

The
Voice
Of



Ralph Renick

Mr. Renick is vice president in charge of news at Television Station WTVJ

Is Sales Tax Hike A Blow To Fla. Poor?

Somebody can make a lot of money by authoring a book called, "How To Raise A Family in Florida On \$100 A Week." It would make the state's best seller list.

I suppose you could point up the many free assets the state enjoys — but all the beaches, parks, sand and warm weather don't impress the man at Food Fair when you pass through the check-out counter. He wants those green bills with presidential portraits on them.

And the clerk at Thom McAn is not given to sympathy when you ask him to let you pay for the kid's shoes out of the pay raise you expect next year.

I haven't seen any statistics on the number of heads-of-household in Florida earning around the \$100 mark, but I suspect the figure is sizeable.

The Florida State Chamber of Commerce pegs per capita income at \$2,614, but this figure includes all men, women and children. It is indicative that Florida's per capita income has remained at a steady 88 per cent of the U.S. average for the past 9 years. The income situation is not drastically improving in this state.

Besides low salary people, the other group which must watch its pennies is the sizeable retirement colony. Social security payments are fixed; pension and annuity income is not geared to the rising cost of living. Many people sitting out what should be the golden, mellow years of life are instead faced with the unhappy, day-to-day frustration of splitting their dollars more and more ways.

While the headlines may banner, "Greatest tourist season ever!" this doesn't mean that the money left here by visitors necessarily increases the income of the typical Floridian.

Six million people in Florida may have sand in their shoes, but this doesn't necessarily mean they've got the shoes to wear.

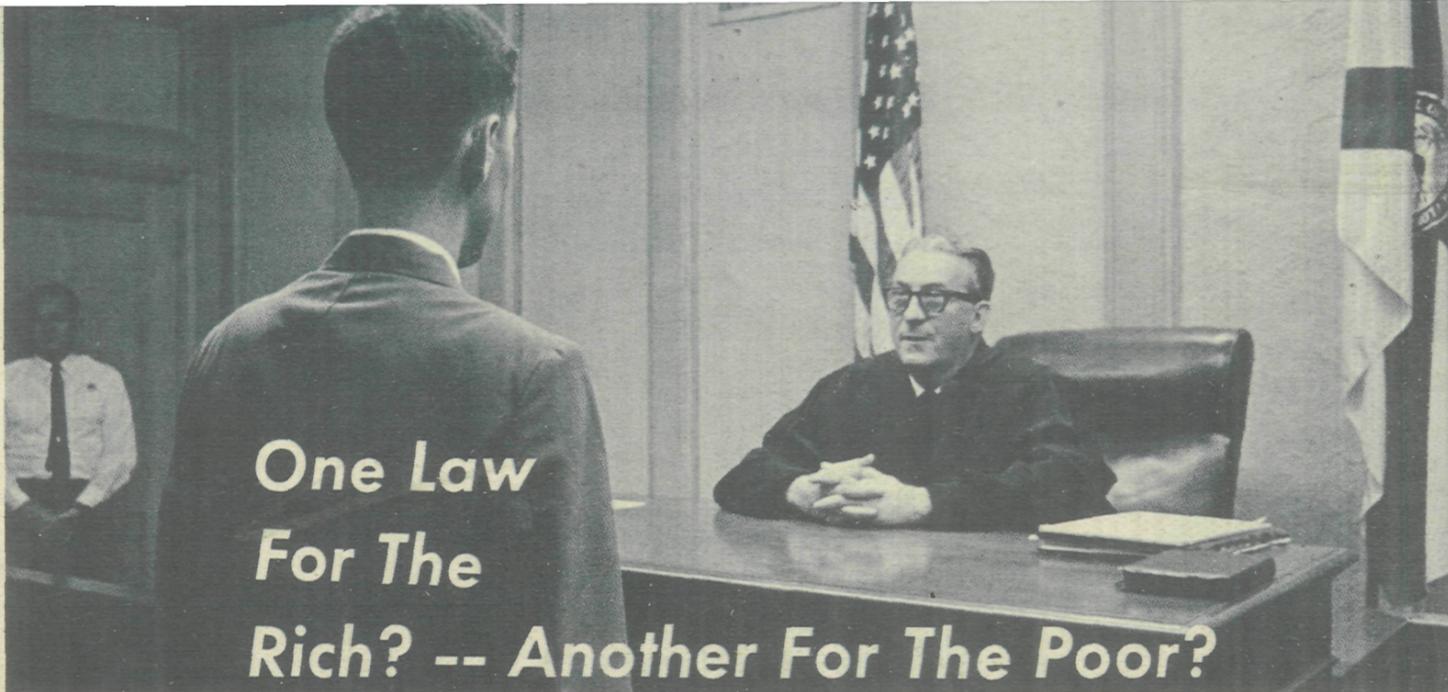
This is the situation we find ourselves in as the state legislature goes back into session Jan. 29 to tackle the thorny problem of meeting the expenses of the state's public school system.

Where is the additional revenue to support the public schools coming from? Will the sales tax be increased from three to four cents? Will present sales tax exemptions on food and medicine be eliminated?

All of the discussion on new tax sources seems to be pegged to the sales tax. This is the tax which particularly hurts the \$100 a week wage earner; it hurts the fixed-income retiree. In my view it's time to provide tax relief to Florida's low income groups and look elsewhere for new revenue. These people just can't stand anymore taxes — they've been tapped out.

Catholic taxpayers have an even tougher burden, being called upon to support a parochial school system without public tax support — yet Catholic classrooms relieve the burden of educational expense on the community at large.

(Continued on Page 22)



One Law For The Rich? -- Another For The Poor?

HOW BLIND IS JUSTICE?

IS JUSTICE dependent upon the size of the accused's wallet, or the amount of cash that he has in the bank?

For an interpretative analysis of the problems of legal aid for the poor see the stories on pages 12 and 13.

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Top Curia Post Given American

By JAMES C. O'NEILL

VATICAN CITY — (NC) — Pope Paul VI's changing of the "Old Guard" in the top offices in the Church continues, with two more non-Italian cardinals — including an American — named to top Vatican posts.

The newest appointments to the Roman Curia's high offices are those of Francis Cardinal Brennan of the U.S., named prefect of the Congregation of Sacraments, and Maximilian Cardinal de Furstenberg of the Netherlands, named prefect of the Congregation for the Easternrite Churches. They replace, respectively, Cardinals Benedetto Aloisi Masella and Gustavo Testa.

The appointments follow on the heels of other major changes in the Church's central administrative offices made last week when Cardinals Alfredo Ottaviani, Arcadio Larraona and Giacomo Lercaro resigned their offices and Swiss Cardinal Benno Gut, O.S.B., replaced Cardinal Larraona as prefect of the Congregation of Rites and Cardinal Lercaro as president of the Consilium for Implementation of the Liturgical Reform.

Cardinal Ottaviani was replaced as head of the Doctrinal Congregation by Franjo Cardinal Seper, former archbishop of Zagreb, Yugoslavia.

The VOICE

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'Model' School Law Aids 'Private' Pupils

CINCINNATI — (RNS) — Nearly 390,000 non-public school children in Ohio — most of them Catholics — have begun to benefit from a \$15 million plan passed by the legislature to promote supplemental educational programs.

The Republican-dominated legislature, with strong support from Gov. James A. Rhodes, allocated funds in August to be tributed beginning in January. Five million dollars was appropriated for the 1968 Spring semester, and an additional \$5 million for each semester in the 1968-69 school year.

The formula used for distributing the money was \$25 per pupil per school year.

Father Herman J. Kenning, assistant superintendent of schools for the Roman Catholic Archdiocese of Cincinnati, called the action "the greatest piece of state aid legislation ever passed."

Father Kenning said "it signals the acceptance by public school every child's education."

NO RELIGIOUS USE

Materials and services to be purchased with the \$15 million cannot be used for religious instruction or basic educational materials. No money is handled by the non-public schools, all requests being made through public school superintendents in the districts where the non-public grade and high schools operate.

Among the services that can be purchased are guidance, testing and counseling, programs for the deaf, blind, emotionally disturbed, crippled and physically handicapped; audio-visual aids; speech and hearing services; remedial reading programs; educational television services, and programs to improve and enrich the educational and cultural status of disadvantaged pupils.

The \$15 million for supplemental aid was one part of a \$300 million tax increase for education for the increase is a 1 cent boost in the sales tax.

Dr. Martin Essex, State Superintendent of schools, said the funds would help non-public schools "to improve the quality of their instruction and assist

them in keeping pace with educational advancements."

Dr. Essex said that some groups had warned that the

appropriation would lead to court challenges, but that no litigation is currently in the courts.



I KNOW! I KNOW!

REMEMBER how it was when you really did know the answer and you shot your hand up as fast as you could, just hoping teacher would call on you? Well, Sister may not be able to see their hands from inside that little TV box, but for an insight into how "School Can Be Fun," see page 5.

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Sisters Start Voting Tomorrow For Members Of Diocese Council

Election of members to the Sisters' Council of the Diocese of Miami will be held during organizational meetings in six areas of South Florida beginning Saturday, Jan. 20, in Fort Myers.

Msgr. David Bushy, rector of the Cathedral and Diocese of Miami; Vicar for Religious, will open each meeting by celebration of Mass.

Election of regional officers in each of the six regions established by the executive committee of the preparatory council after a survey of almost 900 nuns in the Diocese, will follow. One Sister for every 40 nuns in the regional council will become a member of the diocesan council.

On Florida's southwest

coast, Sister Catherine Sean, O.S.F., Fort Myers; Sister Catherine Rita, O.S.F., Naples and Sister Lillian, S.S.J., Port Charlotte, serving as an organizational and nominating committee, have prepared a slate of candidates for that area.

Their election meeting is scheduled to begin at 1:15 p.m., Saturday at Bishop Verot High School, Fort Myers.

Sister Charles Marie, S.S.J., Jensen Beach; Sister Charitas, O.P., Vero Beach; and Mother Beatriz Blasco, R.F., have organized an election meeting in their area which will begin at 3 p.m., Sunday, Jan. 21 at St. Joseph College, Jensen Beach. Religious in the Key West

Marathon area will meet on Saturday, Jan. 27, at Mary Immaculate High School where final details are being arranged by Sister Theodora Therese, S.N.J.M., and Sister Rita McNamara, D.M.

A meeting for the Broward County area will begin at 3 p.m., Saturday, Feb. 3 in St. Thomas Aquinas High School Auditorium. The organizational committee there includes Sister Therese Margaret, O.P., Sister Joseph Ellen, I.H.M., Sister Mary Elizabeth, R.S.M., and Sister Veronica, S.S.N.D.

Sisters in the West Palm Beach area will convene at 3:30 p.m., Sunday, Feb. 11, at Rosarian Academy, where an organizational meeting

has been arranged by Sister James Peter, O.P., Sister Jean Elizabeth, S.C., Sister Ann Butler, R.C., Sister Trinita, S.S.J., Sister Mary Clare, O.S.F., and Sister Andrew, O. Carm.

In the Greater Miami area, arrangements for a regional meeting on Saturday, Feb. 24, are being completed by a committee which includes Sister Agnes Louise, O.P., Sister Joseph, O.S.B., Sister Clementina, O.S.P., Sister Peter Canisius, S.S.J., Sister Ann Cecilia, I.H.M. and Mother Lucia, S.J.C.

The new diocesan council is expected to meet every two months and regional councils will hold monthly meetings from September to May.

Boys Offered Chance For Seminary Exam

Boys enrolled in eighth grades at South Florida schools will be afforded an opportunity to view seminary life first-hand as well as to take entrance examinations for St. John Vianney Minor Seminary on Saturday and Sunday, Jan. 27 and 28.

Prospective candidates for the diocesan priesthood may secure applications through their respective parishes, schools, and weekly CCD classes.

Boys desiring to enter the seminary in the Fall are urged to arrive no later than 11 a.m. on Saturday, Jan. 27 at the seminary, 2900 SW 87th Ave. (Galloway Rd.), where luncheon will be served at 12:15 p.m.

During the afternoon, classes on seminary life will be conducted by the semi-

nary faculty and opportunities will be provided for interviews with priests from the diocesan Vocation Office. Recreation with seminarians is also planned.

A movie on vocations and other subjects will be shown during the evening, and boys will sleep in seminary dormitories.

Entrance examinations will be given between 8:30 a.m. and 11:30 a.m. on Sunday. Parents of prospective candidates are invited to join their sons for participation in 1 p.m. Mass in St. Raphael Chapel on the seminary campus.

In addition to tours of the campus and building, priests from the Vocation Office will be available to discuss with parents any vocation problems which their sons may have.

Inter-Faith Chapel To Be Dedicated

An inter-denominational chapel, believed to be the first of its kind in the nation, will be dedicated at 2 p.m. Sunday, Jan. 21, at Miami International Airport.

Religious leaders will join Metropolitan Dade County Mayor Chuck Hall in the private ceremonies for the chapel, which will accommodate 100 persons. An open house, to which the public has been invited, will follow.

Msgr. James F. Enright, chairman of Diocese of Miami Commission for Christian Unity, will participate in the dedicatory ceremonies with Port Authority Director Alan C. Stewart, the Rev. Albert Schmidt, chairman of the Airport Inter-Faith Chapel Committee; Rabbi

Irving Lehrman and Earl Mizelle, president, Metropolitan Fellowship of Churches.

The Rev. Luther Pierce, is consultant for the project, located on the second level of the terminal building in an area formerly used by a newsreel theater. The space is leased from the Dade County Port Authority with funds provided by several donors.

According to Reverend Pierce, the chapel will be used by the Diocese of Miami, the Metropolitan Fellowship of Churches and the Greater Miami Rabbinical Assn., for Masses and services on a schedule which will be made known to travelers and the thousands of persons employed at the airport.



THE BIG NEWS that The Voice, South Florida's largest circulation weekly newspaper, is now on 300 news stands throughout South Florida, was announced this week, as billboards went up in many locations. The publication of

the Diocese of Miami will be available at news stands from Homestead to Vero Beach. News stand sales are and added feature of the paper's attempts to serve its readers, editors report.

Li'l Echo Lends A Hand

'Voice' Goes on 300 Newsstands

From Vero Beach to Homestead, South Florida's largest circulation weekly newspaper will make its first appearance on newsstands this week.

The Voice, publication of the Diocese of Miami, and the largest circulation weekly in the state, with a total circulation of over 71,000 will go on sale on 300 newsstands with the publication of this week's issue, according to editor George Monahan.

"This," Monahan said, "is another step in our continuing efforts to offer greater service to our readers."

"With good reason we all take pride in our diocesan newspaper," said Bishop Coleman F. Carroll. "It is continually achieving new journalistic perfection and enjoyability in reading."

Several innovations have been introduced into the paper, which is located at 6201 Biscayne Boulevard, during the past year.

Photo-offset printing has

been introduced to provide a more appealing and readable page to the weekly publication.

Early last year The Voice was elected to membership in the Catholic Features Cooperative.

Other new services added, include the Religious News Service, a world-wide news agency; Catholic Press Features, which services materials pertaining to the fields of movies and television; and The St. Louis Review Service, which pro-

vides The Voice with in-depth reports from special world.

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Weekly Publication

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Brazil Racial Harmony

WASHINGTON, D.C. (NC) — Archbishop Eugenio de Araujo Sales, apostolic administrator of Sao Salvador of Bahia, Brazil, has praised the recent suggestion of Detroit's Auxiliary Bishop Joseph M. Breitenbeck that the United States might benefit from studying Brazil's racial harmony.

Archbishop Sales said the suggestion "is an example of the willingness of the U.S. Church to expand its vision in search of solutions to racial harmony." The idea could "stimulate meaningful dialogue" at the Catholic Inter-American Cooperation Program conference to be held in St. Louis Jan. 29-31, Archbishop Sales added.

The state of Bahia in Brazil has almost 7 million inhabitants, of whom one million are Negroes, two million are white and the remaining three and one-half million are of mixed race. All races enjoy equality before the law and in public accommodations, schools, churches and medical facilities.

CCD Starts Probe

WASHINGTON (NC) — Present systems of religious education throughout the nation will be probed in a research project inaugurated by the Confraternity of Christian Doctrine (CCD).

Msgr. Russell J. Neighbor, director of the CCD national center here, said CCD directors in every diocese have been requested to cooperate in the first phase of the study program — a fact-finding questionnaire to be completed by late January. It includes queries on CCD personnel and staff, budget, programs, and cooperation with other diocesan agencies and groups.

The second phase, an attitudinal questionnaire to be completed by mid-March, will explore the "image" of CCD in each diocese, including that of bishops, pastors, CCD workers, parents and others, according to Msgr. Neighbor.

'Affinity' Of Faiths

ATLANTIC CITY, N.J. (RNS) — Dr. Franklin Clark Fry, president of the Lutheran Church in America, predicted here that relations of Lutherans with the Roman Catholic Church may out-distance those of other Protestant Churches.

Lutheran and Roman Catholic Churches, he said, have "a natural affinity for each other" because both are grounded in doctrinal roots.

Dr. Fry, who is also chairman of the World Council of Churches' Executive Committee, addressed 100 representatives of 13 denominations which comprise the North American Area Council of the World Alliance of Presbyterian and Reformed Churches.

He said Catholics and Lutherans have "a natural affinity for each other" that is becoming "increasingly apparent and conspicuous across the face of the world."

Divorce Move Flayed

VATICAN CITY (RNS) — L'Osservatore Romano, the Vatican City newspaper, has condemned the action of an Italian Parliament commission which, in a close vote, endorsed proposed legislation which would legalize divorce in Italy.

It described the Justice Commission's action as "an episode of extreme gravity."

The commission, by a majority of six votes, acted only on the first article of a bill which would authorize divorce in a country which bans divorce. Under its terms it would permit divorce not only for those who had contracted civil marriages but couples of Catholic and "other religious" marriages.

It recognized that such a law would be contrary to the provisions of the Concordat between the Italian government and the Vatican.

Pope Receives Premier

VATICAN CITY (RNS) — Pope Paul VI and Prime Minister Mika Spiljak of Yugoslavia discussed peace and Church-state relations during a cordial 45-minute audience in the Pope's library.

Spiljak, highest Yugoslavian official to visit the Vatican since World War II, was accompanied by Vjekoslav Cvrilje, the Communist country's envoy to the Vatican and by other officials.

During the meeting, he praised the Pope's work for peace and expressed satisfaction at the improvement of relations between Yugoslavia and the Vatican following the signing of a diplomatic agreement on June 26, 1966. He also conveyed the greetings of President Josip Broz Tito of Yugoslavia to the Pope.

Award To Cardinal

WASHINGTON (NC) — Patrick Cardinal O'Boyle of Washington will receive a 1968 Brotherhood Citation from the National Conference of Christians and Jews.

In announcing the award, NCCJ officials praised Cardinal O'Boyle's "leadership in obtaining greater economic and educational opportunities for persons of all races and creeds." They cited Cardinal O'Boyle's desegregation of Catholic schools in 1948 as well as his recent actions in forming an urban coalition in the city.

Cardinal O'Boyle will receive the award at a dinner here on Feb. 15. Past recipients of the award include Presidents John F. Kennedy and Lyndon B. Johnson.

Bishops In Fair Housing Test

WASHINGTON—A group of 24 Roman Catholic bishops and the Chicago-based National Catholic Conference for Interracial Justice will file a friend-of-the-court brief before the U.S. Supreme Court in a case that may result in a decree of fair housing as the law of the land.

The housing case was brought to the Supreme Court by Mr. and Mrs. Joseph Lee Jones of St. Louis, a Negro bail bondsman who attempted to buy a home in

the suburban Paddock Woods development but was rejected by the developer, Alfred H. Mayer Co., on racial grounds.

The Joneses' case against the developer, supported by the National Committee Against Discrimination in Housing, is based on an 1866 civil rights law enacted to implement the 13th Amendment, which abolished slavery. The law guarantees that all U.S. citizens

shall have the same right "as is enjoyed by white citizens" to "inherit, purchase, lease, sell, hold and convey real and personal property."

Jones also claims denial of equal protection of the law under the 14th Amendment.

The Supreme Court agreed to hear the case last December after it had been turned down by the U.S. District Court and the U.S. Court of Appeals.

The U.S. Justice Department urged the case be heard and is also expected to file an amicus brief, as will several other religious, civil rights and social action organizations.

The NCCJ brief was prepared by attorney William Ball of Harrisburg, Pa., in consultation with moral theologians. It was the joined by the 24 bishops.

ARGUMENT SET FORTH

Supporting the contentions of the original brief that the 1866 law is in fact a national fair housing act covering the sale and rental of all residential property, the brief further argues:

"There is a constitutional right to purchase a home without discrimination on account of race, such right being grounded not upon social convenience but upon antecedent moral rights deriving from the very nature of man."

The brief raises four questions dealing with whether the right to purchase a home without discrimination as to race is a "fundamental right" protected under Article 4 of the U.S. Constitution and the 9th, 13th and 14th Amendments.

While emphasizing that moral rights do not depend upon psychological and sociological considerations, the brief goes into the social evils of racial isolation in housing and speaks to the issue in terms of the contemporary Church expressions of papal encyclicals and conciliar documents.

Pursuing the 13th Amendment, it contends that not only is slavery unlawful, but so too are the "badges of slavery," particularly the right to freely purchase property.

"Certainly, no other description of racial discrimination (whether public or private) in housing is as accurate as the description of it as a 'badge of slavery.' The great bulk of this discrimination in the United States has had no other origin than an origin in the institution of slavery, while the color of skin as the visible sign denoting who was free and who was slave continues to this hour as the visible sign of too frequently denoting who may purchase a home and who may not."



Latin America : Land of Contrast

"CULTURE FACTORS in Inter-American Relations: Bond or Barrier," will be the topic of consideration at the Catholic Inter-American Cooperation Program, Jan. 29-30, in St. Louis. Bishop Coleman F. Carroll will lead a special delegation to the conference from Miami.

Laity Is Given Synod Preview

ALLENTOWN, Pa. (NC) — Three public meetings in the Allentown diocese were held simultaneously here, in Pottsville and Reading, to give the diocese's laymen an opportunity to review the work done thus far in preparation for the first diocesan synod.

Goal of the synod is establishment of rules and guidelines aiming toward practical implementation of the renewal called for by the Second Vatican Council.

U.S., Canadian Bishops Confer On Problems

DETROIT (NC) — United States and Canadian bishops held a two-day meeting here at the home of Detroit's Archbishop John F. Dearden. They said the talks were so useful that they will meet again this fall.

The bishops said they discussed the liturgy, religious education, mission aid, and moral and ethical problems, but announced no agreement on joint programs. They indicated, however, that such programs—

particularly relating to aid to the Latin American Church — will probably emerge eventually.

In an official release at the end of the meeting, the bishops said the discussion of moral and ethical questions was concerned mainly with "problems reflected in legislative trends." Both the U.S. and Canada have been under pressure to relax anti-abortion laws in recent years.

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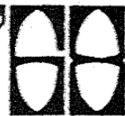
Goals of the 1968 Bishop's Charities Drive were explained to lay leaders and clergy of three South Florida areas by Bishop Coleman F. Carroll, principal speaker during regional dinners held this week in Fort Lauderdale, Miami Springs, and downtown Miami.

Parishioners of churches in those areas heard the Bishop of Miami emphasize the need for funds to establish additional nursing homes and homes for the aged and to expand already existing facilities at Boystown of South Florida, the Catholic Welfare Bureau, Marian Center and schools for exceptional children; the Catholic Children's Home, Ferrine; the diocesan Educational Television System; St. Vincent Hall and Maurawood residences for unwed mothers; Newman Centers and the diocesan school system.

Migratory families who labor in South Florida fields each season will also benefit from this year's fund-raising campaign formerly known as the Diocesan Development Fund drive.



Charities Drive Is Discussed By Bishop Carroll With Francis Buckley, left; and Lionel Baxter.



BISHOP'S CHARITIES DRIVE



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St. Clement Parishioners, the John E. Mays Talk With Father James Keough

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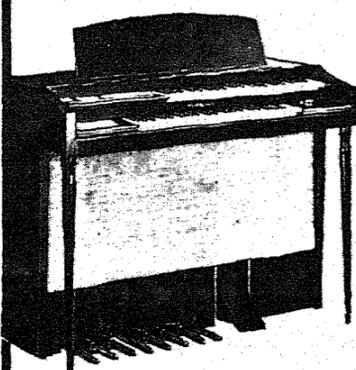
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Feb. 9-11 Parish Groups
Feb. 16-18 Catholic Young Adult Clubs

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Feb. 2-4 Laymen
Feb. 5-9 Priests' Retreat
Feb. 9-11 Laymen
Feb. 12-15 Balen Jesuit Retreat
Feb. 16-18 Laymen
Feb. 23-25 Laymen

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Who says school can't be fun? For approximately 34,000 students in schools of the Diocese of Miami, educational television has added an element of participation and excitement to learning.

The Diocese has two channels operating in its instructional television system. Learning has become a more enjoyable experience through the use of television, according to Msgr. Joseph O'Shea, Diocesan director of the Radio and Television Commission.

"The students readily adapted to educational TV because it is a medium that they have long been exposed to," he explained.

"Our immediate goal is to extend coverage into and through Palm Beach County. This depends on the help we receive through the Bishop's Charities Drive."

