abstinence programs. Twenty percent were being detoxified.

On April 30, 1971 the total cost of this program was slightly less than \$40 million and there was a sharp dip in crime. Compare these figures to the \$3 million estimated cost of no programs to citizenry and to the community as a whole. Heroin addiction can be treated but more help is needed.

Homage for saint who was also king

By JOHN J. WARD

His mother told him she would rather see him dead than commit a mortal sin. He never forgot.

He became king of France at the age of 12 years and he made the defense of God's honor the aim of his life.

He crushed the Albigenian heretics and forced them by stringent penalties to respect the Catholic faith.

WITH all the cares of government, he recited the Divine Office and heard two Masses every day, and the most glorious churches in France are still monuments of his piety.

He was, of course, St. Louis, King, whose feast day will be observed next week, Wednesday, Aug. 25.

When his courtiers remonstrated with him for his law that blasphemers be branded on the lips, he told them:

"I would willingly have my own lips branded to root out blasphemy from my kingdom."

In 1248 A.D., St. Louis gathered about him the chivalry of France and embarked for the East to rescue the land where Christ had lived and died. There, before

the infidel, in victory or defeat, on a bed of sickness or a captive in chains, St. Louis showed himself always the same — the first, the bravest and the best of the Christian knights.

CAPTURED at Damietta, he was threatened by an Emir who rushed into his tent brandishing a dagger red with the blood of the Sultan and vowed to stab him also unless he make him a knight. Louis replied calmly that no unbeliever could perform the duties of a Christian knight.

In the same captivity, he was offered his liberty on terms lawful in themselves but enforced by an oath which implied blasphemy. The infidels held their swords at his throat but Louis sternly refused.

Louis returned to France at the death of his mother but he set forth again on a second crusade. In August, 1270, his army landed at Tunis, and was victorious over the enemy. Louis, however, succumbed to a malignant fever with many in his army.

He received the Viaticum kneeling by his camp-bed and gave up his life with the same joy that he had given all else for the honor of God.

Preview of programs for children slated

A one-hour preview of ABC's upcoming series of children's programming will be aired at 7:30 a.m., Saturday, Sept. 2 on WPLG, Ch. 10. Shirley Jones will guest star in the show, entitled, "The Curiosity Shop."

The following Saturday, Sept. 11, will mark the start of Fall programming for other ABC programs which include "Lidsville,"

"Jackson Five," "Funky Phantom," and "Make a Wish."

The format for ABC's regular season version of "The Curiosity Shop" will include six to 11 year old youngsters, who are posed with a problem or a question. They will be free to enter the Shop and use its facilities to find the answer. It will be seen from 11 to 12 a.m. beginning on Sept. 18.

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3 new coaches polishing school teams

SPORTS

By JACK HOUGHTLING

This is the week when the gladiators returned to battle. It's the first week of football practice.

While the northern end of the archdiocese has seen little in the way of new coaches, the Dade County portion has new head coaches at three of the five schools.

At Christopher Columbus High, Tom O'Neal moves up from his assistant's post to succeed Art Conner as the

Explorers' head man; at Msgr. Pace, Frank Glazier comes down from Pennsylvania to fill Bill Proulx's post as head coach; while Belen will field its first football squad this fall with Mariano Loret de Mola.

All three face quite a challenge.

O'Neal, of course, will tangle with the archdiocese's toughest schedule, as

Columbus competes in the Southern Division of the Greater Miami Athletic Conference, with a slate against nine schools in the state's biggest, AAAA, classification.

Columbus, which is 3-A under the new classification, has Key West as its lone competitor in its own category.

GONE are two archdiocese rivals, its traditional foe, Archbishop Curley, and the always tough Chaminade High Lions. Both are in 3-A with Columbus, but the Explorers' membership in the GMAC provides a full schedule of games.

The Explorers have replaced their traditional Thanksgiving Eve game against Curley with neighborhood rival Coral Park, which has always drawn a big crowd anyway. Like the Curley game, it'll be played on the Wednesday night preceding Thanksgiving.

Curley, incidentally, has made its series with Pace as the traditional windup and it should be a good one. The Knights played Pace last year in football for the first time, edging the Spartans, 7-6. This

one will also be played on Thanksgiving Eve, at Curtis Park.

O'Neal has a trio of standouts with which to build his squad, running back John Susi, tackle Jeff Gardner and the versatile Rich Wade.

Junior quarterback Keith Thomas, who was promoted from the j.v. to the varsity mid-season last year, may be the key to the Columbus offense.

Although O'Neal missed spring practice, he is, of course, thoroughly familiar with the talent he'll have to work with from his experience as assistant coach.

Glazier, however, doesn't have that advantage, as he wasn't named the Pace coach until summer and wasn't around the area last season. Furthermore, he'll have a slim crop of experienced personnel as only eight lettermen return from last year's 4-6 team.

THE offensive backfield looks like the only set spot, with quarterback Bob Cahill and running backs Tico Gimbel and Bob Schuchts all back.

Cahill has been the backup quarterback to Pete McNab, the archdiocese first team all-star pick last season, and has stepped in as a starter when McNab was sidelined by injuries. Last year, he was 13 of 27 in passing for 47 per cent completion mark.

Gimbel, 160, was the top runner last season, scoring six touchdowns. He carried 47 times for 170 yards and a 3.6 average. In addition, he's a fine receiver, catching 11 passes for 139 yards, although Pete Hertler and Rick Bean were the prime receivers.

As a reserve, Schuchts saw considerable duty, carrying 38 times for a total of 119 yards, a 2.9 average.

Mike Duttko, 145-pound flanker, and Steve Pearsall, 150-pound defensive back, are the only other returning backs. Pearsall came through with 50 tackles and 28 assists last year.

THE line is where Glazier faces his biggest problem, as defensive end Tom Killinger, 160, is the lone letterman due back out of either the offensive or defensive crew. Linebackers Bob Prior, 140, and Mike Torres, 150, are lettermen who should help the defense. Each saw heavy duty with Killinger notching 52 tackles.

Prior 35 and Torres 33. The line material also offers little in the way of size. Returning non-lettermen Don Gagne, 185, Larry Zottoli, 170, and Mark Roberts, 170, are the biggest of the group. The junior varsity team doesn't graduate much in the way of left, either, as Mark Stafford, 180-pound tackle, George Cunningham, 170 offensive end, and Jeff King, 160, offensive end, are considered the best prospects.

So, Glazier does have his problems.

But, they're nothing compared to what De Mola has at Belen, which is starting its football team from scratch.

Belen will compete in the small school Gulfstream Conference, but most of its rivals will at least have a big edge in experience. For instance, Miami Military Academy, which once played in the South Atlantic Conference with the likes of Cardinal Newman, Cardinal Gibbons, LaSalle and St. Thomas, is Belen's opening opponent on Sept. 18 and the Cadets have 16 lettermen returning.

It should make it mighty rough on the young Belen squad. But, then, not too much is expected of a new team and any win is considered a great achievement.

So, the pressure won't be too much.

CYO units plan picnic, dances and boat ride

Several upcoming social events have been planned by CYO groups for the month of August.

Newly elected North Dade Deanery CYO officers will be installed during an 8 p.m. Mass at Our Lady of the Lakes parish center, Sunday, Aug. 22. A dance will follow the Mass with music provided by the "Unclaimed Freight."

Youths from St. James

Sees law standing

BURLINGTON, Vt. — (RNS) — Vermont's Atty. Gen. James Jeffords is sticking with his earlier opinion that the state's newly-legislated aid to nonpublic schools law will survive the constitutional question, despite U.S. Supreme Court action on other state laws.

In fact, he noted, the recent High Court ruling striking down aid to Pennsylvania and Rhode Island nonpublic schools "will have no effect on the Vermont law."

"If any plan that I have seen in existence can withstand the test of the Supreme Court, it's the Vermont law," he said, explaining that the law shows that both school systems are operating independently of each other.

will spend a day at Crandon Park Saturday, Aug. 21. While there, the group will have a picnic, swim and visit the zoo.

A "Last Chance" dance has been scheduled by St. Vincent de Paul CYO for Saturday, Aug. 21, from 8:30 p.m. to midnight. Live music will be provided by the "Nantucket Sleighride" and the "Unclaimed Freight." Refreshments will be served.

Epiphany CYO's annual boat ride on the Biscayne Belle is slated for Sunday, Aug. 22 from 8:15 to 11:15 p.m. "The Hemlock" will furnish music. For more information and tickets call Nancy Peete, 666-7582.

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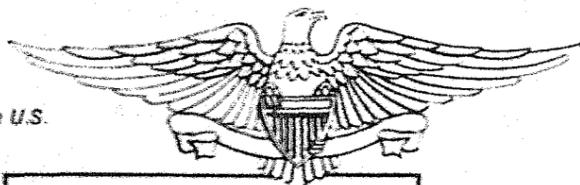
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Catholic schools staffed chiefly by lay teachers

You never really thought it would happen — but it has: lay teachers now outnumber Religious on teaching staffs of the elementary and high schools in the Archdiocese of Miami and throughout the nation.

