

# U.S. Bishops Issue Collective Pastoral On 'Church Today'

By MSGR. VINCENT A. YZERMANS  
NC NEWS SERVICE

The Catholic bishops of the United States will issue their first "collective pastoral letter" since Vatican Council II on Sunday, Jan. 21.

The 22,000-word document, entitled "The Church in Our Day," discusses the mystery of the Church and examines the nature and function of the Church. The letter, as its subtitle indicates, was prepared in the light of the conciliar constitution on the Church and treats of certain doctrinal problems of the present time.

The preparation and publication of this pastoral letter is one of the clearest examples of collegiality among the American bishops. Last October every bishop in the country was presented with a working draft and asked for his comments. After all these comments were

gathered, the committee revised the document to incorporate the ideas expressed by the general body of bishops.

The committee that was responsible for the drafting of the document was under the chairmanship of Bishop John J. Wright of Pittsburgh. Other members of the committee were Archbishop Robert T. Dwyer of Portland, Ore.; Bishop David M. Maloney, Bishop-elect of Wichita; Auxiliary Bishop Clarence E. Elwell of Cleveland and Auxiliary Bishop John J. Dougherty of Newark.

In action parallel to that of other national hierarchies, such as the French, Belgians and Austrians, the American bishops undertake in this pastoral letter to explain the teachings of the Second Vatican Council within the framework of current needs and problems in their nation. At the same time the bishops suggest that in coming years similar pastoral letters will be issued on other pertinent conciliar themes as they apply to the conditions in the United States.

The pastoral letter is divided into four sections. Following a brief introduction there are two chapters, one dealing with the mystery of the Church and the other with the structure of the Church. These are followed by some concluding reflections.

In his foreword to the document, Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops, alludes to the fact that the letter is issued during the Year of Faith. "At a time when faith is challenged on many sides," he writes, "it is especially necessary to remind all the people of God of the need for continued, strong and devoted love for Christ's Church."

In the introductory statement the bishops express their desire to share their thoughts

on the central theme of the Second Vatican Council with those who are "at once our brothers and sisters in faith and yet our sons and daughters in whom our spiritual fatherhood is realized and put to the test." The document is pastoral in tone and throughout is characterized by the same open spirit as marked the discussions that took place during the council itself.

## MYSTERY OF CHURCH

The first chapter, dealing with the mystery of the Church, reiterates the teachings of the dogmatic constitution on the Church, stressing the continuity in the Church of the past, present and future and emphasizing the work of the Church in uniting all mankind into the one community of the People of God. In this chapter the various biblical images of the Church are recalled and from the doctrinal premises there is drawn the practical conclusion that Catholics should be filled "with a fervent zeal for the social apostolate."

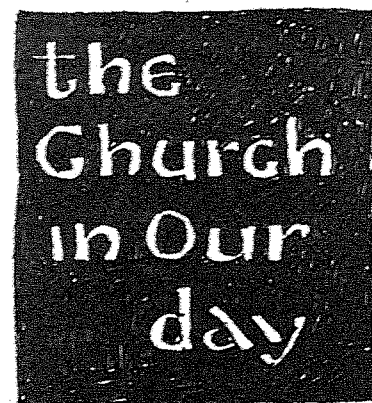
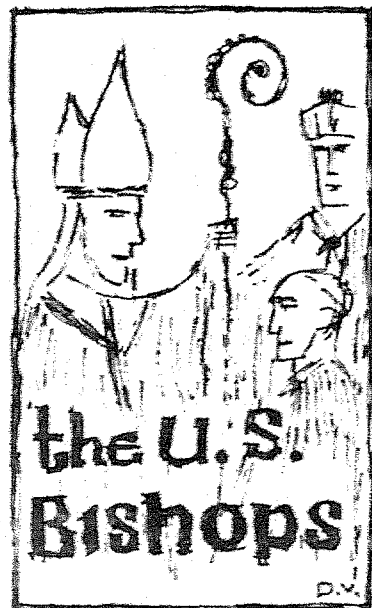
The second chapter on the structure of the Church takes note of certain trends attempting to set up an unrealistic distinction between the "charismatic" and the "institutional," or the visible and invisible Church. The bishops declare, "The visible structuring of the Church is no less the Church than her invisible reality."

For those tempted to downgrade the importance of visible structures the bishops recall that "of all things visible by which men are drawn to God, the Church is the sum and the sign."

The bishops remind the reader that "There is no 'coming great Church' that is not already present in the world, having come to us across the centuries from the first Pentecost and the primitive Christian community; the Church as it yet may be, however different its style or developed its structures, will be the tree essentially present when first the mustard seed began to sprout; the Church in every stage of its maturity was present in that tiny seed."

This first part of the second chapter concludes with a reminder that the problem today is not whether or not there should be a

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See special section in center fold.

# Charity Drive Opens; Goal Is \$1.5 Million

"The Church has an obligation toward the welfare of the less fortunate," Bishop Coleman F. Carroll said Monday

evening at the opening of the 1968 Bishop's Charities Drive, which has a goal of \$1.5 million.

The Bishop spoke during a dinner meeting at King's Bay Yacht and Country Club, 14401 SW 62nd Ave. It was the first in a series of regional meetings opening the Advanced Gifts phase of the Charities Drive.

"I am grateful for what you did during the past year in helping the Diocese of Miami carry out its obligations in the areas of charity, education and welfare," he said.

He said that last year's drive, which was known as the Diocesan Development Fund campaign, was highly successful with \$1,563,000 pledged and \$1,421,000 paid to realize 90.7 per cent of the goal.

"I don't know of any organization that can match that record in one year," he said.

The Bishop said the campaign's name has been changed to the annual Bishop's Charities Drive because "we are engaged in many works of charity and other people might like to assist us in carrying these works to completion."

He explained that as long as the campaign was identified with the Diocese and the various charitable projects were put together in a package, it was understandable that non-Catholics might be reluctant to contribute.

The Bishop said that last year's contributions enabled the Diocese to build additions to the Marian Center for Exceptional Children, Boystown of South Florida, Lourdes Academy High School and St. John Vianney Seminary. Other projects included the construction of a novitiate house for nuns, a residence for sisters at Pace High School, expansion of Diocesan educational television and the construction of a Diocesan hall at Cathedral school.

"We also are finishing a home for unwed mothers in Palm Beach at a cost of \$122,000 and have taken the first steps for building a home for the aged in Broward County," he said. Other expenses within the Diocese are for the Catholic Welfare Bureau, which has agencies in Miami, Fort Lauderdale, Key West, West Palm Beach and Fort Myers; high schools; migrant worker programs; homes for children, adolescents and the aged; Newman Centers and many other projects.

"We need nursing homes, homes for the aged and additional facilities in every area," he said. "The increase in population adds to our needs. Everything we have built is now too small. Every high school has to be expanded."

He said that the Catholic Welfare Bureau must expand its services since many more

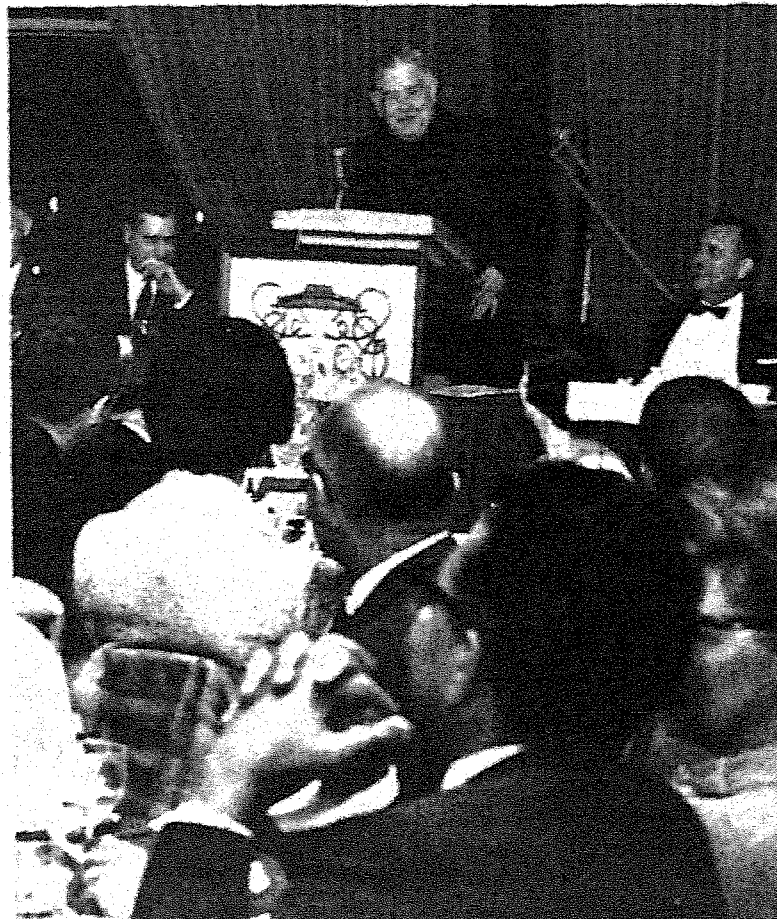
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# The VOICE

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SPEAKING at the opening of the 1968 Bishop's Charities Drive is Bishop Coleman F. Carroll.

## Exams For Minor Seminary Slated

Examinations for boys enrolled in eighth grades who desire entrance to St. John Vianney Minor Seminary next year will be given during the weekend of Jan. 27 and 28 at the diocesan seminary.

Applications are available for prospective candidates to the priesthood through parishes, schools, and CCD classes.

Eighth graders will have an opportunity to have a first-hand look at the seminary where they are expected to arrive no later than 11 a.m. on Saturday, Jan. 27.

Following luncheon at 12:15 p.m. there will be classes on seminary life conducted by the Vincentian Fathers who staff the seminary; recreation on the campus with seminarians; an opportunity for an interview with priests from the Vocation Office and a movie on vocations and other subjects during the evening. Students will sleep in seminary dormitories.

Entrance examinations will be given between 8:30 a.m. and 11:30 a.m. on Sunday, when parents of the boys have been invited to join their sons for Mass in St. Raphael Chapel early Sunday afternoon.

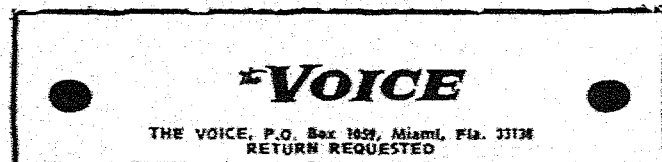
Tours of the campus and buildings will be conducted for parents and boys after lunch.

Parents will also be afforded an opportunity to discuss the vocation problems of their sons with priests from the Vocation Office and members of the faculty.

## OFFICIAL Diocese Of Miami

The Chancery announces the following appointment effective Thursday, Jan. 18, 1968:

THE REVEREND THOMAS A. DENNEHY — from assistant pastor, Assumption Parish, Pompano Beach, to administrator of the newly-created parish of St. John the Baptist, Fort Lauderdale, while continuing as supervising principal of Cardinal Gibbons High School, Fort Lauderdale.



**SEE:** additional story explaining the goals of this year's Bishop's Charity drive, and pictures on Pg. 5.

# Bishop Calls 'Voice' Indispensable In Reporting The Modern Church

"The Church today, as perhaps never before, has a desperate need for Catholic laymen who know their Faith and have grasped its implications for our day," said Bishop Coleman F. Carroll, in citing *The Voice* as "an indispensable instrument of continuing education in the Faith and the Second Vatican Council."

For this reason it is my express wish that *The Voice* be in every Catholic home in this Diocese. I feel that you need *The Voice* because the Church has a need for you as an educated layman in

the modern world," the Bishop told the people of the diocese.

"Many of you," he said in a recent letter, have had the benefit of eight or 12 years of Catholic education. Some have not had even that. "But," he noted, "A child's understanding of the Faith is not enough today because we stand in the wake of the greatest religious event in our century, Vatican Council II."

"The Council has ushered in many and far reaching changes in the Church. Implementation of the Council

rests heavily on your understanding of its teaching and spirit," he added.

"It is unfortunate," the Bishop continued, "that the secular press sometimes distorts developments in the Church. But even beyond truthful reporting, there is a need for interpretation, perspective and mature opinion. *The Voice* offers you this solid meat," said Bishop Carroll.

"With good reason we all take pride in our diocesan newspaper. It is continually achieving new journalistic perfection and enjoyability in reading," the Bishop said of *The Voice*. Earlier this week, it was announced that *The Voice* will move to the newsstands of the state and become the subject of local radio commercials in the near future.

"We will make our first appearance on over 300 newsstands from Homestead to Vero Beach on Friday, Jan. 19," reported editor George Monahan. "At the same time we will begin an intensive advertising series on several South Florida radio stations, and on billboards, designed to promote circulation and keep our readers abreast of the latest developments in the American Catholic press."

During the past year, several innovations have been introduced in the newspaper, which moved to new editorial offices at 6201 Biscayne Boulevard in February.

Photo offset printing has been introduced to provide a more appealing and readable page to the weekly pub-

lication, and improve the quality of photographic reproduction.

Early last year, *The Voice* was elected to membership in the Catholic Features Cooperative, an organization of 18 Catholic newspapers which provides for an exchange of feature articles of special interest to readers throughout the United States. In addition, the publication subscribed to *Religious News Service*, an information agency which provides for rapid reporting of religious news around the world; and to *Catholic Press Features* which provides material pertaining to the field of movies and television, also, to *The St. Louis Review Service*, which services *The Voice* with in-depth reports from special columnists throughout the world.

New columns which made their first appearance in the pages of *The Voice*, which has a weekly circulation of 71,000, the largest in the State, during the past year include "The Voice of Ralph Renick," written by the well-known South Florida news commentator; a medical-family counseling series by Dr. Ben Sheppard, former judge of the Dade County Juvenile Court, and currently director of the Catholic Welfare Bureau; "Now Christianity," by Father David Russell; and a provocative weekly column by John Cogley, and outspoken Catholic Layman, whose views encompass widely divergent areas, and often spark considerable controversy.

## Merging Theologies To Be Discussed

BOCA RATON — "Converging Protestant and Catholic Theologies" will be the topic of Father Harry J. McSorley, C.S.P., representative of U.S. Bishops for national dialogue with American Lutherans, when he lectures at Marymount College at 8 p.m., Sunday, Jan. 14, in Founders' Hall auditorium.

Professor of ecumenical theology and ecclesiology at St. Paul College, Washington, D.C., Father McSorley has done extensive research in Protestant theology and ecumenical questions at the Johann-Adam Hoehler-Institute in Paderborn, Germany, and also at the Universities of Heidelberg and Tubingen.

In 1966 he was appointed a member of the National Theological Consultation between representatives of the U.S. National Committee for the Lutheran World Federation and the Catholic Bishops' Committee for Ecumenical and Interreligious Affairs.

Graduated summa cum laude with a Doctorate in Theology at the University

of Munich, Father McSorley is the author of numerous articles in theological publications including "Luther, Trent, and Vatican II," which appeared last October in the *McCormick Quarterly*; "The Key Issue of the Reformation: A Catholic Re-assessment After 450 Years," in *Dialog* last October; and "Protestant Eucharistic Realities and Lack of Orders" in the *Ecumenist*. He is currently working on two books, "New Directions in Ecclesiology" and "The Papacy."

The public is invited to attend the lecture, according to Sister de la Croix, college president, who announced that Father McSorley's lecture is in preparation for the college's participation in the Week of Prayer for Christian Unity which begins Jan. 18.

## Camillus Gives 119,333 Meals

More than 119,333 hot meals were served to indigent men at Miami's Camillus House, conducted by the Little Brothers of the Good Shepherd, during 1967.

According to Brother Shawn, superior at the house operated near downtown Miami, the Brothers also issued 1,216 articles of clothing to the needy, provided overnight shelter for 2,185 persons and also assisted 31 poverty-stricken families.

# Burse Collection In All Churches On Sunday

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

It is gratifying to know that a great many of our people are becoming aware that the solution to the problem of housing, feeding and educating our 250 seminarians, can be found in the establishment of a large number of burses. Since the word "bursary" is somewhat obscure in meaning, let me explain it.

A bursary is, in a sense, something like a scholarship. It represents a specific amount of money set aside for the sole purpose of educating young men for the priesthood. A full bursary is \$30,000. This figure has been set because the interest it accrues annually amounts to approximately the cost of one year's board and tuition at the Seminary.

The bursary, once established, never stops producing. It is perpetual in the sense that as soon as one candidate is ordained, another can be assigned to benefit from the interest it continues to produce year after year, generation after generation.

It is understandable that not many are able to contribute a full bursary, although we are happy to say that an encouraging number of full burses has been received. Usually a complete bursary is reached by donations, large or small, until the total of \$30,000 is reached. One of the most encouraging signs of our eventual success in obtaining a large number of burses is the fact that most parishes have been working actively to establish burses, both through the gifts of individual parishioners and through parish organizations.

Next Sunday in every Church in the Diocese, the annual Parish Bursary Collection will be held. I assure you that whatever you give for this most worthy cause will be applied to the bursary or bursaries to be established in your parish.

We are most grateful for your sharing with us the heavy responsibility of educating our future priests.

Imparting to you my paternal blessing, I remain Very sincerely yours in Christ,

*Coleman J. Carroll*  
Bishop of the Diocese of Miami

## Prayers Continue For Priest And Layman Missing In Boat

Prayers continue in Diocese of Miami churches for a diocesan priest and a layman who disappeared three days before Christmas in a small boat off shore at Miami Beach.

Father John Padraig Horgan, assistant pastor at St. George parish, Fort Lauderdale, and Dan Burack, a long-time friend of the Irish-born priest, sailed from the Burack home on Sunset Island on Dec. 22. They had just finished dinner with Mrs. Burack and the two Burack children.

A short time later, they radioed a distress signal to the Coast Guard, and said they were about a mile off shore. A Coast Guard search party arrived at the location given by Burack but could find no trace of the 23-foot inboard boat, *The Witchcraft*.

An unsuccessful air and sea search covering 20,000 square miles was called off by the Coast Guard and The Civil Air Patrol after seven days.

According to a close family friend, Burack was an experienced navigator and the boat was well-equipped with safety devices.

## Plan European Synod For '69

MUENSTER, Germany —(NC)—A group of bishops met here to begin preparations for the European bishops' synod to be held in Switzerland in 1969.

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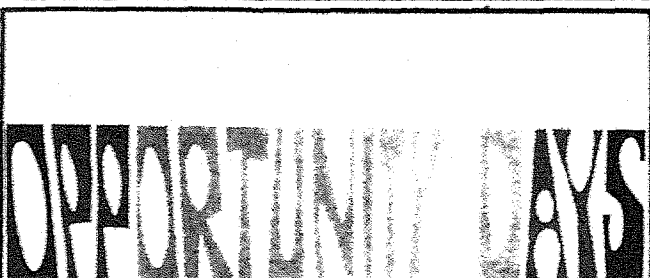


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## 'Unity Prayer Week' To Mark 60th Year

GARRISON, N.Y. — (NC) — Christians throughout the world will join in prayer for Church unity during the week of Jan. 18 to 25, which this year

will mark the 60th observance of the Week of Prayer for Christian Unity.

The week of prayer, originally known as the Church Unity Octave, was initiated in 1908 by Father Paul Wattson, founder of the Anglican Graymoor Friars here. After Father Paul and his community were received into the Catholic Church, the week of prayer for unity

became a Catholic custom. It was made a universal observance by Pope Benedict XV in 1916.

Orthodox, Anglicans and Protestants began joining in the observance in 1941 when the Conference on Faith and Order adopted the January dates for special prayers for unity.

In 1964, with the Decree on Ecumenism of Vatican Council II, a great new impetus was given to common prayer for unity among Christians and since then many Catholics and Protestants have held joint observances of the week.

During this year's observance pulpit exchanges and joint services will take place in many U.S. dioceses.

## Patriarch Backs Plea

VATICAN CITY (NC) — The Orthodox Patriarch of Moscow, in a message to Pope Paul VI expressing his adherence to the Pope's plea for a "day of peace," said he sees "the possibility of a common service of international peace between our holy Roman Catholic and Russian Orthodox Churches."

Patriarch Alexius emphasized that peace is the work of all men of good will and not of Christians alone. Pope Paul, in his appeal for celebration of New Year's day as a day of peace, had also spoken to all men of good will.

The Russian Orthodox Patriarch added that special prayers for peace would be added to the traditional Russian religious ceremonies opening the New Year.

## Hails 'Peace Apostle'

PARIS (NC) — Pope Paul VI was called "the apostle of peace par excellence in our universe" by President Charles de Gaulle of France.

In a brief address at his annual New Year's Day reception, President De Gaulle said that on the first day of the year "it is toward His Holiness Paul VI that I have the honor to pay homage." The Pope, he said, is an apostle of peace in a universe "which absurd conflicts scandalize and make bloody."

Citing the Middle East and Vietnam, the President said the conflicts blocked "the world's great work, the development of peoples who find themselves retarded on their march toward progress."

## Cardinal's Hat Hanging

NEW YORK (NC) — In keeping with tradition, the red hat of the late Francis Cardinal Spellman of New York hangs in the rooftree of St. Patrick's cathedral here.

Without fanfare or ceremony, the hat, called a galero, was lofted in place, hanging beside the red hats of New York's three other cardinals — John Cardinal Farley, John Cardinal McCloskey and Patrick Cardinal Hayes. The red hat is bestowed when a cardinal is elevated at consistory ceremonies, but is never worn. Cardinal Spellman died at age 78 on Dec. 2.

## Wedding Custom Falls

KURIYACHIRA, India (NC) — A group of 25 couples was married here in the first gold-less and dowry-less Catholic wedding in Kerala state.

The community wedding, held on the grounds of St. Joseph's church, was organized by the parish priest, Father Joseph Vadakkan, in symbolic protest against what he calls a "mania" for gold and money in the Catholic community in the state.

The dowry-less bridegrooms and their 25 ornament-less brides — chosen from among hundreds of applications processed by a marriage bureau set up by the priest — married before Bishop George Alapatt of Trichur in the presence of a gathering of thousands.

Metropolitan Mar Thoma Dharmo of the Church of the East, blessed a common wedding cake which was cut by local Protestant Bishop T. B. Benjamin.

# Cardinal Ottaviani Resigns Post; Yugoslav Prelate Is Successor

By PATRICK RILEY

VATICAN CITY — (NC)

— Alfredo Cardinal Ottaviani, the man who after the Pope, has been for almost two decades most responsible for the purity and progress of the Church's doctrine, has resigned as pro-prefect of the Doctrinal Congregation. Pope Paul VI has named Franjo Cardinal Seper of Zagreb, Yugoslavia, to replace him.

By that act Pope Paul confirmed what is widely regarded as the second most important office in the Church's central administration (after the papacy itself) to a cardinal from a communist-ruled country.

In that one act the Pope combined two of the goals he set himself in reforming the Roman Curia, the complex of offices and tribunals which constitute the



CARDINAL OTTAVIANI



CARDINAL SEPER

Church's central administration. He gave a key curial post to a non-Italian (he had promised to internationalize the Curia's membership) who is a diocesan bishop (he had promised to bring diocesan ordinaries into the

Church's central administration).

He also brought into the Church's most important doctrinal post a man whose frankness and levelheadedness has won him admirers among both conservatives and liberals.

Cardinal Ottaviani became the second cardinal actually to step down from a curia post since Pope Paul launched the movement for reform and rejuvenation of the Roman Curia.

The Pope paid tribute to Cardinal Ottaviani in a letter he wrote in his own hand to the retiring pro-prefect of the Doctrinal Congregation.

The Pope's letter gave every indication that Cardinal Ottaviani's resignation had been voluntary.

Cardinal Ottaviani had been top man in the Doctrinal Congregation (more precisely, in its predecessor, the Holy Office) since 1959 when he succeeded Giuseppe Cardinal Pizzardo as secretary of the congregation. With the reform of the congregation in December of 1965, he filled the newly-created post of pro-prefect.

Cardinal Seper was summoned to Rome less than three weeks before his appointment was made public. During his three-day stay in Rome, just before Christmas, he had an audience with the Pope. News of this audience was not published in L'Osservatore Romano, Vatican City daily. He left Rome telling close associates that he could not speak of the reason for his summons to Rome.

On the same day the cardinal's new appointment was announced, Yugoslav Premier Mika Spiljak arrived in Rome and later met with the Pope.

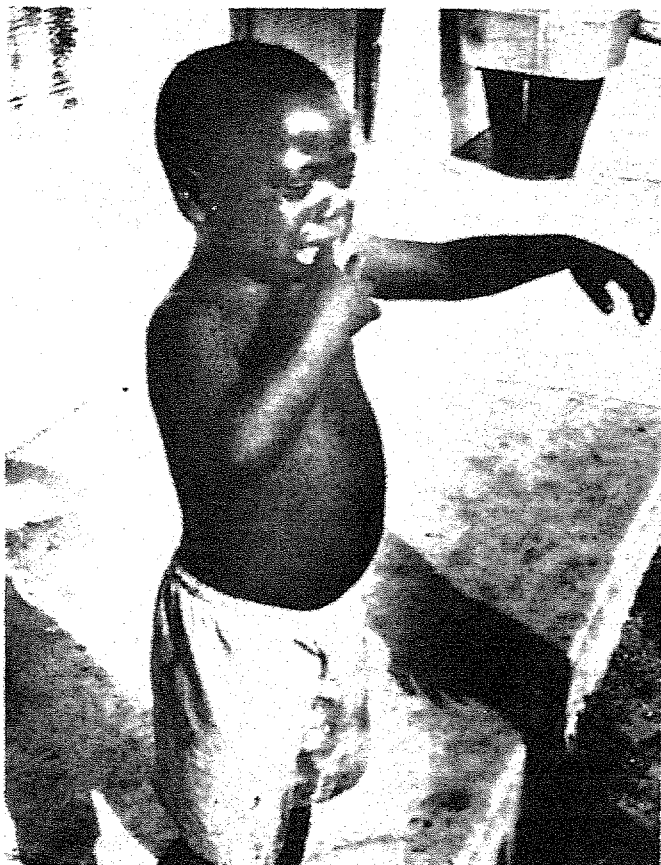
One close associate says of Cardinal Seper: "I have rarely met so humble a man, rarely so simple a man, rarely so honest a man."

In 1966, Cardinal Seper visited the United States and received an honorary degree, from Villanova University.

When he dedicated the Votive Church to the Prince of Peace at America's oldest mission, the Mission of Nombre de Dios in St. Augustine, Fla., he spoke in English and said that peace is the concern of everyone, not merely that of politicians and diplomats.

"We know," he said, "that good will alone is not enough for building true peace and avoiding the horrors of war."

"The problems which torment mankind are too complicated, and the distrust is too great to believe that romantic good will could solve all the problems at once."



MIGRANT BOY

"For I am poor and needy." (Psalms 86:1)

## Heed Magisterium, Scholars Advised

DAYTON, Ohio — (RNS) — A Catholic theologian who refuses to accept the Church hierarchy's pronouncements as the basis for seeking truth isn't practicing academic freedom but is a "quack in his field," the president of the Mariological Society of America declared here.

Father William G. Most, professor at Loras College, Dubuque, Iowa, addressed the society's 19th annual convention meeting at the John XXIII Center for Christian Renewal, University of Dayton.

He said academic freedom demands that the practitioner use the "true method of his field of knowledge" and Catholics who ignore the Magisterium in their theological pursuits ignore that method. Many are practicing, instead, the Protestant theological method — "individual study of Scripture," he charged.

"A theologian who pretends to be Catholic must check and conform his teaching with that of the Magisterium," he insisted.

Father Most said no one can invoke the support of Vatican II, the Ecumenical Council popularly termed a major liberating influence in

the Church, for any position other than adherence to the Magisterium's teaching.

He quoted Council documents which say: "The task of authentically interpreting the Word of God, whether written or handed on, has been entrusted exclusively to the living teaching office of the Church, whose authority is exercised in the name of Jesus Christ."

He dismissed the oft-stated position that "it simply is not true that in Christianity some people have the power to issue commands and other people are called simply to obey commands," by saying:

"But we cannot stop to examine that contention other than to note that it seems to ask us to believe that all popes, bishops and councils, past and present, of the entire history of the Church, have been usurpers of power."

Father Most said that by following the teachings of the Magisterium, theologians will be on the way to "true theological renewal... a grand synthesis of all knowledge."

Those who abandon the "compass of true theological method," he added, "have every right to be befuddled."

## Two More Cardinals Resign

VATICAN CITY (NC) — Pope Paul VI has accepted the resignations of the cardinal prefect of the Congregation of Rites and the cardinal president of the Consilium for the implementation of the Second Vatican Council's Constitution on the Liturgy; and named Benno Cardinal Gut, O.S.B., to replace both men.

To Arcadio Cardinal Larraona, who had headed the Congregation of Rites since 1962, Pope Paul wrote that much of the liturgical reform's success could be attributed to the 80-year-old cardinal's "far-seeing contribution."

To Giacomo Cardinal Lercaro of Bologna, Italy, the Pope wrote that he knew "what dedication you gave to organizing the method of work and developing the activity" of the Consilium. Cardinal Lercaro, who had offered his resignation from both the Consilium's presidency and his post as archbishop of Bologna, is 76.

The Congregation of Rites and the Consilium remain distinct organisms, to judge by the wording of the announcement. However, given the fact that their competencies overlapped in practice, despite the Pope's efforts to clarify their boundaries, it seems likely they will tend less and less to act as distinct bodies.