He said that extended coverage would bring educational TV to 15 more schools with an enrollment of approximately 4,000 students. To extend the coverage, he explained, would involve the construction of a 300-foot tower in the Boca Raton area and equipping another transmitting station.

"Schools and parishes in this area are extremely eager to begin using the educational TV system," he said.

Programs are transmitted Monday through Friday from 8 a.m. to 3:30 p.m. Subjects offered to the high schools include history, science, art, music, religion, English and advanced mathematics. Courses aimed at the elementary schools include music, science, and language arts.

● NIGHT PROGRAMS

Programs are also sent out four nights a week for adults on such subjects as pre-Cana Conference courses, teachings from the Confraternity of Christian Doctrine and teacher-training courses.

The Diocese sends out the programs through a closed-circuit, 2500 megacycle, microwave system. The studio equipment includes a television film camera, two TV tape players which permit transmission of a wide range of video-taped programs, slides and projectors, films for education programming and audio-visual switching systems.

Programs are transmitted from a small studio located in downtown Miami. A transmitting antenna sends signals containing pictures and sound from the downtown studio.

The schools are equipped with receiving antennas which pick up the signals and pass them through a converter. This process changes the signals to frequencies receivable on standard television sets. Signals are amplified through the converters and sent to individual classroom receivers.

A reflector at the Miami transmitting station sends signals to a receiver in Fort Lauderdale which are amplified and sent out to 17 Catholic schools in Broward County.

Msgr. O'Shea explained that eventually four channels will be in operation in the Diocese.

"This will give us a facility for more extensive programming," he said. "The Federal Communications Commission has given the Diocese permission to operate four educational stations."

Msgr. O'Shea said that he organizes the program schedules after meeting with teacher committees from various subject areas. The committees serve as selection boards for the programs.

● QUESTIONNAIRES SENT

Questionnaires also are sent out to teachers using educational TV in order to evaluate the effectiveness of the programs.

"In renting programs," he said, "we have concentrated in areas where teachers feel that they need extra help. Programs involving the sciences, music and art are especially helpful because there is a shortage of personnel specialized in these areas."

He pointed out that religion programs have been among the most well received by students and teachers. The programs deal with moral and spiritual problems of the day. He said that the insight series produced by the Paulist fathers has been especially popular. Top Hollywood talent was used to depict various problems.

He said that after the programs are viewed, the teacher leads the class in discussion.

Another series, he said, is aimed at stimulating the students to think about human values. He said that these programs lead to lively class discussions and philosophical thought.

"Most of the programs we show are rented from various production sources because the Diocese does not have any production facilities," he said. "Some public service programs produced by the Diocese on local commercial channels are taped for use on our educational TV systems."

● RESOURCES POOLED

He said that the Diocese cannot afford the heavy expenses of providing its own production facilities at this time. He explained that by pooling resources with other dioceses, programs could be cooperatively produced.

This theory led to the formation of the Interdiocesan Television Association, a corporation organized for the production of quality instructional television programs.

The Diocese of Miami is a member of the IITA along with New York, Brooklyn and Detroit. The first cooperatively produced program series is now being prepared.

Msgr. O'Shea said that members of the association decided that the most urgent need presently is for religious education programs for teachers.

"A series of nine religious education programs is being produced," he said, "and the best talent available is being incorporated in the programs."

He said that several convents and rectories are now equipped with facilities for reception of educational television. This means that nuns can view programs aimed at teacher instruction without leaving their residences, and priests can have small groups come to the rectory for marriage or religious instructions. He said that several of the evening programs are shown in English and Spanish.

"We also are carrying out an experiment where some pilot schools have TV recorders," he said. "This permits them to record programs and play them over as often as they want. Once this system is worked out, we won't have to repeat such a large number of programs."

He said that plans for the future of educational TV in the Diocese include providing color programming facilities. The Diocese will need a color film camera and the system's TV tape player will have to be converted to color operation.

"The capability to transmit programs in color will greatly enhance the usefulness of the instructional system," Msgr. O'Shea said. "It will be particularly valuable for teaching courses where color is a vital dimension such as chemistry, biology and art."

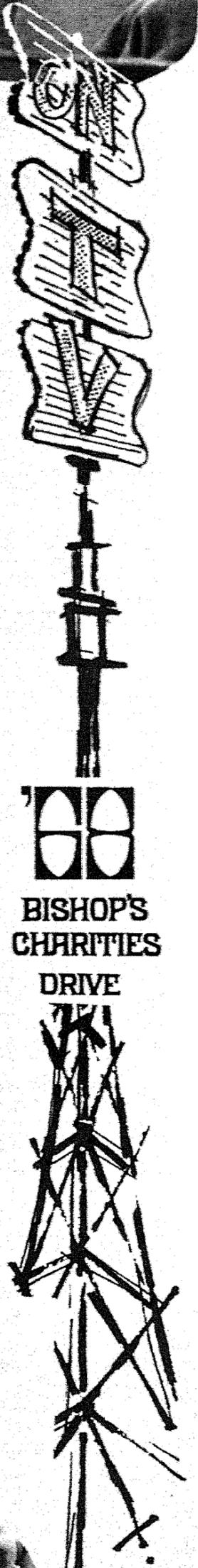
He said that educational TV is in its third year in the Diocese and is improving steadily.

"The Diocese of Miami was the first in the country to use educational TV," he said. "There are six dioceses now using it and eight more will begin shortly."

"Its effectiveness in being an aid to teachers and learning in general has been well demonstrated."

TEXT: JERRY MARCUS

PHOTOS: TONY GARNET



EDITOR'S COMMENT

U.S. Bishops Give A Guide For Today

One week after the publication of the full text of the U.S. Bishops' Collective Pastoral Letter, it seems fair to say that the document has succeeded already in one important area — namely, to stimulate thinking about the nature and function of the Church. Not all the criticisms have been complimentary or positive, which is normal and healthy reception for any official statement. Some who are imbued with the current spirit of super-tolerance feel the letter was too critical of new heresies and bold thinkers. Others lament that it breaks no new ground, that it seems to lack a sense of urgency about renewal and reform.

Others look upon the document as a giant step forward as the American hierarchy goes on record as fully endorsing the positive, affirmative approach which distinguished Vatican II from all other ecumenical councils. This letter is not a national syllabus of errors, but a clear, well documented, precise clarification of conciliar teaching on the Church with special application to the living Church in America.

The topics treated are as timely as today's newscast — the crisis in the priesthood, the identity of the priest, defections from the priesthood, the structures of the Church, the consultation of the laity in matters of faith and morals, freedom in conscience, the role of authority, the meaning of the "local church," the diocese.

These are the burning questions of our times, and the bishops have faced them squarely, calling their letter a response to the demands of the times. Moreover, it is implied in various parts of the document that other statements developing certain ideas, for instance, the role of the laity in the Church, will be forthcoming in the future.

It strikes one that the first general reaction to this statement should be one of intense interest. Whoever claims that he has been wallowing in confusion the past few years regarding the teaching of the Church can find here the positive, clear affirmation of faith he has been looking for. Those who lament the Church's leadership has been vague and flabby, while critics and opponents have been sharp and incisive in their attacks, can expect of this document guidelines designed to stabilize and reinforce essential Christian truths.

However, what if this enormously important document is not studied and discussed and criticized and absorbed by all adult members of the Church and those non-Catholics who are deeply interested in the ecumenical movement?

Catholic Press

Month Motto: 'Indispensable'

NEW YORK (NC) — The Catholic press is indispensable to Catholics seeking spiritual maturity in today's changing world. The head of the Catholic Press Association said in a statement marking February as Catholic Press Month.

Msgr. Terrence P. McMahon, executive editor of the Hartford Catholic Transcript, said "three considerations prove the indispensability of the Catholic press in 1968:

• "The Church throughout the world is bubbling with life and change, and the Church in the United States is experiencing a crisis all its own... The complete picture can be found only in the Catholic Press.

• "The Catholic press does more than give a candid account of exciting events; it also provides thoughtful interpretation...

• "Currents of pessimism and optimism are churning and clashing in the church... Both extremes are wrong. Calm confidence is requisite to prevent a loss of nerve or a loss of momentum. This the Catholic press quickens and sustains."

Group To Help Mentally Slow

NEWARK — (NC) — A National Apostolate for the Mentally Retarded was organized at a meeting here of priest-directors of work with the retarded.

Father Matthew M. Pesaniello of the Mt. Carmel Guild, social welfare agency of the Newark archdiocese, was elected president of the apostolate.

The apostolate is designed to assist and coordinate Catholic work among the mentally handicapped.

"We are pointing toward the total integration of the retarded into the life of the community and the Church," Father Pesaniello said.

Germany To Get New Diaconate

COLOGNE, Germany — (NC) — The forthcoming year will see the ordination of the first modern deacons in Germany, some of them married, according to Auxiliary Bishop Augustin Frotz of Cologne. He is in charge of the German Bishops' Conference diaconate program.

Some of our own people praised every-



TRUTH OF THE MATTER

What 'Miracles' Pope John Started Seven Years Ago

By MSGR. JAMES J. WALSH

Seven years ago Pope John invited a group of Protestant and Orthodox scholars to come to the Vatican Council as observers. At that time the invitation caused a variety of reactions. Some Catholic leaders thought that perhaps Pope John was showing some signs of senility. Some Protestants openly considered it another Catholic plot to discredit Protestantism.



MSGR. WALSH

Most people were bewildered, some hopeful, some fearful that the confrontation

may do more harm than good to Christian groups.

Barely a few apparently had the vision to see in this unique invitation the workings of the Holy Spirit for the cause of unity.

Now two years after Vatican II is closed it is impossible to enumerate all the instances of cooperation and mutual respect which have resulted in radical changes of attitude among Protestants, Catholic and Orthodox leaders and people.

One year ago in Commonweal the Methodist scholar and Vatican II observer, Albert Outler, wrote about "the well-nigh universal spread of significant ecumenical initiation and encounter, at ever level of church life, Catholic and otherwise, in this country and around the world."

He stressed in particular one change which seven years ago would have been deemed generations away. He said: "The Protestant seminary that has not yet opened its curriculum and faculty to the serious study of Vatican II and contemporary Roman Catholic theology can be reckoned as backward."

As an example of this, we may mention that Father Raymond Brown, S.S., a scripture scholar from the Diocese of St. Augustine, will soon take up a teaching post at the Protestant Union Theological Seminary.

During this Unity Octave Week in Baltimore and in some other dioceses, many pastors are arranging ecumenical services during which priests will preach in Protestant pulpits and Protestant clergy will speak in Catholic churches. Cardinal Shehan of Baltimore stated that he hoped that through such meetings and prayers "we shall better realize the importance of striving for unity among all members of the Christian family and that each of us will be moved to do his full share to bring us a little nearer to the time when... we 'all may be one'."

There are indeed many strange shifts in attitude. We find some Catholics, for instance, constantly attacking various aspects of their own Catholic Church while some Protestant scholars are praising recent advances in renewal and various decisions of Pope Paul.

Some of our own people praised every-

thing done in Rome by the Lay Congress, including the latter's resolution on birth control presented to the Holy Father, but at least one outstanding Protestant theologian rapped the knuckles of the laity for some immature attitudes.

We find many Protestant clergymen moving towards the clerical dress and vestments that always set aside a Catholic priest, while some of our own men now find a collar and tie and business suit more suitable for their work.

Charles Davis's treatises on the Church were studied in Protestant seminaries a few years ago, but today his reversal of conviction about the institutional Church is harshly criticized by some Protestant leaders as unreasonable and inconsistent although he seems to have moved close to the Protestant position.

While mixed marriage regulations have changed considerably, most Protestant scholars are not yet satisfied with that they have gone far enough. Still the fact that an individual bishop may give permission to a Catholic to marry a non-Catholic in a ceremony in which a Protestant clergyman is the witness would have been considered sensational several years ago.

Martin Luther's position has been reappraised constantly the past few years, and many agree with Father Harry McSorley that "in this central reformation protest Luther was a Catholic reformer." In that day, it is true that many misunderstood Luther's original aims, and Luther "compounded the tragedy by failing to understand the justified concern of the Church authorities," as the Luther expert, Father McSorley, put it.

The number of converts has dropped noticeably in the past several years. No one is sure of the reason for this fact, but part of the explanation must lie in the newly-adopted attitude of some Catholic groups to seek converts only among the "unchurched". Many others feel that this "ecumenical gesture" is carrying things too far and don't subscribe to its restrictions, that at the same time in this period of mutual respect and understanding, the former techniques employed in convert making have had to be revised somewhat.

It would be a mistake in talking about advances in ecumenical relations to give the impression that all is sweetness and light. Many Catholics in various parts of the country are scandalized by some of the attitudes mentioned above and feel that the Church is compromising truth and principle, that we are dangerously close to the irrational statement that one religion is as good as another.

Some Protestant leaders on the other hand, according to Albert Outler, have shown little interest in Catholic renewal or little desire to cooperate in ecumenism. "The old suspicions of Rome die hard," he stated. "Anti-Catholic bias has not yet become disgraceful in high quarters. One of the easiest ways for a Protestant to get himself pilloried as disloyal is to broach the proposition... that given the new posture of Rome in the post-Vatican era, it urgently behooves the Protestants to recanvass with the Romans the main issues of agreement and disagreement that unite and divide them."

Yearbook Notes Catholic Increase

NEW YORK (NC) — Catholics in the United States number 46,864,910, including all families of the armed forces, both at home and abroad, the diplomatic and other services overseas, according to the 1968 Yearbook of American Churches, published by the National Council of Churches here.

The council's Yearbook quoted the 1967 edition of the Official Catholic Directory, and stated that the new total reflects an increase over 1965 of 618,735 or 1.3 per cent and just 0.2 per cent more than the general population increase.

The latest information compiled by the National Council of Churches reveals that church membership in the U.S. is up just under

one per cent over figures reported a year ago. The total given is 125,778,656 compared to 124,682,422 recorded last year.

The Yearbook qualifies membership and other church statistics by pointing out that they "are not all current but are the latest available." It warns the reader not to consider them more than "a general indication" of church membership.

Dr. Lauris B. Whitman, Yearbook editor, said that church statistics have always suffered from inadequate computing and reporting facilities. Definitions of membership vary from denomination to denomination, as do fiscal or reporting years, he said.

The VOICE

The Diocese of Miami Weekly Publication

The Diocese of Miami Weekly Publication Embracing Florida's 16 southern counties: Broward, Charlotte, Collier, Dade, DeSoto, Glades, Hardee, Lee, Martin, Monroe, Olsechobee, Hendry, Highlands, Indian River, Palm Beach, St. Lucie.

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Panel Discussion During Marriage Encounter At Cenacle Retreat House

'Marriage Encounter' Reviews State Of Matrimonial Ship

LANTANA — One-third of today's marriages are "on the rocks;" the second third are "shaky" and the remaining third, while apparently "happy," are not generating love that should overflow into the lives of others, participants of the first English-speaking "Marriage Encounter", were told at the Cenacle Retreat House.

Father Donald Hessler, M.M., Maryknoll priest, now stationed in Mexico City was the moderator of the team of married couples who conducted the Encounter made by 12 couples, all leaders in the Christian Family Movement; four members of the clergy and four Sister.

Lay members of the team were Mr. and Mrs. Robert Munson, Jr.; Mr. and Mrs. Francisco de la Camara and Mr. and Mrs. Jose L. Villegas, active leaders in Encounters for Spanish-speaking couples in South Florida.

According to Father Hessler, who re-

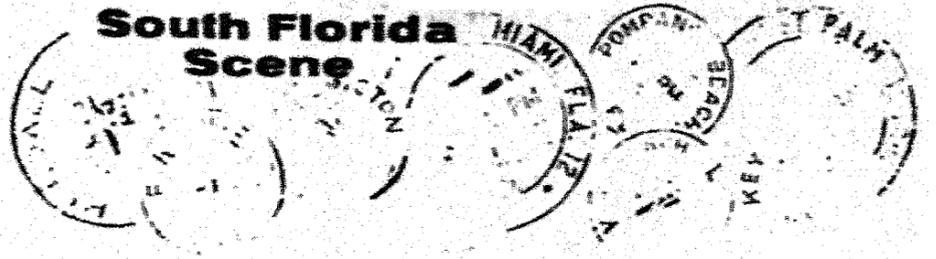
cently returned to the United States after participating in the Lay Apostolate conferences in Rome, "the Marriage Encounter is designed to give married couples the opportunity of examining their lives together, their weakness and strong points, their attitudes toward each other and towards their families, their hurts, their desires, ambitions, disappointments, joys and frustrations."

Through the "Encounter," he explained, married couples will seek to rediscover each other and make of this rediscovery the beginning of a second and more lasting honeymoon. "They will do so," he said, "openly and honestly in a Christ like face-to-face, heart-to-heart 'encounter' with each other."

During their reflection, the couples said that, "happiness is pleasing each other. We must get married every day. For this there must be unity, love, mutual knowledge, communication, confidence and dialogue."



Married Couple Strolls On Retreat House Grounds



AROUND THE DIOCESE

St. Clement

Altar and Rosary Society's annual fashion show and luncheon scheduled for Saturday, Jan. 20, at the Governor's Club Hotel, Fort Lauderdale.

St. Anthony

Covered dish luncheon and card party sponsored by the Catholic Woman's Club will begin at noon, Tuesday, Jan. 23, in the club rooms. New and prospective members will be honored.

Blessed Sacrament

Sixth annual fashion show and luncheon under the auspices of the Women's Club will be held Saturday, Jan. 27, at the Governor's Club Hotel, Fort Lauderdale. Reservations may be made by calling Mrs. Cy Sobek at LO 4-3505.

Little Flower, Coral Gables

"Interior Decorating" will be discussed by a representative from Jordan Marsh during monthly meeting of the Junior Woman's Club at 8 p.m., Monday, Jan. 22.

\$1,500 Given To College

A grant of \$1,500 to Biscayne College from the Shell Companies Foundation in New York was announced this week by Father Edward J. McCarthy, O.S.A., college president.

This is the first time that the men's college, conducted by the Augustinian Fathers of Villanova, Pa., in North Dade, has participated in the Foundation's Program, which provides for three \$500 grants to be used for an institutional use decided by the college president; for general faculty development; and for additional professional development of individual members of the college's Department of Business Administration.

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St. Pius X

A dinner and dance under the auspices of the Women's Club will begin at 6:30 p.m., Monday, Jan. 29, at the Coral Ridge Country Club. Mrs. S. J. Repicky and Mrs. Frank Whitehurst are accepting reservations.

St. Michael

"Candlelight and Flowers" party of the Room Mothers will begin at 8 p.m., Wednesday, Jan. 24, in the cafeterium. "Sing Out Miami" will provide entertainment and refreshments will be served.

Madonna Academy, Parents-Friends

Luncheon, fashion show and card party will be held Wednesday, Jan. 31, at the Hollywood Beach Hotel.

SS. Peter and Paul

Mardi Gras Festival is scheduled for Feb. 23, 24, 25. Volunteers should contact Hilda Rebull, 377-3916.

St. Clare

Father Albert, C.P., Our Lady of Florida Retreat House, will be the guest speaker during a meeting of the Women's Guild at 8 p.m., Wednesday, Jan. 24 in the church.

St. Jerome

Sewing group meets third and fourth Tuesdays of each month to work on their project for the Cancer Society from 10 a.m. to noon in the parish hall.

K of C, Fort Myers

Corporate Communion will be observed by members during 8:30 a.m. Mass, Sunday, Jan. 21 in St. Francis Xavier Church.

K of C, Hollywood

A membership drive is in progress in Father Monahan Council under the national theme, "Design for '69." Harold J. Dyer is general chairman for the campaign which, it is expected, will add 200 new members to the Council's enrollment.

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Pick Hospital Staff Chief

Dr. John K. Rozum, Coral Gables physician and surgeon, has been elected chief of staff at Mercy Hospital where he has served on the medical staff for the past 17 years.

Other officers named were Dr. Elliot Waskind, vice president; and Dr. Joseph R. Galluccio, secretary-treasurer.

A graduate of the University of Maryland, Dr. Rozum is a member of the Society of Abdominal Surgeons, International Col-



DR. ROZUM

lege of Surgeons, a fellow of the American College of the Dade County and Florida Medical Associations, and the Florida Society of General Surgeons.

He is a member of Little Flower parish, Coral Gables, and the Knights of Columbus.

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Converging Protestant And Catholic Theologies

The following is a summary of a lecture given Sunday evening at Marymount College, Boca Raton, by Father Harry J. McSorley, C.S.P.

A representative on the U. S. Bishops' Committee for national dialogue with American Lutherans, Father McSorley is professor of ecumenical theology and ecclesiology at St. Paul College, Washington, D.C.

By FATHER HARRY J. MCSORLEY, C.S.P.

The ecumenical movement has many dimensions: the academic theological dialogue, grass-roots ecumenism in the congregational and home levels, cooperation of Christians and Jews whenever possible in confronting social problems, etc.

As we approach the annual week of Prayer for Christian Unity (Jan. 18-25) I think it might be helpful to summarize briefly some of the encouraging results of the ever-accelerating international theological dialogue between Protestants and Catholics.

It is my conviction that the greatest ecumenical problem today is not any particular point of doctrine, but the pitifully inadequate communication — to both pastors and laymen — of the exciting convergences that have already been achieved in the theological dialogue. The great majority of Christians — Catholic and Protestant, ministers, priests, Sunday-School teachers, catechists and laity alike — still see the "other" Christians in terms of inadequate slogans of twenty, ten, or even five years ago.

I. Convergences on the Doctrine of Justification (Christian Anthropology).

A. Catholics for example, have for centuries imagined that the watchword of the Reformers — "justification by faith and grace alone" — left no place for the "good works" which are essential to Christian life. Even John Wesley criticized Luther for teaching that we are saved by faith without works.

Today as a result of careful re-examination of the writings of the Reformers, we see that the Catholics and the Wesleyans missed the point. Luther did at times use language that could be easily misunderstood. But in his own lifetime — when he saw he was being misunderstood — he stated that he was by no means condemning truly good works. — i.e. those that proceeded from faith. He wished only to attack the proud "good works" of those who imagined that they could please God by their own unaided efforts apart from the grace of Christ. Late in his career, Luther made an important and helpful distinction when he said: "Works are necessary for salvation, even though they do not effect salvation."

Catholics, on the other hand, looking more deeply into their own tradition — St. Paul, St. Augustine, Thomas Aquinas and Trent — find that there is a completely legitimate sense in which they can say that justification is by grace and faith alone. Neither Catholics nor the Reformers, however, understand this statement in such a way as to exclude the works of love that are indispensable to the Christian life.

B. Similarly, it was once fashionable for Catholics to emphasize that faith is an intellectual assent to God's revelation. They thus rejected as inadequate the Protestant view of faith as trust or confidence in Jesus.

Today, however, as a result of the ecumenical dialogue, Catholics and Protestants both realize that faith is a complex reality. It involves both a confident trust in the mercy and promises of Jesus and an assent or confession that Jesus is the Lord, that he is the only-begotten Son of God according to the flesh, etc.

Catholics will be surprised to learn that Luther at the height of his Reformation career (1535), taught that "... faith is in the intellect ... and teaches what must be believed. Therefore faith is teaching or knowledge." (Luther's Works, American Edition, vol. 27, p. 22).

C. Likewise untenable is the familiar, over-simplified Catholic notion that "Protestants teach that human nature is totally corrupt because of sin."

This judgment cannot be reconciled with Luther's statement from the work just cited — his Lectures on Galatians — that: Man's "natural endowments are indeed sound ... Those by which a man ... has a will, reason, free choice," etc. (Ibid., vol. 26, p. 174). In their past attacks on Protestant straw men, Catholics have sometimes forgotten that their own authentic tradition teaches that "the whole man that is, both body and soul, ... was 'changed for the worse' because of sin and that not only the body but also man's soul and his freedom are subject to corruption." (Denzinger-Schonmetzer, n. 371).

On the issue which was the very heart of the Reformation protest — the complex of questions surrounding the doctrine of justification — we can see that enormous strides have been made. On some questions convergence has been achieved simply by overcoming misunderstandings, on other's, by viewing the Protestant insights as complements to, rather than contradictions of the Catholic position, and on still other questions by finding surprising "Catholic" insights in the Protestant tradition and "Evangelical" affirmations in the Catholic tradition.

II. Ecclesiology

Even on questions concerning the Church we find a remarkable convergence in recent years. The convergence is not as complete here as it is on the central issue of justification. Nonetheless it is often exciting, surprising and encouraging. The more separated Christians become aware of this convergence, the more they may become personally involved in the task of healing Christian division.

A. Scripture and Tradition, for example, are no longer seen as alternatives. Responsible Protestant and Orthodox theologians at the Fourth World Conference on Faith and Order in Montreal (1963) were prepared to say that the Church lives "by tradition alone" (!). They wisely refrained from doing so, however, so as not to upset "Protestants already suspicious" of the World Council of Churches.

Catholic scholars, on the other hand, incline more and more to the view that whatever Catholics believe — including the Marian dogmas — is in some way contained in Holy Scriptures! At Vatican II nothing was said against the orthodoxy of this

(Continued on Page 22)



'CONFERENCE' is the theme of this bronze by Knud Knudsen at the National Conference of Christians and Jews, New York. It depicts an elderly Jew with the Torah, a kneeling Catholic, and a standing young Protestant as they confer together. In the midst of the circle is the Old Testament. The New Testament is held by the young man.

