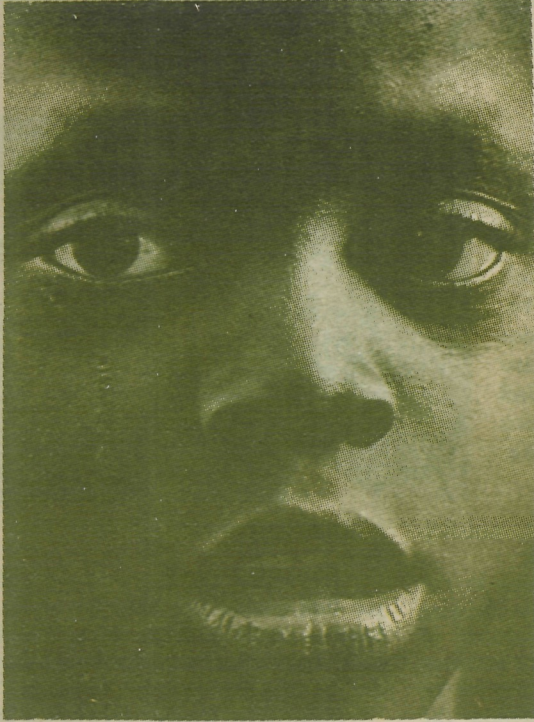


Voices concern for the poor

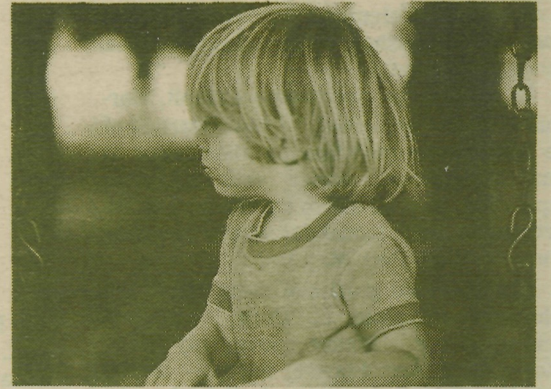


To the Priest, Religious and Faithful of the Archdiocese of Miami:

My dear People.

The Church, through its Inner-City Mission and special programs has long been concerned with the problems existing in the impoverished sections of our cities, and this concern has in fact grown in the recent past. It seems that every urban area has its blighted and neglected centers, and we in South Florida certainly are no exception. Indeed, the great natural beauty of our State only serves to highlight the ugliness of our slums.

The Catholic Church has been active in seeking to make things better, and it can be said that we have made good beginnings in several areas. In the Central Negro District of Miami we have been a moving force in the construction of town houses and in changing that section into an area with parks and safe surroundings in which children can live and play. In Boynton Beach, Coconut Grove, Deerfield Beach, and



downtown Miami the Archdiocese has sponsored very successful summer recreational and enrichment programs for hundreds of underprivileged teenagers and children. These are only beginnings, however, and you must be aware of how much more can be done if we have your help.

I am not asking only for your charity; as Christians we have the responsibility to lead the way in seeking remedies for these social ills. If through persistent effort we can now transplant hearts and put men on the moon, then with the same determination we can overcome the problems of ignorance, poverty, and inadequate housing that hold a part of our community in bondage. However, to do so, we must accept that basic precept of Christianity which tells us to love all men as brothers.

The month of August was chosen deliberately for this appeal. These are the longest and hottest days of the summer. These are the days that make life in the sweltering slums almost unbearable. Therefore, these are the days that we ask you to think of your less fortunate brothers and sisters in Christ. Let us demonstrate our solidarity in the one family of Christ.

A collection for the Inner-City Missions of the Archdiocese will be taken up at all Masses next Sunday. I appeal to your generosity, and knowing that it will be forthcoming, I am grateful to you.

Asking God to bless you and with my warmest regards, I am

Sincerely yours in Christ,

Edmund J. Carroll

Archbishop of Miami

Regulations set for Assumption

Since the Feast of the Assumption of the Blessed Virgin occurs this year on a Saturday, Aug. 15, a number of inquiries have been received by the Chancery as to whether a person can fulfill the two obligations of Mass attendance on the Holy Day and for Sunday, Aug. 16 by participating in one Sunday Vigil Mass.

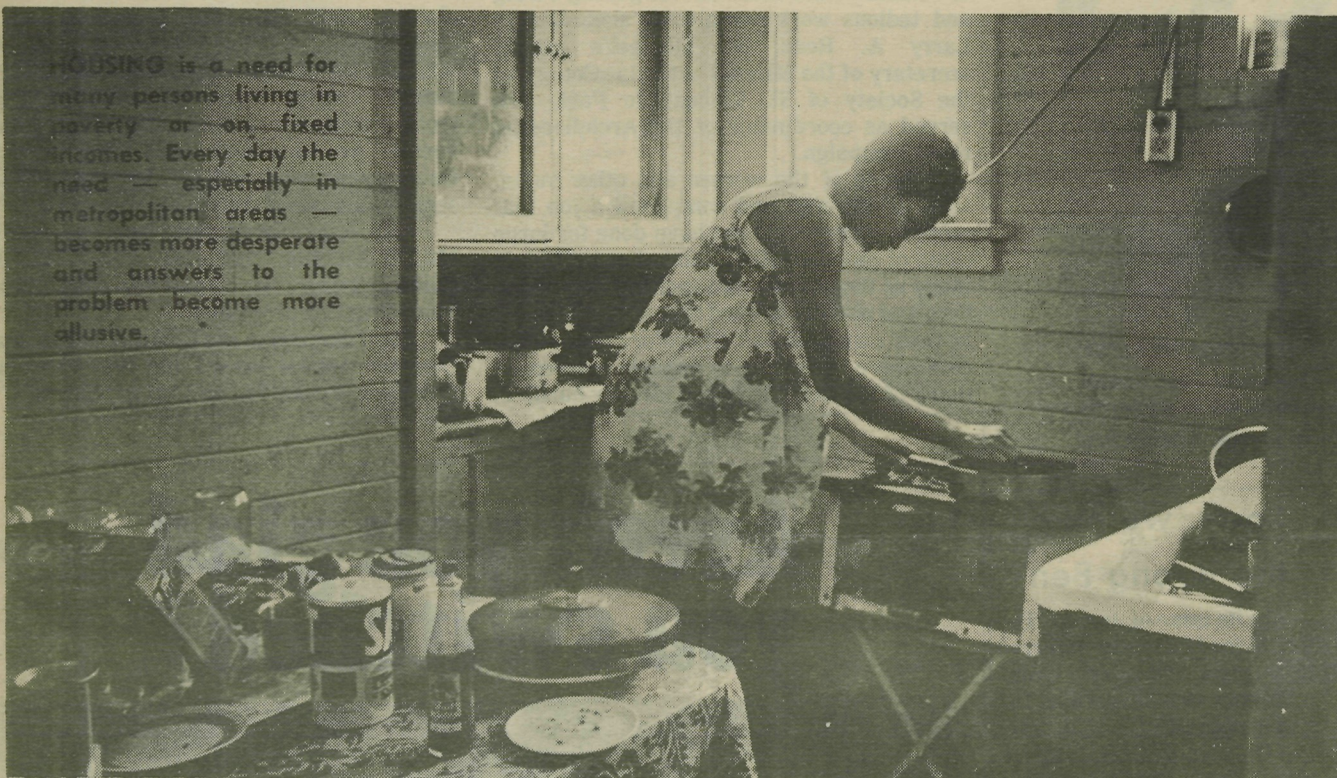
CONTINUED ON PAGE 11

THE VOICE

VOL. XII No. 22

15¢

AUG. 7, 1970



HOUSING is a need for many persons living in poverty or on fixed incomes. Every day the need — especially in metropolitan areas — becomes more desperate and answers to the problem become more elusive.

Housing crisis growing:

What happens when you can't find a home that's decent?

(More than 7,000 people are waiting for public housing in the Northwest section of Miami. They have waited for many months and tried to survive even after being evicted from their present housing or being forced to leave condemned housing. Some are reduced to sleeping in automobiles. The following story concerning their plight was written by Pat Huber.)

SPECIAL TO THE VOICE

Mrs. Barbara Williams assumed her family's housing situation was in order. She and her husband, Tommie, and their daughter had been living with another family at 2449 NW 41st St. in Miami for 1½ years.

Their rent was paid in advance, and everything seemed all right.

July 20 the landlady told the Williams that she was going to rebuild the house to include several rooms to rent individually and so the Williams should move out within 15 days. Naturally the tenants were worried, particularly in view of the general shortage of housing in Dade County, a shortage painfully acute in Miami's Negro areas.

MRS. WILLIAMS took her concern to the Model City office at 62nd Street and 27th Avenue and there she was referred to the Housing Opportunity Center and Relocation Assistance Project, a center operated by the Urban League under a \$118,835 annual

contract from Model City. The project officially opened July 20 and is just starting to operate in temporary headquarters at 56th St. and 27th Ave.

At the Housing Center, Mrs. Williams (like the other few clients they have had so far) was met by one of the four young attractive women there and questioned about her case to see if it was legitimate and to see what member of the staff could best help her. Mary Taylor, who initially interviewed Mrs. Williams, said a high number of the perspective clients ended up making use of the Center's service, with the figure now running about eight out of ten.

The case was then referred to Norman

Love, who after graduating as a business major from Tennessee State University and spending four years in the Air Force as an administrative specialist, came to Miami in 1967 and worked for three different real estate companies in the area before joining the Housing Center on July 8 as it was preparing for operation.

"WE ARE going to make this landlady give Mrs. Williams as much time as possible to find another place to live," Love said. He pointed out a verbal notice of eviction was not legal so Mrs. Williams would have at

CONTINUED ON PAGE 4

Priests Councils

(The following article written by Rev. Donald Wuerl is reprinted from L'Osservatore Romano.)

The Second Vatican Council's document on the Bishop's Pastoral Office expresses the unity of the presbyterium in terms of the single common effort of both bishop and priest in "securing the welfare of souls". (No. 28) This description is reductively a pragmatic one since it sees the bond of unity among priests and bishops as one centered in their work. But the same document is quick to point out that it is the sacrament of orders that makes possible the work in which the priests find their unity. (No. 15). As the Apostles were united in their work as fishers of men, so too is the fundamental unity found among priests and bishops their call to win all men to the cause of Christ. And with this call comes ordination and an intrinsic relationship to every other priest sharing the sacrament of orders.

BECAUSE he is called to do the same work and ordained to do that job, each priest

is united to all priests. The bond is an intrinsic one following on the sacrament of orders they share and a pragmatic one following upon the same work in which they participate. As a co-worker with his bishop and fellow priests, each priest has, besides his priestly character, a functional basis for his oneness with them. He is doing the same work. He is, in the words of the Council, "pasturing a single portion of the Lord's flock". (Bishop's Pastoral Office, No. 28).

Following this line of thought stated in the Council, the presbyterium must be considered a unity not only of all the priests in a given diocese, but also with the bishop. For it is through the bishop's ministry that priests are consecrated in order to share in the priesthood of Christ. (Life and Ministry of Priests, No. 5). The Council teaches that



"Because he is called to do the same work and ordained to do that job, each priest is united to all priests."

INSIDE THIS ISSUE

- Thanks For Aid P. 2
- Grape Victory P. 3
- All Men 'Brothers' P. 6
- A Living Faith P. 7
- Camera Contest P. 19



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

CONTINUED ON PAGE 5

Cardinal thanks Floridians for aid

Greetings and thanks to "the men of all faiths" in the Archdiocese of Miami, who gave more than 142 tons of supplies and \$26,000 to the Peru Earthquake Fund, came to Archbishop Coleman F. Carroll this week from the Archbishop of Lima, Juan Cardinal Landazuri Ricketts.

In a letter to Archbishop Carroll, Cardinal Ricketts explained, "I have learned of the remarkable mobilization undertaken in your Archdiocese, under your generous inspiration, to send aid to the victims of the earthquake and landslide which severely struck northern Peru May 31st."

ADDING that gratitude came "from the bishops and people of Peru," Cardinal Ricketts wrote, "Please convey my gratitude to your Archdiocese, not only to the Catholics, but also to men of all faiths who have joined their contributions in our behalf."

He expressed his personal greetings and "the gratitude of their (South Floridians') brother Peruvians who will be the beneficiaries of their charity."

The tons of food, blankets and clothing



CARDINAL RICKETTS

left Miami for Peru several weeks ago by boat, Navy ship and airplane to be delivered to Cardinal Ricketts in Lima so that he might distribute them to the needy in the mountain towns hit hardest by the disaster.

Father John J. Nevins, co-chairman of the Peru Earthquake Fund, and Archdiocesan Director of Catholic Charities, praised the "quick-moving response of the

Miami's Archbishop Coleman F. Carroll, shown with Ambassador J.I. Elguera and Peruvian Consul, Carlos de Vizguerra, was guest of honor at last week's "Peru Night" which aided orphans of the Peru earthquake.



I know they would not have done that for pay."

HE added that the workers had "done a job that couldn't be paid for on a volunteer basis — many of them working and packing in 90-degree plus heat for hours on end — to get the supplies ready for shipment."

Meanwhile Bishop Edward Swannstrom, director of the Catholic Relief Service (CRS) which is the overseas aid agency of the United States Catholic Conference, announced that 3,702 tons of relief supplies valued at more than \$2.5 million have been made available through CRS to victims of the earthquake since May 31.

Included in the supplies were 2,032 tons of U.S. Government food, medicines from the Catholic Medical Mission Board, and blankets and DDT from UNICEF.

In addition to diverting ships already at sea to Peru with 486 tons of food and clothing, CRS dispatched 89 tons of medicine, high-protein food, blankets and tents by way of two chartered planes, and sent 995 tons of canned foods, blankets, clothing, tools, trucks and concrete mixers via ocean vessel. An additional 1,612 tons of U.S. Government food and 576 tons of priority supplies also went the sea route to Peru.

CRS is providing daily food rations for 180,000 victims, including 80,000 persons participating in food-for-work and reconstruction programs.

Contributions to the CRS-USCC Peruvian Disaster Appeal passed the \$800,000 mark this week, Bishop Swannstrom announced.



TURIN ARCHBISHOP, Michele Cardinal Pellegrino, was welcomed at Miami airport by Mother Lucia, left; and Sisters of St. Joseph Cottolengo who staff the Marian Center during the prelate's brief visit in Miami last week. Cardinal Pellegrino, a member of the Sacred Congregations for the Clergy, Divine Worship, and Catholic Education, was en route to Brazil, having just visited in Mexico.

Charity top thing, freed bishop states

"Father, the most important thing to keep in mind is charity." Thus it was that Maryknoll Bishop James E. Walsh, released by the Chinese Reds last month after an imprisonment of 12 years, spoke to Father John J. McCormack, M.M., Superior General of the Maryknoll Fathers in the U.S.

The superior general, who flew to Hong Kong after the news of Bishop Walsh's release was announced to the entire world, recalled in a letter to Miami's Archbishop Coleman F. Carroll that, although he had not seen the American-born prelate in 23 years, his appearance was almost unchanged.

EMPHASIZING that he went to Hong Kong to greet Bishop Walsh in the name of the Church of the United States and all Maryknollers, Father McCormack related that the faith of the 79-year-old Maryknoller is deeper and stronger than ever, and that his devotion and true piety are very evident and clear.

Meanwhile Maryknoll officials in Rome said arrangements were being made for Bishop Walsh to reach here Aug. 24 and see Pope Paul, then continue on

Sorry, we had the wrong Ben

In its issue of July 31, The Voice inadvertently referred to Dade County Commissioner Ben Shepard as Dr. Ben Sheppard.

Dr. Ben Sheppard, physician and attorney, is a member of the Dade County School Board and executive director of the Archdiocese of Miami Catholic Service Bureau.

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WORLD AND NATION

Nixons felicitate bishop, set free by Chinese reds

NC NEWS SERVICE

IN WASHINGTON, President and Mrs. Richard M. Nixon "joined in prayers of gratitude" following the release from China of Maryknoll Bishop James E. Walsh after 12 years of imprisonment.

In a letter written to the missionary prelate, the President commented: "As the world reflects upon your sufferings in the cause of human dignity, it is appropriate that your sacrifice should also inspire renewed prayers for the people of China whom you served so well. You brought a mission of love to China, and I know that your sacrifice — and your courage — will always be remembered by men who cherish peace and work for peace."

IN ROME, an Austrian cardinal told an international federation to promote better understanding of the Bible and said that Catholics now regard the Scriptures from a positive viewpoint. Cardinal Franziskus Koenig of Vienna, president of the year-old World Catholic Federation for the Biblical Apostolate, described the present attitude of Catholics as a complete switch from that of four centuries ago.

IN CHICAGO, Cardinal John Cody visited the wakes of two policemen killed here in the line of duty and left with each officer's survivors a copy of a prayer extolling the "quiet heroism" of the two. The cardinal also announced that two other Chicago prelates — Auxiliary Bishops Michael R. Dempsey and Thomas J. Grady — would attend the funerals of slain police sergeant James Severin and patrolman Anthony N. Rizzuto. Both men were killed by a sniper as they walked through an inner-city housing project.

IN WASHINGTON, an association of 900 Catholic chaplains has declared its opposition against abortion and offered "support and encouragement" to doctors declining to perform the operations now legal in some states. In a statement released July 23, members of the National Association of Catholic Chaplains (NAAC) also offered to counsel and advise expectant mothers and fathers of unwanted children about alternatives to abortion. "We are concerned about the efforts of those who would seek to destroy innocent human life," wrote the chaplains reaffirming a Vatican II document which called abortion and infanticide "unspeakable crimes."

IN AUSTIN, Tex., a public declaration issued by the Texas Catholic Conference maintained that without state aid most nonpublic schools are "doomed to perish within a relatively short time." The declaration by the joint official agency of the state's Catholic dioceses asks Texans to "extend a measure of public financial support to the secular educational programs of state accredited nonpublic schools sufficient to insure the survival of these schools."

IN WASHINGTON, Justice Department lawyers appealed to the Supreme Court to overturn a U.S. District Court judge's ruling that the draft law is unconstitutional because it forces Catholics to choose between their beliefs or prison. In a decision handed down in favor of James F. McFadden of San Francisco, Judge Alfonso J. Zirpoli of the ninth district court threw out an indictment brought against McFadden in February for failing to report for induction. Judge Zirpoli said that under the first amendment's guarantees of the free exercise of religion, the government cannot force a man to act against his conscience.

IN CHICAGO, the Chicago archdiocese has announced plans to launch a program early next year to train laymen for ordination as permanent deacons. While training programs for permanent deacons are in various stages of development in 11 centers throughout the country, this will be the first attempt for a program here. Training will begin in January according to Father John Ring, executive Director of the Chicago archdiocesan office for the permanent diaconate.

IN LONDON, Northern Ireland's Protestant Catholic conflict will result in civil war, a U.S. interfaith group reported. The group, sponsored by the Appeal of Conscience Foundation of New York City, visited Northern Ireland and the Republic of Ireland. It said the religious-political strife in the North can be settled by conciliation.



Incidents - humorous, sad - that marked Pope's trips

VATICAN CITY — (NC) — On his many flying trips abroad, Pope Paul VI has both seen and been involved in humorous and poignant human situations. Some of them, as witnessed by a man who sticks close to the pontiff's side while he's away, Vatican-based American Bishop Paul Marcinkus.

INDIA — "In his last words before departing, the Pope told the crowds he was leaving his automobile to Mother Theresa, a devoted servant of the poor and dying. There were only three people in the world who knew that was his intention all along, but the Pope wanted to keep it a surprise.

"Still, days before, I suspected four people knew about it. Mother Theresa hinted to me that it would be nice to have the Pope's car so that the dying could have one nice ride in this world.

"The Pope thought he had a nice present to surprise her with, but that is one woman with friends in high places."

AFRICA — "The Pope was asked to visit an area which had some connection with the martyrs of Uganda but, since we were scheduled to stop some eight minutes up the road, we said we would not stop.

"As we approached the area, however, a

man dressed like a policeman waved on the lead cars but stepped in front of the Pope's car and directed it down a side street

"There we were, suddenly without a Pope, but those people were determined the Pope was going to see their area."

AFRICA — "In that paraplegic hospital, there was one little boy who could sort of scoot across the floor and somehow raise himself into his wheelchair. They had him do it for the Pope, and the look of concern and sympathy on the Pope's face was very real and very evident.

"He visited a little girl who had lost her legs and another little girl who was trying to exercise her limbs on a machine — and to see him with them was a moving experience."

COLOMBIA — "In a little one-room apartment he put a couple of kids on his lap and talked to them. The reaction of the people to him and his reaction to them was one of the strongest elements of visible rapport I have ever seen."

INDIA — "He had breakfast with the children, went around to each one, poured coffee for some, offered bread to others."

Union's big victory in 5-year grape fight

DELANO, Calif. — (NC) — The United Farm Workers Organizing Committee (UFWOC) achieved its biggest success in the five-year California farm labor dispute when growers representing 50% of the table-grape industry signed labor contracts covering more than 6,000 pickers.

The victory was made sweeter by the fact that the 26 growers went for the July 29 signing to union headquarters in rural Delano, the little town where the original grape strike began in 1965. Delano is tucked away in the lushness of the vast San Joaquin Valley, 140 miles northeast of Los Angeles.

The July 19 agreement, combined with the first contracts worked out through the bishops committee last April and others since, mean that close to 80% of the table-grape industry is now unionized. Chavez made it clear that a worldwide boycott of non-union table grapes would not be called off until the remaining 20% of growers have signed.

Holding out are grape growers in Fresno and Tulare Counties. The major breakthrough with the Delano growers, however, could induce the others to enter contract

negotiations swiftly.

The contracts signed were similar to all the recent settlements, with the exception that the hourly wage is \$1.80 per hour, with an increase of 25 cents over a three-year period. Most of the previous contracts were for \$1.75 per hour, with similar increase and fringe benefits.

Gov. Ronald Regan assailed the Chavez union in a statement issued a few hours later from his press office in Sacramento.

"IT IS tragic that the workers who are most affected by this have had no choice in determining whether or not they want to join the union," Regan said. "I would hope that the workers would be given the right to determine — by secret ballot — whether they want to join or be represented by this union."

Allan Grant, president of the California Farm Bureau and a long-time opponent of Chavez, stated that "Chavez has won a battle but has not yet won the war."

Meanwhile, in Washington, the role the U.S. bishops' committee played in the negotiations, was hailed by Bishop Joseph L. Bernardin, general secretary of the National Conference of Catholic Bishops (NCCB).

Pope pays a tribute to cardinal

VATICAN CITY — (NC) — Cardinal Giuseppe Pizzardo, who died (Aug. 1) at the age of 93, was a defender of the much criticized Roman Curia, said Pope Paul VI.

The Pope returned here from his summer residence in Castelgandolfo on hearing the news of the cardinal's death.

THE oldest member of the College of Cardinals at the time of his death, Cardinal Pizzardo served in the Curia under six popes, retiring only last year.

Pope Paul paid tribute to his former superior in the Vatican secretariat of state by saying that his life was that of a servant of the Lord "who could not rest in this life."



CARDINAL PIZZARDO

The Pope termed Cardinal Pizzardo's service of more than half a century in the Vatican "a defense of the Roman Curia, that complex and yet simple organism at the service of the Pope, the Church and the cause of Christ." He said recent criticism of the Curia is "unfounded and unjust," adding that "notwithstanding human limits and defects, the honor of truth and that of our collaborators would merit such a defense."

Cardinal Pizzardo was instrumental in negotiating the Lateran Treaty between Italy and the Holy See in 1929, which set up Vatican City as a sovereign state. Remaining in the secretariat of state, he was an advisor to popes during the trying period of Fascism in Italy and World War II.

Pius XII named him to lead the most important of departments in the Roman Curia, popularly known as the Holy Office, but known since the reorganization of the Curia as the Congregation for the Doctrine of the Faith. In 1953, he accepted leadership of the Congregation for Seminaries, renamed the Congregation for Catholic Education. He resigned as its prefect last year.

Though in failing health recently, the cardinal lived on in his apartment just a few minutes from St. Peter's Square and until the last maintained an alert interest in Church affairs.

World press meet is set

PARIS — (NC) — The ninth world congress of the International Catholic Union of the Press will be held in Luxembourg from July 15 to 18, 1971, on the theme "Public Opinion in the Church."

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When you can't find a home, then what?

CONTINUED FROM PAGE 1

least 15 days from the filing of an eviction notice.

"First of all, though, I am going to call the landlady and see what she will agree to, because most of the time we can get them to cooperate without taking any legal action," he said.

As Mrs. Williams and Miss Taylor waited quietly for 10 minutes at a nearby desk. Love called the landlady. He came back to Mrs. Williams and smiled. "I have her word that you can stay there all of next month. She is not going to do anything on the house for eight weeks. What we will do is work on getting you a place to live . . . You continue to keep your rent paid up and we will find you another place."

LOVE PUT down his file on Mrs. Williams, looked at her, grinned and said, "Most of them aren't easy."

Take the case of Mrs. Edith McGee, who has lived with four children in the second floor of a frame house on NW 56th St. since March of 1969. She got behind on her \$60 a month rent and her doctor has now said she cannot work because she is seven months pregnant. She said she read about the Housing Center in a newspaper and so took her eviction notice to it on July 27.

Mrs. McGee is the only adult living in the apartment and now that she cannot work, her only income is the \$134 a month she receives from Dade County. This means her \$60 rent and about \$12 a month utility bill leaves the 5-member family \$62 a month for food, clothing and all other expenses.

JOHN GULLEY, community resource specialist for the Housing Center, is not happy with Mrs. McGee's present residence but knows there would be little chance of get-

ting anything even that good for less than \$60. The only alternative, he said, is public housing — but that takes time and Mrs. McGee has an eviction notice.

Gulley takes Mrs. McGee north on 27th Avenue to 62nd Street, the location of the Economic Opportunity Program, Inc. (EOPI), where free legal help is available. The lawyer is somewhat typical of the 26 lawyers on the EOPI staff but anything but typical of the conventional lawyer. Named Geoffrey Wallace Pines, he wears big-rimmed glasses, has curly hair, and is very friendly, casual and unpretentious.

"How much time do you need?" the bearded lawyer asks Gulley soon after the client enters his unorganized office.

"WELL . . . as much as we can get, I guess," the housing worker mumbles.

Pines asks the tenant about the quality of the house and explains the alternative actions to her. It is decided to delay the eviction for 14 days by legal procedure, hoping that by that time Gulley will have found public housing available.

Another lawyer walks in, wearing striped bell-bottomed pants with a bright green shirt. Everybody seems used to the outfit and Mrs. McGee and Gulley leave a couple minutes later.

"THIS case is nothing to them because they handle so many evictions," Gulley comments to me as we return to his car. As he drives her back to her apartment, Gulley tells Mrs. McGee that although there is no public housing available at the time, he thinks there is a good chance of getting priority on some as soon as it is available because "they realize how important it is to you."



HER CHILDREN crowd around to spend a few minutes talking with Mrs. Edith McGee in the tiny cramped living-family-bedroom of their apartment.

He then qualifies his optimism somewhat, however, by saying there are 7,000 families in northwest Miami that want public housing and many need it desperately. "When you talk about housing," Gulley said, "We have none! We have people sleeping in cars."

Mrs. McGee said she had heard of two or three openings in public housing, but resolved that a few openings didn't mean much when 7,000 families are competing for them.

MOST of the nine staff members are convinced the Housing Center can provide an important aid to persons with housing problems, but they realize they cannot relieve the housing shortage in Dade County, a shortage that has its most adverse effect on low income people.

