

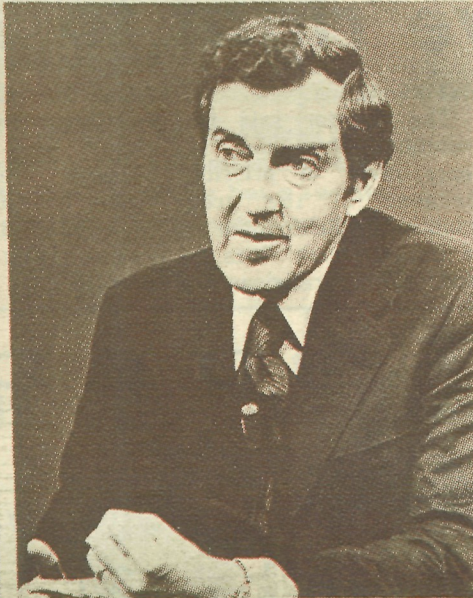
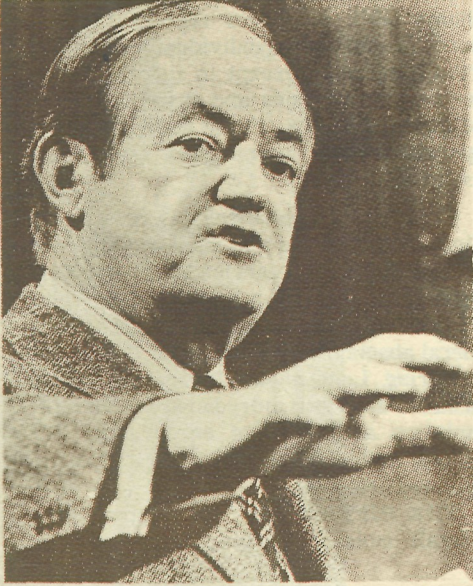
Archbishop to give invocation

Archbishop Coleman F. Carroll will give the invocation during opening sessions of the Democratic National Convention on Monday, July 10, at Miami Beach.

In 1968 the Archbishop gave the invocation during the initial sessions of the Republican National Convention, also held at

Miami Beach.

Benediction in the evening of the Democratic Convention's opening will be given by Father Michael M. Zembrzski, Vicar General of the Pauline Fathers in America and founder-director of the National Shrine of Our Lady of Czestochowa in Doylestown, Pa.



ON MONDAY the eyes of the nation will focus on Miami Beach where the Democratic National Convention will open four-day sessions to select a candidate for President. Four men holding sizeable blocks of delegate votes are Sen. George McGovern of S. Dakota, upper left; Sen. Hubert H. Humphrey of Minnesota, upper right; Gov. George C. Wallace of Alabama, lower left; and Sen. Edmund S. Muskie of Maine, lower right.

The drug scene: a lot of kids being lost

By FATHER ROLAND MELODY

(Father Melody is coordinator of the Catholic Office for Drug Education, a division of the U.S. Catholic Conference in Washington. He has worked extensively with drug users and has been called the "Narco Priest.")

(Second of Four Articles)

Young people do not know all about drugs. This is not an indictment, just a fact. They absorb great chunks of drug information, but it is not always of the best quality.

Commonly, they know drugs in the same ways young people knew about sex years ago. Most of that sex information came from other young people on street corners or in the locker room. As a result, many older people are suffering personal or marital difficulties because they picked up false information or no information at all.

Young people now garner much of their drug knowledge in the same way. They learn from buddies, friends or street rap sessions. Quite often what they hear are isolated stories or what someone likes or feels about a drug, not necessarily what is known. There is a difference.

TO OFFSET what might be false and to supplement what might be known, adults should be knowledgeable at least in the basics of drug education. Then if approached by a curious young person, intellectual — not just emotional — discussion can take place. The conversation will deal in truth and not scare tactics or lies. Young people will tune you out if they feel they're being conned, and perhaps, not come back a second time.

It's not uncommon for children to sound extremely well informed only because their parents don't know anything. Basic information regarding terminology and identification of drugs can be found in any good pamphlet or book. Access to such material is no longer difficult.

Such a course of action should also encourage an examination of personal attitudes toward drugs. This is a necessary preamble to offering guidance to anyone. If you are misusing or abusing drugs your words of wisdom are likely to fall on deaf ears. Warning against marijuana as the first "high" to narcotic oblivion can be futile. Especially, when the first "high" a kid experiences is more often from the booze in the family liquor cabinet. Self-righteous tirades destroy any rapport that might have been created by a candid and honest dialogue.

ANOTHER STEP toward responsible drug education would be visits to the rehabilitation services in your area. Find out who directs them. Do they seem competent? How are their funds used? Ask for an explanation of the program. Is there any concrete evidence that the program is working?

Your evaluation doesn't have to be expert if the service is a responsible endeavor. You'll get the general picture. This type of pulse-taking is good for two reasons: you know where and how to get help if help is needed, and you build an alert community that makes it more difficult for dope peddlers to function. Pushers and dealers operate best in the safety of indifference.

In responsible drug education, cooperation between parents and teachers is necessary. I never met a sadistic teacher. I don't believe they're out to get your kid. If a teacher calls and says your son or daughter may be into drugs, take it seriously. Don't react by getting a lawyer and suing the school or teacher for defamation of character. If that same teacher called and said your daughter might have TB, you'd be grateful. Such prevention should be practiced with equal enthusiasm in regard to drug involvement.

WHEN they are catapulted into such a

(continued on page 19)

THE VOICE

VOL. XIV NO. 17

15¢

JULY 7, 1972

Factors in election '72: school aid and abortion

By LOUIS A. PANARALE
(Second of Two Articles)

WASHINGTON — (NC) — President Nixon, reflecting on the importance of addressing the Knights of Columbus last August, sat in his plane bound for New York and pondered the texts of three possible speeches.

Before the plane landed, President Nixon chose his speech. Few persons except his close aides and six speech writers probably know how the speeches differed. That night he received an ovation from 2,000 listeners as he pledged his support to help "stop a trend that is closing one parochial or private school a day."

WHEN NIXON finished his address he was given a standing ovation. He was the first U.S. President to speak to the Knights of Columbus in their 89-year history. The Knights seemed flattered and impressed.

Not so impressed was the National Education Association which later denounced the speech as a "crass political maneuver to capture the Catholic vote in the next presidential election." Some newspapers and television editorials made similar criticisms.

CBS Washington correspondent Daniel Schorr said that a prominent Catholic educator told him that Nixon's K of C

(continued on page 19)

OFFICIAL

Archdiocese of Miami Appointments

The Chancery announces that Archbishop Coleman F. Carroll has made the following appointments:

Effective July 20, 1972

THE REVEREND EDUARDO FERNANDEZ - to Assistant Pastor, St. Timothy Parish, Miami.

THE REVEREND BERNARDO SOLIS - to Assistant Pastor, Blessed Trinity Parish, Miami Springs.

THE REVEREND MICHAEL HOURIGAN - to Assistant Pastor, St. Timothy Parish, Miami.

THE REVEREND JOHN C. McCORMICK - to Assistant Pastor, St. Gregory Parish, Plantation.

THE REVEREND JOSE I. BARDINO - to Assistant Pastor, St. Robert Bellarmine, Miami.

THE REVEREND ROBERT L. MAGEE - to Assistant Pastor, St. John the Baptist Parish, Fort Lauderdale.

THE REVEREND MIGUEL IGUARAN, O.F.M. - to Assistant Pastor, St. John Bosco Parish, Miami.

THE REVEREND MR. EDWARD PRENDERGAST - Deacon - to summer assignment at Visitation Parish, Miami.

Effective Aug. 3, 1972

THE REVEREND MONSIGNOR JOSE M. JUARISTI - to Assistant Pastor, St. John the Apostle Parish, Hialeah.

THE REVEREND DAVID PUNCH - to Assistant Pastor, St. Clement Parish, Fort Lauderdale.

THE REVEREND HARRY RINGENBERGER - to the faculty of Archbishop Curley High School, Miami, and Assistant Pastor, St. Mary's Cathedral, Miami.

THE REVEREND ROBERT PALMER - to Assistant Pastor, St. Raymond Parish, Miami.

THE DRUG SCENE: Hooked is Hell



SLAVERY

THE VOICE

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

Group absolution will be allowed in special cases

By **FATHER LEO E. McFADDEN**

VATICAN CITY — (NC) — Pope Paul VI will soon announce that priests in special cases may forgive sins of a group of persons without hearing individual Confessions, informed sources told NC News.

The new instruction on absolution, signed by Cardinal Franjo Seper, prefect of the Doctrinal Congregation, was approved by Pope Paul at an audience with the cardinal June 16, but it is not known when the Vatican will make the new instruction public.

In 1944 Pope Pius granted the privilege of receiving general absolution to soldiers entering battle or civilians in danger of being killed. The new instruction will extend that privilege to areas such as the missions where overworked priests might not have time to hear individual Confessions.

THE SOURCES were emphatic in stressing that this privilege will not apply where there are sufficient numbers of priests to hear Confessions in the ordinary manner, namely, an oral recitation of sins by the penitent and an oral forgiveness by the priest.

The Church is not junking the confessional box and is very definitely keeping the regular format of Confession except in

extreme circumstances," the sources said.

"The Church is merely trying to make the sacraments available to everyone under all circumstances."

The sources said also that the same conditions set down in Pope Pius' directive of March 25, 1944, are included in this new privilege.

Generally speaking, this would mean that the local bishop will empower his priests to give general absolution to a group if the priest judges it is necessary, and only after informing the people that they are obligated to mention any serious sins in their next private Confession.

ADDITIONAL conditions in the 1944 instruction are that the penitents must be sorry for their sins, have the intention of sinning no more, and are not to wait for the opportunity of general absolution if they have an earlier opportunity to go to private Confession.

The new permission for general absolution of sins in special cases includes the proviso that it be administered outside of Mass in order to keep the two sacraments of Penance and the Eucharist separate, the sources said.

The Pope was prompted to grant this

permission in order to put a stop to irregular forms of granting absolution, the sources said.

In some places so-called group Confession, or group penitential rites, have been held that could lead to the misconception that individual Confessions are no longer necessary, they said.

SUCH a misconception was stirred up in January 1971 by press reports that the Church would make individual Confessions virtually optional except in the case of unspecified serious sins and that the Vatican had directed bishops in the United States to experiment with new forms of granting absolution.

Federico Alessandrini, Vatican press officer, flatly denied that such was the case, but said then that "various Vatican departments are reviewing a wartime permission of Pope Pius XII for possible extension of general absolution into missionary lands."

During Lent of this year the Juneau, Alaska, diocese introduced communal absolution as a way of encouraging Confessions among Catholics in that sparsely populated area.

THE DIFFICULTY "for the penitent in a small isolated community to preserve

anonymity" was one of the reasons cited by Bishop Francis T. Hurley of Juneau for giving permission for limited use of communal absolution.

Bishop Hurley said that he based his decision on Pope Pius' 1944 permission on general absolution, which said also that bishops may allow the practice "if some other altogether grave and urgent necessity arises . . . for example if the penitents otherwise without any fault of their own would be deprived for a long time of sacramental grace and Holy Communion."

Bishop Hurley allowed the pastors of five parishes to use the communal service three times in each of their churches during Lent. The diocese's two other pastors did not ask permission.

"Attitudes toward private Confession also must be taken into consideration," the bishop said in a letter to the pastors. "For many, usually because of inadequate instruction, there is a sort of mental block against it."

Bishop Hurley had said, however, that "private Confession is still the usual approach in the diocese" and he said mortal sins must also be confessed in private Confession.

'Catholic schools have right to support'

By **MITCHELL ABDALLAH**
Voice News Editor

(See related article, p. 24)

Since the middle '60s there has been increasing talk about "crisis in education." For some the main concern has been the rising cost of tuition, the lack of teachers, the desire for equal educational opportunity and for many the inferior quality of educational programs.

One problem, however, which seems to be major among private and parochial schools is the financial burden they are facing. Several attempts have been made to find a way to alleviate the rising costs of education for private schools.

At present there are several bills pending in Congress which, if passed, would provide tax credits to parents for the education of their nonpublic school children.

Mass in Capital on Pope's anniversary

WASHINGTON — (NC) — The ninth anniversary of Pope Paul's VI's coronation was marked with a concelebrated Mass at St. Matthew's Cathedral and a reception at the residence of the apostolic delegate here.

Archbishop Luigi Bomondi, the apostolic delegate in the United States, was the principal concelebrant of the anniversary Mass and host at the reception for diplomats, church and public officials.



Father Vereb

FOR THE Religious Education Director of the Archdiocese of Miami, a man who has spent many of his priestly years in education, a tax credit law would seem to be helpful only "if we can make priests and people believe Catholic Schools are worth fighting for."

Father John Vereb is a staunch advocate of the Catholic school system and firmly believes it is more than "only a sound alternative to the public schools. We have a right to exist and also a right for financial support by that very society which is floundering in the shipwreck of its lost causes," he said.

Noting that tax credits are not the whole solution for the problems private schools are facing, he said, "We should try every political means to get our slice of the educational pie, but this should not mean being obnoxious."

A recipient of degrees from Universities in Europe and the U.S., Father Vereb said that during times of national crises the federal government has seen fit to come to the rescue of education.

In particular he made reference to the G.I. Bill, the

National Defense Education Act and the Elementary and Secondary Education Act of 1965.

"But we have labored under the false impression that more money means better schools," the priest-educator said. "This isn't so. Money by itself does not make education better, but without it even schooling is impossible."

THE REAL problem, he believes, is that "many Catholics have lost the proper appreciation for the existence of their schools and of the aims of Catholic education. People think we are training only Catholics for church pews while we are actually training American citizens who are contributing to the net worth of our American society."

"**WE** are producing a service well worth the money. We have something over and above what public schools offer," he said. "It is the capacity and mental security of our commitments that we can put order into our priorities. This is the basic contribution of our schools to society. There can be no education without proper

value orientation."

The director said that institutions have lost the proper order of priorities "because of the great technical advances made by the United States. With the trends toward religious and

social liberalization, people

feel threatened. They feel a certain sense of insecurity because, seemingly, God, because of the great virtue and discipline have disappeared from the vocabulary of many educators.

"**THE THREAT** to our

culture," he continued, "consequently to the functional importance of education, is not hostility by an anti-religious community but the mass opinion of a

(continued on page 19)

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MINI-SKIRTS, hot pants and other scanty clothing are not considered proper attire for entrance to St. Peter's Basilica where guards are posted at doors to turn away those dressed in such fashions. Here, a mother ties a sweater around her daughter's waist hoping that the added length will allow her to pass for admission to the basilica.

'I'm not day-dreaming,' Pope says of peace hope

VATICAN CITY — (RNS) — Pope Paul said he is "not a day dreamer" simply because he has not given up on his hope that the world will one day be free of violence and war.

He said his hopes continue in the face of growing convictions in some quarters that there is no road that leads to peace in the world as we know it today.

The pontiff lamented the growing feeling that "peace is impossible and that only strong-armed methods can maintain a temporary and false truce."

The spiritual leader of the world's more than 622 million Catholics made the remarks Sunday (July 2) from his apartment window to thousands of men, women and children who gathered in St. Peter's Square below for his noon blessing.

Pope Paul said that in many parts of the world today crimes are becoming bolder and more desperate and that "there are those who exalt revolutionary violence as the only road to liberation."

"THERE ALSO are profound internal divisions which have become almost commonplace in not a few countries," the Pope reminded his audience.

Observers held that the papal remarks were obviously aimed at such areas of violence and strife as Northern Ireland, Latin America, Indo-China and the Middle East as well as the nuclear and other arms races among the great powers.

However, the Pope made no specific

mention of any country or incident.

The pontiff called on men and women of the world to "let love overwhelm egotisms, spirits of revenge and hateful jealousies."

He lamented that some people "consider this a naive and dangerous dream" and added:

"We are not day dreamers, but idealists and prophets and we don't tire of hoping and striving for peace and love."

He repeatedly warned his audience that "peace is needed" if the world is to continue to exist and called for the healing of "those bleeding wounds of conflict that seem to find no end."

THERE WAS a mention of "organized delinquency" but no specific explanation of its nature.

Summing up, on a quasi-hopeful note, the pontiff said there was a growing desire throughout the world for peace today and that as it grows stronger it exerts more and more pressure on politicians and world leaders to take steps to curb violence and bring peace.

He said certain recent developments among the super powers recently were encouraging, but warned that the world still is far from the peace it deserves and needs.

Observers feel his remark about "bolder crimes" was aimed at the recent rash of plane hijackings and such bloody incidents as the massacre at Lod Airport in Tel Aviv.

Again, however, the pontiff made no specific mention of incidents.

Calif. abortions up to 116,749 in year

By AL ANTACZAK
LOS ANGELES — (NC) — With legal restrictions eased, the number of abortions in California has risen dramatically from 5,030 in 1968 to 116,749 last year.

The 1971 total represents a 79 percent increase over 1970, according to statistics just released by the state Department of Public Health.

Metropolitan Los Angeles leads the state in the volume of abortions. In 1971, some 64,559 abortions were performed here — an increase of 112.4 percent over the 30,394 Los Angeles abortions in 1970.

The public health report said that in 1971 there were 287 abortions for each 1,000 live births.

THE REPORT did not list reasons for abortions. Previous reports had listed mental, physical health or rape or incest as reasons for abortion.

The report did show:

- Three-fourths of women having abortions are unmarried.

- One-half of abortions are for first pregnancies.

- Five mothers died as a result of an abortions.

- Twenty-two hospitals in California each performed over 1,000 abortions. These hospitals accounted for 51 percent of all abortions in 1971.

- Ten percent of abortions occurred in county hospitals.

- Ninety percent of abortions took place in private hospitals.

The state report also noted a great increase in pregnancy counselling services. It said that three-fourths of the pregnant women counselled by these services chose abortion.

A bill is now in the state legislature that would require the services to specifically inform clients to alternatives other than abortion.

In a separate report on patient-doctor relationships, the Department of Public Health said that a great many women obtain abortions from doctors other than their own doctor, and have abortions at hospitals other than the ones where they have received obstetrical or general medical care.

The report suggests that this is because women having abortions desire anonymity.

In a related development, a group from East Los Angeles demanded that Los Angeles County Hospital advise Spanish speaking women in Spanish about the consequences of abortion and sterilization before the women have such an operation.



"VIVA LA CAUSA" is the title of a 26-minute, 16mm color film documentary designed as an aid in building support for the United Farm Workers led by Cesar Chavez. It was produced by the Board of Homeland Ministries of the United Church of Christ.

Tells growers not to repeat mistake

PHOENIX, Ariz. — (NC) — Arizona lettuce growers were told to avoid the mistakes of California grape growers in their dispute with the United Farm Workers Union.

"The tragedy here in Arizona seems to be that Arizona is on the verge of repeating all the mistakes made in a similar controversy which raged in California over a period of five bitter years," said Msgr. George Higgins who helped settle the California dispute.

Msgr. Higgins, secretary for research of the U.S. Catholic Conference, participated in a three-hour discussion here with representatives of the growers and the union.

stop strikes at harvest time. Despite the law the union is sponsoring a lettuce boycott.

Sid Woods, president of the Yuma Vegetable Growers

"UNTIL THERE is negotiation you will experience nothing but grief," Msgr. Higgins told the growers. "and that grief will be greater now that there is a law on the books that the workers believe is a bad law. And because the workers think it is bad, the situation is volatile."

Msgr. Higgins was referring to a recently passed state labor law. The law bans secondary boycotts by the union and allows courts to

Association, defended the law, saying it was patterned after the National Labor Relations Act.

Jim Bretkowsky, a union representative, said the comparison was false. The state law, he said, is designed "to step by step remove every right and opportunity of the workers to organize and bargain because it removes all effective tools, such as strikes and boycotts."

THE FIVE-YEAR California dispute was described by Msgr. Roger Mahoney of Fresno. The Church, he said, was able to bring the growers and union together.

Woods said that "the vast

majority of growers in the West make an effort to do the best by their people" but he charged that the union wanted "to remove all control from management" by running hiring halls and designating foremen.

Although the union has been working in Arizona for some time, the dispute worsened after the legislature passed the labor law May 10. The farm workers then began a boycott of non-union iceberg lettuce and Cesar Chavez, union leader, began a protest fast.

Chavez ended the fast June 4 after he was hospitalized.

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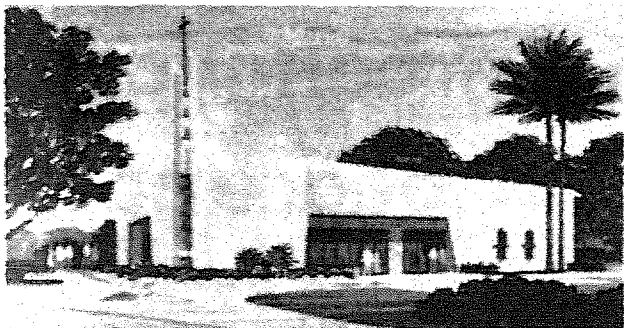
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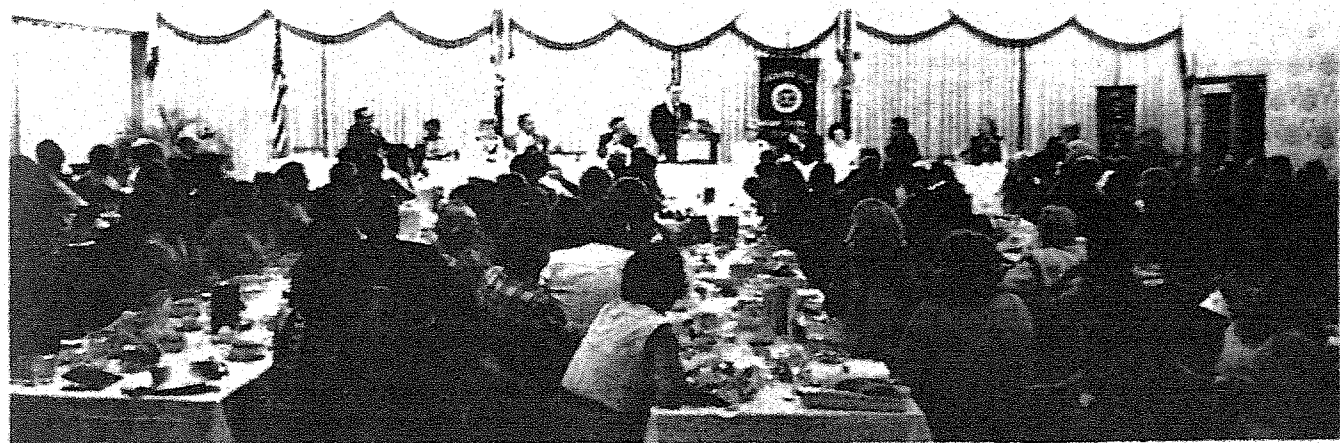
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CONSTRUCTION is beginning on the new St. Malachy Parish Center in Fort Lauderdale. Miami architect, Murray Blair Wright designed the planned center, newest in Broward County.