A staff member of the Consilium said that he expected no change in his work under a unified administration.

"The Consilium's task is to prepare reform through a period of experimentation," he said.

"The power of definitive legislation has always belonged to the Congregation of Rites."

## Nuns Shot By Sniper

COLUMBUS, Ohio (NC) — Two nuns — shot by a woman sniper as they crossed the rear yard of their convent — are reported in "fair condition."

Sister Mary Leonard and Sister Mary Ricarda, both Dominicans, who reside at St. Francis convent and teach in the adjoining elementary school, were shot by a 20-year-old former mental patient.

Janet Lazarrus, a proof-reader for a printing company, has been a mental patient at Columbus State Hospital "on and off" since 1964. She fired about a dozen rounds of rifle bullets into the convent courtyard from the window of her third floor apartment.

The first nun was shot when crossing the courtyard between the school and the convent. About ten minutes later, when the ambulance arrived to pick up Sister Mary Leonard, Sister Mary Ricarda went outside to direct the drive and was shot herself.

Detectives took Miss Lazarrus into custody, confiscating a 22 caliber rifle found in her apartment and charging her with assault with a deadly weapon.

# It's Not Good Cricket To Wear Jeans At Old Oxford, By Jove!

# Pope Appoints Six In U.S. Hierarchy

Think of England, the fashion capital of the world for today's younger generation, and the imagination immediately turns to Carnaby Street — polka-dots, mini-skirts, psychedelic dresses and vinyl boots.

One would then imagine a typical British university campus as the model setting for today's Mod clothing. But, reports a South Florida graduate student at one of the British isle's most famous schools, as surprising as it may seem, campus attire is far from modern. In fact, in the area of men's fashions, at venerable Oxford University, styles still follow closely to those of the 1800's.

"Oxford professors wear Master's capes all the time and the students must wear long black capes to all of their classes," said Mike Buckley, who is currently studying at the British school. "And you can't even get into the dining halls unless you're wearing a coat and tie."

But campus dress regulations are not the only area in which the English school differs from its American counterpart, according to the 23-year-old alumnus of St. Thomas Aquinas High School, Fort Lauderdale, and Holy Cross College.

"My greatest problem during my first year at Oxford was adjusting to the 'servants' — they 'Sir' you all the time," said Mike, who attends Oxford on a Rhodes Scholarship. The University is run by the "servants," who direct many of the administrative functions, enforce regulations, and generally oversee the operation



MIKE BUCKLEY

of the school. "And they always 'Sir' you, even when many are in their 50's and 60's," he noted.

Oxford, however, has not limited the scope of the Lauderdale student's pursuit of knowledge. Mike, whose special fields of interest include the classics, philosophy and theology, has studied in Spain, Germany, Ireland and Israel.

During his junior year at Holy Cross he decided that the textbook and conjugation method was no way to learn Hebrew, which, he explains, is essential to the proper study of the Bible.

"So I went to the Hebrew University in Jerusalem. That's the only way to learn it," he said, noting that the faculty of the University has taught the language to more than a million people.

"The techniques of the school were developed as a result of the tremendous influx of refugees who had to learn the language," which is the official tongue of the Jewish state, he explained.

Early in his first term in Jerusalem, he moved from

the American student housing quarters to those occupied principally by Israeli students, in order to better understand the history, culture and language of the people.

"If you're an American Jew, the people pester you wanting to know why you didn't move permanently to Israel. But if you're an American gentile they're very nice to you, especially if you speak Hebrew," he said.

Mike has a passable command of French and Spanish and during his summer break at Oxford last summer, spent some time in Germany, trying to improve his ability to speak that language. "But," he admits, "I would hate to have to get along on my ability to speak German." He can also hold his own in Greek, having completed elementary and advanced courses in that language at Holy Cross with "A" grades.

One of approximately 400 Americans at Oxford, he describes his status in the student body as "a kind of unusual situation." Depending on which way you look at it he is working on either a Bachelor's or a Master's degree.

**NOTES DIFFERENCES**  
A graduate of the English school who receives a Bachelor of Arts degree (the standard degree issued by American colleges and universities after four years of study) may, after waiting five years and paying a small fee, exchange his degree for a Master's (awarded by American schools after two more years of study and the completion of a thesis).

"But I already have a Bachelor's so I consider that I am working on my Master's," said Mike, who plans to continue his education and earn a doctorate in theology.

A varsity footballer at Aquinas and a member of the Holy Cross rugby team, Mike's nomination for a Rhodes scholarship in 1966 brought the total number of awards to 1,798 since the program was established in 1902, after the death of Cecil Rhodes, British statesman and philanthropist.

Rhodes specified that the scholars selected to receive the scholarships to Oxford be chosen for the qualities of character, leadership and active interest in sports, without regard to race or religion.

Even without the Mod fashions, and despite the academic cloaks in the classroom, life at Oxford is different in many ways from American colleges and universities, said Mike. "The whole pace is much more leisurely, especially for the graduate student. You don't have the pressure of papers becoming due and exams always coming up that you have in American grad schools."

"And even though there isn't the excitement of the American pre-game football pep rallies, when our sculling team wins a big meet, the campus goes wild. School spirit is the same everywhere in the world," said the former "American Catholic at Jerusalem's Hebrew University" and the modern day "Yank At Oxford."

WASHINGTON —(NC) Pope Paul VI has made the following appointments in the hierarchy of the United States:

The Most Rev. Thomas Noe, on his resignation as the bishop of Marquette, Mich., is transferred to the titular See of Taptula.

Auxiliary Bishop Charles A. Salatka of Grand Rapids, Mich., becomes the bishop of Marquette.

Auxiliary Bishop George H. Guilfoyle of New York is transferred to the See of Camden.

Msgr. Dennis W. Hickey, vicar general of Rochester, is appointed titular bishop of Rosucurus and auxiliary to Bishop Fulton J. Sheen of Rochester.

Msgr. John E. McCafferty, pastor of Holy Rosary church, Rochester, is appointed titular bishop of Tannudaia and auxiliary to Bishop Sheen.

Msgr. Raymond J. Vonesh, a priest of the archdiocese of Chicago, is named titular bishop of Vanarona and auxiliary to Bishop Romeo Blanchette of Joliet, Ill.

These actions of the Holy Father were announced here by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

Bishop Noe, 75, is a native of Iron Mountain, Mich., and was a priest of the diocese of Grand Rapids when he was named titular bishop of Salona and coadjutor bishop of Sioux City, Iowa, in 1946. He was named bishop of Marquette in 1947.

Bishop Salatka was born in Grand Rapids, Feb. 26,

1918, and was ordained there on Feb. 24, 1945.

Bishop Guilfoyle was born in New York City in 1913, and took a bachelor of arts degree at Georgetown University here and a bachelor of laws degree at Fordham University, New York, before studying for the priesthood.

Bishop-elect Hickey was born in Dansville, N.Y., Oct. 28, 1914, the son of Walter M. and Aloysia (Sullivan) Hickey. His father resides in Rochester; his mother is deceased. He attended St. Patrick's elementary school in Dansville and the Dansville Central High School, Colgate University and St. Bernard's Seminary, Rochester. He was ordained in Rochester, June 7, 1941.

Bishop-elect McCafferty was born in New York City, Jan. 6, 1920, the son of Joseph Paul and Mary Gertrude (Cavanagh) McCafferty, both of whom are deceased. He attended St. Nicholas of Tolentine elementary school in the Bronx, N.Y.; De Sales High School, Geneva, N.Y., and St. Andrew's and St. Bernard's seminaries in Rochester.

Bishop-elect Vonesh was born in Chicago, Jan. 25, 1916, the son of Otto Francis and Mary Josephine (Brennan) Vonesh, both of whom are deceased. He attended St. Leonard elementary school, Berwyn, Ill., and Quigley Preparatory Seminary, Chicago, and St. Mary of the Lake Seminary, Mundelein, Ill. He was ordained at Mundelein, May 3, 1941. He made post-ordination studies in Canon Law at the Gregorian University in Rome.

## Pope Names Mission Group

VATICAN CITY —(NC) — Pope Paul VI has named the so-called "Council of the 24," the directive body which the Second Vatican Council envisioned as bringing fresh missionary experience into the administration of the Church's worldwide missionary effort.

This council of the Congregation for the Evangelization of Peoples comprises 16 bishops, four superiors general of missionary societies and four national directors of pontifical missionary organizations.

Bishops named by Pope Paul to the council include Bishop Paul Cheng of Tainan, Bishop Victorinus Kong-hi Youn of Su Won, Korea; Archbishop Charles de Pro-

vencheres of Aix, France; Archbishop John Aggey of Lagos, Nigeria; Bishop Dominic Vendargon of Kuala Lumpur, Malaya; Archbishop Louis Malindwa of Bukavu, the Congo; Bishop Joseph Tran Van Thien of My Tho, Vietnam; Archbishop Joseph Cordeiro of Karachi, Pakistan; Bishop Paul Verschuren of Helsinki, Finland; Archbishop Albert Tsiahoana of Diego-Suarez, Malagasy Republic; Auxiliary Bishop Reginald Delargey of Auckland, New Zealand; Archbishop Alfonso Liguori Morapeli of Maseru, Lesotho; Archbishop Jean Zoa of Yaounde, Cameroon; Archbishop Gordon Gray of Saint Andrews and Edinburgh, Scotland; Archbishop Gaetano Follio, P.I.M.E., of Otranto, Italy, and Bishop Bernardo Arango Henao, S.J., of Barranca Bermeja, Colombia.

General of missionary societies named are Father Henri Monde, S.M.A., of the Society of the African Missions, Father John McCormack, M.M., of Maryknoll, Father Pedro Arrupe, S.J., of the Jesuits and Father Leo Deschatelets, O.M.I., of the Oblates of Mary Immaculate.

Others are Msgr. Nicolaus Mund of Germany, Msgr. Edward T. O'Meara of the United States and Msgr. Jean Jadot of Belgium, all national directors of their country's Society for the Propagation of the Faith, and Msgr. Vital de Hueto, national director for Spain of the Confraternity of the Holy Childhood.

At the same time, Pope Paul named seven cardinal members of the congregation, which is also known by its old name of the Congregation for the Propagation of the Faith. They are Julius Cardinal Doepfner of Munich, Germany; Arcadio Cardinal Larraona, prefect of the Congregation of Rites; Pierre Cardinal Villot of Paris; Gabriel Cardinal Garrone, pro-prefect of the Congregation of Seminaries and Universities; Antonio Cardinal Samore, pro-prefect of the Pontifical Commission on Latin America; Pietro Cardinal Parente, secretary of the Doctrinal Congregation, and Angelo Cardinal Dell'Acqua of the Roma curia.

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# Charity Drive Opens; Goal \$1.5 Million

(Continued from Page 1)

people today need counseling and advice.

"People have more mental problems," he said. "We are sending priests to schools for special training to meet the needs of the people. A priest's job is to teach and sanctify, but he also must get into other fields directly or indirectly."

He mentioned that it is also necessary for the Diocese "to advance money for property where new parishes should be established.

"I would like very much to start 12 parishes today, but I haven't enough priests," he said.

The Bishop said that the generosity of the people in the Diocese has provided for many improvements and expansions.

"If you don't think your generosity has helped things improve, let me give you a few figures," he said.

"In 1958, we had 87 priests in the Diocese, now we have 382. We had 53 parishes, now

we have 100. We had 40 seminarians, now we have 295. There was one college, now there are four. There was one Newman Center, now there are six. Five high schools and now there are 15."

The Bishop urged that everyone give serious consideration to increasing the size of contributions to this year's campaign by 10 to 15 per cent and "to become involved in some of the institutions of the Diocese.

"In practically everyone of

the institutions you can become involved," he said. "Those of you who are retired and would like to do a half day's work for free, write me a letter."

He said in regard to the Charities Drive that "with your prayers and willingness to sacrifice, I am sure that we will see the bright sunlight of Easter."

The Bishop has appointed Lionel Baxter, a prominent lay leader and broadcasting executive, as general chairman of the campaign, with Joseph Fitz-

gerald and Frank Rooney as co-chairmen.

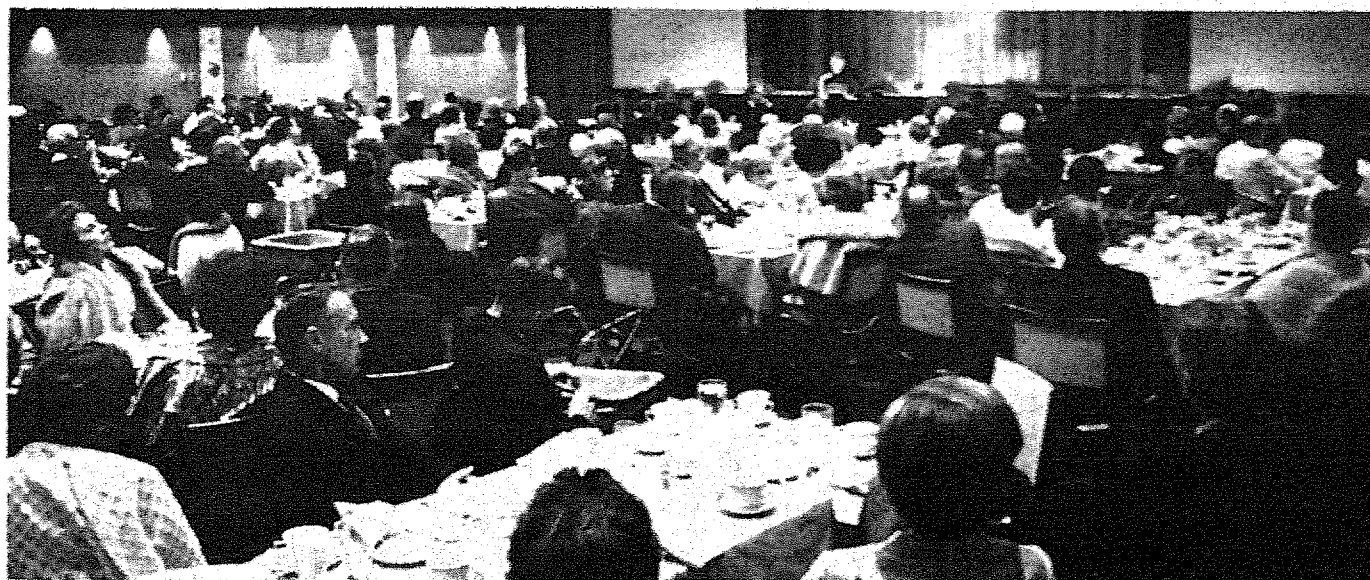
Father Neil J. Flemming, director of Boystown and pastor of St. Lawrence Church, is Diocesan coordinator.

Regional meetings scheduled for next week are:

Jan. 16 — Fort Lauderdale area, at the Governor's Club Hotel, 236 SE First Ave.

Jan. 17 — Dupont Plaza Hotel, 300 Biscayne Blvd. Way.

Jan. 18 — Central Miami Area, Miami Springs Villas.



BISHOP COLEMAN F. CARROLL explains goals and purposes of the 1968 Bishop's Charities Drive at regional meeting for the Fort Pierce area held at the Port St. Lucie Country Club.



MSGR. MICHAEL BEERHALTER visits with MR. and MRS. LEROY FLOYD before start of Charities Drive regional meeting.



LIONEL BAXTER, general chairman of the 1968 Bishop's Charities Drive, addresses Fort Pierce area regional meeting.



SHARING table at Fort Pierce area regional meeting are, from left, BRIAN JACOBUS; MRS. and DR. NORMAN TRABULSY, and MRS. JACOBUS.

## Bishop's Drive Will Meet These Needs

The focal point in the 1968 Bishop's Charities Drive will focus on 10 different areas of need throughout the Diocese of Miami.

Funds collected in the drive will go toward Boystown of South Florida, the Catholic Welfare Bureau, homes for the aged, the Marian Center and schools, the Children's Home at Perrine, Diocesan Instructional Closed Circuit Television, the Diocesan school system, unwed mothers, migrant workers and Newman Centers.

- Boystown of South Florida cares for 32 dependent boys aged 13 to 19. A family atmosphere has been established. Recently, two cottages were added to Boystown, and in the near future the capacity will be doubled.

- The Catholic Welfare Bureau provides numerous services in such areas as problem children, foster homes, the poor, problems of the aged and unwed mothers. Last year a marriage counseling service was added. Bureau agencies are located in Miami, Fort Lauderdale, Key West and West Palm Beach.

- In addition to the Marian Center, there are two Marian Schools, all with the

common goal of developing to the fullest extent the limited capabilities of exceptional children. Additional facilities are vitally necessary.

- The Children's Home at Perrine is for pre-adolescents from broken homes. They live in small groups in a typical home atmosphere under the care of the Dominican Sisters of Bethany.

- Additional funds are necessary to further the progress of Diocesan Instructional Closed Circuit Television. More outlets are required to bring this form of instruction to additional schools and parishes within the Diocese.

- Expansion and better educational facilities are required for the Diocesan school system to meet the needs of a growing population.

- Guidance, care, and understanding are provided for unwed mothers at St. Vincent Hall in Miami and in temporary quarters of Maurawood in West Palm Beach. A new Maurawood residence is now nearing completion adjacent to St. Mary Hospital, West Palm Beach.

- Financial help is needed to carry on and increase the Diocese's work with the large migrant worker population in South

Florida. Eight priests are presently devoted to meeting the spiritual needs of the migrant workers. In the planning stage is a day care center to be located west of Palm Beach County. Sisters and volunteers will staff the center so that the migrants will have a place to leave their young children while they work in the fields.

- Newman Centers provide a solid base for faith and a common meeting place by forming a Christian community of students and faculty at secular universities and colleges. The goal is to establish centers on the grounds of all secular colleges throughout the Diocese.

- To meet the growing needs of the aged in the Diocese, there are two housing complexes in the planning stage and another under construction. A nursing and rehabilitation center will soon be scheduled for construction at Port Charlotte.

Catholic facilities currently in operation are Lourdes Residence, a nursing home for the aged ill and infirm in West Palm Beach; the Pennsylvania, a retirement residence for elderly persons in good health, and Villa Maria Nursing and Rehabilitation Center in North Miami.

## EDITOR'S COMMENT

# Most Worthy Cause Needs Help Of All

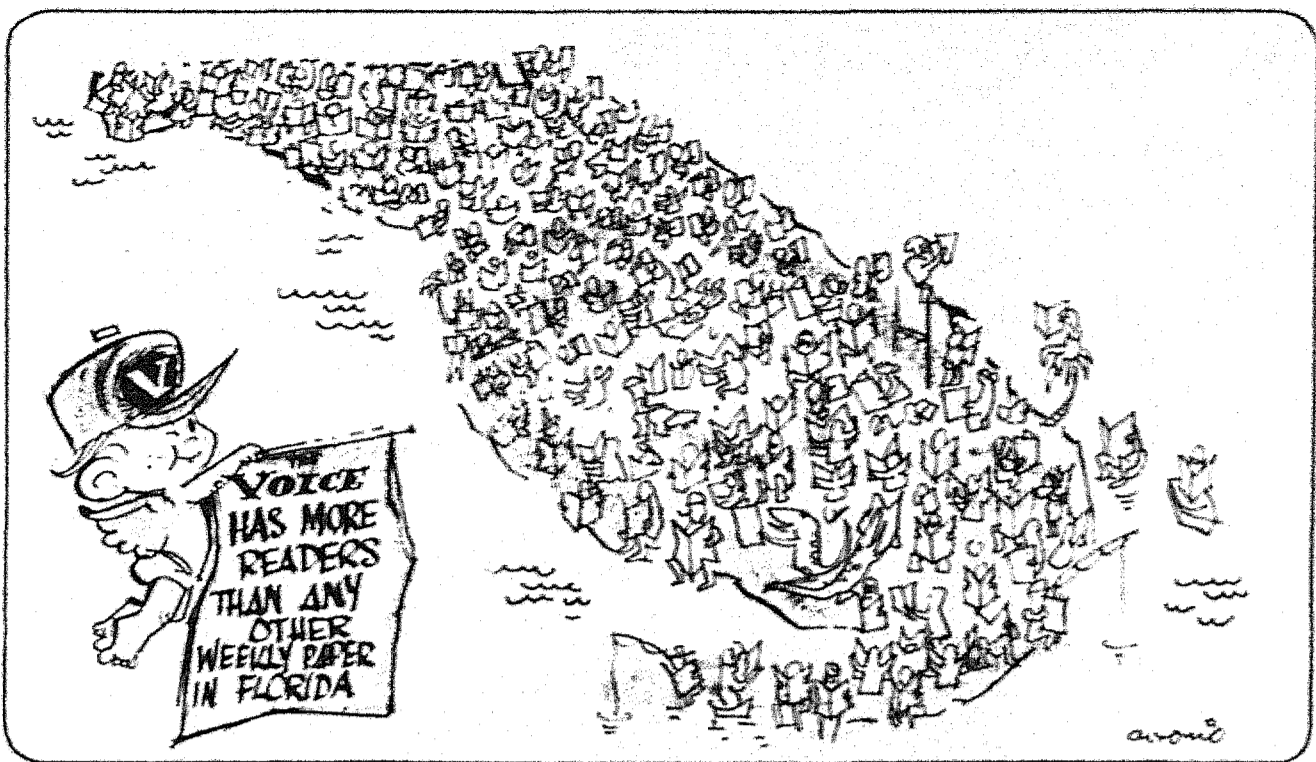
In this period of renewal in seminary life, not the least of the problems is the material one of financing the long years of study facing future priests.

Families of seminarians for the most part find it impossible to take upon themselves the full expenses of board and tuition for so many years. Hence, it is the obligation of our people to share the heavy burden involved in the education of our candidates.

Unlike many financial problems in other areas, this one has a clear solution. It is the establishment of a sufficient number of burses to provide for the education of a large number of seminarians.

As the detailed account in *The Voice* this week explains, the annual interest on a full bursar of \$30,000 pays the board and tuition of one student for one year. Such a bursar is perpetual in the sense that the capital is never touched and the interest goes on, year after year, providing for needy seminarians.

Many people are just learning what a satisfactory arrangement for their wills a bursar can be. One indeed would be hard pressed to find a more worthy or urgent cause or one that can offer more consolation.



## Missing Sunday Mass: How Sinful Is It?

By JOSEPH A. BREIG

Now and then somebody will suggest that the Church ought to stop saying that to miss Mass on Sunday is a mortal sin that can damn a person to hell for eternity. Only recently, a priest elaborated on the proposal in an article in *Ave Maria* magazine.

The fact is, however, that the Church never has said that missing Mass on Sunday is a mortal sin, period.

Doubtless some pastors and parents and catechism teachers have said it, or have been understood by youngsters to be saying it; but this is simply one more illustration of the fact that communication in the Church, like communication anywhere, is vexingly difficult.

When the teaching authority, the magisterium, speaks on a point of faith or morals, it does so with the greatest caution and precision. But what it says is sometimes hardly recognizable once it reaches the popular level.

Among the causes of our communication problems is the deplorable tendency of the human mind to jump to conclusions about what is being said; or rather about what is meant.

Thus G. K. Chesterton once observed humorously that if he praised the beauty of clouds, about half his readers would accuse him of being opposed to sunshine.

Chesterton also remarked that one must always be solemn — even lugubriously so — if one wants to be taken seriously. If thoughts are presented with humor, they will be considered trivial or ridiculous no matter how true.

Try it some time, said Chesterton. Get up on a platform and say something like, "Nine bishops plus nine bishops equal 18 bishops." Your audience will nod approval and put you down for a man of wisdom. But if you say, "Nine monkeys plus nine monkeys equal 18 monkeys," they will think you are fooling.

Absolve me of fooling, if you please, while I return to the subject of Sunday Mass and mortal sin. What the Church has said is that missing Mass on Sunday is a mortal sin if all the conditions for grievous sin are present. But that is a deeply different thing from what the Church is popularly supposed to teach.

## TRUTH OF THE MATTER

# What Are Causes Of Modern Man's Indifference To God?

By MSGR. JAMES J. WALSH

Last week Pope Paul made a brief statement that should stimulate thinking and open discussions. He said: "The great aberration of the modern mind is precisely this — man no longer searches for God."



MSGR. WALSH

How did we get this way? Both the Vatican Council and the Bishops' Synod analyzed the problem, and in this space we can barely do more than mention general reasons.

Surely indifference to religion inevitably had to come from indifferentism. That is, the scandal of disunity these many generations, the claims that all religions were equally good, while most differ greatly on essential teachings, was bound to affect many sincere, thoughtful people, and perhaps smooth the way for their separation from all religion, and eventually from God.

With remarkable achievements of science, it was inevitable also that there would be a decrease in faith in the supernatural. As the natural grows in importance and multiplies thrilling challenges, the man who is conscious of his own natural powers is less inclined to concentrate on the supernatural — unless he had been well grounded in religious truths.

Scientific developments have had an uncanny way of making men strut, boast and grow independent of God, as if each new discovery made God shrink a little bit more until he became the size of man and could easily be pushed off His throne. Who would bother searching for a god of this kind?

Another reason — and a significant one — for many generous-minded people turning from religion may be traced to the actions of believers. It seems certain that individual Christians have done more to make atheists and agnostics than all the materialistic philosophies of the past century. The lives of so many "leading Christians" revealed a false set of religious values. And the weak in faith and those lacking faith interpreted these values as genuine obstacles to human progress in obtaining justice and peace for all men.

And who can seriously blame them for this interpretation? The Christian who "believes" in racial and social justice, but blocks any advance because of his own prejudices or greedy hopes is a contradiction hard to take. He sheds a false light on religion — and on God.

Signs of the topsy-turvy times: According to a news item, it seems that Marymount College at Tarrytown came close to a protest demonstration, when the student body had to rebuke the faculty for misbehavior.

It came about when the faculty was rash enough to dismiss an academic dean without getting the students' approval and permission. Naturally the student council refused to take this lying down, and called the faculty on the carpet. As the president of the council put it, the protest was meant to emphasize the students' displeasure with the administration's lack of candor.

Moreover the college president, Sister Brendan, was called in and dressed down, until she "gave her word" that the dean's dismissal would not cause a change of policies. Showing a fine spirit of docility and cooperation, the president went on to "promise" there would be no interference in academic policy or in the work of the students and the faculty. One can imagine the enormous relief at the faculty house when word came back finally that the students were satisfied and would cancel their protest demonstration.

How about that? Faculties should be very, very careful these days because if the student councils get impatient with them, goodness knows where they will find jobs. Bread lines can form again for Ph.D.s like in the thirties.



Things are still happening in strange ways in Holland. A Protestant minister became a convert to the Church in 1961 and was ordained to the priesthood last month. His wife and four children refused to go along with his religious views and remained Dutch Reformed Church members. That's going to be a busy, interesting rectory.

Another example — usually we think of Dutch priests as "far out," but one at least is "far back." He was removed from his parish last month because he refused to give up the Latin Mass or turn the altar around or adopt any of the liturgical recommendations. Like Father Gommaer De Pauw, he said he cannot accept the Vatican Council's decree on the Liturgy.

The already famous Dutch Catechism is still in the news. Cardinal Alfrink of Utrecht recently was in Rome for a high level meeting on the catechism with six other Cardinals. He stated after their session ended that the Cardinals had reached no decision about the future of the book. The Dutch news service, however, claimed that three of the Cardinals (Frings and Jaeger of Germany and Lefebvre of France) considered the book a "splendid piece of work"; three others claimed it contained formal heresy. These latter were Cardinals Browne of Ireland, Florit of Florence and Journet of Switzerland.

No one knows what attitude Pope Paul took in the matter, although the Dutch news service, quite understandably, felt he sided with those favoring the book.

## Have You Noticed Voice's New Look?

We hope you have noticed — there is a new look in *The Voice* — new correspondents around the world, probing columnists, more local in-depth coverage, finer printing and photo-journalism. Is it surprising, then, that *The Voice* is the largest weekly newspaper in the State of Florida and still growing?

Most of all, *The Voice* gives its readers responsible reporting of the modern Church. This is a precious quality in an age when some attempt to distort the truth for the sake of religious sensationalism. Florida's largest weekly, *Is The Voice*, which gives the facts, plain and simple.

We feel that in days of change and confusion there is even a greater need for the straight honest story. We feel that the layman needs that story if he is to be of service to the contemporary Church in the world. God knows that the Church has need of informed laymen.

Too much has happened in religion and in the world to feel that all one needs is a 5-minute sermon on Sunday or a Baltimore catechism grasp of the faith. Religious education has become continuous adult education in our day. *The Voice* can help you grow up and keep caught up in your faith.

We urge all our readers to renew their subscription for 1968. Your knowledge of the living Church may be at stake.

## Bishop Today Should Be Uncommon Man

**SAN FRANCISCO (NC)** — The radically altered qualities which a contemporary Catholic bishop should possess were underscored in the sermon here at the consecration of Auxiliary Bishop Mark J. Hurley of San Francisco.

At the precedent-setting rites in St. Ignatius church, at which Jewish, Protestant and Orthodox churchmen marched in procession and occupied places in the sanctuary with some 40 Catholic bishops, Auxiliary Bishop William E. McManus of Chicago outlined the legacies of Vatican Council II which endow a modern bishop with qualities that should make him "an uncommon man."

