

VIETNAM:

Cong Hiding In Camouflaged Make GI's War 'Hell'

By FATHER MICHAEL V. GANNON
University of Florida

SUNDAY MORNING AT GONOI

Go Noi is south of Da Nang and west of Chu Lai. It is an inland island formed by two rivers. Song Ky Lam on the north and Song Ra Ben on the south. In area it extends 12 miles to the east and west and three miles in depth. An unused railroad track bisects the island north and south.

Go Noi is the scene of Operation Allenbrook and part of the TAO (Tactical Area of Operations) of the 27th Marine Regiment of the 1st Marine Division. The 2nd Battalion of the 27th is operation on the immediate west side of the tracks except for two companies three miles to the east.

I wait for one of those companies, Golf Company, to make it back to the battalion command post west of the tracks before beginning Mass. We have found a small rectangular clearing in the jungle and one of the Catholic lads of Hotel Company has driven a "mule," a short flat-bed vehicle, onto one edge of it.

"How's this, Father?"

I say, "Fine," and together we stretch a poncho over the vehicle and on it begin laying out altar linens from the Mass kit while Catholic lads from Hotel Company start drifting into the clearing.

"It sure is great to have Mass, Father," one of them tells me. We haven't had a Catholic chaplain here for several weeks and things are kinda hairy here. You know what I mean?"

I assure him that I do. I have just spent a week with the 3rd Marine Division at the DMZ and I know what "hairy" means, but hardly to the degree that this young man knows it. For I have seen nothing by comparison with what he had seen, and Go Noi is one of the "hairiest," that is, scariest, places in all Vietnam.

(Continued on Page 19)

The author is a member of a series of articles of the Diocese of St. Augustine who is director of the Mission of Nombre de Dios in St. Augustine, professor of religion at the University of Florida, and a prominent historian.



An American GI offers a prayer for a departed buddy after a Viet Cong attack which caused a heavy toll.

Despair for her home and belongings is expressed in the face of a South Vietnamese woman as she looks on during the evacuation of villagers.

POVERTY:

Landlord Not Only Villain Leading Way To Slums

By JUANITA GREENE
(Last of a Series)

Crusaders who used to put all the blame on the greedy landlord today are finding many additional villains to blame for the slums.

These new villains may not enjoy direct benefit from the existence of slums, and usually are unaware of the consequences of their action. But

they stand in the way of the announced American dream of providing every family with a decent, safe and sanitary dwelling.

Among them are the land speculator, the tax assessor, the zoning board members, the building inspector, the water and sewer department and the bus company.

For example, all wrapped up in the housing problem is

the high cost of land. Government sometimes gets around this by subsidizing the cost. This is one of the important accomplishments of Urban Renewal. Here in Dade, the Urban Renewal agency recently sold for 41 cents a square foot land that cost the government \$1 to \$1.50 a square foot.

But outside the Urban Renewal areas, the problem grows. It is a national problem.

(Continued on Page 8)

ALL MEN — whether rich or poor, old or young — are brothers in Christ, according to the words of theologians through the ages. For a contemporary view of the brotherhood see pages 14 and 15.



BIAFRA:

'Mercy' Airlift Urged For Land Where 5 of 7 Are Hungry

UNITED NATIONS, N.Y. —(RNS)— This is the tragic situation facing Biafra, according to UNICEF.

Merely to feed Biafra's children and its pregnant women and nursing mothers would require shipments totalling 1,000 metric tons of food daily.

More than 10 million of the 14 million inhabitants of the secessionist state face starvation or malnutrition.

More than two-thirds of the people now go hungry and even if Nigerian-Biafran blockades were lifted it would be weeks, in some areas, before food could reach them.

There is no sign of a Nigeria-Biafra agreement permitting food shipments by official and humanitarian agencies, but the U.N. is proceeding on the assumption that an agreement will be reached. Meanwhile,

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the VOICE

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

Biscayne President Named

Father Ralph V. Shuhler, O.S.A., has been selected by the Board of Trustees as new president of Biscayne College for Men.

He succeeds Father Edward J. McCarthy, O.S.A., founding president of the



SHUHLER

resigned last year, after serving as religious superior of the college community at Biscayne College, North Miami Beach, Fla.

The new president, who has served in various administrative posts in the Augustinian Order, is a native of Kansas who spent almost 20 years as professor of Church Law and Moral Theology in the Augustinian College in the nation's capital.

During his studies at Catholic University of America for a doctorate in Canon Law, he was a classmate of Archbishop Coleman F. Carroll.

Treasurer of Biscayne College since March of this year, he was for 13 years treasurer at the Augustinian College, and formerly was the visitor of the Superior General of the order visiting Augustinian houses and missions in Ireland, the British Isles, Ni-

Priest's Mother Dies In Ireland

IRELAND — Requiem Mass was sung here for Mrs. Mary M. O'Shea by her son, Father William O'Shea, a priest of the Archdiocese of Miami.

Mrs. O'Shea died last Sunday in County Cork, her birthplace. She is also survived by five other sons.

Father O'Shea is assistant pastor, St. Patrick Parish, Miami Beach, and Archdiocesan Director of the Propagation of the Faith.

geria, Japan, Australia and North America.

During the summer of 1967 he taught at Barry College and in 1953 was an instructor during summer classes at the now defunct Villanueva University, Havana.

In assuming his new duties, Father Shuhler said that he believed that the college can serve Biscayne education here. We in high school and college

already have older and well-established institutions in Miami University and Barry College," he said. "There are also the newer junior colleges and state university."

"Biscayne College has the role of completing the structure in that a first-class men's liberal arts college under church-related auspices can furnish graduates with a well-rounded education philosophy for their future lives as citizens of the country."

Coadjutor Bishop, Auxiliaries Named

WASHINGTON — (NC) — A coadjutor bishop with the right of succession to the bishop of Duluth, Minn., and auxiliary bishops in the Fort Wayne-South Bend and Grand Rapids dioceses, have been named by Pope Paul VI.

Father Paul F. Anderson of Huron, S. Dak., has been named titular bishop of Polignando and coadjutor with the right of succession to Bishop Francis J. Schenk of Duluth.

Father John P. Elford of Terre Haute, Ind., has been named titular bishop of Agropoli and auxiliary to Bishop Leo Pursley of Fort Wayne-South Bend.

Msr. Joseph C. McKinney of Conklin, Mich., has been named titular bishop of Lentini and auxiliary to Bishop Allen J. Babcock of Grand Rapids.

The Pope's appointments were announced here by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

Bishop-elect Anderson is a native of Roslindale, Mass., the son of Philip L. and Mary E. Doyle Anderson, both of whom are deceased. He was educated at St. Mary's elementary school, East Boston; Winthrop Elementary and High School, Winthrop, Mass.; Boston College, Chestnut Hill; and St. John's Seminary, Brighton. He was ordained on Jan. 6, 1943, by Richard Cardinal Cushing of Boston.

Bishop-elect Elford, a priest of the Indianapolis archdiocese, was born in Pittsburgh, Pa., the son of John P., Sr., and Serena Maloney Elford, who live in Beech Grove, Ind. He attended Resurrection School, Pittsburgh; South Hills High School, Pittsburgh; Bedford High School, Bedford, Ind., and took his seminary training at St. Meinrad's Seminary, St. Meinrad, Ind., and the Catholic University of America here. He was or-

ained on May 27, 1947, by Archbishop Paul C. Schulte of Indianapolis.

Bishop-elect McKinney is a native of Grand Rapids, the son of Joseph C. McKinney, Sr., who is deceased, and Antoinette Theisen McKinney. He attended St. Mary's Elementary school, Grand Rapids; and St. Joseph Seminary, Grand Rapids; Seminaire de Philosophie, Montreal, and Collegio di Propaganda Fide in Roma. He was ordained Dec. 20, 1953, in Rome by Cardinal Fumasoni-Biondi.

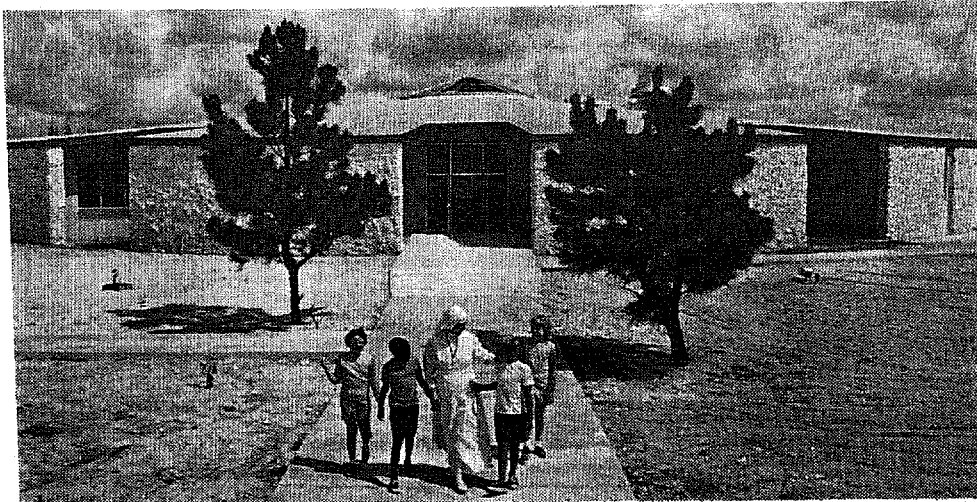
Bishop Lane Of Rockford Dies At 57

CHICAGO — Bishop Loras T. Lane Rockford, Ill. died (July 22) at Michael Reese Hospital here where he was undergoing treatment for a kidney ailment. The bishop, who was 57, had been hospitalized for one week.

Bishop Lane was a member of the Administrative Board of the National Conference of Catholic Bishops, chairman of the U.S. Bishops' Committee on Priestly Formation, and was appointed by Pope Paul VI last March as a member of the Sacred Congregation for Christian Education.

He was born in Cascade, Iowa, Oct. 19, 1910; was graduated from the University of Notre Dame in 1932; studied at Loras College, Dubuque, the following year, and then attended the North American College in Rome, where he was ordained on March 19, 1937.

On Oct. 17, 1956, when Bishop-elect Donald M. Carroll of Rockford resigned because of ill health, Bishop Lane was appointed to head the See.



ILTI-PURPOSE building, newest structure at the Marian Center for Exceptional Children, is nearing completion on the grounds at 15701 NW 37 Ave. The building is Curar with alcoves protruding from the sides to form a serrated exterior wall.

ives Views On Meet Of Black Nuns

A New Orleans-born Negro nun, stationed in South Florida, wholeheartedly endorses a Black Sisters meeting on the problems of black identity and the place of Negro Sisters in the Church, "if it is true that the black nuns in white communities are losing their racial identity, either by their own volition or because of circumstances; if it is true that the black nuns in white communities are mistreated."

Sister Marie Infanta Gonzales, an Oblate Sister of Providence, and first member of a religious order to serve as the director of a federal anti-poverty project in Florida, was discussing the Black Sisters' Caucus which is expected to attract some 200 Negro nuns from areas throughout the country at Mt. Mercy College in Pittsburgh, Aug. 17-24.

"Of course this won't serve as the panacea for all racial ills in convent life," she emphasized. "However, a movement such as this will focus attention on the Negro's contribution to our American culture and an inadvertence on the part of the religious communities concerning this problem."

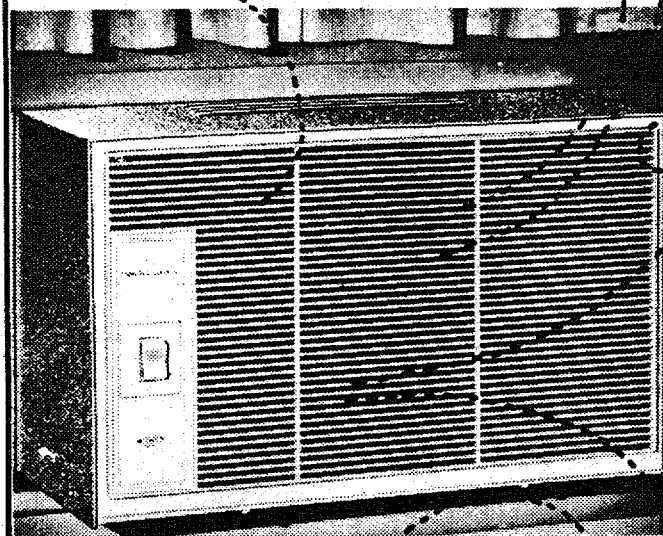
Sister Marie Infanta, who organized and directed the first Head Start School in Washington, D.C., in 1965, admitted that she has personally never experienced any discriminatory practices from members of white religious communities, either during her early school years, or more recently as director of the Brownsville and Manor Park Child Opportunity Centers operated by Dade's Economic Opportunity Programs Inc.

The national conference of Negro Sisters is a follow-up to the Black Clergy Caucus held in Detroit last April during which Negro priests charged that the Catholic Church in the United States is "primarily a white, racist institution," and that unless it reverses its present practices and rejects all forms of

racism within American society it "will become unacceptable in the black community."

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Favors Women Priests

CAPETOWN—(RNS)—The fastest way to change the image of the Roman Catholic Church would be to allow the ordination of women, Father George H. Ravard, A.A. of Pennsylvania State University said here.

The Catholic theologian, here for a six-week period during which he will lecture on ecumenism, also discussed the subject of clerical celibacy. Most American bishops support the present rule in the Catholic Church, he said, while most young priests favor a change.

"I don't favor a married clergy," he said, "but I am much more in favor of the ordination of women. This is probably the fastest way to change the image of the Church and the way the Church functions."

"Women's priorities would be different—I don't think they would be particularly interested, for instance, in building big new cathedrals."

So far, Father Tvard said, there has not been much "strong support" for the ordination of women in America.

Such a development is still "a long way off," he said, but "it is surely coming."

Newsman Targets

MADRID—(NC)—Spanish newsmen of all ideologies are being convicted of violations of press laws which were supposedly established as a "liberalization" move.

Catholics, liberals, and Falangists (members of Spain's only legally recognized political party) are among writers who have been sentenced to jail terms or fined since the government lifted censorship of copy prior to publication in 1966.

Subsequently, however, press laws and the civil code gave the courts and government agencies such as the ministry of information the role of guarding against any attempt "to distort public opinion or obstruct the free diffusion of information."

Political rivalries and the absence of clear guidelines have resulted in a growing number of convictions, which, according to observers, will end by silencing all discussion of controversial issues.

By February this year at least a dozen prominent Catholic newsmen and writers had been brought to court on charges of violating press laws. Since then another dozen cases have been tried and most of them end in convictions.

'Church-In' Staged

SAN FRANCISCO—(NC)—A "church-in," a new type protest against the draft and the Vietnam war, has been introduced here by nine servicemen who announced they have "resigned" from the armed forces.

Chained to clergymen of five religious denominations, the servicemen have taken sanctuary in Howard Presbyterian church, where a "service of liberation" was held.

Among the clergymen with the servicemen is Father Joseph Sonntag, O.F.M., of Oakland, Calif. Other clergymen are members of the Methodist, Presbyterian, Episcopal and United Church of Christ denominations.

The situation has military officials, the FBI and the San Francisco police department in a quandary. A police department spokesman said: "We can't raid a church." The military insisted the servicemen "can't resign."

Department Set Up

DETROIT—(NC)—In the latest in a series of moves designed to prepare the Detroit archdiocese for implementing impending renewal programs, Archbishop John F. Dearden has appointed Msgr. Arthur L. Valade director of a newly created Department of Christian Formation.

The department will encompass all educational activities of the archdiocese—juvenile and adult, religious and academic.

Msgr. Valade, 39, had been archdiocesan chancellor.

"There will be other adjustments to be made later," Archbishop Dearden said, "but a sufficient base now has been built to prepare for many of the major programs expected from the 1968 Archdiocesan Synod."

Become Peruvians

OTTAWA, Ont.—(RNS)—Three Canadian Roman Catholic bishops serving in Peru, faced with a choice of remaining Canadians or becoming citizens of their adopted land, have chosen Peru.

Two Franciscans, Bishop Damase Laberge and Bishop Laurent Guibord, and Bishop Gustave Prevost of the Missions Etrangères have been directing apostolic vicariates in Peru. Now these jurisdictions are to be raised to full diocesan status and the law of the land insists that dioceses be headed by Peruvians.

"I have been a Peruvian by choice and affection for 12 years," said Bishop Prevost in an address here.

Canada does not recognize dual citizenship.

Birth Control Statement By Pope Rumored Near

By PATRICK RILEY

VATICAN CITY—(NC) The news vacuum created by Pope Paul VI's withdrawal from the Vatican to his summer house at Castelgandolfo has been filled by a rash of rumors that he will soon issue his long-awaited statement on the morality of artificial birth control.

This time the rumors could well be true.

The Pope's "period of study and reflection" — as he himself described the magisterium's (the Church's teaching authority) recent activities with regard to the problem of contraception — has strengthened his conviction that artificial birth control is immoral, according to some well-informed and usually reliable sources in the Vatican.

An equally reliable source stated without reservation that Pope Paul had already prepared a statement on contraception.

Still another source warned, however, that this Pope "will not be rushed." He said that Pope Paul often takes action when his closest advisers least expect it.

Vatican observers noted that in the four years since Pope Paul publicly promised a pronouncement on birth control, both he and various publications of the Vatican — publications that are unofficial but closely controlled by Vatican officials — have repeatedly stated that the Church's traditional prohibition of artificial birth control remains in force.

In announcing four years ago that the problem of birth

control is under study — a study as wide and deep as possible — the Pope said that standards set in this matter by Pius XII must "be considered valid." Pope Pius XII not only condemned the use of mechanical contraceptives but the use of the pill inhibiting ovulation.

In 1966 an editorial in the Vatican city daily, L'Osservatore Romano, scored "unnatural" birth control as "moral responsibility." The front-page editorial was signed by Federico Alessan-

dri, the newspaper's associate editor.

That same year Pope Paul, reporting that the conclusions of his birth control study group "cannot be considered definitive," declared: "... the norm until now taught by the Church, integrated by the wise instructions of the (Second Vatican) Council, demands faithful and generous observance." He denied that the magisterium is in a state of doubt on the question.

Also in 1966, a Vatican

press spokesman, Msgr. Fausto Vallain, said that Pope Paul had "made it clear that the teaching of the Church does not admit of doubt at present" on birth control.

In 1967, Alessandrini, writing in the Vatican City weekly, L'Osservatore della Domenica, declared that the Catholic Church "teaches and demands responsibility in the propagation of life by means of a self-discipline that respects the laws of nature."



CHILDREN'S GAMES are a part of a summer program, "Witness," sponsored by the Archdiocese of New Orleans and staffed by 100 seminarians, 35 nuns and two Brothers. It operates in 28 different centers around the city and four surrounding parishes, and the staff handles about 5,000 youths daily.

Cites 'Objections' To Galileo Re-Trial

NOTRE DAME, Ind. — (NC) — Father Ernan McMullin, head of the University of Notre Dame's Department of philosophy and an expert on Galileo, has voiced

reservations about the recently announced plans to "re-try" the 17th-century Italian scientist, convicted of heresy for teaching that the earth revolves around the sun.

A suggestion that the Vatican may appoint a commission to re-try the Galileo case was made earlier in July by Franziskus Cardinal Koenig of Vienna in

an address to a meeting of Nobel Prize winners at Lindau, Germany.

The cardinal expressed hope that clearing Galileo's name would "heal one of the deepest wounds between science and religion."

In a discussion at a lecture on Galileo here, Father McMullin, who is a specialist in the philosophy of science, based his reservations on two grounds.

"My main reason is that I am very doubtful as to whether the trial can be shown to have been legally a miscarriage of justice," he said.

He argued that the 1616 decree of the Vatican congregation which declared the Copernican heliocentric theory of the universe to be heretical, was clearly violated by Galileo's "Dialogue on Two Chief World Systems" so that "from the purely legal point of view, there can be little doubt that there was enough evidence to convict Galileo, even though the manner in which the trial was actually carried on left much to be desired."

Father McMullin's second argument was that reopening the Galileo case in this way would accomplish nothing significant. "Everyone knows that the 1616 decree was erroneous," he said. "Everyone knows that Galileo has been vindicated."

"Such a declaration would accomplish little, since it is hardly necessary to say in 1968 that the Church does not stand where it did in the time of Galileo."

"If someone feels a tension or even an incompatibility between religious belief and natural science today, it is not likely that a formal admission on the part of the Church of its ancient error in declaring Copernicanism contrary to Scripture would alter his attitude."

Cardinal Advises Priests' Council On Power Limit

By Father John P. Foley

PHILADELPHIA—(NC) "The bishop is not at liberty to abdicate his authority and still retain his office," John Cardinal Krol told Philadelphia's Council of Priests at their meeting last May, according to a council newsletter sent in July to all priests of the archdiocese.

"The reality cannot be ignored," the cardinal told the 25-elected members of the council, "that at his ordination the priest promises reverence and obedience to his Ordinary and his successors—not to the cathedral chapter, the board of consultors, a council of priests, or any other juridical or non-juridical type of structure."

The cardinal reminded council members that at their first meeting on June 5, 1967, he had explained that papal directives provided that existing councils in a diocese "retain their own office and competence" and required the bishop to see "that all diocesan councils are coordinated in the most suitable way by means of an accurate indication of competence, mutual participation of members, joint or successive sessions, and other ways."

DIALOGUE URGED

The decree on bishops of the Second Vatican Council, the cardinal continued, "urges the bishop to dialogue with his priests, 'especially about pastoral matters,' for

the sake of greater service to souls," and identifies the council of priests as an instrument for such dialogue and as "one" of the institutions which collaborate with the bishop.

"The council," the cardinal emphasized, "is to assist the bishop by advice—advice which has a consultative value, in matters relating to the needs of pastoral work and the good of the diocese and for the sake of greater service to souls."

"To assist the bishop by advice in the administration of the diocese," the cardinal continued, "obviously cannot mean to substitute for the bishop nor to assume the bishop's administrative responsibilities. The assistance by advice must be directed towards the needs of pastoral work and the good of the diocese, and the ultimate objective is to promote greater service to souls."

"The advice of the council," the cardinal reminded its members, "must be within the framework of sound theological and juridical orientation in keeping with the Church's true character and tradition. These cannot be ignored or displaced with contemporary and transitory socio-psychological developments, free-thinking novelties, or untried theories. The advice of the council must respect and operate within the limits of

existing Church laws.... The bishop cannot act on advice which is not according to the law to which he is subject. The advice must promote the observance of laws, and it must respect the rights of individuals, which are derived from and safeguarded by the law."

Quoting statements of Pope Paul VI that the "priesthood is not a simple ecclesiastical office," Cardinal Krol said: "These perennial truths need reaffirmation in view of a trend among an articulate few to speak about 'professionalism' and other aspects and attributes which apply to secular life."

"The priesthood," he said, "cannot be considered a 'profession.' It is a ministry."

In an apparent reference to requests for a diocesan personnel board, Cardinal Krol said: "One of the more significant, though less publicized innovations of the ecumenical council, is the strong reaffirmation of the freedom which the bishop must have in conferring offices and benefices."

"This conciliar juridical affirmation," the cardinal continued, "is rooted in the profound theological reality that the individual bishops entrusted with the care of a particular church—under the authority of the supreme pontiff—feed their sheep in the name of the Lord as their own."

WCC 4th Assembly Sails Into History

"She ran into some high seas and some minor squalls, but most observers agree she came home in good shape, ready for drydock repairs and another voyage in six years under the title of Good Ship Fifth General Assembly."

By ROBERT R. HOLTON

UPPSALA, Sweden—Flying the proud colors of the World Council of Churches, the fourth General Assembly sailed into history Friday, July 19, leaving in its wake dozens of official and unofficial pronouncements on a wide range of issues.

Most World Council officials felt its flagship collected a precious cargo of knowledge and deposited equally valuable cargoes of advice in its 15-day journey which began July 4 with a solemn worship service in historic Uppsala Cathedral.

In its travels, the vessel took on nine Catholic theologians as long-time passengers, the first time such an event occurred in the 20 years since the ecumenical craft was launched.

BOLSTER CREW

So too did it bolster its crew which three more U.S. Negroes than had been planned for its central committee.

But there were criticisms.

Some critics felt the council's flagship hit too many ports of call and moved across some restricted waters in its time out in six years.

Others complained that it missed some important ports and spent too short a time laying over in others.

MANY SKIPPERS

There were those who felt the vessel had too many skippers and for a brief period there were rumblings about a possible mutiny on the part of many youths taken aboard for what turned out to be a training mission.

Regardless, most council leaders, delegates, guests and official and other observers agreed that the journey was ambitious and one that could have a telling effect on the course of Christianity in the next six years.

Now, the ship is back in her berth at Geneva for an overhaul and an inventory and appraisal of her fourth journey in two decades since Protestants, Anglicans, Orthodox and Old Catholics began a move to unite.

Dr. Eugene Carson Blake, general secretary of the

World Council, said the Assembly delegates "proved themselves as not as conservative as predicted and more ecumenical than expected."