RNA PHOTO

VOICE FEATURE

DITTO: An Assessment of Both Parties As Convention Time Approaches

JOHN
COGLEY'S
VIEW

By JOHN COGLEY

There may never have been a stranger political year than 1968.

Take, first, the political parties themselves. They never looked so much alike, and the sameness is due to their pallor. In a hospital the infirm share a strong resemblance. Both the GOP and the Democrats, it seems, have been stricken with the same sort of malady—the national sickness—and as it eats into their structure, they are becoming ever more indistinguishable.

The diverse coalitions that served the Democratic New Deal, Fair Deal, and the New Frontier are disintegrating. The Democrats no longer have a credible claim on the nation's Negroes. The intellectuals and academic community on whom the party could depend are largely alienated from Lyndon Johnson's Washington. The aging czars of the labor movement can still set up a united front of support for the President, but it is becoming clear that "front" is precisely the right word for it. Industrial workers can no longer be delivered.

The once clear-cut identity of the Democrats as the "party with a heart" has been hopelessly blurred as a result of the Republicans' general acceptance of most of the social goals their rivals once stood for, as well as the general disenchantment with the way many programs of the Great Society have worked out.

The Republican Party, four years after the Goldwater debacle, is undergoing a similar identity crisis. Who speaks for it — liberals like Nelson Rockefeller, George Romney, and Charles Percy; the new-style Goldwaterites like Ronald Reagan; or the refurbished Richard M. Nixon of 1968? More to the point, who really cares?

MANY DEFECT

Then, there is the changed electorate. Great numbers of the young have despaired altogether of conventional political action and are relying on protest, demonstration, and "disruption" to get things done their way. Since they have given up on politicians of whatever stripe, they are not particularly concerned about which of the parties or party leaders to harass.

Others of the same generation have copped out totally. They are only interested in doing their thing — and their thing is definitely not rallying around a call to political action.

The issues upon which the older generation built their poli-



tical lives — the welfare state or private enterprise, political isolationism or worldwide responsibility, the containment or expansion of the cold war, for example — have, even for many of them, become magnificently irrelevant in an era of general prosperity and ideological exhaustion.

A replay of old speeches by FDR, Truman, Eisenhower, Stevenson, even JFK now sounds as remote from contemporary realities as the Gettysburg Address, maybe more so. The inevitable blast of "Happy Days Are Here Again" at the Democrats' convention will be nothing more than a discordant warning of the anachronisms swelling with the outmoded oratory as the meetings proceed. The only up-to-date thing we can look forward to at the Republican's gathering may be a speech by Senator Dirksen, the best stand-up comedian on any circuit today.

The personalities dominating the political scene in 1968 are generally lackluster. LBJ will doubtless be cheered to the rafters, but the sound will be as hollow as one of his own preachments. A misunderstood martyr the President may be, a lonely Lear he may be, he may even be the greatest American Statesman of the century, as Eric Hoffer believes. But a genuine hero who can ignite the political passions again, he ain't.

Nature and history, heaven knows, endowed Robert F. Kennedy with political pizzazz aplenty; but, barely beyond age 40, he is already becoming a little too familiar to set the juices flowing. By denouncing the war and at the same time endorsing the re-nomination of LBJ, he may have outsmarted himself. Certainly the heroic posture no longer befits a man everyone hoped against hope would turn out to be a profile in courage.

Eugene McCarthy, who has taken a stand, could, if his low-key style caught on, "get this country moving again" — but it will take a miracle of popular understanding for him to overcome the obstacles confronting him as of now.

Nixon? Nixon. Sigh. Again?

The voluble Hubert Humphrey will certainly be heard from, but his career, it seems, is one of the more notable casualties of the war in Vietnam. He has simply lost all credibility as the man we once knew, and the new Johnson-made Humphrey doesn't have anything going for him.

Romney, Rockefeller, and Percy, each in his own way, evokes the essential Republican image of a safe establishmentarian — and while that may be good enough to win an election, even in 1968, it isn't enough to revive the political enterprise.

SCENE CHANGES

The nation has changed a great deal since Rocky could get loving coverage for eating a hot dog on the lower East Side. Romney's musings on motherhood can't be translated into political passion. Percy suffers from the suggestion of being a structured personality, prefabricated in the 1950's when the grey flannel suit was en vogue.

Ronald Reagan just might do the trick, as far as Republicans are concerned. He has flare, wit, poise, and on the political stage he is a new face, with all the advantages of familiarity, thanks to the late-late show. But Reagan has already declared war on both the younger generation and the academic community, and it is doubtful if he will be able to negotiate a peace soon enough to put a halt to their alienation.

A strange political year, 1968. The issues are new. The politicians, by and large, haven't caught up with them, though great masses of the people have. We can still hope for miracles, and I do. But if they are not forthcoming, by 1972 we will be living in a nation where politics as we have understood them just won't matter much anymore. The parties will both be a little closer to the death hovering over them now. The demand for radical, revolutionary, not necessarily desirable, basic changes in the nation's political structure will be dominant.

The year 1968 may be our last chance to conserve what, in our wiser moments, we know we should not give up. But the conservatives are too worried about bringing back yesterday to think clearly about tomorrow; and the liberals, stuck in hardened dogmas of the recent past, are too ready to believe that the tried and true will work yet once more.

Here is news for you, gentlemen — it won't.



"IN COLD BLOOD" director RICHARD BROOKS, who has been hailed by the Catholic Film Office as a "creative film artist of the highest stature."

At Last Here's Film Director Who Soft Pedals Violence

NEW YORK (CPF) — Aware of the trend toward vivid and shocking violence in films, the National Catholic Office for Motion Pictures has cited "In Cold Blood" as "an exemplary job of filmmaking" in an apparent attempt to show movie-makers that successful films about violence can be made with restraint.

The Catholic film office, in a review that seems to be aimed at film directors as well as at general readers, said that in recreating Truman Capote's book "with shattering realism but with a deliberate and notable lack of sensationalism," director Richard Brooks "now deserves recognition as a creative film artist of the highest stature."

Mission Set At St. Luke

LAKE WORTH — The annual mission for parishioners of St. Luke Church will be held from Sunday, Jan. 21, to Friday, Jan. 26. Father John Schroder, S.J., will preach at all the Masses on Sunday and mission services begin during Mass at 7:30 p.m. on Monday.

Special conferences for the children will be conducted during the day.

Father Brown To Give Course

LOS ANGELES — A summer institute on "Gospel Topics Pertinent to Apologetics" will be given by Father Raymond E. Brown, S.S., professor of Sacred Scripture at St. Mary Seminary, Baltimore, July 1

through 12 at Immaculate Heart College. The author of "New Testament Essays," the commentary on John in the Anchor Bible and "Jesus, God and Man," is a frequent visitor to South Florida.

Brooks, whose previous directing credits had included "The Professionals," "Elmer Gantry," "Lord Jim," "Cat on a Hot Tin Roof" and "The Blackboard Jungle," was chosen to film Capote's account of the seemingly senseless murder of a Kansas family of four in 1959 by two ex-convicts named Perry Smith and Richard Hickock.

With the recent box-office success of such blood-splattered films as "Bonnie and Clyde," "The Dirty Dozen," "Point Blank" and other films, it has been thought that the filming of "In Cold Blood" would expose viewers to still more gore in the massacre of the Kansas family.

FLASHBACKS USED "Yet the principal virtue of Brooks' direction," remarked NCOMP, "was in delaying treatment of the grisly murders themselves for some 60 minutes after they have first been alluded to. Rather than draw attention to the morbid for its own sake, he introduces the principals and then retreats with a series of flashbacks and cutsto illuminate the backgrounds and personalities of the criminals, particularly that of Smith.

"Only Smith was capable of murder and did perform all four, while neither man could have made any move

on his own. When the film returns to the Clutter house to detail the crime, the audience knows Smith and Hickock, and concentrates on matters of motivation and meaning. The unplanned killings are re-enacted effectively but with great restraint."

The film office's description of director Brooks as "a creative film artist of the highest stature" is also the latest effort by NCOMP to get moviegoers to pay more attention to who directs a film than to who stars in it, since the name of the director is apt to be a more accurate guide to a film's quality.

Thus, in its review of "In Cold Blood," (which has no "stars" — with the relatively unknown Robert Blake and Scott Wilson playing Smith and Hickock), NCOMP calls attention to Brooks' directorial artistry — from his use of black-and-white photography to the background music.

"The finest use of the film art comes near the end," remarked NCOMP, "as Smith awaits execution, standing near a window against which a heavy rain is driving furiously. Describing his father, whom he loved and hated, Perry is tearless. But the streaming rain is reflected on his face, running from his forehead, around his eyes, his mouth, representing those tears he cannot shed."

Brooks, it has been learned, is also largely responsible for Columbia Pictures' releasing the film with a "positively no one under 16 admitted unless accompanied by a parent or guardian" policy — a form of self-classification that NCOMP and the U.S. Catholic bishops have been urging on the motion picture industry for nearly 10 years.

Although the violence is handled with restraint, said NCOMP, the film is "neither for the squeamish nor for the very young" and carries an A-3 (adults) classification from NCOMP. This is due to the raw languages that was "characteristic" of the two criminals and also to a flashback sequence in which one of the pair, as a child, witnesses his mother's promiscuous activities.

Noting also that Brooks' purpose in making the film was "not to terrify or amaze or amuse, although the film may do all three, but to place on trial the practice of capital punishment," the Catholic film office observed that he "leaned over backwards, to be fair."

BOOKS

IDEAS IN PRINT

Ho, Ho, The Exciting Life Of An Airline Stewardess

Coffee, Tea, Or Me? by Trudy Baker and Rachel Jones. Published by Taplinger. 288 p. \$5.95.

At some time in a journey toward maturation most girls probably had a yen to be an airline stewardess and to travel to all those strange exotic places seen only in movies.

For those who have found other ways to spend their years, "Coffee, Tea or Me?" will offer a vicarious taste of what they have missed. It is a delightfully wild and whacky book, co-authored by a pair of stewardesses with a sense of humor and the nerve to put it in printed form.

Trudy and Rachel met in stewardess school and became instantaneous friends. They say "We fly together, live together, hold each other's hands through blighted romances, tell each other of new found loves, laugh together at today's mad, mod world, and from time to time get in trouble together." They have been good enough to let us in on the fun.

The book has the perfect sub-title,

"The Uninhibited Memoirs of Two Stewardesses". They take us on an intimate tour of what they do in the air and out of it.

They provide us with a list of which celebrities are a pleasure to serve and which of the famous "have also flown with us". Some names on the "bad-guy list" will surprise you.

They tell the various lines used by passengers and give their own system of rating males according to nationality and occupation. They reveal how they can tell a married man despite what smoke-screen he may devise. They give a list of the more popular stewardess hotels, eating and entertainment places.

This book is specially written for those days when a good laugh is hard to muster. It does not belong on a high school library shelf labelled "Career Opportunities" or in the hands of the puritanical or prudish.

It is light, humorous and confirms nearly everything you ever imagined about the life of a stewardess. For adults, I recommend it.

Pauline J. Earl.

Why Names Are What They Are

English Surnames, by C. W. Matthews, published by Scribner's. 367 p. \$6.95.

It is somewhat rare when a truly scholarly research book, 20 years in the making, is also a delight for the general reader. Such a book is "English Surnames" by Constance Matthews, a native New Zealander who migrated to England.

Mrs. Matthews developed an early interest in why names are what they are; why we have a Fox or Bull, for instance, but no Horse.

As a professional historian, her approach is most scholarly, but her writing and structuring of the book will please all types of readers.

Her sources start with pre-Conquest (before 1066) names like Aelfric or Cthbeort; early written record, like the Domesday Book, various Assize and

Tax Rolls, which medieval England left in abundance; contemporary historian colleagues with similar interests; and even the current telephone directory of London which proves to be a prime historical document.

The book (Mrs. Matthews' book, not the London directory) is divided into two parts: the first a historical document, the second the four sources for present-day names—those stemming from occupations like Miller or Weaver, nicknames like Whitehead or Broadman (or Bradman), relationships like Harrison or Harriman, and (the last category) names from locations like Wells or Woodhouse (Wodehouse).

A section devoted to surnames in America and eight appendices on other aspects of name-giving are added. This unusual book will receive wide appreciation.

J. MacEntee, S.J., Ph. D.

Paper Planes From A To Z

The Great International Paper Airplane Book, published by Simon and Schuster. 125p. \$2.50 (paper) hard-bound, \$10.

If there is a great resurgence of folding paper into viable airplanes, this book will be the reason for it.

It started somewhat as a publicity stunt for Scientific American and burgeoned into an international mania.

The prize designs, for length of flight, acrobatics, etcetera, etcetera, are here reproduced in scale design.

All you have to do is provide the properly sized paper (or tear out the sheets in the book), use a pair of scissors, have some glue or scotch tape handy, and you are in the aerodynamic class.

Origami also helps in one (at least) design. But all should be fun for the idle executive to try whiling away those boresome hours instead of cutting out paper dolls or chewing gum.

Advisors Named

FORT LAUDERDALE—Three more Broward Countyans have been appointed to the Board of Advisors of Holy Cross Hospital.

According to Robert C. Radice, president of the board and a member of the Board of Trustees, those added were Dr. Warren J. Winstead, Chester J. Maxon and Robert J. Rainier.

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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 (II)	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 (II)	Gabraith

'Dr. Dolittle' Prescribed For Children, Adults Too

After you've convinced your youngsters that the movie, "Valley of the Dolls," is not exactly a sequel to "Babes in Toyland," what is there that you can send them - or bring them - to?

Local movie houses are still offering more bedrooms than playrooms unfortunately, but films for children may just be on the verge of a small comeback.

Twentieth Century-Fox has prepared a major promotion for "Doctor Dolittle," a musical film based on the popular children's books written by Hugh J. Lofting about a doctor who learns how to talk with more than 400 kinds of animals.

Already greeted by the National Catholic Film Office as a motion picture that will "captivate family audiences," "Doctor Dolittle" features more than 1,200 animals in a fantasy story that is expected to be of particular appeal to children, but with a cast (Rex Harrison is Doctor Dolittle, who discovers he can communicate more easily with animals than he can with his fellow men) and production that will attract their parents also, as did "Mary Poppins," another film that was based on a series of children's books.

Lofting, educated by Jesuits in his native England before coming to the U.S. to study engineering, created the Dolittle character while fighting in Europe during World War I. Rather than write to his two children about the war, he chose to make up stories in which animals received better treatment than he saw being given to horses and mules on the battlefield.

The letters were saved by his wife, and in 1920 the first of 12 Dolittle books appeared, the last being published in 1952. In an introduction to the first novel, famed author Sir Hugh Walpole wrote: "There is poetry here and fantasy and humor, a little pathos, but, above all, a number of creations in whose existence everybody must believe whether they be children of 4 or old men of 90 or prosperous bankers of 45."

Being released at almost the same time is "The Jungle Book," an animated feature-length cartoon which was the last film supervised by the late Walt Disney and based on the "Mowgli" stories by Rudyard Kipling; about a young boy who is lost in a jungle and brought

up by animals.

The Disney studio reportedly plans to continue making both animated and real-life films (on the boards next a feature-length cartoon titled "The Aristocats," about a cat and her kittens who inherit an eccentric old lady's fortune and are in danger of being killed by her relatives), but, ironically, the death of Disney could mean more films for children, rather than less, as has been feared.

This view is held by, among others, Robert Radnitz and Ivan Tors, two filmmakers who have specialized in movies for children but who have been well aware of the shadow Disney cast on that area of film-making.

Radnitz, who has made such critically acclaimed children's films as "Dog of Flanders," "And Now Miguel" and who is now at work on "My Side of the Mountain" - about a 13-year-old latter-day Thoreau - has on several occasions in the past remarked that it was difficult getting started because the major film studios would tell him that "Disney had that field locked up."

Tors, who made a children's film called "Africa-



A TWO-HEADED LLAMA is tended by REX HARRISON, RICHARD ATTENBOROUGH and ANTHONY NEWLEY in the fantasy about 'Doctor Dolittle,' who can talk to animals.

Texas Style" and who is responsible for "Daktari," "Flipper" and "Gentle Ben" on TV, agrees. "His name was such a myth," Tors said.

However, what Disney did do was create a kind of children's film that their parents enjoyed seeing too, and this - Tors admits - is an important factor if there are to

be more films for children than are currently available.

"Children are the most violent, brutal creatures of the world until they are shown how not to be," Tors remarked. "Give a dollar to a 9-year-old and he'll go see James Bond. You have to take him to a movie for children. Then he might like it."

University Gets A Ham Radio

WASHINGTON (NC)—Georgetown University dedicated a new ham radio station here to provide emergency consultation to several hospitals, medical schools and missions throughout the world.

Known as the International Medical Amateur Radio Society, the short-wave station - with the call letters WA3FNJ - is one of the first of its kind in a U.S. medical center.

Quickie Film Review

Bedazzled. Original satiric fantasy by British comedians Peter Cook and Dudley Moore with director Stanley Donen, who have reshaped the Faust legend to the cut of contemporary man.

Stanley Moon (Moore), a shy short order cook in love with a waitress (Eleanor Bron), sells his soul to satanic George Spiggott (Cook) for seven wishes, each of which pans out hilariously, if not as Moon would like.

Be forewarned that a sequence with Lillian Lust, one of the Seven Deadly Sins, gets a bit too sinful, and another satirizing the image of nuns (whether singing or flying) invented by the mass media, may seem more distasteful than funny.

Unobjectionable for adults, with reservations.

Chappaqua. Featuring himself, young (32) Conrad Rooks' autobiographical semi-documentary relates in a montage of apparently disjointed but subconsciously related images the story of his treatment for multiple addictions in a private hospital abroad.

The viewer can grasp Rooks' nightmarish existence, if not an addict's physical agony, as he wavers between disturbed fantasy and reality, suffers a relapse, but returns to see his cure through.

Unobjectionable for adults, with reservations.

TV Radio CATHOLIC PROGRAMS IN DIOCESE

TELEVISION (Sunday)

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

10:30 A.M. THE CATHOLIC HOUR-Ch. 7 "Roots of Change"

11 A.M. THE CHURCH AND WORLD TODAY-Ch. 7 WDCB to be announced

11:30 A.M. MASS FOR SHUT-INS-Ch. 10 W.B.W.T.

(Tuesday)

9:30 P.M. MAN-TO-MAN-WITHS. 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-WGDS 710 Kc. 96.3 FM

6:30 A.M. THE CHURCH AND THE WORLD TODAY -WGDS, 710 Kc. Rebroadcast of TV program.

THE CHRISTOPHERS-WGMA, 1330 Kc. Hollywood.

7 A.M. THE HOUR OF THE CRUCIFIED - WJPR, Friend to Faith.

7:05 A.M. NBC RADIO CATHOLIC HOUR-WJPR, 610 Kc. 73.9 FM

8 A.M. THE SACRED HEART PROGRAM -WJPR, 1600 Kc. Riviera Beach

8:30 A.M. THE SACRED HEART PROGRAM-WOCP, 1580 Kc. (Punta Gorda)

8:30 A.M. UN DOMINGO FELIZ-Spanish WFAE, 990 Kc.

8:35 A.M. CATHOLIC NEWS-WGDS FM 96.3

8:45 A.M. THE HOUR OF ST. FRANCIS - WJPR, 1350 Kc. Ft. Pierce

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

THE SACRED HEART PROGRAM - WJPR, Hollywood

THE HOUR OF THE CRUCIFIED - WJPR, Hollywood

9:05 A.M. CATHOLIC NEWS-WFAE, 1290 West Palm Beach

9:30 A.M. THE HOUR OF THE CRUCIFIED-WJPR, 140 Kc. Ft. Pierce

10:30 A.M. THE HOUR OF THE CRUCIFIED - WJPR, 1580 Kc. Fort Lauderdale

6:30 P.M. CATHOLIC NEWS-WGDS, 710 Kc. Summary of internal Catholic news and South Florida Catholic News from The Voice.

11 p.m. MAN-TO-MAN-WGDS, 710 Kc. Radio repeat of TV program

THE HOUR OF ST. FRANCIS-WJPR 1350 Kc.

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

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.

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)
8:30 p.m. (5) Captain Newman (Morally unobjectionable for adults and adolescents)
8:55 p.m. (23) Junior Miss (Family)
10:30 p.m. (10) Stage Fright (Morally unobjectionable in part for all)
OBJECTION: Suggestive sequences.

5 p.m. (10) A Midsummer Night's Dream (Family)
7:30 p.m. (6) The Mark (Morally objectionable in part for all)
OBJECTION: An amoral tendency to condone a therapeutic sexual encounter mars what would otherwise be considered a valid adult film.
9 p.m. (10 & 12) Hush, Hush, Sweet Charlotte (Morally unobjectionable for adults)
11:15 p.m. (11) Double Dynamite (Morally unobjectionable in part for all)
11:30 p.m. (5) Last Ten Days (Morally Unobjectionable for adults and adolescents)
11:30 p.m. (7) Man From Down Under (Morally unobjectionable for adults and adolescents)
12:15 a.m. (10) Sons Of The Sea (Family)

MONDAY, JAN. 22
9 a.m. (7) Random Harvest (Part II) (Morally unobjectionable for adults and adolescents)
6 p.m. (10) The Female Animal (Morally unobjectionable in part for all)
OBJECTION: Low moral tone.
7 p.m. (23) Voyage To Danger (No classification)
8 p.m. (6) Return Of Frank James (Morally unobjectionable for adults and adolescents)
9 p.m. (23) Bebo's Girl (Morally Unobjectionable for adults)
11 p.m. (23) Hard, Fast And Beautiful (Morally unobjectionable for adults and adolescents)
11:15 p.m. (11) At Sword's Point (Morally unobjectionable for adults and adolescents)

TUESDAY, JAN. 23
9 a.m. (7) Random Harvest (Part II) (Morally unobjectionable for adults and adolescents)
6 p.m. (10) Storm Warning (Morally unobjectionable for adults and adolescents)
7 p.m. (23) Fire Over Rome (No classification)
8 p.m. (6) September Affair (Morally objectionable in part for all)
OBJECTION: Reflects the acceptability of divorce.
9 p.m. (5 & 7) The Lively Set (Family)
11 p.m. (23) Home Sweet Home (Family)
11:15 p.m. (11) Arizona Ranger (Family)

WEDNESDAY, JAN. 24
9 a.m. (7) Hell's Half Acre (Morally Unobjectionable in part for all)
OBJECTION: Suggestive situations; light treatment of marriage; low moral tone.
6 p.m. (10) Deadly Mantis (Family)
7 p.m. (23) Legend Of A Gun Fighter (No classification)
8 p.m. (6) Thunder In The East (Morally Unobjectionable for adults and adolescents)
9 p.m. (10 & 12) The Slender Thread (No classification)
11 p.m. (23) Kiss Of Death (Morally unobjectionable for adults and adolescents)
11:15 p.m. (11) Flying Down To Rio (No classification)

THURSDAY, JAN. 25
9 a.m. (7) Yankee Buccaneer (Family)
6 p.m. (10) Wings Of Chance (Family)
7 p.m. (23) Sword Of The Empire (No classification)
7:30 p.m. (7) Helen Morgan Story (Morally unobjectionable for adults and adolescents)
8 p.m. (6) Tight Little Island (Morally Unobjectionable for adults and adolescents)
9 p.m. (11) Where The Spies Are (No classification)
11 p.m. (23) Hell's Five Hours (Family)

FRIDAY, JAN. 26
9 a.m. (7) Sally and St. Anne (Family)
6 p.m. (10) Hanged Man (No classification)
7 p.m. (23) 79 AD (No classification)
7:30 p.m. (10) Story Of Will Rogers (Family)
8 p.m. (6) Three Faces Of Eve (Morally Unobjectionable in part for all)
OBJECTION: Suggestive costumes, dialogue and situations; reflects the acceptability of divorce.
9 p.m. (4 & 11) Island Of Love (Morally objectionable in part for all)
OBJECTION: The theme of this tawdry film is developed in an atmosphere of vulgarity, suggestiveness and irreverence.
11 p.m. (23) The Beginning Of The End (Family)
11:15 p.m. (11) A Holiday Affair (Family)

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ROYAL DUTCH AIRLINES

is there a law for the rich and another for the poor?

by SKIP FLYNN

Suddenly -- He Is Evicted



To meet the combined legal-financial needs of Dade's indigent several professional organizations and agencies of the War On Poverty have been established to help those whose budget would prevent the retaining of legal counsel. "Free legal services have been traditional in the United States for the last 80 years," according to Howard W. Dixon, who heads the Legal Services Program Inc., which is allied to the Economic Opportunities Program, Inc.

"They trace back to programs initiated for the benefit of Irish and German immigrants. Since that time there have been community-wide operations in all of the big cities," said Dixon.

In addition to Dixon's program, Miami has a Public Defender system, which provides legal counsel for those charged with criminal offenses who are unable to pay for such advice. The Dade County Bar Association, through its Legal Aid Society, also provides the services of attorney's where they are needed.

Both the Legal Services program and Legal Aid operate in the area of Civil Law, and clients are accepted on the basis of their financial need. The general criteria used in determining the financial eligibility of a client for Legal Services help is a set annual family income of not more than \$3,200 for a family of four. \$600 is added to or deducted from the \$3,200 figure.

