The Pressure Generation: What Is It?

"People know that they are going to have to get a job, and a college education will

guarantee them a better posi-

tion. You have to look ahead," claims Walter Se-

COLLEGE CREDITS The 17-year-old senior has already earned college

credits in mathematics from

We're Unclassifiable

Barry College and Rollins. While "ahead" for the high school graduates of the

1930s, "40s, and "50s may have meant finding a job

after graduation from high

school, the term for today's students refers to planning for graduate school, and the jobs and economic positions

which they will hold 20 years

Because education is the

key to tomorrow, the students of today not only expect but

demand ability, enthusiasm and a genuine knowledge of

subject matter of each teacher they meet in the classroom. "I think a student has a

right to judge whether or not

a teacher is good. You have

to learn, and you can be

sure that the students of today

want to get the most possible out of their classes. You can

tell when a teacher is putting

up a fascade," said Walter.

to assume the stature of the

"be all" and the "doorway"

to the future, but THE

Not only does college tend

The College Game

DRAFT has assumed the

character of the "end all."

Nam has made it the focal

point around which all to-

morrows must be planned.
"There are people from our

generation dying over there

right now," said Jim Eckart,

president of the Curley

fact that for your whole life

you have been given every-

thing that you have ever real-

ly needed, and now you

realize that you will actually

be fighting for your life. It's

the predominant thought in

(Continued on Page 22)

"You become aware of the

Science Club.

The limited war in Viet

...Jim Eckert

THE DRAFT

in the future.

..George Vuturo

They were born with the knowledges does not spark "police" war in Korea, preste the drive for education. sured with the words "study" and "go to college" and matured on the "limited" war in Viet Nam.

Some call them the "NOW" generation, others the "IN" group, a few consider them to be the "tomorof America, and they consider themselves to be the "nameless, undescribable generation." They are the high school students of today, young, well informed, questioning, demanding, and planning for the future.
"I don't think that you

can really classify our generation," claims George Vuturo, president of the Senior Class of Archbishop Curley High School. "It has too many different sections, dif-ferent aspects."

"But we are the controlling' or the majority generation in America today," adds Don Elbert, pointing out that by 1970 more than 50 per cent of the total American population will be under 25-years-old.

COMPETITIVE AGE

To Jim Echert his generation more than anything else is the "competitive gen-

Competition in the class-



The Majority Group ...Don Elbert

room, on the football field and for positions in business and society 20 years in the future has become part of the way of life of the American high school student. The end result of all of the competitiveness is a feeling of tremendous pressure.

"It's almost as if you were in an ocean of it, and it is all around you," said John Barkett, governor of all of the Key Clubs of Florida and a Curley senior.

The pressure, he explains, egins even before the average student completes grade school. "College" is the name of the game, and by the time a student reaches his senior year he has become thoroughly familiar with all of the rules.

MAGIC WORD

For many they are "Go directly to a name college; do not pass go; do not stop for anything, except to gain the grades necessary to be admitted."

"You are pressured to excel; it is a drive to keep up a grade level; to do well and better than the next guy," adds George.

"College is the magic explained Brother Gerard Hagemann, C.S.C., principal of Curley. "It is such a socially oriented word. Almost every student entering our school from the eighth grade puts down 'college' as his goal after gradua-

But as magic as the word might be, a real thirst for

MOICE

VOL. IX, NO. 28 \$5 A Year . . . 15 Cents A Copy **SEPTEMBER 22, 1967**

Enrollment in Diocese Schools Up

More than 39,000 students are enrolled for the new school year in the 23 high schools and 63 elementary schools in the Diocese of Miami, an increase of at least 1,000 pupils over last year.

When classes resumed after Labor Day pupils in nine elementary schools and four high schools began using recently completed additions erected during the summer to keep pace with the rapidly increasing Catholic population of South Florida.

Sixteen rooms were added to existing facilities at Madonna Academy in West Hollywood while 10 rooms were provided at Our Lady of Lourdes High School in South Miami. New gymnasiums were completed at Chaminade High School, Hollywood and at St. Thomas Aquinas High School, Fort Lauderdale.

A new cafetorium and three additional classrooms have been added to St. Mary Cathedral School. St. Clare School, North Palm Beach, and Holy Rosary School, Perrine, each completed additions of six classrooms.

Other expansion in diocesan schools included St. Elizabeth School, Pompano Beach, four classrooms; St. Joseph School, Stuart, four classrooms; St. Coleman School, Pompano Beach, four classrooms; St. Matthew School, Hallandale; St. Francis Xavier School, Fort Myers and St. Ambrose School, Deerfield, each two classrooms.



Problems Of The Aged, 1967

See Feature on Page 15

Nuns Of Diocese Forming Senate

(See Picture, Page 22)

At the urging of Bishop Coleman F. Carroll, a Senate in the areas of education, hospital work, etc. of nuns is being organized in the Diocese of Miami to serve as an advisory committee on matters concerning the apostolate of the Sisters in South Florida.

In a recent letter to members of religious orders of women stationed throughout the 16 counties of the Diocese, Bishop Carroll said that the purpose of the "proposed Senate would be to provide a voice that might offer suggestions and recommendations to the Bishop, as to the manner in which Sisters might make a greater contribution to the work of personal sanctification as well as the sanctification of others.

"You are indeed custodians of a school of spirituality which has always been recognized as an invaluable contribution to the Faith," the Bishop wrote. "It is my earnest desire, in light of the 'aggiornamento' and the many problems confronting you in achieving the goals you undoubtedly set down for your religious renewal, to help you obtain these objectives, so vitally necessary at this time.'

COMMITTEE WORKS Sister Marie Carol, O.P., head of the Barry College drama department, is the chairman of an executive committee for the Senate, which will be comprised of representatives of the many communities working in South Florida. Sister Suzanne, R.S.H.M., a member of the faculty at Marymount College, Boca Raton, serves as secretary; and Sister Mary Esther, S.S.J., a member of the faculty at the Cathedral school, as assistant chairman.

Other members of the committee are Sister Jose Maria, I.H.M., Notre Dame Academy; and Sister John Christopher, O.S.F., St. Francis Hospital, Miami Beach.

Formation of a Senate of Sisters was recommended by Msgr. James F. Enright, Vicar for Religious, after he returned from a national seminar conducted early this summer for Vicars of Religious in Chicago by Auxiliary Bishop Joseph Breitenbeck, Vicar General and Vicar for Religious in the Archdiocese of Detroit.

Vicar for Religious in the Diocese of Miami since 1958, a position which he held in the Diocese of St. Augustine from 1942 to 1958. Monsignor Enright will be succeeded on Oct. 15 by Msgr. David Bushey, rector of the Cathedral, who has already met with the executive committee of the Senate and will guide them in the completion of the pro-

Emphasizing that the Senate is still in the formative stages, Sister Marie Carol pointed out that the Senate will "not interfere in any way with the internal affairs of any community" but will concern itself with the work of the nuns

The committee has already had two meetings with Bishop Carroll and with Father Elio Gambari, S.M.M., a representative of the Sacred Congregation of the Affairs of Religious, who has conducted several spiritual conferences for Sisters in the Diocese during the past 10 years, to discuss the needs of the Diocese and the needs of religious orders of women stationed in South Florida, Sister Marie Carol said, adding that Senates of Sisters have already been formed in the Archdiocese of Detroit and in the Dioceses of Portland, Me., and Davenport, Iowa.

She noted that Bishop Carroll during a meeting with the committee had told them that he was anxious to make the nuns aware of the "tremendous contribution they are making in the Diocese and bring to their attention the various programs for renewal and adaptation that have begun in religious communities."

In the opinion of Sister Jose Maria, a member of the Sisters, Servants of the Immaculate Heart of Mary, the 'establishment of such a committee shows that Bishop Carroll has provided the opportunity for religious women to meet officially, to exchange ideas, and to offer suggestions for 'a continuous return to the sources of all Christian life and to the original inspiration behind a given community and an adjustment of the community to the changed conditions of the times,' as outlined in the Vatican Council II Decree on Renewal in the Religious Life.



South Fla. Catholics Urged To Attend Liturgy Congress

South Florida Catholics have been urged by Bishop Coleman F. Carroll to particinate in sessions of the Catholic Congress on Worship scheduled to be held Oct. 12-14 in Greenville,

Bishop Ernest L. Unterkoefler of Charleston is host to the Congress, an organization established by the Bishops of Florida, Georgia and the Carolinas for the purpose of furthering liturgical education and formation. Headquarters will be the Jack Tar Poinsett Hotel and sessions will be held at Greenvill's municipal auditorium.

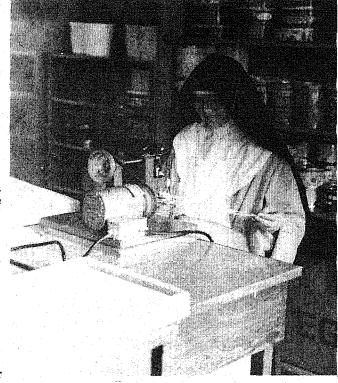
'The faithful of the Diocese of Miami, I am sure, are aware of the great variety of changes which have been introduced into the Church's form of worship as a result of the Second Vatican Council's Constitution on the Sacred Liturgy," Bishop Carroll said.

"I am confident also our priests and people will easily recognize that above and beyond these ceremonial changes, the full implementation of the Council's directive demands a deeper understanding not only of these changes but of the whole liturgy of the Church."

Bishop Carrollemphasized that each parish can benefit from the "insight" of interested parishioners who are able to gain greater understanding in the Church's way of worshipping God and who will share their knowledge with the entire parish. The Liturgical Congress, he said, provides the opportunity to acquire such knowledge and appreciation.

The Bishop encouraged all those to attend who find it within their means, noting that such participation will result both in personal spiritual enrichment and that of the Diocese as a whole

"Renovation of Existing Churches" will be the topic of a pre-Congress panel discussion which will be chaired by Father Rene Gracida, chairman of the Diocese of Miami Liturgical Commission; pastor, Nativity parish,



BANNERS AND BACKDROPS for sessions of the Catholic more than 150 priests will Congress on Worship are being made by the Poor Clare nuns in Greenville, S.C. which will be the scene of sesions Oct. 12-14 at the Greenville Memorial Auditorium.

Hollywood, and an architect. ed in the development of Heading the panel will be

Frank Kacmarcik, artist, designer and consultant in the Sacred Arts, St. Paul, Minn. Other speakers will be Friederich Schmitt, A.I.A., Charlotte, N.C.; and Albert A. Ordway, A.I.A., Atlanta.

Sessions are open to the public and directed to those involved in the renovation of churches.

One of the chief values of the Congress, according to Father Gracida, is that it brings together the experts available in the various Sees for the purpose of sharing their experiences with regard to the implementation of the conciliar decrees.

Through such sharing, parishes which have not yet undertaken some new liturgical form of worship." he said, "can avoid the mistakes experienced by others. Through participation in workshops, priests, Brothers, Sisters and laymen, all who are concerned or involv-

Miami will find it possible to attend the Congress.

Keynote speaker at the opening general session at 8 p.m., Thursday, Oct. 12, will be Father Charles Riepe whose subject will be "God's Presence in the Worshipping

A member of the board of directors of the Liturgical Conference and chairman of the subcommittee on Liturgical Adaptation of the U.S. Bishops' Liturgical Commission, Father Riepe is the author of "Living the Christian Seasons," published by Herder and Herder.

A Bible Vigil will conclude the general session at which the homilist will be Father Edward V. Wahl, C. O. A. meeting for members of the hierarchy, commission chairmen, and member of diocesan Liturgical music, building, art and architecture commissions, will follow at 9:30 p.m.

Mass Concelebrated by mark the opening of Friday's meetings which will feature lectures and workshops on the topics: What Youth Seeks and Receives From Worship, Training of Readers and Listeners, Worship of God Through Our Offerings, Consecration of the Person Through Life and Worship, Union With Christ Is Union With One Another and The Role of the Christian in the World.

Bishop Carroll Named

At Catholic Conference

Immigration Advisor

WASHINGTON - (NC)More than 40 bishops representing the administrative committee of the National Conference of Catholic Bishops and the administrative board of the United States Catholic Conference met here in sessions lasting two days.

The administrative board named Bishop Stanley M. Metzger of El Paso and Bishop Coleman F. Carroll of Miami as episcopal advisors to the United States Catholic Conference Immigration Department. Both have Immigration Department branch offices in their See cities.

The bishops also:

 Discussed the Canon of the Mass in the vernacular, but deferred final action. It was reported that there will be a time-lag before the Consilium on the Liturgy in Rome will approve one translation for the Englishspeaking world. The Consilium, however, granted permission to national episcopal conferences to adopt for use in the meantime a single text approved by the episcopal, conference. It is anticipated that action on this will be taken before the general meeting of the bishops in November.

 Set dates for the U.S. bishops' November meeting: At the Hotel American, Washington, November 13 through 17. A hotel was selected, rather than returning to Catholic University of America, because of convenience. Many bishops at the April meeting in Chicago had commented on the convenience of using one facility for Mass, meals and meetings as opposed to living in hotels and traveling through traffic to Catholic University in Washington. Plans were made for press coverage of the meeting, with daily news briefings by a press panel and press releases after both morning and afternoon sessions, similar to arrangements at the Chicago Spring meeting.

 Set the dates and place for the bishops' Spring, 1968, meeting — April 23 through 25 in St. Louis.

· Recommended an exchange of views with theologians, those in Catholic higher education, and similar fields with the thought that this would keep the bishops abreast of developments in these fields, and that the bishops could keep scholars abreast of pastoral concern and developments for the mutual benefit of all.

• Heard progress reports on the abortion information program, the reorganization study of USCC, and the White House Conference for Youth.

Papal Volunteers Pope Commends comes back to the United credit unions, but should In a letter to Bishop Cole- and its values, are needed."

man F. Carroll as acting chairman of the United States Bishops' Committee for Latin America, Pope Paul VI this week commended the be taken care of in a shorter continuing contribution of Papal Volunteers for Latin years."

parish liturgy, benefit from

the insights of the speakers

brought to the Congress from

the hope that choir directors,

architects, lectors and com-

mentators in the Diocese of

Father Gracida expressed

all over the nation.'

fy a deep faith and an understanding of their role as laymen in the work of Christ ready in progress. He gave and His Church 'to make the the example of the Peace gospel known and men holy, and to form in them a Christian conscience so that they can infuse the spirit of the Gospel into the various communities and spheres of life,' " the Holy Father wrote to the Bishop of Miami.

Meanwhile at the first national conference of Papal Volunteers for Latin America in Chicago, Bishop Mark G. McGrath, C.S.C. of Santiago de Veraguas, Panama, issued a call for more specialized volunteers in Latin America.

"This specialization can be in the religious or social area, or in the technological Grath.

Addressing more than 100 diocesan directors for PAVLA who met at the Sheraton Blackstone hotel, (Sept. 14-16), Bishop McGrath praised the work of the general volunteers who have been working in Latin America.

BIG IMPRESSION

"The presence of so many lay Catholics has made a great impression," he said. "and the work of this type of general volunteer will go on in some instances.

"But we are reaching the beginning of a new period when much more specialized volunteers are necessary,' he said.

Specialists in the sociological and religious fields must plan on a long-term presence, he continued. "For a deep effect, a great ability to communicate is necessary and this requires time. Not only the language, but a knowledge of the country

On the other hand, the bishop pointed out, "there are many areas where a task of a technological nature can

time not less than two

However, even in this "The volunteers exempliarea, it is better if a volunteer's talents can be utilized in a program al-Corps volunteer who is assigned to launch a new program and doesn't really get it off the ground until it is

HUMAN DIMENSION

almost time to leave

The Panama-born bishop also stressed the importance of the human dimension in dealing with Latin America. Government officials often forget this, he noted, while the Peace Corps man "identifies so much with the poor man, he often ends up marrying his daughter.'

PAVLA volunteers must even go beyond this human dimension to the Christian dimension, he said.

The bishop, who is secretary general of the Latin American Bishops' Council CELAM), charged that 'the United States as a nation is not beginning to fulfill its role in world development."

He blamed this inadequacy on "the curtain of misinformation that surrounds the American people because of the U.S. press." What little is published on Latin America, he asserted, usually concerns revolutions or earthquakes.

"The volunteer who

States can help to rectify this," he said.

As to the role of the Church in the development of Latin America, the bishop said, "it is necessary for bishops and Christians to act in the promotion of the social order. The task of the Church in the present time is neither simple nor easy.'

The tragedy is not only that so many men live in conditions of hunger and poverty, he explained, "but that under these conditions man

withdraw as soon as a civic agency can take over, he said.

However, the most urgent task, according to Bishop McGrath, is the formation of the laity, whose task is

"Latin America is the only part of the underdeveloped world in which Catholics are in the majority," he said. "What we do here will talk to the entire world."

Bishop McGrath keycannot live the life of the noted the PAVLA conference. which was also attended by The Church as an insti-volunteers who had returned tution must participate in from service and by several things like cooperatives and Latin American specialists.

Diocesan Development **Fund Name Changed**

Bishop Coleman F. Carroll has changed the name of the annual Diocesan Development Fund appeal to the "Bishop's Charities

Explaining the reason for the change, Bishop Carroll stated that "for the past eight years, drive efforts have gone almost entirely into the necessary construction of new buildings for charitable works. Now we find it vitally essential not only to add new facilities but to assist with the necessary funds for the additional staffing and and operation of the already existing facilities.

OFFICIAL Diocese Of Miami

The following official appointments recently published in The Voice should have read:

THE REVEREND WILLIAM KILLION-From Assistant Pastor, St. Clement parish, Fort Lauderdale, to Assistant Pastor, St. Anastasia parish, Fort Pierce.

THE REVEREND WILLIAM T. SWEEN-EY, C.M., pastor, St. Vincent de Paul parish, Miami.

Reebelouftetereetereetertettettettettettet

"It should be pointed out," Bishop Carroll added, 'that these facilities and social services are devoted to all people regardless of race, creed or color. Although the staffing and operation of the present facilities is of primary importance, the need for additional buildings and increased social services is still far from finished."

Cnaritable institutions which have been erected or benefitted from the annual campaign include the Marian Center for Exceptional Children, Boystown of South Florida, Catholic Home for Exceptional Children. Perrine; two homes for unwed mothers, St. Vincent Hall in Miami; and Maurawood, West Palm Beach; Lourdes Residence and Villa Maria for the aged, high schools, and the welfare bureau whose endeavors are devoted to social and economic ills.

The annual drive, which will begin its campaign for funds on January 8, 1968, although emanating from the Diocese of Miami, enjoys wide support from community leaders and persons of all faiths.

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Churchmen Ask **End To Vietnam** Bombing

The general board of the National Council of Churches has called for an end to U.S. bombing of North Vietnam and endorsed a broad-ranging civil rights program.

The board endorsed the open-housing marches led in Milwaukee by Father James E. Groppi. It approved a resolution extending its support of open housing to "all communities throughout the

Besides urging a halt to U.S. bombing in North Vietnam, the resolution on the war urged all factions to submit the dispute to the United Nations.

The NCC general board laid blame for riots in U.S. cities on "white masters who have long dominated in the

In addition to support of open housing, its civil rights tions.

-Asking the 34 memberdenominations of the National Council of Churches, which have 40 million adherents, to consider using their buying power against business firms which discriminate against Negroes.

-Allocating 10% of noncommitted funds in the NCC budget to reconstruction projects in ghettos, to be run by the poor.

-Calling on member-denominations to hire Negroes in church-related institutions like hospitals and schools.

Promising lobbying efforts to get the Senate to rewrite House Socia' Security amendments which were described as "punitive" toward the poor.

The board also made an appeal to conservative fundamentalists for better rela-

'Church Is On Your Side,' Poor Are Told

PARIS (NC) - In a declaration published here in Temoinage Chretien, 17 bishops from the "Third World" of underdeveloped nations placed the Church explicitly on the side of the poor and in support of "revolutions for the common good."

In their joint letter in the Catholic publication, they explained that certain revolutions are necessary. The bishops pointed out:

Bishop Urges Aid Be Given United Fund

The faithful in Broward County have been reminded by Bishop Coleman F. Carroll that the upcoming United Fund drive in that area provides "an excellent occasion for all of us to practice" Christian charity.

In a letter the Bishop of Miami pointed out that "in spite of the fact that our nation as a whole has progressively grown more and more prosperous, you are all aware, I am sure, that large numbers of our fellowcitizens remain with a variety

In many instances these needs are of such a nature and degree that they are insurmountable when faced by the individual alone. Traditionally our good people have responded to this situation by rallying together and providing relief on a community level. From experience, moreover, we have learned that the most effective assistance in these cases is rendered through the variservice organizations which together make up the United Fund. Catholic Charities," the Bishop continued, "is but one of the many praiseworthy groups to benefit from your work and contributions."

Noting that members of the Broward Deanery of the Miami DCCW have generously contributed their efforts to the United Fund in Broward County in past years and will do so again this year, Bishop Carroll emphasized that many more workers. both men and women, are needed, and urged members of Catholic parishes throughout the area to volunteer for the United Fund campaign.

"The people of the Third World form the real proletariat of humanity. They are exploited by the great powers and are menaced in their existence by those who have arrogated to themselves the right to be both judge and police over people poorer than they merely because the judge and police are more powerful."

The 17 bishops then went on to explain, with references to the decrees of the Second Vatican Council and the encyclicals Pacem in Terris and Populorum Progressio, that:

DAY TO DAY

The Church does not condemn all revolutions.

-The Church can only support those revolutions which serve the cause of jus-

The Church knows that often it is the rich and not the poor that bring about class

"In the day-to-day evolution of the world," the bishops continued, "some revolutions are caused and others produce themselves. This is not surprising. All the powers of today were, in an epoch more or less distant, born out of revolution. That is to say, they broke open a system that could no longer promote common justice and they replaced it with a system mon good."

On the other hand, the bishops pointed out, this did not make all revolutions good. "The atheism and the collectivism that are part of certain social movements are a grave danger to humanity," they warned.

The bishops agreed that in a given historical circumstance, the Church must support "the system that more or less assures the common good of a given social order." But they cautioned that "the Church is in no sense 'married' to a particular social system, and especially is it not married to the international imperialism of the dol-

In the last part of their letter, the bishops encouraged the poor of the world to "take themselves in hand" and work for their own liberation. . . . Pastors know from experience that they ought to count on themselves and their own strengths more than on the aid of the rich.



IN VIETNAM, villagers cycle past the bodies of Viet Cong slain by U.S. Marines in a 'hruman wave' attack.

On The Open Housing Front

Leaders of the Chicago area's major religious bodies have urged passage of an open-occupancy law during the reconvened session of the Illinois Legislature.

Protestant, Roman Catholic and Jewish clergymen called a joint press conference to appeal to legislators to outlaw discrimination in housing.

"It requires no special insight to see the existence of a dual housing market throughout the State of Illinois," they said in a prepared statement.

"The color of a man's skin or his religion, rather than his income and desires, still determine where a man will live in this Land of Lin-

* * * NO BRIGHT HOUR

TOLEDO, Ohio — (NC) "This is certainly not Toledo's brightest hour," was the reproof expressed by Bishop John A. Donovan of Toledo after the city's voters, in a record primary vote, invalidated a fair housing ordinance that had received unanimous passage by the City Council in March. The vote was 54,619 to 22,798. Bishop Donovan, who

of the entire community.
"We are now faced with

support of the ordinance.

His statement spoke of his keen disappointment in the the Citizens Committee for outcome.

tremely difficult to consider Sunday Masses to empha-Toledo to be a progressive size the moral and religious city, proud of its heritage, dimensions of the housing and d-eply attached to American ideals of equality and fairness among human be-

'It may well be," said the bishop, "that the outcome represents a failure on the part of otherwise good people to understand the responsibilities which living in a community entail. Fellow citizens have the obligation to respect one another, to accommodate themselves to the legitimate aspirations of others, to subordinate their personal, and sometimes selfish, interests to the good

the difficult and delicate task of showing a minority group that its members are not rejected. We must find a way to convince them that we are scholarships and any renot unaware of their needs, medial work necessary to that we will take effective place them abreast of better measures to assist them. . . advantaged rural and small We must take every step nec- town youngsters.

The board voted the move

was installed in April, essary to provide adequate promptly took a leader's housing, increased employrole in the effort to win voter ment opportunities and good education facilities."

Bishop Donovan was on Fair Housing. He autho-The results make it ex-rized a pulpit exchange at

> **4 4** GENEROUS GESTURE

TRAVERSE CITY, Mich. (RNS)— A Catholic high school in this northern Michigan vacation center is reaching out to the Detroit Negro ghetto in a manner it hopes will catch on in other all-white American commun-

The six-member lay school board of St. Francis High School has invited six inner-city Negro youths to move into whitehomes along the shores of Lake Michigan's Grand Traverse Bay and go to school at St. Francis. The school has no Negro students.

They will be given full

on the recommendation of Stuart Hubbell, county prosecuting attorney, who earlier had outlined the same idea before a meeting of the Michigan Catholic Conference.

"I thought maybe I had put my foot in it," Mr. Hubbell said, "but when I got back to Traverse City the school board thought it was a terrific idea. They never hesitated a minute."

The St. Francis board is composed of six laymen nominated by parish petition and elected by secret ballot of parishioners. The pastor. Father Joseph E. Kohler, sits as an ex-officio member.

One board member, architect Richard Drury, said that while there are no Negro residents here, there is some slight "precedent" for their with white families living here.

He was among several

Bishop Sheen Sets Changes At Seminary

ROCHESTER, N.Y. -(RNS)- Bishop Fulton J. Sheen of Rochester announced broad changes in the faculty, curriculum and screening procedures of 75year-old St. Bernard's Diocesan Seminary here.

The reforms will include: Use of psychological testing and a 7-man lay board to evaluate the fitness of candidates for the priesthood.

-Addition of 14 new faculty members, including lay specialists, Protestant ministers and religious order priests to the faculty which was formerly composed almost exclusively of diocesan clergy.

 Admission of seminarians from two religious orders as well as diocesan seminarians from Rochester and 14 other Sees.

-Permission for nuns and laymen to study at the semi-

-Permanent liaison between the seminary and the inner city ministry.

-Introduction of courses on group formation and leadership, and mature personality development.

In a pastoral letter announcing the changes, Bishop Sheen cited statements from papal encyclicals and from documents of the Second Vatican Council which called for such innovations.

Other innovations introduced by the bishop during less than a year in Rochester include:

-The establishment of a new position, vicar to the urban ministry, which he gave to Father P. David Finks, a priest closely identified with FIGHT, and militant civil rights organization.

-Experiments in the publication of a Catholic-Protestant ecumenical newspaper and investigation of the possibility of opening a Catholic-Protestant FM radio sta-

-Approval for the offering of Masses in private homes.

- A "tax" on new church construction for aid to the poor,

- The first public statement by a U.S. Catholic bishop urging the U.S. to withdraw from the war in Viet-

-Raising the age for reception of the sacrament of Confirmation to approximately 17. -Introduction of a profes-

sional accountant to supervise diocesan finances. -Changing the name of

the Chancery office to "Pas-toral Office," and allowing the clergy to elect the vicar general of the diocese, the highest diocesan administrator under the bishop.

An Innovation: Priest 'Teams'

NEWYORK (NC)-Priests of the New York archdiocese will operate as "teams of equals" and not under a pastor in two parishes here which have been designated for the experiment.

According to archdiocesan officials, the purpose of the experiment is to give younger priests a "greater sense of personal fulfillment." Assistant pastors in the archdiocese must often wait until their late 50s before they have attained enough seniority to become pastors and share in decision-making.

The project is also intended to create a "recedent for experimentation" in New York parishes, officials said. under a program initiated and to find ways of reversby Michigan State Univer- ing a decline in church attendance in urban areas.

Ecumenism In Action

PHILADELPHIA (RNS) St. Charles Borromeo Seminary of the Philadelphia Catholic archdiocese has appointed its first Protestant professor.

For Dr. William D. Thompson, 38, professor of homiletics at Eastern Baptist Seminary, it will mean only crossing a highway - the 42-year-old Baptist and the 135-year-old Catholic seminaries are on opposite corners in suburban Overbrook.

Noted as a popular and progressive teacher of preachers in his own denomination, the American Baptist clergyman will also teach a course in homiletics at the Catholic seminary. He is a member of the Catholic Homiletic Society. He has a Ph.D. from Northwestern, Baptist Seminary, Chicago. tions."

WHEELING, W. Va. -(RNS) — A Roman Catholic institution, Wheeling College, has announced the appointment of a Protestant chaplain. The 12-year-old college

operated by the Jesuits has named the Rev. Charles E. Roberts Jr., rector of St. John's Episcopal church here. In the announcement, Fa-

ther Frank R. Haig, S.J., college president, said, "Father Roberts will minister to the religious needs of all Protestant students on the campus. "He will enjoy free use of

the school's facilities for meetings, counselling, and special programs. As a formal member of the faculty, he will be given official recand a B.D. from Northern ognition at college func-

families which took Negro children into their homes for summer vacation periods sity professors.

September 22, 1967

This is tholics Urged by MSGR JOSEPH O'SHEA THOUSE THOUSE THE STREET THE THOUSE THE STREET THE STREET THOUSE THOUSE THE STREET THE STREET THE STREET THE STREET THOUSE THE STREET THE STREET THE

Director, Diocese of Miami Radio and Television Comm

In recent times the topic of sex education has beg to resemble conversations about the weather. B involve a great deal of talk but nobody seems to anything about either.