BIGGEST THING

"What I think probably will be the biggest thing we have done," he said, "is having the Orthodox here in full strength and fully a part of the Assembly."

"The Assembly has accomplished what we set out to do," he told a news conference.

On World Council unity with the Catholic Church, Dr. Blake expressed satisfaction at what the Assembly accomplished. But he warned against impatience in that area, adding:

DIALOGUE

"But I think we are moving. We have opened up dialogue in all directions, and I also think the 'atmosphere making for dialogue has been improved by the Assembly."

Intensified during the Assembly was the need for an answer to the long-standing question of full Catholic membership in the organization.

Most observers agree that it has been narrowed down to a question of "when" the Catholic Church will be invited into membership and not "whether" it will be invited. But there is also the question of how the Catholic Church will receive the invitation, if it comes.

CATHOLIC CLERGY

At a news conference near the Assembly's end, the Rev. Pierre Duprey, a member of the Vatican Secretariat for Christian Unity, noted the new presence of nine Catholic clergymen on the World Council's Faith and Order Commission and more than a year's presence of Catholic and World Council members on two joint working groups.

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He suggested that both sides "push on with cooperation" already underway and let there be a natural growth of final, complete membership. It was also suggested in earlier Catholic addresses and statements that grass roots moves between the World Council and the Catholic Church could accomplish the same thing.

During the Assembly, the almost 800 voting delegates took stands favoring family planning, up-dating Christian worship, modifying church mission programs, a nuclear weapons ban, condemning the Vietnam war, the right in certain cases for conscientious objection to military service, condemning racial discrimination and actions to combat secularization prevalent in the world.

NOR OVERLOOKED

Nor did the delegates overlook the need for financial aid to victims of the civil war in Nigeria, the demand for a narrowing of the gap between rich and poor nations, the necessity of backing United Nations' moves toward peace and the importance of cooperation with the Catholic Church and other groups in advancing justice, peace and development in international affairs.

Although six major documents were approved unanimously by the Assembly before reaching the floor, some of them underwent considerable alteration and re-allocation in the committees assigned to draw them up.

One such was the mission renewal document which was

considered in its initial draft as placing undue emphasis on material assistance over preaching the Gospel. Orthodox backers of intensified Gospel preaching in mission won concessions and the draft was redone.

FIRST DRAFT

The same held true for the first draft on world development when it fell short of the strong wording on the need for action which some delegates demanded. It too was redone.

In other papers, the Assembly agreed on the vital importance of beefing-up church use of mass communications media, a need for replacing the traditional church sermon with some force more dynamic and appealing and a condemnation of the current drop-off in financial aid from rich nations to poor nations.

Throughout the deliberations, 15 Catholics sat in as observers and seven others were listed as official guests. Though they had no vote, they played a major role in the formulation of documents which touched on Catholic-World Council cooperation in various fields.

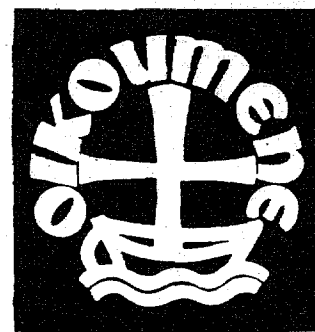
ATTENTION

From the outset, the Assembly commanded the attention of world leaders.

There were messages of backing from Pope Paul VI; Augustin Cardinal Bea, head of the Vatican Secretariat for Christian Unity; UN Secretary General U Thant and many others.

By the close of the Assembly, dozens of addresses

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had been made—including those by a Jesuit priest and a Catholic laywoman. Hours of debate had been held in working sections and committees.

TRANSCRIPTIONS

Countless thousands of words had been transcribed into statement papers, official documents and the protest cries of fringe elements.

From all this came the recommendations of the World Council to its more than 300 member churches representing about 300-million persons—A suggested blueprint for church action in the next six years under the Assembly

theme of "Behold—I make all things new."

The flagship of the World Council is back in her home port after a long and history-making voyage.

She ran into some high seas and some minor squalls, but most observers agree she came home in good shape, ready for drydock repairs and another voyage in six years under the title of Good Ship Faith General Assembly.

Whether on that coming journey she will take on some Catholic crewmen is the question many observers are asking today.

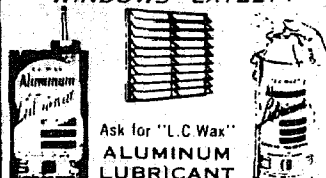
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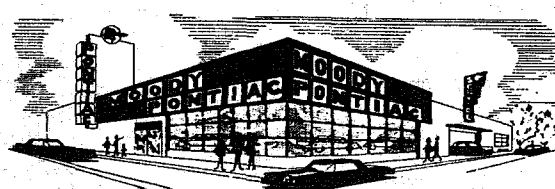
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Let's do some supposing about the high cost of being poor.

Start with a family of five—Si, his wife Ella Mae, and three children. They are a low-income family.

And they know it.

Si's buying power is less per dollar than that of a middle-class family of the same size but with a considerably larger income.

If he's lucky Si makes about \$1,800 a year. Sometimes much less.

Why doesn't his dollar go as far as his middle-class counterpart?

Because, he will tell you, he is overcharged for the accommodations which he is able to rent—and in many instances, governmental agencies agree with him.

Also, he will tell you, he is forced to go to "ghetto stores" to buy what groceries he needs.

Because he cannot afford a car, he finds it difficult to get to the larger food stores where he might be able to get lower prices.

They go to one of the so-called "ghetto" stores across the street from where they live. There everything is from three to 20 cents more expensive than in the large grocery stores.

If, when he has selected his groceries, he cannot pay for all of them, he runs a tab with the owner. At the handful of small stores which surround the one local migrant labor camp, where he lives, that can get very expensive. He pays from 15 to 27 per cent interest in the unpaid balance of his account.



THE HIGH COST OF BEING POOR



Most of time, though, Si never realizes it. No one ever explained it to him.

He also pays incredible interest rates at the various credit furniture, used appliance, liquor and clothing stores.

If he doesn't have the money to pay for a certain item, Si explains, the "generous owner let me charge it" and pay for it on time.

However, Si will admit he isn't always sure just exactly what he has charged. And he has no idea that the prices are between 17 and 50 per cent higher than those charged for comparable items in stores checked outside of the poverty areas.

Even if he were able to get to one of the larger food stores, Si would not be able to take advantage of the specials advertised all of the time.

The soap, canned good and dairy products that are featured by many markets as "loss leaders" to get people into the store are beyond the reach of Si and his family. For they can be purchased only with an order of \$5 to \$7 and his grocery order comes to less than that per week. And it has to include the soap and eggs and milk and canned goods.

The vegetables and other fresh foodstuffs which Si and his wife can buy in the corner credit store are, in many instances, sub-standard when compared to those offered for less money in chain stores.

The fruits and vegetables found in one of these small stores were bruised, over-ripe or the skins were punctured. The prices ranged from four to 28 cents more than the same type of items in a chain store.

Ella Mae paid 79 cents a pound for a small pork roast she bought at the corner store. The same type of roast was offered in a large store two miles away for 39 cents a pound.

If she could have gotten to the chain store, she might have gotten three pounds of ground beef for \$1.39. She had to settle for purchasing one pound at the corner store for 78 cents.

Many times, when Si has a paycheck to cash, he is talked into purchases he really doesn't need or want by the corner store owner who cashes it for him.

The family has to pay between \$12.50 and \$17.50 a

week or from \$50 to \$70 a month for a roof over its head, and the maximum income for the family for the month is \$200—depending upon how good the season's crop is.

Ella Mae cannot work because someone has to take care of the children and babysitting services cost too much. Her neighbor down the street can't mind Ella Mae's three children because she has five or six of her own.

If she could work, she is not what agencies call "employable"—she might be able to take a job as a domestic, but she has no training in job skills which might qualify her for factory assembly work or filing or any job where she might get more than \$1 an hour.

The father works in the fields. Si will tell you that without a doubt that is the worst kind of job any man could have.

But, it's the only type of work for which the 35-year-old can qualify. He has been picking crops all of his life, and his salary is so small that he can't save enough to tide him over while he trains for something else. When he comes out of the fields at night, he's too tired to even think of going to night school and trying to learn to read and write more than his own name.

For picking the seasonal fruits and vegetables, he gets \$1.25 an hour if he works where the fruit is to be shipped across state lines—because then it falls under the jurisdiction of the Interstate Commerce Commission.

If he works 40 hours a week, he gets \$50. But he doesn't always get to work 40 hours a week.

He probably doesn't get to work 52 weeks a year.

The number of jobs and weeks of work depend upon the weather, the condition of the crops, the number of fields to be picked—and whether or not he was able to get to the site in time to get a place in the work line.

When it rains, he sits and waits for the sun. He doesn't get paid for sitting.

When you sit down and explain the situation to Si, he admits he's "caught in the middle of it."

He knows that things get worse as each week goes by. He charges more, he owes more, he makes the same salary. There's no way for him to make the ends meet.

So he just keeps going into the fields—and deeper into debt.

'Vacation' Brings Perspective To Miami-based Seminarians

Pick a day—any day but Sunday.

Begin it with an early morning Mass and time spent mending and refurbishing the pews of the parish church.

Add hours of work at the afternoon recreation center for more than 100 neighborhood teenagers.

Visit the home of parishioners in the evening.

Attend at least one parish organization meeting a night.

Counsel a teenager in trouble.

Carry Communion to a sick grandmother.

Finally, early the next morning "when you hit the sack, you'll be tired."

But, "no matter how long the hours, we're learning—gaining a whole new perspective on life—and hopefully we are able to help those with whom we are coming in contact," says a young man for whom the above is a typical day.

Three seminarians of the Archdiocese—a deacon and two theology students—have managed to "more than fill" their summer days working at St. Francis Xavier Church.

Planning for the summer program, explained theology student Ray Jarman, began in April, long before the beginning of summer "vacation." But then there's the old line about "the best laid plans..."

"It's not that things have gone wrong. It's just that so many things we had never expected or planned for have developed since. We originally outlined our summer proposals," added Clem Hammerschmidt.

There is almost a world of difference between the secluded Seminary campus or the middle class homes from which the seminarians came and the Miami inner-city in which the parish they serve is located.

The realities of inner-city life serve to point up the differences.

A call for police assistance from their home parish churches would generally have aid on the scene in minutes. One night the three waited in the St. Francis Xavier churchyard for well over an hour. Sometimes police help is a little slow in the inner city.

Life for the inner city youth, the seminarians discovered, capable of rapid and unheralded changes from youthful huberance to genuine fear.

A Friday evening dance following meeting of the youth association was unexpectedly interrupted one evening when a group of "crashers" appeared armed with knives and pitch blades. The parish youth, however, managed to quiet the situation without trouble erupting—but the incident had been unexpected, and provided another glimpse of another reality.

During a communion call—part of his summertime parish duties as a deacon—the Rev. Mr. Richard Leonardi discovered that one of his parishioners was the sole support of

several young grandchildren. Midway between support checks, the woman—already faced with mounting medical expenses—found herself unable to provide needed food for her grandchildren.

"The people of the parish are terrific," the seminarians noted. And they point with pride to the establishment of several new parish organizations—including a junior legion of Mary, and a St. Vincent de Paul Society—as well as the face lifting of the parish church as indications of the pride of the people in their parish.



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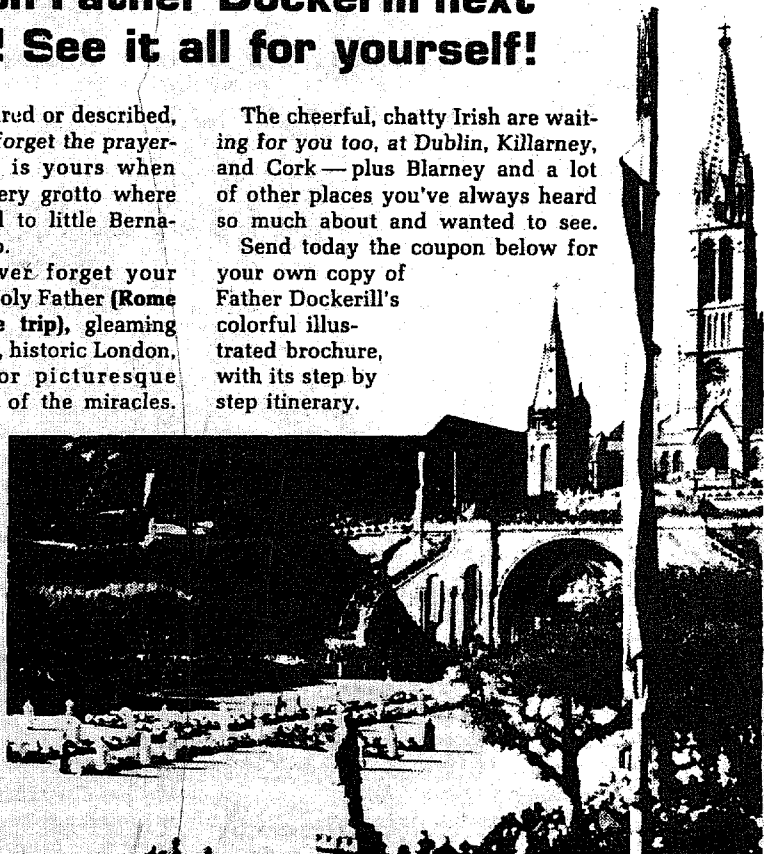
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Religion Transcends Mere Social Work

Happily, we are living in an era which is emphasizing social justice and demanding Christian social action. The inequality between nations, the disease of prejudice, the scar of poverty, and the morality of war have all become regular topics of sermons.

Such topics are fair game for the Church because at heart there are moral issues and because they touch the heart of the human condition which is the foundation of divine life.

Yet it must be pointed out that issues of social justice are only the beginning of religion. A religion which becomes preoccupied with social action alone has failed to put itself to religion's ultimate task and challenge. The Church is more than another social agency.

The Church is interested in man's physical life because the body affects the soul. Nonetheless, the spirit of man remains religion's primary domain. Here neither the social scientist

EDITOR'S COMMENT

nor psychologist can take religion's place.

As basic as food on the table and a decent house is to fully human life, the spiritual problems of love and loneliness, guilt and forgiveness, death and resurrection, test the relevancy of religion far beyond any challenge of social action.

Let us not forget the whole man, for that includes what makes man most man—his soul.

In our effort to rescue man from other men's injustices, let us not forget to turn man's vision toward God, who alone can restore man to the full humanity from which he has fallen.

Let us not allow our legitimate preoccupation with social issues to impoverish the full

richness of the gift of religion: the warmth of God's love, the peace of His forgiveness, and the gift of His never-ending life.

Church's Mission Remains Unchanged

We have witnessed in recent years an escalation in rhetoric; and all of it has not been euphonious.

We started out with pleas for renewal. Renewal was a happy choice of words because it indicated that things were not all bad. Renewal meant that we wanted to deepen what was best in the Church and rediscover our purest tradition.

From renewal we moved to reform. Reform was a more dramatic word, for it carried with it the idea of changing our ways and starting out in new directions. Some saw within the word a resonance of reformation, a dramatic departure from old patterns.

Reform has become too calm a word for some. Note now the popularity of the word revolution. Revolution has within the word the denotation of violence. Of course, those who use the word are quick to point out that revolution need not be physical; nonetheless, revolution belongs to the rhetoric of overthrow.

Renewal, reform and revolution—each word has its strength and its weakness.

Movements within the Church have a way of picking up words and discarding them. Fortunately, though, the mission of the Church is not as fickle as fad tags. The Church has always endured through renewals, reforms and revolutions.

Basically the Church is sent to proclaim the good news of Christ, to build Christian communities, and to be a witness to the world of Christian love. That mission is unchanged even though some of her sons indulge in verbal overkill.

NOW LET'S TALK PEACEFULLY!



TRUTH OF THE MATTER

By MSGR. JAMES WALSH

Recently a reader wrote his view about changes in the Church today and spoke his mind clearly on what he liked and disliked. Strangely enough, the only serious complaint he had was about preaching.

He admitted in most instances the sermons seemed to be prepared and the style of delivery did not bore him. But he simply didn't understand what some of the preachers were talking about. Especially the younger priests.

After they had emphatically made a point, he said he found himself muttering, "How's that again?" He visited several churches and now and then at the end of a homily found himself without a clear thought to take home.

In all fairness to him, I don't think he was exaggerating. There is today a problem of terminology. Even before Vatican II, scholars had come up with many new expressions in the study of Scripture and Theology. And the Vatican Council adapted many of these, coined new ones, polished and emphasized anew some old terms and presented us with what amounts to a new language in the presentation of religious thought.

Nowadays one hears much about commitment to Christ, being a witness to the world, finding one's identity as a Christian, saying yes or no to God, living the role of a prophet renewing one's fundamental option, recognizing the priestly role of the laity, striving for fulfillment in personality, and so on and on.



WALSH

Take, for example, the constant reference nowadays to the "Word of God." Many people are confused about this. The expression, of course, is as old as Christianity, but in past years the concept of the "Word" has broadened considerably and taken on new significance.

The Word refers to what God says and what God does. In the old Testament, for instance, we learn from what He says that He is merciful and just and patient, but we learn even more from His action in providing manna from heaven and giving a safe passage through the Red Sea.

Christ's words give constant testimony to His love for us, but His willingness to be a victim teaches us far more impressively His merciful love.

The Word is preached to us at Mass and calls for a response from us—the response of living in accordance with the significance of the Word. The Mass itself is God's Word. The Eucharist is Christ's greatest action, His most significant Word, in which we commemorate His death and resurrection. So the concept of the Word itself is extremely broad, but holds a central place today in our understanding of Christianity.

If anything the new vocabulary will grow, so it's not wise to resist it or merely to lament the lack of understanding. This points up another reason why everyone should read regularly the documents of Vatican II. After awhile the "new language" will be recognized as a sharper, clearer expression of old truths. Meanwhile I suppose that we priests could be more merciful in not giving such heavy doses of the new language in one sermon.

We've been harping lately on the evidence of extremism everywhere today in and out of the Church. Another example of it has turned up in the linking of the Vatican with communism in a sympathetic way.

'New Language' In Sermons Confuses Some Of Faithful

Some time ago Look Magazine in effect said that Pope Paul is more or less excusing communism because Pope John XXIII started a new soft attitude towards the Reds when he received Khrushchev's son-in-law, then editor of Pravda. (Since, however, the article was written by Joseph Roddy, who has turned out many fictional pieces on Vatican II, it need not be taken too seriously.)

Moreover the speeches made recently by Cardinal Koenig about atheism had been picked up by some zealots as cause for alarm—as if now the Church is indifferent to the evils of atheism.

These criticisms represent very narrow views. They remind us of the tongue-lashing Christ received because He had dinner with sinners and conversed with the publicans in the streets.

During Vatican II there were many talks in the aula on atheism. One theme ran through most of the interventions; namely, that there is today a considerable number of men and women who became atheists as a kind of protest against the lives of Christians in their community.

Some became so fed up with the hypocrisy of believers, the contradiction about what they believed about justice, greed, freedom, love of neighbor, and how they actually lived out these concepts, that they pulled as far away from Christianity as they could.

The Bishops in their talks were not trying to justify such reactions, but they were attempting to remind us dramatically that our example can push people far toward Christ and His truths.

The dialogue today between Catholic leaders and atheists is based on the Church's obligation to seek all men for Christ, to get to the roots of their negative beliefs, to admit our role in driving them away and to open the door for their return. It's a mystery how extremists can find

a sinister plot in this, as if the Pope was about to sell out to the Godless.

The VOICE

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The Voice Of The People

Arouse Love For The Needy

Dear Editor:

This letter is in response to two recent letters from irate "Christians" concerning Juanita Greene's articles on the ghettos.

We do have a crying need for arousing pity and help for the plight of the poor through our Catholic news media. But more than this is the need to arouse love for our fellow man.

We must continue to present the harsh realities of life in our ghettos in hope of pricking the consciences of the many people who are vehement and apathetic toward the problems of the needy. Many have volcanoes of hate within their hearts which are erupting with ugliness.

How many of us in our smug middle class neighborhoods have ever reached out and responded to those less fortunate than we? How many of us have ever looked into a black face and admitted to ourselves that this person was created by God in His image and likeness?

When are we going to acknowledge one of the basic truths of our religion—that we are our brother's keeper? Before we can solve the problems of the poor, we've got to come to the realization that the trouble is not primarily in our ghettos—the trouble is primarily in our hearts.

Yours in Christ,
Mrs. Vicki Owoc
Miramar, Fla.

Another View On 'Rosemary'

Dear Editor:

It is rare indeed that any statement (or group of statements) could so inspire me to take up the pen.

One such statement, though, (and I was surprised to find it in your "Letters to the Editor" section) is the article on "Rosemary's Baby" in the last edition of your paper.

Perhaps I should present my credentials at this time; I have seen "Rosemary" no less than eight times, besides having read the book, and I, therefore, consider myself to be somewhat of an authority on the subject.

One must regard the feelings which both the book and the movie successfully extract from the audience. It is obvious that the feeling one has of Rosemary's husband is one of contempt and dislike. Throughout the movie, he is exemplified as shameful: standing back in the shadow as he does in the final sequence of the film.

And even earlier, he is personified as deceitful, egotistical and more concerned with his own ambitions as an actor than with his marital duties and his wife.

In fact, his greatest glory is to be spat upon! And much the same thing is true of the several members of the witch clan, including the friendly, old neighbors: the "people," if you will, who are responsible for the husband's seduction and Rosemary's downfall.

Rosemary is nearly the only character left with which the audience can sympathize, the other "good" persons being summarily dispatched through some sort of voodoo.

And these persons are dispatched rather coldly: which presents evil as a sort of apathy or indifference. Evil is, at least, presented as something undesirable. All of these things are present in the film, if we will look to our emotions as well as to our reason.

We can be sure that there will always be objections against nudity. And these will always be the same people who objected to the paintings on the ceiling of the Sistine Chapel. How horrible! Nudes on the ceiling of a chapel!

If I accomplished nothing in this letter, at least I am now able to answer the question posed by Miss Walsh as to what effect a "C" rating will have on those who did not find "Rosemary's Baby" distasteful.

My answer is this, as always, I will continue to frequent those movies which NCOMP condemns, if for no other reason other than spite, and I am a Catholic.

Sincerely,
Joseph D. Gaffney
Miami, Florida

Keep Original Prayer

Dear Editor:

I have noted the request for opinions on the proposed common text for "Our Father" and "Creed."

The proposed doxology to the Lord's Prayer, "For yours is the kingdom, etc." "For thine is the kingdom, and the power and the glory forever. Amen," is omitted from the scholarly Protestant Revised and American Standard versions, as well as all critical Biblical editions.

Originally it was not a part of the Lord's Prayer and there is no evidence to prove that it formed a part of the Lord's Prayer as Christ taught it to the Apostles. So, what right has any one to change the prayer that God Himself taught us?

It is not found in two of the oldest extant Bibles, but is fine as a prayer, and, I believe was used in Catholic liturgy centuries ago. How can one reconcile it in teaching Biblical scholars? Surely, there are some competent scripturists and historians on the International Committee on English to persevere in leaving the Lord's Prayer as taught by Our Lord Himself.

As to the Creed—"He went to the dead"—that sounds like kindergarten composition—and since when do we not capitalize the word "catholic" when we write "Catholic Church."

A subscriber,
Miami, Fla.

Can't Sit Back Any Longer

Dear Editor:

I have reached the point where I can no longer sit back and watch The Voice

go from a guiding signal for South Florida Catholics to a paper determined to foster the liberal ideas of a "New Progressive Church."

You, as the organ of the Church, speak, as the Indians say, with a forked tongue. The Voice expounded the merits of Bonnie and Clyde as a picture worthy of



its rewards from Catholic film groups and now in your present issue is heartily in favor of the removal of violence from comedy television, such as in the Get Smart Show. I'd call that double standards!

My wife and I have always welcomed the judgement of the Legion of Decency in the Catholic press and numerous times stood in our church to swear before God not to support, attend or in any way encourage any film not acceptable to the standards of good moral character.

Now for some unknown reason we are able to attend shows previously restricted. As far as I am concerned Bonnie and Clyde was an awful film and from what I read a complete distortion of fact.

Your editorials and columns seem obsessed with the secular press line of sick America, racist America and America's lack of feeling for the poor. This is still the land of opportunity and anyone who has the ambition, desire or inclination to succeed, can reach their goal.

R. J. Farrell
Hialeah, Florida

New Gun Laws Not Necessary

Dear Editor:

After reading Mr. Ward's article on page 18, and the political cartoon in the feature section on page 12 of the July 5 issue of The Voice, I felt obligated to express my feelings on the subject of gun controls.

Mr. Ward makes the statement, frequently repeated by gun control advocates, that the "people" are overwhelmingly in favor of strict gun control. Though this may be the expressed opinion of Attorney-General Clark, it has yet to be proven.