Several staff members expressed

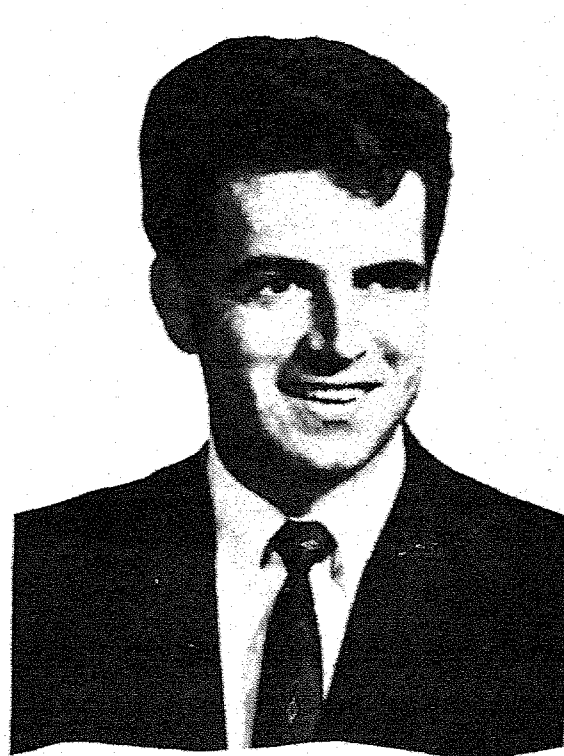
disgust at the July 24 rejection by the Dade County Board of Commissioners to start work on a \$8.5 million public housing program for low income and elderly persons.

There is 99 percent occupancy throughout the Model City area (which covers nine square miles of northwest Miami), according to Earl McCloud, a complaint officer at the Housing Center. "Most of the units available in Model City and the surrounding area are unfit for human habitation — this is why they are empty," he said. "This means most of the housing we find for people is outside the Model City area."

He admitted it was a long shot, but said rental or purchase of almost any property in northwest Miami was a long shot. That's the problem facing the Housing Center. Solutions are usually long shots.



MEETING John Gulley of the Urban League is Mrs. Edith McGee, of NW 56th St., one of many thousands in the northwest area who suffer inadequate and substandard housing woes.



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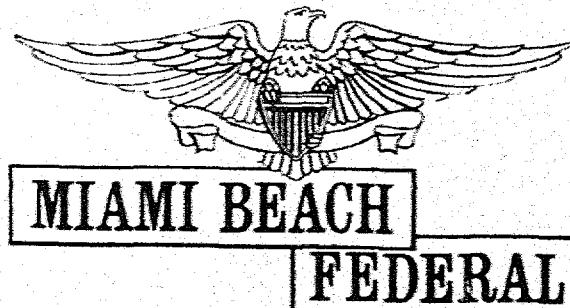
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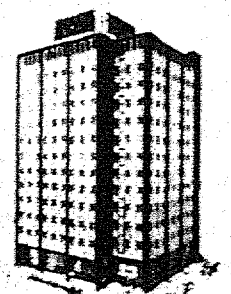
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Priests' councils are responsible to bishop

CONTINUED FROM PAGE 1

there is no priesthood without the bishop for it is through the bishop, as the first priest of the local church, that each priest functions. (Constitution on the Church, No. 10) So there is only one presbyterium, of which the bishop is the head. It is not another entity that operates alongside the bishop. It is rather the whole body of priests together with the first and principal priest, the local bishop.

THE COUNCIL says that on account of this communion in the same priesthood and ministry they form one presbytery and one family whose father is the bishop. (Bishop's Pastoral Office, No. 28). Since both the bishop and the priest share the same priesthood, and work toward the same goal, they have an affinity. It is expressed in the presbyterium. Although they do have different specific callings and duties, they still face one people with an identical objective and the same sacrament of orders. In this sense the presbyterium is not an independent organization at work with the bishop. Rather it is an outgrowth of the fullness of the priestly powers that the bishop possesses.

Father of the Presbyterium

In the Congregation's letter this point is touched on where it is stated that any organization that represents the presbyterium of attempts to speak for it must do so with the presence of the bishop. As the first and principal priest of the local church he cannot be other than the father of the presbyterium.

THE ONENESS of priests with the bishop rests upon the same call they have received, the identical mission they enjoy and the one priesthood they share. The presbyterium as a single body of priests necessarily includes the person of the bishop since he is the fullness of the priesthood in the local church. The Congregation's letter again takes up this point of unity when it refers to the structure which will express the presbyterium as "the Senate of the Bishop". Within the local church, united with each other, the priests are co-workers with the bishop.

If they are structured to give expression in their cooperation, it is as a unit tied intrinsically to the bishop. Those selected to speak for the whole body of priests do so, aware of their ministerial dependence upon and cooperation with the head of the local Christian community. It is the result of his unity with the bishop that the individual priest shares in the mission that belongs to the presbyterium.

HISTORICALLY this has always been so. In the Pastoral Epistle the first notice of the presbyters is found. For some New Testament scholars the presbyterium is an explicit New Testament reality. Some few, as David Daube in "Laying On of Hands", see the text 1 Tim. 4:14 as an explicit reference to the ordination into the presbyterium. But in any case, the development of the presbyterium claims as its root and source the New Testament experience that the bishops needed assistance in the carrying out of their God-given commission.

Cooperation in order to fulfill the mission rested upon the sharing of the mission. In this way did the presbyterium come into being and grow. This view of the presbyterium presents it as a unity that is the result of a shared mission and cooperation in carrying it out successfully.

Two Essential Notes

ALL THIS the Council speaks of in its teaching either, on the Church or on the priesthood. In the documents, The Bishop's Pastoral Office, and Ministry and Life of Priests, two essential notes stand out. The priesthood is the extension of the bishop and, therefore, a unit that works in conjunction with him, and it is a body or brotherhood one enters through ordination and therefore is a sacramental unity and not merely a functional entity.

As a person bearing the dignity of sacred orders, the priest has a special and fundamental tie with each of his brother priests and with his bishop. This gives him a claim to unity with them. The bedrock of the presbyterium is, therefore, the ordained priesthood of Christ shared by all its members. When a man is ordained he enters into a special relationship with Christ.

This relationship is at one time personal and intimate, while at the same time public and shared. As a private relationship it is the strength of his spiritual life. His ministry as a vital and lifegiving work springs from the "face to face" knowledge of Christ that is his as a priest, one chosen. And, to a great extent, his priesthood will depend on his ability to cultivate this chosen friendship-relationship with Christ.

As a public and shared calling, the

priesthood will have another side to it — a communal aspect. The priest stands before God and God's people as one called publicly to serve the Church in a specific capacity. The Church has always understood the priesthood as a public ministry and not a private and purely personal response to God's call. She has seen her priesthood and, therefore, her priests, as a public mediation between God and men. They are all called to the same work for and within the community. In this sense the priesthood takes on a very public aspect.

THE CALL to work, and work together, becomes the tie for the priests. In the very "setting aside of himself for God's Church the priest agrees to work with others called in like manner to build up God's Kingdom." When it is seen precisely as the concrete, united working out of the call to public service in the Church, the presbyterium becomes the unity of the priesthood with a specific dimension. That dimension is the priest as co-worker with his bishop and fellow priests.

As every priest is called to work in the Church he is called to the presbyterium. He functions as a member of it because his ordination gives him immediate entry into it. The call of the priest to serve Christ is at the same time an offer to work with other priests and the bishop. It is a reality that is constituted as a call to cooperation with the bishop. It is in this call that the unity of the priesthood as a function and as an office rests.

THE PRIESTHOOD cannot be an isolated ministry even if the priest works miles from his brother priests. He does not single-handedly mediate God's grace. His call and his ministry are directed toward the sharing of a mission held by the bishop and participated in by his fellow priests. When he witnesses Christ's saving death and preaches God's healing words, he does so as one who shares in a commission that no man can call his alone.

The continuity of his message and the validity of his ministrations depend on his continued communion with the presbyterium. He does not in an isolated manner carry on an individually received mission. Instead he becomes part of something larger than himself. In fact, he is participating in something larger than just his personal relationship to Christ. He is a member of the presbyterium. By his call he is a priest in the Church.

Outlined in the "Acts"

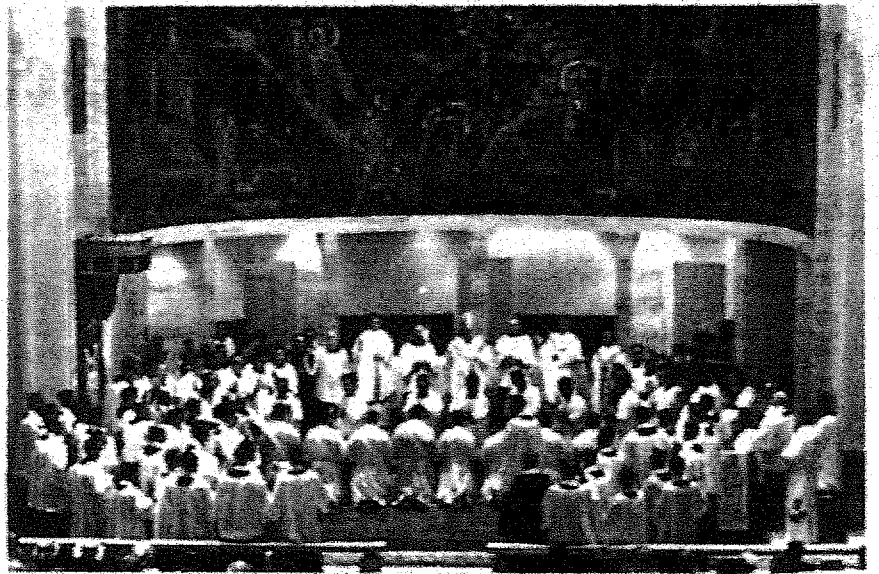
As a reality the presbyterium is similar to the College of Bishops or the diaconate outlined in the Acts of the Apostles. Each bishop, as a witness to all Christ did and said, is part of something larger than his own ministry. His contact with the Apostles, his continuity with the Gospels, is dependent upon his communion with all his brother bishops in the College of Bishops. This unity in the College of Bishops guarantees the individual bishop's message and claim to be heard as an authentic witness of Christ and the Church.

COLEGIALITY rests on the fact that all the bishops together form a body that is not identified with any one bishop. It is a reality that is constituted by the work given to all the bishops. It is expressed on one level by their mutual concern and care in fulfilling their mission. Recently it has sought some structured expression through the Synod of Bishops. The seven men chosen in Acts 6 to serve the church at Jerusalem in her temporalities were not free-lance distributors of "care-packages." They were part of a specific ministry, through a call they shared in a definite office. They were called to a definite work. And to carry out the job they had to participate in the one same diaconate. So too with the priests. He is a member of the presbyterium, not a free agent.

Because he shares a like call to do identical work according to the same ordination, he is united as a priest to all other priests. And so when we speak of the priesthood as the unity of vocation, ministry and ordination, we call it the presbyterium. The oneness of priesthood as both ordination and function is the presbyterium.

Co-worker with Bishop

The handing on of the priest's mission and ministry is done within the context of the presbyterium. No matter what a priest does, if he does it as a priest, he does it as a member of the presbyterium. As he presides at the liturgy he does so as a member of the presbyterium, as one representing the bishop. When he absolves, it is not in his name and power that he gives healing and life. He is a representative. As a member of the body of priests, the presbyterium, he stands for the bishop.



"As a person bearing the dignity of sacred orders, the priest has a special and fundamental tie with each of his brother priests and with his bishop."

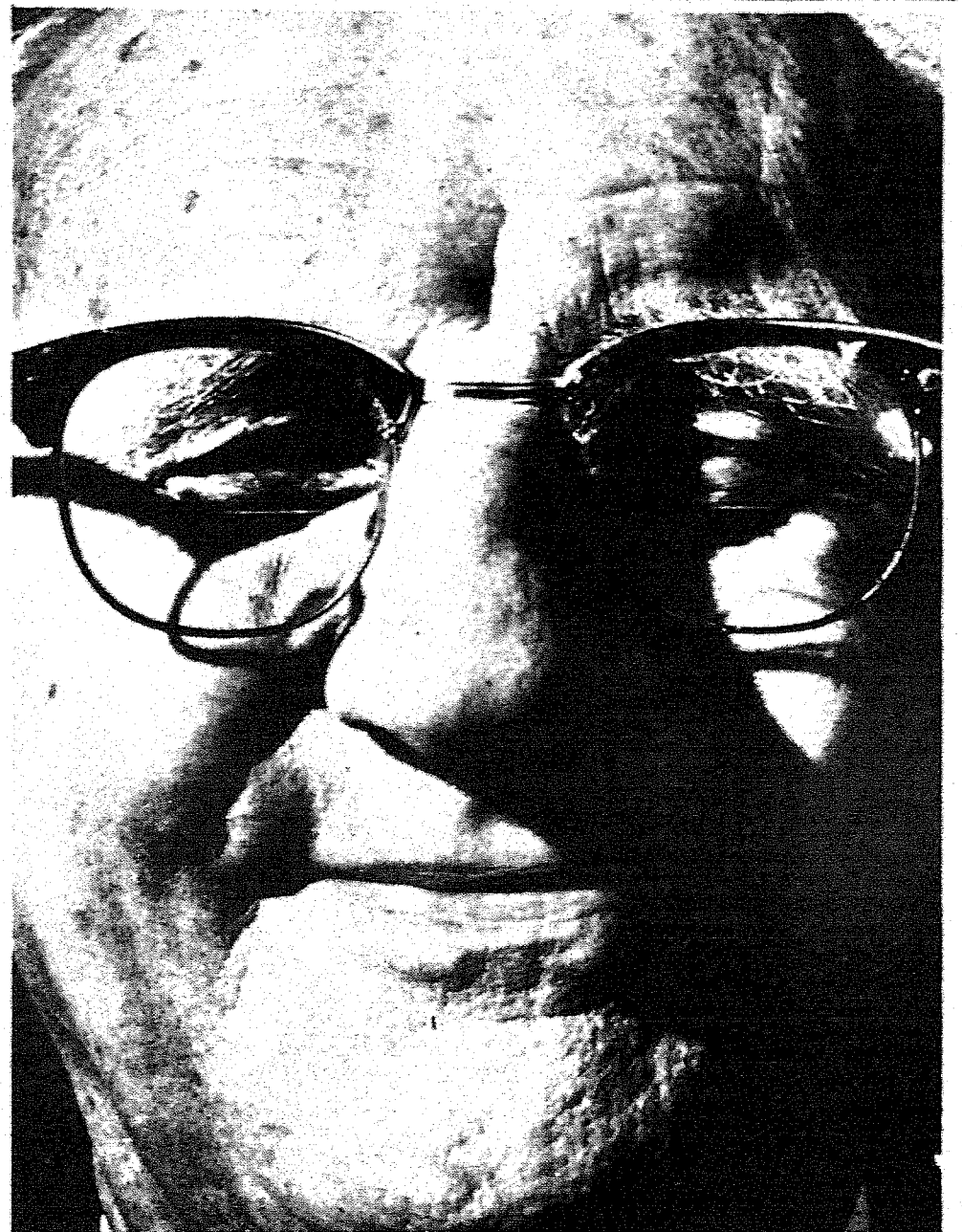
And as he stands for the bishop, he does so for the Church. And since he participates in the call of the bishop through his own ordination, he becomes a true co-worker with the bishop. His office requires then that he be in a position to communicate to the bishop his own experiences that come from the exercise of the shared ministry. He must also be given a chance to share in the formulation of the terms in which the shared call is carried out.

CONFORMING the necessary communion among priests who share the same call, the Congregation's letter makes it clear that, in any organization or structure set up to stand for the presbyterium, all the priests must be part. The insistence that each and every priest take some part in the operation of what will be the priests' councils ultimately is the realization in practice of a unity that is basic to the priesthood. If all priests function in and through the presbyterium, then all priests must be part of what ever speaks for the same brotherhood.

Our problem now is to find some form by which the presbyterium can function in closer cooperation with its head and in its members. The job is to set up a structure whereby its voice can be heard. The priesthood, today as it always has been, is found in the priests of local church. It is not a vague mass hovering over the Church but a reality clothed in the flesh and blood of priests who are found within a given diocese.

When they are effective, frustrated or negligent, the presbyterium is effective, frustrated or negligent. For just as the local church is the Church in miniature, so the priests of a specific church are the priesthood made local. For the diocese the presbyterium is the priesthood present and visible. In this sense the priesthood of Christ is given "local habitation and a name." It is to this priesthood, the presbyterium, that the letter on Priests' Councils directs its attention.

If on this level the cooperation between priests, and priests with their bishop, can be strengthened, then so will the priesthood in action.



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"Give, and there will be gifts for you: a full measure, pressed down, shaken together, and running over, will be poured into your lap, because the amount you measure out is the amount you will be given back."

St. Luke 6:38

The crowd that stood in the field on the hillside listening to Jesus the day he spoke the words above must have represented a cross-section of humanity. The poor stood beside the rich — the diseased and those "tormented by unclean spirits" had come from great distances; some from Judaea and from Jerusalem, others from the coastal region of Tyre and Sidon.

Today, the Lord's message is as fresh and as appropriate in South Florida as it was when the words were spoken in the Holy Land more than 1900 years ago — and today we are reminded again of the necessity to assist our brothers in need.

THIS WEEK, in a letter to the people of the Archdiocese of Miami, Archbishop Coleman F. Carroll speaks of this need. "It seems that every urban area has its blighted and

neglected centers, and we in South Florida certainly are no exception. Indeed the great natural beauty of our State only serves to highlight the ugliness of our slums."

Indeed, almost hidden by the lush, tropical beauty and the glistening opulence of its cities, the poor live amid squalor in huge metropolitan areas stretching along both of the State's coastlines.

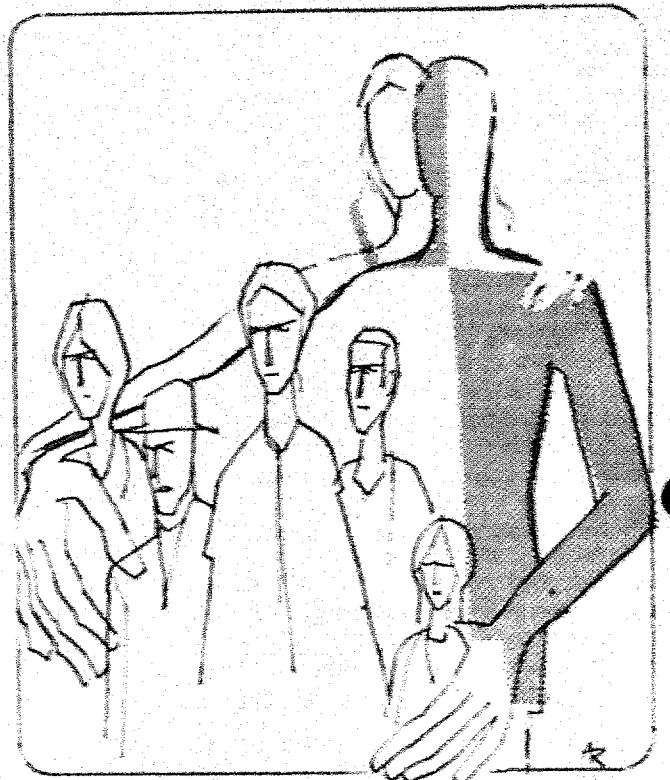
The centers of population today have stretched out to encompass once rural communities — where once stood little islands of poverty and in some places the dismal shacks of seasonal farm workers, the city has spread to engulfed them.

"I am not asking only for your charity," Archbishop Carroll said. "As Christians we have the responsibility to lead the way in seeking remedies for these social ills. If through persistent effort we can now transplant hearts and put men on the moon, then with the same determination we can overcome the problems of ignorance, poverty, and inadequate housing that hold a part of our community in bondage. However, to do so, we must accept that basic precept of Christianity which tells us to love all men as brothers."

This coming Sunday, August 9, the people of God in South Florida have been urged to express their concern for their less fortunate brothers by giving generously to the Inner-City Missions of the Archdiocese. We pray for the success of this effort, upon which the lives of so many depend.

Editorials

'One family of Christ'



Voice Of People

Voted according to 'my conscience'

Dear Editor:

Referring to your issue of July 31, 1970 — I quote from the editorial "Whose — Tired, poor?" — "and in one case the total lack of a reason". I am aware of the statement in another news media which stated I was silent during most of the discussion.

Since all of the commissioners explained their views, it would be of no value for this commissioner to paraphrase

as it commonly done in that Chamber, taking up hours with repetition, in order to impress the officials' fan clubs.

MY feeling on this public housing project of 552 units was that since Commissioner Shepard's request to separate the low income family projects from the one project for the aged, was denied, for me to vote for the entire units would be going against the po-

licy set by the Commission previously on density. The units for the aged, who do not produce would have been in order. To put families in high density again would once more start us on the way to ghetto living.

May I refer you to the photostated news clipping of July 31, 1970 attached in which you will note the disappointment of Miami Commissioner Mrs. Athalie Range, who has argued repeatedly against increasing density. She referred to the decision of the Model City Governing Board as a step backward.

I am well aware of the

need for housing but it would seem to me to avoid the crowding of these people, to afford them more air and less pollution, with all the land that is still left in our County, effort should be made, even though the price tag would rise, to allow these families the luxury of living in an area that would not become a ghetto in the next five or 10 years.

I voted my conscience on July 24th and not with a bloc as such.

Sincerely,
Mary H. Foote
Interim County
Commissioner
District I

'Sing Out' is grateful for letter

Dear Editor:

I am a member of the Sing Out Miami. I am writing in gratitude for the printing of the letter written by Mrs. Lillian Murray.

I also want to give credit to Sing Out Key West who travels by bus all the way up here for two shows, one of them for the CYO. This great group helped make the show Mrs. Murray enjoyed possible.

Our show is meant for

people to stop and think. To read Mrs. Murray's letter was enough to make us feel we accomplished something.

We would like to invite anyone between the ages of 15 and 21, interested in people, to attend one of our Thursday night meetings. Please call me for more information at 688-3989.

Thanks again,
Terri Wilson
Miami

BELOW OLYMPUS By Interlandi



"Don't think of it as pollution. Think of it as flotsam and jetsam!"

Efforts to bar Cuban's are 'immoral'

Dear Editor:

Anti-alien and "nativist" attitudes existed in this country as early as the colonial period when discrimination was practiced against Catholics and Jews in most of the colonies. In the first half of the 19th century, Irish and German immigrants were the targets for hostility and in the second half, Eastern and Southern immigrants were also resented.

The authors and supporters of the Chinese Exclusion Act in May, 1882, and of the Immigration Act of 1924, which continued in force for over 40 years until the enactment in 1965 of a new Immigration Act, did not disguise their belief that persons of non-Nordic origin were inferior and less assimilable than other national stock.

TODAY, we are faced again with an effort incompatible with American democracy and equalitarian ideals, to limit the immigration of Cubans by opposition to the Freedom Flights from Cuba.

The 200,000-250,000 Cubans in Miami have contributed greatly to the economic and cultural life of our community as other Cubans

Glad to read Mullin article

Dear Editor:

I was very glad to read Laurence Mullin's article, "The Square Revolutionary," in The Voice.

Thank You,
Elena Muller
Miami

have no doubt contributed to other communities in which they live. They are a credit to our community and America.

The U. S. Department of State recently revealed that there are 300,000 Cubans who await passage to the United States.

Dear Editor:

Much attention is given in the news from time to time about the sad plight of the elderly in convalescent homes. In spite of the fact, that conditions may somewhat improve, feelings of rejection and loneliness remain.

Many of these people are well enough to return to a normal home environment but have no place to go and do not have the means to manage for themselves. Many also have been victims of mental breakdowns and are cured but have no home. As a consequence they are kept in a hospital that is badly overcrowded.

THE Division of Family Service for the State of Florida has initiated a program through which many of these people could be helped. Foster Homes For The Aged. Their incomes would range from \$135 a month to \$175. Of this, \$13.50 is retained by the older person for his personal needs and the rest is paid to the foster family. I'm sure most people are not aware that a program like this is in existence. Catholic Welfare did not know.

It is my sincere hope that there may be some families or single older person such as

Any efforts to limit these future Americans are immoral and unworthy of America. We cannot and must not repudiate the pledge made, when the Freedom Flights were inaugurated, that all who applied would be granted asylum.

The Cubans who are awaiting passage to America have expressed their trust in its integrity. They merit, deserve and need the support of every American.

Very truly yours,
Walter Zand, Ph. D.
Miami

Elderly convalescents

widow or widower who might be willing to open their hearts and homes to one of these people who need just a little assistance. The telephone number to call is 377-3751 ext. 357 or write Division of Family Services, District No. 9, 1350 N.W. 12th Avenue, P.O. Box 634, Miami, Fla.

Here is an up to date challenge of Our Lord's parable on the Good Samaritan. Will

you pass by — or help if you can? Not every one has an extra room in their homes but if you'd still like to do something just walk into any convalescent home during visiting hours. You won't see many visitors so just stop and talk to the first person you see. They'll be glad you did and so will you.

Sincerely,
Mary Ahnemann
Miami

Conferees keep rates on nonprofit mail

WASHINGTON — (NC) — Preferential rates for nonprofit mailers — including diocesan newspapers and bulk charity appeal mail — have been incorporated into the final product of the widely-debated postal reform bill.

House and Senate conferees hammered out a compromise which will provide that rates for these nonprofit publications can be raised gradually over a 10-year period, but the final rate cannot exceed costs of delivering the mail.

Sen. Gale McGee, (D-Wyo.), chairman of the Senate Post Office and Civil Service Committee, said this

means the maximum rate assigned these mailers would only be about 50 percent of total postal costs.

INCLUDED among nonprofit mailers are churches, certain charitable organizations, libraries, educational organizations, veterans' groups, agricultural publishers and many others.

"The public service nature of these organizations warrants a special consideration in mail rates," McGee said. "Their contributions to our way of life in health research, education and religious leadership outweigh any advantage they may receive in reduced mail rates."

THE VOICE

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Archbishop of Miami
President

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Rt. Rev. Msgr. James J. Walsh
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A miracle of 'living faith'

By MSGR. JAMES J. WALSH

There are a few acres on the outskirts of surprisingly beautiful Mexico City where visitors from over the earth are finding a new lesson in old faith. The Shrine of Our Lady of Guadalupe is still going strong 439 years after the Aztec Indian, Juan Diego, startled his bishop by informing him that he had seen the Blessed Mother nearby on the hill called Tepeyac.

The bishop understandably did not believe him, nor did others who heard the story. It was only when Juan was directed by "The Lady" to gather flowers in his tilma, the roomy cloak still used by Mexicans, and to bring them to the bishop that Juan's account was accepted. For out of his tilma fell roses which never bloomed in the winter and, more startling yet, upon the cheap sackcloth-like material of the tilma there appeared, as if dyed into the very texture of the garment, a remarkably beautiful image of a woman.

THE tilma today hangs high above the huge marble altar in the basilica of the

shrine. It has been examined on countless occasions by scientists. They are still looking for explanations, besides the one given by Juan, but admit they have none. For the rough cloth, they say, is not suitable to take such a colorful image, nor can they determine what the paint was made of. And besides, after 400 years, it should not retain its fresh brilliance, but it does. And how is it possible that the eyes, as is now claimed, reflect the image of the humble Indian kneeling before the Lady.