During the 1970-71 school year, 84,458 lay instructors were teaching in the 11,500 Catholic schools in the U.S.

In the same year 869 lay men and women were on the faculties of Archdiocesan schools with 417 nuns, 38 priests, and 48 Brothers. Lay instructors represented 63 per cent of the elementary and secondary school teaching staffs.

IN ADDITION two of the 59 elementary schools in the Archdiocese were entirely staffed by lay personnel during the academic year just ended in Holy Family parish, North Miami, and St. Bernadette parish, Hollywood.

Such statistics produce mixed reactions among Catholic parents. Traditional Catholics who equate the Catholic schools with the teaching Sister and her conventional habit are disturbed while some liberal Catholics who want to take full advantage of the Second Vatican Council's mandate for more extensive lay involvement in the Church view it as an encouraging development.

Meanwhile Thomas F. Lynch, first lay Superintendent of Schools in the Archdiocese of Miami and the second in the State of Florida, emphasizes that "dedicated teachers are the only persons we are seeking."

"All new teachers to our schools must have current State of Florida teaching certificates. The blend of priests, Sisters and Brothers with qualified laymen and laywomen in our schools will create a unified bond of an enthusiastic common goal — the welfare of our children," Superintendent Lynch pointed out.

OBVIOUSLY the most apparent effect of the increased numbers of lay teachers in Church-related schools is a financial one.

In former years, before the number of teaching Religious available began to decrease due to a drop in vocations to the religious life and other factors, school budgets received a considerable boost by the "contributed services" of the religious.

Priests, Sisters, and Brothers received minimal salaries as teachers in Catholic schools since most of them took vows of poverty and lived in communities where food, clothing, and shelter

Asks disputants to be charitable

YAKIMA, Wash. — (NC) — Bishop Cornelius M. Power of Yakima issued a pastoral plea to both farmworkers and growers here to temper their actions with charity during the current farm-labor dispute.

His concern has mounted as the United Farm Workers Organizing Committee (UFWOC), AFL-CIO, has tried to stage a confrontation against hop growers in the rich Yakima Valley. With the hop harvest fast approaching, tension in the area is near the breaking point.

were provided for them. Although most Sisters and Brothers in the Archdiocese still live in such groups the cost of living has increased for them as well as for other persons.

But the difference between the salary received by a teaching nun and the salary of her lay counterpart is still great — mainly because the teaching Religious still considers "contributed services" a part of his or her apostolate.

A LAY TEACHER at an elementary school receives an annual salary which exceeds a Sister's annual wage of \$2,300 plus other benefits. The difference between the two totals would be the nun's "contributed services," Lynch pointed out.

Although recent statistics indicate that the number of teaching nuns in the U.S. has dropped 14,000 in the past four years, the Sisters still believe in the Catholic school, as evidenced by the fact that many nuns who have left the religious life have immediately resumed teaching in the Catholic school system.

"It is encouraging to know that after 125 years our Sisters are just as dedicated to the cause of Catholic education," said Mother Claudia, superior general of the Sisters, Servants of the Immaculate Heart of Mary, who staff Notre Dame Academy and Our Lady of Lourdes Academy as well as Epiphany School, South Miami.

THEIR ORDER was founded in the 1880's, Mother Claudia explained, for the purpose of conducting Catholic schools and a recent survey among 2,400 teaching members "indicates that 98 per cent of them are fully convinced of the necessity and value of the Catholic school."

she said, "provided there is ongoing improvement and advancement in professional skills and modern methodology."

According to the Sisters, she added, "a thoroughly Christian atmosphere in which the whole man can be developed spiritually and morally as well as intellectually" is also essential.

More than 1,000 members of the Sisters, Servants of the Immaculate Heart of Mary who teach in the Archdiocese of Philadelphia have offered to forego 20 percent salary increases this school year be-

cause of the recent U.S. Supreme Court decision nullifying a Pennsylvania school aid program that would have

meant \$9.8 million for archdiocesan schools.



THREE OF 10 lay teachers on the faculty of St. James School, North Miami, Mrs. Marie Barnes, Assistant Principal and fifth grade instructor; Mrs. Alba Gonzalez, Junior High teacher; and Miss Mary Jo Schlichte, first grade instructor, prepare for another school year as they discuss plans with Sister Joan Marie, O.P., principal, left.

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College study plan is offered workers

An Education Consortium, through which adults working full-time in their career field may continue their college-level education, will open this Fall on the grounds of Barry College.

At the learning center, a student may select a degree program with either Barry College or Embry-Riddle Aeronautical University. Courses will be offered in four terms of 11 weeks each. During each week a typical three-credit course will include one lecture session and one seminar session of approximately 2½ hours each.

ALTHOUGH attendance standards will be established by each teacher or professor, they will be sufficiently flexible to fit any student's career work schedule. All lectures will be taped and stored on cassettes for repeat at the student's convenience.

Requirements for admission, satisfactory standing and graduation will follow those already in effect at the respective colleges.

Only variations from usual college courses will be in the method of instruction and demands for attendance. It is the intent of the Education Consortium to assist the participating institutions and students to adapt the method of academic offerings to the unique needs of each enrollee working full-time.

THE Consortium will act as an agent between the student and the institution to which he applies for a degree, processing applications, tuitions, fees, grades and other reports. All courses offered will be taught on the Barry campus.

A four-member committee directs the operations and includes Sister Rita Schaefer, O.P., Academic Dean; Eugene Hull, vice-president of business affairs, Barry College; Hugh B. Manson, vice-president, business and finance; and Thomas L. Wilson, division chairman, aeronautical division, Embry-Riddle University.

M. Chapin Krech, member of the board of trustees at Embry-Riddle for eight

Pre-school tests of eyes are free

NORTH PALM BEACH — A free pre school screening for all children entering kindergarten or first grade will be conducted Tuesday, Aug. 24 by members of the Palm Beach County Optometric Society.

In the North Palm Beach area, screening will be done by Dr. Tillman and Dr. Brandt. In the Lake Park area tests will be conducted by Dr. Haugan and Dr. Greenman.

For the past several years, is the Education Consortium director.

Additional information may be obtained by writing to Miami Education Consortium, Box No. 548, Barry College, Miami, Fla. 33161.

Chosen as outstanding educators

BOCA RATON — Two members of the administrative staff and two faculty members of Marymount College have been cited as "Outstanding Educators of America for 1971."

Chosen in an annual national awards program for service, achievements and leadership in the field of education are Dr. Justin C. Steurer, academic dean; Dr. Celia Delgado, Spanish instructor; Dr. Jules Belford, professor of philosophy; and Sister Kathleen Kelleher, R.S.H.M., librarian.

Mrs. Faye C. Pratt was



DESPITE 90 degree temperatures, heating units are among things that must be checked before schools open on Aug. 30.

recently appointed assistant dean of students at the college operated by the Religious of the Sacred Heart of Mary of Tarrytown, N.Y. A member of the college faculty since 1966, she is an assistant professor of business administration.

Other appointments announced this week include Miss Elizabeth Dommert, director of student activities and counselor; and Robert B. Bleadow, director of financial aids and counselor.

Miss Dommert has a master of arts degree in guidance and counseling from

Texas Woman's University and Mr. Bleadow has a master of science degree in guidance and counseling from the State University of New York.

S. Fla. - Puerto Rico

Student exchange program proposed

A student exchange program for South Florida teenagers and youngsters between the ages of 16 and 21 in Puerto Rico may become a reality soon if sponsors to supervise the project can be obtained in the Greater Miami area.

The Miami Chapter of the Foundation for International Cooperation, an off-shoot of the Christian Family Movement, has for more than seven years been welcoming and providing short-time accommodations for exchange students from South America, most of whom were en route to northern cities.

ACCORDING to Mrs. Chuck Warner, who with her husband has been a local director since the chapter was formed, the proposed project involves Puerto Rican students visiting in the South Florida area.

"So far," she said, "we've provided a sort of way-station for Latin American youth who wanted to spend most of their time in major northern cities," adding that three years ago 16 young Peruvians lived, went to school, and enjoyed the

hospitality of several North Dade and Hollywood families. The following summer under the FIC program local teenagers spent eight weeks with families in Lima, Peru.

"We need one or two couples in South Florida who would be responsible for the project involving Puerto Rican youth," Mrs. Warner emphasized, pointing out that "dealing with people of a culture different from ours provides a wonderful way to understanding." Family obligations of the Warners make it impossible for them to undertake the program, she said.

During the next week Mr. and Mrs. Luis O'Neill of Puerto Rico will stop in Miami to discuss the possibility of inaugurating such a program. En route to the national CFM meeting, Aug. 26-29 at the University of Notre Dame, the O'Neills are anxious to make permanent plans for the exchange visits of South Floridians and Puerto Ricans.

Anyone interested should contact Chuck or Pat Warner at 944-5762 or 947-4129.

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Aid to nonpublic schools a right, cardinal asserts

(CONTINUED FROM PAGE 1)
 dinner which was addressed by President Nixon.
 The New York prelate spoke of a strange paradox concerning parochial schools.

