

# Holy Name: What Is Its Future?

By SKIP FLYNN

A "revitalized" Diocesan Union of Holy Name Societies in South Florida began a program of reform last week, as the result of a meeting of top Holy Name officials and members of the Diocesan Council of Catholic Men, held at the request of Bishop Coleman F. Carroll.

"The meeting with Bishop Carroll has resulted in the most important decision that has been made in recent years concerning the Holy Name Society," said William McCluskey, a member of the Executive Board of the society. "The Bishop has given us the firm 'Go.'"

The Holy Name Society, said Bishop Carroll, has played a valuable role in strengthening the Church in the past. By working with the Diocesan Council of Catholic men to establish effective programs which will provide the lay leadership needed at the parish, deanery and diocesan levels, it will be able to play an even more important role, he continued.

## CHANGES LIKELY

Bishop Carroll noted, however, that the future very likely will bring some changes in form for the or-

ganization. The Second Vatican Council, he pointed out has provided for the establishment of pastoral councils of laymen on both the parish and diocesan levels. Experiments, he said, are presently being carried out in several dioceses in the United States to discover the most effective way of forming the pastoral council and when the results of these experiments are made known they will be implemented in the Diocese of Miami. That however may take as long as two years, he said.

"In the meantime," the Bishop told the 16 delegates from throughout the Diocese, "the Holy Name Society certainly cannot be abandoned. It has been, and still is the backbone of many parish churches. I see no reason for inferring that the Holy Name Society should not be encouraged."

The meeting, held last week, was originally called to prepare for a merger of the two lay organizations.

"For some time the two groups have been talking about what might be done to make lay organizations of men a thoroughly viable group of men, and at the

(Continued on Page 28)

# The VOICE

Weekly Publication of the Diocese of Miami Covering the 16 Counties of South Florida

VOL. IX, NO. 27

\$5 A Year . . . 15 Cents A Copy

SEPTEMBER 15, 1967

## After A Year of Work

# Priests Adopt Constitution For New Diocesan Senate

A constitution for the new Senate of priests, empowered to consider matters of concern to the Church and the community, was ratified by priests of the Diocese last week.

Ratification of the new constitution marks the culmination of a year of work by a committee of priests of the Diocese.

The new constitution provides for the election of 23 senators from the ranks of priests serving in the Diocese. Seventeen will be elected by priests who are members of the

Diocese by incardination, the process by which a priest becomes a permanent member of a diocese.

Election of three senators from the ranks of the religious and three from the non-incardinated priests working within the Diocese is also included. These six will be elected from their respective groups.

## AGE GROUPS

Twelve of the 17 senators will represent four various age groups of incardinated priests. In addition, incardinated priests will elect one priest to be a senator from each of the five deaneries comprising the Diocese.

Father Ronald Brohamer, chairman of the committee which drafted the constitution ratified during a meeting at St. John Vianney Seminary, was designated by the priests of the Diocese to appoint a nominating committee, which will propose candidates for the 23 senate seats.

The Senate will be able to act at the request of the Bishop or of individual priests in the Diocese, and, after investigation and deliberation, will make recommendations to the Bishop. It can also poll the priests of the Diocese on matters brought before it for consideration.

Recommended by the Second Vatican Council, a Senate of priests is intended by its counsel to aid the Bishop in the governing of the Diocese.

The Senate will establish standing committees on personnel, diocesan and parochial structures, continuing education of the clergy, religious, the Spanish-speaking, special assignments, and the retirement and illness of priests.

## ANNUAL MEETINGS

The constitution provides for an annual meeting of all the priests who are empowered to elect senators. The senators themselves must meet quarterly, and may be called into special session by their chairman.

The priests of the Diocese adopted the constitution at the urging of Bishop Carroll, and in response to the call of Vatican II: "In each diocese, according to a method and plan to be determined by the Bishop, there should be a council of priests, that is a group or senate of priests who represent the body of priests, and who by their counsel can effectively assist the Bishop in the government of the diocese."

"In this council the Bishop should listen to his priests, counsel them and have dialogue with them on those matters which pertain to the needs of pastoral work and the good of the diocese."



Flower Power

## POPE MAY HAVE SURGERY

VATICAN CITY—(NC)—Doctors have stated surgery may be necessary to cure Pope Paul of urinary and kidney ailment.

The Vatican issued the following statement after examination of the Pope by doctors Pietro Valdoni, Rome surgeon; Mario Arduini, urinary specialist; and Mario Fontana, papal physician:

"The Holy Father is noticeably improved in regard to the episode of cystopyelitis he suffered. Doctors plan continuing therapeutic treatment under way, reserving to themselves eventual modification of it in a surgical sense with the aim of achieving complete and definitive cure of the august patient."

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AN ANCIENT prayer takes on a modern meaning as the beads of the scriptural rosary are strewn over the world. . . . P. 12

## OFFICIAL DIOCESE OF MIAMI

The Chancery announces the following appointments effective Thursday, September 21, 1967.

**THE VERY REVEREND MONSIGNOR DAVID E. BUSHEY**, Vicar for Religious (Effective October 15, 1967).

**THE REVEREND FREDERICK H. WASS**, Director of the Diocesan Council of Catholic Women.

**THE REVEREND WILLIAM KILLION**, From Assistant Pastor, St. Anastasia parish, Fort Pierce.

**THE REVEREND MARIO ROMANI**, From Assistant Pastor, St. Stephen Protomartyr parish, West Hollywood, to Assistant Pastor, St. Thomas the Apostle parish, Miami.

**THE REVEREND RAYMOND J. CASEY**, From Assistant Pastor, St. Thomas the Apostle parish, Miami, to Assistant Pastor, St. Clement parish, Fort Lauderdale.

**THE REVEREND LAWRENCE F. MURPHY**, Assistant Pastor, St. Stephen Protomartyr parish, West Hollywood.

The Most Reverend Bishop approved the nominations submitted by the Very Reverend George F. O'Dea, S.S.J., Superior General of the Josephite Fathers, Baltimore, Maryland, assigning:

**THE REVEREND JOSEPH R. MURPHY, S.S.J.**, As Pastor, Christ the King parish, Perrine.  
**THE REVEREND HARRY J. MALONEY, S.S.J.**, As Assistant Pastor, Holy Redeemer parish, Miami.

# Bishop Honored As 'Man Of Year'

The Bishop of Miami was honored last Saturday by North and South Americans for his efforts to bring about good will and understanding among the peoples of the hemisphere.

Metro-Dade Mayor Chuck Hall, master of ceremonies for the Alianza Inter-Americana banquet which attracted more than 400 persons, described Bishop Coleman F. Carroll as "a man among men, a man of the cloth who has taken a vow upon himself to work for others, who wants just to work for humanity."

In tracing the activities of Bishop Carroll who received the Man of the Year Award from J. Neville McArthur, Judge C. Clyde Atkins pointed out that "From the day of the arrival in South Florida, he has been concerned with the well-being of Latin Americans living within the Diocese of Miami. In this, he was continuing the historical apostolic relationship that has existed between the Church in Florida and the Church in Latin America."

Judge Atkins recalled the history of Centro Hispano

Catolico, a diocesan institution which has served the needs of Spanish-speaking peoples since 1959.

## AID TO EXILES

"When the exiles began to arrive, for six months, while Washington debated what to do, he fed, clothed, and furnished housing for thousands of Cubans each month, at a cost in excess of one half a million dollars.

"By his insistence that this was not merely a Church problem, nor a city problem, nor indeed a state problem our honoree's demands that the federal government assume its responsibilities were heard in the highest agencies of government and aid came and is still coming for the exile and this community," said Judge Atkins.

In accepting the award "in the name of all those who have worked with me to bring about some better relations between the Americas," the Bishop said, "it behooves all of us to work to bring about better understanding and relations between all of the Americas. "At the present time in

Dade County there are 264,000 Spanish-speaking people, and I would say that there is probably no other city in the United States that has such a cross section of people. You have right here a city that is like not any other city in the United States. It is definitely and pointedly to the cultural and economic contributions which the Spanish-

speaking peoples have made in South Florida.

Turning his attention to Latin America, Bishop Carroll said: "In some of these countries their difficulties and problems are increasing because of the activities of a man currently controlling things in Cuba, and by reason of training in Cuba in the nature of guerilla warfare."

THE VOICE

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## Catholic University Collection Sunday

To the Priests, Religious and Faithful of the Diocese of Miami:

No one is unaware of the tremendous "knowledge explosion" which has taken place in recent years. Educators are pressed to keep abreast of this expansion by engaging qualified personnel and enlarging academic facilities.

The Catholic University of America faces this same challenge. For three quarters of a century and more, thousands of Americans have looked to it as to the source and center of a religious and cultural heritage, of which we can all be justly proud. Some idea of the numbers directly affected by the University's far-flung instructional program is conveyed by the fact that more than 6,000 students were registered for the past term. Countless others came under the University's influence through its Programs of Affiliation, which now reach out to 26 major seminaries and 753 Catholic schools, as well as through the increasing number of teachers, school and hospital administrators, and diocesan and civic officials. Always the aim is to train not only leaders, but leaders of leaders.

The University's life-blood over the years has been the sacrificial offerings of the loyal Catholics of America. This collection will be taken up throughout the Diocese on Sunday, September 17. I ask you to make your contribution as generous as possible, so that the University may produce an ever more abundant yield for the dignity of our country and the honor of our Christian heritage.

Imparting to all my paternal blessing, I am Very sincerely yours in Christ,

*Coleman F. Carroll*

Bishop of the Diocese of Miami

## Florida Univ. Selects Priest And Layman

GAINESVILLE — A priest-historian and a well-known Catholic layman have been named to key positions at the University of Florida.

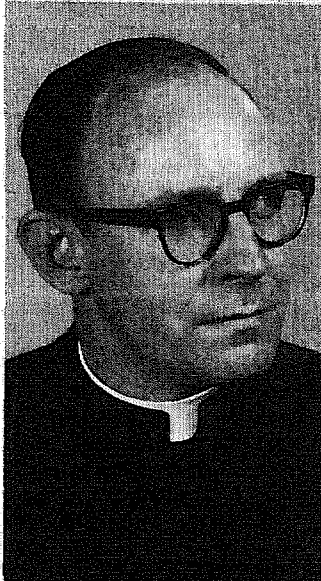
Florida State Supreme Court Justice Stephen C. O'Connell, a native of West Palm Beach, was appointed president of the university from which he graduated, by the Board of regents and thus became the first Catholic to head a secular university in the history of the state.

Father Michael V. Gannon, director of the Mission of Nombre de Dios, St. Augustine, author of two books and of the article on the Catholic Church in the United States which appears in the encyclopedia Americana has been appointed to the faculty of the university's Department of Religion.

Last year's president of the university's alumni association, Judge O'Connell was president of the Newman Club at the university in 1937 while a law student. From 1940 to 1955 he practiced law in Fort Lauderdale. Two of his four brothers, Phillip D., former state attorney in Palm Beach County, and Andrew are engaged in legal practice in West Palm Beach. A Fourth Degree Knight of Columbus he was the recipient several years ago of the annual Brotherhood award for the Florida Region of the National Conference of Christians and Jews.

Father Gannon, who holds degrees from Catholic University of America and from the University of Louvain, Belgium, as well as a Ph.D. from the University of Florida, will, as assistant professor, teach two three-credit courses in Church History (Rel. 253, Sec. 12 and Rel. 361, Sec. 11). The courses may be elected by any students in arts and sciences.

The author of "The Rebel Bishop: The Life and Era of Augustin Verot," and "The Cross in the Sand," a history of the early Catholic Church in Florida, Father Gannon last year was the first recipient of the Florida



FATHER MICHAEL GANNON



JUSTICE STEPHEN O'CONNELL

Historical Society's first annual award for best historical writing in the society's quarterly publication.

### THE VOICE

Diocese of Miami Weekly Publication

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

# Thousands Of Refugees Honor Patroness Of Their Homeland

As a testimony to their devotion and faith in the Mother of God and as an echo of their homesickness, thousands of Cuban refugees in South Florida gathered at the site of the new shrine honoring the patroness of their homeland, to participate in a Mass concelebrated outdoors by the Bishop of Miami, two Cuban prelates and Cuban priests.

As the sun set behind the altar erected on the grounds of Immaculata - LaSalle Academy overlooking Biscayne Bay adjacent to the temporary chapel which honors Our Lady of Charity of El Cobre, men, women and children reaffirmed their faith in the Blessed Virgin to deliver their country from the hands of the communists.

"The history of your country," said Bishop Carroll, who just one year ago proposed the building of the shrine by Cuban refugees, "is braided with interventions of Our Lady of Charity. The Blessed Virgin has been a source of inspiration, and around her the Cuban nationality started to forge in times of the colony.

"During the years of fight for independence, she inspired courage to the brave 'mambises.' Since the establishment of the Republic, she has been a factor of cohesion and unity, and a safeguard of your Catholic faith. We also know that in this unfortunate hour of exile you have placed your trust in her. Your presence here tonight is proof of your love



## Outdoor Mass Honored Virgin Of Charity Friday

Bishop Coleman F. Carroll Was Principal Concelebrant At Site Of Shrine.

for Our Lady. In her you have placed your hope, and you will not be frustrated.

"Your devotion to Our Lady of Charity should take you to the Heavenly Father by means of your daily effort in the good works, the observance of the Law of God and the fulfillment of your duties," the Bishop, speaking in Spanish reminded the exiles.

"She must be a model for your wives and daughters, and support for your men. Our Lady of Charity

must also be your most strong hope to see your country free again."

Prior to the Mass, Bishop Carroll blessed the provisional chapel, which houses a statue of Our Lady of Charity of El Cobre, smuggled out of communist Cuba several years ago by a group of refugees who fled the island by boat.

Father Agustin Roman, a native of Cuba, has been appointed spiritual director for the shrine, which will be erected by donations of refugees as "an act of gratitude for the power of the intercession of the Blessed Mother in aiding the flight of the Cuban refugees from communism" to the freedom of the United States.

## Pre-Cana Conferences To Start On Sept. 18

Pre-Cana Conferences for those planning to marry within the next six months will be conducted beginning Monday, Sept. 18, in Dade County.

Sponsored by the Family Life Bureau of the Diocese, conferences will be telecast through facilities of the diocesan closed-circuit television system. Priests will be in attendance in the schools receiving the program and will be prepared to complement conferences with additional remarks during a question and answer period.

Topics and dates for conference discussions are as follows:

MONDAY, SEPT. 18  
8-8:30 p.m. — Marriage and the Church

8:40-9:10 p.m. — Happiness in Marriage.

THURSDAY, SEPT. 21

8-8:30 p.m. — Marriage as a Sacrament.

8:40-9:10 p.m. — Aspects of Marriage Adjustment.

MONDAY, SEPT. 25

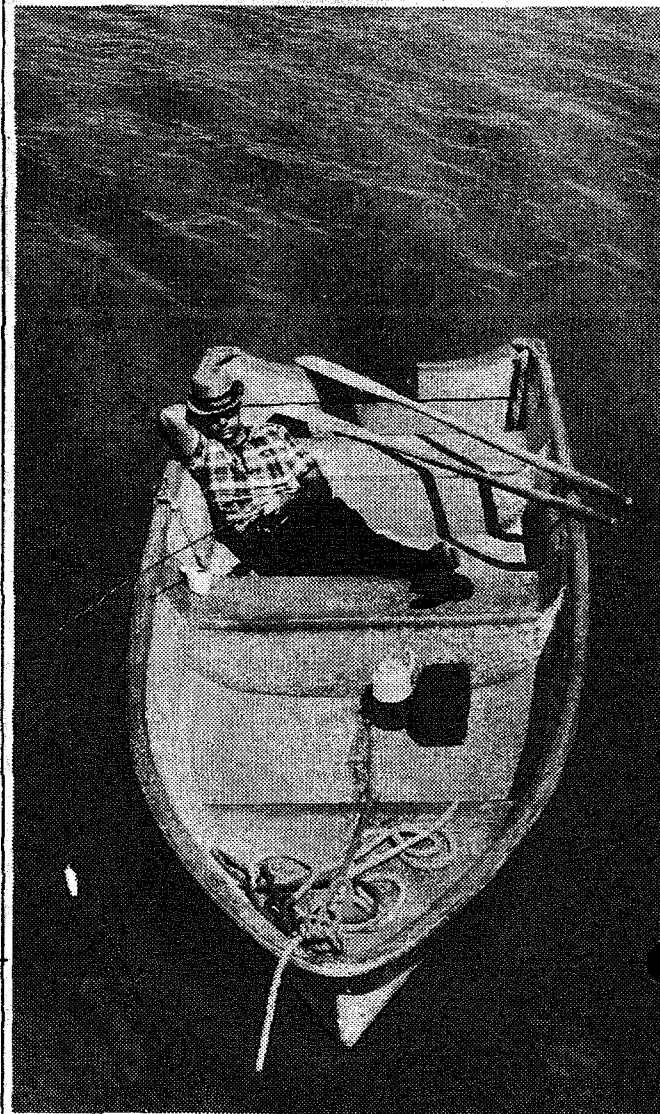
8-8:30 p.m. — Sex and Marriage.

8:40-9:10 p.m. — Aspects of Marriage: Communication in Marriage.

THURSDAY, SEPT. 28

8-8:30 p.m. — A Doctor Discusses Marriage.

8:40-9:10 p.m. — Two Doctors Answer Questions About Marriage.



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## 3 Cardinals Named To Preside At Synod

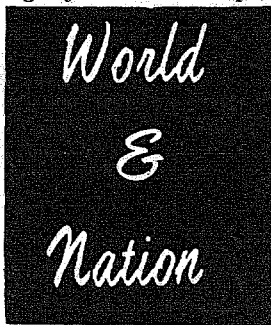
VATICAN CITY (NC) — Pope Paul VI has delegated (Sept. 6) three cardinals to preside in his name at the forthcoming synod of bishops, at which representatives of the world's national and regional hierarchies will advise the Pope on matters he has put before them.

They are Jean Cardinal Villot of France, prefect of the Congregation on the Council; William Cardinal Conway of Armagh and Pericle Cardinal Felici, president of the Pontifical Commission for the Revision of Canon Law.

The regulations for the synod of bishops specify that the Pope himself appoints one or more presidents-delegate, who preside over meetings of the synod of bishops "in the name and with the authority of the sovereign pontiff." They succeeded each other in the order established by the Pope, and their office expires when the synod finishes the business for which it was summoned.

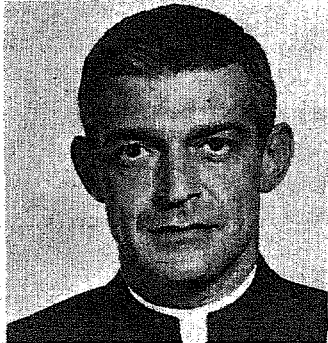
This first session of the synod of bishops meets Sept. 29. It is scheduled to conclude its work Oct. 24, but could be prolonged.

The Pope has asked the synod to discuss the following problems: mixed marriages involving Catholics and Orthodox, dangers to the faith, liturgical changes, seminaries and the revision of Canon Law.



## Priest Dies In War

MARYKNOLL, N. Y. (RNS)—The last time Father Vincent R. Capodanno was seen alive, he was saying a prayer over a dead man.



Father Capodanno

First hand reports filtering back from the south Vietnam battlefield where the Maryknoll missionary was killed gave evidence of why Father Capodanno was known among the Third Battalion of the Fifth Marine Regiment as "the enlisted man's chaplain."

Chaplain (Lt. Comdr.) Eli Takesian, a Presbyterian chaplain of the Fifth Regiment, told the story.

Father Capodanno had gone out with a Marine company on Sept. 4 when the company was hemmed in by a North Vietnamese battalion. "The whole company was being hit hard," said Chaplain Takesian. "There were wounded Marines all over that were screaming for help and crying."

Father Capodanno jumped up from a shell hole in which he had taken refuge, the Presbyterian chaplain continued, "and began praying with the wounded and giving the last rites."

"A mortar round hit right nearby and blew off part of his righthand. He kept going, from wounded to wounded and from dead to dead."

"Then there was more enemy fire, and he dropped. The last time he was seen alive, he was saying a prayer over a dead man."

## Synod Press Bulletins

NEW YORK—(RNS)—Journalists covering the Synod of Bishops in Rome will be able to obtain daily press bulletins, according to the Catholic Press Association.

James A. Doyle, CPA executive director, said that press conferences and public ceremonies will also be conducted, but the frequency of conferences has not been indicated.

Information on the press arrangements for the Synod, which opens Sept. 29, was provided in a cable to Mr. Doyle from Msgr., Fausto Vallainc, head of the Vatican Press Office, and Msgr. Andrew M. Deskur, sub-secretary of the Pontifical Commission for Social Communications Media.

The two Vatican press officials advise newsmen planning to cover the Synod to notify the Vatican Press Office, Mr. Doyle disclosed.

## Reform Effort Asked

SANTO DOMINGO, Dominican Republic (RNS) — The Roman Catholic hierarchy of the Dominican Republic issued a pastoral letter here urging wealthy landowners to make their property available to alleviate the "dire poverty" of peasants.

The bishops said that their remarks were "non-political" and not intended to deny efforts being made by the present government to aid farm workers. But they added that a "marked change in the social and economic structure of the country" is needed.

"It is essential that all persons of goodwill do everything possible to find adequate solutions to the problems," they said, warning that "chaotic and violent attempts to alter the situation would only result in even greater injustices."

# PROPOSED: 3 Big Steps To Anglican-Catholic Unity

By DESMOND FISHER

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LONDON — Practical recommendations for much closer Anglican-Roman Catholic cooperation in three important areas have been made by the joint preparatory commission called by the two churches after the Archbishop of Canterbury's visit to Pope Paul in March of last year.

The commission, which concluded a six-day meeting at Huntercombe Manor, Berkshire, England, Monday, recommended:

• The common use of churches and other buildings

where possible; "We believe that the witness and mission of the church, the responsible use of our resources and conditions in many urban and rural areas, makes such action imperative."

• "We stress the urgent need to work for common texts in those prayers and formulae which are in use in both churches. We also welcome the increasing cooperation in liturgical revisions."

• "We urge a greater measure of collaboration in education for the sacred ministry and in faculties and departments of theology in universities."

The official communique

issued after the meeting gave the impression that the recommendations were decided on during the discussions. It is understood, however, that they were out to bring them to the notice of local hierarchies and bishops. They had, in fact, been made as a result of the first meeting of the commission, in Gazzada, Italy, last January, and had already been submitted to the Pope and to the Archbishop of Canterbury.

Catholic Bishop Charles H. Helmsing of Kansas City-St. Joseph, one of the joint chairmen of the commission, said that different circumstances in different countries

made a general directive in these fields impossible. For that reason, the commission wanted their recommendations to come to the notice of local authorities.

Bishop John Moorman of Ripon, the Anglican joint chairman, said the action was taken in case of a failure to get through from the top to the local bishop.

Much more important and more deeply theological recommendations are likely to be made to Rome and to Lambeth (the palace of the Archbishop of Canterbury) as a result of the talks just ended.

At this second meeting, the participants got down to brass tacks and the final communique lacked the slight note of euphoria which ran through the post-Gazzada communique.

"Though we have seen the difficulties facing us in a clearer light" Monday's statement said, "we have made progress in understanding one another and our work."

Participants at the meeting did not line up in neat Anglican-Roman Catholic camps.

On the question of papal primacy and papal infallibility, for instance, there were many different nuances of opinion which marked a moderation of the extreme positions on both sides. Two Catholic participants, Father Adrian Hastings of Kipalapala Seminary, Tabora, Tanzania, and Father Louis Bouyer of The Oratory, La Haye-Pesnel, France, took definitely differing views of these subjects as well as of

(Continued on Page 22)

## Pope Paul Names Personal Choices For Bishops' Synod

By JAMES C. O'NEILL (NC News Service)

VATICAN CITY — Pope Paul VI has chosen a total of 24 cardinals, bishops and priests — including three Americans and one Canadian — to be additional members of the synod of bishops, which begins in Rome Sept. 29.

The papal choices bring to a total of 197 the members who will participate in the month-long meetings, which seek to assist the Pope in the government of the universal Church as an expression of the collegiality of the world bishops.

Four U.S. prelates have already been elected by the National Conference of Catholic Bishops (NCCB) to represent the U.S. at the meetings. They are Lawrence Cardinal Shehan of Baltimore, Archbishop John F. Dearden of Detroit, NCCB president; John Cardinal Krol of Philadelphia; and Bishop John J. Wright of Pittsburgh. Archbishop Ambrose Senyshyn of the Ukrainian-rite archeparchy of Philadelphia will attend the meetings under the norms of the synod because of his position in an Eastern-rite church.

The new U.S. nominations by the Pope are Francis Cardinal Brennan of the Curia; Archbishop Martin J. O'Connor, head of the Pontifical Commission for Communications Media; and Bishop Fulton J. Sheen of Rochester. The Canadian addition is Maurice Cardinal Roy of Quebec.

### POPE'S CHOICE

By the norms of the synod, the Pope limited himself to nominating no more than 15% of the synod membership, in this case 25 additional members. The Pope, however, named only 24, so it is possible he will add another before the synod meets.

The Pope's choices included eight cardinals of the Roman Curia, the Church's central administrative offices, but also a broad selection of residential bishops from all parts of the world, including India, Spain, Brazil, the U.S., Italy, Switzerland, Lebanon and Burundi.

Bishop Rubin said that Latin is to be the language of the meetings, as specified by the norms, but that attempts are being made to provide simultaneous translations in other languages. However, he said that the problem raised by this is that it is difficult to find translators adequately prepared for the technical language of the discussions in theology, canon law, etc.

Bishop Rubin, when ques-

tioned, revealed that no periti, or specially trained experts, in various branches of Church knowledge will be given official status or admitted to the meetings, as they were during the Second Vatican Council. "The bishops are the periti," Bishop Rubin said. He added that there is no provision for periti in the norms of the synod.

The Pope will take part in a few of the meetings in his capacity as president of the synod, Bishop Rubin said, and these will in all likelihood include the opening and closing ceremonies marking the Year of Faith and a special Mass to be held in conjunction with the holding of the third World

Congress of the Lay Apostolate.

Bishop Rubin said the synod will open by studying the work of the Pontifical Commission for the Revision of Canon Law and the principles which should guide the revision of the Church's law books.

In the discussion of seminaries, he said, synod members will concentrate on two points. "The first concerns the task given to episcopal conferences by Vatican II for the formation of seminarians and the second concerns the preparation of the educators of the seminarians," he said.

When the synod takes up the report on the liturgy it

(Continued on Page 22)

## Group Asks Option On Celibacy

By WILLIAM A. RYAN NOTRE DAME, Ind. — (NC) — "We must mobilize such a solid front for optional celibacy that even the Roman Curia will know we mean business," said the priest for whom marriage seemed most unlikely no matter what changes are made in the long-standing custom of the Roman Catholic Church.

He was Father John A. O'Brien of Notre Dame, 75 years old and the dean of American Catholic writers, addressing the organizational meeting — and the first international symposium — of the National Association for Pastoral Renewal (NAPR), here. The organization seeks to gain for Catholic priests the freedom to marry if they choose.

The original plans for NAPR were laid last Thanksgiving, when 15 priests met privately in a St. Louis motel. Since then its membership has grown to more than 800, some 25% of whom are said to be laymen. Only 211 members attended the first full-dress meeting on the Notre Dame campus, but several priest-delegates said they were representing as many as 20 of their colleagues back home.

The presence of Father O'Brien lent both dignity and moral support to a group whose hopes received a severe blow last June when Pope Paul VI issued an encyclical which strongly upholds the tradition of clerical celibacy for priests of the Latin Rite, and virtually ruled out any immediate change in the current prohibition.

The elderly priest urged that Pope Paul reverse his decision and recognize the "dignity of priests as human beings" in whom the urge to marry was planted by God.



FATHER JOHN A. O'BRIEN of Notre Dame University welcomes delegates to the symposium on celibacy.

"He's the hottest property we've got," said one NAPR organizer as Father O'Brien concluded his talk. Indeed he was. The ancient warrior played no small part in sparkplugging the priests to endorse almost unanimously several key resolutions.

The delegates urged: — That diocesan priests of the Latin Rite have the individual option of the celibate or married state while retaining their active ministry.

— That married priests currently outside the ministry again be permitted to participate in the sacraments and that, if they so choose, these priests be returned to the active ministry after due consideration of individual cases.

— That priests who wish to leave the active ministry be permitted to do so with dignity and honor.

— That these proposals be presented by the representa-

tives of the National Conference of Catholic Bishops to Pope Paul VI and to the synod of bishops opening in Rome on Sept. 29, and that the implementation of these proposals be accomplished through the various national conferences of bishops.

Delegates also voted a resolution permitting married priests to participate actively in the work of the National Association for Pastoral Renewal.

"We are persuaded that only through free and genuine choice will the charismatic meaning of virginity be safeguarded, as we hope it will within the community of Christ," said the official NAPR resolution. "We believe that in this way optional celibacy will more readily manifest the charity, justice and freedom of Christ and provide a great opportunity for a priest's personal fulfillment."



# 'Blue Ribbon' Conference Shows Skepticism On Need For Abortion

By RUSSELL SHAW

WASHINGTON — A potentially significant roadblock was thrown in the path of the current drive for relaxed abortion laws by an international, interdisciplinary conference here on abortion.

The conference, sponsored by the Harvard divinity school and the Joseph P. Kennedy Jr. Foundation, did not go on record against abortion. Nor did it take any stand for or against liberalized abortion laws. The meeting, Sept. 6-8, was purely for discussion, and no resolutions or other policy statements were adopted.

But despite this, the conference dramatized the fact that—contrary to the impression given by some pro-abortion groups—scholars representing many different disciplines and ideologies view arguments for abortion with skepticism on moral, legal and other grounds. It showed, too, that opposition to abortion is not simply a "Catholic" issue.

These lessons are timely. Three states—Colorado, California and North Carolina—enacted liberalized abortion statutes this year. Efforts to pass such laws have been made in nearly 30 more.

## MAY SLOW RUSH

The cautionary note sounded at the Harvard-Kennedy conference could help to slow if not necessarily halt this movement, which one conferee described as a "headlong" rush to enact liberalized laws.