Firearms registration legislation, obeyed only by the law-abiding citizens who obey all laws, would serve no purpose other than to provide a means of firearms confiscation should such measure ever be desired. We might remember that the first step taken by the Germans after occupying France, Holland, and other countries having firearms registration laws in force was to obtain the registration rolls and confiscate the arms listed. The penalty for failing to produce a registered firearm could have been death. The French attitude prior to World War II was that "this could not happen here." A prerequisite to the establishment of any totalitarian form of gov-

ernment has always been registration and confiscation of firearms.

No firearms legislation could have prevented the tragic, senseless murders of President Kennedy, Doctor King, or Senator Kennedy, nor will stricter gun laws reduce the terrible toll of innocent people murdered each year in this country. They will have the opposite effect, as they have had in cities which have enforced them. Gun controls pose a restriction only on the law abiding citizen who is prevented from owning a gun. He is at the mercy of the criminal who knows him to be unarmed.

There are presently on the law books of every state laws under which any criminal use of firearms may be prosecuted. There are effective controls built into the purchase of firearms, especially hand guns, in most states. The problem is that this adequate legal structure is not adequately enforced. What the concerned citizen must do, therefore, is to agitate for the enforcement of laws presently on the books which do not pose restrictions on his rights but curtail the activities of the criminal.

Very truly yours,
W. J. Gantz
Hialeah, Fla.

'Voice' Moving To The Left

Dear Editor:

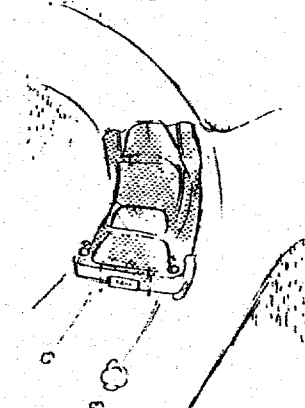
As a long-time reader of The Voice I notice a steady movement to the Left in your format.

To illustrate my position may I explain? You present the views of Msgr. Higgins. Few can dispute his position with the Left. He writes to support any position taken by those on the Left; his favorite being the move to abolish the House Commit-

tee on Un-American Activities.

Next we will always find Father Sheerin and his similar point of view. His recent eulogy on Chief Justice Warren was too much. He praises him as our "greatest Chief Justice."

This position is in complete opposition to the



position taken by the Chief Justices of our 50 states, who, in convention, passed numerous resolutions against the Warren Court and its decisions.

Further, I have followed John Cogley since he began to appear in your publication. He too takes his stand on the Left, but just how far over there I did not know until his column of June 28, 1968.

He speaks of his full-time duties at the Center for the Study of Democratic Institutions! This group is a combine of the Radical Left intellectuals.

Within this column we were treated to the wonderful views of Bishop Pike the most famous, modern day heretic.

Sincerely,
A. H. Powell
Miami, Florida

Says Heaven's Integrated

Dear Editor:

I want to express my ap-

preciation of The Voice, which has given us some exceptionally fine articles in recent months and particularly for July 19th's pertinent and penetrating issue.

The personal story on page 13 is a heart-rending indication of the utter helplessness and hopelessness which can grip a man and his family discriminated against for no other reason than being dark-skinned.

How tragically foolish it all is! When the soul stands before God to be judged, all the pigmentation of one's skin in earthly life will appear utterly unimportant except as it affected one's actions toward one's fellow man and in this regard it will be terribly important.

All prejudices and injustices based upon color, race or creed will appear in the light of God's truth and love, and it will be a shattering moment for many, judging from prevailing attitudes. And I'm very sure heaven is quite thoroughly "integrated!"

Sincerely,
Mrs. Dorothy J. Ross
Miami, Florida

Capitalization Key To Changes

Dear Editor:

By this time you have probably received many hundreds of letters commenting on the proposed changes to the "Our Father" and the "Apostles' Creed."

It is my belief that the mangling of these prayers is best explained by the casual use of the small "c" in "I believe in the Holy Spirit, the holy catholic Church..."

The question is: Will the wild-eyed ecumenists get away with it?

Sincerely yours,
William J. Jenkins
Plantation, Florida

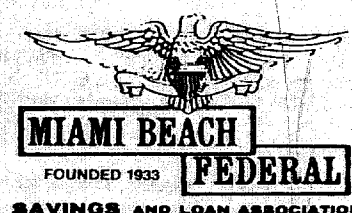
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Cause Of The Slums- Many 'Little Villains'

CIRCULATION OF CATHOLIC PAPERS UP

NEW YORK — (NC) — Circulation of Catholic newspapers in the United States advanced but that of Catholic magazines in the United States and Canada continued to decline during 1967.

The statistics were disclosed in the 1968-69 edition of the Catholic Press Directory published here by the Catholic Press Association.

In the U.S., total circulation of the five national newspapers is 1,506,532; total circulation of the 126 diocesan newspapers is 5,060,637; and total circulation of the 11 newspapers published in languages other than English is 218,741, the directory reported.

Total circulation of all newspapers at the beginning of 1968 was 6,785,910, an increase of 43,000 over last year's figures, the statistics showed.

SLUMS ARE endless — even in Miami — to the people who live there. The lack of sewers, heat, clean air and garbage pick-ups are as endless as the long days themselves.

Rental Agency, which manages (but does not own) thousands of rental units in the Negro ghetto.

"They are tired of being called slumlords," he said, "so they are taking their money and investing it elsewhere."

SUBSIDIES SEEN

Brooks predicted that the only new housing to be built for the poor in Dade county will be subsidized housing.

Much of it will be public housing and some of it will be privately-owned housing built under new FHA programs that subsidize the interest rate or the rent. To encourage the building of this subsidized housing by non-profit corporations there has been organized the South Florida Citizens' Housing Foundation, composed of local banks and churches.

It was sparked by Archbishop Coleman Carroll, who provided the first \$50,000 of a fund which now totals about \$150,000 and hopefully will grow to a million.

The fund will be used to provide "seed money" to other nonprofit corporations

that would build and operate the FHA subsidized projects. The Housing Foundation also will hire a staff of experts to provide much needed advice as well as seed money to the fledgling and inexperienced groups which band together to provide housing for humanitarian rather than profit-making reasons.

But public or private, subsidized or unsubsidized, new housing projects in Dade are extremely handicapped by the scarcity of suitable sites. Zoning is partly to blame. There is a shortage of land zoned for apartments, for example, and too much for commercial.

UTILITIES PROBLEM

Compounding the housing problem more than most people realize is the absence of unified, county-wide, publicly owned water and sewer system. FHA, Public Housing and the Health Department all require sewers, which the developer must in-

stall himself or pay someone else a fortune to hook up to.

Inadequate or non-existent bus service also is a factor in limiting the sites available for low income housing. Providing a family with a decent dwelling isn't going to help much if the bread winner has no way to get to work. That's why so many of the poor crowd into the slums of the central city. At least the buses run there. But land in the central city is very expensive, even in the slum areas.

The housing problem, then, is made up of many little pieces, or many villains. All together they present a picture so formidable as to discourage the average citizen from attempting to cope with them. But taken a piece at a time, or with different groups taking different pieces, it might be licked.

There are so many places to start. A building crusader has but to take his pick.

(Continued from Page 1)

This may sound like a far-out suggestion. But the problem of land cost is pretty far out itself. Harland Bartholomew, the national expert who did Dade's zoning study, once complained that too often the American city is considered an unlimited speculation in real estate.

So anything that can be done to bring down the cost of land will be of direct benefit to housing.

ZONING A FACTOR

Zoning, of course, has a significant bearing on the cost of land. Many of our suburbs in Dade and around the nation zone out not only low income groups, but middle income groups too by requiring large houses on large lots. This is becoming known as "snob" zoning.

And our zoners cling to outmoded concepts about land use that result in a great waste of land. It is said by many in the industry that the coming thing in home-building is the walled patio house and the town house. Yet in few places in Dade are they allowed.

Tied in with the problem of the cost and availability of land, of course, is the property tax. The way in which it is levied can help or hurt the housing crusade.

The higher the property tax, the fewer the families that can afford to own their own homes. That is a truism that recently prompted the president of the Florida Senate to propose an increase in the homestead exemption from \$5,000 to \$10,000.

But it is not just the homeowner who contributes to the government coffers through the property tax. All myths to the contrary, in Miami the slum property, and therefore the slum dweller, contributes substantially to the city and county. The old

adage that the poor pay more is true here when you compare a low income renter with the owner of a modest home.

RENTER PAYS

The renter, through his rent, pays more taxes than many homeowners.

Taxes on a fairly new apartment building purchased recently by Urban Renewal in the Central Negro District came to \$198 a unit a year.

On an average building in the Urban Renewal area they came to \$118 a unit. And even a broken down old tenement was paying taxes at the rate of \$59 a unit.

Anyone who thinks this cost is coming out of the landlord's pocket is kidding himself. It is the tenants who pay. If taxes go up, the rent goes up.

These same low income tenants also pay the three per cent state accommodations tax, as do the guests at the Fontainebleu Hotel. The tax applies for one year after they move. And people in the slums move often. Even if they move from Apartment A to Apartment B in the same building, the tax starts all over again.

On a cramped one-bedroom apartment in a concrete monster a tenant will pay 48 cents a week tax on his \$16 a week rent. That comes to about \$25 a year.

That some revisions are needed in the method of taxing housing is becoming increasingly apparent.

An area in great need of research is the degree of landlord exploitation that remains in the slums. Many of the longtime property owners who were paid off by Urban Renewal are not reinvesting in low income housing, according to L. L. Brooks, president of Bonded

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KC Officers Named

Davie M. Welsh of Marian Council, K. of C., has been elected president of Florida Chapter No. 1 of Knights of Columbus.

Other officers are F. E.

Around The Archdiocese

Opa Locka

Annual bazaar of Our Lady of Perpetual Help parish will be held from 9 a.m. to 6 p.m., Sunday, July 28, on the parish grounds, NW 132 St., and 28th Ave.

K.C.

Marian Council will host an installation dinner dance at 6 p.m., Saturday, July 27, in the Council Hall, 13300 Memorial Dr., North Miami.

St. James

Youth folk Mass sponsored by the CYO at 7:15 p.m. Sunday, July 28, in the Church, NW Seventh Ave. and 131 St. A social will follow.

St. Rose

Family picnic in Grey-nolds Park from 1 to 6 p.m. Sunday, July 28.

Program Finds Jobs For Aged

A pilot program to provide jobs for elderly persons in need was inaugurated July 1 and will continue for one year under the guidance of the Florida State Employment Service.

Through a Federal grant of \$72,504 and local grant support of \$12,128 the program will be implemented by the Dade County Senior Centers with the cooperation of the Florida State Employment Service.

Senior aides will work a 20-hour week for an average salary of \$2 an hour. Jobs will cover scores of needed community services such as Friendly Visitors, Neighborhood Workers, Recreation Aides and others.

Comedy Set At College Theater

"In the Gallery," a one-act comedy, will be staged in the Barry College Little Theater at 8 p.m., Saturday, July 27.

David Keltz, Miami-Dade Junior College student; and Denise Ophelor, a student at North Miami High School, are cast in the leads of the production, written and directed by Martha Myers, Barry graduate. Supporting roles will be played by Bob Lee and Troy Moran.

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Trustees are Carmen A. Bravo, Miami Beach Council; John Majewski, Immaculate Heart of Mary Council; and Frank P. Pellicoro, Miami Council.

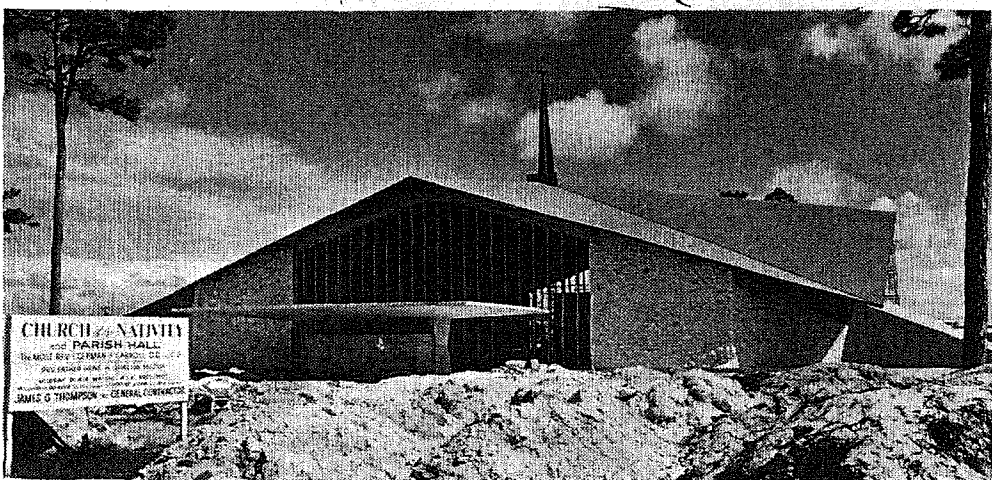
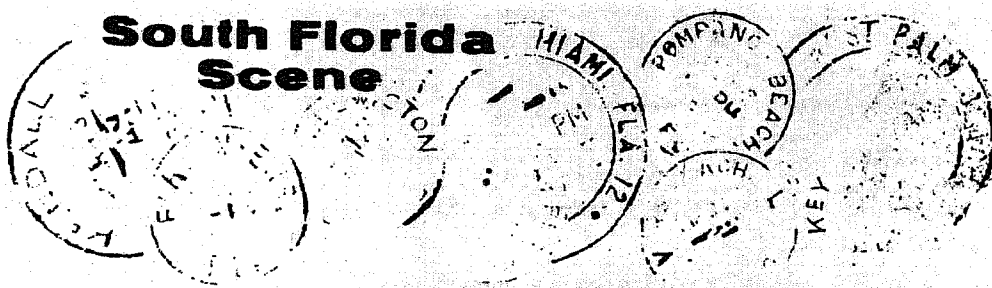
Jack Brady is the new grand knight of Marian Council, K. of C.

Other officers recently elected are Paul Levesque, deputy grand knight; Dave Welsh, chancellor; Gene Callagy, warden; John Donohue, financial secretary; Bob Clark, advocate, Bob Bredel, recording secretary; Dave Wallace, treasurer; Miner Bonwell, Jr., inside guard; Frank and John Kelly, outside guards; trustees, Howard Schlagheck, Joseph Matthew and James Noel; and lecturer, James McGuinness.

Father Gerald Reilly is chaplain of the council.

HOLLYWOOD — Hal Pedersen has been elected grand knight of Father M. F. Monahan Council.

Other new officers Steve Slinski, deputy grand knight; Barney Crowley, chancellor; Tony Paolucci, warden; George Lunney, financial secretary; Don Balmert, treasurer; Joseph Di-Benedetto, recording secretary; Bill Wingender, lecturer; Nick DeTardo, advocate, John O'Neil and Lenny Mancinelli, inside guards; John Ermine and Charles Capraro, outside guards.



NEARING COMPLETION in Hollywood is the new Church of the Nativity designed by Father Rene Gracida, pastor; an architect. The new parish church, when completed at Johnson St. and 48th Ave., will be air conditioned and provide seating for more than 1,000 persons.

Meet For Widows, Widowers Set

Slides and a lecture on the "Mystery of Garabandel" will highlight the monthly meeting of the NAIM Guild of Miami at 8 p.m. today (Friday) in Our Lady of Perpetual Help Hall, 13400 NW 28th Ave., Opa-locka.

Catholic widows and widowers are invited to attend the meeting of the organization formed last December in the Archdiocese with the approval of the Chancery.

Father Gerald Reilly, C.S.S.R., is the spiritual advisor of the group, established to help members without husbands or wives to become better adjusted;

to assist them in overcoming self-pity by associating with others in the widowed state and to give the families of those with children temporal and spiritual guidance.

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Workshops on Marriage Encounters, Cursillos, Communications, Sex Education of Children, Religious Vocations and the Family will be featured during the south-eastern regional convention of the Christian Family Movement scheduled to be held at Biscayne College Saturday and Sunday, Aug. 10 and 11.

Pontifical Mass celebrated by Archbishop Coleman F. Carroll at 8 a.m. on Aug. 10 will mark the formal opening of the sessions expected to attract hundreds of families from the southeastern states.

A matrimonial encounter from Wednesday, Aug. 7, to Friday, Aug. 9, will precede the two-day convention, of which Dr. and Mrs. Raymond W. Healy, Holy Family parish, North Miami, serve as general chairman of arrangements.

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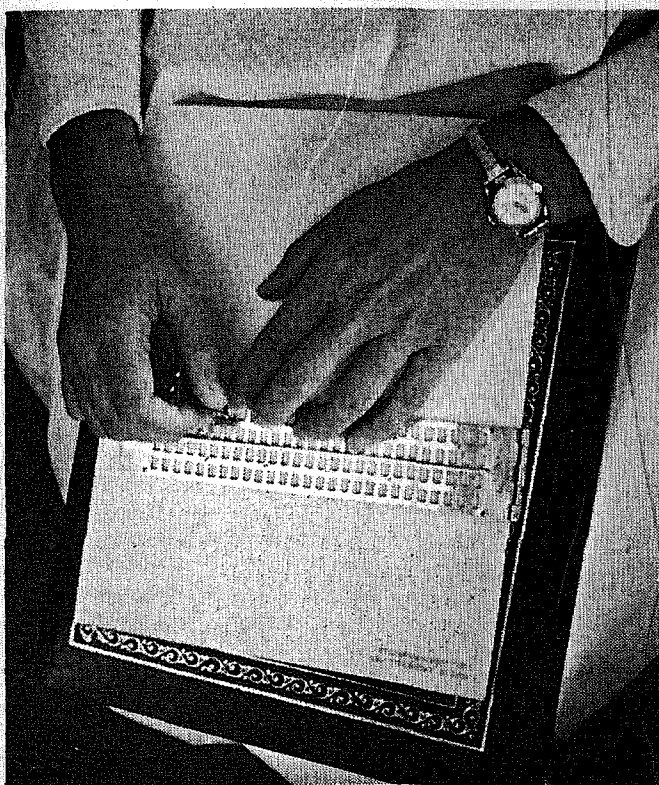
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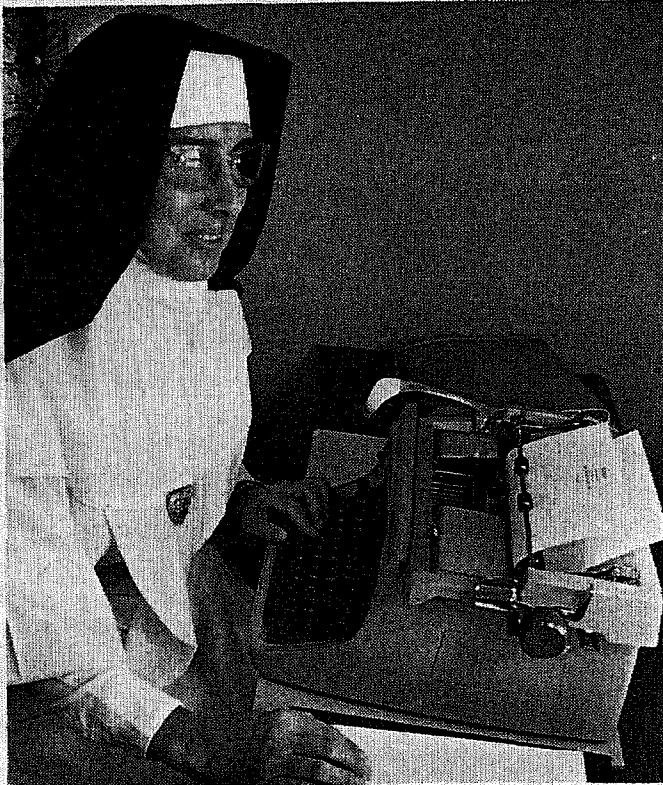
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Sightless Nun A Busy Secretary

By MARJORIE L. FILLIYAW

WEST PALM BEACH — For the past 15 years she has been secretary to the superiors of the Sisters of Our Lady of Charity of Wheeling, W. Va., but has never seen any of them — Sister Mary Gemma is blind.

Sightless since childhood following an attack of spinal meningitis which left her with only "light perception" for which she is "most grateful," the young nun's daily routine includes taking dictation in Braille shorthand, transcribing and typing her notes, answering the telephone, and numerous other duties usually assigned to a secretary.

Transferred last March from the motherhouse of her order in Wheeling to Maurawood Residence for Unwed Mothers, Sister Mary Gemma finds the work "fascinating."

Determined at an early age that her handicap would not be a major hindrance, Sister was aided by public school teachers in elementary and high school classes.

"I couldn't get into a Catholic school," she recalled. "They just wouldn't take me."

TEACHER FRIENDS

In Queens, N.Y., her native city, a teacher who took a special interest in her, arranged for her to have typing classes in grammar school and special classes in Braille.

"Braille text books were very scarce then," Sister explained. When she reached junior high school, another teacher, who taught algebra, "took me under her wing and other people read to me," she added.

After graduating with a bachelor or arts degree, from Brooklyn College, where she majored in Spanish, Sister Gemma continued her education at a business school to "become more proficient" in typing and to learn the use of the dictaphone.

To say that she pioneered in the cause of employing the handicapped would not be an exaggeration, since she was the first handicapped person ever hired by Dictaphone Corp. of New York, where her supervisors invited executives of other companies to view her work.

Meanwhile, as Sister went daily to and from her office, she had a strong desire to serve God as a religious and sought the advice of Father John Ansbro, then stationed at Our Lady of Perpetual Help parish in Queens and now pastor of St. Francis de Sales parish, Brooklyn.

Through the priest and his brother, Father Andrew Ansbro, C.P., she contacted several religious orders and was rejected because of her blindness.

Finally, one weekend she flew to Wheeling to be interviewed by the Sisters of Our Lady of Charity who said that they would accept her, provided she had the ap-

probation of the Bishop of Wheeling.

Her meeting with the late Archbishop John J. Swint was one she will always remember, Sister said, describing the prelate as stern and brusque.

"He looked at me and said, 'What can you do?'" she recalled, "And I just told him that all my life my handicap never stood in my way. I can type, take transcriptions and dictation," she declared.

One month later, not only Sister but her blood-sister, who is also blind, were received as postulants.

"When I left the Dictaphone Corp.," she continued, "they gave me a dictator, a transcriber and the type-

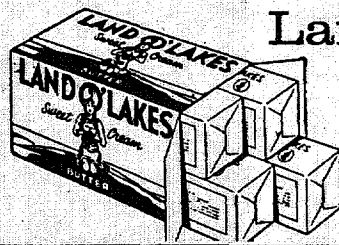
writer which I had been using, which together were valued at about \$700." Her sister, Sister Mary Anthony, is assigned to domestic duties at the motherhouse and they have a niece in religion, Sister Mary Raphael, a Passionist nun stationed in Elmwood, N. J.

Since coming to Florida, Sister Gemma has been the recipient of many aids for the blind from the West Palm Beach Chapter of the Florida Council for the Blind, including a tape recorder, scrabble game, and taped editions of Readers Digest and Newsweek, which she enjoys during leisure hours.

She also has her own set of playing cards in Braille and plays bridge and rummy.

"The girls are teaching me to play hearts now," she laughed.

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The VOICE

FEATURE SECTION



"But his people he led forth like sheep
and guided them like a herd in the desert."
Psalms 77:52

We'll Have Change, Like It Or Not

JOHN
COGLEY'S
VIEW

By JOHN COGLEY

Resistance to change, I am convinced, does much greater harm in the long run than any amount of reevaluation or experimentation.

A certain measure of harm is admittedly done by sharp breaks with the past and half-baked schemes to come to terms with the present; but the real problems arise from the unwillingness to make changes when they are clearly necessary.

This is true in almost every aspect of life. It is, for example, the root of many business failures. The firm that does not keep up soon finds itself bankrupt.

It is true in politics. The nation that takes no account of changed conditions in the world runs into the most serious difficulties in maintaining its economy, prestige, and international standing.

It is even true in family life. The parents who refuse to recognize that their children are growing up and refuse to change the house rules accordingly are headed for sure trouble.

Change is the law of life, for institutions as well as for individuals. Unfortunately, resistance to change also seems to be some kind of human law. At least the guardians of institutional life often seem to see themselves as above all guardians of the past.

This has been particularly true of the Church. In fact, stubborn resistance to change until quite recently was widely looked upon as an exercise in the most characteristic of Catholic virtues.

Persons advocating change in the Church were generally regarded as troublemakers, threatening the very life of the institution by their questioning, probing, and uncalled-for criticism. Those who persisted were often enough silenced by orders from superiors, or shamed into con-



JOHN COGLEY

formity by ridicule, or in some cases simply expelled.

Now, it seems that some of these persons were the best friends the Church had at the time. Had they been listened to, how much heartbreak, how many excruciating difficulties might have been avoided. How much less hectic and damaging the changes that had to come might have been than they actually were.

But the standpatters carried the day. The most creative theologians of the day — Teilhard de Chardin, De Lubac, Congar, and Murray, for example — were for long stretches of their lives kept under a cloud.