GROUND was broken Sunday afternoon for the new St. Malachy Parish Center as Father Paul Manning, pastor, St. John the Baptist Church, turned the first shovel of earth assisted by Father Timothy G. Hannon, St. Malachy's pastor.



Dr. Sheppard honored

Dr. Ben Sheppard, affectionately known as "Doc" to the thousands of drug addicts whom he has helped to "kick" their habit, was awarded the Golden Deeds Award of the Miami Shores Exchange Club during a dinner last Saturday evening at the Miami Shores Country Club.

The third person to receive the award in as many years, Dr. Sheppard, associate director of Addiction Prevention Services of the Archdiocesan Catholic Service Bureau, directs the program at St. Luke Methadone Center and Genesis House as well as the Drug Education Center maintained by the Bureau.

The physician, lawyer and former juvenile court judge, who pioneered in the field of cure of drug addiction in Dade County, was cited for his outstanding community service and contribution to the American way of life.

He is shown at left receiving the award from B. Edward Wood, past president of the National Exchange Club. At left is James Hammer, retiring president of the Miami Shores Exchange Club. Dade County Mayor Stephen Clark is at right.



Fr. Brown named to pontifical body

Sulpician Father Raymond E. Brown is one of 20 Catholic biblical scholars of international renown named by Pope Paul to the Pontifical Biblical Commission.

A son of R. H. Brown, St. Rose of Lima parish, Miami Shores, he is the only U.S. priest appointed to the commission, which was established by the Holy Father a year ago with Yugoslavian Cardinal Franjo Seper, head of the Doctrinal Congregation, as president.

IT WAS NOT until this week that the names of the 20-

man commission were revealed by the Vatican. Included are scholars from the following nations: France, five; Germany and Belgium, three each; Switzerland and Italy, two each; and one each from the U.S., Canada, India, Ireland and Spain.

Appointed for a five-year period, commission members were proposed for nomination by national conferences of bishops.

Pointing out that the bishops' conferences named far more candidates than the

established limit of 20, a Vatican spokesman said final selection of members was based on three criteria:

- Scientific ability and regard for the Church's magisterium.

- Their relevance to the function and purpose of the commission, meaning more New Testament than Old Testament scholars were needed and more experts in exegesis and biblical theology than in textual criticism.

- Observance of the provision for representation

of a variety of schools and nations.

Father Brown, professor of Biblical Studies at Woodstock College and Union Theological Seminary in New York City, is president of the Catholic Biblical Association of America and last year received the Cardinal Spellman Award as theologian of 1971.

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Nonpublic school group gets fund

WASHINGTON — (NC) — The Knights of Columbus have donated \$100,000 to the newly formed Parents for Nonpublic Education.

Robert N. Lynch, executive director of the new Catholic organization, said the association was formed to lend support to an interfaith group called Citizens Relief for Education by Income Tax (CREDIT).

CREDIT seeks to obtain

relief through income tax credits for parents who send their children to nonpublic schools.

The group, headed by Rabbi Morris Sherer of Agudath Israel of America, stresses the human right of parents to educate their children according to their religious conscience and emphasizes the value of nonpublic schools in a pluralistic society.

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Relief operations agreement made

NEW YORK — (NC) — The Sudanese government and three religious relief organizations, including U.S. Catholic Relief Services, agreed on terms for delivering aid to about 500,000 refugees in three southern provinces of the Sudan.

The agreement was signed here in the office of Bishop Edward E. Swannstrom, executive director of CRS. Abdalla el-Sheikh, Sudanese information minister, acted for his government. Wilhelm Van Hoogstraten represented Church World Services and Bernard Confer represented Lutheran World Relief.

Under the provisions of the contract, Sudan authorities will waive import duties on the cargoes of food, clothing, medicines, tools and other equipment en route or awaiting shipment to the area.

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Tracy-Van Orsdel, 2046 W. Flagler	642-5262
Hialeah-M. Springs, 2045 E. 4th Ave.	887-2675

LARGE CATHOLIC STAFF



Archbishop Coleman F. Carroll greets a small child held by his father following Mass for the Holy Father in the Cathedral.

Masses in South Florida churches and chapels marked the ninth anniversary of the coronation of Pope Paul VI.



'Pope Paul trying to bring people together in one family'

Pope Paul VI has been and is now a man of God who as the spiritual leader of six hundred million Catholics has tried to bring together into one family the great and diverse people of God. hundreds of South Floridians were reminded Sunday during a special Mass for the Holy Father offered in the Cathedral of St. Mary by Archbishop Coleman F. Carroll.



FATHER MCGRATH

The Mass, celebrated in the Mother Church of the Archdiocese in observance of the ninth anniversary of the Pontiff's coronation, was one of many special Masses offered for the Pope's intentions in churches and chapels of the Archdiocese.

IN BRIEF remarks at the conclusion of the Mass, Archbishop Carroll reminded the congregation of the important role which Pope Paul has in the world today and of his untiring efforts to bring about peace and justice throughout the entire world.

The Archbishop of Miami also called on the faithful to increase their prayers for vocations to the priesthood. He pointed out that a Deacon who will be ordained a priest next year and the Archdiocese of Miami Director of Vocations were both assisting in the sanctuary during the Mass.

In his homily, Father John McGrath, Director of Vocations and pastor, Visitation Church, emphasized that the Pope is one of a certain number who in every age have offered themselves, their fortunes, their very lives for God's Church.

"THOUGH a frail and small man by stature, he is a giant of intellectual and moral language," the priest said. "Fluent in nine languages, he speaks to the world with the experience of a pastor, who during his eight and one-half years as Arch-

bishop of Milan, built and blessed 72 churches and 32 chapels, while at the same time establishing schools of social formation for the laymen, and an Office of Charity, which provided free medical and legal advice for the poor."

Father McGrath explained that when the Holy Father began his pontificate he pledged to continue the work of the Second Vatican Council, and has initiated programs to revise the Code of Canon Law, to further efforts for the consolidation of justice in civil, social, and international life, and has tirelessly worked and traveled for the preservation

of peace and the unity of all Christians.

"To understand the agony and the ecstasy of wearing the crown of Peter, we must realize that as Pope, Montini is no longer just a man, but Jesus Christ's visible representative to all the peoples of the world.

"HE IS NOT just the Bishop of Rome, but the head of the great body of Christ — the Church," Father McGrath declared. "Yet he is subject to the same joys and sorrows, the same successes and failures, the same temptations and challenges, as all of us.

"He begins each day with prayer. He prays that the Divine ideal will be realized in his regard, and he knows that from all eternity, before there were men or stars or people to dream, his destiny was written in the heavens.

"CHOSEN by God to govern, to lead, to guide, he can only bow in humility before the great task that is the will of God in his regard," Father McGrath added noting

that "He deserves our loyalty, devotion, our obedience and our prayers."

The priest reminded the congregation that like ourselves the Holy Father follows a model of service and devotion to duty such "as the world can only dream of: Jesus Christ. Jesus was born in poverty and reared in

obscurity; He possessed neither wealth nor titles, and His relatives had no influence whatever. Yet, while an infant He terrified a king; as a child He puzzled doctors of the law; in manhood He ruled the sea and walked upon its waters; and

He exercised power over life, sickness and even death itself. "He was the first Shepherd. Paul VI follows in His footsteps. May God be with him," Father McGrath said.

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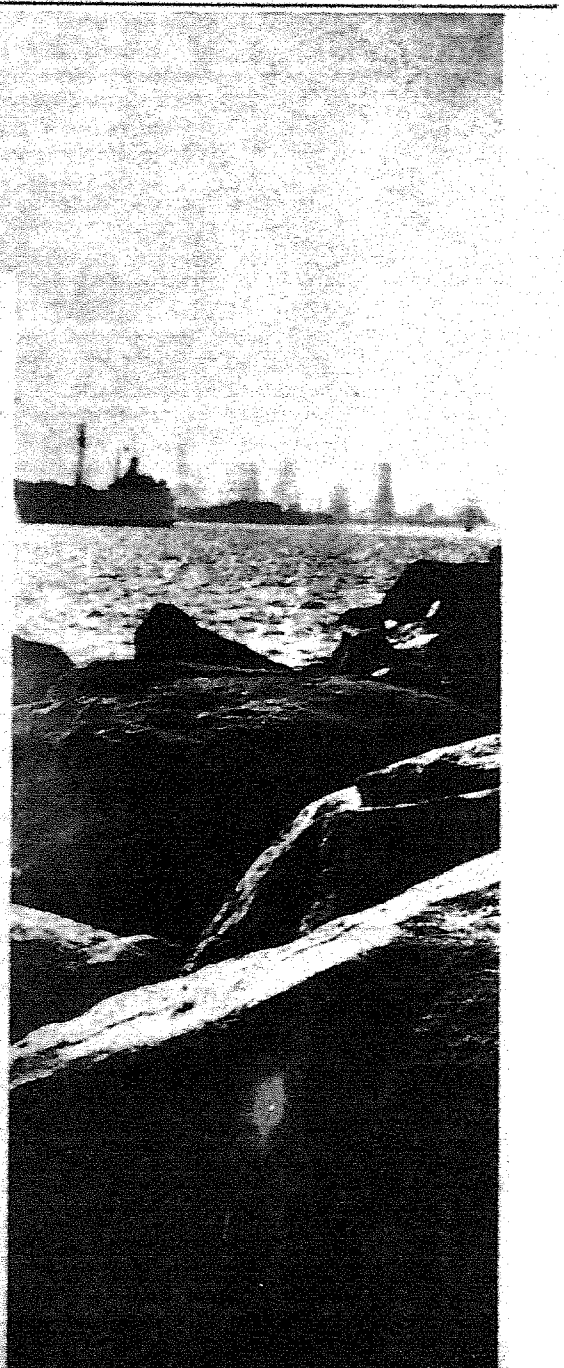
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Editorials

A cloud still hangs over death penalty

The recent U.S. Supreme Court ruling on capital punishment could, according to officials, drastically change the structure of criminal penalties in the nation but to what extent remains obscure.

The obscurity is caused by the majority-voting justices themselves, who delivered five separate opinions and but two of those concluded that the death penalty was "cruel and unusual punishment" under all circumstances.

In other words, there still remains uncertainty about whether the death penalty has actually been eliminated.

MANY legislators and some governors have indicated they will take advantage of the confusion in order to find ways of reinstating capital punishment that would meet with the Court's ultimate approval.

President Richard Nixon said he hoped the Court's decision "does not go so far as to rule out capital punishment for kidnaping and hijacking."

"It is my view that as far as cruel and inhuman punishment is concerned, any punishment is cruel and inhuman which takes the life of a man..." he said during a televised news conference.

"But on the other hand, the point I wish to emphasize is this: In the case of kidnaping, and the case of hijacking — federal crimes — what we're trying to do is prevent the loss of lives."

Back in January of this year, when the key cases in the issue were to come before the U.S. Supreme Court, the Bishops of Indiana issued a statement we feel clearly presents the Christian position on capital punishment.

"God has told us quite clearly that it is sinful to kill," the Bishops said. "The force of this commandment, however, is blunted by all of these so-called legitimate exceptions. Society seems to say that this divine command, which stands God over the sacredness of human life, can be ignored for so many 'valid,' mitigating reasons."

"THERE IS a fine line, indeed, between what is a justified and an unjustified taking of life. Men of religious conviction and principle must raise their voices continually in the defense of life. They must question every taking of life. They must see that life is not taken lightly or thought of as cheap. Any needless, purposeless taking of human life is an affront and threat to all of life."

It is indeed unfortunate that the Supreme Court was not unanimous in declaring the death penalty "cruel and unusual punishment." Certainly the obscurity and diversity in its wording will open this decision to challenge for years to come by those who would perpetuate legalized death as a way of life.

Certainly all Christians must have grave doubts about capital punishment, since Jesus himself was a victim of it.



"Man's days are like those of grass; like a flower of the field, he blooms; the wind sweeps over him and he is gone, and his place knows him no more." (Psalm 102:15-16)

See the hand of God in every event of life

Czech Reds exile nuns to 'concentration convents'

By PATRICK RILEY

ROME — (NC) — New particulars of the sending of Czechoslovakia's nuns to "concentration convents" in isolated parts of the country have arrived in Rome, according to well-informed sources.

The decision to move the nuns, taken by the Czechoslovak government's office for ecclesiastical affairs, was announced to convent superiors by Father Elemir Filo, director of Caritas, Czechoslovak Catholic charities organization, and a reputed collaborator of the government.

THE REFUSAL of superiors to budge from their convents and an appeal by citizens on their behalf to President Ludvik Svoboda and Communist party secretary, Gustav Husak, apparently had no effect beyond delaying the move one week from the original date of April 6.

The move was organized by an official of the office for ecclesiastical affairs named Pavlik. Agents carrying it out refused to produce any written orders for the nuns' removal. This is believed to have been a stratagem to avoid creating written evidence of the moves. The nuns were put aboard buses and driven to remote concentration points.

There they live with little or no contact with the mass of Czechoslovakia's population. They care for retired nuns or priests, or work in mental hospitals where civilian personnel is hard to recruit because of the tedious, heavy and risky work involved.

Sources in Rome insist that, contrary to a report in a British Catholic weekly, the nuns are not allowed to engage in educational work. Nor are they allowed to work in hospitals except those whose inmates are mentally incapable of fully appreciating what the nuns are

doing for them.

SOME of the concentration convents were unprepared for the arrivals, and nuns found themselves sleeping on tables. The castle of Slovenska Lupka had been housing more than 100 Sisters but the new arrivals doubled that number.

Elderly nuns in enforced residence there are obliged to walk down hundreds of steps in the virtually plumbless castle simply to wash.

In Slovakia, surveillance of the nuns is harsh and amounts to psychological duress, the sources asserted. The number of visitors they are allowed is severely limited, and special permits are required even for medical examination.

In Bohemia, the psychological conditions imposed upon the nuns are much more humane, the sources added.

FOR ALL ITS harshness, the moving of the nuns had not been totally unexpected. Aside from the constant tightening of the screws by the communist regime since the installation of old-line communists under the protection of Soviet armed forces, Czechoslovak Minister of

Culture Jaroslav Hajik had stated publicly early this year that religious congregations have no legal justification for their existence.

Meanwhile it has become known that Msgr. Giovanni Cheli, the Vatican official who was in Czechoslovakia for the funerals of Bishop Robert Pobozy and Bishop Joseph Hlouch, was suddenly summoned to Prague by communist officials. Word reached him June 14 when he was at Bishop Pobozy's funeral at Roznava, and he boarded an all-night train in order to make his appointment next day in Prague.

Observers say that no progress resulted from the conversations since no new meeting was scheduled. One of the principal points at issue is the appointment of new bishops in country which now had only two bishops active in their dioceses.

Msgr. Cheli would not comment on these reports. The government, in the person of the head of the office for ecclesiastical affairs, Karel Hruza, is believed to be holding out for its own candidates for vacant dioceses.

By MSGR. JAMES J. WALSH

One of the most difficult lessons man must learn, if he seeks peace with himself, has to do with seeing the hand of God in all the events of life.

We have no natural talent for this. Whoever can see through the shadow of sorrow or sickness or hardship and distinguish the merciful hand of God has had his vision sharpened by supernatural power. By nature we don't like the thought of God associated with the contrary things of life.

And even if we have progressed to the point of realizing that the goodness of God is not contradicted by the trials visited upon us,

The Truth of the Matter

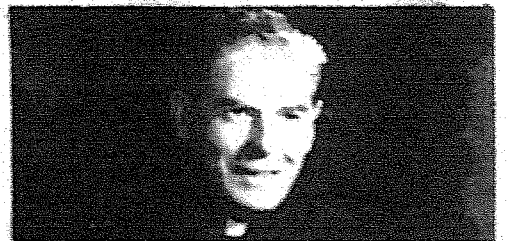
we still find it hard to be convinced that God is using every seemingly trivial, insignificant event of daily life to shape our destiny.

From where we stand, it is not possible to see what God has in mind when He allows something to happen that seems harsh and unnecessary. His plan is clear to Him, but not to us.

HE CAN TELL where all the intricate lines etched by the events of daily life are leading. We cannot. He makes rules that we cannot follow with our poor eyes.

Monica prayed 17 years for the conversion of her son, Augustine. When he was determined to go to Milan, a city of vice and corruption, Monica begged God to stop him in some way.

She spent the whole night in prayer. She came out, looked down to the sea and saw the



MSGR. JAMES J. WALSH

boat bearing him further away from God — she thought.

Actually it was taking him to God, but she could not see that the plan of Providence demanded that he go to Milan where even then Ambrose was being prepared by God as the instrument in Augustine's conversion.

We have to work to get the conviction that the hand of God is behind every trial and indeed every insignificant event. Nothing is an accident. Nothing comes as a surprise to God. Everything fits into the Divine plan for each one's life.

No matter what the happening, whether sad or frightening or seemingly overwhelming, it can be good and useful in my quest of happiness, if I am resigned to the will of God thus expressed.

If anyone ever should have been tempted to question the will of God and to complain about the way God has of doing things, that person was St. Joseph.

IT SEEMS that Joseph was given a great deal to do with very little explanation of why he had to do it. The angel tells him at night to hurry away to Egypt. Imagine the grumbling we would have done in this situation.

Why did the message, for instance, come in the middle of the night? Why was it necessary to run away from a human being, when the Christ Child could command legions of angels to protect him? Besides, they didn't know anyone in Egypt.

Work might be impossible to get there. How could they escape the bandits and survive the trip? And so on and on. In that one "foolish" command, we could have had a lifetime of complaining.

So, Joseph saw the hand of God in each happening, whether it made sense to him or not he took things in the spirit of faith, convinced that God is behind everything and means us to work with Him in turning all things to good. Whether or not we can see the good ahead makes no difference. What does matter is our willingness to go along with Him, believing that "God writes straight with crooked lines."

Peace comes from the conviction that God knows what He is doing in our lives. Whoever gets in the habit of saying, "God wants it like this," will never waste time grumbling or frustrating himself by putting God on trial to answer his complaining questions.

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The Devil, Old Nick, Mephisto — whatever called — he's b-a-d

By JAMES BREIG
(NC News Service)

"The devil take you." "He's full of the devil." "The devil you say."

Countless everyday expressions involve the devil, including, of course, Flip Wilson's "the devil made me do it."

These are frivolous examples of possession by the devil or a demonic force. Many people throughout the ages could say "the devil made me do it," and no humor was involved.

Signs in modern society point to a revival of interest in the occult in general and in the devil specifically. Astrology, ESP, parapsychology, Black Masses, witches — all these are delved into by more and more people and reported in more and more magazines.

In England, the Anglican Synod of Work has warned recently about its effects. The Rev. Thomas Willis of Hull, told the synod:

"THIS IS a problem that the Church has not met for the past 200 years. But priests are now finding all over the country that they are having to cast out devils and evil spirits."

Books and movies for the past few years has dwelled on demonic possession.

"The Exorcist" by William Peter Blatty was a best seller for months and is now in production as a film. "Rosemary's Baby" started a trend in depicting devil worship and possession in movies, leading to such films as "Mephisto Waltz," "The Devils" and "The Possession of Joel Delaney."

Contemporary interest is, however, only the continuation of millennia of study of the devil. Under a variety of names — Satan, Lucifer, Beelzebub, Scratch, Old Nick,



"The devil made me do it."

Mephistopheles, Prince or Father of Lies — the devil has appeared in literature through the ages.

In the Old Testament he is the serpent; in the New Testament, he is the tempter. The Faust legend of the Middle Ages gave rise to several plays, operas and musical compositions.

Actual obsession and possession by the devil is rarer. Obsession is the tormenting or persecuting of a person by external means. Possession means the evil spirit has somehow taken over the faculties of the person, operating without permission, through his or



Detail of "The Last Judgment" by Michelangelo.

her body. Exorcism, is the driving out of spirits from a person.

WHILE there is no mention in the Old Testament of an exorcism, the New Testament is filled with expulsions of devils. In fact, Christ used this power as one of the proofs of His divinity.

In the early Church, lay Christians had the power to expel demons, according to the writings of Tertullian, Ambrose and Origen.

Eventually, a ritual exorcism was added to the baptismal ceremony as a symbolical anticipation of one of the chief effects of the sacrament — the strengthening of the indi-

vidual against the devil and temptation.

Throughout the Middle Ages, councils discussed exorcism and possession. Laws were passed and penalties decreed against those who invited the influence of the devil or used it to inflict injury.

Much of this led to unfortunate results — hysteria, witch-hunting, accusations and inquisitions. Among all the false cases, however, were real ones, and the reality of diabolic infestation was affirmed.

(Next: Church regulations regarding possession and exorcism.)

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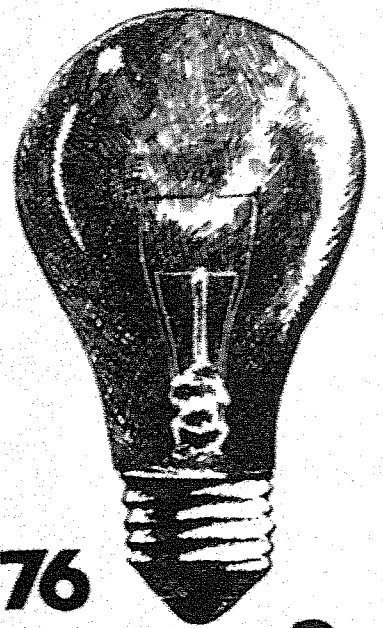
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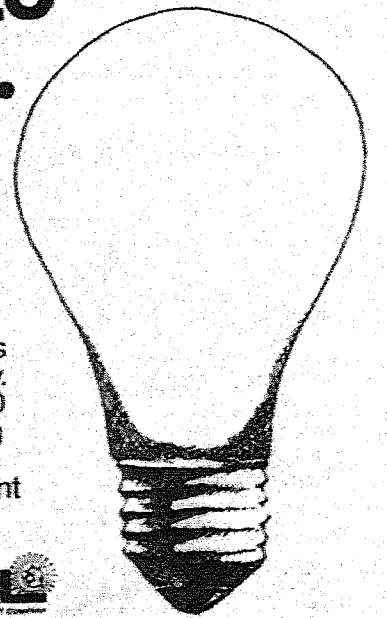
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Around the Archdiocese

Lutheran clergy, laymen at Cursillo

More than 30 Lutheran ministers and laymen from nine local Lutheran Churches recently attended a Cursillo sponsored by the Archdiocese of Miami Cursillo Movement.