Bishop McManus, long-

time friend and co-worker in Catholic educational affairs of the new prelate, stressed that a modern bishop "needs a keen sense of justice" which must "loom large" in his ministry.

Like Christ, his model, the modern bishop must be a "trouble-maker," Bishop McManus said, making trouble "for hypocrites, haters, worldly wise, exploiters of organized religion and other mean people" who resent and resist Christ's gospel of love.

Bishop McManus emphasized that a modern Catholic bishop should have the "courage to invite trouble; the trouble of making difficult decisions; the disappointments of being misunderstood."

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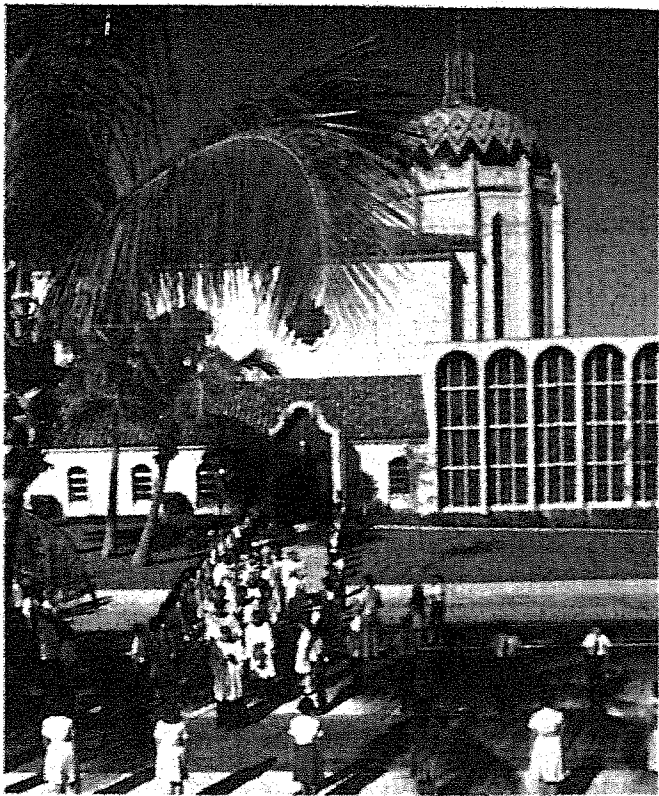
# Honor Golden Wedding Couples At Special Cathedral Ceremony

Married couples who have remained faithful to their nuptial vows through a strong faith and a deep love for Almighty God have "much to offer to many who seem to be confused today," the Bishop of Miami told almost 100 couples observing the golden jubilee of their marriage during special ceremonies last Sunday in the Cathedral.

Bishop Coleman F. Carroll spoke to jubilarians, members of their families and friends following Pontifical Low Mass celebrated at 3 p.m. on the Feast of the Holy Family. Msgr. Ambrose DePaoli, diocesan priest serving with the Church's diplomatic service, preached the homily.

"You had your crosses to bear but you had graces from God to help you bear those crosses," the Bishop said. "You've gone through wars, depressions, sickness and you are going through revolution now. Here you are in this beautiful Cathedral rejoicing, happy over what has happened to you over the past 50 years, and thanking God for what has happened to you through His grace and His love."

"You have much to offer to many who seem to be confused today; whether it is confusion with Faith or whether it is confusion as to whether God is dead or alive. You, who made this vow of fidelity 50 years ago must find it hard to understand how a man is confused about the vow of celibacy he made," the Bishop continued, adding that the marriages of



PROCESSION from the Cathedral preceded Sunday's blessing of a new diocesan hall and classroom addition to the Cathedral School. Pontifical Low Mass for couples married 50 years or more followed in the Cathedral where BISHOP COLEMAN F. CARROLL officiated and spoke to golden jubilarians.

the jubilarians had endured primarily because of their "strong faith, a deep love for Almighty God and the conviction that God would not let you down." Monsignor DePaoli, secretary in the Apostolic Nunciature in Zambia, Africa, told the couples that by their fidelity to their marriage vows they inspire everyone and offer rays of hope to both laity and religious. "You show to us a fidel-

ity—a fidelity to something you chose many years ago and in doing that you chose to remain faithful to your choice," he said. "You promised fidelity unto death and you are keeping that promise."

"You are a strength and consolation, not only to others who are married, but to those who have any vocation in life," the priest added.

"a reminder that they too made a pledge of fidelity to that vocation. You are a strength to all of us whether we be married, whether we be priests, Brothers or religious."

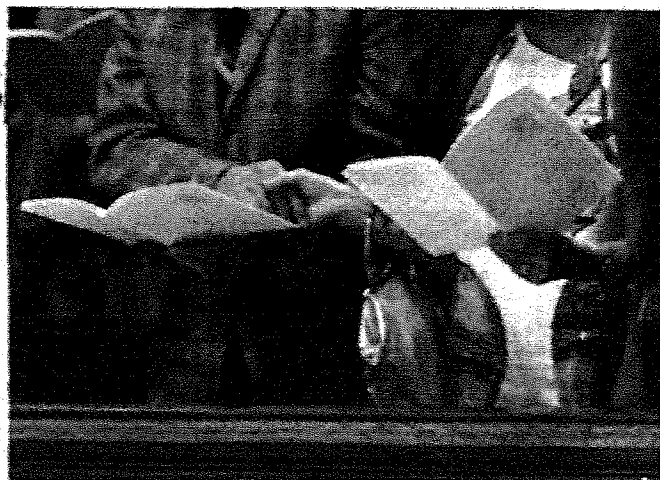
Monsignor DePaoli emphasized that man can remain faithful to his choice if he has faith in God and the will to remain faithful, telling the jubilarians: "Your life is a consolation to us because we see someone like us, knowing problems, disappointment, joys and happiness that we know, remaining faithful."

"God is good and God in being good has been good to you and to us. We thank Him for the love and grace and strength He has given you. Through you God reaches out to us beyond this Cathedral. We pray God will give you strength for evermore, strength and happiness for many years to come."

During the Mass, couples renewed their nuptial vows, with hands clasped, led by Msgr. Francis Fazzalero, Vice-Officials of the Diocese of Miami. The Boys Choir of the Cathedral and the Cathedral School choir sang.

The Paternal Apostolic Blessing of Pope Paul VI was imparted to the jubilarians by Bishop Carroll at the conclusion of the Mass.

A reception honoring them followed in the new cafeteria of the Cathedral school, blessed an hour before by Bishop Carroll.



## Jubilarians Renewed Vows

During Sunday's Cathedral Ceremonies

### For A Happy Marriage

## Cooperation, Patience, Love, Consideration

Cooperation and a large family are two of the factors which a Chicago couple, who winter annually in South Florida, feel have contributed the most to their happy marriage of 65 years.

Mr. and Mrs. George LaFaire, seasonal parishioners of Little Flower Church, Hollywood, were among the almost 100 couples honored by Bishop Coleman F. Carroll in the Cathedral last Sunday during Mass for golden jubilarians.

The parents of eight children, five sons and three daughters, they reflected on the years of their marriage during the reception which followed in the Cathedral school cafeteria.

"I have a wonderful husband. He had to put up with a little Irish girl with a hot

temper," Mrs. LaFaire commented. Her husband added, "We've cooperated in everything. We've never had any serious arguments. You've got to be a good listener."

In the opinion of golden jubilarians, Mr. and Mrs. Edward T. Bastian of St. Clement parish, Fort Lauderdale, "patience and love" have been the main factors in their happy marriage.

"Tolerance, patience and consideration" are definitely requisites for a successful marriage, according to Mr. and Mrs. U. R. Kokenge of St. Rose of Lima parish, Miami Shores, also observing their golden anniversary.

"We've both kept so busy we didn't have time to disagree," they said.

## Pope States Renewal Depends Upon Laity

VATICAN CITY—(NC) — Pope Paul VI has asserted that the Church is depending upon the laity to bring about the renewal of her mission in our time.

Speaking at a general audience for the second time since his operation early in November, the Pope recalled the attention the Second Vatican Council paid to "the definition and the function of the laity in the midst of the people of God."

This, he said, "is a sign that we are all obliged to pay particular attention to this subject."

He continued: "The Church of the council, in its teaching on the laity, did not merely expound a teaching that merited being

put in a better light. She did not merely make a synthesis of ideas and of facts which for more than a century have interested Catholic life in the lay order and has reached rather authoritative and positive conclusions.

"She has demonstrated that she puts her confidence precisely in the apostolate of the lay faithful for the renewal of the awareness and of the efficiency of her mission in our time, declaring openly that 'modern conditions demand that their apostolate be thoroughly broadened and intensified.'"

(The Pope was quoting from the introduction to the conciliar decree on the Apostolate of the Laity.)

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Jan. 19-21 ..... Laymen  
Jan. 26-28 ..... College Newman Club Retreat  
Feb. 2-4 ..... Laymen  
Feb. 5-9 ..... Priests' Retreat  
Feb. 9-11 ..... Laymen  
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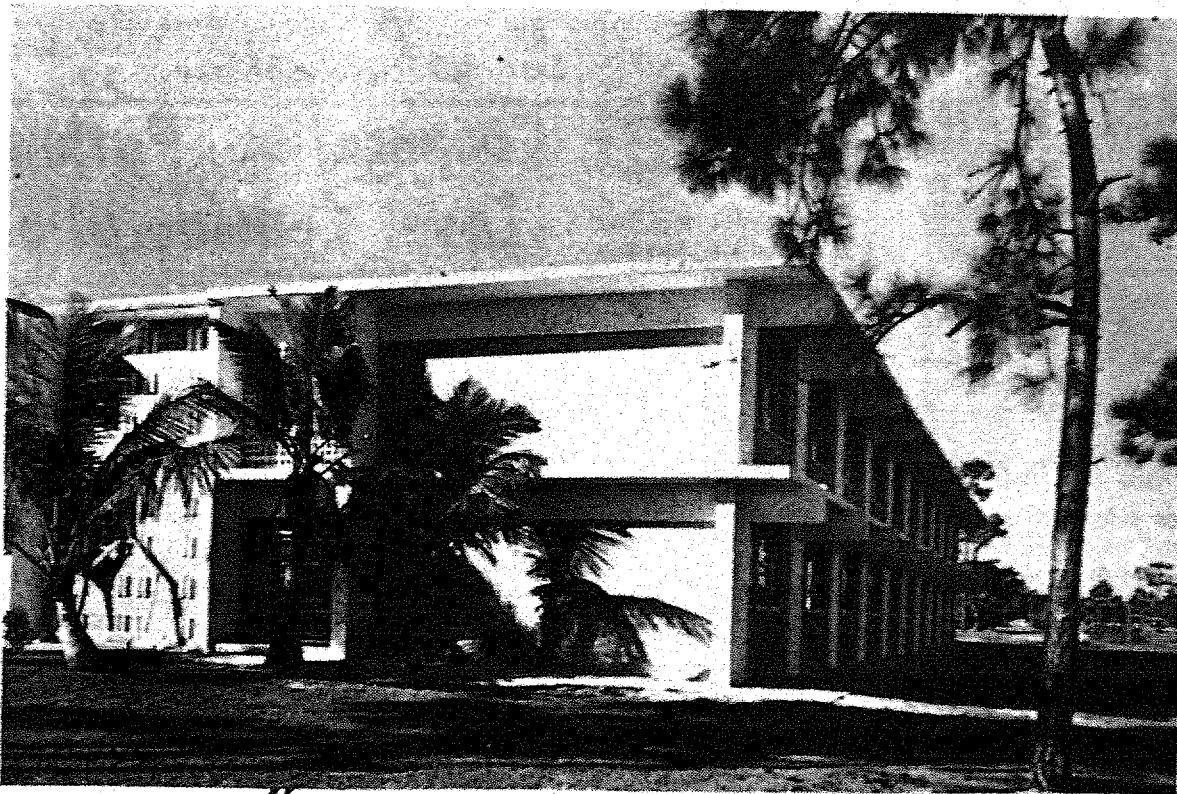
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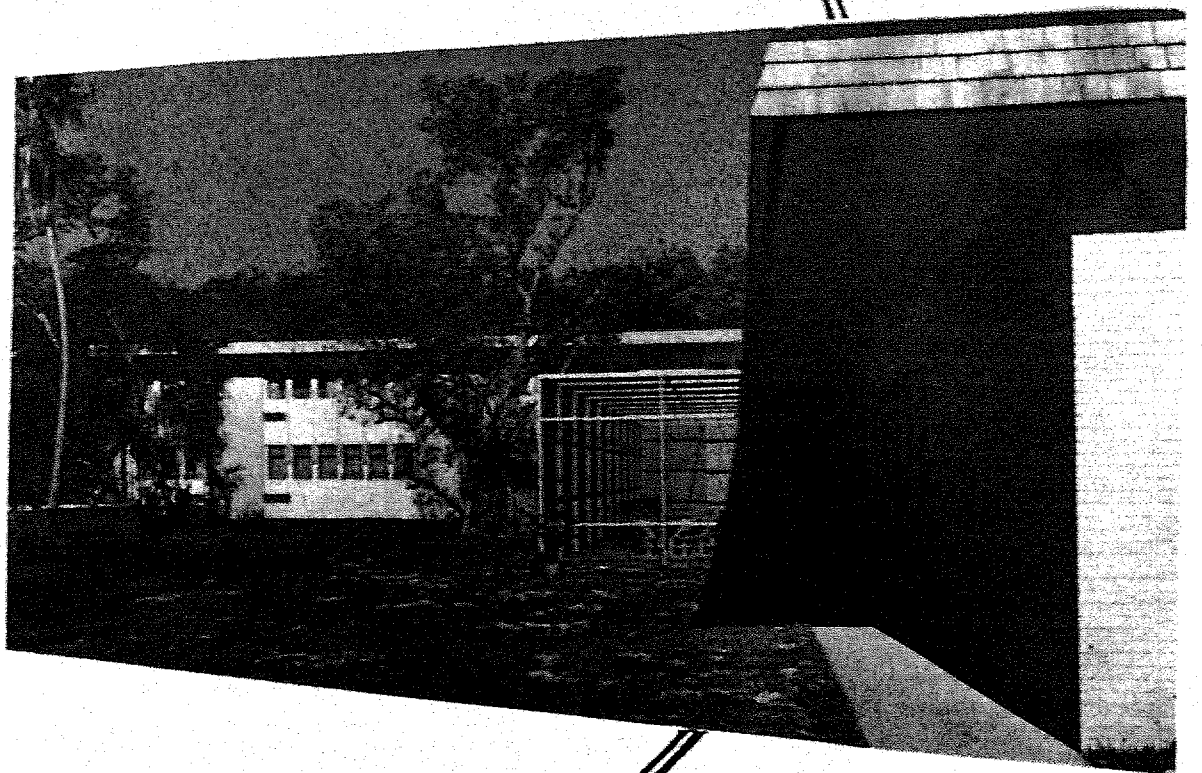
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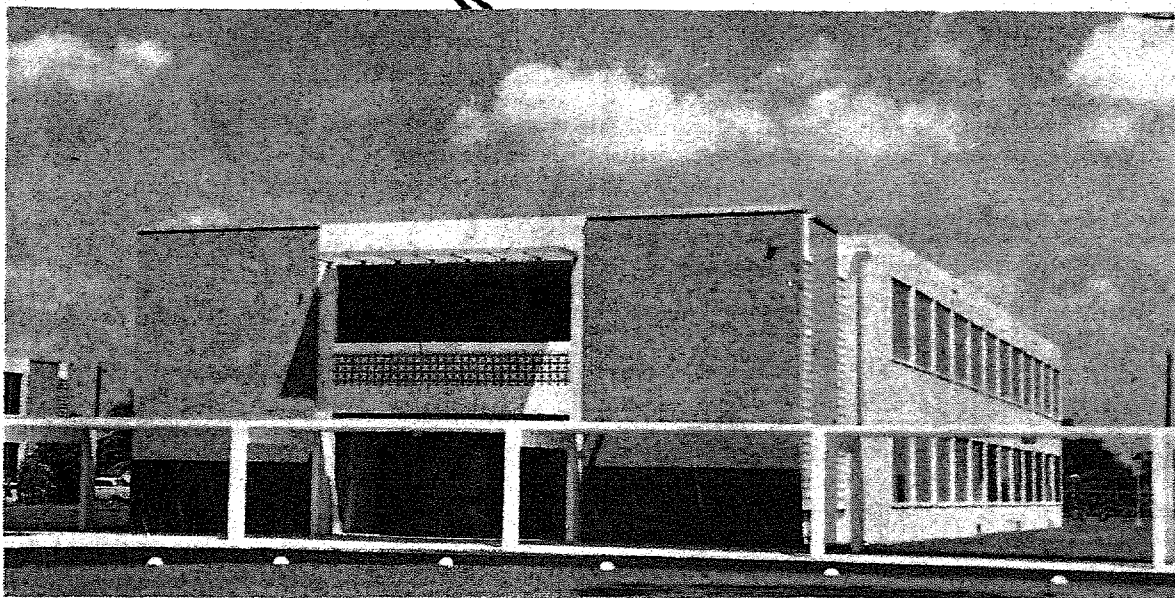


Additions to Lourdes High School, South Miami, and to the convent of the Sisters, Servants of the Immaculate Heart of Mary, who staff the girls' high school and adjoining Epiphany School.

A new faculty house for the Christian Brothers who staff La Salle High School on the grounds adjoining La Salle and Immaculate High School.



New addition to Madonna Academy in West Hollywood. The new facilities provide a Home Economics Department on the second floor of the existing building.



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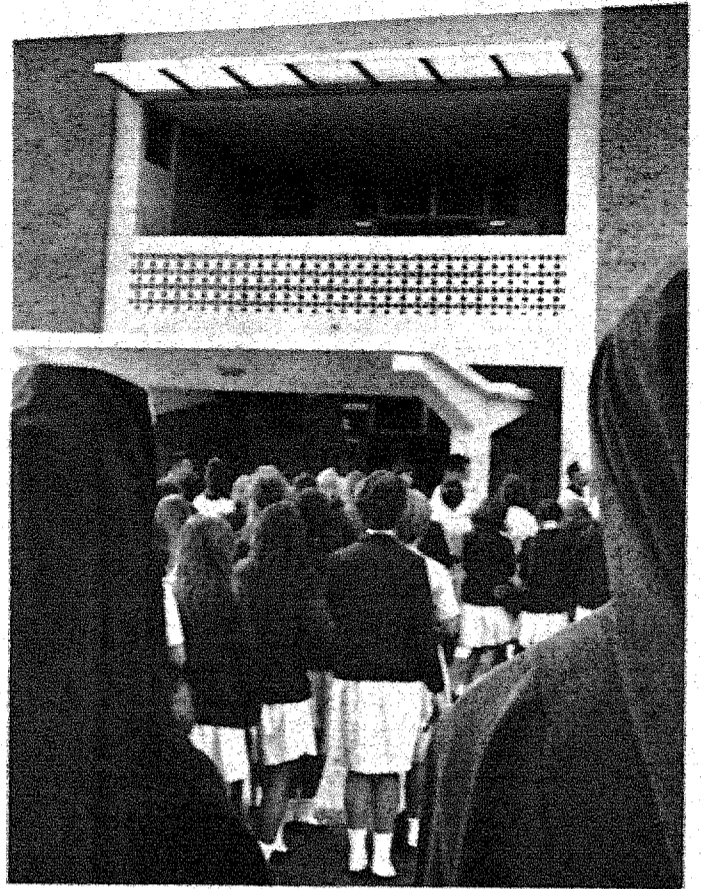
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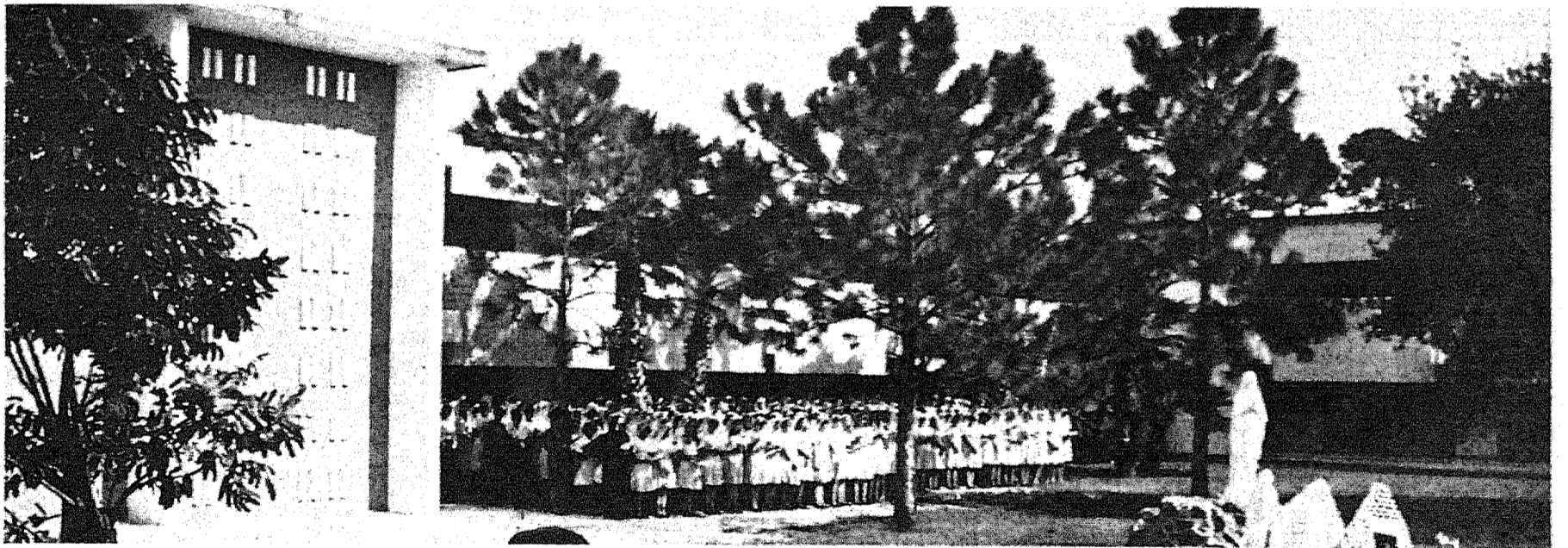
# Bishop Blesses New Buildings



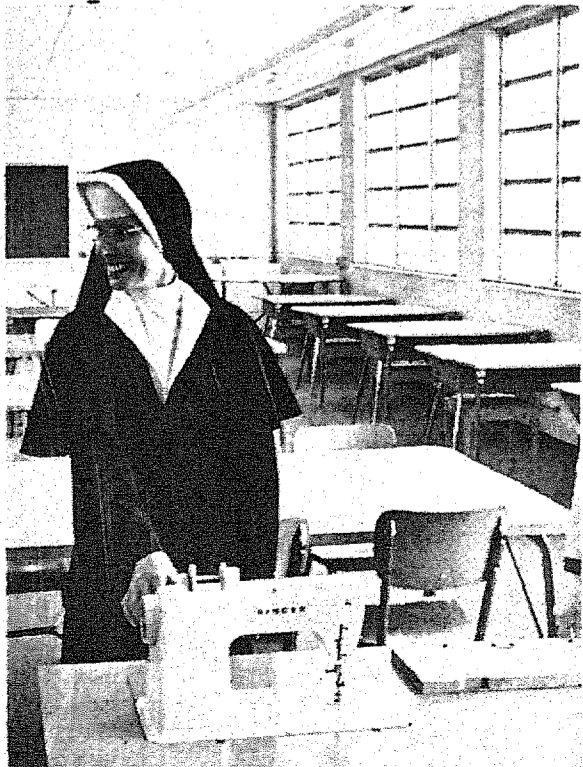
DIOCESAN HALL and additional classrooms, science laboratory and auditorium were blessed last Sunday by BISHOP COLEMAN F. CARROLL at the Cathedral school. The bishop also blessed four other new facilities at diocesan schools on Monday and Tuesday of this week.



**Madonna Pupils Welcome Bishop**  
*Second Floor Facilities Blessed*



**Students Of Lourdes High School In South Miami Provided Honor Guard**  
*During Ceremonies of Blessing For School And Convent Additions Monday*



**New Sewing Room At Madonna**  
*Inspected By Sister Eugene Marie, S.S.N.D.*



**Faculty Residence Of Christian Brothers Blessed Monday**  
*Clergy, Brothers, And Students Participated In Ceremonies*

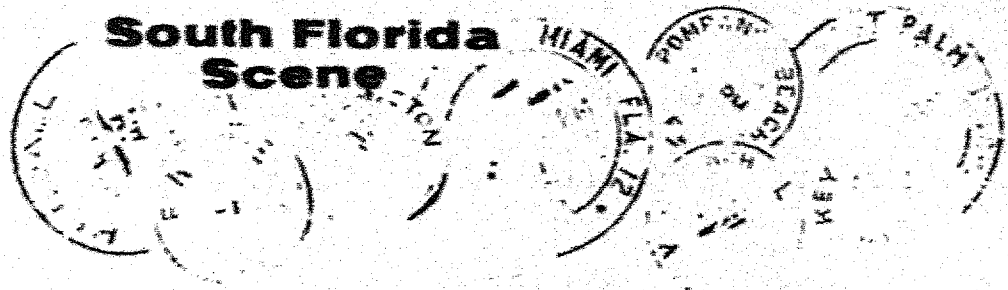


A spiritual bouquet was given to Bishop Coleman F. Carroll by Ray Koster of Our Lady of Florida Retreat League. The Bishop was honored for his work in furthering retreats in the Diocese.



Renewal of the Congregation of the Passion in line with the decrees of the Second Vatican Council is discussed by provincials of the Order at a meeting in Palm Beach. Shown above during last week's sessions are, left to

right, Fathers James P. White, provincial from Chicago; Gerard Rooney, Union City, N.J.; Paul Mary Madden, General Consultor, Ireland; and Charles Corbett, Sidney, Australia.



## AROUND THE DIOCESE

### Holy Spirit

Annual luncheon and fashion show featuring apparel from Jordan Marsh will begin at noon, Saturday, Jan. 13, at Holiday Inn, 2830 S. Ocean Blvd., Palm Beach, under auspices of the Council of Catholic Women. For reservations call 585-7816.

### St. Francis Of Assisi

Annual parish fiesta scheduled for Jan. 24-28 on the parish grounds.

### K of C, Coral Gables

Friday night fish-fry will be resumed beginning Jan. 19 at the Council Hall, 270 Catalonia Ave., at 6 p.m.

### Epiphany

New classes of religious information for adults will begin at 8 p.m., Monday, Jan. 15, in the school library. Both non-Catholics and Catholics are invited to attend.

### St. Luke

Third annual St. Patrick dance of the Home and School Assn. planned for Saturday, March 16 at the West Palm Beach Civic Auditorium. Woody Herman and his orchestra will provide music for dancing.

### St. Clement

Annual style show and luncheon of the Altar and Rosary Society will be held Saturday, Jan. 20, at the Governor's Club Hotel, Fort Lauderdale. Reservations may be made by calling Mrs. Dan Kroger at 523-5087.

### St. Anthony

A covered dish luncheon followed by cards will be sponsored by the Catholic Woman's Club at noon, Tuesday, Jan. 23, in the club rooms. New and prospective members will be guests of honor.

### Ascension

An evening of games under the auspices of the Women's Guild will begin at 8 p.m. today (Friday).

## Vets Hospital Chaplain Honored By AMVETS

CORAL GABLES — Father Albert Kneir, chaplain at the Veterans Administration Hospital, was recently



FATHER KNEIR

honored by the Robert King High Memorial Post of AMVETS.

A bronze cast of St. Therese of the Child Jesus was presented to the chaplain by Cmdr. Sam Gulotta in recognition of the priest's 10 years of service at the hospital.

Now in his 36th year of the priesthood, Father Kneir was ordained for the Diocese of Cheyenne in 1931. He served as U.S. Army Chaplain for 15 years and was retired in 1958 in Tokyo, with the rank of Lieutenant Colonel.

After training in Ireland and England, he was assigned from 1944 to 1947 to the 1101st Engineer Combat Group which he accompanied across Europe from Omaha Beach to Vienna. Returning to the United States he served for a time at Camp Gordon in Georgia and then transferred to the Air Force with which he was stationed in Perrin, Texas, for more than a year.

Father Kneir volunteered for service with the Veterans Administration and now ministers to the spiritual needs of more than 125 Catholic veterans in the local hospital.

## Recruiting On Campuses Urged To Solve 'Pinch' In Vocations

N. PALM BEACH — English speaking Superiors of the 4,000-member Congregation of the Passion, noting an increased "pinch" in the number of vocations, have recommended that their order concentrate its recruiting programs on high school and college campuses.

Representatives of the provinces within the English-speaking Assistancy meeting here expressed special concern with the decrease in vocations, according to Father Gerard Rooney, Provincial of the Eastern United States from Union City, N.J. Delegates to the meeting, which was held at Our Lady of Florida Retreat House, represented Passionist communities in Ireland, England, Scotland, Australia, Canada and the United States.

During the seven-day meeting they honored Bishop Coleman F. Carroll for his work in promoting retreats in the Diocese of Miami.

To meet the "pinch" in vocations the delegates have recommended the closing of the order's junior seminaries and working "closer with the men on the college campus," Father Rooney reported.

At the same time, social development and action in the area of social welfare will be reflected in the future activities of the Passionist Fathers and Brothers, the provincial explained.