The Legal Aid Society has set its income figures at \$35 per week for a single person with an additional \$12.50 for each dependent.

Attorneys in both of the programs decline potential clients who might be awarded damages from which other attorneys in private practice might be able to take a fee, thus insuring non-interference with the continuance of private practice of other members of their profession.

Domestic relations and landlord tenant cases occupy major areas of concern for the two Civil Law programs, according to Quintin Eldred, director of Legal Aid, and Dixon. However, both offices attempt to avoid divorce cases.

Legal Services also concentrates heavily on the area of judicial reform, according to Dixon, attempting to change what might be considered legal inequities so that the interest of the indigent are better protected.

The Legal Services Program, with its main office at 395 NW 1st St. in Miami, has branches established in all of the Neighborhood Centers of the EOPI. The office of the Legal Aid Society is located at 111 NW 1st Ave.

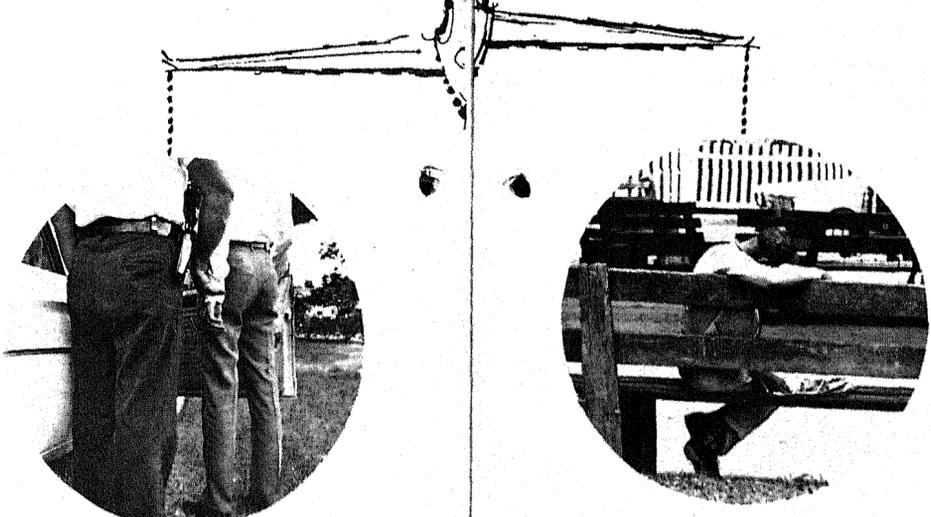
Potential clients of either organization who are refused for financial or other reasons are referred to the Referral Service of the Dade County Bar Association, 111 NW 1st Ave.

"Money," goes the old adage, "is the root of all evil." However when that old trouble-maker is gone, trouble itself, much of it legal, is often not far behind. That report Dade County attorneys, is the all important key to the problems of many of the County's poor.

"Fall behind in your rent, and if you are a Negro living in a termite-infested shack in the Central Negro District, you might come home some night and find that your landlord has taken the front door off your house, and dumped your clothes, furniture, everything right out on the street," said an attorney associated with the Legal Services Program of the local War on Poverty.

"Or, if a Negro woman wants to adopt the grandchildren she has been rearing for the last five or six years so that they can receive the benefit of the Social Security for which she is eligible, money becomes the stumbling block. She just cannot afford an attorney to get things done properly.

"Money may be the root of all evil, but when you are poor it's sure the source of a lot of legal problems," said the attorney.



As she holds her scales, Justice is blind. Tradition says that she must judge each man equally, without regard to his race, creed or color, and without regard to the size of his bank account. Some, however, charge that a man's wallet weighs unevenly on the scale. Some say, "There is one law for the rich and another law for the poor." A recent Voice survey, however, indicates that:

Could You Afford It?

"A lawyer's time and advice," wrote Abraham Lincoln, "are his stock and trade."

But just what does that "stock and trade" cost the average layman who needs legal counseling, and, more importantly, what might it cost the indigent Miami man or woman who needs to retain the services of an attorney?

Canon 12 of the Code of Ethics adopted by the Supreme Court of Florida in 1941 provides that "in fixing fees, lawyers should avoid charges which overestimate their advice and services, as well as those which undervalue them."

Among the considerations which should be taken into account in determining the proper fee for a case, the Canon continues, are: the time and labor required; the skill requisite properly to conduct the cause; the customary charges of the bar for similar services; the importance of the results of litigation; and the time required in the conduct of it.

"In fixing fees it should never be forgotten that the profession is a branch of the administration of justice and not a mere money-getting trade," the Canon continues.

The following is a table of suggested fees, according to the "Schedule of Minimum Fee," published by the Dade County Bar Association, and currently used by Dade lawyers. Although these are suggested fees, attorneys may charge much more.

BANKRUPTCY: Representing a voluntary bankruptcy . . . \$300.	
CONSULTATION: Per half hour or less, minimum . . . \$15 or \$30 per hour.	
Attorneys practicing less than 5 years, per hour . . . \$25.	
CRIMINAL:	
Circuit Court \$750	
City Court or Metro, other than	
Driving While Intoxicated \$100	
Metropolitan Court, D.W.I. \$250	
Court of Record, other \$250	
Federal \$500	
DIVORCE (or Separate Maintenance) (Uncontested) \$300	
Temporary Attorney's Fees (same fee for representation of either Plaintiff or Defendant) \$150	
Rule to Show Cause \$125	
GUARDIANSHIP: (Incompetents) \$250	
Minors \$250	
LANDLORD AND TENANT (Contested) \$200	
Uncontested \$100	
METRO COURT APPEARANCE \$50	
MUNICIPAL COURT APPEARANCE \$50	
TRIAL:	
Circuit Court - Half Day \$150	
Civil Court of Record - Half Day \$125	
Attorneys practicing less than 5 years - per day \$200	
Attorneys practicing five years or more - per day \$250	



Youth Also Have Protection

Recent decisions of the United States Supreme Court have made free legal services programs especially important to the proper administration of the law, a Dade County lawyer said last week.

The decisions, including the Escobido, Moranda and Gault case declarations of the Court, have made it imperative for each defendant in criminal actions to have the counsel of an attorney, he continued.

The Gault Decision, extending the right to counsel into juvenile courts, was declared retroactive recently by the Third District Court of Appeals in Miami.

This ruling could result in a flood of appeals by juveniles who appeared without counsel before the Gault case was decided by the U.S. Supreme Court in May, according to Dade Juvenile Court Judge Donald Stone.

There were 2,000 delinquent hearings last year, approximately one third of all of the cases handled by the court, which also rules in Domestic Relations situations. The ruling of the District Court of Appeals resulted from the Criminal Court convictions of Jerry Lee Steinhauer, 16, charged with breaking and entry. Judge Carling Stedman sentenced the minor to five years in prison on each of two convictions.

Assistant public defender Marvin J. Emory, Jr. argued that the conviction and sentence should be upset because Steinhauer did not have an attorney when he appeared in Juvenile Court and waived jurisdiction of that court so he could be tried in Criminal Court.

The District Court of Appeals concurred. Representatives of the Dade County Public Defender's Office and the Legal Services program now provide counsel for the youth full offender in the Juvenile Court as a result of the Gault ruling by the U.S. Supreme Court calling for legal representation of the minor.

"Hey, Mr. Vista, Get Me Out!"



Bob Kniffin has a telephone that is popular at the most unexpected hours of the early morning and a nickname that is heard throughout the halls of the Dade County Jail.

"If I walked out on the street in front of the Jail right now I would hear a chorus of 'Hey, Mr. Vista Man, get me out,'" said the 22-year-old Volunteer In Service To America.

Kniffin and two other "Vistas" run a unique bail bond program designed to get indigent persons released from jail without freedom costing them anything.

"Our name is synonymous with getting out of jail without bail money," he said.

During the first year of operation, which began on November 8, 1966, a total of 131 persons were released on the recommendation of the Vista Miami Project workers, whose office is located in the facilities of the Dade County Public Defender. The offenses for which the inmates had been arrested ranged from disorderly conduct (1), to car theft (28), and breaking and entry (43).

"It doesn't seem like a lot at first," said Bob, noting that the first year average was less than one person released every other day. "But now it's about one a day, and we are beginning to feel our muscle."

"There are a lot of difficulties that you encounter in starting a program like this," said the former competitive swimmer from the University of Pennsylvania. "First you have to convince a lot of judges and bail bondsmen that you are more than just a bunch of Ivy League college felt wingers who are coming down to empty their jails. We had to earn the respect of the courts, and now if we get a guy out, it is up to us to get him into court when his trial comes up."

"But," he continued, "we do a little more than just bring a man back so he can stand trial, particularly when the person we have released is a young man. If you get him out of jail and then just drop him, you do little more than take him from one hell and put him in another."

The Vista workers are constantly attempting to insure the readmission of the school students whom they have released, to find jobs for the people they help, and to establish programs designed to "keep them out once we get them out."

"Unfortunately," lamented the humble Vista Man, "the only thing I can really do for a 14-year-old kid is to convince him that he has enough going for him to make it on his own. Getting him a job or getting him back in school is not the answer. He has to develop self-confidence, and self-respect. He must try to live with and in his environment."

The majority of those persons who were released during the first year of the Miami Project ranged in

age from 17 to 25, a fact which is important for two reasons. The age of the Vista Volunteers themselves range from 20 to 22, and the success or failure of the entire "free bail" experiment rests on their shoulders.

In addition, the age of the bailed tends to cement them to the Miami area. Many of them have lived their entire lives in Miami. "Their background helps to insure their appearance in court. Particularly with the Negroes this is important," said Bob.

"They are confined by the Negro community. Many of the white persons who are charged with criminal offenses and can afford bail know that if they flee to New York or some other city the law probably won't follow them. The Negroes are confined by their community, they don't know anything but Brownsville or Liberty City."

Under the present program, the Vistas receive a copy of the "In-sheet," which lists all bookings during the preceding 24 hours each morning. A comparison to the "Out-sheet" and the elimination of all of those persons whose offenses are too serious to be eligible for bail under the Miami project helps the Volunteers to determine with whom they want to speak. Armed with their lists of those who are eligible - murder, narcotics offenses and, in some cases, prostitution are about the only ineligible charges - the Vista members begin their interviews at 2:30 every afternoon in the jail. Following the interviews, the Volunteers run checks on the police and FBI records of those whom they would like to recommend, and then appear before the Senior Judge of the appropriate courts to recommend the release on bail of the prisoners.

With these missions of the senior judge, the prisoners are released into the custody of the Vista volunteers. "There is nothing that serves as our base of power," said Bob. "If we suddenly had a couple of people who failed to appear in court, the judges could decide that they weren't going to release anymore people to us and that would be the end of the project."

"But," he added with determination, "I am convinced that no one can really afford bail, and that is why this project is so important, especially when you consider the fact that the indigents average stay in jail from the time of his arrest to his trial would be about 49 days if he can not afford bond, and with the Miami Project he can be out in less than 49 hours."

While he admits that it is especially disappointing to have someone "you're really trusted" fail to appear at his trial, the biggest disappointment of all is to have one of your buddies get rearrested for some other charge," he added.

"But then there are times when the phone rings at five in the morning and it is someone saying that they have heard about the work we do, and could he please help them," and it all seems worthwhile again," said the "Vista Man."

Now... for all Catholics—

Announcing a remarkable new extra cash hospital plan—expense-free, tax-free extra cash paid direct to you over and above any other insurance or Medicare—and, regardless of your age or size of your family, you can enroll for only \$1.00!

AT LAST, HERE IS A PLAN THAT ACTUALLY PAYS YOU:

- extra cash for sicknesses
- extra cash for maternity
- extra cash for accidents
- all in addition to any other insurance or Medicare!

Now, during this Limited Enrollment Period, you can enroll yourself and all eligible members of your family with no red tape and without any qualifications whatsoever—but you must mail your Enrollment no later than Midnight, February 11, 1968!

This could well be the most important news you've heard in years! Now you may enjoy a special low-cost health protection plan that pays "extra cash" direct to you when a sudden accident or an unexpected sickness hospitalizes you or a member of your family!

At last, a long-respected insurance company (Mutual Protective Insurance Company, specializing in health insurance for Catholics for over 35 years) has created a brand-new health plan, especially for Catholics like yourself! It is called the HOSPITAL PLAN FOR CATHOLICS.

"Try" This Plan For Only \$1.00

To make it easy for you to "try" this new plan and see just how it can benefit you and your family, we now make you this *no strings* "introductory" offer:

You can qualify for this new Plan during this limited enrollment period—*without having to see a company representative—and without any red tape whatsoever!* You can enroll yourself and all eligible members of your family for only \$1.00!

And, after you receive your policy, if for any reason you decide you don't want it, you

may return it within 10 days and your dollar will be promptly refunded!

Why You Need The Hospital Plan For Catholics In Addition To Ordinary Health Insurance

Because no matter what other insurance you now carry, it simply won't cover everything!

Think for a moment—in these days of rising medical costs, would your present insurance cover all your hospital bills? All your surgical and in-hospital doctor's bills? All the medicines, drugs, supplies and the many other extras? Probably not.

And even if all your medical and hospital bills were covered, what about all your other expenses—the bills that keep piling up at home—the tremendous and costly upset to your budget, your reserves and your family life?

How The Plan Protects You And Your Family

Now, with the unique protection of the Hospital Plan for Catholics, you can avoid these worries—because you can be assured of *extra cash income* when you or any covered member of your family goes to the hospital—to help

keep you out of debt, to help keep your savings intact, to speed recovery by easing your worried mind! No matter how large your family, no matter what your age or occupation and without any other qualifications whatsoever, you can choose any of four low-cost plans, specially tailored to suit your family's needs.

In addition to the important hospital benefits, you get all these valuable "extra" features:

How Your "Health-Bank Account" Grows Each Month

Here's a wonderful benefit, no matter which plan you choose, almost like an extra "Bank Account." When your policy is issued, your insurance provides up to \$10,000, \$7,500, or \$5,000—according to the Plan you choose. This is your "Health-Bank Account." Then, every month your policy is in force, an amount equal to your regular monthly premium (including your first month) is actually added to your maximum! When you have claims, your benefits are simply subtracted from your "account"—much like putting money in and taking it out of the bank.

Accidental Death Benefit

In the event of the accidental death (within 90 days of an accident) of any person covered under the Hospital Plan for Catholics, \$500 will be paid to any beneficiary you name, subject to the maximum (Aggregate of Benefits) of your policy. You may, if you wish, name your parish as your beneficiary.

Special Feature

For Peace Of Mind And Security

For as long as you live and continue to pay your premiums, we will never cancel or refuse to renew your policy for health reasons—and we guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your entire state or until the maximum (Aggregate of Benefits) of your policy has been paid.

Carry As Much Other Health Insurance As You Wish!

Yes, the Hospital Plan for Catholics pays you in addition to any health insurance you carry, whether individual or group—even Medicare! Furthermore, all your benefits are tax-free!

Surprisingly Low Cost

Membership in the Hospital Plan for Catholics costs considerably less than you might expect. You pay only \$1.00 for your first month's coverage (regardless of your plan), then only \$7.95 a month for the All-Family Plan; only \$5.95 a month for the One-Parent Family Plan; only \$5.75 for the Husband-Wife Plan; and the Individual Plan costs only \$3.25. (When you become 65—or if you are 65 or over now—special Senior Citizen rates apply. See the modest increase in the box on next page.) And remember, regardless of age, size of family or the plan you select, you can now enroll and get your first month's coverage for only \$1.00!

18 Important Questions Answered ABOUT THE NEW HOSPITAL PLAN FOR CATHOLICS

1. What is the Hospital Plan for Catholics?

The Hospital Plan for Catholics is a brand-new, low-cost health protection plan—created especially for Catholics—that pays *extra cash income* direct to you when covered accident or illness hospitalizes you or a member of your family.

2. Why do I need the Hospital Plan for Catholics in addition to my regular insurance?

Probably your present hospital insurance won't cover all your hospital expenses, but even if it does, you will still need help to cover all your household expenses when you are hospitalized.

3. Can I collect even though I carry other health insurance?

Yes, the Plan pays you in addition to any health insurance you carry, whether individual or group—even Medicare! And all your benefits are tax-free!

4. Is there a lot of red tape to qualify?

None at all. Your *only* qualification is to complete and mail your Enrollment Form by the deadline date shown on the form at right.

5. Which plan should I choose?

You may choose any of four low-cost plans—you can actually select the *exact* plan that suits you best!

If yours is a young, growing family, we recommend the ALL-FAMILY PLAN. You and your wife are covered at once for accidents, for new sicknesses after 30 days, and for maternity benefits after your policy has been in force for 10 months. All your unmarried dependent children (and future additions) between 3 months and under 21 are included, at no extra cost, as long as they live at home.

If you are the only parent living with your children, we suggest the ONE-PARENT FAMILY PLAN. This covers you and all eligible children living at home between 3 months of age and under 21. Under this plan, of course, future additions are not included since no maternity benefit is provided in the ONE-PARENT FAMILY PLAN.

If you have no children, or if your children are grown and no longer dependent on you, you will want the HUSBAND-WIFE PLAN.

Or, if you are living by yourself, you will want the INDIVIDUAL PLAN.

6. If I become hospitalized, when do my benefits begin?

On all plans, your cash benefits are paid from the very first day you enter the hospital, for as long—and for as many times—as you are hospitalized, up to the maximum (Aggregate of Benefits) of the plan you choose.

7. How much can I be paid in a Catholic hospital?

Each plan has its own "Aggregate of Benefits," what we call the maximum.

For example, under the ALL-FAMILY PLAN, the maximum is \$10,000—\$100 a week (\$14.28 a day) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized, \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

Under the ONE-PARENT PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) while you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

Under the HUSBAND-WIFE PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized.

Under the INDIVIDUAL PLAN, the maximum is \$5,000—\$100 a week (\$14.28 a day) while you are hospitalized.

8. Must I go to a Catholic hospital to collect benefits?

No, you will be covered in any hospital of your choice that makes a charge for room and board, except nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for the treatment of tuberculosis, drug addiction, alcoholism, or nervous or mental disorder.

9. When does my policy go into force?

It becomes effective the very same day we receive your Enrollment Form. Accidents are covered on that date. After your policy is 30 days old, sicknesses which begin thereafter are covered. Under the ALL-FAMILY PLAN, childbirth or pregnancy or any consequence thereof is covered after your policy has been in force for 10 months.

10. What if someone in my family has had a health problem that may occur again?

Even if one of your covered family members has suffered from chronic ailments in the past, pre-existing conditions are covered after the policy has been in force for two years.

11. What conditions aren't covered?

Only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the ALL-FAMILY PLAN), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or any condition covered by Workmen's Compensation or Employers Liability Laws.

12. Can I drop out any time? Can you drop me?

We will never cancel or refuse to renew your policy for health reasons—for as long as you live and continue to pay your premiums. We guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your entire state or until the maximum (Aggregate of Benefits) of your policy has been paid. You, of course, can drop your policy on any renewal date.

13. Why is the Hospital Plan for Catholics almost like having an extra "bank account"?

When your policy is issued, your insurance provides up to \$10,000, \$7,500, or \$5,000—depending on the Aggregate of Benefits of the plan you choose. This is your "Health-Bank Account."

Then, every month your policy is in force, an amount equal to your regular monthly premium (including your first month) is actually added to your maximum. When you have claims, benefits are simply subtracted from your "account."

14. Are any other unusual benefits included?

Yes. In the event of an accidental death (within 90 days of an accident) of any person covered, \$500 will be paid to the covered person's beneficiary—unless you wish to name your parish as beneficiary—subject to the maximum (Aggregate of Benefits) of your policy.

15. Will my claims be handled promptly?

Yes. With your policy, you will receive a simple, easy-to-use Claim Form. Your claims will be processed quickly and your checks sent directly to you.

16. Why are the premiums in the Hospital Plan for Catholics so low?

You actually get all these benefits—at such a low cost—because this is a mass enrollment plan—and no salesmen are used. Our volume is higher and our sales costs are lower.

17. How much does my first month cost?

Only \$1.00, regardless of your age, the size of your family or the plan you select. After the first month, if you are under 65, you pay only these low monthly rates: only \$7.95 a month for the ALL-FAMILY PLAN; only \$5.95 a month for the ONE-PARENT FAMILY PLAN; only \$5.75 a month for the HUSBAND-WIFE PLAN; only \$3.25 a month for the INDIVIDUAL PLAN. (When you are over 65, premiums increase. See modest increase in box at right.)

18. Why should I enroll right now?

Because an unexpected sickness or accident could strike without warning—and you will not be covered until your policy is in force. Remember, if for any reason you change your mind, you may return your policy within 10 days and your \$1.00 will be refunded immediately.

How Can We Do It?

At this point, you must be asking, "How can we offer so much for so little?" The answer is simple: We have lower total sales costs! The Hospital Plan for Catholics is a mass enrollment plan and a large volume of policies is issued only during certain limited enrollment periods. And all business is conducted directly between you and the company by mail. No salesmen are used. There are no costly investigations or any extra fees for you to pay. It all adds up to real savings we share with you by giving you top protection at lower cost.

A Respected Company

In addition to the exceptional value of the Hospital Plan for Catholics—the low-cost, the high benefits, the ease of enrollment—you get something even more valuable: Your policy is backed by the resources, integrity and reputation of the Mutual Protective Insurance Company, "The Catholic's Company," specializing in low-cost protection for Catholics all across America for more than 35 years. Catholics everywhere, possibly right in your own community (including many priests), know about us and may be insured by us. Many Catholic school children have for years enjoyed Mutual Protective coverage. Serving policyholders throughout the United States direct by mail, Mutual Protective has its headquarters in Omaha, Nebraska, where it is incorporated and licensed.

**Easy To Enroll—No Red Tape—
No Salesman Will Call**

If you enroll now, during this limited enrollment period there are no other qualifications other than to complete and mail the Enrollment Form below. We will issue your Hospital Plan for Catholics policy (Form P147M) immediately—the same day we receive your Form. This automatically puts your policy in force. Along with your policy, you will receive a simple, easy-to-use Claim Form. Should you at any time need your benefits, you can be sure that your claim will be handled promptly.

Doesn't it make good sense for you to be protected by the Hospital Plan for Catholics, should you or a member of your family be stricken by sickness or accident and suddenly hospitalized? Why not take a moment right now and fill out your Enrollment Form. Then mail it promptly with only \$1.00—"introductory" cost for your first month's coverage.

Money-Back Guarantee

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Please Note: Because this is a limited enrollment, we can only accept enrollments postmarked on or before Feb. 11, 1968. But please don't wait until that date! It is important that you act today! The sooner we receive your Form, the sooner your Hospital Plan for Catholics will cover you and your family. We cannot cover you if your policy is not in force!



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one of your children is hospitalized, you'll certainly spare no expense. If you're a senior citizen, with limited reserves, and are hospitalized, even with Medicare, where will the "extra" money you need come from?

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You can enroll for only \$1.00!



**ALL-FAMILY
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MAXIMUM**

If yours is a young, growing family, then we recommend the All-Family Plan. You and your wife are covered at once for accidents, for new sicknesses after 30 days, and for maternity after your policy has been in force for 10 months. And all your unmarried dependent children between 3 months of age and under 21 are included at no extra cost as long as they live at home. (This includes not only your present children but any children you may have in the months and years to come.)

**ALL-FAMILY MAXIMUM . . . \$10,000.
PAYS YOU: \$100 weekly (\$14.28 daily)
extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.**



**ONE-PARENT
FAMILY PLAN
\$7,500
MAXIMUM**

If you are the only parent living with your children, we suggest the One-Parent Family Plan. Under this plan, of course, future additions are not included since no maternity benefit is provided in the One-Parent Family Plan. You and all eligible children living at home between 3 months of age and under 21 receive extra cash as follows:

**ONE-PARENT FAMILY MAXIMUM . . . \$7,500.
PAYS YOU: \$100 weekly (\$14.28 daily)
extra cash income while you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.**



**HUSBAND-WIFE
PLAN
\$7,500
MAXIMUM**

If you have no children, or if your children are grown and no longer dependent on you, you will want the Husband-Wife Plan, which pays you extra cash as follows:

**HUSBAND-WIFE MAXIMUM . . . \$7,500.
PAYS YOU: \$100 weekly (\$14.28 daily)
extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized.**



**INDIVIDUAL
PLAN
\$5,000
MAXIMUM**

If you are living by yourself, you will want the Individual Plan which pays you extra cash as follows:

**INDIVIDUAL MAXIMUM . . . \$5,000.
PAYS YOU: \$100 weekly (\$14.28 daily)
extra cash income while you are hospitalized.**

On all plans, your cash benefits are paid from the very first day you enter the hospital, for as long—and for as many times—as you are hospitalized right up to the maximum (Aggregate of Benefits) of the plan you select.

IMPORTANT: Here is another real "plus"—if you have been told that anyone in your family is "uninsurable"! Even if one of your covered family members has suffered from chronic ailments in the past, the kinds of conditions that come back again and again or are likely to recur, the Hospital Plan for Catholics will cover these pre-existing conditions after your policy has been in force for two years!