But all this is not really very important, certainly not as important as the living faith one sees in that ancient shrine today. We Americans become uneasy there watching the people from the rural areas approach the shrine. Most of us have had a superior attitude towards them with regard to religion. We smile at their "superstitions," find puzzling their values which can extol the saint and forget the Redeemer, and we put it all down to ignorance.

This smug attitude induces shame, as one watches the Indians at the shrine gate,

perhaps two city blocks from the basilica, fall to their knees and move on their knees the long journey across the plaza, into the church and up to the main altar.

THERE are no dramatics in their awkward approach. A mother usually has a baby wrapped in her shawl, and her hands may be held up by friends lending her support as she inches her way along the concrete. I think what makes this grotesque but touching march so impressive is that people of all ages take part in it. Not merely the women, but sturdy young men go to their knees, black hair ruffled by the wind, eyes seriously directed to the basilica, looking neither to the right nor the left, as their lips move in prayer.

After celebrating Mass there, I sat on a chair in a corner of the basilica watching the Indians intently. At that time 50,000 of them had walked 200 miles to make a pilgrimage, praying along the way, eating very little, waiting for their first glimpse of the shrine. And when they entered the basilica and knelt quietly and reverently in prayer, it was



MSGR. JAMES J. WALSH

obvious that only a hopeless cynic could sneer at the genuineness of their faith.

It seemed to me that here was true prayer, the union of mind and heart with God. No emotional outburst, no melodramatic gestures. An attitude of reflection, contemplation. Obviously a conversation, heart to heart, with Someone who evoked an attitude of humility, respect and attention.

I was embarrassed when a wrinkled Indian woman came to me, while I was sitting, and handed me a 10 pesos bill — 80¢, a great deal of money for her. I don't know whether she thought I was on the basilica staff or if I just looked as if I needed her help. At any rate I accepted it, and as I was thanking her, a man leaned over with five pesos, and as I was deciding to move from that affluent position, another 10 pesos came into my

CONTINUED ON PAGE 18

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Jordan Marsh

FLORIDA FLAIR FASHIONS



"Failure" is a word that just isn't in the vocabulary of Dr. Ben Sheppard, shown at the entrance to the new methadone clinic he expects to open shortly.

Dr. Ben, red tape clash again

Despite mountains of red tape and seemingly insurmountable difficulties, Dr. Ben Sheppard, Dade County's leading foe of drug abuse, is optimistic that his planned low-cost haven for the treatment of heroin addicts will open this month in Miami's southwest section.

The physician-lawyer is no stranger to red tape and has voiced his determination that the clinic will open shortly.

JUST ONE year since the former judge was forced to close South Florida's first out-patient facility for drug addicts because Federal guidelines made operating costs prohibitive, Dr. Sheppard will again open a methadone clinic here which will adhere strictly to legal requirements.

"In fact the only thing delaying our opening," Sheppard told The Voice Wednesday, "is that we are still waiting to receive certain Internal Revenue forms which we have been told by the Federal officials are in transit."

The Metro Pollution Board, which earlier in the week denied occupancy permission for the Florida Manor, located at 125 SW 30th Ct., Dr. Sheppard revealed, has now granted a certificate of occupancy for 12 beds in the main building at the facility, formerly known as Sunray Park Convalescent Home.

A DONATION of \$10,000 from Archbishop Coleman F. Carroll, offered when a shortage of funds would have postponed the opening of the in-residence clinic, is making possible the opening of the facility, where patients will be charged about \$8 or \$9 a day. This compares with \$1,000 a week charged for similar services by some private institutions, Sheppard said.

The 59-year-old Sheppard, who will relinquish his post as executive director of Miami's Catholic Service Bureau on Sept. 1 to devote his time to fighting drug abuse as associate director for addiction prevention services of the Archdiocesan Bureau, said he already has two prospective patients, but expects others to flock to the new facilities, which will operate under strict legal guidelines for

administering methadone.

"I think it's a great thing," he commented, "because families will be able to send their addicted youngsters without having to pay the astronomical cost they would have to pay at a private institution."

ALTHOUGH the low-cost fees will be insufficient to cover clinic expenses, he expressed confidence that donations will make up the deficit.

Dr. Sheppard holds an unsalaried post as assistant public defender specializing in cases involving drug addicts.

He explained that an addict who takes methadone gradually loses his craving for heroin, at the same time is able to work steadily and carry on other normal functions while receiving a daily dose of the substitute drug. In effect, methadone temporarily takes the place of heroin but does not have the debilitating side effects of heroin.

ASSOCIATED with Dr. Sheppard in Florida Manor will be Dr. John Wright, a psychiatrist; and Daniel R. Noble, pharmacist, and former investigator for the

Florida Bureau of Narcotics and Dangerous Drugs.

Dr. Sheppard is also the founder of a "Crisis Center" conducted by professionals and volunteers and financed by the Catholic Service Bureau to give guidance and psychological advice to anyone seeking information or help about drug addiction. His efforts on behalf of drug addicts in this area attracted nationwide attention last year, resulting in opening the Ben Sheppard Methadone Out-Patient Clinic at Dade County's Jackson Memorial Hospital.

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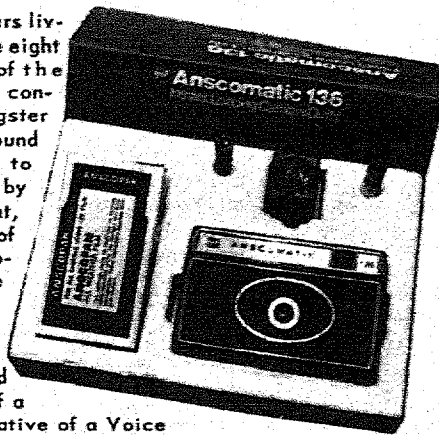
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Cameras provided by Harrison Fotochrome Corp., Hollywood, Fla.

CONTEST RULES

All youngsters living within the eight counties of the Archdiocese of Miami are eligible to enter the contest. The snapshots must be taken by the youngster who submits them and should be centered around the theme—"My Country"—and what it means to the entrant. Each entry must be accompanied by the following information: Name of the entrant, age, address, name of parents, address, name of photograph, school and any facts about the snapshot that seem pertinent. Those below the age of 13 years of age must have their entry signed by their parents. Any snapshot or blow-up of a snapshot will be eligible. In a regular size snapshot the heads of any persons photographed in the picture must be larger than the size of a U.S. nickel for reproductive purposes. No relative of a Voice staff member is eligible to enter the contest. The snapshots will be judged on originality of thought and presentation, relevance of idea to "My Country" theme, use of surroundings to carry out the idea, and quality of the photograph. Photos become the property of The Voice and no pictures will be returned.



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No papal message on drugs planned

VATICAN CITY — (NC) — A spokesman here has denied reports that Pope Paul VI is preparing a message to the world's youth on the dangers of drugs.

The news spokesman, Federico Alessandrini, said that did not mean the Pope might not do so in the future because "obviously, you cannot anticipate in projects of Pope Paul."

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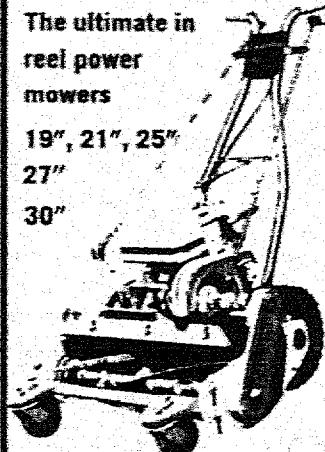
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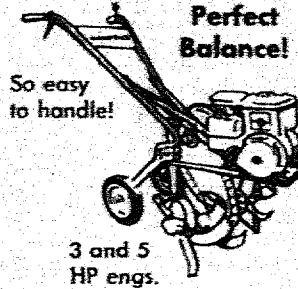
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Around the archdiocese

DADE COUNTY

Memorare Society for Catholic widows and widowers meets at 8 p.m. Friday, Aug. 14, at St. Dominic parish coffee shop, 5909 NW Seventh St. Further information may be obtained by calling 274-0244.

Second annual "shipwreck party" of K. of C. Council No. 3274 will be held in the Council hall, 270 Catalonia Ave., Coral Gables, at 7:30 p.m., Saturday, Aug. 22. Dancing will follow dinner. Attire will be pirate masquerade or old clothes.

PALM BEACH COUNTY

St. Clare parish mixed bowling league is seeking members. Those interested should call 844-8051. The parish Young Adults club is also forming a winter league. Those between the ages of 18 and 35 should call 965-3580.

BROWARD COUNTY

Havey Conrey is the new president of Our Lady Queen of Martyrs Conference of St. Vincent de Paul. Other new officers are Ted Young and Jack Flaherty, vice presidents; Richard A. Baker, secretary; Bill Busker, trea-

Requiem for Mrs. Dion

KEY WEST — Requiem Mass for Mrs. Margaret Dion was offered Thursday in St. Mary Star of the Sea Church, of which she was a pioneer member.

Father Robert Nilon, S.J., Gesu Church, Miami, celebrated the Mass for Mrs. Dion, a native Key Wester who died last Friday at the age of 77.

A Gold Star mother, who worked for years as a volunteer in the parish Thrift Shop, she was a charter member and former trustee of Court St. Mary Star of the Sea, Catholic Daughters of America.

She is survived by five sons: Robert and Fred, Key

Plan to save heart victims by 'instant care' is installed

WEST PALM BEACH — In cases of coronary arrest the chances of survival are 90 per cent in the patients favor if treatment is applied within the first minute, and now, thanks to a new system installed in St. Mary's Hospital here, such instantaneous detection of trouble is possible.

The system is a part of a new intensive care facility especially designed and reserved for coronary patients, which was put into operation this week.

THE eight-bed unit is equipped with the most modern equipment available for detecting heart irregularities and for the application of immediate treatment of heart arrest, according to hospital officials.

Each beat of the patient's heart is monitored on display scopes at the central nursing station for the unit, which is also equipped with systems which allow the nurse to see into each room. If a patient develops an irregularity in heart function, a red warning light automatically lights over the door of the room and an alert is rung for the nurse on duty.

Such heart arrests can be likened to the swinging of a clock pendulum — while the mechanism is still intact, it will not run by itself. After three minutes without treatment the chance of patient survival falls to 10 per cent, which points up the importance of immediate action, hospital officials explained.

Installation and equipment of the eight-bed unit cost \$100,000.

suror; and Claude Albright, librarian. Father John Reiser, assistant pastor, is the spiritual moderator.

West: Louis, Miami; John, Fort Lauderdale; and Francis, Texas, as well as one daughter, Mrs. Margaret Ayres, London; a brother, Gordon Williams, Key West; 17 grandchildren and 15 great-grandchildren.



ON-DUTY nurse at a central station in St. Mary Hospital, West Palm Beach, monitors heart beats of coronary care patients with the aid of new viewing equipment.

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Key West farewell for Jesuits planned

KEY WEST — Arch-Jesuit priests stationed in the bishop Coleman F. Carroll parish will assume new posts and the Very Rev. John H. Edwards, S.J., provincial of the New Orleans Province of the Society of Jesus, will be among guests of honor during a farewell reception for Jesuit Fathers who have been administering St. Mary Star of the Sea Church, at 7:30 p.m., Aug. 13 at the Fort Taylor Officers Club.

MEMBERS of the local court of Catholic Daughters of America will be hostesses during the evening, in which representatives of local civic and military groups will participate.

Following an announcement last week that the Archdiocese of Miami will staff South Florida's oldest church, beginning Aug. 14,

Veterans open meet Aug. 16

HOLLYWOOD — The national convention of Catholic War Veterans opens sessions Sunday, Aug. 16 at the Hotel Diplomat.

The seven-day program will attract hundreds of veterans and feature nationally known speakers.

VOICE Dining Guide

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 Yankee Pot Roast of Beef Jardiniere 2.55
 WEDNESDAY
 Braised Tender Lamb Shank Dressing & Mint Jelly... 2.55
 Old Fashioned Chicken and Dumplings 2.35
 THURSDAY
 Baked Short Ribs of Beef Jardiniere 2.55
 Baked Pork Chop with Dressing & A.S. 2.35
 FRIDAY
 Roast Leg of Lamb with Dressing & Mint Jelly... 2.75
 Baked Florida Grouper Lemon Butter Sauce.... 2.35
 SATURDAY
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 SUNDAY BRUNCH... 2.40
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Grads are urged to shoulder full duties in world

Christian men and women must be aware of and must meet the demands of personal and social responsibility that derives from their membership in the Mystical Body of Christ, the Archbishop of Miami reminded graduates of Barry College last Friday.

Speaking at the conclusion of commencement ceremonies, during which he conferred degrees on 75 collegians, Archbishop Coleman F. Carroll told graduates and guests that "human freedom, and its consequent responsibility, are central to God's plan for all of us. He looks to us to complete that plan, as St. Augustine said, 'God made us without our help, but He cannot save us without our cooperation,'" the Archbishop said.

"ALL irrational creation, animate and inanimate, pursues its course of existence and achieves its goal automatically, in accord with the irresistible laws of nature," the prelate continued. "Man is a rational creature, he alone has freedom in the power to shape his own future, as well as that of history. Your commencement inaugurates the assumption of full responsibility, which is the mark of Christian maturity. You are responsible to God, to the Church, to your diocese, your parish, your community and — yes — even to the world.

Archbishop Carroll emphasized that such responsibility is not satisfied by criticizing the efforts and work of elders and that the graduates can no longer play an impersonal role in the world, pointing out that "You share the responsibility for the social, economic and political order in the world. You will not satisfy your

responsibility by an easy or impatient gesture of disgust, or by a weary nod of approval of mediocrity. You will not satisfy it by conspicuous pronouncements of self-assured fault-finding.

"Beyond your personal responsibility, by the claims of social commitments, the day is long passed when the flip, the cynical or the naive among your eldest might say, 'say your prayers, save your soul and be neutral to the rest of the world,'" the Archbishop declared.

Archbishop Carroll told the assembly that only the stars can remain neutral in the world of today and that Christian men and women are not an island unto themselves, reminding that when earthly life has expired every person will be asked to give an account of his stewardship.

"IT IS my prayerful wish," he concluded, "that you may be able to answer 'Lord, I tried. Unlike the stars I was never neutral. I was not a critical bystander. I became involved and I tried to fulfill both my personal and social responsibility as a mature Christian.'"

Dr. Francis Lodato, professor of the Barry Department of Education, also urged graduates to accept the challenges of this age and to be guided by reason rather than emotion in the course of action they take.

"The continuing need for a moral and social conscience cannot be denied," he said. "The polarization of young against old, white against black, rich against poor, liberal against conservative serves no purpose. Intelligent change requires men of good will accepting the responsibilities for social change."

Says Pope's visit will be an occasion of joy

SYDNEY, Australia — (NC) — The visit to Australia by Pope Paul VI later this year will be an occasion of joy not only for Catholics but for all Australians, the governor general, Sir Paul Hasluck, said here.

Sir Paul spoke at the annual Cardinal's Charity Dinner, at which Cardinal Norman Gilroy of Sydney was host.

"As the Prime Minister, Mr. John G. Gorton, already has said and I say now, the

Pope's visit will be an occasion of joy.

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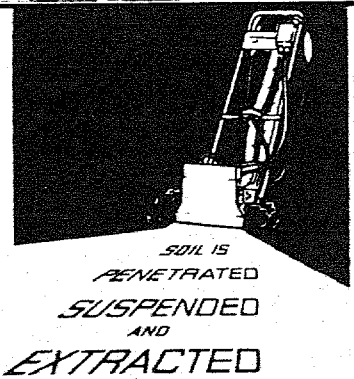
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Summer graduates at Miami's Barry College heard Archbishop Coleman F. Carroll during commencement exercises last Friday evening.



Specialist in Education degrees were conferred for the first time last Friday at Barry College on Mrs. Arline Stone, left; and Mrs. Barbara W. Sigety, shown right with Sister Ann Thomas, O.P.



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Dateline: Washington Nation will watch capital's 'swift, sure' justice test result

By BURKE WALSH

WASHINGTON — Congress has enacted a crime bill for the District of Columbia, and the entire nation will watch for months and years to see what results it produces. This, after all, is the nation's capital, and passage of the crime bill resulted in no small part from pressures which voters in all parts of the country exerted on their legislative representatives here.

It is a sweeping measure, and some newspapers have called it a "judicial revolution." Reorganization of the courts here is a basic element of the legislation. The city's court of general sessions will give way to a superior court, with 17 more judges and jurisdiction over all non-federal crimes including serious felonies now tried in the U.S. district court. Juvenile court procedures will be overhauled.



BURKE
WALSH

It would seem that everyone here is in favor of these provisions. But the measure has been bitterly attacked for its authorization for judges to detain suspects in some types of cases for 60 days, pending a speeded trial; for permitting police to obtain a special search warrant allowing them to enter and search premises without first knocking; and for authorizing wire tapping by local police to investigate organized crimes, blackmail, burglary, destruction of property and robbery.

MOST likely, nationwide interest will focus on the legislation's effect in speeding up of trials of accused persons. It has been said for as long as anyone can remember that swift and sure justice is the best deterrent to crime.

Now, presumably, the nation will have an opportunity to test this adage. It may be a while before any results are evident, however. It will take two or three years to effect the transfer of jurisdiction from the district court to the superior court, and there are procedures to be set up. And, a lot will depend upon the type of judges appointed to the new positions.

But there has been a by-product of court delays which, if cured by the new measure, many think will do even more to cut down crime in this city. This is a practice of handling felonies as misdemeanors in an effort to speed up court work, and reduce backlogs of cases.

IT HAS been said that thousands of cases are handled this way each year, with the suspect entering a plea of guilty to the lesser charge and receiving lighter sentence. Over a 20-year period, it is reported, felony prosecutions in the courts have remained at about 2,000 a year, while trials for misdemeanors have risen from 7,500 to 20,000.

So, the word is out to watch what happens when all felonies are tried as felonies.

It has been the announced ambition of the Nixon administration to make Washington a model city, as far as freedom from crime is concerned. The new legislation is not "model" legislation, and, in view of the capital being the federal city, other cities round the country would have difficulty copying some of its provisions.

Regulations set for Assumption

CONTINUED FROM PAGE 1

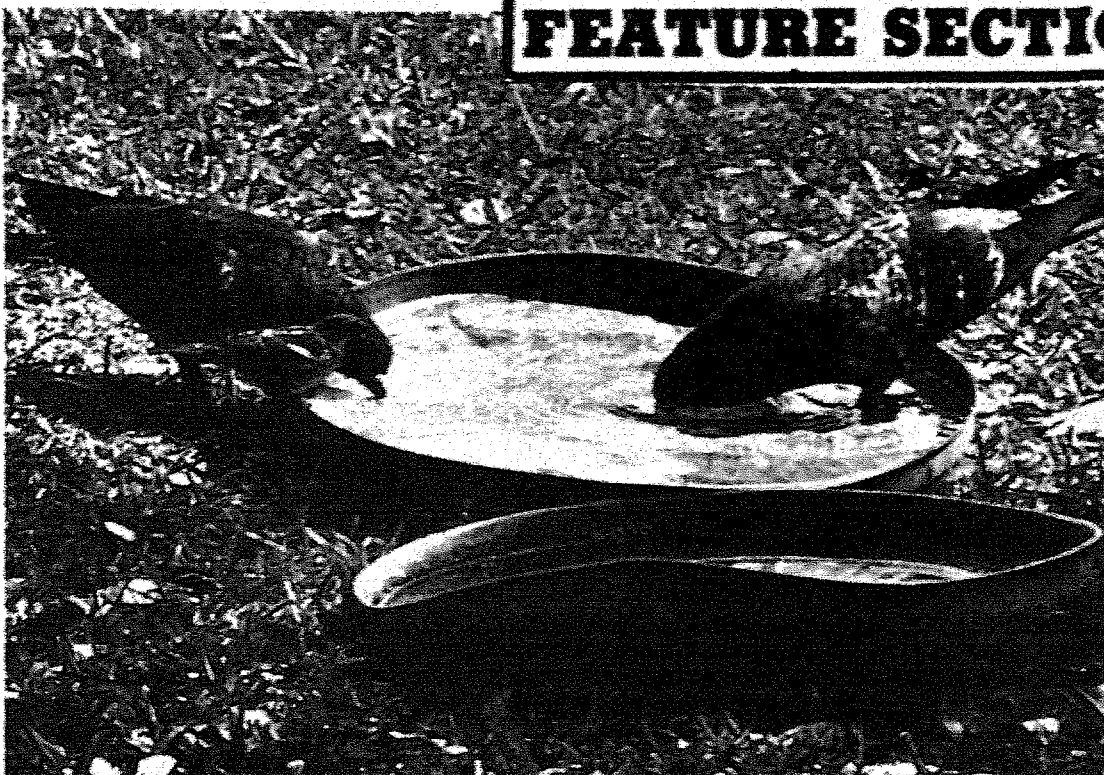
A similar question proposed to the Sacred Congregation for the Clergy resulted in a negative response, which emphasized that the indulgence for Vigil Masses "is granted for the express purpose of facilitating satisfaction of the obligation in question, but without risk to the sanctification of any given feast day."

IN ORDER to clarify the matter, Archbishop Coleman F. Carroll reminded South Florida's faithful this week that each of the two liturgical days should have its own separate celebration and that Catholics should participate in one Mass in observance of the feast of the Assumption and in another Mass for the Thirteenth Sunday after

Pentecost. In addition the Archbishop has directed that celebration of Vigil Masses in observance of the Feast of the Assumption may begin at 5 p.m., Friday, Aug. 14, following the norms already established in the Archdiocese, and may continue until 5 p.m. on Aug. 15.

Celebration of Masses for the Thirteenth Sunday after Pentecost, Aug. 16, should follow the normal pattern for Sunday observance already established in a particular parish, the Archbishop added. If a Sunday Vigil Mass is part of the regular weekly schedule, then it should begin no earlier than 5 p.m. on Saturday, Aug. 15.

Like cool water to one faint
from thirst is good news from
a far country: Proverbs 25:25



**THE
VOICE**
FEATURE SECTION

Needed: a brain scale?

By FATHER ANDREW M.
GREELEY

A friend of mine who is a high academic official at a great American urban university tells me that the black students in that university who come out of the slum high schools as part of the university's open admission policy are much more interested and much better at seventeenth century English poetry (the subject which my friend teaches) than are the white students from the highly rated academic high schools in the city. I asked him why this is true. Can it be that the old stereotype about blacks having "natural rhythm" is actually valid?



FATHER
ANDREW M.
GREELEY

My friend laughs and says he thinks not. The reason the black kids are better at poetry is that they have had a poorer grammar school and high school education than the white students. In other words, the natural sense of the poetic with which all of us are born is more likely to survive a poor primary and secondary education than it is likely to survive a good one.

IT IS not my intention, surely, to suggest that blacks are better off with the second-rate education they receive in so many slum schools. What I am asserting is that the so-called first-rate education is, if anything, worse than the so-called second-rate education, and that by any absolute standard of the worth of an educational experience, almost all American primary and secondary education is inferior.

American blacks would be singularly ill-advised to want for themselves the same dehumanizing education that American white young people are receiving. They would be well-advised to band together with white Americans to improve the quality of education for everyone, an improvement which would take a radical rethinking of the style and the technique and the methodology of American education.

The basic assumption of the American educational enterprise of meritocratic. It is viewed as an enterprise which has been designed to rate young people along a continuum which purportedly measures their abilities. Those with high abilities are marked high on the continuum, and those with low abilities, low on the continuum. But there is, for all practical purposes, only one continuum, and that is the continuum which measures a person's ability to do well in tests, the tests in their turn tap both the student's ability at memorizing isolated phenomena and his skills at narrowly rational modes of cognition and expression.

IN OTHER words, the American educational enterprise has selected one quite limited form of human knowledge and action and decreed that young people will be rated on their abilities on that dimension, even if it means that other forms of knowledge are not merely to be ignored, but even, if necessary, repressed.

The further one goes in the educational system, the more necessary it is to limit one's powers of abstract conceptualization. The ideal Ph.D. candidate is a young person who is very good at abstract reasoning, very clever at the articulation of theoretical language, and absolutely insensitive to all other forms of knowledge and expression.

ONE might be able to make a case that in a discipline like mathematics or theoretical physics, such training is appropriate, though I would be skeptical even at this. One most assuredly cannot make a case for such training in the social sciences and the humanities, but that is what young people get just the same.

The same sort of positivistic rationalism which has turned most of our large educational enterprises into ungovernable bureaucracies has also determined the organization of curriculum and the method of instruction. Even though such rationalistic positivism has demonstrably failed both as a means of organizing men and women and as a system of instructing young men and young women, it is still the official and almost unassailable philosophy on which American education and indeed much of the rest of American society is organized.

SOMETIMES I don't blame the hippies for flocking off to Taos.

I am not suggesting that education ought to ignore the powers of abstract thought and articulation of this thought. Quite the contrary, such powers are indispensable in the modern world, and education has an important role to play in developing such powers. But I am trying to make two points:

1. Abstract reasoning and abstract expression are not the only forms of human knowledge and expression. An education which is concerned with evaluation, and measures only these dimensions of personality growth is bound to be inadequate, deficient, and, indeed, subhuman education.

2. It is really impossible to develop capacities at theoretical reasoning and expression without at the same time developing the intuitive and the mytho-poetic styles of understanding and expressing oneself. As the famous philosopher of science, Michael Polanyi, has repeatedly pointed out, the great scientist is not the man who has been able to repress his intuitive and poetic capacities, but is rather the one who is able to reinforce his activity of theoretical reasoning with the passion and the insight of intuition and poetry.

The most brilliant kind of knowledge, according to Polanyi, is "personal knowledge," that is to say, the kind of knowledge which call on all the resources of the human personality.

TO PUT the matter more concretely: The Ph.D. candidate in mathematics would be a better mathematician if he had not allowed his sense of poetry, myth, and intuition to atrophy.

Some of those who are most critical of the deficiencies of the educational enterprise organized around abstract reasoning are inclined to go to the other extreme (including many of the proponents of the so-called "free school" movement). They support an education in which reasoning of the theoretical sort is virtually excluded. But going from one extreme to another, while it may win one the title of erratic, is hardly a very intelligent strategy.

And where are the Catholic schools?

'The Train'

Exciting

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adventure...

Perhaps we are wrong to rely on human film critics to provide us with a useful guide for film viewing. After all, look at the way television, without really knowing or intending it, does the job. Television provides the harshest test for any film, because any film that can survive its onslaught of commercial breaks, network censors, and those who shorten a film to make it fit a prescribed time slot — any film that can do this and still retain its impact and entertainment values, is a fine film indeed. One of the elite is John Frankenheimer's "The Train," coming your way Monday, August 10, 8:30 p.m. (EDT) on the NBC Monday Night At The Movies.

Starring Burt Lancaster as a French Resistance fighter and manager of an important rail center, and Paul Scofield as a Nazi commandant determined to spirit France's art treasures out of the country on one of Lancas-

ter's trains, the film is heroically proportioned even by Hollywood standards. The deeds of the French railroad men during the Resistance are in fact larger than words or even Frankenheimer can relate.

YET we must be grateful for what Frankenheimer has wrought, for he has walked boldly through the valley of dead war cliches and emerged with some that are excitingly alive after all. As a result, his picture is an engrossing production of a theme that might have proved unwieldy and dull and even preachy.

The theme, in essence, is that man himself is of greater value than anything he undertakes in the name of value war, art, science. "The Train," of course, is not a philosophical but an adventure-suspense film, and its surface is appropriately action-packed and bursting with energy and conflict.

Yet underneath it all, the concept of human worth and dignity, heightened in times of stress and emergency, gives the surface a firm footing to rest on. The plot involves the exporting of the French art treasures by German Col. Waldheim (Scofield) on a commandeered train that depends on the cooperation of French railway official Labiche (Lancaster) for its success.

thrilling as it is, is foreseeable.