"Many suggestions were made for renewal of the apostolic work of the Congregation of the Passion in view of changed social conditions."

However, it was emphasized that such renewal should center in the ministry of preaching God's word to mankind in all its forms, he said.

The atmosphere of the Palm Beach meeting was one of "very anxious concern to define ways and means of assisting people in less developed areas," Father Rooney noted.

Other trends evident during the meeting, according to the priest, were:

- Strong sentiment to de-

centralize government structures, with greater accent on vital community life.

- Special attention devoted to the increased role of Brothers in the Congregation.

- A greater emphasis on personal initiative and responsibility.

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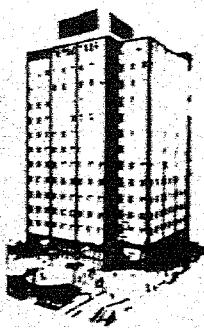
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## A Trot A Day Keeps Heart Disease Away

By RALPH RENICK

Vice President in Charge of News  
Television Station WTVJ

The one human organ that through the centuries has captured the admiration of romanticist poets and the public generally has been the heart.

Recent human heart transplants have further intensified public interest and awareness in the heart, its function, and in protective care for the cardiovascular system in general.

The other morning I noticed a man running with slow, steady stride along NE 93rd St. in Miami Shores. He would keep up the pace for about 100 steps and then slows to a walk for another 100 steps and then resume his relaxed running.

Then I did a doubletake. I recognized the "amateur athlete." He was Dr. Edward Lauth, who lives in the neighborhood.

Ed interrupted his run-walk sprint long enough to tell me what he was doing. "Some people think I'm nuts, seeing me trotting along neighborhood sidewalks each morning," he said. "There is a sort of social stigma attached to doing this, not to mention an occasional encounter with an angry dog or cat." "Frankly," he said, "I'm running for my life."

Ed Lauth knew what he was talking about. He has had a long professional association with heart disease and is a leader of the Heart Association of Greater Miami.

Dr. Lauth was practicing what the Heart Assn. will soon be publicly preaching. He was engaged in jogging a simple exercise that alternates running and walking. It has special advantages for adults; it requires no extensive skills, it's convenient and involves a minimum of time each week.

Heart experts believe that jogging will curtail cardiovascular diseases, will increase physical fitness, will cause the participant to lose weight and will create a general sense of well-being.

The Metropolitan Life Insurance Company reports that in 1966, diseases of the heart and arteries accounted for more than half of the deaths in the United States.

### THE DISEASE STRIKES INDISCRIMINATELY

A study released the other day showed that 16 U.S. scheduled airline pilots died while on duty over the past 15 years. Only one of the deaths resulted in a plane crash. But all 16 deaths were due to heart attacks. And the victims were not old men.

The pilot of the crashed plane was 38 years old. Four other pilot heart victims were under 40. Seven more between 40 and 50 and only four were over 50 with the oldest being 55.

Heart attacks can strike anyone anytime, usually after 30.

Dr. Lauth told me that jogging can act as a preventive. He said jogging candidates are everyone and anyone. Particularly smokers, overweight, sedentary men who do much sitting, men who are over 30 and are under a lot of stress in their daily work.

Other good candidates are women over 30 who are overweight, feel tired and listless, and have many minor body aches and pains. Also, people with a history or family history of coronary artery disease or hardening of the arteries.

Jogging should be done three or four times a week for a period of 20-30 minutes. Regularity is the most important part of the program.

Although most people can enter the exercise without difficulty, the Heart Association advises that anyone with known heart disease or who is extremely overweight, or has any medical illness involving the bones, joints, heart or lungs should consult a physician before beginning regular runs around the block.

You can adjust jogging to your own condition and gradually increase the distance and ratio of running to walking. The trick is to finish your workout exhilarated and not exhausted.

Your local Heart Association office can supply you with a free scheduled listing of recommended tri-weekly jogger exercises. In a way, a person can't afford to ignore stimulating exercise if he wants to prolong his life.

The nice thing about jogging is you need no gymnasium, barbells, swimming pool or muscle building gimmicks. It's not overly-strenuous like tennis and it's far superior to golf for pepping up the old corpuscles.

Jogging exercises work at improving the heart, lungs and circulatory system by gradually expanding their capacity to handle stress. Someday your life may depend upon their fitness.

So, next time you see somebody trotting around the block don't think that person is some kind of a nut; to the contrary it's someone who recognizes that a full and long life is dependent on good health. Jogging is one way to keep it.

## Religions Ask Peace

SAIGON — The Council of Religions here has called for peace, while warning that a "peace solution" that would impose an anti-religious regime could not succeed.

The Council comprises Catholic, Buddhist, Cao Dai, Hoa Hao and Confucianist representatives.

It published its declaration after meetings held before and after Christmas to discuss the question of peace.

In a three-point resolution it called on both sides in the Vietnam war to cease hostilities and reach an honorable, fraternal agreement.

It requested Pope Paul VI, the heads of other world religions, the leaders of freedom-loving, peace-loving nations and the general secretary of the United Nations to continue efforts to halt the warfare in Vietnam and thus to bring peace to the world and save it from the tragedy of a world war.



EXPLODING population of Latin America is expected to reach the 600 million mark by the turn of the century.

## Development Called Solution For Latin American Problems

(Father Eugenio Del Busto is Assistant Chancellor of the Diocese of Miami, in charge of the Latin American Affairs Office.)

By FATHER EUGENIO DEL BUSTO

Experts on Latin America will discuss the many problems confronting the people of those countries at a national conference later this month. The experts will meet with some 2,000 bishops, priests, college and university professors and high school teachers from the United States in an attempt to find better methods for mutual cooperation in development programs.

Since development cannot be unilaterally and exclusively created by foreign aid, the fifth annual national conference of the Catholic Inter-American Cooperation Program (CICOP) will try to find new avenues for progress when it meets Jan. 29-31 in St. Louis, Mo.

CICOP, which is sponsored by the U.S. Bishops' Committee for Latin America, has made its annual conference a worldwide instrument for mutual understanding as well as an arena for discussing the most vital problems "south of the border."

The organization was established in order to create a climate of cooperation between North and South America by way of dialogues, removing misconceptions, exchanging experiences and discussing subjects of mutual concern on the same level. It is healthy to understand that the colonial era is gone, and that

paternalism will only bring more problems than solutions.

Development is the solution for Latin America. The helping nations will contribute successfully to this development only if they coordinate their efforts and fully understand and trust Latin America.

The lack of mutual knowledge and an insufficient understanding of the problems involved have created a barrier for better relations.

"The big temptation of the wealthy nations is to impose their recipes in trying to help the poor countries," a prominent Colombian sociologist said recently. "We need help, but it should come from mutual respect and profound understanding," he added. "These are the signs of undoubted cooperation."

The need for increasing inter-American knowledge and mutual understanding prompted Bishop Coleman F. Carroll, acting chairman of the U.S. Bishops' Committee for Latin America, to initiate an enlightening dialogue between U.S. and Latin American hierarchies through the semi-annual inter-American bishops' meeting. It was for this purpose that Bishop Carroll recently led the first trip of representatives of the U.S. hierarchy to several Latin American countries.

Recently, Juan Cardinal Landazuri, Archbishop of Lima, Peru, acknowledged that mutual understanding is the key to development.

"It is unquestionable that in-

creased contacts between us will clarify the thinking of both North and South American," said Cardinal Landazuri. "The more we exchange ideas, plans and opinions, the more we just get to know each other, the more we will be able to help each other."

Unfortunately, the average American is inclined to look exclusively at the illiteracy, illegitimacy, wide-spread poverty and similar problems in Latin America. But the coin has two sides. Latin America is waking up.

We currently have many good lessons to learn from our neighbors, because within a few decades, the kind of world we have will be greatly influenced by that part of the hemisphere. Half of the world's Catholics will be in Latin America by the year 2,000 when those countries will have a total population of 600 million.

Leo Cardinal Suenens pointed out during last year's CICOP conference:

"We are not meant to be alone, enclosed in our own problems and successes, be they personal or national. We share a life, the life of Christ, and together we are Christ for the world."

"My family is humanity, my spiritual family is the Church and half of that family, in 30 years or so, will be Latin America. We cannot, therefore, remain indifferent to the joys and hopes, the griefs and anxieties of half our family."

"It is true that Latin America must be saved, but we are not discussing this problem as though we were ourselves already saved. It may be that the salvation of North America and all the world depends upon the response we give to Christ in Latin America."

CICOP brings together religious, social and economic experts from Latin America, the United States, Europe and Canada to develop mutual understanding and friendship through an active exchange of ideas, problems and programs. These experts realize that men, money and materials are necessary for the development of Latin America. They also realize that true development demands the simultaneous improvement of the whole man. It would be a criminal disservice to achieve technological development at the expense of the individual in whose name this progress was allegedly initiated.



MUTUAL understanding between North and South America is necessary to bring about successful methods of development in Latin America. A climate of cooperation must be created.

THE VOICE  
FEATURE

Social

# Shame Of The Cities: Social Conditions Require Reform Efforts By American Business

By Msgr. GEORGE G. HIGGINS

In the course of a recent visit to Russia, I discovered that there were many things I didn't understand about the inner workings of the Soviet economic system and, vice versa, that there are many things that even highly educated people in Russia don't know about the inner working of the American system.

Part of the trouble is that, in the field of economics, we tend to think rather simplistically in terms of slogans and stereotypes and to put too much stock in short-hand academic definitions.

This is a rather tricky business. It isn't enough, for example, to say that the Russian economic system is communistic or that the American system is capitalistic. Both words mean different things to different people. Moreover, the realities which they are meant to describe are constantly in flux.

When all is said and done, however, perhaps there really isn't any adequate substitute for the word communism as a descriptive definition of the Russian system. On the other hand, many competent economists have long since decided that the unqualified use of the word capitalism is misleading at best, as a definition of the American system.

The reason for this is stated very clearly in the most recent edition of the National Planning Association's excellent study of the American system entitled

"The Economy of the American People." (National Planning Assn., Washington, D.C. 20009, \$3.)

## Thumbnail Expositions

"In the American system," the NPA report points out, "all institutions, public as well as private, are expected to serve the general well-being."

In such a system, private enterprise is not an end in itself, but is the most effective form of organization for serving the needs of the people with a minimum of government regulation.

In such a system also, the government is not an end in itself but is organized to fulfill the functions which cannot be adequately discharged by private enterprise.

"Thus, the American system cannot be classified as either capitalism or socialism in the historical meanings of the terms, because it is dominated neither by the state nor by private business nor by any other single group. All the institutions - public and private - play their roles with a great deal of self-determination and self-responsibility."

Many foreign critics of the American system - and notably certain Catholic "radicals" in Latin America - would probably be inclined to brush this statement off as typical old-line capitalistic propaganda. So be it. They owe it to themselves, however, to keep an open

mind on the subject, lest they be taken in by their own "revolutionary" rhetoric.

Be that as it may, I couldn't help but think of NPA's carefully nuanced definition of the American system as I was reading the January 1968 issue of Fortune magazine, which is devoted exclusively to a study of the urban-racial crisis in America, with special emphasis on what the American business community can and ought to do to resolve it. Many doctrinaire critics of the American system - which admittedly is anything but perfect - probably look upon Fortune as a conservative mouthpiece for laissez-faire capitalism of the old school.

## But Hear This...

Nothing could be further from the truth. In defiance of all the ancient stereotypes about reactionary American capitalism, the editors of Fortune are committed to a reasonably progressive brand of social reform in many areas of American life.

Their exhaustive treatment of the urban-racial crisis in the January issue is a typical case in point.

In this issue, which consists of a series of 11 articles (plus excellent statistical charts and graphs) on the "shame of the cities," they call the shots as they see them and make no attempt to cover up for the failure of the American business community (and the American labor

movement) to take effective leadership in resolving the urban-racial crisis.

On the other hand, the editors of Fortune and the contributors to the January issue think that they can discern a number of very clear signs that large segments of the business community have had a change of heart in this regard and are prepared to assume a major share of responsibility for solving the crisis of the cities.

"By some standards," the editors point out in their introduction to the January issue, "the conversion of corporate America to the cause of the cities is woefully late. Still, it comes a time when it is most needed."

The January issue of the magazine is dedicated, then, to the proposition that "American business can lead the way to a better urban society." The editors hasten to add very realistically, however, that the present mood of 10 million urban Negroes "is evidence enough that optimism is premature."

This strikes me as being a balanced assessment of our present situation. It speaks well for the honesty and objectivity of a magazine which, because it appeals primarily to businessmen, might have been tempted to flatter the business community by exaggerating the extent and the significance of its past and present approach to the urban-racial crisis.

# 1967, G-O-O-D-B-Y-E

By FATHER JOHN B. SHEERIN

Something went sour in 1967. Editors, columnists and commentators were almost unanimous two weeks ago in describing 1967 as a sad and bitter experience. Some said they felt almost immoral in giving Christmas gifts and enjoying the holidays.

Without becoming calamity howlers, most of us would probably agree with the above verdict and willingly consign 1967 to oblivion. We want to forget the civil rights riots of last summer, the frightful Vietnam casualty lists, the violent strikes and the anti-war demonstrations, the national jitters induced by the threat of nuclear war coming from the direction of Russia or China.

It is good to shake off the gloom and look forward to the coming year with the hope that things will improve. To be perfectly honest with ourselves, however, we have to admit that there are few if any solid, factual reasons for hope. We have to rely on faith, or at least on trust that the situation will improve.

The experts tell us that the crime rate is still spiralling upwards that the race riots will be worse this summer than last, and all indications point not to negotiations but to escalation of the war, which means a heightened expectation of war with China and loss of respect for America throughout the whole civilized world.

## HOW WITH THE CHURCH?

And the Church? The sky seems to be growing darker and the sea rises higher, to use Chesterton's phrases. Many Catholics who used to think of the Church as the one solid rock in a turbulent world now feel it is shaking under an earthquake. Truths and practices they had regarded as fixed and forever immutable they now hear challenged by laity and clergy, and even clergy are becoming defectors.

But as the old saying has it, the heart has reasons the mind will never know. The Christian heart holds on to hope - holds on more tightly at the precise moment when there seem to be no human reasons for holding on. The Christian heart senses that the Church founded by Jesus who rose from the dead will periodically rise to new life just when the world considers it about to die.

The American Government too has been in trouble many times before. The calamity howlers had a field day during the Civil War, and more recently during the Depression. Rest assured, it will muddle through once again.

Can the individual do anything to help improve the picture? Some of our most pontifical TV gurus say that the panacea is to develop a sense of humor. But that will take time: at present even our comedians tend to be serious and sententious. I have no blueprints to offer toward a solution of the mess we are in, except to commend the virtues of faith and hope.

## HUMAN FACTOR

But it does seem to me that a clue to a solution, both in Church and State, lies in an improvement in the quality of Church and State officials. It is the

human factor that counts. We need men in high places in Church and State who are exquisitely human in the sense that they are open and alert to the divine, to God speaking to them whether it is through His revelation or through His will as revealed in the crises and emergencies of our time. (If the civil ruler or legislator be an agnostic, he must be aware at least of some transcendental Will of humanity that bears the same authority Scripture bears for the Orthodox Christian.)

The great vice of men in authority is arrogance. "Power corrupts and absolute power corrupts absolutely." Civil officials who are arrogant close their minds to God speaking through events. Proudly, they make their own arbitrary judgments. (I am fascinated by those doors of European cathedrals depicting kings going to hell for disobeying the divine law.) Nor is the closed mind unknown in episcopal circles. Are there no bishops who have been known to impede or violate the explicit mind of the Church as expressed in reforms of the Second Vatican Council?

What can the individual American do? Should he vote only for those civil officials he knows to be men of humility and responsibility? What can the individual Catholic do? Some day, let us hope, the election of bishops will become a more democratic process and the individual Catholic will be called upon to cast a vote for his spiritual as well as his civil leaders.

## BELOW OLYMPUS By Interlandi



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**HARRY RICH**

Film's An Anti-Riot 'Pill'

Howls, Screams, Pandemonium!

By LEN SCHWEITZER  
Special To The Voice

"Privilege" — A disturbing film by Peter Watkins — cannot be soon forgotten. It baffles, shocks, and is thought provoking.

A concert hall echoes the shrieks and moans of frenzied animals — manic females, old and young, all showing and tugging, their spasmodic jaws gnawing knuckle-raw fists. They await Stephen Shorter, a pop-singer.

The waxed stage mirrors a dazzle of spotlamps — a rainbow of glowing orbs. The centerpiece, a prisoner's cage, gleams there, ringed with policemen holding truncheons.

A bag is dumped on stage. Somebody squirms out of it — Stephen Shorter. Screams! Sadistically prodded, he crawls. The females bellow with hysteria, and a tremendous pipe organ hums ominous, mournful chords.

Stephen Shorter is whacked. He trembles, stands, and lurches into his cage. The guards slam the door shut and jeer him. They club the iron bars and laugh.

Stephen Shorter in the obviously shallow analogy lacks but a Crown of Thorns when he pleads: "Give me freedom!"

The crowd chants: "freedom, freedom, freedom." Suddenly a mesmerized girl is rushing toward her idol, pushing past his captors. Wild delight for the audience.

But a beefy policeman bounces her to the floor and hauls her mercilessly from the stage.

"Freedom!" the mob demands.

An ear-splitting chord — thunders the pipe organ, supplemented by the amplified electric thud from a rock band. The Runner Beans. Stephen Shorter wails: "My days and nights are torment — a world of misery."

Jingling the keys, the policeman grins and unlocks the door-lock. The youth staggers forth. Tears flow, and throats gurgle as his ballad "turns them on."

The film narrator states: "Stephen Shorter's injuries are real. His pains are theirs, today's young would-be rebels. His protests are theirs too, for they have none of their own. They demand his release. His release is subsequently theirs."

The rock and roll show is sponsored by the government — a British church-labor - business - education coalition — and its purpose is to cause an eruption of youthful emotion, to channel it, keeping it personal — and out of politics. This program

works. In this "society of the near future" there are no riots, peace marches, protest demonstrations.

Stephen Shorter finishes his song, and swiftly kicks a policeman. He breaks away! He defies authority! And the crowd — having identified with him thus far — swarm up from their seats and bash down everyone in uniform. The singer is hustled away unnoticed. The melee releases the hostility that would have caused tomorrow's street-fight.

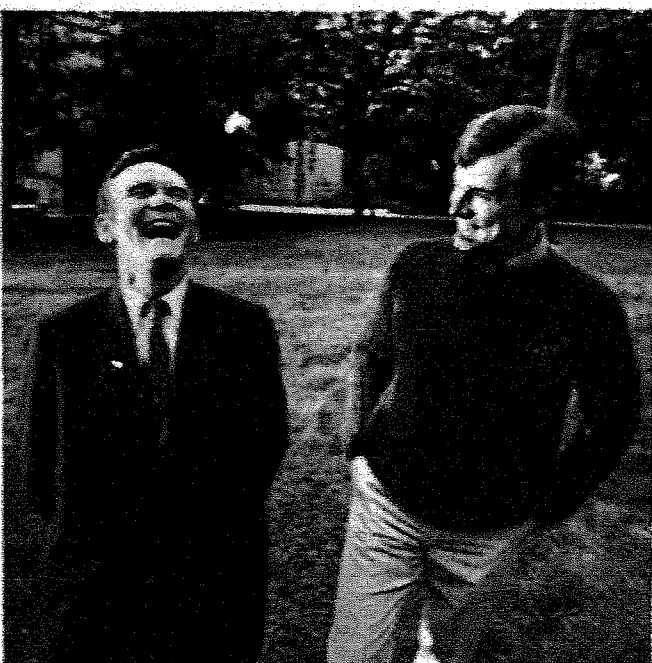
Watching "Privilege" is like watching the Huntley-Brinkley Report as it would be portrayed in the book "1984." Executive "brains" behind Stephen Shorter Enterprises, when interviewed, tell the story. It's a chilling story beneath the glossy technicolor surface.

This pseudo-newsfilm intrigues the audience because it is a novel brand of cinema. Director Peter Watkins employed the same technique in his "The War Game" — a bogus BBC newsfilm of WW-3.

"Privilege" is more of an artistic experiment than a work of art. Being a science-fiction in disguise, complete with sermon, the film is intellectually entertaining and often visually puzzling. Its message, apart from everything else, is a big pill to

swallow: that since young folk will outnumber their elders someday soon, something must be done to phase-out their increasing socio-political influence — to unify them, and to solidify the nation to stave off the communist menace.

"Privilege" — when stripped of filmic ornamentation — is the old futuristic tale of the Individual versus Conformity. Stephen Shorter, played by Paul Jones, eventually rebels in the name of Ego. He loves portrait-painter Vanessa Ritchie, played by Jean Shrimpton, and "love conquers all." (NCOMP rating — A-IV)



A HEARTY LAUGH is enjoyed by BIFF MCGUIRE and MICHAEL GOODWIN as father and son in an original drama, "THE WORKOUT," by ROBERT CREAN, to be telecast on the Catholic Hour-TV on Sunday, Jan. 14, at 3:30 p.m., over Channel 7. The "special" will be seen in addition to the regular Catholic Hour-TV program at 10:30 a.m., which will deal with "The Catholic Faith—A New Perspective."

New Film Law In Quebec

MONTREAL — (NC) — Quebec Province's new film classification law, passed last August, has been put into effect by the creation of a new bureau to replace the 45-year-old Motion Picture Censor Board.

Both the new body, the Bureau de Surveillance, and the Office of Films were also shifted from the control of the Provincial Secretary to that of the Cultural Affairs Department.

The Bureau de Surveillance will place films in three categories.

Catholic Writing Prizes Listed

NEW YORK — (NC) — Doubleday & Company, Inc. has announced the opening of the biennial Doubleday Catholic prize contest on Jan. 1, 1968.

The contest seeks to encourage authors and to stimulate interest in all fields of Catholic writing. Prizes are given in three categories —



N.W. 36 st. at 36 ave.  
Action from 7:30 p.m.  
Res. 633-9661  
Dinner from \$2.45  
Adm. from 50c  
(State Law — No Minors.)

Bible Upheld As Literature

OLYMPIA, Wash. (NC) — A course teaching the Bible as literature at the University of Washington does not violate the constitutional principle of church-states separation, the Washington Supreme Court said in an 8-1 ruling.

The State Supreme Court upheld a lower court ruling against a suit brought by two fundamentalist ministers against the university.

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

FRIDAY, JAN. 12

- 9 a.m. (7) Bengal Brigade (Family)
  - 9 a.m. (10) Last Of The Fast Guns (Family)
  - 7 p.m. (23) Hercules And The Black Pirate (No classification)
  - 7:30 p.m. (10) The Gallant Hours (Family)
  - 8 p.m. (6) Espresso Bongo (Condemned)
- OBJECTION:** This film uses the cloak of political intent as purported justification for extremely indecent and suggestive costuming and situations. In addition, an unrelied low moral tone pervades the development of the story.
- 9 p.m. (4 & 11) A Shot In The Dark (Morally objectionable in part for all)
- OBJECTION:** This film tends to lose its comic perspective by excessive concentration on suggestiveness in situation, costuming and dialogue.
- 11 p.m. (23) Brain That Wouldn't Die (Morally objectionable in part for all)
- OBJECTION:** Suggestive costuming; sadism.
- 11:15 p.m. (11) The Rocket (Morally unobjectionable for adults and adolescents)
  - 1:30 a.m. (10) Sutter's Gold (Family)

SATURDAY, JAN. 13

- 2 p.m. (10) Crime School (Family)
  - 4 p.m. (4) Our Little Girl (No classification)
  - 7:30 p.m. (6) General Della Rovere (Morally unobjectionable for adults and adolescents)
  - 8:30 p.m. (23) 1941 Manhunt (No classification)
  - 9 p.m. (5) Saratoga Trunk (Morally objectionable in part for all)
- OBJECTION:** Lack of adequate moral compensation.
- 10:30 p.m. (10) Top Roots (Morally unobjectionable for adults and adolescents)
  - 11:15 p.m. (11) Confidential Agent (Morally objectionable in part for all)
- OBJECTION:** Tends to condone the hero's taking the law into his own hands.
- 12:35 a.m. (10) Horrors Of The Black Museum (Morally objectionable in part for all)
- OBJECTION:** Sordid sequences.
- 1:15 a.m. (4) The Son Of Dr. Jekyll (No classification)

SUNDAY, JAN. 14

- 11:30 a.m. (7) The Red Sheik (No classification)
  - 2 p.m. (4) Captain From Castile (Morally unobjectionable for adults and adolescents)
  - 2 p.m. (7) Angry Red Planet (Morally unobjectionable for adults and adolescents)
  - 6:30 p.m. (23) Gun Battle At Monterey (Morally objectionable in part for all)
- OBJECTION:** Even though this film uses a comic and tongue-in-cheek approach to its subject matter, it tends to be a disrespectful parody of religion and morality. Moreover, there are several instances of gross suggestiveness in treatment.
- 8 p.m. (23) China Girl (Morally unobjectionable for adults and adolescents)
  - 9 p.m. (10 & 12) Hanoi (Family)
  - 11:15 p.m. (11) Allegheny Uprising (Family)
  - 1:30 p.m. (5) Specter Of The Rose (Morally unobjectionable for adults and adolescents)
  - 11:30 p.m. (7) Camille (Morally unobjectionable for adults and adolescents)
  - 12:35 a.m. (10) Dangerous Moonlight (No classification)

MONDAY, JAN. 15

- 9 a.m. (7) All My Sons (Morally objectionable in part for all)
- OBJECTION:** Suicide in plot solution.
- 6 p.m. (10) Montana (Family)
  - 7 p.m. (23) Sword Of Damascus (No classification)

8 p.m. (6) Madeline (No classification)

- 8 p.m. (23) Black Like Me (Morally unobjectionable for adults, with reservations)
- OBJECTION:** The realistic use which this film makes of vulgarity and crudity in dialogue may prove shocking to sensitive viewers.
- 11 p.m. (23) Johnny Apollo (Morally objectionable in part for all)
- OBJECTION:** Excessive brutality; over-emphasis on gangsterism.
- 11:15 p.m. (11) The Gay Falcon (Morally unobjectionable for adults and adolescents)

TUESDAY, JAN. 16

- 9 a.m. (7) Let's Make It Legal (Morally objectionable in part for all)
- OBJECTION:** Reflects acceptability of divorce; light treatment of marriage.
- 6 p.m. (10) Rega (Morally unobjectionable for adults and adolescents)
  - 7 p.m. (23) Prisoner Of The Iron Mask (Family)
  - 8 p.m. (6) Operation Snatch (No classification)
  - 7 p.m. (5) The Truth About Spring (Family)
  - 9 p.m. (7) Cyborg 2087 (No classification)
  - 11 p.m. (23) Boy From Indiana (Morally unobjectionable for adults and adolescents)
  - 11:15 p.m. (11) The Setup (Morally objectionable in part for all)
- OBJECTION:** Excessive brutality.

WEDNESDAY, JAN. 17

- 9 a.m. (7) Annapolis Story (Family)
  - 6 p.m. (10) White Savage (Morally objectionable in part for all)
- OBJECTION:** Suggestive dance.
- 7 p.m. (23) Hercules Against The Barbarians (No classification)
  - 8 p.m. (6) My Uncle (Family)
  - 9 p.m. (10 & 12) Laura (Morally unobjectionable for adults and adolescents)
  - 11 p.m. (23) Frontier Gambler (No classification)
  - 11:15 p.m. (11) Tall In The Saddle (Family)

THURSDAY, JAN. 18

- 9 a.m. (7) Powder River (Morally unobjectionable for adults and adolescents)
- 6 p.m. (10) Return Of The Frontiersman (Family)
- 7 p.m. (23) Valley Of The Doomed (No classification)
- 8 p.m. (6) The Promoter (Family)
- 9 p.m. (4 & 11) Torpedo Run (Family)
- 11 p.m. (23) Hong Kong Affair (Family)
- 11:15 p.m. (11) Man Alive (Morally unobjectionable for adults and adolescents)

FRIDAY, JAN. 19

- 9 a.m. (7) You're My Everything (Family)
  - 6 p.m. (10) China Sky (Morally unobjectionable for adults and adolescents)
  - 7 p.m. (23) Mask Of The Musketeers (No classification)
  - 7:30 p.m. (10) Bright Leaf (Morally objectionable in part for all)
- OBJECTION:** Suggestive sequences.
- 8 p.m. (6) Detective Story (Morally unobjectionable for adults and adolescents)
  - 9 p.m. (4) 633 Squadron (Morally unobjectionable for adults and adolescents)
  - 11 p.m. (23) Invasion Of The Body Snatchers (Morally objectionable in part for all)
- OBJECTION:** Light treatment of marriage.
- 11:15 p.m. (11) King Kong (Family)
  - 1:30 a.m. (10) Voltaire (No classification)

SATURDAY, JAN. 20

- 2 p.m. (10) Invisible Stripes (Morally unobjectionable for adults and adolescents)
- 7:30 p.m. (6) The Last Ten Days (Morally unobjectionable for adults and adolescents)

This Week's Film Ratings

CLASS A, SECTION II (Morally unobjectionable for adults and adolescents)

Battle Beneath The Earth  
CLASS A, SECTION III (Morally unobjectionable for adults)

In Cold Blood  
The Power  
War Kill

CLASS A, SECTION IV (Morally unobjectionable for adults, with reservations)

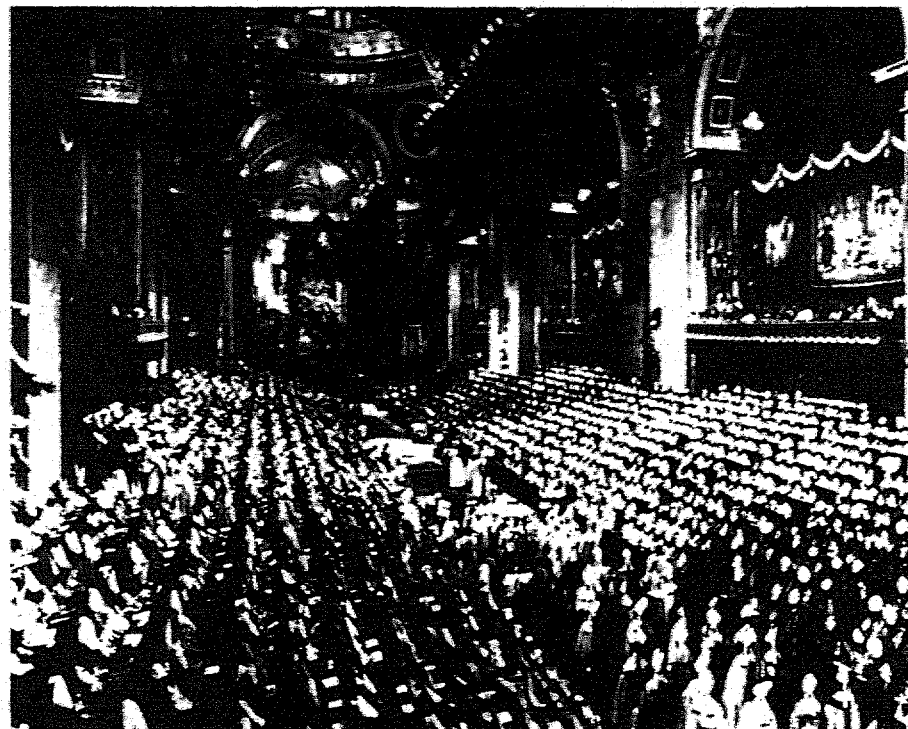
The Graduate  
CLASS B (Morally objectionable in part for all)

Dark Of The Sun  
OBJECTION: In its sensationalized brutality this melodramatic story about mercenaries in the Congo is a shameful exploitation of a tragic contemporary reality.