Noting the constitutional guarantee that parents have a right to provide for the education of their children, Cardinal Cooke also observed that the Catholic schools also

had a similar obligation — insistence on the academic standards required by the state.
 While the schools have been adhering to the stan-

dards, the prelate said, the similar right to parents has been rapidly fading as parochial schools close. "If this right is given and can not be used, this right is given in vain," he said.

AND to those critics who argue that the matter be dropped because it divides Americans along religious lines and generates unwholesome political activity, he answered:

quated 19th Century responses," he added. "We must seek and find constitutional ways to protect the rights of our Catholic parents to freedom of choice in education."

Sinn Fein poisoning for militant role

By ESTHER DYSON

LONDON — (NC) — Ireland's provisional Sinn Fein movement, until now quite temperate in comparison with the more militant Irish Republican Army, may within the next few weeks intensify its military efforts in order to achieve some settlement of the "Irish problem."

Ruairi O'Bradaigh, Sinn Fein (Ourselves Alone) president, told the Times of London in an exclusive interview: "There is no point in damping it down now and having it all over again in a few years' time."

"Let us settle this thing; let us get it over with and let us put an end to the bloodletting for a time."

O'Bradaigh, speaking in Dublin, said that he cannot foresee the military wing of his movement ever driving the British army into the sea. But he claims that it is possible for them to create a situation that will force the British government to negotiate.

The "situation," O'Bradaigh said, "is up to the British government. It would have been much more realistic to have faced the realities in August 1969, after the first loss of life."

The provisional Sinn Feiners have traditionally been opposed to any "foreign" (including British) presence on the island of Ireland, but O'Bradaigh indicated that they too may be prepared to "face the realities" and accept a United Nations peacekeeping force.

But, warned O'Bradaigh, Sinn Fein insists on complete withdrawal by the British. At the moment there are over 10,000 British troops in Northern Ireland.

O'Bradaigh earlier had predicted that in about five years the Protestants of the North could be won over to the Sinn Fein ideal of a unified, 32-county republic — but he did not elaborate on his novel forecast. But, he said, "since then the situation has escalated. We feel the initiative in this matter lies with the British government which is ultimately responsible, and the level of its intransigence in this regard will decide the stage that will have to be reached."

"Three and a half million (Catholic) Irish people in Ireland say that the British troops, as they are committed in Ireland, have no right there and that the activities of the troops are exacerbating relations between the Irish and British peoples."

Copy England on aid to schools, he advises

SAN FRANCISCO — (RNS) — A British Roman Catholic priest politely suggested here that the U.S., in seeking solutions to its non-public school aid problems look to England where private schools remain independent while the government even pays for religious education.

In fact, he observed, the law requires "both public and private schools to have a daily 10-minute period of worship, and two periods per week of catechetics."

Father Charles Lynch, a representative of the Liverpool diocese visiting San Francisco, commented that "federal aid to private schools isn't a problem with us. We remain autonomous while the government pays our bills and teachers, and even cooperates in Confraternity of Christian Doctrine (religious education programs).

THE priest said that before World War I "we were much like you in the States today, the parish pastor paid the teachers." But he added, "the state's awareness of its social responsibility and the political strength of English Catholics are the reasons for the change."

The British government now pays 80 per cent of construction and upkeep costs for nearly all Catholic schools

in England, the priest said. "New schools are bid for construction, recommendations are submitted and approved by Her Majesty's inspectors, and subsequent government building and financing ensues," he added.

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Booklet published

WASHINGTON — (NC) — The U.S. Catholic Conference (USCC) family life division has published a new booklet to help couples with different faith backgrounds understand what the new, less rigid Catholic Church norms on "mixed marriages" mean to them.

"The couple who enter a mixed marriage must take ecumenism seriously," writes Msgr. James T. McHugh, director of the USCC Family Life Division and author of the 34-page booklet, "Mixed Marriages: New Directions."

Msgr. McHugh adds that their marriage "must be the occasion of the change of heart and holiness of life that the Second Vatican Council regarded as the soul of the ecumenical movement, and to which it gave the name 'spiritual ecumenism.'"

"To say that a whale has the right to fly to the moon or that an elephant has a right to swim under the North Pole is merely an exercise in semantics," he declared. "I firmly believe that it is just as much an exercise in semantics to say that American Catholic parents have the right to educate their youngsters in schools which meet all the requirements of the compulsory education law of the state, but that they do not have the right to receive some legitimate aid from the state to exercise that parental right and to fulfill this civic function."

"Somehow it seems to me that the denial of this right and the refusal of help from government would be unreasonable and discriminatory."

Cardinal Cooke said that American Catholics, in their current school crisis, are like "all minority groups in the United States (who) have both the right and the duty to seek the justice that they believe is their due under our Constitution."

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But — and this is the saddest line in the Gospels — "He came into the world, the world He had created, and the world failed to recognize Him" (Jn. 1:10)

Many today rub elbows with Him, push Him aside. It is only through the light of your Faith, the fervor of your love that you can "discover" Him — in His Church, in the Eucharist, in Sacred Scripture, in our neighbor, but especially in the world in His poor, or as He called them "His least brethren." Only love which is sacrificial has the power to detect the hidden Christ in our midst. Such love can move us to serve Him in the homeless, the leprosy afflicted, the orphan, the aged, the refugee, the unloved of Asia, Africa, Oceania, and Latin America.

"Taste and see that the Lord is sweet," the Psalmist sings.

Would you, if you had the chance, experience more and more of the loving presence of Christ, now and throughout the rest of your earthly life? Then, I beg you, SEE Him and SERVE Him in your neighbor whom He loves and saves.

Your Society for the Propagation of the Faith brings Christ's love and yours to those in need — extreme need — around the world. It serves the needs of the Church to train local clergy, expand mission stations, build medical facilities and, most important of all, bring the Good News of the Gospel to those who have not heard it. By your sacrifices and prayers each day, you can "taste" the sweetness of Christ toward you and your family in return.

Please clip the coupon below, attach your sacrifice, and mail today that others may come to taste and see that the Lord is sweet. Your gift for the missions is their invitation to share in the "banquet of love" the Lord has prepared for us. I will remember all of our donors in my daily celebration of the Eucharist.

Please send a generous sacrifice today!

SALVATION AND SERVICE are the work of the Society for the Propagation of the Faith. Please cut out this column and send your offering to Reverend Monsignor Edward T. O'Meara, National Director, Dept. C., 366 Fifth Avenue, New York, N.Y. 10001, or directly to your local Archdiocesan Director, Rev. Lamar J. Genovar, 6301 Biscayne Blvd., Miami, Florida 33138.

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Inician Cursillistas Ciclo de Convivencias

El Movimiento de los Cursillos de Cristiandad está organizando un ciclo de convivencias en agosto y septiembre. Las convivencias son "un día compartido entre los cursillistas y Cristo", que comienza a las ocho de la mañana y termina a las ocho de la noche.

Este "minicursillo" es un día, como dicen sus organizadores, "para orar, escuchar, dialogar, cantar, compartir y convivir." La Convivencia se realizará en la Casa de Cursillos Emaus, edificio No. 67 del Aeropuerto de Opalocka.

La Convivencia está dividida por parroquias, pero las personas pueden escoger la fecha que más le convenga. Los cursillistas interesados en estas convivencias, pueden llamar al señor Emilio Leal, al teléfono 887-0769, quien es el Vocal de Poscursillo, o puede ponerse en contacto con el Coordinador del Grupo Parroquial.

Las fechas y las parroquias de las primeras convivencias son las siguientes:

Agosto, 29 (Domingo): St. John The Apostle, Inmaculada, Santa Mónica, Blessed Trinity.

Septiembre 12, (Domingo): St. Brendam, St. Timothy, St. Mary's, St. Kevin.

Septiembre 19, (Domingo): St. Michael, St. John Bosco, Sts. Peter and Paul.

Septiembre 26, (Domingo): St. Raymond, Corpus Christi, St. Dominic, St. Robert Belarmino, Little Flower.

Igualmente, los días entre el tres y el seis de septiembre se llevará a cabo el Cursillo No. 43 de Mujeres. El R.P. José L. Hernando, Director del Secretariado Archidiocesano, dice en una circular, refiriéndose a este nuevo cursillo de mujeres, que "estos son días cercanos a la festividad de la Virgen de la Caridad del Cobre, Patrona de Cuba, María, Reina y Madre de la Iglesia, sigue a nuestro lado. Acompañados de Ella esperamos que las nuevas hermanas van a comprender mejor el Mensaje de Cristo. Por eso ponemos este Cursillo No. 43 bajo la protección de Nuestra Madre, como en todos, Ella será la Rectora invisible, siempre atenta a todo y a todos.



LA VUELTA AL COLEGIO — Centenares y centenares de niños y jóvenes ya se están preparando para el regreso a los colegios. Padres de familia registrando a sus hijos en los diferentes colegios parroquiales es hoy en día la nota más sobresaliente de la vida cotidiana de los miamenses. Aquí aparece la señora de Julio Aurilgui matriculando a su pequeña hija Elizabeth, de ocho años, en el tercer grado del colegio parroquial de St. Mary's.