But whether or not you have had a chronic ailment, the Hospital Plan for Catholics will cover any accident immediately, the very day your policy goes into effect—and any new sickness which begins after your policy is 30 days old. There are

only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the All-Family Plan), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or conditions covered by Workmen's Compensation or Employers Liability Laws. You are free to go to any hospital of your own choice that makes a charge for room and board, with these exceptions only: nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for treatment of tuberculosis, alcoholism, drug addiction, or nervous or mental disorder.

Special Note If You Are Over 65

During this limited enrollment you can get the extra cash protection needed to fill the gaps in Medicare simply by filling out the Enrollment Form below without any other qualifications! The Hospital Plan for Catholics not only accepts you regardless of age, it gives you hard-to-find extra cash protection during the high-risk senior years at a cost within your means.

If you are over 65 now, or when you become 65, the following modest monthly increase applies. (This is the only increase that can ever be made as long as you continue your policy in force):

Female on All-Family or Husband-Wife Plan \$2.25
Female on One-Parent or Individual Plan \$3.00
Male on any Plan \$3.00

Are Your Parents Senior Citizens?

Even though your parents are covered by Medicare, a serious condition requiring lengthy hospitalization can mean the end of their reserves and loss of independence. To honor their independence and safeguard your own reserves, enroll your parents in the Hospital Plan for Catholics during this limited enrollment. Have the parent to be enrolled complete and sign the Enrollment Form, but enter your address c/o your name. (Example: c/o John Jones, 120 Main Street, Anytown, U.S.A.) We will send the policy and premium notices to you. Just enclose \$1 for the first month's coverage.

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LIMITED ENROLLMENT FORM NO. 2850220

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First Middle Initial Last

ADDRESS _____
Street City State Zip No.

IMPORTANT: This enrollment form must be received no later than midnight of: **Feb. 11, 1968**

SEX: Male Female
AGE: _____ DATE OF BIRTH: _____

Wife's First Name _____ Middle Initial _____
DATE OF WIFE'S BIRTH: _____

SELECT All-Family Plan Husband-Wife Plan Individual Plan
DESIRE: One-Parent Family Plan (Check One Only)

If All-Family or Husband-Wife Plan is selected, give following information on wife:

Do you carry other insurance in this Company? No Yes (If "yes," please list policy numbers.) _____

I have enclosed my first monthly premium of \$1.00 and hereby apply to Mutual Protective Insurance Company, Omaha, Nebraska for the Hospital Plan for Catholics Form P147M and Plan hereunder as selected above. I understand the policy is not in force until actually issued. The beneficiary for all persons covered under this policy shall be: Check one:

_____ Name _____ Address _____
 The Catholic parish in which the covered person resides at the time of his death.

Date _____ Signed **X** _____ Insured's Signature SIGN—DO NOT PRINT

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EXALTED DEDICATION: It's Missing From Our Vietnam Adventure

By FATHER JOHN B. SHEERIN

There are some of us—ancients still alive who remember the First World War. The American people plunged into the war effort with an exalted and exuberant sense of dedication to a great ideal, "to make the world safe for democracy."

Some of the fervor was artificially induced by bogus propaganda about the Huns and the whole nation was unquestionably united in the pursuit of a noble goal. Almost every American was ready and willing to do everything possible to secure freedom for small nations to determine their own destinies.

In the case of the Vietnam war, the sense of exalted dedication is absent. But the professed aim of the American Government is the same as it was in the First World War, except that in this war we are said to be fighting for the freedom of one particular people, the Vietnamese, to determine their own destiny. Time after time, the Administration has denied that our aim is to stop Communism in Asia.

It has affirmed that it will not dictate to the Vietnamese what kind of regime they should choose but that it aims only to insure their freedom so that they can make a free choice rather than a choice under duress.

The Administration has stoutly denied it is a Great White Father or a colonial "protector" or even a global policeman. If the Vietnamese want to go Communist, that is their business—but we will see to it that Com-

munist is not forced upon them against their will.

Policy Versus Practice

The stated policy however seems to many of us a far cry from the conduct of the war effort.

In the first place, it was the United States that persuaded the Diem regime not to live up to the Geneva Agreement of 1954 which provided for free elections in Vietnam in 1956.

Secondly, the American armed forces are now full fledged combatants in the war and can bring into action the firepower of the greatest military machine on earth.

It seems strange to hear about bringing freedom to a tiny nation by killing thousands and thousands of its people and pounding the countryside to bits, defoliating crops, and blasting roads, bridges and harbors. A Martian would say that we have an extraordinary way of insuring freedom.

In their appeal to the United States, 66 professors of the Catholic University of Louvain said: "The United States is carrying on in Vietnam a war which is a denial of the official principles of its policy, and which is conducted against the right of a people to build sovereignly a new society on juster bases, a war which is the horrible result of a system of international relations in which the Third World is assigned by the industrial nations a form of development conformable to the ideology and interests of the rich."

'Conscience Of The World'

We Americans often speak of "the conscience of the

world." With rare exceptions, the rest of the world disapproves our involvement in Vietnam. They believe we are devastating a tiny nation in the name of freedom.

There was a time when we paid no attention to the conscience of the world. We dispatched Marines to Central America or any other areas where revolutions broke out that might endanger American interests. Today we are more solicitous about world opinion and this will become increasingly necessary in the immediate future as more and more social revolutions erupt in the underdeveloped countries of the world.

Unquestionably Communists will exploit these revolutions and there will be Americans who will say that our military power in itself imposes on us a solemn responsibility to curb these revolutions. By following this principle that "might makes right," we will succeed gloriously in getting ourselves involved in grandiose efforts to obstruct social progress.

In short, I see a glaring inconsistency between the official Administration policy of bringing freedom to the Vietnamese and our military effort to wreak as much death and devastation as possible in this forlorn corner of Southeast Asia.

As the noted Catholic sociologist, Rev. Francis Houtart, has said: "Vietnam is becoming, whether we like it or not, the symbol of the battle of the underdeveloped against the developed, the poor against the rich, the oppressed against the oppressor; and it is on its way to making the 'free world' a myth."

BELOW OLYMPUS By Interlandi



INTERLANDI © 1968, LOS ANGELES TIMES

"It was only a matter of time!"

Holy Name To Convene

NORTH PALM BEACH — Parish officers of Holy Name Societies in the East Coast Deanery will meet Sunday, Jan. 28, at 3:30 p.m. in Our Lady of Florida Retreat House.

In announcing plans for the sessions, Daniel Carlock, deanery president of Stuart, emphasized that the purpose of the meeting is to "build interest and zeal on the part of officers and lay leaders in the goals of the society and in helping pastors in their respective parishes."

During the afternoon a sample panel on the leadership course of the National Council of Catholic Men will be presented to demonstrate how the course functions.

Public Relations Group Elects

Ray M. Teboe of St. Thomas the Apostle parish has been elected president of the South Florida Chapter of the Public Relations Society of America.

Assistant vice president in charge of public relations and advertising for Arvida Corp., Teboe is a graduate of Seton Hall University and the U.S. Army Information School.

Participating will be James V. Dolan, Miami; Richard Coon, Jupiter, and Thomas Woolbright, Delray Beach.

Victor Keller, president of the Miami Diocesan Union of the Holy Name Societies, will give the annual report.

Father Jerome J. Martin, pastor, Sacred Heart parish, Lake Worth, and deanery spiritual moderator, will speak to the meeting.

Spiritual Growth To Be Discussed

BOCA RATON — "Coming of Age Spiritually" will be the topic of Dr. Justin Steurer, professor of theology at Marymount College, and Rabbi Isaac Newman, visiting lecturer in theology, during a dual presentation at the college at 8 p.m., Tuesday, Jan. 23.

The public is invited to attend the fourth lecture in the series entitled, "Coming of Age in the United States Today."

On Wednesday at 8 p.m., Rabbi Neuman will lecture during the second in a series of public lectures on the theme, "Faith, Freedom and Love."

Adieu To A Labor School Pioneer

By MSGR. GEORGE G. HIGGINS

As I write this column, I have received word that Father William J. Smith, S.J., one of the pioneers in the old Catholic labor school movement, died in Jersey City, N.J., after a long illness.

I say the "old" Catholic labor school movement, for, of the 100-odd institutes or schools that flourished in the late 30's and 40's only a handful are still in existence. One of the best of these is St. Peter's Institute of Industrial Relations in Jersey City, which Father Smith established some 15 or 20 years ago — after the demise of his original Crown Heights Labor School in Brooklyn — and which he was still directing at the time of his death.

Although Father Smith was prominently associated with the labor education movement without interruption for approximately three decades and though he wrote several books and hundreds of columns and articles on labor matters during that period of time, I dare say that most of the younger priests and laymen engaged in other types of social action never heard of him or, in any event, never had the pleasure of meeting him.

One reason for this is that failing health made it impossible for him to get around to national meetings in recent years.

Greener Pastures

I suspect, however, that the most important reason is that the younger men, by and large, are not greatly interested in the labor problem and tend to look upon the labor school movement and its few surviving devotees as relics of another age. They want to be where the action is — and the action today, as they see it, is not to be found on the labor front.

This is perfectly understandable from their point of view. Father Smith himself understood their attitude very well. He knew that many of the so-called "new breed" thought that he was wasting his time running a traditional labor

school in the 60's when, in their opinion, he should have been out on the firing line concentrating on the problem of race relations, for example, and related problems of the inner city.

He could sympathize with this point of view, but he was quietly convinced that the work he was doing at St. Peter's Institute of Industrial Relations was still very important — albeit less dramatic than some of the newer forms of social action — and he made up his mind a long time ago that he was going to keep at it for the rest of his life.

I think he made the right decision. Training rank-and-file union members and management representatives in the ethics of labor-management relations and in the techniques of social reform is a very important type of social action. Father Smith was very good at it. He knew the business inside out. For my own part, I am glad he had the perseverance to stay with it until the end.

Rare Commodity

This kind of perseverance is a rare commodity in the field of social reform. Human nature being what it is, most of us tend to lose interest in our favorite projects once the glamour begins to wear off or once we begin to get the uneasy feeling that we are no longer where the action is. In many ways this is a healthy human tendency. Our natural itch to be where the action is serves to keep us on our toes and to keep us relevant and up-to-date.

On the other hand, I think it would be a mistake to abandon worthwhile projects in the field of social action just because the glamour which once surrounded them has begun to fade. The labor school movement is a good case in point. That's where the action was when Father Smith was getting started 30 years ago. It was an exciting and glamorous movement. That ceased to be the case, however, some 10 or 15 years ago.

Father Smith knew this from personal experience. He knew that, if he stayed with the work of labor education, it would be tough sledding all the way and that it would bring him fewer personal satisfactions than some of the newer and more glamorous forms of social action.

Nevertheless he thought that was what he ought to do — and he did it to the end with professional skill and with unflinching dedication. He was a faithful servant to the end. May God reward him for his efforts. RIP.

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HARRY RICH

Have You Experienced Living With A Genius?

By FATHER DAVID G. RUSSELL
Have you ever had the unsettling experience of living for a time with a real genius, with someone who was truly sharp? The experience was probably unsettling because every time you made a suggestion, the

NOW -- Christianity

other person had another idea, and much to your horror, it was better than your own. Your plans never seemed to measure up because he or she saw something you did not, or knew something that you had never learned.

Living with God can be even more unsettling than living with a genius. After all, He has the whole score since He made the world. It is not easy to live with someone who knows everything.

It is not surprising, then, that we do not always see things the way God does. If we were running the show, we would probably arrange things differently. Thanks be to God, we do not have the last word, for ours is a limited perspective.

If we were calling the shots, Christ would probably never have been born in poverty, and God would never have appeared in a

stable. If we were the policy makers, Christ would not have redeemed the world by dying on a cross. If the decision was in our hands, Christ would not have manifested His divinity for the first time in a small village by providing more wine at a wedding feast.

The idea of Christ helping out a newly married couple by supplying extra merriment almost jars our notion of religion pure and undefiled. It seems a bit too mundane and practical to bother the Son of God. After all, we feel, religion is for the higher regions, not the stuff of parties.

Certainly the Pharisees were scandalized. They complained about the fact that Christ kept appearing at parties. They seemed to resent Jesus because He liked good cheer. For them, religion was stuffy and strict. They made the business of God unpleasant and tiresome.

Of course, the pleasure loving sometimes were no better off than the Pharisees. They felt that a good time was the whole story. They did not see that joy did not exclude religion but incorporated it. While the Pharisees chose a religion without pleasure, they chose pleasure without religion. Both failed to see that the God of grace is the God who made the world. The one failed to see we worship God by prayer and the other to

recognize we praise Him by eating and drinking.

The fact is that God is the author of the things which gladden men's hearts. We must not approach the world as thieves, but as men who render thanks to God for His many worldly gifts.

It is important to notice that Christ's first lesson to His apostles at Cana was an appreciation of simple virtues — openness to life, friendship and joy.

Unfortunately, we often think that to be like Christ we must be something other than human. In attempting to be religious, we neglect that which we have in common with Him, our humanity.

When we are filled with great joy, when we are sensitive to the needs of others, then we can say we are imitating Christ's humanity and are growing into the full maturity of our own.

If we are sensitive to the beauty of nature, the innocence of a child, the tears of a mother, or the despair of a father in losing his little girl, we are growing in those sentiments which filled Christ. If we love the color of flowers, the silence of night, the freshness of a breeze and the power of the ocean, then the emotions of Christ are our own.

To be certain, there is no room in our imitation of Christ, for contempt of what is human.



MISSAL GUIDE

Jan. 21. Mass of the Third Sunday after Epiphany. Gloria, Creed, Preface of the Trinity.

Jan. 22. Mass of SS. Vincent and Anastasius, Martyrs. Gloria, Common Preface.

Jan. 23. Mass of St. Raymond of Penafort, Confessor. Gloria, Common Preface.

Jan. 24. Mass of St. Timothy, Bishop, Martyr. Gloria, Common Preface.

Jan. 25. Mass of the Conversion of St. Paul, Apostle. Gloria, Preface of the Apostles.

Jan. 26. Mass of St. Polycarp, Bishop, Martyr. Gloria, Common Preface.

Jan. 27. Mass of St. John Chrysostom, Bishop, Confessor, Doctor. Gloria, Common Preface.

Jan. 28. Mass of the Fourth Sunday after Epiphany. Gloria, Creed, Preface of the Trinity.

Prayer Of The Faithful Third Sunday After Epiphany Jan. 21, 1968

CELEBRANT: The Lord be with you.
PEOPLE: And with your spirit.

CELEBRANT: Let us pray. Through a better understanding of the Church we ask God to help us meet the needs of all men more effectively.

LECTOR: (1) That through our study and understanding of our Bishops' Pastoral Letter we may bring the teachings of the Second Vatican Council to our Country today, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (2) That we must become more conscious of the unity of the Church as a community of people who share the same faith, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (3) That we may so put into practice the teachings of the Church that we will be able to exert an influence for good on the crucial problems of our day, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (4) That bishops, priests, and laymen in the Church may come to understand more perfectly as individuals the true nature of their respective vocations and thereby participate more effectively in the life of the Church, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (5) That all members of the Church may come to understand more perfectly the role of conscience, authority, and freedom in the Church and subsequently work for the lessening of tension in these areas of the Church's life, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (6) That through our participation in this sacrifice-banquet we may come to love the Church as we love nothing else, save only God, so that the Spirit of God may dwell in our midst, redeeming the times and renewing the face of the earth, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: Almighty God, Eternal Father, in your infinite wisdom you have made us sharers in the great mystery of your Church. Grant that as we come to know and love your Church more perfectly through the light of your Spirit, we may serve one another more effectively through your grace. Through Jesus Christ, your Son, our Lord, who lives and reigns with you in the unity of the same Holy Spirit, God, for ever and ever.

PEOPLE: Amen.

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Church to Commemorate Conversion of St. Paul, The Apostle, Jan. 25

By JOHN J. WARD

The conversion of St. Paul, the Apostle, is commemorated by the Church on Thursday of next week, Jan. 25. It is significant to note that while he died a martyr and a saint, in his earlier years Paul (or Saul as he was then known) was one of the greatest persecutors of the first followers of Christ.

His conversion while journeying to Damascus has been called perhaps the greatest miracle in the history of the Primitive Church.

Saul was on his way to Damascus to arrest more Christians. During the journey, he was struck down by a brilliant light and he heard a voice say:

"Saul, Saul, why dost

thou persecute Me?"

And Saul asked: "Who art Thou, Lord?"

Jesus answered: "I am Jesus, Whom thou art persecuting."

Trembling and amazed, Saul asked: "Lord, what wilt Thou have me do?"

He was told to go into the city. The men who travelled with him were amazed for while they could hear the voice, they could see no one. Saul arose from the ground but when he opened his eyes, he could see nothing. He was blinded.

In Damascus there was a disciple named Ananias. The Lord appeared to him in a vision and told him:

"Arise, and go to the street called Straight and ask at the house of Judas for a man of Tarsus named Saul. For behold, he is praying."

But Ananias answered:

"Lord, I have heard from many about this man; how much evil he has done to Thy saints in Jerusalem. And here, too, he has authority from the high priests to arrest all who invoke Thy name."

But the Lord said to him:

"Go, for this man is a chosen vessel to Me, and to carry My name among nations and kings and the children of Israel. For I will show him how much he must suffer for My Name."

So Ananias departed and entered the house and laying his hands upon him, he said:

"Brother Saul, the Lord has sent me — Jesus, Who appeared to thee on thy journey — that thou mayest recover thy sight and be filled with the Holy Spirit."

Immediately there fell from his eyes something like scales and he recovered his sight and arose and was baptized.

After regaining his strength, Paul joined the disciples to Damascus and soon in the synagogues he began to preach that Jesus is the Son of God. Scripture continues:

"And all who heard him were amazed and said: 'Is this not he who used to make havoc in Jerusalem come here for the purpose of taking them in bonds to the chief priests?' But Saul grew all the stronger and confounded the Jews who were living in Damascus, proving that this is the Christ."

St. Paul was converted in the year 34 and from that time on, he labored most abundantly of all the Apostles. He is called the Apostle of the Gentiles because he carried the Gospel to the pagan world. He travelled extensively and successfully to Seleucia, Cyprus, Asia Minor, Phrygia, Galatia, Macedonia, Thessalonica, Athens, Corinth, Miletus and finally Rome. From Rome he went to Spain and the East and when he returned to Rome, he was martyred in 67 A.D.

CCD Teachers To Hold Meet

Religion teachers from three parishes will participate in a discussion and meeting Sunday, Jan. 21, at 5 p.m. in St. Kevin rectory, 3001 SW 115 Ave.

Father Joseph Brunner, diocesan director of the Confraternity of Christian Doctrine, will conduct the meeting for teachers in St. Kevin, St. Brendan and St. Timothy parishes.

According to Mrs. G.O. White, chairman of St. Kevin's CCD, the meeting has been planned not only to "form and to up-date our religion teachers but also to bring them into contact with fellow teachers of the same age levels in other schools, for a discussion of common problems."

A buffet supper and informal discussion will follow the meeting at 6:30 p.m.

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Charities Volunteers Brighten Lives Of The Once 'Forgotten'

HOLLYWOOD — Until three years ago they were the "forgotten ones" but today the lives of hundreds of the aged in this community are brightened through the interest of a small group of women known as Volunteers of Charities.

Organized at the suggestion of Father John Mulcahy, former assistant pastor in Little Flower parish, who celebrated Mass for patients at the Samaritan Medical Center, the group has increased from its original membership of six to 20 women, who regularly visit men and women at the Center and at the Golfcrest Nursing Home.

"Many of the residents have no one," Father Mulcahy emphasized, when the women were organizing. "Others have families who are too busy to spend any time with the, and many are just not wanted."

A large percentage of the residents at Samaritan Medical Center are charity patients for whom volunteers write letters, do shopping, and on occasion even assist in feeding at mealtimes. On occasion the group has purchased clothes and medicines for poverty-stricken patients.

We make no distinction among them and minister to the needs of all of them regardless of their color or religion," Mrs. Mary A. Grenuk, explained. "We take them for walks, sometimes give them manicures and one of the ladies even does the laundry for one patient. You'd be surprised how many are grateful just to have someone to talk with.

We have no officers and actually are a little disorganized," she added. "But we get along fine, except that we could use quite a few more volunteers."

CHRISTMAS GIFTS

In past years, she said, the first six women who founded the group, provided Christmas gifts for all the patients at both homes, underwriting all the expense themselves. During the past year the now larger group sponsored benefit card parties and even a parish bazaar to set up a fund for gift-giving not only at Christmas but on birthdays.

Their latest fund-raising project is a booth which features religious articles and handmade items on Sundays in the parish school.

"One of our patients decided she was going to help us," Mrs. Grenuk said "and now, using wool which we supply, Margaret turns out bed socks and dusting mits for us to sell." She estimates that the volunteers visit about 275 patients regularly between the two homes.

"Volunteers experience a great satisfaction by helping



WOMEN ON THE MOVE

others in the true sense of brotherhood," Mrs. Grenuk stated. "Many times patients take the time to write a note of thanks for birthday gifts and other kindnesses, and the ladies are most grateful for these few words."

Two affiliations of the Miami DCCW, which has as its major project this year the providing of volunteers to assist in South Florida nursing homes, are also active among senior citizens in the Hollywood area.

Members of Nativity Guild make regular visits to patients at Memorial Hospital and Hollywood Hills Home. Since April of last year the guild has made 250 calls and one member visits the aged who still reside in their own homes. The Helping-Hand Committee of St. Therese Guild of Little Flower parish provides two volunteers each week at the Doctors' Hospital.

In nearby Hallandale, 15 members of St. Matthew Rosary Society visit patients at the Golden Isles Home. A committee of eight members of Blessed Sacrament Women's Club likewise bring cheer into the lives of "forgotten ones" at Heritage House, Darcy Hall, Manor Pines and Alden House in Fort Lauderdale.

Various homes in Broward County were the recipients of three dozen bed jackets and bibs, 40 quilts and knee warmers made during the past year by the sewing committee of St. Anthony Catholic Women's Club. In the Plantation area, 14 members of St. George Women's Guild have singled out patients at Plantation Hospital for special attention.

The State Mental Hospital in Hollywood is a favorite project of several DCCW affiliations. Two members of St. Gregory Women's Guild volunteer their services each week at the admission desk and members of St. Sebastian Guild make regular visits to patients there.

In Pompano Beach, members of Our Lady of the Assumption Guild visit area homes for the aged but as yet a special committee for volunteer service has not been established.

Family Affair Symposium Scheduled For Jan. 28

A Family Affair Symposium sponsored by the Family Affairs Commission of the Miami Diocesan Council of Catholic Women will be held Sunday, Jan. 28, from 1 to 5 p.m., in St. Rose of Lima auditorium, 10690 NE Fifth Ave. Miami Shores.

According to Mrs. Robert D'Amore, St. Joan of Arc parish, Boca Raton, commission chairman, invitations have been extended to members and guests in the 16 counties of the Diocese of Miami.

Father Frederick Wass, pastor, St. Louis parish, South Miami, diocesan director of the DCCW, will open the program moderating a discussion on "The Psychological Differences Between Husbands and Wives."

The Confraternity of Christian Doctrine and the Family Life program will be discussed by Dr. and Mrs.

Raymond Healey, Holy Family parish, North Miami, past president couple of the Christian Family Movement in South Florida. Sex education will be the topic of Sister Miriam, O.P., psychiatric social worker at the Catholic Welfare Bureau.

"What's Wrong With Parents" will be the subject of teenagers enrolled in Catholic and public schools. A question and answer period will follow some of the discussions.

Mass celebrated at 5 p.m., by Msgr. Robert W. Schiefen, V. G., pastor, Holy Family Church, and diocesan director of the Diocese of Miami Family Life Bureau, will close the program.

During the afternoon, a variety of displays will be exhibited, including a literature exhibit by the St. Paul Film and Book Center and a display on home observances of liturgical celebrations.



Volunteers Visit With A Nursing Home Patient

Mrs. Joseph Grenuk And Mrs. Howard Hildreth At Golfcrest Nursing Home

Mrs. Palmer Will Attend National Meet

Mrs. Thomas F. Palmer, NCCW Provincial Director, will be among those attending a meeting of the national board of the women's federation, Jan. 22 to 25 in Washington, D.C.

The three-day sessions will be held at Villa Cortana Apostolic Center and will include discussions of the new commissions structure of the National Council of Catholic Women, the overall relationship of the federation to all departments of the United States Catholic Conference, reports of the recent Lay Congress in Rome, election of board members and plans for the NCCW biennial national convention scheduled to be held in November in Denver.

South Dade Nurses Elect

Mrs. Janet Allen has been elected president of the South Dade Chapter of the Miami Diocesan Council of Catholic Nurses.

Other officers named during a recent meeting are Sister Marie Antonio, S.S.J., vice president; Mrs. Dorothea Evans, secretary; and Mrs. Regina Kaiper, treasurer.

'Interfaith Day' Program Slated

An "Interfaith Day" sponsored by the United Church Women will be held Thursday, Jan. 25, at the Miami Springs Villas beginning at 11:30 a.m.

A panel discussion will be led by a Catholic priest, Jewish Rabbi, and Protestant minister, moderated by Larry King, TV personality and newspaper columnist.

Luncheon will be served. Reservations must be made no later than Monday, Jan. 22, by calling Mrs. John Pgue at 635-3189.