Conducted primarily by laymen, the Cursillo is a series of seminars treating basic Christian truths and principles applied to living Christianity in today's world. Its purpose, according to Father Thomas E. Barry, director, is to "bring men

closer to and in Christ to share and spread the love of Christ and experience the joy of living this life in Christ."

The Lutheran Cursillo followed participation by Rev. Ed Simonsen, pastor of Hope Lutheran Church, Miami, at a Cursillo. He and a few Lutheran lay leaders selected the participants for the Lutheran Cursillo. Father Barry and a team of Catholic men conducted the Cursillo.

Dade County

Their annual rummage sale will be sponsored by St. Brendan Women's Guild on Wednesdays, Fridays and Saturdays beginning July 8 and continuing through Aug. 5 from 9 a. m. to 1 p. m. in the parish hall, 8725 SW 32 St.

Daughters of Isabella will meet at 7:45 p. m., Wednesday, July 12 in the K. of C. Hall, 270 Catalonia Ave., Coral Gables. Games party will follow business session.

Stephen R. Taylor has been elected Grand Knight of Miami Council, K. of C. Other officers named are Sam Marinelli, Deputy Grand Knight; James J. McVeigh, Chancellor; Frank Gottus, Warden; Phil Baker, Recorder; Michael J. Karaty, Financial Secretary; Louis Jepeway, Treasurer; James Costello, Advocate; Peter J. Dieppe, and Sidney Herin, guards. Trustees are Larry Hofmann, Chester Czehrinski, and Edward J. Atkins. Next meeting of the Council will be at 8 p. m., Tuesday, July 11 in the Council hall.

Members of the Catholic Singles Club will hold a business meeting at 8 p. m. today (Friday) at St. John Bosco Church, 1001 W. Flagler St. The club will sponsor a dance at 8 p. m., Saturday at the Elks Club, 495 Brickell Ave.

Broward County

A spaghetti dinner sponsored by Our Lady Queen of Martyrs parish Boy Scout Troop will be served Saturday, July 8 in the cafeteria of St. Thomas Aquinas High School, 2801 SW 12 St., Fort Lauderdale. Proceeds will defray costs of a camping trip for the troop to North Carolina.

Medoff named star educator

Mark Medoff, son of Dr. and Mrs. Lawrence R. Medoff, Miami Beach, has been named to the 1972 edition of "Outstanding Educators of America."

He is an assistant professor of English and writer-in-residence at New Mexico State University, Las Cruces, New Mexico.

Old song program slated for Sunday

A song program entitled "Sentimental Journey" will be presented by Roy and Moira Sluzis at 7:30 p. m., Sunday, July 9, in the A.V. Room of Msgr. William Barry Library on the Barry College campus, N. Miami and 115 St.

"Goldie Oldie" songs set to a background of old movies will be accompanied by guitar music.

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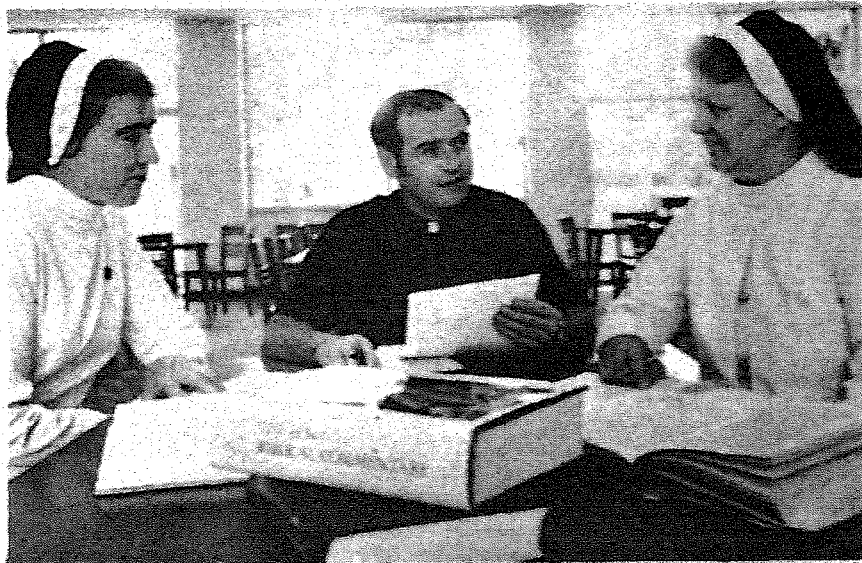


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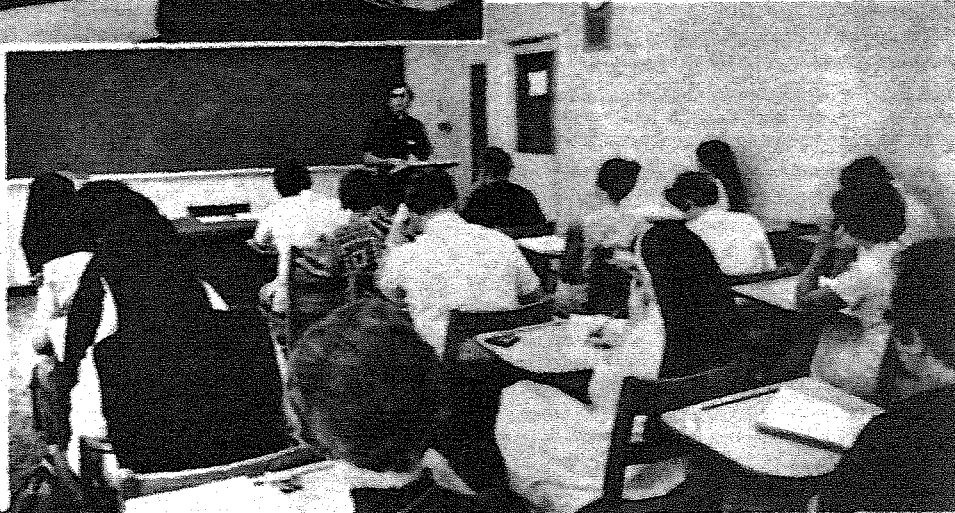
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LECTURERS participating are noted educators including Father Robert Boisvert, S.T.D., Manchester, N.H., shown conducting a class. First graduates will receive degrees on July 28.



FOURTH ANNUAL Religious Studies Graduate Program conducted by the Archdiocese of Miami and Barry College is in progress at St. John Vianney Seminary. Father Gerard LaCerra, Archdiocesan CCD Director, talks with Sister Anita, R.S.M. and Sister Grace Ann, C.S.F.M.

Nurse intern program is inaugurated

WEST PALM BEACH — An internship program for nurses to enable the working nurse to review and upgrade methods and techniques involved in a number of specialized areas has been inaugurated at St. Mary's Hospital.

The initial program consists of 20 individuals, including 12 who are newly graduated and not yet registered. Each is an employee of the hospital, hired on staff nurse basis. The first five week course in Intensive Care began in mid-June.

One-year in length the program will include five-week courses conducted by local physicians and nurse specialists in the areas of Coronary Care, Intensive Care, Pediatrics and Obstetrics. Following the courses, interns will spend

Sister professes perpetual vows

WEST PALM BEACH — Sister Suzan Foster, S.S.J., a member of the faculty last year at St. Juliana School, professed perpetual vows as a Sister of St. Joseph of St. Augustine last Sunday in the chapel of the congregation's motherhouse in St. Augustine.

Bishop Paul F. Tanner of St. Augustine received the vows of Sister Suzan, a daughter of Mr. and Mrs. Joseph Foster of St. Augustine, during Concelebrated Mass.

Also concelebrating were Msgr. Michael V. Gannon, Father Joseph Currid, and Father Joseph Kearns.

The remainder of the year working with acutely ill patients throughout the hospital.

Complete details may be obtained by contacting Miss Gloria Steffens, head of the hospital Nursing Dept.

Bible series open to all

FORT LAUDERDALE — Persons of all ages and faiths are welcome to participate in a series of Bible discussions being conducted on Thursdays from 8 p. m. to 9 p. m. at Reardon Hall in Blessed Sacrament parish, Oakland Park Blvd. and 17th Ave.

Nun educator receives award

Barry College president Sister Mary Dorothy, O.P., has been honored by the Society of the Arts for service to the organization.

The Sherman S. Winn Award cited the college's support and contribution to the Society since its inception and was accepted on behalf of Sister Dorothy by Sister Myra, O.P., a member of the college art department.

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Dire views about future of family unit dispelled

By FATHER ANDREW M. GREELEY

The Faddist is one who develops a remarkable skill at keeping up to date with all the latest "pop" social science fads. He carefully reads Time and Newsweek, watches the documentaries, scans the headlines in The New York Times, and reads diligently the articles in the Sunday magazine supplements.

The "data" he gleans from such research provide the raw material for prophecy, theology, or social planning. The Faddist rarely has his faith shaken because there are so many others like him who repeat the same clichés he does.

A godsend for the Faddist was Alvin Toffler's book Future Shock. When someone asks me (usually after I have verbally jostled with the conventional wisdom) whether I have read Future Shock, I know I am in trouble. To disagree with Alvin Toffler is like disagreeing with Thomas Aquinas in the Catholic Church of 15 or 20 years ago.

NEVERTHELESS, while it may be entertaining reading, Future Shock is mostly nonsense. It is not a serious, nuanced study of American society but an elaborate exercise in sensationalist journalism. On no subject is it more sensational than in the chapter on the "fractured family."

In a recent article in the American Journal of Psychiatry, one of America's outstanding experts on the sociology of the family, Dr. Alice Rossi, sharply disagrees with Toffler and other writers like David Cooper, who expects the "death of the family." Dr. Rossi comments:

While families are vulnerable to invasion by the mass media and more porous as a result of wider participation of married women in the larger society, the basic structure of the American family has remained remarkably intact despite the profound changes in population density, in location of dwellings, in elongation of the lifeline, in economic expansion and technological change. It might even be argued that by resisting change, the family system has enabled men and women to adapt to the rapidity of the changes taking place in the larger society.

DESPITE the enthusiasts of the Left and the viewers-with-alarm on the Right, the American family continues relatively stable. It will not be replaced by group marriage or by spouse-swapping, Dr. Rossi observes:

What emerges from this brief review of national trends is the conclusion that there have been a few major and several minor changes in family structure in the past 50 years. The overwhelming majority of Americans seek and contract marriages, desire and have children, live in independent households of their own. While the divorce rate continues high, it is a price attached to a marriage pattern stressing individual gratification.

The most significant change has been the alteration of the shape of the family lifeline, the declining proportion of the lifeline devoted to the bearing and rearing of children, and the overwhelming shift of the population from rural to urban and suburban residence.

There are changes, of course, and the changes are important ones: Thirty-six years of a typical American woman's adult life will be spent without any children under 18 years of age in the household, and that demographic fact alone is enough to explain the present emphasis on equal rights for women. But such a change, for all its importance, does not mean that the family is vanishing; it merely means that the shape of the family has changed somewhat.

Dr. Rossi is not especially gentle about Toffler's riding the "more extreme crest of sensationalism regarding the potential of biogenetic engineering for the future of the family." She quite bluntly rejects Toffler's sensationalism:

As a woman social scientist rather than a male technological futurist, I consider such speculation as lacking in sensitivity to human motivation or social and emotional resistance to radical change in the private sphere of life. I suspect the futurists draw an erroneous conclusion from consumer goods gullibility.

The woman easily tempted to purchase a dress she does not need would surprise many futurists by her resistance to having a test-tube pregnancy. Though it may be wishful thinking, I

(continued on page 14)

The opinions expressed in these pages represent Catholic viewpoints — not necessarily

THE Catholic viewpoint



The sea never changes and its works, for all the talk of men, are wrapped in mystery.

— Falk

The violence of non-violence

By DALE FRANCIS

One of the problems of our society in recent years has been the proliferation of non-violence which is really violence.

The popularity of the tactic of what is called non-violent protest has grown in the last decade. True non-violent protest is a legitimate exercise for influencing society. But when what is called non-violence has aspects of violence, it only accelerates chaos in society.

If I'm going to discuss this subject, I'll have to come up with some definition of what I am talking about. What I contend is that true non-violent protest must be protest that in no way violates the freedom of others.

Ghandi and, more recently, Cesar Chavez, has used an effective non-violent weapon in fasting. This is a means of dissent that demonstrates the commitment of the individual while calling the community's attention to the view of the one making the protest.

ONE OF THE most effective uses of non-violent protest I've seen was the silent candlelight march around the White House a couple of years ago by people, most of them young people, carrying the names on placards of men who had been killed in Vietnam. What gave it the great impact was the silence, you heard the movement of feet but the protesters didn't speak a single word.

There have been other effective uses of non-violence protest. The singing of "We Shall Overcome" with its spiritual sound became a symbol of the civil rights protest.

There have been meetings where speakers have discussed issues, meetings in which those in protest have joined together to show their commitment by engaging in serious discussions of vital issues concerning the country.

So it can be seen that non-violent protest has been a reality in this country and it is an authentic means of protest, valid in every way for those who disagree with national policies or with tendencies within society.

Therefore, let it be understood that I am not opposing non-violent protests.

I would make one observation concerning them. They are possible only in democratic countries. Ghandi was effective not only because of his own sincere commitment to his convictions but because he was dealing with the British, a decent people who respect human dignity.

The non-violent protests in this country have been possible because this is a nation that recognizes the legitimacy of dissent. There, will not be similar protests in the Soviet Union, China or in Cuba.

THIS IS NOT BECAUSE there are not people who might disagree with the government but because the governments of these countries simply would not allow the first manifestations of any protest. So in the Soviet Union, authors who dare criticize the government are sent into exile; in Cuba a poet who dared write lines that were construed as critical had to revise his ideas; God knows what happens to such protesters in Red China.

But if I respect non-violent protest, it is my conviction that many claim the title non-violent protest for what is really violence. For example, one of the tactics of those who claim to be non-violent protesters is to block entrances to offices and buildings who occupants they oppose. Far from being non-violent, these protests are violent because they violate the rights of others.

For example, there are many who oppose the ROTC at universities. They certainly have a right to submit arguments against ROTC. They certainly have the right to try to persuade others not to cooperate with the ROTC. They have a right to picket in front of ROTC offices.

BUT WHAT they do not have a right to do is to make it impossible for others to exercise their freedom to make a choice concerning the ROTC. It is a perversion of the concept of non-violence to act in a way that denies others of their rights. If what a protester does, even though it be passive, requires some action on the part of others to gain their own rights, then it is violent and not non-violent action.

If the only way an individual can secure his own rights involves some physical action — as in the case of breaking through blocked entrances — then the violence is not on the part of those acting to secure their rights but on the part of those who have denied them their rights.

In the same way, it is incongruous to call any action that destroys property a non-violent act. The favorite argument of those who hold this view is that they are not acting against persons but only property.

But property does not exist except in relation to persons. If there were not people, there would not be property. Property is the extension of human rights, whether it is individually owned property or property owned by the community of persons.

You cannot burn down my home when I am away and claim you have not harmed me as a person because my life was not endangered. My home is the result of my work, my savings, it is an extension of myself.

WHAT BELONGS to the government is an extension of the community of people. You can not bomb the Pentagon or a university building, you can not burn down an ROTC building, you can not destroy the files and records of a corporation or a governmental body, without making an attack that violates the rights of other human beings.

What violates the rights of others, whether it be a direct attack upon the rights of individuals or an attack upon property, owned by individuals or the community of the individuals, is violence.

It seems to me that a part of the difficulty in our society has come precisely because some people have used violence while claiming they are non-violent. I do not judge their sincerity but what I do say is they have created not only a climate of violence but a rationalization for violence that has led others to even more violent actions.

Non-violent protest has a legitimate place in our society. Violence masquerading as non-violence does only harm.

In these days of dwindling church attendance, it is a pleasant surprise to read of the crowd of over ten thousand Pentecostals who gathered at Notre Dame in late June. The Catholic Pentecostals are the fastest-growing movement in the Church at the present time.

It is a natural temptation of our fallen nature to condemn any movement we don't understand, but I think we might take a cue from the Pharisee Gamaliel in the Book of the Acts. He advised the Sanhedrin to go slow in condemning the budding Christian movement on the ground that it would collapse if it did not come from God. "But if it is from God, you will never be able to put them down and you risk finding yourselves at war with God."

Gamaliel's advice was sound but I think we might go him one better. We would do well to encourage the Pentecostal movement rather than adopt a cautious "wait and see" approach.

A FEW DAYS AGO I received a letter from a Protestant group called The Forum for a Restoration of New Testament Christianity. The Forum is conducting meetings for ministers to warn them of the perils of Pentecostalism as a movement that is in disagreement with the teaching of the New Testament. The Forum is attacking three evils: humanism, ecumenism and Pentecostalism.

It seems to me that devotion to the Holy Spirit was the basic devotion of the early Church. A revival of this devotion is long overdue in the Catholic Church. It practically disappeared from Catholic life at the time of the Reformation.

The Council of Trent was accurate in its theology of the Spirit but the interpreters of Trent feared that devotion to the Spirit would Protestantize the Catholics. The impression was that the Protestant reformers unduly stressed the inspirations of the Spirit and led their followers into hallucinations, delusions and purely private interpretation of Scripture. Catholics were generally barred from reading the Bible. The clergy never doubted that the Holy Spirit inspired the Pope and the Bishops but the notion that the Spirit also inspired and directed the laity was offensive to pious ears.

I confess I am enthusiastic about devotion to the Holy Spirit because of my Paulist training. Devotion to the indwelling Holy Spirit could be found on almost any page of Father Hecker's writings. He was responsible for the choice of the devotion to the Holy Spirit as the particular devotion of the Paulist Fathers. He urged his young Paulists to cultivate "a constant readiness to perceive the Divine Guidance in the secret ways of the soul and then to act with decision and courage."

THE WHOLE external structure of the Church, including the sacraments, existed that "the Holy Spirit might become more immediate in an interior life, and the soul's obedience more and more instinctive." The authority of the Church, her sacraments, prayer and spiritual exercises — according to Hecker — "have for their end and purpose to lead the soul to the guidance of the Holy Spirit."

There are, of course, hidden dangers in devotion to the Holy Spirit. Are there not dangers in every good thing? Monsignor Knox, in his masterpiece entitled *Enthusiasm*, records the aberrations and eccentricities of visionaries who imagined they had an infallible hot line to the Spirit.

There is also the danger that one who follows the inspirations of the Spirit may fancy himself a member of an elite, more enlightened and spiritual than his earth-bound neighbors. This danger can be found in any movement. Some anti-war militants have succumbed to it but this is no reason for a Catholic to absent himself from the peace movement.

Ecumenism? Is there a danger that Catholic Pentecostals may join the Protestant Pentecostals? Possibly. But there is also a possibility that Pentecostalism may inject new life into the waning Ecumenical Movement. Daily conversion of heart is an ecumenical imperative.

The Pentecostal phenomenon



An atmosphere of praise and joy is reflected in the faces and gestures of participants at a "prayer service" opening the Sixth International Conference on the Charismatic Renewal in the Catholic Church. More than 11,500 persons attended the three-day meeting held in the University of Notre Dame's Athletic and Convocation Center.

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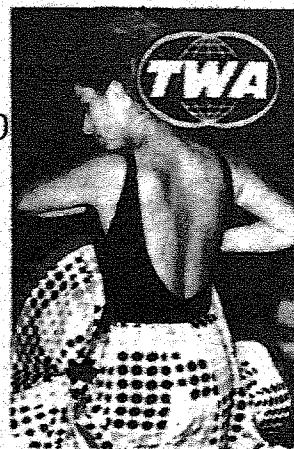
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The Voice
of
The Holy Father



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.)

Blinding focal point of our religion — is the Eucharist

The Eucharist is for us the focal point, blinding and illuminating, of the whole real system of our Christian religion. It is the presence of Emmanuel (God with us), who is redemption, a divine victim for us; in a word, a plan of divine communion in us. The more impenetrable, the more unusual, the more miraculous the Eucharistic mystery appears to our worldly way of thinking (remember the discussion at Capernaum: this is a hard saying; who can listen to it?), the more clear, logical, persuasive and beatifying it is to the man who believes and loves Jesus Christ. The Eucharist: He is here. It is also well to reaffirm, in the face of certain denials circulating here and there, the permanence of the real presence of Christ in the Eucharistic species even after the celebration of the Mass during which they were consecrated. Christ remains; and so a special cult of the Eucharist also outside Mass is not only justified but required, as the faith and piety of the Church has professed, promoted and celebrated with ever greater reverence and solemnity. Let us give supreme importance to the Eucharist, particularly in Holy Mass, the heart of our religion, and in communion with Christ, the bread of life which it offers us. Doing so we will have given to our faith its highest expression, to the Church her genuine vitality, to our souls the school and food of our sanctification, to the world itself the beacon of its unity and peace.

Speaking to general audience, May 31, 1972.