El mejor remedio contra la traición

Por MANOLO REYES

Desde que el ser humano abrió sus ojos a la vida en este planeta, los hijos del mal, los hijos de las tinieblas, han empleado una forma principal de tratar de conseguir sus nefastos designios. Han utilizado el arma más baja de la creación: la traición.

Las páginas de la historia no dejarán sin base a esta afirmación.

Ahí está el inicio del mundo con la primera traición humana: Cain y Abel.

En la Grecia antigua, cuando todos dormían alegres, contentos y tranquilos, un enorme caballo de madera amparado en la oscuridad de la noche, abrió sus puertas y de su interior salieron guerreros para sorprender a los incautos.

Julio Cesar, el gran hombre de la antigüedad, cayó fulminado por el puñal traicionero de su mejor amigo, Brutus.

Con el cuerpo perforado por el arma asesina, Cesar sólo atinó a decir: "Tu quoque Brutus" o sea, "Tú también, Brutus".

Por treinta monedas el Hijo del Hombre fue vendido, azotado, escarnecido y finalmente clavado en una cruz. Uno de sus discípulos amado, Judas, había configurado la traición más grande de la Humanidad. Y así la historia

se repite por siglos.

Hoy un pueblo en medio de un Continente democrático sufre la tiranía del comunismo por la traición de un hombre.

Cuba se desangra en una cruenta lucha contra quien, encubierto en la mentira, usurpó el poder para avasallar a los que con el nacimiento en el mismo suelo. Ayer se pecó de omisión, por silencio. El mismo error no puede repetirse. Nuevamente hoy se vive un momento supremo en la historia del Continente. El ansia de conquista del mal crece en el Nuevo Mundo.

Por ello, hay que evitar que los demás pueblos de América les suceda lo que le ocurrió al noble pueblo Cubano. Hay que alertarlos.

Y la forma única, el antídoto más eficaz contra la traición es decir la verdad, cueste lo que cueste. Hay que estar preparados a los mayores sacrificios porque las fuerzas del mal, no hay que subestimarlas, trabajan cuando nosotros descansamos. Ellos avanzan sobre nuestra omisión, negligencia, desunión o silencio culpable.

Dios, la historia, las precadas tradiciones del Continente, el futuro de nuestros hijos, el sacrificio de nuestros muertos, demandan, exigen siempre la verdad.

Hospitalidad a estudiantes

Un programa de intercambio de estudiantes procedentes de Puerto Rico podría convertirse en realidad si se encontraran los patrocinadores suficientes para suervisar el programa en el área de Miami.

El capítulo de Miami de la Fundación para la Cooperación Internacional, ligada al Movimiento Familiar Cristiano (rama de habla inglesa) ha venido ofreciendo hogar a estudiantes de Suramérica

que visitan Miami, o paran en tránsito a otras ciudades del norte.

Los esposos Chuck Warner y señora anuncian que la semana próxima los esposos Luis O'Neil y señora, de Puerto Rico, harán una escala en Miami para tratar la posibilidad de establecer aquí a algunos estudiantes procedentes de Puerto Rico. Las personas interesadas pueden llamar a los esposos Warner al 944-5762 o al 947-4129.



Suplemento en Español de "VOICE"

En Panamá

Pastoral contra secuestro del Sacerdote Colombiano

La Curia Metropolitana de Panamá publicó una pastoral que expresa su protesta contra la manera como ha sido sacado de su comunidad el padre Héctor Gallego, "porque no podemos admitir que un hombre desaparezca sin que se pueda averiguar su paradero".

El sacerdote colombiano Hector Gallego fue secuestrado de la choza donde dormía en el pueblo de Santa Fe, provincia de Veraguas, el 9 de junio, sin que se haya vuelto a saber de él.

La pastora tiene "asimismo el objetivo de protestar por el ataque verbal que ha sufrido nuestro arzobispo, Marcos Gregorio McGrath", y agrega que "no es contra nadie nuestra posición de iglesia, sólo nos mueve el amor de la verdad y la justicia". Igualmente señala que "el arzobispo McGrath se ha comprometido a crear una nueva iglesia de Panamá, en especial a los pobres del campo y de la ciudad, defendiendo a toda persona, sobre todo los despreciados, los calumniados, los explotados, los carentes de poder y de recursos. También promete que la Iglesia "se abstendrá de cualquier acto de violencia al mismo tiempo que advierte que si la voz que ha levantado la Iglesia ante el atropello de la vida humana remuerde a algunos corazones, está en ellos ponerse de parte de la verdad antes que los arrolle, a ellos y a nosotros, el torbellino del mal desencadenado".

MADRID — (NA) — En los ambientes vaticanos se da por seguro que el encuentro del Presidente Panameño con Paulo VI ha supuesto la decisión por ambas partes de evitar un conflicto a causa del "doloroso episodio" del padre Héctor Gallego.

De esta forma comentó aquí el diario madrileño ABC en una nota editorial, la reciente audiencia privada que el Papa concedió al Presidente de Panamá, Demetrio Lakas, en Castelgandolfo.

El padre Gallego, colombiano que ejercía su ministerio en Panamá, como párroco de la humilde localidad de Santa Fe, provincia de

Veraguas, en la zona central del país, fue secuestrado hace dos meses sin que hasta ahora se conozca su paradero.

Mientras que el diario católico Ya, de Madrid, se abstuvo de comentar la visita del Presidente Panameño al Papa, aunque ha venido informando ampliamente del "affaire" del parroco de Santa Fe, ABC, publicó un comentario editorial diciendo:

"Con la visita del Presidente Lakas al Papa parece ponerse fin al estado de inquietud que existía, desde hace mes y medio, en los medios eclesiásticos panameños".

"Ya recogíamos días pasados la mejoría de relaciones entre el Vaticano y Panamá tras la entrevista de los delegados de la Conferencia Episcopal, Mons. McGrath, arzobispo metropolitano y Mons. Nuñez, obispo de David, con el cardenal Villot y altos dirigentes de la Secretaría de Estado y del Consejo para los Asuntos Públicos de la Iglesia. Paulo VI me recibió asimismo en la mañana del 28 de julio, como una prueba de buena voluntad para encontrar una solución al problema".

Según ABC, "no hay duda que la desaparición de su Parroquia del padre Gallego conmovió durante las últimas semanas al Episcopado y al Clero Panameño". "En varias ocasiones se ha reunido aquel Episcopado para analizar la tensión creada en el pueblo y entre

los miembros de la comunidad eclesial".

"Con fecha 14 de junio, un comunicado firmado por los siete obispos (panameños), condenaba públicamente el acto criminal, que viola gravemente la dignidad humana en la persona de un sacerdote comprometido en el Evangelio, al servicio de los más pobres de la montaña de Veraguas y se solidarizaba con la comunidad cristiana de Santa Fe, tan dolorida por la violenta desaparición de su párroco".

Igualmente enfatiza el diario madrileño ABC que "posteriormente habían hablado sobre el caso de la desaparición del padre Gallego varios obispos panameños, entre otros el propio prelado del sacerdote desaparecido, Mons. Legarra, de Santiago de Veraguas, y el arzobispo McGrath, hasta el

punto de que el primero de ellos había enviado un largo, detallado y documentado informe a la Santa Sede".

Por último, subraya ABC que el pasado día 22 de julio "con motivo de la Asamblea Plenaria que celebraron para la elección de delegados para el Sinodo, los obispos de Panamá volvieron a tratar el tema, que ahora parece haber entrado en vías de solución, por lo menos en una esperanzadora fase, según autoriza pensar el encuentro a tal alto nivel de Paulo VI y el Presidente Lakas".

Cine guía

En el teatro Tower se están presentando dos películas de gran acción: "20 Mil Millas de Viaje Submarino", basada en la famosa obra de Julio Verne. La película es de gran movimiento y su clasificación es (G) o sea para todos los públicos. La otra película es "Rebelión en la Jungla de Tanzán". Sam Jaffe como arqueólogo busca una civilización perdida; mientras que Tarzán, como en todas sus películas, defiende los derechos de los indios de la selva. Su clasificación es A-1.

En el teatro Tower están presentando "Cumbres Borrascosas" que es una combinación de fantasía misterio, un estudio psicológico de lo bueno y lo malo. "Cumbres Borrascosas" yuxtapone los puntos de vista de dos actores totalmente diferentes, en un avance verdaderamente creativo en el arte de la novela en inglés. Como Heathcliff trabaja Timothy Dalton y Ana Calder Marshall como Cathy. El Director de la película Robert Fuest ha ablandado el tosco filo de los caracteres y la maligna naturaleza de sus relaciones, con el resultado de darle a la película una gran fuerza. Su clasificación es A-2.

Busco señora que tenga educación esmerada para enseñar español a persona que a cambio le enseñara Inglés. Especialista en eliminar acento extranjero. Miami Beach solamente. Escriba Glades Hotel, Rm. 321, 2730 Collins Ave., M. Beach.

Celebrará CAMACOL su Sexto Banquete Anual

La Cámara de Comercio Latina se encuentra en los preparativos de su Sexto Banquete Anual, el cual se celebrará el próximo 28 de agosto en los salones del hotel New Everglades a las ocho y media de la noche.