Of course, there is one especially notable differe between the two. It is still almost impossible to anything about the weather but something can a ought to be done about educating human beings the matter of the multiple meanings of sex.

The spectacle of the hippies abroad in the la should be telling us something. We are startled their notion that they have discovered love. W wonder how they got that way. A better questift to ask ourselves might be, "Who ever gave the different and intelligent, and appealing description." of what sex and love are all about?"

Apart from the extremes of "hippiedom" there a countless other innocents who sincerely feel that the intimacy of sex union can be listed under fun an games, with little or no implication for the success of a great love in their later life.

YOUNGSTERS URGED

How responsible are they for this bit of naivet The society in which their attitudes are developed is one which subsidizes all sorts of erotic stimulation through television, movies, magazines, and adve tising. Youngsters are urged into early dating an precocious adult behavior for the sake of status In many instances they are furnished with alcoho OPS for sessions of the Catholic more than 150 priests wi the keys to the family car, and the find of financial being made by the Poor Clare mark the opening of F. oversecurity which leads them to believe that hap being made by the Poor Clare mark the opening of F. piness is something they can purchase.

An then to equip them to cope with the overwhelming temptations that follow, they are provided either with an embarrassed silence from the adult world, or with some mumbled gem of stoicism, e.g. "Such and such

I hope the point is made. Namely, there is an everincreasing urgency to get over to our populace, youngsters and oldsters, an education in the meanings of love and sex.

The Dade County Series, This Is Sex, is an attempt to meet this urgency. For this reason alone, the South Miami P. T. A., which sponsored and produced the series, deserves to be congratulated.

DANGER INVOLVED

There are other reasons which merit varying degrees of praise. Here are some of them.

Several of the programs should be quite helpful as sources of sound and authoritative information.

The program about the relationship of liquor and drugs to sex should rid many people of some prevalent illusions, and serve as a salutary alert to the dangers involved. So should the contributions of Drs. Lipton and Matta in the discussion about the physical and emotional consequence of illicit sex

The two physiological -anatomical programs also should free a goodly number in the community from harmful misconceptions. However, there is an extrinsic problem connected with these that has caused alarm among some of the citizenry.

What might be described as an in-built frankness is necessarily a part of presentations of this type. Frankness, however, need not be a kind synonym for crudeness or sensationalism. In this connection it can and ought to be tied in with the reverent and dignified treatment that is warranted by the subject

RESPECT DIGNITY

In my opinion, the two doctors and the inquiring students who are involved in these two programs, do convey this necessary atmosphere of respect and dignity. The charts that are used include only the minimum details needed for the exposition, and cannot be construed as lurid.

Nonetheless, questions are already in the minds of many as to the suitability of these programs for public television. I have two observations to make.

First it seems to me that any sex education series should include such physiological segments, but sex education must not be confused with a course in anatomy. On the other hand, so many people are

Chin up, my friend. Don't take the bridge. Instead take a hop this weekend to Our Lady of Florida for a rewarding retreat with God. You'll feel better. your outlook will be brighter. No, you won't solve all those problems, but you'll be better equipped to face them Monday. Catholics, Protestants, Jews welcome by Passionist Fathers and Brothers. (You atheists and agnostics, too.) Telephone reservation, Trade

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Miami will find it possit to attend the Congress.

Keynote speaker at t opening general session 8 p.m., Thursday, Oct. 1 will be Father Charles Rie whose subject will be "Goc Presence in the Worshippil Assembly.

A member of the board directors of the Liturgic Conference and chairman the subcommittee on Life gical Adaptation of the U. Bishops' Liturgical Comm sion, Father Riepe is ti author of "Living the Chr tian Seasons," published t Herder and Herder.

A Bible Vigil will concluthe general session at whithe homilist will be Fath Edward V. Wahl, C. O. meeting for members of the hierarchy, commissic chairmen, and member diocesan Liturgical musi building, art and archite ture commissions, will fo low at 9:30 p.m.

May second observation 18 feated to some recent statements from the National Catholic Office for Motion Pictures. According to that Office, the time has probably arrived when we should recognize that there is a place for adult programming on television, instead of expecting that all programming be designed for total family viewing.

The National Office would insist, however, that suitable precautions be taken to have an adult audience for such adult fare. Adquate publicity should alert the community to the adult quality of the programming in order that parents may take whatever provisions are called for. And the scheduling of such presentations should be at hours when youngsters are not likely to be viewing.

In my opinion, the same reasoning might be applied to the physiological program in the Dade series. Even though the Dade programs are presented at 7:30, I think the likelihood of some unsupervised youngster tuning in on Channel 2 is a very remote one, indeed, not when Lost In Space, The Virginian, and Custer are on the commercial stations at the same

LIMITATIONS

So much for some of the commendable aspects of the Dade Series. Here are some of its limitations.

In the effort to achieve an atmosphere of spontaneity, and to avoid any semblance of an authoritative stance which might alienate the teen-age viewers, the adult-experts were encouraged to employ the Socratic method, and thus minimize the danger of

The method of Socrates was to raise questions as a way of guiding the students reflections on to the discovery of some truth. But Socrates was special, very special. Socrates was a genius.

And because he was a genius his probing questions and astute guidance of discussion caused something of clarity to emerge that was recognizable by the

In several programs of the Dade County series this doesn't happen. When the programs deal with values, the viewer's mind is apt to be more fuzzy than enlightened at the conclusion of the half-hour of rambling discussion.

STIMULATE DISCUSSION

Purportedly the intent of the producers was to stimulate discussion in the home between parents and children, rather than to provide insights which might be special to some groups in the community. This concern is understandable. The community is pluralistic, the points of view are many.

Nonetheless, there probably are some basic values about the meaning of sex which go beyond denominational dogmas, and are generally acceptable by the great majority. Some care should have been taken to insure that these were properly expressed, not with



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ature Review nel 2's New Series

> a view to winning the game, gaining converts, or imposing the truth; but merely in fairness to broad traditions that have their cogency in something other than inherited superstition.

The basic difficulty with these few, but important, cloudly, rambling programs is that they hinder the objective of the series; i.e. to stimulate communication between non-communicative parents and children. Precisely those who are least adequate in this regard, and therefore most in need of help, will be least helped.

Closely allied with this criticism is the more serious one that concerns the references to religious and moral values.

Nowhere throughout the series does the viewer get any intimation that such values have anything to do with logic, with insights into human nature, or with what history has to say about what happens to human beings when they behave in certain ways.

TYPICAL ALLUSIONS
"Drilled into us", "Religion says so," "Society imposes what we all know are but changing customs" these are typical allusions that are made by various students, they are made quite without malice or intent to tear down venerable institutions, but evidently with sincere conviction that these same institutions are not only venerable but unrealistic, the purveyors of blind prohibitions which lack all rhyme or reason.

And the pity is that not one of the participants seemed to be able or willing to describe vivdly that morals and religious guidelines have something to do with running the human machine with a minimum of friction and hurt, and a maximum of that harmony and serenity we call happiness.

In a talk to Vassar College freshmen, Dr. Mary Calderone said things like these: "Only within the selfsought marriage bond can two people create for themselves the security of peace and solitude and timelifetime by which they can accomplish what is central to all else-namely, total communion."

"I have a passionate desire that young people who are today so free, not only should understand and respect, but also should aspire to and achieve the permanent man-woman relationship."

Amen, Dr. Calderone. Too bad that your interesting program in the Dade County series did not include some such remarks. Not dogmatically presented, or not to impose a viewpoint. But in such a Socratic way that the students would have had an opportunity to reach to these kind of observations and thus it would come to pass that viewers and participants would at least become aware, that what you are saying from your background of scientific observation and research, is substantially in accord with the Judaeo-Christian tradition.

INTERESTING

In sum. In spite of all reservations, this series is interesting throughout and helpful in many areas. Even the weak programs tell us much about the attitudes and viewpoints of today's teenagers. And that is no little accomplishment.

Perhaps the series should have been called "Teenagers and Sex" or "Teenagers Discuss Sex."

The title "This Is Sex" implies too much; it smacks of proud presumption. I suspect that at the end of the series, the persevering viewer will be inclined to say: "Not quite, not quite."

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Father Groppi

He's Not Primary Cause Of Unrest, Says His Archbishop

MILWAUKEE (NC) - Archbishop Williams E. Cousins of Milwaukee has reminded Catholics that the causes of racial unrest would continue to plague Milwaukee with or without the civil rights leadership of Father James E.

The archbishop, who has been repeatedly asked by city officials and disturbed Catholics to suspend Father Groppi for his militant civil rights tactics and has repeatedly refused to do so, made his latest comments on the city's strife in an editorial in the Catholic Herald Citizen, Milwaukee archdiocesan newspaper.

"If Father Groppi were out of the picture," the Archbishop said, "the NAACP Youth Council would not go out of existence. Its Direct Action committee would continue to determine tactics. Its large legal staff would still advise. parent-organization would maintain its present posion and lend its support.

"More to the point, the underlying causes of unrest pointed up by the Youth Council would go on plaguing us. They existed long before Father Groppi's advent."

NO LET-UP

Meanwhile open housing demonstrators and anti-demonstration demonstrators said there would be no let-up in the city's tense racial struggle which Mayor Henry Maier claims has brought Milwaukee to the "verge of civil war." Open housing legislation was supported here recently

by several Catholic or Catholic-represented groups. The Catholic Interracial Council voted to endorse and support the campaign for legislation on open housing by the Youth Council of the National Association for the Advancement of Colored People and Father James E

At a recent meeting, the Interracial Council voted to "actively participate in civil rights marches and to make financial contributions to the Youth Council to help defray expenses of the continuing campaign."



FATHER GROPPI recently was honored at a testimonial dinner sponsored by 19 organizations.

Gerald F. Natrop, interracial council president, said "open housing for Milwaukee is long overdue. In spite of this need, no real action has been taken by the local power structure, including local government officials."

Natrop said the actions of the NAACP Youth Council are "well-directed toward arousing the conscience of the community.'

SMALL PRICE

Referring to the marches, he said "the inconvenience that this action may be causing the police, public officials and some citizens of Milwaukee would seem a very small price to pay when contrasted with the deplorable conditions to which Negroes and other minority groups are confined in the slums and ghettos here.'

The National Catholic Conference for Interracial Justice has appealed to Catholic civil rights groups throughout the country for support of the Milwaukee open housing demonstrations led by Father Groppi.

In response to the appeal Catholic interracial councils and human rights commissions from "at least a dozen cities" have indicated they will send representatives to Milwaukee to join the open housing demonstrations over the weekend, a NCCIJ spokesman said.

The executive committee of the National Association of Laymen also issued an appeal for support of Father Groppi and reported that some 25 members, led by NAL president Dennis Landis of St. Paul, will join the weeknd marches.

SAME CAUSE

Archbishop Cousins has said he does not agree with all of Father Groppi's methods but has insisted that "we support the same just cause."
Both the NCCIJ and the NAL sent messages to the

archbishop congratulating him on his handling of the

Mathew Ahmann, executive secretary of the NCCIJ, told Archbishop Cousins that his "constant clear definition of the issue of justice in the midst of conflict is helpful not only to Christians in Milwaukee, but a model to all of us around the country."

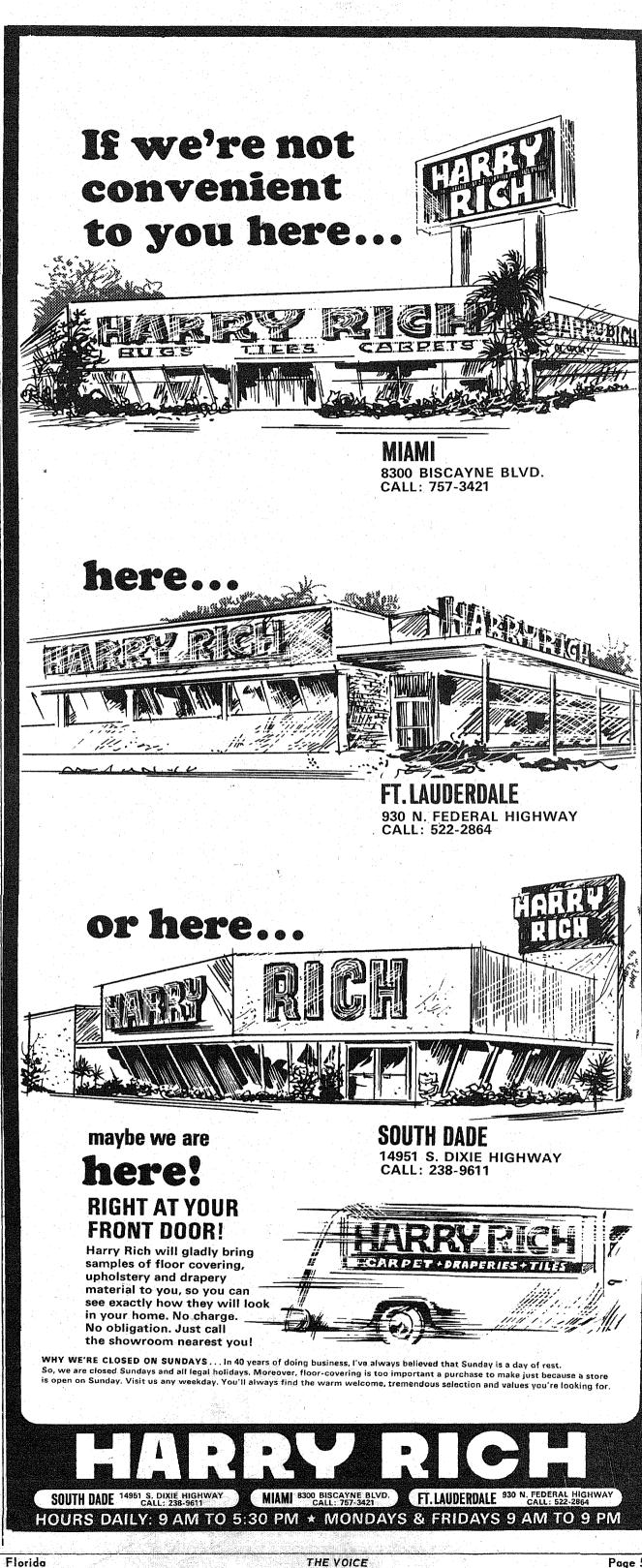
Also backing Archbishop Cousins and Father Groppi was the three-month-old Milwaukee Senate of Priests.

At a special meeting, the senate pledged to work for the immediate adoption of an open housing measure and said that such an ordinance would make Milwaukee "the moral leader necessary at this time to facilitate a countrywide open-occupancy bill and a more effective state openoccupancy bill.'

A resolution passed by the 30-member group said that "to the extent that Father Groppi's efforts are directed toward a living charity and social justice, the senate concurs with Archbishop William E. Cousins in retaining Father Groppi in his present assignment."

SUPPORTGIVEN Methodist Bishop Ralph T. Alton of Wisconsin telegraphed Archbishop Cousins stating:

I appreciate and heartily support your firm insistence, in spite of criticism, on the right and the responsibility of the Christian church and clergy to assume leadership for civil rights and your refusal to censure Father James. E. Groppi for his influence toward non-violent but aggressive



EDITOR'S COMMENT

Great Opportunity Offered By CCD

"It is an accurate, if not sobering, statistic that less than 50 per cent of our children are currently enrolled in the Catholic elementary schools of the Diocese. Less than 25 per cent attend our Catholic high schools. These chil dren are no less our responsibility before God than those privileged to be receiving religious instruction five days a week of every school

Recently Bishop Coleman F. Carroll made the above observations. He went on to point out that the heavy responsibility for the formal religious education of the children not in Catholic schools falls on the shoulders of the Confraternity of the Christian Doctrine.

Many parishes in the Diocese enjoy excellent CCD classes. Much of the credit for their success goes to the lay teachers who have sacrificed long hours to take teacher-training courses in doctrine and method. The zeal with which they desire to share their faith should be an encouragement and example to us all.

We only wish that all of our parents shared the same zeal for the religious education of their children. Unfortunately, too many parents are negligent in seeing that their children are faithful in attending CCD classes.

Christ has said, "Let the little ones come to e." Who would want to counter that command by failing to send their child to CCD?

Is failure to assure the religious education of an innocent child one of the sins which calls out for vengeance?

Why do parents fail to send their child? Is it because they do not love their child, or because they do not love their God? What excuse will God accept? Very likely, none.

Letters To The Editor

Dear Editor:

To borrow from your own headline, your flattering September 15 article about Milwaukee's Father Groppi was, indeed, a "bombshell."

Several persons (whom I consider well-informed, active Catholics) and I have been awaiting an article in The Voice which would assure us that the Diocesan viewpoint of the Milwaukee situation paralleled ours.

Obviously, The Voice and I are poles apart — for the very first time.

priestly statement that "Jesus Christ was the greatest civil rights worker" and that His crucifixion was a names and addresses can supreme "civil rights demonstration" is sheer blastion if desired.

ignorance, believe Christ died to atone for our sins and to redeem us.

I'd request "equal time" except that I'm sure my request would be ignored.

Very sincerely yours, Grace V. Gazvoda North Miami, Fla.

Letters Welcome

Readers are encouraged to submit letters for publication, but are asked to be as concise as possible. The newspaper reserves the right to edit letters for Many of us feel that a purposes of clarification,

brevity and good taste. All letter-writers must

■ identify themselves, but

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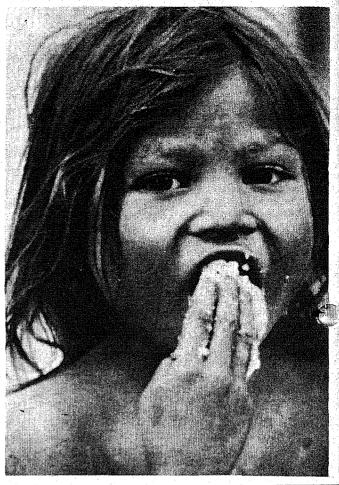
Page 6

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CIRCULATION: Fred Priebis, supervisor; Maria Alvarez

RICH GET RICHER, POOR GET POORER





Americans Accused Of Playing Policemen

By Father JOHN B. SHEERIN

"Why do you want to play at being the world's policeman?" asks a French Protestant journalist in The Christian Century. He addresses his question to Americans. Like Charles de Gaulle, journalist Yves Chabas feels that Americans should be content to stay at home and sweep in front of their own doors instead of going abroad to help others.

He says that he likes Americans but that the majority of his compatriots rejoice over the departure of NATO from France, the closing of American bases, the proud and vengeful anti-American statements of de Gaulle. They rejoice because they dislike the Americans in spite of their role in saving France in the last war. As for the Vietnam war, "No day passes in France but that in some city or town all the local groups - political and nonpolitical, along with the churches - join in a peace march to protest against the war you are waging in Viet-

ISOLATIONISM

Unfortunately, this French call to American isolationism will fall on fertile ground at this time. For there is definitely a resurgence of isolationism comparable to the escapism that prevailed among us just before Pearl Harbor.

Personally. I am happy to see the drop in popular support of the Vietnam war as represented in the Harris poll, but I deplore the trend to isolationism. It is an escape from

our global responsibility. We have the affluence and the power to help the poor and the afflicted and the present congress' cuts in foreign aid are a renunciation of our duty to the poor of the world.

This growing isolationism is, I believe, a truly serious threat. Especially because it seems to be spreading like wildfire among the intellectuals of the United States. When popular support of the Vietnam war was at its height, it was encouraging to know that the intellectuals at least were opposed to it and the college campus was the scene of many an anti-war rally. But one begins to wonder: did they oppose the war because they saw through the spurious arguments advanced in favor of it, or did they oppose it because they were iso-

Irving Kristol, senior editor of Basic Books, writing in Foreign Affairs in July, 1967, said that there is extreme dissatisfaction among intellectuals in regard to the Vietnam war. "It is among American intellectuals that the isolationist ideal is experiencing its final, convulsive agony. Though this dissatisfaction affects only a minority, it is nevertheless a most serious matter . . . Since there is no way the United States, as the world's mightiest power, can avoid such an imperial role, the opposition of its intellectuals means that this role will be played out in a domestic climate of ideological dissent that will enfeeble the resolution of our statesmen and diminish the credibility of their policies abroad?

RESPONSIBILITY

I sincerely hope that America enters into negotiations with the Viet Cong as soon as possible in order to end the war but I would not like to see American aid being deflected from Vietnam or from any other underdeveloped country.

In fact, continuing foreign aid to that country after the war would be an appropriate form of atonement for what we have done to a whole people and a beautiful countryside. Let Charles de Gaulle say what he will, the United States must not doff the responsibility that comes with its wealth and power.

America is in a position to help create a new world order based on international justice and it should not be deterred from doing so by a grouchy French leader who finds it hard to adjust to France's minor status as a nation. The American Government must help other nations, especially those of Latin America, Asia and Africa to develop themselves and must not be deterred from its task by those who call Uncle Sam the world policeman or the universal moralist. Granted we should stay out of wars such as that in Vietnam, but we must help the impoverished. And I might say that our intellectuals could be an immense help to our policy-makers in guiding and directing this global work of

'Celibacy Not An Enemy Of Marriage'

By JOSEPH A. BREIG

I continue to be appalled truth. by the superficiality, not to say tawdriness, of much of the subject of priestly celi-

Many writers show themselves to have little understanding of sex, and less of marriage, celibacy, purity and chastity.

Further, they seem unaware of the deep spiritual realities which underlie all these tremendous and delicate things and give them their ultimate meaningful-

NO ENEMY

One of the consequences of this ignorance — this unadmirable innocence — is that celibacy is talked about. almost universally, as if it were an enemy of sex and marriage.

Consciously or unconsciously, these people seem to see (or to feel) in the celibacy of the priest a kind of teach that marriage and the walking reproach to the wed-

The exact contrary is the

Some of the best insights into this matter which I have what is said nowadays on seen were set forth by Msgr. Joseph E. Buckley of Westbury-on-Trym, Bristol, England, a pastor and a doctor of canon law.

Writing in "Contact," an interdenominational publication, Msgr. Buckley noted the current tendency to consider the law of priestly celibacy in the Catholic Church "harsh and even inhuman legislation.'

TWO KINDS

He voiced the personal opinion that in time, there may be two kinds of priests "married and unmarried, according to the choice they will have made before ordination."

He noted that this is already the case in some Eastern Churches in union with Rome: and he emphasized that "the Church does not priesthood are incompatible.

What, then, is celibacy all about?

In itself, Msgr. Buckley wrote, it is a choice "that a man can make without his being a good or bad man." But religious celibacy is another matter.

Religious, celibacy "has no meaning unless as a means of making the person's life more meaningful, more dedicated.'

mean that a married man may not be as dedicated as a celibate. Many married men are more dedicated than single men. But:

"Celibacy is a deeply personal choice that a man makes as a result of intense prayer. . . Unless it is an unselfish choice, it has no bearing on the priesthood."

What is the relation of celibacy (and virginity) to marriage? Msgr. Buckley re-

"Far from being seen as an attack on the ideal of Christian marriage, religious celibacy and virginity

are seen as upholding dignity and beauty of mit riage.

"If no such celibacy existed as an institution, would there not be the danger of reducing the ideal of marriage as a vocation?

"Would not marriage then be regarded as a means of making a virtue of necessity?

"Unless both marriage This, he stressed, does not and celibacy are seen as an that a married man ideals for the expression of love they cannot be regarded as vocations."

Msgr. Buckley concludes as follows:

Love to become perfect. must be an absolutegift, and not just a temporary loan. In both marriage and religious celibacy, love is primary and lifelong; and in order to express itself fully it must be free.

"Freedom is not negated by an irrevocable gift; it is most loftily expressed in gift. Nor must it be thought that a gift is always without suf-

September 22, 1967

Miami, Florida THE YOICE

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ROME READY FOR FIRST SYNOD OF BISHOPS

By EDYTHE WESTENHAVER
St. Louis Review Rome Correspondent
(Copyright 1967 The Voice-St. Louis Review Service)

ROME—The Synod of Bishops will shortly begin to carve out its own niche in the government of the Church at a time when the illness of Pope Paul has revealed a new aspect in the evolution of Vatican authority.

Final preparations are in progress for the assembly, which will open next Friday with 197 participants—representatives of national episcopal conferences, officials of the Roman Curia and personal nominees of the Pope.

Fears that the Synod might be postponed or impeded by the illness of the Holy Father ended late last week when it was announced that he would be chief celebrant at a mass in St. Peter's Basilica Oct. 15 for delegates to the Third World Congress of the Lay Apostolate. The announcement confirmed reports that the papal doctors had agreed surgery could be postponed to allow their patient to follow the work of the Synod.

The operation for removal of the prostate gland is expected to take place in mid-November. This in effect has imposed an unexpected psychological deadline upon the participants to end the session by then.

Initially the synod was expected to last a month but no one expects the bishops to get through their agenda of five topics so quickly. Bishop Ladilaus Rubin, the general secretary, told journalists at a press conference last week, that the length would probably be five or six weeks.

DAILY MEETINGS

The synod is scheduled to meet every morning except Sundays and feast days. Commission meetings will be held in the afternoon.

The illness of the Holy Father has brought to light an aspect of the changes in church government which generally escaped the attention of the Vaticanologists when the Curia reform decree was promulgated last month.

If the evolving structure of the Vatican government has on the one hand given more authority to the bishops, for example, with the national episcopal conferences and the Synod, it has on the other hand given much greater power to Paul.

As the uthoritative Italian Catholic daily, L'Avvenire d' Italia, observed last week:

"The recent reform of the Curia has concentrated in the hands of the Pontiff the responsibility for every decision. however minute in the Roman dicasteries. No important matter can any longer be treated without the knowledge adopted without his approval."

The new system was designed to end the lack of coordination in the Curia offices, but it has obvious weaknesses in that there is no provision as to who will assume power in cases where a pope becomes incapacitated.

Vatican sources expect that Paul will probably name a substitute who will function during the time of surgery and convalescence. Possibly this will be a council of cardinals, or possibly it will simply be his secretary of state, Cardinal Amleto Cicognani. If it is the latter, it is expected that a pro-secretary of state will be named to asist the 84-year-old cardinal, and that this will probably be Cardinal Angelo Dell Acqua, who has been the right hand man of both the Holy Father and Cicognani in recent years and who has an extensive knowledge of the Roman Curia.

It is not expected that Pope Paul will make any high appointments in the Curia until after the synod. The list fo 25 prelates whom he named as his personal delegates to the synod included Cardinals Dell'Acqua and Antonio Samore, both rumored for top posts, as well as Cardinal Gabriele Garro pro-prefect of the Congregation of Seminaries and Cardinals. There would be no reason to name these men if they were in fact to become heads of dicasteries before the Synod opens.

Another aspect of the question of authority lies in the fact that the new power given the bishops, like that of the Pope, has been taken from that of the Curia. The Curia appears to be making strenuous efforts to control the preparations and operations of the Synod. The schemas for the five topics in the agenda were not sent out until the end of August so that the bishops' conferences had only brief time to discuss them.

PREPARATIONS SLOW

Technical preparations also seem to be slow. The name of the special secretary for this session of the synod has not yet been announced, although it has been reported that it will be Msgr. Gabriele Montalvo of Colombia, a young official of the secretary of state. The commission of three bishops which will prepare the daily bulletin for the journalists has also not been announced.

The meeting hall in the Vatican Palace will be open to the delegates only. There will be no periti, no observers from other churches, no lay auditors. The theory behind the absence of the periti—theologians who assisted the Council fathers by preparing speeches and drawing up documents— is that the bishops themselves are periti, that is the delegates were chosen by the national conferences on the basis of their competence in the particular topics to be discussed.

However the decision to limit the synod to bishops only reflects the mentality of certain Curial conservatives who believe that the decisions of Vatican II were "tainted" by outside liberal influences—from the periti, observers, auditors and journalists, and that the synod will represent in a purer fashion the true will of the Hierarchy.

The "secret" will be in effect as it was at Vatican II and since the bishops alone will bear responsibility for any "leaks" many journalists are skeptical and pessimistic as to how much news will come out of the synod aside from the controlled daily bulletin. The distrust on the part of correspondents from English-speaking countries was obvious in the questions which they asked Msgr. Rubin.

However veteran Rome observers say the depression voiced now is similar to that heard in the weeks before the opening of Vatican II five years ago.

"People say they don't expect anyting from the Synod but you heard the same before the Council," one priest recalled. "But here again, it's an opportunity for the bishops to express their will; and I expect them to make the most of it."

He added what is often heard in Rome that while the decree or statements which will be issued by the Synod have no formal juridical value unless they are accepted

by the Pope, public opinion will be upon Paul to act upon his physician, Dr. Mario Fontana. called in Dr. Mario the bishops' wishes.

Arduini, chief urologist at a large Rome hospital. They

Bishop Rubin revealed at his press conference that the order of the five topics has been changed. The question of doctrinal deviations has been moved from first to fourth position.

The agenda will be: Reform of Canon Law, Seminaries, The Liturgy, Doctrinal Themes, and Mixed Marriages.