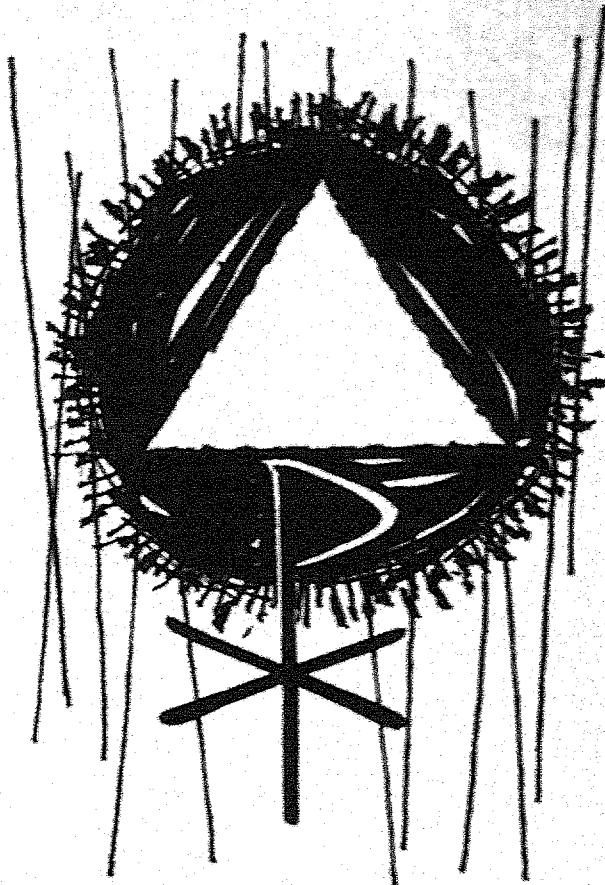
Faith is not a barrier to human development. On the contrary, the Church has a healing and elevating impact on the dignity of the person. She strengthens the seams of human society and fills man's everyday activities with deeper meaning and importance. Let all Christians be agents of goodness and truth, examples of brotherly love and civic solidarity and defenders of the rights of the human person from the very first moment of his existence. We refer particularly to families, the living cells of society and upon whom the future of the Church so largely depends. From these families the emerging generations receive their first guidance which is destined to make a lasting impression on them. Don't let your children lack in adequate cultural, professional, civic preparation and the invaluable benefits of true religious instruction and education. There are complaints about difficulties in this sensitive but very important field. But in order to overcome them we rely on the zealous work of priests and the collaboration of the Christian family, which in reality is the domestic church. In it, parents should, by word and example, be the first preachers of the faith to their children. Let these domestic churches flourish and multiply among you as sanctuaries of human and Christian virtue, prayer, uprightness and generosity.

Addressing large Hungarian pilgrimage, May 25, 1972.

You have been trying for years to guarantee the human and Christian values of marriage and the family in society. You have tried to deepen the sense of responsibility among parents, particularly among young married couples, for their own family and concern for other families. All this to insure that parental rights and duties in the field of education and child-rearing be recognized and practiced. Anyone who is acquainted with the social, economic and religious situation of individual people today can appreciate your courage and idealism. He knows what a destructive and harmful effect the crisis in faith and authority can have on true Christian family life. He knows how destructive legislation on family planning and abortion, enacted in the name of progress, can be in terms of a healthy and happy family life. In its pastoral constitution, Vatican II indicates the essential conditions for a happy family life as being: fear of God, which is respect for law and order — and prayer, which is living, faithful communion with God. It is well to recall those words of wisdom that unless the Lord builds the house, those who build it labor in vain.

Addressing Union of German Catholic Families, May 27, 1972.

You and Your Faith



From Sunday's Gospel

On one occasion Jesus spoke thus: "Father, Lord of heaven and earth, to you I offer praise; for what you have hidden from the learned and the clever you have revealed to the merest children. Father, it is true. You have graciously willed it so. Everything has been given over to me by my Father. No one knows the Son but the Father, and no one knows the Father but the Son — and anyone to whom the Son wishes to reveal him."

"Come to me all you who are weary and find life burdensome, and I will refresh you. Take my yoke upon your shoulders and learn from me, for I am gentle and humble of heart. Your souls will find rest, for my yoke is easy and my burden light."

Matthew 11:25-30

'Disregard the smoke of Satan'

VATICAN CITY — (NC) — Pope Paul VI urged Catholics to have faith in the Church despite "the smoke of Satan" that seems to be dimming its brilliance.

The Pope celebrated Mass in St. Peter's Basilica on the Feast of Sts. Peter and Paul, to commemorate his coronation nine years earlier, on June 30, 1963.

More than 10,000 persons attended the Mass, including members of the diplomatic corps accredited to the Vatican and 30 cardinals. Among the cardinals present were American Cardinal John Wright, head of the Congregation for the Clergy; Cardinal John Cody of Chicago, and Cardinal Bernard Alfrink of Utrecht, the Netherlands.

Pope Paul talked extemporaneously for more than half an hour during the Mass, discussing particularly the state of the Church today.

HE SAID he had the feeling that "by means of some fissure the smoke of Satan has entered the temple of God." Noting that there is great doubt, uncertainty and dissatisfaction today, the Pope traced it to a lack of faith.

As reported in L'Osservatore Romano, the Vatican daily, Pope Paul said:

"One no longer trusts the Church, one trusts the first profane prophet who comes along . . . Doubt has entered our consciences and it entered through windows which . . . should have been opened to the light."

Science too has been attacked by doubt, the Pope continued, to such a point that it ends by teaching: "I do not know; we do not know; we cannot know."

Returning to the subject of the Church today, Pope Paul said: "It was believed that after the (Second Vatican) Council there would be a day of sunshine in the history of the Church. There came instead a day of clouds, storm and darkness, of search and uncertainty."

This came about, the Pope said, "through an adverse power; his name is the devil."

"We believe in some preternatural thing which has come into the world precisely to disturb, to suffocate the fruits of the ecumenical council."

TO OVERCOME the effects of the devil, Pope Paul said, Catholics must have the strong faith of St. Peter that God gave him.

"Faith gives us certainty and surety when it is based on the world of God, accepted and consciously sought with our own reason and in our own human soul."

He who believes with simplicity, with humility, feels himself to be on the right road and to possess an interior testimony which comforts him in the difficult attainment of truth."

At one point in his lengthy speech, Pope Paul also spoke warmly of all those who have fallen away from their vocations.

"We are thinking again at this moment with immense charity of our brothers who have left us, of the many who have fled or become forgetful, of the many who perhaps never even arrived at an awareness of the Christian vocation, which we have received in Baptism."

"How we would like to stretch out our hands to them and to tell them that our heart is always open and that the gate is easy (to pass through); how we want them to take part in the great, ineffable happiness of ours of the temporal vision or of the positive realism of the exterior world."

Earlier in the day, the Pope marked the Feast of Sts. Peter and Paul by telling visitors and Romans that Christians of Rome must defend the "moral beauty" of the eternal city.

The Pope, appearing at his window overlooking St. Peter's Square at midday June 29, hailed the two saints as the "first fundamental columns" of Christian Rome.

The Pope recalled that in the past the hymn "O Roma Felix" was sung on the feastday. The city was hailed as "Oh Happy Rome" because of the blood of the martyrs shed in it, he said.

Addressing modern Rome, Pope Paul said: "Rome, if you desire to be blessed, you must be faithful to yourself, to your religious training, to your Catholic, that is, universal, conscience."

Yellow and white papal flags flew from all Vatican buildings in the city while the whole country observed a national holiday, which is also a Church holy day.

IN THE PAST the Pope has indicated his concern with the worldliness and many irreligious aspects of modern-day Rome. In talking to those gathered in St. Peter's Square, most of whom were not Romans, the Pope urged the citizens to preserve Rome's special Christian character and to keep it from being "profaned by vileness, which today decadent agnostic ethics unfortunately make possible so easily and widely."

In concluding, the Pope asked: "Who is to defend the moral beauty of Rome?" Answering his own question, he said: "We Romans must, especially we Christians (must be) the noble shield of defense and the source of authentic civil and religious awareness of her immortal dignity."

Following a long tradition, the main entrance of St. Peter's on the Feast of Sts. Peter and Paul was decorated with an immense barrel-shaped net made of green leaves in reminder of St. Peter's being a fisherman. Inside the basilica, the statue of St. Peter was robed in gold-embroidered red vestments recalling his martyrdom.

Throughout the morning, a number of special Masses were offered at the Basilica's altars and in the afternoon Pope Paul celebrated Mass at the high papal altar above the tomb of St. Peter.

The afternoon before, the Pope had visited the chapel beneath the high altar to bless the pallia — bands of white silk marked with black crosses which are given to high Church dignitaries by the Pope as a sign of special closeness to the See of Peter — and to pray at the tomb of St. Peter.

Before leaving the Basilica, the Pope went to a side door near the main altar to be present for the dedication of a new set of bronze panels recently installed on the "door of prayer."

The bronze door was the gift of the administration of St. Peter's as a commemoration of the Pope's 50th priestly anniversary.

The two panels of the door are the work of a Neapolitan sculptor, Lello Scorzelli, and become the latest example of modern art to be installed in the almost 400-year-old church.

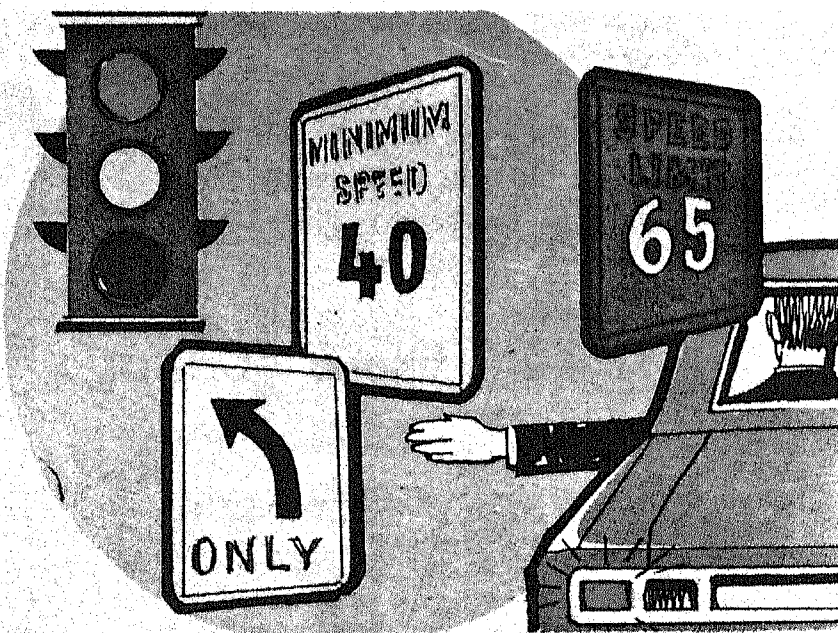
Congratulates cardinal

VATICAN CITY — (NC) — Pope Paul VI sent congratulations to American Cardinal John Wright on his 25th anniversary as a bishop.

In a Latin letter made public June 30, the Pope praised the cardinal for his work in the Church since he was consecrated a bishop on June 30, 1947.

The Pope's letter praised the 62-year-old native of Dorchester, Mass., for his years of service as bishop of Worcester, Mass., later as bishop of Pittsburgh, and now as prefect of the Congregation for the Clergy, one of the top administrative offices of the Vatican.

The Pope's letter singled out the cardinal's concern for the Catholic community and for his particular care of seminarians and the poor.



Limits are set in each person's life, whether they be imposed from outside, like traffic signs, or from within. The consideration we have to make is not whether we need limits, rather what, where, and how our limits are determined and how human they are.

Man is limited in what he can do

By JOAN HEIDER

The speed limit is set at 70 m.p.h. What is the challenge in trying to exceed it? The answer could vary from one person to the next. For one it could be see how often it can be done before the highway patrol imposes a fine. For another it could be the fact that the road is a straight road clear of water or ice. For another it could be a defiance of law and authority.

The fact that limits are set is a fact of life. We need limits. Some of our limits are imposed from outside ourselves. Other limits we impose upon ourselves. The consideration we have to make is not whether we need limits, rather what, where, and how our limits are determined.

It is relatively easy for many of us to realistically see our talents as well as our shortcomings. We can spend a considerable amount of time charting assets and liabilities from our personal reflection. We can obtain quite an adequate picture of ourselves from the inside out. That picture does not always match the one which others see as they look at us from the outside.

IT SEEMS a natural desire for many people to want to lead others to something. Many of us try to convince ourselves that we can save the world by reaching the masses. We drive hard daily to collect the data and techniques with which to impress our audience. We have untiring energy for this

production package which we will hand out. Nothing is too much for the cause.

The area we need to limit to make this possible is the area of daily interruptions of seemingly unrelated consequences. We cannot take the time out for coffee with the person who simply wants coffee and light conversation just for the sake of being in our company. We also have to greatly limit our natural need for relaxation.

If the limits we have to set make us appear less human and more mechanical, then we have set limits in the wrong areas. If the only way we can become "outstanding in our field" is to leave other persons standing out from our concerns, then our limits are misplaced.

The line imposed is a gradual person by person withdrawal from ours as a life-style to be followed. If the only way we aim to be "outstanding" is by incessantly working on the mechanical methods, then the straight, road of analytical development will be an unreasonable idea to those who value the human person in the message. If the only way we can be recognized as "outstanding" is in the tensions we display, then our defiance of the law of human nature and its needs will soon be seen by all.

There is no doubt that man is limited in what he can do. How he limits and who he eliminates in the process should be his guiding lights.

Family life

Evolving role of husband and wife in marriage

By JOAN WRENN

Where is the logical place to begin such a subject? Where else but with the woman. In our present society, woman is faced with all sorts of conflicting signals about her role. The media presents her with so many varieties of life styles and diverse values, that what she sees is confusion. She reacts, and feels pressured. If she operates on emotion, she is called a reactionary female; if she operates by logic, she is called unfeminine.

The most obvious example is the woman's movement — which carries both positive and negative forces. On the positive side, it attacks discriminatory laws and equal occupational opportunities. To accomplish this, women are seeking the help of men. On the whole, this is fine with the men, especially if the battle is fought "out there," somewhere, without getting too close.

However, the movement presents a negative tone when it turns its attention to the role structure in marriage and family life. Then we are no longer asking men to help us correct social inequities, but to be themselves the object of our actions.

THIS COMES too close to home. The security of programmed learning from past generations is no longer adequate. Equilibrium is upset. No matter what value

judgments we have chosen, we must prove them right, if only for our own peace of mind. We ask ourselves questions like: Who are we? What are we doing? And why?

Frequently the one asking the questions is the male of the species. He is also confused. He thought this whole man-woman thing was pretty predictable. Now he finds that the words he has been seeing in print may become part of his life. Words such as: "her self-fulfillment," "her career," "the problem of handling separate incomes," "the option of being a working mother," "continued education," "shifting role responsibilities."

No wonder he's frightened. His mother didn't talk this way. After all, he was raised to be looked after. Now he finds himself with a whole new set of rules. He is told marriage should be a partnership, two equal partners should blend their talents, each of them is somewhere in the process of maturing, and each looks to the other for acceptance, affection and encouragement.

Certain things are inherent in this plan:

1. When it becomes necessary, one party would carry the load of the other.
2. The husband and wife should be secure enough in themselves to tolerate the existence of this equal partnership.
3. That the responsibilities of home and family be divided agreeably between the

partners regardless of the male/female image we might place on a certain task.

So just in getting married, this couple takes a stand. Hopefully, they have looked at themselves and their life together through the eyes of reality. They have at least begun to know the other person's true self.

They will need a strong self-image and enough confidence to responsibly add the names "husband and father," and "wife and mother" to their identity. It is in these words, "father" and "mother" that we find the real challenge. In very few ways will the world of our children compare with the

world of our childhood. A PARENT today only begins their job by feeding, clothing and loving their children. Parents today must prepare their children to meet a most changeable world. Many of the patterns of their society, and the jobs they will hold, don't yet exist. So, the most creative, confident and secure people will survive best.

Think for a moment of the magnitude of the situation. Before we can be loving, we must have been loved. Before we can be accepting, we must first have felt accepted. And before we can instill security, we must first, ourselves, be secure.

Mixed bag of blessings

By MARY CARSON

I'd like an explanation of the effects Daylight Saving Time has on children.

There should be a normal 24 hour cycle to the needs for food and sleep. Calling an hour by another name should not change that cycle.

So how come when you move the clocks and add an extra hour of daylight to the evening, the kids wake up earlier in the morning, stay up later at night . . . and are always hungry? (Come to think of it, when we move the clocks the other way in autumn, they get up earlier, stay up later, and are always hungrier. If this keeps up, in exactly 2 1/2 more years they will be awake 24 hours a day, eating nine full meals with six between-meal snacks.)

WHETHER it's the effect of solar energy from that late evening sunlight, or just normal kid enthusiasm, I don't know. But, I do know that when the sun shines after supper, life is different.

"We can't go to bed yet . . . it's still light out!"

"It's nine o'clock . . . it's bed time!"

"But the sun didn't go to bed yet."

"Well maybe the sun's mother isn't tired . . . but your mother is! Now get to bed! Good Night!"

But that only works with the little ones. With the older children, I find a very mixed reaction to all those extra hours. The mixture is in what I think should be done with those hours . . . and what they think.

"Hey, Mom . . . all the kids are playing baseball. Can I go?"

"How can they be playing? It's too dark to see the ball."

"We listen for it!"

"If you have that much energy, why don't you mow the lawn before this place looks like the lost forest?"

"It's too dark to see."

"Well . . . listen for it . . . you can hear the wind rustling through the weeds."

I SUGGEST that two of the kids use the time after supper to wash the car.

They go out the door armed with pails of soapy water, rags and brushes. Three minutes later one of them is back in, yelping.

"Mom, I was minding my own business . . . and she squirted me with the hose . . . and I'm soaking wet . . . and I'm freezing! Mom, make her finish the job by herself."

"Get back out there, and stop the nonsense."

Two minutes later, the other one is in. The melody sounds the same. "Mom, I was doing my share . . . and he soaked me with the hose . . . and I'm freezing. It's cold out tonight. Mom, please, can't we do it tomorrow? It'll be warmer during the day."

Feeling sorry that they are so chilled, I relent . . . with the promise that it will be done the following afternoon without any arguments.

"That's great, Mom. As long as we don't have to wash the car, can we go swimming?"

I FIND my own reactions to Daylight Saving Time rather mixed, too. There are many evenings when I wish it were dark earlier; things would settle down earlier.

But then there are other evenings when my husband and I steal a few minutes from the endless chores, and walk through the yard together. The yard is much the same as it's been for eighteen years . . . but in the evening it looks different. It's lush, glowing in the soft pink light.

We sit together, and share a few moments with the evening song of a bird, and the background music of children's laughter. These evenings are stolen moments for them, too.

The sunset seems to linger, just to give us a bit more time to enjoy it. I'm sure if God wanted to, He could have designed some other lighting system of the world. But each time we watch a long summer sunset, I'm glad he didn't.

One of the more confusing things to adjust to during the summer months involves time — especially when we start dealing with Daylight Saving Time. Are we one hour ahead, or behind, the next state? Traveling takes us into different time zones, adding to the confusion. Sesame Street, through its unique style of presentation, has been able to clear up some of the confusion reigning in children's minds on many topics. In one dialogue, they attempt to clear up the confusion surrounding Daylight Saving Time.

By JAMES BREIG

(One of the more confusing things to adjust to during the summer months involves time — especially when we start dealing with Daylight Saving Time. Are we one hour ahead, or behind, the next state? Traveling takes us into different time zones, adding to the confusion. Sesame Street, through its unique style of presentation, has been able to clear up much of the confusion reigning in children's minds on many topics. In this dialogue, they attempt to clear up the confusion surrounding Daylight Saving Time.)

Helloo, everybodee. This is your old pal, Grover. Yeah. And today we are going to talk about time. Do you know how to tell

time? Are you sure? Do not make a mistake. What time is it, Big Bird?

Big Bird: Well, that's easy. I'll check my watch here. It is three o'clock.

Cookie Monster: Oh, no, no, no. It is four o'clock. Time for cookies.

Ernie: I'm sorry, but it is two o'clock.

Bert: No. One o'clock.

Grover: Wait a minute, wait a minute (which is 60 seconds). Something must be wrong. Your mommies would not be proud of you. According to my watch it is Thursday.

Big Bird: Wait. Let's ask the expert — Herbert Birdsfoot.

Herbert: The difficulty you are all having is that your watches and clocks are



Day in, day out, with Big Bird

set to different time zones. Because the sun travels from east to west, so must the hours be played so that when it is noon in New York it is still morning in California. So everyone set their watches to Sesame Street time which is two o'clock.

Grover: Now we are all happy. Oh, Herbert, you are such a good expert.

Herbert: Well, don't forget to set your watches back one hour tomorrow.

Big Bird: Why?

Herbert: Because that is the end of Daylight Saving Time.

Grover: What do you mean, Herbert baby?

Herbert: Well, Grover, Daylight Saving Time means that you allow yourself more sunshine hours.

Ernie: Sort of like sunny in the bank.

Bert: Ernie.

Ernie: Rays in pay.

Bert: ERNIE!

Herbert: Anyway, last spring you set your clocks ahead one hour. Which means the light you used to have at five o'clock, you get at six. In addition, the rotation of the earth brought even more light, as June approached.

All: Huh?

Herbert: Trust me. So now as we come to winter, we put the hour back. So now it will be lighter in the morning and darker in the evening.

Big Bird: Who started this?

Herbert: Well, Ben Franklin suggested it

in 1784.

Ernie: Add a year to it so you have more daylight.

Bert: Ernie, will you stop it?

Herbert: But the idea didn't catch hold until this century.

Ernie: Add a decade or two.

Herbert: England used the idea first. It was adopted during the war years to allow for more productivity. Other countries picked it up and America started it in the Forties.

Big Bird: But what has this got to do with us? We don't work.

Grover: I know, B.B., but the system allows us to have more time to play and be together with our daddies and mommies. We can go outside and romp.

Ernie: Romp? Like in Romper Room?

Bert: Yes, Ernie. The hour gives us time to play during the summer. During the winter when the yecchy snow is around, we don't need it.

Grover: And the children love the hour because they stay up later and do not go to sleep when it is light!

Big Bird: Maybe the mommies are happy when Standard Time returns.

Grover: So we should all thank Mr. Franklin for the idea which allows us to have fun in the summertime.

Bert: No, Ernie, now do you understand it?

Ernie: Sure. But, tell me, where do we get that extra hour?

Bert: Ah, Ernie,

eliminates a planned program of readings from contemporary and ancient Church writers. "Christian Readings" solves the difficulty.

Rome's General Instruction on the Liturgy of the Hours outlines the function of biblical passages in our breviary. "The reading of sacred scripture has been traditionally performed in public during the liturgy, not only at eucharistic celebrations, but in the Divine Office as well. It should be held in esteem by all Christians. The Church proposes it not suit the choice or inclination of individuals, but to enable the Bride of Christ to unfold the whole mystery of Christ."