The priest-worker movement, which was an experiment promising to break the mold of irrelevance into which the French clergy were cast, was condemned. Experiments in the religious life were almost always discouraged.

The leaders of the liturgical movement who favored orderly, dignified changes in worship were laughed at — Father H. A. Reinhold, for example. Those who pointed up the absurdities of popular piety or branded rank superstition for what it is, were rudely regarded as shamefully impious.

But when the dikes were broken, as they were in the past few years, it became clear that such men as these, not the bureau-

crats who made their lives miserable, saw the real needs of the Church.

If anything is clear in the present Catholic confusion, it is that they were right in pleading for reevaluation of old ways and the guardians of the past, who held the authority and hurled the anathemas, were not serving the real interests of the Church.

The rebels' wisdom consisted in knowing that change is inevitable and that it is either ushered in gracefully or rushes in chaotically. They preferred the former. What we have today is the latter.

Our best theologians were silenced. Now some of the worst exercise an influence all out of proportion to their training and intellectual merits.

Our best liturgists were ridiculed. Now every fad that comes along is incorporated into the celebration of the Mysteries.

Clerical critics were sent off to a local Siberia. Now the number of priests copping out is at an all-time high.

Those who wanted to pioneer in updating religious life were squelched. Now the number of religious returning to secular life has reached alarming proportions.

Those who wanted to put a brake on the arbitrary use of authority were looked upon as enemies within. Now increasingly authority seems powerless.

The worst part is that the lesson has not really been learned — at least not by all. The recent history of the I H M nuns in California is a good example of what happens when the changed times are honestly confronted by a group responsive to authority.

Change, like tomorrow, will, willy-nilly, arrive on schedule, whether we like it or not. To resist change is to resist tomorrow in the name of yesterday. But it is so clearly self-defeating it seems no one could fail to recognize its futility. Yet, some do.

The Voice
Of
Ralph Renick



Insidious Influence Of 'The Mobs'

"If you want to eliminate the evil influences which are increasingly dominating the American scene today, the place to start is by giving every businessman a lie detector test every six months."

The speaker was the owner of a south Florida restaurant which has been labeled by federal authorities as "mob-owned."

He told me that wasn't the truth, that he was merely related by marriage to a leading Mafia figure—and man found shot to death in his car some months back.

He did admit that organized crime had invested in legitimate business enterprises, but he stressed that many of the citizens who criticize such investments conduct their own business operations in such a way they couldn't pass a lie detector exam regarding ethics, competitive devices, kickbacks, and other practices utilized to "get the order."

While we complain about the bad guys infiltrating business, we tend to overlook the fact that the "good guys" can be equally bad actors in their dealings with others—including the consumer.

But this case of "who throws the first stone" should nonetheless not overshadow the insidious influence that organized crime in the United States has over the economy, politics and morals of the day.

A subcommittee of the Committee on Government Operations chaired by Miami Congressman Dante Fascell heard testimony that "the profits of organized crime provide the financial resources whereby ordinary criminals are converted into bigtime racketeers, political bosses, pseudo-businessmen and philanthropists."

The Fascell committee reports that racketeering tries to subvert local governments and destroy their integrity. It is reaching further into legitimate business every day, and when it reaches into legitimate business, integrity goes "out the window."

The IRS has disclosed that out of 113 of the nation's major Mafia figures, 98 are found in 159 legitimate businesses, as follows: 32 in casinos and nightclubs; 17 in land investment and real estate; 11 in the ownership of hotels-motels; 10 in vending machine operations; 8 in restaurants; 8 in trucking and transportation; 8 in manufacturing; 7 in sports and entertainment; 7 in the wholesale distribution of food; and 6 in money-lending.

Their other business interests ranged from the operation of funeral parlors to picnic groves; from the advertising industry to florist shops.

The mob has become very sophisticated in its workings—it manages to contribute to the election campaigns of candidates who when elected to public office can help the Mafia's nefarious cause — if only by not moving to interfere with organized crime's operations.

Elected officials many times are not even aware that they have accepted mob donations and sometimes unknowingly aid the criminal sector when they repay a favor.

Ralph Salerno, advisor to the McClellan Senate Crime Investigating Committee, says he wouldn't be surprised if one day the President of the United States woke up on the day following his election to discover that the mob had been responsible for putting him in the White House.

Henry Petersen, Chief of the Organized Crime Division of the Justice Department, says fighting the Mafia is becoming an almost impossible job.

Maybe Petersen faces his difficulty not just through public ignorance but because many of us aren't concerned because we ourselves are not in position to throw that first stone.

Maybe we should take our own lie detector test. You don't need any complex gadgets to do it—only a mirror.

"When you get what you want in your struggle for self. And the world makes you king for a day. Then go to the mirror and look at yourself.

And see what that guy has to say.

For it isn't your father, or mother, or wife.

Who judgment upon you must pass.

The fella whose verdict counts most in your life.

Is the guy staring back from the glass.

He's the fella to please, never mind all the rest

He's with you clear up to the end

And you've passed your most dangerous test

If the guy in the glass is your friend.

You may be like Jack Horner, and chisel a plum

And you think you're a wonderful guy

But the man in the glass says you're only a bum

If you can't look him straight in the eye.

You can fool the whole world down the pathway of years

And get pats on the back as you pass

But your final reward will be heartaches and tears

If you've cheated the guy in the glass."

QUICKIE REVIEWS

What's So Bad About Feeling Good?

A timely, delightful little film that lightly satirizes the results of non-involvement found especially in urban areas like New York, its locale, and shows how the trend must be reversed to achieve happiness and peace of mind.

A colorful Toucan bird named Amigo carries a mysterious "Happiness Virus" to the city and within hours its downcast citizens, including hippies Pete and Liz (George Peppard and Mary Tyler Moore), are polite and smiling; give up gambling, smoking and drinking.

The mayor and the federal government aren't so sure this is a good thing, what with the drop in tax revenues, but Pete and Liz survive their counter measures to make the most of a nice life. Produced and directed by George Seaton. (Unobjectionable for adults.)

The Detective

Adapted from Roderick Thorpe's scorching novel, the film stars Frank Sinatra as a tough but honest New York cop who turns in his badge after railroading an innocent psychotic into the electric chair for the grisly murder of a homosexual and later learning the identity of the real culprit, a bisexual who had since killed himself.

The detective's other problems include a bad marriage to a nymphomaniac (Lee Remick), though its effect on his job can only be inferred. In attacking urban corruption, the film unfortunately bludgeons home its points.

Particularly hard to take are its rather lurid, superficial depiction of homosexuality and practices and much extremely crude and unnecessary, though anatomically correct, language. Produced by Aaron Rosenberg. (Objectionable in part for all.)

The Thomas Crown Affair

Although it could be seen more than one way, crime would seem to pay in this smoothly calculated, deftly executed (even to split screen techniques) story in which Steve McQueen stars as Crown, a wealthy, immensely clever Bostonian who plans for kicks and gets away with two perfect bank robberies, outwitting a formidable female insurance investigator (Faye Dunaway) along the way.

On the side of the baffled law, the latter tracks him down but stops at nothing to force his hand in a bold, totally amoral (at best) game of cat and mouse that ends in a love match, maybe, but with the law holding the bag, definitely.

Not surprisingly, McQueen and Miss Dun-

away seem scarcely at home in these roles (Objectionable in part for all).

Bandolero

Uneven Western starring Jimmy Stewart and Dean Martin as brothers going through life on the shady side after a dirt poor start, finally redeeming themselves in a battle against Mexican cutthroats.

First part is the best, in which Stewart poses as the hangman who was to execute brother Dee and his gang, helps them escape, robs a bank and joins their dash for the border. Racquel Welch is Maria, another loser who winds up with the sturdy sheriff (George Kennedy), and Andrew Prine is very good as his deputy. Interesting characters, some sly anti-hanging humor and refreshing attention to the proper treatment of women are among the high points, but questionable language and an excess of violence toward the finale place the film off limits for a wider, younger audience. (Unobjectionable for adults.)

Prudence And The Pill

Essentially a brittle English lord-and-lady comedy dealing with the advent and repercussions of the contraceptive pill in a manner that overlooks the basic issues of premarital sex, divorce, adultery, remarriage. When the several members and intimates of two households take to underhanded pill-swapping for various reasons, the final result is two marriages, two divorces and remarriages and babies under every cabbage leaf. Despite a few smiles, many viewers would tire of the stylized urbanity and the icy superciliousness in this context of the principals, (David Niven, Deborah Kerr).

The film's lack of attention to the emotional upheaval that such finagling would produce in real life amounts to a hoodwinking. A contemporary social-moral-medical issue, the pill is not really a laughing matter. (Objectionable in part for all).

Recommended TV Programs

NEW YORK—(NC) — The National Catholic Office for Radio and Television (NCORT) lists the following network presentations as programs of special interest. The times indicated are for viewing in New York City and may vary in other areas.

Sunday, July 28, 4 to 5 P.M. "White Racism and Black Education"—An ABC News special examines the effects of white racism and white prejudice in education.

Sunday, July 28, 6 to 6:30 P.M. "Cities of the Future"—CBS explores the shape and direction of cities in the coming decades.

TV Radio

CATHOLIC PROGRAMS

TELEVISION (Sunday)

9 A.M.
TELEAMIGO—Ch. 7 WCKT Spanish language inspiration discourse.
THE CHRISTOPHERS—Ch. 5 WPV West Palm Beach
10:30 A.M.
INSIGHT Ch. 11 WINK
11 A.M.
CHURCH AND THE WORLD TODAY Ch. 7 WCKT Discourse by Father David Russell on "Theology Of Marriage"
11:30 A.M.
MASS FOR SHUT-INS Ch. 10 WIEW

RADIO (Sunday)

6:30 A.M.
THE CHURCH AND THE WORLD TODAY—WGBS, 710 K.
THE CHRISTOPHERS—WGMA, 1820 Kc. Hollywood

7 A.M.
THE HOUR OF THE CRUCIFIED—WIRK
7:05 A.M.
NBC RADIO CATHOLIC HOUR—WIDD 610 Kc. 73 F.M.
8 A.M.
THE SACRED HEART PROGRAM—WHEV 1600 Kc. Riviera Beach
8:30 A.M.
THE SACRED HEART PROGRAM—WCCF 1580 Kc. (Punta Gorda)
8:30 A.M.
UN DOMINGO FEUZ—Spanish WFAB, 990 Kc.
8:35 A.M.
CATHOLIC NEWS—WGBS FM 96.3.
8:45 A.M.
THE HOUR OF ST. FRANCIS—WJCM, House For Sale.
9 A.M.
THE HOUR OF ST. FRANCIS—WJCM, Same as 8:45 a.m.

THE SACRED HEART PROGRAM—WGMA Hollywood.
9:05 A.M.
CATHOLIC NEWS—WIRK, 1290, West Palm Beach.
9:30 A.M.
THE HOUR OF THE CRUCIFIED—WIRA, 140 Kc., fm. 95.5 mg. (Fort Pierce).
10:30 A.M.
THE HOUR OF THE CRUCIFIED—WWIL 1580 Kc. (Fort Lauderdale).
6:30 P.M.
CATHOLIC NEWS—WGBS, 710 Kc. Summary of international Catholic news and South Florida Catholic News From The Voice.
11 P.M.
THE HOUR OF ST. FRANCIS—WKAT 1350 Kc.
11:30 P.M.
MAN-TO-MAN—WGBS, 710 Kc. Radio repeat of TV program.

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

SATURDAY, JULY 27

1:30 p.m. (10) Battling Bellhop (No classification)
2 p.m. (6) The Man In The White Suit (Family)
2 p.m. (11) Seven Days Leave (Family)
3:30 p.m. (4) Stand Up And Cheer (No classification)
4 p.m. (6) Madeleine (Objectionable in part for all)
OBSERVATION: Suggestive sequence.
5 p.m. (7) Francis (Family)
7 p.m. (6) The Man In The White Suit (Family)
7:30 p.m. (23) El Hombre Que Ame (No classification)
9 p.m. (5 & 7) Moment To Moment (No classification)
9 p.m. (6) Madeleine (Objectionable in part for all)
OBSERVATION: Suggestive sequence.
9 p.m. (23) Al Marido Hay Que Seguirlo (No classification)
11 p.m. (10) The Pride And The Passion (Objectionable in part for all)
OBSERVATION: Suggestive costumes and situations.

11:15 p.m. (11) Thunder Road (Unobjectionable for adults and adolescents)

SUNDAY, JULY 28

1:30 a.m. (7) Son Of Hercules In The Land Of Darkness (No classification)
12:30 p.m. (10) Earthworm Tractors (Family)
1 p.m. (4) Knock On Any Door (Unobjectionable for adults and adolescents)
1:30 p.m. (7) It Came From Outer Space (Family)
2 p.m. (6) Madeleine (Objectionable in part for all)
OBSERVATION: Suggestive sequence.
2 p.m. (10) The Bride Came C.O.D. (Unobjectionable for adults and adolescents)
3 p.m. (7) Willie And Joe Back At The Front (Family)
4 p.m. (6) Man In The White Suit (Family)
5 p.m. (10) A Song To Remember (Unobjectionable for adults and adolescents)
6 p.m. (6) Madeleine (Objectionable in part for all)
OBSERVATION: Suggestive sequence.
7 p.m. (23) La Comedia Immortal (No classification)
8 p.m. (6) Wild Is The Wind (Unobjectionable for adults)

tionable for adults)
8:30 p.m. (23) Mi Nache Triste (No classification)
9 p.m. (10 & 12) Halari (No classification)
11:15 p.m. (11) One Minute To Zero (Family)
11:30 p.m. (4) The Wild One (Objectionable in part for all)
OBSERVATION: Excessive brutality; inadequate moral compensation; suggestive costumes.
11:30 p.m. (5) Expresso Bongo (Condemned)
OBSERVATION: This film uses the cloak of satirical intent as purported justification for extremely indecent and suggestive costumes and situations. In addition, an unrelieved low moral tone pervades the development of the story.
11:30 p.m. (7) Wake Of The Red Witch (Objectionable in part for all)
OBSERVATION: Tends to glorify immoral actions; excessive brutality.

MONDAY, JULY 29

9 a.m. (7) Raw Edge (Objectionable in part for all)
OBSERVATION: Suggestive sequence; excessive brutality.
9 a.m. (10) What A Woman (Unobjectionable for adults and adolescents)
5:30 p.m. (10) Tank Force (Family)
7 p.m. (23) War Gods Of Babylon (No classification)
8:30 p.m. (6) Wild Is The Wind (Unobjectionable for adults)
9 p.m. (23) No, My Darling Daughter (Unobjectionable for adults and adolescents)
11 p.m. (6) A Dog Of Flanders (Family)
11 p.m. (23) Twin Beds (Objectionable in part for all)
OBSERVATION: Suggestive scenes.
11:15 p.m. (11) Gangway For Tomorrow (Unobjectionable for adults and adolescents)

TUESDAY, JULY 30

9 a.m. (7) Underlow (Unobjectionable for adults and adolescents)
9 a.m. (10) The Sign Of The Ram (Objectionable in part for all)
OBSERVATION: Suicide in plot solution.
5:30 p.m. (10) David's Canyon (Unobjectionable for adults and adolescents)
7 p.m. (23) Fire Over Rome (No classification)

FRIDAY, AUG. 2

9 a.m. (7) Free For All (Family)
9 a.m. (10) Brewster's Millions (Unobjectionable for adults)
5:30 p.m. (10) Horizons West (Unobjectionable for adults and adolescents)
7 p.m. (23) Mask Of The Musketeers (No classification)
7:30 p.m. (10) The Great Imposter (Unobjectionable for adults and adolescents)
8:30 p.m. (6) Never Let Go (No classification)
9 p.m. (4) Torpedo Run (Family)
11 p.m. (6) A Dog Of Flanders (Family)
11 p.m. (23) The Day The Earth Caught Fire (Objectionable in part for all)
OBSERVATION: What is intended to be a serious film about current world problems becomes unacceptable by reason of a subplot which sympathetically portrays illicit love and, in treatment, introduces suggestiveness in costumes and situations.

WEDNESDAY, JULY 31

9 a.m. (7) Lady Godiva (Unobjectionable for adults and adolescents)
9 a.m. (10) You Belong To Me (Unobjectionable for adults and adolescents)
5:30 p.m. (10) The Guns Of Fort Petticoat (Family)
7 p.m. (23) King Of The Mongols (No classification)
8:30 p.m. (6) Never Let Go (No classification)
9 p.m. (10 & 12) The Big Gamble (Family)
11 p.m. (6) A Dog Of Flanders (Family)
11 p.m. (23) South Of Pago Pago (Objectionable in part for all)
OBSERVATION: Sordid implications.
11:15 p.m. (11) Having Wonderful Crime (Unobjectionable for adults and adolescents)

THURSDAY, AUG. 1

9 a.m. (7) All I Desire (Unobjectionable for adults and adolescents)
9 a.m. (10) Wings Of The Navy (Family)
5:30 p.m. (10) The Devil's Disciple (Unobjectionable for adults and adolescents)
7 p.m. (23) Prisoner Of The Iron Mask (Family)
8:30 p.m. (6) A Dog Of Flanders (Family)
9 p.m. (4 & 11) Joan Of Arc (Family)
11 p.m. (6) Never Let Go (No classification)
11 p.m. (23) Don't Take It To Heart (Family)

Condemn Film For Nudity

NEW YORK—(NC)—The National Catholic Office for Motion Pictures here posted a "nudity in treatment" objection against the Italian-made movie, "The Man with the Balloons," a Sigma III release, and evaluated it in its Class C (condemned) category.

TV Topic: 'Theology Of Marriage'

"Theology of Marriage" will be the topic of Father David G. Russell, assistant pastor, St. Francis de Sales parish, Miami Beach, during the "Church and the World Today" program presented at 11 a.m. Sunday, July 28 on Ch. 7.

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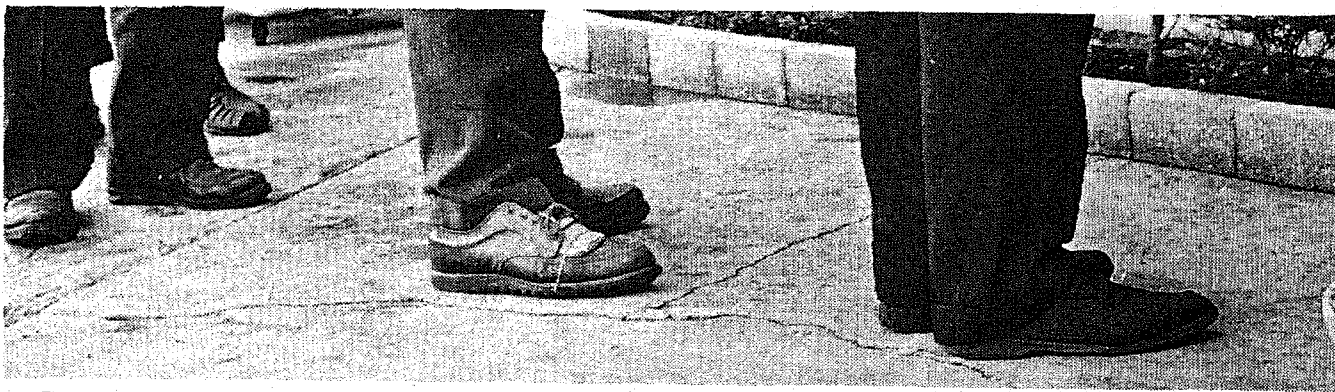
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WINZ Radio 94



Early morning comes to downtown Miami. . . .

City streets are filled with deep silence. . . . A man sleeping on the doorstep of a tumbling-down building blinks, begins to rouse himself, and then falls back to sleep. . . . The shadows of pre-dawn will hide him for a few more minutes. . . .

Slowly the lights of a new day begin to bounce off building walls. . . . Miami has been reborn and the man without a home must be up and moving. . . . There is everywhere to be going, but really nowhere. . . . There is much to be seen, but really nothing. . . . There is loneliness.

There is, however, one reprieve from the "nothing" routine of daily existence. Just off Northeast First Avenue and Seventh Street, not too far from the well decorated picture windows of downtown stores, a line will begin to form shortly after 10:30 each morning.

One or two men, responding to the invitation of a Little Brother of the Good Shepherd, will volunteer to wash dishes and clean tables, and shortly after 11 the side gate to Camillus House will be opened.

More than 200 men will flow through the gate during the next hour and a half. Each will be given a tray and silverware and will move quietly down the serving line of the cafeteria-style kitchen. A hot lunch, including a beverage and rolls or bread, is served to the homeless men of Miami six days a week by the Little Brothers who staff the Camillus House.

The dining room has already been cleaned and the tables wiped when the men start in at 11, and more than 50 men and women have already been fed, explained Brother Shawn, director of the refuge.

Each morning the women—sometimes 30 or more—as well as pensioners who might be receiving only \$30 a month and are unable to support themselves, and cripples unable to carry their own trays, come through the front door of Camillus House to be served with "respect and dignity."

The later shift uses the side entrance because "sometimes the line will stretch all the way to the street (about 60 feet away) and will be three men deep," said Brother.

"Some of them come early and volunteer to help in cleaning-up, or peeling potatoes or serving," noted Brother Shawn. "They're proud. They don't want to feel that they are receiving something for nothing; when enough don't volunteer we'll ask some of the early arrivals. Others just wait until the gate opens and then come through."

Eventually many of the faces become familiar, and the silence which seems to be an integral part of the waiting and serving lines is broken by an exchange of remarks between the Brothers and the Men.

Every manner of dress appears in the



'Little Brothers' Watch Miami's Poor And Hungry

line. A mid-40's suit will be followed by a turtle neck or a torn pair of coveralls. Tennis shoes, loafers, once shiny patent leather dress shoes, sandals, and finally nondescript shoes accented by their holes—trudge up the steps to the kitchen.

Having loaded their trays, the men are shown to seats at the 20-odd tables in the dining room. There's little conversation, and when a man has finished he leaves by the front door. More than one will quickly circle the block and come back through the line again. "That's all right, we just say that they have to go out the front door and come back through the line."

"I don't know how some of them can eat so much," said Brother Shawn.

"Those two," he said, pointing out two men making their way to the back door, "come in three times on some days. They're brothers; one is a little older than the other and watches out for his younger brother. They don't say much, but they put the left-overs, the bread, into one of the bags they carry, and take it with them. They must eat it for dinner or breakfast. I don't know."

Once in awhile someone will say, "Thanks, Brother," but that doesn't happen too many times in a given day. "They just expect us to be here," said Brother Shawn.

Outside a man stopped. "I can't talk, I've got to get going, a lot do do," he protested when asked a question after he had left the dining room. "I'm just down on my luck right now, I've got to go out and sell something."

He was young, too young to be down on his luck, in his early 20's he said. "The Salvation Army sent me here. I just come once in awhile."

"The Brothers? Who?" he asked. "Oh, the men in white that run the place. . . . Yeah, they're great. If it weren't for the meal they give those guys, a lot of them would be in hospitals or dead. It's the only food most of them get each day."

"They feed you and don't give you any hassle, so what the hell, they're great," he said, and hurried off "to sell something."

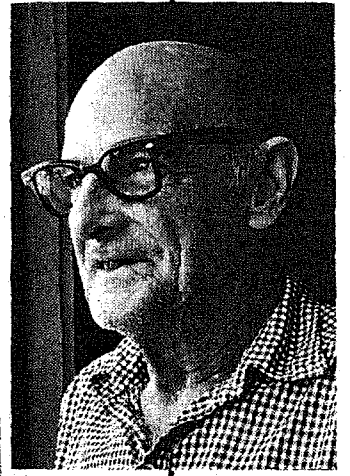
Seconds later two men emerged from the refuge. "You got a cigaret?" one inquired.

"Not a whole one, just a couple of butts. I picked one up right out here before I got a line. Here," the other replied, digging into his pocket for the charred and crushed bit of tobacco and paper. Just a drag or two would be all that anyone could get from it, but it was the final ingredient of the only meal the two would have that day.

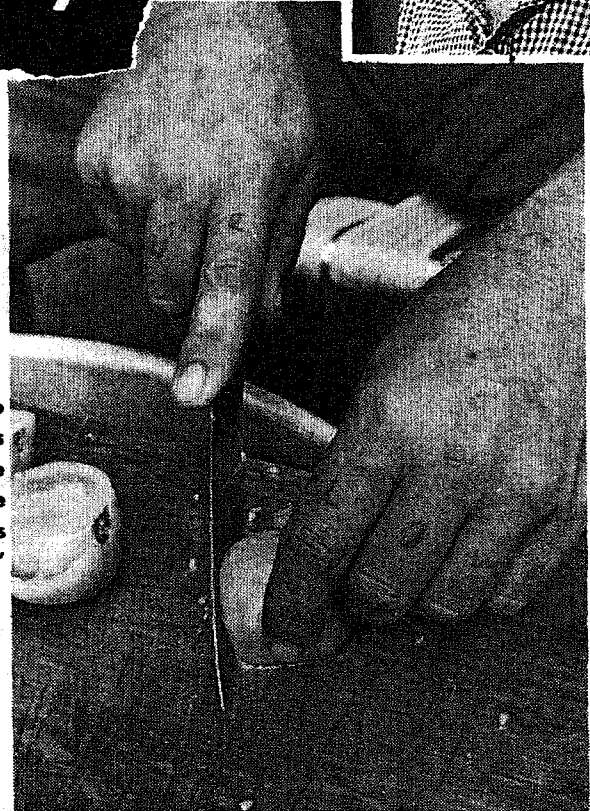
"I guess that ours is a special kind of apostolate," said Brother Shawn, while some of his morning guests mopped the floors of the dining room.