But as the film ends, Frankenheimer adds the clincher by panning from the crated art treasures to the pile of bodies that were the price paid for the treasures' rescue. The point is clear: was the rescue of the art, after all, worth more than the lives of those peasants? This is the sort of deep but ordinary question many men in many endeavors can ask themselves daily.

"THE TRAIN," Monday, Aug. 10, 8:30 p.m. (EDT) on the NBC Monday Night At The Movies.



BURT LANCASTER as a French railroad boss and member of the Resistance, wonders how to get rid of his German pal and hang onto the country's art treasures at the same time, in "The Train," Monday, Aug. 10, 8:30 p.m. EDT on the NBC Network.

AUGUST						
S	M	T	W	T	F	S
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

NETWORK PROGRAMS OF SPECIAL INTEREST

Sunday, Aug. 9, 12:30 p.m. — **MEET THE PRESS** — Special hour-long news analysis-panel show focuses on six of those attending the annual Governors Conference: Rockefeller (R. N.Y.), Shafer (R. Penna.), Hearnes (D. Mo.), Dempsey (D. Conn.), Tiemann (R. Neb.), and Love (R. Colo.). Panel interviewers will be Nancy Dickerson (NBC News), Robert Novak (Chicago Sun-Times), David S. Broder (Washington Post), and Walter Mears (Associated Press) (NBC).

Sunday, Aug. 9, 1:30 p.m. — **GUIDELINE** — "Hunger: Whose Problem?" — Discussion with Sen. Birch Bayh (D., Ind.) on the national problems of hunger and poverty, originally aired in January of this year. Professor Charles Riker of Purdue moderates this program produced with NBC by the National Catholic Office for Radio and Television. (NBC)

Monday, Aug. 10, 10:00-11:00 p.m. — **ON BEING BLACK** — Alvin Ailey American Dance Theatre performs two works: "The Black

Belt" depicting the realities of the black ghetto; and "Revelations," a dance suite exploring motivations of the American Negro as expressed in religious music and the blues. (FTN-CH 2)

Monday, Aug. 10, 10:00 p.m. — **CBS NEWS SPECIAL REPORT** — "State of the Judiciary" — Major judiciary speech by U.S. Supreme Court Chief Justice Warren Burger is subject of this special. Included is a post-speech panel discussion and analysis with newsmen and law experts. (CBS)

Thursday, Aug. 13, 7:30 p.m. — **ANIMAL WORLD** — "Appaloosa" — Wildlife adventure program this week studies the Appaloosa range horse — the American Indian "paint" horse — known for its stamina, courage, and ability to learn quickly. (ABC)

Friday, Aug. 14, 8:30 p.m. — **AFL PRE-SEASON GAME** — Here we go again, football fans. Curt Gowdy and Kyle Rote are commentators for a match between the World Champion Kansas City Chiefs and the Baltimore Colts. (NBC)

Quickie review

• **THE BOATNIKS** (Buena Vista-Walt Disney Prod. — G) In the typical Disney mold, The Boatniks is a lively, wholesome and fun-filled romp concerned with the misadventures of bumbling Coast Guard Ensign Robert Morse and Phil Silvers as a master (?) jewel thief trying to emigrate with the loot.

The action takes place in an incredibly congested marina whose shining ornament is Wally Cox, a seldom sober lecher who had the motor of his yacht removed to install a wine cellar. Heroine and local sailboat instructress Stefanie Powers and Commander Don Ameche round out the zany cast. There is also a seasoning of innocuous adult humor to interest the parents who have to accompany the little ones to the show.

(Rated for Family viewing by the National Catholic Office for Motion Pictures. Review courtesy of the Catholic Film Newsletter).

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

FRIDAY, AUG. 7

10:30 a.m. (10) Josephine and Men (No classification)
2 p.m. (16) Ladies Courageous (Unobjectionable for adults and adolescents)
8 p.m. (13) A Song To Remember (Unobjectionable for adults and adolescents)
8:30 p.m. (16) Conspiracy of Hearts (Family)
9 p.m. (4 & 11) Tarzan and the Valley of Gold (Family)
11:30 p.m. (10) The Spoilers (Unobjectionable for adults and adolescents)
11:30 p.m. (12) Viva Zapata (Unobjectionable for adults and adolescents)
11:30 p.m. (4) Inferno (Unobjectionable for adults and adolescents)

SATURDAY, AUG. 8

12 noon (6) Conspiracy of Hearts (Family)
1 p.m. (10) China Clipper (Family)
2 p.m. (6) Third Voice (Unobjectionable for adults)
2 p.m. (11) Day the Bookies Wept (Family)
4 p.m. (6) Conspiracy of Hearts (Family)
6:30 p.m. (6) Conspiracy of Hearts (Family)
9 p.m. (5 & 7) Silent Night, Lonely Night (No classification)
11 p.m. (6) Third Voice (Unobjectionable for adults)
11:30 p.m. (4) Navy VS. Navy Monsters (No classification)
11:30 p.m. (10) Saturday's Hero (Unobjectionable for adults and adolescents)
11:30 p.m. (11) Purple Gang (Unobjectionable for adults)

SUNDAY, AUG. 9

11:30 a.m. (7) The Kettles (Family)
1:30 p.m. (6) Conspiracy of Hearts (Family)
1:30 p.m. (7) Flame Of Araby (Unobjectionable for adults and adolescents)
2 p.m. (11) Three On A Spree (Unobjectionable for adults)
2 p.m. (12) Hong Kong (Family); followed by Wake Of The Red Witch (Unobjectionable in part for all)
OBJECTION: Tends to glorify immoral actions; excessive brutality.
3:30 p.m. (6) The Third Voice (Unobjectionable for adults)
4 p.m. (5) The Last Rebel (No classification)
4 p.m. (10) Underwater (Unobjectionable in part for all)
OBJECTION: Suggestive costuming and situations
7:30 p.m. (6) The Third Voice (Unobjectionable for adults)
9 p.m. (10 & 12) Carrie (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of

divorce; tends to arouse sympathy for immoral actions
11:15 p.m. (11) The First Texan (Family)
11:30 p.m. (15) Sherlock Holmes Faces Death (Family)
11:45 p.m. (10) The Techman Mystery (No classification)

MONDAY, AUG. 10

10:30 a.m. (10) You Were Never Lovelier (Unobjectionable for adults and adolescents)
2 p.m. (6) Waltz of The Toreadors (Unobjectionable in part for all)
OBJECTION: This film, serio-comic in theme, is objectionable in treatment by reason of suggestiveness in costuming, dialogue and situations.
8:30 p.m. (5 & 23) The Train (Family)
8:30 p.m. (6) Decision Before Dawn (Unobjectionable for adults and adolescents)
8:30 p.m. (10 & 12) Hostile Guns (Unobjectionable for adults and adolescents)
9:30 p.m. (7) Winchester 73 (Unobjectionable for adults and adolescents)
11:30 p.m. (10) The Lady Is Willing (Unobjectionable in part for all)
OBJECTION: Light treatment of marriage; plot reflects the acceptability of divorce.

TUESDAY, AUG. 11

10:30 a.m. (10) They Live By Night (No classification)
2 p.m. (6) Waltz Of The Toreadors (See rating for this film listed Monday at 2 p.m.)
7:30 p.m. (11) The Challengers (No classification)
8 p.m. (4) The Gazebo (Unobjectionable for adults and adolescents)
8:30 p.m. (6) Decision Before Dawn (Unobjectionable for adults and adolescents)
8:30 p.m. (10 & 12) The Young Country (No classification)
9 p.m. (5 & 7) Savage Pampas (No classification)
9 p.m. (23) Three Men In A Boat (Unobjectionable for adults)
11:30 p.m. (10) Man From Del Rio (Unobjectionable for adults and adolescents)

WEDNESDAY, AUG. 12

10:30 a.m. (10) The Velvet Touch (Unobjectionable for adults and adolescents)
2 p.m. (6) Waltz of The Toreadors (See rating for this film listed Monday at 2 p.m.)
8:30 p.m. (6) Marriage Italian Style (No classification)
9 p.m. (23) Fever Mounts In El Paso (No classification)
11:30 p.m. (10) Stop, You're Killing Me (Unobjectionable for adults and adolescents)

THURSDAY, AUG. 13

10:30 a.m. (10) Destroyer (Family)
2 p.m. (6) Waltz Of The Toreadors (See rating for this film listed Monday at 2 p.m.)

8:30 p.m. (16) Marriage Italian Style (No classification)
9 p.m. (4 & 11) The Millionaire (Unobjectionable in part for all)
OBJECTION: Whatever merits the theme of this film may have are obliterated by the treatment which emphasizes, almost without mitigation, suggestive costuming and situations.
9 p.m. (23) Blueprint For A Million (No classification)
11:30 p.m. (10) Cell 24,555 Death Row (Unobjectionable in part for all)
OBJECTION: Tends to glorify crime and criminals; suggestive sequence.

FRIDAY, AUG. 14

10:30 a.m. (10) Together Again (Unobjectionable in part for all)
OBJECTION: Suggestive incident; suggestive sequence
2 p.m. (6) Waltz Of The Toreadors (See rating for this film listed Monday at 2 p.m.)
8 p.m. (10) Doomsday Flight (No classification)
8:30 p.m. (6) Decision Before Dawn (Unobjectionable for adults and adolescents)
9 p.m. (4 & 11) Nine Hours To Rama (Unobjectionable for adults)
11:30 p.m. (10) Lady From Shanghai (Unobjectionable in part for all)
OBJECTION: Light treatment of marriage; suggestive sequence
11:30 p.m. (12) Manhandled (Unobjectionable in part for all)
OBJECTION: Excessively sadistic sequence

SATURDAY, AUG. 15

12 Noon (6) Decision Before Dawn (Unobjectionable for adults and adolescents)
1 p.m. (10) Black Legion (Unobjectionable for adults and adolescents)
2 p.m. (16) Marriage Italian Style (No classification)
2 p.m. (11) Twelve Crowded Hours (Unobjectionable for adults and adolescents)
4 p.m. (4) Spawn Of The North (Unobjectionable in part for all)
4 p.m. (6) Decision Before Dawn (Unobjectionable for adults and adolescents)
6:30 p.m. (6) Marriage Italian Style (No classification)
9 p.m. (5 & 7) Masquerade (Unobjectionable for adults and adolescents)
11 p.m. (16) Marriage Italian Style (No classification)
11:30 p.m. (10) Meet John Doe (Unobjectionable for adults and adolescents)
11:30 p.m. (4) My Man And I (Unobjectionable for adults and adolescents)
11:30 p.m. (11) Arrow In The Dust (Family)
11:45 p.m. (12) Crooks Anonymous (Unobjectionable for adults)

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"CAN I Get you Anything — your hat and coat, for example?" Zero Mostel urges a probationary, Black-Jew angel (Harry Belafonte) to vamoose in "The Angel Levine."

'The Angel Levine'

...a brilliant but difficult film about human relations and the need to communicate.

Would you believe a black-Jewish angel on probation whose fate depends on the credence of a down-and-out old prejudiced Jewish tailor?

This, in sum, is both the story and the point of Jan Kadar's (The Shop on Main Street) brilliant difficult new film about mankind's need for belief and commitment for the sake of human survival.

Mishkin (Zero Mostel) is an ancient, devout Jew living in Harlem whose ill-fortunes have bowed his shoulders and tested his beliefs. As we find him, his tailor shop has burned, his health has failed (making it impossible for him to earn a living), his wife (Ida

Daminska) is an invalid with a seemingly terminal heart condition, and he is unable to pay for even his phone bill. As he calls for help upon the God to whom he credits his misfortunes, he discovers Alexander Levine, a black man (Harry Belafonte) in his kitchen who claims he is a Jewish angel and insists that he can bring relief if only the tailor will believe in him.

THE VARIOUS episodes in the film document both possibilities: we learn that Levine was a numbers hustler, that he is being sought by the Syndicate for a swindle, that he has walked out on his girl friend, but that when Mishkin begins to trust in him, his wife's health improves and whenever he doubts or rejects the "angel"

she has a relapse.

The self-searchings of the black man as he reviews the frustrations, failures and meaninglessness of his past existence impress us even further with the possibility that he is nothing more than a con man down on his luck. Yet there is a sequence under the credits which details a robbery exposed by Mishkin in which the unidentified thief dressed, we see later, like Levine is killed. Mishkin's ultimate rejection of Levine seems to symbolically recreate the black man's death at the beginning of the film.

WHILE the viewer shares information concerning Levine outside the knowledge of Mishkin, the question for

both is essentially the same: Kadar's sensitive direction on an extremely constricted set — most of the film takes place in Mishkin's cramped apartment — and the extraordinary performances of Mostel, Belafonte, Ida Kaminska, Gloria Goster and Milo O'Shea continually force the viewer, too, to consider the legitimacy of the black man's incredible assertions.

Unfortunately, a general audience will most likely find The Angel Levine a hopelessly cerebral tour de force. The film's action gives way to long, frequently repetitious stretches of dialogue which, though impressively faithful to the tone and texture of life in Harlem, too often halt the development of the story.

Why do they watch?

NEW YORK — (CPF) — We will not get a clear picture of TV's impact on our culture until more people are willing to own up to the fact that they do watch television a lot and that they do prefer situation comedies over documentaries, despite what they tell pollsters and friends.

So asserts media analyst William Kuhns in "Why We Watch Them," a book published by Benziger, Inc., in which Kuhns looks at a number of popular TV series and comments not upon their quality but upon their "latent content" — the real reason shows like The Beverly Hillbillies and Green Acres and Mayberry R.F.D. draw so many viewers.

Kuhns, director of the Institute for Environmental Response, in Chicago, and author of several books on both media and religion, writes:

"AS an environment particularly, television is insinuating all sorts of ideas, images, moral alternatives into the minds of its audiences. These deserve intelligent comprehension, articulation, debate. Does television get them? Very rarely. And largely because few people are willing to admit how much television they watch."

"One of the reasons American seem ashamed of watching television, according to Kuhns, "may lie in their puritan ancestry. Most everybody likes entertainment — which is all that most television is — but in a society as dedicated to hard work as ours, the idea of passing time just for entertainment, as a normal course, seems morally reprehensible.



TWO OF the Beverly Hillbillies are portrayed by Donna Douglas and Buddy Ebsen.

"There are so many other things: things that can expand the mind, open horizons, develop talents, bring one closer to the human condition. But these demand more effort than television and the expenditure of that effort tends to pale its value: so people return to television, but on the sly."

IT IS Kuhns' contention that if six million people watch an afternoon TV serial like Days of Our Lives and over 30 million tune in to the Beverly Hillbillies, "that alone makes Days of Our Lives and Beverly Hillbillies — no matter how bland or empty or ridiculous their content — important."

In addition, there is that "latent content" to give our attention to.

For example: "We may not like Beverly Hillbillies — but Beverly Hillbillies is saying too much about the fear of technology and the urge for a rural life style in the midst of the chaotic city for us to be able to ignore it comfortably."

Won't review 'new pornography'

Permissiveness on the screen has escalated to the point where there are two new kinds of exploitation films making the rounds in a number of cities. One type, purportedly of an "educational" nature, presents a format of clinical demonstrations of sexual techniques and positions for successful sexual relations. Some of the titles in this genre: "Man and Wife," "Marital Fulfillment," "The A B C's of Marriage Manual," even "The Zodiac Couples."

The second type of film finds its justification in a documentary investigation of Denmark's recent sanction of pornography on the open market. Some titles here: "Sexual Freedom in Denmark," "Wide Open Copenhagen '70," "Censorship in Denmark — A New Approach."

WITHOUT a doubt, these films are more graphic than any exploitation fare to date. That they have come on the scene so suddenly and in such number only betrays the fact that their makers, far from being interested in education or even sociology and psychology, are out to turn a fast dollar under the license of educational or documentary "truth."

RELIGIOUS PROGRAMS

5:30 a.m.
THE FIRST ESTATE — CH 4 WTVJ — Mrs. Athalie Range, chairman Board of Governors, Model City discusses projects with panel of clergy. Rev. Luther Pearce is the moderator.

9 a.m.
THE CHRISTOPHERS — CH 5 WPTV — "The Power of the Unknown Citizen."

10:30 a.m.
MASS FOR SHUT-INS — CH 10 WFLG

11 a.m.
CHURCH AND THE WORLD TODAY — CH 7 WFTS "Retreat Movement" featuring Sister M. Damien, O.P., Denis Renault, Wilbur Rollins, Mr. and Mrs. Richard Maloy and Marie Mennitto.

12 noon
INSIGHT — CH 5 WPTV — "Is the 11:59 Late This Year?" features five people running away from life and stars Ann Sothorn and Guy Stockwell.

RADIO
Sunday
7 a.m.
CROSSROADS — WJNO 12:30 West Palm Beach

7:30 a.m.
CATHOLIC NEWS — WJHR (FM) and WGES (AM)

8:30 a.m.
UN DOMINGO FELIZ — WFAB (90) Miami

9:30 a.m.
THIS MIXED UP WORLD — WJNO (1230) West Palm Beach. With Father Fidelis Rice.

11:15 a.m.
CATHEDRAL HOURS — WLIZ (1380) (Lake Worth)

12 noon
FRENTE LA VIDA — CH 6, WCIX



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'Migrant' response favorable

A few weeks back, this column recommended an NBC News special, "Migrant," as an outstanding if controversial program. The documentary with Chet Huntley as reporter was aired on

Thursday, July 16. The NBC Network reports that out of over 260 telephone calls received just after the program was shown nationally, all but 25 were favorable. The program also

prompted pledges of financial and material support to help the migrants. One donation came from a group in Boston who described themselves as black welfare mothers.

AMONG the complaints was one from an upstate New York orchardman who had jobs to offer but no workers to fill them. Another came from a Florida citrus farmer who dismissed the entire production as wrong but funny, and another from a woman who objected to Chet Huntley's swan song dwelling on "the dregs of America" rather than its "good side." Chet Huntley has never been known to imitate ostriches.

Hartford Auxiliary Bishop Joseph F. Donnelly, chairman of the U.S. Bishops' Ad Hoc Committee on the Farm Labor Dispute, offered his and the committee's praise to NBC News for presenting the program.

It was also reported after the presentation, that NBC had edited the program slightly to satisfy complaints from the Coca Cola Company, a major program sponsor, that the company was shown in an unfair light with regard to some of the farm property it owns and operates in the Florida citrus area.

Capsule reviews

• YOU CAN'T WIN 'EM ALL (Columbia) Cavorting through post-World War I Turkey as a pair of roguish mercenaries, Tony Curtis and Charles Bronson periodically betray each other for the least whiff of beauty or booty. Unfortunately for moviegoers, they have already been betrayed by Leo Gordon's numbing screenplay. Even so, Gene Corman's production makes fine use of the picturesque Turkish countryside where the film was shot, and the period sets and buildings hold the interest between the various fights and triple crosses.

Turkey's top matinee idol, Fikret Hakan, exudes a powerful presence during his scenes, but the film's real star is a beautiful old steam-engine lovingly photographed by cameraman Kenneth Higgins and director Peter Collinson. Pay no attention to the terrible dialogue and just relax with the backgrounds to the adventure, especially that gorgeous train. (NCOMP rating: A-II; MPAA rating: GP).

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

• THE CHRISTINE JORGENSEN STORY (United Artist — R) It was only a matter of time. Christine is a somewhat clinical biography of the famed transsexual, pleads for tolerance and understanding. Fine. But as a film it lacks any spark of real drama, lacks depth of treatment and acting, and skirts the very real moral issues involved. (A-IV)

Government policy and family life

By MICHAEL TAYLOR
Government influence on family life is far-ranging and for a man of belief raises questions of discernment, witness, and commitment. I would like to briefly examine a few of the questions.

In their pastoral letter, Human Life in Our Day (Nov. 15, 1968), the U.S. Bishops cited the need for "comprehensive and realistic family-centered policies during the course of this century" (Ch. 1).

IN TRYING to concretize the Bishops' directives, the Diocesan Family Life Directors specified a series of cases in which they recommended positive governmental action, for example, the passage of the Family Assistance Program, the funding of the Housing Act of 1968, the establishment of child welfare programs ("Social Responsibility of the Family Life Apostolate," Sept. 6, 1969).

The most important of these measures, the Family Assistance Program, has successfully passed the house of Representatives. It is now stalled in the Senate Finance Committee. This legislation needs the bipartisan support that it received in the House. In April the American Bishops cited this welfare reform measure as "landmark legislation" that deserves passage. "Poverty in the midst of affluence is indefensible, particularly the privation of children, the old and the handicapped . . . who make up the great bulk of those receiving assistance." FAP will come up for a vote in the Senate after Sept. 1.

Governmental programs that relate to family life can be positive, as in FAP, or they can be negative, as in coercive birth control programs, the use of economic "disincentives" to limit family size to two children, or abortion law relaxation. The human relationships of family life are intimate, personal and sacred. Governmental programs should seek to support these relationships. Human nature runs deep. The eagerness of commitment or the heat of political debate can at times blur our understanding of the richness of family life.

WITH BIRTH control programs a danger to reproductive freedom is subtly created by the way information on contraception is presented. The context is part of the meaning conveyed. When contraceptive information is presented to young or uneducated persons without reference to a broader structure of human relations, the message conveyed may well be that contraception is the only precondition of sexual intercourse.

It is far from proven that "Zero Population Growth" is so imperative that governmental enforcement of the two-child family is justified. What is clear is that economic "disincentives" are discriminatory. The wealthy could have the number of children that they desired and they would be able to absorb the extra tax burden. The poor could not.

In a recent talk to the American Civil Liberties Union on the "Freedom to Reproduce," John T. Noonan, Jr. points out several roots to the present population myths. They feed on a nostalgia for an idealized rustic past. Nineteenth century America was healthier and wiser than present America. Also, the present myths feed on a fear that the new minority groups will encroach upon the domain of the old controlling blocks.

OUR SOCIAL welfare programs depend ultimately on the concept that the least useful persons in society share in the dignity that comes from being human. On this basis, then, is there not a clash in government policy between the concept of economic "disincentives" and the Family Assistance Program?

The abortion issue raises some very fundamental questions about human life. Within the last year "abortion-on-demand" laws have been passed in Hawaii, Alaska and New York. We are witnessing the emergence of a new phenomenon. Because of the advances of medical science in the 20th century, fetal life can be better cared for, but, on the other hand, it is also exposed to new dangers. Abortion, because it is relatively easy to perform, is being advanced as the simple solution to some very human problems.

The abortion advocates argue that abortion is a fundamental right of women, based on their right to absolute control over their bodies. The humanity of the fetus is determined by the perceived humility of the woman.

Some Catholics, misinformed about the nature of the abortion controversy, excuse themselves from any personal responsibility

for this human and social issue. They fail to realize that governmental action to legalize abortion will teach that the unborn child, and any other innocent human life, is not sacred if it is of poor "quality" or if it will disturb the "quality" of society.

As Prof. Noonan notes, the time may well come when evidence can be presented that further growth of America will significantly injure the country. At that time the rationale of well-informed individuals, and not governmental coercion, will provide the basis for a response.

The Bible Genesis to Joshua

Part III

By MSGR. JOSIAH G. CHATHAM

The very heart of God's revelation to man is to be found in the "Paschal Mystery." In the Old Testament this is the totality of the exodus events beginning with the liberation from the slavery in Egypt and culminating in the Sinai covenant in which the Israelites became "a new creation, a holy and priestly people." This sequence of exodus events was the prophetic type of the Paschal Mystery fulfilled in the death and resurrection of Jesus.

The Paschal Mystery is shared by man through conversion, in which man passes from the death of sin to the life of grace through the death and resurrection of the Savior, the fruits of which are communicated to man by faith and the sacraments. The Passover meal of the Israelites prefigured the Eucharistic meal of the new covenant, which is a memorial of the death and resurrection of the Lord made present sacramentally.

THE DETAILS of the original, historical exodus of the Hebrews are beyond recovery. Doubtless many "natural" factors were involved. The theological point was that escape from slavery took place under the Providence of God. Later, inspired literary embellishments were for the purpose of underscoring the climactic nature of the exodus events.

The genealogical tables of Genesis convey the theological message of the unity of the human race. They were not intended as historical family records in the modern sense. They are "retrojections" in which Old Testament faith of a much later date reads back into the unrecorded past the inspired conviction of the unity of the human family.



The age of failure, stark in itself and circled by the dashed hopes of yesterday, aches for the purity of eroded ideals, haunted by the loneliness and turmoil of youth.

Family man and failure

By EUGENE S. GEISSLER

If you think of the human being as composed of concentric circles . . .

The fourth concentric circle is the age of failure which begins when the new generation, in its youth passes judgment on the man and his works

In the world brought down around his ears he reverts once more to loneliness as in the days of his youth.

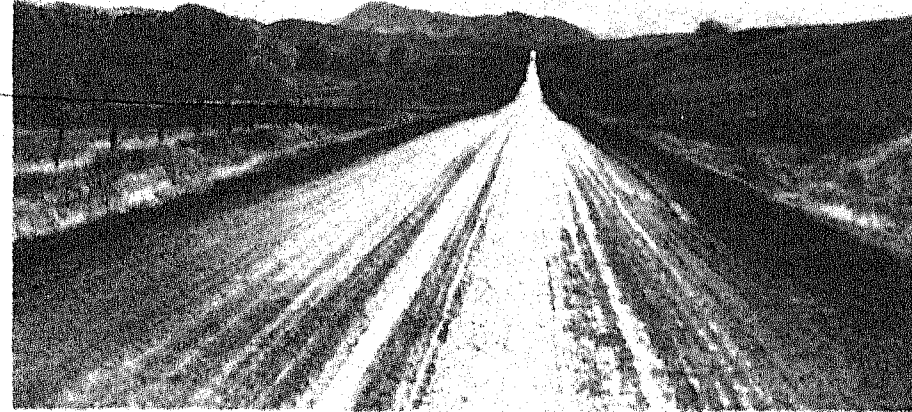
And his own youth condemns him for not enough:

Why have you not accomplished more? Why did you fail?

It is characteristic of human life that it fails. It is even more true of the Christian that his life is marked for failure.

The simple, unassailable joys of the father come to an end and what is here called "family man" is tested for endurance and for the purity of his eroded ideals.

His own children in their years of youth challenge him and what he stands for



Songs sing of "that long, lonesome road, Lord," and man, in his age of failure, can look back down that straight line road which leads into the circle of youth and into his dashed ambitions for a better world.

Regardless of how Providence brought about the development and distribution of human beings over the face of the earth, all men are God's creation, God's children. He loves them all. All have a common destiny. All men, therefore, experience the built-in necessity "that they should seek God, in the hope that they might feel after Him and find Him" (Acts 17:27).

WHY GOD moved, when and where and how He did, to meet man in his search, is a mystery and will always be a mystery. God still loves those who have not received the revelation contained in the deeds and words which took place in the history of Israel and which reached their full expression in Christ and the outpouring of his Spirit. Christ is the universal Savior — even of those who have never heard his name.

Hundreds of years before the Christian era, on the other side of the world from Abraham, Moses and Palestine (See Vatican II Declaration on the Relationship of the Church to Non-Christian Religions), men were groping for answers to the fundamental questions of life, death and eternity. Out of

these efforts and agonies, patterns of religious thought and life emerged which are still vital and which have affected countless billions of human beings. The most far-reaching of these patterns are: Hinduism, Buddhism and Confucianism.