During the three days it became apparent that not enough is known yet about the incidence of abortion, its causes and results, the alternatives, and other key points, for legislative revision to proceed intelligently. It also became apparent that many besides Catholics do not regard abortion as a moral solution to personal or social problems.

The meeting was held under prestigious auspices in a setting of ultra-modern opulence, the new Washington Hilton Hotel. The first two days were devoted to private sessions involving about 75 participants in the fields of medicine, law, ethics and the social sciences. More than 1,000 persons attended the open meeting on the third day.

The list of participants included top names in their fields. Among them were Supreme Court Justices Abe Fortas and Potter Stewart, Sen. Mark Hatfield of Oregon, Whitney Young, executive director of the national Urban League, Erwin N. Griswold of the Harvard law school, and Protestant theologians R. Paul Ramsey and Jaroslav Pelikan.

U. S. Ambassador to the United Nations Arthur Goldberg gave the closing address, an elevated but un-specific exhortation against personal and social violence.

Prominent throughout the proceedings was Mrs. Eunice K. Shriver, sister of the late President Kennedy, wife of Anti-Poverty Head Sargent Shriver, and executive vice president of the Kennedy Foundation, who was generally regarded as the guiding spirit behind the project.

Catholics were well represented at both the closed and open sessions. Among those taking part in the closed discussions were theologians Father Bernard J. F. Lonergan, S. J., of Regis College, Toronto, and Father Charles Curran of the Catholic Uni-

versity of America, Bishop Walter Curtis of Bridgeport, Conn., episcopal moderator of the U.S. Catholic Conference's Family Life Bureau, Boston College law dean Father Robert F. Drinan, S. J., historian and legal scholar John T. Noonan, Dr. Andre Hellegers of the Georgetown University Medical School, and British

class women can get a legal hospital abortion more easily than poor women.

Some argued that this situation requires changes to extend the right to legal abortion to the disadvantaged. But St. John-Stevas drew a laugh from the audience when he said the solution to the double standard is not to make

Ali code—potential damage to the mother's health, pregnancy resulting from rape or incest, and the possibility of a defective child—would probably reach "not over 15 per cent" of the total number of abortions, and the other 85 per cent of abortions would be "untouched" by the Ali reform code.

Some conferees argued that the law should say nothing at all about abortion, either for or against. One group taking this position maintained that abortion is a private decision for parents and doctors only. Another segment held that it is simply not the business of the law to say that certain innocent lives may be destroyed, and rather than pervert the law in this way it would be better to have no law at all on the subject. The more common opinion, however, was that, like it or not, the law will have to go on regulating abortions.

There were also sharp divergences on such emotion-laden issues as rape or the possible birth of a deformed child. It was noted, however, that the hard cases are not the common ones. Carl Kaysen of Princeton's Institute for Advanced Study said four out of five abortions are performed as a "back-stop" birth control measure on married women with several children; and illegitimacy, rape and serious fetal abnormality "are not the typical set of circumstances."

If the conference did nothing else, it proved that a lot more talk—and work—must take place before anything like a consensus can be reached on many of the issues surrounding the abortion question. Harvard Divinity School Dean Samuel H. Miller called the conference "a beginning, not an end, to open dialogue." Nobody disagreed with that.

## SPECIAL REPORT

Conservative M. P. Norman St. John-Stevas, who led the fight in the house of commons against the pending British abortion liberalization.

### NO CONCLUSIONS

While the conference reached no official conclusions, reports on the private discussions, as well as give and take during the plenary session, indicated consensus on a number of points. One was that while nobody really knows the exact number of U. S. abortions and abortion deaths per year, the figures usually cited in debate are gross distortions.

For example, it is generally said that there are 10,000 abortion deaths each year. But Hellegers, reporting on the discussions among the medical men, noted that it is known "for certain" that in 1964 there were in reality only 247 such deaths and the total, including those unreported, is probably not over 500.

As for the total number of abortions per year, it was pointed out that estimates ranging from 200,000 to 1.2 million are given, and nobody knows for sure what the truth is.

This prompted St. John-Stevas to remark that factual data on the incidence of abortion is "nothing like thorough enough on which to base legislation." Great Britain, he said, has "rushed into legislation without any adequate investigation of the facts" and the United States would be making a serious mistake if it did likewise.

A surprising degree of agreement was reached, too, by the moralists on the central issue of how to regard the fetus. Herbert Richardson of the Harvard Divinity School reported consensus that "human life begins at conception, or at least not later than the blastocyst (a term for the embryo shortly after fertilization)." There is, Richardson said, no rational basis for making a distinction from that point until death: "Human life is there throughout the whole span."

This, however, did not mean that the moralists agreed in rejecting abortion in all circumstances. Richardson said some of those taking part in the ethical discussions felt that in an extreme "conflict of values" it might be "morally possible" to take the life of the unborn child.

But, he added, other discussants argued that "the fetus is the subject of inviolable human rights," and for society to invade these rights on any pretext creates precedent which leads "in principle" to acceptance of infanticide.

### DOUBLE STANDARD

Census seemed to disappear on social and economic issues. One which provoked considerable disagreement was the alleged "double standard" under which affluent and middle

abortion easier for the poor but to "make it more difficult for the rich."

Some participants argued for abortion as an answer to the plight of the family with too many children and too little money. Others denied that abortion should be a weapon in the war on poverty.

Thomas O'Toole of the Northeastern University law school said that "in an inventive, affluent society, in dealing with the problem of poor people, it is an incredible approach to get rid of the people rather than the poverty."

Father Drinan, calling abortion a "bankrupt non-solution," suggested that legalization might mean that "the poor would have the number of their children determined by a suburban white society."

There was substantial disagreement too about the role of law in dealing with the abortion problem. Everyone conceded that law and morality are not identical and that not everything which is immoral should be made punishable by criminal penalties. But how this principle applies to abortion was disputed.

Current proposals for abortion law liberalization are generally patterned on recommendations put forth several years ago by the influential American Law Institute. Dean Bayless Manning of the Stanford Law School said his legal panel had not taken a stand for or against the Ali Penal code.

### EXCEPTIONS NOTED

He noted, however, that the three exceptions to the general prohibition against abortion granted under the



ABORTION was the topic of an International Conference in Washington where delegates heard FATHER ROBERT F. DRINAN, S.J., dean of Boston College and Law School speak during sessions sponsored by the Joseph P. Kennedy Jr. Foundation and the Harvard Divinity Law School.

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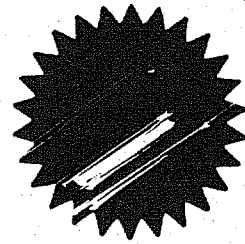
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# FATHER GROPPPI : Civil Rights Bombshell

The author of the following article, Frank A. Aukofer, is a civil rights reporter for the Milwaukee Journal. He was in Selma with Father Groppi in 1965 and has covered his activities since. In 1966-1967 Aukofer studied civil rights and civil liberties at Northwestern University under a Ford Foundation grant. Most of the information about Father Groppi's background has never appeared before in any publication.

By FRANK A. AUKOOPER

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MILWAUKEE, Wisc. — "He has given the Pope respect in our black ghettos for the first time in history."

The speaker was Negro comedian and civil rights activist Dick Gregory, and he was talking about a white Catholic priest in Milwaukee, Father James Groppi.

When Gregory made the statement last week, the crowd of more than 1,000 persons at a rally in St. Boniface Catholic Church erupted in a deafening roar of cheers and clapping. Most of them were Negroes.

Such is the typical black reaction to this white priest who in recent weeks has shaken Milwaukee and received national attention in his drive for a city open housing ordinance with the Milwaukee youth council of the National Association for the Advancement of Colored People.

## YOUTH ADVISOR

Father Groppi, 36, is the youth council's advisor. He is an assistant pastor at St. Boniface, once a German parish but now a mission church in the heart of Milwaukee's rundown near north side, where most of the city's 90,000 Negroes live.

Gregory's statement about Father Groppi is only one of many judgements of him — in this midwestern city on the shores of Lake Michigan.

The priest also has been called a "white nigger" — usually with some obscenity attached — a saint, a troublemaker and a disturber of the peace. The mayor of Milwaukee, Henry Maier, speaks of him in the same breath with H. Rap Brown, the antiwhite head of the Student Nonviolent Co-ordinating Committee.

But to those who love him and those who hate him, Father Groppi is the symbol of civil rights in Milwaukee.

Says Sydney Finley, a regional director for the NAACP: "Father Groppi is a tremendous person who has complete and total support from the Negro community. This is rare even for a Negro — in these days."

## GOOD RESPONSE

While Finley may have been overstating somewhat, there is no question but that the current open housing campaign by Father Groppi and the youth council has produced an unprecedented response from the city's Negroes — and many whites, too.

As many as 1,300 persons have participated in recent open housing marches sponsored by the youth council. Support has been coming in from groups all over the country. Father Groppi himself has walked more than 100 miles in leading the daily marches around Milwaukee and into some of its suburbs.

Father Groppi (it rhymes with puppy) is a man who is totally immersed in the cause of the ghetto Negro. The pastor of the church he served, Father Eugene F. Bleidorn, has described the young priest as a "Negro with white skin."

Father Groppi was born in Milwaukee's south side Nov. 16, 1930, the son of an immigrant Italian grocer and brother of four boys and three girls.

## NAME CALLING

As a boy, he and his friends sometimes called each other "dago" and "wop". But young Jim Groppi could never use such language, including words like "nigger" and "polack," in his father's presence. His father, he says, was extremely sensitive about such name calling, because he had known what it was like to be an Italian in American society then.

"I think he brought this sensitivity to the rest of us," he said.

But it was not until young James Groppi was studying for the priesthood at St. Francis seminary in Milwaukee that he started becoming involved with the problems of Negroes in his spare time, he worked with priests in a small mission church in the center of Milwaukee's slums.

The church has long since been torn down, but his work there left Father Groppi with the realization of what it was like to be black and poor in a white world.

"I saw the social suffering and ostracism," he said. "I suffered with them then and I have never stopped suffering."

After his ordination, Father Groppi served as an assistant in white parishes. About four years ago, he was assigned to St. Boniface for work with the people with whom he since has become completely identified.

He wasted no time in becoming involved in the civil rights movement. During summer vacations he drove to Mississippi with young Milwaukee Negroes to participate in voter registration drives and other civil rights projects. He also integrated restaurants with Negroes in southern states.

But few people in Milwaukee even knew he existed. Father Groppi did not start getting public attention until March of 1965, when he and three other Milwaukee priests went to Selma, Alabama, to participate in the historic voting rights protest organized there by the Rev. Martin Luther King, Jr.

After his return from Alabama, Father Groppi plunged into civil rights in Milwaukee. He joined a local organization which was protesting de facto segregation in the public schools and soon was elected second vice-chairman.

Most of his work was with Negro children. He led them in singing at rallies, marched with them on picket

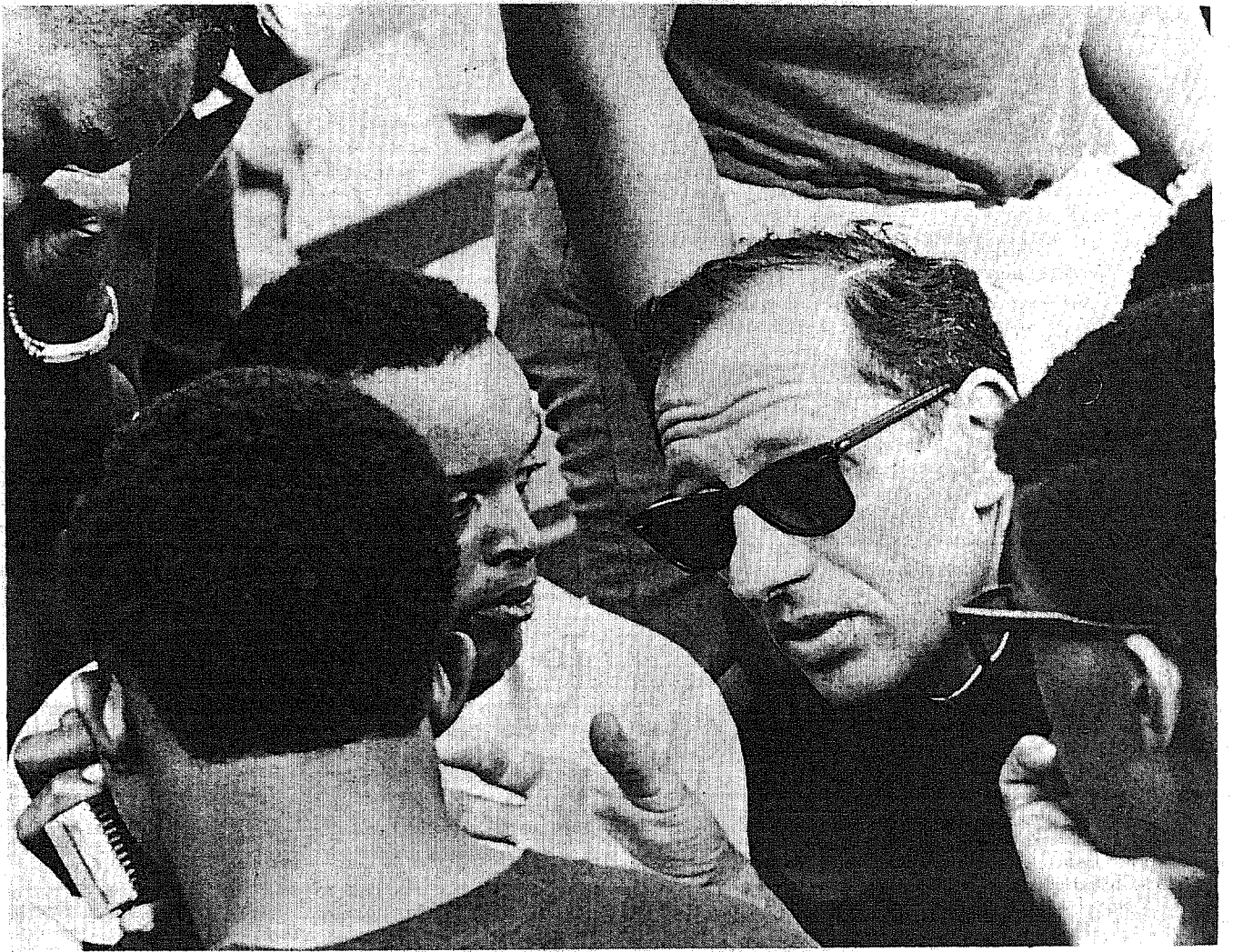


Photo by John Ahlhauser, Milwaukee Journal

## Father Groppi In A Huddle

lines and displayed uncanny control over the young slum children.

Once, during a noisy night of picketing at the school board president's home, police warned Father Groppi that the youngsters — there were more than 100 of them — would have to quiet down or be arrested.

## DEAD SILENCE

The priest was offered a microphone attached to a loudspeaker on a squad car. He took it and said, "This is Father Groppi."

There was dead silence in seconds, where shortly before a person had to shout to be heard two feet away.

A teacher who witnessed the incident remarked that he wished he could have that kind of control over white children in his classroom.

The organization with which Father Groppi was working sponsored a school boycott, but the auxiliary bishop of the Milwaukee archdiocese ordered the priest to stop participating in it. Father Groppi obeyed. But later he was arrested in another civil rights demonstration for blocking the entrance to the site of a school being constructed in a Negro neighborhood. The demonstrators protested that the school would become segregated.

Father Groppi has operated counter to the wishes of some of his superiors in the Milwaukee archdiocese, but he has never disobeyed a direct order. Archbishop William E. Cousins has mostly remained silent about the priest, although he has defended participation by priests and nuns in civil rights demonstrations and once described Father Groppi as a man who had "a lot of guts."

After the school demonstrations subsided, Father Groppi gathered his teenagers and youngsters and helped them form the Milwaukee NAACP youth Council. The Negroes chose him as their advisor.

## MORALLY WRONG

In their first major campaign last summer, Father Groppi and the youth council members received national attention when they picketed the suburban Wauwatosa home of a Milwaukee county judge to protest his membership in the Eagles club, which restricts its membership to Caucasians.

Father Groppi and the youth council argued that it was morally wrong for judges and public officials, who

served the total community, to belong to an all-white club.

Their picketing of the judge's home brought out angry crowds of whites, who pelted the young Negroes with eggs and rocks. Wisconsin Gov. Warren P. Knowles mobilized the national guard to protect the priest and his youngsters.

After the Wauwatosa incidents, Father Groppi organized a separate group within the youth council — an elite corps of Negro youths 18 to 25-years-old who call themselves the youth council commandos.

Their main job is to function as security guards during demonstrations — to protect the young youth council members, some of whom are of pre-school age. But Father Groppi also sees the commandos as a way of developing confidence, self-respect and leadership among the Negro youths, some of whom have police records.

## BIG DIFFERENCE

Father Groppi's ability to work with the most alienated youths of Milwaukee's slums is the major difference between him and other civil rights leaders in the city. He has established Freedom Houses — rented slum houses — in Milwaukee's inner core in order to be closer to young people in dilapidated Negro neighborhoods.

The priest lived with some of his commandos in

(Continued on Page 22)

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# Senate of Priests Realistic, Practical

It is considered front page news that the priests of the diocese adopted a constitution to govern the operation of the Priests' Advisory Council, known as the Senate. For many months a small commission has been working on this tedious task, revising, amending and clarifying propositions which were finally put to vote last week with the same kind of meticulous, careful attention reminiscent of Vatican Council voting. In the near future permanent officers will be elected and then for the first time the Senate of Priests will be in operation.

Why is this so important? Because it fulfills the strong recommendation of the Vatican Council that "in each diocese, according to a method and plan to be determined by the Bishop, there should be a council of priests... who will represent the body of priests and who by their counsel can effectively assist the Bishop in the government of the diocese."



The Senate in today's complex world is a realistic, practical organization. It takes for granted that a bishop, no matter how gifted in talent or leadership qualities, cannot by himself adequately assist the People of God to understand and realize their responsibilities to God and neighbor. It further takes into account that there are extraordinary gifts of the Holy Spirit in priests and in the laity, gifts which can be of incalculable aid in the bishop's ministry of service.

The Senate will provide the machinery of communication. Its aim is far broader than to serve as a grievance committee for priests. It has none of the power structures of a union, such as Father Dubay envisioned. But it will bring to the attention of the Bishop information on a wide variety of problems which affect the well-being of both priests and people.

It will enable all of us to dialogue more effectively, to think problems through with the benefit of pooled experiences, to cut down on needless duplication of effort by individuals or small groups.

Obviously the Priests' Advisory Council is strictly in keeping with the mind of the open Church today. We can all watch its operation with great interest and hope.

# All-English Mass

OTTAWA — (RNS) — Canada will become the first country in the world to have the whole Latin-Rite Mass in English, the Canadian Roman Catholic bishops announced at their Fall meeting.

Starting Oct. 1, the Canon of the Mass will be said in the local language in Canadian churches.

Although other hierarchies have petitioned the Vatican for permission to have the whole Mass in the local language, the Canadian bishops took advantage of a

general instruction from Rome and approved the translation themselves.

In the United States, the expectation is that an approved Latin-Rite Mass entirely in English will not be available for general use in parishes before the first Sunday of Advent, Dec. 3.

This was the target date mentioned by Archbishop Paul J. Hallinan of Atlanta, chairman of the U.S. Bishops' Committee on the Liturgy, in a statement issued last May.

# U.S. Affluent To Extreme; Yes, But...

By JOSEPH A. BREIG

I would guess that a distorted image of what America is like has been created in countless minds — not only abroad but even among some Americans — by the repeated emphasis, in the communications media, on what is called, with capital letters, the Affluent Society.

America is wealthy, yes. Its gross national product is immense; its technology is stunning; the "American way of life" includes material things which kings and emperors, a few generations ago, could not have imagined.

There are, however, three considerations (in particular) which tend to be forgotten — or not known — and if remembered, help to balance the picture.

**BIG RESPONSIBILITIES**  
The first is that great national wealth and power bring with them enormously expensive international responsibilities.

The U.S. (whose gold reserves have been steadily declining) has poured vast resources, during and since World War II, into the defense and reconstruction of the free world. And the nation remains deeply engaged at numberless points where freedom is menaced.

The second consideration is the fact that when all is said and done, the great majority of Americans are not wealthy. They must work hard and economize to make ends meet in an era when (for example) burdensome, expensive education is necessary to prepare children for the demands of today's world.

Finally, millions of Americans — Negroes, Spanish-speaking people and old settlers in such areas as Appalachia — are desperately poor, inhumanly housed and grossly undernourished. They are caught in a vicious circle of poverty and ignorance. As a famous medical man once said, "The poor are poor because they are sick; and they are sick because they are poor."

Or as Dr. Martin Luther King has expressed it, what is the sense in telling a man to lift himself by his bootstraps if he has no boots?

In face of these vast problems, America's greatest hope is by no means her material wealth. Her hope lies above all in the God-fearing virtue, industriousness, frugality and honesty of her people — plus her democratic tradition of dialogue which (however slowly sometimes) opens eyes and hearts to the needs and rights of others, and results in fruitful action.



# TRUTH OF THE MATTER

# So-Called Traditionalists Are Roaring Like Mice

By MSGR. JAMES J. WALSH

We cannot say it is a surprise, but it is nevertheless very disturbing, that members of the Catholic Traditionalist Movement are on the verge of walking backwards — out of the Church. Last week their leader, Father Gommar DePauw, betrayed his frustration and bitterness. He issued an ultimatum to the Holy Father, implying that he would form his confused flock into one



MSGR. WALSH

more of the countless splinter groups which have been hacked away from the Church in her two thousand year history.

Father De Pauw wants the decisions of the Second Vatican Council annulled. He wants the Latin rite Mass restored, claiming that the revisions now in effect are destroying the Church. He made it plain he feels that Pope Paul is an enemy of his movement, so he is waiting "for the day a new successor of St. Peter will open his arms again to those of his children whose only 'crime' it is to hold the Catholic faith of all previous popes and ecumenical councils."

I might add that at least one other "crime" most of the followers of the CTM are guilty of is, to be blunt — ignorance. They have little or no idea of what the Vatican Council did. We spoke to a member who came in to condemn the parish priests for not having a Latin Mass when he expected it. We talked to him at some length. He admitted he had never even glanced at the Constitution on the Liturgy and had no idea why some changes were approved almost unanimously, by the bishops of the world.

Curious about his attitude, one priest asked him if he could explain the Mass to a non-Catholic or even speak of its meaning for just one minute, seeing that he had been going to Mass for 60 years. As it turned out he couldn't give a 60-second explanation.

Later when leaving the church, he handed a priest a little card on which a nickel was taped over this message: "I shall resume my customary contributions as soon as you will resume the celebration of at least one Mass each day including Sundays, offered according to the traditional liturgy — entirely in Latin, at a real altar by a priest not facing the people, and conducted in a quiet atmosphere without hymn singing and without lectors or commentators." The card was put out by the Traditionalist Movement.

Many churches do have one Mass in Latin, not in opposition to the Church's

encouragement of English, but for the sake of those people, usually older ones, who find it very difficult to adjust to the changes. This is understandable, and no one can quibble much about it. However these Catholics are by no means to be identified with the vocal, rebellious members of the CTM who, instead of wasting their time passing out childish cards or attacking the attitude of Pope Paul and the bishops, should study the Vatican Council documents and learn the mind of the Universal Church.

Everyone seems to be aware that there is a drop in vocations to the priesthood and religious life, but no one is certain of the reason for this disturbing phenomenon.

Recently in Philadelphia nearly 2,500 students at Cardinal Dougherty High School were asked: "What is the reason for the present day decline in religious vocations?"

Some of the answers given by the boys and girls are highly significant and deserve reflection:

- o "Too many priests and religious don't show a real interest in teenagers."
- o "There is a lack of communication between priests and young people today."
- o "Young people are more interested in materialistic goals."
- o "Sex is thrown at teenagers so much that many feel it is the only thing to live for."

I think these are sharp insights. We priests have long been aware that personal contact with young people is very likely the most effective means of channeling youthful zeal and a spirit of service into the priesthood or religious life or into the many apostolic fields open to the laity nowadays. We excuse ourselves because there are so few of us and so many young people, that the pressure of work keeps us from more contact, and so on. Granted that much of this is true, still the fact is there is a shortage, partly at least because we don't have more time for our youth.

The same is true of communication. Today's young people have to talk and analyze and probe and question. They can't and shouldn't be hushed as was customary in other generations. If they can dialogue freely and speak out on matters of concern to them without being squashed for "foolish ideas," they feel you have given them what they seem to want most — understanding and respect. With this as a start, they are open to help and guidance.

The comment about sex influencing them has the ring of truth also; and one wonders how it could be otherwise nowadays with most of the expected restraints down and many of the old vices now regarded as virtues. It's a rough time for youth to mature and gain a balanced viewpoint, a sense of responsibility and a spirit of self-giving.

# Cardinal Asks Far-Reaching Social Reforms

WASHINGTON, D.C. — (RNS) — Patrick Cardinal O'Boyle, Archbishop of Washington, declared before a large gathering of business, labor, government and religious leaders here that the urban crisis goes far deeper than seething racial tension.

The U.S. "cannot hope to solve the urban crisis... without far-reaching economic and social reforms," he said.

While Cardinal O'Boyle said he was not playing down the problems of Negroes in the larger cities, the problem of poverty in the

U.S. would still be a major one, embracing up to 20 percent of the total population, even if there were no Negroes in the nation.

"What if there were no Negroes in American society?" he asked.

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Editorial, PLaza 8-0543  
Advertising & Classified, PL4-2651; Circulation, PL 4-2651  
The Most Rev. Coleman F. Carroll

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Rt. Rev. Msgr. James J. Walsh Editorial Consultant  
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**Prima Ballerina Of The Ballet Spectacular**  
Lydia Diaz Cruz Dances "The Dying Swan Ballet"

## Miami 'Melting Pot' Of Two Cultures

By GUSTAVO PENA and SKIP FLYNN

Bathed in the brightness of a white spotlight and standing against the wall of an empty stage, the young ballerina accepted curtain call after curtain call and bouquet on bouquet.

Lydia Diaz Cruz, a Cuban refugee and one of the star ballerinas of the famed Ballet Spectacular, at the Dade County Auditorium had just completed "The Dance of the Dying Swan," and was receiving the acclaim which the "hometown folks" felt she richly deserved.

"It was a patriotic feeling that made me come back to professional dancing," said the former prima ballerina of Ballet Cuban. "The sponsors of the Ballet Concerto in Miami convinced my husband and me that a ballet group sponsored by and composed of Cubans would bring great prestige to the Cubans in exile in the United States. They made us realize that such a troupe of Cubans dedicated to the principles of democracy, would be a tremendous cultural weapon against communism."

Miss Diaz Cruz, who retired from the stage before the Castro take-over in Cuba, was a student of world renowned ballerina Alicia Alonso, who remained in Havana, as the head of the communist-controlled Instituto Cubano de Ballet.

The U. S. Ballet Concerto, with which she made her first appearances after her return to the stage was founded by Sonia Diaz Blanco and Martha de Pino, and represents one of the many cultural contributions of the refugees, not only to life in South Florida but to the entire United States.

### OTHER TROUPES

Among other troupes organized in the United States, since the beginning of the exodus, are the corps de ballet of the Ballet Academy of Silvia M. Goudie, which has attracted hundreds of Cuban and American girls, and the folk dancing and singing groups "Anorada Cuba" and Nuestra Cuba, which have appeared throughout the United States.

The cultural impact exiles in America extends beyond the narrow confines of the stage and has been felt in the classrooms, art museums, news stands and hospitals of the U.S.

Last week, Dr. Benigno Lorenzo-Valasquez, dean

of the Medical School of Madrid, Spain, addressed the graduates of the 14th course for foreign medical graduates at the University of Miami School of Medicine.

The course is designed to prepare foreign-educated physicians for the examination of the Educational Council for Foreign Medical Graduates. Passage of this exam is required before a physician who received his training outside of the United States is allowed to begin medical practice in American Hospitals.

Since the program was founded in 1960 as the result of the influx of Cuban physicians into the U. S., 1,591 Cuban doctors have taken the course, and 1,137 of them have obtained licenses to practice medicine in 37 states, the District of Columbia and Puerto Rico.

Resident doctors in many of the hospitals of South Florida are Cuban born physicians. Dr. Jose Montalvo, acting medical director of Variety Children's Hospital is a Cuban. Dr. Agustin Castellanos, well-known cardiologist, who received the Gold Medal of the American Association of Cardiologists in 1966, and 12 of the 15 physicians on the staff of the Staten Island Hospital, New York, are Cubans.

Of the 20 original members of the Board of Direc-

tors of the Pan-American Hospital in Miami, 18 were Cubans. The hospital, 80 percent of whose patients are Cuban, is run by a Board of Governors, consisting of five American-born laymen and three Cuban physicians. Not all of the Cubans, however, are refugees; many have been American citizens for as long as 10 to 15 years.

A Cuban Culture Series offering "a special series of programs with the dual purpose of keeping Cuban Culture alive among the Cuban population of the Greater Miami area and also to provide a better understanding of the development and traditions of Cuban society; has been established by the University of Miami Division of Continuing Education.

The series offers nine non-credit courses this semester, presented at the Koubec Center Branch, 27th Ave. and S. W. 3rd Street.

The University is also providing two 15-week courses of "Concentrated English for Foreign Students" taught by the Intensive English Staff of the University this year.

The list of Cuban artists who have made their home in South Florida is endless.

Their works appear in American and European museums, and their inspiration is drawn not only from their remembrances of their home-

land but from the new image of democracy which they have experienced in the United States.

Drawn together by Jose Luis Diaz de Villegas, a group of Cuban artists and American business men have organized a firm which produces and exports animated cartoons for Latin American television, as well as comic strips for publication in the Spanish press.

The "Mergenthaler Award" for 1967, presented by the Inter-American Press Association and equivalent to the Pulitzer Prize in the United States, was awarded to Antonio Rubio, Voice cartoonist, and a member of the staff of the News Information Service, Inc.