Moreover, in liturgical celebrations, the reading of sacred scripture is always joined to prayer (especially the psalms) to be more fully understood and become a greater aid to devotion because of the reading.

A prayerful, reflective reading of the whole Bible according to a carefully integrated system seems to be the goal here, an ideal now easily possible with this new publication.

For centuries, however, the breviary has likewise incorporated into the Office of Readings passages from Church Fathers or writers plus selections which "discuss the saint being celebrated or which are rightly applied to him, whether an excerpt from the saint's own writings or a narrative of his life." The Church draws upon these commentaries, "brought forth in every age," so we may acquire an ever "deeper understanding of the holy scriptures."

"Christian Readings," following that tradition and those principles, includes the best of the past and the present for these non-biblical texts. St. Augustine is there, and Thomas Merton, St. John Chrysostom and John Courtney Murray, St. Thomas Aquinas and Barbara Ward, Cardinal Gibbons and Cardinal Suenens, Pope St. Clement of Rome (third successor of St. Peter) and Pope Paul VI, Documents from Vatican II and the recent General Catechetical Directory, St. Francis of Assisi and Pope John XXIII.



When speaking of the evolving roles of husband and wife in marriage, the logical place to start is with the woman, says Mrs. Joan Wren. She points out that today's woman "should be in the middle of things, getting involved; the secret of her success is openness — the willingness to assume many roles."

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14th Sunday Of The Year
July 9, 1972

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COMMENTATOR: Our response today will be: Lord, hear our prayer.

COMMENTATOR: For Pope Paul VI, for all bishops, priests and religious everywhere that they may seek and find their strength and endurance in Jesus, as they labor for Him, let us pray:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For the many who suffer injustices in their labor and are deprived of fair wages, that they may soon enjoy their rightful privileges, let us pray:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For all who are out of work or unable to be trained properly for work and thus cannot live with Christian dignity, let us pray:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For all who are victims of accidents and sudden death during the Fourth of July holidays that they may find rest in Jesus, let us pray:

CELEBRANT: Almighty God, we do believe Jesus when He tells us His yoke is made easy and His burden light because of your divine grace. Strengthen our faith constantly that we may better realize that you alone are our rest and our liberator. We ask this through Christ, your Son.



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Child who became martyr and saint

By JOHN J. WARD

"Why don't you write about some young people, occasionally? Every saint I ever read about was in the 70's to 90's. Have there never been any young saints canonized?"

So writes a young reader. And we have a perfect answer to his complaint.

The young person's name was St. Maria Goretti.

This child martyr was born in Coronado, Italy, Oct. 16, 1890. Her parents were very poor share-croppers who lived in the Pontine Marshes. The mother taught her young daughter to love God whole-heartedly and to hate sin above all other things, to die rather than to commit sin.

EVERYONE loved Maria. She grew to be a beautiful girl, with bright chestnut hair, perfect features and a radiant smile which reflected a rare modesty of soul.

Maria suffered martyrdom at the hands of a 19-year-old youth who had become infuriated by her constant rebuffs to his unchaste advances.

Then, with a poised dagger, he demanded her surrender. The alternative was death.

Courageously, promptly and heroically, Maria refused, crying out:

"It is a sin, God does not want it." Stabbed the young martyr died July 6, 1902, which was the feast of the Most Precious Blood. The little saint before dying implored pardon for her murderer. She told those at her bedside: "I want him with God in Paradise like the repentant thief."

Maria was interred in the Church of Our Lady of Grace in Nettune, which was under the direction of the

Passionist Fathers. They had instructed Maria in life and had promoted her cause after her death.

HER SHRINE has become a place of pilgrimage and many miracles have been attributed to the power of her intercession.

The greatest miracle of all is the conversion of her defiant murderer, who three times before the Sacred Congregation of Rites, became her chief witness. With humiliating self-abasement he said:

"It is my duty. I must make reparation and do all in my power for her glorification. I have sinned deeply, but I feel confident of salvation. I have a Saint in Heaven praying for me."

It took the Church only 15 years to approve the heroic virtue and martyrdom of the young girl, who had chosen to die rather than offend God. She was beatified by Pope Pius XII on April 27, 1947.

Among the vast crowd that thronged St. Peter's Basilica on that memorable occasion were Maria's mother, brother and two sisters.

The Holy Father congratulated Mrs. Goretti for the incomparable happiness of having seen her daughter elevated to the honors of the altar. He compared Maria with St. Agnes, stating that "the delicate grace of these adolescent girls might make us overlook their courage, yet strength in the virtue of virgins and martyrs."

On June 25, 1950, Pope Pius XII placed Maria Goretti's name on the calendar of the Saints. Her aged mother, paralyzed and in a wheelchair, was present also at the canonization ceremony.

'Cradle-Christians having it too easy'

ST. CATHARINES, Ont. — (NC) — The danger for "cradle-Christians and cradle-Catholics" today is that everything comes so easy. Bishop Thomas J. McCarthy told those attending the special adult Confirmation in St. Catherine's cathedral here.

"After 20 centuries, it is no longer a disability to be a Christian. It may be difficult, but it is not a disability."

The bishop said that in the early days of the Church, people embraced Christianity when they were adults and "Baptism meant a grave

decision for them. FOR JEWS, becoming Christians meant being cut off from all they knew and loved. For pagans, it meant termination of their former social lives.

For most Christians today, there must be a time of dedication to Christ, a special commitment on our part.

Bishop McCarthy said that the Second Vatican Council suggested that at least once in his life each Christian should renew his commitment made when "most of us were too young to realize its meaning."

To assist Catholics on the road of life, he said, Christ imposed on his church the obligation of accommodating the sacraments to the needs of the people in the age in which they live.

ALTHOUGH the Church's teachings remain unchanging and means of grace unending, the bishop explained, the Church exists in a society that is constantly changing. So if it is to meet the challenge of each succeeding age, it must be attuned to the needs of the time, he said.

"The ways in which the

sacraments are ministered, the requirements in detail have been adapted in these times," the bishop said.

"It is difficult to live the Christian life," he said. "Without God's help it is impossible. With God's help it is within our reach."

"If the Christian life is anything, it is a challenge. With God's help we will meet the great challenges we meet everyday."

"It should be a matter of consolation, giving us strength. We by baptism and confirmation become truly children of God."

Christ, the one liberator

By FATHER JOHN T. CATOIR

This is the day of liberation movements and individuals in every walk of life mumble and murmur about their bondage. As a result, some tough questions are being asked about religion and its relevance, but they are lightweight in comparison to questions that have been asked over and over again down through the ages.

All those who suffer and who do not understand; all those who cry out in pain and loneliness; the vast armies of wounded human beings from generation to generation have always asked the question: "Why?" "Why?" "Why?"

THINKERS of every religious culture have agonized endlessly to find a feasible explanation, one which would make sense out of this world and put the unexplainable in proper perspective.

The Buddha, for instance, said that all human suffering came into being because of selfish desires.

If these selfish desires were extinguished, pain and suffering would disappear. His entire system of asceticism was developed from this premise. But the Perfect Control of thought, imagination, speech and action which he encouraged often tended to drive man into virtual isolation from his human environment.

Mary Baker Eddy, the founder of the Christian Scientists, blessed with faith in Christ, took an opposite tact by teaching her followers that the question itself was invalid. Since there is no pain, no suffering, no decay, no sickness, there should be no "Why?" Christ is risen and all the effects of sin are cancelled.

BOTH approaches are simplistic and unreal, even though they achieve an astonishing degree of good for many people. Perhaps their success is due in large measure to the partial truth each contains and the slavish

devotion of their followers to that aspect of the truth. The Buddha was right in saying that selfish desires are the cause of great suffering in the world, and any effort which brings men to renounce selfishness always produces good fruit. But not all suffering can be explained in this way. Much misery comes to man through unexplainable acts of nature: floods, famines, earthquakes, pestilence, to name a few. Buddhists with all their discipline cannot really answer the question, "Why?"

Mrs. Eddy comes much closer to the truth even though her conclusions are thought to be absurd by many. She sees clearly that for God, time is nothing; for God all of time is now.

ALL THE world and all the centuries and all the people with all their suffering revolve around one stable reality: the crucified and risen Christ. She firmly believes, and literally follows, the belief that we are now with the risen Christ, and all else is illusion. She is unreal in insisting, however, that "all else is an illusion."

Suffering and pain are real enough, even though death is truly an illusion, for in death we appear to die when in fact we are born to a new life. But Mrs. Eddy has not answered the question, "Why? Why the misery of the human condition?"

ONLY ONE answer has come from God: all the rest is silence. Only one answer has been given to that question in the entire course of human history. Though it was given once, it transcends all time and applies to every historical moment.

The answer is indeed: Christ Crucified and Risen. This is the only stable rooted thing. Christ is the same yesterday, today and always. Everything else changes. God gives only one answer to all those who suffer and who do not understand why: Christ on the cross. From this

reality comes a new world, and new birth. We are crucified with Him and we are asked to carry our cross. Christ is the only gate to freedom in this life.

DO YOU suffer? He has suffered. Are you in bondage? He was bound. Are you persecuted? He was persecuted. It is in dying that we live. For those who seek liberation, freedom, there is

one answer in time and eternity, one answer which faith alone supplies: "Take up your cross and follow me."

It is in the cross that we will find perfect freedom, perfect joy, not because suffering is glorious, but because glory is hidden in the cross. This is the Faith of Our Fathers: this is the only answer to the question, "Why?"



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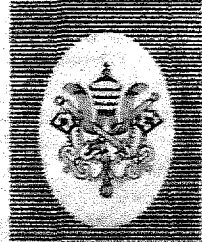
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View of family eyed

(continued from page 9)

think the technological futurists will have a declining appeal to American young people. They have been guided by the assumption that what man can do, build, or destroy, he ought to do, build, or destroy. The most encouraging note on the contemporary scene is the new alertness to the dangers of such technocratic thinking. From Nader's Raiders to warnings from scientists about the harmful potential of untested food additives, hormone pills, or insecticides, there is mounting political action in defense of health and sanity.

If you have Alice Rossi's acknowledged competence and also her record as a champion of woman's rights, you are in a position to reject the idiocy of Faddists. Unfortunately there are not too many self-styled experts or prophets in the American Catholic Church who have either her competence or her record. Under such circumstances we are at the mercy of those who think reading Future Shock turns them into experts on the future of the family.

Should drugs be used for behavior control?



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; Genesis House, Miami; and the Drug Education Department, Miami.

By DR. BEN SHEPPARD

The use of drugs on children to control disruptive behavior or maintain an attention span is really a question for a doctor to answer. Too often a mother will be told by school personnel that her child needs ritalin or dexedrine.

If such advice is followed, another question arises. When a child is taken off the stimulant, do we predispose the use of speed? If so, what will be the long-range effect to the brain pharmacologically.

Let's take an example, for instance, a boy who has trouble learning in school and unresponsive to discipline. This boy would be disobedient, unable to sit still and not consistent in his work. As a baby, he was probably irritable, always active but slow in learning. Later in growth, he had minor speech problems and illegible handwriting.

WHEN he was examined, he was judged to be a clumsy child unable to perform skilled motor acts. His inability to conform would not show up during a personal interview but would mainly be apparent in group activities, especially when he was asked to do something of an academic nature. More often than not, a diagnosis of the boy would label him as a hyperkinetic child judging from his history and symptoms rather than from laboratory tests or a psychological examination.

How common would such a case be? Estimates vary from four per cent in one school to 10 per cent in another. One has only to observe a classroom with one or two hyperkinetic children in it to see how disruptive and how lacking in attention these children are. A follow-up study over a period of five years revealed more facts. Among these were higher drop-out rates, more failures and an increase of behavior problems among the untreated hyperkinetics.

No one can determine a single cause of problems hyperkinetics present. Sometimes the child's history shows a parent with basically the same temperament. Other times the complications of pregnancy or brain damage are suggestions offered for hyperkinetic conduct. But even if the

Serrans hear hope on vocations rise

ST. PAUL — (NC) — Through death, retirement and disenchantment, the American Church is losing priests twice as fast as new ones are coming in, one of the bishops' experts on the priesthood told a Serra International convention here.

The convention was attended by 1,500 members of the laymen's group dedicated to promoting religious vocations.

A delegation from the Archdiocese of Miami included Auxiliary Bishop Rene H. Gracida, Msgr. James J. Walsh, a featured speaker, Father John McGrath, Archdiocesan Director of Vocations, and members of the Miami, Palm Beach and Broward Serra Clubs.

Msgr. Colin MacDonald, who heads the U.S. bishops' office studying the priesthood, said he has found "a renewed sense of hope and confidence" among American clergy, but he sees no cure-all for the problems affecting the priesthood.

RESPONDING, to questions from the press, Msgr. MacDonald said the bishops' studies have shown that the Church in the United States loses 2.3 priests for every newly ordained one. He quickly explained that the figures include priests who retire or die, as well as those who leave the priesthood for personal reasons.

He sees the trend continuing and said he doesn't know when we will reach the bottom.

The priest said the Church is "still in troubled waters," naming the period from 1966 to 1968 as the most turbulent years for the priesthood in a general period of unrest following the Second Vatican Council.

Authority in the Church — not the question of optional celibacy — is the biggest issue with priests, Msgr.

MacDonald found in his travels, which have taken him more than 85,000 miles during the past year in his role as executive director of the Office for Priestly Life and Ministry.

IN HIS TALK to Serrans, the priest said the desire to marry can often be the last straw, prompting those already plagued by loneliness and discouragement to leave the priesthood.

Both studies and talks with priests around the country have confirmed his belief that celibacy can become "the end factor" when accompanied by "dominant problems" of loneliness and dissatisfaction, Msgr. MacDonald said.

Rather than celibacy, he attributed the exodus of priests to "a combination of reasons" — a sense of powerlessness, little voice in important decisions and unclear goals in some jobs.

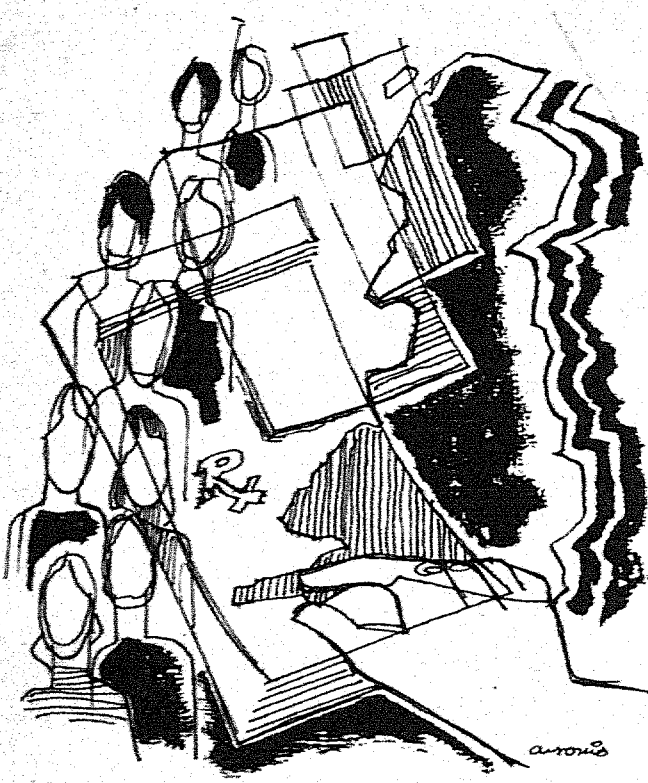
On vocations, he said a sharp change in structure and attitudes is required to reverse the present picture.

On the issue of vocations among minority groups, he said the Church has been "largely neglectful." He called for more bishops from minorities, particularly blacks and chicanos.

Msgr. MacDonald's cautious optimism paralleled the analysis of Serra President Edwin Borserine, who told delegates Monday that "Serra's work is just beginning."

"The world demands many more priests, priests who are better equipped than ever before to meet the new challenges of today's and tomorrow's world," he said.

"And those priests will need an informed, interested, dedicated and loyal laity — a laity that will encourage them, support them, challenge them, let them know the importance of their holy priesthood."



real cause is not known, it is something real and can't be laughed away.

Treatment of one of two drugs, ritalin or dexedrine, will sometimes help while the other will not. Too often parents

will stop the medication. However, if properly medicated up to three-fourths of the children may be helped.

The great majority of children on the proper dosage will develop no tolerance. Dosage can be stopped one day and picked up the next without any apparent effects. Some children have been on ritalin for five years, taken off after the school year and then kept off with good results and no after affects.

OBVIOUSLY no child should give these drugs to a child who is functioning well. In reviewing histories of adolescents who are abusing drugs, we have found none who have had ritalin or dexedrine when they were children. Hyperkinetic children are the only ones who need stimulants and should continue to use them.

We now have studies which show a truer picture of the effects of marijuana on the behavior of smokers. Used in one of these studies was an electroencephalogram, with electrodes placed on the scalp of a patient. Continued and marked changes were seen in the wave.

We read of a case where mood-altering drugs were used for a period of three continuous years. The patient started with extract of vanilla at the age of 16 and graduated to a full pharmacopeia of drug usage, primarily marijuana. He had a typical history which I hear five times a week — dropping out of high school in the middle of his senior year and later holding a variety of jobs from bus-boy to janitor.

He had built up an anxiety and depression which he felt could only be relieved by smoking. However, sometimes, when he smoked he became very depressed and occasionally had auditory hallucinations with the latter taking place when he had "strong greass."

During the periods of euphoria, from smoking, his pulse rate would increase by 75 - 80 per cent. The alterations in the brain waves were most pronounced. He is now in a chronic depressive state and has been an in-patient at a psychiatric institute for many months.

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SAVE 26'

Friday, July 7, 1972 THE VOICE Miami, Florida Page 15

Film fare on TV

SUNDAY, JULY 9

7:30 p.m. (CBS) — **Five Million Years To Earth** (1968) — British science fiction film with something to say about the nature of evil, though it reaches too wide for the source. Digging a subway extension in London, workers find skeletons and an indestructible spacecraft with a prehistoric secret and the power to arouse homicidal tendencies in some people. A brave scientist (James Donald) and his assistants discover the origin and meaning of the craft which threatens the city and beyond. With good acting, dialogue and special effects, the modest production sustains interest and an air of plausibility. Those who are not already confirmed science fiction fans might want to give this one, above average for its genre, a try. (A-II)

9 p.m. (ABC) — **Smoky** (1966) — Fess Parker stars in a nicely turned family-type Western based on the Will James novel about an outlaw mustang stallion. Plenty of action and excitement for all. (A-I)

TUESDAY, WEDNESDAY, THURSDAY JULY 11-13

7:30 p.m. (ABC, CBS, NBC) — **Live Coverage Of The Democratic National Convention** — Mystery! Suspense! Comedy! Heartbreak! Cast of thousands! Elaborately produced (by Lawrence O'Brien) melodrama stars George McGovern, with Hubert Humphrey, George Wallace, and Edmund Muskie waiting in the wings. Possible surprise appearance of Ted Kennedy; Shirley Chisholm guest stars. (Note: Republican sequel set for August.) (No rating available)

FRIDAY, JULY 14

9 p.m. (NBC) — **Triple Play** — NBC does this week what CBS did last week — spin off three half-hour pilot episodes in a 90-minute package. Sit-com titles are "Call Holme," "Wednesday Night Out," and "Keeping up with the Joneses."

SATURDAY, JULY 15

8 p.m. (ABC) — **Walk, Don't Run** — Cary Grant is the main attraction in this situation comedy about a rooming shortage in exotic Tokyo during the Olympics. Room-mates Samantha Eggar and Jim Hutton are the objects of Grant's matchmaking amid the sight gags and zany dialogue. Sol Saks contributed an excellent script and director Charles Walters brings it off in good relaxing style. (A-III)

Comedy-variety series to make debut July 19

An hour-long comedy-variety series, "The David Steinberg Show," starring nightclub comedian and talk-show host David Steinberg, will make its debut Wednesday, July 19 on WTVJ, Ch. 4. It is the second of two five-week summer replacements for "The Carol Burnett Show."

Steinberg, whose topical, irreverent approach to comedy has made him a

particular favorite with the contemporary, "now" generation, promises "innovative comedy" on the new series.

Guest performers scheduled to appear on the program include James Caan, of "The Godfather" fame, Bernadette Peters, Carly Simon, James Taylor, two-time Emmy winner Valerie Harper of "The Mary Tyler Moore Show" and Tommy Smothers.

Series analyzes religious revival

"The Devout Young" is the title of a new four-part PBS series that seeks to understand the religious revival that is vibrantly expressed in the youth movement today which will be telecast, beginning Friday, July 14 at 9:30 p.m. on WPBT, Ch. 2.

The first program examines the phenomenon of the "Jesus Movement" from its Christian origins to the enthusiasm of present-day groups of young people espousing a return to Biblical community life.

FUTURE programs in the series compare a Zen Buddhist youth center with a "Jesus People" group, follow the evangelical tactics of the

movement, and finally assess some of the conservative Christian reaction to this new movement.

Public television's "Film Odyssey" series will continue through the summer months with repeats of 11 motion picture classics plus one additional feature. Fritz Lang's "Spies," beginning July 11, the series switches from Friday to Wednesday evenings.

During its original run this spring, "Film Odyssey" was highly praised as a cultural event giving home viewers the chance to see great cinema classics from around the world. Presented uncut and without commercial interruptions, it was

the next best thing to seeing them in the theater.

IN ALL CASES, the print used was the best possible that could be found for broadcast. Missing sequences were restored and in the case of Potemkin, the original musical score was used for the first time outside of Russia. For film teachers who used the series to supplement student viewing in their courses, such care was invaluable for study purposes.

The series, however, was intended for the ordinary viewer who watches movies for enjoyment as well as cultural uplift. The selections ranged from murder mysteries and comedies to surrealistic fantasies and stark social realism. For those who sampled it, the original series of 26 programs was a kind of painless introduction to the art of the film.

Charles Chaplin is the genial host of "Film Odyssey" giving background information before watching the film and then talking with a guest authority afterwards. These follow-up discussions were a disappointment in many cases, however, because they were too brief to afford much enlightenment.

SPIES, the addition to the series, has never before been shown on television. It is a

Movie review Grown-up fun— with Woody Allen

Play It Again, Sam (Paramount) The funniest adult comedy of the year (so far) is also comic Woody Allen's best movie to date.

Allen wrote the script from his own Broadway hit, and he stars as little old Allan Felix, schlemiel extraordinaire.