El Arzobispo de Miami, Monseñor Coleman F. Carroll, hará la invocación del acto. El Señor Arzobispo estará asistido por el R.P. Emilio Vallina, Director Espiritual de la Cámara de Comercio Latina y párroco de la iglesia de San Juan Bosco.

A dicho banquete asistirán las principales personalidades del mundo industrial y comercial latinoamericano de Miami, así como las más altas autoridades de las diferentes ciudades del condado Dade.

Las personas interesadas en asistir a dicho banquete pueden hacer sus reservaciones en el edificio de la Cámara de Comercio Latina, ubicado en el 601 N.W. Avenida 22.

"JESUS CHRIST SUPERSTAR"

El tema religioso en la discutida ópera 'rock'

"Jesus Christ Superstar, ópera rock" de tema religioso compuesta por los dos jóvenes ingleses Tim Rice y Andrew Lloyd Webber, es ya un éxito internacional. Apareció primeramente el "single": a modo de ensayo en 1969, y un año más tarde fue publicada la ópera completa de 87 minutos de duración. El tema incluye los últimos días de la vida de Jesús, la traición de Judas, el juicio y la muerte de Cristo. La música sirve de ágil instrumento a las ideas enérgicas y vibrantes. Once solistas cantan las partes principales, los coros representan al pueblo que juega también un papel muy importante en la obra, repiten ideas claves y elevan la tensión dramática haciendo al espectador sentirse parte de la acción.

LA OBRA es una cosa seria no cabe duda. Mucha gente sentirá más el impacto de la música que el de la letra; esto les hará rechazarla de plano por parecerles música irreverente, ruidosa, exagerada, o, por el contrario, suscitara en ellos la respuesta típica de los amantes de la música rock: dejarse llevar de ella, cantar, moverse, inmersos en el ritmo, hasta que como dijo un adolescente americano, "uno se vuelve parte lo que está oyendo".

Algunas partes de Superstar están hechas para mover multitudes, y electrizarlas. Sin embargo Superstar está lejos de ser una de esas maratones musicales que intentan llevar la audiencia a un estado de frenesí con la repetición incansable y cada vez más alta de unas pocas frases. Hay en esta ópera una ágil variedad de ritmos de acuerdo al tema, momento dramático y estado de ánimo de los personajes. No faltan de vez en cuando los gritos estridentes, desgarrantes; son la expresión de un estado psicológico límite, de una angustia, de una ansiedad extrema.

Un análisis más profundo revela que la letra es tan importante o más que la música. La obra ha tenido un éxito tremendo con la juventud; ha sido usada como meditación en muchas iglesias, catequesis y asociaciones religiosas juveniles aquí en Estados Unidos y en otros países. El lenguaje, las expresiones, el dinamismo, la libertad, atrevida a veces con que se expresan los personajes — y Jesús no es una excepción — hacen que los jóvenes se sientan identificados con ella.

Una corriente de simpatía y de compasión de los autores hacia los personajes, desde Judas hasta Jesús pasando por Pilatos, Magdalena y la multitud, circula por toda la obra y hace que se vea a muchos de ellos con luz nueva. Podemos decir que no hay villanos; hay sí muchas víctimas; cada uno obra de acuerdo a lo que ve, y ve de acuerdo a su destino, por eso todos son dignos de compasión y respeto. Pilatos por ejemplo no es el juez inicuo sino el hombre de miras limitadas que es confrontado con una decisión que supera su capacidad. En el "Sueño de Pilatos", canción que es como un anticipo del desenlace final, a la vez que una disculpa o justificación de Pilatos, el Procurador romano cuenta que ha visto en sueños primeramente a un galileo misterioso que no responde a sus preguntas y una habitación llena de sus acusadores, luego ¿alusión a las futuras generaciones? dice que vio "miles de millones gritando por ese hombre y después les oí mencionar mi nombre y echarme a mí la culpa".

(El Sueño de Pilatos)

EL JESUS DE SUPERSTAR

La obra se concentra en presentar a Jesús en su dimensión humana, la única que los autores reconocen. Estos han dicho que no creen que Jesús fuera Dios. Afirman sin embargo que no les cabe duda que fue un hombre fascinante, un adelantado de su tiempo "que podía comunicar con Dios en un nivel espiritual, o al menos creía que podía".

Esta profunda simpatía y admiración por Jesús el hombre es patente a lo largo de toda la obra; también lo es, aunque tal vez más sutilmente, la falta de fe en su divinidad, o mejor dicho la falta de certeza en ella, ya que tampoco encontramos en la obra una negación expresa de esta divinidad.

Es común encontrar a los personajes perplejos ante este Jesús hacia el que se sienten profundamente atraídos. La famosa canción de amor de María Magdalena "No sé como amarlo" revela la existencia en ella de sentimientos contradictorios: quiere convenirse de que Jesús es un hombre como los demás a los que ella siempre ha dominado, pero por otra parte se da cuenta de que es distinto, le inspira respeto, cierto temor, él ha cambiado su vida de pecadora, la ha transformado...

JUDAS es un personaje muy importante y no hay duda que los autores lo ven de un

modo distinto a como se le ha concebido tradicionalmente. No es el villano de la historia; tampoco es el héroe. Es, según el mismo Tim Webber ha dicho, el hombre pragmático que, sin creer en la divinidad de Jesús lo aprecia como hombre y teme por su seguridad y la de todos los demás porque Jesús está perdiendo el control de la situación. Judas duda, hay lucha en su interior antes de llegar a una decisión, al final siente que es por el bien de todos, de Jesús mismo incluso, que debe entregarlo a las autoridades. En la cena trata de explicar a Jesús sus razones por éste no quiere oírlo, nada tienen ya que decirse, el diálogo es ya imposible entre ellos y lo que Judas ha de hacer que lo haga pronto.

El conflicto entre Jesús y Judas en la ópera ha sido definido por los autores como la confrontación entre un pragmático (Judas) y un hombre espiritual (Jesús) que veía las cosas en una dimensión más amplia.

Como todo visionario este Jesús sufre la incompreensión de sus discípulos enredados aún en problemas políticos y ambiciones personales. Jesús ve más allá, trasciende su tiempo a los de su tiempo.

"Ni tu Simón, ni los cincuenta mil ni los romanos, ni los judíos, ni Judas ni los doce."

ni la misma pérdida Jerusalén entendeis que es el poder entendeis que es la gloria no entendeis absolutamente nada

para conquistar la muerte solo tienes que morir solo tienes que morir"

(Mi pobre Jerusalén)

PERO hay un sufrimiento aún más profundo en el Jesús que nos presenta Superstar: el también como tantos de nuestros contemporáneos parece sufrir una crisis de identidad: no está seguro de quien es o de que su misión surta algún efecto. En repetidas ocasiones, como ha señalado el gran predicador americano Billy Graham, la muchedumbre pregunta: "Eres en verdad el que dicen que eres?" y no hay en la obra una respuesta categórica por parte de Jesús.

"Al principio estaba inspirado ahora estoy triste y cansado" dice en la oración del huerto, saturada toda ella de un petetismo estremecedor. El ansia de saber si su sacrificio tendrá alguna utilidad impregna toda su angustiada oración a Dios:

"Tengo que saber, tengo que saber, Señor tengo que ver, tengo que ver, Señor si muero, ¿Cual será mi recompensa?" y se queja a Dios que parece ser "experto en el dónde y cuándo, pero no tanto en el por qué de su sacrificio."

El "no se haga mi voluntad sino la tuya" del Evangelio se traduce en un lenguaje que no pensaríamos el más adecuado para aquel cuya "comida era hacer la voluntad del Padre".

"Beberé tu cáliz de veneno Cricificame a tu arbol, quíbrame, sángrame, golpéame, antes que cambie de idea"

El interrogatorio de Pilatos provoca otra respuesta dubitativa:

"Tal vez haya un reino para mí en algún lado... ¡ojalá lo supiera!"

Las palabras en la cruz están reproducidas literalmente del Evangelio, excepto la frase referente a su madre que se vuelve pregunta:

"¿Quién es mi madre?"

¿Dónde está mi madre?"

EL JESUS de Superstar está despojado hasta de este consuelo que el Cristo real tuvo.

El "Padre en tus manos encomiendo mi espíritu" es seguido de una música suave y así culmina la obra. Para aquellos que creen en la resurrección del Señor, esta última música es una alusión a ella, incluso en Kansas donde la ópera fue extraoficialmente representada, la resurrección fue sugerida por un juego de luces, pero los autores no han puesto énfasis en ella.

¿Penetran los jóvenes las implicaciones teológicas de la obra? Parecería que no; para ellos Superstar es una ópera que habla de Jesús en el lenguaje y música que ellos usan, presentándolo así de un modo nuevo, más atrayente y más cercano. Esto es lo importante para ellos. La ópera ha hecho sensación entre los jóvenes del Jesús Movement en Estados Unidos y estos jóvenes en su mayoría no tienen reservas en cuanto a la divinidad de Jesús.