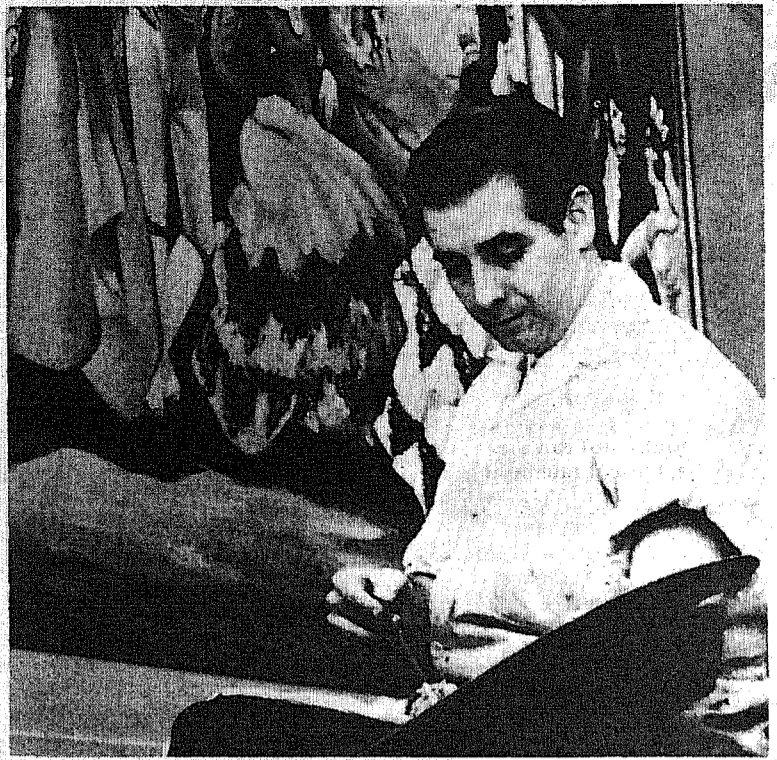
Spanish, fast becoming a language as important to Americans in the international arena as English is to non-English speaking persons, is taught in colleges and universities throughout the country by approximately 2,000 Cuban refugees.

The popular Cuban folk song "La Guantanamera," serves as one of the best indications of the tremendous impact of the refugees on the American society. With the lyrics taken from the poems of Jose Marti, liberator of Cuba, "La Guantanamera" held first place on the "Top 40" listings around

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the nation, and can still be heard in night clubs, and distinguished above the clash of drums and the blare of electric guitars at teenage parties.

It might be questioned whether in seven years very many of the Cubans have actually absorbed the American culture or been absorbed by it.

Further more, the insistence of members of the Cuban communities in South Florida to live in compact groups where they do not have to confront the "language barrier" inhibits their acceptance into the American community.

A survey conducted recently by the First Research Corp., for Radio WMIE, Radio Continental, indicates

that less than 45.8 percent of those surveyed spoke English with ease. Of all persons 12 years old or older 30.5 percent of the Spanish origin population in South Florida indicated that they could not speak, read or write English.

While most Cubans are anxious to return to their island and keep their traditions, they are eager to offer the best of them to the American life and to assimilate the American Culture and traditions.

While America is truly the "Great Melting Pot" of many nationalities, the Cubans must provide the catalyst for their assimilation into the mainstream of American life.

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### Mass In Spanish

SAN JUAN, P.R.—(NC)—The whole Mass is being celebrated in Spanish in Puerto Rico now that the Puerto Rican Bishops' Conference has authorized the use of a Spanish text of the Canon.

The text contained in the St. Joseph's missal has been authorized on a temporary basis, Archbishop Luis Aponte Martinez of San Juan, conference chairman, announced. It is being used pending Vatican approval of a text submitted by the mixed commission of the Spanish Bishops' Conference and the Latin American Bishops' Council (CELAM).

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## Lecturer In Theology Appointed

Father James Smith, C. M., a member of the faculty at the Major Seminary of St. Vincent de Paul, Boynton Beach, has joined the staff at Barry College as a part-time lecturer in theology.

A member of the American Catholic Historical Association, the Vincetian priest received a Bachelor of Arts degree in philosophy from Mary Immaculate Seminary and earned a Licentiate in Historical Science from the University of Louvain, Belgium.

Other appointees to the Barry staff include:

Miss Marcia M. Leslie of Miami, who will be an instructor in psychiatric nursing in the nursing department. She has a Bachelor of Science in Nursing Education from Catherine Spalding College.

William Murr Johnson, a Miami commercial artist for 17 years, who joins the college art department as lecturer. He is a graduate of Ringling School of Art and the Philadelphia Museum School and has been a part-time instructor for two years at Miami-Dade Junior College.

Miss Judith M. Tkach of Coral Gables is a new interim instructor in nursing at her alma mater, from which she was graduated magna cum laude with a Bachelor of Science in Nursing degree.

## Rabbi To Speak At Marymount

BOCA RATON—"Did the Jewish God Die at Auschwitz?" will be the topic of Rabbi Isaac Neuman, visiting theology lecturer, at 8 p.m., Wednesday, Sept. 20 at Marymount College.

The first of the three programs which will be presented by Rabbi Neuman on the theme "Faith, Freedom and Love," will be held in Founders Hall Auditorium.

A graduate of the University of Cincinnati and the Hebrew Union College there, Rabbi Neuman is a native of Poland assigned to Temple Judah, Cedar Rapids, Iowa. He is a lecturer in the Department of Philosophy and Religion at Cornell College, Mt. Vernon, Iowa.

## College Slates British Movie

BOCA RATON—"Good Times, Wonderful Times," a British film directed by Lionel Rogosin, will be the first in a series of film classics scheduled for the Fourth Annual Film Forum at Marymount College beginning Sunday, Sept. 17, at 7:30 p.m., in Founders' Hall Auditorium.

Sister Regis, RSHM, will open the evening with an introduction. General admission tickets will be sold at the door.

## Motorists Advised To Give Kids The Brakes

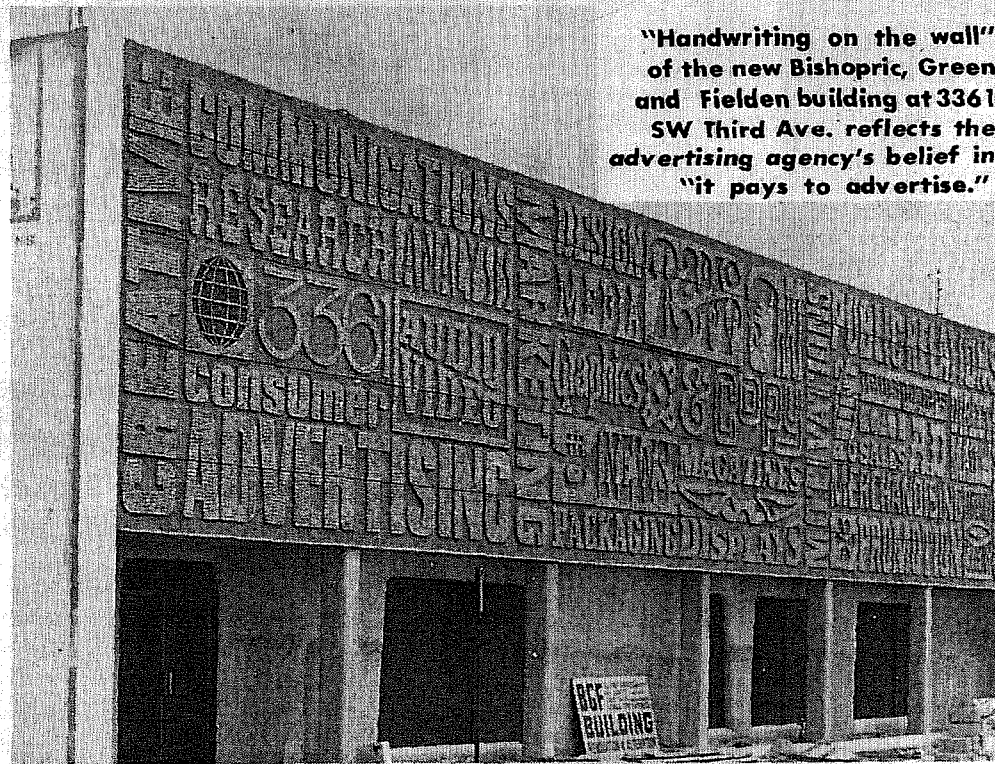
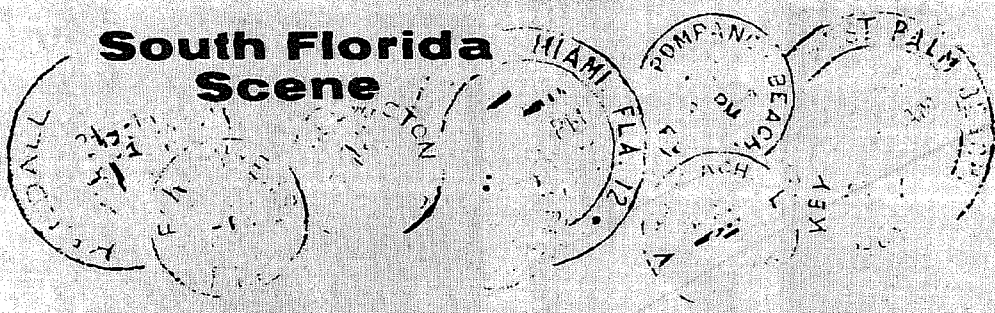
With the re-opening of schools throughout the nation, motorists are reminded of the state's most precious cargo... children.

The Florida Highway Patrol extend a reminder to all motorists that school buses are back on the highway and asks that all drivers know and obey the school bus laws and regulations to help prevent accidents. Rules are designed to provide maximum protection for school children traveling to and from their schools.

Florida's traffic laws require motorists in both lanes of a two-lane highway or all lanes of an undivided one-lane highway to stop for school buses when the flashing red light goes on and the red stop arm is extended.

The Florida Highway Patrol also extends the reminder... "wherever you meet a school bus, whether in the city or on the open road, use caution... remember to give the kids the brakes."

## South Florida Scene



"Handwriting on the wall" of the new Bishopric, Green and Fielden building at 3361 SW Third Ave. reflects the advertising agency's belief in "it pays to advertise."

## Student Picked For Study At Rome Center

MIAMI SHORES—Greg Golding of St. Rose of Lima parish is one of 280 students selected from Jesuit colleges throughout the country to study this year at Loyola University Rome Center of Liberal Arts.

The son of Mr. and Mrs. William Golding was graduated from Archbishop Curley High School in 1965 and is a member of the junior class at Xavier University, Cincinnati.

Students are selected to study during their junior year at the Rome Center on a basis of academic achievement and student leadership.

## Men's Organizations Step Up Activities

Men's organizations throughout South Florida are participating in a variety of post-summer activities.

CORAL GABLES — A family picnic under the auspices of the local K. of C. Council will begin at noon, Sunday, Sept. 24, and continue until 5 p.m. at the covered pit in Crandon Park on Key Biscayne.

Entertainment during the afternoon will include a softball game, egg-throwing contest races and awards for the children and music and dancing for teenagers.

Guests will include residents of the Catholic Home for Children, Perrine.

SOUTH MIAMI—James C. McDevitt is the new president of the Epiphany Holy Name Society.

Other officers are Richard P. Kenney, vice president; George McChesney, secretary; Peter A. Isaia, treasurer; and Jorge Bustamante, marshal.

WEST PALM BEACH — Men of St. Juliana parish will participate in a weekend retreat which begins today (Friday) at Our Lady of Florida Retreat House, North Palm Beach.

FORT MYERS — Members of K. of C. San Carlos

Council, No. 2596 are planning a civic center on six to 10 acres of land in the outlying Fort Myers area to further the fraternal, charitable and patriotic activities.

Facilities will be provided for conventions, banquets, parties, dances, Council meeting rooms and offices.

Their annual family picnic will be hosted by members of Miami Council No. 1726 of the K. of C. from 11 a.m. to 5 p.m., Sunday, Sept. 17 at the PBA Park, 2300 NW 14th St.

Games and rides will be provided for the children.

ST. LUCIE — The 12th annual Florida State K. of C. Golf Tournament will be held at the Port St. Lucie Country Club on U.S. 1 just south of Fort Pierce, Saturday and Sunday, Sept. 30 and Oct. 1.

Entries must be made by Saturday, Sept. 16 by contacting Miamians Larry Rohan, Jr. or George Potter.

Miami Beach Council of the K. of C. will honor Past Grand Knights Sunday, Sept. 16.

The evening of dining and dancing will begin at 7 p.m. at Picciolo's Restaurant, 136 Collins Ave. Reservations may be made by calling 865-5571.

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# Teacher, Fisher, Helper, Apostle Of Good Will

(CCD All Of These)

By Father Joseph Brunner

C.C.D. Diocesan Director

In current times there is an increasing awareness that salvation comes to man in and through the world. To accomplish this task today's Christian is called to re-discover his true place in contemporary society. He is being made aware of his responsibility to search for ways of helping his brother respond to Christ. The Christian man is repeatedly hearing the word, "Go. . . ."

It is the task of all Christians to re-create the world. Christians must strive to enter every situation in life and help men see the ever-present Christ who is their Lord. By doing this, the Christian is participating in divine mission, the ultimate purpose being to "sum up all things in Christ" (Eph. 1:9).

The Confraternity of Christian Doctrine is established in every parish to bring Christ to all and all to Christ. Pope John XXIII called the CCD "the most necessary and valuable form of apostolate."

All Christians are called to this apostolate. Baptism incorporated the Christian man into Christ and called him to share His redemptive work. At Confirmation the Christian assumed the mission to witness to the Risen Christ in a special way and to bring Christ's message

to all men. This Christian witness can be given effectively through the CCD.

What is the CCD? The answer to this question requires varied replies. For some, the CCD is the weekly religion class. Some connect it with discussion clubs and parent-educator programs. Others are familiar with the apostles of good will. There are also some who have had contact with the groups known as fishers and helpers. These are the divisions of the CCD, but the CCD is much greater than the sum total of its parts. It is an organization established for the purpose of uniting all the resources of a parish for the spreading of the knowledge and love of Christ.

The members of this organization work primarily among those who have not had the opportunity for full religious education. The CCD strives to reach those who are not instructed in matters which pertain to man's religious and moral life.

The CCD is above all a parish organization, for it serves to co-ordinate the ac-

tivities of all parishioners, men, women, youth, and children, to help bring Christ to others. The whole parish is able to take part in the parish CCD. The learned, the untrained, the healthy, the sick, the rich, the poor, all have their special role in the CCD. Even with this wide membership each person may engage in the work of his choice. If a person so desires he may participate in more than one activity. There are never too many workers, for the task of the confraternity is never ending.

The CCD is made up of active, aggregate, and associate members. The active members are those who are able to take an active part in any of the six divisions of the CCD. These members are asked to donate one hour or more each week to the program of their choice.

Those who volunteer as Teachers of religion assist the priest and sisters of the parish in the religious formation and education of the Catholic students in public schools when they attend the parish schools of religion.



CCD Volunteers During Recent Weekend Retreat

Father Joseph Brunner, CCD Director, Conducted Conferences

The fishers (home-visitors) are called upon to make parish surveys in order to reclaim students who are not attending the religion instruction classes on the elementary, junior high, or high school level. They also help to promote attendance at adult discussions and parent-educator groups.

Helpers are people of every age and ability whose aim is to assist in every way all other divisions of the CCD. Some of their main duties are to provide transportation for the students attending instructions and helping to prepare materials for the teachers.

Discussion club members are those who choose to attend discussions which enable them to lead better

Christian lives and help them to draw others to Christ.

The parent-educator division of the CCD consists of couples who participate in programs especially arranged for them so that they may be able to participate in the religious education of their children in the home. It's primarily the parents' obligation to instruct their children. Parents must provide for religious education of their children from the first to twelfth grade. They must also supplement the instructions in the home.

The last division of the CCD is the apostles of good will. Through this group the CCD reaches out to those people deprived of Christ's teaching in an effort to give them the opportunity to know

and love Christ and His Church. This group also tries to bring back those who have strayed from the Church.

The second type of membership are the associate members. These are persons who are not able to take an active part in the above six divisions but who nevertheless wish to participate in this apostolate. Associate members, by their prayers, sufferings, as well as financial aid, provide the active members with the invaluable spiritual assistance and the material help needed to carry on their apostolate.

The aggregate members (Continued on Page 22)



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# Catholic Education Called On Up-Trend

The quality of Catholic education in South Florida and the United States is continually being improved, according to Charles J. O'Malley, administrative assistant in the Department of Education of the Diocese.

"The Catholic schools have been fortunate over the years in having the services of qualified and dedicated lay teachers. More attractive salary schedules and other fringe benefits are provided to assure retaining and attracting quality teachers," said O'Malley.

Where salaries in Diocesan schools may not equal those paid in South Florida schools, there are other factors which tend to draw teachers to the Catholic institutions, he explained.

One of the first advantages "is the freedom to experiment and try new ideas. Usually the administration gives more leeway than in public schools. The atmosphere in Catholic schools is a satisfying advantage to teachers."

## VITAL INTEREST

In addition, "the parents are more vitally interested" in the quality of education which their children receive. "This is indicated by the fact that they are paying tuition," said O'Malley.

The fact that some Catholics who want their children to receive Catholic school education are unable to afford the tuition costs "is something that we have to bear with," he added. "The goal is to provide high quality education for as many as humanly possible."

A member of St. Coleman parish, Fort Lauderdale, O'Malley joined the faculty of St. Thomas Aquinas High School there in 1960.

He received his Bachelor of Science degree from DePaul, in 1957, and earned a Masters Degree from Emerson College in 1965.

A native of Chicago, he taught English, speech and sociology at Aquinas, and coached the junior varsity basketball team, and the baseball and tennis squads. He also served as the moderator for the school's forensic team.

As an educator, he feels that "television has had a tremendous impact on the lives of today's students. They are more aware of the world outside, and are vitally concerned with the problems" of the world in which they live.

As the assistant to Diocesan director of education, Msgr. William F. McKeever, he serves as liaison between the Diocesan Education Office and the boards of education in the 16 counties which comprise the Diocese. He will also work with Msgr.

McKeever to develop and improve the methods by which the Diocese may take full advantage of federal and state education programs in which it is eligible to participate. He envisions the day "when there will be more cooperative programs worked out" between Catholic and public schools.

Cooperative programs, he continued, will come about when civic and political leaders, as well as the general public, recognize the valuable role which is played by Catholic schools through-

out the United States in the education of millions of students.

Such programs, said O'Malley, the first layman to be appointed to the education department, would make it possible for the Catholic school systems to strengthen their academic programs especially in the scientific and technical fields. Catholic schools, he added "have always striven for quality in their education, especially within the past few years, with many innovations in the field of education."

Federal programs, which provide assistance for students in parochial, as well as public schools, have helped to develop stronger ties between the Catholic educational systems and public schools, he said.

While some school boards remain "a little averse" to the idea of cooperative programs, others "work well with us, and provide us with equipment, personnel, and help us wherever they can."



CHARLES J. O'MALLEY

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## Canterbury: 'Reunion But Diversity'

NEW YORK — (RNS) — Archbishop Michael Ramsey of Canterbury, who will take part in the forthcoming triennial conventional of the Episcopal Church in Seattle, envisions an eventual reunion of Anglicanism and Roman Catholicism in which there will be "diversity in practice."

The Anglican Primate made the statement on a taped NBC television program, "Frontiers of Faith," filmed at Lambeth Palace in London. Responding to a question put to him by newsman Elie Abel, the archbishop said he did not foresee a "total assimilation" of Anglicans and Roman Catholics.

"But I believe there will be a unity . . . in a sufficient agreement on the content of Christian doctrine — but yet a diversity in practice," he said. "That, I think, will be the nature of Christian unity in all directions."

Archbishop Ramsey and Pope Paul VI signed a Common Declaration in March 1966 which paved the way for the formal talks now going on between the two Churches.

The Anglican leader said there was "much less" danger now than a few years ago that the world's 43 million Anglicans would split over a reunion with Rome.

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The Voice  
Of  
Ralph Renick



## Is Florida Just Tourism And Oranges—Or More?

By RALPH RENICK  
Vice President in Charge of News  
Television Station WTVJ

Make no mistake about it, the Florida teacher walkout and the uncertainty over the future of education will leave far-reaching scars on the state's progress.

Schools and other government services are supported by tax money. Taxes come from business and industry, home owners and people. If we don't have the business and industry in Florida to foot the payrolls and provide tax revenues we must of necessity regress.

Two years ago a Channel 4 documentary team visited Houston, Tex. to investigate how that city was able to prosper and boom its way into the nation's fastest growing area.

The President of the Houston Lighting and Power Co., P. H. Robinson, was told that there is a certain feeling in Florida that things should stay more or less as they are, that you don't need industry to progress. Mr. Robinson's reaction was as follows:

"Generally over the country the feeling is that Florida is traditionally known as a vacation land that's popular for retired people. That is one world. That is a world where many people would rather things stay pretty much as they are. The type of world we live in here (Houston) is a dynamic world. This is a growing world. This is a young people's world. Why? Because young people are seeking opportunity, and they can't find opportunity unless there's economic growth; and economic growth finally springs only from industry.

"And remember that much of the material world that is important to the successful training and life of young people comes from tax money."

Mr. Robinson then touched on the relationship between the taxes produced by industry and the providing of a good education for young people.

The power company executive posed the question, "Simply where does the money for our public schools come from? Where does the money come from that provides the facilities to make living decent; the money for the water supply system; the sewage disposal system? The money that provides for these things is largely dependent upon economic growth that starts with industry."

Mr. Robinson concluded by saying that industry in the Houston area is providing the additional tax funds for new schools as they are needed.

But relating Houston to Florida, he said, "This is movement here, this is a different world."

I think he's right. Florida is a different world.

It is a state which was built on the opportunity to drink orange juice while relaxing in a sub-tropic breeze while stretched out under a palm tree.

It is a state keyed to tourism, not solid, skilled, high figure payrolls.

Fortunately in recent years the state has developed the business and political leadership which recognized that a future could not be provided for youngsters unless Florida kept pace in this technological era by attracting "brain factory" industries and simultaneously upgrading education from secondary through graduate levels.

Some successes have been achieved.

Broward County emerged as one of the more enlightened regions of the state.

Nova High School and Nova University were established to pioneer 21st century teaching methods. Broward was coming to grips with an era where knowledge can easily be outdated in a 10-year span.

Broward made a successful pitch to acquire those "brain" industries.

One of them is Sunbeam Electronics. This firm employs over 800 persons. Most of the key personnel were transplanted to Fort Lauderdale from elsewhere. The average Sunbeam employe has pursued the latest college offerings in modern science. Sunbeam's plant produces electronic parts and is engaged in related research.

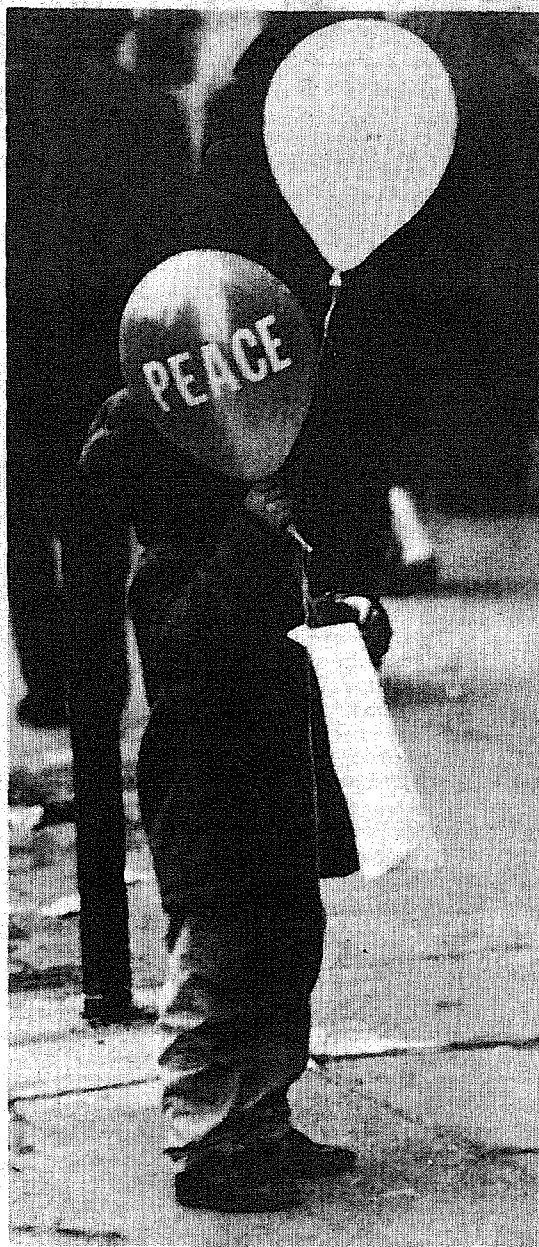
I attended a meeting of 125 members of Sunbeam's Management Club the night Broward public school teachers submitted their 3,000 resignations.

These men were shocked. They were discouraged. They wondered if they had made a tragic mistake in moving to Florida.

They faced the prospect of their youngsters' not receiving any education for several weeks. And when the education wheels got cranked up again they wondered if the quality would be lessened.

The real tragedy of Governor Claude Kirk vs. the teachers is that needed industry will avoid locating in Florida because of the uncertainty and quality of education.

I guess it's too bad we can't exist on orange juice alone.



## VOICE FEATURE Section

## Ultra-Conservatives Are Unity Shatterers

JOHN  
COGLEY'S  
VIEW

By JOHN COGLEY

There is a minor irony in the fact that the two significant breaks in American Catholic unity in the past 20 years have come from ultra-conservatives. For during the same period the liberal faction, not the stand-patters, has labored under the suspicion of being not quite orthodox, being theologically shaky, and liturgically adventurous.

The two breaks have been led by the now almost forgotten Father Leonard Feeney and the still prominent Father Gommar DePauw, president of the Catholic Traditionalist Movement.

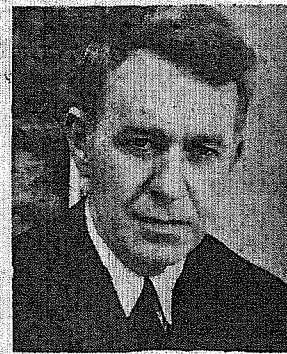
In the late 1940's Father Feeney, then a Jesuit and director of St. Benedict's center at Harvard, began to teach publicly that only Roman Catholics could gain eternal salvation. He gave a rigid, unbending interpretation to the ancient dictum that "outside the Church there is no salvation."

Father Feeney could point to many ancient Fathers and saints of the Church who shared his dire exclusivism. But by the time he got round to explicating the doctrine, the teaching became that all who were saved mysteriously related to the Church of Christ, even though they were not formally affiliated to its visible manifestation on earth.

In the stormy controversy, this "development" was upheld by the authorities of Father Feeney's Society of Jesus, the archdiocesan authorities in Boston, the curial officials in Rome, and Pope Pius XI.

### HAD FOLLOWING

An essayist and poet of some prominence, Father Feeney gathered a following who for a while made life difficult for all these authorities. Later his group was organized into a kind of religious order called the Slaves of the Immaculate Heart of Mary. Its members travelled the length and breadth of the nation preaching a weird amalgam of outmoded theology, super-Mariological piety, bellicose anti-Protestantism, raw anti-Semitism, simplistic anti-Communism, and ecclesiastical dissonance—all in the name of an upper-cased Truth.



JOHN COGLEY

Father Feeney's ties with the Jesuits were severed. Later, after a series of spectacular run-ins with the Archbishop of Boston, he and his followers were formally excommunicated. But they took their severe censure as a heaven-sent cross, due to their fidelity to the "true tradition" and their fearless efforts to set right the "perversion" that modern Catholic theologians, supposedly with the support of a pusillanimous hierarchy, had inflicted on a betrayed Catholic laity. For some years they carried on in the authentic true believer spirit Father Feeney's teachings.

Then little was heard of them or from them. Now, less than two decades later, they are almost forgotten. The headlines they created during their brief hour in the lime-light promise to be no more than a bizarre footnote in the history of American Catholicism. History simply passed them by.

The Boston "heretics" were hung on their own petard.

The present split in unity has Father DePauw's traditionalists moving in the same direction. Father DePauw, an amiable canon law professor, strongly opposed the changes brought about by Vatican Council II.

In the beginning, according to his own account, he had the support of some powerful ecclesiastics at home and abroad. "Traditionalism" is the kind of word that wins quick support in the higher reaches of the clerical establishment, and Father DePauw got it. For some time he could count on that kind of appeal. But as time went on, he too broke ties with powerful

figures: and even the lords of the far-right Catholic press he had counted on for backfielding.

Now Father DePauw has served notice on Pope Paul VI, warning the pontiff that if he doesn't mend his ways he is going to go down in history as "Paul the Weak." He has asked the Pope to set up a special Latin rite for Traditionalists and name a body of bishops to rule over it, chosen of course from the small group of priests who have joined his movement.

The Traditionalists have a bishop in their corner—an exiled Franciscan missionary, Bishop Blais Kurz. In his letter to the Pontiff, Father DePauw has all but threatened that if the Pope does not give in to his demands, the group will secede from the Church until such a time as a more worthy Pontiff undoes the harm wreaked by the recent Council. In any case, he has said, the group will see to it that the Apostolic Succession is maintained in its ranks—that is, new bishops from the Traditionalists' ranks will be consecrated, with or without Rome's concurrence.

Perhaps Father DePauw and his followers will come to their senses before any fatal schismatic steps are taken. But their mere threat is enough to point up their particular irony. In the name of Tradition and exaggerated papalism they stand ready to sunder the unity of the Roman Church. In the name of their strong opposition to the ecumenical movement, they stand ready to further fragment the Church.

Cut off from the mainstream of Catholic development, this group will also provide only a pathetic footnote to history—as would any who insisted on freezing the Catholicism of the second, third, or thirteenth century, as if its particular forms had been handed down from Mount Sinai.

If life were simply a matter of watching the absurdities of blind conservatism, there might be a note of bitter amusement in waiting for his inevitable denouement. But good and sincere people are involved, and there may be tragedy in store for them.