To illustrate just how terrible a loser-bumbler Felix-Allen is, we cite his confession that he had to ask his own wife for a New Year's Eve date — and was turned down.

Woody spends his time either grooving on old movies, preferably old Humphrey Bogart movies, and frittering away his energy effacing himself and trying to establish a normal relation-

ship with a girl, any girl (his wife has taken a powder). His best friends, a wacky couple (played by Tony Roberts and Diane Keaton) try to help, and a guilt-ridden (but also ridiculous) romance develops.

The finale takes the form of a remake of the ending to Bogey's Casablanca — done to a hilarious turn. This one is grown-up fun, and for once Allen achieves more than an extended nightclub routine in one of his films. (A-III)

Plan radio series on religious stories

TORONTO — (NC) — The National Catholic Communications Center is exploring with other Christian denominations the possibility of preparing a weekly radio series based on feature articles from The Catholic Register of Toronto, the Canadian Churchman (Anglican) and the United Church Observer.

Bonnie Brennan, executive director of NCCC, said that the proposed series will help bring religious news to a wider audience.

Here's nice film for the family

The Biscuit Eater (Walt Disney-Buena Vista) is a remake of a mushy but perennially favored story about two Southern boys, one black and the other white, who raise and train a runt of the litter ("nothin'" but an old biscuit eater") into a field-hunting champ. Well, almost. (A-I)

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

FRIDAY, JULY 7
1:40 p.m. (6) Stars And Stripes Forever (Family)
4 p.m. (5) Perils Of Pauline (Family)
4 p.m. (10) Sirocco (Objectionable in part for all)
OBJECTION: Light treatment of marriage; low moral tone
7:30 p.m. (6) With A Song In My Heart (Objectionable in part for all)
OBJECTION: Tends to create sympathy for and to justify divorce and remarriage
8:30 p.m. (5) Matches (Objectionable in part for all)
OBJECTION: Bizarre suggestiveness in costume and situations
8:30 p.m. (7) Dear Brigitte (Family)
11:30 p.m. (4 & 11) The Subterraneans (Objectionable for adults and adolescents)
11:30 p.m. (10) The Evil Of Frankenstein (Objectionable for adults and adolescents)

SATURDAY, JULY 8
10:30 a.m. (6) Kid Flix — Desert Detour

RELIGIOUS PROGRAMS

TV
Saturday
5:30 p.m.
THE TV MASS — (Spanish) Ch. 23 WLTV. Celebrant Father Florentino Acosta, S.J.
Sunday
7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK
9 a.m.
CHURCH AND THE WORLD TODAY, WCTV Ch. 7 — Insight film features Carl Betz, Tom Nardini and Michael Brandon in "Five Without Faces."
10 a.m.
THE TV MASS — Ch. 10 WFLG — Celebrant Father Frank Cahill.

12 noon (6) Halls Of Montezuma (Objectionable for adults and adolescents)
1 p.m. (4 & 11) Children's Film Festival — For Boys Only Is For Girls, Too
2 p.m. (10) One Minute To Zero (Family)
2:30 p.m. (4) The War Lover (Objectionable in part for all)
OBJECTION: This film tends to condone immoral behavior between two sympathetic characters.
4:30 p.m. (6) The Sound And The Fury (Objectionable for adults)
7 p.m. (6) With A Song In My Heart (See rating Friday, 7:30 p.m.)
8 p.m. (12) The Deadly Affair (Objectionable for adults)
8:30 p.m. (10) Carter's Army (No classification)
9 p.m. (5 & 7) Topaz (Objectionable for adults)
9:30 p.m. (6) Halls Of Montezuma (Objectionable for adults and adolescents)
11:15 p.m. (11) No Way Out (Objectionable in part for all)
OBJECTION: Excessive brutality
11:30 p.m. (4) Murder, He Says (No classification)

SUNDAY, JULY 9
12:30 p.m. (4) Captain January (Family)
2 p.m. (5) Sherlock Holmes And The Secret Weapon (Objectionable for adults and adolescents)
2 p.m. (6) With A Song In My Heart (Objectionable in part for all)
OBJECTION: Tends to create sympathy for and to justify divorce and remarriage
3 p.m. (7) Diabolique (Objectionable in part for all)
OBJECTION: Suggestive costumes; contains certain religious elements which are susceptible of misunderstanding.
4 p.m. (4) Welcome Stranger (Family)
4:30 p.m. (6) The Sound And The Fury (Objectionable for adults)
7 p.m. (6) With A Song In My Heart (See rating at 2 p.m.)
7:30 p.m. (4 & 11) Five Million Years To

Earth (Unobjectionable for adults and adolescents)
9 p.m. (10 & 12) Smoky (Family)
11:30 p.m. (10) Espionage Agent (Unobjectionable for adults and adolescents)
11:45 p.m. (11) Sierra Baron (Family)
MONDAY, JULY 10
1:40 p.m. (6) Copper Canyon (Unobjectionable for adults and adolescents)
4 p.m. (10) The Ghost And Mr. Chicken (Family)
7:30 p.m. (6) Affair To Remember (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Arsenic And Old Lace (Unobjectionable for adults and adolescents)
TUESDAY, JULY 11
1:40 p.m. (6) Copper Canyon (Unobjectionable for adults and adolescents)
4 p.m. (10) The FBI Story, Part II (Family)
7:30 p.m. (6) Shane (Unobjectionable for adults and adolescents)
11:30 p.m. (10) The Last Hurrah (Unobjectionable for adults and adolescents)
WEDNESDAY, JULY 12
1:40 p.m. (6) Copper Canyon (Unobjectionable for adults and adolescents)
4 p.m. (10) The Ghost And Mr. Chicken (Family)
7:30 p.m. (6) Affair To Remember (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Mr. Smith Goes To Washington (Unobjectionable for adults and adolescents)
THURSDAY, JULY 13
1:40 p.m. (6) Copper Canyon (Unobjectionable for adults and adolescents)
7:30 p.m. (6) Shane (Unobjectionable for adults and adolescents)
4 p.m. (10) Never Steal Anything Small (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Citizen Kane (Unobjec-

tionable for adults and adolescents)
FRIDAY, JULY 14
1:40 p.m. (6) Copper Canyon (Unobjectionable for adults and adolescents)
4 p.m. (10) The Brass Bottle (Family)
7:30 p.m. (6) Decision Before Dawn (Unobjectionable for adults and adolescents)
8:30 p.m. (7) Five Weeks In A Balloon (Family)
9 p.m. (4) The Wheeler Dealers (Unobjectionable for adults and adolescents)
9 p.m. (11) The Face Of Fear (No classification)
11:30 p.m. (4) The Illustrated Man (Unobjectionable for adults)
11:30 p.m. (10) Harvey (Unobjectionable for adults and adolescents)
SATURDAY, JULY 15
10:30 a.m. (6) Broken Arrow (Family)
12 p.m. (6) Shane (Unobjectionable for adults and adolescents)
1 p.m. (4 & 11) Children's Festival — Up In The Air
2 p.m. (10) Valley Of Mystery (Unobjectionable for adults and adolescents)
2:30 p.m. (4) The Best Of Enemies (Family)
3:30 p.m. (10) The Guns Of August (Family)
4:30 p.m. (6) Affair To Remember (Unobjectionable for adults and adolescents)
7 p.m. (6) Decision Before Dawn (Unobjectionable for adults and adolescents)
8:30 p.m. (10) Love War (No classification)
9 p.m. (7) Evil Roy Slade (No classification)
9:30 p.m. (6) Shane (Unobjectionable for adults and adolescents)
11:15 p.m. (11) For Heaven's Sake (Objectionable in part for all)
OBJECTION: Suggestive sequences, contains material morally unfit for entertainment motion picture audiences; tends to condone immoral actions

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1928 German film directed by Fritz Lang and is a mystery thriller about a master spy who is undone by a woman secret agent. It is international intrigue in high style with twists and turns that make James Bond seem pedestrian.
Starting the summer repeats Wednesday (July 12th) will be a program of classic short films highlighting work done by movie directors before they became famous. Included are shorts by Richard Lester (who made the Beatles films), Francois Truffaut (winner of last year's interreligious film award for The Wild Child) and Jean-Luc Godard (the man who began the French New Wave with Breathless). For those following the Democratic Convention, there will be cut-ins in between the shorts as needed.

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Yep, another rodeo movie (a good one)

Here's a ratty movie if there ever was one

Ben (Cinerama) — The perspicacious rodent who turned his pack on wicked "Willard" in last year's unexpected box-office smash now directs an army four thousand strong in a takeover of the neighborhood supermarket, health spa, and candy factory.

While his "family" implodes down in the sewers, Ben moves in with darling little Danny (Lee Harcourt Montgomery), a musician-puppeteer who protects his "only friend" from unsympathetic adults, including his simpering mother (Rosemary Murphy), his dotting sister (Meredith Baxter), the intrusive police chief (Joseph Campanella),

and a phlegmatic journalist (Arthur O'Connell).

Faced with this fatuous format veteran director Phil Karlson passes the cheese to veteran animal trainer Moe Di Sessa, who murders suspense by bringing on the furry little beasties front and center, time and again, supported by some transparent photographic effects.

Battered Ben and dauntless Danny survive a holocaust of extermination and promise to return again, and the hapless viewer muses on the genuine horror tale that might have been, had the movie merely suggested the presence of all those rats. (A-II)

Junior Bonner (National General) — Sam Peckinpah's **Junior Bonner** is the third installment in the current rebirth of rodeo movies. Now in his "gentle" phase (**JUNIOR** follows **STRAW DOGS**, just as **CABLE HOGUE** followed **THE WILD BUNCH**), Peckinpah here orchestrates a very macho vehicle for wiry Steve McQueen, who squints and purses his lips thoughtfully, and whose hair even looks clenched.

In the title role, all McQueen has to do, in order of importance, is ride a huge Brahma bull named Sunshine, get his ol' pappy (Robert Preston) straightened out, be nice to his mother (Ida Lupino), and make eyes at a sleek, plastic brunette fan (Barbara Leigh) absurdly named Charmagne.

Phew, that's a big chew of tobacco, especially when the bull threw and nearly killed him last time out, his pappy is a lovable but ornery critter with absolutely no



IN THEIR FIRST talk together in several years, Ace (Robert Preston) tells his son Junior (Steve McQueen) about his hopes to move to Australia, in a scene from "Junior Bonner."

sense at all, his mother is the type who gave up expecting kindness long ago, and the

pretty girl is already stalking him.

dualism and non-conformist pride. You might conclude that **JUNIOR BONNER** averages out as the best of the lot.

Lemmon comedy has highs, lows

The War Between Men And Women (National Gen'l.) is less a battle of the sexes than an abortive sortie staged by a group of sit-com characters on a masochism spree.

Suggested by the writings and drawings of James Thurber, **WAR** has Jack

Lemmon, a caustic cartoonist with failing eyesight who hates women, children and dogs, falls prey to the charms of divorcee Barbara Harris who naturally is the possessor of three children and a terrier, itself the proud mother of a new litter.

ALONG the way first husband Jason Robards stops for an extended visit, and Lemmon loses his sight and is overtaken by a bout of self-pity that cuts him off from wife and family. Suffice it to say that Lemmon's own brand of sickening sweet flower philosophy 'redeems' the day.

Mel Shavelson's screenplay and direction turns the humanity of Thurber's experience into the soft mush of a TV marriage series.

What is so unfortunate about this 'comedy' is not simply its tastelessness, its attempt to wring humor and pathos out of a human tragedy, or, for that matter, the film's lack of consistency in its jolting shifts from TV cracks to sight gags, to adult dialogue and situations, to casual profanity, to misanthropic wit, and finally to cloying sentimentality, but its total misreading of Thurber's genius and his world of the imagination. (A-III)

COMPARED to its recent corral mates, **JUNIOR BONNER** is more appealing and intelligent than **THE HONKERS** but lacks that film's extraordinary action footage, and it is less sincere and personal than **J.W. COOP** but more realistic in its ambitions about expressing a theme of rugged indivi-

Most of the film is interesting and slickly executed, with many colorful shots of rodeo life.

For comic relief, there is a wonderful wild sequence showing how (almost) to milk a wild cow. (A-II)

Mobster film played with a comic touch

Every Little Crook and Nanny (MGM) — As the spritely nanny to the little crook in the title, Lynn Redgrave amounts to a Mary Poppins who never gets off the ground.

— where else? — Palermo.

With help from her piano player (Austin Pendleton), who also got tossed out on his Baldwin, Nanny hatches a kidnap plot for the \$50,000 ransom she figures the eviction cost her.

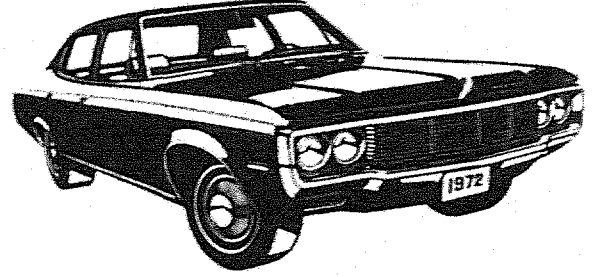
No surprise: this film is c-o-n-d-e-m-n-e-d

Decameron (United Artists) — Boccaccio's fourteenth-century collection of a hundred ribald stories has lived through the centuries because of its earthy robustness.

Pier Paolo Pasolini has rendered some eight or nine of these tales into a film which is faithful to the popular technique of Boccaccio's original, in which no attempt is made to interrelate the separate narratives.

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Pot-bellied, yet rugged cowboy hits trail again

The Cowboys (Warner Bros.) Pot-bellied, but still a rugged old rough rider John Wayne stars in yet another widescreen Western, this one

simultaneously very traditional and very radical in its approach to the time-honored American film genre.

A little bit of evil of many kinds

Ten Days' Wonder (Levitt-Pickman) French director Claude Chabrol has earned a reputation as the European equivalent of Alfred Hitchcock. His latest suspense melodrama, one which requires the audience's willingness to have its responses completely manipulated, dwells on tangled domestic relationships, blackmail, murder, and suicide.

THIS FILM concentrates on burlesquing the church of the time (an easy target), on the joys of the "natural" life, and on man's venality regarding sex and greed. The only addition that Pasolini makes is his introduction of a disciple of Giotto (played by Pasolini himself) whose paintings are shown as stemming from his observations of the life around him.

The film's strength lies in its vivid presentation of Renaissance life, a vibrant picture that one accepts as artistically genuine without caring whether its details are historically authentic. The photography is crowded with humanity and yet is able to encompass the intimate, as in the short and exquisitely sweet story of the girl who enshrines her murdered lover's head in a flower pot.

Pasolini has caught the energetic sensuality of the majority of these tales, chiefly through the lush costumes and exotic settings that are characteristics of his earlier historical films. It should be noted that he employs a minimum of female nudity, preferring male exposure, an approach that is surely not in keeping with Boccaccio's intent. In any case, Pasolini's explicit, literal visualizations of sexual encounters seriously impede the wit of the original stories and become grossly offensive in themselves. (C)

A twisty plot complications

The Groundstar Conspiracy (Universal) Chock full of plot twists and peckaboo complications, this alternately banal and vicious suspense thriller follows an atomic research center's far-rightwing chief of security (George Peppard) as he uses mentally recycled scientist Michael Sarrasin as the bait with which to flush out the notorious biggie responsible for sabotaging the plant.

The novel twist here casts Wayne as a rancher forced to hire a bunch of boys to help him drive his cattle to market 400 miles away. The journey is right out of Howard Hawks' **Red River (1947)** but smacks of contemporary references to a detente between the younger and older generations. When a pack of scruffy rustlers invades camp and kills Wayne, the kids suddenly turn savage and wreak bloody vengeance upon gang leader Bruce Dern & Co.

The violence is in itself questionable in its graphic excesses, but far worse is the way director Mark Rydell seems to invite the audience to cheer along as the kids dispatch the crooks as neatly as one-two-three.

The film carries the industry's new "tagged" GP-rating, which suggests firm parental guidance. But in some cases, the violent philosophy in **The Cowboys** will be too much for even the parents. (A-III)

Playing the bells is fun for some; for others —

By **MARY ANN LINDEN**
 "I like music. It is fun to sing and play the bells, and make your parents proud of you."

"I don't like playing the bells. It is too boring for me. All I see in it is hitting the keys with a mallet."

These diverse opinions are just two among some hundred written comments from elementary school children from four Arch-

diocesan schools who participated in a new music program this year.

THE PROGRAM, which was initiated by Sister Joyce LaVoy, O.P., Archdiocesan supervisor of music for the Department of Schools, was used at St. Theresa School, Coral Gables; St. James School, North Miami; St. Coleman School, Pompano Beach; and St. Vincent Ferrer School, Delray Beach. A trial venture, which

Sister hopes to expand into a larger program for all the schools, utilized familiar folk music which most of the children were already familiar with. The aim of the program was to teach the children coordination, different pitches, and the letters and notes of the keyboard. Sister said "They didn't learn just how to play or read music, but to listen to it."

FORTY teachers were involved in the new method and they often met after-school hours to learn the process themselves. "I think they were just as enthralled as the children," Sister Joyce added.

The program, whose success or failure depends on the enthusiasm of the children and the teachers, can possibly best be illustrated through the youngsters' comments. Following are a few of their ideas:

"In a way it was frustrating not being able to read the notes fast enough to play, but I hope we have the bells next year."

"The bells can open the doors to music for somebody."

"I enjoyed the year with the tinkerbells very much. Thanks to them I can read notes a lot faster."

"Bells can do a good deal when a girl is lonely because it takes her mind off of the loneliness."

"I'm not the music type. I just like to listen."

"I always get mixed up with bells, because when someone is playing one note, I'm playing another, and, anyway, I sing good."



Taught to sing the note at the same time they play it, second graders from St. Theresa School, Coral Gables, enjoyed the musical diversion.



Musician Mel Arnold works on key identification with first graders from St. Coleman School.



Student-turned-director, a St. Vincent Ferrer first grader leads the class in a song.

THE VOICE of Sports

By Mitch Abdallah

Lori crowned Fla. Junior Miss Model

NORTH MIAMI — Lori Bongiovi, 12-year-old eighth grade student at St. James School, was recently crowned Florida Junior Miss Model.

The title is one of several which the daughter of Mr. and Mrs. Louis Bongiovi has received since 1970 when she took top honors in the Fort Lauderdale "Our Little Miss" competition.

In rapid succession, the youngster, who had never had any dancing or singing lessons, was named first runner-up for the "Little Miss Metropolitan Miami" title; and was a winner in the pre-teen division of the "Miss Charm International" competition in Houston, Tex.

Her latest award won for her an encyclopedia Britannica and a wardrobe of six outfits.

Busy summer for Lions' coach

After 19 years of coaching high school basketball, one would think that a man has the right to rest a little — at least during the summer months. But for Chaminade coach Andy Tonkovich, wasting valuable time in idleness when he could be teaching youngsters the fundamentals of basketball is senseless.

So for the past several years the Lions' mentor has been conducting basketball workshops in the Chaminade gym for potential Chaminade students. Some 40 boys have been attending the two-hour morning sessions five days a week. They come from various schools and are in grades six through nine.

What coach Tonkovich teaches these youngsters can be placed under four general headings: Teaching offensive fundamentals, defensive fundamentals, team playing and special skills. Classes are also held in the evenings from 6-8 p.m.

At Chaminade for the past five years, Tonkovich is well qualified in his profession. He was with the NAIB and the Helm's Foundation All-American teams while at Marshall College during the tenure of the late Cam Henderson, the originator of the zone defense and the organized fast break. He played professional ball in the Basketball Association of America, now the NBA. He also coached and played with the professional Wheeling Blues of the All-American League in the early '50s and in 1952 he coached the same team to the league championship. For this feat he was named "Coach of the Year." In 1951 he was named the most valuable player.

FURTHER HONORS were reaped upon him when he was selected in 1953 to coach the Ohio All-Stars against the West Virginia All-Stars. In 1957-58 he compiled a record of 46-2 at Parkersburg Catholic. The two defeats came in state tournaments.

In the West Virginia annual North-South All-Star game in 1958, Tonkovich was again chosen to coach the North squad. He also coached the West Virginia All-Stars against the Kentucky All-Stars the same year. And in 1967, he was in the final run-off for the South-All-Star Coach berth in the annual North-South All-Star game in the state of Florida.

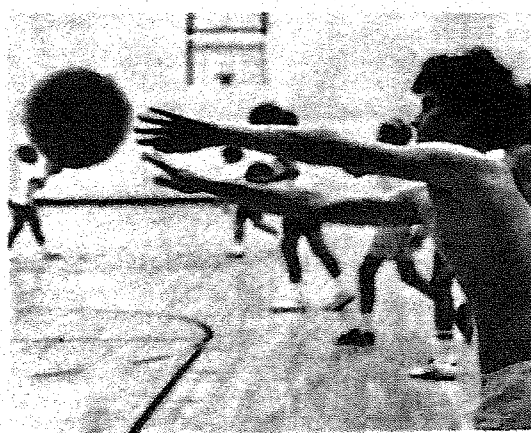
While at Chaminade, Coach Tonkovich's achievements have been more than impressive. Since 1966, he has led his boys to 96 wins while losing 36 games. Most of the defeats have come from Class AA schools. Chaminade is in Class A. In 1966-68, he has brought the District 16A championship to the Hollywood school. He also coached his squad to the Region IV title in 1966-67.

HIS BOYS WERE runner-ups in state competition in 1966 and lost by only two points in the state tournament semifinals in 1967. Under Tonkovich's tutelage, Chaminade was the first Class A school to win the Pompano Beach Holiday Tournament in 1968 by defeating Ft. Lauderdale, McArthur and Pompano Beach.

This same year his squad won the South Atlantic Conference crown with a 14-0 record and Coach Tonkovich was named "Coach of the Year" in the conference. The Miami Herald's Broward County edition also selected him as "Coach of the Year" in 1968.

1969 was a building year for the Lions' mentor but in 1971, his squad won the Chaminade Invitational Tournament by winning over Nova in the finals and captured the runner-up spot in District 16A competition.

With all these achievements under his belt, one other quality stands out and that is his dedication to the sport of basketball, which is exemplified in his willingness to devote the summer for the benefit of youngsters who otherwise would be roaming the streets.



THE PROPER way to pass the ball is one of the many fundamentals Coach Tokovich teaches youngsters in his basketball summer workshop.