El Centro Mater, institución de recreo y formación cívica y cristiana para la juventud y niñez de habla hispana de Miami inauguró este verano su equipo de béisbol infantil, que se sumará a la liga del Ada Merritt, colegio con el que el Centro Mater ha venido laborando desde hace 3 años. El equipo está capitaneado por el padre de uno de los niños miembros del Centro, el señor Miguel Muñoz, con la colaboración entusiasta de la señorita Chelo Acosta. En la foto, el equipo con la Madre Margarita Miranda, directora de Centro Mater.

Notas Eclesiales

Con 48 Diáconos Permanentes Contará EEUU en Septiembre

Diáconos Permanentes

A finales de septiembre, la Iglesia católica en Estados Unidos contará ya con 48 diáconos permanentes en el cuadro de un programa, iniciado en conformidad con el Concilio Vaticano II. Este comunicado ha sido proporcionado por el secretario del Comité sobre el diaconado permanente, cuyo presidente es mons. Untertkoetter, obispo de Charleston, Carolina del Sur. Actualmente son unos 430 los candidatos, incluidos los que serán ordenados en los próximos meses, que están preparándose para recibir el diaconado permanente en trece distintos centros de formación, en los Estados Unidos.

Encuentro de Reflexión Episcopal en Medellín

Cincuenta y tres obispos tomaron parte en el "Encuentro de Reflexión Episcopal" que se celebró en Medellín durante todo el mes de julio, según el programa y temario sobre el que informamos ampliamente.

De los 53 obispos: 2 eran de Argentina; 3 de Bolivia; 3 de Colombia; 8 de Chile; 4 del Ecuador; 1 de Haití; 2 de Honduras; 5 de México; 3 de Nicaragua; 2 de Panamá; 1 de Paraguay; 4 del Perú; 1 de Puerto Rico; 1 de la República Dominicana; 3 del Uruguay; 2 de Venezuela; y 1 de Estados Unidos (mons. Juan Arzube, ecuatoriano, nombrado recientemente obispo auxiliar de Los Angeles para los fieles hispanos). Asistió también un día a las reuniones el obispo episcopaliano de Bogotá, David Reed.

La asamblea fue visitada por el Nuncio Apostólico en Colombia, mons. Angelo Palmas. El Papa respondió con un telegrama, al que le enviaron los obispos, reunidos en una convivencia fraternal, que ha supuesto para todos una rica experiencia.

Con fecha 3 de julio, todos los obispos presentes firmaron un mensaje dirigido a Mons. McGrath, arzobispo

de Panamá expresando a la Jerarquía panameña y a la Iglesia toda de la nación, su solidaridad en el dolor por el secuestro del padre Héctor Gallego. "Como obispos latinoamericanos — decía el texto del mensaje — sentimos en carne propia este doloroso suceso y los acompañamos, como hermanos en el Episcopado, a la vez que nos sumamos en la oración y en la enérgica protesta del Pueblo de Panamá".

Los Nuevos Estatutos de la Universidad de Salamanca

La Sagrada Congregación para la Educación Católica ha aprobado en fecha reciente, la parte de los Estatutos de la Universidad Pontificia de Salamanca que estaba aún pendiente de estudio y de aprobación en el referido Dicasterio romano.

Parte de dichos Estatutos — el estatuto de Gobierno, el del alumnado y el de economía —, fue aprobada ya en el mes de octubre y ha estado vigente durante el pasado curso.

Transmitirán Vía Satélite Entrevistas con Obispos

LIMA — (NA) — Dos conferencias de prensa a nivel internacional vía satélite para América Latina tendrán lugar, por primera vez en el mundo, con ocasión del Sinodo Mundial de Obispos que se realizará en Roma, en octubre próximo, para tratar

sobre el "Ministerio Sacerdotal" y "La Justicia en el Mundo".

Las "ruedas de prensa" se realizarán en "la esperanza de evitar la información tergiversada que ofrecen muchas agencias internacionales de noticias,

especialmente cuando mutilan textos papales o suponen intenciones a ciertas alocuciones o documentos oficiales de la Iglesia", según expresión del Presidente de la Red Latinoamericana de la Fe.

El padre Berg, argentino, es el promotor de las conferencias y se encuentra realizando una gira por varios países del continente para asegurar la transmisión del acontecimiento. Por su parte, el padre Roberto Kearns, Secretario Coordinador del Consejo de Medios de Comunicación Social del Perú (CONAMCOS), dijo que la confrontación de los obispos con los periodistas tiene dos objetivos: hacer llegar la información directamente del Vaticano sobre los temas de discusión y abrir aún más el camino de la comunicación social en la Iglesia.

Las transmisiones se llevarán a efecto los días 14 y 21 de octubre a las 23 GMT desde el aula sinodal, sobre el "Ministerio Sacerdotal" y "La Justicia en el Mundo", respectivamente.

Los periodistas que intervinieran en las conferencias serán designados con anterioridad por las Conferencias Episcopales de sus respectivos países.

ORACION DE LOS FIELES

CELEBRANTE: El Señor escoge a los hombres de todas las naciones para atestiguar su Gloria. Nosotros hoy estamos llamados a iniciar la Asamblea de aquellos quienes han encontrado el Dios del Amor. Como Pueblo de Dios, nosotros pedimos ayuda para nuestras vidas.

LECTOR: Nuestra respuesta será hoy: Unenos Señor

1. Que la Iglesia pueda continuar proclamando que Dios es el Padre de todas las Naciones, oremos al Señor.

2. Que los gobernantes del mundo se esfuercen por crear la paz entre los hombres a través del mundo, oremos al Señor.

3. Que nosotros, que hemos recibido mucho, podamos tener una actitud de ayuda y entendimiento hacia los problemas de los pobres, oremos al Señor.

4. Que nosotros podamos usar nuestro talento científico para el desarrollo y preservación de la tierra para la felicidad y el bienestar de las generaciones futuras, oremos al Señor.

5. Que el amor y el entendimiento puedan vencer las divisiones entre las familias, entre los esposos y esposas, padres e hijos, hermanos y hermanas, oremos al Señor.

6. Que aquellos a quienes se ha confiado la predicación y la enseñanza de la palabra de Cristo puedan hablar de su Mensaje con viva fuerza, oremos al Señor.

CELEBRANTE: Padre, en nuestra oración nosotros recordamos a todos nuestros hermanos, conocidos y desconocidos. Que podamos nosotros aprender a reverenciar la lucha de cada hombre por crecer, y cada dolor de esa lucha, mientras la creación se mueve hacia Tu Gloria. Nosotros pedimos esto a través de Cristo Nuestro Señor.

PUEBLO: Amén

La importancia de los primeros años en la educación infantil

Por el Dr. ERNESTO PRIETO

Cuántas veces no hemos nosotros oído decir . . . "Si yo pudiera comenzar de nuevo" . . . "Quien tuviera ahora tu edad" . . . en otras ocasiones "Ese muchacho ya no tiene remedio. Figúrate, en ese ambiente que se crió y con el ejemplo . . ." Todas estas frases y comentarios nos señalan un común estado de conciencia y preocupación sobre la importancia de los primeros años en la educación de nuestros hijos. Es interesante ver como se lamentan de no haber aplicado a tiempo, en un momento u otro de la vida ciertas medidas de freno u orientación que pudo haber evitado males mayores.

AUN MAS, puedo asegurar que un buen observador puede, con un margen pequeño de error predecir ciertas tendencias y ver cómo padres con su negligencia y cariños mal entendidos, a veces por falta de comunicación con sus hijos, otras por desconocimiento completo de la responsabilidad de ser padres, desorientan y predisponen a los hijos a ser parásitos de la Sociedad, seres malcriados, insoportables, intolerantes, que son de por sí unos desgraciados y a su vez le hacen la vida imposible a los que le rodean. Que triste realidad el ver que fueron sus padres los responsables indirectos de tanta miseria humana.

Para evitar estos y otros pesares, hay que salirles al paso valientemente y yo diría que la condición más importante sería el darle sensación de seguridad y pertenencia a su familia, a su hogar, a sus padres desde muy pequeños, que disfruten de ese ambiente sin darse cuenta por medio del AMOR, limpio, puro, desinteresado, espontáneo, ameno, dirigido al niño en sí y nunca a sus acciones. Para luego no tenerle que decir, lo siento . . . Y una DISCIPLINA con un principio de autoridad sólido y unitario, siendo necesario aquí que el niño encuentre siempre desde un principio y a todas horas una respuesta unanime de sus padres, censurándosele la acción, sin explicaciones ni sobornos.

RECORDEMOS QUE EL dejarlos hacer su voluntad les dará la sensación de que nadie se ocupa de ellos, desarrollando un sentimiento de inseguridad y abandono. Aquí surge la enorme importancia del primer NO como freno a instintos y abusos y haciendo de este un arma útil para evitar males mayores en el futuro, cuando sea la sociedad y la justicia quien les diga NO. Cuántos males y lamentos se pueden evitar con un NO a tiempo, un NO con firmeza y respaldo de ambos padres, un NO que se llame AMOR.

EL EJEMPLO es sin duda básico y fundamental. Ya desde pequeños los niños empiezan a fijarse, tratan de imitar a sus padres aun en los más rutinarios hábitos y acciones. ¿qué podemos dejar para las condiciones básicas de la vida de honestidad, decencia, integridad, valentía y en general buenas costumbres . . . ?