# The 'Scriptural Rosary' Becoming Popular Again

Catholic Press Features

CHICAGO — "Alison thinks that her Rosary meditations should be as active and interesting as the life she leads," reads the caption above the photo of the obviously "with it" young woman shown playing tennis.

"Alison," the reader is informed, "prays the Scriptural Rosary."

The ad, and 18 others like it, are part of an unusual promotional campaign to renew interest in the Rosary, particularly among younger Catholics who might think this form of prayer is definitely out.

"Erica thought the Rosary was as passe as the Italian hair-do," one of the ads notes, showing a stylishly-coiffured woman. "Then she discovered the Scriptural Rosary and says it's as sophisticated as straight hair."

The "scriptural Rosary" is, the ads explain, "an updated version of the way the Rosary was once prayed throughout Western Christendom in the Middle Ages. It provides 10 short scriptural quotations for each

decade of the Rosary. You read, or recite, one quotation before each Hail Mary. . . People who have prayed the Scriptural Rosary say the little mind-stirring quotations that you read before each Hail Mary make continuous meditation upon the mysteries much easier than ever before."

Behind the "Scriptural Rosary" campaign is a small group of Chicago laymen, headed by John Palmer Gabriel, a 32-year-old Harvard graduate and architect. Through the non-profit "Scriptural Rosary Center" (6 N. Michigan Ave.), they have distributed to date 162,000 copies of a hand-sized book giving brief Scriptural meditations for every Hail Mary, 1,500 copies of a record album (produced by the Speech and Drama Department of Catholic University) which was originally intended for the blind, but which has been played often on radio, and 900 Braille editions of the book.

The book features a brief history of the development of the Rosary, stressing that the thought-per-bead way of saying it was once the common practice in reciting the

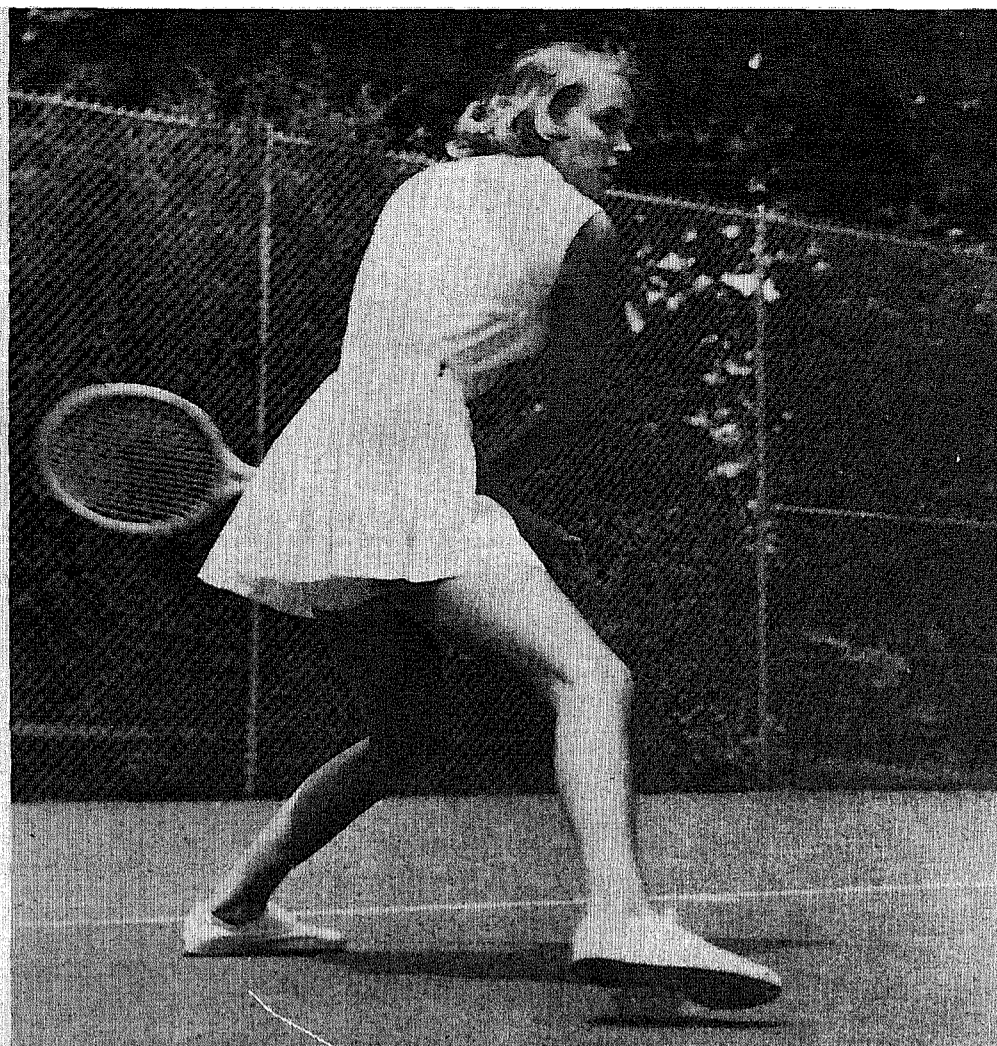
Rosary, and explaining why that method died out.

The Rosary, the book points out, is an outgrowth of the 150 Psalms of David, which were, in 9th Century Ireland, one of the most important forms of monastic prayer.

Lay people living near the monasteries were impressed with this form of devotion, but because they could not read and because the 150 Psalms were too long to memorize, one of the monks suggested they substitute 150 "Our Fathers" in place of the 150 Psalms.

In order to help them count, the people at first carried pouches containing 150 pebbles, then advanced to ropes with 150 knots, then strings with 150 pieces of wood.

Soon, 150 "Hail Marys" were replacing the 150 "Our Fathers;" then these were replaced by 150 small praises in honor of Jesus and 150 small praises in honor of Mary. The "praises" eventually developed into what today are the "mysteries." By the end of the 14th Century, the one "Our Father" dividing a decade of



Unusual advertisements promote the 'Scriptural Rosary'. Here is a reproduction of a picture used. It carries the caption 'Alison thinks that her rosary meditations should be as interesting as the life she leads.'

"Hail Marys" had become popular, and in about 1409

a book was written by a Carthusian monk which affixed 50 thoughts about the lives of Jesus and Mary to a Rosary of 50 Hail Marys.

This form—popularized by the Dominican Order—remained in vogue until about 1500, when it became possible to reproduce woodcut picture prints inexpensively for the first time. Since most people still could not read, picture Rosaries became popular.

"But since it was difficult and expensive to draw and print 150 different pictures, one for each 'Hail Mary' thought in the medieval Rosary," the book explains, "the new picture Rosaries usually showed only 15 pictures—one for each 'Our Father' bead," thus the decline in the thought-per-bead practice.

One key difference between the Scriptural Rosary and the medieval Rosary, Mr. Gabriel said, is that all of the meditations now are from the Bible. "It is right in step with the scripturally-oriented spirit of renewal initiated by Vatican II."

Thus, as in the decade for the second joyful mystery, the Visitation, the "Hail Marys" are interspersed with: "For, behold, henceforth all generations shall call me blessed; for He Who is mighty has done great things for me" (Luke 1:48, 49) and "He has put down the mighty from their thrones, and has exalted the lowly" (Luke 1:52) and so on.

The advertising campaign (the book is offered for \$1, the album—which consists of two records; a group recital of the Scriptural Rosary and a selection of Marian hymns and motets—for \$7) was at first limited to "sophisticated magazines like 'America' and 'Ave Maria.'" Mr. Gabriel said, "But beginning next month we're going into publications with wider audiences."

"But our idea is the same: to reach those people who think that saying the Rosary is too old-fashioned for them now. It's like 'Brian' says in one of our ads: 'I used to like the Rosary as a boy but now I hardly ever pray it anymore.' So 'Jim' told him about the intellectual Scriptural Rosary."

## Nuns, Community Prayer And Change

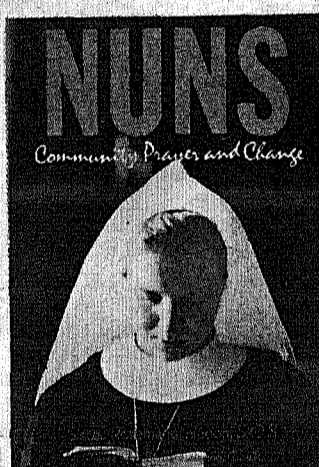
Nuns—Community Prayer and Change, by Sister Rosemarie Hudon, S.O.S., published by Alba House, \$3.95.

Another book on renewal of religious life—this was my first reaction to Sister Rosemarie Hudon's book. Have we not had enough scrutinizing without our own "gender" listing steps to be taken in the renewal. After questionnaires, studies, discussions, lectures, etc., on every aspect of our life, we had hoped a moratorium would be called on the subject. However, in her book, Sister Hudon shares her extensive research which apparently has been

## BOOKS IDEAS IN PRINT

the result of deep study of the Council decrees, inquiries made of religious women who are living the life and her own personal experience—all of which remove the sting of another "sister" book.

In the opening chapter, "Beginning of Prayer," sister traces the anthropological process of prayer from primitive man to the modern Christian. The concept of the



people of the Old Testament was similar to that of primitive man after having been refined and cleansed of its aberrations. Yahweh alone was their God; they only were his people. Love colors the prayer of the people of the New Testament the love and salvation for the individual rather than for the nation of the chosen people of the Old Testament. This love is culminated by Christ in His Supreme Act of Love.

### HISTORY OF PRAYER

A singularly informative chapter is, "Historical Synopsis of Prayer in Religious Orders." Sister gives the development of the Divine Office from the early Christian custom of praying the "hours" in the vernacular by a few pious lay people to the chanting (in Latin) of the Breviary by monks and nuns in their monasteries.

Because of the change of pace among the religious, the Divine Office was "dropped" and devotional prayers were added to the life of prayer thus making it a burden rather than a source of spiritual strength. In the book we have a practical approach to the problem of revising our prayer formation and adapting our present forms in keeping with the directives of the Second Vatican Council. Great emphasis is placed on the Decrees in which we are urged to re-

turn to the pristine practices of Scripture reading, liturgical and mental prayer.

Some general principles needed for the renewal are offered from substantial sources in the areas of the proper understanding of the Paschal Mystery, the proper dispositions required for renovation in music, liturgy, etc. We are reminded that liturgical formation is the accomplishment of the life purpose of every consecrated religious; through Christ the Mediator, they should be drawn day by day into ever more perfect union with God and with each other, so that finally God may be all in all.

Prayer, both private and that of Rulé, is considered in detail. Sister emphasizes the importance of training in truly personal mental prayer, a re-consideration of para-liturgical prayer, better selection of books for spiritual reading which incidentally is frowned upon by the majority of religious when it is a group activity.

A thorough explanation of Cardinal Suenens' suggestion of adopting the "revisor of life" in place of the traditional chapter of faults or examination of conscience. Such a practice helps to create the spirit of more candor and openness between sisters, more mutual sincerity, more real sharing, a constructive self-criticism in common resulting in a closer cooperation of their mission to the world.

Sister Hudon's conclusions are summarized nicely in her final chapter as she emphasizes that much of the stress and strain of religious life can be traced to the burden of "getting in" prayers. By stripping ourselves of the non-essentials, the spirit of prayer may be established and thus giving more time and opportunity for the study and practice of mental prayer.

"Personal responsibility for her own life of prayer will focus the sister's attention on the fact that pronouncing vows is a total personal commitment to love God; she will receive sufficient what a precious gift it is until we find ourselves cursed with her." By Mother Ann Butler, R.C.

## TV Radio CATHOLIC PROGRAMS IN DIOCESE

### TELEVISION (Sunday)

9 A.M.  
TELAMIGO—Ch. 7 WCKT Spanish language inspiration discourse.  
THE CHRISTOPHERS—Ch. 5, WPTV West Palm Beach.  
11 A.M.  
THE CHURCH AND WORLD TODAY—Ch. 7 Paulist Father's Insight color film. Program host, Father Ellwood Kieser, C.S.P.  
MASS FOR SHUT-INS—Ch. 10, WLWB-TV.  
2 P.M.  
PANEL DISCUSSION—Ch. 5 WEAT-TV. Man to Man.

### RADIO (Sunday)

6:30 A.M.  
THE CHURCH AND THE WORLD TODAY WGBS, 710 Kc. Rebroadcast of TV program.  
8 A.M.  
THE SACRED HEART PROGRAM—WHEV, 1600 Kc. Riviera Beach.  
6 A.M.  
THE SACRED HEART PROGRAM—WGBS 710 Kc. 96.3 FM.  
6:30 A.M.  
THE CHISTOPHERS—WGMA 1320 Kc. Hollywood.  
7 A.M.  
THE HOUR OF THE CRUCIFIED—WIRK Letter to a Soldier.  
7:05 A.M.  
NBC RADIO CATHOLIC HOUR—WIOD, A Question of the Here and Now. 610 Kc. 73 FM.  
7:30 A.M.  
THE SACRED HEART PROGRAM—WFLM—FM, 105.9 MC (Fort Lauderdale)  
THE HOUR OF ST. FRANCIS—WJCM. Evening Star. Sebring. Same as 8:45 a.m.  
8:30 A.M.  
THE SACRED HEART PROGRAM—WCCF, 1580 Kc. (Punta Gorda)

8:30 A.M.  
UN DOMINGO FELIZ—Spanish WFA8, 990 Kc.  
8:35 A.M.  
CATHOLIC NEWS—WGBS-FM 96.3.  
8:45 A.M.  
THE HOUR OF ST. FRANCIS—WJCM. Evening Star. Sebring. Same as 8:45 p.m.  
9 A.M.  
THE CHURCH AND THE WORLD TODAY (FM REPEAT)—WFLM-FM 105.9 FM (Fort Lauderdale). FM rebroadcast of TV program.  
THE SACRED HEART PROGRAM—WGMA Hollywood.  
THE HOUR OF THE CRUCIFIED—WZZZ.  
THE SACRED HEART PROGRAM—WGMA Hollywood.  
THE HOUR OF THE CRUCIFIED—WZZZ, 1515 Kc. (Baynton Beach)  
9:05 A.M.  
CATHOLIC NEWS—WIRK, 1290 (West Palm Beach).  
9:30 A.M.  
THE HOUR OF THE CRUCIFIED—WIRA, Letter to a Soldier, 140 Kc. fm. 95.5 Mg. (Fort Pierce).  
10:15 A.M.  
THE HOUR OF ST. FRANCIS—WNOG (Naples). Same as 8:45 p.m.  
THE HOUR OF ST. FRANCIS—WNOG (Naples). Same as 8:45 p.m.  
10:30 A.M.  
THE HOUR OF THE CRUCIFIED—WWIL, 1580 Kc. (Fort Lauderdale).  
6:15 P.M.  
CATHOLIC NEWS—WGBS, 710 Kc. —96.3 FM—Summary of International Catholic News from NC Catholic News Service and South Florida Catholic News from The Voice.  
11 p.m.  
MAN-TO-MAN—WGBS, 96.3 FM—Show will continue uninterrupted on radio.  
THE HOUR OF ST. FRANCIS—WKAT 1350 Kc.

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# 'Luv' Is A Wacky Movie; Wackiness Is Its Trouble

By **JAMES W. ARNOLD**

"Luv" was probably the best comedy on Broadway since the days of Fiorello LaGuardia, but it's not quite that good as a movie, mainly because its goofball whimsy and satire tend to get submerged in visual splendors and film comedy clichés.

Murray Schisgal's play was bound to be difficult for films because it was very special material: a three-character spoof on the elaborate pessimism of the Theater of the Absurd, which hasn't even reached movie mass audiences yet. It also took place on one impressionistic set (itself a takeoff on absurdist sets), and brilliantly combined slapstick and verbal humor from its wily improbable cartoon characters.

The "story" is about a suburbanite (Peter Falk) who runs into a despairing old buddy (Jack Lemmon) about to take a one-way dive from a bridge. He talks him into a love match with his wife (Elaine May), so that he in turn can marry a spicily blonde girl friend. Both new marriages end rapidly in delicious disaster, and the original spouses resolve to get

together again, even if they have to push Lemmon off his original bridge.

The play's main point was the farce that society has made of "love," turning it into "luv" and using it as a repository for insincerity, physical desire, psychological tripe and financial profit, to use the words of another Schisgal, and as a sure for everything from schizophrenia to chill-blains. The comedy was also adults, since it dealt with hilarious frankness about love, marriage, Freud, etc., e.g., it used the hand-on-breast as a comic device, when it happens the Lemmon character instantly and madly falls in "luv."

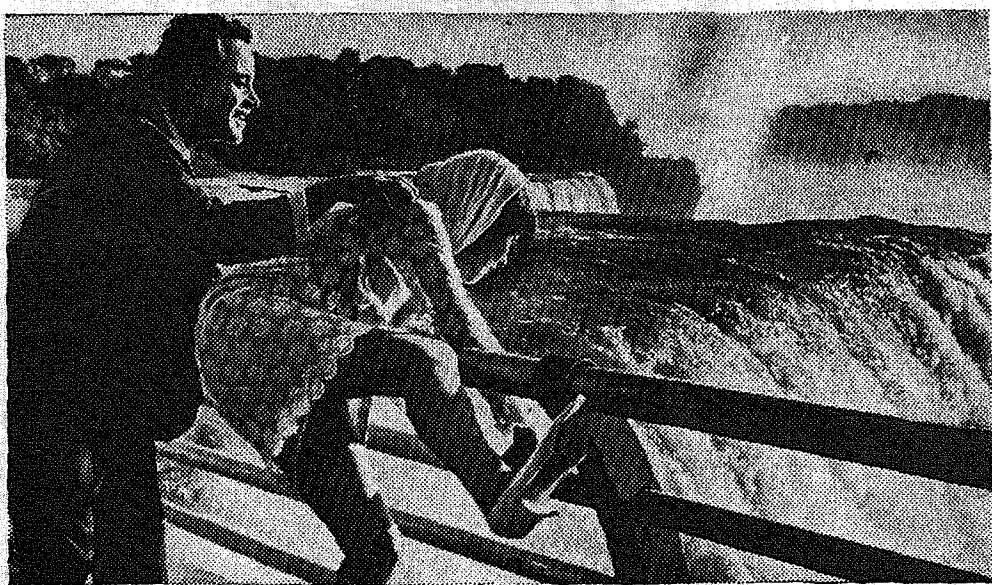
**KIDDING TRIMMED**

In the film, producer Martin Manulis ("Days of Wine and Roses") and director Clive Donner ("What's New, Pussycat?") have severely trimmed the kidding of the feminine mystique. The love spoof remains, but it's so secondary to the clowning of Lemmon as the world's premier nebbish that few are likely to notice. It's like trying to follow the melody at a concert by The Monkees.

The adulthood of the humor also remains, emphasized and to some extent vulgarized by the size and concreteness of the medium. "Luv" is one of the dozen or so films thus far tagged with the industry's "suggested for mature audiences" label, the futility of which is best revealed by the youth (down to age 7 or 8) of the viewers at a typical showing.

On an artistic level, there was a real effort to turn "Luv" into a movie, by setting the dialog in various lively locations (including Niagara Falls, an amusement park, and a hectic Volkswagen ride) and by actually showing some of the marital incidents that are related second-hand on the stage. Further, some new scenes were invented (e.g., Lemmon trying to hold a job as a department store elevator operator or stumbling blind through a Japanese restaurant), but these represent the worst aspects of the film, lapses into crude Jerry Lewis slapstick.

All of this, good and bad, really works against the grain of the comedy. It is one thing to be told of the



In 'Luv,' the honeymoon starts at Niagara Falls... and almost ends there. Jack Lemmon stops Elaine May's leap.

husbandly eccentricities of a clod like Lemmon and to visualize them as you will; it is another to be forced to watch them. What is funny in words is not always funny dramatized. It is very hard to set down absurd characters into realistic movie backgrounds. Either it is too obviously silly, or you begin to accept the characters as real people. "Luv" has trouble walking this line even for its brief 90-minute length.

The best example of the problem is Falk's girlfriend, a sexy dumb blonde stereotype (Nine Wayne) who does not appear in the play. As

soon as you show her, the audience is distracted by her well-displayed anatomical charms, and her usefulness for comedy is limited and trite. It is funny when (on stage) we hear Falk enthuse that she does a belly dance before going to bed, but it is more sexy than comic when (in the film) we see her writhe alluringly on the bed. The girl is just too concrete.

Granted these defects, and the camera's over-attention to Lemmon, "Luv" is still a very wacky movie. The casting of Miss May (in her film debut) was a special stroke of luck, since her unique qualities of over-articulate-ness and false good cheer are perfect for this girl who has been victimized by college psychology and composers of love songs.

The natty Falk is nearly as good as the fickle but easily impassioned husband who sets off on his motor scooter looking for "gold in the garbage cans of the city." But he seems forced to earn too many laughs by appearing in his underwear.

The comic highpoint of "Luv" is still the exchange of atrocities ("How much do you love me?") between Lem-

mon and Miss May, staged now at Niagara. But director Donner scores with several new bits, the best of which is a spoof of the movie lovers-run-to-meet scene. Falk and Miss Wayne appear forever surging toward each other across a playground and end up having to climb a high wire fence.

At Falk's nice suburban home, Lemmon surveys the identically flawless walled-in backyards, asks if this is "it," the object of modern man's economic striving. When assured it is, he tries to hang himself on a lamp-post.

## Calls Religion 'Hot' News

OTTAWA—(NC)—Religion is hot news today and is being talked about everywhere, the new Apostolic Delegate to Canada said on his arrival here. He found this to be good.

Archbishop Emanuel Clarizio also said that controversy and discussion of religion and the Church should be encouraged. It is better to question openly than to follow blindly, without thinking, he reasoned.

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

**FRIDAY, SEPTEMBER 15**

- 9 a.m. (7)—Green Dolphin Street Pt. II (Family)
- 4:30 p.m. (4)—Happy Go Lucky (Morally Objectionable In Part For All)
- OBJECTION:** Light treatment of marriage; suggestive songs, dialogue and situations.
- 7:30 p.m. (10)—The Tailored Dress (No Classification)
- 7:30 p.m. (7)—Tiger, Tiger, (No Classification)
- 9 p.m. (4)—The Great Escape, Pt. II (Family)
- 11:20 p.m. (11)—Younger Brothers (Adults, Adol.)
- 12:30 a.m. (4)—Al Capone (Morally Unobjectionable For Adults, With Reservations)
- 2:05 a.m. (10)—Last of the Mohicans (Family)

**SATURDAY, SEPTEMBER 16**

- 2 p.m. (4)—Ramar and the Savage Challengers (No Classification)
- 2 p.m. (11)—Passage to Marseille (Adults, Adol.)
- NOTICE:** The classification of this film has been changed from 'R', Objectionable in Part to A2, Adults, Adol. The producers have informed the Legion that from the negative and all existing positive prints have been removed the sequence upon which the Legion's objection, "the unethical killing of helpless enemies is sympathetically presented," had been based.
- 9 p.m. (5-7)—What a Way to Go— (Morally Objectionable In Part For All)
- OBJECTION:** What could have been a lighthearted comedy-satire becomes unacceptable because much of the costuming of the central character appears to have been chosen primarily for the purpose of stimulating prurient interest. High artistic purpose does not justify flagrant exhibitionism, even if only to ridicule it.
- 1 p.m. (10)—Calamity Jane (Family)
- 1:15 p.m. (11)—Uncertain Glory (Morally Objectionable In Part For All)
- OBJECTION:** The deceptions utilized in the unfolding of the story are approvingly presented and the resolution of the plot is found in the virtual suicide of the main character.
- 11:45 p.m. (2)—Tank Force (Family)

### This Week's Film Ratings

- CLASS A, SECTION I (Morally Unobjectionable For General Patronage)**
- Tarzan and the Great River.
- CLASS A, SECTION II (Morally Unobjectionable For Adults and Adolescents)**
- Counterpoint
- Torture Garden
- CLASS A, SECTION III (Morally Unobjectionable for Adults)**
- The Exterminating Angel (Spanish)

1 a.m. (4)—Crime and Punishment, USA (Morally Unobjectionable for Adults, with Reservations)

- 1 a.m. (10)—Body Snatcher (Morally Objectionable In Part For All)
- OBJECTION:** Excessive gruesomeness.
- 2:35 a.m. (10)—Desperate Chance for Ellery Queen (Adults, Adol.); Falcon in Hollywood, (Adults, Adol.); The Great Impersonation (Adults, Adol.)

**SUNDAY, SEPTEMBER 17**

- 10 a.m. (2)—Something for the Birds (Family)
- 12 noon (4)—War of the Colossal Beast (Adults, Adol.)
- 2 p.m. (10)—Adventures of Don Juan (Morally Objectionable In Part For All)
- OBJECTION:** Tends to condone immoral actions, suggestive scenes, dialogue and costuming.
- 4:30 p.m. & (7)—Dragoon Wells Massacre (Family)
- 5 p.m. (10)—The Male Animal (Adults, Adol.)
- 9 p.m. (10-12)—The Greatest Show on Earth (Morally Objectionable In Part For All)
- OBJECTION:** Especially because of the youth appeal of this film the following objections should be carefully noted: "Despite certain mitigating considerations an emotional impact of this film tends to condone, and arguments presented to justify, the sinful act of mercy killing. It also contains suggestive costuming and dialogue."
- 11:15 p.m. (11)—Three Cheers for the Irish (Adults, Adol.)
- 11:30 p.m. (4)—The Black Rose (Adults, Adol.)
- 11:30 p.m. (7)—The Bugle Sounds (Family)
- 12:15 a.m. (12)—A Kiss in the Dark (Adults, Adol.)
- 12:45 a.m. (10)—The Rocking Horse Winner (Adults, Adol.)

**MONDAY, SEPTEMBER 18**

- 9 a.m. (7)—The Lady Says No. (Morally Objectionable In Part For All)
- OBJECTION:** Suggestive dialogue and sequences.
- 4:30 p.m. (4)—Stella (Adults, Adol.)
- 6 p.m. (10)—Springfield Rifle (Family)
- 11:15 p.m. (11)—One Last Fling (Adults, Adol.)
- 12:30 a.m. (4)—The Naked Hills (Adults, Adol.)

**TUESDAY, SEPTEMBER 19**

- 9 a.m. (7)—The Golden Horde (Adults, Adol.)
- 4:30 p.m. (4)—The Serpent of the Nile (Morally Objectionable In Part For All)
- OBJECTION:** Suggestive dancing, costuming and situations.
- 6 p.m. (10)—Explosive Generation (Morally Objectionable In Part For All)
- OBJECTION:** A successful rebellion of high school students against lawful authority, which this film glamorizes, presents a dangerous blueprint for youth.
- 8 p.m. (4)—Key to the City (Morally objectionable In Part For All)
- OBJECTION:** Suggestive dialogue and sequences.
- 9 p.m. (5-7)—Send Me No Flowers (Adults, Adol.)
- 9 p.m. (2)—Rally 'Round the Flag, Boys (Morally Objectionable In Part For All)
- OBJECTION:** Suggestive costuming, dialogue and situations.
- 11:15 p.m. (11)—Mountain Justice (Adults, Adol.)
- 12:30 a.m. (4)—The Rise and Fall of Legs Diamond (Morally Objectionable In Part For All)
- OBJECTION:** This fictional account of the

life of a well-known enemy of society is presented in such a way as to glamorize his criminal activities; low moral tone.

**WEDNESDAY, SEPTEMBER 20**

- 9 a.m. (7)—Santa Fe Passage (Family)
- 4:30 p.m. (4)—A Cry in the Night (Adults, Adol.)
- 6 p.m. (10)—Ride a Crooked Trail (Adults, Adol.)
- 9 p.m. (10-12)—Paradise Hawaiian Style (No Classification)
- 11:15 p.m. (11)—Lady Gangster (Morally Objectionable In Part For All)
- OBJECTION:** Tends to create sympathy for wrong-doings.
- 12:30 a.m. (4)—Hippodrome (No Classification)

**THURSDAY, SEPTEMBER 21**

- 9 a.m. (7)—Shapworn Angel (Adults, Adol.)
- 4:30 p.m. (4)—Texas Carnival (Adults, Adol.)
- 6 p.m. (10)—Crime Wave (No Classification)
- 7:30 p.m. (7)—Prisoner of Zenda (Family)
- 9 p.m. (4-11)—The Apartment (Morally Unobjectionable For Adults, With Reservations)
- 11:15 p.m. (11)—I Found Stella Parish (No Classification)
- 1 a.m. (4)—Dixie (Adults, Adol.)

**FRIDAY, SEPTEMBER 22**

- 9 a.m. (7)—Chase of Crooked Shadow (Family)
- 4:30 p.m. (4)—War is Hell (Adults, Adol.)
- 7:30 p.m. (10)—Portrait in Black (Morally Unobjectionable For Adults, With Reservations)
- 9 p.m. (4-11)—The Man Who Shot Liberty Valance (Adults, Adol.)
- 11:15 p.m. (11)—The Green Light (Adults, Adol.)
- 12:30 a.m. (4)—The Plunderers (Adults, Adol.)
- 2:05 p.m. (10)—This Was Paris (Adults, Adol.)

**SATURDAY, SEPTEMBER 23**

- 2 p.m. (4)—Tarzan and the Mermaids (Family)
- 2 p.m. (11)—Find the Blackmattler (Adults, Adol.)
- 9 p.m. (5-7)—The Pink Panther (Morally Unobjectionable For Adults, With Reservations)
- 11 p.m. (10)—Track of the Cat (Morally Objectionable In Part For All)
- OBJECTION:** Suggestive sequence and dialogue.

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## RELIGIOUS ORDERS SELL SOME FAMOUS ITEMS

By OLLIE STEWART

PARIS — We stood — two French friends and myself — before the heavy, oak door and knocked gently. A foot-square opening immediately appeared in the door, revealing a small counter on the inside. A low feminine voice asked, "What is it you wish?"

"Some cheese," we said. And — without our ever seeing the soft-spoken clerk — we completed our shopping.

This was no ordinary store. In fact, it was no store at all. It was a convent, near the Marne River in France. The people behind the door and the high, thick walls that surround the ancient building within, are never seen, but they are not idle. They've perfected a special kind of cheese, and by selling it to the general public, keep a steady flow of money coming in.