"It would be a great help if people would understand that there is a reason for this kind of work, a need for it. These are men and women that we are trying to help. Many of them can't help the situation they are in. They need help, and we try to provide it."

Morning had ended in Miami. . . . Men moved down the streets and alleys away from Camillus House to do the hundreds of little things which men with no home and no place to go do to fill their days. . . . They had been fed. . . . They had been befriended.



A MAN who wanted to work for his meal slices a tomato which will be served at lunch. The tattoo on his fingers reads "True Love."



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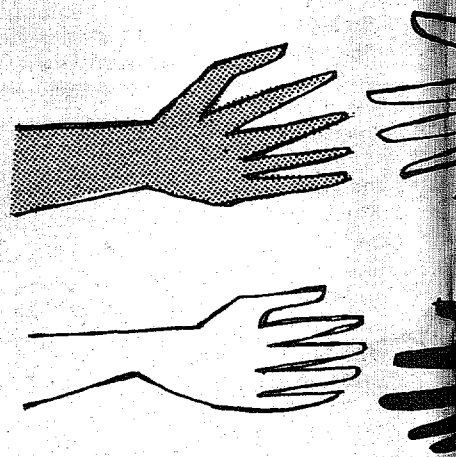
Aug. 9, 16, 23 & 30, 1968

BROTHERS

ALL MEN ARE

"There is then, a kind of blindness by ignorance and trust in the symptoms of crime is a more deadly sickness than indifference, which expects to recognize the human d

Arc

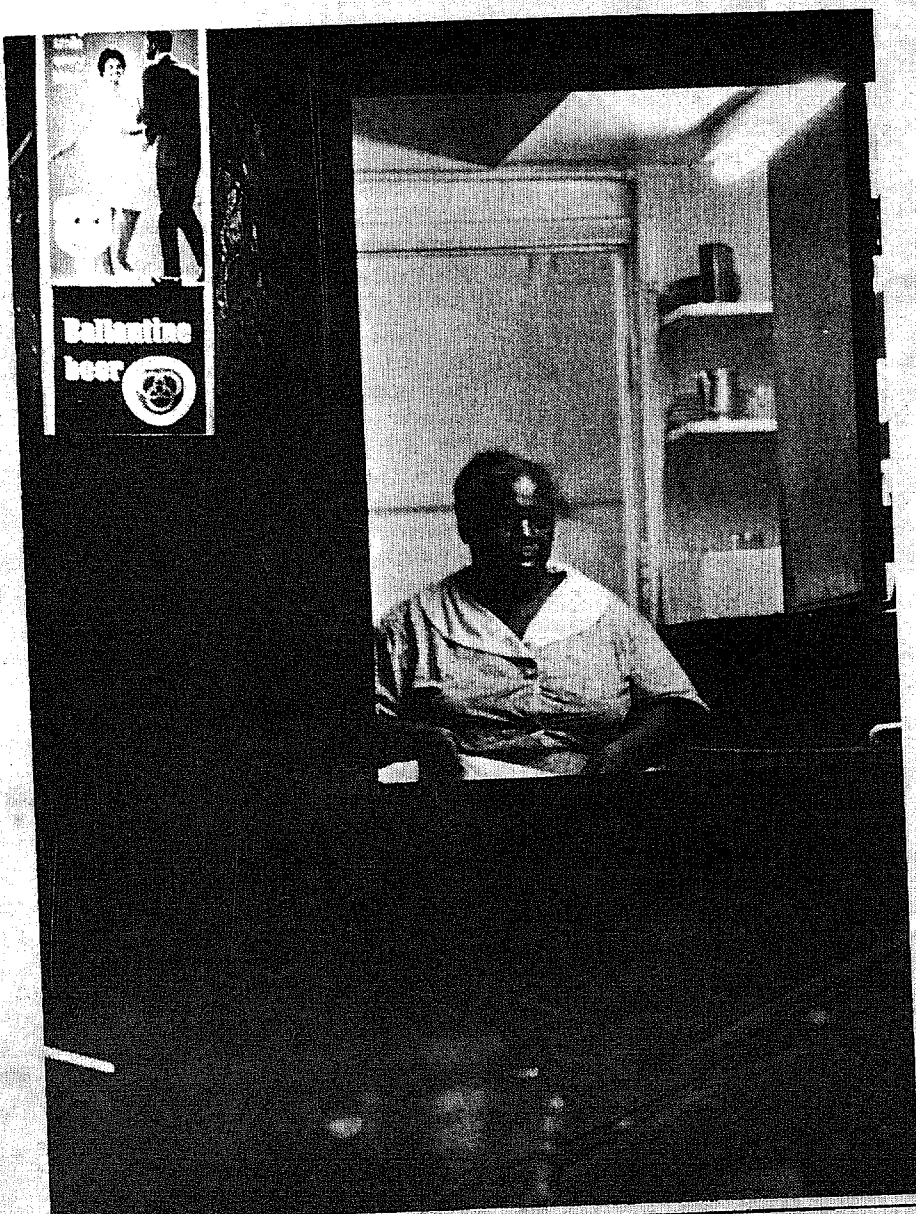


"Regrettably, Christians often neglect their personal activity and responsibility for the personal conscience: too often it is the world that molds the Christian rather than the world."

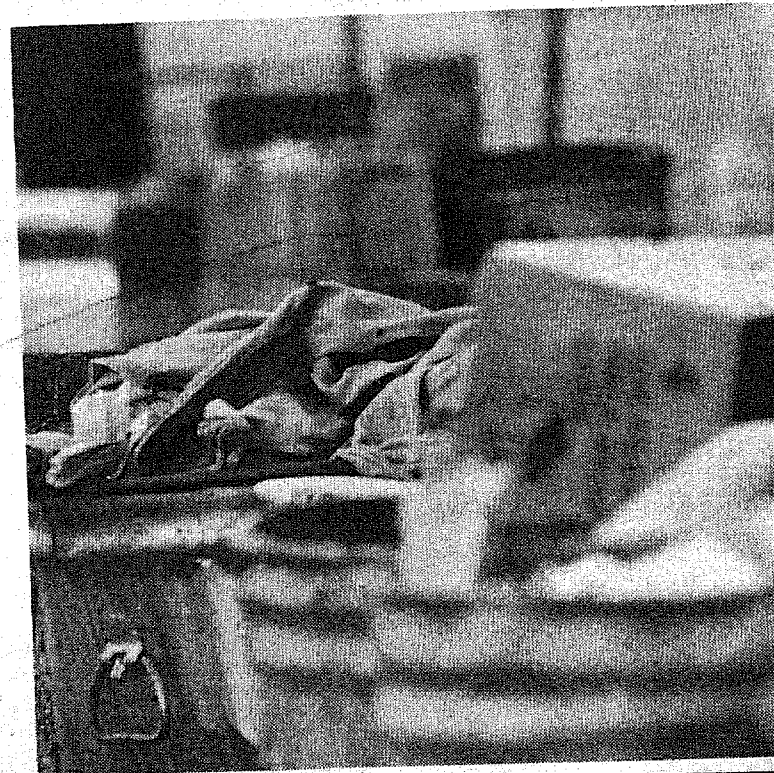
Josep

"A Catholic becomes responsible for the dignity and destiny are bound up with all men. A Catholic must be the one who suffers, all suffer; as one of us is denied justice, all are the

The Church in Our Day: A collection of the American



United Fund Photos



Miami, Florida

July 26, 1966

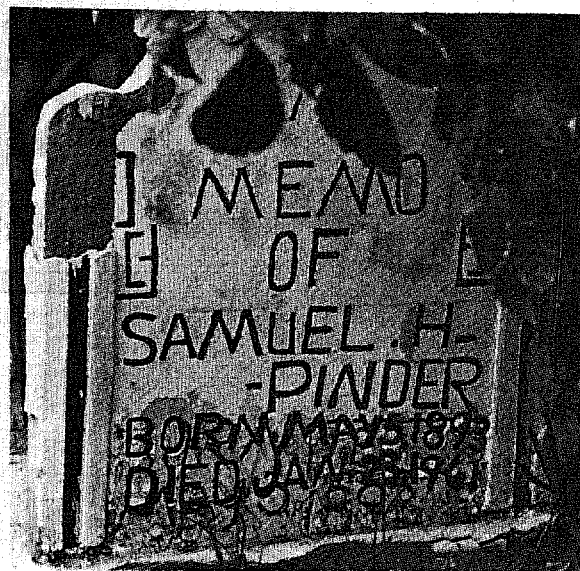
IS IN CHRIST

nd of real sickness caused
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expresses itself in a refusal to
dignity of every person."
chbishop Coleman F. Carroll



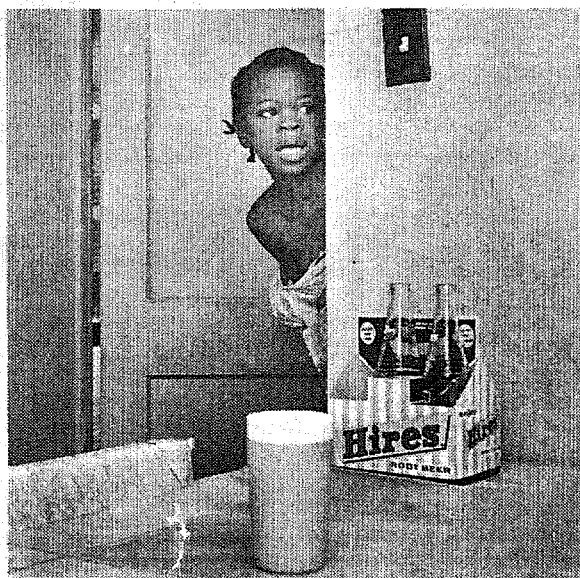
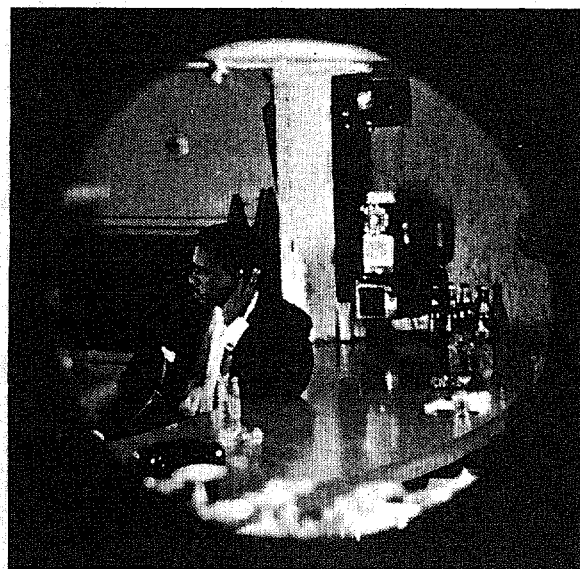
"All men are brothers in Jesus Christ; for He, through God, became also man, became a member of the human family, a brother of all. This fact, the expression of infinite universal love, is the true bond of fraternal charity which unites men and nations. May it be welded even more firmly through the efforts of all men of good will."

Pope Pius XII



"The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the griefs and anxieties of the followers of Christ."

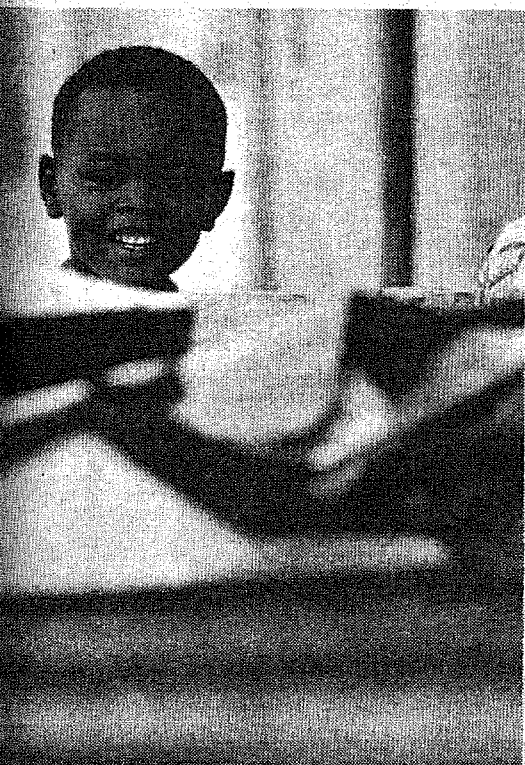
The Pastoral Constitution On the Church In the Modern World
From Vatican Council II



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Intercommunion Hot Topic At Uppsala

By Father JOHN B. SHEERIN
After the music, the discussion theme was mainly the question of intercommunion.



FR. SHEERIN

"Club 68" was a busy place during the World Council of Churches' General Assembly at Uppsala and the night of July 10 was no exception. The Wind Instrument Orchestra of the Baptist Church played a few numbers and then the audience, composed chiefly of young people, listened to a panel discussion which began with the topic of Roman Catholic membership in the World Council but soon got emotionally involved in the thorny problem of intercommunion.

During the first few days of the Assembly, the youth participants were quite agreed that the main topic of the Assembly should be Development, the problem of providing decent conditions of life for the poor in the underdeveloped countries especially.

But intercommunion was a topic that interested them in a more personal way and probably the affection for Roman Catholics demonstrated at Uppsala caused the young people to focus on the barriers to common communion set up by the churches.

Gunnar Vallquist, a Swedish Roman Catholic woman-journalist,

fired the first panel question at Bishop Jan Willebrands, secretary of the Vatican Unity Secretariat. She began with a comment on the Catholic Church's slowness in joining the ecumenical movement, then asked why it was taking so long to sanction intercommunion.

Bishop Willebrands was on the spot and I did not envy him. His explanation of the Catholic position had to be theological and these hundreds of young people had little interest in theology.

His conviction was that it was this fellowship that saved them from the highest and fullest expression of union with a church, and that intercommunion must therefore be postponed until the day when Christian churches are united.

Pastor Niemoller, World War I submarine hero and prisoner in a concentration camp during World War II, came out in direct opposition to Bishop Willebrands' position.

He was unquestionably successful in communicating his views to the youngsters because he was definitely un-theological and spoke in a more popular vein than did Bishop Willebrands.

He told of the days when he was in the concentration camp under Hitler (1943-45). There he developed a very close friendship with three Catholic priests, praying and reading the Bible together with them.

At the end of the war, when they parted, all four (according to Niemoller) felt that they shared substantially the same faith and a

deep fellowship as brothers in Christ.

While acknowledging that he had himself suffered anguish over the pain of separation at Communion-time from other Christians, he declared that the Eucharist is haggling over doctrines.

Niemoller's views struck a responsive chord in the youngsters in the audience. Several of the questions that followed the panel discussion came from youth participants in the Assembly who were ready, willing and anxious to scrap any rules or church structures that impeded brotherly unity and collaboration in communion Christian action.

A Swedish Dominican priest wrote an article that appeared in "Club 68's" publication "Hot News" on the subject of intercommunion, and the article favored intercommunion.

Several other Roman Catholics (they were not official observers or advisers) actually received communion at Protestant services during the days of the Assembly.

Among the Roman Catholic theologians on the scene, few showed any great impatience about rushing into intercommunion.

My impression however is that most Catholic laity, especially in the Press, felt that intercommunion would be permitted before the day of perfect unity and so, if eventually, why not now?

BELOW OLYMPUS By Interlandi



A Candid, Negative Reaction To The Catholic Left

By MSGR. GEORGE G. HIGGINS

Father Albert Dondeyne, long-time professor of philosophy at Louvain University, observes in a recent symposium on Vatican II's Pastoral Constitution of the Church in the Modern World that many contemporary Catholics are allowing themselves to become obsessed by the past failures and mistakes of the Church.

"Such a state of affairs," he says, "gives occasion to speak of a kind of inferiority complex. Everlasting bother about particular shortcomings in the Church is just as unhealthy as uncritical triumphalism . . . In the last analysis, unhappy lamentation over the past serves merely to prevent us from reaching the heart of the problem in the present."

I have no doubt that in many avant garde circles this little exercise in post-conciliar candor will be curtly dismissed as another typical example of old line clerical conservatism at its worst.

The fact is, however, that Father Dondeyne, whose credentials as an anti-triumphalist are impeccable, has long since demonstrated in a series of brilliant books that he is strictly his own man and is no more "clerical" in his outlook than many of the younger priests and laymen who have only recently matriculated as certified critics of the Establishment.

As a matter of fact, I would say that the Father Dondeynes of this world are significantly less clerical in their outlook than the James Colaiannis, for example—Mr. Colaianni being the most recent American member of the loyal opposition to publicize in book form his angry dissatisfaction with the way the mitered ones in our ranks are comporting themselves in the post-conciliar Church.

At the risk of being immortalized (if only for a week) in NCR's "Cry Pax" or in John Deedy's counterpart column in The Commowal, I would even go so far as to say that Mr. Colaianni's new book (The Catholic Left: The Crisis of Radicalism in the Church, Chilton Book Co., Philadelphia, \$5.95) is the most clerical book I have read in the past two or three years.

Mr. Colaianni will probably not be taken aback by this particular criticism of his exceedingly angry tract for the times. In fact, he seems to have anticipated it, for in the opening sentence of his Epilogue he says that "Anyone who would attempt to celebrate signs of authentic Christian witness in a book called The Catholic Left should be aware of the probable consequences: exposure to the charges of simplistic thinking and oversensitivity."

That's a fairly incisive way of putting it. Add to this list of anticipated charges the unanticipated charge of "clericalism" and you have this writer's reaction to "The Catholic Left" in a nutshell.



MSGR. HIGGINS

I have raised the charge of clericalism in this context not to twit Mr. Colaianni—who presumably thinks of himself as being an implacable enemy of clericalism in all its many shapes and forms—but because, rightly or wrongly, I happen to think that the shoe fits the Catholic Left very snugly.

By clericalism I mean, in this case, an excessive, not to say obsessive preoccupation with the clerical or hierarchical aspects of the Church.

Mr. Colaianni undoubtedly thinks that he, of all people, has no such preoccupation. Indeed he says as much repeatedly in the course of "The Catholic Left."

Nevertheless, a reviewer cannot be expected to read an author's mind. He has to go by what the author says in cold black print. And the cold black print in "The Catholic Left" says to this reviewer that its author, in spite of his frequent protestations to the contrary, thinks of the Church most of the time in terms of bishops and, to a lesser extent, of priests.

I would have thought that the spokesman for a group which, we are repeatedly reminded, takes the

Gospel very seriously—much more seriously by far than the bishops, for example—would be extremely reluctant to get involved in this tricky and very unevangelical business of separating the sheep from the goats in such a facile manner.

Be that as it may, I have stated my negative reaction to "The Catholic Left" so candidly because I assume that that's what Mr. Colaianni would want me to do, he being a brutally candid man in his own right.

I am not angry about the book, nor do I object to its candor. Candid criticism of the ecclesiastical establishment is perfectly in order.

But, to my way of thinking, there is a vast difference between candid criticism on the one hand and obsessive criticism on the other.

Mr. Colaianni's type of criticism, in my opinion, falls within the latter category. To repeat the words of Father Dondeyne, which were quoted above, I find it "just as unhealthy as uncritical triumphalism."

Moreover I think it will serve, as Father Dondeyne has suggested in another context, to prevent us from reaching to the heart of our present problem—more's the pity.

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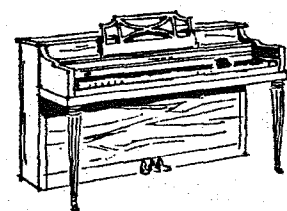
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By Father DAVID G. RUSSELL

When you get right down to it, we really know very little about what awaits after death. This is true because in the first place Our Lord told us very little and secondly afterlife consists of a spiritual existence none of us had experienced.

What we have lacked in fact we have sometimes supplied in imagination. Unfortunately, our imaginations can run away with us. Purgatory is a case in point.

In the first place, purgatory is not a place in the sense of a physical place we know on earth. Spiritual realities do not take up three dimensional

NOW-- Christianity

The Paradox Of Purgatory: Pain And Joy

space. Spiritual realities are by definition non-material. Though purgatory exists, it is nowhere.

Like heaven and hell, purgatory is a way of life, a state of being. We do not go to purgatory like we would to the supermarket. When we say we go to purgatory we mean that we enter into away of life, a certain experience.

Purgatory is essentially the experience of purification. When we die, none of us can present ourselves to God as perfect lovers. Yet, this is what the Lord asks of us: "Be you perfect, as my Heavenly Father is perfect."

We meet God as incomplete men who have failed to achieve complete Christian maturity. We are marred by a residue of envy, greed, deception and unkindness. Yet there is no room for any of these in the presence of God. We must be purified.

Purgatory is no prison or torture chamber. God would not inflict that on us. Yet God is pure light and love. The pain of purgatory is the process of opening ourselves up fully to the blazing glory

of His divine presence.

We have all had the experience of going out from a dark room into the full brightness of daylight. Because our eyes are open we see the light, but the vision of the light hurts our eyes. With time our eyes adjust and we can see more than in the darkness.

So it is when we die. If we have loved on earth, we die with our spiritual eyes open. In death we come into the full brightness of God's glory, but the brightness will pain as we are not fully open to His presence.

In some way, purgatory is like eating cold ice cream too fast. We enjoy it, but it pains us.

This is the paradox of purgatory; it is at once pain and joy. In a strange way our encounter with God will be our purgatory. It will be painful because He is so wonderful and we have been so sinful. When we pray for the dead we do not pray that

God arbitrarily remove the pain of purgatory. Rather we pray that He will draw our loved ones all the more swiftly and intimately to Himself. We pray that those who have died will open their eyes completely to the beauty of their creator and the burning love of their savior.

Purgatory is our school for heaven and at the same time a heavenly school. In it the inner depth of our souls are awakened to God's glory. What was insensitive becomes painfully sensitive to the divine majesty. Purgatory is the glorious though painful process of growing up into mature men and women of love. Purgatory is the final washing away of everything in us which has failed to respond in love.

Going to purgatory is not so much a tragedy as it is an opportunity. Without the experience, our weak hands would not be strong enough to receive all the gifts of heaven.



INDIA: A MISSION GROWS

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

The area, called Chanda, is twice the size of Massachusetts. It has 28-million people, only a handful of whom are Christians. This week the temperature is 114 degrees. . . . Still, Carmelite superior Monsignor Januarius reports from central India that his 26 priests are bringing the Faith for the first time to low-caste people who never heard of Christ. He writes: "Pray for us, please. I wish you could be here to share our joy!"

26
PRIESTS
FOR
28 MILLION
PEOPLE:—
NOW
YOU CAN
HELP

Some of the priests were helped as seminarians (\$8.50 a month) by readers of this column. Now they need bicycles (\$47 each), motorcycles (\$738 each, in India), a 4-wheel-drive Jeep (\$2,450), to quadruple their time and save their strength. Adds Monsignor Januarius: "Can you imagine how grateful the sick will be if our Sisters can drive to the villages regularly in a mobile clinic ('hospital-on-wheels')? We can get one, fully-equipped, for only \$4,900." . . . Our priests in Chanda (the mission was started by Pope John) need everyone's gifts (\$1,000, \$500, \$250, \$100, \$50, \$25, \$10, \$5, \$1) this week to help the hungry and diseased. Walk to the corner mailbox. Monsignor Nolan will thank you in Monsignor Januarius' name.

CHANDA:
MORE
DETAILS

"The long-term prospects are excellent," says Monsignor Januarius, "but how can we work if we have no place to live, to instruct children, to offer daily Mass?" In 15 villages, where new converts are being made, he needs a church (\$1,785), a school (\$2,150), a rectory (\$675), and a convent (\$1,225). (The costs are low for the labor is free-of-charge.) And you may name the church or school for your favorite saint, in your loved ones' memory. . . . \$160 will support a parish for a month. . . . Mass stipends are the only income Monsignor Januarius and his priests receive. They are free to offer Masses promptly.

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'Retreat Movement Furnishes Desperately Needed Values'

WASHINGTON —(NC) — The retreat movement brings into the life of the Church, the general community and persons who profit from it certain values which are "desperately needed at the movement," Bishop John J. Wright of Pittsburgh told a nationwide gathering of promoters of the retreat movement here.

Bishop Wright, episcopal advisor to the National Catholic Laymen's Retreat Conference, delivered the keynote address at the organization's 40th annual convention held at the Mayflower hotel here.