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Factors in election '72: school aid and abortion

(continued from page 1)

statement was not backed by action and was made only "for political and rhetorical effect."

Coming to Nixon's defense was Bishop William E. McManus, member of a special presidential panel studying nonpublic schools. "Candor compels me to admit that if there has been any foot-dragging on the school aid question, the fault rests not with the president but with those he has appointed to advise him on this complex question," Bishop McManus said.

Father C. Albert Koob, president of the National Catholic Educational Association, called Nixon's statement "most edifying to all of us attempting to cope with the (school) crisis." He described the Nixon statement as a "forceful and outspoken pledge of support."

IRONICALLY, it was also on a jet plane Sen. George McGovern, front-runner for the Democratic party's presidential nomination, had to decide how to explain his position on some church-related issues, the

thorniest of which was abortion. The crisis came early in May while flying over Nebraska during the Democratic presidential primary in that state.

Wes Pippert, UPI's reporter covering the McGovern campaign, was on that plane. Pippert related to this reporter that McGovern was informed aboard the plane that some Catholics in Omaha were launching an anti-McGovern movement. Pippert says McGovern huddled with his aides to plan their strategy in light of the new development.

McGovern was visibly upset over the turn of events. Eventually McGovern narrowly defeated Sen. Hubert Humphrey 57,149 (40 percent) to 50,237 (37 percent) as Humphrey picked up support in the closing days of the campaign.

Centered in the storm of the controversy was an ad placed in the Omaha diocesan newspaper, The True Voice, paid for by a local group called Citizens Concerned for Human Life. The ad quoted a column by Capitol Hill pundits Rowland Evans and

Robert Novak as saying: "The people don't know McGovern is for amnesty, abortion and legalization of pot. Once Middle America — Catholic Middle America, in particular — finds this out, he's dead."

"ABSOLUTELY untrue," shot back a McGovern aide in response to the ad, calling it "an unfair attack" on McGovern's character. McGovern later said he expects other attempts to paint him as an extremist, and added that he plans to counter the attacks by talking about the "important issues of war and peace."

Most McGovern critics have zeroed in on the senator's position on legalized abortion. Dale Francis, editor-publisher of the National Catholic Register newspaper chain, contends that McGovern's position on abortion is not in doubt.

"He (McGovern) has stated most explicitly, 'in my judgment abortion is a private matter which should be decided by the pregnant woman and her physician,'" Francis said in quoting McGovern.

"What McGovern needs to do," wrote Francis in a Register editorial, "is to carefully re-consider this issue and then let the nation know whether he still holds that the destruction of the unborn infants is just a private matter."

AS THE political picture appears today, it will be Nixon vs. McGovern in the November presidential elections. Most political observers in Washington seriously doubt whether Americans choose their candidates primarily on religious issues, even though they may be "hot" issues.

The drug scene

(continued from page 1)

set of circumstances some parents try to deceive themselves by saying that this is just a fad. By some vague curative action their children will be incubated against any real evil effects until the fad passes. Rationalizing like this only allows the young person to sink deeper into the quick-sand of drug abuse. Such self-deception only temporarily banks the tiny volcanoes of anxiety and when the full impact of the dreadful reality bursts upon the scene — that their child is hooked — the eruption will be deafening, but too late.

Bad scenes like this can be limited if parents become involved and encourage realistic school drug programs. Suggest that drug education be made more palatable to high school by absorbing it into existing subjects. Avoid the general assembly approach if possible. Show positive movies about the good that drugs have done for civilization and will continue to do if used rationally and with respect for the body. This approach is especially useful in grammar

schools.

SHOWING young kids an addict going through withdrawal syndrome is unrealistic to them. What they actually see among their peers is initial drug use and this is fun and games. It's like showing a kid who steals a cookie a bank robber being shot down against a wall. Most importantly, incorporate your drug education into the social scenes. Teach the kids about false advertising, what it means to live through a fad, what it means to be gullible when you are 11, 12, and 13 years old.

Lack of awareness about these things are indirectly leading our young people into the drug scene. We have to start talking more about real values in their lives and less about drugs alone. Whenever a ball team starts losing ballgames the coach says, "let's get back to basics." We better start getting back to basic values because we're losing a lot of ballgames with a lot of kids around this country.

(Next: Solid family life.)

Schools have a right to get support

(continued from page 2)

religious society which no longer is conscious of any spiritual needs and of the imperatives of many intangible realities.

"Certain religious values for many in our society serve

almost as only a "cover-up for individual comfort instead of as forces which should motivate the common good," he added.

"Vast amounts of human and material resources are invested in the attempt of

solving the crises of the day but I fear the crisis is really the crisis of the human spirit. We are experiencing a crisis now but I don't think the schools are the sole or substantial cause of it, nor can they be the solutions by themselves. We ourselves have lost perspectives." Father Vereb added.

"The problem in society as a whole is that it has lost its sensitivity for the intangible but imperative values of education which are: the purpose of life, the quality of life and the moral fibre of society as a whole."

(NEXT: Why parents should support Catholic schools.)

Ark. bishop resigns; successor is named

WASHINGTON — (NC) — Pope Paul VI has accepted the resignation of Bishop Albert L. Fletcher, 75, of Little Rock, Ark., for reasons of health and age and named as his successor Msgr. Andrew McDonald, vicar general of the Savannah, Ga., diocese.

The resignation and appointment were announced here by Archbishop Luigi Raimondi, apostolic delegate in the United States.

Bishop-elect McDonald, 48, is a native of Savannah, where he attended Marist Grammar School. He studied at seminaries in Baltimore, the Catholic University of

America in Washington, D.C., and the Lateran University in Rome, where he earned a doctorate in canon law. He was ordained in 1948, has held a variety of diocesan posts and also served as pastor of Blessed Sacrament Church since 1963.

Bishop Fletcher, the first native Arkansan ever named a bishop, was born in Little Rock, where he attended college and the seminary. He was ordained in 1920. He became bishop in 1946 on the death of Bishop John B. Morris.

Bishop Fletcher will continue as administrator of the diocese until Bishop-elect McDonald's installation.

Nun named executive of county hospital

CINCINNATI — (NC) — Sister Mary Antonita Mettert has been named the first nun — and the first woman — to serve as administrator of Drake Memorial Hospital, an institution for the chronically ill operated by Hamilton County.

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¿Catequesis de 1537 para la generación de 1972?

El artículo que aparece a continuación es tomado de 'Presencia', una revista de Bogotá, Colombia.

Lo reproducimos porque el tema que trata es de tremenda vigencia en Miami.

Acaba de terminar un curso escolar. Y han sido muchos los padres de la colonia hispana de Miami (cubanos, colombianos, centroamericanos...) que han asumido actitudes similares a las que se comentan en este artículo cuando sus hijos regresaban de la escuela o la catequesis parroquial.

Como "mal de muchos es consuelo de tontos", el artículo al menos serviría para que algunos padres vean que el problema de Miami se reproduce en Colombia y en Puerto Rico, en España y Francia.

Pero esperamos sinceramente que sirva para algo más. Para una serena reflexión. El artículo da pie para ello. Ojalá despeje inquietudes en tantos padres legítimamente preocupados.

Que tire la primera piedra el papá o mamá que siempre haya tenido en la punta de la lengua una respuesta a todas las preguntas de sus hijos.

Tarde o temprano, por un motivo o por otro, lo "corchan" a uno.

Y creo que todos nos hemos visto obligados a admitir nuestra ignorancia respecto a las capitales de los departamentos nuevos, la teoría de los conjuntos o los nombres de los cuatro estómagos de la vaca, el sistema locomotivo de los celeratados o la multiplicación de polinomios.

Humildemente hemos tenido que reconocer que no sabíamos. Porque no lo aprendimos o porque se nos olvidó. Punto.

A lo mejor con una de estas "corchadas" se nos bajaron las acciones, pero, afrontado con espíritu deportivo, el hecho no tiene demasiada trascendencia.

En cambio, cuando se trata de puntos de vista encontrados, cuando lo que aprenden los hijos parece a primera vista en oposición con lo que le enseñaron a los papás, el hecho sí tiene trascendencia. Y mucha.

Es el caso de la enseñanza de Religión.

Hay desconcierto.

Hay críticas.

Hay preocupación.

Es el tema de moda.

En los periódicos, unos defienden los nuevos conceptos, otros están de parte de la visión tradicional y atacan violentamente los cambios.

En las visitas también se comenta. Los papás cuentan con angustia que a sus hijos no les han enseñado los mandamientos ni las "cinco cosas que son necesarias para recibir dignamente el sacramento de la penitencia", que no les infunden la piedad ni les hablan del pecado y del infierno.

Unos papás estaban preocupadísimo porque el muchacho declaró que él iba a Misa los domingos por acompañarlos. No por cumplir con una obligación en la cual él no estaba de acuerdo.

En otra casa fué la niña la que anunció que no volvería a Misa los domingos. Que eso a ella la tenía sin cuidado.

Otro jovencito comentó en su casa que él no haría o dejaría de hacer una cosa porque fuera pecado.

Entonces, se preguntaban los papás: ¿qué lo va a frenar en la vida? ...

Esto del freno es lo que más preocupa. Da la sensación — escribió hace algunos meses Rosa Rivas de Uribe en "Presencia" — de que la mayoría de los padres quieren que la fe haga de sus hijos individuos obedientes, más o menos manejables, con una moral a toda prueba, especialmente en lo tocante a la virtud de la castidad".

Para lo cual le hemos confiado a Dios el papel de policía, de mantenedor del orden para que respalde nuestras determinaciones y nos ayude a cuidar a los niños.

Dentro de esta visión de la fe y de la enseñanza de la Religión, lo nuevo repugna.

Las verdades son las mismas. Nadie las ha cambiado.

Lo que pasa es que hoy se plantean en forma diferente a como se hizo en nuestro tiempo.

El temor al infierno, como consecuencia del pecado, era lo que motivaba nuestras acciones. Lo mismo la misa dominical y el ayuno — que solo afectan al individuo — que el robo, el asesinato o el "volarse" con alguien — que sí afectan a los otros —.

El pecado se concebía como un problema personal entre Dios y un hombre. Sobre el daño que ese pecado causará a otras personas nunca se hablaba. Por lo menos nunca se hablaba. Por lo menos yo nunca lo oí. Más aún, la caridad, las obras de misericordia, se debían hacer para ganar méritos para el cielo.

Hoy no se podría hablar este lenguaje. La rechazarían los jóvenes.

Hoy se hace énfasis en la responsabilidad personal y comunitaria que debe guiar sus actos. El respeto por los demás y por él mismo debe ser su norma.

No se trata, pues, de fijar al joven una conducta determinada sino de ayudarlo a descubrir cuál debe ser y el porqué.

Además, los alumnos — y las alumnas también — no aceptarían un paquete de normas y verdades impuestas. Es preciso que ellos mismos las descubran y las vivan.

Lo cual representa un grande problema para un profesor de Religión. Tiene que dejar "el cómodo papel de poseedor y transmisor de verdades para situarse dentro del grupo y participar en el proceso de búsqueda de Cristo". (Programa de Religión para Secundaria).

La nueva metodología de la enseñanza religiosa responde a las necesidades de la época actual como el Padre Astete y los diversos tratados de Apologetica lo hicieron a las de otro tiempo.

El Catecismo de Astete respondía a lo que era la problemática religiosa de una época. Generaciones y generaciones aprendimos de memoria respuestas a preguntas que formulaba una persona de otra época y otra mentalidad. No a nuestras propias preguntas, lo cual nos inquietaba y preocupaba.

Por eso, al terminar los estudios muchos archivaron preguntas y respuestas con otros

Orar es la Revolución más radical que existe

En este momento de la vida de la Iglesia más que las acciones audaces, más que la imaginación desbordante para hallarle cauce a los cambios necesarios, más que la profundización de los mismos teólogos, se necesita oración. De eso no podemos tener la menor duda. Hasta el punto de que cuando se examinan las crisis, los sufrimientos, las perplejidades tan propias del mundo de hoy, se puede llegar a certificar que en todas ellas hay una inmensa dosis de falta de oración.

Si alguna indigencia se advierte, es la indigencia de oración. No porque no se rece, porque puede haber indigencia de oración donde se reza mucho, eso es lo grave precisamente. Porque no se ha aprendido a examinar el rezo. Las prácticas culturales no se ven a la luz de la palabra de Dios. Cuando hablamos de oración no se trata de intensificar los rezos, sino de que esos rezos sean verdadera oración.

EL MUNDO contemporáneo, dice que el trabajo es oración y se queda tranquilo y suprime su oración y su trato con Dios y se distancia y termina por acabarse su unión con El.

Orar es difícil porque la oración trae aparejadas realidades muy profundas. La primera de ellas nos pone frente a frente con la pregunta: ¿Dios sí es un tú? Allí no hay subterfugios para rehuir esa realidad concreta. Dios es una persona, es un tú y si yo acepto que es un tú, entro a dialogar con El. La oración se hace verdadera si yo acepto que es un tú, ese Dios. No es cuestión de pereza o de debilidad la que impide hacer oración, es que estamos en un acto que pone en ejercicio toda nuestra capacidad de fe; admitir a Dios como persona y como interlocutor, lo cual es un acto pleno de fe. Esa fe, esa aceptación de Dios como un tú es algo que arranca del fondo del corazón, del centro mismo de la vida psíquica, compromete todo nuestro ser e implica actitudes. Aceptar a Dios como un tú implica aceptarlo a El como persona y como persona absoluta; implica que nosotros le quitamos todo lo que le hayamos conferido de absoluto a las realidades de que nos hemos rodeado; que tachemos de inseguridades las seguridades en que tradicionalmente nos hemos apoyado; que decidamos lanzarnos al vacío, a ese espacio negro y oscuro en el que solo Dios brilla como un punto de luz. Es todo eso lo

muchos conocimientos que no volverían a necesitar que no consideraban ni útiles ni prácticos: con las ecuaciones de segundo grado — los que nos seguían carrera relacionada con las matemáticas — o con las figuras del silogismo — los que elegían una carrera de ciencias —. Conocimientos de los cuales por fin podía uno desentenderse, que se aprendieron porque formaban parte del pensum.

Todo esto que no se considere como un ataque al Padre Astete. Nadie se atrevería a negar que cumplió admirablemente su misión "el sabio jesuita español que nació en 1537, época de la conquista de América, y murió en 1601.

Si el objetivo de la educación religiosa era dar unas bases para el buen comportamiento, siempre con el "coco" del castigo — eterno o temporal pero tremendo — al mal comportamiento, es natural que las personas formadas dentro de estas ideas rechacen el objetivo actual, o por lo menos les parezca extraño.

Hoy se quiere — dice en los Programas Nacionales para Secundaria — que "el joven en su situación y en compañía de sus hermanos sea promotor consciente de la historia, unido a Cristo, meta que el designio de Dios establece al desarrollo del hombre.

Lo que se procura es la realización integral de cada individuo a través de tres etapas: la afirmación de su personalidad, su integración con los demás, la canalización de su anhelo de libertad por el ejercicio de la decisión libre. Son los tan nombrados y combatidos procesos de personalización, socialización y liberación, que se oponen los conceptos de despersonalización individualismo y limitación coactiva que nos dieron como regla de vida cristiana.

Por eso hay escándalo. Desconcierto.



Las 'Manos en Oración' es una de las obras de Alberto Durero que a través de los siglos ha conmovido generaciones. En la actualidad esta obra ha sido reproducida en muchas formas, incluyendo placas de pared, centros de mesa, etc. siendo una de las más conocidas piezas de arte religioso en el mundo. Estas manos simbolizan hoy la oración "la revolución más radical que existe". Precisamente el pasado año el mundo del arte celebró los quinientos años del nacimiento de Albrecht Durero, en Mayo de 1471 en Nuremberg.

que implica hacer oración. No es solo cuestión de pereza o de debilidad, no, es que estamos poniendo en tensión, estamos experimentando la fe con toda crudeza, con todo lo que ella tiene de exigente. Implica cambiarlo todo, cambiar nuestra visión y someternos a un montón de inseguridades.

Ante la aceptación de ese Dios como un tú absoluto, nuestra visión de todas las cosas tiene que estar cambiando continuamente. Tenemos que estar sometiendo a duda un montón de cosas en que siempre habíamos creído, porque Dios relativiza todas las cosas. Hacer oración es relativizarlo todo y acentuar en el énfasis con que a El lo convertimos en nuestro único absoluto, nuestra única verdad, nuestro único Señor. Tú solo eres santo, Tú solo Señor, Tú solo Altísimo, repetimos en el gloria porque todo lo demás no es santísimo, ni altísimo, ni señor. El es el único, todo lo demás palidece ante El y este cambio de visión indudablemente nos tiene que traer mil perturbaciones. Si no es para cambiarlo todo, para introducir esa relativización de todo, para confesarle a El esa unicidad, la oración no tiene sentido.

Esto es pues la primera dificultad. Podremos agregar otra: cuando el hombre ora se encuentra consigo a solas y se encuentra a solas con el Absoluto y es terrible encontrarse a solas con el Absoluto porque no solo se va a relativizar todo lo que hay alrededor, sino que yo mismo entro a ser relativizado. Hay que tener en cuenta esto:

Confusión.

Le dimos más importancia a la formulación de las verdades que a su contenido vital. Y cuando cambia la formulación parece que nos los cambiarán todo.

Quisiéramos conservar la fe del carbonero, continuar nuestras prácticas religiosas individuales y consoladoras. Preferiríamos que las cosas sigan como están porque no estamos preparados para un cambio. Nos gusta que el temor al infierno sea nuestra norma de conducta.

Esto nos ha servido a nosotros y pensamos ingenuamente que también nos puede servir a nuestros hijos. Ingenuamente, porque proponerles estas formulaciones de nuestros tiempos es como pedirles que bailen polca y minué.

Me angustia la disparidad de criterios entre lo que se está enseñando hoy a los hijos y lo que los papás aprendieron en su juventud.

La misma verdad pero presentada en forma que le diga algo al muchacho de hoy.

Para evitar estas diferencias, ¿los papás no podríamos actualizar un poquito nuestros conocimientos en materia religiosa?

¿No sería posible que sintonizáramos la onda de nuestros hijos — en el terreno religioso y en todos?

No para no parecerlos obsoletos, retrógrados y cavernarios, sino para que no rechacen con nuestra actitud todo el contenido de nuestra verdad.

Es una obligación Estudiar. Leer. Preguntar a los que saben más, para vivir al día, pero no escandalizarnos en lo que se dice y se propone.

Siempre con la conciencia de que no son las verdades las que cambian, sino la manera de formularlas. Que lo fundamental — el amor de Dios por la humanidad — no ha variado ni puede variar.

Censo del 70 dio 560,628 cubanos en E.U.

El número de Cubanos de primera y segunda generación en los Estados Unidos de América en 1970 había aumentado 351 por ciento desde 1960 o sea de 124,416 a 560,628. Esto fue anunciado por la Oficina del Censo del Departamento de Comercio.

EL CENSO, parte del Departamento de Administración de Estadísticas Sociales y Económicas, también reportó que el 45 por ciento del número de Cubanos enumerados en 1970 radican en el estado de la Florida — o sea 252,520.

Otros estados con alta concentración de Cubanos cuando se efectuó el censo hace 2 años, son New York con un total de 98,479 o sea 17.6 por ciento del total de personas Cubanas; New Jersey con un total de 71,233 o sea 12.7 por ciento; y California con un total de 47,699 o sea 8.5 por ciento.

De el total de Cubanos en 1970 el número realmente nacidos en Cuba es 439,048. El resto son personas nacidas en los Estados Unidos de América, pero con uno o ambos padres nacidos en Cuba.

Es oportuno recordar que desde 1970 hasta hoy, en dos años, varios millares de cubanos han escapado hacia Estados Unidos por distintas vías: El puente aéreo Varadero-Miami, vías de España y México y las fugas en bote a través del estrecho de la Florida, entre otras, lo que hace aumentar las cifras anteriores considerablemente.

Debe observarse también que millares de exiliados cubanos han fallecido en el largo lapso de más de una década, desde que la toma del poder por el comunismo les forzó al destierro.

LAS CIFRAS del censo incluyen sólo a los cubanos en los 50 Estados Unidos y no a los que residen en otros territorios de Estados Unidos, como el Estado Libre Asociado de Puerto Rico, las Islas Virgenes, la Zona del Canal de Panamá y bases como la de Guantánamo en el mismo territorio de Cuba.

Si se suman todas estas personas, los que han muerto, los que residen en territorios de E.U. no incluidos en el censo, los millares de refugiados cubanos que residen en España, México, Venezuela, y otras partes de Centro y Sur América así como en el resto del mundo, así como los que han llegado a Estados Unidos en los últimos dos años, fácilmente podrá llegarse a una cifra cercana al millón de exiliados cubanos.

45% del total vive aquí, en Florida.

Esa cifra ha crecido considerablemente en 2 años.

Por GUSTAVO PENA

El censo de 1960 arrojaba una suma solamente de 124,416 cubanos. Pero ya en esa fecha, aunque el censo naturalmente no arroja las razones por las que vinieron, se calcula que más de la mitad eran ya exiliados escapando del régimen de Fidel Castro. Castro tomó el poder en enero de 1959 y fué precisamente ese año, 1959 uno de los que mayor número de exiliados produjo. En las primeras semanas salieron las personas más comprometidas con el depuesto régimen de Fulgencio Batista. Por otra parte, en aquel primer año todavía no existían las rígidas medidas restrictivas para salir del país y funcionaban regularmente más de una docena de líneas aéreas y marítimas, con centenares de vuelos a la semana.

AUN una gran mayoría de las personas que salieron de Cuba entre 1957 y 1959, antes de la toma del poder por Castro,

lo hicieron a consecuencia de la caótica situación de la guerra de guerrillas, los sabotajes urbanos y la represión del régimen en el poder, así como previniendo lo que ocurriría en caso de triunfar Castro.



Suplemento en Español de **VOICE**

ORACION DE LOS FIELES

Decimo cuarto domingo del año
(9 de Julio)

CELEBRANTE: En respuesta al llamado de Jesús para que todos los que se sientan cansados y sobrecargados vayan a El en busca de ayuda, nosotros presentamos confiadamente nuestras peticiones.

LECTOR: Nuestra respuesta de hoy será "Señor, escucha nuestra oración."