Each year, hundreds of customers trek to the convent door to do business with a voice, just as we did. And they don't mind the trip because the cheese is excellent, and priced at 50 cents a half pound, is definitely a bargain.

"In Europe," said the husband of the couple I was with, "religious orders have been doing business for ages, and see nothing un-Christian in producing things that meet an everyday need. It not only makes them self-sustaining, but lets them do more in the name of Christ: like providing homes for the aged, the ill, the incurable, and caring for abandoned children."

Added the wife: "And French people, always trying to be practical, follow the tradition of making everything pay for itself. Even spare time — after meditation and prayer — is used to provide something that people need and want."

"Yes, of course," I replied. "In America much the same thing is being done — except that none of our orders can claim a product dating from 1510!"

I was thinking of the world-famous after-dinner drink known as Benedictine. Although I'd tasted it before coming to France, I knew nothing of its history until I purchased some in Paris and received a little lecture from the man who sold it to me.

### NEVER DUPLICATED

"This," he said, "is the oldest liqueur in the world today. It was first made by the Benedictines in an abbey at Fecamp, and was put on the market in 1510. It has been many times imitated, but never duplicated. Every attempt has failed."

Chartreuse, another liqueur, is as old — with a history back to 1605. "Today,"

says a descriptive booklet, "its secret recipe is known only by a handful of Carthusian Monks who produce it in Voiron near a secluded French monastery. Chartreuse is delicious served over ice cream or fruit."

But the most famous of the luxury-item products marketed by orders is certainly champagne. When Don Perignon, a monk, was keeper of the wine cellars at Hautvilliers, he noticed one day that the sealing of certain wines caused carbonic acid gas to form and make bubbles. He experimented at length, and eventually worked out the formula that led to the wine which today — some 300 years later — is generally used to provide sparkling refreshment at weddings, christenings and other celebrations. Little did he know that in 1967 a lot of good, char-

# Merchants For The Master

itable works would be supported by the sale of his discovery.

Some of the best champagne in the world comes from the Marne region of France, and shortly after I tasted the cheese mentioned earlier, I visited Châtillon-sur-Marne, birthplace of Pope Urbain II. At lunch time, I ate in the Pope Urbain II restaurant, and was served Pope Urbain II champagne. I didn't select it. The manager did.

"Why this brand?" I asked. "First," he said, "the money from it goes to support a clinic. Second, we're proud of our Pope. We've built a tower in his honor, and named many things after him — especially our champagne, which we think is the best. May I offer you a bottle, with our compliments?"

I told him it would make me very happy.

It did. It also reminded me that all over France, and other parts of Europe, the combination of humble hearts and busy hands is being used to turn out items which will bring an income to the Church — money destined to give aid and comfort to the needy, in the name of Christ. I thought of the steady incomes derived from Eau de Cologne St. Michel and Eau de Cologne des Cordiers — both put out by religious groups.

I recalled the bookshop in Rome which a student told me was run by the Franciscans as a sales outlet for books they not only edit, but publish, on Church history, the Mass and liturgy. I remembered the silent, hard-working Trappist monks producing St. Paulin (named after St. Paul) — a brand that's in the top bracket of the 300 makes of cheese in France. It is not the only food product they offer to the market, and I wondered if some of the beets and carrots and onions I buy in the open-air market came from their hands.

At one time or another in Europe, I've bought useful items or services offered by Benedictines, Franciscans, Dominicans, Jesuits, Assumptionists, Carthusians and Trappists. And there must have been dozens of

times when I spent money not knowing that what I bought was produced by religious hands.

The list of products being marketed by orders runs the gamut from big money-makers for world consumption — such as champagne, liqueurs and toilet waters — to sweet delights in the form of delicious cookies sold in department stores. Even in pharmacies, one can find a variety of tonics and sedatives developed by medically-trained priests and destined to aid those with swollen joints and aching backs.

The orders, in making their products available to the public, operate on sound business principles. They ask no favors — and none in the name of the Church. They advertise in papers, magazines and over the radio; send out salesmen to take orders, and make regular deliveries to wholesale houses. They buck competition by trying to get there first. And they take justifiable pride in their profits.

But undoubtedly the most remarkable and imaginative money-raising project in Europe is one promoted in Paris by a group called the Chantiers du Cardinal. And what do they do? They sell music to build churches.

Just before Easter a few years ago, they put on a concert of sacred music at Notre Dame Cathedral. Featured were the St. Eustace Singers and the Paris Philharmonic orchestra. The main work was Bach's Mass in C Minor.

Notre Dame can hold 4,000 persons, and there was a full house, with tickets ranging from four to ten dollars. Proceeds topped \$50,000, including donations.

This was only one concert in the year's series, at various other churches. A dozen were given altogether, with each grossing an average of \$10,000, and donations coming in afterward amounting to five times as much. For the year, the church-building fund was made richer by \$500,-

000.

Msgr. Jean-Bernard Pailloncy is the prime mover of the Chantiers du Cardinal. He told me that the group was organized in 1932 by Jean Cardinal Verdier, but the work didn't really get moving until after World War II, under Maurice Cardinal Feltin.

"In the past 15 years," said Msgr. Pailloncy in 1960, "we've built 150 churches in and around Paris at a cost of approximately \$10 million. Present plans call for 170 more churches and chapels to be constructed in 10 years at a cost of \$12 million."

Thanks to this group, at the end of 1967, Paris, which now has a church for every 23,000 inhabitants, will have 21 new ones; and the Paris suburbs, with 239 places of worship at present, will have 20 more. "We've raised large sums of money," I was told by a parish worker on the church-building team, "because we're selling one of the most beautiful products in the world — music! And it's fortunate we began years ago; otherwise thousands of people would actually have to search for a place in which to worship. The population in and around Paris has almost tripled since the war."

"The financial pinch," elaborated a Paris priest recently, "has been very acute since World War II. We've had to find new sources of income, with so much human misery staring us in the face. And those who think that religious groups lower their dignity by doing business should remember what happened 2,000 years ago. There were tradesmen and merchants among the followers of Jesus. Some caught and sold fish, others made sandals — and they were not cast off."

This is the spirit behind the business ventures of the orders today. It matters little whether the product is a luxury champagne or a humble cabbage in the market place — all profits are foreordained to further the work of our Lord.

# Why German Ecume

By DESMOND FISHER  
(Second article in a series.)

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BONN, Germany — The paradox of the Catholic Church in Germany is that a Church which before Vatican II was regarded as in the vanguard of progress is now apparently conservative. The reason is, of course, that Germany has remained the same while the other countries have moved from their pre-Conciliar conservatism to a much more progressive position.

The fundamental causes of this failure to advance have to be sought deep in the German character. But one comment made by a leading Catholic editor is illuminating. "The fact is," he said, "that all new developments in the liturgy are based on French and German thinking. Other countries are now trying to develop German ideas. We do not need to alter ours. We suggest lots of things. Sometimes perhaps we are a little afraid of our own courage, so we want to step back a bit."

The chauvinism and complacency behind this answer are striking, especially when it came from a man who in two hours' conversation showed himself to be basically progressive in his outlook.

Nevertheless it is true that German Catholics as a whole have this sort of superiority complex. They feel that they are the real brains behind the aggiornamento. Even those of them who do not particularly like the changes taking place in the Church smugly claim them to be German inventions.

Where the Germans differ from other nations, particularly the Anglo-Saxon ones, is that they do not follow in practice the logic of their own ideas. They are brilliant in discovering theories. But they feel no compulsion to translate them into action. They are content to leave them hanging up in the air.

The same editor illustrated this psychological quirk when he said: "It is true that Germany's 'new' theologians are well-known and liked all over the world. But they are not so popular in Germany itself. Their theories are all very well but we feel they might work out differently in practice."

The real reason for this gap between idea and action seems to be the German's dependence on authority. "The Germans will not accept personal responsibility," says Mr. Bert Stoop, a Dutch journalist who has lived for many years in Germany. And Father Hans Kung, who is Swiss himself, says: "The Swiss, unlike the German, has no authority complex. He does not have to be told what to do all the time."

Some Germans recognize this weakness. "We refuse to take personal responsibility," a Catholic news agency representative told me. "We wait for orders. Thank goodness, the young people growing up now seem to be taking a different view. In politics and in religious matters they are beginning to make up their own minds."

Because the bishops are basically conservative, the encourage-

ment and leadership without which the aggiornamento can make no progress in Germany are lacking. "It would mean taking a great deal more personal responsibility," says Mr. Franz Maria Elsner, senior editor of "Ruhrwort," the diocesan newspaper in Essen. "But traditional German Catholicism has been based on authority. If you tried to change that overnight, the ordinary Catholic would get very annoyed. It will take a long time for the Conciliar ideas to mature, at least one generation, maybe more."

The lack of leadership, coupled with the inability of the ordinary German Catholic to act on his own initiative, has led to a slow-up in the post-Conciliar era. This is particularly noticeable in the ecumenical movement which is coming almost to a standstill.

There are two main reasons for this, one ecclesiastical, the other political. The ecclesiastical one is that both Protestant leaders and Catholic bishops are becoming afraid of the Christian unity movement. This fear is only partly due to the difficulties for the faith. For the most part, it is due to concern for their respective Church institutions. The Protestants fear that ecumenism will increase the conversion rate to Catholicism; the Catholics fear that it will lead to an increase in the lapsing rate which is rising rapidly. (The proportion of practising Catholics in Cologne, for instance, has fallen from 21 per cent in 1965 to 14 per cent in 1967.)

### POLITICAL REASON

The second reason for the slow-down in the unity movement is political. After the Second World War, in which they both had traumatic experiences, Catholics and Protestants joined forces to found the Christian Democratic Union as a means of rebuilding the shattered country. This co-operation is now being loosened as the party, in coalition with the Socialists, is pursuing policies with which substantial numbers of both Catholics and Protestants disagree, though for different reasons.

The Catholics, who were happy with Adenauer and who chafed under Erhard, are now looking askance at the liberal policies of the present Chancellor, Dr. Kurt Kiesinger. They believe he is being influenced unduly by the S.P.D. (Socialists) with whom he is in coalition. They distrust his stand on the bitterly controversial issue of denominational schools. They are suspicious of his attitude toward a rapprochement with Russia and the Iron Curtain countries. They favor a close link with Catholic France, while the Protestants are more interested in developing relations with England and the Scandinavian countries.

The Protestants are less politically homogeneous than the Catholics. Though most of them are conservative and middle-of-the-road, generally favoring Adenauer's policies while opposed to his "Catholic policies" of collaboration with France and allegiance to the Common Market, they are developing strong right and left wings.

Traditionally, the Protestants have been much more nationalistic than the Catholics. Prussia has been the Protector of Protestantism



# Vietnam Has All My Sons

By MRS. MARIAN ORME  
As Told to Betty Pleasant

The pain and constant anxiety a mother knows when her son goes off to war is quadrupled for me — for I have four sons whom I pray will come marching home again.

My heart flutters every time the telephone or the door bell rings, and I start at the sight of every unknown person who may appear at my door. My family and friends, understanding my state of mind, cooperate by not calling me at unusual hours because they know a late night or early morning telephone call can keep me upset for days afterward.

In fact, I took a job recently primarily to be out of the house during the day. It seems I use to just stay in the house and await word that something had happened to one of my sons.

What I fear most, I guess, is the law of averages. With the United States' casualties running so high in Vietnam, thousands of mothers are losing their one son in the war. I just feel, by the law of averages, tragedy cannot possibly escape me and my four sons.

It's really hard to describe the pain I feel — only my pillow, on which I cry every night, and the Lord, to whom I pray constantly, know my anguish.

You see, I've been through it before. I know what it's like to lose someone in battle because my brother, the late Sgt. Kenneth L. Faust, died in the Korean War. I can never forget that experience — the suddenness of it all; the telegram, the shipment and arrival of the body, the military composure, the sorrow of my mother — and I seem to re-live it, fourfold, fretting for the safety of my sons.

My husband, Vincent Orme Sr., and I are the parents of 12 children, (ages 30, 29, 27, 26, 24, 22, 19, 18, 17, 15, 12, and 10) and our only wish is to have our four servicemen sons home for Christmas.

Our eldest son, S/Sgt. Vincent Orme Jr., is in the Special Forces, one of those handsome Green Berets, and has been involved in the Vietnam war since its early stages, back when it was called a "conflict." I believe that's what they called the action that took my brother's life, a "conflict." The Korean "Conflict." Yes, my brother Kenneth was a "conflict" victim, not a soldier who died in war, but an arbitrator who was caught in an international conflict.

Vincent, 29, married and the father of four children, has added more danger to his life in recent months as he is conducting special courses in HALO, High-Altitude, Low-Opening parachute jumping, to a hand-picked crew of parachute veterans from the Special Forces. Vincent is teaching these men to jump from an aircraft at 45,000 feet and delay opening their parachutes until within 1,000 feet of the ground.

### THE REASON

The HALO team is expected to infiltrate the areas behind enemy lines and their free-fall, delayed opening tactics lessen the possibility of detection of the infiltrators' aircraft, since it is flying at 45,000 feet, and reduces the time the parachutes serve the enemies as targets, since the men parachute from only 1,000 feet.

Vincent is a career serviceman who has already devoted 12 years to his country, and he is stationed at Ft. Bragg, North Carolina, with his younger brother, Sgt. Kenneth L. Orme.



Kenneth, who is named after my late brother, is an example of how good God has been to me, for he has walked away from death twice, each time wearing a hero's medal on his chest.

I'm proud of him now that the battles are over, but God knows how I felt during those days of fighting when I kept getting reports of the number of men in Kenneth's units who were being killed.

Kenneth, 22, is an airborne paratrooper, who was cited in April of last year because he "distinguished himself by exceptionally valorous actions on January 7, 1966," as reads the Army announcement.

Kenneth was a crew member of a 4.2 mortar platoon during search and destroy mission near Duc Hoa, Republic of Vietnam. While under continuous and heavy automatic weapons, sniper, and mortar fire, Kenneth, they said, repeatedly exposed himself to the hostile fire to effectively position his weapon.

As the result of his actions, my son provided effective mortar fire support for the friendly forces and contributed to the success of the mission.

Kenneth received another medal, a higher one with a little cluster on it, in July for courage displayed on March 16 in the Phuoc Vinh area when a regiment of more than 2,000 hardcore Viet Cong attacked the battalion perimeter, killing or wounding every American involved except my son. This battle was one of the most crucial and took the highest toll of lives last year.

Kenneth is such an unpretentious boy. He doesn't mention his near-fatal experiences. He didn't tell us anything about the medals. In fact, Vincent told us Kenneth didn't even want to accept them. He said everyone at Ft. Bragg had assembled in military fashion to honor Kenneth and somebody had to go and find him so he could be presented his medals.

S/Sgt. Maurice Orme is a member of the 122nd Signal Battalion, and he has decided to make a career of the service. Despite his 10 years in the Army, Maurice, 27, my only hefty child, has drawn only six months Vietnam duty.

My other boys kid him a lot about that. It seems that everybody who goes into Vietnam comes out from 10 to 25 pounds lighter. But not my Maurice. He went in for six months and came out 20 pounds heavier. Maurice is married and is stationed in Korea.

Pfc. Ronald Orme acted against my wishes and volunteered for the service. He was shipped out to Vietnam despite my protests and the government's promise.

Ronald, 19, is a June 1965 graduate of Los Angeles' Cathedral High School, who wanted an uninterrupted college education. After graduation he kept talking about his future and how he didn't want to be drafted in the middle of his college training in electronics.

I told him to forget about the service because he might not get drafted, since some men do miss it, and to go on to college. He talked about volunteering to get his service duty out of the way. But I put my foot down — at least, I thought I had put it down. I told him under no circumstances would I allow him to volunteer for anything like that. I told him this is war and this is no time to be volunteering. Besides, the government has enough Ormes. If they wanted any more, they'd draft him.

But, satisfying all the requirements and declining any further discussion of the matter, Ronald volunteered and told me later he did what he thought was best for his future.

They were preparing Ronald for Vietnam duty, and, fearing my child may not have that future he cared so much about, I immediately contacted defense officials and informed them of my plight — having three sons already involved in the most active kind of Vietnam duty. I begged that they spare me this one and keep him in safe territory. Ronald was classified 3S, meaning he did not have to go to Vietnam. They sent him there anyway.

The Lord has been good to me; I have been spared the real grief of mothers who have lost their children in battle. Instead, my emotions constantly fluctuate between fear, relief, and pride.

As I said before, I've known the grief of losing someone ordered to die thousands of miles from home, and it's this same grief I fear. Sometimes I remember my brother Kenneth and begin to panic for my sons' lives.

I'm really proud of my boys. I write them often and in each letter I remind them, "don't forget to pray."

## ism Is Boggled Down

and even yet Bismarck is regarded by many Protestants as a near-saint.

On the other hand, there is a strong left-wing element in German Protestantism, which favors reconciliation with the Communist countries and the recognition of Polish sovereignty over former German territories. The Evangelical Church is particularly associated with this political attitude and Chancellor Kiesinger, who believes in a subtle and studied approach to a problem which is political dynamite, is said to be perturbed at the Evangelical Church's forthright stand.

Ecumenical progress in Germany has also been retarded because of the growth of a very strong traditionalist and fundamentalist movement among the Protestant Churches. Known as Bekenntnis-Bewegung (the confession movement), this group is particularly opposed to the new theological theories associated with the name of Bultmann. Though it lacks any outstanding leader, the movement is spreading rapidly among the ordinary pastors and laity, especially in the rural areas. This return to fundamentalism is inevitably reflected in reduced dialogue with ecumenically-minded Catholics.

### MOVEMENT STALLS

Says Mr. Gunther Lehber, cultural director of Bavarian Radio in Munich: "For the last 30 or 40 years, Catholics and Protestants have been taking little steps together. Now they have reached the stage where they are coming up against real difficulties, particularly the danger to the institutions themselves. They are still friendly but the actual movement has come to a stop."

One thing which may bring the Catholics and Protestants closer together in defense of their institutional interests is the controversy over denominational schools. This problem has become heated because of a growing realization in Germany that the existing system has to be improved, necessitating larger school units. This, in turn, has brought up the question of the merging of Catholic and Protestant schools or their replacement by non-denominational state schools.

Most of the Catholic bishops are in favor of holding on to the traditional system of denominational schools paid for by the government. But a great many politicians, including leading members of the CDU, are aware that the ordinary people want a better educational system, even if this means merging the denominational schools or replacing them by a non-confessional system. Germans are education-conscious and the whole employment systems depends on a plethora of degrees, diplomas and certificates, so the pressure for change is strong.

Already several of the "lander" or states are changing the school laws. There are no longer denominational schools in Hesse, Baden-Wuerttemberg, or West Berlin, three of the ten "lander," or in the Free Cities of Hamburg and Bremen. Even in the more solidly Catholic parts of the country, such as Rhineland-Palatinate and North

Rhine-Westphalia, the denominational system does not seem to stand much chance, though it is like to remain in Bavaria.

The bishops are baring their stand on the rights of parents to decide how their children should be educated. But in North Rhine-Westphalia, professors and others have protested against the bishops' issuing of statements in the name of Catholic parents, saying that they do not really represent the parents' views.

The bishops, of course, see the schools as part of the Catholic Church's heritage, though there is a tendency to equate heritage with property and wealth. Cardinal Doepfner of Munich, who has taken a more neutral stand than most of the other bishops, is conducting secret talks with the Federal authorities on the whole issue.

### COMPLICATING FACTORS

The controversy is complicated by the fact that the federated states have considerable autonomy in religious matters. The Federal Constitution recognized their freedom in "cultural" matters and this heading includes religion. This means that the provisions of the 1933 Concordat, negotiated with Hitler by the future Pope Pius XII, then Nuncio in Berlin, do not bind the states, the current interpretation being that only the Federal Government succeeds the Third Reich as one of the partners to the Concordat.

The present dilemma of Church leaders in Germany, therefore, is to decide whether it would be better to negotiate a completely new Concordat with the Federal Republic, so settling the schools controversy, or to seek to extend the existing Concordat to the "lander."

The Papal Nuncio, with the support of most of the German bishops and many of the politicians, would, given this choice, favor a new Concordat.

The Vatican Secretariat of State, however, is believed to support the extension of the existing Concordat's provisions on schools to the "lander." A few bishops and some of the politicians feel that the whole idea of Concordats is out-of-date and that it would be better to solve the problem in direct talks between the Church authorities and the "lander."

However, the political situation is not conducive to the settlement of controversial problems of this kind. New elections are due in 1969 and both of the big coalition parties are jockeying for position and are in no mood to offend a great body of the electorate. If the electoral system is changed, as planned, the 1969 voting may give one or other of the big parties a substantial majority, thus paving the way to the taking of controversial decisions.

Bogged down in political, constitutional and ecclesiastical problems, therefore, the ecumenical movement in Germany is languishing. In this field, as in many other aspects of the aggiornamento, Germany which in pre-Concil days led the renewal movement is now lagging far behind.

(Next week: The state of the Faith and of the Church in today's Germany.)



BELOW OLYMPUS By Interlandi



"Damned Hippies!"

SUM AND SUBSTANCE

New Lines Etched Into Viet Picture

By FATHER JOHN B. SHEERIN

The latest Harris survey shows that public support of the Administration's policy in Vietnam has notably declined in the last two months. A majority still favors it but the surprising figure is that 34% now favor our getting out of Vietnam just as soon as possible. Within the next two months, the public debate on the war will wax furious.

As public support of the war declines, it seems to me that we will become more aware of our moral obligation to study the arguments pro and con and to express our opinion publicly. When the opposition was a tiny minority, the temptation was to feel that dissent was futile because the Administration could point to an overwhelming majority drowning out the dissent. Today every voice counts.

Why the growing disenchantment with the war? Why do reasons in favor of the war that seemed too cogent a few years ago seem unimpressive to many today?

First, there is the argument that we are in Vietnam to stop the advance of world communism. That begins to sound feeble because it becomes more obvious day by day that there is no such thing as world communism, no unified global conspiracy to set up a monolithic Marxism everywhere.

Pope John told us how systems like communism change with the passing of years because they are made up of people; and people change. So instead of a monolithic communism, we have today a Russian communism and a Chinese communism and they are at each others' throats. Then there are Yugoslavian communism and Rumanian communism and each is highly nationalistic.

We are said to be fighting against North Vietnam and the assumption is, or was, that North Vietnam and China are part of the one same communist conspiracy. But the fact of the matter is that Ho Chi Minh is a Vietnamese patriot and the Vietnamese traditionally hate the Chinese.

Ho Chi Minh will accept aid from any quarter and he has accepted aid from Russia as well as China. But his concern is to take this aid and retain the na-

tional independence of North Vietnam. Unfortunately, the longer we stay in the war, the more he has to rely on China and Russia for aid and the greater the danger he will lose his independence.

As I have already said, the assumption was that we were fighting against North Vietnam. The Administration claimed that we intervened in order to defend South Vietnam against aggression from the North. It is true that North Vietnam is helping the Viet Cong in the South but it becomes clearer every day that the war started out as a civil war in South Vietnam and that we and North Vietnam got ourselves involved in a civil war which should be decided by the conflicting parties in the South without foreign intervention.

This point is made by two experts on Asia who have just published "The United States in Vietnam." George Mc T. Kahin and John W. Lewis say: "In sum, the insurrection is Southern rooted; it arose at Southern initiative in response to Southern demands. . . . Contrary to United States policy assumptions, all available evidence shows that the revival of the civil war in the South in 1958 was undertaken by Southerners at their own — not Hanoi's initiation. . . ."

The third assumption that seemed very convincing two years ago was that we could bomb North Vietnam, cut off the supply of men and materials to the South, and thus end the war in the South. The dominant impression was that the most powerful Air Force in the world would soon destroy all sources of food, men and munitions in the North and we would find the Viet Cong begging to surrender.

We have pounded this poor and primitive country to bits and now we find that the movement of men and supplies has not been halted and that the Viet Cong have not been coerced into negotiations. And we get slight consolation out of the fact that we have inflicted horrible suffering on civilians in the process and that our own moral prestige throughout the world has suffered ignominiously.

The American public has had a confused picture of the moral issues involved in our intervention in this war. Now the image becomes clearer.

'Outlawing Strikes Would Be A Mistake'

Msgr. George G. Higgins

I spent a good deal of time lounging around bustling airport terminals over the



MSGR. HIGGINS

Labor Day weekend — and what a glorious end-of-the-summer weekend it was, at least in the Middle West and up and down the Eastern Seaboard. As usual, I had stuffed my brief case with current books and a sampling of current periodical literature — just in case I ran into any long delays. But airports, alas, are too crowded these days and much too noisy and distracting to enable the average weak-willed traveler to concentrate for any length of time on serious reading.

To while away the hours, then, I took the easy way out and spent my time sampling the Labor Day editions of a dozen or so metropolitan newspapers, including the indispensable New York Times, which, along with the Wall Street Journal, has be-

THE YARDSTICK

come a national paper and is now available early in the morning in almost every major city in the United States.

METHOD QUESTIONED

I discovered, as I might have expected, that the American press — assuming that the papers I read over the weekend are representative of the press as a whole — is beginning to have serious doubts about collective bargaining as a fair and reliable means of handling labor-management relations in the United States.

To be sure, not one of the papers I sampled came out for compulsory arbitration, but almost all of them said, in one way or another, that the current labor-management crisis in the automobile industry poses a serious threat to the institution of collective bargaining. Even the sophisticated Times has taken to characterizing major strikes as a kind of "warfare," which, if allowed by the government to go

on much longer, will do irreparable harm to the economy.

Is the current labor-management situation really as bad as all that? I think not. Strikes, of course, are generally a wasteful way of doing business, and major strikes of the kind that we are now witnessing in Detroit are nothing to joke about. But that doesn't mean that they represent a form of economic "warfare" which should be outlawed by the government.

On the contrary, as Theodore Kheel — one of the nation's leading experts and most successful practitioners in the field of labor-management — pointedly observed in a letter to the Times, published on Labor Day, the prospect of a strike or lockout is indispensable to collective bargaining, and collective bargaining is "the best process any society has ever developed for voluntarily settling the relations of workers and their employers."

Indeed, Mr. Kheel continued, the prospect of a cessation of work "is the most effective strike deterrent ever devised even though it doesn't work 100% of the time."

NO ALTERNATIVE  
It was hardly necessary

for me. Kheel to add, in the course of his letter to the Times, that he, too, would like to reduce the incident of major strikes and that he spends a good portion of his time trying to prevent them.

That's putting it very mildly. The fact is that Mr. Kheel has done as much as almost any living American to resolve labor-management disputes and to bring about a greater measure of industrial peace in the United States. This being the case, he deserves to be listened to very carefully when he says that "there is no workable alternative to collective bargaining and, therefore, the prospect of a strike or a lockout."

Mr. Kheel's point, in my judgment, is very well taken. Surely it would be a serious mistake to outlaw the right to strike or, in a moment of panic, to restrict its exercise unduly. What we need to do, as Kheel suggests, is to make collective bargaining, with the prospect of a strike or a lockout, work even better.

The American Foundation and Employment, of which Mr. Kheel is president, is planning to establish an Institute of Collective Bargaining for this very purpose. The mailing address of the Foundation, for those who may wish to keep abreast of its findings, is 280 Park Avenue, New York, N.Y.

Asks U.S. Not Bomb Population Centers

WASHINGTON — (NO) — Dr. William V. O'Brien, president of the Catholic Association for International Peace, has urged the U.S. not to bomb population centers in North Vietnam and to keep the war in Vietnam a limited one.

O'Brien, chairman of Georgetown University's Institute of World Policy, issued a statement noting that in a communication to President Lyndon B. Johnson and Secretary of State Dean Rusk (Dec. 29, 1966) he had "protested U.S. bombings in or near Hanoi as violative of the widely accepted moral principle that direct attacks on population centers are impermissible unless an overwhelming military necessity, such as the deterrence of attacks of the same kind against a nation's own population centers, can be demonstrated. For a time, attacks such as those of Dec. 13 and 14, 1966, in or near Hanoi, were discontinued.

"In the past months, attacks in or very close to North Vietnamese population centers have frequently occurred," O'Brien's statement continued.

"Despite Secretary of Defense (Robert S.) McNamara's testimony of Aug. 25, 1967, before the Senate Preparedness Subcommittee, setting forth in detail the limitations of bombing as a means of forcing North Vietnam to cease its aggression in the South, the Joint Chiefs of Staff and many influential members of the Congress are now demanding that the U.S. attack targets such as Hanoi and Haiphong in what apparently will amount to the 'city-busting' raids of World War II, which many of us view in retrospect with remorse.

"This would appear to be the case whether or not the avowed reason for such attacks is the destruction of specific military targets within population centers.

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# \$1 For Peace Worth Many For War

By FATHER DAVID G. RUSSELL

Good health is something we can easily take for granted. We don't realize what a precious gift it is until we find ourselves cursed with some affliction.

Preventive medicine is quickly becoming part of the American health scene. Parents send their children for regular physical and dental check-ups. Employers often expect future employees to double-check their health before they start work.

The "ounce of prevention worth a pound of cure" common sense approach to health has not yet become part of our attitude toward peace. Not until a country finds itself caught in the evils of war does it recall, and then all too late, the joys of healthy peace.

The fact is that the preservation of peace is not something that just happens. Peace is a task, a work which

## NOW -- Christianity

must be done. The neglect of the task can result in the evaporation of the reality.

### BILLIONS FOR WAR

This country has spent billions of dollars fighting wars. How many dollars has it contributed to the understanding of peace? In the past we have mobilized for war; it might have been cheaper to educate the world in the meaning of peace and the value of communication.

It would indeed be naive to say that some blueribbon commission on peace could have prevented all the evils of war which have afflicted modern history. Also, some efforts at international understanding, for example the United Nations, and assistance programs have been made. The only question we should ask ourselves is whether or not our efforts

have been proportioned to the value of peace and the evils of war.

Peace is not simply not fighting. Peace is the fruit of dialogue, which issues in trust and understanding. How many of us are afraid of the risk, afraid that, if we do communicate, cherished prejudices and inherited stereotypes might crumble.