Well-informed sources here say that the schema on canon law has a reasonably open approach to an obviously juridical topic. The texts on the seminaries and the liturgy are positive and progressive in tone. However the text on doctrinal questions, prepared by the Congregation for the Doctrinal of the Faith, is negative and fearful.

That on mixed marriages, also prepared by the doctrinal congregation, reportedly falls far short of the requests for substantial changes asked by the bishop's conferences of many western nations.

Since mixed marriages is the last subject on the agenda, it will bear the brunt of the pscyhological pressures to avoid a long meeting which might result in postponing the Pope's surgery and endangering his health.

"There's a danger here," explained one Rome progressive. "This is the most controversial subject on the agenda and it's the one which holds the deepest interest for the general body of faithful. Long discussion always favors the progressive side. But with the Popenot well, the bishops may be willing to settle for a more conservative document in order to finish as soon as possible."

Pope Paul's illness began suddenly on Monday, Sept. 4 private hospital for his su with a severe attack of nausea and fever. That afternoon, ever undergone by a pontiff.

his physician, Dr. Mario Fontana, called in Dr. Mario Arduini, chief urologist at a large Rome hospital. They determined the nature of the illness and its implications. The next day when fever continued, the doctors arranged to have their patient brought back to the Vatican in case immediately surgery should be necessary.

From somewhere within the apostolic palace came a decision to play down the seriousness of the illness. Unofficially it was described as a return of the stomach ulcers from which the then Msgr. Montini suffered when

he was an official of the Secretariate of State.

However the decision backfired into a series of exaggerated rumors. By week's end Rome newspapers were publishing reports that the Pope had cancer or that he had been stricken with nervous disorder resulting in paralysis of his facial muscles. On Friday the announcement was made that the ailment was cystopyelitis, an infection of the urinary tract.

It is not known whether Curial officials postponed identification of the malady or whether the Pope himself hoped to prevent a public discussion of his physical condition. Italian papers have been astounding in the extent of their clinical detail.

Reportedly the Pontiff, at first fretful and depressed about his sudden illness, became calm after doctors assured him that the difficult was not serious or uncommon for a man this age—he will be 70 next week—and also that the operation could wait until after the Synod.

The Pope is expected to leave the Vatican and go to a private hospital for his surgery, believed to be the first ever undergone by a pontiff.



THE VOICE

The Spiritual Impact Of An Exiled People

By GUSTAVOPENA And SKIP FLYNN (Last of four articles)

Is it possible that no other single institution in South Florida reflects the results of the tremendous influx of Cuban refugees as completely as does the Catholic Church?

No study of the impact of the Cuban people on South Florida could be complete without a look at their contribution to the world of religion.

Not only political, but religious persecution, caused the mass migration of thousands of Cuban Catholics to a land of exile

One out of every three Catholics in the Diocese of Miami comes from Latin America.

The Church has become bilingual. Thirty-six Masses are celebrated each Sunday in parishes throughout the Diocese in the Spanish idiom. Signs hang from many confessional doors indicating that confessions are heard in both Spanish and English.

BI-LINGUAL

Approximately 60 Spanishspeaking priests, most of them Cubans, some of them from Spain, help staff parishes in the Diocese, especially in Dade

Large gold medals of Our Lady of Charity of El Cobre are frequently seen dangling from chains around the necks of Cuban men and women, and small statuettes of the Cuban patroness adornthe dash boards of many Cuban-owned automobiles. The question remains however, "Do these externals reflect a deep religiosity within the Cuban exiles themselves?"

From the time of the earliest arrivals of the exiles in South Florida, the Diocese of Miami has played a major role in meeting the problems of feeding, clothing, housing, educating and tending to the spiritual needs of the Cubans.

The story of Centro Hispano Catholics, which operated as a special center to provide aid for the refugees for over a year before federal government programs were initiated, is well known to both the Cubans and the Americans of the community.

The great numbers of Cuban Catholics, and the desire of refugees to provide Catholic education for their children is a fact well established in the minds of those native Americans who attend parishes with high Cuban populations or who have children attending Catholic Schools.

GREAT PRIDE

These simple, observable facts, however, have deeper implications, which go directly to the heart of the Catholicity of the exiles themselves.

"The Cubans do not hide their faith or feel inhibited in showing it," said Msgr. John J. Fitzpatrick, Episcopal Vicar for the Implementation of Vatican II

"They publicly proclaim their faith with great pride. And this is what they have done from the first moments of their arrival in Miami. Without knowing the customs of this country, thousands and thousands of persons have offered open air Masses demonstrating their militant Catholicism," said Msgr. Fitzpatrick.

"The preoccupation of many

Cubans with the education of their children lead many to make great sacrifices. They gave up everything in leaving Cuba so that their children would not be indoctrinated in Communism, and from the time that they arrived here they have made great sacrifices to educate their children well," he continued.

"I know parents who have deprived themselves of essentials just to send their children to parochial schools, and have made tremendous sacrifices, in order to be able to pay their children's tuition in parochial grade schools and the diocesan high schools," said Msgr. Fitzpatrick.

HIGH PERCENTAGE

The numbers of Cuban students in many of the parochial grade schools in the Greater Miami area range as high as 85 and 90 per cent, particularly in parishes with large Cuban colonies. And, according to representatives of several of the schools, the percentages of Cubans and native Americans who pay all or part of their tuition are quite equal.

"Nevertheless," added Msgr. Fitzpatrick, pastor of Corpus Christi parish, "while parents are concerned with the education of their children in parochial schools, they are not so concerned with their religious training when their children are not able to attend the parochial schools.

"Many leave the specific formation of religious practices to the school, and teach very little religion in the home. Many times the children come to Sunday Mass while they are in school, but they are unable to come during the summer vacations because their parents will not go to Sunday Mass."

A special commission of Cuban laymen has raised approximately \$125,000 in cash and pledges for a shrine to be built on the grounds of Mercy Hospital honoring Our Lady of Charity of El Cobre, Patroness of Cuba, according to Manolo Reyes, chairman of the committee.

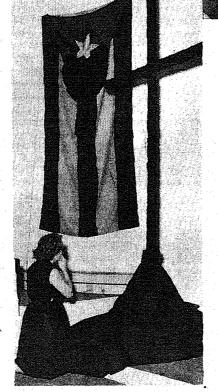
Yet, support of the Church, or lack of it, by the Cubans, remains a sore point with many Americans. For many Cubans, contributions to the support of the Church are the last line on their budget, if it even has a line," said Msgr. Fitzpatrick. "The Cubans must learn that their contributions are needed by the Church for the continuation of the spiritual services, the parochial school and the catechism class which the parish provides."

"Manana and manana and manana," often seemingly the watchword for many Cubans when it comes time, provides another source of irritation for both the American laity and clergy.

INFORMALITY

The informality and lack of punctuality of many Cubans draws the ire of the priest in the pulpit and the man in the pew. "Many Cuban weddings, for example, are delayed for as long as an hour because the bride or the groom fails to arrive on time," complained one American parish priest. "This is not only a discourtesy to the priest, but very disconcerting to a priest who has other important duties to perform, as well as the organist and others involved in that

The mass immigration of Cubans has had its effect on the composition of many diocesan parishes. The cross and the Flag of pre-Castro Cuba are a reminder of the religious persecution many have escaped from.



and later weddings that day."

Another priest complained

Another priest complained that "many times the refugees are more concerned with the extravagence of their showings at weddings and first communions than with the spiritual importance of the sacrament. It seems that their only concern is with the photographs that are being taken."

Father Emilio Vallina, the first Cuban refugee priest to become the administrator of a mission in the Diocese of Miami, sees a change in the religious attitudes of many Cubans, re-

sulting from their exiles.

The indifference of many toward their faith in the years before Castro's take-over has been replaced by a new dimension in religious fervor among the exiles, explains Father Vallina. This new fervor has resulted in part from the forced realization that the materialism which they had considered so important in Cuba was shattered by the revolution, and the fact that the exiles were forced to seek consolation in spiritual things.

The impact of the Cuban immigration has had an effect on the numbers of priestly and religious vocations within the Diocese.

Approximately 12 seminarians currently enrolled in St. John Vianney Seminary in Miami are Cubans, and many more are studying in seminaries throughout the United States, Latin America and Europe.

STRONG INROADS
Cuban brothers comprised
large parts of the faculties of
several high schools in the Diocese during the first years after
the start of the exodus, and nine
novices of the Sisters of St. Philip

Neri are Cubans.

While the Catholicity of many of the exiles has been strengthened as a result of their experiences with the communist government of Cuba, several Protestant sects are now making

strong inroads in the South Florida, Cuban community.

Thirty-six Sunday Masses Are Offered In Spanish...

Sts. Peter And Paul one of many diocesan churches."

Protestant "store fronts" which conduct all of their services in Spanish, are making their appearances in Greater Miami, although only seven per cent of the Cuban population is Protestant.

There are 95 Protestant churches, designed to serve the Spanish - speaking population, as well as three non-Catholics, Church-oriented, all-Spanish libraries.

The membership of many of these small parishes does not exceed 200, and one opened recently with a total parish membership of only six families.

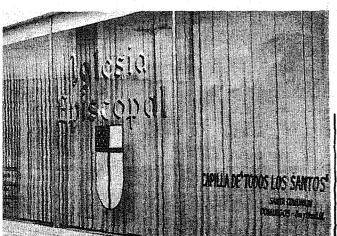
These Protestant churches have been extremely active in their evangelical efforts, offering free summer camps to the Cuban children, providing special book stores and information centers and generally seeking to attract the Cubans in Dade County.

IMPACT OF EXODUS

While the proposed shrine to Our Lady of Cobremay proveto be a permanent, visible expression of the religiosity of the Cuban peoples in South Florida, the Church in the Diocese has and will continue for years to come to experience the impact of the exodus which has brought 130,000 Cuban refugees to South Florida as residents.



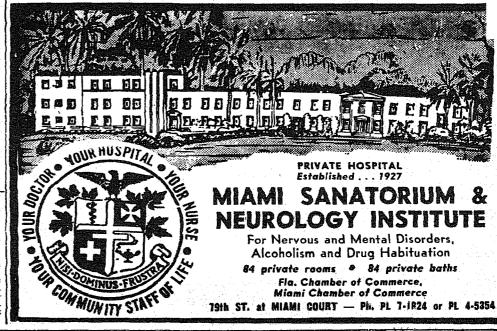
Cuban Children Attend Diocesan Schools . Make-up 90 per cent of some enrollments.



Store frontchurches of many Protestant denominations are an indication of the in roads being made among the Cuban population of South Florida.

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People With Points Of View

LANSING, Mich. -(NC) Father James J. Kavanaugh, author-critic of some teachings of the Church, was characterized as a "disobedient priest" by his superior, Bishop Alecander M Zales-

ki of Lansing.
The priests' senate of the Diocese had expressed concern that "much confusion has been created, especially among Catholics, by Father Kavanaugh's statements that he is a priest 'in good standing in the diocese of

Replying to the senate, Bishop Zaleski asserted:

"If we are to understand the statement of Father James J. Kavanaugh, as reported by the press, that he is a priest 'in good standing in the diocese of Lansing,' certain clarification is need-

"I previously have stated that he has refused to accept an assignment in the diocese of Lansing and is absent without my permission. This obviously means that he is a disobedient priest.

"Moreover, when he departs in his public statements from the teachings of the Church, he speaks not as its representative but as a private person. When he voices opinion on topics that are discussed freely in the Church, his opinion is only as valid as the arguments he presents.

"It is in this light that the ambiguous expression, 'in good standing,' should be interpreted.

* * * A EUPHEMISM

NOTRE DAME, Ind. -(RNS)-The name of the National Association for Pastoral Renewal (NAPR) is "a euphemism," James F. Andrews, managing editor of Ave Maria magazine, charged in a signed editorial.

The editorial, carried in the Sept 23 issues of the weekly Catholic magazine published here, said that the NAPR was formed " pri-marily to lobby for a change" in the Catholic law on clerical celibacy.

Mr. Andrews referred to a three-day symposium on celibacy sponsored by the association on the Notre Dame Illich's lecture at a center of campus and said that "it was clear that the majority of those present had already made up their minds on the question.

In its criticism of the recent encyclical on celibacy, he said, the symposium "failed to pinpoint the areas of difference between the Pope and the NAPR. . . Instead, the Pope's position became 'straw man' easily demolished by vague and peremptory references.'

As a contribution to dialogue on the celibacy issue, the NAPR should have explored the "undefined understanding of God, man, priest, Christ, and community that justifies their desire," he said.

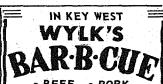
The basic question that was not approached at this conference is: 'What are the values that the NAPR sees as more important (than celibacy) in the life of the pirest today? Are they values that will contribute to a more vital priesthood in our day?

'Are they values that will bring a new, healthier balance in Christ's priesthood and will, in fact, pastorally renew our Church?""

Until its vision is "broadened" and it goes "through the painful work of drawing out the implications of position," he said, the NAPR's resolutions calling for freedom to marry will "premature and out of context," Mr. Andrews said.

"They are the legitimate and sincere views of a group of dedicated priests but they lack cogency.

* * * FUROR IN MEXICO MEXICO CITY (NC) -The furor created by the local over Msgr. Ivan



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Mail Backs Archbishop

SANTA FE, N.M. (RNS) —Roman Catholic Archbishop James Peter Davis reports public approval of his strong stand on the war in Vietnam.

Mail in response to his statement asking President Johnson to take "whatever steps are necessary" to end the war has not been "unduly heavy," the prelate said, but those he has received have been running 4 to 1 in favor of his position.

Most letters endorsing his position have been brief Archbishop Davis said, "but the people who think differently seem to feel the need to go to great lengths to justify their position.'

Some of the steps suggested by the prelate was an end to the bombing of the North, negotiations with any groups in the conflict and intervention of the United Nations as a peace-keeping

Latin America: Destiny Of Catholicism There'

RIO DE JANEIRO (NC) Leo Cardinal Suenens of Malines-Brussels, making a private visit to Brazil, has commented several times on the inevitable close ties between the future of the Church and the future of Latin Amer-

"Humanly speaking," the Belgian cardinal said, "the destiny of Catholicism is bound to be decided in the Spanish and Portuguesespeaking world of Latin America. At present, these people constitute 34% of the world's Catholics. In another 33 years, they will constitute half."

Speaking of the distinction drawn between rich and poor, the Cardinal added: 'We cannot exaggerate if we assert that this contrast is more dangerous than the cold war, more explosive than the atomic bomb, and more scandelous than the divisions among Christians.'

GIFT OF LAND

QUITO, Ecuador (NC) Nearing completion here is a three-way land reform project that will distribute about 119,000 acres belonging to the dioceses of Quito and Riobamba to 1,800 Indian families.

* * * DOMINICAN APPEAL

SANTO DOMINGO, Dominican Republic (NC) -The bishops of this country have made a strong appeal for land and for freedom to organize in behalf of the peasants.

'No one can play with the hunger, suffering and anguish of so many thousands of Dominican farmers," a joint pastoral letter just published here said in warning about the slow reconstruction program after the 1965 civil war.

The bishops' letter pledged the full support of the Church in the peasants' efforts to organize themselves to seek land, better wages and working conditions.

Home Masses Approved

GREENSBURG, Pa. -(NC) - Bishop William G. Connare of Greensburg has given permission for celebration of home Masses and reception of the Eucharist under both species in the Greensburg diocese.

In a letter to all Catholics in the diocese, Bishop Connare announced that Mass in private homes, attended

by no less than 12 persons of several families will be permitted on an experimental basis, starting Oct. 1. He also said that Communion could be distributed under both species, although he stressed that it must always be recalled "that Holy Communion is truly received whenever we receive only under the form of bread."





the National University of

Mexico is as irrelevant as the

water-filled balloon thrown

This is the view of a

spokesman at CENCOS, the

Catholic information center

controversial figure in Me-

xico, heads the Inter-Cul-

tural Documentation Center

scheduled by the university's

cultural extension depart-

ment to give talks at the Casa

del Lago in Chapultepec

Park, the U.S. priest chose

the subject, "The Use and

Abuse of Religious Symbols

He presented himself as a

Thomist theologian, and his

remarks on theology, faith

and religious were praised by

most of the 150 students at-

tending the Sunday lecture.

Many of them had little pre-

vious access to Catholic in-

formation because of the sec-

ularized climate of the cam-

ever, during the question

period, when the priest's an-

swers were disliked by some

of the students, especially an

extreme rightist group called

members of MURO, shouted

Four students, reportedly

and started

MURO (Wall).

'apostate''

Disturbances began, how-

in Present-Day Change."

As one of several lecturers

Msgr. Illich, already a

at him by students.

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Parish Good Friend To Temple

NORTH MIAMI BEACH - The Jewish congregation of Temple Sinai broke ground only last Sunday for their sanctuary and,

Sister Angela **New Superior** At Centro

A Dominican Sister of St. Catherine de Ricci, who formerly was stationed in Cuba, and for the past two years has been engaged in missionary work in Cali, Colombia, has



SISTER ANGELA

been appointed superior at Centro Hispano Catolico, Miami's diocesan Spanish

Following her arrival from Latin America, Sister Angela, O.P., a native of Philadelphia, has assumed her duties at the Spanish Center located at 130 NE Second

A teacher at the American Dominican Academy, Vedado, a suburb of Havana from 1954 to 1956, Sister Angela completed studies at the School of Family Pedagogy at the University of Montreal, which awarded her a bachelor's degree in

Family Pedagogy in 1959. From 1959 to 1965, when she was one of the original staff formed to establish the order's mission in Cali, Sister Angela was mistress of novices at the community's novitiate in Elkins Park, Pa.

Sister succeeds Sister Immaculata, O.P., who has re-University of Dayton.

thanks to the neighborliness and friendliness of the adjacent Catholic parish, they already have parking faciliChurch. In addition women

of the Jewish Sisterhood or-

ganization attended a pro-

gram at St. Lawrence Church explaining the lit-

ence while in Garden City,

Rabbi Kingsley has definite-

ly noticed a change in Judeo-

Christian relations since Vat-

Speaking of his experi-

At the invitation of Father Neil J. Fleming, pastor, St. Lawrence parish, members of the new Temple's congregation will use the parish parking lot during their Saturday services and on high holy days.

According to Rabbi Ralph P. Kingsley, recently assigned here after serving in a reform congregation in Garden City, Long Island, N.Y., he also was offered the use of parish school facilities by Father Fleming for

Hebrew religious classes.
"I refused, however," the
Rabbi said, "because the children might disturb Catholics at Sunday Masses."

For more than two years, the two congregations have enjoyed cordial relations and have had opportunities to learn the beliefs, of each other's faiths.

Father Fleming spoke to the Temple congregation following a Friday evening service last year and students in the Jewish pre-confirmation class have attended Masses in St. Lawrence

Lecture Series On Sept. 26

BOCA RATON - Msgr. Robert J. Fox, coordinator of the Spanish Community Action program in the Archdiocese of New York, will be the opening speaker in the Marymount College Lecture Series at 8 p.m., Tuesday, Sept. 26 in Founders Hall Auditorium.

'Coming of Age as a Perwill be the topic of Monsignor Fox who heads the Summer in the City Project sponsored in New York by the Archdiocese and the Office of Economic Opportunity for the poor in the slum areas.

The lecture series which will be presented on Tuesday evenings of each month until April has as its theme "Com-States Today." Future turned north to study at the speakers will be members of the college faculty.

Laymen's Societies Elect New Officers

Organizations of laymen in South Florida have re- E. Blau has been installed as sumed a full program of ac-

parish, as president during its eighth annual rally.

Epiphany parish, secretary; and Melton Broom, St. Rita Mission, treasurer. Dan J. Bergquist, St. Kevin parish is the new marshal.

POMPANO BEACH knight of K. of C. Council No. 4955.

Other newly elected officers are Steve Santa Lucia, by calling 681-2213. deputy grand knight; Robert Sorrelle, chancellor; John O'Hara, recording secretary; Vincent Badagliacco, treasurer; John Costello, ing of Marian Council, K. of warden; Gus Koch, ad- C. at 6 p.m., Sunday, Sept. vocate; and Joseph Massa- 24 in the Council Hall. Bufrella, financial secretary.

FORT MYERS - Arthur grand knight of San Carlos K. of C. Council No. 2596. He will be assisted during

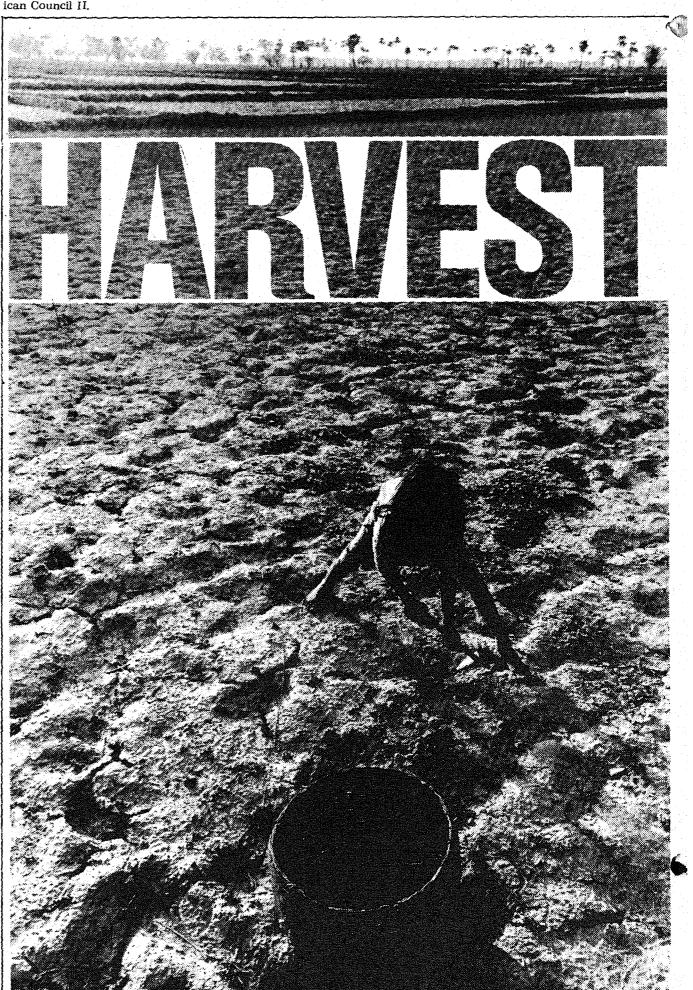
The South Dade Deanery the year by J. Raymond of the Diocesan Union of Keen, deputy grand knight; Holy Name Societies elected Hubert. Bray, chancellor; Patrick Birch, St. Brenden John W. Burke, financial secretary; Steve Maloney, recorder; Arthur Hasselman, Other officers named are warden; Edward Wilkinson, James A. Bowers, St. Thom- treasurer; Dr. L. J. Jones, as the Apostle parish, vice lecturer; Paul Deschenes, president; Arthur Lewis, Richard Ekeroth and Joseph Guidara, trustees; Harold Kortiz, inside guard; and Al DeVicchis, outside guard.

MIAMI SHORES - Men of St. Rose of Lima parish will observe a weekend re-Jack Bussen is the new grand treat Oct. 13. to Oct. 15 at Our Lady of Florida Monastery, North Palm Beach. Reservations may be made

> NORTH MIAMI-Fourth degree officers will be installed during an open meetfet dinner will be served.



VISITING CHOIRS from the churches in Nassau sang High Mass and hymns at Holy Redeemer Church here last Sunday under the direction of AUGUST CURRY, choirmaster at the Cathedral in Nassau. Included in the group were two Sisters of Charity and FATHER CLETUS, O.S.B. who preached during the Masses. JOSEPH LUNDY of Nassau spansored and underwrote the expenses of the trip for the Nassauvians.



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THE VOICE



)



Sun-Blessed Paradise Grows Some Problems

By RALPH RENICK Vice President In Charge Of News Television Station WTVJ

The City of Miami Beach is in the throes of solving some peculiar problems: the resignation of a professional city manager has left a vacuum in the orderly administration of the city; and an increasing population of post-age-65 citizens emphasizes the difficulty of Miami Beach to reinfuse its population with young people.

Miami Beach is more than a playground for tourists who jet in and out and care not about garbage collection or playgrounds. Miami Beach is a city with the very real problems

The departure of Robert Oldland to accept a city manager post in Oklahoma City was a setback for Miami Beach.

In a little more than a year on the job he had effectively brought about departmental consolidation, had successfully pushed for needed reforms in the city charter, and had even managed to reduce the city millage inproviding for next year's

Oldland resented attempts by newly-elected Mayor Jay Dermer to revert Miami Beach government back to a council-controlled political fiefdom. Oldland moves on to the land of the Shawnee. Miami Beach is the loser.

One hunorous sidebar of Miami Beach government concerns Mayor Dermer's appointment of Dentist Richard Schwarz to the newly-created City Authority, which will administer the few millions collected annually via the recently authorized 2% city resort tax. Part of the Authority's responsibility will be the supervision of advertising and promotion expenditures.

One professional advertising-PR man wrote the Mayor a letter suggesting that in view of Dr. Schwarz's appointment it might be well for an advertising man to be put in charge of counseling local dentists.

Then, he suggested, the dentists could co-op tourist promotions with the city, such as: SMILE! Miami Beach, Florida. Or some slogans could be developed such as: "Gum to Florida," "Moan Over Miami," "Stay at any hotel — \$10 a visit."

The PR man also suggested that hotel libraries be asked to include the following Miami Beach based literary plots:

"A Rolling Stone Gathers No Floss," "From Polygrip to Politics - In One Easy Lesson," and "Under the Gum Gum Tree."

The letter to the Mayor said it would be a good idea if

hotels installed a special mouthwash faucet in their sinks.

The letter concluded: "All kidding aside, you and the Council really have a great sense of humor. Past history has proven that councilmen are men of quick wit and they have come up with some hilarious decisions over the years. Too bad the jokes have always been on the taxpayer."

We understand in this case Dr. Schwarz, even though not schooled in advertising or public relations, is a person of sensibility who can be relied upon to carry out most any assignment. We trust this will be the case. I'd hate to have a guy from an ad agency pull one of my teeth.

As for the Beach senior citizens, they mostly reside in clustered apartment structures south of Lincoln Road Mall. At the moment they have little quarrel with dentists, in or out of city government, but they are upset with doctors.

Gus Portnoy, President of the Senior Citizens Council of Florida, (one of dozens of such groups) feels that physicians are boosting their fees since the advent of Medicare. The government, of course, is footing the bill. His group has sent a petition with 280 signatures to 11 U.S. Senators asking that a federal investigation be launched into deliberate fee boosting.

But the most aggravation for doctors may come through another device which Portnoy and his older colleagues are committed to: picketing offices of local doctors when evidence has been obtained that they have been gouging. Portnoy says 25 of his members have signed up to walk the pavement carrying picket signs.

And while the older gentry is keeping busy making up signs, a group of young Beachites, largely professional and businessmen, have organized in an effort to get some of their contemporaries to move their residences from the mainland to the Beach.

They point to good buys on larger, older homes; uncrowded schools; plentiful parks, playgrounds and recreational programs; convenient shopping and an abundance of churches.

So, while Miami Beach may be thought of as a long white concrete barrier reef of buildings teaming with sun-tanned, shorts-clad refugees from beyond the Georgia border, it still remains a city of deep hometown contrasts — the old and the young vying for a position of dominance in a government atmosphere which is tending toward political overtness rather than sound, efficient city operation.

'SPEAK-UP' SESSIONS BOOSTED

DETROIT (NC) - In an all-out effort to hear "the voice of the people," the Detroit archdiocese is using three local TV stations to explain how to participate in 'Speak-Up'' sessions.

The sessions are part of the archdiocesan synod preparations and aim at insuring the full participation of all Catholics in the 1968 , synod. ...,

More than 125,000 people are expected to meet in the Speak-Up sessions, scheduled in 310 parishes.

Archbishop John F. Dearden of Detroit, who will appear on the TV shows to urge participation, has said: "It is a real concern that the synod be the result of careful and prayerful thought and effort of all the people, rather than the ideas of a few.



Look at the birds of the air: they do not sow, or reap, or gather into barns; yet your heavenly Father feeds them. Are you not of much more value than they? Matt. 6:26

The Generation Gap Ruffles Convent Life

The generation gap nowhere seems to be more crucial than in American convents. Yet, to line up the Sisters as "conservatives" and "progressive" on the basis of their birth dates would be to over simplify shamefully. There are young nuns who heartily disapprove of the turn convent life is taking, and some older Sisters are out in the front in the effort toward "reform and renewal." By and large, however, there is a relationship between the age group and the controversies enlivening convent life these days.

Each group is a problem to the other. The younger nuns have put their older associates on the defensive, with their forthright declarations that Sisters have followed meaningless rules, lived on a milky spirituality, and let themselves be depersonalized by ecclesiastic authorities, patronizing parents and convention more deeply rooted in bour-geois values than the teaching of the Christian Gospel.

Their elders, finding that lifelong routines have been upset, and long-valued practices suddenly abandoned, noting also the precedent-breaking number of professed Sisters who are returning to secular life, are convinced that a serious erosion is taking place.

I have friends in both groups. I can sympathize with both.

This, then, will probably turn out to be what one of my newspaperman friends calls an "onthe-other-hand" sort of column.