Hinduism, as a religion, was taken by the Aryan invaders from the north into India about 1,500 years before Christ. Its sacred books, known as the Vedas, were written in Sanskrit. This religion was blended with the religions of the original pre-Aryan inhabitants of south India. It contained features which were apparently polytheistic (polytheism is the belief in many gods) and pantheistic (pantheism equates God with the universe, "everything is God"). Though polytheism was a constant threat to Hinduism and has been practiced at the popular level, authentic Hinduism is a noble religion which believes in one God, called Brahman, who is pure being, pure knowledge, pure bliss. Lesser deities are merely manifestations of Brahman. Idols are not worshipped for themselves, but considered the dwelling place of the gods. Hinduism is said to be pantheistic because it holds that in an act of direct intuition the soul knows itself in its identity with Brahman.

IN ITS long history, Hinduism has absorbed many outside religious elements and has undergone many reforms. The sacred writings are looked upon as revelation. The acceptance of this revelation is orthodox. Everything else is regarded as unorthodox.

Many beliefs, practices and problems of Hinduism have remarkable counterparts in Christianity. Hinduism has its own formulations of a "Trinity," an "Incarnation," Sin, Salvation, Sacrifice and Sacrament. Hinduism has its very noble ascetical and mystical ideals, its practices of family prayer and devotion.

Belief in reincarnation is characteristic of Hinduism. Cremation is practiced Society which was originally treated as having four classes of men, later developed a system of castes numbering in the hundreds, based upon social custom, crafts and trades. The untouchables were the most abject and menial. The caste system has been abolished by law, though it persists in practice.

There have been many learned and saintly Hindu teachers, reformers and leaders. The best known was, perhaps, Mahatma Gandhi (1869-1948), the great proponent of nonviolence. Gandhi was profoundly influenced by the teaching and example of Christ, though he remained a devout Hindu.

Up to now, Hinduism seems to have failed to supply motivation and orientation capable of producing an acceptable standard of living for the masses. The flexibility of Hinduism, however, and the success of its past reforms, justify the hope that it may yet be able to adopt what is good in this age and enjoy progressive rapport with Christianity.

and he must be willing to reexamine all in the face of this challenge from within.

"You can't do anything that I can't do" his grown son says to him, And his son is right. Every year now the horizon of his capabilities grows smaller.

And there is a moment now and then when things get away from him. He feels his powers of memory and command of concentration and control, waning and so he is reminded of man's frailty.

The test is even more severe when the new generation challenges him and moves into power with new ideas, new discoveries new skills, and, in these days with new philosophies and new ways of life.

As a Christian, if he has tried to be one he fails twice: by his own standards for having fallen short of the ideals and goals he set for himself in the days of his youth.

He was, after all, going to make the world a better place to live in but suddenly it seems a place worse than ever — the hungry, the naked, the sad, are everywhere and there is panic in a thousand places as men contemplate the Bomb, overpopulation and pollution.

And he has failed Christ more directly by not having loved enough by having been concerned with things and letting people go building, accumulating, insulating and isolating —

to assure himself not only a place but a pillow whereon to lay his head.

In this age his youth is closer to him than his childhood. His childhood he reads as happy but his youth will always be for him a time of loneliness and turmoil. He feels again the alienation and the lack of identity with those in the middle of life who count the most and run the world.

He is even estranged for the while from himself and those closest to him doubting his former judgments questioning the choices which determined the future of a life.

Yet, through all this age of failure and disintegration of power of uncertainty and rising insecurity something persists out of what has gone before something does not crumble in the midst of all the failure.

When he retires at the end of this age at sixty-five or seventy he still will be someone who knows himself as somebody who, having passed through childhood youth, fatherhood, and failure still recognizes himself as a self who loves and is beloved of God.

The loved self goes on. It is a self more subtle than anything that has gone before a self that still grows amid the change still a man, still a unique human being reaching for ever more being and the stars.

In the total test of his weakened fiber he stands there among the ruins. In life's project coming to an end he re-searches the meaning of his life.

(PS. This account comes out a one-sided view of family man. Perhaps you can yourself, in your mind's eyes see the compensations of this age. At any rate peace is around the corner.)

Giving witness to Christian faith

By FATHER WALTER M. ABBOTT, S.J.

Look now at Chapter 8 in the Acts of the Apostles. From it we learn some fascinating things about the apostles and their early assistants, "the seven." From it we also learn some things about giving witness to the Christian faith that are as true today as they were in those early Christian days.

In one sense you could say the chapter is mostly about Philip, one of the seven apostolic assistants. However, as you will see when you read it, the chapter's principal character is really the Holy Spirit.

NOTICE THAT the chapter begins with a scattering of the Church. Except for the apostles, the members of the young Church are in flight from Jerusalem, to escape what Luke calls a "cruel persecution" there.

Any Jew of that day would regard it as a curse from God if he were forced to flee from the Holy City. No doubt the early Christians, who were all Jews, had a lot of this feeling in their hearts as they fled to the nearby areas of Judea and Samaria.

It turns out, however, that they are not cursed by God. On the contrary, he shows his loving and protecting presence with them by "great wonders and miracles." Wherever they go, they give witness to their belief in God and his Messiah, Jesus, and they make converts, including even a renowned magician named Simon.

THE APOSTLES Peter and John come out from Jerusalem to check up on this remarkable development. They take part in it and give it something more (see verses 14-17) before making their way back to Jerusalem.

Funeral at night

By FATHER JOSEPH M. CHAMPLIN

Judy Wilson was an apparently healthy and typically sweet, innocent, lovable fourth grader at Holy Family parish in Harrisburg, Pa. Last fall, however, a massive brain disease suddenly snuffed out this young girl's life and brought intense sorrow into the hearts of many.

The liturgical commission for the Harrisburg diocese under Bishop Joseph T. Daley's chairmanship had only a few days earlier issued guidelines for the optional celebration of funeral Masses in the evening. Father James LaCroce, who at that time doubled as pastor of Holy Family and executive secretary of the diocesan liturgy committee, felt this might be an excellent occasion to introduce the new regulations.

He asked Judy's grief-stricken parents if they would care to hold the funeral service in church at night instead of according to the more customary morning arrangement. The mother and father readily agreed, and must have thanked God a thousand times since for helping them make this decision.

VIEWING of the body began at 6 p.m. with the family greeting visitors in the church lobby. A priest stepped into the confessional around 7:30 as a convenience for those awaiting the Mass scheduled to start a half-hour later. When Father LaCroce walked to the vestibule for the entrance rite of the funeral liturgy, his small church was packed to capacity with some 450 mourners.

The understandable mourning gradually turned into Christian joy. White vestments, songs of hope and eternal life, readings about Jesus' power to raise us from the dead, prayers seeking peace for Judy and courage for her family, a personal homily connecting the good news of salvation with the human tragedy of this moment — these things slowly lifted heavy feelings and downcast hearts.

All of those voices united in song and prayer, all of those people simply being there and lending the support which mere presence can give, all of those individuals sharing a common sorrow and a common faith in the Resurrection created an almost overwhelming atmosphere of love and encouragement.

THERE were tearful, poignant moments, too. Especially at the offertory when parents brought the bread and wine, classmates carried a gift for the parish in her honor, and a friend bore Judy's World Mission Bank with its carefully saved coins for the poor of this world.

The young child's awareness of others' needs came from an expected source — her father and mother. They asked, for example, that money used for traditional flowers be sent to the March of Dimes foundation, a request prompted by their daughter's special interest in a crippled boy featured on one of its campaign posters.

Several months after the funeral, these parents gave further indication of their Christian care for the indigent by bringing all of their little girl's clothes to the rectory with a wish that they be distributed among needy families.

The theme throughout the evening, of course, was one of victory over defeat, life over death. A hymn song during the service spoke of "Let hymns of joy to grief succeed." That movement from aching sorrow to peaceful elation came, however, as I mentioned, rather gradually.

This evening funeral was the first one for the diocese and Father LaCroce had asked a photographer to capture on film some highlights of the service. Standing unobtrusively in the back he caught with his zoom lens camera the faces of both family and friends at various moments during Mass.

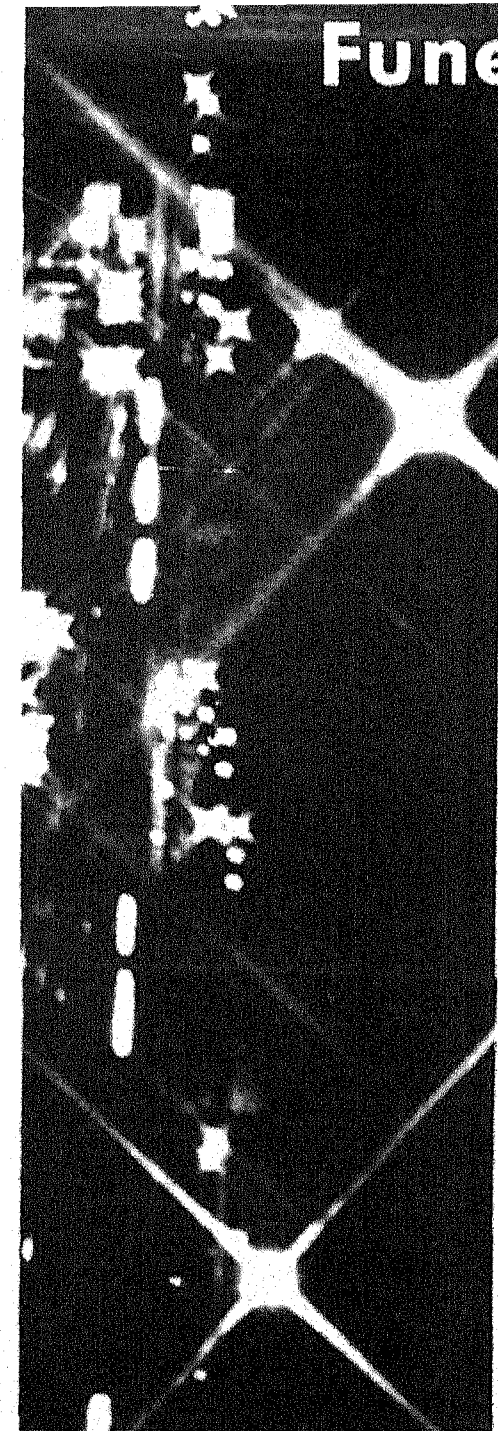
Later, as he developed these pictures, the artist could not believe the transformation in the immediate family's expression from pained grief at the offertory to an almost radiant happiness at the final blessing.

Yes, of course, there had been prophecies that the Messiah would bring salvation to the pagan world, and Jesus had told his Apostles they would bear witness to him in all Judea and Samaria and to the ends of the earth. I don't see any evidence, however, that they had begun to do it. You might say that the Holy Spirit got them moving before they had even begun to think about it. I can well imagine some of them thinking things were going too fast. It must have been quite an experience for them to see the Spirit giving the treasure of the faith to people they naturally considered as outcasts.

Remember, they were Jews, and Jews regarded Samaritans and eunuchs as outcasts.

THE FUNERAL liturgy's power to console was due in large part to the presence of so many persons who came to lend their love and prayers both for Judy and her family. Unfortunately, our busy business world today does not permit us to leave work for a morning burial service except in special instances. In lieu of that we visit the mortician's parlor or deceased's home to pay respects, leave a Mass card, and whisper a brief prayer. These are marvelous ways of comforting the afflicted, but wouldn't full participation in a eucharistic funeral celebration be even better?

The Harrisburg liturgy commission feels the answer to that question is "Yes." Next week I will describe their guidelines for evening funerals which made possible such total involvement in Judy Wilson's Resurrection liturgy.



The death of a loved one and the darkness of Soul which accompanies the bereaved can be overcome when Christian joy, like the starry lights of a rainy night, become like visual "hymns of joy to grief succeed."

Worship and the world

Some scholars hold that this first Christian missionary work was done only among the Jews of Judea and Samaria. One of their arguments is that the extending of the faith to Gentiles comes later, in Chapter 10 when Peter baptizes Gentiles in the house of the Roman soldier Cornelius. It seems to me, however, that some Samaritans must have been touched by the Christian witness described in Chapter 8, judging from the references to crowds and the many places visited by Philip, Peter and John.

In any case, since the preaching of the word to pagans comes soon enough as a result of the scattering of the early Christians from Jerusalem, we can say that the scattering resulted in the gospel being projected into the world.

IT HAS been rightly said that Chapter 8 of the Acts presents an all-important turning point in the history of the primitive Church. In this chapter we see the beginning of the development of the world-wide Church.

Do you think this early preaching described in Chapter 8 was the outcome of missionary planning on the part of the Apostles? I don't find any evidence of such an idea. I think, when you read the chapter, you will have to conclude that the Church grew not by any hierarchical planning but by the providential action of the Holy Spirit.

Yes, of course, there had been prophecies that the Messiah would bring salvation to the pagan world, and Jesus had told his Apostles they would bear witness to him in all Judea and Samaria and to the ends of the earth. I don't see any evidence, however, that they had begun to do it. You might say that the Holy Spirit got them moving before they had even begun to think about it. I can well imagine some of them thinking things were going too fast. It must have been quite an experience for them to see the Spirit giving the treasure of the faith to people they naturally considered as outcasts.

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THE APOSTLES Peter and John come out from Jerusalem to check up on this remarkable development. They take part in it and give it something more (see verses 14-17) before making their way back to Jerusalem.

'Hungry army' of farm men uniting

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

In case you haven't noticed, the U.S. Catholic Bishops Committee on the Farm Labor Dispute has been quietly working out a new style of hierarchical activity during recent months. Five bishops, under the efficient direction of Auxiliary Bishop Joseph Donnelly of Hartford, Conn., have since Feb. 8, 1970 moved decisively from the traditional Bishop's statements of "concern and support" to an on-the-spot ministry of *constructive reconciliation in the California farm labor dispute.*

The Yardstick

The organizing effort came from the "campesinos" themselves. Since 1962 Cesar Chavez has been working steadily to organize what is known today from coast to coast as the United Farm Workers Organizing Committee (UFWOC).

THE GOAL of Chavez and UFWOC goes far beyond table grapes, however. At stake are the lives of the "hungry army" of farm laborers who make it possible for the United States to be the best fed nation in the world.

"There are more farm workers in the country than steel workers, auto workers, or aircraft workers," writes Stan Steiner (LA RAZA, The Mexican Americans, Harper and Row). "In spite of Rube Goldberg farm machines, the census counters say there are 1,400,000 farm workers. Of these, over 200,000 are migrants. Since the census counters do not reach the remote ranches, the unseen alleys of the barrios, and the elusive "commuters" from across the Rio Grande, there are undoubtedly many more who are uncounted. Farm workers are a hungry army."

Yet until this last decade and the leadership of Cesar Chavez, no one has been effective in helping the farm laborers organize into unions for their own protection. Because of the lack of power to bargain collectively, "the gap between agricultural and non-agricultural earnings has continually widened," the Senate Subcommittee on Migratory Labor reported in 1967. "Between 1940 and 1964, gross farm income increased from \$11.1 to \$42.2 billion dollars. Yet the average farm worker today still earns a daily wage under \$9. No other segment of our population is so poorly paid."

THE WEAPONS of the farm workers were "Huelga" — the strike — the national boycott of table grapes in support of the strikers, and the dedication to non-violent direct action.



"... the average farm worker today still earns a daily wage under \$9. No other segment of our population is so poorly paid." — Report of 1967 Senate Subcommittee on Migratory Labor.

The results for the Southwest United States are incalculable. As Cesar Chavez says: "When the genius of the people is released, it is a powerful force."

Early this year, in an attempt to break the long and destructive siege of aroused farm workers and intransigent growers, the Bishops' Committee came on their mission of reconciliation. The National Conference of Catholic Bishops at its meeting in Washington in November, 1969 had been asked to support the national table grape boycott.

The Bishops, after careful discussion, appointed a Committee, in Bishop Donnelly's words, "to look into the grape pickers' dispute, get the facts, try to bring the parties together, with the Committee having the authority to make a statement in support of the boycott in the name of the American Bishops if the Committee found this warranted."

The Committee found communications between growers and farm workers almost non-existent. In fact, their investigations showed very little communication between the growers themselves. The Committee investigated the facts and were able to promote constructive and cooperative action which has resulted in collective bargaining agreements which are now spreading throughout the agricultural industry in

California.

IN THE PROCESS of aiding communication, so necessary for fruitful negotiations, Bishop Donnelly reports that "for every hour spent with the Union, ten hours were spent with growers."

To those priests and laymen who feel frustration when faced with the growing demands of minorities for racial and domestic justice, the American Bishops are giving an example of effective action. Rhetoric does little to aid communication and reconciliation. A small number of people who are willing to study a situation, gather what resources are available, and support "grass roots" efforts of people organizing for their own development can be very effective.

Bishop Donnelly affirms the responsibility of the whole Church to help change the world: "In this greatest crisis of Christian history... we must build a world in which men must accept the fact that we are brothers to one another in Christ, that we are our brother's keeper and bound to help him, that respect for human rights and the public interest is the duty of all men."

"We won't," he says, "build this kind of world in the sacristy."

'What is life all about?' journalist asks

By FATHER JOHN B. SHEERIN

Is there really a Malcolm Muggeridge? Yes, Virginia, the saltiest journalist in England bears that name and I must confess I have always had a profound admiration for him. Not so much for what he says but for his jaunty independence in saying it.

Such independence is not found in America. Here the journalists are, for the most part, members of a party, either straight-down-the-line progressives or unreconstructed conservatives. It seems strange that in this age of freedom there is more party-line loyalty than ever before. Muggeridge, however, is a man of absolute candor and honesty.

The British Press has frequently excoriated Muggeridge for his "bestial" attitude toward the Queen. In an interview with Bruce Cook (National Observer, July 20, 1970) Muggeridge explains his position: "My own genuine view is that the Monarchy is not a thing that matters very much. I think that, as it stands at present, it's a tremendous focus of absurdity because it's an institution which is unrelated to our true circumstance."

AND to Muggeridge, Churchill has become a sort of "totem" for the British public. "To me he has always been a slightly ridiculous figure, mouthing the rhetoric of a

past age to sustain the fantasies of the present one."

Last year, however, Muggeridge went to the limits of irreverence, shocking not only

Sum and Substance

the enlightened older generation but the hip generation as well. He published a book entitled "Jesus Rediscovered." The oldsters felt he had violated the canons of good taste, if not intellectual integrity, while the youngsters said he had sold out lock, stock and barrel to the Establishment.

Muggeridge told Bruce Cook that his re-discovery of Christ was not due to any kind of Damascus Road conversion: it was a gradual process of hard thinking reinforced by his 40 year stretch in journalism.

It had always seemed to him that the most interesting thing in the world was to try to understand what life is all about. It was the only pursuit really worthy of a serious person's concern. (Probably some of Muggeridge's contemporaries would say this proves he has sold out to Billy Graham.)

THE FACT is however that he was driven, against his will, to the conclusion that the answer to his question could not be a materialist philosophy or a political utopia. "I have inevitably and increasingly been driven to the conclusion, against my will, that for a Western European whose life and

background and tradition are in terms of Western European civilization, the only answer lies in the person and life and teaching of Christ."

Muggeridge praised journalism (his former editor of Punch writes regularly for the London Observer, the New Statesman and Encounter) and downgraded TV as a phantasy projection, saying that one cannot expound ideas in a visual medium and ideas are the essence of human life. TV he views as a symptom of modern man's inability to establish a valid relationship with reality. We try all sorts of substitutes for the sense of moral order which is reality and derives from Christ. These substitutes include drugs, erotica, the mystique of advertising and TV

IT SEEMS to me that in our theater, our literature, even in our latest theology, honesty is extolled as a great virtue. Yet, why is so much of our thinking and writing — in Church and world — a party-line matter? Either progressive or conservative, black or white?

Muggeridge has said some atrocious and outrageous things but he is one of the last surviving members of an almost extinct species — the independent. More independent thinking and writing would help immensely to bridge the gap between the embattled forces of the younger and older generations.



FATHER

Vatican probes refugee aid

VATICAN CITY — (NC) — A Vatican official has gone to the Holy Land to see what help is being given to the 1.5 million people who have fled Israeli-ruled areas.

Msgr. Joseph Gremillion, the American secretary of the Pontifical Commission for World Justice and Peace, is visiting the Christian communities of the area on behalf of the Vatican.

A spokesman said Msgr.

Gremillion will "discuss with all Christian leaders what is being done and what can be done for the refugees, only 10 percent of whom are Christians."

It is the Vatican's intention, the spokesman said, to help all Middle East refugees who have left or want to leave their country. The Vatican is interested in launching a plan of rehabilitation for refugees both

inside and outside of Palestine.

A United Nations mission estimated that almost three-quarters of a million Arabs fled their homes during the 1948 Arab-Israeli war. On the eve of the 1967 war, the number of registered refugees was 1,345,000, of whom half were under the age of 16. The so-called six-day war of 1967 caused the flight of about a quarter million Arabs, more than half of whom had been refugees before.

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To err is human

By FATHER JOHN T. CATOIR

For those of you who wake up at night in horror remembering some gross error or stupidity you committed in an off-guard moment, let me try to offer some consolation. The advice is not new, in fact, it has probably been part of your own bag of wisdom since childhood; but wisdom always bears repetition.

History is filled with human miscalculations. Some of them have been major events, some of them little known happenings, but all of them linger in memory for years to torment the victim. Not too long ago, Spiro Agnew slammed a golf ball right into the left temple of Doug Saunders. Fortunately, Saunders wasn't seriously hurt.

FATHER JOHN T. CATOIR



The name "Spiro" became a parlor-room joke; the Vice-President was an instant hero to many a duffer capable of the same kind of misfire, but I wonder how the Vice-President felt that night when he went to bed.

Only a few weeks ago, the same golf pro, Doug Saunders, lost the British Open Championship by missing a two-foot putt. For a pro who is used to sinking ten and twenty-foot shots, a two-foot putt is a gimme, an automatic hit. But he missed it. He'll have many a nightmare over that one.

THESE are notorious blunders. Most of us are more fortunate. When we make a mistake, only a few people know about it, and we can survive the shock a little more easily.

But eventually we have to face the fact that we are just human beings who are not infallible, and not perfect. Consequently, mistakes are going to be part of our daily existence until the day we die.

We just have to hope and pray that we never reach our full potential in the field of error-making. It is sad to say that many unfortunate individuals simply do not know how to forgive themselves and let by-gones be by-gones. They harbor the distressing memory of their boo-boo until it becomes an obsession with them, and it begins to eat away at their self-confidence and self-respect.

Persons who believe themselves to be exceptional, above-average, will suffer more acutely when they accidentally spill coffee all over themselves at a social gathering. An accident can happen to anyone, and often does, but people who believe themselves to be exceptional can't accept the fact that it happened to them. They fail to understand that they are just average human beings, and that all kinds of average accidents are going to happen to them in life.

THERE is one classic error which is little known in the annals of U.S. History. Back in 1943 President Franklin Delano Roosevelt was on his way to the Cairo and Tehran Conferences to set the strategy for World War II. This was to be the first meeting of Roosevelt, Churchill and Stalin.

The whole U.S. High Command was travelling across the Atlantic on the Battleship U.S.S. Iowa. All the military leaders, most of the cabinet, including the Secretary of State and of course President Roosevelt, were aboard the Iowa which was flanked by a protective fleet.

On the way over, the ships were demonstrating practice maneuvers in anti-submarine warfare. One of the destroyers, the U.S. William D. Porter, was simulating an attack on the commandship, but some unknown sailor made one little mistake. He loaded a live torpedo instead of a dummy. It really wouldn't have mattered anyway, since there was to be no real firing of the torpedo, but only a simulated firing.

As luck would have it, a safety device was disconnected and the gunner to his surprise released a live torpedo at the U.S.S. Iowa. The President and all the admirals and generals were on deck watching this thing coming right at them. An alert gunner on the destroyer, sensing the possibility of danger, opened fire and exploded the torpedo a few hundred yards from President Roosevelt.

Needless to say, there were a few red faces in the Navy that day. The William D. Porter became the laughing-stock jinx ship of World War II, and the poor sailor who made that little mistake, must still wake up at night in horror at the thought of what nearly happened. But if he would only follow my advice and realize that he's just an average guy, making an average mistake, he would be able to get some sleep again. It's a true story and it all goes to prove that some of my advice just doesn't fit some situations.

Prayer Of The Faithful

19th Sunday of the Year

Aug. 9, 1970

CELEBRANT: The will of God for us is that we be holy. We pray that our awareness of the needs of others will lead us to a love that will bring us closer to God and help to transform the world around us.

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

LECTOR: For our Holy Father Pope Paul, for Archbishop Carroll and Bishop Fitzpatrick, and for all the Bishops of the world, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: For the leaders of all nations, that they may be inspired to work for peace throughout the world, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: That the desegregation of the public school system will lead to improved relations between white and blacks and to quality education, for all in our community, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: That in connection with the critical issues of our times, we may recognize and acknowledge the sincerity of those whose views are different from our own, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: That the members of this congregation may demonstrate their Christlike love for the poor and disadvantaged, by contributing generously to today's Inner-City Collection, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: That those who have died during the past week, especially N & N, will attain the happiness of heaven, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: For all of us here present, that our Christian living may be an inspiration to those around us, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Hear our petitions, O Lord, and grant that we may so serve our fellow man that we reveal you more perfectly to the world by our actions. We ask this through Christ Our Lord.



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The Sister was moving among the slums of a city in India. Unbelievably, she heard sobbing coming from a trash barrel. Brushing aside the flies and the vermin, she looked. Beneath the filth and debris was an old lady crying from tearless eyes as her life slowly ebbed away. Tenderly the Sister lifted her, placed her on her shoulders and took her to the Hospice for the Dying. Before she died, the old lady told the Sister, "I'm not crying because I was in the garbage. I'm crying because my son put me there. He had to. There was not enough food for the family."... Tragically, this scene will be replayed many more times. But you can help to lessen it. Will you? Here is how...

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Tomorrow feast day of priests' patron

By JOHN J. WARD
Tomorrow, Saturday, Aug. 8, is an important day in the Archdiocese of Miami. It is the feast-day of St. John Vianney, the Cure of Ars, and the patron of all priests.

The Seminary of the Archdiocese, where all future priests of this area are trained and instructed, was named in his honor.

John Baptist Mary Vianney was born in 1785 at Dardilly, a village not far from Lyons, France. His parents were respectable, pious farmers. John often said that he owed all his holiest impressions to his deeply religious mother.

PRAYER was his delight, even while he was very young. When his mother saw his extraordinary devo-

tion, her one idea was that he should some day become a priest. But she had many trials to endure before this hope could be realized.

The French Revolution had closed their parish church. Many priests were exiled or murdered.

John was then eight years of age. He was given charge of the cows and sheep on his father's farm and each morning he led them out to browse in the fields near his home. That was the school in which he was trained for the interior life, like another St. Vincent de Paul.

Because of the troubled state of affairs at the time, John did not make his First Communion until he was 11 years old. From that moment, however, he increased

daily in fervor, piety and obedience.

IN THE midst of his hard work, he never lost the habit of interior prayer nor his sense of the continual presence of God. Later, he often said: "When I was alone in the fields ploughing or sowing, I would pray aloud, but when others were with me, I used to pray to myself as I struck my hoe or spade into the ground. Oh, those were happy days! I often used to say to myself: 'So must I cultivate my soul, to pluck up the evil weeds and to prepare it for the good seed of the good God.'"

After the French Revolution and the Napoleonic wars were ended, John was ordained a Priest. This was not accomplished, however, without a long and hard struggle, for in spite of his humility and piety which had won the esteem of all, he was sadly deficient in the learning usually required for candidates for the priesthood.