Is Marxism and Communism the same today as it was yesterday? Has it undergone any historical changes? Do they distrust us because we distrust them? Is the communism of China, of Vietnam, of Cuba, of Russia, the same reality in all places? Have we unwillingly given others reason to doubt our desire for peace, real as it is? We may never know if we don't talk, if we don't communicate.

We might be deluding our-



FATHER DANIEL BERIGAN, S. J., argues the moral case against conscription before delegates to the annual national Newman Apostolate Congress on the campus of North Illinois University.

selves if we think that peace is any cheaper than war. If the effort for peace were as intense as it has been for war, who knows?

## Research Stems From 'Renewal'

By WILLIAM A. RYAN WASHINGTON-(NC)—

On a section of Massachusetts Avenue that has been dubbed "egghead row" sits comparatively unknown child of the renewal currently sweeping the Roman Catholic Church. It is the Center for Applied Research in the Apostolate (CARA), a two-year-old organization attempting to bring the Church abreast of the computer age.

Egghead row—the appellation comes from the many educational agencies and "think tanks" which dot the block—seems an ideal location for CARA's spirited effort to apply the research techniques of big business and government for a Church seeking answers to a host of administrative problems not touched on in Revelation.

"In contrast to the wisdom of the business world, countless years and lives are being wasted, and thousands of dollars are being foolishly disposed of in the Church's efforts because not enough research enters into apostolic activities," says bespectacled, round-faced, 48-year-old

Father Louis J. Luzbetak, S.V.D., CARA's executive director.

Father Luzbetak, the man selected by the first board of directors of CARA to help the Church save time, effort and expense in the execution of its mission, is a cultural anthropologist, and a former Ford Foundation Fellow.

His infant organization made news recently with the completion of its latest project, "Clergy Distribution: U.S.A." The survey of priests' utilization, availability and demand was commissioned by the Catholic bishops with a view to creating a national "clergy pool" to serve the more needy dioceses.

Father Luzbetak says the importance of the clergy distribution study—and of CARA's other projects as well—is to provide Church leaders with the solid, factual data they need to make sound and practical decisions. Individual bishops should not be required to make decisions based solely on their local, limited knowledge, he notes.

CARA had its beginnings in 1965, the year the bishops returned from the Second

Vatican Council seeking ways to make its documents something more than books on a shelf. "We are now called upon to carry out these ideas in the face of many difficulties and uncertainties" Archbishop (now Cardinal) John P. Cody of Chicago wrote then, in a letter recommending the new organization to his fellow bishops. "I think you will agree with me," he said, "that never before have we felt so strongly the need for practical pastoral research utilizing the vast treasury of human knowledge available to us today."

"Thanks to the vision of His Eminence Richard Cardinal Cushing, and to the moral and financial support of the religious communities of the United States, such an instrument has now come into being. . . to provide for us the reliable scientific and technical information we require for proper and thoughtful decisions in the very complicated areas of our ministry," the archbishop stated. He added:

"I personally have felt again and again the need for such an instrument as

the Center and. . . I believe deeply in its almost limitless potential."

Today CARA boasts a board of directors headed by Lawrence Cardinal Shehan of Baltimore and made up of bishops, priests, Sisters and lay Catholic leaders from across the country. Its research council includes some of the best known names in the field, including Father Joseph H. Fichter, S. J., of Harvard University, and Father Andrew M. Greeley of the National Opinion Research Center, University of Chicago.

One of CARA's first projects was to pinpoint the problem of the Church in the inner city. After a conference involving leading experts, a list of items for in-depth research was drawn up. The major insights of the conference were incorporated into a book, "The Church in the Changing City."

The organization's biggest project to date is probably its study of the so-called "vocation crisis." Costing at least \$150,000, and its major investigative phases running some three years, the study is expected to provide information about the factors which influence the number and quality of vocations and the rate of perseverance by candidates.

The purpose for all this effort, says Father Luzbetak, is to "sift facts from fiction."

Other possible future projects for CARA include a study of the U.S. Catholic parish in the light of Vatican Council II.

## Prayer Of The Faithful 18th Sunday After Pentecost September 17, 1967

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. Conscious of the fact that our needs are few when compared with the needs of others, we pray for all men.

LECTOR: (1) For our Holy Father, Pope Paul; our Bishop, Coleman F. Carroll; our Pastor, N.; and all priests and religious, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (2) For peace and understanding between nations, and for those institutions and persons striving for peace among men, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (3) For our men and women serving in Vietnam, that they may be protected from all physical and spiritual harm, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (4) For the region of South Florida that it may be spared the destructive fury of hurricanes, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (5) For all involved in the crises in our public schools that they find a solution which is just for all concerned, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (6) For all in this assembly of the People of God, that through our sharing in this sacred rite we may gain true humility, sincere understanding, and genuine love for one another, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: Answer the petitions of your people, we beseech you O Lord, and grant that our love for one another may not only increase but also be firmly rooted in love of You. Through Jesus Christ, Your Son, Our Lord, who lives and reigns with You in the unity of the Holy Spirit, God, for ever and ever.

PEOPLE: Amen.

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## MISSAL GUIDE

Sept. 17 - Mass of the Eighteenth Sunday After Pentecost, Gloria, Creed, Preface of the Trinity.

Sept. 18 - Mass of St. Joseph of Cupertino, Confessor, Gloria, Common Preface.

Sept. 19 - Mass of St. Januarius, Bishop and Companions, Martyrs, Gloria, Common Preface.

Sept. 20 - Weekday, Ember Day, no Gloria, Common Preface.

Sept. 21 - Mass of St. Matthew, Apostle and Evangelist, Gloria, Creed, Preface of Apostles.

Sept. 22 - Weekday, Ember Day, no Gloria, Common Preface.

Sept. 23 - Weekday, Ember Day, no Gloria, Common Preface.

Sept. 24 - Mass of the Nineteenth Sunday After Pentecost, Gloria, Creed, Preface of the Trinity.

## Rewritten Catechism Sent Curia

UTRECHT, The Netherlands - (NC) - Rewritten passages on contested points in the new Dutch catechism, together with an extensive explanation, have been sent to the Roman Curia, the Church's central administrative offices, by Bernard Cardinal Alfrink of Utrecht.

It is expected here that these corrections will take away all objections against the new catechism which were made recently by theologians of the Curia.

Approval of the second edition is urgently desired by the publishers of the English, French, German, Spanish and Italian editions.

Cardinal Alfrink will now await the final decision of Vatican authorities before making the copyright available to foreign publishers.

The new texts have been written by the Dutch Higher Catechetical Institute at Nijmegen and its director, Father William Bless, S.J.

Cardinal Alfrink in June agreed in a personal audience with Pope Paul VI that the new edition would be rewritten and later a special investigation committee of cardinals accepted this suggestion.



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### RETREAT DATES

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Sept. 22-24 . . . . . Laymen Oct. 13-15 . . . . . Laymen  
Sept. 29-Oct. 1 . . . . . Laymen Oct. 20-22 . . . . . Laymen

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# When A Boy Is Entangled In Emotions

*I am appealing to parents whose children may need psychiatric help. I have since 15 and I am now 20. When grades drop below usual norms, when a boy is so entangled in emotional problems that he can't communicate with friends and they drop him, when he lies about almost everything, eats excessively and has unbearable headaches, he needs help. My parents considered it a stage. But I am now getting help and I know life can be worthwhile.*

By JOHN J. KANE, PH. D.

It is unfortunate, Tom, that I cannot reproduce all of your letter. It was one of the most moving, articulate pleas I have ever read, especially when you ask that parents respect their children. Indeed, you must have suffered a great deal, and it is good to know that you are now in college and improving under psychiatric attention.

Just recently I wrote about nervous breakdowns and your letter is a good follow-up. I repeat now, what I said then, that the vast majority of Americans simply know next to nothing about mental illness. We can take two extreme attitudes that are common.

One is the group of people who seem to think that psychiatrists can settle all kinds of problems. They are eager to seek psychiatric help even when it is not essential to them. Many of these people have enough money to pay for it easily, and as the result take up the time of the psychiatrists who are badly needed elsewhere. A few years ago a statement in a New York paper claimed that it was impossible to get enough psychiatrists to take care of mentally disturbed children because they were overwhelmed by this type of person. Of course, it must be admitted, that if these people think their problem is a serious one, then for them it is.

## Not All-Knowing

Psychiatrists are not omniscient. There are many problems which are really not serious enough to warrant this type of care and could readily be handled through psychological counseling, by teachers, by priests or other professional persons. Perhaps the best rule of thumb about whether or not one should seek psychiatric care is the advice of the family physician. Even here, I must admit that there is sometimes a bias against psychiatry. However, most physicians do not have it and if the doctor knows the patient well, he can determine whether or not to refer him to a psychiatrist.

At the other extreme are those who scoff at almost all psychiatric care. They know next to nothing about it and have the impression that only persons who are clearly insane should go to a psychiatrist. This is utter nonsense. A person may be emotionally disturbed without being psychotic, in the popular parlance crazy. Furthermore, when this emotional disturbance manifests itself, it is good to receive help. It may prevent greater damage in the future.

In your letter you mentioned that teachers and priests had suggested to your parents that you should be sent to a psychiatrist. I wonder why you did not go to your family physician and ask him to discuss it with your parents. If he considered it necessary, and from what you say in your letter, it seems to be clearly necessary, he might have persuaded your parents to action.

There is another important aspect to this matter. Psychiatric care is expensive. Sometimes it is a rather drawn-out process that may continue over a number of years. The cost involved may cause parents to hesitate before they permit psychiatric care for their children or even for their husbands or wives or themselves. But in the long run the money spent for such care, if needed, is a saving rather than a true expenditure.

Today we read of mass murders committed by persons who are apparently psychotic but who have not received attention. Sometimes they do get attention but leave the psychiatrist before they are truly recovered. Sometimes in a large mental institution, they are perhaps discharged before they should be. This is due to the tremendous over crowding and the fact that the American public by and large takes little interest in mental illness.

## Something's Wrong

You certainly spelled out very clearly some of the indications of an individual who is emotionally disturbed. Inability to communicate even with friends of your own age is a clear indication that something was wrong. So too is chronic eating and the unbearable headaches you mentioned. You were fortunate enough to have sufficient insights to realize that you require psychiatric care. Many people do not.

Parents and all persons for that matter must come to realize that mental illness is a type of illness similar to physical illness and there is nothing disgraceful about it. It is similar in a sense that if you have a temperature of 104 degrees, if you had obvious indications of some kind of physical disease, I am certain that your parents would not have hesitated to seek medical attention for you and hospitalization, if it was recommended. This is exactly the attitude that we should take toward emotional disorders.

It is necessary to steer some kind of a middle course between the two extreme attitudes that I have mentioned. An occasional emotional upset does not mean that one must rush to a psychiatrist. But when this continues over a period of time and begins to interfere with the individual's functioning on his job, within his family, or among his friends, then there is no doubt that assistance must be sought.

But you must remember that the use of psychiatry is something relatively new in our society. I don't think your parents were trying to be unkind, I doubt they lacked love and affection for you. It is rather that a terrible ignorance of this area of life inflicts large numbers of persons. I hope your letter will do much to dispel the erroneous notions that so many have on this topic.



In South Africa

# Restriction On Catholic Immigrants Denounced

PRETORIA — (RNS) — A member of the South African parliament surprised observers and evoked quick, negative reactions from religious leaders when he announced that the South African government has a policy of restricting Roman Catholic immigration.

Dr. P. J. Koorhof, a Nationalist Party member of Parliament from Transvaal, told the party's Transvaal Congress here that the government quietly took steps last year to reduce the number of Catholic immigrants.

Catholic spokesman did not react immediately to his statement, but strong opposition to the policy was voiced by Anglican, Presbyterian and Jewish leaders.

Dr. Koorhof said that immigration from the Mediterranean countries, the source of most Catholic immigrants to South Africa, will be reduced by at least 6,000 this

year. He said that Catholics constitute 6.2 per cent of the South African population and that immigration curbs were introduced to preserve the present ratio of Catholics to Protestants.

The subject of Catholic immigration was a priority issue at the congress.

One of the first religious leaders to react to the statement was the Very Rev. Mark Nye, Anglican Dean of Pretoria, who called it "another instance of South African isolationism in a progressive world."

"We regret the action of a Christian government in discriminating against Christian immigrants because of their religious affiliation," he continued. "This is contrary to the present world trend in which the various Churches are moving toward greater understanding, mutual respect and closer unity."

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**Franks or Knocks** 1-LB. PKG. **79c**

SAVE 8¢ ON 2 PKGS. - MRS. FILBERT'S

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**Tomato Juice** 46-OZ. CAN **35c**

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**Grapefruit Sections** **25c**

**BONUS SPECIAL**

SAVE 10¢

**BALLANTINE BEER** 6 12-OZ. BTL. **79c** PLUS DEP.

SAVE 20¢... ITALIAN SWISS COLONY

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# WOMEN ON THE MOVE

## SUNNY GOINGS ON Auxiliary Schedules Lunch, Card Party

**SEPTEMBER SOUNDS.** . . . Mercy Hospital Auxiliary luncheon and card party scheduled for noon, Sept. 29, Coral Gables Country Club. . . Covered dish luncheon and cards follow St. Anthony Catholic Women's Club meeting Sept. 26 in Fort Lauderdale clubrooms. . . Thrift shop maintained by Holy Cross Hospital Auxiliary, open six days each week at 2184 Wilton Dr., Fort Lauderdale. . . Marianettes Auxiliary of Marian Council K. of C., will be hostesses at a silver tea at 2 p.m., Sunday, Sept. 15, 13300 Memorial Hwy., North Miami. . . Auxiliary of Ft. Lauderdale K. of C. will hear Rabbi Philip Chaiton at 8 p.m., Sept. 18, 333 SW 25 St. . . Father William T. Sweeney, C. M., pastor, St. Vincent de Paul parish, Miami, will be honored at a reception by the Ladies Altar and Rosary Society, Monday, Sept. 18. . . An old-fashioned auction is planned by St. Clement Altar and Rosary Society, Friday, Sept. 22 in the school at 8 p.m.

**FROM THE MAIL BAG** . . . St. Rose of Lima Mothers Club will observe Corporate Communion at 9 a.m. Mass, Sunday, Sept. 17. . . Barry College will host monthly meeting of the American Association of University Women, 10 a.m., Saturday, Sept. 16 in Thompson Hall on the Miami Shores Campus. . . Bridge-O-Rama will be resumed by women of St. Clare parish, N. Palm Beach, in October. Contact Mrs. L. J. McDermott at 848-7237. . . "Orientation in Mental Health," a special course offered beginning Oct. 3 at the U. of Miami Koubek Center, 2705 S.W. Third St., will be held at 9:30 a.m. each Tuesday. . . DCCW affiliations in Fort Lauderdale, Miami, and West Palm Beach are cooperating with the American Red Cross in making gift Christmas bags for Vietnam. . . A spaghetti dinner sponsored by Annunciation Altar and Rosary Society will be held on the parish grounds, West Hollywood, from 5 to 8 p.m., Saturday, Sept. 16. Games will follow.

## Sister Professes Final Vows; Novice Invested



Sr. Rose Marian Sr. Therese Damian, O.P.

Members of two South Florida families recently participated in ceremonies of investiture and profession in their respective religious communities.

Sister Therese Damian, O.P., daughter of Mr. and Mrs. S. H. Swanson, St. Bartholomew parish, Miramar, professed final vows at the Adrian Dominican Motherhouse.

A member of the faculty at St. James School, North Miami, Sister was graduated from Notre Dame Academy and was a nursing student at Barry College before entering the Adrian Dominican community.

Sister Rose Marian, the

### Isabella Circle To Hold Dance

**CORAL GABLES**  
Their annual welfare dinner and dance will be sponsored by the Daughters of Isabella, Our Lady of Perpetual Help Circle, Saturday, Sept. 16 in the K. of C. Hall, 270 Catalonia Ave.

Dinner will be served between 7 and 8:30 p.m. Dancing will follow to the music of Ed Cook and his band.

Proceeds are to be donated to the Miami Marian School for Exceptional Children.



CATHOLIC NURSES serving in U.S. Army Hospitals in Vietnam participated recently in a one-day retreat conducted by Vincentian Father Robert Crawford, Philadelphia, pastor, Queen of Peace Church, Saigon.

## DCCW Slates Autumn Meetings

"Twentieth Century Testimony To Christ" will be the theme of Fall deanery meetings in the five districts of the Miami Diocesan Council of Catholic Women during the month of October.

Members of the Southwest Coast Deanery will convene for their semi-annual sessions on Thursday, Oct. 12, when affiliation members in St. Leo parish, Bonita Springs, will be hostesses. On Tuesday, Oct. 10, East Coast Deanery members will meet at the Famous Restaurant in Lake Worth.

South Dade and North Dade Deaneries will meet on Tuesday and Wednesday, Oct. 17 and 18 respectively at locations to be announced in the near future.

Broward Deanery affil-

ates will convene on Tuesday, Oct. 24, at the Hotel Sheraton in Fort Lauderdale.

Boards of Directors in the

### Pianist Awarded Teaching Grant

MIAMI SHORES—Miss Maria Velasco, St. Rose of Lima parish, has been awarded a teaching assistantship in piano at Indiana University.

The daughter of Mr. and Mrs. Fermin Velasco was graduated from Barry College where she accompanied at many concerts and several musical productions. A member of the Music Educator's Conference, she presented two original compositions during a recital last year.

five deaneries completed arrangements for Fall sessions during one-day meetings this week. Plans for the North Dade Deanery Fall session will be discussed on Wednesday, Sept. 20 in St. Rose of Lima auditorium.

Mrs. Lou Unis, DCCW president, recently announced the resignation of Mrs. Samuel LeNeave of Lake Worth as president of the East Coast Deanery. She is succeeded by Mrs. Bernard P. Engle, St. Helen parish, Vero Beach.

### Healthmobiles Are Scheduled

NORTH MIAMI BEACH — A "Community Health Day" under the auspices of St. Lawrence Council of Catholic Women will be held Saturday, Sept. 30, on the parish grounds at 2200 NE 191 St.

Facilities of the Heart Mobile, Mobile Unit of the Tuberculosis Assn. for chest X-Rays, a dental clinic, and tests for diabetes and blood pressure will be available from 11 a.m. to 4 p.m. free of charge.

In addition films on the newest research in various medical areas will be presented. Baby-sitting service will be provided for young children.

## Autumn Dance Set By Club

NORTH MIAMI — An "Autumn Leaves Dance" under the auspices of the Holy Family Woman's Club will be the first all-parish function in the newly remodeled parish hall, on Saturday, Sept. 23.

Music for dancing will be provided by Francis Kelly's orchestra from 8:30 to midnight.

Mrs. Eugene Litman and Mrs. Frances McEntyre are co-chairmen of the committee on arrangements.

Members of the club will host their second annual Silver Tea, Sunday, Oct. 1, from 1 to 3 p.m., in the parish hall, 14500 NE 11 Ave.

## Junior Women Pick Officers

CORAL GABLES — Mrs. Patrick Kiel has been elected president of the Little Flower Junior Women's Club.

Other officers named are Mrs. Robert Naegle, vice president; Mrs. George Peabody, recording secretary; Mrs. John Rudd, corresponding secretary; Mrs. George Ferguson, treasurer; Mrs. Edward Burch, historian.

Organized to promote the social, educational and spiritual activities among the young married women of the parish, the club sponsors a nursery for children during Sunday Masses.

Their program for the next few months includes a general meeting as well as a "White Elephant" sale this month and a membership party in October.

## Communion Day And Picnic

FORT LAUDERDALE — A "Family Communion" day will be observed Sunday, Sept. 17 in St. Clement parish.

After participating in the Mass of their choice, parishioners will hold their annual picnic from 1 to 6 p.m. at Holiday Park.

Contests and games will highlight the afternoon.

### FIFTEEN TIPS FOR PARENTS

1. Give your children something to live for.
2. Make them feel wanted and needed.
3. Encourage them to apply divine truth to human affairs.
4. Make the family circle a source of inspiration.
5. Show them how to apply their convictions.
6. Inspire them to spread a holy reverence for sex.
7. Develop a sense of mission in them.
8. Prepare them to be homemakers.
9. Teach them to "Put In" as well as "Take Out."
10. Develop their facility to transmit ideas.
11. Encourage them to humanize science.
12. Train them to organize their work and time.
13. Cultivate in them a sense of thoroughness.
14. Bring out the best and automatically curb the worst.
15. Stress their responsibility to the whole of life.

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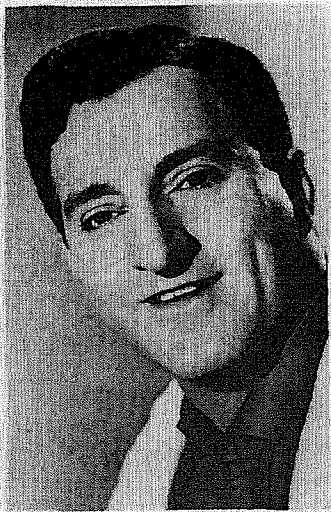
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# Difference In The Dolphins: Freshmen Now Sophomores

"Getting To Know You"—would have been an appropriate theme song for the Miami Dolphins in 1966. But 1967 is another year and the Dolphins are now one big happy family. Credit George Wilson with this fatherly job. Pappy George took 32 rejected professional football players and 77 rookies last July and molded them into one of the best expansion

Although a 3-11 record doesn't show a winning log—it was the little things that counted. He built a defense that was respected by every team in the AFL. His team lost by only one point to the champion Kansas City Chiefs. His team had four men selected for the AFL All-Star clash—all members of the defense. A native of Chicago, Wil-

son, played his college ball at Northwestern University as two way performer at end. Following an outstanding college career he moved into the pro ranks with the Chicago Bears. As an offensive and defensive end he played the game for 10 years from 1937 to 1946. From the playing field he leaped right into the field of coaching. He became an as-

stant to George Halas with the Bears. Serving two years of apprenticeship with the Pappy Bear prepared him for his long and successful association with the Detroit Lions. In 1957 he became the head coach of the Lions and in his neophyte season won all the marbles—the National Football League Championship. He was also selected as the coach of the Year. In eight years as head coach with the Lions his teams won one championship and visited Miami's Orange Bowl three times to win the Playoff Bowl—1960-61. He left the Lions in 1964 after having a falling-out with the management.

After serving a short stint with the Washington Redskins as an assistant coach in 1965, he undertook his most challenging job. He became the head man of the fledgling Miami Dolphins.

**MANY PROBLEMS**  
 At the outset he was beset with more problems than just preparing a team for the championship season. The practice facilities were mis-

## Predicted Scores In Weekend Games

The new football season opens this weekend; and we'll open with some predictions. The unsettled football conditions in Broward County, however, may force a cancellation of some games, but we'll go ahead and pick 'em anyway. Here's the weekend action line:

**Cardinal Newman 26, Cardinal Gibbons 0**—Big, tough and experienced Crusaders have too much of everything for young Redskins.

**St. Thomas 20, Merritt Island 13**—This will be close but we'll go with the Raiders, as we know about Tabit and Costello, and don't know too much about Merritt Island, except they were 5-4 last year.

**Cardinal Mooney 26, Bishop Verot 0**—Verot should be improved with experience but Mooney has big size advantage.

**John Carroll 20, Lake Placid 0**—Rams may not be quite as good as last year but with Williams and Heaton they have a powerful offensive punch.

**Plantation 20, Chaminade 14**—This game may not be played due to teacher's strike, but, if it is, Plantation should repeat last year's victory, one of two losses suffered by Chaminade.

**Archbishop Curley 14, Miami Beach 0**—Knights were able to take the Tides last year and Curley does figure to be better with defense a major factor.

**Coral Gables 26, Columbus 7**—Cavaliers have eyes on state title while Columbus must find a new offense after upsetting the Cavaliers last year behind Pytel's passing.

**Cypress Lake 20, La Salle 7**—West Coast school has grown into one of the area's toughest Class A schools and may have too much manpower for La Salle.

**Msgr. Pace 13, Coral Shores 0**—Spartans should make football debut a success against school that played 6-man football last year.

\*\*\*

Looking into the crystal ball at the Dolphins:

**Miami Dolphins 17, Denver Broncos 14**—Dolphins finally make 17 points stand up for a victory, but Broncos have Tensi at quarterback and Little at running back, whom they didn't have in exhibition season.

\*\*\*

At a press conference last Friday, Managing Partner Joe Robbie of the Miami Dolphins, introduced his new partner, W. H. (Bud) Keland of Kenosha, Wisc.

Robbie explained that the two had bought out the stock owned by TV-movie personality Danny Thomas and had equal shares in the ownership, totalling 90 per cent of the stock.

Both Robbie and Keland agreed that the best way for the Dolphins to build their image and go down in the community was "with a winning ball club."

Now, it's time for the Dolphins to make good, as the Miami team opens its season Sunday afternoon against Denver's revitalized Broncos.

The Dolphins, 2-3 in the exhibition season, a mark that could have been easily 5-0, are improved over last season. The Los Angeles Times, in its pre-season roundup of the AFL, tabbed the Dolphins as the "real comers in the league."

The fact that more than 85,000 fans saw the Dolphins in their two local exhibition games proves that the South Florida football public will accept the team. But, the Miami area fans love a winner.

The Dolphin defense is as good as any in the league. The offense needs constant development by quarterback John Stofa, who is little more than a rookie, despite two seasons of minor league football.

The offensive line has improved over last year and should be a help to running backs Joe Auer and Abner Haynes along with improving Sam Price at fullback.

The Dolphins have the ingredients to surprise a few teams in the league, although not expected to make a strong bid for the Eastern crown.

But, owners Robbie and Keland are right. A winning team does help in South Florida.

\*\*\*

**HERE AND THERE** . . . George Mira, the pride of the Hurricanes, still has his sprained wrist in a cast and is not expected to see much service in the early portion of the NFL season for the San Francisco 49ers. . . . play college football these days.

The U. of Kansas doesn't. The five split ends and flankers for the Jayhawks this year average just 159 pounds, including Gary Ard at 147, Tommy Anderson 153, Donnie Shanklin 165, and John Jackson and Ben Olson, each at 167. Of course, four of the five have been recruited off the track team, where speed, not size, is the criteria. . . . If you're an old Boston-area college fan, you know the heated rivalry that exists between Boston College and Holy Cross. Well, one of the co-captains for the B. C. basketball team this winter is Jim Kissane. His younger brother, John, just signed a basketball scholarship with Holy Cross. . . . You have to admit that the nation's sportswriters are an inconsistent lot. Every so often they come up with a plea for the good old days of the colorful athletes—the Babe Hermans, the Jim Thorpes, the John McGraws and the likes. But, then, whenever some one like Joe Namath in football, Eddy Stanky in baseball or Wilt Chamberlain in basketball does something, they castigate the poor fellow for being a non-conformist.

**DANNY THOMAS**, whose stock in the Dolphins has been bought by managing partner **JOE ROBBIE** and a newcomer, **W. H. KELAND** of Kenosha, Wis.

## CYO Members To Wash Cars

**NORTH MIAMI**—CYO members in Holy Family parish will sponsor a car wash on Saturday, Sept. 16, in the school parking lot, 14650 NE 12 Ave.

Cars will be washed for a nominal donation between the hours of 10 a.m. and 5 p.m.

## SPORTS PROFILE

By Chris Smith



teams in pro-football. They won 3 and dropped 11. But they were only beaten badly on three occasions.

Wilson—a longtime veteran of the pro wars—told everyone prior to the Dolphins' first league game that the team would be competitive. He's always been associated with winners and the Miami team wasn't going to bring about any sudden reversal in form.

son, played his college ball at Northwestern University as two way performer at end. Following an outstanding college career he moved into the pro ranks with the Chicago Bears. As an offensive and defensive end he played the game for 10 years from 1937 to 1946.

From the playing field he leaped right into the field of coaching. He became an as-

# CCD Religious Education Program

**I. MODERN CATECHETICS RELIGIOUS EDUCATION COURSE I:** A comprehensive look at religious education today. This is a 50 hour catechetical course of 25 weeks duration combining doctrine and the ways of communicating it to others. At the completion of the course those working for their CCD diploma will receive a certificate. The course will be conducted in the following centers:

**NORTH DADE**  
 Parish: Immaculate Conception  
 Address: 68 West 45th Place  
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 Day: Tuesdays  
 Time: 7:30 P.M. to 9:30 P.M.  
 Starting: October 3

Parish: Visitation  
 Address: 19100 N. Miami Avenue  
 Miami  
 Day: Wednesdays  
 Time: 7:30 P.M. to 9:30 P.M.  
 Starting: October 4

Parish: St. Mary Cathedral  
 Address: 7525 N.W. 2nd Avenue  
 Miami  
 Day: Wednesdays  
 Time: 9:30 A.M. to 11:30 A.M.  
 Starting: October 4

Parish: St. Francis de Sales  
 Address: 600 Lenox Avenue  
 Miami Beach  
 Day: Wednesdays  
 Time: 7:30 P.M. to 9:30 P.M.  
 Starting: October 4

Parish: Holy Family  
 Address: 14500 N.E. 11th Avenue  
 Miami  
 Day: Thursday  
 Time: 7:30 P.M. to 9:30 P.M.  
 Starting: October 5

**WEST COAST**  
 Parish: St. Mary Mission  
 Address: Pahokee  
 Day: Tuesdays  
 Time: 10:00 A.M. to 12:00 A.M.  
 Starting: October 3

Parish: St. Catherine  
 Address: 152 Hickory Street  
 Sebring  
 Day: Tuesdays  
 Time: 7:30 P.M. to 9:30 P.M.  
 Starting: October 3

Parish: St. Andrew  
 Address: Cape Coral  
 Day: Thursdays  
 Time: 7:30 P.M. to 9:30 P.M.  
 Starting: October 5

**DADE**  
 Place: St. James  
 Address: 530 N.W. 132nd St.  
 Miami  
 Day: Wednesdays  
 Time: 7:30 P.M. to 9:30 P.M.  
 Starting: October 4

Place: St. John Vianney Minor  
 Seminary  
 Address: 2900 S.W. 87th Ave.  
 Miami  
 Day: Wednesdays  
 Time: 7:30 P.M. to 9:30 P.M.  
 Starting: October 4

**BROWARD**  
 Place: Chaminade High School  
 Address: 500 Chaminade Dr. East  
 Hollywood  
 Day: Wednesday  
 Time: 7:30 P.M. to 9:30 P.M.  
 Starting: October 4

**SOUTH DADE**  
 Parish: St. Louis  
 Address: 7270 S.W. 120th Street  
 Miami  
 Day: Tuesdays  
 Time: 7:30 P.M. to 9:30 P.M.  
 Starting: October 3

Parish: St. Thomas  
 Address: 7301 S.W. 61st Street  
 Miami  
 Day: Tuesdays  
 Time: 7:30 P.M. to 9:30 P.M.  
 Starting: October 3

**BROWARD**  
 Parish: St. Gregory  
 Address: 200 N.W. 28th Ave.  
 (Plantation)  
 Fort Lauderdale  
 Day: Thursdays  
 Time: 7:30 P.M. to 9:30 P.M.  
 Starting: October 5

**EAST COAST**  
 Parish: St. Edward  
 Address: North Country Road  
 Palm Beach  
 Days: Mondays  
 Time: 9:30 A.M. to 11:30 A.M.  
 Starting: October 2

Parish: St. Joan of Arc  
 Address: 298 S.W. 3rd Street  
 Boca Raton  
 Day: Wednesdays  
 Time: 7:00 P.M. to 9:00 P.M.  
 Starting: October 4

Parish: St. Joseph  
 Address: 1200 East 10th Street  
 Stuart  
 Day: Wednesdays  
 Time: 7:00 P.M. to 9:00 P.M.  
 Starting: October 4

Parish: St. Helen  
 Address: 2085 Tallahassee Avenue  
 Vero Beach  
 Day: Wednesdays  
 Time: 7:00 P.M. to 9:00 P.M.  
 Starting: October 4

For further information about this course call the Missionary Sisters in Belle Glade—996-5928.