"Spiritual exercises, in the best tradition of Catholic lay retreats," Bishop Wright said, "direct our attention away from ourselves and our proximate concerns, toward God and our ultimate values."

"Meditation; the liturgy, as prayed and performed within a retreat, and the silence of the authentic retreat house accomplish this necessary re-focusing of our

minds and hearts as do no things else in our civilization," he asserted.

These three elements, the bishop continued, "are not the whole of Christian life; like faith, they express their fruits in worthy works; but they provide the climate essential to spiritual survival in a culture preoccupied with action and results, but insensitive to either ideas, values or dynamic principles which it instinctively rejects as abstract."

Bishop Wright told the NCLRC delegates the retreat movement has an "indispensable function in the Church during this era of reform and renewal."

The retreat movement, "far from contradicting the action imperatives of the moment, makes them possible by bringing to the Christians involved in them the elements of sanity, serenity, balance and spiritual refreshment, without which, activists become fanatics, their works become confusion and their pro-

grams, public nuisances," the bishop declared.

The retreat movement, Bishop Wright said, avoids the two extremes of "mere intellectuality" and "mere sentimentality." It combines what is valid in both by bringing together mind and will, thought and feeling; it involves the total person, he added.

Prayer Of The Faithful EIGHTH SUNDAY AFTER PENTECOST July 28, 1968

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. Because we have had such a large debt forgiven us by the Lord, our generosity in alleviating the needs of others ought to be all the greater.

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

PEOPLE: Lord, hear our prayer.

LECTOR: (2) For the peace negotiators in Paris, that through their perseverance they may produce a workable solution to the Vietnam war, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (3) For the people of Czechoslovakia, that their progress towards greater liberty may not be impeded by Soviet Russia, we pray to the Lord.

PEOPLE: Lord, Hear our prayer.

LECTOR: (4) For all of our Nation's men and women serving in Vietnam, Korea, and other countries, that they may soon be able to return home to their families, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (5) For all who suffer hunger or malnutrition, that their need may be alleviated by their Christian neighbors who possess more than enough of this world's goods to meet their own needs, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (6) For N. & N., members of our Parish who died last week, for all deceased members of our Parish; and for all seriously ill members of Parish, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (7) For all of us in this assembly of the people of God, that through our sharing in this sacramental evidence of our Lord's generosity to us we may in our turn be moved to share ourselves and what we have with others, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Hear and grant our petitions, O Lord! The debt which you have forgiven us is so great that we are at a loss to understand our own lack of generosity with others; help us to see you in all who suffer serious need. Through Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

PEOPLE: Amen.

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A Look At The College Drop-Out



Dr. Ben Sheppard, physician, lawyer and a former judge, and present director of the Archdiocesan 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.

By DR. BEN SHEPPARD

The typical college drop-out has done well in high school and seems to be college material, but a careful study of the student's history would show some phobic reaction to school.

Millions of students who enter college show emotional insecurity, low motivation and a variety of emotional disturbances. Of these students, 50 per cent will become college drop-outs.

The college drop-out has normally been an under-achiever who has bad study habits and very little ability to do work of a sustained nature.

Once he enters college, his problems become intensified.

Examinations panic him and work piles up either because he cannot study or because he does not retain what he reads. To prepare a brief paper, for instance, he may read a dozen lengthy books and then become discouraged and quit. He does not permit himself to learn either from his friends or his teachers.

He finds, it difficult to make friends of his own sex and of the opposite sex. When he has a child who is not the popular playboy type, but an isolated student who cannot turn to anyone for reassurance or tutoring.

He usually leaves quietly. He drops out goalless and usually goes home.

He never was really in college. He has not grown up and does not see himself as part of the outside adult world. Once out of college, he may show anger toward his parents and he might be much harder to live with. He usually gets a job that does not require much responsibility and usually the demands of the position are below his capacity and his intellect.

Many of the cases studied showed that there were severe setbacks in the father's career and 80 per cent showed a destructive, absent or failing parents-usually the father.

A student who drops out quickly before the end of the year usually means a stormy academic career. In most cases this type of student showed little anxiety about going to college.

The drop-out who is most likely to undertake a good future academic career is the one who dropped out after his freshman year or who went into "sophomore slump" at the time when he had to choose a major field. He seems to be able to come back to school after dropping-out and do well.

Children can go back to school and finish after dropping-out, if the situation is handled properly. Parents must remember that the child needs understanding and therapy and instead of preaching he will benefit from gentle guidance.

A study of boys in the first three years of school indicated that the policy of retaining under-achievers in the same primary grade for a second year had very unsatisfactory results. Many surveys of children repeating a school year indicate that the children learn no more during the second year in the same grade and experience less growth in subject matter achievement than they would if promoted.

Some children do gain by repeating a grade, however. Why then the difference? Of 57 children tested, satisfactory achievement at grade level or beyond was attained by 36 children during the repeated year. The other 21 had poor or fair achievement records.

Children who were classified "babyish" by their parents and teachers made little progress. The greatest progress was made by children from families with little pathology and few emotional and social problems.

Clinical interviews with boys at the National Training School, a federal institute for the treatment of juvenile offenders, indicate a disproportionately greater absence of the father than the mother in the family histories of those surveyed.

A consistent trend in the data indicated that parental deprivation is a marked factor particularly in certain age groups. A difference begins to appear at four years of age and become highly significant at the age of 12.

"Under the roof" alienation from the father appeared to characterize the family experiences where prolonged separation had no occurred.

"Intact families" are not the final word. It seems especially important for the child to have a meaningful father or surrogate father between the ages of four and seven. "Having a meaningful father" helps maturation and social adaption and the development of internal controls.



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Viet Cong Hiding In Caves Make GI's War 'Hairy'

(Continued from Page 1)

"This is a staging area for the (Viet Cong) and NVA (North Vietnamese Army)," Col. Adolf G. Schwenk, commanding officer of the 27th Marines, had explained to me the evening before at regimental headquarters in Duong Son (#1).

The colonel is a lanky, soft-spoken Marine veteran who is much admired by all hands for his "cool." He sat in his green T-shirt on the edge of a table and played his finger over an operations map displayed against one wall of his heavily bunkered Command Operations Center. Radio messages crackled in the background.

"Operation Allenbrook on which we're engaged is designed to destroy the area, to deny it to the enemy as a sanctuary and as a staging area for an attack on Da-Nang.

"Our 3rd battalion was



FATHER GANNON

hit hard when we began on May 17, but we've kept pushing and we've uncovered all kinds of enemy installations—arms caches, rice caches, mess halls, and so on.

"And as soon as we clear a section of the area our combat engineers come right behind us with Rome plows to knock the countryside flat. They level everything—trees, buildings, bushes. The whole island will be a desert when we get through."

The colonel left for a moment to answer a telephone message. When he returned he added: "You can see by the board here that since May 17 we've scored 547 NVA KIA's (killed in action) and 386 VC KIA's."

"How about the Marines?" I asked him. "How much has it cost your own people?"

"It's cost us, too," he answered, "but in nothing like the same numbers. The NVA down here are good, damn good. They have beautifully concealed spider holes and they wait in them until the Kit Carson scout (a former NVA or VC infantryman and point man of a patrol pass by, then they jump up and hit the center of the patrol. They know that with 20 of our guys in there we're not about to call in air strikes and artillery. This is our main problem here, next to mines and booby-traps, the NVA is so skilled at sucking us in—even our Kit Carson scouts."

The colonel put his finger to the map again. "This area," he said, outlining Go Noi island, "is probably the most booby-trapped area in all Vietnam. We've suffered a lot of casualties from mines and booby-traps, including some KIA's and a lot of double and triple amputations. It can be very demoralizing for the men. They have no way of knowing if their next step is going to blow them 45-feet in the air. It's a vicious phantom war. There's nothing to shoot at. You walk scared all day long. Today we took 11 booby trap casualties, seven of them in Golf Company."

I think about that now as I finish preparing the chalice for Mass. Golf Company is right now walking those paths of terror back to this clearing. An explosion sounds through the surrounding banana trees. Is it an enemy bunker that Golf Company has blown with a frag grenade, or is it perhaps—? I pray not.

A lieutenant from Hotel Company comes up to me and says, "Father, I think you may as well go ahead with Mass. Golf Company is still hacking it through the bush and their C. O. (commanding officer) will want them to get set up on the perimeter here before letting them off for Mass. So you may as well begin."

"All right, lieutenant, and I can have another Mass for them later." I look around. Some 20 young men—they all look 18, 19, 20 years—are sitting on the ground around the mule, our improvised altar. We begin the prayers at the foot of the altar and then recite the entrance hymn:

"The Lord is my light and my salvation; whom should I fear? The Lord is my life's refuge; of whom should I be afraid? My enemies that trouble me, themselves stumble and fall. Though an army encamp against me, my heart will not fear...."

One of the lads reads the lesson, from Paul the Apostle to the Romans:

"Brethren, I consider the sufferings of the present time unworthy to be compared with the glory that one day will be revealed in us...."

During the gospel, to my surprise, the Catholic men from Golf Company come in. They straggle into the clearing by twos and threes, dirty, sweaty, weary, and take places on the grass around our altar. Their C.O. has let them come straight to the Mass once they hit the perimeter. Digging in, he decided, can come later.

So our congregation now numbers 52. Everyone without exception receives the Eucharist. The men stand in semi-circular rows and I walk among them with the Living Lord. (Afterwards I learn that some of them are Protestants. No matter. Under these circumstances will Jesus look askance at me or at them?) We recite in common the Communion Verse:

"O Lord, my rock, my fortress, my deliverer: my

God, my rock of refuge."

The Mass is ended. Ten of the lads come up and ask me to bless their rosaries. They are wearing them around their necks, protection against the feared booby traps. "God keep you," I tell each one, feeling somehow inadequate, fearful myself that my blessing might fail them. One of the lads is Lance Corporal James M. Maloney of Punxsutawney, Pa. He tells me, "Father, we had a KIA this morning while coming in here. Sergeant B——. He was my buddy. Will you pray for him?"

"Of course I will."

"He was a great guy. He always took the point himself. He didn't want any of the rest of us to get hurt. He had just come back from R and R (rest and relaxation) in Australia. He was a real enthusiastic type of guy. He was going to be an actor when he got out."

"You seem to be taking it well, Jim," I tell him.

"I'm accepting it," he says.

Waiting for me to finish blessing rosaries is Captain William C. Shaver, of Grand Island, Nebraska, commanding officer of Golf Company. "I'm not a Catholic, Father," he says, "but I wanted to tell you that the KIA we had this morning, Sergeant B——, was a Catholic, and we're just bringing in his body now. Could you give him the last rites?"

We set out toward the LZ (landing zone) and reach it just as the body, wrapped in a poncho, is laid on a mule. The poor lad's remains are a collection of bloody stumps.

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Father Gannon recently spent his vacation in Vietnam assisting as a chaplain and gathering material for a book. His travels took him from the DMZ in the North to the Mekong delta in the South.



Mass Is Celebrated For Marines By Lt. Cmdr. (Father) Byrnes.

"He went 30-feet in the air," Captain Shaver tells me when I finish. "It's a cute war, Father."

I ask him if there is not some way to spot the booby traps before our men hit them.

"Sometimes," he answers, "but not often. Not often enough."

"Charlie is real clever at this dirty kind of war. He won't stand up and fight you, but he'll hit you in every vicious hidden way he can."

"Most of the booby traps we're running into around here now are laid with monofilament, clear plastic line like the leader on a fishing line. They're almost impossible to see or detect."

"Sometimes the Gooks put fishhooks on the monofilaments and run them diagonally across a trail to catch in our boots. The slightest pull on those hooks or on that line means Boom! I lost seven WIA's (wounded in action) to just one of those monsters yesterday."

"Would it help to stay off the trails?" I ask.

"Not much," the captain answers, shaking his head wearily. "We rarely walk a trail. But Charlie out-guesses us. He places mines and booby traps in the most

unlikely places you can imagine, guessing that we would figure that those were safe routes."

"He looks at the natural contours of the land to see which ways a squad would move if it were going at random through the brush, and that's where he places his mines. I've had 15 close calls myself. Your Man must really be looking out for me."

Just then a green Huey helicopter comes in to the LZ and drowns out our conversation with its poppa-poppa-poppa-poppa. The chopper's rotor blades send up a small dust storm as it settles down to earth. Four Marines trot out to the craft with a stretcher bearing the body of Sergeant B——. Once the stretcher is aboard, the Marines give a thumbs-up sign to the pilot who lifts off at once in another storm of noise and dust, bound away with his sad cargo to the mortuary at Da Nang.

"Anyway, Father," Captain Shaver shouts as the poppa-poppa-poppa fades up and away, "I'm sure my men out on the perimeter would certainly appreciate it if you could go around and talk with some of them, just to let them get things off their chest, you know?"

They've had some hairy days."

I follow the captain's directions down a narrow trail between stands of banana trees until I come to the perimeter.

I find several units of Golf Company farther on where the men are digging in for defense and give them such cheer as I can. Mostly, I listen, for that is what the captain wanted me to do, and that is what the men themselves seem most to want me to do.

Four such men from 2nd Platoon sit on ponchos under a low canvas cover set on stake poles. One of them is 22-year old platoon leader 1st Lt. Jerome Buckley of 2004 Mohawk Trail, Maitland, Florida. He says "Hey Father, pull up your helmet and sit down. The captain told us you're writing some articles about the war, is that right?"

"That's one of the reasons I'm out here in the boonies," I say as I squat under the canvas. "What do you think I ought to write?"

"Tell 'em the real story," he answers. "Tell 'em what it's really like."

"O.K., that's a promise. Let's hear it. What's it really like?"

Next Week: "Conversation at Go-Noi"



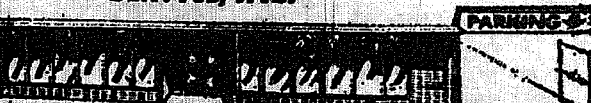
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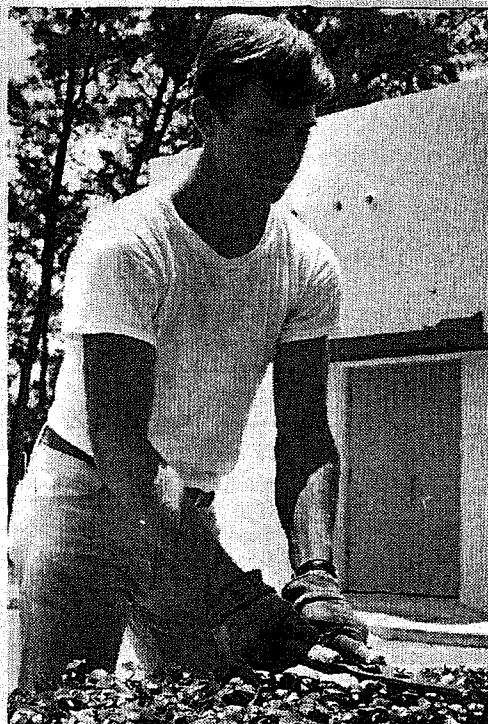
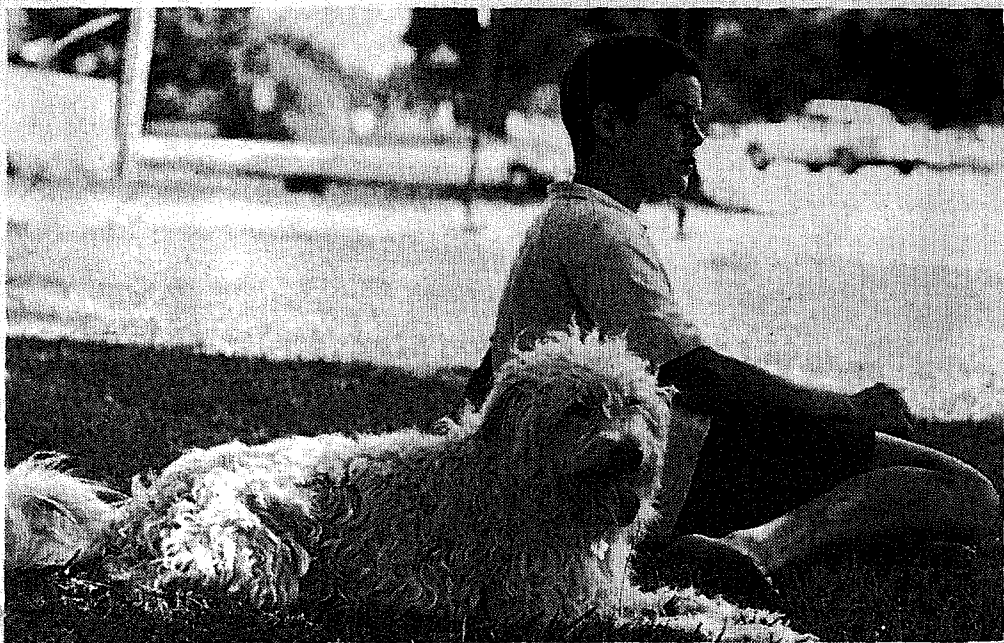
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There's Lots To Do



If anyone was happier about the end of school last June than the students, it was the teacher.

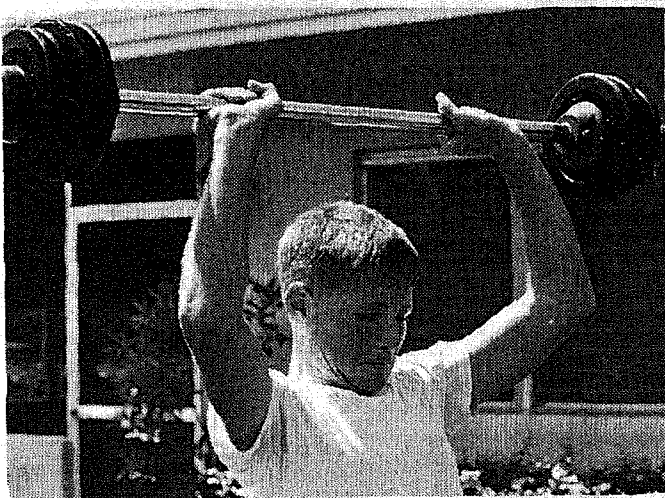
Only the teacher and a slight advantage over his charges. In most cases, the mentor had definite plans for vacation—places to go, a summer job, perhaps, or maybe some long-overdue reading to catch up.

But you can bet your study hall pass, that the teacher is delighted that there are still 36 days of vacation left.

On the other hand, there seems to be rumbling amongst some of the students that it's "too bad school isn't in session."

So, if you're young at heart and have nothing to do, we offer these inspirational pictures of things that young people in South Florida are doing to fill their "school-less" days this summer.

They swim, they surf, they



lift weights (to keep in shape for fall football), they play sandlot baseball, and sometimes, they just sit under a tree.

Because all play and no work makes Jack a lazy boy, we show a picture of an industrious youth trimming the hedge. But then, again, he can always stretch out next to it and dream of school if the summer sun gets too hot.

Young Men's Retreats Set In N. Palm Beach

Three special retreats for young men have been planned by the passionist Fathers of Our Lady of Florida Retreat House, North Palm Beach, for August.

The first retreat, for high school students 13 to 15 years, old, will begin Tuesday, Aug. 6 at 10 a.m. and conclude at 3 p.m., Wednesday, Aug. 7.

A retreat for high school students 16 to 17 years old will begin Friday evening, Aug. 16 at 8 p.m. and run through noon, Sunday, Aug. 18.

The session for young men 18 to 25 years old will begin at 8 p.m., Friday, Aug. 23 and Sunday afternoon, Aug. 25.

Further information on the three retreats may be obtained by calling or writing the retreat house.

Opera Scenes To Be Offered

CORAL GABLES—Scenes from Acts II and III of Verdi's "Aida" will be featured by singers in the University of Miami summer opera workshop's second presentation at 8:30 p.m., Sunday, July 28, in Beaumont Lecture Hall.

The program, offered free of charge to the general public, will also include Verdi's La Traviata, Act II; scenes from Bizet's "Carmen;" Puccini's "Manon Lescaut," "La Boheme" and "Suor Angelica" and Tchaikovsky's "Eugene Onegin."

Youth Mass To Be Sung This Sunday

Youths from more than 20 parishes in the North Dade County area, as well as teenage members of several non-Catholic congregations, have been invited to attend the monthly "Youth Mass" which will be celebrated, Sunday, July 28, at St. James Church, N.W. 7 Ave. and 131 St.

Among the concelebrants of the Mass, which will begin at 7:15 p.m., will be Father Brian Reddington, Father William O'Meara, C.S.S.R., Father Gerald Fitzpatrick, and Father Michael Hourigan. Father James Kiskicki will deliver the homily "The Kissing Game."

Members of all of the parish youth organizations in Dade County are invited to participate in the Youth Mass, according to Father Reddington. And they are encouraged to bring both their Catholic and non-Catholic friends.

A dance will follow the Mass in the St. James Parish Hall.

Newman Dance

A break from the summertime-Sunday-evening-nothing-to-do will be offered on Sunday evening, July 28, by the members of the Newman Association of the Miami Dade Junior College South campus.

An "Invitation to Newman" dance will be sponsored by the Junior College organization at the Aquinas Newman Center, 1400 Miller Road, Coral Gables, beginning at 8 p.m.

Admission to the dance, which is open to all high school graduates and college students, will be free.

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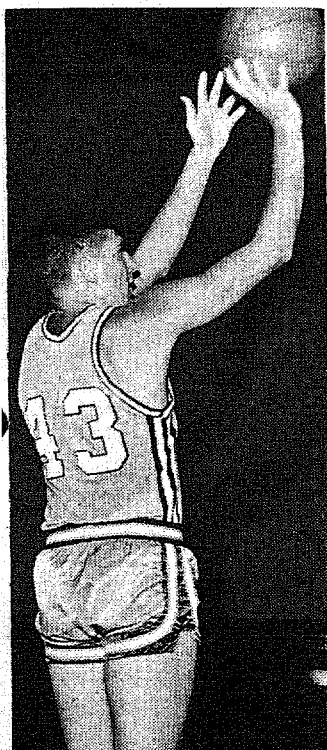
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Biscayne College Cagers Plan Big Third Year

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The newly-announced basketball schedule for Biscayne College's third year of varsity competition, realizes an ambition that has been with Ken Stibler, the basketball coach and athletic director, since he started the program four years ago.



John Fairclough

The 22-game schedule is highlighted by a three-game trip to New Jersey just prior to Christmas holidays. Teams to be met on the tour are St. Peter's of Jersey City, an NIT participant for the past two years; Monmouth College, which earned a berth in the NAIA small college meet in Kansas City last winter; and Fairleigh Dickinson College, which just missed out on the NAIA tournament.

But, the toughness of the competition, doesn't phase Stibler. He's returning home.

GREW UP

Stibler grew up in the basketball circuit New Jersey, played his college ball at Seton Hall in Orange, N. J. and obtained his master's degree at Montclair (N. J.) State.

In addition, over half of the Biscayne College basketball squad comes

from New Jersey, where Stibler has maintained strong contacts from his years as a recruiter for North Carolina, Loyola of the South and South Carolina.

The New Jersey basketball circle is among the finest in the nation for developing college prospects. Among the more famous locally has been Rick Barry, the U. of Miami All-America and scoring champ of the NBA.

NO BLUE CHIPS

Stibler, of course, doesn't get the big blue chip stars from out of New Jersey, with the limited scholarships that Biscayne offers along with the high academic requirements.

Instead, Ken must rely upon his coaching contacts to get the boys who are late developing, overlooked by the major schools or simply lacking the natural talents for a big school but have the potential of making it at a school the size of Biscayne by patient coaching.

The trip to New Jersey offers Ken and his team three advantages.

MORE FAMILIAR

One, the school name will become a lot more familiar in the area, after coming north to play against three of the top teams.

Secondly, it'll give the New Jersey contingent on the squad an opportunity to play before many of their parents, friends and coaches, who would never have the opportunity to come to Miami to see them play.

And, thirdly, "it'll mean that the New Jersey boys will be able to stay home after the last game and enjoy the holidays," he explained.

Seek Rooms For Students

People in Miami who have unused bedrooms or vacant apartments for rent are urged to contact the Central Housing Office of the Metropolitan Young Adult Ministry, Inc., which each year assists off-campus students in finding accommodations.

Accommodations available may be registered by calling 634-7741 and no charge is made to either party for services.

K of C Bowl

An organization meeting for the Knights of Columbus Handicap Bowling League will be held this evening, Friday, July 26, at 8 p.m. in the Coral Gables Council Hall, 270 Catalonia Ave.