'Hello Dolly' Fashion Show

FORT LAUDERDALE— "Hello Dolly" will be the theme of the annual fashion show and luncheon which members of Circle 2 of Holy Cross Hospital Auxiliary will sponsor at Her 66 on Saturday, Jan. 27.

Mrs. K. Snyder and Mrs. Ann Whitehurst are co-chairmen of the event, assisted by Mrs. Helen Bolton, decorations; and Mrs. Lillian Staley, tickets and reservations.

Fashions will be shown by Jordan Marsh. Reservations may be made by calling 565-4492.

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Are Children's Scribblings Meaningful?

Unity Octave Bible Vigil Scheduled



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.

I have two children under five who spend hours scribbling. Can anything be told about a child from these scribblings? A friend of mine said that the scribblings indicate the development of the child. Have any studies ever been done in this area? J.V.

By DR. BEN SHEPPARD

Studies dealing with behavior patterns of late infancy and early childhood have generally ignored children's scribblings. A child's first attempts to make a mark with a pencil or crayon are spontaneous. As his neuromuscular mechanism improves, the markings come under eye and hand control. At first the pencil or crayon is an extension of the hand. As the child matures, his scribblings should reflect a developing neuromuscular system.

Scribblings for a long time have been considered of little value. Scribble by definition means meaningless marks.

When the child reaches school age, he becomes part of an organized educational system and is taught by adult standards how to use the pencil or crayon. It has been said that we know from normal development that the combination of hand and eye is a crucial one and that, eventually, the eye learns what the fingers have felt in the early stages of organizing tactile inflow.

Childhood studies should begin when the activities originate by themselves and can be permitted to proceed without adult intervention.

We permit a child to learn to walk by his own efforts. But in the study of development of other forms of behavior skills, we tend to start after the potential for these skills has long been established.

The one-year-old child, who makes marks with a pencil or crayon, is performing an activity which is natural to normal developing children.

The Golden Gate Kindergarten Association made a study over a 20 year period of 400,000 scribblings, by 2,000 children aged two to five.

The study pointed out that the basic marking of a two-year-old lead to all subsequent drawings. The study showed that children prefer certain scribble combinations at different age levels.

At about age three, the child begins to make definite outlined shaped forms by using basic scribbles. These forms are diagrams which are many in number such as circles, ovals, squares, rectangles, triangles. Children have favorite combinations.

A child's interest in the pictorial stage may appear as early as age three and a half. The human figure is usually the first pictorial effort, and it is followed by pictures of flowers, animals, boats, houses and vehicles. If parents would save the early scribblings, they could see that they are adaptations of the earlier scribblings. Although scribbling movements are the result of the normal neuromuscular coordination compatible with age level development, the child's great visual interest in his work should not be overlooked. His mind becomes familiar with the figures he has most frequently made. Once they are stored in memory, he can readily use them to make new effects through variations of combinations.

It is important for the doctor in studying the child to become more aware of the early studies of young children's drawings. It is wrong to believe that all children's art work gives reliable evidence. It is what the child has observed in the world about him and such observations and the ability to record them that proves intelligence.

For example the child who persistently draws more pictorial designs is not emotionally disturbed nor does he necessarily need psychological or medical treatment. Pre-school art is preponderantly more pictorial in pattern or design. The effect of this on later work must not be disregarded or disrespected.

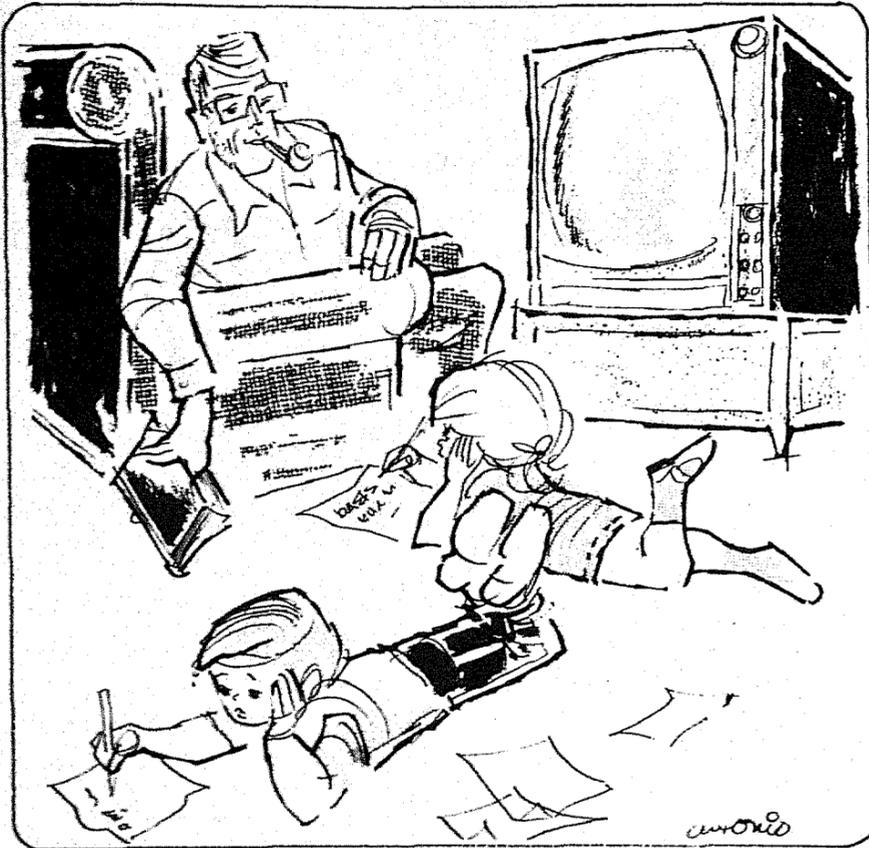
Pictorial ability does not exist for the child until after he has learned complex pre-pictorial forms. When one carefully observes this childhood activity and tries to understand the evolving patterns, it becomes obvious that the child understands abstract forms as such and that he knows what he is doing. A drawing test has much of its usefulness by the time a child has learned to draw pictorially. Other tests of mentality are more accurate and reliable such as a test which measures reading ability. Recognizing words printed on paper involves mental activity similar to that used in drawing. It is common for children to repeat drawings because they like the familiar, although such fondness may well be labeled compulsive by a psychiatrist. When an adult does one drawing several times, the results are called studies.

For example, a follow up of 215 children who attended the nursery schools operated by the Kindergarten Association from 1952-1962 showed that all but two of them were good or excellent readers, and these two were fair readers.

It has been stated that very young chicks, young primates and human infants have an innate sense for the perception and response to some forms.

Doctors have always been alert to the study of various phases of child development. Yet, for some reason, we have continued to neglect childhood scribbling. Scribblings are an obvious facet important for study.

I feel it is important that we take a long and hard look at the accepted psychological and psychiatric tests which are used at present to study and assess children's mental development and childhood's emotional ills.



MIAMI SHORES — A Bible Vigil will be conducted at 3:30 p.m., Sunday, Jan. 21, in St. Rose of Lima Church, in observance of the Church Unity Octave.

Msgr. James F. Enright, pastor; and Father Sean O'Sullivan, assistant pastor, will conduct the vigil, in which the Rev. Calvin Rose of Miami Shores Presbyterian Church will participate, representing Protestant ministers in the area who have been invited to attend with their wives and congregational leaders.

Serving as lectors during the service will be Mrs. William Jacobson and Robert Boettigheimer, both members of the parish.

St. Rose of Lima School Choir will lead in the singing of hymns during ceremonies sponsored by the Discussion Club of the parish.

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Entrance Examination for First Year High St. John Vianney Minor Seminary

2900 S.W. 87th Ave., Miami

DATES—Saturday and Sunday, January 27, 28, 1968—

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:

Return this reservation as soon as possible to:

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By
Father Michael Sullivan

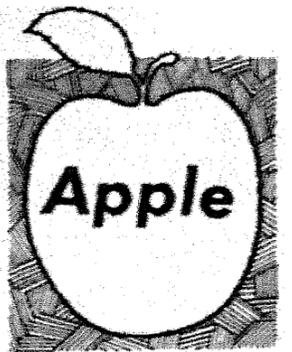
Q. I have a boy friend. I think that I love him, but one thing bothers me. He has no respect for his parents. In a way I can't fully blame him because frankly they are a pain in the neck. Still I think that his disrespect for them is a bad sign. I know that you'll agree with me but give me some hints as to what I should say to him about this problem.—June H.

A. You are very perceptive in realizing that your boy friend's disrespect for his parents in an important consideration. There is a time-honored piece of advice that states that before marrying a person you should have contact with that person in his or her home setting. In other words you should see first how he or she reacts in a family situation.

I think that it is sound to assume that a person who reacts violently to parental authority might react in a similar way to certain things in marriage.

If your friend is past 15 I don't think you're going to change his attitude very much. But whatever his age,

Look Out! He May Be A Bad



you should let him know of your disapproval. He might well carry the attitude of disrespect into marriage.

It seems to me that there's something wrong with the person who can find no points for respect in his parents even when they are difficult to live with.

Q. Why is the Church changing everything? Nothing is sacred any more. When you go to Mass you can't every pray — it's so distracting. — John K.

A. The Church is changing indeed but this is not to say that the Church is throwing everything sacred out the window. It means that in some ways we have to change our understanding of what is sacred.

The Mass is not sacred because it helps me to say nice private prayers. The Mass is sacred because it throws me into contact with Christ through contact with other people. This is the point we have not yet come to understand. In time we will be patient.

Q. I'm a 16-year-old girl in the eleventh grade and I'm a bit confused about my faith. In fact I think I'm losing the faith. What really puzzles me is that I used to believe. Everything made sense to me but now I even find it difficult to believe in God. I still go to church but only because it would hurt my parents if I refused.

Would you please discuss my problem in your column because I know that it is a problem to many teenagers today?—Karen L.

A. The strange thing

Iverson Williams Going To Xavier University

Xavier University in Cincinnati, Ohio, is hoping it will have as much success with the second Williams it has signed to a football scholarship as it had the first one from the diocese.

The second Williams is Iverson Williams, the sensational halfback from John Carroll High School in Ft. Pierce, who announced last week that he was accepting a grant-in-aid from the Ohio school.

The first Williams was Carroll Williams, former Archbishop Curley High star quarterback, who gained All-America honors at Xavier and last fall played in the Canadian league.

Iverson, off his credentials, should be just as sensational as Carroll, who set 16 individual records while at Xavier and beat out George Wilson Jr. for the starting quarterback job.

The 5-10, 170-pound Iverson holds the state's all-time scoring record with 90 touchdowns in a career that started as an eighth-grader. He finished with 43 touchdowns and 2,117 yards in rushing in his senior year alone.

He was three times picked as an all-diocese first team performer and was named the diocese's outstanding player last fall.

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about faith is that it is never secure. Sometimes when we feel most secure the bottom seems to suddenly drop out and we are left only with doubt.

To some extent faith is a constant grasping toward God. We reach out but we never see Him, we never hear his voice and we never really talk to Him in the same way we talk to others. God is different and this is not always easy to accept. We want him to be what we expect him to be — not what He is in himself.

As long as we live, our faith will have strong mo-

ments and weak moments. In weak moments our prayer should be as simple and direct as possible. "Lord Help Me to Believe" is sufficient.

Questions and letters are welcomed and may be mailed to Father Sullivan at 3700 Meridian Ave., Miami, Florida 33140.

Gibbons High Star Is Ruled Ineligible

By
JACK HOUGHTLING

Cardinal Gibbons High of Fort Lauderdale may have lost the battle of eligibility for one of its star players but the Redskins keep right on winning on the basketball court.

The Florida High School Activities Association ruled that Berk Bracy, 6-1 senior, was ineligible after his transfer to Gibbons from Blanche Ely High in nearby Pompano.

The FHSAA ruled that Bracy had not earned enough academic credits at Ely to be eligible for play. Gibbons had used Bracy in two games, in which he scored 54 points and grabbed off 56 rebounds.

Gibbons was also ordered by the FHSAA to forfeit both games in which Bracy played, a 92-81 win over Hollywood Hills and a 96-51 decision over St. Patrick's.

Officially, it left the Redskins with an 8-3 record, although a 76-67 decision to Msgr. Pace is the lone defeat suffered on the court.

Coach Tony Licata's crew gained revenge for that loss last week with a 57-52 overtime win, coming back from a 17-3 first quarter deficit and a 36-15 half-time disadvantage.

Bruce Sanderson, Gibbons' hot-shooting star, led the comeback and totalled 25 points in the game, while Phil Echarle added 15.

It was the second win of the week for Class B Gibbons over a Class A diocese foe, as the Redskins earlier had defeated St. Thomas Aquinas.

The Redskins are rated as one of the favorites in next month's state tournament play in Class B.

OTHER RESULTS
Last week's play also saw the other diocese big winners continue their streaks.

Archbishop Curley's Class AA state favorites made it 11-0 for the season with victories over Miami Jackson and Miami Beach High while Chaminade extended its current win streak to 11 straight with a 68-

57 decision over Delray Seacrest.

Cyril Baptiste, Curley's 6-8 all-state center, showed that he had shaken off the effects of the football season by hitting for 28 points and grabbing 18 rebounds in the win over Jackson and then posting 25 points against Miami Beach.

Homer Lawyer was second high man against Jackson with 15 points while his younger brother David was runnerup against the Beach with 18.

Chaminade boosted its mark to 12-3 with a 55-32 decision over St. Thomas, still playing without its scoring leader Rick Tabit, out with an injury, as Killian O'Byrne hit for 17 points, Bill Bertalan 16 and Jose Sabates 10.

The Lions then added Seacrest to their string with O'Byrne hitting for 19, Bob Skut 17 and Andy Golley 16 as the players continued to pass scoring honors around.

The week also saw LaSalle and Cardinal Newman end losing streaks. LaSalle taking Pine Crest, 68-64, with Leon Torres getting 17 points and Bill Bettencourt hitting for 15. In Newman's second win of the season, the Crusaders swamped Miami Military, 61-35, as 6-3 Vince Bogdanski connected for 24 points and 6-5 Dave Buettenmuller had 17.

St. Patrick's and Christopher Columbus also posted victories. St. Pat's took Everglades High, 72-69, as Pete Fernandez had 26 points while Columbus defeated Killian, 75-58, thanks to 25 points by Luis Lauro and 20 by Bill Weber.

In highlights of other games, Bishop Verot of Ft. Myers was nipped in overtime by Miami Christian, 48-46, although Mansfield Simmons notched 26 points; Msgr. Pace took Riverside Military, 79-63, with the help of 39 free throws for the team and 19 points by Skip Washa; and John Carroll was beaten 55-28 by Alva with Percy Alexander getting 18 of the Carroll 28 points.



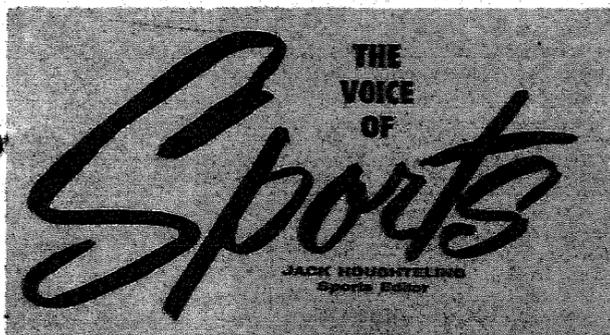
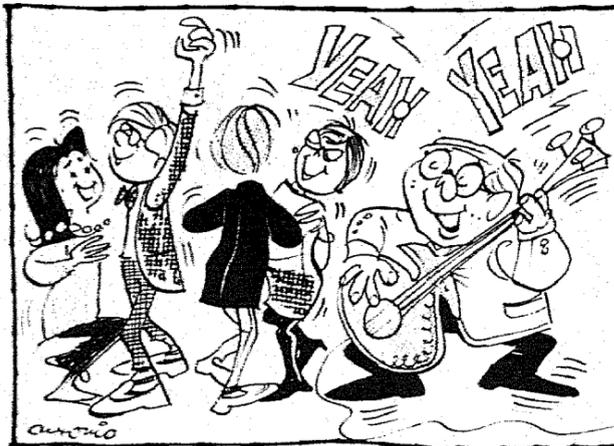
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The Teen Scene

By Antonio



Chaminade, Class A, Toppling AA Teams

Coach Andy Tonkovich of Chaminade High isn't the least bit surprised at the way his basketball team has been winning — 11 in a row and a season's record of 12-3.

"I figured we should have a pretty fair team, as we had seven or eight boys back from last year," he explains.

"We lost Jimmy Nester and Dick Norman, out two top scorers, so, I was worried a bit about picking up the slack in the scoring.

"But, we've come through with good balance and any coach would like to have that. It makes it very difficult for another team to double-team or concentrate on just one player."

Balanced scoring is a fact, not just a term of expression for the Lions, as Tonkovich has four starters scoring in double figures.

Robert Skut, the only junior in the current starting lineup, was the leader at 17.6 points a game. Following him have been 6-0 guard Killian O'Byrne with 14.0, 6-7 Bill Bertalan 13.8 and Jose Sabates at 12.0.

Tonkovich figures that he'd have all five starters in double figures if injuries hadn't hampered 6-4 Bill Butler. Butler has been in and out of the lineup with a dislocated shoulder that fails to heal up. Andy Golay, 6-1, has taken Butler's place in the lineup.

With Bertalan, Sabates, Butler and the 6-2 Skut, the Lions have been tough under the boards.

Bertalan was averaging 17.4 rebounds a game, Sabates 11.8 and Butler 8.4.

"Those are pretty good figures considering that many of our games are against Class AA schools."

The Lions were the first Class A team to ever win the Pompano Holiday meeting, whipping three Class AA schools en route to the title.

"That sure did bring me a lot of satisfaction," Tonkovich added. "as I remember when we first started and had just a bunch of freshmen and sophomores. Some of those teams really put it to us then. So, it was nice to come back and beat them."

Tonkovich looks at his current team as being possibly better than the one he had in 1966, which went all the way to the state Class A championship game at the University of Florida. All-time school scoring leader Bob DePathy and Nester sparked that crew.

"We're stronger on rebounds and we're playing better defense," states Andy.

Defense may seem a strange item for the Lions, as Tonkovich learned his college basketball at Marshall U., a school famed for its run-and-shoot style of play. But, Andy doesn't think so.

"It's because of our personnel," he continued, "not because I've changed my way of thinking. It's just a matter of adopting your game to the players at hand. We're just running less and playing a little more conservatively."

Andy's working now, with the state tournament in mind. "I have several boys that I'm trying to work in to help us in the tournament with some additional depth. I'm also hoping that Butler will be ready. We'll really need him."

Tonkovich looks on state tournament play as a matter of good play and a little bit of luck.

"You have to have some luck to get through all the way."

The new Chaminade gym has helped a lot, too. Prior to the opening of the gym in mid-December, the Lions had to do all their practicing outside on asphalt courts.

"It does make a difference in our practices. We don't lose any time. There are no distractions from wind, rain, airplanes overhead and all those things.

"I think it has also helped us in our ball-handling. I know at the start of the season before we had the gym, we would have as much as 30 turnovers in a game. In our game last week against Delray Seacrest, we just had seven.

"I've noticed how the number of turnovers has dropped steadily since we started our practices in our own gym. It has made a difference."

Improvement has been steady all along the line according to Tonkovich.

"Skut has been playing much better defense. O'Byrne has been helping out with his quarterbacking of the team; Sabates has improved on his fundamentals and Bertalan has become a better scorer and rebounder.

"Now, if I can just get Butler ready for the state tournament..."

Teams Go Sunday

The following is the schedule of games for Sunday, Jan. 21, in the Diocese of Miami CYO Basketball Tournament:

NORTH DADE DIVISION North Miami Beach Recreation Center			
11:45 a.m.	St. Rose of Lima	vs	St. James
1:00 p.m.	St. Lawrence	vs	St. Michael
2:15 p.m.	St. John the Apostle	vs	Holy Redeemer
SOUTH DADE DIVISION Christopher Columbus High School			
12:45 p.m.	St. John Vianney	vs	St. Timothy
2:00 p.m.	St. Louis	vs	Epiphany
3:15 p.m.	Holy Rosary	vs	St. Theresa
4:30 p.m.	St. Peter and Paul	vs	St. Hugh
EAST COAST DIVISION Lake Worth High School			
12:00 p.m.	Holy Spirit	vs	St. John Fisher
1:15 p.m.	St. Joan	vs	Holy Name
2:30 p.m.	St. Juliana	vs	St. Helen
3:45 p.m.	St. Francis	vs	St. Luke
BROWARD DIVISION St. Thomas Aquinas High School			
11:30 a.m.	Queen of Martyrs	vs	St. Clement
12:45 p.m.	St. Coleman	vs	St. Ambrose
2:00 p.m.	St. Elizabeth	vs	Annunciation
3:15 p.m.	St. Stephen	vs	St. Vincent
4:30 p.m.	St. Bartholomew	vs	St. Bernadette

The following is a record of team standings, as of Sunday, Jan. 14:

SOUTH DADE DIVISION		EAST COAST DIVISION	
W	L	W	L
Holy Rosary	4 0	St. Helen	5 0
St. John Vianney	3 1	St. Francis of Assisi	4 1
St. Louis	3 1	St. Vincent Ferrer	4 2
Epiphany	2 2	St. Juliana	3 2
St. Hugh	1 3	Holy Spirit	3 3
St. Theresa	1 3	St. Luke	2 3
St. Timothy	1 3	St. Joan of Arc	1 3
St. Peter and Paul	1 3	St. John Fisher	1 4
		Holy Name of Jesus	0 5
NORTH DADE DIVISION		BROWARD DIVISION	
W	L	W	L
St. Michael	3 0	Annunciation	5 0
St. Lawrence	2 0	St. Stephen	5 1
St. Rose of Lima	2 0	St. Bartholomew	4 1
Holy Redeemer	2 1	St. Vincent	4 1
St. James	1 2	St. Elizabeth	4 2
St. John the Apostle	0 3	St. Bernadette	3 3
St. Monica	0 4	Our Lady Queen of Martyrs	1 4
		St. Clement	1 4
		St. Ambrose	0 3
		St. Coleman	0 5

Squires To Hold Regional Meet

The Florida State Circle of the Columbian Squires will hold a regional meeting on Saturday, Jan. 27, at 920 Alton Rd., Miami Beach.

All Circles in Dade, Broward and Monroe Counties will assemble at 1 p.m. A buffet supper and social will follow at which hosts will be members of Circle 155-4.

Bobcats Head Bravely On Perilous Road Trip

The Biscayne College Bobcats head intrepidly into their most extensive road trip in two years of varsity basketball competition.

"It's going to be tough," admits Coach Ken Stibler, whose team has built a 5-6 record, including last weekend's 67-57 upset of Florida Memorial.

The Bobcats' record is bound to sag after the trip, though, as Biscayne faces Southwestern Louisiana (named No. 2 small college quintet in the nation in pre-season rankings by The Basketball News); Nicholls (La.) State, West Florida and Southern Alabama.

"If we win one game on the trip, it'll probably be against Southern Alabama," Stibler predicted, "as they are a new team and going through the same thing we went through last year."

Stibler expects to go with the same basic lineup that he has utilized in recent games. John Fairclough, 6-3, heads up the cast with his team-leading 19.2 ppg. average. Joining Fairclough in the

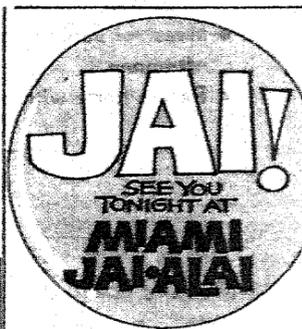
starting five are Rich Murray, 10.8 points a game; Keith Finley, freshman guard with 11.7 average; Jack Boyle, 10.4, and Rick Morbee, 6.0.

Freshman Bob Cook, the tallest of the squad at 6-6, continues as the No. 6 man, although second high in scoring with 11.9 points a game.

"He's our Frank Ramsey," explains Stibler, with reference to the Boston Celtics' star, who seldom starts but always comes off the bench to spark the team.

The Bobcats took Florida Memorial behind the scoring of Fairclough, who had 25 points; and of Finley with 17.

Boyle added eight points, Morbee seven and Cook six to the totals.



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Sales Tax Called A Blow At Poor

(Continued from Page 1)

The legislature should realize this. County and city commissions should come to grips with it and hold ad valorem taxes on homes at present levels with an effort to take the tax burden off the home owner as much as possible. He now foots the majority cost of government.

I don't have the alternate magic answer on how to finance Florida's education and government costs, but one place legislators might look is to the state's business and industrial community.

I found it interesting to read a booklet called "1966 Florida Taxes," published by the Florida Development Commission. This publication is a sales aid to lure new business and industry to the state and it stresses the tax break given to industry. Business taxes in Florida amounted to only about eight per cent of the state's total revenue income, compared with 18 per cent for the average of all the states. That's less than half the national average.

In California, business and industry pay their fair share — 20.5 per cent of total state taxes. In Florida the exact figure is 7.8 per cent. Certainly California has attracted good industry and has built an outstanding educational system. The progress of industry and

education are directly inter-linked. Education is a good tax investment for industry and business.

In New York, industry pays 24.5 per cent of the total tax income. The average of the southeastern states is 15.6. Florida's figure again is 7.8.

Florida's business and industry now pays 80 million a year in taxes. If the percentage of contribution equalled the national average of 18, Florida would reap 180 million dollars or an increase of 100 million over present tax payments.