Let us look at the case for the older group. The Catholic Church in the United States owes them a debt of gratitude that cannot be paid by pulpit compliments of the "good sisters" variety. Most of them through the years worked long hours, without complaint, in classrooms, hospitals, and institutions of all kinds. With exceptions, they are treated shabbily - by bishops, parish priests, theologians, and the Catholic laity.

Chancery officials were frequently imperious in their actual dealings with the "good sister," who could be counted on not to complain publicly when they were treated like children. Pastors were often inconsiderate in asking them to add grubby parochial tasks that no one else wanted to their teaching duties and the housekeeping details of

Theologians, who should have seen to it that they were given solid religious training, by and large ignored their intellectual needs. They were allowed to subsist on a spiritual diet compounded on sentimentality, folk-lore, superstition, and mindless piety.



JOHN COGLEY

The laity, who benefitted directly from their hard work, took them for granted. A lack of solid financial support meant that the Sisters frequently had to be overly preoccupied with raising funds. They were reduced to deaming devices to make ends

There has never been, for example, a national collection for the educational needs of American nuns. If Sisters were sent off to school - often enough during their summer "vacations" or in the late afternoon following a full day of teaching - they were required to find their own resources. They were rushed off to the classroom before they were properly prepared, and later vigorously criticized for not meeting professional standards.

All this the older generation of nuns put up with, and one rarely heard a complaint from them. They were taught and believed, that humility, unquestioning obedience, and deference to ecclesiastical superiors were the highest values, and nothing should come before them.

At the same time, not to put a tooth on it, many were exploited. Their one compensation was the sense of security that came from knowing that in keeping their rule, living noiselessly, and obeying blindly, they had found a sure-fire means for personal salvation.

Today, many of the older Sisters feel that their security is being taken away from them. The little things they had come to know and love - the cut of a particular religious habit, an unchanging horarium, the sense that no matter what happened in the "world," they would be taken care of - are being stripped away.

I talked to one such Sister recently, a lovely old lady who never veered from the choice she made a half century ago. "I have been obedient all my life," she said, "but nobody is going to bury me in anything but the habit I have worn all these years. I don't care who says it is out of

The habit of course stood

JOHN COGLEY'S VIEW

represented a kind of self-imate an understanding of her vocation and place in both the Church and world.

For the moment at least, I was on her side.

Then I thought of younger friends, among them some who are still in the convent and others recent departees. The difference is that these younger women are moderns. They have a different notion of woman's place in the world, a different notion of the Church and the world, a radically different notion of the meaning of the Christian Gospel. All this means that their idea of a Sister's vocation has been revolutionized.

They grew up in families where girls were treated as equals to boys. In the convent they were not, or are not, ready to conform effortlessly to a male-dominated Church. They have a changed idea of the Church. thinking of it not as a clerical establishment but as the People of God. They are plugged into the new theological currents and can no longer find satisfaction in the earlier simplicity of convent

They are, in a word, at the stage of development that members of men's orders reached a generation or more ago. The old image of a nun does not fit their image of themselves as women, as Christians, and as educated moderns.

The result is a crisis in the convent. Many of the new breed, discouraged, are leaving. Those remaining are fighting for their identity, in accordance with their own understanding of themselves as women, as Christians, and as religious.

The future of course belongs to the young. If convents are to survive at all, they will have to do so in terms that make sense to the contemporary generation. In the meantime, the victims of change are the good women who for no reason of their own choosing have been caught in the turmoil of a revolution.

They will, let us hope, live out their days happily - "good nuns," as they understood the words. But they cannot avoid pain. Convent life, as is true of the entire Church and of the world itself, belongs to the young. Its future, if it is to have any, is in their hands.

A greater sacrifice perhaps has been asked of the older generation of nuns than even they counted on -theforeswearing of influence, determination, and even authority in a world they did not make and did not dream would ever intrude into their cloistered home.

for more than a costume. It

Priest Says Records D. J.'s Spin Tell The Gospel Truth

priest who has studied closely the world of teenagers and their music has concluded that the "top 40" radio stations are providing teenagers with "an excellent grounding for Christian living."
This is the surprising

theme of a book written by the Rev. Louis M. Savary, Jr., S.J., a 31-year-old Jesuit who was a professional musician at the age of 12 and who interviewed dozens of disk jockies and hundreds of teenagers during his research.

The drive toward a universal Christian community "pulses in the beat of teen music" and "is hidden in the yearning of the songlyrics," writes Father Savary. "Many of the attitudes and important ideas that these songs encourage - trust, fidelity, personal fulfillment, social concern - have a place in Christian experience."

Titled "The Kingdom of Downtown" and to be published in paperback by the Paulist Press, the book is directed to both teenagers and adults and is intended to show that the kingdom of "downtown" (the teenage world) and the kingdom of God (the Christian community) "have much in com-

MYSTICAL BODY

Because of the recent emphasis by the Church on working in the secular world rather than running away from it. the young Jesuit observes. young people "for perhaps the first time in human history are really free to accept the invitation to grow into full Christian life within the community of men in process with Christ toward the perfect society."

He describes the teenage audience for disk-jockey programs as being "like a mystical body, with one soul," cutting across all social and racial boundaries and every day listening to a "gospel" that resembles the Christian Gospel.

Most song lyrics popular with teenagers, he writes, deal with loneliness and sadness, discovery of interpersonal sharing, the need for trust, the awakening of social

NEW YORK (CPF) - A awareness, the search for and finds it rejected, cast personal fulfillment and a preoccupation with youth, life, recklessness and death.

Illustrating his thesis with lyrics from songs such as "Our World" (about teenage hopes to build a better world) and "Sounds of Silence" (about lack of real communication between people), the priest writes that it sould not be too difficult to show teenagers that their concerns are shared by adult Christians.

"Social awareness is one of the richest and most varied themes in the song lyrics of teen music today," Father Savary notes. "Songs of social awareness never appeared in the top-tune lists and hit parades of the past. They are a new breed of song in the pop bag, quite influential little animals in the everyday life of a teenager in the sixties. .

PERSONAL ACTION

"It is a Christian privilege and responsibility to bring such social awareness in young people to emotional maturity and translate it into personal action for the benefit of the community."

His book, filled with teenage-ese, dozens of lyrics and constant references to popular singers like The Supremes, Sonny and Cher, Bob Dylan, The Lovin' Spoonful and Paul Revere and the Raiders, is intended to tell teenagers as much about the kingdom of God as it tells adults about the kingdom of downtown.

'If many adults miss the meaning and significance of the kingdom of Downtown, many young people miss the meaning and significance of the kingdom of God," Father Savary writes.

Thus, after treating the theme of loneliness in teen songs such as Simon & Garfunkel's "I Am a Rock" and in "Paint It Black," Father Savary observes:

'Nobody invites loneliness into his life. Certainly not the teenager on the cement sidewalks in urban America today. Neither did Christ as He walked the rocky paths of Galilee. Both Christ and the teenager know that the deepest human hurt comes when a person freely offers friendship to another aside, forgotten.' SONGS OF FAITH

Even a song with appar ent romantic leanings like The Supremes' "You Can't Hurry Love" is cited to illustrate Christ's patience with man's indifference to

Songs of faith and of trust, like "I Can Make It With You" and "Call Me" are also used as illustrations for Christian life, despite what adults often regard as sexual overtones ("grownups inhale the messages of love in teen songs through the filters of their own attitudes and experiences and often read sex into teen songs which contain little or no reference to it").

But in their discovery of another human person, Father Savary stresses, lies"the firmest groundings for 'a Christian life."



TEENAGERS GATHER to watch a disk jockey broadcast from a shopping-center window. A priest's book insists that DJ's spin a "gospel" that is definitely Christian.

THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES Ratings Of Movies On TV This Week Unabjectionable For Adults, With Re-FRIDAY, SEPTEMBER 22

- 9 .m. (7)-Chase a 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 Re-
- p.m. (4-11)—The Man Who Shot Liberty Valarice (Adults, Adol.) 11:15 p.m. (11)-The Green Light (Adults,
- 12:30 a.m. (4)— The Plunderers (Adults,
- 2:05 a.m.(10)—This Was Paris (Adults, Adal.)

SATURDAY, SEPTEMBER 23 2 p.m. (4)—Tarzan and the Mermaids (Fam.)

- 2 p.m. (11)-Find the Blockmailer (Adults, Adol.) 9 p.m. (5-7)-The Pink Panther (Marally Un-
- objectionable For Adults, With Reserva-
- p.m. (10)-Track of the Cat (Morally Objectionable in Part For All) OBJECTION: Suggestive sequences and

SUNDAY, SEPTEMBER 24 10 a.m. (2)-The Flying Fontaines (Adults,

- 2 p.m. (10)—The Letter (Morally Objectionable in Part For All)
- OBJECTION: Disrespect for the law; no retribution for wrong-doing; suicidal intention in final e.
- 2:30 p.m. (12)-Man Who Played God (No
- Classification)
 4:30 p.m. (10)—Odd Man Out (Morally Objectionable in Part For All) OBJECTION: Suicide in plot solution.
- 8 p.m. (10-12)—Mutiny on the Bounty (Adults, Adol.)
- 11:15 p.m. [10]-Black Orpheus [Morally

- servations) 11:15 p.m. (11)—Janie (Adults, Adal.)
- OBJECTION: Suggestive lines custuming, singing and dancing.
- custuming. 11:30 p.m. (7)-Escope (Adults, Adol.)

11:30 p.m. (12)—Two Guys Fram Texas (Adults, Adol.)

- MONDAY, SEPTEMBER 25 9 a.m. (7)-Penny Serenade, Pt. I (Adults,
- 4:30 p.m. (4)-Wabash Avenue (Morally Objectionable in Part For All)

 OBJECTION: Suggestive costuming, singing and dancing.
- 6 p.m. (10)- Revenge of Frankenstein
- 11:15 p.m. (11)-Kisses for Breakfast (No
- 12:30 a.m. (4)--I'll Never Forget You (Fam-

TUESDAY, SEPTEMBER 26

- 9 a.m. (7)—Penny Serenade, Pt. II (Adults, Adol.) 4:30 p.m. (4)— A Blueprint for Murder (Adults, Adol.)
- 6 p.m. (10)-Midnight Story (Adults, Adol.) 8 p.m. (4)-Salan Never Sleeps (Morally Unobjectionable for Adults, With Reser-
- p.m. (2)—House of Bamboo (Adults, Adol.) p.m. (5-7)—The Errand Boy (Family) 11:15 p.m. (11)— Money and the Woman (Morally Objectionable in Part For All) OBJECTION: The film contains question-

12:30 a.m. (4)-A Ticket to Tomahawk (Fam.) WEDNESDAY, SEPTEMBER 27 9 a.m. (7)—The Weapon (Adults, Adol.) 4:30 p.m. (4)—The Story of Dr. Wassell,

- 6 p.m. (10)—His Majesty O'Keefe (Adults,
- Adol.) 9 p.m. (12)-A New Kind of Love (Moral-
- Objectionable In Part For All) OBJECTION: This film, of low moral tone, contains grass suggestiveness in costuming, dialogue and situations.
- 11:15 p.m. (11)-Oklahoma Kid (Adults,
- Adol.) 12:30 a.m. (4)-Fire Down Below (Morally Objectionable in Part For All)
 OBJECTION: Suggestive dancing and

THURSDAY, SEPTEMBER 28 a.m. (7)-Woman They Almost Lynched (Morally Objectionable in Part For All) Suggestive costuming,

dancing and song.

- 4:30 p.m. (7)-The Story of Dr. Wassell, Pt. II (Adults, Adol.) p.m. (10)—My Gun Is Quick (Morally Objectionable In Part For All)
- OBJECTION: Suggestive costuming, dialogue and situations; tends to condone taking the law into one's own
- 7:30 p.m. (7)-Bright Victory (Family) p.m. (4-11)--Cat on a Hot TinRoof(Moral-ly Unabjectionable For Adults, With Re-
- servations)
- - (Family) 11:30 p.m. (2)—The Tall T (Adults, Adol.) I a.m. (4)—House On Haunted Hill (Adults,

Objectionable In Part For All)

OBJECTION: Low moral tone; suggestive

costumina, dialogue and situations

9 a.m. (7)—Undercover Girl (Adults, Adol.) 4:30 p.m. (4)—Son of Paleface (Morally

OBJECTION: Suggestive costuming dialogue and situations.

p.m. (4-11)—North by Northwest (Moral-

ly Unobjectionable For Adults, With Re-

12 M [11]-Wagons Roll at Night (Adults,

2:05 a.m. (10)—Dispatch From Reuters (Fam-

SATURDAY, SEPTEMBER 30

Classification)

p.m. (4)-Thunder Over Sangoland (No

OBJECTION: Both the pernicious theme

mass medium of entertainment it offers serious offense to public and private morality.

p.m. (10)-Blood Alley (Adults, Adol.) :15 p.m. (111-Silver River (Adults, Adol.)

1:15 p.m. (12)—The Inspector General (Adults, Adol.)

film are morally unacceptable.

ssincarion) . (11)—Isle of Fury (Adults, Adol.) . (2–5)—Never on Sunday (Condem-

7:30 p.m. (10)-Tarnished Angels (Maral

ly Objectionable in Part For All)

OBJECTION: Low moral tone.

FRIDAY, SEPTEMBER 29

Objectionable in Part For All)

- I a.m. (10)—The Thing That Couldn't Die
- (Adults, Adol.) 2:35 a.m. (10)—The Beast With Five Fingers
- (Adults, Adol). The Lone Wolf Keens of Date (Family), Falcon's Alibi (Adults,

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International

Art Guild Ltd.

Long Island Sisters Would Ground 'The Flying Nun'

N.Y. (RNS) — Television's "Flying Nun" has encount- money to the convent. ered heavy anti-aircraft fire over Long Island.

m a poil conducted by the "Long Island Catholic," weekly for the Diocese of Rockville Centre, all but two of 70 Sisters surveyed felt the new TV series dropped a bomb in its first flight over the airwaves.

The series was the first prime time effort to ask the aid of the National Catholic Office for Radio and Television. NCORT has predicted that program will be a standpoint.

cerns Sister Bertrille, a mem- cil by Jan. 1. ber of a religious order stacomplishes this strictly under but will not vote. the laws of aerodynamics the island's strong trade Commission has SUB-PLOT

As a sub-plot to the nun's constant foil for Sister Ber-function.

ROCKVILLE CENTRE, trille in her efforts to induce him to contribute land and started watching but by the

Some typical comments there.' from Rockville Centre nuns:

The show was just too to Protestants and Jews were I had a good laugh." in poor taste."

back for the image of nuns, vision reviewer Jack Gould which was beginning to im- of the New York Times.

Parish Council

WILMINGTON, Del. great success from both a (NC) — Bishop Michael W. commercial and religious Hyle has directed that every parish in the Wilmington "The Flying Nun" con- diocese have a parish coun-

The councils will serve as tioned at a convent in San advisory bodies to pastors, Juan who can fly. She ac- who will sit on the councils

The diocesan winds combined with her guidelines for establishing slight 90 pounds in weight parish councils, including a and the shape of the coronet recommendation that the of her habit sends her into groups have 15 members, a the blue like a Boeing 707. majority of whom should be laymen.

The guidelines list nine aerial feats, a playboy sur- general areas of interest in rounded with lovelies is the which the councils should

end, only eight were still

GOOD LAUGH

And on the positive side, Catholic in tone. References "The show was relaxing -

These amateur TV critics "This show is a great set- agreed with veteran tele-

While admitting that the idea for the show had poten-Prelate Decrees tial value, he said "the addition of the gimmick of having the nun fly like an ecumenical glider turned the premiere into basically a one-joke event. If a viewer has seen a single installment of 'The Flying Nun,' there would seem the danger that he has seen them all.

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Page 12

from the new TV series.

'FLYING NUN', SALLY FIELD, teaching pupils in an episode

Miami, Florida

THE VOICE

September 22, 1967

PHILOSOPHY THROUGH 'MADMEN'

By JAMES W. ARNOLD

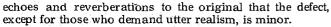
movie

review

The lengthily titled play that has become affectionately known as "Marat-Sade" makes a surprisingly engrossing movie, both visually and intellectually, although it is about as far removed from typical cinema fare as a study of the

aborigines of central Asia.

"Surprisingly" is the proper word because you would normally expect that the Royal Shakespeare Company's impersonation of early 19th century madmen, so convincing on stage, would be less credible under the closeup eye of the more realistic movie medium, especially since the actors naturally enough speak like Shakespearean actors. Yet director Peter Brook has used the camera to add so many more



The production, of course, will appeal only to those who go to films for more than entertainment and escape. Fortunately, it cost United Artists only a modest \$500,000, and should make that much back in college towns alone.

Most people presume that "Marat-Sade" is a sensational bit of business, since it purports to show the inmates of an asylym putting on a murder play written and directed onthe-spot by the Marquis deSade, who was something other than a jolly fellow. What we actually get is a philosophical debate on the nature of man and politics, with the madhouse play-within-a-play serving as an ingeniously ironic and theatrical backdrop for the argument.

There is much more shock in the words and ideas than in the visuals, although some spectators may be shaken by even a fictitious glance at the mentally ill, especially under the primitive conditions of a French hospital in 1818. One of the film's many grim points is the smugness of this notion of "their" primitiveness vs. "our" enlightenment: undoubtedly similar brutalities exist in American hospitals at this very moment.

AUTHOR BITTER

Author Peter Weiss, a German Jewish intellectual, is understandably bitter and pessimistic as he contemplates the possibility of the social and moral improvement of man. It is obviously pertinent to note that nearly all the characters in his drama are played by madmen who sound rational for a while, then remind us of their true condition. The device is a perfect cop-out for Weiss, since even the notion that all is hopeless, mad and absurd comes from a lunatic.

To over-simplify, Marat (Ian Richardson) represents the THE CHISTOPHERS-WGMA 1320 Kc. Holhope of successful change, though in the form of a fanatically brutal leftist revolutionary. (Suitably, this character, who sees every element in society conspiring against the poor and disenfranchised, is played by a paranoiac).

DeSade (Patrick Magee), a reluctant spokesman for making the best (or worst) of hopelessness, serves as a foil for Marat, but the real brilliance of the drama is in the Detroit parishes have elimlimitless range of its suggestiveness.

Because of the interplay of reality and stage-acting, madness and sanity, performers who are themselves as well as actors, each time the play is studied and turned, like a complex diamond, it seems to cast new insights into the nature of democracy, violence, involvement, illusion.

One of Weiss' very clever gambits is the use of a doctor ophy, psychology and muas a "sane" spectator who occasionally interrupts to warn sic. deSade that the dialog is going too far, that the drama represents people and events of the past, that "in 1818" everything is fixed, modern, progressive, etc. The audience solidated their resources in of yesterday applauds him, but the audience of today in- order to get the best teachers stantly sees the irony of his assurances, and the subtle fact available, and to offer the that the doctor lives an illusion as inescapable as those of broadest range of courses to his patients.

In the glut of talk by such outspoken adversaries, much is said that will disturb audiences ("Something to offend everyone," as the ads for another film read), but this is the ucation Program, the new spirit of modern theater. There is Marat's attack on religion, ending with a blasphemous Pater Noster to Satan; a pacifist statement with obvious relevance to Vietnam; ridicule of patriotism, altruism and democracy.

AUTHOR 'HIDES'

Although the elusive author, hiding behind his mad characters, does not really give away his true position, he is clearly a hater of violence in all forms, a man dubious of causes and absolutes, one who believes that man is internally corrputed (each revolution means merely a takeover by another set of corrupted fellow inmates) but who leaves the question ("What kind of town is this?") forever open to debate. In short, a man not always to agree with, but to

As well as any director in recent memory, Brook exploits the closeup, often using the wide-screen to play off the intense large immage against background faces and action, thus giving important speeches a context that undercuts them frequently with irony.

To remove background, he shortens the focus, and uses intense sunlight from windows to backlight and when appropriate bleach the colors to a ghastly white. The outbursts of chaos are superbly captured by hand-held shots, wide-angle lenses and fast, nervous panning; themisshapen, steam-filled nightmare of Marat, so difficult on stage, becomes a visual high point of the film.

The iron bars, separating the mad actors from the French spectators, can be used in film with more flexibility as both props and symbols. The images are unforgettable as the inmates mumble insanely against the bars.

AUTUMN

ert C. Healey; published by Kennedy, 186 p., \$4.95. Since scientists are suc-

of mystery is "the nun."

CATHOLIC PROGRAMS IN DIOCESE

73 FM.

TELEVISION (Sunday)

Radio

TELAMIGO-Ch. 7 WCKT Spanish language THE CHRISTOPHERS—Ch. 5, WPTV West

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, WLBW-TV.

2 P.M. PANEL DISCUSSION-Ch. 5 WEAT-TV In-

RADIO (Sunday)

THE CHURCH AND THE WORLD TODAY WGBS, 710 Kc. Rebroadcast of IV pro-

BA.M. THE SACRED HEART PROGRAM-WHEV.

1600 Kc. Riviera Beach. 6 A.M. THE SACRED HEART PROGRAM-WGBS THE SACRED HEART PROGRAM- WGMA

6:30 A.M.

New Courses In Religion

DETROIT (NC) - Six inated their Confraternity of Christian Doctrine high school programs and replaced them with a unified project offering 50 optional courses in theology, philos-

The parishes have conthe 1,000 students involved.

Called the Religious Edplan has scheduled two-hour courses on Sunday morn-Monday afternoons and evenings throughout the week. Each student chooses his own courses from the 50 offered.





GI Nun, as told by Sister Mary Xavier Coens to Rob-

cessfully probing the secrets of outer space; writers, following the open bedroomfoor policy, are leaving virtually nothing to the imagination while motivation experts, researching in depth, are gleefully exposing our subconscious idiosyncracies; about the only thing left with a few secrets and a shred

But not for long! At the moment we are being deluged with articles and books on the subject - "the emerging nun," "the frustrated nun," "the singing nun," "the flying nun" and now nun. the "GI Nun.'

THE HOUR OF THE CRUCIFIED -WIRK Let-

NBC RADIO CATHOLIC HOUR-WIOD, A

THE SACRED HEART PROGRAM-WFLM-

THE HOUR OF ST. FRANCIS-WJCM. Eve-

THE SACRED HEART PROGRAM_WCCF.

UN DOMINGO FELIZ-Spanish WFAB, 990

ning Star. Sebring. Same as 8:45 a.m.

7:05 A.M.

7:30 A.M

FM, 105.9 MC (Fort Lauderdale)

8:30 A.M.

8:30 A.M.

8:35 A.M.

8:45 A.M.

THE CHURCH AND THE WORLD TODAY

(FM REPEAT)— WFLM-FM 105.9 FM (Fort Lauderdale). FM rebroadcast of TV pro-

THE HOUR OF THE CURCIFIED- WZZZ,

THE SACRED HEART PROGRAM- WGMA

THE HOUR OF THE CURCIFIED- WZZZ

CATHOLIC NEWS-WIRK, 1290 (West Palm

THE HOUR OF THE CRUCIFIED-WIRA, Let

1515 Kc. (Boynton Beach)

(Fort Pierce).

9:05 A.M.

9:30 A.M.

10:15 A.M.

10:30 A.M.

11 p.m

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(Naples). Same as 8:45 p.m.

1580 Kc. (Fort Lauderdale). 6:15 P.M.

From The Voice.

CATHOLIC NEWS-WGBS-FM 96.3.

armed services — well not exactly.

For almost a decade the American Educational Theatre Association in conjunction with the USO has

Relax!! The ladies in her students and the theatre black are not infiltrating the not only enabled the author to cope with myriad arrangements and details but also to keep her cool during "eight wacky, wonderful weeks" of adventures and misadven-

IDEAS IN PRINT

been sending non-paid college shows to servicemen overseas. During the summer of 1964 one such show was "Coffee House Theatre,' featuring 14 girls from Clarke College.

Although other women's colleges had previously toured the circuit, the Clarke company differed in one essential - the girls were accompanied on their mission by Sister Mary Xavier and Sister Mary Jeanne What happens when two nuns and 14 girls from Dubuque, Iowa, storm the bastions of 35,000 servicemen abroad? The answer can be found in "GI Nun" as told to Robert Healey by Sister Mary Xavier, BVM, Chairman of Clarke's Speech and Drama Department.

Her years of experience as a teacher, her understanding of and devotion to both With the statement of t

Viewing the GI world with clear, intelligent eyes, Sister Xavier recounts her experiences with warmth and candor, sprinkling the account with illuminating anecdotes and interesting vignettes.

Her style, that of casual, friendly conversation, is especially well suited to the material. A somewhat labored use of the GI vernacular and occasional lapses into cuteness are more than balanced by the author's sincerity, humor and keen sense of the dramatic.

The catchy chapter headings and Sister Paulita's accompaning drawings are thoroughly delightful.

"GI Nun" should prove to be pleasant summer reading, especially for the ladies. (67-18429).

Sister M. Gregory, O.P., Rosary College, River Forrest, Illinois

BEST SELLERS

FICTION

Title and Classification The Eighth Day (IIa) The Arrangement (IIb) The Chosen (IIa) Washington D.C. (IIa) The Plot (IIa) Rosemary's Baby (III) Night of Watching (IIb) Night Falls on the City (IIa) King of the Castle (I) Silverhill (I)

NON-FICTION

The New Industrial State (IIa) A Modern Priest Looks at

His Outdated Church (III) At Ease (I)

Everything but Money (I) Edgar Cayce (Speeling Prophet) (IIa) By Line: Hemingway (I) The War Years: 1939-1945 (I) Madama Sarak (I)

Wilder Kazan **Potok** Vidal Wallace Lein Arnold Gainham Holt Whiteney

Author

Galbraith

Kavanaugh Eisenhower Levenson Stearn White Nicolson Skinner



lamation of what is to happen in the liturgy of the Bread.

The homily in the Mass, then, like the entire liturgy of the Word, must lead us to the mystery, and the one mystery of the Christian faith is the mystery of redemption. The service of the Word is a proclamation of the redeeming work of Christ. This redeeming work is not something that happened only in the past. It is happening now. It will happen very specifically in the liturgy of the Bread, in the representation of the Eucharistic sacrament-sacrifice, in the reoffering of the victim Christ to the Father. The liturgy of the Word with its homily must prepare the unredeemed for redemption in the sacrament.

More specifically, the homily must make the listener identify himself with the unredeemed situation presented in

THE HOMES

The way some (most?) people complain about the sermons they hear, nothing less than a revolution in the content and style of preaching would satisfy them.

By FATHER DON RANLY, C.PP.S.

Chances are they do not know that such a revolution was supposed to have taken place! In a pastoral statement on liturgical renewal sent to American priests by the bishops of the United States, May 15, 1967, we read:

The passages of the Constitution on the Liturgy which deal with preaching God's Word should be reexamined and put into effect. They call for a revolution in content and style of preaching.

Obviously, some priests either have not done their homework regarding the revolution in preaching called for by Vatican II, or they have ignored it.

MAIN POINT

But just as obviously, the people in thepew often do not know what a homily is supposed to accomplish or how they are to react to it. This is not to excuse the preacher, but a little knowledge on both sides might be helpful.

Since the most frequent sermon heard by the faithful is the homily in the Mass (the Constitution on the Sacred Liturgy demands that a homily be given in every Sunday Mass), let's look only at the homily in the Mass.

First let us clarify some terms. Why is the sermon in the

the Gospel and met by Christ. The listener, with the guidance of the preacher, must relate every Gospel and his everyday life to the redeeming work of Christ.

The homily must awaken the listener to realize that right here and now he is in need of redemption and is in a position to be redeemed by the saving work of Christ. The homily must ring with the here and now-ness of Christ's redeeming work.

The task of the homilist then is not an easy one, nor is the task of the listener. The listener must certainly realize that the homilist is not the TV performer, comedian, or commentator he is used to. The listener must not come to Mass to be entertained or to hear something new and exciting. Perhaps the work of our redemption does become a bit of a grind. The only thing necessary is that the listener come to understand revelation more completely, that it becomes more real in his life.

This may demand a certain amount of sameness and repetition from Sunday to Sunday, especially since all levels of age and intelligence make up the congregation. The man in the pew, regardless of his education, dare not presume the homily will be above or below his comprehension. He must WANT to understand and make it relevant to his life.

Nor should he come to the homily merely to be instructed in doctrine, or in some aspect of the faith. He must come to Mass to worship, and the purpose of the homily is to help him to worship better.

Again, this does not mean that instruction will not take

AND THE MAN IN THE PEW

Mass called a homily? Very briefly, a homily is a type of sermon which follows upon a reading or readings from Scripture and it is usually defined as a familiar explanation of the Scriptures, ending with a moral exhortation. Hence, while a homily may be called for at other times (as for example, at a Bible vigil), only a homily is appropriate in the Mass.

This is clear from the words of the Constitution on the Sacred Liturgy: "By means of the homily the mysteries of the faith and the guiding principles of the Christian life are expounded from the sacred text, during the course of the liturgical year. .." Note the words, "from the sacred text." The homily must therefore be taken from the liturgy of the day, for as the Constitution says, it "is to be highly esteemed as part of the liturgy itself."