La cadena debe comenzar con la semejanza que nos dio Jesucristo por sus acciones y su enseñanza a través de la Biblia y así proyectarse en nuestra vida diaria con una vivencia de actualidad. Fíjate lo que dices, lo que haces, y verás la secuela que puedes dejar atrás para bien o para . . .

Las vías de comunicación entre padres e hijos son peculiares, y basados en el amor mutuo, más tarde el medio ambiente juega un papel importante. No se trata de sacarles las palabras a uno y otro o preguntarle en determinado momento. Es establecer una vía amplia por ambas partes en las cuales una mirada, un gesto, un alarde, es suficiente para comprenderse; es bajar a la altura del niño, empezando desde edad muy temprana, cosa que sea costumbre diaria ese intercambio de ideas, ese interés en las cosas mutuas, aún en boberías como aquel que dice, pero que mañana serán grandes problemas y entonces no habrá titubeos y el medio ambiente no podría con su fatal interferencia romper esos lazos de siempre . . .

No esperes que si nunca has tenido verdadera confianza y compenetración con tu hijo, al pasar los años y surgir problemas con consecuencias venga a franquearse contigo . . . lo hará con el amigo y las consecuencias serán funestas.

Debemos frente a niños con personalidad y caracteres fuertes tratar por todos los medios desde temprana edad de derivar las tendencias agresivas de soberbia y las clásicas "perretas". Manejarlos y enfrentarlos a su debido tiempo no dejar que cojan fuerza y sean cada vez peores. Es en niños con enfermedades crónicas de larga duración donde se ven estos casos más frecuentemente, pues, al darles lástima, los padres no les hacen frente sin pensar que tal actitud es cariño mal entendido, pues contribuyen a sobrecargarle a la enfermedad una afección emocional, con las consecuencias ya conocida de convertirse en seres infelices, desajustados e insoportables para los que los rodean.

Por último, creo que a los niños, desde temprana edad y dependiendo de su madurez individual, debe permitírseles una autoexpresión de libertades e ideas, supervisada por los padres así como ayudarlos a adaptarse al mundo y ambiente en que vivimos real y como es, con sus éxitos y fracasos propios, no creándoles un mundo de fantasía que no existe en la realidad y que más tarde lo defraudará y desorientará al enfrentarse con la cruda verdad de la vida.

EN RESUMEN yo te diría que haciendo a tus hijos pertenecer a su hogar con amor y disciplina, con un ejemplo viviente donde la comunicación sea temprana y mantenida, permaneciendo a su lado para enfrentarse juntos a la realidad de éxitos y fracasos y con una autoexpresión de libertades supervisada, es como puedes ayudarlos y a su vez educarlos a imagen y semejanza de Jesucristo.



EL EJEMPLO es fundamental en los primeros años. Desde pequeños los niños empiezan a fijarse, tratan de imitar a sus padres, aun en los más rutinarios hábitos y acciones. ¿Qué podemos dejar para las condiciones básicas de la vida de honestidad, decencia, integridad, valentía y en general buenas costumbres?

Nuevos cursos en la Universidad

La Universidad de Miami anuncia el inicio de un nuevo programa de cultura cubana en el Koubek Center de 27 Ave. y Calle 3 S.W. desde el día 16 de septiembre.

Tres nuevas asignaturas han sido añadidas al programa que se ha venido ofreciendo en el pasado.

Esas asignaturas son Diseño de patrones para el estampado de ropas, a cargo del conocido pintor y diseñador Oliva Robain; Técnicas de importación y exportación, por Lázaro Marrero y Dibujo lineal y arquitectónico, por Jaime Monserrat.

En tres campos totalmente distintos, las tres nuevas asignaturas vienen a llenar una necesidad en el auge industrial y comercial de Miami. Esta ciudad se ha convertido en la última década en uno de los mayores centros productores de la industria de las confecciones, lo que produce una demanda de diseñadores, técnicos, como es el caso del diseño de estampados. Auge y demanda similar se produce en el giro de importaciones y exportaciones, al ser hoy Miami

uno de los más importantes centros de operaciones internacionales en el continente. El crecimiento de la industria de la construcción es evidente.

Para mayor información sobre estos nuevos cursos y los que se ofrecen habitual-

mente, los interesados deben llamar al Dr. Luis R. Molina al 284-3933.

Se anuncia también la incorporación de un nuevo profesor a los cursos de Cultura Cubana. El Dr. Rubén de León tendrá a su cargo los cursos de Historia de Cuba.

Cuba sin ley

Por MANOLO REYES

Cuba en la actualidad es una nación sin ley. Allí solo impera la voluntad minoritaria de un solo individuo, o de un puñado que se han impuesto a través de la coacción y el terror político para tiranizar al noble pueblo Cubano.

En Cuba se ha colocado la voluntad de un tirano por encima de la ley. Por eso su régimen está condenado inevitablemente al fracaso.

TODAVIA en algunas latitudes se cree que en la isla mártir existe cierta forma de justicia. Nada más lejano a la verdad.

Pongamos un ejemplo. Uno de los derechos principales en todo sistema jurídico es el Habeas Corpus, mediante el cual un ser humano no puede permanecer indefinidamente en la cárcel sin formarsele la causa correspondiente.

En los sistemas legales el Habeas Corpus es una institución de defensa y garantía de los derechos humanos. Y los jueces están compelidos a poner en libertad a aquellos individuos contra los cuales no se muestra causa bastante para retenerlos en prisión.

En Cuba constantemente se repite el dramático caso de ciudadanos que son detenidos por la fuerzas represivas del Estado totalitario. Son colocados en prisión y allí se les mantiene por semana, meses y hasta años, para luego decirles que están en libertad. O para decirles que están sentenciados a una pena determinada, sin haberseles celebrado juicio.

Fuentes Cubanas han manifestado que ha habido casos en que un individuo ha sido sentenciado a cadena perpetua por los llamados tribunales revolucionarios del Castro-comunismo. Y cuando lo han ido a buscar para notificarle la sentencia se han encontrado los custodios que ya el individuo había sido fusilado.

En multitud de ocasiones el precepto de Causa juzgada ha sido roto en Cuba. Y hechos que ya habían sido juzgados han vuelto a los tribunales para que algún enemigo del régimen pudiera ser condenado.

También se han dado casos de personas detenidas en 1963 y seis años más tarde el titulado Tribunal revolucionario les ha comunicado que en 1969 habían sido condenados.

ES QUE en Cuba no hay un poder legislativo electo libre, soberana, periódica y democráticamente por el pueblo Cubano para dictar las leyes del país.

En Cuba no hay un verdadero organismo representativo del pueblo Cubano para legislar sus leyes.

EN CUBA sólo existe el mandato de un solo individuo Fidel Castro, que tarde o temprano, caerá bajo el peso de la propia tiranía que el desato.

Por eso, están condenado al fracaso los Castro comunistas. Porque la voluntad de un individuo ha sido colocada por sobre el imperio de la ley.

El Dr. Ernesto Prieto, pediatra cubano actualmente practicando su especialidad en esta ciudad, ha venido aportando sus experiencias médicas con la niñez durante los cursos de Educación Cristiana para Adultos de la Archidiócesis de Miami. En este artículo de la serie "Tu y tus Hijos", el Dr. Prieto nos habla de la importancia de los primeros años en la educación del niño.



MISAS DOMINICALES EN ESPAÑOL

- | | | |
|---|--|--|
| Catedral de Miami, 2 Ave y 75 St. NW. 12:30, 7 p.m. | (sábados, 7 p.m.) | St. NE., Miami Shores, 1 Parkway, Miami Springs, 7 p.m. |
| Corpus Christi, 3230 NW 7 Ave. 10:30 a.m. 1 y 3:30 p.m. | St. Timothy 5400 SW 27 Ave. 11 a.m. 1 y 7 p.m. (sábados, 7 p.m.) | St. Raymond, Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables 11 a.m. y 1 p.m. (sábados 7:30 p.m.) |
| SS. Peter and Paul, 900 SW 26 Road. 8:30 a.m., 1 y 7 p.m. | St. Timothy 5400 SW 102 Ave., 12:45 p.m. | St. John the Apostle, 451 E. 4 Ave., Hialeah, 12:55 y 6:30 p.m. |
| St. John Bosco, Flagler y 13 Ave., 7, 10 a.m., 1, 6 y 7:30 p.m. (sábados, 7 p.m.) | St. Dominic, 7 St., 50 Ave. NW 1, 7:30 p.m. (sábado 7:30 p.m.) | Immaculada Concepción, 4500 W. 1 Ave., Hialeah, 10:15 a.m. en el salón parroquial, 7:30 p.m., en la iglesia. |
| St. Michael, 2933 W Flagler, 11 a.m., 7 p.m. (sábados, 8 p.m.) | St. Brendan, 27 Ave. y 32 St. SW 11:45 a.m., 6:45 p.m. (sábados 6:45 p.m.) | St. Cecília, 1040 W. 29 St., Hialeah, 8 y 11 a.m., 12:30 y 7 p.m. (sábados 7 y 7:30 p.m.) |
| Gesu, 118 NE 2 St., 6 p.m. | Little Flower, 1270 Anastasia Coral Gables, 1 p.m. | Blessed Trinity, 4020 Curtiss |
| St. Kieran (Assumption Academy) 1517 Brickell Ave. 12:15 y 7 p.m. | St. Patrick, 3700 Meridian Ave., Miami Beach, 7 p.m. | |
| St. Hugh, Royal Rd. y Main Hwy Coconut Grove, 12 m. | St. Francis de Sales, 600 Lenox Ave., Miami Beach, 6 p.m. (sábados 8 p.m.) | |
| St. Robert, Bellarmine 3406 NW 27 Ave. 11 a.m., 1 y 7 p.m. | St. Rosa de Lima, 5 Ave. y 105 | |

4 priests from Ireland analyze cause of strife

CONTINUED FROM PAGE 1

its back on "900 years of history . . . a history of two separate and distinct cultures: those of the Irish and the English."