I have never talked to a successful business leader who wanted to get a freeride on taxes. These men are hard-headed realists who know that what is good for the state and its communities is in the long run good for their businesses.

The Governor's Commission on Education has recommended that the sales tax be increased to pay for public educational costs.

Before the legislators take the easy way out and sock it to the low income taxpayer, it would be a good idea to analyze carefully the business and industry tax structure. To tax unfairly this key segment of the state's economy would of course be a mistake. But we question whether business and industry are shouldering their full burden.

Converging Theologies Discussed

(Continued from Page 9)
view. No Catholic believes, however, that Scripture can be read in isolation from the Christian community — the Church.

Tradition is best understood by Catholics not as some "second source" of revelation, but as the reading, meditation and interpretation of Scripture by and in the Church, generation after generation.

B. The doctrine of the infallibility of the Pope is regarded by many as an insuperable barrier to unity. Even here, however, when there is a common Catholic-Protestant effort to return to the sources and to reflect carefully on each authentic tradition, convergences seem possible, even though a full-scale dialogue on this area has yet to be inaugurated.

Catholics for their part must find a better word for infallibility, which strikes most ears as presumptuous. Infallibility must be presented not as a human achievement but as the fulfillment of a divine promise. Infallibility is based solely on the promises of Jesus to be with His Church — as its only Head — until the end of the world and to send the Holy Spirit of truth to teach the Church "all things" and bring to our minds whatever Jesus has said to us (Jn. 14, 26).

Catholics must further note that the whole Church has received the promise of

unfailing guidance by the Spirit of truth, so that when all the faithful agree on matters of belief they cannot be in error, anointed as they are by the Holy One (1 Jn. 2, 20; Vatican II: Constitution on the Church, n. 12).

Only after the "infallibility" of the whole People of God is agreed upon does it make sense to discuss the question of the infallibility of the Bishop of Rome, for his infallibility is the same as that of the Church (Constitution on the Church, n. 25).

Two things must always be kept in mind in the dialogue on infallibility: (1) The infallibility of the Church and of the Bishop of Rome "extends as far as the deposit of revelation extends." It does not extend to natural law principles. (2) The infallibility of the Pope can only be seen as a service to the teaching or prophetic ministry of the whole Church (Ibid. n. 12). The notion that the Pope alone, without reference to his fellow bishops and the laity, can proclaim a dogma infallibly finds no support in Catholic doctrine. Even though his infallible proclamations (they have been rare and most likely will be even more rare) do not require the subsequent approval by the members of the Church, this is because "they express the consent of the whole community and carry that consent with them."

(Vatican II: Schema Constitutionis De Ecclesia, 1964, p. 98).

This authoritative explanation of the Constitution on the Church by the Theological Commission has enormous implications for the future exercise of the papal office.

Here as elsewhere convergence is not one-sided. The Consultation on Church Union involving ten major Protestant Churches in America is proposing an episcopal structuring of the Church similar to that of Anglicans and Roman Catholics. One of the pastoral tasks of the bishops in the United Church is "the transmission of the biblical faith and Christian Tradition through teaching and preaching, and, collectively together with other office-bearers in the church, the safeguarding of the faith" (C.O.C.U. Principles, Cincinnati: Forward Movement Press, 1967, p. 55).

Catholics indeed rejoice to hear this concern for safeguarding the integrity of the faith. Were the Consultation

on Church Union to attribute the efficacy of this special ministry of the bishop to "the action of the Holy Spirit" — as does the report of the Fourth World Conference on Faith and Order (New York: Association Press, 1964, p. 64, n. 90), then, in my opinion, we could well be on the road to one of the most exciting of all convergences on the enormously difficult problem of the nature and extent of the teaching authority of the Church.

'Unity' Bible

MADRID (NC) — A Catholic-Protestant committee announced the forthcoming publication here of an ecumenical Bible, with one million copies to be distributed in Spain and Latin American countries this year.

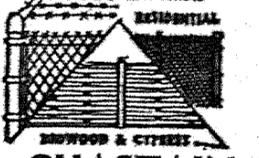
Father Serafin de Ausejo, O.F.M. Cap., secretary of the Committee for the Spanish Ecumenical Bible, said a group of experts from Protestant denominations and from the Catholic Church have completed a text that "brings out with bright fidelity the message of God."

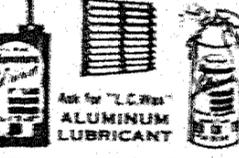
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Mis muy amados en Cristo:

La Iglesia hoy, como quizás nunca antes, está desesperadamente necesitada de seglares católicos que conozcan su fe y comprendan sus implicaciones en nuestro día.

Muchos de ustedes han tenido la oportunidad de recibir una educación católica en la escuela elemental o secundaria. Otros ni siquiera eso. Pero el conocimiento de fe de un niño no es hoy suficiente, porque estamos situados en la alborada del más grande evento religioso de nuestro Siglo, el Concilio Vaticano II.

El Concilio ha iniciado muchos cambios de hondas implicaciones en la Iglesia. La implementación del Concilio depende grandemente de la comprensión de ustedes a sus enseñanzas y su espíritu.

Un instrumento indispensable para una continua educación en la fe y en el concilio lo es nuestro periódico diocesano, THE VOICE (La VOZ). Es por esto que les expreso mi deseo de que The Voice llegue a cada hogar católico en esta Dió-

cesis. Creo que ustedes necesitan The Voice, porque la Iglesia necesita de ustedes como seglares formados del mundo moderno.

Desdichadamente, la prensa secular algunas veces desfigura acontecimientos de la Iglesia. Pero aún más allá de una certera información, es necesaria la interpretación, perspectiva y madura opinión. The Voice le ofrece este sólido alimento.

Con toda razón podemos sentirnos orgullosos de nuestro periódico diocesano, THE VOICE. Constantemente está tendiendo a la perfección periodística y a la lectura atrayente y amena.

Por todas estas razones Yo les pido que respalden The Voice, y sobre todo, que lo lean atentamente.

Extendiéndoles mi paternal bendición, quedo, sinceramente en Cristo,

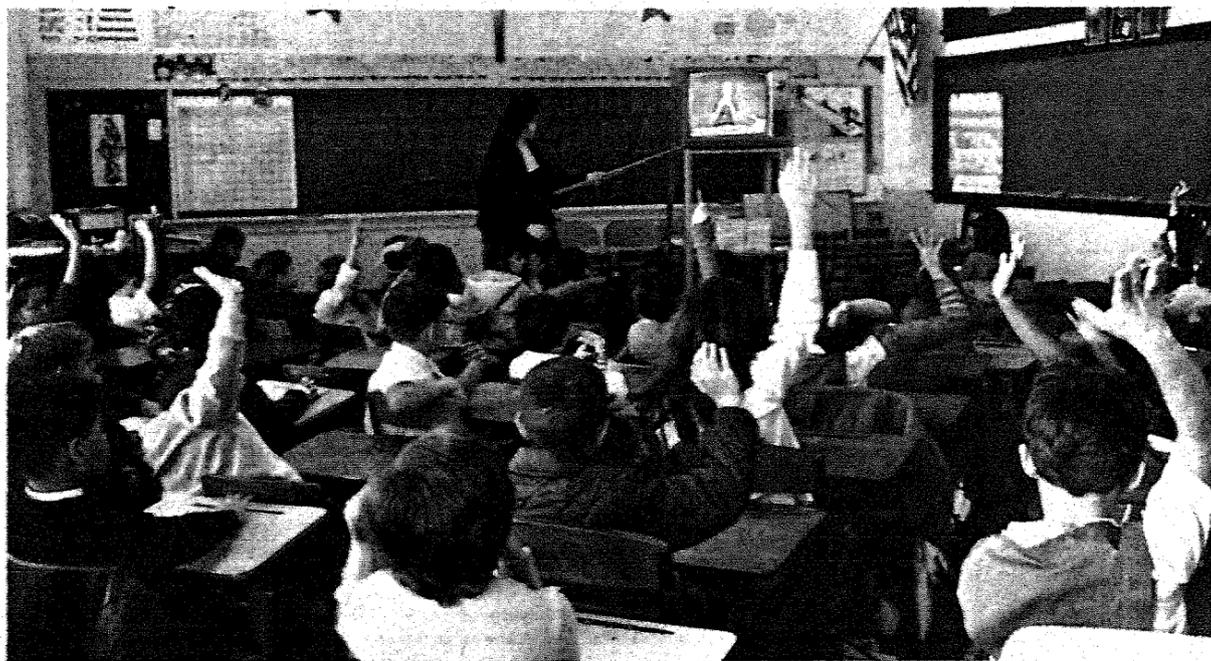
Solomon J. Carroll

Obispo de Miami.



"Lil' Echo" Está en el Corazón de "Lil' Havana"

Televisión Educativa: Enseñanza Más Amena y Efectiva



Quién diga que el colegio no es entretenido y ameno? Para unos 34,000 alumnos de las escuelas de la Diócesis de Miami, la televisión educativa ha añadido un elemento de participación y de entusiasmo por la enseñanza.

La Diócesis de Miami tiene dos canales operando su sistema de televisión educativa. La meta inmediata es extender el alcance de esas plantas hasta Palm Beach, para servir a otras quince escuelas y mas de 4,000 alumnos de esa área. La diócesis de Miami fue la primera en operar televisión educativa, gracias a la col-

aboración de los fieles a través de las pasadas campañas del Fondo de Desarrollo de la Diócesis. Hoy la ampliación, mantenimiento y mejoras de esas dos plantas de televisión educativa, son uno de los principales objetivos en la Colecta de Caridad del Obispo (Bishop's Charities Drive) para este año. Fuera de las horas escolares, las plantas de televisión de la Diócesis ofrecen programas para adultos en los centros parroquiales, tales como conferencias de preparación al matrimonio, tanto en idioma inglés como en español.

Sugiere un Obispo Norteamericano:

Guerra a la Pobreza en Latinoamérica

Washington - (NA) - Un miembro del Comité de los Obispos Norteamericanos para América Latina ha sugerido una guerra hemisférica contra la pobreza en los sectores marginales tanto en los Estados Unidos como en América Latina.

"La pobreza en América Latina es más severa que la pobreza en los Estados Unidos en algunos aspectos, pero hay muchas áreas de similitud que podrían servir para la investigación mutua," manifestó el obispo

Joseph Green, de Reno, Nevada.

"La pobreza no es tanto una cuestión de ingresos per cápita relativos, sino de una marginalidad mutua, privaciones socio-económicas, frustración de aspiraciones, y desesperación", expresó.

El obispo Green hizo sus comentarios en relación con el anuncio de que las similitudes socio-económicas interamericanas serían discutidas en la quinta conferencia anual del Programa Cató-

lico de Cooperación Interamericana (CICOP) que se realizará del 29 al 31 de enero en St. Louis.

El obispo señaló que las causas y efectos de la pobreza eran similares en Norte y Sudamérica. Dijo que ambas áreas estaban sujetas a los problemas de las migraciones masivas a las ciudades de gente proveniente de áreas rurales en desventaja económica que carecen de educación y fuentes de trabajo. Ambas áreas están tomando en conside-

ración formas de combatir los males físicos, morales y sociales de las barriadas de las grandes ciudades. Ambas tienen dificultad en convencer a los miembros pudientes de sus sociedades que es un deber cívico y religioso el mejorar las condiciones de vida de los desposeídos.

"Hay suficientes similitudes en la guerra interamericana contra la pobreza que ameritan una consideración seria para la colaboración activa al respecto," dijo el obispo Green.

Los Extremos Se Tocan

La administración de correos de Checoslovaquia se incauta de los ejemplares de la enciclica "Populorum Progressio" y del llamamiento pontificio declarando el primero de enero "Día Mundial de la Paz", según informa en Viena la agencia católica de noticias Kathpress.

En Baden Baden, Alemania, se produjo una reacción similar a la de las autoridades checoslovacas. Allí el presidente de la Cámara de Comercio e Industria, H. C. Fisher, dijo que el Santo Padre "Propaga la teoría marxista e incita a la agitación en los círculos económicos" con su enciclica.

Presidente de Colombia Espera Visita del Papa

BOGOTA (NA)—El Presidente de Colombia, Carlos Lleras Restrepo, manifestó recientemente su esperanza de que el Papa Paulo VI visite esta ciudad con ocasión de la celebración del Congreso Eucarístico Internacional a realizarse en agosto próximo.

"En agosto de 1968 — dijo el mandatario colombiano— se celebrará en Bo-

gota un acontecimiento que todos los colombianos aguardamos con íntima emoción: el Congreso Eucarístico Internacional. Para el debemos estar listos material y espiritualmente. Como mis restantes compatriotas abrigó la esperanza de que el Papa Paulo VI pueda presidir lo que será un episodio inolvidable de nuestra historia religiosa".

The Voice Habla Tu Idioma

Una vez más, el Obispo Carroll esta dirigiéndose a todos los católicos de Miami destacándoles la importancia de su periódico The Voice y recabando su contribución y su respaldo para que este vehículo de continua información, instrucción y formación de las cosas de la fe, pueda seguir ofreciendo su excelencia editorial y llegue cada día a más hogares y allí sea leído atentamente por todos los miembros de la familia.

Este llamado del Obispo Carroll llega en un momento en que The Voice inicia una nueva etapa de superación. El lector habitual habrá notado que cada semana aparecen secciones más interesantes, informaciones y artículos de profundo interés, editoriales juiciosos que han convertido a este periódico en una respuesta cristiana a los problemas de hoy, en la nación, el mundo y la localidad.

The Voice es el único periódico bilingüe de Miami. Desde su fundación The Voice ha estado atento a las inquietudes de los latinos de Miami, ha salido en su respaldo editorialmente una y otra vez, ha proclamado la gran contribución de los exiliados cubanos a esta comunidad, ha denunciado los horrores del comunismo en la isla mártir. The Voice sí puede decir a plenitud que tiene acento hispano. Sus páginas en inglés están cargadas de ese acento. Pero además, ese acento lo ofrece en su propio idioma a aquellos hispanos que todavía tienen dificultades con el inglés.

La sección en español esta hoy reducida a tres o cuatro páginas semanales, pero es el empeño de The Voice aumentar y mejorar esta sección, para mayor beneficio de nuestra creciente colonia hispana. Cada día el número de nuestros lectores hispanos crece y ya hoy The Voice llega a millares de hogares latinos no solo en el área de Miami, sino también en áreas como Clewiston, Belle Glade, Cayo Hueso, regiones donde residen también numerosos cubanos y latinoamericanos.

Miami habla dos idiomas y su periódico católico también los habla. No es un periódico sólo en inglés, ni sólo en español, es el único periódico bilingüe y el único que llega con interés, fácilmente legible, a hogares de habla inglesa y de habla hispana, contribuyendo así a conocernos mejor unos a otros, a interesarnos más, los unos por los otros en una efectiva comunidad cristiana, que supera las barreras del idioma.

Con este número, The Voice comenzará a venderse en más de trescientos puestos de periódicos de Miami, respondiendo así al interés de miles de lectores que conocen ya del interés de esta publicación. Una intensa campaña de anuncios en la radio y en vallas anunciadoras acaba de comenzar, tendiente a buscar nuevos suscriptores. Tu, que ya lo recibes, que ya lo lees, lector amigo, tienes que contribuir al sostenimiento de The Voice y tienes que hacerlo conocer de tus vecinos, para que su labor apostólica y cívica siga creciendo.

Gustavo Peña Monte

El Joven y la Sinceridad

La juventud tiene cosas maravillosas. Siempre las ha tenido.

La juventud actual no es una excepción a esa realidad histórica. Yo diría que hoy más que nunca la juventud tiene cosas maravillosas; estoy pensando especialmente en la sinceridad.

Sinceridad no es simplemente "no decir mentira." Es más que eso. Es mucho más que eso. Es hablar lo que se piensa y como se piensa; es manifestarse exteriormente como se es interiormente. El algo así, valga el ejemplo, como un "desnudarse con el espíritu."

(Y así en tono de broma preguntaría si no habrá alguna relación entre esa mar-

cada inclinación de la juventud actual a la sinceridad y la creciente tendencia al mini-vestir que en esa misma juventud se nota. . .)

La sinceridad es una búsqueda afanosa de lo "auténtico."

Si en el mundo actual hay un esfuerzo de "auténticidad" es el aporte de la juventud.

Yo tengo la esperanza de que estas líneas las estén leyendo muchachos y muchachos. Precisamente por eso quiero profundizar un poco el tema.

Primero, para destacar un aspecto muy interesante de la sinceridad juvenil, que es este: podemos saber lo que la juventud lleva dentro de sí.

Por la sinceridad que ma-

nifiestan sabemos:

● que creen en el amor, aunque muchas, muchísimas veces lo confunden con caricaturas del amor;

● que son impacientes, que no saben esperar, que quieren vivir la vida antes de tiempo, para sentirse luego decepcionados e insatisfechos con el sabor amargo de la fruta verde;

● que han perdido la confianza en nosotros los mayores (¿quién tiene la culpa?) y por consiguiente son o quieren ser auto-suficientes;

● que sienten la voz de Dios llamándolos a la amistad personal con Él, y que muchos de ellos buscan como responder en su vida cotidiana a esa iniciativa de Dios. Pero que muchos otros

la rechazan consciente y deliberadamente.

Es aquí, precisamente, donde la sinceridad pone de relieve la intensidad con que se produce dentro del muchacho de hoy (el futuro hombre de un mundo nuevo) el viejo debate entre la luz y las tinieblas. . . y el angustioso tema de la libertad del hombre.

¿Que gran cosa sería que la juventud de hoy, sincera y libre, colaborara con "la luz"? Ya que por la sinceridad son transparentes, ¿cómo brillaría el mundo si todos o la gran parte de ellos irradiara interiormente la luz de Cristo?

Segundo, porque quisiera diferenciar, para evitar con-

fusiones, la sinceridad del descaro. El descaro, no es sincero porque trata de impresionar para que se le considere más allá de lo que es. . . y con eso ya falta a la sinceridad.

La sinceridad es espontánea, sencilla, respetuosa. El descaro es preconcebido, sofisticado, grosero.

Para mí la beatería y el descaro solo se diferencian por el lado en que se apartan de la sinceridad: una por arriba y el otro por debajo.

Siendo la sinceridad una de las características de la juventud actual, el descaro resulta anacrónico. Y sin embargo, existen. Ojalá comprendieran lo inestable de su posición!

Emilio J. Quiros, FSC

MANOLO REYES

Giro Castrista

Hay una serie de indicios que llevan a pensar que Fidel Castro está dando un giro como corrientemente se dice, de 180 grados, tratando de ir hacia un comunismo ortodoxo, o más claramente dicho, hacia un Titoismo en América.



REYES

Si se analiza la conducta de Castro en los últimos ocho meses de 1967 podrá verse como de un comunismo acre y violento, ha ido disminuyendo su tónico para consumo externo, y luce alejarse de China Comunista y también de la Unión Soviética.

Y decimos, consumo externo, porque interiormente dentro de la isla martir, continúan los reportes de los fusilamientos a diario, los arrestos constantes sin causa, sin ley y sin juicio. La titulada economía proletaria está en ruinas. Se multiplican las agresiones del régimen con las consabidas violaciones de los más elementales derechos del ser humano. Se establecen nuevas medidas del sistema comunista, tales como el servicio militar obligatorio para la mujer cubana. Se le roba prácticamente los hijos a los padres con sistemas arcaicos como el de la Comuna de San Andrés, en Pinar del Río, hoy multiplicado por toda la isla. Y el adoctrinador marxista

leninista sigue emponzoñando mentes frescas y nuevas.

Para el consumo externo, Castro cada vez que ha hablado últimamente se refiere más a los problemas internos de Cuba, habla de estadísticas, de agricultura, de industrialización, y se aleja de los causticos ataques a los Estados Unidos. Y hasta ha tratado de dar a entender que tiene fricciones con el mundo comunista.

Para consumo exterior está la muerte de Ernesto Guevara, alias el Che, en Bolivia. Y la admisión pública por parte de Castro de tal muerte. Consecuentemente el movimiento guerrillero en América Latina ha disminuido en los últimos meses.

Todos estos factores pudieran hacer creer a observadores y estudiosos del problema de Cuba, que Castro ha entrado en un nuevo período de prueba para la Democracia. Y que Castro antes beneficiaba al comunismo. Pero que con sus actitudes presentes, le hace daño. Señores: hay que tener mucho cuidado para no caer en estas trampas comunistas. Como dijera J. Edgar Hoover, los comunistas son maestros del engaño. Y Castro necesita a toda costa mantenerse en el poder un año más, seis meses más, un día más. Y como ellos practican la teoría maquiavelica de que el fin justifica los medios, no reparan en dar un paso atrás, con la intención de luego dar dos pasos hacia adelante.

La verdad es que Castro según su propia declaración, será marxista leninista hasta el día de su muerte. En el poder Castro siempre traerá males mayores y será peor para la democracia que para el comunismo.

Hasta ahora su deterioro ha impedido una segunda Cuba en el hemisferio. Su permanencia, tarde o temprano, podría traer otros Tito en América. Y como el fidelismo, no el comunismo, es el empuje que mantiene a una minoría de minorías tiránicamente en el poder de Cuba, desaparecido Castro se acabó el fidelismo y se acabó el llamado castrcomunismo.



La Campaña de Promoción de The Voice cubre todo el Sur de la Florida. Desde hoy, The Voice estará en 300 puestos de periódicos y revistas. Así lo anuncian las volutas que están siendo colocados en distintos puntos estratégicos.

Autoridad Obediencia Según el Concilio

(Tercero de una serie de cuatro artículos.)

La fuente de toda obediencia cristiana está en nuestra incorporación a Cristo por la gracia. Cristo por obediencia a su Padre aceptó el plan de la redención. "factus obediens usque ad mortem". Unido a Él el cristiano acepta "los amorosos designios de Dios," como Él. El Verbo se hizo hombre y como tal recibió todo del mundo y de los demás. Él ser mismo, cultura, vestido, alimento. . . y muerte por fin. La encarnación en Cristo fue una total sumisión a la voluntad de Dios y al orden humano del mundo.

Pero en medio de las circunstancias en que vive, sabe hallar la voluntad de su Padre. Nada se mueve, "ni una hoja de un árbol sin beneplácito de su Padre." Por eso no es su obediencia ciega a unas leyes inmutables, sino la sumisión filial de un Hijo, que ve detrás de todo y en todo la mano de su Padre, que ordena el universo y cada pieza del mismo, mucho más lo que le acontece al hombre que es su hijo, de quien tiene una providencia especial.

La obediencia de la Iglesia y de sus miembros no puede ser otra que la continuación de la de Cristo. Cristo trae una misión y la cumple hasta el "consummationem" en la Cruz. Esta misma obediencia misionera será la del cristiano y la del sacerdote, insertados en el mundo en Cristo y con Cristo. Será cumplir la voluntad del Padre, participando de la vida de los hombres. Este es el contenido de la obediencia cristiana. No es sólo la sumisión meramente pasiva, sino la participación en la voluntad de Aquel que quiere salvar a los hombres por Cristo. Por lo mismo el con-

tenido de la obediencia cristiana es esencialmente apostólico. Y en esta misión de ofrecer el mensaje de salvación a todos se unen sacerdotes y fieles en torno a su Obispo.

Y así los sacerdotes se sienten solidarios de una misma causa. Ya la sumisión deja de tener aquel sentido estrecho de "ponerse debajo" de una autoridad, que confería todo su valor a la virtud de quien renunciaba a su propia voluntad para aceptar la del superior. Es sumisión en la participación y colaboración mutua. Es una obediencia en diálogo con el mundo y con la Iglesia. Pero si el valor de la obediencia se mide por el de someter la propia voluntad a la del superior que representa a Dios, no queda margen para un diálogo auténtico. No se trata de buscar algo que sólo anhela la propia perfección, sino una obediencia a una decisión común que responda a la misión de la Iglesia en el mundo.

Como Cristo, inserto y abierto a los acontecimientos del mundo, "la Iglesia ha de estar en abierto diálogo con el mundo". Tiene que anunciar el evangelio al mundo actual y conocer sus realidades vivas, para transformarlas por la Gracia. Pero sin diálogo no es posible que el Obispo las conozca, sin diálogo con los sacerdotes y los laicos. Sin embargo la obediencia sigue siendo jerárquica a los representantes de Cristo Jesús. Pero la jerarquía está ahora en servicio de su misión. El que dirige y toma la decisión, ha dicho el Concilio, lo hace al servicio de todos, por la misión común que todos tienen encomendada." (Cor. 12:7)

La búsqueda es común,

la aportación de opiniones es general; el que preside, la autoridad, aceptará la que más conduzca al fin eclesial. Todos tendrán que aceptar esta decisión y renunciar a muchas otras quizás.

Todavía hay más: esta obediencia está planeada en un orden dinámico, en constante movimiento, cambio y actualización y el diálogo debe continuar para ir en común a la mejor adaptación de la acción y pensamiento de la Iglesia a la vida real del mundo.

Este es el clima que el Concilio quiere crear para acortar distancias entre superiores y súbditos, que haga desaparecer los muros que se hayan podido levantar entre unos y otros. "El Obispo no puede decidir actualmente sin contar con la aportación de sus sacerdotes y de

sus fieles, si quiere que la decisión sea fructífera."