Hence, the "money" sermon, or the mission appeal sermon has no place in the context of the Mass. Nor should announcements be made because announcements are not part of the liturgy itself and interrupt the flow of the liturgy. If announcements must be made or if the bishop has sent a letter to be read, this might be done before or after the Mass, perhaps immediately before the dismissal. Nothing should appear in the liturgy which does not pertain to the liturgy of the day.

For as the Constitution tells us: "The two parts, which in a certain sense, go to make up the Mass, namely, the liturgy of the Word and the Eucharistic liturgy, are so closely connected with each other that they form but one single act of worship."

We must not, therefore, look at the homily as some sort of break in the Mass, as a time to sit back and relax. No, the homily is an integral part of the Mass; the homily itself is littray.

Rather than a break in the Mass, the homily is to be the bridge, the connecting link, the tying bond between the liturgy of the Word and the liturgy of the Bread.

Because the homily in the Mass is part of the liturgy itself, the people in the pew must not think of it as an entity in itself. The homily is not to be thought of as a catechetical instruction, nor a morality sermon on some vice or virtue. Nor is it to be a theological instruction on some point of dogma, nor a profound exegesis of the Scripture reading.

Certainly, instruction is a very important aspect of the priestly ministry. However, everything has a time and place. Although elements of instruction may be present, the homily in the Mass is not primarily a vehicle of instruction. It might even be said that the homily presumes a community of instructed or catechized Christians. The task of Christian instruction will have to be done elsewhere — in the school, study club, parish bulletin, newspaper, or the like.

Because the homily in the Mass is liturgical preaching, this does not mean that it is to be merely expository or explanatory of the liturgical form or rite of the Mass. "On the contrary," the statement of the American bishops of May 15, 1967, says, "liturgical preaching is preaching which flows from the proclamation of the Scriptures in the assembly. It is in the context of the occasion, the particular liturgical celebration, the facet of the one mystery of Christ expressed in the feast or season."

However, the homily in the Mass must always do more than reflect upon what comes before it. Because it is liturgical, its purpose is also to serve as an introduction to the mystery which follows. The homily must prepare us for an authentic personal encounter with Christ in the sacrament of the Eucharist. The whole liturgy of the Word is a procplace. Nor does it mean that no doctrines or morals should be discussed. The Constitution specifically states that by means of the homily the "mysteries offaith and the guiding principles of the Christian life are expounded." What is necessary is that these mysteries of faith and guiding principles be placed in the Scriptural and liturgical context of that particular day's liturgy.

The laity must realize that Christ is speaking to them in the homily, here and now in a most personal and direct way. In a spiritual sense, they are the leper, the Pharisee, the blind man, all in need of Christ and of His redemption. Most of all, the person in the pew must realize that it is he who is in need of redemption.

The faithful must realize that the preacher, too, is in need of redemption, that he, too, is human in all his dimensions. Hence, they dare not demand too much of him, either in his personal life or in his preaching. They must look at the

personal life or in his preaching. They must look at the preacher with the eyes of faith and see there an instrument of God preaching. They must apply the words of the homily to their own lives and not use them to examine the life of the preacher or the lives of their neighbors.

The people must understand that the Word of God comes to them in the words of man. The preacher is a prophet of God; that is, he is a mouthpiece, the speaking instrument which God uses to communicate His message to man.

What is obvious then, is that the listener must hear the homily with the eyes and ears of faith. He must realize that from the texts of the day's liturgy, the homily is to lead him into the personal redemptive work of Christ in the sacrament. And more than this, he must want and foster these dispositions.

Perhaps the one word which best describes the disposition necessary is "openness." The listener must not automatically turn himself off because of the bad homilies he has heard in the past. Only the open person is free to accept and respond to the invitation Christ extends in the liturgy of the Word for the salvific work he wishes to accomplish in the liturgy of the Bread.

As the "Instruction on the Worship of the Eucharistic Mystery," dated May 25, 1967, states:

When therefore the faithful hear the Word of God, they should realize that the wonders it proclaims culminate in the Paschal Mystery, of which the memorial is sacramental-

ly celebrated in the Mass. PARTICIPATION

In this way the faithful will be nourished by the Word of God which they have received and in a spirit of thanksgiving will be led on to a fruitful participation in the mysteries of salvation. Thus the Church is nourished by the bread of life which she finds at the table both of the Word of God and of the Body of Christ.

To be nourished one must be open. If one is open, he will listen, really listen. If he is open and listens, he will be led to respond. As the statement of the bishops of the United States says:

Those who really hear God's Word spoken by the preacher commit themselves to greater faith and greater love. Indeed, by God's grace and as a necessary part of the liturgy, they commit themselves to greater Christian action in this world.

Hence, the ultimate purpose of the homily in the Mass is not only to bring about the salvation of the immediate hearers, but to prepare them to carry out Christ's saving work in the world around them.

It appears to be true that, whether they are conscious of it or not, the more affluent Americans have a stake in keeping the income of poor Americans down. Christopher Jencks, a Fellow of the Institute for Policy Studies and formerly a member of the board of editors of The New Republic, explains it this way: if the poor had more income, "the rest of us would have to pay more for restaurant meals."

SECTION

If farm laborers earned more, either farmers would earn less or the price of food would have to rise slightly. If cleaning women were better paid, prosperous housewives would either have to scrub their own floors or else spend less on vacations."

Similarly, he went on, if the aged got bigger Social Security checks, "their sonsin-law would have to make bigger weekly contributions. So would employers..."

Jencks wrote of a Nancy Watson, who is 68 and lives in a small town near Boston. Her husband died in 1956. He was covered by Social Security so Nancy gets \$82.50 a month from the government. "That is about a third of what her husband used to earn, and even then they had a hard time making ends meet."

So long as benefits are tied to income before retirement, Jencks noted, people like Nancy, who "barely made out before retirement, will never get enough to hold up their heads after 65." In fact, they'll be lucky to get two meals a day.

QUICK END

When Bob Considine decided to devote one of his columns to sharp criticism of our lack of interest in the aged American's problems, economic or not, he made the remark that certain Eskimos once had a system that was more merciful than ours: they put their unwanted old ones on an ice floe and pushed it out to sea. The end came fast. There was none of this business of spending years in some decaying area of the city, trying to keep body and soul together on a diet most pampered pets in the U.S. would spurn.

Quoting from the British magazine" New Statesman," "Dogs are better off than old persons in the United States. American enterprise may have failed the aged and infirm, but it spreads itself generously upon the dog." The Statesman's Washington correspondent, Karl E. Meyer, commented that Americans spend three billion looking after their pets but create an uproar at the thought of spending more money on the needy aged.

In In the Midst of Plenty, Ben H. Bagdikian tells of one of the old persons he met while doing research for his book:

"Edmund MacIntosh was depending on the theory that hard-boiled eggs and opened cans of Spam need no refrigeration. And he was sick."

The author explained that MacIntosh depended on this diet because he thought it nourishing. And it was cheap. Unfortunately, his hotel room had no refrigerator so his theory did not work out. It was the best one he could come up with: trying to live on his \$50-a-



month Social Security check, paying \$38.50 a month for his room, left him only \$11.50 a month for food, 38¢ per day. It would have done not good to inform him that the Department of Agricular the cleveres shopper for the minimum needs of an aged man has to have at least one dollar a day.

MacIntosh had anothe theory that he found had flaws. "He has worked har in his time, lived frugally minded his own business, bu somehow . . . this has no been enough. He is slowly starving to death. .."

Meanwhile, Congress i



Page 14 Miami, Florida THE VOICE September 22, 1967

having second and third thoughts about increasing Social Security benefits, and this in spite of government

reports that 35 percent of all

aged Social Security bene-

jaries are living in povty. That adds up to about 7 million aging men and women, most of them women according to the Social Security Administration's Office of Research and Statistics, "lone individuals in the United States who live on less than \$1,000 a year."

Although Pope Paul's 18,-000-word message, Populorum Progressio, was aimed primarily at worldwide hunger, poverty and ignorance, much that he said



could be applied to our poor aged: "Too many are suffering, and the distance is growing that separates the progress of some and the stagnation, not to say the regression, of others."

The idea that last year's ven percent across-thebard increase in Social Security benefits was of any real help to these people is not valid: it has been swallowed up by inflation. But there's nothing new about that

For instance, the buying power of the benefit being received today by a worker who retired in 1954 is actually seven percentless than it was in the 1957-59 base period. The \$76-a-month benefit check he now receives is about \$6.10 less than the \$82.10 he would need just to have kept up with the living-cost rise in this period.

The truth is that, while Social Security benefits have been raised repeatedly over the years, the boosts have consistently lagged behind the rise in our overall cost of living. Our growing elderly population not only failed to share in our overall prosperity, it has, at the same time, been forced into an increasingly tight financial squeeze.

Along with a sort of torpor about moving the poor

aged out of their economic plight, there's resentment among many employers and employes in relation to the growing tax burden for financing larger Social Security benefits. And this was to be expected. That is why serious consideration should be given to shifting part of the burden from the special payroll tax to the general revenues of the U.S. Treasurv. Something on that order has been done successfully in other countries; it has never made any of them default in any of their other obligations.

A number of prominent citizens have recommended this solution, among them Father Joseph T. Alves, chairman of the Massachusetts Commission on Aging. He is a man who appears to understand what the aged American needs most. He told a Senate Committee in Washington that whether one's planning is directed toward leisure time, medical care, development of homemaker services, decent housing, or any of the myriad of important goals for the elderly "in the last analysis these programs will be successful only if the elderly person is in a position to make use of the services - in other words, to pay his way, to be secure and worry-free enough to take advantage of extra services provided.

The modern aged citizen, a number of studies show, wants to live as independently as possible. Few of them want to be segregated, and most of them detest the idea of an old folks' home. One fiercely independent old woman told me, scornfully, that these homes are "places where you go to die!"

In one survey, nine out of 10 said they preferred not to live with their children. Another survey of 300 elders who managed to maintain themselves on small monthly pensions found 200 of them living in their own apartments, 60 living in unattractive boarding houses, and only 40 living with relatives.

I think the major trouble has been the tendency to regard old people as incompetent. How else account for the trend to decide where they live and what they shall do? Even welfare recipients have more freedom than

LEARN RESPECT

"The first step we need to take," says one analyst, "is learn to respect our older citizens. It is some kind of paradox that, in a world where such men as Konrad Adenauer and former President Eisenhower are esteemed as much for their years as for their abilities, we Americans go on treating our seniors like children, never bothering to ask what it is they want most, but telling them eternally what is 'good' for them. They grow disillusioned. Too many become bitter."

The old desperately need our love and understanding. But just as desperately they need what we all want: security and a sense of personal worth.

Many good programs have been incorporated and broadened in an effort to reduce American poverty, but measures that would significantly improve the income status of the aging American are not yet included in these programs. If this constitutes something less than a grand plan for a successful war on poverty in the United States, it is largely because society has not yet faced up to basic

The Older Americans Act of 1965 suggested many advantages for aging citizens, including "an adequate income in retirement accordance with the American standard of living," suitable housing, "independently selected, designed and located with reference to special needs and available at costs

choices implicit in this goal.

which older citizens can afford," and opportunities to pursue meaningful activity within "the widest range of civic, cultural and recreation" possibilities, as well as opportunity for employment with "no discriminatory personnel practices because of age."

In literature published by the Administration on Aging, an agency that developed as a result of the Older Americans Act, one learns that surveys showed that what the majority of aging Americans like most about the Actis this objective: "Freedom, independence, and the free exercise of individual initiative in planning and managing their own lives."

In Depth

How the poor in this country can be guaranteed a decent standard of living, and various ways are under discussion, remains to be seen. But one thing should bekept in mind: The modern aged American craves what other minorities crave, what John F. Kennedy called "place and participation, health and honor," which are just about impossible without resources.

Dr. Martin Gumpert, a noted geriatrist, once observed, "Old age has been clouded by prejudices and conventional assumptions which are hard to overcome because they have been accepted by the majority of people throughout their lives."

He felt that freedom from anxiety and poverty could produce a new and inspiring generation of older Americans. "Life as a whole," he said, "will bericher and happier for all of us once we begin discovering the unknown treasures of aging, now hidden under old age's miseries."

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The Paradox

By DESMOND FISHER

(Third of a Series)

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BERLIN, Germany—In talking to German Catholics, with few exceptions, one misses any of the tension and heart-searching which Catholics in other parts of the world are experiencing.

Germans seem to think that the aggiornamento is only a question of working out a few theories — and the Germans are convinced that they have done this already. They do not appear to understand that other countries are not prepared to stop at the theoretical stage but want to go on to translate the theory into practice, however much this means upsetting accepted ideas and practices and taking difficult decisions.

Their self-satisfaction conceals the fact that, in practice, their traditional understanding and attitudes are hardly touched since pre-Council days. In many ways, Germany is the most con-

servative Catholic country of all.

In their dependence on religious authoritarianism, their refusal to accept personal responsibility, their concept of the Church as a sort of protective institution — however understandable such attitudes are in the light of their national temperament and history — the Catholics in Germany are very much more conservative and traditional than Catholics in countries usually considered far less progressive.

It would be wrong, of course, to give the impression that German Catholicism is entirely and unrelievedly pre-Conciliar. There are several aspects of it which set a pattern for other countries, notably the growing interest in social affairs and the enormous hope which German Catholics are giving to underdeveloped countries.

But the socio-religious phenomena associated with the post-Conciliar era in other countries are beginning to make themselves felt in Germany too.

For instance, the proportion

of practising Catholics is steadily falling. In some of the industrial cities, it has declined by 30 per cent in a few years.

Although the Catholic areas in the south and west are changing little — in some Bavarian villages there is a 100 per cent practicing rate — the proportion is falling consistently in the industrial cities and towns and in the predominantly Protestant north, particularly in Hamburg, Schleswig-Holstein and Lower Saxony where Catholics number only 5 to 10 per cent of the total population.

Overall, the average for the country is about 28 to 30 per cent practicing, a figure which comes fairly high on the international table but not sufficiently high to be in any way remarkable.

Despite a decline in religious practice, the number of books on religion being published and bought is increasing. A publisher said that these are not, in the main, theological works for scholars or pietistic books for the devout. "They offer theological information in an understandable form," he said. "It is clear that people want to know more about the new ideas even if they are not 'good Catholics' in the old sense of the phrase."

Seminars on religious and social themes are also proving increasingly popular and are well attended even in places where the rate of religious practice is low. "Theological lectures in this part of the world are often crowded out," a priest in a southern German city said. "Incidentally, the lecturers are very often theologians whom the bishops distrust."

AID FUNDS GROW

A third example of the widening gap between religious practice and an interest in religion in general is that fact that the collections for the German hierarchy's funds for overseas assistance are increasing though

church congregations are getting smaller.

All this goes to illustrate the fact that the great religious phenomenon of our times — the decline in religious practice accompanied by an increasing interest in religious matters — is not foreign to Germany.

Catholics here too are beginning to experience the undermining of institutional or milieu Christianity which is the most noteworthy aspect of the contemporary religious scene.

Many people are opting out of the Church altogether. Others are resorting to what the Germans themselves call "inner emigration," that is, they are content with the minimum of religious practice necessary for official membership of the Church but are not prepared to have any other association with the ecclesiastical institution.

The effects of this are already beginning to make themselves felt in a wider field. The "priest crisis," while by no means the same proportion or impact as in the U.S. or Holland, is reaching the point where it is becoming a serious problem. So far, the bishops have not released figures or discussed the matter in public. But there is growing pressure for bringing the problem into the open.

There is general agreement on one aspect of the crisis: celibacy is not the main problem. One leading Catholic layman said:

"By and large, German priests have accepted the ruling on celibacy. But many of them are discontent with the attitude of the hierarchy and the whole system of ecclesiastical government. Because they are more disciplined than priests in other countries, they do what the bishops want. But there is a small number of them who want faster changes; and more is likely to be heard from them in the future."

(Continued on Page 22)

September 22, 1967

Mlami, Florida

THE VOICE

Page 15

Big Company's Officers 'Color Blind'

THE YARDSTICK



INTERLAND) @ 1967, LOS ANGELES TIMES

"Good Heavens, Are You Sure?"

Denver Lists 70 Legal Abortions

DENVER (NC) - Seventy therepeutic abortions have been performed in the Denver area since Colorado Gov. John Love signed the state's relaxed abortion law - the nation's first - last April 25. In all of 1966, 10 abortions were reported in

Of the 70 known abortions - health officials said the figure might be higher -only five were performed because the mother had contracted German measles during pregnancy; 10 because of rape or incest, and five because a malformed fetus was suspected.

A recent release of this column criticized what I regarded as a very simplistic "free enterprise" advertisement sponsored by Warner & Swasey, a machine tool company located in

By MSGR. GEORGE G. HIGGINS

Cleveland. The theme of this advertisement was that the poor people of 1967, a dispro-

portionate percentage of whom are Negroes, ought to follow the inspiring example of the rugged

American pioneers of the 19th century who crossed the plains in covered wagons and made their modest fortune on the western frontier by dint of sheer hard work and indomitable courage and perserverance and, needless to add, without benefit of government assistance.

MSGR. HIGGINS

I said in the column referred to above that, in my opinion, this sort of "covered wagon" rhetoric is hopelessly unrealistic and completely outmoded. I did not say, however, nor did I mean to imply, that Warner &

Swasey's internal race relations policy is behind the times. My criticism was directed exclusively at the particular advertisement in question.

In a subsequent advertisement entitled "The American Way to Black Power," Warner & Swasey says, in effect - and with legitimate pride that its personnel officers are color

"We know a company," this second advertisement reads, "which doesn't give a snap for a man's color but only for his willingness to learn and work. Today there are more than 430 colored men and women there (15% of all employes), many of them among the supervisors, professionals, technicians and highest paid mechanics. We know a lot about that company. It is Warner and Swasey, in its Cleveland plants."

I have no reason whatsoever to doubt or even to question these statistics and every reason to believe that they are completely accurate. More power, then, to Warner and Swasey - and sincere congratulations on its commitment to the philosophy of equal employment opportunity for all workers, regardless of the color of their skin.

I should also like to congratulate Warner and Swasey on the very imaginative urban renewal program which it is currently sponsoring in Cleveland. An executive of the corporation has written to me about this program, but even before his letter arrived I had received a very favorable report about it from one of the leading figures in the Catholic interracial movement in the United

In June of this year, 13 families moved into a newly rehabilitated apartment building in the middle of Cleveland's Hough area. Hough is one of the city's most badly deteriorated neighborhoods. It adjoins Warner and Swasey's main plant.

Occupancy of the building completes a Warner and Swasey pilot demonstration of the possibilities of private business acting directly in urban renewal. The building was purchased and rebuilt to new construction standards through approximately \$115,000 of corporate

Tom Dooley: Hero Of Southeast Asia

By JOHN J. WARD

"I enjoyed your article about Vietnam pointing out that the fighting going on over there might properly be called a 'holy war,' but why didn't you say something about Tom Dooley, the first American martyr?

So writes a reader. And that is the reason we have decided to write today about Dr. Thomas A. Dooley, not a martyr but certainly the first American hero of the United States in war-torn Southeast Asia.

Dr. Dooley devoted his life and fortune to combating communism through medicine in the jungles of Laos. As a Lieutenant (j.g.) in the United States Navy, he served at beleaguered Haiphong in communist North Vietnam where he processed thousands fleeing the Reds to South Vietnam.

Death came in January, 1961, the day after the doctor marked his 34th birthday. He died of cancer in New York's Memorial Hospital. Francis Cardinal Spellman, of New York, had visited him on his birthday. The prelate commended Dr. Dooley on his accomplishments and bestowed his blessing.

UNDERWENT OPERATION

In August, 1959, it had been discovered that Dr. Dooley had cancer of the chest. He returned from Vietnam and underwent an operation for the removal of the cancer. After a brief convalescence, he returned to Laos and continued his work until December, 1960, when pain from recurrence of the cancer forced him to return to the hospital in New York.

Dr. Dooley was awarded

Page 16

the Legion of Merit for his work by the Navy and also was decorated by the late President Ngo Dinh Diem, of

He was born in St. Louis and attended the University of Notre Dame. He served two years as a Navy corpsman during World War II, after which he enrolled at St. Louis University medical school. Graduating in 1953, he rejoined the Navy for his

Dr. Dooley returned twice from his jungleworkshops to the United States for a tour of speaking engagements. After the first, the communists put out the propaganda Dr. Dooley is a paper tiger who runs away when the war breaks out." To which the doctor retorted: Tell the communists that Dooley is coming back."

He toured 44 cities and raised about \$850,000 in behalf of Medico, an organization which he had founded to provide medical aid to underdeveloped countries.

He wrote three books, Deliver Us From Evil," "The Edge of Tomorrow" and" The Night They Burned the Mountain," all based on his Laotian experiences.

Universally admired in the United States, Dr. Dooley was a controversial figure among Americans working in the Far East. Many complained of an overbearing ego. Of his ego, Dr. Dooley said: "After all, like most humble Irishmen, Ithink I'm practically faultless.

RESULT OF FALL In 1959, he fell and bumped his chest. Later he felt a lump in his chest which was diagnosed as sarcoma, a fast-spreading cancer. He flew to New York for an

operation and weeks later he was back on the job in Laos. He was also afflicted with a serious vertebrae ailment and in Hong Kong in ted with a steel and leather can realize God's immensity called it his "iron maiden."

One of the best articles written about Dr. Dooley apther Donald F. X. Connolly, former secretary to Bishop me. He is close and He is all Coleman F. Carroll and now Bishops' Office for Radio and another day.' Television, stationed in New York. Father Connolly wrote about the cowboy boots Dr. Dooley always nearly a million dollars by wore. Dr. Dooley told him: giving as many as 15 lec-

course, that Tom Dooley glad I believe in miracles, because it's a miracle that I can stand.'. .

lecture he delivered at Catholic University in Washington, he turned to me and said, Do you want to hear my saint I hope God gives me the chance - and enough

"I did not realize the depths from which he made that remark until he wrote his last letter to me from Laos and said, 'Please pray December, 1960, he was fit- for poor, old Tom so that I harness stretching from his here. I get so lonely in my shoulders to his hips. He jungle hospital at times that it isn't always easy to remember God like us one at a time. That's why I make sure to peared in The Voice in Feb- look for His sunset at the end ruary, 1961. It was by Fa- of each day. That way I come to see again. He hovers over beautiful. The warmth of coordinator of the American Him comforts me then for

"During the American tours he made to support his hospitals, he gathered tures a day and writing three "People think I'm sort of books. Audiences came to an overgrown juvenile defind out that Dr. Tom Dooley linquent because I wear cow- found it easy to cry - when boy boots." But Father Con-nolly explained: he was thinking of the people he had given up his life to

y explained:

"They did not know, of help.

"You could not talk with the surface of the surface walked on legs which had him 10 minutes without hearbeen smashed to bits by Red ing of the children who had Chinese rifle butts. From come to him in great sufferthighs to ankles he was en- ing, chop sticks pushed cased in heavy bandages; through their ears by the and regular shoes would Red soldiers. Or of elderly have made his ankles bleed. people who had been The pain in his legs was his maimed and blinded by their constant, private cross for persecutors. Or of young four years. Once in a joking men who had seen their wives mood, he said to me, 'I'm and children killed by the brutal communists. .

"The answer to Dr. Dooley's tremendous zeal and "One night when he and I world-renowned energy lies, were walking together after a I think, in what he wrote me three years ago from New York: 'I'm not really very much, but I try awfully hard to love my fellow men, bedeepest secret? I want to be a cause Jesus was a man once and no one helped Him when He needed it more than anything else in the world."

Maltese Cross Wins Respect In Vietnam

BONN (FNS)-Germans spective of their religion, are waging a kind of war in place of origin or political Vietnam which even the Viet outlook. Cong respect.

This has been the experience of the Maltese Cross, a German humanitarian and relief organization affiliated with the ancient Roman Catholic order of the Knights of Malta.

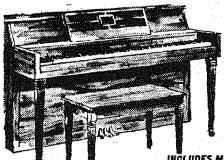
The Maltese Cross has been working in South Vietnam since last March, when an agreement was signed by the Bonn and Saigon governments to make it possible. Under the terms of the agreement, the agency can carefor refugees and the sick irre-

Officials of the Maltese Cross here report that the Viet Cong, who do not recognize the International Red Cross, do not stand in the way of medical teams bearing the insigna of the Maltese

Officials agree that the Viet Cong are probably motivated by the fact that West Germany, although allied with the United States in NATO, has no military personnel in Vietnam.







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THE VOICE

September 22, 1967.

We Wear The Cross: But Do We Bear It? Prayer Of The Faithful

By FATHER DAVID G. RUSSELL

Is there a danger that our familiarity with the sign of the cross will rub from its face the enigma which it will always bear? Is it possible for us to take for granted what Christ took for our salvation: the wood of the cross?

Perhaps no symbol has been so profusely depicted in the course of history. The cross dangles from necks like a trinket, though it was the instrument of death. We wear it proudly, though it was used to shame our Savior. We glory in the cross. though the God-man was nailed to it.

The cross has been a favbrite subject of artists through history. Canvases and frescoes throughout Christdom abound with the blood stained tree. If we did not know better we might be tempted to say men have an obsession with violence.

No doubt those who placed the beams upon Christ's shoulders thought that history would bury the cross as they buried the rebel rabbi. Little did they know that the cross could never be dismantled, that it would live on forever in the minds of men. What they thoughtwas a tool of death actually lives on forever.

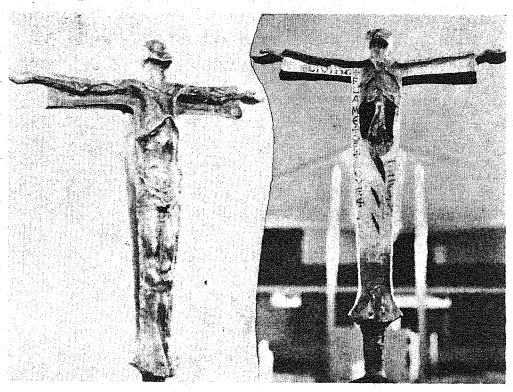
The cross which they laid on Christ turned on them, poor fools that they were. What they saw as the source of His demise turned out to be His stepping stone into the hearts of men and the gates of heaven. What they saw as the source of their victory stands forever as the sign of their shame.

Perhaps they should have known that only God is strong enough_to win a victory by using weakness, death and suffering as an instrument of battle. But, unfortunately for them, they did not know that defeat is a weapon in the hands of God. In dealing with the divine it does no good to judgeby the scales of men.

With all the sarcasm of their perverted faith they nailed "King of the Jews" above His head. Their own bows before this throne were jests. They did not realize that in fact He reigned.

How many kings upon this planet have used reeds for scepters, thorns for stands as a judgment against crowns and nakedness for mankind; against you and

NOW -- Christianity



UNIQUE DOUBLE-SIDED processional cross has been designed by the liturgical artist, Barnabas Wasson of Yarnell, Ariz. One side portrays the Savior as the triumphant Christ, the other as Christ Offering Himself up for mankind.

the God-man?

Is it surprising that the paradox of it all perennially catches the imagination of men, even those who do not believe? It is a strange kind of royalty that finds its richness in poverty. Certainly no one can take such a king for granted.

Of course, it serves no purpose but curiosity to merely gaze at the cross. Christ did not embrace its weight merely to give the world a spectacle. He took up the cross because He took on our human nature. What weighted Him down was not ultimately killed Him was not its nails but our infidelity. The cross is nothing but the incarnation of our defection from God. It is not a sign of God's shame, but ours; it is not a symbol of God's weakness, but rather man's. The cross was not an instrument of condemnation against Jesus Christ, but rather

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would have been no cross.

Is it curious that we surround ourselves with the sign of the cross which is the sign of our own wickedness? It would be if it were not that the cross is the throne of Jesus Christ. On it He put to death the sin of man, and

robes? Has anyone besides me. If it were not for us there from that moment it became a source of life for Him and us. From it He rose to His heavenly Father. He offers us His cross and says "live forever." He offers us His saving cross by saying, "take up your cross daily and follow me." Die with me and you will live forever.

MISSAL GUIDE

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

SEPT. 25 - Weekday, Mass of previous Sunday; its wood but our sin. What no Gloria or Creed, Common Preface.

> SEPT. 26 - Mass of SS. Isaac Jogues, John de Brebeuf and Companions, Martyrs, Gloria, Common Pref-

SEPT. 27 - Mass of SS. Cosmas and Damian, Martyrs, Gloria, Common Pref-

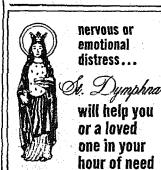
SEPT. 28 - Mass of St. Wenceslaus, Duke, Martyr, Gloria, Common Preface.

SEPT. 29 - Mass of Dedication of St. Michael, Archangel, Gloria, Creed, Common Preface.

SEPT. 30 - Mass of St. Jerome, Priest, Confessor, Doctor. Gloria, Common

Layman Directs Parish CCD

WILLISTON PARK, N.Y. (NC) - St Aidan's parish here has employed the first fulltime laymen director of a parish Confraternity of Christian Doctrine program in the Rockville Centre diocese. He is Frank A. Grady, former teacher, psychologist and journalist. Msgr. Charles E. Bermingham, pastor, said the action grew out of requests by parishioners following a "little council" held by the parish last year.



in these days of tension and anxiety, St. Dymphna, patron-ess of those suffering from nervous or emotional distress, comes to our aid. She stands before God ready to intercede in our behalf. When you find yourself or a loved one troubled, call on her...she will surely help you, if you would like as a gift, a blessed medal of St. Dymphna that has been touched to her relic, mail counce the surely help were below. pon below.