The Ambushers  
OBJECTION: This purported spy-spoof is a moronic exercise in vulgarity and suggestiveness.

Cop Out  
OBJECTION: Certain elements of treatment in this murder story become offensive because of uneven direction.

The Good, The Bad And The Ugly  
OBJECTION: A wholesale disregard for human life and irresponsible brutal treatment characterize this cynical Italian Western.



HAS VATICAN II CAUSED A CRISIS OF FAITH?

Extremists of the right make headlines screaming that the changes triggered by Vatican Council II are "splitting the Church" ... The extreme left is equally strident in voicing its unwillingness to "wait for the bishops" to move more rapidly for renewal.

Sincerity marks both of these opposite-pole views. And they do reflect the "crisis of change" now affecting the faith of the people of God. Meanwhile, this painful division challenges the security of many believing Christians who belong to neither camp. They are "confused" by the resulting crisis of faith — which is real, and cannot be ignored.

The meanings, problems and effects of this human experience of the Church in transition will be explored on the four Sundays of January on the CATHOLIC

HOOR Television Religious Program produced in color by the National Broadcasting Company in association with the National Council of Catholic Men. Entitled "The Catholic Faith — A New Perspective," the CATHOLIC HOUR will discuss the Crisis of Change, January 14; The Roots of Change, January 21; Faith, Its Nature and Varieties, January 28; Faith and Human Possibilities, February 4.

To learn more of your faith today, tune in on these significant programs studying change — a constant tradition of the Church — in this new CATHOLIC HOUR series on the Sundays during January.

16 mm. Film versions of the Programs will be available for rental from THE CATHOLIC HOUR TV — (A) NCCM, New York, N.Y. 10017.

Sunday Mornings at 10:30 on



THE CATHOLIC HOUR TV

NCCM, New York, N.Y. 10017.

# A Frank Talk With Youth About SEX

(Reprinted courtesy of "The Sign" magazine)

Get the scene. It's a thronged-auditorium on the campus of a midwestern university—big, tax-subsidized and swinging. It's Freshman Orientation Week, and more than a thousand innocents have curled up for a one-evening, non-credit elective on every healthy adolescent's favorite subject. To cool them, the deans have invited Dr. and Mrs. John Willke (co-authors of *The Wonder of Sex*) to round out their education—presumably already underway, however secondhand. Though sex seems to be popular enough, there are clearly present a thousand doubts whether it's such a good idea anytime. Husband and wife, doctor and nurse, the marriage-counseling Willkes might know.

From the title of their book, it's plain they are in favor of sex—so much so that they want to help make it work for the happiness of a thousand promising young men and women. As the buzzing and chair-scraping hushes for Doctor Willke's opening words, nobody is quite sure where they stand on the question "Sex—Now or Forever?" Dr. Willke. You men and women have come to this campus to become educated people. You have come from a wide variety of backgrounds, of family situations, of schools, and of churches. You have been taught varying codes of behavior, varying ideas of what is right and wrong, what is sin and what is sacred regarding how you will handle your own sexual actions here on campus and in your life ahead. Now, for the first time, you are on your own. You will make your own decisions; no one is telling you exactly what to do. You have your own convictions, but you will also look around you and see what your fellow students and professors are telling you and how they are living.

You will become further educated in the fields of your choice, and you will be looking to the experts, the educators, for guidance in many fields. You will do this also in matters of sexual activity or abstinence, as you look beyond the authorities you knew at home for guidance in this field. Allow us to begin by quoting two "authorities" on the subject of pre-marital sex. Both of these men are authors and lecturers, have advanced degrees, and have written books that have sold millions of copies. Their works are both available to you:

Although most of the so-called disadvantages of pre-marital intercourse may well apply to ignorant, stupid, or seriously disturbed individuals, they hardly apply today to the intelligent and informed adult who has some degree of emotional stability and maturity. Such an individual can easily eliminate the dangers of VD, illegitimate pregnancy, and abortion, will not become unduly guilty, irresponsible, frigid or impotent, exploitative or neurologically promiscuous, and will frequently tend, because of his or her pre-marital sex experience, to have a happier and healthier sexual and general life after marriage. (Dr. Albert Ellis)

Here is a second one:

Sex, in the right place and the right time, with the right person, under the right circumstances, is a magnificent thing. But almost by definition, this means sex under the seal and shield of marriage. Under any other circumstances it is likely to be clumsy, guilt-ridden, and spiritually enervating. . . . Sexual restraint does not mean deprivation; rather, it means happiness in depth. (Dr. Norman Vincent Peale)

All right! You've heard the authorities. You have a choice to make.

Mrs. Willke. Before you make your decision, let's pause a moment and decide what it is that each of you wants out of life. Most of you will marry. What are your goals for this marriage? What do you want? Well, basically, you want happiness and fulfillment in marriage, don't you? You look forward to a single marriage with one partner and a life-time of happiness together. Divorce? This is no goal to look forward to. Children?

Yes, most of you will want children, and you'll certainly want them to be a credit to you. Fidelity? I think we all share this. Do any of you really want your partner sleeping around with somebody else? No. I think, as a goal from this end, you will look forward to faithfulness in marriage as a hoped-for ideal. Love and sexual fulfillment? Yes, in the most intense way.

You have all heard enough of this, you all want it, and you will all strive to realize it. If, then, we assume we all share basically these same goals in marriage, which simply amount to happiness, then let's pose the question: "Will pre-marital sexual intimacy aid you in finding this goal of deep fulfillment and happiness in marriage ahead, or will pre-marital sexual intimacy detract from or hinder your chances for this full realization?"

Dr. Willke: We'd like to find out first what you think about this. We're going to ask you to discuss this question yourselves for about ten minutes. Will Row 1 turn to Row 2, Row 3 to Row 4, and on back through the entire auditorium. We have over a thousand people here. If we group in groups of six, we are going to have about one hundred and sixty or so discussion groups. Discuss the question that we give you, and then we'll call you back to order and ask your group spokesman to give us the answers that you have come up with.

The question for this half of the auditorium is: "Give us all the reasons that you know of or that you have heard of in favor of pre-marital sex." Will the other half of the auditorium, in your groups, give us all the reasons that you know of or have heard of why it is wiser to wait until marriage? Okay, stand up and talk.

Talk they did. Buzz, buzz, buzz. No embarrassment. Since each group was preem-

itted to a conclusion—they were only asked for reasons—there need be no pink-cheeked self-disclosures. Here and there, voices began escalating toward arguing pitch. Time, Dr. Willke first called for the sweet-sounding reasons.

## In Favor Of Pre-Marital Sex

- "Our group thought there would be a better sexual adjustment in marriage if you had some experience beforehand."
- "There would be less tension and upset on your wedding night, if you had made this adjustment already."
- "It's like buying a pair of shoes. You wouldn't buy a pair of shoes without first trying them on, would you?"
- "Or like buying an automobile. You would want to drive it first, wouldn't you?"
- "Our group was all men, and we felt that after a certain amount of necking and petting, the girls become pretty aroused and frustrated, and if you have intercourse with them, it would relieve their tension." Dr. Willke: "Those boys are all heart." (laughter)
- "If two people are really committed to one another and yet can't marry for financial reasons, what else are they going to do?"

Suddenly, a young man jumped to his feet near the back and, without asking for the floor, shouted: "Now wait a minute. Those fellows down there said that they wouldn't buy a pair of shoes without first trying them on. May I ask what they will do with the shoes when they are worn out? I'll tell you. They'll throw them away." (applause)

- About 30 reasons in favor of pre-marital dalliance continued to mount up:
- "Our group thinks there's one reason nobody's mentioned. We thought it was just a lot of fun."
- "There's less chance of a woman being frigid, if she has learned a sexual response before marriage."
- "There's more chance of being compatible if you have tried it out first." (This one, in one form or another, was repeated perhaps ten times.)

Another interruption by a young man down in front: "Now, wait a minute. Not a single one of you has mentioned the name of God. There is a God who made us and who has given to us specific rules and ways of acting as to how we should use our bodies sexually. His words are very clear as reflected in the Bible, and they tell us that we should not have sexual intercourse before marriage. I believe that we violate His law at our own peril. His words are good enough for me." (silence and then applause)

Mrs. Willke now turned to the other side of the audience for their findings. In contrast to the lightheartedness, sometimes the uneasiness, that characterized the response of the men, the cons reported with a marked soberness. Here are their

## Reasons For Waiting

- "Our group was convinced that you'll be happier in your marriage if you wait."
- "We think there's a better chance for a good sexual adjustment if you wait until your honeymoon."
- "Don't forget, there's always a chance of pregnancy for the girl. This might cause a hurry-up marriage when these two people never should have gotten married at all."
- "Some couples get involved sexually and then become swept into marriage without clear heads and often are not really suited for each other at all."
- "If you have sex before marriage, you're going to have guilt feelings and upsets about it, and this is going to interfere with your sexual adjustment after you're married."

By MARJORIE L. FILLYAW

"The miracle of Latin America" is that its millions of impoverished and illiterate people have retained their Catholic Faith despite the critical shortage of priests to minister to their spiritual needs, two Irish-born missionaries said here shortly after their arrival from Peru.

Father Denis O'Donoghue, a priest for 20 years; and Father Sean McGann, ordained in 1966, who are visiting South Florida and the United States for the first time, are both from the Diocese of Cork in Ireland.

They have volunteered to serve for five years in a densely populated "barriada" or slum area in the Archdiocese of Trujillo, 350 miles north of Lima, Peru.

Almost three years ago when Bishop Cornelius Lucy of Cork offered to pro-

vide priests and religious to minister to the spiritual, educational, and medical needs of some 100,000 people living in a 10-square mile area on the Peruvian coast in Trujillo, Father O'Donoghue was one of the first to volunteer.

After four months of preliminary training at the Society of St. James School in Lima, which included Spanish language courses and orientation programs, Father O'Donoghue, who had served with the Society of St. James in Santa Cruz, Bolivia, for two years joined two other priests from Cork and began their mission.

"There hadn't been a priest there to bring them the Sacraments except during infrequent Sunday Masses over a period of 10 years," he recalled.

After living for a brief time in a rented house, the

priests built a rectory. As other priests, 10 in number, arrived from Cork, they inaugurated a building program. To date they have built the Church of Buen Pastor (Good Shepherd), eight modern primary schools constructed of brick; and five medical clinics, within the 10-mile area.

Three congregations of nuns are also working the project. The Sisters of Bon Secours, all nurses of the same religious order which staffs Villa Maria Rehabilitation and Nursing Center in North Miami, who are planning to erect a hospital in the mission; and two communities of the Sisters of Mercy.

Sunday Masses, the priests said, are celebrated in each of the schools as well as in the church. "Peruvian teachers conduct our classes," Father O'Donoghue explained,

pointing out that some of the faculty are paid by the local government while others are paid by the mission. All of the building and maintenance expenses as well as salaries and other expenditures of the mission are underwritten by the Diocese of Cork.

Although the mission cannot afford the salaries paid to teachers by the government, he said: "We have no trouble getting teachers. They would rather teach on the coast than go up to the mountains."

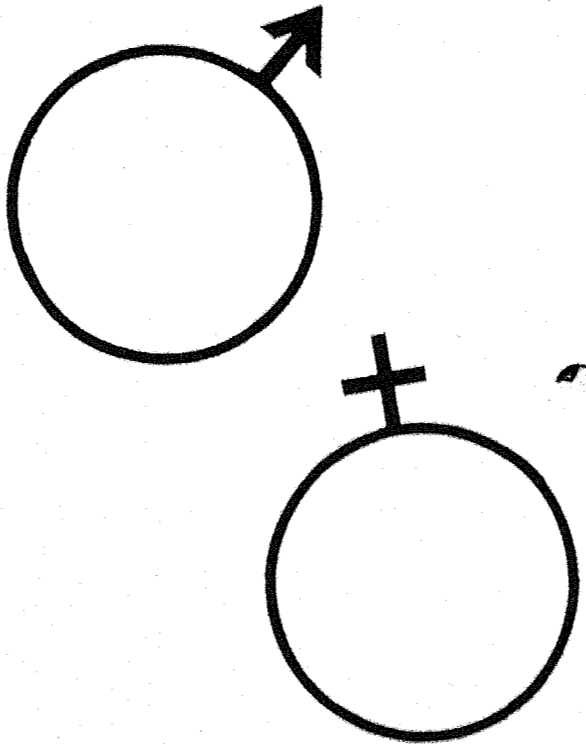
The priests teach religion classes at some 20 public schools in Trujillo and conduct education classes for adults at three different locations in the evenings.

"Each time we open a primary school it is practically empty at the beginning of the year," Father

McGann stated. "But as the school year progresses the class rooms are filled. Since the adults are not educated themselves they see no reason for educating their children."

Because the Peruvian people have been "exploited by persons of other nations," who have taken much of the country's wealth out of Peru, "there is a great bias against non-Peruvians," the priests agreed. "The Sisters, whose primary work is in the clinics and in home visitations, get a tremendous welcome but not the priests."

"But by being there and living among them, we have finally made them realize that we are not there to fleece them." Father O'Donoghue said, estimating that his home diocese has already spent \$500,000 for buildings and an additional \$20,000 in maintenance.



- "There's always a chance of VD."
- "We think we bear a responsibility to the unborn child. What if the girl gets pregnant?"
- "There is a disparity of risks versus benefits. Most of the risks are for the woman, and most of the benefits are for the man."
- "There would be no kinks left for marriage."
- "Disillusionment, particularly for the woman. It's often not as good as they thought it would be."
- "We wouldn't want to marry a gal who had been too used—couldn't really trust her later on."

And so it went. Mirror images of those views obtained from the first group. For instance, if you have sex before marriage, you will or will not have a better sexual adjustment in marriage. The first hour was now up. So far it had been a ball. Now it was the Willkes' inning. First they spoke of love. Remember love?

Dr. Willke. Sex, you see, is not love; it is only a way of expressing love and this ideally between two people in one particular, unique relationship. Too often in our culture, we think of love in terms of "I want" and "I need" and "I cannot do without you, my dear." If we think a moment, we'll realize that what "I want" and "I need" often concerns itself very little about what is best for you. Love, ultimately, is concern for the betterment of the one I love, be that person a parent, a brother, a neighbor, or my fiancée. We love people, ultimately and truly, by doing what is best for them. When we find ourselves using them for what we want, then we are treating them like things. Then we are being self-centered, self-directed, selfish.

Mrs. Willke. We express love in different ways to different people. For our parents, it is first obedience, then later in life it is care for them, protection, and a concern for their happiness. To my engaged partner, love should always be what is best for my partner and the long-term well-being of both of us and of the children we will have some day, not necessarily just what one or both of us want here tonight. A kiss, you see, is not love but merely a way

of saying, "I love you," but in a deeper way, isn't it? And so with sexual intercourse. This is the deepest, most profound, most beautiful, most total way for one married partner to say to the other: "I love you completely. I want the best for you. I give myself completely to you."

Remember, love, when it becomes a taking, ceases to be love. Love is only love when it is an unselfish giving for the good of my loved one.

Dr. Willke. One of the real truths that has certainly been borne out in my marriage counseling has been this: He (or she) who plays around before marriage finds it far easier to stray from marriage.

## He Who Plays Around

Now, like in a scene from *Who's Afraid of Liz Taylor*, the Willkes act out a little cocktail party bit in which each is tempted to infidelity. In self-searching asides, they ponder the possibilities, rationalize, want, reject, hesitate, and ultimately decide pretty much on the basis of what they assume their partner would do if likewise tempted. And since each knows something pre-maritally of the other—paaf!

Then the Willkes held up the pros and cons to the white penetrating light of experience.

Dr. Willke told of the relative differences between men and women in their early sexual encounters. "For the woman, the sexual response is a learned art."

Mrs. Willke. Pre-marital sexual intimacy is commonly experienced in a relatively uncomfortable, hurried, hidden situation. There is often lack of absolute certainty about their partner's total commitment, fear of pregnancy, and moral guilt.

Dr. Willke. All of this usually makes it impossible for them to know before marriage whether or not they will be able to make a good sexual adjustment together. This, of course, is especially true for the woman.

Mrs. Willke. Sex in marriage is only as good as the day that precedes it. Sexual fulfillment blossoms as a result and reflection of a happy marriage, and not vice versa.

Dr. Willke. The probability of pregnancy is very present and real. Contraceptives are not—repeat, not—completely "protective." Sex—sacred or profane—always carries with it the indelible corollary of responsibility to an unborn child.

Mrs. Willke. The sexual and other adjustments in marriage are adjustments between just two people and take a lifetime. The chances of pre-marital sex even being fun are not good.

Dr. Willke. Pre-marital experience with third parties brings nothing constructive to the problem of how you are going to work out the totally unique physical, psychological, and spiritual adjustment with your ultimate partner.

Mrs. Willke. Think of the worth of an individual person. How valuable are you? What will you offer that can attract the very special person with whom you will want to spend the rest of your life?

Dr. Willke. Think of short-term pleasures, which may not turn out to be pleasures at all, as against important long-term goals.

The results? After the thank you's and the applause, a thousand previously exuberant college students slowly, thoughtfully, pensively filed from the auditorium, some murmuring to their friends but most, apparently, keeping their thoughts to themselves.

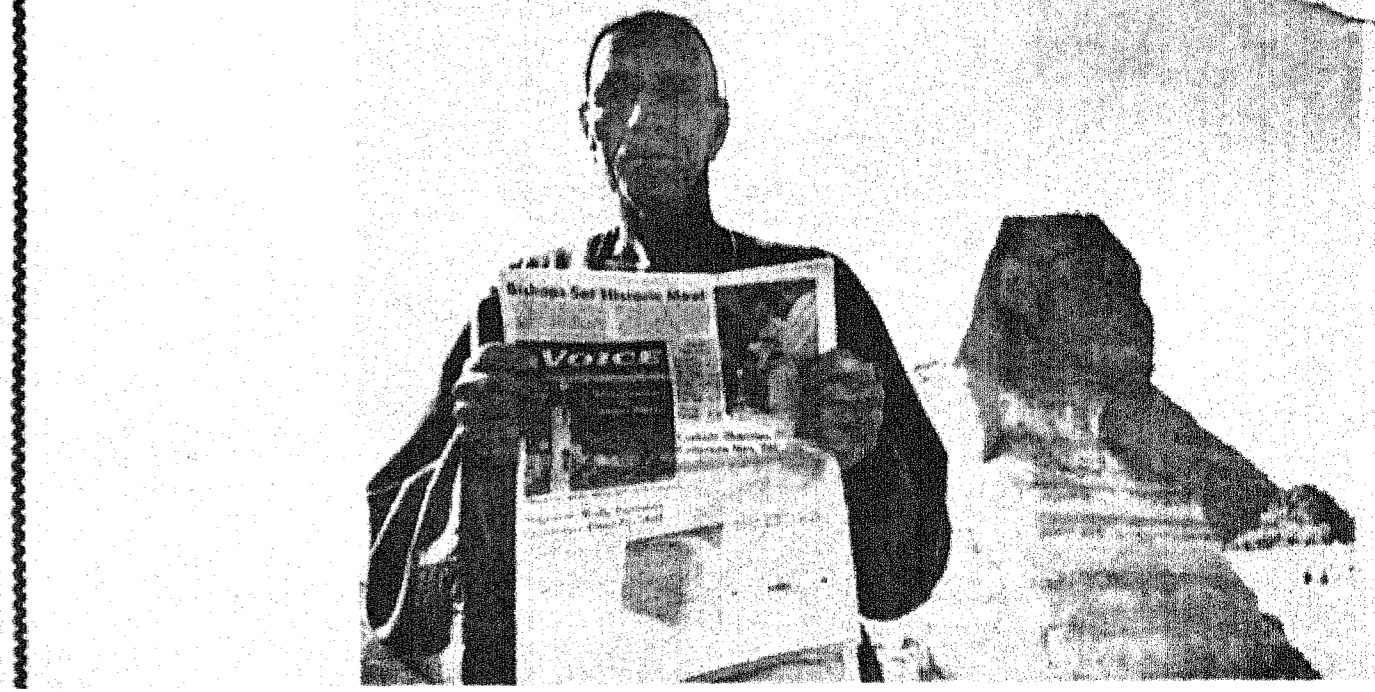
The ultimate results? . . .



PEOPLE the world over read



The VOICE



# Play-Pray Formula Suggested By Nun

A nun who teaches at Immaculate Heart College in Los Angeles has proposed a new approach

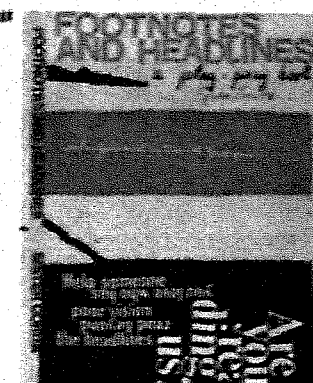
to prayer through the words and phrases in newspaper headlines, ads and other everyday communications forms.

In "Footnotes and Headlines," to be published this week, Sister Corita writes that modern man carries on "what God started. God became man and stamped His approval on the whole system into which He came.

Terming her art, which has been widely exhibited throughout the country, a

"play-pray" form, Sister Corita juxtaposes familiar advertising slogans such as "We want everyone to fly," "Make the most of their wonder years," letters from the alphabet, photographs of softdrink caps, and advertising symbols.

"Games can restore life," Sister Corita says. "Playing around with words, taking them out of one context and putting them into another is a way of preserving or restoring their life."



By using words in new ways, she suggests, it is possible to transform the ordinary and taken-for-granted daily realities into a means whereby men can better understand both themselves and their relationship with God. "Words," she says, "are the medium and you can make the message."

# Modern Religious Music Exhibits Broad Variety

One of this year's major events in religious music was a concert in Carnegie Hall not quite like anything else that has ever happened there.

Entitled "Praise the Lord in Many Voices," the concert explored a broad variety of forms which religious music has taken in our times, including several styles of jazz, folk music and a solid, contemporary classicism.

Recorded by Avant Garde Records, with some additional material, on three LPs (AVS 102 to 104), the concert provides good listening and a handy index of what's happening right now in religious music.

For my taste, the best of three good albums in this set is Vol. 1, containing the Mass of a Pilgrim People by Sister Miriam Theresa Winter and the Mass for the Secular City by John Yivisaker.

The musical inspiration here is basically that of folk song, though in Yivisaker's work it shades off heavily into jazz styles.

Sister Miriam Theresa has one of the brightest, most attractive styles in religious music today - simple, fresh and, above all, joyful, a delight to the ears and a constant invitation to join in the singing yourself.

Yivisaker's composition is not really a Mass, though its sequence of moods and forms follows the familiar pattern of Kyrie, Gloria, Credo, etc., in a loose, subliminal sort of way.

Formally, it is a series of songs held together by a (largely symbolic) narrative and by an overall theme-religious community in the modern city, which sounds abstract when you sum it up that way, but not at all when it is presented on the record.

The chief effect comes from the strong, blues-styled songs, however, not from the story or theme, and that is as it should be.

—Jay Duncan



# 'Old Formulas' Are Ruled Out

"To continue speaking of freedom and democracy to people deprived of land, housing, schools, or opportunities is practically useless," the President of Chile contends in a new book.

"They are words ill spent." "The achievement of power no longer means for us, as it does for the people of the United States, simply slight variations in political structures," President Eduardo Frei adds in "Religion, Revolution, and Reform," "but rather a change in the entire social structure, requiring new orientations for family, education, state, and man."

In discussing Christian Democracy's programs to attain social change, President Frei suggests that "old and inefficient social organizations that paralyze the economic system must be replaced, but only through institutional and administrative reforms that will permit authentic participation of the people in civic life."

He holds that only through reforms in land tenure, tax, educational, and other systems can all obstacles be removed. "Latin Americans will not copy formulas that may have been suited to others but that are of no avail to them," he asserts.

President Frei's observations appear in the opening section of "Religion, Revolution, and Reform," which is the outgrowth of a conference held to explore the relationship of religion to social change in Latin America, sponsored by the University of Notre Dame, with the support of the Rockefeller Foundation.

# BOOKS IDEAS IN PRINT

## BEST SELLERS

### FICTION

Title and Classification	Author
Night Falls on the City (IIa)	Gainham
The Eighth Day (IIa)	Wilder
Washington, D.C. (IIa)	Vidal
Rosemary's Baby (III)	Lein
Night of Watching (IIb)	Arnold
The Arrangement (IIb)	Kazan
King of the Castle (I)	Holt
The Plot (IIa)	Wallace
Silverhill (I)	Whitney

### NON-FICTION

Nicholas and Alexandra (IIs)	Massie
A Modern Priest Looks at His Outdated Church (III)	Kavanaugh
Edgar Cayce: Sleeping Prophet (IIa)	Stearn
The War Years: 1939-1945 (I)	Nicolson
Everything but Money (I)	Levenson
At Ease (I)	Eisenhower
Worlds in Conflict (I)	Brogan
The Lawyers (IIa)	Mayer
The Chinese Looking Glass (I)	Bloodworth
The New Industrial State (IIs)	Galbraith

# Seminarists Sing Of Life In Slums

"If I had my way," the five young voices sing, "I'd tear this building down." The song is about life in the slums, like most of the songs the Montfort Mission Singers have composed or chosen for their new record album (Reprise 6269).

The voices are fresh and

smooth, but the subject is poverty - a freely chosen vocation for some, an inescapable, grinding dead end for others. One of the songs (a talking blues) is about rats; others are about loneliness, deprivation, the cruelty of a society that neither knows nor cares how

its poorest members live.

This is the second album put out in less than a year by the Montfort Mission, a group of five seminarists who write most of their own words and music while they study for the priesthood at St. Louis University and prepare for their priestly work among the poor by living in slum tenements.

Their first album, privately made and haphazardly distributed by anyone they could interest in it, was earn-

est, thoughtful and frankly amateur. The second record retains the good qualities of the first and adds a good measure of professionalism in the arrangements and musical supervision of Milk Okun, one of the best arrangers in the pop-folk field. The accompaniments, including harmonica, electric organ, and amplified bass and drums as well as guitars, are well varied and underline the words neatly.

—Jay Duncan

# Current Morals Slump 'Inevitable' Happening

A Basilian priest who teaches theology at St. Michael's College in the University of Toronto has called the current crisis in moral standards, especially among the young, "inevitable." In a book to be published next week, he adds that "the situation may well get worse before it gets better."

Father Stanley Kutz, writing in the symposium "The New Morality," goes on to say that "Our difficulties do not arise out of a failure of the rational faculty to formulate suitable norms for moral action," but from the attempt to develop them in isolation from emotional experience.

The theologian contends that the answer lies in "the education of the emotions." "The present generation of young people is not willing to accept principles of conduct whose chief merit seems to be that they will keep a good thing going."

He notes that today's youth are more reluctant

than previous young people to be "trained" in their responses, especially "if they suspect that their elders have not deeply felt the truth of what they propose, but are mainly concerned with keeping the system intact."