Upon learning from all John's superiors that John was a model of piety, Cardinal Fesch exclaimed:

"That is enough. I will receive him and Divine grace will do the rest."

Accordingly, John was ordained a sub-deacon at Lyons by the Bishop of Grenoble on Aug. 9, 1815; a deacon the following July, and six months later on August 9, 1815, he was ordained a Priest when he was 29 years of age.

FOR two years he served as curate at Ecully and then refused to accept the pastorate upon the death of the venerable pastor. Three months later, he was appointed Cure of Ars, an obscure village in Central France.

All the remaining days of his life were spent devoted to converting sinners and



Statue of St. John Vianney at entrance to seminary grounds in Miami.

guiding countless souls to God. The greater part of each day found him engaged in the confessional. The fame of his sanctity drew multitudes from all parts of France to seek his help and spiritual advice.

The Holy Cure died on Aug. 4, 1859, in his 73rd year. More than 300 priests and representatives of all Religious Orders came to pay their last tribute of reverence to the departed Saint.

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Aug. 25-27	Search-Young Men & Women (14-15)
Aug. 28-30	Search-Young Men & Women (14-15)

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How to detour young off drug route



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

By DR. BEN SHEPPARD

If we are truly committed to rehabilitating the drug addict, then our first and most important step must be finding out how we can teach the young to meet and accept the difficulties and stresses of everyday life.

Nothing will help as much as this ability to cope with things. It is perfectly all right to talk about hospital beds, therapy and all social or psychiatric theories; however, it is essential to learn the secrets of prevention so that one does not have to wait until group sessions and paramedical services must be called in to try to help. Unfortunately if we wait that long, it is often too late to effect a true cure.

MUCH of the treatment used today on addicts has its roots in verbal therapy and in the administration of substitute drugs for addictive drugs. We seem to feel that if the addict has stopped using the dangerous and addictive drug, then he has recovered. The truly important thing, however, is whether or not he has changed his patterns of behavior.

If discharge of a patient is based only on whether or not he has stopped using an addictive drug, then he will probably return to the use of drugs, or he may take up the abuse of alcohol. Many drug-users have gotten off of drugs and started on alcohol, because there is much greater acceptance for the individual who uses alcohol. Many times, also, mild intoxication or severe alcoholic intoxication is a "fun thing" for youngsters.

Drug dependence is a medical problem, not a legal or an enforcement problem. Our present drug laws are unscientific and too restrictive. They impede programs of research and treatment in the field of drug dependency.

SOME scientists feel that we do not have our priorities in the right order. They say we are spending too much money studying the drinking habits of rats while not enough money is being spent studying the legislative habits of people.

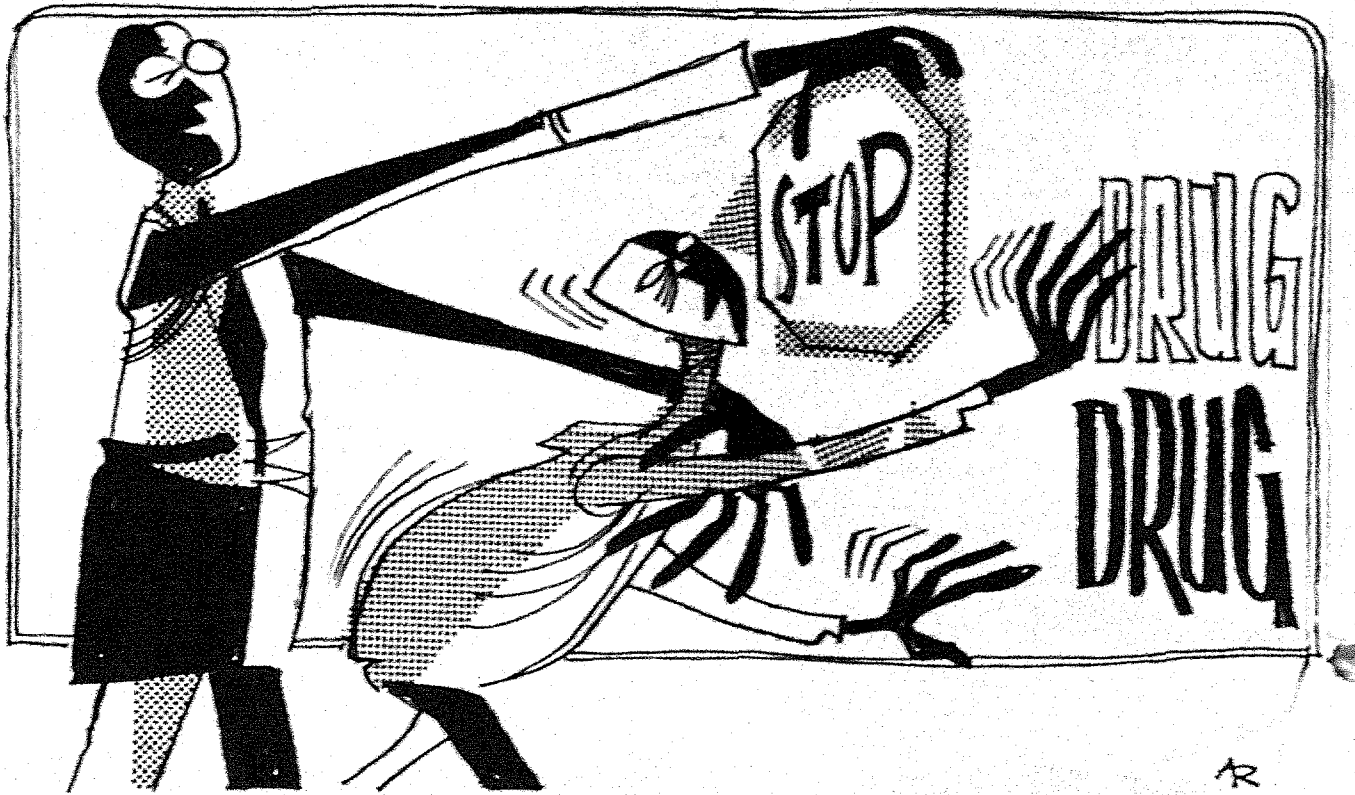
Those who are now dealing with drug-oriented people recognize the fact that sound education, unfiltered research and adequate health care can also help in the prevention of drug abuse.

Drug abuse has become a major social problem and we must intensify and coordinate all efforts by public and private agencies in affecting our programs for prevention, treatment and rehabilitation.

We must also encourage doctors to be unafraid of treating drug-dependent people. In turn, the drug-dependent person must be encouraged and educated to seek out medical and social aid.

Courses should be given in medical schools and in schools preparing students to teach, which explain all facets of the drug problem and outline the proper approaches in stemming it. This instruction should be a mandatory part of the curriculum and should include the people approach, understanding an addict, and drugs now in common use.

IT IS NO WONDER that we have such an unbelievable drug problem when we consider the fact that 28 million pounds of aspirin are sold each year. In addition to this we have a proliferation of drugs to stay awake, go to sleep and relieve tensions, because adults won't learn to cope with anxiety, frustration and fatigue. It is this permissive concept



which has paved the way for severe alterations in youth reaction and in the emergence of drug abuse on a grand scale.

A patient too often decides what prescription he wants and the busy doctor too often goes along with the patient's decision. We must emphasize the need to learn to cope with the fatigues, depression and frustrations that are a normal part

of everyone's life. Chemicals can't change life for the better or make a new life for anyone.

Part of the answer is the doctor who has the time to listen to his patient and spend more time hearing symptoms than writing prescriptions.

We must find a way to end this pill-reliant society.

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Miracle of 'Living faith' in Mexico

CONTINUED FROM PAGE 7

hand. A few minutes later as I was turning the money over to a little nun in black with an alms container like a cake pan, I wondered how much I could have cleared for the house that day if I had held my hat out.

YOU cannot help but reflect on faith in the world today as you absorb the mood of the shrine. You think of some of the scholars on the one hand turning away from the Church, sharpened intellectually to the point they are now dissatisfied with Christian teaching of the past, going their own way, cutting their anchor, relying on themselves. And on the other hand, the rugged Indians, who never will hear of exaggerated personalism or existentialism, or the God is dead movement, simply believing that God ought to be treated like God and man ought to act like man.

It reminded me of a passage in Karl Rahner's "Belief Today." Father Rahner wrote: "Only the man who has nothing but himself and his own strength must act as though he personally were invincible. As Christians we should not need to take this attitude, for we have God; it is precisely in our weakness that His strength becomes effective, even in the weakness of our faith, provided that we humbly accept this weakness and do not pretend that it is we who have the strength.

Guadalupe is a profound lesson in the kind of faith we all need.

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IN A... Budnyk has 14 returning lettermen and they represent most of the top talent off last year's club. McGann, Carpenter and Gallo made the Archdiocese all-star team last fall.

The line is big and experienced. The backs are also big and experienced.

Up front offensively, it's solid at the tackle and guard spots.

The 216-pound McGann and the 202-pound Saverino are the probable starting tackles. Both have been starters since their sophomore days, although Saverino played end in his junior year. Backing them are 175-pound Piper Walton, 175-pound Milt Wickles and 185-pound sophomore Norm Holzapfel.

The guard posts will be manned by the 188-pound Carpenter, 180-pound Tom Dalton and 170-pound Ed Clay. The 175-pound Tom DeLuca, another soph, and Holzapfel are the probable reserves.

At center, the major spot to fill with the graduation of standout Dom Scirrotto, two non-lettermen will battle for the starting assignment, Don Brusca, 170, and Tony Arvesu, 185. Both are considered extremely competent by Budnyk.

At the end slots, two part-time starters from last year are available in Gary Masle, 170, and Ron Lichwala, 185, along with Theontrade Hawkins, a 195-pound sophomore transfer, who played for Lincoln Junior High last year. Mike Hanley, who caught seven TD passes for the junior varsity last year, is the top candidate for split end. Wickles is also an end prospect in addition to playing tackle.

THE backfield will be a major plus for the Crusaders this time, with both aces from last year returning, 190-pound halfback Sam Howell and 195-pound fullback Tim Hulett. Howell was 4.3 per carry last year while Hulett was 3.6. Howell also passed out of the shotgun formation.

The quarterback spot was weak in passing last season but junior Mark Daly should take care of that. The 6-1, 165-pound Daly started last year on the j.v. squad but came up to the varsity for the final stages of the season, tossing three TD passes in the last two games. With Daly's passing to keep defenses open, Howell and Hulett should be doubly effective with their running.

Chris Norley, a crack defensive halfback, will be the backup quarterback, while John Cleary, 170, and Rick Keong, 165, will be the wide receivers with Cleary also

THE game Saturday in Ja a minimum of playing time for of the Orange Bowl game. Coa weeks to drill his veterans an for prolonged action.

Unlike the veterans of th away the College all-stars with just one week of team practice, this can not be expected of the Dolphins. Shula is the new head coach, with a new system, new players for his observation, and a job of absorbing the standouts from the rookie crop with the veterans.

So, the first full-time look at the new Dolphins' prospects will come in the Orange Bowl against the Cincinnati Bengals. It should be a worthwhile night... for the veteran fans as well.

THEY'LL want to see if quarterback Bob Griese does

CONTINUED ON PAGE 21

weakness.

"The first line should be capable of getting the job done. However, if we are to have an outstanding season, it will be necessary for some of the less experienced boys to come along."

The Crusaders have the talent this year. It's going to be just a matter of Budnyk and his staff getting the right men in the right spot.

The Crusaders open their season against Cardinal Gibbens on Sept. 18... and that should provide the clue to the season's success.



ARCHDIOCESE ALL-STAR guard Joe Carpenter is one of the top returning linemen for Cardinal Newman High's football team this fall.

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THE NOW SET

Sponsor dinner

Members of the St. John the Apostle CYO, Hialeah, will sponsor a spaghetti dinner on Sunday, Aug. 30, because their pancake breakfast — held late in July — was such a success.

For further information on time and location, call the rectory.

Forming program

Teenagers at St. Philip parish in Belle Glade are in the process of forming a CYO program at the church. A delegation of youngsters from the area will attend the leadership training weekend at St. John Vianney Minor Seminary next week Saturday and Sunday.

Youth Mass

A special Youth Mass will be celebrated Sunday, Aug. 9, at 5 p.m. at St. Patrick's parish clubroom, Miami Beach. Youth from all parishes are invited to participate.

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CYO plans newsletter

Beginning this month, the Archdiocesan CYO office will publish a newsletter every five weeks which will carry information about activities on the parish and archdiocesan level, as well as news of special events.

The newsletter will also carry reports on meetings of the archdiocesan CYO presidents and CYO priest-moderators will be on the mailing list. Anyone else interested in receiving the newsletter may be added to the list by calling the CYO office at 757-6241.

News is being gathered for the first issue of the newsletter. Items should be sent to the Archdiocesan CYO office, 6301 Biscayne Blvd., Miami, Fla., 33138.

Still registering for leadership

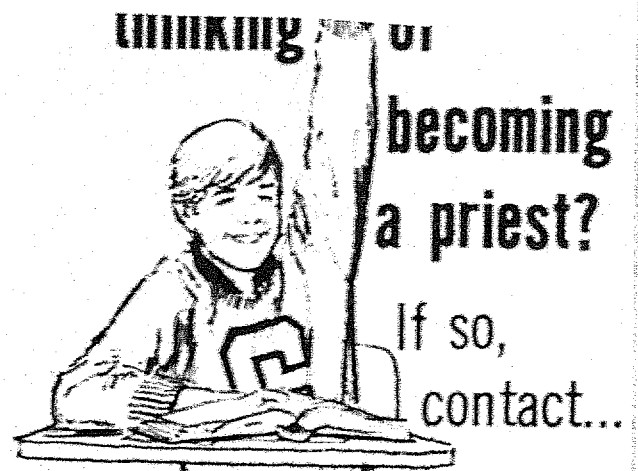
Reservations are still open for the Archdiocesan CYO leadership weekend, Aug. 14 to 16, at St. John Vianney Minor Seminary. In order to reserve a place for the weekend — open to parish and Archdiocesan

CYO officers — contact the Archdiocesan CYO Office, 6301 Biscayne Blvd., Miami, Fla. 33138. Plans will be made for area-wide programs and special events for the fall during the weekend.

Our Lady of the Lakes parish, 15801 NW 67th Ave., will offer a Youth Mass to be celebrated Sunday, Aug. 9 at 7:30 p.m. as an inter-parish project of several CYO's in the area.

Members from Our Lady of Perpetual Help, Our Lady of the Lakes, St. Monica and Immaculate Conception parishes have planned the mass and will act as hosts.

Members of all parish CYO's in the North Dade Deanery are invited to attend. "The Blue Grass" will provide the music for a dance in the parish hall which will follow the Mass.



Fr. William J. Hennessy
 The Chancery
 6201 Biscayne Blvd., Miami, Fla. 33138
 757-6241

St. John Vianney Seminary Opens August 31

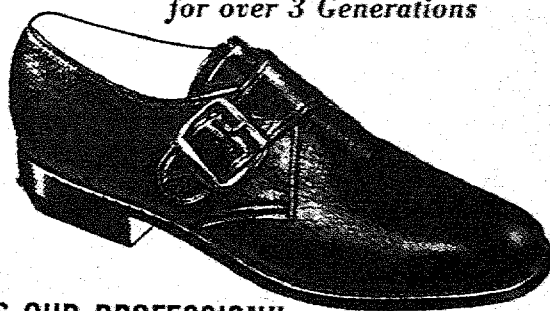
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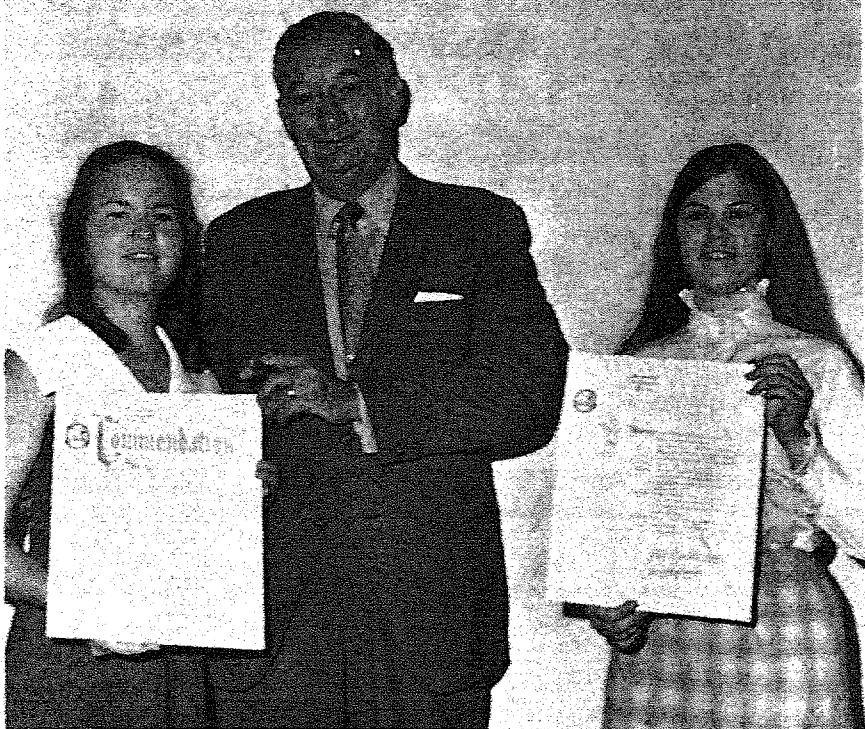
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AMONG THOSE receiving youth commendations from the Metropolitan Dade County Commission this month were (left) Kathy Dion, a senior at Lourdes Academy, who has worked in her free time with migrant children, and Kathleen Martin, (right) a senior at Msgr. Pace High School, who instructs children in the Mission of St. Philip. With them is Metro Commissioner Alex Gordon.

'Little' Lori' pageant-bound

Little Lori Bongiovi — who took top honors in the Ft. Lauderdale "Our Little Miss" contest and was first runner-up in the Little Miss Metropolitan Miami competition — is packing up her talent bag to travel to Dallas for the world pageant.

The wistful winner is what might be described as a fluke, according to her mother, Mrs. Louis Bongiovi, 890 NW 129th St.

SHE had never had dancing or singing lessons before she entered the "Our Little Miss" contest in Ft. Lauderdale during the month of June. In fact, no one in her family had any idea that she was serious about entering.

Undaunted, she assembled a costume, borrowed a record and made up a routine.

Then she proceeded to win the contest. On the next level of the competition she was named first runner-up for the Little Miss Metropolitan Miami title.

Now she and the other winners of that competition will travel to Dallas to participate in the world finals.

The St. James School sixth grader doesn't seem very affected by all her success, but her mother has

all sorts of praise for her: "Lori did the whole thing herself. She really floored me."

READ "THE VOICE" CLASSIFIED

Dolphins nearing action hour

CONTINUED FROM PAGE 19

truly have a catching partner of Paul Warfield, the all-league pro from the Cleveland Browns last year; if Mercury Morris will become the runner in his second year the many hope he will be; if Marv Fleming, obtained from Green Bay, will fill the tight end slot that has troubled the Dolphins since their inception . . . and if the young defensive line of last year has grown into a measure of maturity.

The answers won't come Saturday against Pittsburgh, but they'll start to come against the Cincinnati Bengals.

Chris Evert, the mighty mite from St. Thomas Aquinas High, has done it again.

Chris has won the national 16-and-under girls tennis title for the second straight year. She had won it last summer as a 15-year-old and was No. 1 seeded this time around as the defending champion.

PLAYING at Charleston, S. C., Chris defeated Laurie Tenney of Los Angeles in straight sets, 6-2, 6-1.

On the way to her title, Chris also gained some revenge for the family as she toppled Marita Redondo of National City, Calif. Marita had beaten Chris' 13-year-old sister Jeanne in the semifinals of the national 14-and-under tournament and again in the quarter-finals of the 16-and-under.

The Everts will move on to the national 18-and-under tournament this week at Allentown, Pa.

The annual Florida high school all-star games last weekend weren't anything spectacular for archdiocese stars.

There wasn't a single archdiocese player in the football game and Dawn Tonkovich, the lone representative in the basketball contest, didn't get in much playing time.

The Archdiocese player of the year from Chaminade High, Tonkovich collected just one point in a 1-for-3 free throw effort as his South team lost, 74-57, to the North.

Tonkovich, headed for LSU on a basketball scholarship, played less than five minutes of the game. He was 28.7 ppg. last winter for Chaminade's Class A district runnersup.

Law lets anyone sue in cases of pollution

LANSING, Mich. — (NC) — Michigan has become the first state to pass a law permitting anyone to file suit — even against the state — to protect the air, water and other natural resources.

Until now, court anti-pollution actions could be filed only by those suffering a personal loss.

Under the law's new provisions, which go into effect Oct. 1, a citizen could:

- Ask courts to shut down a company for contaminating a waterway.

- Challenge regulations of state agencies as too lenient toward industry.

- Sue a neighbor for fouling the air with a trash burner.

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COURSES	NO.	DESCRIPTION	SH DAYS
Economics	201	Intro. to Economics	3 MW
English	407	Shakespeare	3 MW
French	203	Intermediate French	3 MTTh
History	101	Survey of Civilization	3 MW
Music	376	General Music in Elem. School	3 MW
Philosophy	320	General Ethics	3 MTTh
Russian	203	Intermediate Russian	3 MW
Theology	111	Biblical Morality	2 TuTh
	301	Formal Theology	2 MW
3:00 to 4:00			
Art	206	3D Design (2nd Q)	2 TuTh
Home and Family Life	201	Intro. to Painting (1st Q)	2 TuTh
	168	Hand Weaving I	2 TuTh
4:00 to 4:50			
Home and Family Life	202	Adult Family Living	2 MW
Spanish	101	Elementary Spanish	3 MW
4:00 to 5:00			
Education	253	Intro. to School Psychology of Learning	3 MW
	318	Tests and Measurements	3 MW
	420/520	Educ. of Exceptional Children	3 MW
	470/570	Human Growth & Development	3 MW
English	482/582	Children's Literature	3 MW
	320	American Literature	3 MW
	325	French Literature	3 MW
	620	Elementary French	3 MW
French	401	Phonetics, Diction, Convers.	3 MW
History	443/543	Hist. of U.S. in 20th Century	3 MW
Latin	101	Elementary Latin	3 MW
Library Science	320	Children's Literature	3 MW
Philosophy	320	General Ethics	3 TuTh
	332	Philosophy of Politics	3 MTTh
Political Science	355	Philosophy of Politics	3 MTTh
Psychology	462	Human Growth & Development	3 TuTh
Sociology	470	Research Methodology	3 TuTh
Spanish	203	Intermediate Spanish	3 MW
4:00 to 6:00			
English	405	Creative Writing	2 Tu
4:00 to 7:00			
Latin	451/551	Advanced Prose Comp. (acc.)	2 TuTh
4:30 to 6:30			
Spanish	601	Hispanic-American Seminar	2 Tr
6:30 to 7:30			
Theology	416	Grace	2 TuTh
9:30 to 9:00			
Library Science	322	Books & Related Materials for Young Adults	3 MW
	428	Administration & Organ. of School Libraries II	3 TuTh
9:30 to 1:00			
Theology	406	Comparative Religions	2 Tu
	413	Problems in Christian Morality	2 W
6:30 to 9:00			
Art	251	General Drawing	1 Tr
	351	General Drawing	1 Tr
	451	General Drawing	1 Tr
9:30 to 9:30			
Art	376	Art in Elem. School	3 M
	476	Methods in Art Education	3 M
Biology	130	Health Education	NC Tu
Education	441	Physical Anthropology	3 M
	130	Health Education	3 Tu
	310	Psychology of Learning	3 Tu
	440/540	Found. of Mental Retardation	3 Tu
	455/555	Eval. of Current Curriculum	3 M
	467/567	Improv. of Reading Instruction	3 W
	471/571	Psycho-Social Foundations in Early Childhood Ed.	3 M
	484/584	Diag. Reading Difficulties	3 Tr
	485/585	Prin. of Guidance	3 M
	522	Intro. to Individual Testing	3 Tu
	626	Advanced Educational Psych.	3 W
	626	Prin. of School & Society	3 Tr
	631	Admin. & Supervision of Reading Programs	3 M
	641	Mod. Science for Elem. Teacher	3 Tu
	643	Educ. of Children with Learning Disabilities	3 W
	652	Counseling Procedures	3 Tr
	655	Guidance of the Exceptional Child	3 W
	661	Admin. & Supervision of Special Services	3 Tr
	671	School Organ. & Admin.	3 M
	672	Elem. School Administration	3 Tr
	693	Secondary School Supervision	3 W
	696	Supervision of Elem. Admin. & Guidance	3 Tu
	704	Counseling the Culturally Different	3 M
	709	Dynamic Psychology of Individual Behavior	3 Tr
	716	Advanced Diagnosis & Remediation of Reading Difficulties	3 M
	717	Curriculum & Supervision in Reading Programs	3 Tu
English			
	490/590	Descriptive Linguistics	3 W
	602	Intro. to Literary Theory	3 M
	632	The Romantics	3 Tu
Geography	304	Area-Asian Geography	3 W
History	307	Survey of Asian History	3 Tu
Home and Family Life	326	Advanced Nutrition	3 M
	445	Prin. of Home Management	3 W
Latin	420/520	Teacher's Course in Virgil	3 M
	490/590	Descriptive Linguistics	3 W
Psychology	318	Psychology of Learning	3 Tu
	470	Educ. of Exceptional Children	3 M
Spanish	250	Advanced Conversation & Comp.	3 Tu
SATURDAY CLASSES 9:00 to 12:00			
Education	441/541	Elem. School Curriculum	3
	601	Educational Research	3
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Journalism	243	Interpretive Reporting	3

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Unity in diversity—is it there?

By JOHN R. SULLIVAN
WASHINGTON — (NC)
— It was easy to see how Mance Lipscomb was different from the people around him. Lipscomb is an old black man, a farmer, from Texas. Around him crouched four white suburban geeners whose allowances are probably bigger than Lipscomb's earnings.

And it was easy to see the difference between Dallas and Fred Bump, who make chairs, and their miniskirted, sandal-wearing audiences.

The scene was the American Folklife Festival, sponsored in Washington this summer by the Smithsonian Institution — a window on the diversity of the American people and confirmation of the fact that, whatever their differences, people do find things that bind them together.

FOR the teenagers and Mance Lipscomb, it was a common interest in music. Lipscomb is a masterful blues guitarist; the boys wanted to learn how. The Bumps, constantly halting their work to explain, shared with their audience . . . what? A common interest in comfort, in craftsmanship, a mutual curiosity.

What else did they share? What else makes them all Americans? Who are Americans? To a great extent, the question cannot be answered. There are many Americans, and many answers.

Walk down any street and ask the people, are they American? Of course they are. But why? Not because they live in the United States. Mary and Tony Moro, natives

of New York, have lived in Italy and Belgium the past 10 years. They still call themselves Americans.

And not because they

Irish-Americans. Anglo-Americans. German-Americans. Spanish-Americans. Mexican-Americans. There are French-Canadians who



were born here. Tony Moro's immigrant parents, natives of Italy, were also Americans.

Americans are not Americans because of race — they come in at least the four shades of black, brown, yellow and white. Certainly not because of religion: the Information Please Almanac lists at least 244 religious groups with distinct teachings and jurisdictions.

NOR is there cultural unity: Mrs. Violet Hensley, who makes fiddles in the Ozark Mountains of Arkansas, lives in a culture entirely different from that of Levi Irontail, an Indian wood-carver from Oklahoma — less than 200 miles away.