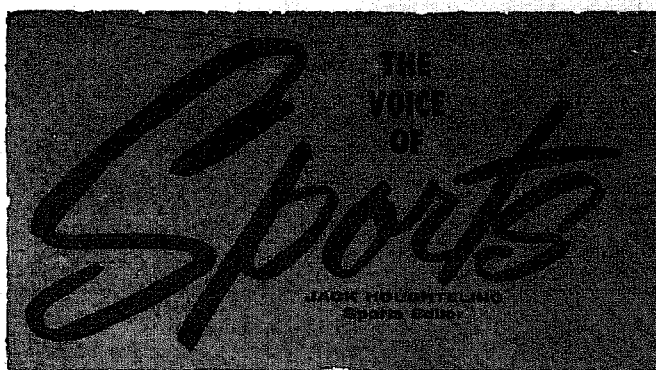
The League bowls Tuesday evenings at 6:45 p.m. at the Airport Lanes, 1850 NW LeJeune Road. All members of the Knights of Columbus are eligible to compete in the League.

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New Jersey players from last winter's squad who won their letters were John Fairclough, Jack Boyle, Rick Murray, and Bob Novak, while two new frosh recruits hail from the area, Steve Sahli and Dick Biernacki.

Fairclough was the team's top scorer last year with a 20.1 points a game average, while Boyle was 9.9, Murray 8.7, Morbee 6.5 and Novak 5.0.

Rebounding was a problem last season with a 6.8 average by Morbee the team's best. Stibler figures that the 6-5 Sahli and 6-4 Biernacki will help out a lot in this department.

TOP PERFORMERS

Rounding out the top performers on the squad were 5-10 Keith Finley from Pompano Beach High, with a second-high average of 13.0 ppg., 6-6 Bob Cook of Hollywood McArthur, third in scoring with 11.1 and 6-4 Ed Baldauf of Msgr. Pace, 2.4.

The team isn't as strong as one as Stibler would like to take home with him, but it is an improving squad.

The Bobcats were 6-15 the first year of competition and climbed to 9-15 last season, despite a tougher schedule.

TOUGHER YEAR

This year's schedule is probably a bit stiffer, making an improved won-loss record even more difficult.

In addition the New Jersey powerhouses, the Bobcats play four games against teams normally on the U. of Miami slate, Florida Southern twice, and Jacksonville U. and Tampa, once each.

Local rivalries will be expanded with Drake College of Ft. Lauderdale and Florida Memorial, the new neighbor in Opa-locka.

The balance of the schedule includes St. Leo, who the Bobcats have yet to beat in six games; Florida Tech, to whom the Bobcats have never lost, five meetings; Belarmine College of Louisville, Ky., Bryant College of Rhode Island; two former foes of the U. of Miami, Spring Hill College, and Rollins, along with Florida Presbyterian and South Alabama.

It'll be a tough slate, but—with a nice trip to New Jersey in the cold of December, who could be happier than Ken Stibler?

* * *

Remember the hard-luck tale last week of Archbishop Curley High pitcher Bill Carleton? He lost a 1-0, three-hit game in the opening of the American Legion playoffs.

JUSTICE PREVAILS

Well, justice has prevailed and just when Bill needed the help the most.

In the title game of the double-elimination tournament, Bill was knocked from the mound and his Miami Shores team trailed by 4-2 in the seventh and final inning.

Well, Carleton's teammates came through with five runs, including a bases-loaded double by Curley teammate Vaughn Flick, who hit only .103 as a sophomore last spring, to pull out the game with Carleton coming back in the seventh inning in relief.

The win put Miami Shores in the four-team District 8 tournament finals starting Saturday night.

THE BISCAYNE SCHEDULE

Nov. 27 — Drake	Jan. 14 — Rollins
Nov. 30 — at Jacksonville U.	Jan. 18 — Fla. Memorial
Dec. 6 — Florida Tech	Jan. 20 — Fla. Southern
Dec. 9 — at Tampa	Jan. 25 — St. Leo
Dec. 14 — So. Alabama	Jan. 27 — Bryant
Dec. 17 — at St. Peter's	Jan. 30 — At Rollins
Dec. 18 — at Fairleigh-Dickinson	Jan. 31 — at St. Leo
Dec. 20 — at Monmouth	Feb. 4 — at Fla. Tech
Jan. 7 — at Drake	Feb. 8 — Fla. Presbyterian
Jan. 9 — Bellarmine	Feb. 12 — At Fla. Memorial
Jan. 11 — Spring Hill	Feb. 22 — at Fla. Southern



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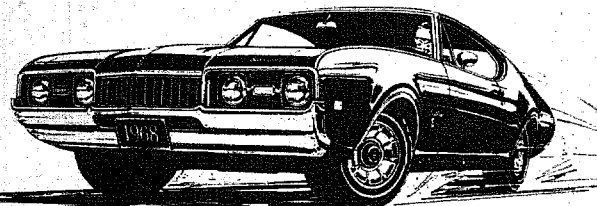
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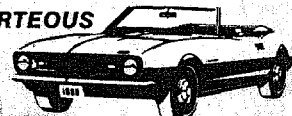


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YOUNG GIRL lights a candle and places it on the Tree of Reconciliation, a new work by the Swedish sculptor Plof Hellstrom. The tree was dedicated during the meeting of the World Council of Churches' Fourth Assembly in Uppsala. Worshipers are invited to light a candle and place it in one of the 100 holders of the tree.

Lauds WCC Stand On Selective Objection

NEW YORK—(RNS) — Father Donald R. Campion, S. J., editor of America, the national Catholic weekly, said here that a "very valuable step" had been taken by the World Council of Churches in affirming the

Group Calls For Grape Boycott

SAN FRANCISCO — (NC)—An interfaith appeal for support of the California grape boycott has been made by the San Francisco Conference on Religion, Race and Social Concerns.

The conference "officially endorsed" both the extension of the National Labor Relations Act to cover farm workers and the present boycott of all California table grapes.

(In Detroit, the Human Relations Division of the Archdiocesan Department of Community Affairs announced its support for a drive to exclude fresh California grapes from the shelves of Detroit area retail markets.)

A letter to religious leaders from the San Francisco conference urged them to "publicize the appeal to legislators for NLRA coverage and the table grape boycott."

The letter, signed by Father Eugene J. Boyle, Rev. John Chester Smith and Rabbi Saul E. White, said: "It is indisputable that the absence of collective bargaining for farm workers is the major factor in the continued exploitation of that segment of our labor force. Lack of collective bargaining is a fundamental violation of the Judeo-Christian social ethic."

The letter urged support for the grape boycott in order to bring about unionization. It noted that the United Farm Workers Organizing Committee, AFL-CIO, "under the dedicated leadership of Cesar Chavez," is presently striking California grape growers at Delano and Coachella.

"The grape growers present a united front in resisting the legitimate aspirations of UFWOC," it said. "Under these circumstances, those committed to social justice for farm workers are urgently requested to support the present boycott of all California table grapes."

right of individuals to object conscientiously to particular wars.

The editor commented on the action by the Fourth Assembly of the WCC, meeting in Uppsala, Sweden, in which Churches were urged to minister to those who cannot because of conscience participate in the military as well as to those who elect military service.

Included in the WCC statement, set in the context of human rights, was the recommendation that the Council's constituent Churches support those who may object to a particular war. Such a stance is known as selective conscientious objection to distinguish it from universal pacifism, that is, opposition to all war.

Father Campion told Religious News Service he felt the World Council's statement was balanced and reflected concern for the dignity of man.

He stated that he thought the WCC's recommendation to its 231 Protestant and Orthodox constituent members was a good indication of agreement among Churches. He also called attention to statements on conscientious objection included in the Second Vatican Council's document on The Church in the Modern World.

The Vatican Council's document said, "It seems right that laws make humane provisions for the case of those who for reasons of conscience refuse to bear arms, provided, however, that they accept some other form of service to the human community."

Family Reunion Day Sponsored

The first annual observance of Family Reunion Day sponsored by Kiwanis International and the Freedoms Foundation at Valley Forge will be held Sunday, Aug. 11, in the United States and Canada.

William Yengling, president of the Miami Shores Kiwanis Club, is urging all families in the South Florida area to plan family reunions, picnics, outings and similar events to dramatize "the family as the keystone of national strength and morality."

Minister Says Change Attitudes On Poor

DENVER (RNS)— "The only way the poor are ever going to get out of poverty is for you and me to change our attitudes, especially about why people are poor," a Methodist minister told Catholic nurses here.

The Rev. Donald E. Hall of the Detroit Methodist Conference spoke on "The Culture of Poverty" at the annual Convention of the National Council of Catholic Nurses.

"There may be many solutions to the problems of poverty," he said, "but before anything can begin to happen we must rid ourselves of the idea that people are poor because they are lazy and don't care."

"We have got to begin to see," he continued, "that there is a culture of poverty in operation which perpetuates poverty and which only we, the prosperous, can break down."

He explained that the poor or America are rejects from the "work-world." They are born into or fall into the economic underworld of affluent America.

They include, he said, the small farmers and migrants who inhabit the wastelands of rural poverty, the 20 million black Americans who live in ghettos of poverty, and senior citizens living on pensions and social security.

"Add to our list of those in poverty," Mr. Hall continued, "the handicapped, both physically and mentally, the retarded and near psychotic, the alcoholic and the dope addict."

"And don't forget the children," he said. "Children live in poverty, not in India, nor in China or Africa, but in the United States."

"We need to rethink our understanding of what it means to work," Mr. Hall said, "and what it means to be paid a fair day's wage for a fair day's work."

"We don't want to be reminded," he observed, "that

we discriminate daily and belong to a system that has discrimination built into it."

People get caught "in a web of circumstances that makes it almost impossible to pull themselves out of poverty," the Methodist clergyman told the nurses.

"We justify our unjust attitudes," he continued, "by putting the blame on them— 'Why don't they get off their seats and go out and get a job, instead of living off the taxpayer' — that's us."

"We don't want to be reminded," he added, "that we don't give a damn for the migrant workers, or old people, or the ADC mother."

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La VOZ

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Mientras en Miami crece el entusiasmo y ya hay más de doscientas reservaciones para la peregrinación al Congreso Eucarístico Internacional a efectuarse en Bogotá, desde la capital colombiana llegan reportes del auge interamericano que está tomando ese evento.

Seis mil militantes de los cursillos de cristiandad y 10 mil de la Legión de María procedentes de distintas partes de Latinoamérica participarán en reuniones de sus movimientos coincidiendo con el Congreso Eucarístico.

Más de 800 matrimonios dirigentes del Movimiento Familiar Cristiano participarán en el Encuentro Interamericano que tendrá por lema "Eucaristía y Familia", con el propósito de que por estos encuentros la familia cristiana reciba la fuerza de unión que proviene de la Eucaristía como vínculo de amor.

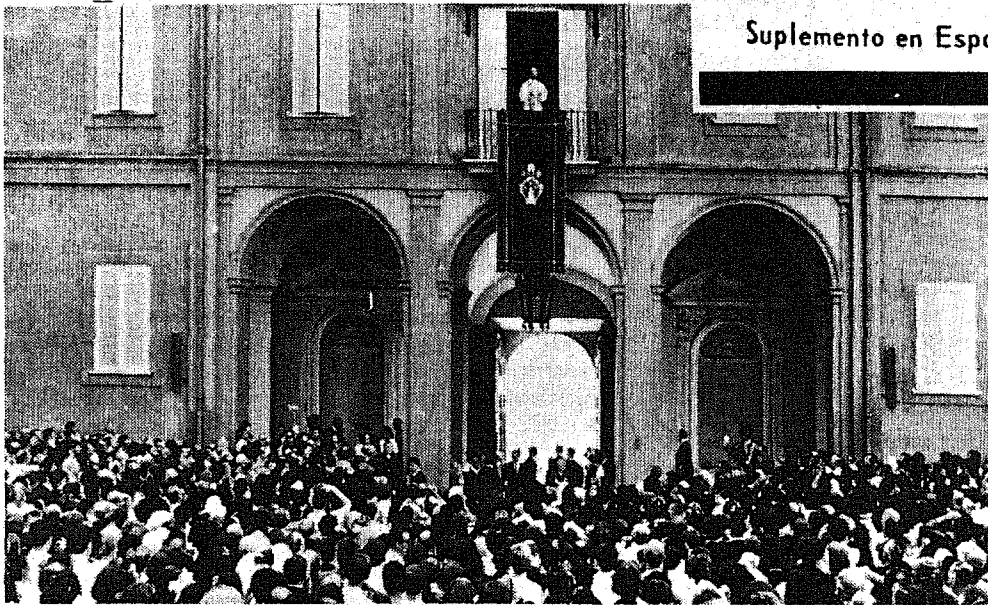
Los cursillistas tendrán su Primera Ultreya Latino-

americana y la primera americana y la Primera Asamblea Latinoamericana con la participación de delegados de 130 secretarías del continente.

La reunión de la Legión de María tendrá carácter mundial y su tema será "María y la Unión de los Cristianos."

Otros veinte encuentros de carácter internacional tendrán lugar en Bogotá coincidiendo con los actos del Congreso Eucarístico. Entre ellos se destacan el III Congreso Interamericano de Ex-alumnos Salesianos, la Unión Mundial de Organizaciones Femeninas Católicas, la Asamblea Mundial de la Adoración Nocturna, a la que acudirán más de 4 mil adoradores.

Otra importante asamblea, esta de carácter sacerdotal, será la II Asamblea Latinoamericana de la OCSHA, con el tema "Sentido Misionero del Sacerdote Diocesano."



El Papa Paulo VI bendice a la multitud que se congrega en los jardines de su residencia de verano en Castel Gandolfo. El Pontífice hizo su viaje a este retiro en las colinas al sur de Roma, antes de iniciar su viaje al 39 Congreso Eucarístico Internacional a efectuarse en Bogotá.

CONOZCA EL CONGRESO EUCARISTICO

Primero de una Serie de Dos

Acaso alguien podría pensar que los Congresos Eucarísticos Internacionales nacieron por iniciativa de la Jerarquía, de algún Obispo, o de algún Papa... pero no es así. Es curioso ver que los Congresos Eucarísticos nacieron en Francia, en 1881, por obra de una persona seglar, la señorita María Marta Tamisier, quien llevó a cabo el primer encuentro de esta clase, en la ciudad de Lila. La señorita Tamisier veía en la realización de una pública manifestación de fe cristiana en torno a la Eucaristía, la respuesta más directa a dos problemas graves, que por entonces enfrentaba la Iglesia en Francia y, más aún, en el mundo occidental.

Desde esa fecha hasta el presente, se han celebrado otros 38 Congresos Eucarísticos Internacionales en distintos lugares del mundo. En todos ellos se ha tratado de atender a las dos características del primero: ser una expresión pública de fe y una respuesta a situaciones concretas del lugar y de la época en que cada Congreso se celebra.

La actitud de la Iglesia busca ahora el diálogo con el mundo en terrenos de comprensión y colaboración. Los Congresos Eucarísticos Internacionales como manifestación de esa actitud de la Iglesia han llegado a mostrar que la Eucaristía, lejos de dividir a los hombres, los ha de llevar a trabajar fraternalmente por la construcción del mundo.

De esto tenemos unos ejemplos recientes. El Congreso de Munich (1960) se reunió bajo el lema: "Porque se ha unido a Cristo en el Santo Sacrificio debe

ir con Él a través del mundo, debe tomar el mundo en serio".

El último se reunió en Bombay (1964), ciudad importante de un país que, como tantos otros, sufre los grandes problemas del mundo en desarrollo de hoy. Este Congreso se ocupó del tema: "La Eucaristía y el Hombre Nuevo", en reuniones y seminarios sobre el hambre, la salud, los laicos, la superpoblación, las relaciones entre la revelación cristiana y otras religiones. En él se manifestó el espíritu cristiano de servicio.

Ese espíritu de servicio de la Iglesia se traducía en estas palabras del Papa Pablo VI a los no cristianos: "Dentro de esta comprensión y amistad mutuas, dentro de esta comunión sagrada, debemos todos unidos poner mano a la obra para edificar el porvenir común de la humanidad".

—CARACTERISTICAS

Este Congreso, por tanto, ha de tener en cuenta los aspectos concretos, históricos y geográficos, que lo deben enmarcar: A) es el primer Congreso que se reúne después del Concilio Euménico Vaticano II; B) tiene lugar en la América Latina; C) su lema es: "LA EUCARISTIA, VINCULO DE AMOR"

A—PRIMER CONGRESO POSTCONCILIAR

—La Renovación Litúrgica

Este movimiento de renovación, iniciado, hace varios años, tuvo especial acogida en el Concilio Vaticano II; por eso influirá marcadamente en el Congreso Eucarístico Internacional de 1968. Pueden destacarse tres aspectos de esta influencia:

a) Para que la Liturgia pueda enseñar y encauzar la vida del cristiano, dice el Concilio que "los ritos deben resplandecer con noble sencillez... adaptados a la capacidad de los fieles, se han de ordenar de manera que expresen con mayor claridad las cosas santas que significan y el pueblo cristiano pueda comprenderlos fácilmente y participar en ellos".

La comunión es la participación plena de quienes toman parte en toda la Misa. Debe entonces mirarse a la Eucaristía, ante todo, como la celebración del "banquete pascual en el que se come a Cristo".

Para dar, pues, todo su valor a la Eucaristía, el Congreso será una solemne celebración comunitaria del banquete cristiano.

b) El Concilio nos muestra la unidad de todos los sacramentos por su relación con la Eucaristía, que es centro de la vida de la Iglesia, es decir, centro de la vida de los cristianos.

c) Otro aspecto que conviene destacar es el carácter comunitario de la celebración de todos los sacramentos y particularmente de la Eucaristía. Por su naturaleza, todo en la Iglesia ha de tender a la unidad; la Eucaristía, corazón de su vida, es así: "signo de unidad, vínculo de amor", y también lo son todas las demás acciones litúrgicas: "no son acciones pri-

(Pasa a la Pagina 24)

Paulo VI Pagará Su Viaje a Bogotá

Bogotá (NA)—El Papa Paulo VI pagará su propio pasaje cuando viaje a esta ciudad en agosto próximo para asistir al Congreso Eucarístico Internacional y a la II Conferencia General del Episcopado Latinoamericano.

En rueda de prensa concedida por la tripulación que conducirá el Jet "Sucre" de la línea aérea "Avianca" en el cual viajará el Santo Padre, se dijo que el Pontífice abonará 1,200 dólares para el trayecto Roma-Bogotá-Roma.

"Avianca" había ofrecido conducir gratuitamente al Papa Paulo VI pero el protocolo del Vaticano no permitía aceptar este ofrecimiento.

En la rueda de prensa, celebrada recientemente, se señaló también que Paulo VI después de salir de Roma pasará por Algeciras, Barcelona, Toledo, y Cáceres en España, para luego pasar por Fátima, en Portugal, hasta cruzar Martinica.

De allí seguirá a Caracas y Barinas, en Venezuela, para después ingresar a territorio colombiano atravesando la población de Sogamoso. Desde el instante en que el avión papal entre a Colombia una flota de aviones de la Fuerza Aérea colombiana escoltará al Sumo Pontífice.

El avión "Sucre" saldrá de Colombia el lunes 19 de agosto hacia Frankfurt donde permanecerá todo el día 20. El miércoles 21 seguirá a Roma donde será minuciosamente chequeado. El 22 transportará a Paulo VI a Colombia.



Bogotá

Se

Prepara

EL PRESIDENTE de Colombia, Carlos Lleras Restrepo (de espaldas a la cámara) y el alcalde de Bogotá Virgilio Barco Vargas (centro) examinan los terrenos donde el gobierno está construyendo instalaciones especiales para el 39 Congreso Eucarístico Internacional que presidirá el Papa Paulo VI el próximo mes de agosto. Con ellos aparecen el ministro del Interior, Misael Patrana Borrero y la señora Carolina de Barco.

Mañana y el Domingo Festival de San Juan Bosco

Mañana, sábado y el domingo, días 27 y 28, tendrá lugar en los salones y terrenos parroquiales de San Juan Bosco el Quinto Festival de Verano con juegos y entretenimientos para grandes y chicos.

Como en años anteriores se espera que este fin de semana el festival de San Juan Bosco congregue a miles de personas de la colonia latina de Miami.

Enclavada en el corazón

de una de las más populosas zonas cubanas de Miami, la iglesia de San Juan Bosco comenzó estos festivales cuando sus locales eran sólo un viejo garage. La contribución de los fieles y las recaudaciones de estos festi-

vales han hecho posible una iglesia de líneas modernas, un amplio salón parroquial y cinco aulas para la enseñanza de la juventud.

El festival de este año está destinado a recaudar fondos

para ampliar y equipar el centro juvenil que ya funciona en la planta alta del templo.

Además de los muchos y valiosos premios que se obsequiarán a los concurrentes,

de los entretenimientos que se planean, la tómbola ofrecerá una cafetería de comidas cubanas y españolas con platos de los distintos restaurantes latinos de Miami, a un módico precio.

Gota que Puede Desbordar la Copa

Por MANOLO REYES

En la Escuela de Derecho de la Universidad de la Habana se estudiaba una asignatura llamada "Política Criminal". En ella se enseñaba que había algunos tipos de delitos que por su carácter poco usual, su espectacularidad y su difusión, movían a ciertos individuos a repetir su realización.

Y el profesor de Política Criminal mencionaba como ejemplo el caso ocurrido hace muchos años en Francia en el cual una mujer le echó vitriolo en la cara a su esposo. Y este murió a consecuencias de las graves quemaduras recibidas de ese ácido. En las semanas y meses subsiguientes a la realización de tal tipo de delito que antes no había existido allá, el mismo hecho se repitió en diferentes latitudes de Francia.

Tal análisis podría aplicarse al caso de los aviones secuestrados que este año ya han sobrepasado la primera docena.

Sólo en la época actual donde existe un gran tránsito aéreo podría darse este tipo delictivo de secuestro de aviones. Y cabe la posibilidad que individuos en busca de notoriedad realizaran estos secuestros inconcebibles.

Pero existe también la teoría, sostenida por muchos observadores interamericanos, que dichos secuestros de aviones son dirigidos y patrocinados por el castrocomunismo.

En un esfuerzo por evitar el secuestro de aviones se ha informado que podría existir el recurso que si hay cubanos descontentos ansiosos de regresar a Cuba podrían hacerlo en los Vuelos de la Libertad.

Claro está que para analizar esta tesis hay que pensar que muchos de los recientes secuestradores de aviones no han sido cubanos, sino estadounidenses.

Y que de todas formas si el posible secuestrador pudiera regresar tranquilamente a Cuba en los Vuelos de la Libertad, perdería la espectacularidad de la noticia del secuestro. Y tal parece que Fidel Castro que hasta ahora tiene una imagen muy dañada ante los ojos del mundo, necesita estar en los primeros planos noticiosos para mantener vigencia.

Los que mantienen esta teoría que el régimen rojo de la Habana está tras los secuestros de aviones alegan que Fidel Castro ha perdido en estos diez años la batalla de la propaganda.

Y desesperadamente está tratando de asirse a cualquier clavo ardiente con tal que su nombre siga sonando internacionalmente.

Es indudable que el sensacionalismo del secuestro de aviones es una plataforma de propaganda para Castro. Pero en definitiva, una plataforma totalmente negativa. Porque siempre hay una gota que desborda la copa.

Forjadores de Naciones

Por MANOLO REYES

En todo camino hacia la libertad hay tres clases de personas: los que siembran, los que cultivan y los que recogen.

La etapa más ardua, la más difícil, es la primera. O sea, la de la siembra.

En ella hay que creer sin ver. Y obedecer los dictados de nuestra propia fe, sin detenerse en discusiones dilatorias y estériles pidiendo un resultado material inmediato.

Nunca el fruto rompió tan pronto el sembrador echó la semilla.

Si es cierto que el reloj de la historia jamás ha dado marcha atrás, no es menos cierto también que tampoco ha podido adelantarse saltando etapas que los pueblos han tenido que vivir para hacerse más fuertes, más maduros. Jamás la noche pasó al día en un abrir y cerrar de ojos.

Por eso en la primera etapa... que pudiera calificarse de intangible... mientras más hondo es el surco que se abra, más profundo echará sus raíces la semilla que plante el buen sembrador.

Quizás en un campo agrícola los mismos que siembran, son los que más tarde cultivan y recogen. No sucede así en la siembra de ideales para lograr la libertad. Los sembradores o constructores de pueblos que han

visualizado una nación nueva emergiendo de las cenizas del pasado, han dedicado todo su tiempo a sentar los pilares ideológicos sobre los cuales, en el futuro, habrá de erigirse una nación en libertad.

Los 56 Americanos que firmaron la Declaración de Independencia de las trece colonias el 4 de julio de 1776 no pudieron contemplar que a casi 200 años de la firma de aquel histórico documento... hoy los postulados del mismo son las bases ideológicas de la libertad de esta gran nación.

Bolívar no vió convertido en realidad su hermoso sueño de todas las Américas libres. Céspedes no llegó a Baraguá, Martí nació, vivió y murió en una patria esclava. Pero todos ellos fueron sembradores de naciones nuevas y libres.

Hoy el cubano en la isla mártir y en el exilio está fente al surco de la historia y de su pueblo para echar los pilares de una nación que emergerá libre, soberana y justa de entre las cenizas del castrocomunismo.