St. Dymphna Devotion Franciscan Fathers 20 South Tenth Ave, Mount Vernon, New York

Dear Fathers, Please send me, FREE, a blessed medal of St. Dymphna.

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19th Sunday After Pentecost September 24, 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 the Roman Synod, that it may be guided by the Holy Spirit in all its deliberations, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (3) 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: (4) 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: (5) For the region of South Florida that it may be spared the destructive fury of hurricanes, we

ray 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.

Church Furnishings Interior Designs Liturgical Vestments Clerical Apparel Religious Art



Special Emphasis Given To Retreats

By FATHER EDWARD PICK

Diocesan Director of Lay Retreats I'm sure most of us would agree that nothing can en-

rich the spiritual life of the devout Christian more than a prayerful and meaningful retreat. It is also apparent that this particular source of God's grace has been sadly overlooked by so many of our people in the past.

It is for this reason that the Diocese of Miami is placing special emphasis on the Retreat Movement this year. An excellent motive that we hope will inspire our people to participate in their parish retreat is the Year of Faith

proclaimed by Pope Paul.
Our Holy Father has asked the faithful throughout the world to commemorate the 19th Centenary of the martyrdom of SS. Peter and by making and repeated professions of faith." But what better expression of faith could one make than a "pilgrimage" to a retreat house where he examines the state of his soul and reaffirms his commitment to follow our Lord?

The importance of the an-



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flicting opinions have left many conscientious Catholics in a restless and confused state of mind. Certainly a few days in the quiet of a retreat house under the direction of an experienced retreat master can do much to reassure the individual as well as to strengthen and sanctify him.

Those who have worked in the Retreat Movement for years tell us the biggest obstacle is the false impression in the mind of many of our laity that retreats are only for the "overly-devout" and retired members of the parish. In truth, the annual retreat should be considered an essential part of everyones' spiritual program and every member of the parish, both men and women should make every sacrifice to participate. The Second Vatican Council insisted that now more than ever before the Church needs a dedicated and apostolic laity grounded in a deep-rooted spirituality. Certainly, the annual retreat plays a vital role in this formation. To implement these ideas

the Diocese of Miami is presenting an attractive and varied Retreat Program this year. Our Lady of Florida Retreat House in North Palm Beach, Our Lady of the Cenacle Retreat House in Lantana and The Dominican Retreat House in Kendall are well prepared to begin the weekend parish retreats for both men and women. On an experimental basis this year retreats for married couples will also be offered.

The annual high school retreats are planned and the Newman Apostolate under the dynamic leadership of Father Arthur DeBevoise will conduct the monthly 'happenings" which were so popular last year. Monsignor James J. Walsh will direct the Cursillo movement. Like in every well planned operation there is something to appeal to everyone.

September 22, 1967

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SENTHE VOICE

Page 17

She Fears Dying Outside The Church

I am a 20-year-old girl whose sister has a problem. She married outside the Church because her husband was divorced. She goes to Church and rears her children as Catholics but she is very frightened about dying outside the Church. She refuses to ride in a car, although she is a good driver. This fear is now obsessive. Can anything be done?

BY JOHN J. KANE, Ph. D.

The simplest thing to do here would be to resolve the basic problem: the validation of her marriage. Apparently, according to other remarks made in your letter, consulation with priests seems to indicate that this is impossible so long as her husband's first wife continues to live. Nevertheless, I would recomend that another effort be made to discuss the entire matter with one of the parish priests to make certain that this is the final answer.

But since this type of solution does not seem likely, there are certain steps that ought to be taken. Your sister's excessive fear of death outside the Church and her refusal to drive or ride in a car are rather clear indications of what you say, that she has become obsessive about the problem. She is suffering from a sense of guilt and apparently dwelling more and more on the possibility of what would happen to her after death

All of this points up to the fact that one cannot lightly reject the obligations of a religion in which one does have a sincere belief. I have known several persons involved in exactly this type of situation. They attempt to resolve it by various devices.

Deluded Self

One woman, whom I knew, who had married outside the Church, was constantly attacking the Catholic Church for all kinds of reasons. She said she didn't believe in it, that it was untrue etc. But still she found it necessary to continue to attack it. It was perfectly clear that she had by no means rejected the Church except on a purely verbal level. She was quite worried about the fact that she had violated the Church's law. She too was obsessed with this feeling of guilt and she tried to rationalize it by pretending that the Church was wrong and she was right.

This points up the old proverb, "marry in haste, repent at leisure". At the time of her marriage your sister was apparently willing to reject the Church's teaching or at least so she thought. Young persons who are deeply in love, or believe they are, will rarely listen to sound advice about selection of a partner, and neither will they listen to any advice about running counter to the Church's teachings on marriage.

Basically, one must accept the teachings of the Church in these areas, as well as in others, and by accepting them I mean live by them before such situations arise. This is why I have repeatedly advised young men and women to avoid dating persons who are divorced or who for some other reason would probably make poor husbands or wives. With this kind of advice generally works only before the persons "falls in love".

Young people tell you again and again that despite all of the difficulties that seem to be involved in an impending marriage, that love will overcome all. It doesn't matter that the intended husband is either a potential or a real alcoholic. It doesn't matter that one of the parties has been married and divorced and that the Catholic party cannot marry within the Church. As a matter of fact, there is practically nothing that will stand in their way. One part of the romantic love complex is that the more hurdles placed in the path of such a marriage, the more hurdles the couple will jump.

Education Important

Here is a reason why I believe that education for marriage and family life is very important. Some of this may be given formally in college or high school, but a great deal of it should be given within the home because by high school it may already be too late.

We require all sorts of tests and license for various things such as driving a car, becoming a hairdresser, practicing medicine and what not. But for one of the most important tasks for most of us, that is becoming a husband or wife, father or mother, we require practically no indication of ability or knowledge at all. Recently, a great deal has been done through the Pre-Cana conferences and similar pre-marital instructions.

But frequently these are given to couples who are already engaged. Those who are going to enter into a marriage outside the Church will probably avoid them entirely. Actually, such education for marriage and family living should come long before the individual becomes engaged. As a matter of fact, it would be most wise that some of it be given before they even begin to date. In this case, however, I think it will have to be done within the home.

So far as your sister's present problem is concerned, I would suggest that she see her family physician and ask him whether or not she would seek psychological or psychiatric counseling. Whether any real measure of improvement can be obtained until the problem of her marriage outside the Church is settled, I am uncertain. But anything that may alleviate this extreme feeling of guilt which is now beginning to interfere with her life, is worthwhile investigating.



Spain Gives Latin America Many Priests

BOGOTA (NC) — There are about 1,200 Spanish priests working in Latin America, Father Antonio Garrigos, director of the organization for Priestly cooperation between Spain and Latin America, said here

Father Garrigos who is touring Latin America, said that some 500 priests and about 1,000 seminarians in Spain intend to work in Latin America within the next three years.

"But we really need 10, 000, if we are to honor all the requests from bishops in Latin America," Father Garrigos said, adding that reports on the performance of the Spanish priests are, for the most part, excellent

The Spanish priests are part of the 15,381 foreignborn clergy in Latin America, which has a total of 42,-600 priests.

There are 286 U.S. diocesan priests and 1,968 U.S. Religious priests now serving in Latin America.



SKINLESS AND BONELESS

Sheriff Will Speak At Women's Meet

Sheriff E. Wilson "Bud" Purdy will discuss Police-Community relations at the ninth annual program clinic of the Women's Division of the Florida Region of the Na-



tional Conference of Christians and Jews at 10 a.m., Friday, Sept. 29 in Jordan Marsh auditorium, 1501 Biscayne Blvd.

Ralph Renick, columnist of The Voice, will serve as

light the sessions, with Patleah High; Richard Rosen, discussion.

women's division, will preside at the meeting and acquaint guests with services of the human relations agencies and programs of a social service or civic nature.

comments on their experi-

tween advocates and oppon-

ents of women ministers has

ministers on the subject

range from those that are

"kind" to those that are an-

dents contact them, "won-dering how it is, or needing

support when they feel re-

sistance where they are studying."

God's will to have women

ministers, and others are

convinced it is wrong for

women to administer the

secularism in the country,

many Swedes are indifferent

after their ordinations, the

churches were filled with

"curious" persons when the

women ministers preached,

but now the church attend-

ance is about normal when

ing male ministers have left

the state church over the sub-

ject and been converted to

Catholicism or to the Ortho-

-Many ministers and

laymen try to avoid all con-

tact with the women minis-

ters. These laymen will at-

tend services at a neighbor-

ing parish, and male pastors

take a day or two of legal

vacation instead of having

to recommend contributions

to collections for the St. Cath-

erine Foundation, which is

the central body, headed by

Pastor Sahlin, for promoting

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women ministers.

Some persons, includ-

to the whole question.

-Because of increasing

-During the early years

sacraments.

they preach.

dox Church.

-Many feel that it is

-Women theology stu-nts contact them, "won-

The controversy be-

-Letters to the women

ence in the ministry:

become more intense.

gry or threatening.

In Sweden

Women Ministers Face Difficulties

By RUNE P. THURINGER

STOCKHOLM-The life of a woman minister in this country is a difficult one, according to Pastor Elisabeth Diurle of Stockholm, one of 18 ordained women ministers of the Lutheran state church.

Although some persons have come to accept the fact of women ministers in the state church and have become indifferent to it, there is still a very sharp division between those who favor female dergy and those who are opposed to it, said Pastor Djurle. In fact, there is no communication or dialogue between the two camps, she

Pastor Djurle and Pastors Ingrid Persson of Njurunda and Margrit Sahlin were the first three women clergy in

In an interview in "Svenska Dagbladet," Stockholm daily, the three made these

Silver Torch Awards Lunch Set Sept. 26

The annual Silver Torch Awards luncheon of the United Fund of Dade County will be held at noon. Wednesday, Sept. 26 in the Hotel Fontainebleau, Miami Beach.

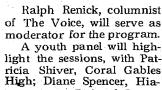
Mrs. Thomas F. Palmer, former president of the Miami DCCW and NCCW director in the Province of Atlanta, serves as chairman for the event which honors volunteers for outstanding service last year. Mrs. James I. Keller, Jr., president, Council of United Fund Women, will preside.

The luncheon is a prelude to United Fund's residential campaign which begins Oct. 29, United Fund Sunday.

Waste Paper **Drive Slated**

NORTH MIAMI - St. James Home and School Association and Boy Scout Troop No. 331 are combining efforts in a waste paper drive for the coming year.

Papers are collected the second and fourth Sunday of each month from 6:30 to 12:30 p.m. on the school grounds.



ricia Shiver, Coral Gables High; Diane Spencer, Hia-Coral Gables High; and Steve Villacorta, Christopher Columbus High, participating. Mrs. Eleanor Lipton. assistant area director of the American Jewish Committee, will moderate the youth panel

Mrs. Aaron Farr, co-chairman of the NCCJ's

Hundreds Of Nurses To Attend Meeting

Nurse."

EXPERIMENTAL CHILDREN'S Theater at Rosarian Academy,

W. Palm Beach, includes music, art and play-acting. Young

DENISE BALCONIS cracks the whip as "lionesses" DENISE

BRESSETTE and BONNIE PERELLA perform for their

audience. Classes are held after school on Mondays.

The Miami Diocesan Hugh, president of the Council of Catholic Nurses NCCN, and Dorothy Kelly, will be hosts to a regional editor of "The Catholic conference of the National Council of Catholic Nurses Oct. 12 through Oct. 15 at the Hotel Carillon, Miami Beach

Hundreds of nurses from the states of Alabama, Florida, Georgia, Louisiana, Misssissippi, and Tennessee are expected to participate in the three-day meeting, which will open with a reception on Oct. 12 and conclude with a Communion breakfast on Sunday, Oct. 15. Mrs. Mary Anita Mc-

Home-School Group Elects

Mrs. Carol Dawson is the new president of SS. Peter and Paul Home and School Association.

Other members of the executive board are Andy Styer and Louis Prevost, vice presidents; James Burch, treasurer; Mrs. Bernadette Noia, corresponding secretary; and Mrs. Alice M. Nejime, recording secretary

Projects planned by the association during the coming school year include, a Hallowen fair, children's movies, candy sales and benefit card parties.

Proceeds will be donated toward completion of the school library and a new teachers' lounge.

Plan Cheer Project

Final plans are being made in Dade County for "Project Cheer" which provides holiday gifts for patients in Florida's mental hospitals.

Those donating gifts should take items before Nov. 15 to the collection center at the Mental Health Association office located at 30 SE Eighth St., Miami.

"Naturally, it's from

Mrs. Duane Thrasher is general chairman of the local arrangements committee, assisted by Miss Catherine Sulco-chairman; Miss livan, Eleanor Bindrim, program; and Miss Eileen Harrington, reservations. Other members of the committee are Mrs. Charles Pear-

will be among

son, president, Miami DCCN; and Miss Frances Alderdice, secretary.

Deadline for reservations is Oct. 1 and further information is available from Miss Sullivan by writing to her at 1600 B. Michigan Ave., Miami Beach, Fla. 33139.

Nurses To Hear Talk On 'Pill'

WEST PALM BEACH -The Palm Beach Chapter of the Miami Diocesan Council of Catholic Nurses will meet at 8 p.m., Tuesday, Sept. 26 at the Pennsylvania Hotel, 208 Evernia St.

Guest speaker will be Dr. Reginald Cooke, O.B. Gyn., who will discuss from a medical point of view the pros and cons of "The Pill."

All registered and licensed practical nurses are invited to attend.

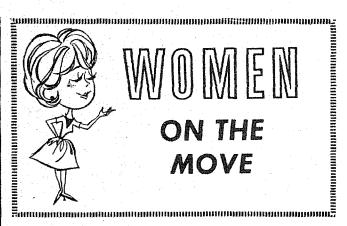
Goals Of Guild To Be Explained

An organization meeting will be held at 2 p.m. Sunday, Sept. 24 in St. Juliana School cafeteria by members of St. Joseph Novitiate Guild.

Purpose of the session will be to acquaint the parents of Sisters of St. Joseph of St. Augustine with the goals of the Guild which sponsors projects to assist the order's novitiate at Jensen Beach.

CLEANED &





SUNNY GOINGS ON

Fall Club Activities Getting Under Way

FALL FUN . . . An "Autumn Leaves" dance will be hosted by members of Holy Family Woman's Club, 8:30 o.m., Saturday, Sept. 23 in parish hall . . . Their yearly home card parties are being resumed by St. Clare Women's Guild, N. Palm Beach. Those interested should call Mrs. Peggy Lincoln, 848-1731 . . . Cancer treatment fund at Mercy Hospital benefits from the Auxiliary luncheon and card party noon, Friday, Sept 29, Coral Gables Country Club. . . . St. Anthony Catholic Women's Club meeting, Sept. 26, Fort Lauderdale, will be followed by covered-dish luncheon and cards . . . Old-fashioned auction will be sponsored at 8 p.m. today (Friday) by St. Clement Altar and Rosary Society in the Fort Lauderdale parish

THIS 'N' THAT... Canned goods for Camillus House being collected by St. Juliana Women's Club, West Palm Beach, in the school cafeteria . . . St. Clare rummage sale, Saturday, Sept. 30, all day at 2775 Broadway, Riviera Beach . . . Women of the Cathedral parish will observe their fifth annual weekend retreat from Sept. 29 to Oct. 1 at the Dominican Retreat House, Kendall. Mrs. Howard Wass is accepting reservations at 754-7131 . . . DCCW retreat scheduled for Dec. 1 through Dec. 3 at the Cenacle Retreat House, Lantana . . . Calendar of Events will be published monthly by the North Dade Deanery of the Miami DCCW announcing news of affiliations.

aywomen Schedule Retreat Conference

WASHINGTON, D.C. -The first regional retreat conference for religious leaders in the South sponsored by the National Laywomen's Retreat Movement will be held here Nov. 10, 11 and 12 at the Hotel Mayflower.

Under the patronage of Patrick Cardinal O'Boyle, Archbishop of Washington, the three-day conference for the religious of retreat houses, diocesan retreat directors, spiritual directors of retreat groups and retreat masters, will be conducted by Coadjutor Archbishop-designate Leo Byrne of St. Paul-Minneapolis, Episcopal Advisor of the National Laywomen's Retreat Movement.

Father Thomas C. Kane, O.P., Dominican House of Studies, Washington, D.C., will be conference moderator. Miss Mary C. Luke regional vice president, is the general chairman.

Topic discussed will include "Retreats in the Wake of Vatican II," "Silence Versus Dialogue," Types of Retreat," "Promotion of Retreats," "Economics of a Reand "Retreat Mas-



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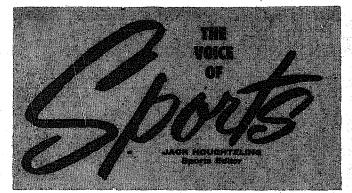
September 22, 1967 September 22, 1967

Miami, Florida THE POICE

"THE WORLD'S MOST

THE VOICE Mismi Flories

Page 19 El opo I



Hurricanes All Set For Season Opener

At long last the University of Miami Hurricanes get an opportunity to prove that their pre-season ratings are not just words on paper. Now, the Hurricanes can prove their right to their position on the field.

And, Coach Charlie Tate's crew couldn't have found a more suitable opening game opponent in Northwestern. Northwestern is a member of the prestigous Big 10 Conference and the game will be played in the Wildcats' own

The game will also be played on the ABC-TV regional network, which means that millions of midwest football fans will have the opportunity to see just how good the Hurricanes are They should be impressed.

And, adding to the first game's fortuitous circumstances is the fact that Northwestern is rated as the celler-dweller of the Big 10 this season. Coach Alex Agase has but 21 lettermen returning from a 3-6-1 squad as compared to U-M's 34 letter winners from an 8-2-1 team. The Wildcats are strong at quarterback in Bill Melzer, who completed 94 of 167 passes last year after starting the season in reserve. But, they are woefully weak at virtually every over

GOOD CONDITION

It means that the U-M can come up with the usual first game errors and still win big. They should be able to do

Despite several nagging ailments, the Hurricanes should be in good physical condition for the game

Miami will probably go with a starting backfield of Bill Miller at quarterback, John Acuff or sophomore Vince Opalsky as the tailbacks and Doug McGee at fullback. Jerry Daanan will be the flanker.

The offensive line will have Columbus grad Jim Cox, 225, at split end and Larry LaPointe, 212, as the tight end, Joe Mirto, 240, and Dave Dice, 225, as the tackles, Bill Chambless, 236, and Tom Hamilton, 210, as the guards with Don Brandy, 214, at center.

AVERAGE LINE

This line averages out to 223 pounds a man, not gigantic by these days standards, but not undersized, either.

At the defense will be the big Ted Hendricks, 6-7, 220pound Hialeah grad, who is being boomed as a Heisman Trophy candidate following his tremendous sophomore season last year at defensive end. Phil Smith, 208, is the other defensive end normally but Phil is just wrapping up military service and will probably see very limited action against Northwestern, Tony Cline, 6-3, 225-pound sophomore, may be in the starting lineup until Smith takes over.

The rest of the five-man defensive line will include tackles Hank Urbanowciz, 238, and Bob Tatarek, 235, and middle guard will be Jerry Pierce, 220. The middle guard spot will be the big question mark as Jerry moves up from a third-team status of left season.

Linebacking will have Ken Corbin, 218, and John Barnett, 225, while the corner spots will be handled by Hal Carew, 185, and Rich Robinson, 168. The safety spots have Jimmy Dye, only 160 but an exceptionally quick man, and either Rod Taylor, 183, or Tony Stawarz, 185, both sophs, at the other safety.

SOLID LINE

The Hurricanes' defensive line is solid but the linebacking and the defensive backs due present some reasonable doubts due to its comparative inexperience alongside the strength of the rest of the squad.

With Melzer expected to go heavily into the air, it'll be a bounced up as quickly as he little man to be noticed in good test for the secondary.

All in all, though, the Hurricanes have a chance to strike it big for national acclaim and we think they'll do it.

And, now for our weekly predictions:

U. of Miami 35, Northwestern 7 -Hurricanes get a chance to make big impression on midwest against bottomranked team in Big 10.

Kansas City Chiefs 31, Miami Dolphins 10 - AFL champs too versatile for Dolphins.

May 20, Curley 7 – Curley offense disappointing in first

game and must improve. Cardinal Gibbons 14, Hollywood Hills 7 - Gibbons showed better than expected in opener and may have enough to

get by first-year team. Miami Beach 13, LaSalle 7 - Tides better than anti-

cipated but so is LaSalle. Naples "B" 7, Bishop Verot O - Verot still too short on

manpower even though playing a junior varsity.

Newman "B" 20, Pace 6 - Newman junior varsity has more experience than Pace varsity due to junior high play. St. Thomas 27, Cypress Lake 0 - Raiders bounce back with victory after disappointing opener.

Newman 20, Jupiter 0 - Crusaders getting better with each game and should get by Jupiter.

Killian 20, Columbus 7 - Columbus still experiencing pains of too many new faces carrying the load.

Chaminade 13, Nova 6 - Chaminade gets a delayed opener and should have enough power to win from arch-

Carroll 26, Alva 0 -Williams, Heaton and Co. rolling along.

Last week's results: 5 right, 3 wrong, 1 tie. Pct: .625.

Irish Show Concern About Miami Game

NOTRE DAME, Ind. — Even the old Notre Dame grads are beginning to show some concern about the Irish football game with the University of Miami on Nov. 24.

"We understand you have a pretty good team down there," is the way they start any football conversation with a visitor on the campus from Miami.

Maybe they read Playboy magazine up here, too.

Even Ara Parseghian, the highly successful Notre Dame coach, is aware of the U-M potential, after viewing the spring game at the Orange Bowl stadium last March.

"It was raining and I couldn't see too much," says Ara, "but I know they have good personnel and will be a tough team.

"And . . . by the time the game does roll around (final of the season for Notre Dame and ninth for Miami) we'll both know what each other

IRISH RATED TOPS

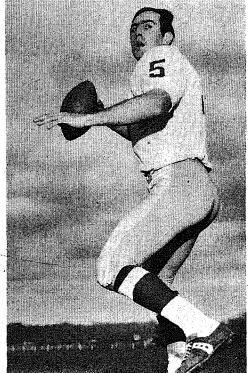
Parseghian goes into the 1967 football campaign with the Irish rated as the No. 1 team by everyone except Playboy. He'll also carry a three-year record of 25-3-2 at Notre Dame, a mark that puts him within reach of the immortal Knute Rockne.

Rockne's career coaching record at Notre Dame was .898 percentage, while Parseghian stands at .893. Frank Leahy's reign was good for an .886 figure.

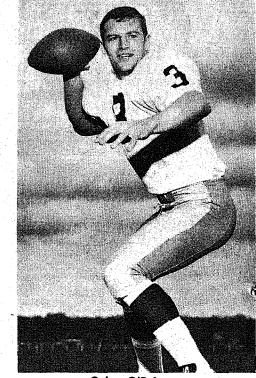
No wonder Moose Krause, the jolly ND athletic ty and Coley O'Brien and

frame barked signals. As he

took the ball from the center



Terry Hanratty



Coley O'Brien

Best Quarterback Pair On One Team

director, likes to describe their chief target, 6-4 end Jim Parseghian as "a football coach who can make football players out of eggheads."

The description, of course, is a throw-back to the years before Parseghian's arrival when the Notre Dame football record suffered badly while a determined build-up of academic growth was being experienced.

will be built around the terrific passing combination of quarterbacks Terry Hanrat-

Seymour. All three were just sophs last year.

Hanratty, before being injured in the Michigan State game, was the No. 1 quarterback and completed 78 of 147 passes for 1,247 yards and eight touchdowns. O'-Brien took over in the Michigan State game and tossed a TD pass. In the next game Parseghian's 1967 team he led the 51-0 rout of Southern California.

Seymour is just 24 passes away from the all-time Notre Dame reception record, despite the fact that he missed 2-1/2 games last year. The lanky Seymour caught 48 passes for 862 yards and eight TD's.

"We'll have the ability successfully to throw consistently," says Parseghian.

RETAINS SPEED "Hanratty is bigger and was a two way performer stronger this year and he and he was good as either a has retained his speed. O'quarterback or defensive Brien has overcome the diabetic condition which slowed

SMOOTH!

him in the middle of last season and he's just a notch behind Hanratty.

The twosome is described as the best 1-2 quarterback combination in the country. Picking between the two does present a problem.

"But, it's a wonderful problem to have," says Ara.

"With our passers and receivers, we'll use open for-mations," he continued. "I would estimate that from 75 to 80 per cent of the time we will employ a flanker, about the same percentage as last

Working at the other end spot with Seymour, will be tight end George Kunz. He's 6-5, 260 pounds.

If teams defend us in width and depth because of our passing, the blocking of Kunz and the tackle will give us strong off-tackle play."

No wonder Parseghian isn't worried about the No. 1 jinx.

he whirled to his left put the pigskin into the belly of the back. fullback for what seemed like Versatility is what won an eternity. Then he pulled him a scholarship to Univerit back, and rolled to his left sity of Miami.

'Little Man' Real

Champion On Grid

The slim 152 pound made the dream team. He



looking the defensive end right in the eye, faked a pitch to his trailing back — and then cut inside the end and then back against the grain to his right for an 11 yard

By Chris Smith

Fran Curci. There have been many fine quarterbacks at Archbishop Curley High School Shannon, Carrol Williams, Woody Giordano - but none was better than little Fran. As a high school senior the diminutive lefthanded signal caller was an All-City selection. At the time Curci was playing for Curlev, it was the smallest school in Dade County. To make All-City was not easy. But

for those who watched him

gain. The 5-8 quarterback

had been cut down. This was

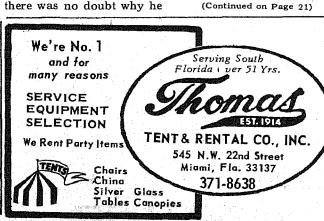
He wasn't exceptionally fast or even a great passerbut he had that intangible of EASY! being a winner. They say the same thing of Larry Rentz now. But it was Curci, who made it possible for the college football.

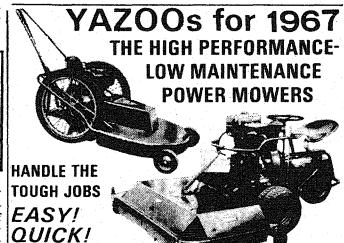
At the University of Miami he reached the zenith of success he could have reached in high school John Rampulla, Tom had he played for Miami High or Edison.

> As a sophomore he threw for six touchdown passes. Even the fabled George Mira only tossed eight for the distance and he started every game. Curci didn't.

In three years at the Coral Gables campus hecompleted 187 passes in 356 attempts for 1937 yards. And this is

(Continued on Page 21)





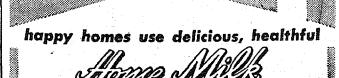
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CYO UNITS BEGIN **AUTUMN ACTIVITIES**

Elections of officers highlight activities in CYO groups, as programs of spiritual, social, and cultural activities begin for the Fall.

Ruth Clark is the new CYO president in Holy Re-

Other officers are James Gaston, vice president; Alveta Brown, secretary; Juanita Mention, assistant secretary; Danny Schofield, treasurer; and Edward Kyler, parliamentarian.

Adult advisors are Mrs. John Davis and Mrs.

Warren Welters.

WEST PALM BEACH - "Six Stitches for Ego," a comedy, will be presented for residents of Lourdes and the Pennsylvania Retirement Hotel Sunday afternoon, Sept. 24, by members of Holy Name parish

The costumed production, featuring more than 12 young people in its cast, is under the direction of Mrs. Maureen Healy and was staged for the first time last weekend in the parish hall.

BUNCHE PARK — Lynda Hattonhas been named president of St. Phillip CYO.

During the year she will be assisted by Deborah Cleare, vice president; Hazel Ambrose, secretary; Kellyn Ware, Treasure.

Mrs. Everette Murphy is the adult advisor.

Pope Expresses Faith In Teenagers

By FATHER DONALD F. X. CONNOLLY

In spite of the fact that some adults speak as though all the younger generation were glue sniffers and dope addicts, Pope Paul VI seems at times to put more faith in the younger people than he does in adults.

Lately, he has spoken often with a deep pessimism about the chances for peace mainly because he feels many adults are basically too selfish to develop the virtues necessary for peace. But when it comes to what youth can do about the cause of peace, the Holy Father says, "Without youth and without Christ no effective peace can be established in civil society or in international relations."

The Pope was speaking to the thousands of teenagers who had gathered in front of Saint Peter's Square last Palm Sunday. He went on to explain to them, "Peace must be preserved and experienced through self-dedication to the good of others."

Teenagers, he observed,

spirit, and he added, "No efficient army and no expert diplomacy can establish a sincere and lasting peace without the contribution of youth and without Christian principles. This means that you can be the most convinced and most dynamic heralds of peace.

In another talk given to the members of the Italian Federation of Catholic University Students recently, the Pope stated, "We note that students in today's world participate actively in events and often become a determining element in the outcome of these events. . . the modern student has developed to a high degree the instinctive capacity for intuition and are known for their generous action which is one of the

characteristics proper to the tually, the book is so childintelligence and age of a university student."