There are Polish-Americans, Italian-Americans,

are neither French nor Canadian, but American. And there are American Indians who are entirely different from Indian-Americans.

Oh yes, there were the Native Americans, too, who wished to drive the immigrant interlopers from these shores unmindful of the fact that the "natives" were themselves immigrants of an earlier generation.

Clearly, theirs was not the answer to the question. But whose is? Walt Whitman more than a century ago attempted to set forth an answer in his poem "One's Self I Sing":

"One's Self I Sing, a simple separate person.
"Yet utter the word Democratic, the word En-Masse."

Is that what we are? — a contradiction, not knowing which way we're going or how to get there?

Many people think not. The Rev. Billy Graham, speaking at the Honor America Day ceremonies July 4, talked a vision:

"PURSUE the vision, reach toward the goal, fulfill the dream — and as you move to do it, never give in. Never! Never! Never! Never!"

Yet, what is that vision, that dream, what are those goals of America we all talk about? "Life, liberty and the pursuit of happiness," the inalienable rights of the Declaration of Independence?

The more perfect Union, domestic tranquility, common defense, general welfare and the blessings of liberty of the Constitution?

Certainly — and more. Dr. Graham spoke as the American people debated as hotly as ever the meaning of those noble, but vague, visions.

Life demands that we simplify, not complicate, our lives. Yet how to simplify, while recognizing diversity?

Our question — Who are Americans? — is only one of many we might ask. Who are Catholics? Who are Negroes? Who are white people? Who are Southerners?

And what about unity — if we are a diverse people, who do we share that makes us one nation, one world — the Global Village, as it is called? Or does our diversity give us more to share: is that what is meant by the catch-phrase, "unity in diversity?"

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Llamado del Arzobispo en favor de los pobres

A LOS SACERDOTES, RELIGIOSOS Y FIELES DE LA ARQUIDIOCESIS DE MIAMI
Muy amados en Cristo:

Por largo tiempo la Iglesia se viene preocupando de los problemas existentes en los barrios pobres de nuestras ciudades, y esta preocupación ha aumentado últimamente. Parece que cada ciudad tiene sus áreas decadentes y olvidadas, y las ciudades del Sur de la Florida no son una excepción. La belleza natural de nuestro Estado sólo sirve en este caso para hacer resaltar la fealdad de nuestras barriadas pobres.

La Iglesia Católica de aquí ha estado activa en tratar de mejorar esta situación, y puede decirse que hemos hecho un buen comienzo en varios lugares. En el distrito negro central de Miami hemos sido una fuerza activa en la construcción de viviendas y la provisión de parques y terrenos donde los niños pueden jugar sin peligro. En Boynton Beach, Coconut Grove, Deerfield Beach y en el centro de Miami la Arquidiócesis ha patrocinado programas de verano que están beneficiando a cientos de niños y jóvenes pertenecientes a familias pobres. Sin embargo, estos son solamente los comienzos, y seguramente ustedes se dan cuenta de cuánto más puede hacerse si contamos con su ayuda.

No quiero apelar solamente a vuestra caridad, pues como cristianos tenemos la responsabilidad de ser líderes en la búsqueda de remedios para los males sociales. Si por un esfuerzo persistente podemos ahora trasplantar corazones y colocar hombres en la luna, con la misma determinación podemos vencer los problemas de la ignorancia, la pobreza y la falta de viviendas adecuadas que mantienen aprisionadas a estas secciones de nuestra comunidad. Pero para poder hacerlo debemos aceptar el precepto básico del cristianismo que nos manda a amar a todos los hombres como hermanos.

El mes de agosto fue escogido deliberadamente para esta campaña. Estos son los días más largos y más calurosos del verano. Estos son los días en que la vida se hace intolerable en esos calientes barrios pobres. Y en estos días yo les pido que piensen en tantos desafortunados hermanos en Cristo, demostrando la solidaridad de la familia cristiana, que es una.

La colecta para las Misiones de los Barrios Pobres será hecha en todas las Misas del próximo domingo. Por este medio hago un llamado a vuestra generosidad, y en la seguridad de que seréis generosos, les agradezco por anticipado.

Invocando la bendición de Dios sobre todos, quedo de ustedes,

Sinceramente en Cristo,

Holmes J. Carroll

Arzobispo de Miami

Defiende Horacio Aguirre "Vuelos de la Libertad"

El doctor Horacio Aguirre, Director del "Diario Las Américas," hizo una abierta defensa por la continuidad de los "Vuelos de la Libertad" ante la Subcomisión de Relaciones Interamericanas de la Cámara de Representantes de los Estados Unidos.

En efecto, el doctor Aguirre manifestó en una audiencia que "el honor de los Estados Unidos está en juego, si no facilita la salida de 180 mil personas," agregando que Estados Unidos siempre ha sido una nación con honor."

El director del "Diario Las Américas" agregó que "hay muy fuertes razones humanitarias y políticas que aconsejan que el gobierno de Estados Unidos cumpla su promesa y lleve hasta el fin la salida de Cuba de las personas que están en lista."

Agregó más adelante el destacado periodista de origen nicaraguense que "más fuerte aún es la razón que implica la obligación moral de Estados Unidos de no dejar a 180 mil personas en manos de su enemigo."

Horacio Aguirre se refería, al hablar de 180 mil personas, de los cubanos que sobre la base de la promesa de Estados Unidos de abrir las puertas, presentaron su solicitud de salida. Las solicitudes fueron suspendidas en mayo de 1966.

Sobre este particular, A-

guirre manifestó que "todos los que hicieron sus solicitudes hasta el 31 de mayo de 1966, lo hicieron confiados en el compromiso adquirido por el gobierno de Washington." Agregó que "la falta a ese compromiso sería inmensamente explotada por el comunismo internacional y expondría a esos 180 mil

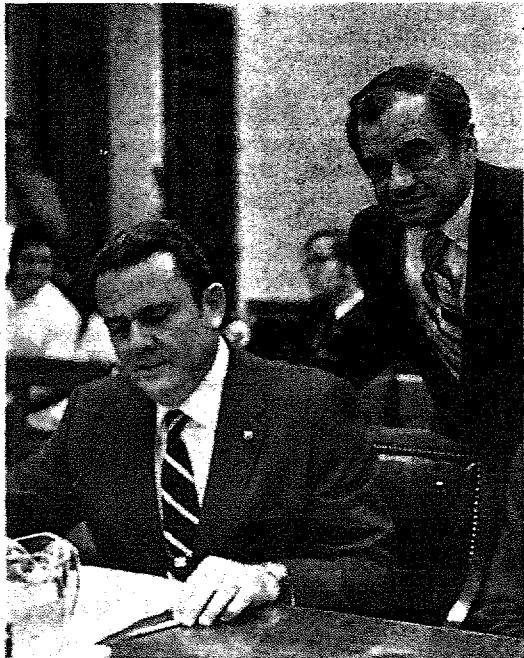
cubanos al escarnio y persecución del régimen de Castro."

El periódico semanal "THE VOICE" ha llevado a cabo una abierta y amplia campaña en favor de la continuidad de los "Vuelos de la Libertad," tanto en sus editoriales en español e inglés, como en informaciones

especiales hechas en la propia Casa de la Libertad y en entrevistas con los recién llegados.

En relación con los gastos que el programa de los "Vuelos de la Libertad" acarrea al gobierno Federal, el doctor Aguirre manifestó que "no se debe pensar sólo en los cuatro millones de dólares que costaría el transportar a esos 180 mil cubanos. Más bien — agregó — se debe pensar con sentido histórico, considerar la profunda resonancia política que podría tener la decisión del gobierno de los Estados Unidos al cancelar los Vuelos de la Libertad."

Las declaraciones del Director de "Diario Las Américas" forman parte de una serie de audiencias públicas que el Subcomité de Relaciones Interamericanas de la Cámara de Representantes está realizando, con el objeto de pesar las opiniones en el sentido de si debe el gobierno estadounidense suspender o no los "Vuelos de la Libertad." El doctor Aguirre fue invitado especialmente a Washington para conocer su opinión al respecto, teniendo en cuenta su posición no sólo como periodista, sino como Director de uno de los periódicos más importantes e influyentes de Estados Unidos escrito en español, y como dirigente cívico de la comunidad.



Poco después de que el doctor Horacio Aguirre, Director de "Diario Las Américas," hizo sus declaraciones ante la Subcomisión de Relaciones Interamericanas de la Cámara de Representantes de Estados Unidos, el Congresista Dante Fascell, Presidente del mencionado comité, lo saluda y le agradece su informe.

LA VOZ

Suplemento en Español de "VOICE"

Jornada Sacerdotal En Guatemala

Finalizó la Primera Jornada Nacional Sacerdotal de Guatemala tras cinco días de deliberaciones y convocada justamente cuando la iglesia católica guatemalteca atravesaba por la crisis más difícil de su historia.

El Cardenal Mario Casariego y Acevedo, Arzobispo Metropolitano, participó en la jornada de clausura recordando a los asistentes la universalidad de la Iglesia y que toda innovación debe salir de su seno y no contra ella.

"Algunas cosas tienen que cambiar, dijo el Arzobispo en el curso de su intervención, pero todo cambio debe ser hecho respetando el orden jerárquico establecido."

Esta es la primera vez que monseñor Casariego habla en público desde que los sacerdotes "Rebeldes" impugnaron su autoridad arzobispal.

"Proclamando el diálogo," la Jornada Nacional Sacerdotal terminó sus deliberaciones sin aceptar la intervención de los curas suspendidos por la jerarquía eclesial.

Se habló en la tornada de que, en una realidad socio-económica de pobreza, con frecuencia rayana en la miseria, "El sacerdote no puede, no debe, dar señales de riqueza, ya que ello sería una estridente contradicción con el ambiente."

Quedó subrayado igualmente que el pueblo debe ver la pobreza en el sacerdote como individuo y en la Iglesia como comunidad.

Las Misas del 15 y 16 de Agosto

Querido Padre: Una gran cantidad de preguntas ha recibido recientemente la Cancillería en relación con la doble obligación de asistir a misa el próximo sábado quince de agosto y el domingo 16, y si una sola cumpliría con el precepto dominical del día 16.

Una pregunta similar fue hecha a la Sagrada Congregación de Clérigos y la respuesta dada por la Congregación y aprobada por el Santo Padre fue negativa. Como dice la respuesta, "el privilegio para la misa dominical, se concede para el expreso propósito de facilitar el cumplimiento de la obligación de que se trata, pero sin riesgo para la santificación de cualquier festividad."

Por lo tanto, para evitar confusiones sobre esta materia, Yo decreto las siguientes reglas para la Arquidiócesis de Miami:

Cada uno de los días de la liturgia debe celebrarse por separado. En otras palabras, los católicos deben oír misa para la festividad de Nuestra Señora de la Asunción y oír otra misa para celebrar el Domingo 13 después de Pentecostés.

La celebración de la misa para observar el día de la Asunción puede empezar a las cinco de la tarde del viernes, agosto 14, siguiendo las normas establecidas por la Arquidiócesis para las misas de vigilia. Las misas del día de la Asunción deben continuar hasta las cinco de la tarde de agosto 15.

La celebración de las misas del domingo 13 después de Pentecostés seguirán las normas observadas y establecidas en cada parroquia. La misa sabatina no puede empezar antes de las cinco de la tarde del sábado quince de agosto.

Esperando que den a conocer estas regulaciones a todos los fieles, con mi bendición, Yo sinceramente en Cristo.

Holmes J. Carroll

Arzobispo de Miami

Arzobispo de París ayuda a pobres

Para socorrer a los sacerdotes ancianos de la arquidiócesis de París y para cooperar en algunos proyectos de desarrollo en el Tercer Mundo, el cardenal Marty, arzobispo de la capital francesa, ha puesto en venta una parte del mobiliario y tapicería del arzobispado. La decisión tomada en el curso de una reunión del consejo presbiteral de la arquidiócesis, intenta ser — dijo el cardenal Marty — una respuesta a la llamada del arzobispo brasileño

mons. Heider Cámara, quien recientemente tuvo en París varias apasionantes conferencias sobre la necesidad de cooperación para ayudar a los países en vías de desarrollo. El cardenal Marty hizo la observación de que su gesto es simbólico frente a las enormes necesidades y exhortó a colaborar en proyectos colectivos. Como consecuencia, él mismo ha instituido una comisión diocesana especial para el estudio de una más inteligente colaboración.



En días pasados se llevó a cabo una recepción del comité de la Arquidiócesis de Miami para Recaudar Fondos para las Víctimas del Perú, el cual ha venido realizando una amplia labor en dicho sentido. Aparecen de izq. a der. durante la misma, el padre Newis, señora Gladys de Vizguerra, Monseñor Coleman F. Carroll, Arzobispo de Miami; el Embajador J.D. Elguera y el señor Carlos Vizguerra, Cónsul General del Perú en Miami.



Decenas de personas asistieron a la "Romería Matancera" que se celebró en los terrenos de la capilla de Nuestra Señora de la Caridad. Un grupo de refugiados recién llegados al exilio aparecen aquí participando de la Romería y en compañía del R.P. Hualde, de la "Casa de la Libertad", del R.P. Agustín A. Román, de la Capilla de la Caridad, y del señor Demetrio Pérez jr., uno de los organizadores del alegre acto.

Obispos de las Antillas respaldan el Celibato

Publicamos a continuación una declaración dada a conocer por la Conferencia de los Obispos de las Antillas, en la cual respaldan totalmente el celibato sacerdotal:

Entre los muchos problemas que existen en la Iglesia de hoy, ninguno, sin duda alguna es tan frecuentemente discutido como el relativo al sacerdocio: El lugar y el ministerio del sacerdote en un mundo secularizado. El mismo Papa Pablo VI es plenamente consciente de estas cuestiones, y en mensajes directamente dirigidos a los sacerdotes de todo el mundo ha dado prueba frecuentemente de su profunda comprensión y comedimiento, lo que nunca le ha impedido cumplir su obligación pastoral de ofrecer una vigorosa dirección.

También nosotros, los obispos de la Conferencia de las Antillas, somos conscientes de la crisis que existe en nuestros propios territorios y en las crecientes dificultades en las que muchos de nuestros sacerdotes viven y trabajan. Todo esto nos preocupa y nos sentimos afectados por ello. Así, llevados por este espíritu, pedimos a nuestros sacerdotes y seminaristas que reflexionen una vez más los siguientes puntos:

Resulta cierto e indiscutible acerca de nuestro sacerdocio que:

1) Es un sacramento encaminado a la santificación, una gracia de Dios, una invitación suya: "Yo os he llamado"; "vosotros sois mis amigos."

2) Un sacerdote está irreversiblemente destinado al servicio de la Iglesia, al Pueblo de Dios. Fuerte en esta conciencia de no pertenecerse ya a sí mismo, sino exclusivamente al Señor, el puede servir al pueblo cristiano y tendrá la fuerza y la

seguridad necesarias para enfrentarse con los compromisos aceptados en su ordenación.

3) El auténtico testimonio de nuestro sacerdocio consiste en la santidad de la vida. En otras palabras, nosotros debemos poseer y manifestar un amor profundo y personal a Nuestro Señor y un amor generoso a nuestro prójimo, con una cierta predilección por aquellos que espiritual y materialmente son pobres y están abandonados.

Los sacerdotes viven en el mundo y para el mundo, pero ellos nunca pueden ser de todo el mundo. De esto se deduce que debe existir una especie de separación o soledad. Con frecuencia se comprenderá mal esta misión particular y muchos mirarán al sacerdote con desconfianza.

La ley eclesiástica del celibato sacerdotal es por parte de muchos objeto de crítica, como si en ella estuviera la causa de la presente crisis. Nosotros no compartimos esta opinión y deploramos que el problema del celibato no siempre se trate con el respeto que se le debe a él y a las personas interesadas.

El celibato, lo sabemos, no es exigencia de la misma esencia del sacerdocio. La ley eclesiástica del celibato sacerdotal se aplica diversamente en la Iglesia Occidental y en la Oriental. Todos nosotros conocemos muchos diaconos y sacerdotes buenos, eficaces y celosos de las Iglesias Orientales.

Pero particularmente conscientes de nuestras responsabilidades en lo que afecta a nuestros propios territorios, nosotros nos adherimos de todo corazón a la declaración del Papa Pablo en su encíclica sobre el celibato eclesiástico, según la cual "la vigente ley del sagrado celibato debe tam-

bien hoy, y firmemente, estar unida al ministerio eclesiástico (Sacerdotalis coelibatus, n. 14).

El celibato sacerdotal es además una manifestación de una más íntima imitación de Cristo — El mismo fue célibe — por parte de quienes participan en su sacerdocio. "Esta profunda conexión entre la virginidad y el sacerdocio en Cristo, se refleja en los que tienen la suerte de participar en la dignidad y de la misión del Mediador y Sacerdote eterno, y esta participación será tanto más perfecta cuanto el sagrado ministro esté más libre de vínculos de carne y de sangre." (Sacerdotalis coelibatus, n. 21).

El celibato sacerdotal es, además, la entrega completa de sí mismo al servicio de Cristo, que "prometió una recompensa superabundante a todo el que hubiera abandonado casa, familia, mujer e hijos por el Reino de Dios." El celibato eclesiástico es una respuesta al amor que Cristo nos ha demostrado "con un amor sin reservas" y "una caridad abierta a todos" (Sacerdotalis coelibatus, n. 22 y 24.)

La llamada de la Iglesia y de Cristo a un sacerdocio celibatario debe considerarse como una llamada del Espíritu para la formación de una equilibrada comunidad cristiana. El sacerdote célibatario contempla el amor expresado mutuamente en la pareja de esposos, lo admira, y le recuerda que el auténtico amor cristiano debe proyectarse hacia el prójimo.

Ellos, a su vez, los matrimonios y las familias cristianas, contemplan al sacerdote célibatario, que ha escogido este estado por amor al Reino de los cielos, y esto le recuerda que el amor manifestado en su hogar es incompleto si no es una expresión de su amor a Dios.

En el momento de aceptar el presbiterado, nosotros, los que somos sacerdotes, respondimos a la invitación del Señor a entregarnos a nosotros mismos a Él y al servicio de la Iglesia. Prometimos entonces ser fieles, a pesar de las posibles dificultades. Y sabemos también que el Señor aceptó aquella promesa nuestra y que nunca va a permitir que su gracia nos falte.



Episcopado Dominicano pide Fin a Violencia

El Episcopado de la República Dominicana acaba de hacer un dramático llamado al pueblo dominicano para que se ponga freno al terrorismo político que azota en la actualidad a esa nación caribeña. Los obispos dominicanos hicieron el llamamiento poco después de que murieran un agente de la policía y un exmiembro de las fuerzas armadas.

Dicen los Obispos que "es necesario detener este río de sangre, que nos salpica a todos y ante la mirada del mundo nos adentra en la selva con el resurgimiento de los instintos más primitivos."

"... hacemos nuestro más vehemente llamado a todos los de arriba y a los de abajo, a los de izquierda y a los de derecha, a los que mandan y a los que ejecutan las ordenes," agrega el mensaje de la iglesia.

La exhortación llama la atención de los dominicanos "a la sensatez y a la concordia para que se eviten los secuestros, los asaltos a mano armada, dondetantas vidas se han perdido."

Los obispos exhortan también al cese de otros vicios añadiendo que "son tantos los puntos negros que se ciernen sobre la república que da la impresión de que ya no hay esperanza."

"La expansión del uso de las drogas, el abuso del alcohol y del juego, que des-

truyen la fortaleza y la moral de nuestros hombres, con detrimento de la familia," agrega.

El mensaje de la Iglesia dice asimismo que uno de los grandes problemas que agobian al país es el sistema de la tenencia de la tierra.

"Exhortamos al gobierno, a los poseedores de la tierra, a los beneficiados en los repartos agrarios a realizar una reforma en la cual se utilicen todos los recursos económicos que la hagan eficiente."

"Esta no podrá ser — subraya el documento — si todos los elementos de decisión no se abren más a la realidad dominicana."

Los obispos afirman que los campesinos de este país van adquiriendo cada día "más conciencia de su miseria no merecida y en una obvia referencia a las actividades de grupos comunistas en las zonas rurales expresa que pueden ser "víctimas de engaños que aprovechen su afán de superación y llevados a utilizar medios no adecuados a una equitativa solución."

"El egoísmo de cualquier sector manteniendo la tierra en manos de unos pocos, cuando hay tantos hermanos que pasan hambre y miseria por no tenerla, no ayudará al bienestar definitivo del pueblo dominicano."

Luchar contra el hambre

Luchar contra el hambre, la malnutrición, la miseria, la enfermedad y la falta de instrucción y atender a todas las víctimas de estos males, sin distinción de raza, país o religión, es una acción de ayuda al hombre que nos concierne a todos. Los medios de información intentan sacudir nuestras conciencias mostrándonos a menudo con la letra y la imagen, la existencia de un tercer mundo que no participa de nuestra suficiencia y ni siquiera de la estrechez de los menos desarrollados entre nosotros. Pero sentimos cansancio y un cierto escepticismo al oír hablar de una cuestión ingente que escapa a nuestra capacidad de arreglo y la atención pasa a otra cosa.

No obstante, hay en la situación de pobreza de las dos terceras partes de la Humanidad agravada por condiciones que le impiden evolucionar, una injusticia radical de dimensión mundial, contra la que hay que luchar con conciencia de unidad y solidaridad. Por ello, una llamada de ayuda para salir de la situación de subdesarrollo representa para todos los hombres de corazón limpio una exigencia de respuesta:

Esta causa ocupa un lugar importante en las preocupaciones de la Iglesia de hoy. No solo con documentos y discursos sino con actos por todos conocidos, Pablo VI ha tomado ante este problema una actitud de servicio coherente con nuestra fe. Siguiendo este mismo espíritu la XI Campaña del Comité Católico contra el hambre en el mundo, en este año 1970, tiene sobre todo como objeto ponernos en contacto con el sufrimiento concreto de unos hombres. No nos pide limosnas que mantengan en una falsa tranquilidad nuestra conciencia. Ni tampoco pretende solucionar con la caridad privada el problema de los pueblos del tercer mundo puesto que lo considera una cuestión de justicia en el ordenado concierto de las relaciones internacionales de los pueblos. Es una apelación al amor fraternal, que es un motor más potente para la instauración de la justicia que las guerras y revoluciones.

Los fines concretos de la Campaña de este año están ampliamente especificados en sus publicaciones y en la prensa. No cerremos nuestro oído y nuestras manos al grito que reclama pan y justicia. No neguemos a nuestros hermanos los medios necesarios para conseguir su progreso social y humano, fundamento de la paz. Una nueva era de justicia y de paz "que de las espadas se hagan rejas de arado y boces de las lanzas" (Is. II 4), la conseguirá únicamente la Caridad.

Falleció el más anciano Príncipe de la Iglesia

El más anciano de los Principes de la Iglesia, cardenal Giuseppe Pizzardo, falleció en la Ciudad del Vaticano a los 93 años de edad. El extinto había servido a seis papas e inclusive había sido mencionado como posible sucesor de Pío XII.

El purpurado fué ordenado en 1903, fué elevado a la dignidad cardenalicia el trece de diciembre de 1937. Fué secretario del Santo Oficio de la Congregación de Cardenales hasta 1959. Igual-

mente trabajó en la Congregación para la Doctrina de la Fe y en algunas comisiones pontificias como para el estudio de la biblia y para la revisión del código de derecho canónico.

El Santo Padre, Paulo VI, al conocer el fallecimiento del cardenal, viajó inmediatamente a la Ciudad Eterna para visitar la familia del prelado y rezar por su alma. El Papa se encontraba en su residencia veraniega de Castelgandolfo.

Cambio

Por Manolo Reyes

Es indudable que Cuba va hacia un cambio.

Los once años de estoico heroísmo, de rebelión y de resistencia activa del noble pueblo Cubano contra las huestes del Castro comunismo, han abierto ya el profundo surco de la libertad.

Y cuando un pueblo va hacia su libertad no hay barrera ni dique que lo contenga.

Fidel Castro se ha percatado de esta situación que lo arrasara y está tratando desesperadamente de mantenerse un día más en el poder.

El pasado 26 de julio Castro reconoció públicamente la incapacidad de su equipo gobernante y señaló que de así deseárselo el pueblo podría proceder a cambiar todos los mandos de dirección, incluyendo a él como Jefe de Gobierno.

En ese discurso Castro anunció que se han producido renuncias de sus titulados Ministros, y que aun se producirían mas... apuntando así la posibilidad de un cambio. Castro parece admitir que está presintiendo que el pueblo Cubano va hacia un cambio. Y trata de adelantarse al mismo. Pero ya es demasiado tarde, para él. Cuba va hacia su verdadera libertad.

Sin embargo, no puede subestimarse la situación actual de Castro comunismo y la tremenda purga que

desataría para asirse desesperadamente al poder.

El noble pueblo Cubano, y muy en especial, aquellos que están llevando adelante el liderazgo en la resistencia interna contra el régimen tiránico que oprime a Cuba no pueden confiarse en la demagógica renuncia que Castro aparentó en su último discurso.

Todo esto aparentemente un golpe de efecto de Castro tratando de "lavarse las manos" ante el enorme fracaso de su nefasto régimen, no solo en la cacareada zafra de los diez millones donde comprometió el honor de su sistema... sino desde que se robó el poder en 1959.

Y Castro, que se niega a admitir su responsabilidad directa por toda la ruina de Cuba, tratara de encontrar un culpable o culpables con la purga que se presente ya ha iniciado dentro de la isla. Purga que traerá más resentimiento y más disgustos y en definitiva este paso puede terminar con la propia purga de Castro.

Pero lo que muchos mantienen es que el drama de Cuba no terminará con la purga del propio Castro o sus más directos colaboradores. Sino con la erradicación completa del nefasto sistema que ha producido la peor tiranía del Continente Americano.

De ahí que la etapa sea de transición porque Cuba va hacia un cambio. Cuba va hacia su verdadera libertad.

Ud. hablará inglés para el Día de la Raza

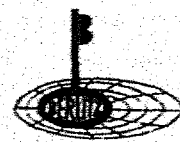
El secreto está en el Método Berlitz, que es único. Si Ud. se matricula en nuestros cursos, que empiezan el 10 de agosto, y es principiante, empezaremos enseñándole palabras y frases simples, tales como "Today is Monday" ("Hoy es lunes"). Si Ud. ya sabe algo de inglés, aprovecharemos esa base para empezar con frases más complicadas como "What time does the plane leave?" ("¿A qué hora sale el avión?"). A medida que avance el curso crecerán también su vocabulario y su confianza. Ud. llegará a decir "Today we are celebrating Columbus Day with a big party" ("Hoy celebraremos el Día de la Raza con una gran fiesta").

Berlitz, que tiene cerca de un siglo de experiencia mundial en la enseñanza de idiomas, ha perfeccionado un método de eficacia comprobada. Sin libros de texto ni deberes que llevar a la casa, en cursos de 10 semanas, con un máximo de 6 alumnos cada uno, enseñamos a hablar y pensar en el idioma, usándolo con soltura y sin complicaciones.

Y naturalmente, además de inglés, podemos enseñar cualquier otro idioma.

No deje Ud. pasar esta oportunidad de matricularse en el curso del 10 de agosto. Sólo cuesta \$145. Llámenos o visítenos sin pérdida de tiempo.