1. Por el Papa Paulo, por todos los Obispos, sacerdotes y religiosos para que busquen y encuentren fortaleza y paciencia en Jesús mientras laboran para él, oremos al Señor.

2. Por los muchos que sufren injusticias en su trabajo y se ven privados de un justo salario, para que pronto encuentren sus justos derechos, oremos al Señor.

3. Por todos los que carecen de trabajo o no pueden ser debidamente entrenados para un trabajo y por tanto no pueden vivir dignamente como cristianos, oremos al Señor.

4. Por todas las víctimas de accidentes durante el feriado del 4 de julio, para que encuentren el descanso en Jesús, oremos al Señor.

CELEBRANTE: Padre Todopoderoso, creemos firmemente a Cristo cuando nos dice que su yugo es suave y su carga ligera por tu divina gracia. Fortalece constantemente nuestra fe para que comprendamos mejor que solamente tu eres nuestro aliento y liberación. Te lo pedimos por Cristo, Tu Hijo.

PUEBLO: Amén.

Vacaciones, tiempo para tonificar el cuerpo y el espíritu

ULTIMAMENTE dijo el PAPA



"Comienza el verano, comienza el período de las vacaciones. Nosotros os las deseamos a todos buenas y serenas, verdaderamente tranquilizadoras y restauradoras. Y no sólo de las fuerzas físicas, sino también de las del espíritu.

Si realmente durante las vacaciones disminuyen las ocupaciones ordinarias dejando disponible un poco de nuestro tiempo para dedicarlo a nosotros mismos, acordémonos de Dios, esto es, de dar a la práctica religiosa algún momento de más atenta dedicación."

Aniversario

"Os vamos a decir hoy una palabra sobre algo que nos toca personalmente, es decir, sobre el aniversario de nuestra elevación a la Cátedra del apóstol Pedro: Hace nueve años, en la Capilla Sixtina, eramos llamado a ser el sucesor del siempre llorado y amado siervo de Dios, el Papa Juan XXIII.

Después de servir largos años a dos venerados Pontífices,

En Francia, especialmente en París los dominicos han abierto casas a donde las gentes van a orar, y son cientos los que pasan por allí. En Taizé, el famoso monasterio, se reúnen en un solo retiro hasta 1,800 personas, viejos y jóvenes, hombres y mujeres que han ido a orar. Los hippies en los Estados Unidos se dirigen hacia Jesús y oran, y el mundo quiere orar.

Más que obras necesita el mundo oración.

— Hay indigencia espiritual por falta de oración.

— Los jóvenes tienen auténtico deseo de oración.

— El obrar no es orar. Necesitamos orar.

— Orar es creer profundamente.

— Orar es adorar al Único.

— Orar es abandonarnos en Dios.

— La oración nos revela el propio vacío y la necesidad de cambiar personalmente.

Organizan tombola de de San Juan Bosco

Los días 22 y 23 de julio También las obras de tendrá lugar el Noveno construcción y expansión de Festival Anual o Tombola de la parroquia son posibles San Juan Bosco. Lo gracias a la generosidad de recaudado en las Tombolas todos los que contribuyen a la Anuales hace posible los Tombola. Las papeletas se programas de ayuda a necesi- pueden adquirir en la oficina todos así como programas de parroquial. orientación para la juventud.

conocíamos bien la difícil misión del Vicario de Cristo. Os vamos a leer una nota personal que escribimos entonces: "Quizá el Señor me ha llamado a este servicio no tanto porque tenga aptitudes o para que gobierne y salve la Iglesia en las presentes dificultades, sino más bien para que yo sufra algo por la Iglesia, y aparezca claro que es El, y no otros, quien la guía y la salva."

Así podréis comprender la tranquilidad que nos da el pensar que no es nuestra mano débil e inexperta la que maneja el timón de la barca de Pedro, sino la mano invisible y amorosa de Jesús. Por eso, aun en medio de las dificultades, hemos de tener una total confianza en el Señor.

Una preocupación que tuvimos entonces fué el pensar que la dignidad nos pudiera separar de la comunidad, de la gente. Pero os hemos de confesar que el sentimiento que nos invadió desde el primer momento fué una inmensa simpatía hacia todos a quienes debíamos servir; y comprendimos la belleza de nuestra nueva definición: siervo de los siervos de Dios.

Vimos como una sola cosa la autoridad y la caridad, dilatándose hacia todos los confines del mundo, como faro de luz para lo que fué y sigue siendo nuestro sueño, o mejor, nuestra esperanza: la unidad de la Iglesia y del mundo.

Para el cumplimiento de nuestra misión, confiamos en el poder de Dios y en la ayuda de vuestra comunión y vuestras plegarias.

Arzobispo Carroll en Convención

El Arzobispo Coleman F. Carroll pronunciará la invocación en la ceremonia de apertura de la Convención Nacional del Partido Demócrata el lunes, 10 de julio, en el Palacio de Convenciones de Miami Beach.

En 1968 el Arzobispo Carroll hizo la invocación en la sesión inicial de la Convención Nacional del Partido Republicano, también efectuada en Miami Beach.

La bendición final en la noche de apertura de la Convención del Partido Demócrata será impartida por el Padre Michael M. Zemrzski, Vicario General de los Padres Paulinos en América y fundador director del Santuario Nacional de Nuestra Señora de Czestochowa, en Doylestown, P.

'Nueva Ciudad' para obreros

Expertos procedentes de distintas partes del mundo participaron en Boynton Beach — seminario de St. Vincent De Paul en un día de estudio sobre los proyectos y planes para la "Nueva Ciudad" que para los obreros

agricolas auspiciará la Archidiócesis de Miami como un programa piloto. La Iglesia Católica cederá los terrenos y auspiciará los planos de construcción de ese proyecto en el Condado de Palm Beach.

Nueva Iglesia en Ft. Lauderdale

Una nueva iglesia comenzó a construirse en la ciudad de Fort Lauderdale para la parroquia de St. Malachy. El pasado domingo se efectuó el simbólico inicio de las obras.

Homenaje al Papa

"El Papa Paulo VI es el hombre de Dios que como líder espiritual de seiscientos millones de católicos ha tratado de unir en una sola familia al extenso y diverso pueblo de Dios", dijo el Arzobispo Carroll el pasado domingo en una misa en la Catedral conmemorando el noveno aniversario de la elevación al papado de Paulo VI. El Arzobispo Carroll destacó la obra que está realizando el Papa como promotor de la paz en el mundo.

Mensaje a los niños

Por MANOLO REYES

Todos ustedes aspiran en el futuro a crecer y convertirse en hombres y mujeres de provecho para la patria, para la sociedad en que viven, para sus familias y futuros hijos, cuando se casen.

UNO de los fundamentos del carácter que deben tener ustedes a fin de lograr este deseo, es decir siempre la verdad. La mentira es uno de los males más graves que puede padecer una persona. Por la mentira se ha condenado mucho entre los seres humanos. Esgrimiendo la mentira Judas besó y traicionó un día a quien vino a la tierra a redimir al género humano.

Con la mentira en los labios los falsos profetas y los pseudo líderes han vendido a su patria y su pueblo como le sucedió a Cuba y al noble pueblo cubano. Por la mentira muchos niños cubanos están hoy en el exilio. De ahí que un objetivo fundamental en las vidas de ustedes debe ser: decir siempre la verdad. La mejor forma de lograrlo es empezar desde ahora, cuando se tienen pocos años.

Claro está, que esto dicho así luce muy fácil de cumplir, pero aprendan que para ser siempre fieles a la verdad hace falta energía, valor y carácter.

En muchas ocasiones la verdad duele a uno o a los demás. Pero para actuar con justicia siempre hay que decir la verdad, aunque con ellos nos perjudiquemos. Y repito, ahora que tienen ustedes pocos años, es el mejor tiempo de empezar. Los grandes hombres de la humanidad empezaron desde niños a cultivar la verdad. También los grandes mentirosos empezaron desde niños con pequeñas mentiras.

Por eso, ahora tienen ustedes una magnífica oportunidad de ser grandes hombres en el mañana y líderes futuros que habrán de guiar a sus compatriotas por el camino de la verdad y el triunfo.

Piensen siempre que no hay situación alguna que justifique... o pueda justificar a la mentira.

Aquel que miente una vez... bien puede mentir dos veces y puede seguir mintiendo por el resto de su vida natural.

PIENSEN siempre que diciendo la verdad... aun en las cosas más pequeñas... en aquellos asuntos que lucen sin importancia... están cumpliendo ustedes con Dios... están cumpliendo con su patria, con sus padres, con sus compatriotas.

Y siempre habrá paz en sus conciencias!

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First bishop of Diocese of Evansville dies at 81

EVANSVILLE, Ind. — (NC) — Bishop Henry J. Grimmelsman, who retired as bishop of Evansville in 1965, died here June 26 at the age of 81.

Bishop Grimmelsman, the first prelate to head this

southern Indiana diocese, had been in failing health for the past year.

A native of Cincinnati, he was ordained there in 1915. He earned a doctorate in Sacred Scripture at Innsbruck, Austria, in 1923 and

was involved in work on the Confraternity of Christian Doctrine translation of the Bible.

From 1932 to 1944, he was rector of the Pontifical College Josephinum in Worthington, Ohio. He was conse-

crated a bishop in December, 1944, and installed in Evansville in January, 1945.

Bishop Grimmelsman, one of ten children, is survived by a brother, Father Aloysius Grimmelsman of Cincinnati.

Ukrainian bishop dies

PHILADELPHIA — (NC) — Auxiliary Bishop John Stock, 53, of the Ukrainian Catholic Archdiocese of Philadelphia was killed June 29 in an auto accident on the New Jersey turnpike, near Mount Holly, N.J.

Bishop Stock was returning to Philadelphia from a church meeting in Stamford, Conn., when a truck crashed into his car after colliding with another truck, according to chancery officials here.

In 1956 he was named

chancellor of the Ukrainian-rite Diocese of Stamford, Conn. He served as pastor of St. Michael's parish, New Haven, Conn., and at St. Michael's, Yonkers, N.Y. before he was named a bishop.

Former Boystown youth dies in war

A former Boystown resident, 18-year-old Daniel K. Kushner, a Sergeant in the Army Signal Corp. was killed in Vietnam recently. While on duty, he earned the Bronze Star, the Purple Heart, and the Vietnam Combat Medal. Memorial services will be held at Boystown within the next few weeks.

Florida State Nurses Association and the Archdiocesan Council of Catholic Nurses, in which she served as a member of the board of directors.

She is survived by her mother, Mrs. Theodore Donovan and a sister, Mrs. Theresa Cornell, both of Coral Gables; and another sister, Mrs. Theima Moore, Boston.

Burial was in Allegany, N.Y. Walsh and Wood Funeral Home was in charge of local arrangements.

Funeral rites offered for ex-teacher

MIAMI SPRINGS — The Funeral Liturgy for Mrs. Margaret Camastra, former teacher in Archdiocesan schools, was celebrated Saturday in Blessed Trinity Church.

Msgr. Dominic Barry, pastor, Holy Family Church, North Miami, and former pastor of Blessed Trinity parish, offered the Mass for Mrs. Camastra, a pioneer member of the parish who died at the age of 78.

A NATIVE of New York who came here 52 years ago she was formerly a member of the faculty at Gesu School who joined the staff of Blessed Trinity School when it opened in 1958. She retired three years ago. Until 1969 she was an active member of parish organizations.

She is survived by four sons: John Portz, Lt. Leo Portz, Hialeah Police Dept.; Arthur and Peter Portz; a daughter, Mrs. Jerry Gorman; two brothers, Frank and John McKenna; 14 grandchildren and one great-grandchild.

Burial was in Our Lady of Mercy Cemetery under direction of the Carl F. Slade Hialeah-Miami Springs Funeral Home.

Sister-nurse dies; at hospital 40 years

The Funeral Liturgy was concelebrated Monday in St. Francis Hospital chapel for Sister Marie Francine, O.S.F., a member of the nursing staff for 40 years.

Father Patrick Brown, O.F.M. was the principal celebrant of the Mass for the nun, who died last Friday at the age of 67 after a long illness.

A NATIVE of Baltimore, Sister Francine came to Miami following her graduation from high school. She entered the Sisters of St. Francis after attending nursing school and practicing at Jackson Memorial Hospital. Returning from the Motherhouse of the order in Allegany, N.Y., after her pro-

fession in 1929, she served as an operating room nurse, a night supervisor and eventually became director of nurses.

Among her patients at the Miami Beach hospital were the late Duke of Windsor and the Duchess of Windsor and film star, Martha Raye.

In August 1969 when Sister Francine retired from active nursing she was honored by more than 300 guests during a party at the Surf Club where Msgr. James J. Walsh, spiritual director at the Archdiocesan Major Seminary of St. Vincent de Paul and former hospital chaplain, was master of ceremonies.

SHE was a member of the

Nun attends funeral of her Jesuit husband

WASHINGTON — (NC) — A Carmelite nun left her cloistered convent in Baltimore to come here to the funeral of her husband, a Jesuit Brother.

Brother Alfredo Oswald, a Jesuit for 40 years, died here June 22 following a long illness. The 87-year-old Brother had taught music, French and art at Georgetown Prep here and was lovingly known as Brother Ozzie.

THE UNUSUAL story of Brother Ozzie and Sister Beatrice began in 1931 when, at the height of his career as a concert pianist, Alfredo Oswald entered the Jesuit order. At the same time his wife, Beatrice, entered the convent in Baltimore.

Their "call to serve God" was a difficult thing to explain, Brother Oswald once said. It was "made known" to them at the same time in different parts of the world while Alfredo was on tour, he said. The couple had been married for 16 years.

"I remember the day I took her to the monastery," said Brother Oswald. "I said goodbye and then I left for the Jesuit novitiate."

"At first I could see my wife one time a year. Maybe they were afraid we would elope. We needed courage in the beginning," Brother Oswald said. The couple, still man and wife in the eyes of the Church, celebrated their golden wedding anniversary in 1963.

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Coronary care seminar topic
WEST PALM BEACH — "A Day in Coronary Care" is the subject of a seminar which begins at 9 a.m. and continues until 4 p.m., Monday, July 10, in Saunders Hall at St. Mary Hospital.
Three prominent specialists who will lecture include Dr. Augustino Castellanos, Assistant Professor of Medicine, University of Miami School of Medicine; Mrs. Martha Spence, R.N., clinical specialist-intensive care; and Mrs. Marielle Vinsant, R.N., clinician-coronary care.
Attendance is limited to 50 persons.

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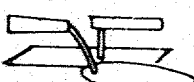
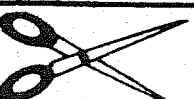
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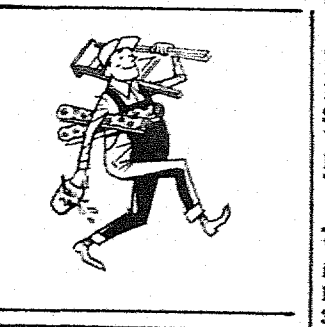
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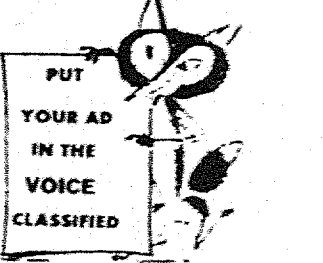
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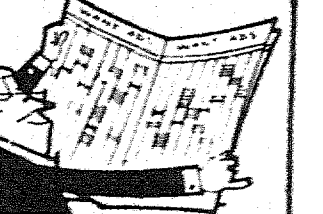
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3 big issues hang over tax credit plan

By RUSSELL SHAW

(Last of Three Articles)

WASHINGTON — (NC) — As debate over federal tax credits for parents of nonpublic school children has grown in recent weeks, three key issues have emerged.

They are constitutionality, cost, and the implications for the poor.

Constitutional questions are central, for it was on constitutional grounds that the Supreme Court in June, 1971, overturned several state programs of direct aid to

nonpublic schools.

THE COURT contended that programs for the purchase of services from church-sponsored schools and for teacher salary supplements created "excessive entanglement" between church and state.

If that is so, the question goes, why suppose that tax credits stand a better chance of passing muster in the Supreme Court.

Supporters of tax credits reply that there are several crucial differences between their

plan and the programs overturned by the court.

For one thing, tax credits do not involve direct government aid to schools. Instead the assistance is directed to individual taxpayers.

For another thing, tax credits are not grants. The government does not give anything to the taxpayer but simply refrains from collecting money from him.

The second major objection to tax credits is based on their cost. It has been

estimated that a system of federal tax credits might reduce federal revenues by as much as \$500 million annually.

Granting the loss in federal revenues, supporters of the plan nevertheless insist that tax credits would have the net result of saving all taxpayers money.

Finally, it is objected that tax credits do nothing to help very poor parents of nonpublic school students who pay no income tax and thus would receive no "credit."

Nails rumor Pope plans to retire

VATICAN CITY — (NC)

— The Vatican has firmly squelched news reports that Pope Paul VI plans to retire when he becomes 75 years old in September.

Archbishop Giovanni Benelli, papal undersecretary of state and intimate aide of Pope Paul, authoritatively denied retirement plans in an interview on Vatican Radio.

"The Pope has never given any reason to think that he would retire at the age of 75," said Archbishop Benelli. "Moreover, he has declared expressly that he will not do so."

Archbishop Benelli told the Vatican Radio interviewer: "I am not here to repeat the various reasons why the Pope considers it his duty to remain at his post as the 'Servant of the Servant of God' even after having reached 75 years of age."

THE archbishop, one of the top officials of the papal secretariat of state, said he thought it very strange that rumors continue to circulate about the possibility of the Pope's retirement. "These rumors have never had any foundation," he declared.

The 51-year-old archbishop is among the most influential prelates in the Vatican, a member of the inner circle of advisers and aides to Pope Paul and has a reputation of never saying anything publicly without having fully weighed its consequences.

Asked about the Pope's health, the archbishop said that "the Pope is very well."

The intense activity he carries on every day is the best proof, and it can easily be verified, of his excellent health.

Speculation on the possible retirement of Pope Paul has been frequently aired in the press for the past several years, despite persistent denials from Vatican officials.

The rumors started in 1966 when he implemented norms publicly recommending that bishops retire at the age of 75.

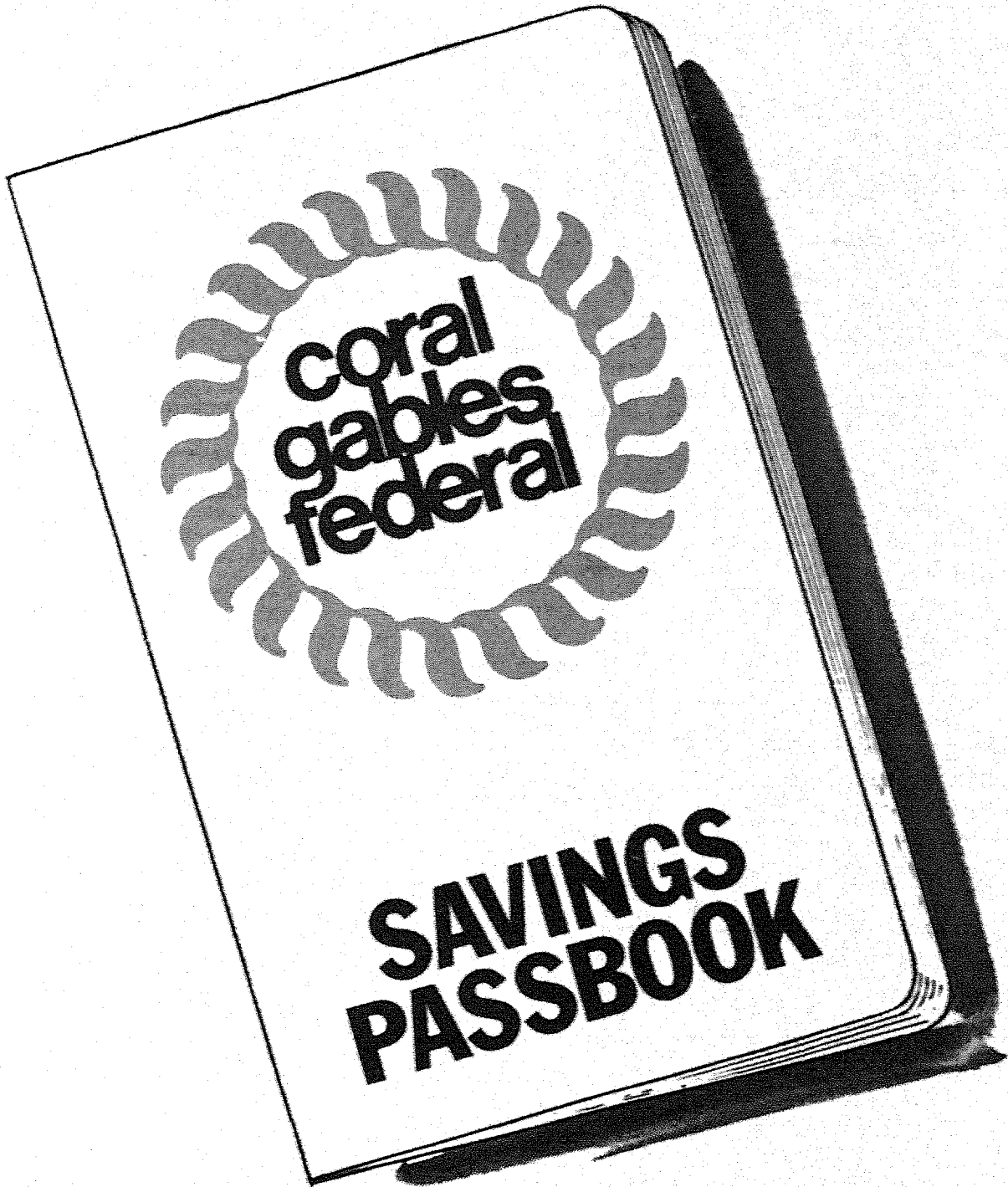
Church parcels land to Indians

QUITO, Ecuador — (NC)

— The Quito archdiocese sold farms at a nominal price to 23 Indian families who had been tilling the Church land for years.

"This is not paternalism, but recognition that you can stand on your own feet," Cardinal Pablo Munoz of Quito told the families.

Along with the farms, approximately 45 acres each, the archdiocese made provisions for housing and other facilities near Malchingui, 50 miles from here. At \$20 an acre, the new owners have ten years to pay, at 5 percent interest.



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