But lest you just relax under the compliments, the Holy Father spells out very clearly that the virtues of youth are given them for a reason and they must use their talents generously. He told a Laity Congress earlier this year, "We think of all those Catholics of good will who could do so much for the kingdom of God if they were more aware of their responsibilities. It is therefore to a great effort that we call all laymen so that they may be ever more and ever better the apostles and witnesses of Christ."

QUESTIONS

Q. - Where do you get the questions for this column?

A. — The same place I got yours: either from retreats or in the mail. If you want a question or a number of them answered, just write to me in care of this news-

Q. - Is Father Jame. Kavanaugh, who wrote the book against the Church, excommunicated?

A. - Father Kavanaugh states in his book that he Church, not attacking it. Ac-

ishly emotional (everything to him is either absolutely black or absolutely white) that it won't have much lasting effect. This unfortunate priest is not excommunicated, but his notorious lack of good taste in expressing his views has led many Catholics to wonder why he bothers to wear the Roman collar any more. There is an old saying to the effect that if you are not going to play for the team, then take off the uniform. Please pray for Father Kavanaugh and for all priests every day.

Q. - I just heard the expression "common law wife." What does it mean?

A. - It means that she and her husband were not married in any civil or religious ceremony. Many states declare such a union to be a valid marriage if the couple stays together in this relationship for a certain number of years. They then have a "common law" mar-riage. They are guilty of serious sin, of course, for unless a couple is validly married, they are living in fornication or adultery - two sins through which, Christ and Saint Paul say, habitual ofthinks he is helping the fenders can lose their inheritance of heaven.

'Top 40' Songs Worth Study In Poetry Class

Catholic Press Features

CHICAGO (CPF) - High school English teachers who want to give their students a regard for poetry have no rhyme or reason for turning a deaf ear to songs that are popular with today's teenagers, says a Marianist Brother whose students get pop singers Simon and Garfunkel along with Keats and Shelley.

"Today, a new breed of songwriter and lyricist is turning out song-poems of quality," says Brother Jeffrey Schrank, - S.M., who teaches English at St. Michael Central High School here. "They speak of alienation, loneliness, love, conformity, humanity, death and the way we live - and they speak poetically and literately."

Brother Schrank expresses his views in a recent issue of "The Teacher's Guide to Media and Methods," apublication designed to help secondary-school educators relate classroom work to the students' outside experiences, particularly with TV, films and records.

He maintains that English teachers have failed to "establish any solid connection between life and poetry" in relying on poets of past centuries, while the lyrics to current pop songs not only can help bridge that gap but also are in need of serious classroom study.

LACK AWARENESS

"Most teenagers listen to verse and poetry 10 or 20 hours weekly," Brother Schrank said, refering to pop-record shows on radio. But they fail to understand it, and leave it outside the school doors every morning Monday through Friday... It would seem that one of the many tasks of the English teacher is to assess this form of expression. The teacher of poetry can help increase awareness of this submerged dimension of teenagers' lives. Most teenagers do not hear what the songs say; they lack full awareness of their environment, and eventually tend to become hypnotized by it."

A bigger problem, he suggests, is convincing adults that there is any sense at all in the songs that mark the

"top forty" charts.
"It is interesting that the ordinary reaction of adults to this teen music is irritation," the Marianist Brother

commonly arises when something touches a sore spot, and the most sensitive spot in a person's psyche is the world which he has built for himself. Many popular songs reflect, sometimes with disconcerting honesty, the failures of the adult world."

He names as "the most literate of the new breed of poem-songwriters" Paul Simon, the song-writing half of the popular singing team, Simon and Garfunkel. They have recorded three successful albums, "Sounds of Silence," "Wednesday Morning, 3 A.M." and "Parsley, Sage, Rosemary and Thyme," and their recent recording of a typical news broadcast done in counterpoint to "Silent Night" caused considerable com-

Among the Simon and Garfunkel songs that he rates as "worth studying" in classrooms are "I Am a Rock," "Richard Cory," "The Dangling Conversation," "Patterns," "Leaves That Are Green" and "A Poem on the Underground Wall." SUCCESSFUL

Other songs that he has found "most successful" in classroom usage are" Everyone's Gone to the Moon,"
"Three Bells," the Beatles' "Eleanor Rigby" and Bob Dylan's "The Times They Are A-Changing."

In Brother Schrank's classes, the students make use of the published lyrics from magazines such as "Best Songs" and "Rock Folk Song Folio" because, he says, on many of the records "the words are difficult to follow in places on first

But the effort, plus any strain on the ear drums, is worth it, he assures. "A teacher who crosses the boundary line into the land of the teenage electronic tribes (he calls radios their "tribal drums") might suddenly discover he is getting

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(left) and ART GARFUNKEL.

through to the hardest to reach in his class. Heis communicating with those who have been rejecting the 'academic' world he has been trying to build out of great literature. By studying meaningful popular song lyrics, he meets students on their native grounds. The perceptive teacher who shifts his own response to pop music from a sneer to honest consideration will help adolescents to evaluate the emotion-laden contents they 'get hooked on'."

Brother Schrank's views on the lyrics of current pop songs echo those made earlier by the Rev. Mr. Louis Savary, S.J., a Jesuit scholastic who was a professional musician and who has done several studies on teen psychology. Writing in "Ave Maria," he observed:

"If someone tells you that rock 'n' roll lyrics are just a

lot of gibberish that no one can understand or the same handful of nonesense words chanted over and over and over again, don't believe him. Rock lyrics paint concrete pictures and employ many more details than the songs we hear from Perry Como or Dean Martin.

"The words in songs like 'People' and 'Fly Me to the Moon' exude a certain charming but diffused emotional feeling that somehow can always be made to fit. Teens, on the other hand, demand gusty lyrics and soul, lyrics that stimulate thought and express the precise sentiments of the listener. Young people want to know why they feel that way and what they should do about it. When they are tired and worn out, Petula Clark tells them to go 'Downtown' - and they go."

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FARREV'S

'Little Man' Real Champion On Grid

(Continued from Page 20) when the forward pass was back. Not bad for a little 5-8, not stressed as it is today. Curci stands third in line behind Mira and the 1967 incumbent, Bill Miller, in to Mira in completions. In fact he is tied with Miller in completion percentage with 53 per cent while Mira lags behind both of them with 49 per cent.

But statistics don't tell the whole story. In his senior year Fran took a Miami team that finished 2-8 in 1958 and spurred them on to a 6-4 record in 1959. He led them to victories over Michigan State and Navy. They started the season slowly but won three games in a row at the end of the season to push their record to 6-3. The Orange Bowl committee told Coach Andy Gustafson that if they beat Florida - an invitation too the game was official.

Gatorland with high hopes. The bubble burst. The for their final fling. You Gators ran them off thefloor couldn't want a better teachof Florida Field, 23-14. It er than Fran. was a terrible day for Curci, but he still managed to hold his head high. At the conclusion of the season he received his highest tribute. He was selected by the Associated Press as the second

152 pounder. COACHING RANKS The 29-year-old Curci

team All-American quarter-

career yardage and second moved into the coaching ranks following graduation. He became the freshman coach at Miami. Spending five years with the frosh prepared him for last years promotion by Charlie Tate to the varsity. Little Fran now is the offensive end coach. And don't think those big ends don't look down on

him with a great deal of respect.

This is supposed to be THE year for Hurricane football fortunes. And it's more than just a coincidence that Miami has some of the best receivers in the country. The small fellow being towered over by the offensive ends on the UM practice field is Fran Curci. He's the man that had Jim Cox Curci and company went and Jerry Daanen as freshmen and now he's got them



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THE VOICE

Page 21

The Pressure Generation: What Is It?

(Continued from Page 1)

everybodies mind," added George.

"It actually matures us; we grow up awfully fast. You are hit with a barrage of problems," said Jim.

KEEPS NUDGING

"It started off small and people kept putting it into the back of their minds, trying to forget it. But it keeps nudging itself up from the back to the front," continued Student Council president Elbert.

"If you look back on it now, you can see that it really hasn't effected you too much. You don't see a tremendous war effort going on. But then one day you hear about a buddy getting shipped over there, or someone you knew gets killed and then it really comes to the front again," the students agreed.

The fact that they may

Protestant Added To Faculty

A Protestant minister has joined the faculty of Barry College to acquaint students enrolled at the fouryear liberal arts college with Protestant Theology.

Rev. George A. Boyle, Th. D., is a graduate of Toronto Graduate School of Theological Studies, Victoria University, with a Doctorate of Theology. For the past two years he has been affiliated with the University of Miami as associate professor in the Religion Dept., and is presently serving as one of the chaplains of the Coordinated Ministry at the University of Miami.

According to Father Joseph Jurasko, O. P., head of the Barry religion department, and Dr. Boyle, one of their goals is to prepare laymen for the dialogue necessary to fulfill the ecumenical promises of the Second Vatican Council already set in motion at the clerical and scholarly levels.

soon be called upon to fight factor of key importance. A and die for American principles and ideals on a battlefield far removed from American shores confirms the opinion of the students that they are entitled to the right to vote.

Surprisingly, however, this arguement-old enough to fight-old enough to votedoes not form the basis of their call for the franchise. MORE ADVANCED

'I believe that in this society a person of 18 is at least five or six years more advanced" than were the members of the preceding generation, argues Don.

"Its' a fact that the person of 18 today takes on more responsibility than in earlier generations. You can't tell me that a person's responsibilities have not changed in the 82 years since the last Constitution was written for Florida.

The 18-year-old today is faced with more problems, given more to do and less time to do it in. Sure the draft is a factor, but it is only one," said George.

Unlike their parents, and unlike their younger stu-dents, the high school students of today are a heroless class of Americans, according to the five Curley students.

MORE LIBERAL

Education has made them more liberal, more open minded, and better able to see race prejudice as a lack of education and understanding, the students claim. But it has not provided them with any heroes.

'When you are young, in the grade schools, you have heroes, but when you get older vou don't look up to any one person," said

"We have set up our own criteria for leadership based on our experience," added George.

The man who is considered a leader among his fellow students is the man who has confidence in himself, reported John. His academic progress is not necessarily a leader is a man who is able to formulate ideas and then communicate them successfully to those around him.

SMALL PART The hippies of today could not be considered as representative of or heroes to the generation that the five Curley students represent, they agreed.

"They represent a little part of all of us, all Americans, that tends to resent things and people that tell you where to go and what said George He agreed, however, with Jim that, "If anything, I would kind of like to disassociate myself from them."

The publicity and attention which the hippies and juvenile deliquents receive tends, more than anything else, to detract from the reputation of the average Amercan teenager, who wants not only to make a place for himself in the world of today, but to work for a better world tomorrow, according to the students.

In the meantime, Fall registration in colleges and universities throughout the nation is less than a year away now, and college admission is dependent upon grades. So the students at Curley and other South Florida high schools will occupy themselves for their senior year with the pressure filled games called "Getting To College, and "Worry About The Draft."



EXECUTIVE COMMITTEE for the formation of a Sisters Senate includes left to right: SISTER MARIE CAROL, O.P., chairman; SISTER MARY ESTHER, S.S.J., assistant chairman; SISTER JOSE MARIA, I.H.M., SISTER JOHN CHRISTOPHER, OS.F., and SISTER SUZANNE, R.S.H.M., secretary.

Advises Churches To Be Allies

By TOMMISTEVENS

CHICAGO (NC)-"How privileged we all are to be living in a time when the most powerful forces in Christendom are not pulling out but working to unite."

This opening statement by Archbishop Michael Ramsey of Canterbury, primate of the Church of England, set the mood for a service of Christian unity here sponsored by the Episcopal diocese, the Church Federation,

Churches, and the Catholic Archdiocese of Chicago.

Archbishop Ramsey addressed some 7,500 clergy and laymen of some 30 different faiths.

He told them that "the first task of Christendom toward achieving this goal of unity is for churches to work as allies, not as rivals; secondly, to thrash out doctrinal questions not just through a federation of churches, but through an ac-

the Eastern Orthodox tual union of world churches. The third task of Christendom is not just an ecclesiastical matter, but one which includes all Christians, in what may be done to bind the wounds of broken humanity."

> Archbishop Ramsey said that in the past "the Church has suffered human sin and pride and Christendom has known multiple churches, denominations and sects. But, because the Christian Church is both divine and human, Christian fellowship is the one great supernatural reality in the world today. I fervently believe that because of this closely knitfellowship, Christendom will recover the God-given unity of divine faith and sacraments through the realization of one holy catholic church."

> Calling on Christians of all faiths to solve the problems of social injustice and racial discrimination, Archbishop Ramsey said:"White and black must worship together as Christian brothers

Group Backs Reproduction Study

With a \$25,000 grant to Georgetown University here, the Christian Family Movement became the first Catholic lay organization to support a research facility in human reproduction.

The grant, announced Sept. 18, was awarded to the

WASHINGTON — (NC) sity's school of medicine. The search required to determine Andre Hellegers.

In the past, Catholic groups have helped support logical scholarship are to the the care of patients. But, ac-development of the care of cording to Dr. Hellegers, no souls," he added, "basic redepartment of obstetrics and Catholic lay organization search is to the care of bod-gynecology at the univer- has financed "the basic re- ies."

research program will be di- how patients in hospitals rected by Dr. Paul Bruns, shall be treated, and what professor and chairman of will be taught in Catholic the department, and Dr. churches in the area of human reproduction."

"What biblical and theo-

German Catholicism

(Continued from Page 15)

An editor of a diocesan newspaper listed three main reasons for the "priest crisis." "First, the faith is not so deeply rooted in Germany as it was. Post-war prosperity has led to materialism; and that affects the whole climate and atmosphere of the society in which the priest has to live and work.

Secondly, the whole vocations pattern is changing. Formerly, most of our priests came from the rural areas. Now vocations are are far fewer and they come mainly from the cities and towns. And the drop-out rate is very high. In classes of 40-50 seminarians, only 10 or 12 are going through to ordination. This means we have a different type of priest with different outlook and different needs.

"Thirdly, the image of the priesthood has changed drastically. It is no longer very attractive; and the priest today has much lower social standing. This must affect his

outlook very much."
Another layman who knows many ex-priests and who is actively interested in one particular case said the main problem facing priests today is the feeling of being swallowed up in a vast anonymous institution which gives them no professional satisfaction in their work.

Part of the problem of priests' departures could be avoided, he feels, if the semi-

nary provided the basis for another profession. "Only two ex-priests of my acquaintance have become scientists," he said. "Three have become journalists. Most have drifted into teaching or some form of social work. In most instances. they do not keep up the same social status, even though this is far lower than it was. They suffer from actual, though not outwardly expressed, denunciation of society. The Church treats them not as people who have made a wrong decision but as people who have been unfaithful to their call. For many priests, their practical work in the ministry would be easier if they knew they could have an honorable way out if they needed it."

The secrecy over the priest crisis is being increasingly criticized as doing more harm than good. One priest said: "The reason we are given for the suppression of figures is that we would lose caste in the eyes of our people. The attitude is that they would believe it was all due to the elibacy question. The problem is far deeper and more serious than that: it is a question of the erosion of faith. It seems to me that it would be far better to publish the figures, and the speculation and anaget down to tackling the problem at its roots. Otherwise we are going to drift into major crisis."

Poll Judges Peace Effort Inadequate By Religious News Service felt that inclusion of Red President Johnson's ef- China in the UN would forts to bring peace to South- create a better atmosphere east Asia were termed inade- for peace, while 15 per cent quate by members of Holy Family Church, North Mi-

Fifty-two per cent of the Vietnam.

cent think that the "use of a Corps or some other peacestrong military policy" is the ful pursuit of the governbest means the U.S. can use to create peace.

These results of a survey parish, also showed:

-About 30 per cent of those answering the poll asked for more frequent dialogue between the countries involved as a means of effecting a peace, while 26 per cent suggested the United Nations as the best approach to the situation.

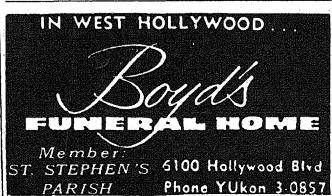
-A total of 38 per cent side the Church.

of those polled indicated that war against a Communist country was always justified.

-Concerning the consciparishioners who answered entious objector, 65 per cent a poll felt that the chief exec-felt that CO's should serve in utive has not made a real the armed forces in a noneffort at negotiating peace in combatant capacity, 18 per cent said they should be al-On the other hand, 37 per lowed to serve in the Peace ment, and 12 per cent said they should be jailed.

-About 58 per cent of on war and peace, one of a those answering the survey series of monthly polls in the said that use of atomic weapsaid that use of atomic weapons is morally justified only in the instance of direct atomic attack on this country.

According to a spokesman for the parish, the polls are conducted so that all at Holy Family have some idea of what people there are thinking about current events both within and out-





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La Capilla de la Caridad, Lugar de Cubanía y Cristianismo

A dos semanas de la inauguración de la capilla Provisional de Nuestra Señora de la Caridad, numerosos son los devotos de la Patrona de Cuba que preguntan que servicios ofrecerá la misma y en qué forma funcio-

Coincidiendo con la bendición y dedicación de la Capilla, el pasado 8 de septiembre, en la ceremonia que congrego a millares de cubanos. se anunció la designación del Padre Aleido A. Román como capellan de la misma.

Un joven sacerdote cubano, que sirvió en la Diócesis de Matanzas hasta su expulsión de Cuba, el Padre Román trabajó como misionero en Chile a raiz de su salida de Cuba y años después vino a Miami, donde fué vicario coadjutor dela Catedral hasta su designación para la Capilla de la Caridad.

"El principal objetivo de la Capilla de la Caridad será el de mantener viva y creciente la devoción a la Virgen del Cobre en el exilio cubano," explica el Padre Román y añade:

llegar junto a nuestra Patrona, podamos salir más cristianos y más cubanos."

'Alejada de la ciudad llena de bullicio, en un quieto rincón a la orilla del mar, será un lugar ideal donde podamos encontrar junto a ella la paz espiritual. Será -asi lo proyectamos, el punto fuente de la verdadera devoción a María Mediane-

El Padre Román está dedicado por entero a la labor apóstolica en la Capilla de la Caridad y alli esta a disposicion de los fieles que en ese remanso de paz espiritual acudan a elevar una oracion, a hacer una ofrenda, a buscar consuelo, orientacion, guia.

Todavia los servicios concretos que se ofrecerán en la pequeña capillita no esta delineados a cabalidad, pero ya el Padre Román adelanta detalles sobre algunos de

Por el momento el está la mayor parte del tiempo en la capilla y por tanto esta permanece abierta a los fie-

"Será un lugar donde al les. Ya para el próximo mes talarán grabaciones de préde octubre, cuando las ofi- dicas meditacionales y forcinas de Promoción del Mo-mativas de distintos tipos. numento a la Virgen del Cobre estén instaladas alli, la capilla permanecerá permadías de la semana en forma regular.

Los sabados y domingos la capilla estará abierta todo el día principalmente para funciones apostólicas, depredicación, retiro espiritual y formación.

"Las Tardes del Cobre" Se planean ya las "Tar-des del Cobre", que serán, según palabras del Padre Román "contactos intimos del cristiano junto a Maria." Serán jornadas de reflexión cristiana bajo la dirección de un sacerdote, principalmente los sabados, por las tardes. "Estas tardes del Cobre estan destinadas a promover la caridad, o sea salir de alli amando más.

Otra ceremonia de profunda significación que tendrá lugar en esa capilla será el ofrecimiento o presentación de los niños cubanos a la Virgen en la advocación de la Patrona de Cuba.

Sistema de Grabaciones Para la Capilla de la Caridad se planea un novedoso sistema apostolico, utilizando los medios modernos de la electronica: Allí se ins-

Desde una breve orientación sobre la historia de la devocion a la Virgen de la nentemente abierta todos los Caridad, para el visitante ocasional, hasta profundas meditaciones y charlas orientadoras que combinadas puedan servir par i una tarde de retiro.

La capillita es pequeña sencilla, pero esa pequeñez y sencillez son las que hacen tan acogedora para todos los que ya la han visitado. Está solo en piso y paredes. No hay mobiliario alguno. Sólo un simple altar y la imagen de la Virgencita sobre un pedestal de madera. "Los bancos, las cortinas, el sistema de grabaciones irán viniendo con el tiempo y serán el fruto del amor, de la generosidad de los cubanos", dice el Padre Román.

Como es el lugar de oración de todos los cubanos, se quiere que sea el primer lugar que los refugiados recién llegados visiten. Para eso, ya desde el próximo sábado, un grupo de católicos está preparando la primera visita de los refugiados llegados en los vuelos de la libertad y esas visitas continuarán después todas las



Suplemento en Español de *VOICE

Nueva Superiora

Una religiosa dominica de la comunidad de Santa Catalina de Ricci, que durante dos años sirvió en Cubayque durante los dos últimos años realizó trabajos misionales en Cali, Colombia, ha sido designada superiora del Centro Hispano Católico.

Sister Angela, O.P., nativa de Fidadelfia, asumió ya sus responsabilidades en el Centro Hispano que enclavado en el corazón de Miami, sirve a la colonia hispana de esta área, brindándo asistencia espiritual, material y cultural a millares de personas.

La nueva superiora del CHC fue profesora del Colegio de las Dominicas Americanas, en el Vedado, La Habana, de 1954 a 1956, y después completó sus estudios depedagogia la Universidad de Montreal.

Durante los dos últimos años realizó labores misionales en una barriada pobre de la ciudad de Cali, Colombia, de donde vino a Miami, donde sucede a Sister Immaculata, O.P., que después de ocupar el cargo de superiora del Centro Hispano regresó al norte a estudiar en la Universidad de Dayton.

Con elexodo aereo trayendo un millar de refugiados cubanos todas las semanas, la actividad del Centro Hispano Catolico se ha visto aumentada en los últimos meses brindando distintos tipos de ayuda a los recien llega-

Entre los departamentos del CHC que más se destacan figuran la distribución de alimentos, ropas y medicinas a familias necesitadas, el dispensario médico, la clinica dental, el buró de empleos, las clases de inglés y el nur-



En ina carta al Obispo Coleman F. Carroll como presidente en funciones del Comité de Obispos de Estados Unidos para Latinoamerica, el Papa Paulo VI elogió la constante contribución de los Voluntarios Papales a Latinoamérica.

"Los voluntarios ejemplifican una fe profunda y un conocimiento de su posición como seglares en el trabajo de Cristo y Su Iglesia, 'para dar a conocer el Evangelio y llevar la felicidad a los hombres, formando en ellos una conciencia cristiana a fin de que puedan infundir el espíritu evangélico en las distintas esferas y comunidades de vida", escribio el Papa Paulo al Obispo de Miami.

Mientras tanto, en la primera conferencia nacional de los voluntarios papales para Latinoamérica, el Obispo Marcos McGrath, de Santiago Veraguas, Panamá, hizo un llamado por más voluntarios especializados para Latinoamerica.

"Esta especialización puede ser ya en lo religioso o en lo social como en lo tecnológico, dijo el Obispo

Dirigiéndose a más de cien directores diocesanos del programa de voluntarios papales, el prelado panameno encomió el trabajo realizado por los voluntarios en Latinoamérica.

"La presencia de tantos seglares católicos ha cau-sado una gran impresión," dijo, "pero está llegando el momento en que necesitamos voluntarios más especializados.

(Pasa a la Pagina 24)

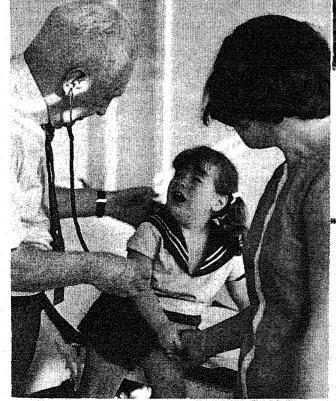
PrimeraProfesión

La primera Profesión de Novicias Filipenses en Estados Unidos, tuvo lugar el domingo, dia 10, en la iglesia de St. Joseph, Stuart. A las 3:00 p.m. comenzó

la Santa Misa, que fue ofi-ciada por el Right Reverend Monsignor James F. Enright, Vicario de Religiosas y delegado del Sr. Obispo en dicha ceremonia, el cual, durante la homilia, transmitió un cálido mensaje de felicitación del Sr. Obispo para las nuevas profesas y la comunidad de Religiosas Filipenses.

Durante el Ofertorio, las Hermanas Mercedes Fuentefria, Lourdes Gross, Ana Rafaela Martin. Carmen Garcia-Rubio y Nilda Rosa Garcia, las cinco Novicias a profesar, se adelantaron al altar y, una a una, fueron pronunciando sus primeros vo-

Toda la ceremonia fue amenizada por el coro del Noviciado de las Sisters of St. Joseph of St. Augustine.



El Doctor Selva León, uno de los especialistas del Centro, atiende a una asustada pequeña.



mente gratis a los necesitados. Episcopado Dominicano Apoya al Campesinado

TODAS las mañanas, poco antes de las 8 y 30, es fácil

observar una aglomeración de público a la entrada del

Centro Hispano Católico. Son decenas de personas que desde muy temprano cogen sus turnos para las consultas

médicas del dispensario del Centro. La calidad de los

especialistas que ofrecen sus servicios allí ha cobrado

tal prestigio, que cada día crece el número de pacientes.

Losservicios medicos se ofrecen por una mínima cuota

a aquellos que pueden hacer la donación o completa-

Santo Domingo (NA)-El episcopado dominicano dio a conocer una pastoral conjunta (septiembre 7) en la que apoyan plenamente los esfuerzos del campesinado para superar la situación de miseria y de ignorancia

Puntualizan además que sólo tener más tierras, sino sienten como suya "la inquietud y la inseguridad en que forzosamente viven muchas familias campesinas por la falta de tierras propias."

Pero especifica además que el campesino "no quiere más educación y más seguridad en su trabajo." También desea participar "todavia más en las responsabilidades, fuera de toda opresión y al abrigo de situaciones que ofenden su dignidad de hombres."

39,000 Alumnos en Escuelas Catolicas

Más de 39,000 estudiantes están matriculados en el nuevo curso escolar en los 23 high schools y 63 escuelas elementales de la Diócesis de Miami, lo que representa un aumento de más de un millar de alumnos sobre el año anterior.

Nuevo Nombre del DDF

El Obispo Coleman F. Carroll ha cambiado el nombre de la colecta anual del "Diocesan Development Fund" (Fondo de Desarrollo de la Diocesis) por el de "Bishop's Charities Drive" (Colecta de las Obras de Caridad del Obispo).

El prelado explico la razón del cambio de nombre en el sentido de que durante los pasados ocho años lo recaudado se detinaba enteramente a la necesaria construcción de edificios para las obras de caridad. Ahora vemos que es necesario no solo añadir nuevas construcciones, sino asistir con los fondos necesarios a las ya existentes obras.

"Debe destacarse—dijo el Obispo—que esos serdedicados a todo el pueblo, vicios sociales estén sin distingos de raza o credo. Entre esas obras de caridad figuran el Marian Center para Niños Retardados, la Ciudad de los Niños del Sur de la Florida, el Hogar Catolico Infantil de Perrine, dos casas para madres solteras, dos hogares de ancianos, planteles secundarios y el buró de bienestar social de la Diócesis que atiende problemas sociales y económicos.

La colecta anual comenzará este año el 8 de enero de 1968.

Senado de Monjas

Un senado de religiosas está siendo organizado en la Diocesis de Miami para actuar como un comité consultivo sobre las materias relacionadas con el apostolado de las religiosas en el Sur de la Florida, respondiendo a un deseo del Obispo Carroll.

Ecumenismo en Miami

Un ministro protestante ha pasado a formar parte de la facultad del Barry College, para enseñar Teologia Protestante a los alumnos de ese centro católico de altos estudios. El Rev. George A. Boyle es graduado de la Escuela de Estudios Teológicos de Toronto, con un doctorado en Teología. Uno de los objetivos de su nueva cátedra es preparar a seglares para el dialogo necesario para llenar las promesas ecuménicas del Vaticano Segundo.

La congregación hebrea del templo Sinai, de North Miami Beach, puso la primera piedra de su futuro santuario el pasado domingo, pero ya cuenta con una zona de estacionamiento, gracias al amistoso ofrecimiento de la vecina iglesia católica. Por invitación del parroco de St. Lawrence, Padre Neil J. Flemming, la congregación hebrea podrá usar el parqueo para los servicios sabatinos y en festividades hebreas. Por más de dos años, las comunidades católica y hebrea, con templos contiguos, han disfrutado de un cordial intercambio de actividades y servicios.

Hablara Aqui Cooldinador Hispano de NY • Mons. Robert J. Fox, coordinador de la Acción de la Comunidad Hispana de New York será el orador inaugural de la serie de Conferencias del Marymount College, Boca Raton, el martes, dia 26, en el Founders Hall Auditorium. El público está invitado a las conferencias de esta serie.



Reforma Agraria

El episcopado de Ecuador pondrá en marcha pronto un proceso de reforma agraria en los predios de su pertenencia. Se iniciará con las parcelaciones de las tierras de las diocesis de Riobamba, Ibarra y Quito, en una extensión de 48,000 hectáreas. Sebeneficiarán unas 1,800 familias campesinas en la etapa inicial.