Berlitz



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En Buenos Aires Acción Pastoral en las "Villas de Emergencia"

— Un documento de mons. Aramburu, arzobispo coadjutor de la capital argentina —

Requiriendo la "edificación del Cuerpo de Cristo... múltiples trabajos y nuevas adaptaciones (II Conc. Vat. P. O. 8) según las necesidades y características de cada diócesis, constatamos que en las grandes ciudades, como Buenos Aires, existen zonas como las llamadas "Villas de emergencia" que necesitan, dentro de la pastoral general, un trabajo especialmente adaptado.

El Concilio Vaticano II considera que "las formas de apostolado han de acomodarse debidamente a las necesidades actuales, teniendo en cuenta las condiciones de los hombres no sólo espirituales y morales, sino también sociales, demográficas y económicas" (idem, C.D. 17).

Por ello, es conveniente que allí haya sacerdotes que, manteniendo con los demás sacerdotes "vínculos especiales de caridad apostólica, de ministerio y de fraternidad" (idem, P. O. 8) puedan, en las "Villas de emergencia" realizar una actividad especializada.

Dentro del mundo trabajador y pobre sus moradores, por lo general y por diversos motivos, se encuentran en una situación material y espiritual digna de especial consideración. Viven agrupados en "Villas de emergencia" que son una triste y dolorosa realidad. Esta situación constituye también una particular preocupación para el pastor de la arquidiócesis de Buenos Aires, puesto que, aunque la Iglesia está abierta a todos los hombres y su sacerdocio ministerial está al servicio de todos, sin distinción de clases sociales, de modo particular a los sacerdotes "se les encomienda los pobres y los débiles, con quienes el Señor mismo se muestra unido y cuya evangelización se da como prueba de la obra mesiánica" (idem, P. O. 6).

En esta pastoral especializada que se experimentará, esperamos que el trabajo manual y parcial de algunos sacerdotes pueda resultar una eficaz ayuda al ministerio pastoral que desarrollan en las Villas de Emergencia.

Por eso es para nosotros motivo de satisfacción que varios sacerdotes nos hayan manifestado el deseo de llevar a cabo tal labor en ese medio. Los acompañamos y animamos, como así también lo hacemos con los religiosos, religiosas y laicos que igualmente desean consagrarse a ese apostolado.

Se parte de una inquietud: estar presente en el mundo trabajador y pobre, compartiendo su suerte, buscan-

do intensificar una imagen de la Iglesia solidaria y accesible, que los comprende, que sufre con ellos y que desea e impulsa a su promoción integral y verdaderamente humana. En una actitud de servicio y de pobreza compartida, estos sacerdotes tratarán de descubrir lo que ese pueblo que sufre dice al mundo de manera única y original, que idea del hombre se forma a través de sus experiencias y privaciones y qué cualidades humanas adquieren para ellos mayor relieve. Todo esto plantea nuevas preguntas a las que se les ayudará a solucionar mediante la luz de nuestra fe en el Señor y la doctrina de la Iglesia.

Se ha juzgado conveniente, por estas circunstancias, crear una pequeña comunidad sacerdotal en la que los sacerdotes, mediante la coherencia de pobreza e integración a ese medio, podrán vivir del trabajo de sus ma-



Mons. Juan Carlos Aramburu conversa con Pablo VI. La foto fue tomada durante la Sesión del Sínodo Extraordinario de los Obispos celebrada en el pasado mes de octubre. Mons. Aramburu es arzobispo coadjutor, con derecho a sucesión, de Buenos Aires desde junio de 1967. En agosto del mismo año, por voluntad de la Santa Sede, recibió en su totalidad el gobierno del arzobispado que le fue transferido por el cardenal Caggiano, titular de la arquidiócesis "bonaerensis" y Presidente de la Conferencia Episcopal Argentina.

nos y con lo que reciban espontáneamente de los fieles. Este equipo será responsable de la acción pastoral a desarrollar en las Villas de Emergencia de nuestra Arquidiócesis, conforme a lo establecido en el número cinco.

Tras un diálogo con el Consejo Presbiteral y con esos sacerdotes, y a fin de asegurar en cuanto esta de nuestra parte el éxito pastoral de esta experiencia, nos ha parecido conveniente señalar las siguientes orientaciones:

1. Los sacerdotes diocesanos que, movidos por el Espíritu de Dios, quisieran ejercitar su ministerio en las Villas de Emergencia, deberán solicitar al arzobispo autorización previa. En cuanto a los religiosos y religiosas, así como los miembros de los Institutos Secu-

lares, además deberán contar con el respectivo consentimiento de sus competentes superiores internos.

2. La aprobación para el ministerio estable en esas Villas requiere haber realizado en las mismas satisfactoriamente una acción pastoral y haber desarrollado una labor parroquial durante el tiempo que el arzobispo estime oportuno.

3. Un sacerdote designado por el arzobispo será el responsable principal y el coordinador de la labor de todos los sacerdotes y religiosos que trabajen en las Villas de Emergencia.

4. Para la designación del sacerdote responsable, el equipo sacerdotal encargado de esta misión podrá sugerir una tema al arzobispo.

5. A fin de integrar esta labor pastoral con la del conjunto de la Arquidiócesis estos sacerdotes respetarán la competencia de los párrocos en cuya "jurisdicción" trabajen, y a través del responsable principal se conec-

tarán con el Consejo Pastoral Arquidiocesano.

6. Para llevar a cabo esta empresa es condición indispensable una fe profunda, una gran esperanza en la salvación cristiana que los aliente a trabajar en el logro de una más justa situación y en la promoción integral y, sobre todo, una ardiente caridad hacia el prójimo que los lleve a compartir sus sufrimientos y a ofrecerles la redención de Cristo Jesús.

7. El trabajo en equipo les ayudará grandemente para el testimonio de la caridad, la reflexión, la planificación, la revisión de vida y la oración, medios estos necesarios, cada uno en su medida, para descubrir el rostro y la misión de la Iglesia que deberán revelar y asumir.

8. Tenderán siempre que

se sea posible a vivir en una comunidad sacerdotal, pobre pero decorosamente "de tal forma que su morada a nadie resulte inaccesible, ni nadie, aun el más humilde, tenga nunca aprensión de frecuentarla" (idem P. O. 17).

9. En los actos de culto y en la orientación general de su labor pastoral cumplirán las normas vigentes en la Arquidiócesis.

10. Si se dedican a algún trabajo manual, éste debe ser convenientemente dosificado, de manera tal que ese trabajo no absorba la vida del sacerdote, impidiéndole su labor ministerial, su oración y estudio.

11. De ordinario, el trabajo "no ministerial" no pasará de la media jornada como promedio semanal. El sacerdote responsable podrá considerar la oportunidad de alguna excepción por tiempo limitado. Para asumir con carácter estable tal trabajo requerirá la expresa autorización del Sr. Arzobispo.

12. Estas normas son "ad experimentum" y la práctica dirá si conviene dosificarlas.

"Día del Vaticano" celebran en la exposición de Osaka

El cardenal Paolo Marella, Arzobispo de la Basílica de San Pedro, representó al Santo Padre, Paulo VI, en el "Día del Vaticano," que se celebró en el recinto de la famosa Expo-70 en la ciudad de Osa, Japón.

La importancia de este acto se debe a que la religión católica es la única de las creencias religiosas que ha tenido un día dedicado en la mencionada exposición de carácter mundial, la primera que se celebra en el Asia.

En la plaza del festival, junto a la base de la Torre del Sol, se ofreció una misa solemne bajo el símbolo de la Expo-70. La ceremonia comenzó

con el primer himno cristiano que se haya escuchado jamás en la plaza.

"La paz — dijo el prelado italiano — comienza dentro del corazón." Hablando en Japonés, idioma que aprendió y llegó a dominar mientras servía como Nuncio Apostólico en el Japón antes y durante la segunda guerra mundial, prosiguió:

"Primero debemos conocer, desear y amar la paz, luego la expresaremos y la imprimiremos en la moral renovada de la humanidad: en su filosofía, su sociología y su política."

Cerca de 7.000 perso-

nas, incluyendo un grupo de hermanas de Caridad, llenaban las aposentaduras de la plaza del festival.

Entre los 105 millones de habitantes del Japón hay menos del uno por ciento de cristianos, pero uno de los 117 pabellones del recinto fue, erigido en cooperación por católicos y protestantes.

Un coro entonó el "Cantate Domino" de Leo Hassler y el Tu Pauperum Refugium" de Joaquín Des Prez. Además se presentó el ballet "Los Pinos de Roma," de Respighi, a cargo de 200 alumnas de colegios católicos.

Misas Dominicales En Español

- Catedral de Miami, 2 Ave. y 75 St., N.W. - 7 p.m., 10:30 a.m., en el auditorium.**
- Corpus Christi, 3230 N.W. 7 Ave. 10:30 a.m. y 5:30 p.m.**
- SS. Peter and Paul, 900 S.W. 26 Rd. 8:30 a.m., 1.7 p.m.**
- St. John Bosco, Flagler y 13 Ave. - 7. 8:30 y 10 a.m., y 1.6 7:30 p.m.**
- St. Michael, 2933 W. Flagler - 11 a.m., 7 p.m.**
- Gesu, 118 N.E. 2 St., 6 p.m.**
- St. Kieran, (Assumption Academy), 1517 Brickell Ave. - 12 m. y 7 p.m.**
- St. Hugh, Royal Rd. y Main Hwy., Coconut Grove - 12:15 p.m.**
- St. Robert Bellarmine, 3405 N.W. 27 Ave. - 11 a.m., 1 y 7 p.m.**
- St. Timothy, 5400 SW 102 Ave. 12:45 p.m.**
- St. Dominic, 7 St. 59 Ave. N.W. - 1 y 7:30 p.m.**
- St. Brendan, 87 Ave. y 32 St. S.W. 11:45 a.m., 6:45 p.m.**
- Little Flower, 1270 Anastasia Coral Gables. - 1 p.m.**
- St. Patrick, 3700 Meridian Ave., Miami Beach - 7 p.m.**
- St. Francis de Sales, 600 Lenox Ave., Miami Beach - 6 p.m.**
- St. Raymond, (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minerva Ave., Coral Gables - 11 a.m., 1 p.m.**
- 11 a.m., 1 p.m.**
- St. John the Apostle, 451 E. 4 Ave., Hialeah - 12:55 y 6:30 p.m.**
- Inmaculada Concepcion, 4500 W. 1 Ave., Hialeah - 12:45 y 7:30 p.m. Mision en 6040 W. 16 Ave. - 9 a.m.**
- Blessed Trinity, 4020 Curtiss Parkway, Miami Springs - 7 p.m.**
- Our Lady Of Perpetual Help 13400 N.W. 28 Ave., Opa-locka - 5 p.m.**
- Our Lady of the Lakes, Miami Lakes 7:15 p.m.**
- Visitation, 191 St. y N. Miami Ave. 7 p.m.**
- St. Vincent de Paul, 2000 N.W. 103 St. 6 p.m.**
- Nativity, 700 W. Chaminade Dr., Hollywood - 6 p.m.**
- St. Phillip Benizi, Belle Glade 12 M**
- Santa Ana, Naranja - 11:00 a.m. y 7 p.m.**
- St. Mary, Pahokee - 9 a.m. y 5:30 p.m.**
- Santa Juliana, West Palm Beach - 7 p.m.**
- St.-Agnes, Key Biscayne 10 a.m.**
- St. Monica, 3490 N.W. 191 St., OpaLocka. -12:30 p.m.**

mente, otras obras apostólicas u ordenadas al apostolado. Todos tienden ciertamente a un mismo fin: a la edificación del Cuerpo de Cristo, que, sobre todo en nuestros días, exige múltiples trabajos y nuevas adaptaciones" (idem, P. O. 8).

Con este espíritu y con estos sentimientos, les impartimos a esos sacerdotes y todos sus colaboradores nuestra bendición y pedimos al Señor haga fructificar su tarea apostólica.

Septiembre de 1969



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Apoya la iglesia el estudio de la Biblia

El principal portavoz del Vaticano en cuestiones relacionadas con la Biblia dijo que la Iglesia Católica apoya nuevamente el estudio de la biblia, luego de cuatro siglos de oposición originada por la reforma protestante.

"Debe comprenderse que tomando en consideración la situación en el pasado, indudablemente existió el peligro de que grupos no católicos usaran la biblia como una especie de propaganda," expresó el cardenal Franziskus Koenig, arzobispo de Viena y Presidente de la Federación Católica Mundial para el Apostolado Bíblico.

En su declaración al visitar la nueva sede de la federación, Koenig agregó que la posición negativa hacia la biblia fue "una especie de defensa de la Iglesia Católica debido a que era utilizada por muchas denominaciones religiosas para combatir a la propia Iglesia Católica."

"Hoy sabemos — afirmó el cardenal — que la biblia no constituye un peligro cuando quien la lee está preparado para ello. Al contrario es una gran ayuda espiritual. Este es un cambio de un punto de vista negativo a otro positivo."

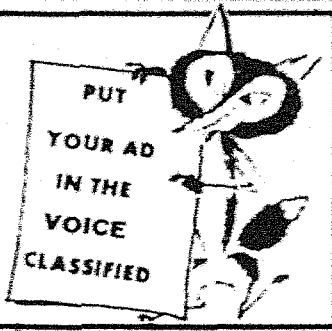
En Marzo último, el Vaticano donó 25,000 dólares para igualar un subsidio de Sociedades Bíblicas Protestantes para los trabajos de traducción de las mejores versiones de los Testamentos Antiguo y Nuevo.

"Quienes leen la biblia necesitan cierta preparación, cierta ayuda para comprenderla debidamente," dijo Koenig.

La Federación para el Apostolado Bíblico fue creada hace un año para colaborar en la promoción de la biblia dentro de la Iglesia Católica.

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'WHAT'S IT ALL ABOUT?'

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Perhaps this is a good time to answer these same questions about The Society for the Propagation of the Faith. What is our purpose? How are we accomplishing our goals? In short, what's the Society all about?

To start at the beginning, the Society was founded a hundred and fifty years ago by a young French girl named Pauline Jaricot. Dedicated and enthusiastic, Pauline saw the needs of the Church everywhere, and decided that the whole people of God ought to be responsible for both the spiritual and material needs of their brothers in Christ.

She figured that if each person gave just a little, then no one would have to remain in need. So Pauline gathered her friends together and urged them to set aside a small part of their weekly salary for the missions. The idea caught on and spread throughout the world. Today there are generous friends of the missions on every continent.

And that's how The Society for the Propagation of the Faith was born. It is simply a society for others. Our purpose is to awaken within each Christian a "sense of mission" - a sense of responsibility to all mankind. Once people realize this and act upon it, the Society provides the means for contributing to the areas most in need.

The Society supports over 135,000 missionaries who give witness to the goodness of a loving and merciful God. Included in its apostolic mission is the formation of native clergy and religious - those who know their local customs and culture. Presently, the Society supports 13,000 priests, sisters and laity from the local churches in mission lands, as well as 56,000 native seminarians.

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For all of this missionary activity, the Society relies solely on the free offerings of the people of God all over the world. The Society for the Propagation of the Faith gives its all to the missions every year. Nothing is saved. Nothing is invested. The continued and unflinching generosity of its members is its only support.

In a single thought - we rely on YOU. If you do not help us, we cannot help the missions. Please spend some time now to take stock of yourself. If you find that you're as concerned as we are about the poor of the world, make your concern visible by sending your check to The Society for the Propagation of the Faith.

SALVATION AND SERVICE are the work of The Society for the Propagation of the Faith. Please cut out this column, and send your offering to Right Reverend Edward T. O'Meara, National Director, Dept. C., 366 Fifth Avenue, New York, N.Y. 10001, or directly to your local Archdiocesan Director, the Rev. Lamar J. Genovar, Chancery, 6301 Biscayne Blvd., Miami, Florida 33138. 9/8/70

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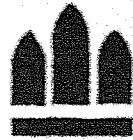
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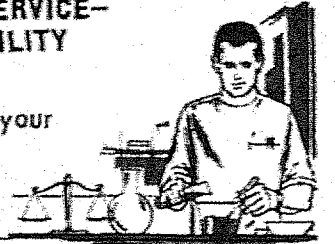
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Fr. Lauderdale

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 Fondly,
 Lu

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Latin income in Dade: \$400 million in '69

(Following is the third in a series of articles about how the influence of Latin Americans, particularly Cubans, is changing the face of Miami into an inter-American metropolis.)

By PAT HUBER

A group of 20 Spanish speaking businessmen got together in 1965 to establish the Latin American Chamber of Commerce, setting up an annual budget of \$500 to further Latin American business in south Florida.

Five years later, the same organization has 524 members and is capable of spending \$25,000 a year, according to Executive Director Roman Campa. This illustrates the great speed and size of Latin American economic development in Dade County within the last few years.

LATIN AMERICANS earned about \$400 million in Dade County in 1969, the Latin Chamber of Commerce told The Voice. First Research Corp. of Miami reported that in September, 1968, the Spanish income was \$342 million. The percentage of Latin American families with total monthly incomes at the levels below are indicated in the two columns:

	Sept., 1968	May, 1967
Less than \$200	3.9%	9.4%
\$201 - \$300	9.5	10.9
\$301 - \$350	8.6	10.2
\$351 - \$400	15.8	11.7
\$401 - \$500	22.9	20.4
\$501 - \$600	11.3	10.2
\$601 - \$700	5.7	10.9
\$701 - \$900	6.3	7.6
Over \$900	7.4	8.3
Don't know	8.6	4

There are now 4,000 Latin American businesses in Dade County compared to about 850 in 1960, the Latin Chamber said.

The economic rise of Latin Americans in Dade County is reflected in the increased number owning their own homes. In May, 1967, only 32.8% owned their homes but in September, 1968, this had risen to 42.9%, according to First Research Corp. Cuban-Americans acquired building permits accounting for 41% of the construction in Miami during 1969, the Miami Board of Commissioners was told by Manolo Reboso, a local architect. He predicted the Cuban share of Miami's construction would continue to rise in coming years.

"CUBAN WORKERS make up the vast majority of the crews of Cuban-American contractors," Reboso told the board. "This growing presence makes up a sizeable share of the total employment in purely American construction firms, and this presence is growing."

The most dramatic physical evidence of Latin American economic might is now being built in downtown Miami. ENG Enterprises, Inc. of Puerto Rico is building a 37-story building to house the United National Bank and a variety of other businesses. Bank president Edward Hayness said the groundbreaking would be in 90 days and completion would be two years later. He said this building between Flagler and SE First Streets, facing on Biscayne Boulevard, would be the focal point of the bank's Latin American operation.

The president said the bank's establishment of its international department in 1965 was due almost entirely to the large influx of Latin Americans into this area. He said about 30% of the bank's employees now are Latin American.

ARCHITECTS for the building are Henry and Ariel Gutierrez, who are natives of Cuba. The 429-foot building is to be Miami's tallest and one of the highest in the State and is to include nine stories of indoor parking and a shopping mall.

Spanish money, as well as Spanish talent, has made itself known throughout the financial picture in Dade County. Some of the Spanish names in top positions in banks in the area are indicated below, as reported in The Official Bank Directory for Dade, Broward and Monroe Counties. At Fidelity National Bank of South Miami, which has resources of \$18 million, Carlos J. Arboleya, is pres., Emilio Lacal is VP, and Julio C. Iglesias is a director.

At the Boulevard National Bank of Miami, the former mayor of Havana, Jose M. Morales Gomez, is a vice president.

Republic National Bank of Miami, with resources of \$22 million, has Louis S. Sisto as president, and Aristides R. Sastre, executive VP, and seven Spanish names among its directors. Felix Rayler and Jose Ramon Garrigo are vice presidents of Pan American Bank. The Bank of Miami has Louis Rangel as assistant to the chairman of the board, Justo Leyido as vice president and cashier, Fidel A. Rodriguez as VP, and seven other Latin Americans as officers or directors.

Every major bank in Miami has at least one Latin American among its top officers. The influence goes beyond the city limits, as indicated by First National Bank of Hialeah, whose vice president is Alberto Guernica and whose assistant VP, is Raul Morales.

ALTHOUGH a certain superficiality is obvious in such political decrees, the increased economic and political importance of Latin Americans throughout south Florida is suggested by proclamations from mayors throughout the area in recognition of the Latin Chamber's annual celebration in August. Here are parts of a few:

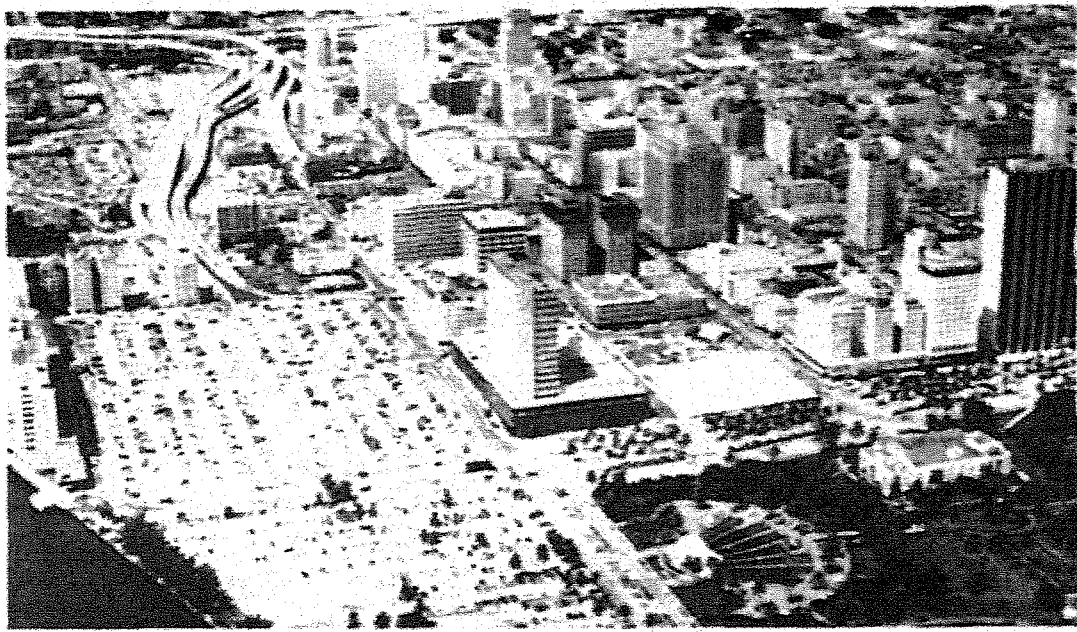
Mayor John A. Cavalier of Miami Springs, Aug. 29, 1968, "Whereas, the local area has become in the past few years more pronounced as a Pan-American Community, and its roll in Inter-American relationships has become vital . . ."

Mayor John Black of South Miami, Aug. 29, 1968, "Whereas the Latin population of Dade County has become an integral part of our community . . . Whereas, the continued growth of the Latin American Community will benefit all the people of South Florida . . ."

Mayor Chuck Hall proclaimed Aug. 29, 1968, Latin Businessmen and Manufacturers Day in Metropolitan Dade County. Similar gestures have been made by governments throughout the area in recognition of the contribution Latin Americans have made to industry as well as to other aspects of the economy and culture. The Chamber is to celebrate its fifth anniversary at a banquet Aug. 25.

LATIN AMERICANS are particularly evident in the garment industry in Dade County, all the way from unskilled to ?

Industria y Comercio, a monthly tabloid newspaper of



Miami's tallest skyscraper (insert) will be built by a Puerto Rican firm at Flagler and S.E. First Streets.

business and industrial events sent to members of the Latin Chamber of Commerce, wrote in its May issue: "One of the growing industries in greater Miami is the clothing industry and accessories . . . Giants of the industry, like Jobathan Logan and Colebrook have established factories in Miami in which merchandise valued in the millions of dollars is manufactured. It is calculated that some 13,000 workers in

more than 700 factories make approximately 100,000 pieces of garments daily, including children's clothing, sportswear, dresses, underwear and men's clothing."

THE LATIN CHAMBER said the garment industry, like others in Miami, has been aided by the Miami International Merchandise Mart, started 18 months ago.

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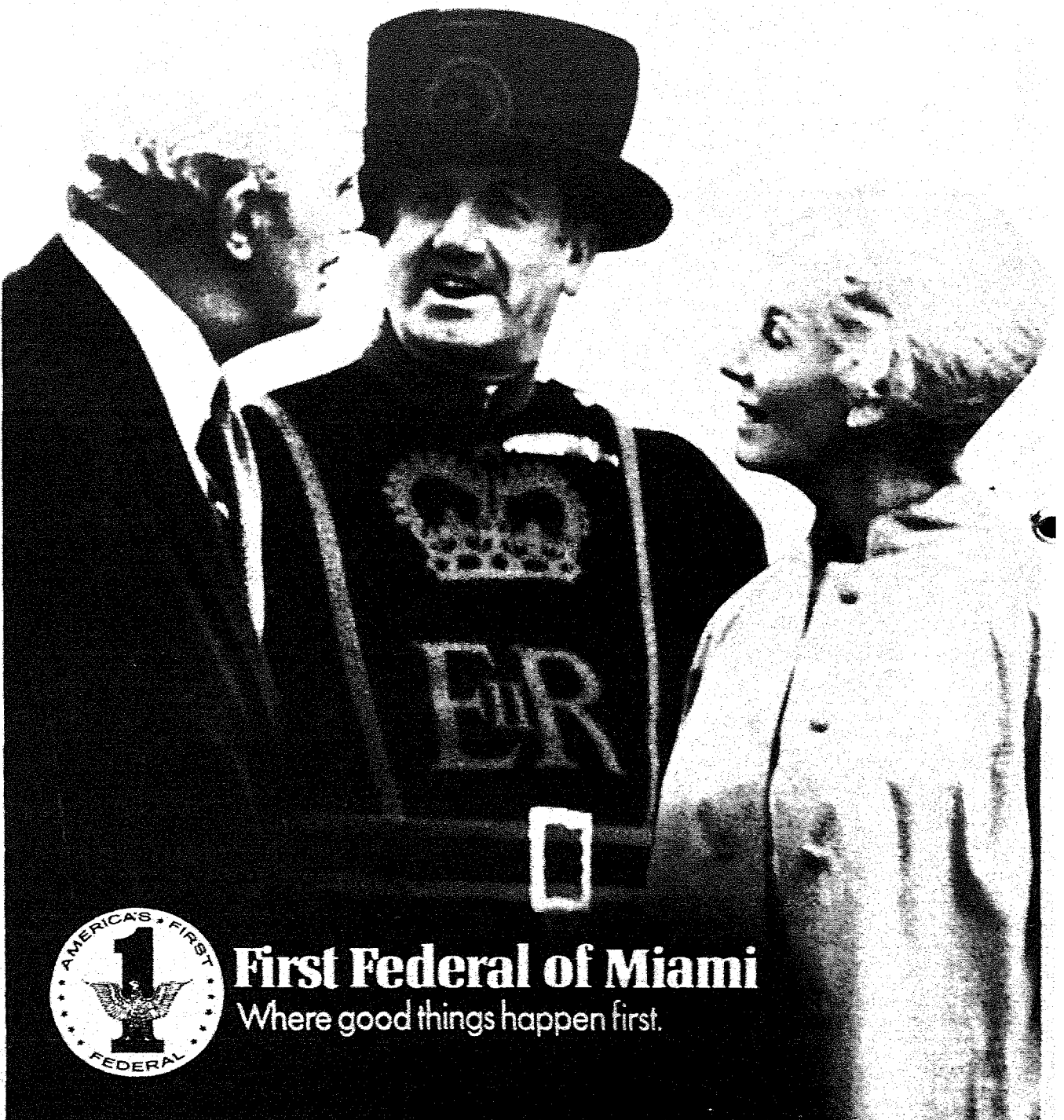
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