Although he denies that the emotions provide an infallible guide to proper actions, Father Kutz says that young people are right in believing "that there should be some correspondence between the way we feel life and the way we order or control it. They are right in believing that they will not know who they are or what is good for them until they have somehow made peace with what they experience as their most immediate and spontaneous responses to life."

Father Kutz's essay is one of nine which explore the history and current questions of contemporary Christian ethics. All the participants teach at the University of Toronto's St. Michael's College.

# 97% Of Americans Attest Belief In God

PRINCETON, N.J. — (RNS) — A nationwide Gallup survey shows that 97 per cent of the Americans interviewed attest to a belief in God.

The results of the poll by the American Institute of Public Opinion, which is headed by George Gallup, were not intended merely to find an answer to the question "Is God dead?"

"As part of the current survey," Mr. Gallup said, "an attempt was made to explore the reason behind a person's belief in a Supreme Being."

The results showed the following reasons:

**AUTHORITATIVE**—36 per cent cited the Bible or some aspect of the Bible, such

as the miracles of the life of Christ, and upbringing or religious training in the home, church or school as the basis for their belief.

**RATIONAL** — 28 per cent in this category cited as proof of the existence of God the wonders of nature, the order and laws of the universe, and the miracle of the human body.

**UTILITARIAN** — 12 per cent in this area argued the existence of God because they "needed" something to believe in and something to look forward to after death.

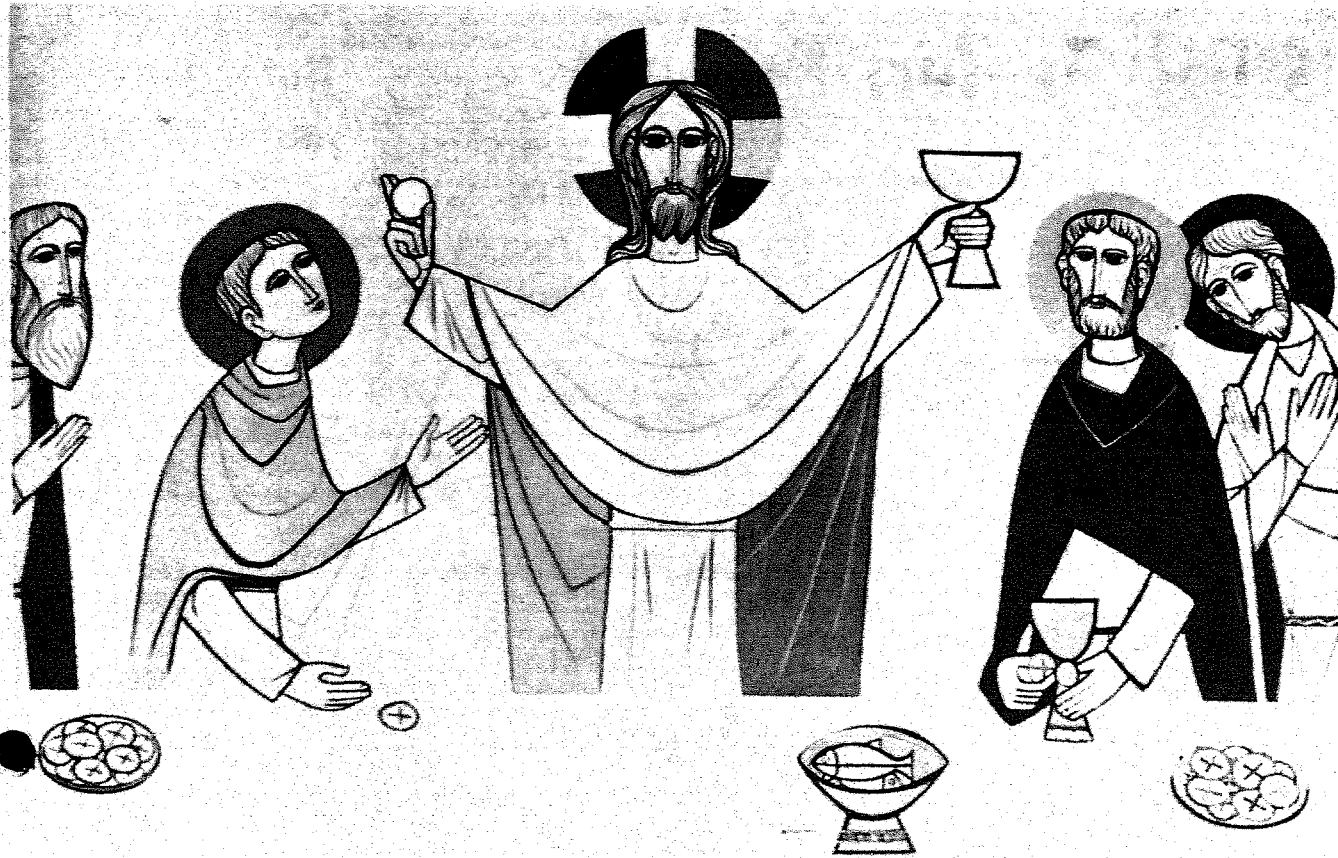
**EMPIRICAL** — 10 per cent responding in this classification usually mentioned deliverance from serious illness and often, "in the respondent's mind," from death itself.

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This drawing in the main dining room of the Franciscan Friars of the Atonement in Garrison, N.Y., symbolizes the religious order's dedication to Christian unity. It has a motto of St. Paul: "The one bread makes us one body,

though many in number." The friars cooperate in the promotion of the Week of Prayer for Christian Unity.

(Jan. 18-25)

## Fill The Family Life With Love

By FATHER DAVID G. RUSSELL

In a very real way every Mass is a nuptial Mass, for every Mass celebrates the wedding of God and man in the person of Jesus Christ. As in marriage, two becomes one flesh, so in the flesh of Christ the union of the human and the divine are wedded in an indissoluble union. The marriage image is used throughout sacred scripture to picture the divine advances of our God to mankind. Even heaven itself is pictured as a marvelous wedding banquet.

The generous use of the marriage image in the Bible gives us some hint of the sacredness with which God treasures the human marriage of man and woman. God would only use that which is holy to depict His own relationship to men.

Family is also sacred because it is within the family

that God comes to us, reveals himself to us, and embraces us with His divine love. And for this reason we must live our family life with God and in His presence. He is one of the partners in every sacred marriage.

Each of us is called to love the members of our family with that love which warmed and enlightened the holy family of Nazareth. Husbands must love their wives with the love which Joseph had for Mary and wives with that love which Mary gave to Joseph. It was a mutual love which difficulties did not diminish. It was a love which did not hesitate at sacrifice, at self-emptying.

Children are called to that love which Christ had for His parents. We know He loved His mother; He made her queen of heaven; we know He loved His stepfather, for He took him to Himself forever.

### NOW— Christianity

The love which graced the holy family was a saving and redeeming love. It built up, supported and aided the other. It would never tear down or destroy. Such is the pattern for our own family love.

Above all, the love of the holy family placed trust and faith in the other members. Jesus had to have great faith in His parents; how else could God make Himself obedient to two human beings. Joseph had to have great faith and confidence in Mary; and how else could He take her as His own when she was pregnant. Mary had to have great trust in Joseph; how else could she allow him to care for her as she carried the Messiah.

The challenge is there for every holy family made in the image of God's union with man. Do we have sufficient trust and faith and confidence in the members of our family? The confidence we are called to is not to be measured by their past performance, but by the confidence which marked the family of Nazareth.

The wonder of family love is that it is blind love. Such love ignores the past. For the fact is that each member of a family is loved beyond his due and measure. The new-born child is especially loved, yet the new-born child has no merits or deeds or accomplishments to recommend itself for love. Family love is generous, spontaneous and unmerited love.

Certainly no husband is loved because he is the best husband. There is somewhere someone who can do nearly everything better. No wife is loved because she is the most beautiful or talented woman. The love between husband and wife is blind to such limited scales.

Rather a husband loves his wife because she is his and no one else's. It is her exclusive gift of self that recommends her as his wife. The same is true for the husband; he belongs to one and one alone, and therefore is worthy to be her husband. It is this irrevocable gift of self which is the substance of a marriage. Individual merits are secondary to the greater gifts of individual personal substance.

Finally, family life is sacred because man's most sacred task can be accomplished within the family circle. The only real duty which rests upon any of us is to be obedient to the will of our heavenly Father.

By loving the members of our family regardless of their merit, and with a love which places confidence and faith in each member, we do the will of our heavenly Father. It may not seem spectacular but it can redeem us and those in our world. Christ himself found family life so saving and so sacred He spent 30 years of His redeeming life in Nazareth.

Christ most likely will not ask us to die like He did at Calvary, but He does ask us to live like He did at Nazareth. That was a family life filled with love.

## Baptism Of Christ In Jordan To Be Recalled Tomorrow

By JOHN J. WARD

The Church commemorates the baptism of Christ in the River Jordan tomorrow, Saturday, Jan. 13.

Baptism is necessary for the salvation of all men because Christ said: "Unless a man be born again of water and the Spirit he cannot enter into the kingdom of God."

It has been the good fortune of this writer to have been present at many baptisms — those of his children and grandchildren and those of the children of many friends. He even served as sponsor for girls and boys born to unwed mothers and sheltered in temporary homes while awaiting formal adoption under the direction of the diocesan Catholic Charities office.

Baptism is a most important sacrament not only because it is the very first sacrament which may be received, but also because, unless we are baptized, we are forbidden to receive any other sacrament.

It was instituted by Christ at His own baptism and commanded at His ascension when He said to His Apostles:

"Go, therefore, and make

disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." (Matt. 28:19).

The Apostles obeyed His command on the day of Pentecost. Then, after Peter's first sermon, when the multitudes questioned, "What shall we do?" Peter answered:

"Repent and be baptized, every one of you, in the name of Jesus Christ, for the forgiveness of your sins." (Acts 2:38).

Baptism is the sacrament which gives our souls the new life of sanctifying grace by which we become children of God and heirs of heaven. It is the sacrament of spiritual rebirth, making those baptized members of God's family by infusing grace into their souls and making them supernaturally like to God. As children of God, they are given the right to enter heaven and to gain merit by their good work.

Baptism is the only sacrament that can remit original sin. It cleanses those baptized from all sin, original and actual, and remits all punishment due to sin.

Baptism, along with Confirmation and Holy Orders,

are the only sacraments which can be received only once. This is because these sacraments imprint on the soul a spiritual mark or character which consists in a specific dedication to Christ. This mark is indelible and cannot be effaced by anything, not even mortal sin. It will be borne by the soul for all eternity for its greater glory in heaven.

The spiritual character imprinted is such that the soul of a baptized person is as different from the soul of the unbaptized as light is from darkness.

Children should be baptized as soon as possible after birth. It should be done within a week if possible, as that is a practice observed since the time of the Apostles. Some pious doctors of the Church believe that little babies who die without baptism may even receive it from an angel. But since this is only a pious belief, parents who neglect the baptism of their children are usually guilty of mortal sin.

A baptismal certificate is given and it should be carefully kept, for later it will be needed for the sacrament of confirmation.

## Prayer Of The Faithful Second Sunday After Epiphany Jan. 14, 1968

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. Christians manifest Christ to the world by serving others. By petitioning for our needs and the needs of all men may the love of Christ be revealed in us.

LECTOR: (1) That our Holy Father, Pope Paul; our Bishop, Coleman F. Carroll; our Pastor, N.; and all priests and religious may serve the People of God with greater devotion and effectiveness, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (2) That the second session of the Ninetieth Congress may quickly and effectively legislate for the fiscal and social needs of our Nation, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (3) That the special session of the Florida Legislature may succeed in solving the educational problems of our State, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (4) That our diocesan newspaper, THE VOICE, may be read by more and more Catholics in our diocese for their edification and instruction, we pray to the Lord.

PEOPLE: Amen.

LECTOR: (5) That all judges and attorneys may work more effectively for the preservation of marriages in our society, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (6) That through our sharing in this sacred rite we may each be encouraged to strengthen Christian marriages by word and deed, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: Look with favor, O Lord, on the petitions which we have just made to you, and grant that we may enjoy your help in attaining that which we seek. Through our Lord, Jesus Christ, Your Son, Who lives and reigns with You in the unity of the Holy Spirit, God, for ever and ever.

PEOPLE: Amen.

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# Some Children Steal To Hurt Parents



By DR. BEN SHEPPARD

Dr. Ben Sheppard, physician, lawyer and a former judge, and present director of the Diocesan Catholic Welfare Bureau, will answer questions of Voice readers on legal, medical and family problems. Readers wishing his advice may address their inquiries in care of The Voice, P. O. Box 1059, Miami, Fla., 33138.

Stealing by children generally indicates an emotional conflict between the child and his parents. The act of stealing is often a response to something that the child has interpreted as a rejection. This rejection might be in the form of open hostility, which is usually the result of parental over-protection. The child shows his rejection by attempting to hurt or embarrass his parents.

Parents' reactions to their child's stealing might be of hurt and embarrassment or excitement and amusement. There occasionally is the case of a parent inciting the stealing for his own neurotic gratification.

The question of psychological dominance is often the underlying situation in the problem of stealing among children. Parents will say that they have done everything for their child, and he shows his gratitude by stealing. This indicates a conflict as to whether the child or the parents will dominate.

When the child is taken to a doctor, it is usually the mother who takes him and deals with the doctor. The father asks the mother what the doctor said that she had done to cause the child to steal. He also might point out that he brings home the paycheck and slaves all day, although he might have two 30-minute coffee breaks and a cocktail with the boys after work.

The question as to whether the child or the mother should dominate the scene is still left unanswered. The mother occasionally reacts to her child as if she were identifying him with another person. For example, she might tell him that he is just like his uncle who is in jail, and that is where he is going to wind up.

We must find the reason behind a child's stealing. Is he doing it to "buy friends"? Is he involved with a gang of boys who steal? If the answer to the first question is yes, this would indicate that the child is lonely. An affirmative answer to the second one would indicate rejection at home and acceptance by the gang.

To treat this particular type is not too difficult. Ask the child how he has fun or enjoyment. Ask him how his mother shows love for him, or does she show it? You might ask the boy how he feels his parents would like him to express his anger or resentment—how can he get their goat? All these questions should be asked with the entire family present. Parents who jump at each other to show anger will tell you that they prefer to sit down and talk things over calmly when actually this is not so.

Don't make the mistake of "not telling Dad." This may have sexual overtones or imply the father doesn't care. Don't cover up in the community by making anonymous restitution. Doing nothing about it when you know the stealing has taken place also is wrong.

Restitution must be made in person, and a parent should accompany the child when this is done on the outside. If you advance the money to repay, then make arrangements for repayment by the child.

Most children will steal once or twice, but this seldom becomes a problem. If it does become a problem, then the roots of the problem lie in an emotional interaction between parent and child most often of conscious awareness of the participant. It can be handled by a thorough evaluation of the dynamics involved.

Sometimes parental prohibition against candy or some other item will cause the child to steal. The mother's prohibition often is based on over-protection. With kleptomania it is well to look at the means of expressing affection within the family and the child's sense of self-worth.

There are many other serious thefts with various motives behind them, but perhaps the most important is the one where the child will steal and leave every indication that he is the one who has stolen. The motivations of getting caught is an expression of hostility toward the parent. It may intensify the feelings of rejection that the parent actually has toward him. Parents sometimes set up invitations to steal from their own purses.

Ginnott in his book—"BETWEEN PARENT AND CHILD"—makes the following statement: "When you are sure that your child stole money from your pocket-book, it is best not to ask him, but to tell him. 'You took a dollar from my purse. Give it back.' Then tell him: 'When you need money, ask me and we will talk it over.' If the child denies the act, we do not argue or beg for a confession. You just tell him to return it. If the money has already been spent, talk about reimbursement and insist on it."

It is important to avoid calling the child a thief and a liar and predict jail in the future. It is not helpful to ask "Why did you do it?" He himself may not know his motivations and pressure to tell why may cause another lie.

It is more helpful to point out that you expect him to discuss with you his need of money.

The rule is, when we know the answer, don't ask the question.

According to Sam Levinson, a brilliant psychologist without portfolio, "Americans are ruled by a kinder-garchy." Children are the ruling class and most parents try to guide their children by theory and are confused because there are so many theories. "They give their children material possessions, but don't know how to raise them."



## Vatican Radio Notes Moslem Sacred Month

VATICAN CITY—(NC) — Vatican Radio greeted the Moslems of the world at the end of their sacred month of Ramadan and urged Christians to express their good wishes to their Moslem neighbors on the occasion. Ramadan is the ninth month of the Islamic calendar. According to Moslem tradition, it was in this month that the Koran, the sacred book of Islam, was revealed to Mohammed. During the month, Moslems are obliged to fast during the daylight hours.

In a broadcast addressed to Christians, Vatican Radio explained the significance of Ramadan and concluded:

"That is why we invite you, who are Christians and who have tried to understand Islam ... to manifest to the Moslems in your neighborhood your esteem for this religious act. On the day which closes the month of Ramadan, offer to your Moslem friends, as the Christians of the Orient customarily do to their Moslem compatriots, your wishes for a happy

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# WOMEN ON THE MOVE

## DCCW To Train Volunteers To Assist In Nursing Homes

A nursing home program which will provide volunteers to assist professional staffs in homes for the aged and rehabilitation centers in South Florida will be a major project during 1968 of the Miami Diocesan Council of Catholic Women.

Under the direction of the Community Affairs Commission, each parish affiliation will be asked to recruit at least two adults, male or female, to participate in the program.

For volunteers in the North and South Dade Deane-ries of the DCCW, orientation and training sessions will be given on Tuesday, Jan. 16, and Tuesday, Jan. 23, in SS. Peter and Paul auditorium, 1435 SW 12 Ave. at 8 p.m.

Staff members of Community Volunteer Services, a United Fund agency, and the Continuing Patient Care Division of Jackson Memorial Hospital will conduct the meetings to enable the volunteers to understand better the needs of the elderly and handicapped people in the community and to learn how they best can donate their particular time and talent to supplement the work of nursing home staffs.

Those planning to attend are urged to pre-register for the sessions by calling the office of Community Volunteer Services at 371-1324.

## Hospital Aides Get Key Jobs

FORT LAUDERDALE—Three members of the staff at Holy Cross Hospital have been named to key positions in state and local professional organizations.

Miss Anne Strayer, assistant medical-records librarian, is the new vice president of the Florida Association of Medical Records Librarians, a 150 member organization.

Willa Fay Vickers, L.P.N. was elected president of the Licensed Practical Nurses Assn., Broward County Division No. 17. Earnestine Martin, L.P.N. was named corresponding secretary of the group.



ST. VINCENT Hall for unwed mothers will benefit from the annual candlelight ball which members of the auxiliary will sponsor on Jan. 27 under the chairmanship of MRS. ROBERT LUDWIG, JR. and MRS. JOHN BERGHOFF, at the Bath Club, Miami Beach.

## Swiss Octet To Entertain

BOCA RATON — Switzerland's Zurich Chamber Octet, making its first American tour this season, will be the third presentation of the Marymount College Artist Series at 8:15 p.m., Wednesday, Jan. 17 in Founders' Hall Auditorium.

The ensemble's offerings range from the string quintet to the string octet and also encompass clarinet quintets, the sextets with woodwinds and the octets. Their repertoire embraces literature from the classic and ro-

mantic periods and contemporary works.

Founder and first violinist of the group, organized 10 years ago, is Heribert Lauer, who studied at the State Conservatory of Berlin and was graduated from the Hochschule for Music in Munich, having been an outstanding pupil in the master classes of Kark Freund.

He was awarded the concert diploma, summa cum laude, at the Academy of Music in Zurich and performed as soloist in tours throughout Europe with the Tonhalle Orchestra.

At the present he is concertmeister of the orchestra and has served in that same capacity with the Swiss Festival Orchestra in Lucerne.

Other members of the ensemble are Margrit Essek, native of Zurich, second violinist; Franz Hirschfeld, of Austria, violist; Esther Nyfenegger; Hermann Voerkel, double-bassist; Hans Rudolph Stalder, clarinetist; Paul Meyer, bassoon; Gunther Schlund, French horn player.

## Card Party For Charity

LAKE WORTH — Marian School for Exceptional Children conducted in St. Juliana parish will benefit from a card party scheduled to be held at 12:30 p.m., Monday, Jan. 15, in the American Legion Hall, 212 N. "J" St.

The event is sponsored by the Marian School Guild, which was recently the recipient of a donation of \$100 from the Vogel Lee Post 47.

## Time Drawing Near For Candlelight Ball

The annual Candlelight Ball sponsored by St. Louise de Marillac Board of St. Vincent Hall Auxiliary will begin at 7:30 p.m., Saturday, Jan. 27, at the Bath Club,

5937 Collins Ave., Miami Beach.

Entire proceeds will benefit St. Vincent Hall, diocesan residence for unwed mothers located in Miami's southeast section adjacent to Mercy Hospital.

Mrs. John Berghoff and Mrs. Robert Ludwig, Jr., are co-chairmen of arrangements for the dinner and dance, during which music will be provided by Johnny Masters and his orchestra. Dinner will be served at 8:30 p.m.

Mrs. John Canfield and Mrs. Edward Bradley are assistant co-chairmen and Mrs. B. Boyd Benjamin is reservations chairman for the formal event, a highlight of Miami's winter season which attracts hundreds of visitors as well as residents.

Mrs. Robert Ward, Little Flower parish, Coral Gables, is president of the auxiliary, organized in 1961 to foster community interest in and provide auxiliary services for the home for unwed mothers operated under the direction of the Catholic Welfare Bureau.

## 'Hard Times' Dance Slated

A "Hard Times" dance under the auspices of the Miami Catholic Singles Club will begin at 8 p.m., Sunday, Jan. 14, at the Harvey Seeds American Legion Post, 6420 NE Seventh Ave.

Music for dancing will be provided by Ray Lyles orchestra. Guests are urged to wear costumes.

## Retreat Slated For Wives Of Viet Soldiers

KENDALL— A special weekend retreat for women whose husbands are serving with the Armed Forces in Vietnam will be held at the Dominican Retreat House from Friday Jan. 19 to Sunday, Jan. 21.

Father Arthur DeBevoise, diocesan director of the Diocese of Miami Newman Club Apostolate, will conduct the conferences, in which women of all faiths have been invited to participate.

A second weekend retreat for married couples is planned at the Retreat House Saturday and Sunday, Jan. 27 and 28.

Father Roger Radloff, director, Family Counseling Department of the Catholic Welfare Bureau, will conduct the conferences.

Nurses and social workers have been invited to participate in a retreat from Friday, Feb. 2, to Sunday, Feb. 4, when Father Anselm Egan, O.P., Dover, Mass., will be the retreat master.

Reservations and further information about retreats may be obtained by calling the Retreat House at 238-2711.

## Reception In New Parish

Ladies in the recently established St. Kieran parish in Miami's southeast section will be guests of honor at a reception and social at 7:30 p.m., Monday, Jan. 15, in the auditorium of Assumption Academy, 1517 Brickell Ave.

Music during the evening will be provided by a local orchestra. Refreshments will be served.

A memorial guest list will be prepared which, according to Father Martin J. Cassidy, pastor, will be placed in the parish church.

## Course On Theology Of Prayer

BOCA RATON — A course on the Theology of Prayer has been inaugurated at Marymount College under the direction of Dr. Susan B. Anthony, assistant professor of theology.

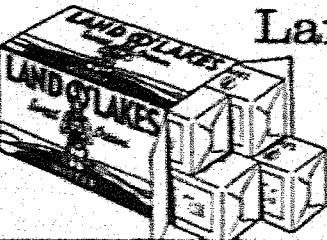
Classes will begin at 10:40 a.m. each Tuesday and Thursday through May, Dr. Anthony said.

## CDA To Mark Day Of Prayer

Catholic Daughters of America throughout the State of Florida will observe Saturday, Jan. 20, as a day of prayer to mark the Chair of Unity Octave.

Mrs. Alice G. Scheidell of St. Petersburg, State Regent, has urged all CDA courts to arrange for special devotions on that day.

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Feb. 2-4 ..... General Retreat  
Feb. 9-11 ..... Parish Groups  
Feb. 16-18 ..... Catholic Young Adult Clubs

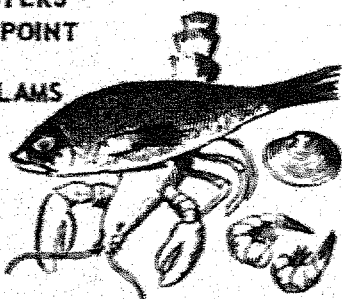
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# Entrance Examination for First Year High

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ELIGIBLE—8th grade boys who wish to enter St.

John Vianney Seminary next September.

—Accommodations will be provided in seminarian dormitories Saturday night.

### PROGRAM:

Saturday, January 27, 1968

- Arrival at St. John Vianney Seminary no later than 11:00 a.m.
- Lunch 12:15 p.m.
- In the afternoon there will be classes on seminary life conducted by members of the Faculty; recreation on the campus with seminarians; an opportunity for an interview with priests from the Vocation Office; a movie on vocations and other subjects in the evening.

Sunday, January 28, 1968

- Entrance Examination from 8:30 to 11:30 a.m.
- After the candidates have lunch there will be open house for their parents at the seminary and an opportunity for them to discuss the vocation problems of their sons with priests from the Vocation Office and Seminary Faculty.
- Mass for parents and candidates in the early afternoon.
- Return home with parents after 2:00 p.m.

Keep upper part for reference

### RESERVATION FORM

I wish to spend Saturday and Sunday, January 27, 28, 1968, at St. John Vianney Minor Seminary (2900 S.W. 87th Avenue, Miami, Florida 33165) so that I may take the Entrance Examination for first year of high school, and learn something of a seminarian's life at first hand.

I (have) (have not) a ride to the Seminary on Saturday, January 27, 1968.

My parents (will) (will not) be able to join me for Mass and open house inspection of the Seminary at 1:00 p.m. on Sunday, January 28, 1968.

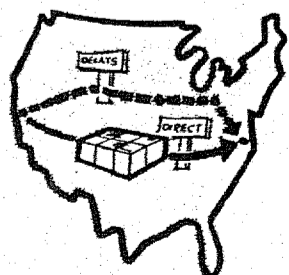
Name: ..... Address: ..... City: .....

School: ..... Parish: .....

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# Have Parents Right To Earnings Of Their Children?

By  
Father Michael Sullivan

A question that I often have posed to me is whether parents have a right to the earnings of their high school children who work part time.

My position on this is that anyone, regardless of age, has a right to the fruits of his labor, which in this case is a wage. But a person who is still dependent upon others is in a "middle of the road" position. Such a person has a responsibility toward those who care for him. However, he also has a right to his earnings. This is why conflict often arises.

The best solution can be worked out through common sense. A young person should offer a reasonable amount of earnings to his

parents. A reasonable amount would depend upon the needs of the family.

Unreasonable demands from parents are unjust, and selfishness on the part of children is inexcusable. Parents should exercise their rights with understanding. Children should place the welfare of their family before their own needs.

Several people have asked me to include questions and answers as well as letters in this column. I personally welcome the suggestion and would like to invite the readers of this column to send letters and questions directly to me at 3700 Meridian Ave., Miami Beach, Florida 33140.

Q. Is it ever permissible to cheat on examinations?

Especially if you've studied beforehand and become overly nervous during the exam?

A. Cheating by definition is a form of stealing. It means that we utilize information which is not ours. We take advantage of a situation for our own gain. Cheating really is dishonesty from two points of view.

In the first place, we pretend to know something which, in fact, we do not know. The stress of the moment, nervousness and so forth does not really change the picture. Whatever the circumstances, we are not being honest with ourselves and small dishonesties can grow into larger dishonest practices.

In the second place, cheating robs others of their rightful achievements. By the dishonesty of others, the well prepared student loses the full value of his good grade.

Cheating for any reason whatsoever is personally dissatisfying as well as unjust to others.

Q. Is it better to skip confession for a while when you find yourself falling into the same sins week after week?

A. A person should continue the practice of frequent confession especially when plagued by the repetition of



the same sins. Why?

1. Because frequently the advice of a friendly priest can actually give us the strength to continue our battle against sin.

2. God intended that confession be a sign of his willingness to receive us back regardless of the frequency of our sinfulness. God does not set limits on his mercy. Why should we?

3. Finally, frequent confession during our youthful years is another assurance that we really care about God and our friendship with him throughout life.

### Cardinal Story Ranks At Top

KINGSTON, Ont. (RNS) — The resignation of Paul-Emile Cardinal Leger as Archbishop of Montreal, Que., to become a missionary to African lepers was rated the top Canadian Catholic news story of 1967.

The staff of the Canadian Register, a national Catholic weekly serving several dioceses and archdioceses in Ontario and Manitoba, rated the story as tops.

### TV Radio CATHOLIC PROGRAMS IN DIOCESE

#### TELEVISION (Sunday)

9 A.M.  
TELAMIGO—Ch. 7 WCKT Spanish language inspiration discourse  
THE CHRISTOPHERS—Ch. 5 WPTV West Palm Beach

10:30 A.M.  
THE CATHOLIC HOUR—Ch. 7, The Catholic Faith—A New Perspective

11 A.M.  
THE CHURCH AND WORLD TODAY—Ch. 7 WCKT to be announced

11:30 A.M.  
MASS FOR SHUT-INS—Ch. 10 WISW-TV

12 P.M.  
THE PRINCE OF PEACE—Ch. 4 WTVJ Program features Father Patrick Peyton and a number of film and TV stars.

2 P.M.  
PANEL DISCUSSION—Ch. 5 WEA-TV interfaith clergy.

9:30 P.M.  
THE CATHOLIC HOUR—Ch. 7, The Workout

#### (Tuesday)

9:30 P.M.  
MAN-TO-MAN—WTHS, Ch. 2 interfaith discussion with a priest, a minister and a rabbi. Moderator, Rev. Luther C. Pierce, member of Ch. 2 program committee.