Place: St. Ann Church  
 Address: 439 Ninth Avenue  
 Naples  
 Day: Thursday  
 Time: 7:30 P.M. to 9:30 P.M.  
 Starting: October 5

**III. SHORT COURSE — CATECHETICAL RENEWAL AND VATICAN II:** An eight to ten session course will be available for those who have taken previous Teacher-Training courses or are professional teachers. These courses must be requested by the parishes by calling the Diocesan CCD Office—757-6241.

**IV. CURSO EN CATEQUESIS MODERNA:** Dado en español durante 25 semanas y con total de 50 horas. El curso combina método y doctrina. Al fin del curso se recibirá un certificado provisional de maestro de religión. Para recibir el certificado permanente se requiere un año de práctica en cualquiera de nuestros centros catequéticos. Para recibir el diploma se requiere que tome los cursos en Sagradas Escrituras y Liturgia. Los cursos serán ofrecidos en los siguientes centros:

### PRIMER CURSO "El Mensaje Cristiano"

Centro: St. Brendan Church  
 8725 S.W. 32nd Street  
 Miami  
 Dia: Martes  
 Hora: 7:30 P.M.  
 Comienzo: Octubre 3

Centro: Corpus Christi Church  
 3220 N.W. 7th Avenue  
 Miami  
 Dia: Miércoles  
 Hora: 7:30 P.M.  
 Comienzo: Octubre 5

Centro: St. Peter and Paul Church  
 900 S.W. 26th Road  
 Miami  
 Dia: Martes  
 Hora: 7:30 P.M.  
 Comienzo: Octubre 3

Centro: St. John Apostle Church  
 451 East 4th Avenue  
 Hialeah  
 Dia: Miércoles  
 Hora: 7:30 P.M.  
 Comienzo: Octubre 5

### CURSO AVANZADO EN SAGRADAS ESCRITURAS

Centro: San Juan Bosco  
 Miami  
 Dia: Jueves  
 Hora: 7:30  
 Comienzo: Octubre 5

Este curso bíblico también tendrá duración de 25 semanas. El curso constará de las siguientes materias:  
 Introducción a la Biblia  
 El Pentateuco  
 Los Profetas  
 Para registrarse en estos cursos dados en Español se podrá usar la forma de registro de este panfleto pero la forma debe ser dirigida al Hno. Avelino Fernández, F.S.C. La donación de cinco dólares pagará el costo de los cursos.

### TO REGISTER FOR COURSES BY MAIL

Please mail this registration form and five dollars Registration fee which will cover all expenses for the course.

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Name \_\_\_\_\_  
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 City \_\_\_\_\_ Zip Code \_\_\_\_\_  
 Parish \_\_\_\_\_

Please fill in the location of the course you wish to attend below:

- Modern Catechetics Course I at \_\_\_\_\_ Parish.
- Advanced Sacred Scripture Course at \_\_\_\_\_ Center.
- Assistire el curso en el siguiente centro \_\_\_\_\_



# For Teens, Rock With An Up-Beat

NEW YORK—"Philosophical rock" for teenagers?

It's the up-and-coming thing, reports the record-industry weekly, *Billboard*, and when it catches on, the least-hip people in the world will be the hippies.

"A splinter group of the love-and-flower generation is beginning to emerge," *Billboard* has noted. "Its songs advocate participation as opposed to withdrawal and its emphasis is on the joy of living."

The music of this new cult, the weekly reported, is

being referred to as "philosophical rock."

"Its lyric content stresses the importance of the simple things in life, and that youngsters should turn on straight. It is anti-hippie and anti-drug and is attempting to reach the teenagers who are caught up in the hippie whirl and help them get out."

Cited by *Billboard* as one of the leaders of the philosophical rock movement is an 18-year-old singer named Chris Wilson, whose appearance at a Greenwich Village nightclub was heralded with comments one is ac-

customed to reading about singing nuns or singing seminarians rather than about a rock 'n' roll performer: "Chris Wilson knows God is alive and very healthy. His songs are of God and His joyous, mournful beauty."

## Postpone Ordinations To Work

SANTANDER, Spain — (NC) — Students at the seminary here have been identified as the group of seminarians who are postponing their ordination in order to work "in the world" before becoming priests.

All the 15 students have completed their training for the priesthood and were due for ordination. Their decision to seek jobs and postpone their ordinations for a time has the support of the seminary authorities.

Members of the permanent committee of the Spanish Bishops' Conference at a two-day meeting here in August, however, expressed regret over the seminarians' decision to delay their ordinations.

The seminarians are working here and in neighboring towns.

Although seminarians in Bilbao, Pamplona, Barcelona and many other dioceses take jobs during summer vacations, this is believed to be the first case in Spain of a full class postponing its ordination.

Wilson, according to *Billboard's* report, "is in total disagreement with the teen agers who dig drugs and who are continually putting down society. He says that the use of LSD for a mind expansion trip is comparable to cutting off your legs so that you can ride around in a wheelchair, and he says that kids have a hard time today but no one has a harder time than parents."

Columbia Records has released two of Wilson's songs, titled "All the Joy" and "Inspiration Road," which feature, according to the music weekly "optimistic" lyrics.

Sample verses:

"Rain's falling down and hitting the pavement. People are sad—they can't understand it. They can't see all the joy."

"As life wanders on, it picks up new pieces. The heart grows much bigger and the mind never ceases to see all the joy."

"Life is a state of mind where you can be happy or sad any time. It's up to you, my friend, to stand or crumble within."



GEORGE WILSON of The Dolphins

## Difference In Dolphins: Freshmen Now Sophs

(Continued from Page 20)

erable but George never complained. Some of his top personnel retired and had to be lured out of the safe confines of their homes.

He somehow overcame all these obstacles only to be confronted by still another almost insurmountable one. He decided to play his rookie son at quarterback after allowing veteran Dick Wood and bonus rookie Rick Norton to have their fling at the job. His gamble paid off — Miami beat Denver 24-7 under the guiding hand of George Wilson Jr. It's this kind of action that prompted Managing Partner Joe Robbie to say when he hired Wilson — "He has coached a championship before and

is capable of producing another."

And in one short year George Wilson has almost brought about a small miracle. The 1967 addition of the Dolphins figures to be even stronger defensively and much more potent than the previous bunch.

Wilson, not a man of many words, offered this explanation for the difference in the Dolphin. "We were all freshman last year, this year we're all sophomores. And there isn't a football coach in America that wouldn't take a sophomore team over freshmen."

George's team won their first two exhibitions this summer against Denver and Buffalo — and then lost three heartbreakers to San Diego, Atlanta and New Orleans. Last season they didn't win pre-season contest and didn't get into the win column until the sixth game. What a difference a year makes!

Wilson was concerned the way Denver was beaten this past weekend by Oakland (51-0) — because this Dolphins open the season against them on Sunday at the Orange Bowl. He fears that the Broncos will be sky high for this one, to make up for the beating they took at Oakland. But George will have his boys there to show, everyone how much they've grown up in a year — if isn't already obvious.

## College Aspirants To Be Interviewed

A joint admissions Counseling Conference for Miami area high schools juniors and seniors will be conducted by representatives of Marymount Junior College and St. Leo College on Saturday, Sept. 16, from 9 a.m. to 5 p.m., at the Biscayne Terrace Hotel, 430 Biscayne Blvd.

Sister Richard Marie, R. S. H. M., director of admissions at Marymount College conducted in Boca Raton by the Religious of the Sacred Heart of Mary; and Father Denis Murphy, O. S. B. head of St. Leo College operated by the Benedictine Fathers at St. Leo in central Florida, will interview prospective applicants and provide information about the colleges.

## Banner Lists Vocations

MANKATO, Minn. — (RNS) — A banner attached to a pillar in the sanctuary of SS. Peter and Paul Catholic church here bears figures that show the parish, staffed by Jesuit priests, has had 192 religious vocations in its 110-year history.

They include two bishops, 33 priests, 151 Sisters, six Brothers.

A prayer for vocations is said in the church before Mass every Sunday and holy day.

## Columbian Squires Sail Into Activities Of Fall

Columbian Squires Circle of the Knights of Columbus have resumed activities for the fall season.

FORT LAUDERDALE — Brian O'Mara has been named chief squire of Cardinal Gibbons Circle 1583.

Other officers elected are William McManus, deputy chief squire; Frank Shaia, notary, and Peter Petrosky, bursar.

Circle members have just returned from a three-day tour of New England and pilgrimages to the burial place of the late President John F. Kennedy. Visits were also made to the Shrine of Our Lady of Grace in Col-

brook, N.H., and to Canada for the supreme convention of the Knights of Columbus.

Circle members will assist the K-C by selling tickets to the Miami Dolphins-Houston Oilers pro football game Dec. 23 in the Orange Bowl. All proceeds will go to Boystown of Florida.

MIAMI BEACH — Installation of new officers of the Columbian Squires of Saint Martin De Porres Circle 1554 will be held Wednesday, Sept. 20 at 8 p.m., at 920 Alton Road.

Leonardo Igaravidez, past master of Puerto Rico will conduct the installation ceremony.

Taking new posts will be Teddy Peterson, chief squire; Jorge Herrera, deputy chief squire; Juan Fernandez, notary; Jose Pinon, bursar; Herbert Aronstrom, marshal; and Joseph Cruz and Efrain Sora, captains.

Guest speaker will be Father Petro L. Perez, State Father Prior; Grand Knight Carmine Bravo of the sponsoring council.

## 'Mixer' Dance Is Scheduled

BOCA RATON — A "mixer" dance under the auspices of students at Marymount College will begin at 8:30 p.m., Saturday, Sept. 16, and continue until midnight in Founders Hall Auditorium on the Military Trail campus.

Music will be provided by The New Dantes and The Royal Ascots.

Male college students in the area are invited to attend.

## O'Connor Quits Press Office

WILMINGTON, Del. — (NC) — John O'Connor, who left his post as editor of the "Delmarva Dialog" (Sept. 8) following a long controversy over the paper, has resigned as a member of the board of directors and vice president of the Catholic Press Association.

O'Connor said that he had no immediate plans to announce, but that he is considering taking time out to do some serious writing.

According to CPA bylaws, O'Connor had to resign his posts in the association if he left the newspaper part of the Catholic press. The CPA board will elect his successor.

## Volunteers Sought To Face Bombs

LONDON — (RNS) — Fifty volunteers are being sought here to go to North Vietnam to share the dangers of American bombing with its people — and also a sum of \$42,000 to send them there.

Behind the project is a new organization called Non-Violent Action in Vietnam. It was launched in a popular tavern in London's Fleet Street. Its secretary, Roger Moody, said 32 volunteers had already been interviewed and accepted.

Three members of Parliament said they will definitely go if the project can get under way during the present parliamentary recess, which ends Oct. 23. But some big "religious catches" have apparently failed to materialize.

ATTENTION HIGH SCHOOL JUNIORS & SENIORS . . .

St. Leo's College and Marymount College

cordially invite you to attend

an

ADMISSIONS COUNSELLING CONFERENCE

to be held

Saturday, September 16, 1967

from 9:00 a.m. - 5:00 p.m.

at the

Biscayne Terrace Hotel  
430 Biscayne Blvd.

Individual interviews and information on admission to the two colleges will be provided.

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# PROPOSED. 3 Big Steps To Anglican-Catholic Unity

(Continued from Page 3)

Marian dogma and Anglican orders.

This divergence caused the Anglican delegates to later marvel at what they called "the new comprehensiveness" of Roman Catholic thought. One delegate referred to the wide range of outlook, from the conservative to the progressive, in Catholic thinking.

Once again, however, as at Gazzada, the uncertainty about the Anglican positions in different fundamental areas of belief caused great difficulty to the participants. Where the general Roman position could be clearly stated, with new developments and ideas being considered in relation to it, no such concise presentation was possible with the Anglican views because of the diversity of the understanding in its different branches.

Eight papers were presented to the meeting on the general theme of the authority of the Word of God in relation to the Church. They were not read, but copies of them had been sent in advance to the participants.

Even simply listing the titles of the talks gives a clear idea of their comprehensiveness and depth. The first, "What is the Word," was given by Father George Tvard, A. A., of Pittsburgh's Mount Mercy College, followed by Canon James Atkinson, of Sheffield University, England, on "How the Word of God creates and sustains the Church," and Father Michael Richards of St. Edmund's College, Ware, England, who replaced Charles Davis on the commission, on "How does the Church proclaim the Word of God."

The theme was narrowed down to an examination of the place of the local churches in the universal church, a matter which is of major interest not only in the ecumenical field but inside the individual churches themselves, as the development of the church in Holland shows.

Four papers dealt with this aspect of the theme: Canon Eric Kemp of Oxford University, England, on what should be the minimum structure and essential life of the local church; Father Louis Bouyer, the French writer, on how local churches form the unity of the universal Church; and Bishop Jan G. M. Willebrands, secretary of the Christian Unity secretariat, on the extent there can or should be diversity in a united church (freedom and authority). The same theme was also the subject of a joint paper presented by Bishop Moorman and the Rev. Prof. Howard Root of Southampton University, England.

The official communique said that discussions on these themes "throw into relief certain points of crucial importance, for example, the authority to interpret Holy Scripture; episcopacy; papal primacy and infallibility; dogmatic definitions about the Blessed Virgin Mary; Anglican orders and the problems connected with intercommunion."

It added: "In our discussions we found that theological and practical problems are often approached by us both in the same way; because of this, agreement and divergence often cut across the line of division between the two churches."

The communique also welcomed the appointment of a joint commission on the theology of marriage and its application to mixed mar-

riages which had been urgently recommended at the Gazzada meeting.

Bishop Willebrands told a press conference in London that Roman Catholic members of the commission would be announced soon. Some of those invited have not yet given their final acceptance, he indicated.

Bishop Helmsing told the press conference that the question of the validity of Anglican orders might be reopened in Rome. "We recognize that there has been a tremendous change in the general ecumenical climate, in our understanding of the Eucharist and in our understanding of the role of the minister in the Eucharist," he said.

## SEES HOPE

"This gives us hope that we can reopen the question of Anglican orders, but in an entirely different perspective from that in which it was discussed in the past."

Explaining why non-Roman Catholic ministers could not, as a general rule, be invited to preach during Masses in Roman Catholic churches, Bishop Willebrands said that a homily at Mass was considered part of the Eucharist celebration, since there was no distinction between the first part of the liturgy and the sacramental part.

Therefore, to have non-Roman Catholic ministers preaching or reading the Gospel would be to introduce a Eucharist intercommunion which itself did not exist. For non-Eucharistic services a wider field of possibility exists.

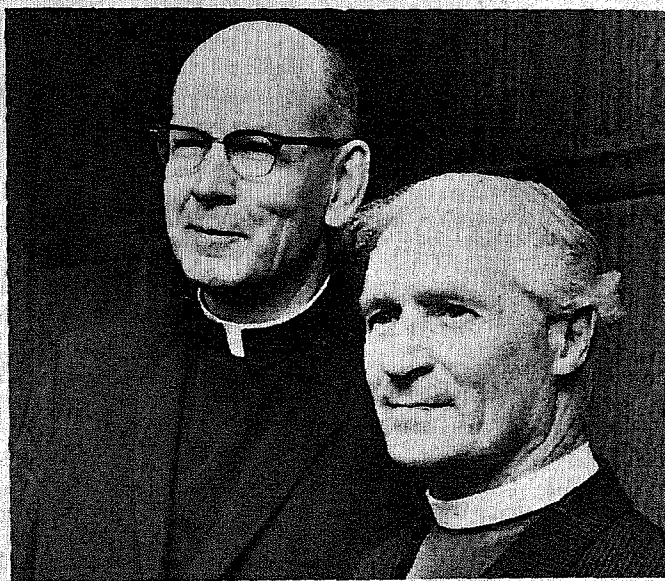
The decision in these matters was left to local hierarchies or bishops. "We should not force the revolution," Bishop Willebrands said. "That always has a contrary effect to what is intended."

Bishop Helmsing revealed that during the Huntercombe Manor conference the participants joined in prayer each night. They also attended each other's Eucharistic services, joining in common prayer, but did not participate in Communion.

On the question of diversity in unity, Bishop Willebrands said there were two reasons for stressing diversity. The first would be a "vertical" reason, coming from the Holy Spirit, which suggested that diversity was necessary. The second was a "horizontal" reason, arising from the reception of God's Word in a variety of nations, races and cultures. This made necessary a diversity in liturgical form, spiritual life and even in some institutional forms which were not directly given by Christ.

Bishop Moorman said that the diversity in Anglican beliefs and practices had worried Roman Catholics. But in the five years since the Second Vatican Council began, Anglicans noted a much greater diversity in the Roman Catholic Church. "What we are trying to see is if we can put limits, and if so, what limits, to personal freedom and ecclesial diversity and still become one church," he said.

Asked about a possible date for Anglican-Roman Catholic unity, Bishop Willebrands said it was difficult to fix deadlines or dates for an evolution in the social life of human beings. "You cannot oblige a society to develop to such-and-such a point by such-and-such a date. But we must not passively wait. We must ask God to hasten the date of maturity," he declared.



BISHOP CHARLES HELMSING of Kansas City-St. Joseph, left, headed the Catholic delegation; and BISHOP JOHN MOORMAN or Ripon led the team of Anglicans at the discussions.

# Pope Picks Personal Choices For Synod

(Continued from Page 3)

will again concentrate on two points — the Mass and the revision of the Divine Office. Work on the Mass will aim at revision of the rubrics of the Mass so that the partici-

## CCD Does Many Things

(Continued from Page 9)

are those who are studying religion: children, youth, adults, whether in the schools of religion or in the discussion or study clubs.

## THE ORGANIZATION

In order to have any organization run effectively, it must be organized. The CCD has a parish board. As with every organization it consists of a president, vice-president, secretary, and treasurer. In addition to these officers there are six chairmen representing the six divisions described above. These laymen and laywomen together with the priest director plan the parish CCD activities and solve the problems that come up.

The choice of members for the parish board is of great importance, for the parish CCD is as strong as the executive board. The members of a board are not only to be leaders in a material way but also must act as the beacon of light for the rest of the members. Love, humility, patience and understanding are to be the virtues that they manifest to their fellow members.

Thus we see that the Confraternity of Christian Doctrine is an organization which gives the Christian of today the opportunity to give of self and be truly the person he became in baptism and through confirmation. The CCD also provides the opportunity for Christians to participate in the divine mission of re-creation, and through their witness to help set up the Kingdom of God, that rule which is already and not yet. By participating in the various programs of the CCD and thus helping to fulfill the needs of men in different life situations, the members of the CCD truly are making it possible for men to walk together in the unity of Christ's love to the heavenly Father.

pation of the people becomes more real, and it is expected that during the synod the members will attend a "parochial Mass" prepared by the Consilium for the Implementation of the Constitution on the Liturgy, demonstrating the new approaches. They will also receive a book prepared by the Consilium covering "the complete panorama of the readings of the Mass over the three-year cycle of Sundays" and for other Masses.

The report on the Divine Office to be examined by the synod treats of the structural elements of the reform of the prayers. Bishop Rubin said the major change will consist of the qualitative and quantitative selection of readings, prayers and formulas in general.

The report on doctrinal questions will be in two parts. The first deals with the theological ferment following the Second Vatican Council. Bishop Rubin said: "This ferment is a sign of the vitality of the postconciliar Church, but it presents on the margins of its results some excesses... and even sometimes errors. The movement should not be halted by the Church but rather she should guide it along the right path, that truly desired by the council."

## SECOND PART

The second part of the doctrinal study deals with the problem of contemporary atheism. Bishop Rubin said: "Some extreme tendencies of contemporary theology — that of the theology described as 'secularization' — presented above all by a group of Protestant theologians of North America have an affinity with an interest exclusively (directed at) the 'earthly city' which obviously inspires modern atheism. The synod will deal with these paradoxical forms of theological thought and with atheism itself."

The synod is being asked to consider the question of mixed marriages, Bishop Rubin said, "because its extreme importance seemed to demand the authority of that assembly and, on the other hand, its vastness and the concrete implications of the problem made it extremely desirable to have the contribution of the pastoral experience of the prelates of all countries."

# Milwaukee Priest 'Rights' Bombshell

(Continued from Page 5)

one of the Freedom Houses until the ramshackle house was condemned. Later the youth council established two more Freedom Houses. One was burned down Aug. 29 as the young protesters returned from an open housing march to Milwaukee's south side, where they were twice attacked by rioting gang of white toughs.

The police said the Freedom House fire was started by a fire bomb thrown from a passing car, but Father Groppi and the youth council blame the police for starting the fire.

Father Groppi's commandos take their jobs seriously. Early this summer, the priest and several of the commandos helped cool a situation that threatened to turn into a race riot after gangs of white and Negro youths seemed ready to attack each other.

At least two commandos guard Father Groppi during every civil rights demonstration. All of them say they would die for the priest.

Father Groppi calls the commandos a "disciplined army." They, in turn, give him their absolute loyalty. Father Groppi is their friend, trusted confidant and bus driver. He usually drives the St. Boniface school bus to carry youth council members to the sites of some of their demonstrations.

## MARCH, PICKET

It is the commandos who make the decisions on strategy and tactics for the youth council. Most of the time there is agreement, but the priest has sometimes been overruled by them.

This summer the tactics has been to march and picket for an open housing ordinance. The Milwaukee common council has rejected open housing four times. Each time the only vote in favor of them was by the city's only Negro alderman, Mrs. Vel R. Phillips.

Starting in June, the youth council picketed the homes of Milwaukee aldermen to protest their votes against the proposed ordinances. But it was not until the youth council marched to the city's predominantly Catholic, Polish-American south side that Father Groppi and his youngsters wound up in the national headlines again.

They were jeered and attacked by whites. Police had to use tear gas to break up the white mobs. Then the mayor issued a proclamation banning night marches and demonstrations, but the youth council violated the proclamation, saying that it infringed on their rights to free speech and assembly. Father Groppi was arrested twice for leading the marches.

After police stopped one of the marches, they fired tear gas into the St. Boniface school yard when some of the demonstrators tossed bottles and rocks at them. St. Boniface has become the center of civil rights activities in Milwaukee.

Since then, Father Groppi and the youth council have organized daily rallies and marches, with growing support from Negroes and white sympathizers. One of the demonstrations — a sit-in at the mayor's office — got out of hand. Some of the demonstrators — not all of them were youth council members — tore up the office.

## MORE RIGHT

Father Groppi said he did not approve of the vandalism, but would not apologize for it. His view is that Negroes have more of a right to be violent than any other group of people in history.

The youth council differs from the antiwhite, black nationalist organizations now popular among some Negroes. Although they espouse black power, their view is that blackness and whiteness is a matter of attitude rather than skin color. As a result, they welcome whites into their organization.

For the most part, the youth council is non-violent. But it is a technique, rather than a philosophy. Father Groppi himself believes in nonviolence, but says if the time ever comes to be violent, "the commandos will be there in the front line."

The youth council's approach also is basically moralistic and Christian, due in no small part to the presence of Father Groppi.

But the priest believes that the time has come to stop preaching what he calls "pie in the sky" to black people who are oppressed.

"The Lord ain't gonna help you and He ain't gonna help me," he tells his followers, "unless we get out and help ourselves."

"Jesus Christ was a civil rights worker. The greatest civil rights worker, greater than anyone here. No one here has ever been nailed to a cross."

## SECOND RATE

Father Groppi says the Pharisees of today are the public officials and "a lot of priests and ministers who walk the streets and don't do a damn thing about the black man being treated second rate."

The priest is a soft spoken young man in private conversation. But at a civil rights rally, he shouts — usually his voice cracks when he does — in anger over what he sees as the oppression of his people. He frequently uses the word "we" when speaking about Negroes.

Not many of the youth council members of the commandos are Catholics, but Father Groppi says they talk about religion quite a lot. Youth council members and commandos often are in attendance at the priest's daily mass.

The fact that there are not many Catholics among his youngsters does not bother Father Groppi. "Catholics are Christians," he said. "They believe in brotherhood, justice and equality. That's what they (the youth council members) all believe in."

Father Groppi has the stamina and single mindedness of the true believer. He says he will not stop until injustice to Negroes is wiped out.

An editorial writer for one of Milwaukee's daily newspapers commented after a meeting with Father Groppi:

"He's one of the few consistent Christians I've ever seen. All of the rest of us stop short somewhere, but he follows right on through."



# Miles de Cubanos Honraron a su Patrona



Millares de Cubanos Siguen con Fervor la Misa Oficiada por el Obispo

En la Bella Explanada Junto al Mar, Donde se Construirá el Monumento a la Caridad.



## Inaugurada La Capilla Provisional

Como testimonio de su fe en la Madre de Dios y como expresión de su añoranza por la patria oprimida, millares de refugiados cubanos se congregaron en los terrenos donde se levantará el monumento honrando a la Virgen de la Caridad del Cobre.

El Obispo Coleman F. Carroll celebró la misa con dos obispos cubanos, Mons. Carlos Riu Anglés y Mons. Eduardo Martínez Dalmau, con otros sacerdotes cubanos, ante un altar que se levantó a los pies de la monumental imagen de La Piedad, del escultor yugoslavo Mastrovic.

Cuando el sol se ponía tras el altar erigido en la bella explanada junto a la Bahía Biscayne, la imagen de la Caridad del Cobre llegó portada en andas por un grupo de hombres y seguida por una nutrida procesión de hombres y mujeres y niños.

Después de unos coros hablados en los que se levantó la oración espontánea del pueblo en representación de las seis provincias de Cuba, los dignatarios eclesiásticos entraron en procesión para el ofrecimiento de la misa.

Ya momentos antes, el Obispo Carroll había procedido a la bendición y dedicación de la Capilla Provisional de Nuestra Señora de la Caridad del Cobre, una pequeña construcción de líneas sencillas y acogedoras en las que terminó la misa se colocó la imagen de la Patrona de Cuba, que allí quedará permanentemente para la veneración de sus devotos, hasta que se contruya el Monumento definitivo.

Esa imagen que hoy puede ser venerada en la Capilla situada junto al mar, entre el Palacio Vizcaya y el Mercy Hospital, fué sacada de Cuba hace cinco años en una pequeña embarcación, cuya tripulación de fugitivos en busca de refugio, la trajo consigo.

El sermón de la misa fué pronunciado por el Padre Emilio Vallina, párroco de San Juan Bosco, quien hizo un recuento histórico de la presencia de la Virgen en todos los momentos trascendentales de Cuba, desde su milagrosa aparición hasta nuestros días, pasando por el fervor de los mambises durante las luchas independentistas, el júbilo en la constitución de la república, el clamor de los veteranos de la gesta independentista pidiendo al Papa Benedicto XV que la proclamara Patrona de Cuba, como así lo hiciera el Santo Padre en 1956.

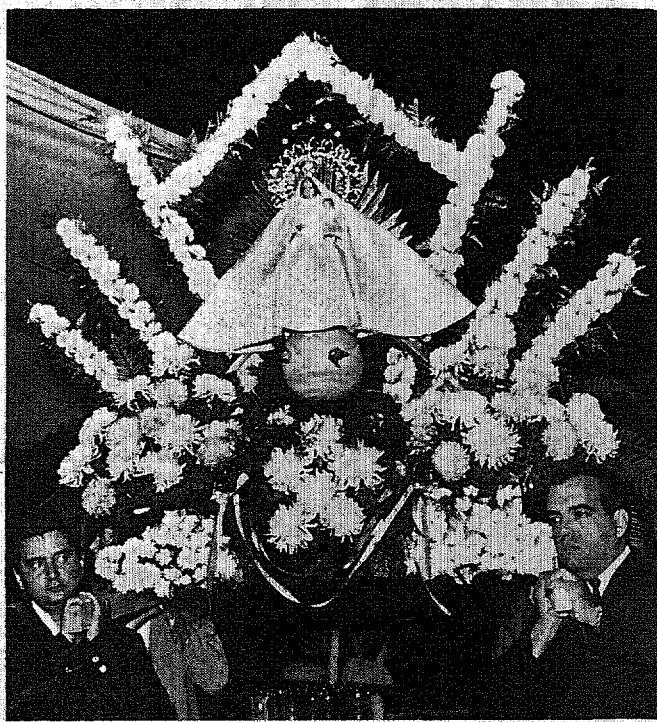
(Precisamente el acto del pasado viernes marcaba el cierre del Cincuentenario de la proclamación de la Virgen del Cobre como Patrona Principal de la República de Cuba.)