A la luz de esta nueva teología de la obediencia, cabe preguntarse si realmente las indisciplinas y las críticas que reconocimos al comienzo, no son en parte una especie de compensación por falta de participación en la "elaboración de la misión y de libertad de iniciativas en la Iglesia."

Si este diálogo llega a producirse, la espiritualidad y la misma vida personal de los sacerdotes se sentirán muy transformadas.

Unidos en el amor en Cristo, todos buscamos lo mejor para el mundo y para nosotros mismos, cumpliendo santa, feliz y libremente la voluntad de Dios, manifestada a través de Cristo. Padre Angel Naberán

Primer Encuentro en Inglés Ofrecido a 12 Matrimonios

Lantana — El primer encuentro conyugal en inglés fue ofrecido el pasado fin de semana a doce matrimonios todos pertenecientes a los grupos norteamericanos del Movimiento Familiar Cristiano.

Los encuentros —especie de retiro espiritual para matrimonios— fueron introducidos en Miami hace un año por un sacerdote español que los dictó a un grupo de matrimonios dirigentes de la rama latina del MFC.

Desde entonces se han ofrecido varios de esos encuentros para matrimonios de habla hispana y los éxitos logrados por ese sistema apostólico para afianzar el amor entre los esposos y hacerlos vivir y comprender mejor el sacramento del matrimonio, impulsaron a adaptarlos al inglés.

Para este primer encuentro en inglés vino a Miami el Padre Donald Hessler, un Misionero Maryknoll que actualmente trabaja en Mé-

xico. Con él trabajaron dos matrimonios cubanos con amplia experiencia en el apostolado de los encuentros en español, Francisco y Rosita de la Cámara y José Luis y Graciella Díaz de Villegas, así como un matrimonio del MFC norteamericano, Mr. y Mrs. Robert Munson Jr.

Cuatro sacerdotes de habla inglesa de la Diócesis de Miami participaron en el encuentro para conocer la técnica del mismo.

Los encuentros en español han sido ofrecidos en español bajo la dirección del Padre Angel Villaronga y como un servicio del Movimiento Familiar Cristiano a las familias de habla hispana que residen en el área de Miami. Actualmente están en receso pero ya se están planeando otros para fechas próximas. Los interesados pueden obtener mayor información a través de los equipos del MFC.

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Mardi Gras en SS Peter & Paul

Un festival de Mardi Gras tendrá lugar en la parroquia de SS Peter and Paul los días 23, 24 y 25 de febrero. Ya están a la venta las papeletas y ya se están organizando los distintos atractivos para grandes y chicos, un restaurant con comida cubana, americana e internacional, en los terrenos y locales de la Escuela Parroquial. Los interesados en colaborar en la organización deben ponerse en contacto con Gilda Rebull, llamando al 377-3916.

Capilla Interconfesional En el Aeropuerto

Una capilla interdenominal (para el uso de distintas religiones) que se estima es la primera de su clase en Estados Unidos, será inaugurada el domingo 21, a las 2 p.m. en el Aeropuerto Internacional de Miami.

La capilla será compar-

tada por la Diócesis de Miami, la Metropolitan Fellowship of Churches y la Asociación Rabinica de Greater Miami, para misas y otros servicios religiosos cuyo horario y programa será oportunamente dado a conocer para beneficio de los viajeros y de los miles de empleados del aeropuerto.

Quel Lasallista

El pasado 2 de enero falleció en México el Hermano Bernabé Gabriel, De La Salle, que durante treinta años dedicó su vida a la educación cristiana de la juventud cubana.

El Hermano Bernabé fue director de la Academia de La Salle en el Centro Civico de La Habana y también el funda-

tor e impulsor de la Universidad Social San Juan Bautista de La Salle.

En 1961 el Hermano Bernabé fue expulsado de Cuba y regresó a su tierra natal, México, donde lo sorprendió la muerte mientras dirigía una comunidad de hermanos lasallistas en la región misionera del Mexquetal.

Educación a las Masas: Necesidad de Latinoamérica

Por El Padre Eugenio del Busto

Al norteamericano promedio que se interesa y lee sobre asuntos de Latinoamérica le resulta difícil comprender muchos de los problemas de ese continente. Cualquier persona regularmente informada sabe que Latinoamérica posee recursos naturales extraordinariamente ricos y variados. Igualmente conoce que su potencial humano es único en el mundo: la población de sus países es joven, la mitad de sus habitantes están por debajo de los 20 años de edad. La colonización comenzó en América Latina mucho antes que en la América Septentrional. Apesar de todas esas ventajas, la pobreza material, el hambre, la falta de viviendas, la escasa industrialización son grandes males que colocan a la mayoría de los países latinoamericanos en el "tercer mundo", el de los países subdesarrollados.

Esta situación es parcialmente explicable por el sistema educacional que ha prevalecido en Latinoamérica. Antiguamente, y esto es válido para todos los países del mundo, la educación era el privilegio de una élite. Las grandes masas populares tenían poco acceso a la escuela elemental y encontraba dificultades insuperables para adquirir una formación técnica o universitaria.

Esta forma de educación aparece dominada por un concepto individualista y una orientación "aristocrática". En muchos casos su objeto era ofrecer una cultura humanística más que preparar profesionales aptos para dar soluciones a los problemas de la comunidad.

Al industrializarse, los países de Europa y Norteamérica lograron superar esta etapa democratizando y universalizando la educación. Sin embargo, en Latinoamérica persiste todavía la tendencia hacia una formación preferentemente teórica y humanística, y así las Universidades gradúan gran número de abogados, literatos, "filósofos", etc. cuando sus países tienen necesidad de mayor número de técnicos agrícolas e industriales.

Con el advenimiento de la industrialización en Latinoamérica, se ha comprendido la necesidad de que la educación marche pareja a las crecientes necesidades socio-económicas. Consecuentemente, ha comenzado a concebirse la educación en razón del desarrollo y a verse la necesidad de planificar la educación para producir los técnicos capaces de resolver las exigencias socio-económicas en las presentes circunstancias. En los últimos años se ha creado un gran número de escuelas de artes y oficios en diversos países del continente Latinoamericano. Se requieren centenares más de estas escuelas para formar los miles de técnicos que en cada especialización faltan actualmente en Latinoamérica. Muchos programas de gobiernos locales, de agencias públicas y privadas, de la Alianza para el Progreso, etc., no han tenido todo el éxito que era de esperarse debido a la ausencia de técnicos y de personal experimentado en el complejo mundo de la industria moderna.

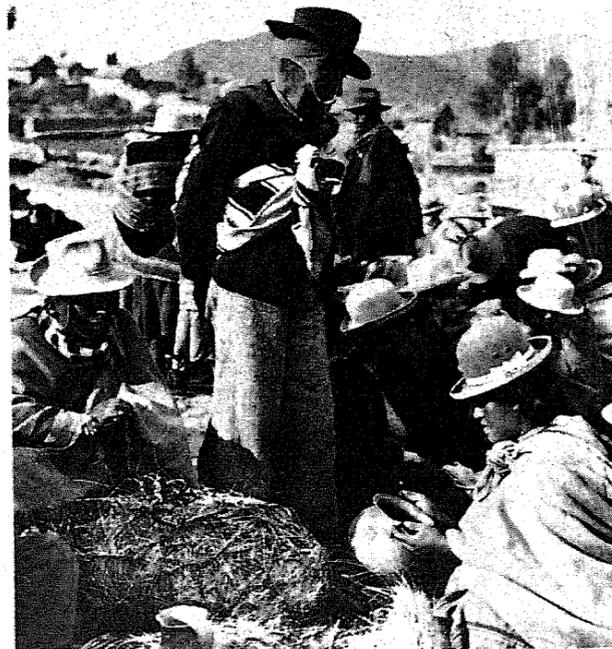
La formación de técnicos para la industria constituye sin duda un gran progreso, pues ya no es la educación

para el beneficio individual exclusivamente. Pero en esta etapa existe la tendencia de considerar al hombre como un simple elemento de producción y a la educación como un medio para lograr el incremento en la producción. No bastará, pues, capacitar al hombre técnicamente. Es necesario darle también una formación cultural, política y filosófica para que, responsable y libremente, cumpla con sus tareas en la sociedad. Igualmente resulta necesario que algunas de las actuales estructuras socio-económicas evolucionen para dar mayores oportunidades a las clases populares y les abran una perspectiva de esperanza. La educación en Latinoamérica comienza a organizarse en esta dirección, conservando los valores positivos de las etapas anteriores, al mismo tiempo que considera el papel de la persona humana con todas sus energías creadoras y culturales y no como un simple elemento de producción. Esta orientación de la educación popular y universitaria servirá para frenar la influencia materialista y marxista que quiere abrirse paso en los ambientes universitarios e intelectuales, creando inconformidad o haciendo falsas promesas de desarrollo.

Muchas instituciones e individuos de Norteamérica ayudan generosamente a aliviar el hambre, la falta de viviendas y de vestidos, etc. en los países subdesarrollados. Sería de desear que comprendieran que se requiere, además, dar una especial asistencia a la educación para hacer posible el desarrollo y la liberación de esos países, y específicamente de América Latina. Los gobiernos federales y estatales, y además las donaciones particulares, han hecho posible gigantescos programas educacionales en Estados Unidos. Los colleges y universidades se cuentan por millares en este país y sus presupuestos suman billones de dólares. En Latinoamérica, sin embargo, fundar universidades y mantenerlas es tarea difícil dados los escasos recursos económicos de muchas naciones.

Con el propósito de ayudar a la formación técnica, hace algún tiempo la Diócesis de Miami ofreció cursos para líderes Latinoamericanos en el Instituto Interamericano de Formación Social en esta ciudad de Miami. Los resultados fueron excelentes y hemos tenido ocasión de comprobar la magnífica labor que algunos de esos graduados continúan realizando en ciudades y pueblos de Centro América.

Algunas universidades norteamericanas ofrecen becas de estudio a estudiantes de Latinoamérica. Esta es una ayuda apreciada en ese continente. Sin embargo, en muchos casos, razones económicas, psicológicas y académicas aconsejarían el envío de profesores a Latinoamérica en lugar de trasladar estudiantes latinoamericanos a Estados Unidos para una breve estancia de entrenamiento. El envío temporal, y sin costo para Latinoamérica, de profesores norteamericanos sería una extraordinaria contribución académica, organizativa y de investigación. Estos profesores tendrían la oportunidad de estar en contacto y conocer la mentalidad y problemas de Latinoamérica, y



En Latinoamérica las grandes masas populares tenían poco acceso a los centros de enseñanza, mal que ya se va superando.

contribuirían a abrir nuevos horizontes en la formación de líderes y técnicos en América Latina.

Oración de los Fieles

Tercer Domingo Después de Epifanía (21 de Enero)

Celebrante: El Señor sea con vosotros. Pueblo: Y con tu espíritu.

Celebrante: Oremos. A través de un mejor conocimiento de la Iglesia pedimos a Dios nos ayude a encarar más efectivamente las necesidades de todos los hombres.

Lector: Que por el estudio y comprensión de la Carta Pastoral de los Obispos de Estados Unidos, podamos aplicar las enseñanzas del Concilio Vaticano Segundo en esta nación, Te lo pedimos Señor.

Pueblo: Señor, Ten piedad.

Lector: Que comprendamos cada vez mejor la unidad de la Iglesia como una comunidad de pueblo que comparte la misma fe, oremos al Señor.

Pueblo: Señor, Ten piedad.

Lector: Que sepamos poner en práctica las enseñanzas de la Iglesia de forma tal que podamos influir beneficiamente en los cruciales problemas de nuestros días, Te lo pedimos, Señor.

Pueblo: Señor, Ten piedad.

Lector: Que los obispos, sacerdotes y seglares de la Iglesia comprendan mejor como individuos de la verdadera naturaleza de sus respectivas vocaciones, para así participar más efectivamente en la vida de la Iglesia, Te lo pedimos, Señor.

Pueblo: Señor, Ten piedad.

Lector: Que todos los miembros de la Iglesia entiendan más perfectamente el papel de la conciencia, la autoridad y la libertad en la Iglesia y consecuentemente trabajen por la disminución de las tensiones en estos aspectos de la vida de la Iglesia, Te lo pedimos Señor.

Pueblo: Señor, Ten piedad.

Lector: Que por nuestra participación en este sacrificio banquete eucarístico lleguemos a amar a la Iglesia por encima de todas las cosas, excepto sólo Dios, para que el espíritu de Dios viva entre nosotros, redimiendo los tiempos y renovando la faz de la tierra, oremos al Señor.

Pueblo: Señor, Ten piedad.

Celebrante: Todopoderoso Dios, Padre Eterno, en Tu infinita sabiduría nos has hecho partícipes del gran misterio de tu Iglesia. Concedenos que al conocer y amar más perfectamente a Tu Iglesia a la luz de Tu Espíritu, nos sirvamos unos a otros más efectivamente a través de Tu gracia. Por Jesucristo, Tu Hijo, Nuestro Señor, que contigo vive y reina 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.
CORPUS CHRISTI- 3230 N.W. 7 Ave. 10:30, 1 y 5:30. MISION-4600 N.E. 2da Ave., 11 a.m.
ST. PETER and PAUL, 900 S.W. 26 Rd. 8:30 a.m., 1 p.m. 7 y 8 p.m.
ST. KIERAN, Assumption Academy-1517 Brickell Ave. 12 p.m., 7 P.M.
ST. JOHN BOSCO, 1301 Flagler St. 7, 10 a.m. 1,6 y 7:30 p.m.
GESU-118 N.E. 2 St. 6:00 p.m.
ST. MICHAEL - 2933 W. Flagler, 11 a.m., 7 p.m.
ST. HUGH- Royal Rd y Main Hwy., Coconut Grove, 12:15 p.m.

ST. TIMOTHY-5400 S. W. 102 Ave. 12:45 p.m.
ST. DOMINIC-N. W. 7 St. 59 Ave 1 p.m., 7:30 p.m.
ST. BRENDAN-87 Ave y 3 St., S. W. 6:45 p.m.
LITTLE FLOWER-1270 Anastasia, Coral Gables. 9:15 a.m. y 12 m.
ST. FRANCIS DE SALES 600 Lenox Ave., Miami Beach. 6 p.m.
ST. JOHN THE APOSTLE 451 E. 4 Ave., Hialeah. 12:55 y 6:30 p.m.
IMMACULADA CONCEPCION-68 W42 PL., Hialeah, 7:30 p.m.
BLESSED TRINITY-4020 Curtiss Parkway, Miami Springs, 7 p.m.



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Former Secretary In Parish Dies At 53

Requiem Mass was sung Wednesday in St. Rose of Lima Church for Roy Lindsay, pioneer member of the parish, who died Monday at the age of 53.

Msgr. James F. Enright, pastor, was the principal celebrant of a Concelebrated Mass for Mr. Lindsay, formerly secretary in the parish rectory.

A veteran of World War II who came here 28 years ago from New Rochelle, N.Y., Mr. Lindsay was a member of the parish St. Vincent de Paul and Holy Name Societies and the Ushers Club. He was a charter

member of Marian Council, K. of C. and a member of the Father Andrew Brown General Assembly.

In addition to his wife, Antoinette, with whom he resided at 501 NE 107 St., he is survived by two daughters, Mrs. Patricia Pendry, Jacksonville; and Laura Lee; a son, Loren; a brother, Henry, San Bernardino, Cal.; a sister, Mrs. Helen Short, New Rochelle, and one grandchild.

Interment was in Our Lady of Mercy Mausoleum under direction of Joseph B. Cofer Funeral Home.



"Men Who Merit A Headline"

Some super breed of stalwart heroes, somehow immune to the ills of ordinary men and women? Legendary figures of extreme strength and endurance, whose physical needs are unlike those of mortal men? Romantic creatures of fiction? Who are "missionaries"?

That missionaries are ordinary people is their glory and their burden. They sweat in the heat of a blazing tropical sun; their bones ache in the piercing chill and dampness of rainy winter nights. They know the hunger, the thirst, the loneliness, the fatigue, the anxiety that are daily adversaries trying to weaken them. Still they are dauntless. Why? Because to each one of them, SERVICE is the key to the meaning of a missionary — SERVICE as varied and as complex as the needs of Christ's brothers around the world. These men are the adventurers of our day — men who merit a headline. But tragically people "back home" rarely read of their heroic and quiet daily service to the peoples of the world.

There is Father Thomas. He could have been a front-page sensation: lost in the Brazilian jungles for nine months, traveling by boat on jungle streams, discovering and ministering to a hitherto unknown tribe of Indians. "I was searching for human beings whom I could help and to whom I could bring the love of Christ," he said on his return. During the long journey, he shook under attacks of fever and ached from hunger. Palm leaves were his only nourishment. Nevertheless, he celebrated Mass daily — on a river bank, in the jungle bush.

Meet Father Goldmann, the rag picker of Tokyo in the brown cowl of St. Francis. With his own hands, he rummaged through refuse and garbage pails in search of anything useful. And the fruits of his work are amazing: a church, a convalescent home for mothers from the slums, charitable institutions and equipment for welfare work where before there was nothing.

A missionary is a young woman, Sister Agnes, bubbling with life and humor who, if still at home, might now be selecting her trousseau. Instead she suffers the ravages of war. Writing to her Bishop, she says: "All the vestments were destroyed and the Blessed Sacrament profaned. We fled, taking nothing with us, and spent seven days traveling, eating only wild fruit. Our clothes are rags, our bodies covered with cuts, and we sleep on the leaves." But deep, persevering love for souls sustains her.

I could go endlessly. These brave and unselfish men and women — some of them your own relations, neighbors and friends — extend their hands to you for help. They ask nothing for themselves. They seek only that which will mean the difference between life and death for the desperately poor whom they serve. The outcasts and rejected of society; the too-many starving, abandoned little ones; the aged, weak, ignorant and suffering look to them. They look to you for your prayers to sustain their missionary effort, for your sacrifices to enable them to continue the tremendous task to be accomplished. Only with your help can they continue to live daily the words of Christ. "I have come not to be served but to serve."

Do you pride yourself on being "up on the news"? Then ask yourself this question: "How much do I know about what is happening on today's frontiers of the Church?" Find out in the words of missionaries living and working on the scene who write of their experiences in the new **WORLD MISSION**. This quarterly magazine, edited by the Right Reverend Edward T. O'Meara, will be sent to you for only \$5.00 a year. It is an ideal gift for priests and school libraries. Write to **WORLD MISSION**, 366 Fifth Avenue, New York, N.Y. 10001.

Salvation and Service are the work of The Society for the Propagation of the Faith. Please send your offering to Right Reverend Edward T. O'Meara, National Director, 366 Fifth Avenue, New York, N.Y. 10001 or directly to your local Diocesan Director.

The Reverend William D. O'Shea
Diocesan Director
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Priest Offers Father's Mass

SARASOTA — Requiem Mass was sung last Saturday in St. Martha Church for Martin J. Connolly, whose son is pastor of St. Bernadette parish, Fort Lauderdale.

Father Larkin Connolly celebrated the Mass for his father, who died on Jan. 11 at the age of 88. He was a native of Ireland.

Other survivors include another son, John of Pittsburgh; and two daughters, Mrs. Thomas Poynton, Chicago; and Miss Margaret Connolly.

Priest Dies Who Served At St. Joan

Funeral services were held in the Diocese of Worcester of Father Charles

Mahumphy who died in the Veterans Administration Hospital, Coral Gables at the age of 65.

A native of West Stockbridge, Mass., who completed his studies for the priesthood at St. Mary Seminary, Baltimore, Father Mahumphy retired as

a chaplain in the U.S. Army in 1957 after 28 years of service.

For the past 10 years he has been residing in Boca Raton where he assisted at St. Joan of Arc Church.

He is survived by one brother, Dr. Thomas Mahumphy, Boca Raton.

Visitors Call On Ailing Cardinal

PARIS — (RNS) — Pierre Cardinal Veillot, whose condition is described as "alarming" with an illness diagnosed as cancer, has received visits from several members of the hierarchy.

Cardinal Veillot's recent visitors at St. Joseph's hospital included Archbishop Paolo Bertoli, Papal Nuncio to France; Archbishop Joseph Lefebvre of Bourges, president of the French Episcopal Conference, and Bishop Henri Mazerat of Angers.

Indiana Monsignor, 68, Was A 12-Year Visitor

Funeral services were held in Gary, Ind., for Magr. H. James Conway, 68, who died in Michigan City early this month after residing in Biscayne Park for the past year while on sick leave from the Diocese of Gary.

The former superintendent of schools in the Dioceses of Fort Wayne and Gary, Monsignor Conway was ordained in 1924 and served in parishes of Logansport, Kokomo and East Chicago.

During the years from 1934 to 1942 he was principal at Hammond and Central Catholic High, Ft. Wayne. For 17 years he was pastor of St. Mary of the Lake parish, Gary. In 1959 he was appointed pastor of St. Luke parish, Gary.

Since September, 1966, he had been on leave of absence due to poor health. Prior to that time he was a winter visitor to Miami and Fort Lauderdale over a period of 12 years.

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Education For All Vital In Latin America



By FATHER EUGENIO DEL BUSTO

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

The average American who is interested in and reads about Latin America finds it difficult to understand many of the problems of that continent. Any currently informed person knows that Latin America has rich and varied natural resources, and its human potential is exceptional: Latin America's population is young — half of its people are under 20 years of age.

The colonization of Latin America started long before that of North America. Yet, despite all of these advantages, great evils, such as poverty, hunger, a shortage of housing, and an acute lack of industrialization place many of the Latin American countries in a "Third World" — the world of underdeveloped countries.

This situation is partially explained by the educational system which has prevailed in Latin America. In ancient times — and this is true of all of the nations of the world — education was the privilege of the "elite" class.

The great masses had little access to elementary school and found insurmountable obstacles to acquiring technical skills or a university education. This form of education appears to be influenced by an individualistic concept and an "aristocratic" orientation. In many cases its only aim was to offer a humanistic culture, rather than to prepare professionals who would be capable of giving proper solutions to the problems of the community.

When the countries of Europe and North America achieved industrialization, they surpassed this phase, and in those countries education became democratic and universal. In Latin America, however, there still persists a tendency

towards a theoretic and humanistic system of education, and the universities graduate great numbers of lawyers, writers and "philosophers," although their countries are in urgent need of agricultural and industrial technicians.

With the start of industrialization in Latin America, the necessity of directing education towards increasing socio-economic needs has become apparent. Consequently, Latin Americans have started considering education in terms of development, and to understand the need of a planned program for the formation of technicians who will be able to solve many of the socio-economic demands of the present.

FILL NEED

In recent years many technical schools have been created in different countries of the continent. Many more schools are needed to fill the need for thousands of technicians in industrial and agricultural fields. Programs of local governments, public and private agencies, the Alliance for Progress and others, have not been too successful because of the absence of technicians and experienced personnel needed in the complex world of modern industry.

The orientation of education toward the formation of technicians is certainly great progress; education is no longer considered for the benefit of the few. But this new tendency toward democracy in education is accompanied by a tendency to regard man simply as an element of production, and education as the means to achieve needed increases in production.

It will, however, not be enough merely to form technicians. It is necessary to impart also a cultural, political and eco-

nomie background, in order that man may, with responsibility and freedom, fulfill his role in society. It is equally necessary that some of the present socio-economic structures develop to provide greater opportunities for the popular classes, and open for them a hopeful perspective.

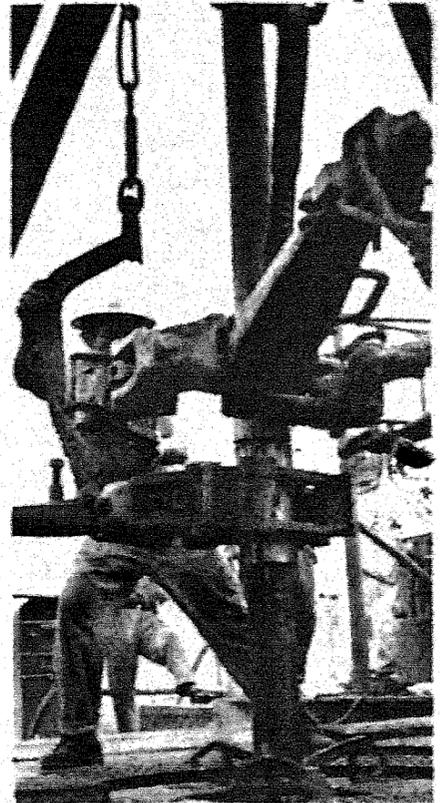
Education in Latin America is beginning to orient itself in that direction. While keeping the positive values of previous phases, it treats the human person with regard to all of his creative and cultural energies and not merely as an element of production.

This new orientation of education on a popular level will serve to bridle the Marxist and materialistic influences which are constantly seeking to invade the universities and intellectual groups of Latin America.

DIFFICULT TASK

Many American institutions and individuals give their generous assistance to relieve the hunger, housing shortages and needs for clothing in underdeveloped countries. It would be desirable, however, if they would understand how necessary it is to give special assistance to education in these areas if they are to develop and achieve real freedom.

The federal and state governments, as well as donations from private individuals, have made possible gigantic education programs in the United States. Colleges and universities are counted by the thousands in this country, and their budgets total billions of dollars. In Latin America, however, to establish universities and support them is a very difficult task in view of the scarcity of economic resources in many of these countries.



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