#### RADIO (Sunday)

6 A.M.  
THE SACRED HEART PROGRAM—WGBS, 710 Kc. 9:30 P.M.

6:30 A.M.  
THE CHURCH AND THE WORLD TODAY—WGBS, 710 Kc. Rerroadcast of TV program.

THE CHRISTOPHERS—WGBS, 1320 Kc. Hollywood

7 A.M.  
THE HOUR OF THE CRUCIFIED—WIRK, Friend to Both.

7:05 A.M.  
NBC RADIO CATHOLIC HOUR—WIDD, 610 Kc. 7:30 P.M.

8 A.M.  
THE SACRED HEART PROGRAM—WHEV, 1600 Kc. Riviera Beach.

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#### TELEVISION

8:30 A.M.  
THE SACRED HEART PROGRAM—WGBS, 1580 Kc. Parks Garage

9:30 A.M.  
UN DOMINGO FEUZ—Spanish WFAA, 990 Kc.

8:35 A.M.  
CATHOLIC NEWS—WGBS, FM 96.3

8:45 A.M.  
THE HOUR OF ST. FRANCIS—WJCM, House For Sale

9 A.M.  
THE HOUR OF ST. FRANCIS—WJCM, Carbon Copy. Same as 8:45 a.m.

THE SACRED HEART PROGRAM—WGBS, Hollywood

THE HOUR OF THE CRUCIFIED—WIRK, Hollywood

9:05 A.M.  
CATHOLIC NEWS—WIRK, 1290, West Palm Beach

9:30 A.M.  
THE HOUR OF THE CRUCIFIED—WIRK, 140 Kc. Int. 9:30 Mg. Fort Pierce

10:30 A.M.  
THE HOUR OF THE CRUCIFIED—WIRK, 1580 Kc. Fort Lauderdale

6:30 P.M.  
CATHOLIC NEWS—WGBS, 710 Kc. Summary of international Catholic news and South Florida Catholic News From The Voice

11 p.m.  
MAN-TO-MAN—WGBS, 710 Kc. Radio repeat of TV program  
THE HOUR OF ST. FRANCIS—WJCM, 1350 Kc.

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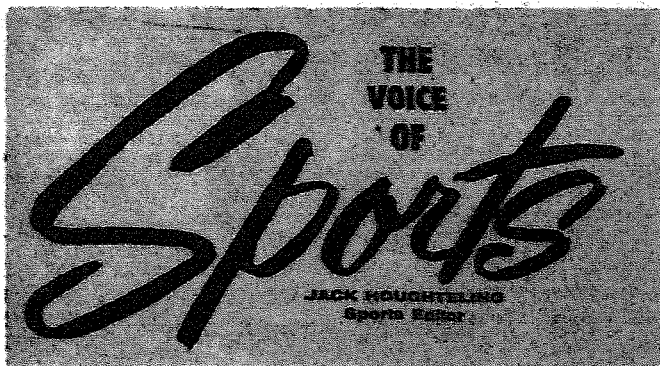
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## Demons On Floor And On Mat Also

Around the state of Florida, Miami's Archbishop Curley High is known as the No. 1 basketball team. The Knights are undefeated and have topped the state poll ever since the start of the campaign.

But... there's another Curley athletic aggregation that is it will also be No. 1 before the season is over: Coach Jim Husk's wrestling squad.

The wrestlers lost their first match of the season back in early December and have won seven straight since. The latest was a triumph over Norland High, the defending state champs.

"Everyone kind of figured we wouldn't be very strong at the start of the season," says Husk, who has consistently had the Knights among the top wrestling powers in the state.

"Our kids, especially the seniors, are determined though to be no less than No. 1 this year," he stated. "We've been close before."

Curley finished second in the state last year and third in 1965. Including this season's 7-1 mark, Husk has a four-year record of 37-9 at Curley.

It's an amazing mark, considering the fact that Curley is still basically a Class A school in enrollment but competing against the bigger AA schools.

Four undefeated wrestlers are the backbone of the Curley team. Tommy Laubenthal in 120 pound class; Joe Frohbus in 145. Tom Matthews in 165 and Hector Rosquette in 180. Rosquette finished third in last year's state tournament.

Matthews and Rosquette keyed the triumph over Norland. Trailing 17-16, both Matthews and Rosquette came through with pins that boosted the Knights into an unbeatable lead. Matthews' pin came in the first 45 seconds of the first period.

"But, it's our strength in some of the lighter weight-classes has helped us so much," quickly adds Husk.

"For instance, both Billy Snyder and Ramon Oyrzan deserve an awful lot of credit for competing in weight classes far above their normal weights."

Snyder has been one of the Knights' top wrestlers for the past two seasons. He was second in the state two years ago as a 95-pounder and was third last year as a 103-pounder.

Now, he weighs about 125-pounds but is wrestling in the 138-pound class. Ramon was a 103-pounder last year but is competing in the 133-pound group.

This has been brought about due to an injury to Jerry Cannis, Husk's regular 138-pounder. Husk has had to snuff his talent around to fill the lineup with the strongest possible combination.

"It's extremely hard on the two boys to go against heavier opponents, but they've done marvelously."

Cannis came off the injury list to help defeat Norland but injured himself again. He should be back, though, by the time of the state tournament.

Actually, Husk finds himself with quite a problem with five lettermen in the 120 and 127-pound class, yet can use only two when state tournament time comes around.

"The other three could wrestle for any other team in the state. I guess I'll just have to have my own little tournament and let the boys eliminate themselves," he says a bit sadly.

Like the basketball team that lacks a gym, the wrestlers also have to overcome some serious handicaps to make good.

"I guess our kids have the latest time in the world for putting away chairs and tables," Jim says, in referring to the fact that the Knights do all their wrestling in the school cafeteria.

But Jim is convinced that he has the team to win the state title.

"We have more depth than we've ever had and I think this year's team is the strongest we've ever had."

"The seniors have carried the brunt. They want it more this year, their last chance, than any other team I've had. They know they're seniors and this is the last chance at some scholarships."

But the seniors aren't the only ones.

"We also have two freshmen in our starting lineup and it's quite a handicap for them to go against sophomores and juniors who have so much more maturity," he said.

One, for instance, is 95-pound class David Berry, just 13 years old.

"Why, he doesn't even come close to weighing 95 pounds. He's more in the upper 80's than 95. So, you know that he has a problem in giving away so much weight."

"But, he's coming around real good."

This will be the last year for Curley to compete in AA competition as the Florida High School Activities Association has ruled the schools may no longer compete voluntarily in bigger classifications after this school year.

It would be a great way for the Knights to bow out... champions in both basketball and wrestling.

# Diocese School Teams Booming

By JACK HOUGHTELING

It's still almost a month away from the state high school basketball tournament play but it's obvious that diocese schools are going to have strong favorites in Class AA, Class A and Class B play.

In the big school Class AA, there's Miami's Archbishop Curley High with its sparkling 9-0 record; in Class A there's Hollywood's Chaminade High with a 9-3 record and seven victories in a row at the start of this week; while a new addition to the list of contenders is Class B Cardinal Gibbons High of Fort Lauderdale, which was 8-1 after last week's action.

The Gibbons Redskins of Tony Licata have lost only to Class A Msgr. Pace in their first nine games. In their last two starts, the Redskins took diocese foe Belen, 74-64, and then Class A Miami Military Academy, 75-66.

It was the 1-2 scoring punch of Bruce Sanderson and Phil Echarte that again led the Gibbons attack. Sanderson hit for 30 points against Belen and then for 20 against MMA while Echarte was 16 and 28 against the two.

### REBOUND STARS

The rebounding was handled superbly by Jim Connors and Jack Hanrahan, with Connors the leader against Belen with 16 and Hanrahan the top man against Miami Military with 17.

The Redskins are hopeful that the eligibility 16-1 Brack Bracy will be cleared up in time for the state tournament. Bracy was a sophomore standout for the Redskins two years ago, then transferred to Blanche Ely High but returned to Gibbons in mid-December of 1967.

He played for the final two pre-Christmas games and dropped in 55 points

before a question of his eligibility over the return transfer came up.

If he is cleared to play, Bracy, a top rebounder as well as scorer, could be just the man the Redskins need to boost them to the state title.

Meanwhile, both Curley and Chaminade were continuing their hot play.

Curley handed Carol City its second loss of the season, both by Curley, with a 76-69 count, after leading by 76-59 with less than two minutes of play remaining.

Curley's big men, 6-8 Cyril Baptiste and 6-5 Homer Lawyer, came through with 20 and 18 points, respectively, while the newcomers to the lineup continued to show improvement.

Sophomore guards Bernie Strachan and Bob Valibus had 20 and 9 points, respectively while 6-3 junior David Lawyer also added nine points.

Chaminade ran its own winning streak to seven straight with a 74-48 victory over Miami LaSalle and a 66-56 win over Class AA Plantation.

Bob Skut continued to set a hot scoring pace for the well-balanced Lions' attack, getting 27 points against LaSalle and 14 against Plantation. Bill Bertalan, 6-6 center, was the backup man against LaSalle with 14 while Jose Sabates was the high man against Plantation with 17.

Both Msgr. Pace of Miami and St. Thomas Aquinas of Fort Lauderdale continued their drive for Class A darkhorse roles.

Pace had little trouble in downing Pine Crest, 79-58, with Skip Washa getting 16 points and Gary Sweet 15, while St. Thomas registered a pair of triumphs before falling to a late rally by Class AA Fort Lauderdale High, 64-58.

### ST. THOMAS STRONG

The St. Thomas play was impressive despite the absence of the injured Rick Tabit and his 17.3 points a game average.

In taking Cardinal Newman, 71-67, Greg Mizell led the scoring with 21 points and Rudy Niesel had 19; while in the 79-66 triumph over LaSalle, Steve McKibbin was the high man with

25 and Rick Minnis had 16.

The Raiders tried to make it three straight against Fort Lauderdale and led 47-43 going into the fourth quarter before the depth of the L's pulled out the triumph.

Niesel was high in that game with 18 points and McKibbin and Mizell each had 14.

In other highlights, St. Patrick's won its second game of the season, with a 70-60 decision over Mary Immaculate in a battle of Class C teams, John Carroll of Ft. Pierce, also Class C won its third game with a 53-52 thriller over LaBelle, and Bishop Verot of Fort Myers slipped to 1-7 with a 69-55 loss at the hands of Alva.

Pete Fernandez turned in one of the diocese's top scoring performances of the season when he collected 38 points in the St. Pat's triumph while soph Eddie Gates of MIHS almost matched him, getting 32.

Football star Iverson Williams was high man in the John Carroll triumph with 13 points while Percy Alexander, who had registered 22 points earlier in the week against Moore Haven, had nine.

## Biscayne Meets New Foe

Biscayne College will start a new rivalry Saturday when the Bobcats host Florida Memorial College at the North Miami Beach Auditorium.

The Bobcats will take a 4-6 record into the game after splitting even in four games last week.

Biscayne lost to Hanover (Ind.) College in the opening game of the Azalea Invitational meet at Valdosta, Ga., and then took Baptist College of Charleston, S. C., 78-64, to win the consolation title behind a 20-point performance by John Fairclough.

After the tourney, they journeyed to Tampa for a loss at the hand of the U. of Tampa and then took Florida Tech for the fourth straight time on Saturday

at the North Miami Beach court.

Following the Florida Memorial game, Biscayne will take a two-game swing through the middle of the state, meeting Rollins College on Monday at Winter Park and Florida Southern at Lakeland on Tuesday.

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## Guitar Serenade The Key That Opens Convent Door

By FATHER THOMAS SEIBT  
SAN ANGELO, Tex. (NC) — It was close to midnight when Father Russell Schultz, associate pastor of Sacred Heart Cathedral in San Angelo, was surprised by the doorbell. Opening the door of the rectory he was further surprised to find an unknown nun accompanied by an airline limousine driver.

"Is this a Catholic church?" she asked in broken English.

To his affirmative answer the nun replied, "Thank God, I am Sister Juana Maria from Madrid, Spain, and I am looking for my Sisters. Can you help me?"

Father Schultz said he would try, so he invited the nun in, gave her a cup of coffee and then tried by phone to reach the Missionary Sisters of the Sacred Heart at Queen of Missions Convent south of San Angelo. The phone rang and rang but to no avail.

About 12:15 Father Schultz decided the only thing to do was to take Sister Juana Maria to the convent. He loaded her luggage, guitar and all, into his

car and off they went.

San Angelo had recently been hit by rain, sleet and snow and the dirt road leading to the convent was deep mud. After wading through the mud, Sister Juana Maria and Father Schultz rang the doorbell for some 10 minutes without receiving an answer.

Father Schultz suddenly hit upon an idea. Pointing to the nun's Spanish guitar, he suggested that Sister Juana Maria play and sing some Spanish numbers.

So there they stood — the priest and the nun knee deep in mud — serenading under the convent window at one o'clock in the morning.

Their songs awakened the sleeping nuns who, after some bewilderment as to what was happening in the convent yard, realized that Sister Juana Maria had arrived.

The nuns enjoyed a grand reunion, and Father Schultz returned to his rectory to begin once again his night's sleep.

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VALLETTA, Malta — and Anglican Churches (NC) — A proposal to help bring the Roman Catholic

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# Pastoral Colectiva de Obispos de E.U.

Washington—"En respuesta a las necesidades del momento", los obispos católicos de Estados Unidos dieron a la publicidad una pastoral colectiva, que constituye una profunda mirada a la vida y desarrollo de la Iglesia en Estados Unidos a la luz del Concilio Vaticano Segundo.

La pastoral, "La Iglesia en Nuestro Día", aplica a la Iglesia de este país, el contenido de la Constitución Dogmática de la Iglesia del pasado concilio. Preparada por un comité de redacción bajo la dirección del Obispo John J. Right, de Pittsburgh y ratificada por los miembros de la Conferencia Nacional de Obispos Católicos, el documento de 25,000 palabras está dividido en dos capítulos.

El capítulo primero analiza el misterio de la Iglesia, describiendo la naturaleza de la Iglesia como comunidad unida y enfocando las imágenes por las que la Iglesia es conocida en el mundo.

El capítulo segundo trata de las características de la Iglesia toda y entra a definir las funciones particulares de seglares, sacerdotes, religiosos y obispos en la vida de la Iglesia y en el plan de salvación de Cristo.

Concebida para atender a las necesidades de las almas, la pastoral aparece "en un momento en que son actuales las interrogantes sobre los elementos 'carismáticos' e 'institucionales' de la Iglesia, en un momento en que los fundamentos de la vida sacerdotal y la dedicación religiosa se discuten libremente, en momentos en que la libertad de conciencia y la autoridad religiosa son tema frecuentes de conversación".

La introducción a la pastoral destaca las dos notas paralelas de optimismo y cautela reiteradas a través del texto. Abriendo con la afirmación de que la Iglesia de Cristo está viviendo hoy una hora privilegiada", la introducción añade que "vemos no sólo la gloria, sino también el peso de esta hora privilegiada".

Después, los obispos agregan que no están hablando para enseñorearse sobre los hermanos o para hacer sentir su responsabilidad, sino "motivados por un amor pastoral que a veces se expresa en silencio, pero que ahora quiere expresarse en palabras."

El análisis de la Iglesia en la pastoral enfatiza que la Iglesia es del presente y acoge nuevos discernimientos de sus miembros. Pero el análisis critica a aquellos que a guisa de ser contemporáneos "se muestran hostiles a todo, excepto a sus propios puntos de vista." La pastoral urge a todos a recordar que cualquier reforma que se intente no es una reforma a una institución mortal, sino a la Iglesia De Dios viviente.

Más adelante enfatiza que "la perspectiva cristiana es tríplice. Mira al pasado con reverencia, al presente con responsabilidad y al futuro con fe, que es la sustancia de la esperanza."

La Iglesia, explica la pastoral, es una servidora entre los hijos de los hombres pero, más aún, es servidora de Dios. Es también una necesidad para todos los hombres que quieren seguir a Cristo, porque "sin la Iglesia el seguimiento a Jesús sutilmente se convierte en un seguimiento a sí mismo, o aun, el seguimiento a esos falsos profetas a contra lo que Cristo advirtió, y a los que la Iglesia se resiste.

Que la Iglesia tiene que existir se desprende del hecho de que el Espíritu Santo es dado en su plenitud sólo a la comunidad. Esto es cierto aun cuando el hombre vive y muere en soledad y porque lo que Dios demanda a cada individuo no lo demanda otro más, a pesar de la existencia de la comunidad que es la Iglesia.

Por tanto, aunque la Iglesia incluye hombres, es más que una comunidad meramente humana, más que una obra de servicio social. "La Iglesia es una realidad sagrada, religiosa, carismática, encarnacional", que penetra en las vidas de los hombres. Por eso, cualquier injusticia entre los hombres ha de despertar en los cristianos una profunda y ferviente preocupación.

Similarmente, la Iglesia que trabaja entre los hombres tiene que ser una Iglesia visible, no porque sea esto lo mejor de una situación inconveniente, sino porque es esencial a la vida de Cristo en el mundo.

Tanto como la Iglesia visible es necesaria, lo es la jerarquía. Juntos, el laicado, el clero y la jerarquía forman la Iglesia. Sin alguno de esos grupos, la Iglesia no podría existir propiamente.

Más aun, dentro del todo de la Iglesia los miembros de cada grupo tienen una función especial. Al laico toca la responsabilidad de la santificación de la sociedad humana; el clero es portador de las esperanzas de todos los redimidos; mientras los obispos presiden en lugar de Dios el rebaño del que son pastores, "como maestros de la doctrina, sacerdotes del culto sagrado y ministros para el gobierno."

En sus últimas páginas, la pastoral indica las normas que necesita cada individuo para así convenir el balance de libertad y autoridad, experimento y liturgia, la bondad del individuo y la bondad de la comunidad.

Haciéndose eco del Cardenal inglés John Henry Newman, los obispos explicaron los derechos y responsabilidades de la conciencia. "No podemos estar de acuerdo."

dice el decreto, "con aquellos que derivan la fuerza de la conciencia sólo de influencias ambientales y sociales.

La conciencia se deriva de la imagen de Dios en el cual el hombre es creado y llamado por la gracia de Dios. . . "sin embargo, la conciencia por sí sola no nos da todas las respuestas ni tampoco todos los elementos para la definición de qué es lo bueno; (es) tan confusa, oscura y perversa como para necesitar de una formación y perfección que la Iglesia provee?"

Por lo tanto, citando la Declaración sobre Libertad Religiosa del Segundo Concilio, los obispos reiteran que "en toda su actividad, el hombre está obligado a seguir

fielmente a su conciencia, para así poder llegar a Dios, para quien fue creado . . . y él no está obligado a actuar de una manera contraria a su conciencia."

Como resultado podemos decir que: los católicos están llamados a combatir las divisiones entre la Iglesia y los conflictos que recaen a cada individuo en un esfuerzo para reformar y reafirmar la presencia de la Iglesia, para realizar el trabajo asignado por Dios en nuestro tiempo.

Y así los obispos concluyen, Dios está llamando fuertemente, impelando a los Cristianos a tomar parte en este mundo. Aunque los obispos dicen que: "existen tiempos cuando El simplemente nos convida a permanecer tranquilos y reconocer que El es Dios," añadieron también "que en otros tiempos, y que el nuestro es uno de ellos, Su voz una vez más está en tumulto, la tempestad, los truenos y el sonido de las inundaciones de agua."

Por eso, la Iglesia interpreta la voz de Dios a aquellos que necesitan nivelar los servicios de Dios y del hombre, "Debemos amar a la Iglesia como no se ama a ninguna otra cosa salvar sólo a Dios, el Espíritu de Dios reside en nuestro medio, redimiendo los tiempos y renovando las faces de la tierra."

## La VOZ

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## La Conferencia CICOP :

## Entendimiento Interamericano

Por El Padre Eugenio del Busto

A fines de este mes la ciudad de San Luis (Missouri) recibirá a un gran número de expertos en asuntos latinoamericanos. Participarán también unos dos mil obispos, sacerdotes, profesores y estudiantes universitarios, así como católicos bien informados. Durante tres días se discutirán los problemas de Latinoamérica. El Programa Católico de Cooperación Interamericana (CICOP) efectuará su Quinta Conferencia Anual del 29 al 31 de enero.

Patrocinada por el Comité de Obispos de Estados Unidos para Latinoamérica, la conferencia anual de la CICOP ha sido un instrumento mundial para el entendimiento mutuo y una arena para discutir los más vitales problemas al Sur de Rio Grande.

La CICOP no fué establecida para enviar personal apostólico, dinero o ayuda material a Latinoamérica, aun cuando todo esto es tan urgentemente necesario en esos países. Algunas áreas de Latinoamérica son extremadamente pobres, algunas de sus naciones padecen subdesarrollo o están en vías de progreso. Pero porque el desarrollo no puede ser creado unilateral ni exclusivamente por medio de la ayuda

extranjera, la CICOP trabaja por la creación de un clima de cooperación, abriendo nuevos horizontes por medio del diálogo, borrando malas interpretaciones, intercambiando experiencias y discutiendo mutuas inquietudes al mismo nivel.

En esta época es saludable comprender que el periodo colonial pertenece al pasado y que el paternalismo solo puede acarrear mas problemas que soluciones.

El desarrollo es la solución para Latinoamérica. Las naciones dispuestas a ayudar contribuirán a ese desarrollo sólo si coordinan sus esfuerzos y comprenden y confían a cabalidad en Latinoamérica.

Más que la diferencia de idiomas, es la falta de conocimiento mutuo y el insuficiente entendimiento de los problemas envueltos, lo que crea la barrera a mejores relaciones. "La gran tentación de las naciones ricas es imponer sus recetas al tratar de ayudar a los países pobres," decía recientemente un prominente sociólogo colombiano, añadiendo: "Necesitamos ayuda. Pero ésta ha de venir del respeto mutuo y de un profundo enten-



Desarrollo, industrialización, educación básica. Problemas urgentes de Latinoamérica. La CICOP los estudiará en su próxima reunión.

## Murio Elsa Padron En la Sala de Operaciones

Elsa Padron, la joven refugiada cubana cuyo clamor hizo que los lectores de The Voice contribuyeran con sus donaciones a las ciento cuarenta pintas de sangre que ella necesitaba para una operación, que ella esperaba le salvara la vida, falleció el lunes durante esa operación, que era su esperanza.

Elsa, que desde pequeña sufría una malformación de su columna vertebral, provocada por un padecimiento de múltiplesclerosis, estaba condenada a muerte por su propia columna vertebral, doblada en forma de "S", que llegaría a oprimirle sus pulmones, según diagnósticos médicos.

La esperanza de su vida era esta operación, para la que había ingresado en el hospital hace varias semanas. Pero a pesar de los esfuerzos y las diligencias hechos por el Padre Javier Morrás, de la generosa donación de sangre de centenares de lectores de The Voice, de la atención del Variety Children's Hospital, la progresiva dolencia que desde la niñez aquejaba a Elsa pudo más que su optimismo y su esperanza.

A principios de diciembre, horas antes de ingresar en el hospital, Elsa llamó a The Voice. Suplabra, a través del teléfono, sonaba esperanzadora y alegre. Sentía la preocupación natural

ante las delicadas intervenciones que le esperaban, pero estaba muy esperanzada.

"Dele las gracias a los buenos lectores de The Voice que con su ayuda hicieron posible esto. . . Pero ahora, por favor, dígame que tengo otra petición. Hace cinco meses pedí la sangre que necesitaba para la operación. Ahora les pido sus oraciones, que recen mucho por mí. . ."

Durante su estancia en el hospital, Elsa recibía con devoción la comunión frecuentemente. Su profunda fe, su espiritualidad la acompañaron siempre hasta la mesa de operaciones de la que no regresó con vida. Descanse en paz Elsa.



# Y Siguen los Cubanos Escapando

Nueve años han pasado desde que el régimen castrcomunista de Cuba se adueñó del poder en la isla mártir.

Nueve largos años para el noble pueblo cubano, en que Fidel Castro ha tenido tiempo más que suficiente para solidarizarse dentro de la isla y perfeccionar y sofisticar sus medios de represión.

Sin embargo, la libertad nunca muere!

Buena prueba de ello es que a pesar de los nueve años de Fidel Castro en el poder, no ha podido evitar, con todo el apoyo del mundo comunista, la repulsa del pueblo cubano y sus huidas hacia la libertad en frágiles y endeble botes.

Es que a mayor terror dentro de Cuba, mayor debilidad del régimen tiránico y mayores las ansias del pueblo por romper las cadenas opresoras.

Son muchos los que dentro de la isla cautiva no saben cuantos de sus hermanos se han lanzado a las embravecidas y tempestuosas aguas del Estrecho de la Florida, a riesgo de sus vidas, por lograr la libertad.

Los medios noticiosos del castrcomunismo nunca han dicho, ni dicen, que familias enteras lo arriesgan todo al aventurarse en medio del mar, en pequeños botes, balsas y hasta en gomas infladas de automóviles por llegar a la libertad. Fidel Castro, en sus apariciones públicas jamás ha mencionado el exodo por mar. Es denigrante para él y un índice acusador permanente que ante el mundo denuncia su tiranía.

Según estadísticas compiladas por el Centro de Refugiados cubanos en Miami, el pasado año 1967 llegaron de enero a diciembre a los Estados Unidos, en 84 frágiles embarcaciones, 327 hombres, 41 mujeres y 88 niños, todos cubanos, lo que hizo un total de 456. Cada 24 horas de 1967 un cubano escapó de la isla mártir en bote. Aun en el último mes de diciembre, llegaron seis cubanos en dos botes.

En el año 1966 arribaron 130 botes con 663 cubanos.

En el año 1965 escaparon 489 cubanos en 85 botes. En 1964, 996 cubanos en 170 botes.

Ya puede Castro hablar y denunciar demagogicamente ante el mundo. La verdad de la Cuba que sufre se mantiene vigente en el permanente y dramático tránsito de Cubanos buscando libertad a través de la muralla natural de agua del Estrecho de la Florida. Muralla que como la de Berlín, muchas veces se ha tenido con la sangre inocente y generosa de los que huían inermes, al ser alcanzados por las baías inmisericordes de sus perseguidores.

Muchas veces ante el hecho repetido de botes cubanos llegando a la libertad, la noticia pierde actualidad. Pero siempre estará vigente en el corazón y en la decisión de los hombres de buena fe, porque cada bote que llega al exilio, resume en sí una historia de coraje, sacrificios y dignidad.

## Autoridad y Obediencia Según el Concilio

II—Fundamentos Teológicos de la Obediencia.

El Concilio de Trento centro, por natural reacción contra el Protestantismo toda la teología de la Iglesia en la Jerarquía. El Pueblo de Dios quedó en la penumbra.

El pensamiento del Vaticano II es diametralmente opuesto a esta tendencia. Las formas de pensar creadas en cinco siglos no podran cambiarse de un plumazo. Esto lo sabemos. El proceso será lento y tiene que ser para asegurarse el éxito, porque lo que se hace revolucionariamente suele adolecer de muchos defectos.

El Padre Congar dice: "aquellos aspectos de vida profunda por los cuales la Iglesia aparece como un cuerpo, animado y vivo, habían quedado en silencio, sospechosos incluso tal vez de no ser verdaderamente católicos". No basta, dice Lochet, el argumento eclesial; hace falta remontarse más arriba para entender lo que el Vaticano II quiere enseñar. Es necesario como siempre estudiar primero la naturaleza, que después la gracia la perfecciona, sin destruirla. Es necesario tener presente la antropología, que fundamenta por sí las relaciones del hombre con Dios, que después el cristianismo la perfeccionará.

Desde San Agustín hasta Santo Tomás, la tradición coloca al hombre en medio de un universo jerarquizado. Dios puso leyes a la naturaleza y las puso al hombre a través de otros que representan a El. Dios manifiesta su voluntad por medio de intermediarios y la espiritualidad de la obediencia se fundamenta en este orden querido por Dios. La formación espiritual en la obediencia quedó profundamente impregnada de esta visión teológica del hombre inserto en un universo jerarquizado. El libro de Ascética y Mística de Tanquerey, que era texto en los Seminarios y considerado como lo mejor en la materia, dice: "Sin sumisión no habría más que desorden". Y estos superiores a quienes hay que someterse son, en el orden sobrenatural, el Papa, los Obispos, o los legítimos Superiores, párrocos sus vicarios, según los límites del Derecho canónico". Lo dice el Reglamento. "Magister dixit", y bastaba. Antes la sumisión te-

nia valor por sí misma; hoy para someterse el joven a un reglamento, quiere conocer las razones que motivan sus artículos, quiere participar con su propia experiencia y reflexión en la elaboración del articulado.