"You can trace much of the history of the problem all the way back to the time of the Norman conquest . . . some 900 years ago," added Father Timothy Lynch. It was at this time that the first of the conquering English began to march into Ireland and seize the best farmland for their own use.

"You might say that much of the trouble stems from people living in the past . . . both Protestant and Catholic alike," Father Lynch noted. He indicated the only real solution to the violence is "a united Ireland with one culture, one economy and one government."

"People speak of Northern Ireland's having an identity of its own," said Father Currid. "But there is no such thing."

A falling economy sparked much of the recent trouble in Northern Ireland, the four priests told the Archbishop.

"They're are a great many men out of work," said Father Currid. "They stand about in the streets, discontented and troubled."

And it is among the bitter and unemployed that both Catholic and Protestant militants have found fertile ground for violence and street fighting, they said.

ALL four priests stressed, there can be "no easy solution" to the troubles in Northern Ireland.

The first step would be an end to the border between the two countries," said Father Lynch.

But the priests agreed that it will require many years before the strong political, religious and cultural differences can be resolved and peace can be achieved.

But there has been progress. With a

trace of classic Irish irony, Father Patrick Organ observed that there has been a lessening in religious intolerance.

"Before, when you went for a job in Northern Ireland, they asked you what your religion was. Now, they just ask you what school you went to."

Religious antagonism still remains along with sharp cultural and political differences, Father Organ said.

A Catholic can get a job in Northern Ireland," he said. "But the Protestants still control the key positions in business, industry and government."

At the end of their meeting with the Archbishop, the four priests received notification of their new appointments to archdiocesan parishes.

Father Lynch, a soft-spoken and lean man who enjoys traditional Irish sports will serve at Holy Family Church in North Miami. He completed his theological studies

at St. Kieran's Seminary in County Kilkenny.

Father Organ, stocky and with a lock of light brown hair falling over his forehead, will serve at Sacred Heart Parish in Lake Worth. He attended St. Kieran's with Father Lynch and enjoys playing the guitar and tin whistles for relaxation. Both Father Lynch and Father Organ hold yellow belts in judo. "Something we picked up for fun," explains Father Organ.

Father Currid, who studied at St. Peter's Seminary in Wexford, will serve at St. Juliana's Church in West Palm Beach. Quiet and thoughtful, Father Currid is a native of Northern Ireland and enjoys golf and basketball.

Father Michael Quilligan, who completed his theological studies at St. Patrick's Seminary in Thurles in County Tipperary, will serve at Immaculate Conception Church in Hialeah.

Migrants demonstrations set

CONTINUED FROM PAGE 7

pledged last week to increase its distribution of food vouchers which can be spent in local stores and are financed through grants by the North Carolina Council of Churches.

Michael Bogosta, director of the Pompano farm labor camp which houses a great portion of the farm workers, said he would not evict them for non-payment nor would he turn off the electric lights and water.

William Stone, director of

the Economic Opportunity Coordinating Group, local arm of Economic Opportunity, said his staff would help in registering the migrants for local welfare programs and in distributing emergency aid.

AT THAT TIME, however, both Stack and Stevens classified the farm workers as migratory persons and said it was not a local responsibility.

Both Robert Johnston, manpower analyst for the City of Fort Lauderdale, and Wayne Wright, head of the

Broward Migrant Council, disagreed with Stack and Stevens however. They maintain that the farm workers are a local responsibility and point out that this is not a new problem.

Wright explained, "This is a problem which had been building for years — with the introduction of mechanization to cut time and costs in farming — the migrant is on the way out. These people want jobs. They want to help themselves. I want to help them help themselves. This idea of handing out canned goods

from the back of a truck is ridiculous and must be stopped. We need a permanent solution, not emergency aid every time these people scream."

Johnston agrees with him and points out that "many migrants came back off the main stream this year when crew leaders called them and said 'the man' or the establishment responded to them in South Florida. They have evidently decided to make a stand here."

HE SAID TOO, that "the unemployment picture nationwide has had much to do with the farm workers asking for jobs now. Some of these people now back doing farm work had been re-trained and were holding jobs in industry. However, when companies were forced to start laying off personnel, the former farm worker — because he had fewer skills and less seniority — was the first to go. They did the only thing they knew by dropping back into the migrant mainstream already flooded with workers in view of current trends toward farm mechanization."

Johnston and Wright were planners of a migrant program evaluation more than a week ago which was organized to review the emergency of last winter and begin planning programs which could improve the job and living picture for jobless migrants.

Says the image of God abides in prison inmates

CONTINUED FROM PAGE 2

himself in jeopardy" to help the dying man.

"We find in inmates the image of God, not half dead but perhaps 99 per cent dead because of the prejudices of society. Inmates want to receive our humaneness, they want to see us as persons."

"I think this has been my experience," said the Jesuit priest who has been working with prisoners in the Archdiocese of Miami for the past five years. "They have by far helped me to find a full image of God. If we don't give them

this Christian image of God, we offer them nothing."

Speaking of the inmates, Father Martinez said "I thought I was armed when I entered the apostolate but they have armed me instead. I believe in a human relationship. We have to be first human, then we can begin to build the supernatural upon the natural."

"The more humanely Christian we are, the more we realize that we are helping them to help themselves," Father Martinez said we

must draw out the response from them: "When I was anxious, you calmed my fears; when I was lonely, you gave me love; when I was naked, you clothed me."

During the convention, members of the Catholic Chaplains' Association elected officers for 1972. The national officers are: Father Howard J. Johnson, president; Father John Foley, vice president; Father Richard Houlahan, O.M.I., secretary; and Father Lee Trimbur, treasurer.

Life of drunks

CONTINUED FROM PAGE 3

drunks . . . the sort who lurch around the streets until they pass out in the bushes.

The cops on the streets say they spend about 70 per cent of their time fooling around with these 700 sick and wasted human beings.

They don't think it makes very much sense.

Consider the case of Robert Petit.

During the first half of 1971, Robert Petit has spent 75 per cent of his time in the Dade County Stockade serving time for 11 public intoxication arrests.

Bob Petit figures the whole thing will come to an end when he drops dead.

BUT THIS IS how he spent the first six months of 1971.

On Jan. 22, he was arrested for public intoxication. He received a sentence of 60 days.

On March 15, some 51 days later, he was again arrested for public intoxication. He posted bond and was released.

On March 16, the following day, he was again arrested for public intoxication. He appeared in Municipal Court and received a sentence of 30 days. The sentence was suspended and he was released.

On March 18, he was arrested for public intoxication and was sentenced the following day to 15 days in the stockade.

On April 11, some 24 days after his last arrest, he was again picked up by Miami Police and charged with public intoxication. He received a sentence of 15 days in the stockade.

He was released on April 26.

On April 27 he was arrested and charged with public intoxication. He received a 30-day suspended sentence.

On April 28, he was arrested for public intoxication. He received a 30-day sentence in the Dade Stockade.

Twenty-eight days later, he was arrested on May 27 and charged with public intoxication. He was released the following day.

June 6, he was arrested for public intoxication and sentenced to 15 days in the stockade.

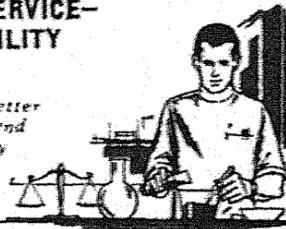
The day after his release from the stockade, he was arrested for public intoxication. He was sentenced to 30 days in the stockade.

Just ask. Everyone at the stockade knows Bob by his first name.

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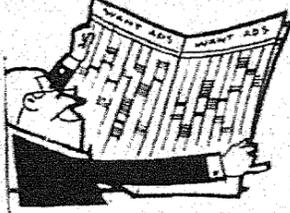


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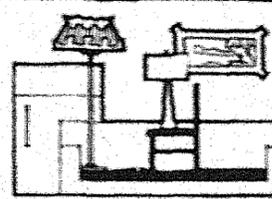
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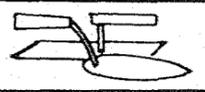
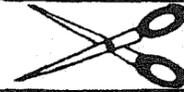
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