El Papa Paulo VI se recupera satisfactoriamente de la infección renal que lo obligó a suspender todas sus actividades, observando aun el descanso prescrito por los médicos, pues se encuentra debilitado por los antibióticos. La enfermedad del Papa, una infección febril de los rinones y la vejiga, causó preocupación en el mundo entero. Pero los nubarrones de preocupación se despejaron después de que el Santo Padre reapareció en los balcones de su estudio para impartir su acostumbrada bendición dominical en la plaza de San Pedro.

El Concilio Vaticano II y La Biblia

la respuesta a la actitud intelectual general del pensamiento moderno de los hombres del siglo veinte, que quieren investigar por si mismos la razón de las cosas, sintiéndose refractarios a admitir pasivamente la conclusiones dadas por otros. Es que nuestro siglo esta en posesion de medios que jamás otros siglos han poseido. Por medio de ellos ha

El Concilio Vaticano II es llegado a adueñarse de los problemas, e inquietudes secretos más intimos que guarda la naturaleza fisicobiológica y ha hecho investigaciones profundas en la arqueología, que le hanconducido al conocimiento más exacto de toda la antiguedad.

> Todo esto ha provocado una crisis de dudas sobretodo lo que hasta el presente se había dicho. Por eso el Concilio ha estudiado los

NUESTRA PARROQUIA



'Una vez más apelamos a la generosidad de aquellos que puedan donar premios para la rifa de nuestra tombola."

Festival Cubano

está siendo organizado en la noche, un bohio cubano con parroquia de SS. Peter and lechón asado, moros, yuca Paul, para calebrarse el 14 con mojo y un "guateque de octubre, en el auditorium guajiro" con comparsas y

Será amenizado por varias tretenimientos para todos detalles oportunamente.

Un festival tipico cubano que incluyen bingo toda la y terrenos de la parroquia, representaciones diversas por artistas cubanos.

El Padre Iñaki de Pértika orquestas, tanto cubanas co- tiene a su cargo la organimo de ritmo americanos, así zación de este festival socomo otras atracciones y en- bre el que ofrecemos más

Carta Del Papa Al Obispo Carroll

(Viene de la Pagina 23)

Se refirió a la necesidad de especialistas en los campos sociológico y religioso para proyectos de largo alcance. Dijo que para un efecto profundo era necesaria una gran capacidad de comunicación, no solo por el idioma, sino por el conocimiento del pueblo y sus valores.

El Prelado, que es el secretario general del Comité Episcopal Latinoaméricano declaró que Estados Unien el desarrollo mundial.

Mons. McGrath achacó esto a la cortina de malinterpretación que envuelve al pueblo americano por causa de su prensa. Lo poco que se publica sobre latino america se refiere generalmente a revoluciones

"El voluntario que regresa a E.U. puede rectificar eso.

Dijo que era necesario que los obispos y los cristianos trabajaran en la promoción del orden social. La tarea de la Iglesia en este momento no es simple ni fácil.

"Lo trágico no es sólo que muchos hombres viven en condiciones de hambre y pobreza,—enfatizo-sino que bajo esas condiciones el hombre no puede vivir la vida del espíritu."

La iglesia como institución tiene que participar en cosas como las cooperativas de producción, consumo, ahorro y crédito, pero tiene que retirarse tan pronto como una institución cívica se haga cargo.

Sin embargo, el prelado destaco que la tarea mas urgente es la formación de los laicos, cuya labor es

"Latinoamérica es la única parte del mundo subdesarrollado en la que los católicos son mayoría. "Lo que hagamos aqui, hablará al mundo entero.

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más candentes, que las ciencias profanas y religiosas presentan en el estado actual. Y, por lo mismo, quen quiera encontrar luz en las tinieblas de la hora presente, no tiene más remedio que acudir a las luces que la Iglesia ha dado a través de sus decretos del Concilio Vaticano II.

Y para cumplir con esta misión de ser "Luz en las tinieblas," de manera especial el Concilio ha hecho énfasis en la Biblia, porque Ella es la fuente de nuestra fe, de nuestros principios teológicos, de nuestra moral y al mismo tiempo, porque en estos últimos 50 años las las ciencias relacionadas con la Biblia, especialmente las investigaciones arqueologicas, han arrojado inmensa luz sobre las civilizaciones conectadas con aquellas que refleja la Biblia, de tal suerte que la Iglesia ha lanzado en 50 años últimos más documentos sobre la Biblia que en todos los siglos anteriores. Todo esto ha tenido repercusión en el Concilio Vaticano II, sobre todo si se tiene en cuenta que todo Concilio debe inspirarse en la Biblia y en la Tradición. Por eso, consciente de las especiales circunstancias de los momentos actuales que atraviesa la mentalidad moderna, ha enfatizado el uso de la Biblia más que ningún otro Concilio y lo ha estudiado más profundamente que ningún otro anterior.

Ya en la Constitución sobre la Liturgia, primer do-cumento del Concilio, dijo: "que en la celebración litúrgica, la importancia de las Sagradas Escrituras es sumamente grande, pues de ella se toman las lecturas que luego se explican en la homilia, y los salmos que se cantan, las preces oraciones e himnos litúrgicos están penetrados de su espíritu y de ella reciben su significado las acciones y los signos. Por tanto, para procurar la reforma, el progreso y la adaptación de la sagrada Liturgia, hay que fo-mentar aquel amor suave y vivo hacia la Sagrada Escritura que atestigua la venerable tradición de los ritos, tanto orientales como occidentales". C. I, par 3, no. 24-BAC. Y en el no. 35 dice:

"En las celebraciones sagradas debe haber lecturas de la Sagrada Escritura más abundantes, más variadas y más apropiadas. Cumplase con la mayor fidelidad el ministerio de la predicación. Las fuentes principales de la predicación serán las Sagradas Escrituras y la Liturgia."

Y, por fin, el Concilio directamente ha lanzado un documento: "La Constitución Dogmatica sobre la divina revelación." Y este es el documento que hay que estudiar despacio para conocer cuales son los principios biblicos y la orientación que hay que seguir segun la Iglesia para resolver los problemas que en los últimos decenios han creado las investigaciones modernas.

Se promulgo el 18 de noviembre de 1965 en la sesión pública presidida por el Papa Paulo VI. Este documento, junto con el de sobre la libertad religiosa, ha sido el más discutido. Desde el 14 de noviembre de 1962 hasta el 20, en 5 días, fué sometido a intenso debate. El Papa Juan XXIII decidió el 21 de noviembre nombrar una còmisión especial para elaborar un nuevo esquema. Esta comisión trabajó todo el año 1963. En la tercera sesión del Concilio, 91 congrega-ción general -30 septiembre 1964-se sometió a discusión el nuevo esquema. Durante cuatro sesiones fué estudiado y votados todos y cada uno de los números del esquema. Por fin el 29 de Octubre de 1965, en la 155 congregación general fue aprobado.

La Constitución consta de 6 capitulos, correspondientes al hecho de la Revelación en sí mismo, I; a la transmisión de la Revelación, II; a la inspiración divina de la Biblia y su interpretación, III; al Antiguo Testamento, IV; al Nuevo Testamento, V; ala Biblia en la Vida de la Igle-

Estos son los 6 capitulos del documento promulgado por el Papa Paulo VI el 18 de noviembre de 1965. Y, Dios mediante, lo iremos estudiando para conocer exactamente las orientaciones dadas por la Iglesia en los momentos actuales acerca de uno de los temas de más palpitante actualidad.

Misas Dominicales En Español

CATEDRAL DE MIAMI, 2 Ave. y 75 St. N.W. 7 P.M. CORPUS GHRISTI, 3230 N.W. 7 Ave. 10:30, 1 and 5:30, Melrose School, 11:30. ST. PETER and PAUL, 900 S.W. 26 Rd. 8:30 A.M., 1 P.

M., 7 y 8 P.M.
ASSUMPTION ACADEMY,
1517 Brickell Ave. 12 P.M. ST. JOHN BOSCO, 1301 Flagler St. 7, 10 A.M., 1, 6 y 7:30 P.M. GESU, 118 N.E. 2 St. 6:00

ST. M'CHAEL, 2933 W. Flag-ler. 11 A.M., 7 P.M. ST. HUGH, Royal Rd. y Main

Hwy., Coconut Grove 12:15 P.M. ST. TIMOTHY, 5400 S.W. 102 Ave. 12:30 P.M.

ST. DOMINIC, N.W. 7 St. 59 Ave. 1 P.M., 7:30 P.M.

ST. BRENDAM, 87 Ave. y 3 St. S.W. 6:45 P.M.

LITTLE FLOWER, 9:15 A.M. y 12 M.

ST, FRANCIS DE SALES 600 Lenox Ave., Miami Beach

6 p.m. ST. JOHN THE APOSTLE 451 E. 4 Ave., Hialeah. 12:55 y 6:30 P.M.

IMMACULADA CONCEP-CION, 68 W. 42 Pl., Hialeah, 12:45 y 7:30 P.M.

MILAM SCHOOL, W. 16 Ave y 60 St., Hialeah. 10 a.m.

ST. PHILIP BENIZI, Belle Glade. 12 M. ST. MARY, Pahokee. 6:30 P.M.

CAMBIE PARA MAS FRESCURA,



AROMA Y SABOR UN MUNDO DE AROMA Y SABROSURA

Page 24

Bailaron en Casa del Trompo... Y le Ganaron

Aunque es asombroso, han sido ya varios los niños y jovencitos cubanos que han resultado ganadores de los concursos de ortografía del idioma ingles "speling bee". Varias veces hemos recogido en estas páginas la noticia de esos exitos que hablan de la aplicación de alumnos que viniendo de un país de otro idioma, superan a los nativos norteamericanos en su idioma de origen. Tanto se ha repetido el caso que ha dejado de ser noticia.

Pero lo que si es noticia y casi parece una burla a los cu-

banos que se las dan de buenos bailadores, es que una pareja norteamericana haya gando el primer lugar en un concurso de rumba, compitiendo con bailadores cubanos.

Y el hecho ocurrió el pasado sábado cuando, como uno de los atractivos del festival bailable "Una Noche con Juan y Maria", organizado por el Movi-miento Familiar Cristiano, un norteamericano y su esposa dejaron pasmados a más de trescientas parejas de cubanos con unos "pasillos" que hicieron sensación. Se trata de los esposos

Jack e Irene Branan.

Pero lejos de una burla, que no lo es, el hecho habla claro de la fraternidad estrecha entre cubanos y americanos. Y habla del sentido de fraternidad ecuménica entre hombres de distintas creencias. Porque el matrimonio ganador en el concurso del Movimiento Familiar Cristiano resultó ser hebreo. Y al entregarseles el trofeo, expresaron que cuando los invitaron a bailar musica cubana, les encató la idea, pero que también los indujo poder cooperar asi con una obra de servicio, cualquiera que fuera la religión.

Por otra parte, el MFC se anoto con este baile de "Juan y Maria" un rotundo éxito al congregar en el animado festival a cerca de trescientos matrimonios que bailaron toda la noche en un ambiente de alegria y fraternidad.

El baile, que tuvo lugar en el salón parroquial de la Inmaculada Concepción, Hialeah, fué amenizado por el Conjunto Kristal y la animación del mismo estuvo a cargo del popular Tomás Garcia Fuste.

Suplemento en Español de *VOICE

El Antiguo Testamento

Hemos dicho que la Biblia es la Palabra de Dios. Ella es como la carta que el Padre que está en los cielos envía a sus hijos. Una carta que para comprenderla hay que abrirla con cariño filial, con deseos de escuchar al Padre.

La carta tiene dos partes: Una que prepara el regalo más valioso que el buen Dios pudiera darnos; Jesucristo y la otra parte que es la presentación de este mismo regalo tan anunciado.

La primera parte se llama Antiguo Testamento. La segunda parte se llama Nuevo Testamento.

Nosotros conocemos más el Nuevo Testamento que el Antiguo porque lo hemos oido cada domingo en la misa o lo hemos leido personalmente en los Santos Evangelios. Sin embargo no podemos decirque se comprenda bien el Nuevo sin comprender el Antiguo pues éste es el que prepara aquél. Dios, autor de ambos Testamentos, dispuso que el Nuevo estuviera latente en el Antiguo y que el Antiguo adquiriera su plena significación en el Nuevo.

El Antiguo Testamento es el más voluminoso por tanto mes de agosto, con motivo ocupa la mayor parte del libro sagrado, y prepara el Nuevo Testamento de tres maneras:

Primero, históricamente. Va contando como la Providencia Divina, preocupada por nuestra salvación prepara un pueblo de donde vendria el Salvador. En este pueblo se conservaria un inmenso depósito de monoteismo y de fe necesarios para comprender la venida de Cristo. Sin los largos siglos de pactos, hechos y rotos de Dios con su pueblo, sin la toma de conciencia lentamente de la gravedad del pecado, sin la esperanza por la pequeña luz de las profecias, el Señor no hubiera sido comprendido.

Segundo, proféticamente. Los profetas fueron pintando lentamente la figura del Mesias, Jesucristo Nuestro Señor, como los artistas cuando pintan las grandes obras, primero aparecen algunas líneas, después unas manchas y es al fin que aparece la figura completa. Al aparecer el Señor toda la oscuridad desaparece y entonces que el símbolo se vuelve realidad. El cumplimento de estas profecías por Cristo era una fuerte prueba de la autenticidad de EL. Los Apostoles lo presentarán como el que cumple todas las profecias.

Tercero, de manera figurativa, todo es sombra, figura, simbolo del futuro en el Antiguo Testamento. Dios ulitiza, los hombres, los acontecimientos, y aun las cosas. Asi el Exodo del Pueblo de Dios que sale de Egipto es una gran figura del éxodo de la raza humana de la esclavitud del pecado, que conduce el Señor Jesús.

Moises, gran legislador, y David gran rey, son figuras de Jesucristo como Legislador y Rey.

Todo el Antiguo Testamento prepara y anuncia la venida de Mesías pero es necesario para comprenderlos conocer la época en el que el autor humano vivió para así saber como se expresaba el hombre de aquel tiempo.

El Antiguo Testamento contiene cuarenticinco libros de los cuales unos son históricos donde se nos narra los hechos del Pueblo de Dios en los cuales este mismo Dios participaba, otros son didacticos o sea enseñanza que se desprenden ya de parabolas como de poemas o refranes y por fin proféticos los cuales tienen como fin anunciar al que es el Centro de toda la Biblia; Jesucristo.

Dentro de muy poco abriremos nuestras Biblias y entonces veremos el Antiguo Testamento no simplemente por fuera como lo hemos hecho en este artículo sino por dentro, asi en contacto con la Palabra Divina podremos decir como Pedro en Caparnaun: El Señor tiene palabras de vida eterna, no vale la pena salir fuera de EL.

por Manolo Reyes Nueva Libreta de Racionamiento en Cuba

Según las últimas noticias llegadas en boca de Cubanos procedentes de la isla cautiva, la vida diaria ha empeorado alli notablemente. Y buena prueba de ello es la nueva libreta de racionamiento que el regimen castrocomunista ha estado entregando en Cuba a partir del primero de este mes de septiembre.

Dicha libreta, que se dice mide unas cinco pulgadas por tres, aparentemente tendrá vigencia por un solo año, ya que sólo tiene seis páginas. Y cada página en su frente y en su dorso sirve para dos meses. Los nuevos racionamientos han sido aumentados en comparación con la libreta anterior.

Según las nuevas disposiciones, el aúcar ha sido racionada a dos libras por persona a la semana, según informan las fuentes. El arroz a tres libras al mes por persona. El café a una onza y media a la semana por persona. El jabón de baño a una pastilla y media por persona al mes. Dicha pastilla tiene una pequeña extensión de tres por dos pulgadas con un espesor de media pulgada.

La carne, según dicen las fuentes, está marcada para ser dada un cuarto de libra por persona a la quincena. Esto es en las ciudades principales. Porque en el campo y en poblaciones del interior este cuarto de libra de carne por persona es al mes.

Los granos, son frijoles de soya. Y los Castro comunistas marcan en la nueva libreta una libra al mes por persona. Y eso cuando hay frijoles de sova. Dos latas de leche evaporada al mes por cada niño menor de dos años. Mayores de esa edad no reciben ese tipo de leche. La manteca, una libra por persona al mes. Esto es, a grandes rasgos, la noticia llegada a nuestra mesa de trabajo, de fuentes recién llegadas al exilio. Y que muestran como se ha aumentado el racionamiento en Cuba en los ultimos

Tambien se ha informado que en los últimos en muchas partes de Cuba, no había café,

Los Secuestros de Aviones

A principios del ultimo del secuestro de un avión de Colombia en pleno vuelo, por tres agentes internacionales del castro-comunismo. hicimos un comentario editorial en la TV del Sur de la Florida, señalando que se trataba del primer secuestro de este tipo de America La-

Las ideas contenidas en aquel editorial era alertar a las autoridades Latinoamericanas, para que no tuvieran que afrontar otro secuestro. Y señalabamos que los Estados Unidos habian propósito dequedarse en Cuexperimentado una situacion ba. similar con varios aviones secuestrados por partidarios de los castrocomunistas, a principios de esta decada.

En aquella ocasion el Congreso de Washington, haciéndose eco de la vigorosa reaccion del pueblo Estadounidense, dictó una ley de urgencia convirtiendo en delito capital el secuestro de un avión de Estados Unidos. La mocion aprobada por ambas Cámaras colegisladoras fue firmada en la Casa Blanca por el Presidente de los Estados Unidos, convirtiéndola en ley v estipulándose que todo aquéi que fuera hallado culpable de secuestrar un avión norteamericano sería condenado a la pena de muerte. Asi terminó el episodio de los secuestros de aviones en esta nación.

El primer avión Colombiano fue secuestrado el seis de agosto de este año, cuando se hallaba en vuelo interno dentro de Colombia. Nuestro editorial de alerta se emitió el nueve del pro- tinente así lo exige!

pio mes. aparentemente el consejo no fue escuchado. Y más tarde se afrontó el secuestro de un segundo avion Colombiano el nueve de septiembre, cuando hacia un vuelo interno dentro de esa nación. Se dijo que el aparato fue secuestrado por tres individuos que llevaron el DC-3 hacia Santiago de Cuba donde pernoctó con sus pasajeros y tripulantes. El régimen castrocomunista no revelo de inmediato los nombres de los tres individuos que secuestraron el avion aparentemente con el

El domingo diez de septiembre el avión de Colombia regresó desde Santiago de Cuba a Barranguilla. Es indudable que la reiteración de este hecho en poco más de un mes, constituye una grave situación creada por los castro-comunistas. Porque son muchos los que afirman que es muy probable que guerrilleros castro-co munistas, con conocimiento previo en la Habana, practicaron ambos secuestros.

Los organismos interamericanos encargados de normar y velar por las buenas relaciones de los paises del Continente deben contemplar esta reincidencia en un mismo grave delito, como una doble agresión e intervención en Colombia, cometida por agentes castristas. Y las naciones del Hemisferio deben recrudecer y revisar vigilancias y sistemas legales, para que todo el peso de la justicia caiga sobre los infractores piratas.

La seguridad de un Con-

ni jabón, ni los frijoles de soya. Y en algunos lugares en vez de darle las dos latas de leche evaporada al niño menor de dos años, sólo le están dando una lata. Otro detalle que de ser cierto, resalta la gravedad de la situación que vive actualmente el noble pueblo cubano, está dado por el hecho que la libreta para el racionamiento de ropas el regimen rojo no se la está entregando a quienes no trabajan con ellos.

Si esto es así, las personas que no se sometan a la tirania interna del castrocomunismo, no podrán ni tan siquiera comprar con una libreta de racionamiento, la poca ropa que se le permita para vestirse o calzarse.

Asi ofende, humilla y atenta el Castrocomunismo contra los más elementales derechos del ser humano.



FOR

YOUR

SAINT,

YOUR

LOVED

FAVORITE

MEMORY

INDIA

From hunger-blighted southern India Father

THE HOLY FATHER'S MISSION AID TO THE DRIENTAL CHURCH

Jacob Vettakatt pleads for help to build at once a durable church in Ellakal, a critical missioncenter. "My Catholics moved here four years ago to raise enough food to live on," writes "Now we are 277 Catholic Father Jacob. Father Jacob. "Now we are 277 Catholic families, with 1725 members. Without a church we cannot save the faith." . . . The problem, of course, is poverty. The men who have jobs get less than 20¢ a day! . . . The church (with rooms for school and meetings) can be built for as little as \$3,800 (the cost of the materials) since Father Jacob and his parishioners will build it themselves evenings after work. Meanwhile, our Catholics attend Mass in a thatched shed, if and when weather permits. . . . Is this the church you want to build (\$3,800) in memory of your loved ones? Name it for your favorite saint if you build it all by yourself. At least please send as much as you can right now (\$200, \$150, \$100, \$75, \$50, \$20, \$15, \$10, \$5, \$3, \$1). Father Jacob needs your help immediately.

We'll send it to him Airmail. Dear Monsignor Nolan,

I saw your earnest request for food and shelter for the unfortunate Near East refugees, and I, living in complete comfort, couldn't re-

JOE AND I am 13 and have finally found out how to help the unfortunate. Enclosed: \$5.25. BILLY I am sure the money will be used wisely.

This is my way of showing my love for everybody and my thanks to God for two wonderful parents and so much comfort in the world when millions

The coins are from Billy (5) who goes to kindergarten this month. He won the money in a penny hunt.

Signed: Joe and Billy

ROSARY REFUGEES

FROM

MICHIGAN

"They live in tragedy," writes Monsignor Gartland about the refugees he cares for in the Holy Land. . . . \$10 will feed a family for a month, \$5 will help give school children a hot lunch at noon, \$2 will give baby a warm blanket. . . . In thanks for each \$10 gift, we'll send you an Olive Wood Rosary from Jerusalem.

	6		
Dear onsignor Nolan:	ENCLOSED PL	EASE FIND \$	
onsignor rectans	FOR		
Please	NAME		
	STREET	<u> </u>	
offering	CITY	STATE	ZIP CODE



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THE VOICE Page 25 Miami, Florida September 22, 1967

5 Personals

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Miami, Florida

THE VOICE

September 22, 1967



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Page 27

New Approach To Education: Power Going To Lay People

By RICHARD M. M. McCONNELL

WASHINGTON - While controversy has swirled around the attempts of many American Catholic colleges to introduce greater lay control, a similar effort on the grammar school level has gone almost unnoticed. Yet in extent and in influence, this grass-roots movement may be more important than any laicization of higher education.

Figures supporting this opinion came from Msgr. O'Neil C. D'Amour, diocesan school superintendent for Marquette, Mich., who said in an interview here that there are now 3,000 parish school boards throughout the country, all of them including lay members. This is an increase, Msgr. D'Amour pointed out, of almost 3,000 within three years.

Backing up these parish boards are diocesan school boards, many of them revitalized versions of boards that were once controlled solely by priests. Some 130 of the nation's 144 dioceses have school boards; 90 of these include lay representa-

WISHES REFLECTED

Asked if the members of these parish and diocesan boards are professional educators, Msgr. D'Amour, former associate secretary of

the National Catholic Educational Association school superintendents' department, said that in almost every case they were not. "Professional educators usually do not serve on the boards, but are rather employes of them. The board members are non-professional people, chosen from the community to form school policies that reflect the community's attitudes and wishes," he added.

This new approach to Catholic education, putting power into the hands of elected lay people, points up some new ideas about Catholic schools. "It reflects the fact, for example, that although Catholic schools operate under the auspices of the Church, the Church cannot

have total control. "Rather," M "Rather," Msgr. D'-Amour explained, "the state and parents have rights and authority that must be respected. For that matter, even the non-Catholic general public should have some say in the operation of Catholic schools because so many citizens are involved in Catholic education."

Asked how these school boards operate, Msgr. D'-Amour noted: "First. they are not simply school boards, but boards of education. This means that they supervise schools. Confraternity of Christian Doctrine

work, adult education and in many cases the local Newman apostolate.

"And of course," he continued, "the boards give all sorts of help to the parish. They widen the support for teachers because the lay people have a real role in the school. And of course, they lighten the burden on the pastor.'

BURDEN LIGHTENED

The burden of the boards themselves is lightened, Msgr. D'Amour continued, by workshops that he and other members of the board of Catholic school superintendents hold in different parts of the country. Ultimately the monsignor hopes to have a national secretariat to coordinate the boards' work, supply research material and help train board members.

New National Weekly Will Start Nov. 12

NEW YORK (RNS) -Archbishop Robert J. Dwyer of Portland, Ore., will be lary of Eversharp, Inc. chairman of the editorial board of a new national Catholic weekly.

The publication, to becalled "Twin Circle - The National Catholic Press," has been founded by two members of the editorial staffs of the nation's two largest Roman Catholic weekly newspapers: Father Daniel Lyons, S.J., current affairs columnist for "Our Sunday Visitor" in Huntington, Ind., and Frank Morriss, former news editor and columnist for "The Register" of Denver.

The weekly will be printed and have its editorial offices in Denver. Promotion of the paper will be directed by Twin Circle Publishing Co. of New York. An officer of the publishing company,

Robert Flagg, said the firm ing to anyhow." is a wholly owned subsid-

Mr. Flagg is secretarytreasurer of the publishing firm and, on a full-time basis, works as division controller for the Shick Safety Razor Co. in Milford, Conn., a division of Eversharp.

Stressing that the new publication will be newsoriented, Mr. Morriss said that "Twin Circle" will be a positive antidote to modern secularism and what he called "the rebirth of the error of modernism in certain Catholic circles." It will also oppose consensus morality and a lack of absolutes in matters of faith and morals," he declared.

Mr. Morriss said he is resigned to the likelihood that the new paper will carry a conservative label. "We don't want to be called conservative, but people are go-

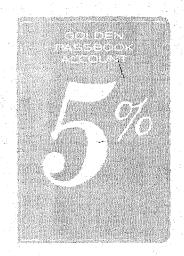
In news choice, the paper will give "a greater voice to the Holy Father. We don't think his words are getting a fair reporting or a proper interpretation in the press," he said.

According to Mr. Morriss, the first issue of "Twin Circle" will appear on Nov. 12 as a 16-page tabloid. Its initial run will be 100,000 copies.

Mr. Morriss, who has resigned his post at the "Register," will be editor-in-chief of "Twin Circle." Father Lyons will not be a member of the editorial staff. In mid-November, his column wir stop appearing in the "Var" itor" and will be transferred to the new publication. He will continue as a lecturer and head of the Free Pacific Association here, and will serve on the "Twin Circle"

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Welfare Changes Called Inadequate, Coercive

WASHINGTON (NC) -House-passed amendments to the federal welfare law are "coercive" and should be removed, three Catholic agencies told a Senate committee (Sept. 18).

The message came from Msgr. Lawrence J. Corcorlan, secretary of the National Conference of Catholic Charities, testifying on behalf of his office and the Social Action Department and the Family Life Bureau of the U.S. Catholic Conference. He spoke to members of the Senate Finance Committee who are holding hearings on a revised Social Security bill.

Msgr. Corcorancriticized the proposed 12 1/2% average hike in old-age, survivors and disability benefits under Social Security as "inadequate."

'We thought and still do. that the present benefits are inadequate," he said. "We thought, and still do, that the Administration's proposals were inadequate . . . The bill passed by the House of Representatives in inadequate.' MONTHLY RAISE

He noted that under the House-passed law, the minimum old-age payment to a couple would be raised from \$66 a month to \$75. "Obviously this is insufficient to assure the well being of these beneficiaries," he commented.

But Msgr. Corcoran's stiffest criticism was made of House-passed legislation which would fix a ceiling on federal contributions to Aid to Dependent Children and which would attempt to tie birth control programs to welfare payments.

The objectives, he said, are "commendable: assuring that recipients who are able (will) enter the labor force, reducing illegitimacy and strengthening family

"Granting all this, however, one still must question the basic method proposed to accomplish its (the bill's) objective, namely, coercion," he said.

"It is highly doubtful that

or take work training will perform an adequate job or develop work skills," he added. He noted that under the

any person forced to work

bill, school dropouts would be forced to take work or job training. "The first effort should aim to return these children to school, yet no mention is made of this in the House bill."

"The most unfortunate focus," he said, "is upon mothers of children. Perhaps some can and should be urged to take work, or take work training. Others, however, should remain in the home because of the needs of their children.

Under the House-passed bill, who does what is to be determined by social case workers, a job which Msgr. Corcoran said "demands a careful and skillful social diagnosis. Yet the staff . . . is not available. Such a job assignment seems impossible of fulfillment under present circumstances."

Msgr. Corcoran also critized two related aspects of the AFDC recipients for whom a state can get federal aid; the other makes family planning programs mandatory.

FAMILY PLANNING "Thus," he said, "family planning services are to be a mechanism for the reduction of AFDC rolls and the reduction of the amount of money expended.

"In this context, the socalled 'offering' of family planning services becomes a coercive operation." While the law on its face says that no person may be forced to take family planning services, the pressure to use family planning to keep welfare rolls down is very strong on the state.

"It will be very easy for the agency to transfer the pressure to the client, in spite of policy statements to the contrary," said Msgr. Cor-coran. Herecommended that family planning and other social services be divorced from financial assistance.