Esto es una revolución o una evolución de la obediencia hacia una edad más perfecta? No puede rechazarse si más la tradición que dio vida espiritual a muchas generaciones de sacerdotes. Hay que estudiar sus valores positivos para conservarlos, dando un paso adelante en el "aggiornamento" propuesto por el Papa Juan XXIII. Qué se puede decir de todo esto? En primer lugar, dice el autor que comentamos, se nota "una total ausencia de Cristo". La obediencia está colocada en el orden de la creación; podrá hablarse a lo más de obediencia a Cristo, no de la obediencia de Cristo, participada por el cristiano. La falta de esta espiritualidad es que no tuvo presente lo suficiente el sentido cristiano de la obediencia. "No hay apertura al diálogo". Toda discusión a la orden del superior se considera falta de fe, de sumisión, de insubordinación".

Pero ni San Ignacio de Loyola pidió tal sumisión de un autómatas, sino que preveía una audiencia con el súbdito, antes de dar las últimas ordenes.

Y Santo Tomás sitúa a la autoridad y consiguiente obediencia en función de servicio del bien común, cuya búsqueda supone un cierto diálogo en orden a descubrirlo conjuntamente. Pero todo esto no quedó plasmado en una teología de la obediencia. Las órdenes continuaban viniendo de arriba, de manera abstracta, de la voluntad del superior, como expresión de la voluntad de Dios, no por un trabajo en equipo buscando esta voluntad-signo de los tiempos presentes—que sería dada por los súbditos y el superior.

El diálogo será a lo sumo tolerado, no requerido. Así el Superior es la encarnación del orden a mantener, no de una misión a promover, y fuera de ella no hay más que anarquía e insubordinación. Con todo esto la vida religiosa y pastoral ha sufrido enormemente. Se vive un orden estático, sin

mirar al futuro y se ha llegado así a esta separación de la Iglesia y el mundo que no se entienden y que viven divorciados. No hay comunión entre el superior y el súbdito. Uno manda, el otro obedece. Es algo parecido a lo que en el orden social ocurrió entre el capital y el trabajador, o mejor entre el empresario y el trabajador. Es como una empresa en que el capital controla todo y el obrero, sin participación en la gestión y en el control, recibe el salario, sin que le interese mucho la marcha de la empresa. No hay mutua solidaridad de responsabilidades.

## Servicio Militar Femenino en Cuba

Por primera vez en la historia del continente americano una nación tiene a partir del dos de enero de 1968, un servicio militar obligatorio para las mujeres. Y esa nación es Cuba.

Con este paso increíble, Fidel Castro, ha ratificado su posición dictatorial ante el pueblo cubano y a los ojos del mundo entero.

Jamás en los momentos más dramáticos de las dictaduras de América, un pueblo se vió humillado con un servicio militar femenino, como acaba de decretar el titere del Caribe.

Desde hace tiempo venía rumorándose que el régimen de Castro daría este paso, y esta es la forma en que siempre han operado los rojos de Cuba. Primero el rumor, luego la imposición de la medida.

Como se sabe, a través del mundo, el servicio militar femenino ha fracasado en distintas latitudes, aun en la propia Rusia. Pero Castro... que al principio de su régimen dijo que quería descentralizar el gobierno... ahora impone el servicio militar femenino que es expresión indudable de una auto-cracia centralizada.

En su último discurso Castro anunció nuevos racionamientos y un programa de fuerte austeridad, debido al momento crítico que está afrontando Cuba, que hace algunos meses dijimos está apoyada en una sub-economía. Pero el paso del servicio militar obligatorio para la mujer cubana, a más

Y esto que decimos del clero pasó de este al laicado, lo que ha sido una de las fuentes del clericalismo. El laico era un menor de edad y las consecuencias han sido pasividad, dependencia infantil, insubordinación, crítica, anticlericalismo y pérdida de las masas para la Iglesia.

Es necesario descubrir las formas de una obediencia adulta en los sacerdotes, para colocar en su verdadero lugar también la de los laicos.

Padre Angel Naberan.

# LA PALABRA DE DIOS

**LUNES**—El "santo rey" David también ha conocido sus debilidades. Un día se apesora de una mujer casada y comete con ella adulterio. Para poseerla legítimamente a los ojos de los dioses, llega hasta a provocar la muerte de su marido colocándolo en las primeras filas de guerreros en un combate peligroso.  
Leer: 2o. Samuel 11:1-27.

**MARTES**—Un Proleta, de nombre Natán, abre los ojos de David contándole su pecado en forma de una fábula.  
Leer: 2o. Samuel 12: 1-15.

**MIÉRCOLES**—El rey detesta entonces amargamente su pecado. Debió expiar fuertemente su arrepentimiento a Dios en salmos vibrantes de sinceridad.  
Leer: Salmos 51 (50).

**JUEVES**—El niño que David tuvo de Betsebe como consecuencia de su pecado, muere al cabo de poco tiempo. La moralidad religiosa de la época, quizás un poco simplista pero cuidadosa de ver la acción de Dios en todo, interpreta esta muerte como un castigo divino. Una vez más, argumentando a Dios, dice otro hijo: Salomón. Será este bendecido por Dios?  
Leer: 2o. Samuel 12: 15-25.

**VIERNES**—Un día David organiza un crimen del pueblo. Luego después una peste se abate sobre el país. Se dice por todas partes que David ha sido castigado por Dios por haberse considerado dueño y propietario del pueblo.  
Leer: 2o Samuel 24:1-25.

**SABADO**—Uno de los numerosos hijos de David, Absalón, asesina a uno de sus hermanos, Amnon. David está por ello muy entristecido.  
Leer: 2o. Samuel 13: 1-38.

**DOMINGO**—Absalón obra aun peor. Toma las armas y se levanta contra su propio padre, David, el solo rey verdadero, el gran rey, se ve obligado a huir. Ofrece a Dios sus desgracias en reparación de sus faltas.  
Leer: 2o. Samuel 15: 1-37.



## 1968: YEAR OF HUNGER

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

In India people start off the year with empty stomachs, knowing they'll be hungry all year long. An Archbishop said to Monsignor Nolan this week: "It just doesn't seem fair. Lend us the tools, and teach us how you raise food, and we'll show you we can feed ourselves!"... Pope Paul wept when he saw the suffering in India. To show you care, will you eat less this year, smoke less, drink less? This way you can send something... Only \$10 will feed a family for a month. \$50 will feed five families. \$100 ten families. \$35 buys a plow for a farmer; right now he's using a stick. Only \$975 will feed a family of 12 a farm of their own!... India has lepers, too. Only \$8.50 buys enough Dapsone tablets for 43 lepers for 1968... Christ so loved the hungry he worked miracles to feed them. India is hungry. Send as much as you can.

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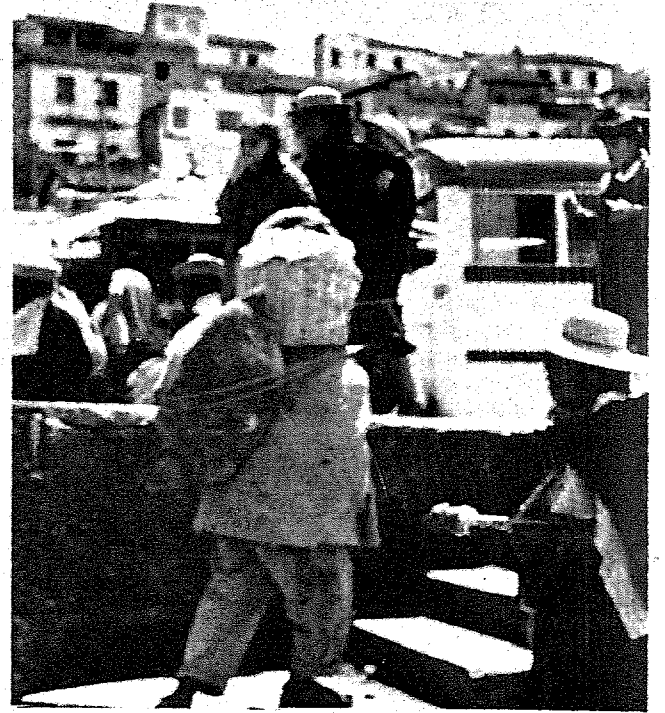
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Latinoamérica Padece Agudos Problemas de Miseria, Pero Necesita Esencialmente Comprension y Entendimiento a Tales Problemas. Eso es lo que busca la CICOP.

## La Conferencia Entendimiento Interamericano CICOP:

dimiento. Estas son las señas de una indudable cooperación."

La necesidad de un mayor conocimiento interamericano impulsó al Obispo Coleman F. Carroll, presidente en funciones del Comité de Obispos de E. U. para Latinoamérica a iniciar un esclarecedor diálogo entre las jerarquías de Estados Unidos y Latinoamérica, a través de reuniones semestrales. Con el mismo propósito, el Obispo Carroll encabezó hace unas pocas semanas la primera gira de representantes de la jerarquía norteamericana a varios países latinoamericanos.

Recientemente, el Cardenal Juan Landázuri, Arzobispo de Lima, reconoció que el entendimiento mutuo es la base para el desarrollo.

"Es indiscutible que mayores contactos entre nosotros clarificarán el pensamiento en las dos Américas." dijo el Cardenal Landázuri "cuanto más intercambiamos ideas, planes y opinio-

nes, más nos conoceremos unos a otros y más podremos ayudar."

Desafortunadamente, el norteamericano promedio se inclina a mirar exclusivamente al analfabetismo, la gitimidad, la indigencia y otros problemas similares de Latinoamérica. Pero la moneda tiene dos caras. Latinoamérica está despertando. Ahora mismo estamos aprendiendo muy buenas lecciones de nuestros vecinos y gracias a los recursos humanos y el potencial económico de Latinoamérica, en unas pocas décadas la suerte del mundo se decidirá en esa parte del hemisferio. La mitad de los católicos del mundo vivirán en Latinoamérica para el año 2,000 cuando esos países alcanzarán una población total de seiscientos millones de habitantes. El Cardenal León Suenens señaló durante la conferencia CICOP del pasado año: "No hemos de permanecer aislados, encerrados en nuestros propios problemas y éxitos, sean estos personales o na-

cionales. Compartimos una vida, la vida de Cristo y juntos somos Cristo para el mundo. Mi familia es la humanidad, mi familia espiritual la Iglesia y en unos treinta años la mitad de esa familia estará en Latinoamérica. No podemos, por tanto, permanecer indiferentes a las alegrías y esperanzas, las penas e inquietudes de la mitad de nuestra familia.

"Es cierto que Latinoamérica tiene que ser salvada, pero nosotros no estamos discutiendo este problema pensando que ya nosotros estamos salvados. Puede ser que la salvación de Norteamérica y de todo el mundo dependa de la respuesta que demos a Cristo en Latinoamérica."

La CICOP reúne a expertos religiosos, sociales y

económicos de Latinoamérica, Estados Unidos, Europa y Canadá para desarrollar el entendimiento mutuo y la amistad a través de un activo intercambio de ideas, problemas y programas. Estos expertos comprenden que hombres, dinero y materiales son necesarios para el desarrollo de Latinoamérica. Pero ellos comprenden también que el verdadero desarrollo demanda el mejoramiento simultáneo del hombre integral. Sería criminal alcanzar un desarrollo tecnológico al precio del individuo en cuyo nombre se alegó el inicio de ese progreso.

Este desarrollo bilateral requiere la base firme del entendimiento y la amistad mutuos que CICOP busca promover.

### HABLANDO A LA JUVENTUD

En la noche Reyes, Sábado seis de enero, tuve una magnífica experiencia que deseo contarles a ustedes para que vean como en diferentes partes del exilio está siempre presente el recuerdo imborrable de Cuba.

Y en forma muy estimulante, entre los muchachos jóvenes, el Oro Nuevo de Cuba.

En la noche de Reyes fui a Belle Glade, aquí en la Florida, acompañado de amigos y familiares para hablarle a los cubanos que hay en esas áreas. Por la zona de Belle Glade, Clewston, Canal Point, etc., hay nueve centrales azucareras donde trabajan numerosos cubanos. Por eso allí viven cientos de ellos con sus respectivas familias.

La presentación fue en el Centro Civico de Belle Glade y bajo el patrocinaje de una recién constituida y pujante institución de carácter civico llamada "Pro-Cuba". Varios cientos de cubanos estuvieron presentes en el acto que fue en sí una asamblea general de la institución.

Una de las cosas que más poderosamente llamo mi atención y es la base de lo que quería exponerles a ustedes, es la gran cantidad de niños y muchachos jóvenes cubanos que estaban allí en la velada, en unión de sus padres y demás familiares.

Otro detalle interesantísimo fue la apertura en esa

sesión de un patriótico concurso literario patrocinado por la institución. Dicho concurso versará sobre el 10 de Octubre de 1868 y estará abierto para los niños y jóvenes cubanos de Belle Glade y aquellas zonas colindantes.

Las bases de dicho concurso fueron leídas por una señora de la directiva y estará bajo la dirección de educadores cubanos de Belle Glade.

Luego fue proyectada la película "La Cuba de mis Amores", el programa especial que el Canal Cuatro de Televisión de Miami, transmitió en dos ocasiones el año pasado. Como se recordará este documental estaba dedicado especialmente a la juventud cubana del exilio para que recordaran, o quizás conocieran la patria onde abrieron sus ojos tria donde abrieron sus ojos por primera vez a la vida.

Terminada esta proyección de la película hicimos uso de la palabra para cerrar el acto.

Esta velada, cargada de cubanía, fue un gran estímulo para nuestro espíritu y creimos oportuno mensionárselo a ustedes desde esta columna para que vean que en cada latitud donde están los compatriotas, sigue a través de ellos, latente en sus hijos, el amor por la patria lejana.

MANOLO REYES

## Oracion de los Fieles (Enero 14)

Celebrante: El Señor sea con vosotros. Pueblo: Y con tu espíritu.

Celebrante: Oremos. El cristiano manifiesta a Cristo al mundo sirviendo a sus semejantes. Que al pedir por nuestras necesidades y las necesidades de todos los hombres, el amor de Cristo se remanifieste en nosotros.

Lector: Que nuestro Santo Padre, Paulo VI, nuestro Obispo, Coleman F. Carroll, nuestro párroco (N), y todos los sacerdotes y religiosos sirvan al Pueblo de Dios con la mayor devoción y efectividad, oremos al Señor.

Pueblo: Señor, Ten piedad.

Lector: Que la presente legislatura del congreso produzca efectivas y rápidas soluciones a las necesidades sociales y fiscales de esta nación, oremos al Señor.

Pueblo: Señor, Ten piedad.

Lector: Que la sesión especial de la legislatura de la Florida resuelva los problemas educacionales de este estado, Oremos al Señor.

Pueblo: Señor, Ten piedad.

Lector: Que nuestro periódico diocesano, THE VOICE (La Voz) se lea cada vez más para la edificación e instrucción de los católicos, oremos al Señor.

Pueblo: Señor, Ten piedad.

Lector: Que jueces y abogados trabajen más efectivamente en la preservación de los matrimonios en nuestra sociedad, oremos al Señor.

Pueblo: Señor, Ten piedad.

Lector: Que por nuestra participación en este rito sagrado, nos sintamos alentados a fortalecer el concepto cristiano del matrimonio con nuestras palabras y obras, oremos al Señor.

Pueblo: Señor, Ten piedad.

Celebrante: Atiende con favor, Oh, Señor, las peticiones que acabamos de hacerte y concede que podamos gozar de Tu ayuda encontrando lo que buscamos. Por Nuestro Señor Jesucristo, Tu Hijo, que vive y reina contigo en Unidad del Espíritu Santo, Dios, por los siglos de los siglos. Pueblo: Amén.

### Misas Dominicales En Español

CATEDRAL de MIAMI- 2 Ave. y 75 St., N.W. 7 p.m.	ST. TIMOTHY-5400 S. W. 102 Ave 12:45 p.m.
CORPUS CHRISTI- 3230 N.W. 7 Ave. 10:30, 1 y 5:30. MISION-4600 N.E. 2da Ave., 11 a.m.	ST. DOMINIC-N. W. 7 St. 59 Ave 1 p.m., 7:30 p.m.
ST. PETER and PAUL, 900 S.W. 26 Rd. 8:30 a.m., 1 p.m. 7 y 8 p.m.	ST. BRENDAN-87 Ave y 3 St., S. W. 6:45 p.m.
ST. KIERAN, Assumption Academy-1517 Brickell Ave. 12 p.m., 7 P.M.	LITTLE FLOWER-1270 Anastasia, Coral Gables. 9:15 a.m. y 12 m.
ST. JOHN BOSCO, 1301 Flagler St. 7, 10 a.m. 1,6 y 7:30 p.m.	ST. FRANCIS DE SALES 600 Lenox Ave., Miami Beach. 6 p.m.
GESU-118 N.E. 2 St 6:00 p.m.	ST. JOHN THE APOSTLE 451 E. 4 Ave., Hialeah. 12:55 y 6:30 p.m.
ST. MICHAEL - 2933 W. Flagler, 11 a.m., 7 p.m.	IMMACULADA CONCEPCION-68 W42 Pl., Hialeah, 7:30 p.m.
ST. HUGH- Royal Rd y Main Hwy., Coconut Grove, 12:15 p.m.	BLESSED TRINITY-4020 Curtiss Parkway, Miami Springs, 7 p.m.



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## G.E. Maale, Jr., Dies; Was A Serra Leader

WEST PALM BEACH — Development Fund campaign. A charter member of the Palm Beach Serra Club, he was also a member of the board of Catholic Charities in West Palm Beach, and a member of Palm Beach Council K. of C. and the Father Andrew Doherty General Assembly.

In addition to his wife, Sophia, with whom he resided at 4401 S. Flagler Dr.,



G. E. Maale, Jr.

Mr. Maale is survived by six daughters: Roxanne, Ingrid, Karen, Laura, Deborah and Eileen; two sons, G. E. Maale, III, and Dennis; his mother, Mrs. Antoinette Maale; a brother, Alfred F.; and a sister, Mrs. Clarence Graham, Miami.

In lieu of flowers, the family requested that contributions be made to the G. E. Maale Burse Fund, Quattlebaum - Holleman-Burse Funeral Home was in charge of arrangements.

## Blood Gift Girl Dies Undergoing Operation

Elsa Padron, the Cuban refugee whose plight prompted Voice readers throughout South Florida to donate 140 pints of blood, died Monday evening during surgery designed to correct a dangerous spinal malformation.

Miss Padron, 28, suffered a spinal malformation which resulted from multiple sclerosis and would eventually lead to her death if not corrected by surgery, according to physicians. The illness had bent her spine in an "S" shape, and without a delicate series of operations, the bones would eventually grow together puncturing her lungs, the doctors said.

Through the efforts of Variety Children's Hospital and Father Ignacio Morras of Little Flower Church, Coral Gables, who serves as chaplain at the hospital, a specialist promised to per-

form the operation in return for replenishment of the blood which would be required during the course of surgery.

Approximately 140 pints would be needed, the physicians estimated, and when news of Elsa's plight appeared in the pages of The Voice, readers throughout the state, responded with donations.

Sixteen pints were donated by inmates of the Dade County Jail, who heard about Elsa's problem as a result of the first Voice story.

Before entering the hospital in early December, Elsa called The Voice to say "Thanks to all the wonderful readers who donated blood for me."

"But now," she added, noting the seriousness of the up-coming series of operations, "I have another request. Five months ago I



ELSA PADRON

asked for blood. Today I am asking for prayers."

Miss Padron is survived by her mother, Zenaida; two brothers Ruben and Enrique; and a sister, Ana Gloria. A Requiem Mass was sung Tuesday afternoon at St. John Bosco Church.

## Mrs. Dunphy Requiem Held In Cathedral

Requiem Mass for Mrs. May Dunphy, pioneer member of the Cathedral parish, was sung Tuesday in the Cathedral by Msgr. David Bushey, rector.

A native of Brooklyn, N.Y., who came here 43 years ago, Mrs. Dunphy died last Friday in Mercy Hospital at the age of 75.

A legal secretary for a Miami law firm until her retirement several years ago, she was a member of the Cathedral Women's Guild and Catholic Daughters of America, Court Miami 262.

Mrs. Dunphy is survived by three sisters, Mrs. Rose Harkin, Mrs. Kay Tewksbury and Mrs. Irene Hughes; and several nieces and nephews.

### DEATH NOTICES

Requests For Prayers

**GRAVEL.** Tom Dores Wilfred, age 63, of 1911 S.W. 59th Avenue, passed away locally January 3. Mr. Gravel was a Supt. for the Parks and Recreation Dept., Miami Beach. He was a resident here for 20 years, coming from Chicopee, Mass. and was born in Quebec, Canada. A member of the 4th Degree Knights of Columbus, Father Andrew Brown Council, he is survived by his wife, Mrs. Rhea Gravel; one son, Richard J., three brothers, Maurice, Edward, and Napoleon, all of Quebec, Canada; 6 sisters, Mrs. Edmond Cusson, Mrs. Alphonse Trepanier, Mrs. Paul Desmarais, Mrs. Reynald Trahan, Mrs. Val Fenbert, and Mrs. Clovis St. Amant, all of Quebec, Canada. Funeral arrangements were made by the Carl F. Slade Funeral Home. Services were from Immaculate Conception Church with interment in Our Lady of Mercy Cemetery on January 6th. The faithful are requested to keep him in their prayers.

**ANDERSON.** Miss Margaret B., age 49, of 1100 West Ave., Miami Beach, passed away Monday, January 8th. Repose was at Rivero Funeral Home, Wednesday and Thursday, with Requiem Mass, Thursday evening, 7:30 P.M., St. Francis Church, Miami Beach. Entombment at Our Lady of Mercy Mausoleum, Friday, 9 A.M. The faithful are requested to keep her in their prayers.

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# U.S. Bishops Issue Collective Pastoral

(Continued from Page 1)

Church. "What we must seek is a careful understanding of the type of Church the Lord provided," the document declares emphatically. The second chapter then enters into a discussion of the laity, the clergy and the hierarchy.

In discussing the layman's role the bishops state, "He is a positive part of the Church and a force in her life and action; he is a consecrated person, called to participate in the general priestly work of Christ and His Church." The bishops also point out that "without the laity there is no Church" and when the layman remains silent "we all suffer and God's work remains only partly done." The statement also mentions that the bishops will return to other aspects of the vocation of the laity in future statements.

In the section dealing with the priesthood the pastoral letter points out that since the renewal of the Church so largely depends upon the clergy the

renewal of some aspects of the priestly life is most important. "When a priest falters, the whole Church trembles," the bishops observe. "When a priest is troubled in heart, the tranquility of all God's People is threatened."

## GRAVE PROBLEMS

The document recognizes that there is a crisis in the priesthood today and without placing the blame on anyone, the bishops enumerate three grave problems facing the clergy today. The first is the question of relevancy raised by many priests themselves. The bishops point out that "it is still a primary function of the priesthood to lead God's people to holiness by the power of God's grace."

Two other problems of priests are treated, namely, loneliness and "apartness." Recognizing the "trying times" of the present moment, the bishops urge the clergy "to draw closely together in friendship and to render heroic service to

one another and to the Church." A priest, too, must always be a man apart, for "there is an essential difference between priest and people no matter how much the heart of the priest identifies with his people."

In speaking about the episcopacy the pastoral letter notes that "historically and theologically, Catholic Christians (not to mention their Orthodox and many Protestant brethren) have been plainly aware that the episcopacy pertains to the essence not only of the structured Church but of the very concept of Christian community."

One of the most interesting doctrinal developments in this pastoral letter is the discussion of the relation of the "local" Catholic churches to the universal Church under the leadership of the Pope as well as its relationship to the other Churches in communion with Rome. This was the major theme in the discussions of the

bishops who met in the Netherlands last summer for the conference of European bishops.

In this regard the pastoral letter states, "At a time when society is becoming increasingly unified in its institutions, more complex and less personal than ever, the traditional doctrine of the local Church, in addition to its positive content, serves as a welcome counterforce. The theology of the local Church brings the Church of Christ in its fullness into our neighborhoods. Thus, we are members of the Universal Church through the more tangible reality of the local Church."

## ON CONSCIENCE

The pastoral letter also raises the question of conscience and authority which receives major attention in the section dealing with the teaching office of the Church.

The letter depends heavily on the teaching concerning conscience and authority in the writings of Cardinal Newman whose influence was deeply felt

at the Vatican council. In this matter the pastoral letter relies also upon the teachings of the Declaration on Religious Freedom. "The Church," it points out, "whatever her critics may isolate in her history, regardless of what her loyal sons may wish were done better, is a force for freedom and is freedom's home."

The concluding reflections are a plea for renewal of love for the Church. This section also reviews the needs of the Church today, as these have been underscored by Pope Paul in the many public addresses he has delivered since the closing of the council.

The American bishops conclude this significant document by asking "that the same love and loyalty shown toward the Church which called the council be shown to the Church which must now interpret the council, implement its reforms and give direction to the spirit of renewal which is its heritage."

## Pope Calls For Internationalized Holy Land Areas

By FATHER ROBERT A. GRAHAM, S.J. (Religious News Service Special Correspondent)

VATICAN CITY—(RNS) — The Vatican has publicly outlined its own policy with regard to the Holy Places, such as Jerusalem and Bethlehem, which since last June have been under Israeli control.

The Holy See advocates a form of internationalization by which individual spots identified with the life of Christ would be protected by formal agreements guaranteed by some international authority.

In addition, the Pope called for respect for the religious and other rights of the non-Jewish communities. These two points Pope Paul VI described as "essential and indispensable."

The papal stand was enunciated by Pope Paul VI on Dec. 22 in the course of an address to Roman Curia officials reviewing Vatican activity in the past year. The significance of his remarks was overlooked generally because of the pontiff's more lengthy comments on Vietnam and because of the imminent visit of President Johnson.

They are the first open declaration of the Vatican's position in the very delicate Middle East situation. They contradict reports that the Vatican has dropped the idea of internationalization and that it is now willing to sanction full Israel responsibility for the maintenance of the Holy Places.

At the same time, the Pope does seem to have abandoned the idea of internationalization for the entire area, such as the City of Jerusalem itself. This was the solution adopted by the U.N. General Assembly in 1950 under the urgings of Pope Pius XII, but it was never put into effect because of both Israel and Jordanian opposition.

Pope Paul's present proposal seems to rest on the principle of "extraterritoriality" though the word itself was not used. In Rome, many ecclesiastical institutions enjoy extraterritoriality though on Italian soil. During World War II and the German occupation of

Rome, this enabled Pope Pius XII to provide immunity for Jews and political refugees.

In the key part of his statement, which bears the mark of careful drafting by his advisers, the Pope recalled that the Holy Places properly so-called are revered by the three great monotheistic religions, Jewish, Christian and Moslem.

The great concern, he said, is "respect for" the preservation of and access to the Holy Places themselves, protected by special immunities through a statute of their own guaranteed by an institution of international character. . . .

This rules out, so far as the Vatican is concerned, unilateral Israeli control of the Holy Places, no matter how liberal and permissive a policy Israel might choose to adopt.

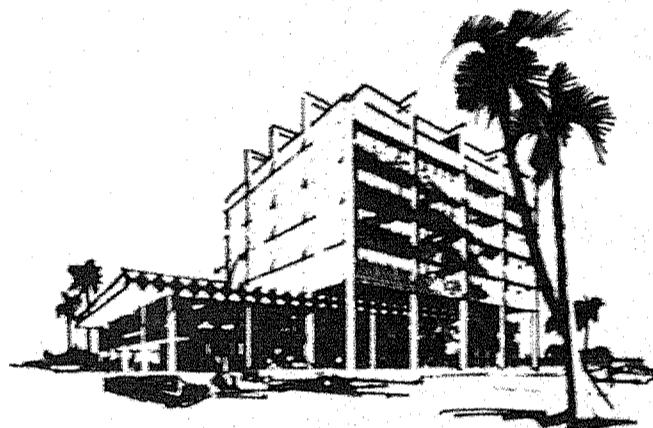
In his second point, which does not refer to the Holy Places, the Pope also called for recognition of "the legitimate religious and civil rights of the persons, places and activities of all the communities present in the territory of Palestine." Reference is mainly to both Christian and Moslem Arab populations in the areas that, in a definitive settlement, might pass permanently under Israeli control.

Why was this statement issued at this time? One explanation is that a clear enunciation was needed to counter tendentious and inaccurate reports.

Another explanation is that the Pope wanted to make known the results of his own soundings which he has conducted with a view to a settlement in the controverted areas. The Pope stated that he had informed the Orthodox and Anglican leaders of his search for at least the beginnings of a settlement.

He also said he had informed both the U.N. Secretary General U Thant of his activities and the governments with which the Holy See has diplomatic relations. The Dec. 22 statement is presumably intended to notify the world public as well as the religious and political leaders of the conclusions reached by the pontiff.

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State and Municipal Bonds . . . 6,924,431.22	Undivided Profits 270,788.27
Other Securities . . . . . 10,000.00	<b>TOTAL CAPITAL . . . \$ 1,770,788.27</b>
<b>TOTAL . . . . . \$18,869,436.02</b>	Deposits . . . . . 32,007,555.58
Loans and Discounts . . . . . 15,629,842.73	Unearned Interest . . . . . 348,182.08
Furniture and Fixtures . . . . . 133,980.58	Accrued Taxes, Interest and Expenses . . . . . 76,444.78
Other Bank Properties . . . . . 87,761.50	Reserves . . . . . 920,897.62
Accrued Income and Other Assets . . . . . 402,847.50	<b>TOTAL . . . . . \$35,123,868.33</b>
<b>TOTAL . . . . . \$35,123,868.33</b>	

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