Destacó el Padre Vallina la significación del proyectado Monumento a la Virgen del Cobre y dijo que éste debía ser el esfuerzo de todos los exiliados cubanos no sólo de Miami, sino de todas partes del mundo, para tener en él el lugar de oración por la salvación de la patria y como el tributo de agradecimiento a este pueblo que nos ha acogido.

(Pasa a la Pág. 25)



Después de la Misa, los Fieles Llevan el Voice a sus Casas con la Historia de la Caridad.



La Imagen de la Patrona de Cuba, Es Llevada a su Altar en la Nueva Capilla del Monumento.



El Obispo Carroll Bendice la Capilla de la Caridad

De Líneas Sencillas y Acogedoras Construída por Manos Cubanas.



La Capilla de la Virgen, Dedicada por el Obispo

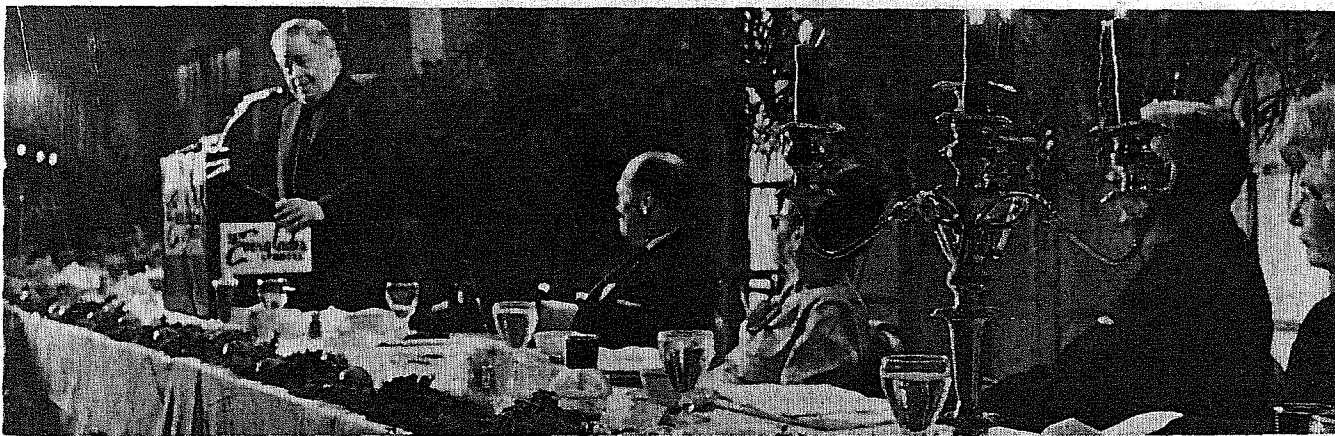
"Grano de Mostaza" de lo que será el Monumento a la Caridad.

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La Mesa Presidencial Escuchando al Obispo Carroll

## Destacan Característica Bilingüe De Miami en Acto al Obispo Carroll

Líderes y representantes de las dos Américas se reunieron el pasado sábado para honrar al Obispo Coleman F. Carroll en una comida de gala en su honor, al ser declarado Hombre del Año por la Alianza Interamericana.

El Alcalde del Metro-Dade-County, Chuck Hall que actuó de maestro de ceremonias en el banquete de la Alianza que congregó a más de cuatrocientas personas, describió al Obispo como "un hombre entre los hombres, un hombre que se había dedicado a servir a los demás y que sólo quería

trabajar por la humanidad." Tanto el Obispo Carroll como los oradores que le precedieron enfatizaron la importancia bilingüe de Miami, su condición como crisol de dos culturas.

Al agradecer la distinción que se le hacía, el Obispo Carroll enfatizó que Miami era una ciudad como no había otra en Estados Unidos: "Miami es definitivamente y positivamente bilingüe," y de seguido se refirió a la contribución cultural y económica hecha por los pueblos de habla hispana al Sur de la Florida. Dijo después el Obispo

Carroll que "las dificultades y problemas en los países latinoamericanos estaban incrementándose" a causa de las actividades del hombre que actualmente controla a Cuba y por el hecho de que Cuba es el centro de entrenamiento de guerrilleros."

De inmediato el Obispo urgió a los reunidos a "estar conscientes de las necesidades de nuestros hermanos". Exhortó a los norteamericanos a "colaborar con los pueblos de Latinoamérica en resolver sus problemas, más que en dar la impresión de que les estamos dando las migajas de nuestra mesa."

El Juez Clyde Atkins fue el orador principal del acto, haciendo a nombre de la Alianza un recuento de los méritos que merecieron al Obispo Carroll la nominación de Hombre del Año. Señaló Atkins que "desde el día de su llegada a Miami, el Obispo mostró su preocupación por el bienestar de los latinoamericanos que viven en la Diócesis de Miami. Así continuaba la histórica relación apostólica entre la Iglesia en la Florida y la Iglesia Latinoamericana."

El Juez Atkins recordó la historia del Centro Hispano Católico, una institución diocesana que ha servido las necesidades de los públicos de habla hispana desde 1959. "Cuando los exiliados comenzaron a arribar, durante seis meses, mientras en Washington se debatía el problema de los refugiados, el Centro dió alimentos y ropas y asistencia económica a miles de refugiados mensualmente, a un costo de más de medio millón de dólares.

"Por su insistencia en que este no era meramente un problema de la Iglesia, ni de la ciudad, ni del estado, nuestro homenajeado demandó que el Gobierno Federal asumiera sus responsabilidades y su demanda fue oída en las más altas agencias del gobierno y comenzó la ayuda que sigue llegando a los exiliados en esta comunidad."

El aceptar la condecoración "en nombre de todos los que conmigo han trabajado para mejorar las relaciones entre las Américas, dijo el Obispo, nos sirve de acicate a todos nosotros para trabajar aún más por un mayor entendimiento entre los pueblos de las Américas."

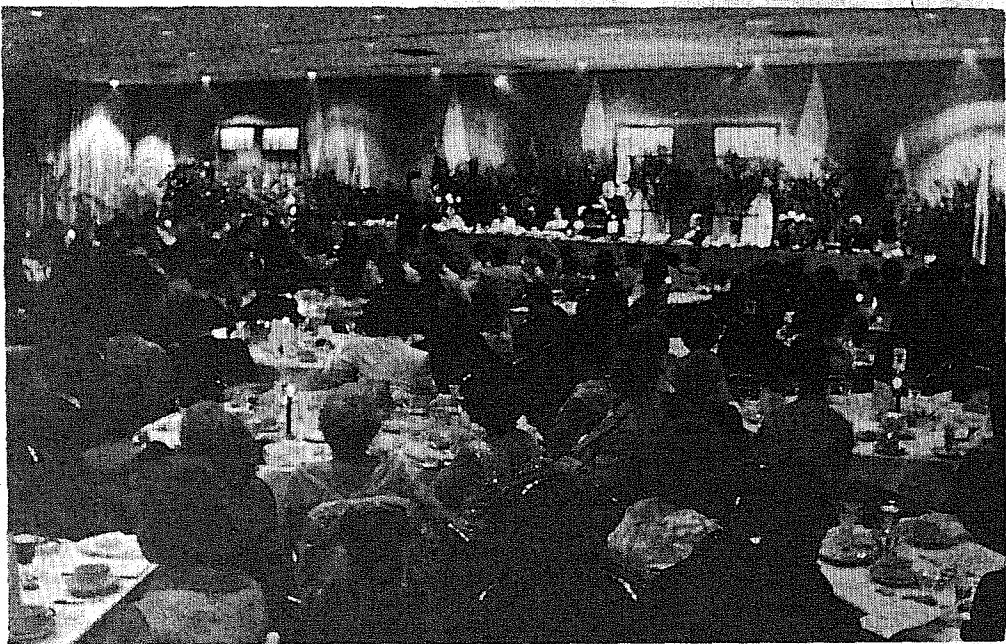
Fundada en New York en 1939, la Alianza Interamericana fue organizada a fin de promover la buena voluntad, la solidaridad y el entendimiento entre los pueblos de las dos Américas. Su fundadora y presidenta, Doña Virginia de Torruella, trasladó la sede de esa organización a Miami, hace varios años.

M. Goudie, Añorada Cuba, Nuestra Cuba, han dado a conocer al pueblo americano el gusto exquisito de las manifestaciones artísticas cubanas, desde la interpretación del folklore de raíz más popular hasta la representación por artistas consagrados, de las manifestaciones de las bellas artes, como lo es la actuación de la prima ballerina Lidia Diaz Cruz.

Con esta serie de reportajes, dirigidos a sus lectores en inglés, The Voice está contribuyendo una vez más al mayor conocimiento y acercamiento de latinos y norteamericanos, tendiendo puentes de buena voluntad entre los que aquí, han encontrado nuevos hogares —en algunos casos definitivos, en otros provisionales— y que han sabido agradecer la hospitalidad generosa de este pueblo ofreciéndole lo mejor de sí mismos.



El juez Clyde Atkins hace la presentación del Obispo Carroll



El Acto Interamericano en Honor del Obispo Carroll

## El Influxo Cubano en Miami Visto Por 'The Voice'

En una serie de cuatro artículos, The Voice está llevando a sus lectores de habla inglesa una amplia y detallada imagen del aporte espiritual, cultural, económico del cubano exiliado del área de Miami.

La serie de cuatro reportajes destaca el sabor latino que los cubanos han dado a Miami, con sus restaurantes y centros de diversión y el benéfico influjo económico que para la zona del "South West" ha constituido la población hispana, que de zonas anteriormente muertas en el aspecto comercial, como la calle 8, han convertido verdaderos emporios económicos con sus panaderías, bodegas, carnicerías, floreras, restaurantes.

The Voice se ha hecho eco de un survey realizado por la First Research Corporation para la WMIE Radio Continental, una de las dos emisoras en español de Miami, que señala que Dade County cuenta con 224,000 residentes de habla hispana, siendo de ellos más del 84 por ciento cubanos, y constituyendo unos 53,300 hogares en esta área.

Se destaca así mismo que el ingreso aproximado en esos 53,000 hogares latinos es de \$308 millones de dólares que se invierten en es-

tablecimientos y comercios del área de Miami.

Más del 32 por ciento de las familias cubanas viviendo en Miami han comprado casa propia y más del 60 por ciento tiene ingresos superiores a los \$400 mensuales.

El espíritu de empresa y laboriosidad se ha visto en la infinidad de nuevos negocios de todo tipo y el florecimiento de industrias nuevas en esta área. Los cubanos contribuyeron grandemente al desarrollo de la industria azucarera en el área de Clewiston - Belle Glade, dentro de la Diócesis de Miami y en el mismo condado de Dade han establecido industrias nuevas como las de elaboración de tabacos y embutidos españoles.

Es de destacar que la primera fábrica de enlatar pescado en todo el estado de la Florida y en todo el sudeste de los Estados Unidos fue fundada y es operada por un grupo de cubanos, entre los que figuran Casimiro Tellaache y Manning Winthrop, algunos de los cuales han traído aquí sus experiencias de Cuba, donde operaban la fábrica de conservas Comodoro.

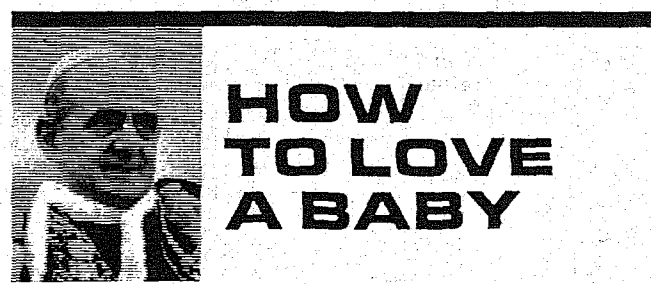
Igualmente, la primera y única fábrica de velas en

el estado de la Florida está siendo operada por un grupo de cubanos, que surten todo el mercado del sur del estado y que planean ampliar su "Candles of Florida" para servir otras áreas en un futuro.

Si en los dos primeros artículos se presentó la imagen de laboriosidad de hombres que después de haberlo perdido todo, han logrado reconstruir aquí sus vidas y haciendas, sin olvidarse por ello de sus responsabilidades para con Cuba, en el número de hoy se hace un recuento del aporte cultural hecho por profesionales y artistas en los más diversos campos.

Miami está convirtiéndose en el crisol de dos culturas, en el que el sabor latino está dando una nueva fisonomía y atractivo a esta ciudad, mientras los hispanos de Miami están adquiriendo al mismo tiempo muchas de las costumbres y gustos de este pueblo que los acoge, sin por ello perder la personalidad propia, que se muestra bien definida en todas las manifestaciones del arte, la ciencia y la cultura.

La contribución de organizaciones culturales como "Ballet Concerto", la Academia de Ballet de Silvia



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It's never too late to remember children in your will. The Holy Father knows where children are the neediest. Simply tell your lawyer our legal title: CATHOLIC NEAR EAST WELFARE ASSOCIATION.

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EL SECRETARIO General de la Obra de Cooperación Sacerdotal Hispano-Americana, Mons. Antonio Garrigós, acompañado por el Padre Gaspar Vicente, hizo una visita a la Diócesis de Miami donde se entrevistó con el Obispo Carroll y otros dignatarios eclesiásticos, sosteniendo reu-

niones con los sacerdotes de esa organización establecidos en Miami. En la foto, Mons. Garrigós y el Padre Vicente, al centro, durante una reunión con los sacerdotes de la OCSHA en Miami. La OCSHA es un servicio de la Iglesia de España destinado a proveer sacerdotes a

Latinoamérica. Recientemente ese servicio se ha extendido a otras partes del mundo. En Estados Unidos la OCSHA tiene sacerdotes en zonas de nutrida población de habla hispana, como la Diócesis de Miami.

## LA PALABRA DE DIOS

Por el Padre Aleido Román

### La Inspiración Divina en la Biblia

Hace algunos días me decía una joven que estaba inspirada. Todo le había salido bien esa semana. El amor, el trabajo y los estudios habían estado como nunca. Y me decía sonriendo: Padre, he escrito un poema esta semana.

Ella decía que estaba inspirada porque su espíritu alegre y lleno de emoción la movía a realizar algo. Y frente a éste y a otros hechos parecidos nos pudieramos preguntar: ¿Será la inspiración de la Biblia algo parecido a la inspiración de que me hablaba la joven?

Si y no. La inspiración bíblica puede estar o no en esa profunda agitación del espíritu que caracteriza la inspiración poética.

Yo diría que la Inspiración Bíblica se podría definir con tres palabras: Luminación, Impulso y Cooperación.

La Inspiración en la Biblia es sobre todo ILUMINACION. Yo diría que el autor humano; es decir el instrumento del cual el buen Dios se sirve para pasar su mensaje está como en una noche y ve las cosas como se ven en la noche y de momento sale el sol y ve las cosas a su luz. Las cosas existían antes y no las veía; ahora las ve gracias a la luz que ha recibido. La Inspiración bíblica es como prender una luz especial en la inteligencia humana que permite ver los acontecimientos humanos en sus relaciones profundas con Dios.

La inspiración en la Biblia es también un IMPULSO. Es un impulso delicado que convence al autor que debe escribir lo que ve y juzga ahora con claridad. El impulso de la Inspiración es como cuando caminamos impulsados por el viento. El autor humano se siente obligado a escribir pero no se da cuenta que hay alguien o algo que le mueve.

Por fin la Inspiración bíblica es la Cooperación, trabajo de dos, trabajo de equipo. El Espíritu Santo se hace presente de tal manera que en la misma composición del Libro está cooperando o ayudando al autor en la selección de sus palabras y frases. Por otra parte vigila para que nada erróneo entre en el texto que pueda trastornar la revelación divina.

Yo diría que el Espíritu Santo es como el Director en las películas. Al ver una película contemplamos hermosos paisajes muy bien seleccionados para cada cuadro, personajes que nos hacen vivir el drama como si fuera real y música que ayuda a comprender y saborear cada momento. Todo esto nos hace emocionarnos y aplaudir en distintos momentos. Sin embargo olvidamos que detrás de todo esto está el Director que aunque oculto detrás del teatro es como la cadena en el rosario que si falta, ninguna cuenta sería capaz de sostenerse. El trabaja invisible y silenciosamente detrás de los telones, y para nosotros es como si no existiera, pero el es la base de la obra así como es el alma en el cuerpo humano.

Pues bien, la Iglesia tiene como inspirados por Dios todos los Libros canónicos que aunque escritos por hombres como nosotros enseñan con certeza y sin errores las verdades que Dios quiso revelarnos en orden a nuestra salvación.

Debemos siempre tener en cuenta que al ser escritos por manos humanas hay que investigar qué pretendieron decir realmente los escritores sagrados y que quiso manifestar Dios con las palabras de ellos. Para esto, se han de tener en cuenta los géneros literarios es decir las distintas formas de expresarnos en los distintos tiempos y las costumbres de la época.

La Biblia es un libro único. Un Autor Eterno e Increado que es el Espíritu Santo, que se sirve de muchos hombres que vivieron en distintas épocas. Preparémonos para entrar dentro de algunas semanas dentro de esa maravilla y recorrerla toda desde el principio hasta el fin.

### Mañana, En Hialeah Con Juan y María

Un festival bailable para matrimonios "Una noche con Juan y María tendrá lugar mañana sábado en el Salón Parroquial de la Inmaculada Concepción, Hialeah, organizado por los equipos del Movimiento Familiar Cristiano de esa parroquia.

Los organizadores auguran una noche plena de diversiones, amenizada por una orquesta y con un de-

licioso buffet todo por el precio de admisión de \$3.50 por persona.

El baile se extenderá de 8 p.m. a 1 a.m., con un "show sorpresa". Las entradas pueden adquirirse a través de los equipos del Movimiento Familiar Cristiano en las distintas parroquias, o llamando a los teléfonos 666-0720 o 221-5928, así como mañana mismo, en el salón de la Inmaculada.

## Miles de Cubanos Honraron a su Patrona

(Viene de la Pag. 23)

Un sacerdote cubano, el Padre Aleido Román, fue nombrado la semana anterior como director espiritual del santuario que se construirá con las donaciones de los exiliados cubanos.

Terminada la misa el Obispo Carroll se dirigió a los fieles cubanos allí congregados en un mensaje en español que aparece a continuación:

### Mensaje del Obispo En el Día de la Caridad

Nos llena el corazón de alegría contemplar cada año el homenaje de amor que ofrecéis a vuestra Patrona, la Santísima Virgen de la Caridad.

Entre las numerosas riquezas culturales y espirituales que habéis traído a nuestra Diócesis, sin duda la más hermosa es vuestra filial devoción a María, Madre de la Caridad.

Cuando Dios quiso obrar la salvación de los hombres, envió a su Hijo, nacido de una mujer, para que nosotros pudiéramos recibir la adopción de hijos.

Este divino misterio de la encarnación por el Espíritu Santo en la Virgen María hace de ella la Madre de Dios y Madre de la Iglesia.

Pero a vosotros, amados hijos cubanos, Dios quiso

regalaros con una advocación, con un título especial, para honrar a la Madre Celestial.

Hace tres siglos, en la hermosa Bahía de Nipe, la imagen apareció a tres sencillos obreros.

La historia de vuestro país está trenzada por las intervenciones de la Virgen de la Caridad. Teniéndola como fuente de inspiración comienza a forjarse la nacionalidad cubana en tiempos de la colonia. En los años de lucha independentista inspiró valentía a los bravos mambises.

Llegados los tiempos de la República, es factor de cohesión y unidad y salvaguarda de vuestra fe católica.

Sabemos también que en esta hora infortunada del destierro confiáis en Ella.

Vuestra presencia aquí esta noche evidencia el amor que le tenéis. Vuestras esperanzas están en Ella y no seréis defraudados.

Vuestra devoción a la Virgen de la Caridad os debe llevar al Padre Celestial mediante el esfuerzo cotidiano en las buenas obras, la observancia de la Ley de Dios y el cumplimiento de vuestros deberes. Ella debe ser modelo de vuestras esposas e hijas y sostén de vuestros hombres.

La Virgen de la Caridad también debe ser vuestra más firme esperanza para ver libre la Patria.

Al igual que en el siglo pasado, la Virgen morena y mambisa será el instrumento para sosteneros en el sacrificio y uniros e inspiraros. Así lo creemos firmemente si vosotros por vuestra parte ponéis firme decisión.

El año pasado os sugerimos construir un santuario o capilla en honor a la Virgen de la Caridad. Lugar para orar y reunirse. La diócesis os ha regalado estos terrenos besados por los mismos mares que bañan la Perla de las Antillas. Está noche bendicimos una capilla, "pequeña como el grano de mostaza." Vuestra fe la hará más amplia para cobijar a todos los hijos deterrados.

Hemos nombrado a uno de vuestros sacerdotes para que sea el Director Espiritual o Capellán de este Santuario. El os confortará y guiará.

Que vuestro lugar de peregrinación, consuelo y esperanza esté a los pies de la Madre de Dios y Madre nuestra.

Así se lo pedimos al Dios Todopoderoso, al tiempo que invocamos Su bendición sobre vosotros.

### Cultura Cubana En la Universidad

Qué es un cubano; qué significa ser cubano; qué valor tiene esto, qué méritos, cuales son las características y antecedentes del cubano?

Todas estas interrogantes asaltan hoy a muchos jóvenes nacidos en Cuba y criados en el exilio. Y para intentar responderlas, el Centro de Cultura Cubana de la Universidad de Miami comenzará a ofrecer el próximo día 18 un curso de Historia de Cuba que será dictado por el periodista Jorge Zayas, que fuera director del diario Avance, de La Habana.

El curso de Historia de Cuba se ofrecerá en las aulas del Koubec Center, 27 Ave., SW y tercera calle, los lunes de 8 a 9:30 p.m. durante diez semanas.

Además del curso de Historia de Cuba el Programa de Cultura Cubana de la Universidad de Miami ofrecerá cursos sobre las si-

guientes materias:

Guitarra y Canción Cubana, Lily Batet; Arte Colonial en Cuba, Martha de Castro; Desarrollo de la Economía Cubana, José Alvarez Diaz, Principios para la reconstrucción de la Educación Cubana, Dr. Rolando Espinosa; Maestros de las Letras Cubanas, J. J. Remos; Actuación y Producción Teatral, Paul Diaz, Historia de la Música en Cuba, Ricardo Eguillor.

Sobre estos y otros cursos del programa de cultura cubana, los interesados pueden obtener mayor información llamando a la División de Educación Continuada, 661-2511, extensión 2355.

#### Promoción Social

San Salvador (NA)—El Circulo de Estudios Sociales y de Promoción Popular (CESPROP) inició sus funciones en esta ciudad, con el fin de capacitar a dirigentes de los diversos grupos gremiales, sindicales, cooperativistas, etc., a que adquieran un buen dominio en el plano doctrinal y, al mismo tiempo, ensayar modelos de promoción popular sin descuidar el campo de las investigaciones sociológicas con el objeto de ir descubriendo las verdaderas necesidades sociales de la comunidad.

Esta institución, dirigida por jóvenes profesionales, ha tenido magnifico eco en los diversos movimientos de inspiración cristiana existentes en el país. El CESPROP cuenta con los auspicios de la organización "Misereor".

#### Pianista Laureada

La señorita Silvia Velasco, de la parroquia de Santa Rosa de Lima acaba de obtener una cátedra de auxiliar de profesora de piano en la Universidad de Indiana.

Hija del señor Fermín Velasco y señora, Silvia se graduó en el Barry College, donde acompañó numerosos conciertos y producciones musicales. Además, la señorita Velasco presentó dos composiciones originales durante un recital el pasado año.

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<b>CATEDRAL DE MIAMI</b> , 2 Ave. y 75 St. N.W. 7 P.M.	<b>ST. BRENDAN</b> , 87 Ave. y 3 St. S.W. 6:45 P.M.
<b>CORPUS CHRISTI</b> , 5230 N.W. 7 Ave. 10:30, 1 and 5:30, Melrose School, 11:30.	<b>LITTLE FLOWER</b> , 1270 Anastasia, Coral Gables. 9:15 A.M. y 12 M.
<b>ST. PETER and PAUL</b> , 900 St. W. 26 Rd. 8:30 A.M., 1 P.M., 7 y 8 P.M.	<b>ST. FRANCIS DE SALES</b> , 600 Lenox Ave., Miami Beach 6 p.m.
<b>ASSUMPTION ACADEMY</b> , 1517 Brickell Ave. 12 P.M.	<b>ST. JOHN THE APOSTLE</b> , 451 E. 4 Ave., Hialeah. 12:55 y 6:30 P.M.
<b>ST. JOHN BOSCO</b> , 1301 Flagler St. 7, 10 A.M., 1, 6 y 7:30 P.M.	<b>INMACULADA CONCEPCION</b> , 68 W. 42 Pl., Hialeah. 12:45 y 7:30 P.M.
<b>GESU</b> , 118 N.E. 2 St. 6:00 P.M.	<b>MILAM SCHOOL</b> , W. 16 Ave. y 60 St., Hialeah. 10 a.m.
<b>ST. MICHAEL</b> , 2933 W. Flagler. 10:45 A.M.	<b>ST. PHILIP BENIZI</b> , Belle Glade. 12 M.
<b>ST. HUGH</b> , Royal Rd. y Main Hwy., Coconur Grove. 12:15 P.M.	<b>ST. MARY</b> , Pahokee. 6:30 P.M.
<b>ST. TIMOTHY</b> , 5400 S.W. 102 Ave. 12:30 P.M.	
<b>ST. DOMINIC</b> , N.W. 7 St. 59 Ave. 1 P.M., 7:30 P.M.	

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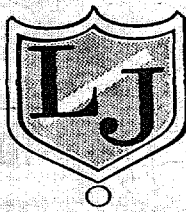
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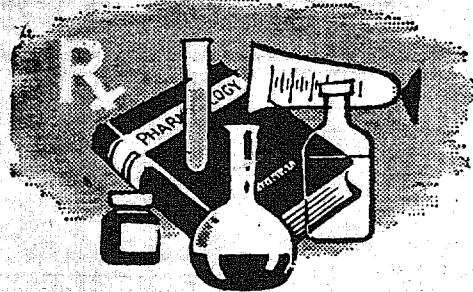
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## Holy Name: What Is Its Future?

(Continued from Page 1)

same time preserve all of the traditions which have been developed by the Holy Name since the 13th century," said Judge C. Clyde Atkins, president of the DCCM.

"The most dedicated groups of laymen in the Church have always been the Holy Name," he continued. The meeting was originally designed "to discuss how we together might join forces and develop a group of men that might meet the mandates of the Council. I am sure that no one is naive enough to assume that we don't have a problem."

A general "lack of pastoral support" was described by several of the Holy Name representatives as the primary reason for the decline of the Society in some South Florida parishes.

Working with the members of the Executive Board of the Society, the Bishop pledged to help to overcome this stumbling block.

Other factors discussed by the members of the two organizations included difficulties in establishing contact with and maintaining the interest of the younger members of the parish and in establishing lines of communications with non-English speaking men in the parish.

Richard Denmore, secretary of the Diocesan Union, attempted to correct the false impression that "all a Holy Name man has to do is go to communion once a month." He said it is a spiritual canonical society, adding:

"We need a parish organization that is active. We need men that will go out and work in the parish and that is where the Holy Name belongs. That is where it is, and that is where it has always been."

If the members of the Holy Name Society are really dedicated to the principles and ideals upon which the organization is based, "I should not think that they seek re-alignment," said Denmore. "If we are not up to par, it is not the fault of the Society; it is the fault of the men in the society. I think that the Holy Name should develop itself and not merge with another organization."

James Dolan, a member of the DCCM, called upon the representatives of the Holy Name Society, to establish within their organization "a physical vehicle" of communication among the members of the organization, capable of taking advantage of the program which are available as the result of the Diocese's association with the National Council of Catholic Men.

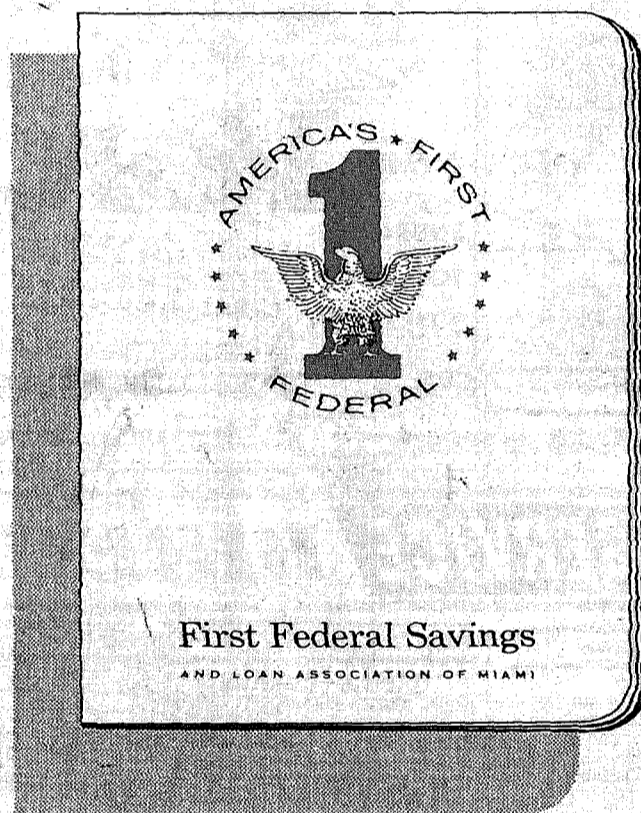
Bishop Carroll, noting the history and ideals of the Holy Name Society, pointed out to the delegates to the meeting that misunderstanding of the role of the DCCM appeared to be one of the primary factors responsible for the stumbling block to the establishment of a strong working relationship between the two groups.

He urged the leaders of the two organizations to work together to develop a dynamic program for the upcoming Holy Name Convention which will be held on Miami Beach, Oct. 14 and 15.

"The end result is that we are pleased to find that Bishop Carroll did not permit a merger of the two organizations to happen at this time," said McCluskey. "We look forward, however, to working with the DCCM in the planning and programming of our convention."

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