Por eso, por cada lágrima que ahora derrame en su dolor una madre cubana... en la Cuba nueva del mañana se erigirá un nuevo templo.

Por cada sufrimiento de cada patriota cubano... en la República del futuro un nuevo niño nacerá en libertad.

El Lugar de la Transfiguración



EL MONTE TABOR, que se levanta 1,900 pies sobre el nivel del mar fue el lugar de la Transfiguración de Cristo ante sus apóstoles Pedro, Santiago y Juan. En la iglesia de la transfiguración en la montaña, un monje franciscano (foto de abajo) abre la pequeña puerta del santuario por la cual los peregrinos pueden tocar la roca del Monte de la Transfiguración. La Transfiguración del Señor es conmemorada el 6 de agosto.

CONOZCAMOS EL CONGRESO EUCARISTICO

(Viene de la Pagina 23)

vadas sino celebraciones de la Iglesia".

—Esto cobra hoy día especial importancia si observamos cómo los hombres están cada vez "más íntimamente unidos, con toda clase de relaciones sociales, técnicas y culturales".

Las celebraciones del Congreso Eucarístico Internacional servirán para mostrar el carácter comunitario de todos los sacramentos y su íntima relación con la Eucaristía, como sacramento comunitario por excelencia. También tendrá especial importancia la celebración de la Misa "en la que la unidad del sacerdocio se manifiesta".

2—La Iglesia y el Mundo

El Concilio resume la actitud de la Iglesia ante el mundo en tres ideales centrales: solidaridad, diálogo y servicio.

a)Solidaridad

"La Iglesia se siente íntima y realmente solidaria de la humanidad y de su historia". "La comunidad cristiana está integrada por hombres". "Nada hay verdaderamente humano, que no encuentre eco en el corazón de la Iglesia". "Cree la Iglesia que de esta manera, por medio de sus hijos y por medio de su comunidad entera, puede ofrecer gran ayuda para dar un sentido más humano al hombre y a su historia".

b)Diálogo

Por la misión universal que tiene la Iglesia hacia todos los hombres, de cualquier condición, cultura, raza, etc., debe tener una actitud abierta que la lleve, como dijo el Papa Pablo VI, a "no excluir a nadie y a aceptar todos los valores humanos".

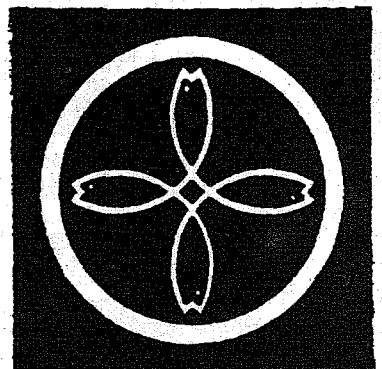
A esto se llama fundamentalmente actitud de diálogo, por la cual la Iglesia quiere dar muestra de la fraternidad entre los hombres y contribuir a que sea una realidad.

Es decir, que buscando la verdad, movidos por el amor, los cristianos hemos de contribuir en paz y comprensión a la construcción del mundo. Es un diálogo entre nosotros mismos y con los demás, el que nos puede llevar a dar esa contribución nuestra al mundo.

c)Servicio

Para lograr la fraternidad universal a la que todo hombre sincero aspira, el Concilio ha insistido en una de las características fundamentales del cristianismo expresada en las palabras de Cristo: "No he venido a ser servido sino a servir". Siguiendo este espíritu de servicio, el Papa Pablo VI dijo en la ONU: "Solo formulamos una petición...que se nos permita servir..."

Como el diálogo, el servicio debe abarcar a todos los hombres, con la palabra y con las obras.



B—CONGRESO INTERNACIONAL EN AMERICA LATINA

1—INTERNACIONAL

Toda Asamblea Eucarística ha de tener el carácter universalista que se deriva de su naturaleza. Pero tratándose de una Asamblea en que de hecho estarán presentes cristianos venidos de todas partes del mundo, tal universalidad debe manifestarse con especiales características.

Las palabras que nos relatan el hecho de Pentecostés, la venida del Espíritu Santo, sirven muy bien para darnos una idea y una imagen de lo que será una asamblea universal. Son éstas: "Estaban en Jerusalén judíos piadosos de todos los pueblos que hay bajo el cielo; al hacerse ruido se reunió la gente y todos quedaron sorprendidos, porque cada cual los oía hablar en su propia lengua".

La principal manifestación de la universalidad de la Iglesia se realiza en la participación plena del Pueblo de Dios en la liturgia y particularmente en la Eucaristía, "en una misma oración, junto al único altar donde preside el Obispo, rodeado de su presbiterio (sus sacerdotes) y ministros". Con mayor razón se manifestará esta universalidad cuando la celebración eucarística se realiza por cristianos de todo el mundo, reunidos para oír la Palabra y partir el Pan, alrededor de un considerable número de Obispos y presididos por el Obispo de Roma, fundamento visible de la unidad de fe y de comunión.

Si el Papa viene a nuestro Congreso, como lo deseamos, hemos de ver en él al peregrino "servidor y mensajero de Jesucristo", servidor por excelencia del Pueblo de Dios, para congregarlo en la unidad. Las palabras de Pablo VI en Bombay explican también el sentido de su deseada presencia entre nosotros: "No quisiéramos que nuestra presencia fuera causa de distracción. Más bien quisiéramos que fuera una invitación a todos los que asistan de cerca o se unan de lejos, a encontrarnos en la Eucaristía".

Tres Discursos Dirá el Papa en Colombia

Bogotá (NA)—En su corta permanencia en esta ciudad, durante el desarrollo del 39 Congreso Eucarístico Internacional de agosto próximo, el Papa Paulo VI pronunciará tres mensajes dirigidos en especial a los pueblos de Latinoamérica y, en general, a la humanidad toda.

El primer mensaje será dirigido el mismo día de su llegada a esta ciudad: jueves 22 de agosto. El Santo Padre dirá su palabra sobre el problema sacerdotal y la vocación religiosa en América Latina en el curso de la ceremonia de ordenación de sacerdotes y diáconos del continente. Los diáconos son 28 y algunos de ellos son casados. Ellos estarán con sus esposas.

Al día siguiente, viernes 23, tendrá lugar el denominado "Encuentro Campesino", cuyo escenario será Mosquera, población rural situada a catorce kilómetros del aeropuerto de "El Dorado". El Papa Paulo VI estará desde las diez hasta las once de la mañana en aquella zona a la que llegará en helicóptero en compañía del Presidente de Colombia, Carlos Lleras Restrepo.

En primer término, el Pontífice se dirigirá al campesinado de América, rodeado de una multitud que se calcula en un millón de almas. Su alocución versará sobre el cambio de la vida rural en esta parte del mundo.

Paulo VI pedirá a los hombres del campo que unan sus esfuerzos integrando asociaciones de trabajo con el objeto de encontrar solución a los problemas de la subsistencia.

Antes de dirigirse a los campesinos, el Santo Padre inaugurará la Radio Sutatenza, con un transmisor de 550kw., que se considera la emisora de mayor potencia dedicada a la enseñanza del campesinado en el continente americano.

Luego subirá a una "combinada", máquina fabricada en Colombia que realiza tareas agrícolas diversas y en la que se ha instalado una plataforma, para efectuar un recorrido de dos kilómetros y medio por la explanada de Mosquera. Una vez terminado el recorrido pronunciará su alocución.

En el curso de ese mismo viernes 23, Paulo VI se dirigirá desde la sede del Congreso Eucarístico Internacional a las naciones de Latinoamérica en una invocación que tendrá como base las pautas de la encíclica "Populorum Progressio."

El Santo Padre pedirá a las naciones latinoamericanas que inicien la transformación en forma pacífica para superar el subdesarrollo.

El administrador apostólico de Bogotá, monseñor Aníbal Muñoz Duque, dijo al respecto:

"Sus palabras serán el punto de partida de una renovación a fondo en Latinoamérica y principalmente en Colombia. Ese es el objeto de su visita. Yo sí creo que comenzará una nueva era de renovación con la llegada del Papa a esta parte del continente."

Al día siguiente, Paulo VI viajará a Roma, no sin

antes haber inaugurado la sede de la Secretaría General del Consejo Episcopal Latinoamericano (CELAM) y la II Conferencia General del Episcopado Latinoamericano.

Este certamen se desarrollará en Medellín a partir del 26 de agosto. Pero será inaugurado por el Papa dos días antes en Bogotá, aprovechando que se encuentran presentes todos los obispos en esta ciudad. La ceremonia se efectuará en la Catedral Primada de Bogotá.

Durante su permanencia, Paulo VI se alojará en la residencia de la Nunciatura Apostólica y no en el Palacio Arzobispal, según informó monseñor Muñoz Duque. Este anuncio puso término a una polémica durante la cual se alegó que la residencia de la Nunciatura no ofrecía las suficientes garantías para la seguridad del Pontífice.

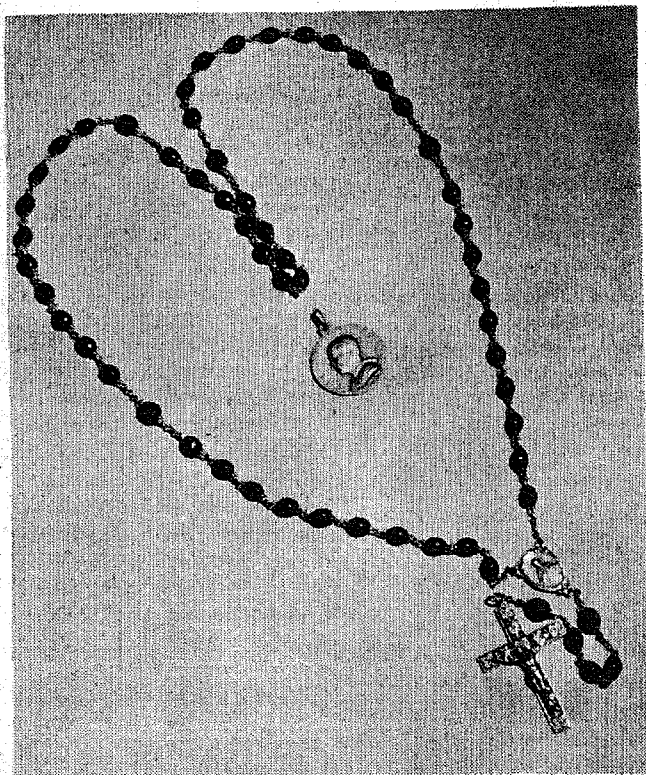
Monseñor Muñoz Duque lamentó que la polémica haya tomado "cariz personal y rebasado los límites del res-

peto" y agregó en una declaración emitida con este motivo que espera que la determinación de alojar al Sumo Pontífice en la Nunciatura Apostólica "será tranquilamente aceptada por todos."

Mientras tanto, y en relación con el evento eucarístico internacional, ya todo se encuentra casi listo. El campo ferial, ubicado en un lugar denominado "El Salitre", tiene forma circular y puede albergar cómodamente a más de 750 mil personas.

Los organizadores, empero, señalan que este certamen será diferente, no por sus proporciones ni por su arquitectura, sino por la dimensión social de la Eucaristía que predominará en sus actos. Este evento presentará en efecto tres aspectos que lo diferencian de los otros eventos eucarísticos: renovación litúrgica, vinculación de todos los sacramentos con la Eucaristía y la Liturgia entendida como lazo comunitario.

La Devoción del Rosario



Rezando la primera decena del Rosario, me asalta una idea: debo escribir a Voice sobre esta gran devoción mariana. El rosario fué siempre mi pesadilla. Veía a muchas personas que lo rezaban y yo no podía. Era algo que me resultaba monótono. Pero, en mi anhelo de difundir el mensaje cristiano, empecé a predicarlo constantemente, con un ardor poco común, hasta que un día me encontré con una persona no católica. "Sólo Cristo nos puede salvar", decía. "¿Qué hacen ustedes con tanto rezar el rosario?" Y aquí fué cuando me hice el propósito de no dejar de rezarlo mientras viva.

Explicué a esa persona nuestro firme convencimiento de la verdad del Mensaje de Fátima y que la legión de Santos que se hallan en el Cielo junto a Nuestro Señor, bendicen el Rosario. Nuestro buen Jesús, en su infinita bondad y amor hacia nosotros, quiso hacernos este regalo por mediación de su madre y madre nuestra para que tuviéramos algo más de las muchas gracias que El suele obsequiarnos. Ahora nos toca a nosotros corresponder a tantas gracias, dedicando cada día un cuarto de hora para unirnos con nuestra madre celestial en la grandiosa obra de la salvación del mundo.

La Virgen promete que el Rosario germinará las virtudes y dará a las almas copiosas bendiciones por la misericordia divina, y las elevará a desear las cosas celestiales. Cuanto se pida por mediación del Rosario—

ofrece Nuestra Señora — se alcanzará prontamente. La devoción al Santo Rosario es una señal de predestinación a la gloria.

El rezo del Santo Rosario ha sido instrumento de salvación de los pueblos, como lo prueban los ejemplos de Austria, Brazil y tantas naciones que pudieron salir de grandes crisis morales y políticas esgrimiendo como su mejor escudo el arma del Rosario.

Recemos, pues, el Santo Rosario para salvar las familias, ayudar a la juventud, vencer las modas diabólicas; para que cese el ateísmo, por los seguidores encarcelados, para que les de fuerzas en la hora de la prueba.

Recemos el Santo Rosario para que el Espíritu Santo no deje de iluminar al Papa, a los Obispos, sacerdotes y religiosas; por la verdadera paz mundial, por la victoria del amor y la caridad cristiana. Y así, pasando las cuentas del Rosario, caminemos con Cristo en la noche del misterio, hasta que brille el alba eterna.

Mercedes Coya de Llerena

Misas Dominicales En Español

CATEDRAL DE MIAMI , 2 Ave. y 75 St., NW.-7 p.m.	Beach - 6 p.m.
CORPUS CHRISTI , 3230 NW 7 Ave.-10:30 a.m., 1 y 5:30 p.m. Misión de San Judas, 4600 NE 2 Ave.-11 a.m.	ST. JOHN THE APOSTLE 451 East 4 Ave., Hialeah - 12:55, 6:30 p.m.
SS. PETER and PAUL , 900 SW 26 Rd.-8:30 a.m., 1, 7 y 8 p.m.	INMACULADA CONCEPCION , 68 W. 42 Pl., Hialeah - 12:55, 6:30 p.m.
ST. KIERAN Assumption Academy, 1517 Brickell Ave.-7, 10 a.m., 1, y 7:30 p.m.	BLESSED TRINITY , 4020 Curtiss Parkway, Miami Springs - 7 p.m.
GESU , 118 NE 2 St.-6:00 p.m.	OUR LADY of the LAKES , Miami Lakes, (United Church of Miami Lakes), 7 p.m.
ST. MICHAEL , 2933 W. Flagler-11 a.m., 7 p.m.	VISITATION , 191 St. y N. Miami Ave., North Dade - 6:30 p.m.
ST. HUGH , Royal Road y Main Hwy., Coconut Grove-12:15 p.m.	LITTLE FLOWER U.S. 1 y Pierce St., Hollywood - 6:45 p.m.
ST. TIMOTHY , 5400 SW 102 Ave.-12:45 p.m.	NATIVITY 700 W. Chaminade Dr., Hollywood - 8 p.m.
ST. DOMINIC , NW 7 St., 59 Ave.-1, 7:30 p.m.	ST. PHILLIP BENIZI Belle Glade - 12 M.
ST. BRENDAN 87 Ave. y 32 St. SW-6:45 p.m.	SANTA ANA Naranja - 12:30 a.m., 7 p.m.
LITTLE FLOWER , 1270 Anastasia, Coral Gables-9:15 a.m. y 12 M.	ST. MARY Pahokee-9 a.m. y 6:30 p.m.
ST. FRANCIS DE SALES , 830, 11:45. Misión Labelle, 600 Lenox Ave., Miami 10 a.m.	GUADALUPE Immokalee-

ORACION DE LOS FIELES

Octavo domingo después de pentecostés

Celebrante: El Señor sea con vosotros.

Pueblo: Y con tu espíritu.

Celebrante: Oremos. Porque el Señor nos ha perdonado a nosotros tantas y tan grandes deudas, hemos de hacer nuestra generosidad cada vez mayor para aliviar las necesidades de nuestro prójimo.

Lector: Por nuestro Santo Padre, Paulo VI; nuestro Obispo, Coleman F. Carroll; nuestro párroco (N) y todos los sacerdotes y religiosos, oremos al Señor.

Pueblo: Señor, escucha nuestra oración.

Lector: Por los negociadores de paz reunidos en París, para que por su perseverancia puedan alcanzar una solución efectiva a la guerra de Vietnam, oremos al Señor.

Pueblo: Señor, escucha nuestra oración.

Lector: Por el pueblo de Checoslovaquia, para que su avance hacia una mayor libertad no pueda ser impedido por la Rusia Soviética, oremos al Señor.

Pueblo: Señor, escucha nuestra oración.

Lector: Por todos los hombres de esta nación prestando servicio en Vietnam, Korea y otros países, para que pronto puedan regresar a sus hogares con sus familias, oremos al Señor.

Pueblo: Señor, escucha nuestra oración.

Lector: Por todos los que sufren hambre y desnutrición, que sus necesidades se vean aliviadas por sus hermanos cristianos que gozan en demasía de los bienes de este mundo, oremos al Señor.

Pueblo: Señor, escucha nuestra oración.

Lector: Por N y N, miembros de nuestra parroquia fallecidos la pasada semana y por todos los enfermos graves de la parroquia, oremos al Señor.

Pueblo: Señor, escucha nuestra oración.

Lector: Por todos nosotros en esta samblea del Pueblo de Dios, para que por nuestra común participación de este testimonio sacramental de la generosidad de Nuestro Señor hacia nosotros, seamos movidos a compartir nuestras vidas y posesiones con nuestros hermanos, oremos al Señor.

Pueblo: Señor, escucha nuestra oración.

Celebrante: Escucha nuestras peticiones, Oh, Señor. La deuda que Tu nos has perdonado es tan grande que nos quedamos perplejos al comprender nuestra propia falta de generosidad con otros, ayúdanos a verte en todo el que sufra serias necesidades. Por Cristo, Tu Hijo, Nuestro Señor, que contigo vive y reina en unidad del Espíritu Santo, Dios, por los siglos de los siglos.

Pueblo: Amén.

Busco maestra que sepa hablar bien gramática española para conversar tres horas al día en Miami Beach. Necesario tener conocimiento del inglés. Escribame dirección y teléfono. José Stock, 2730 Collins Avenue, M. Beach.

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CAMBIE PARA MAS FRESCURA, AROMA Y SABOR
Tome BUSTELO
UN MUNDO DE AROMA Y SABROSURA





RELIEF WORKERS in London stand surrounded by supplies they are prevented from distributing to thousands of starving persons, victims of the war in Biafra. President Johnson has urged warring factions to end the fighting and concentrate on the task of saving lives.

Land of Hunger

(Continued from Page 1)

UNESCO is rounding up foodstuff and medicines and arranging for surface and air transport.

According to UNICEF, of the 10 million now facing malnutrition or starvation in Biafra:

Two million are children under the age of 4.

2,500,000 are between the ages of 5 and 14.

One million are pregnant women or nursing mothers.

The figure of 1,000 metric tons of food a day covers only a "supplemental diet" — foodstuff needed in addition to the meager meals available to Biafrans.

That supplemental diet would consist of 100 grams of milk for small children and 125 grams of protein food for older children and women who are pregnant or nursing children. In some hard-hit areas, UNICEF added, four times that amount would be required per person.

Compounding the many problems of transportation and blockades spurred by the Nigerian-Biafran conflict is the fact that war has cost the Biafrans one entire food crop. Military movements prevented cultivation by farmers.

As of July 17, the U.N.

estimated that as little as 20 to 40 tons of food were being shipped into Biafra daily through "clandestine" airlifts.

U.N. officials hope that international pressures plus the tragedy faced by the Biafrans will spur an agreement permitting planes and surface transport to carry food to the isolated state.

Secretary General U Thant scheduled meetings with representatives of Nigeria, a U.N. member, and Zambia, one of the four African nations which recognizes Biafra as an independent state. Hopefully, Zambia will act as an intermediary between the international community and Biafra.

Airlift Called Only Hope For Starving

NEW YORK — (NC) — Risky nighttime airlifts are the only way to meet the famine crisis now spreading over embattled Biafra, the director of Catholic Social Services in Biafra maintained here.

The death rate from starvation is rising rapidly, according to Father Anthony Byrne, C.S.Sp., an Irish missionary who has served as a social worker in Nigeria for 10 years.

"I was in Biafra last week, and you'd weep with me if you saw what I saw there," Father Byrne said. "Thousands, many of them children, are starving to death. Some of these children get only one good meal every three weeks. Many are diseased as a result of malnutrition. They eat flies and scrape the ground for worms."

The children, he noted, know nothing about the political and social issues which have caused the federal government of Nigeria and Biafra, the secessionist former Eastern Region of Nigeria, to be locked in armed conflict for the past year.

Since February Father Byrne has directed 34 emergency airlifts carrying food, medicine and other relief supplies inland from an island off the coast. He has flown on most of the flights, which have been under the auspices of Caritas Internationalis, the international Catholic welfare agency. The

International Red Cross and the World Council of Churches have also sponsored airlift flights.

The flights are extremely dangerous. To avoid fire from federal troops, they must be at night. The planes must land on a tarred road. Four planes have already been lost.

Despite the risk, the flights are the only answer to the present situation, according to Father Byrne. Responding to pressure, the Nigerian federal government has agreed to allow relief supplies to Biafra to pass through a land corridor, but Biafran officials have rejected the plan.

Reasons for the rejection are several. One is a traditional fear of poisoning by the enemy which antedates the war. Another is that the giving of food traditionally signifies authority and its acceptance, friendship.

Thus, said Father Byrne, it would be tantamount to surrender for the Biafrans to accept supplies which came by land through territory occupied by federal troops. The federal government is aware of this, he added.

Father Byrne came here at the invitation of Catholic Relief Services, the U.S. Catholic overseas relief agency, to discuss plans for stepped up assistance. A Catholic Relief Services spokesman noted that the agency has been working through Caritas Internationalis but

wants to do even more.

CRS plans to send an airlift of 20 tons of goods shortly, while a shipment of 6,500 cases of baby food is en route by ship. The latter supplies will be distributed to the needy in sections under the control of the federal government. Within two weeks the agency will ship another \$250,000 worth of goods.

Father Byrne said Biafra now has some 680 refugee camps and 4.5 million refugees. The difference between refugees and ordinary villagers is slight, he added. With the harvest not due for six weeks, food is ordinarily in short supply at this time of year, and the current fighting has made the situation drastically worse.

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Registration Of Firearms Bill Shot Up

WASHINGTON (NC)—A 172-68 vote in the House of Representatives killed a proposal to require federal registration of all guns.

Still pending after the House vote (July 19) was more moderate gun-control legislation extending to rifles and shotguns restrictions enacted last month by Congress for hand guns.

The legislation would bar

mail order sales of rifles and shotguns as well as over-the-counter sales to out-of-state residents, persons under 18 and those considered irresponsible. It would also bar ammunition sales by mail or to juveniles.

While rejecting the federal registration plan, the House also turned down a measure providing for registration of hand guns alone. The vote was 168-89. Opponents

argued that registration would not stop crime and might cost as much as \$5 billion.

The House approved an amendment providing a mandatory 10-year jail sentence for anyone convicted of committing a federal felony with a gun. It turned down a proposal for a mandatory 10-year sentence for every major crime committed with a gun.

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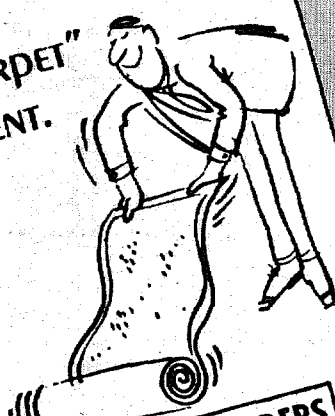
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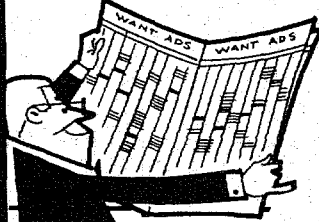
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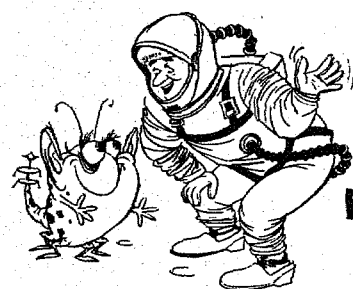
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Pope To Give Three Addresses In Colombia

By JAIME FONSECA

BOGOTA, Colombia —(NC)— Pope Paul VI will make three major addresses during his visit to Colombia for the 39th International Eucharistic Congress to be held here Aug. 18-25.

One address will be on vocations and the priesthood when he ordains several priests and permanent deacons shortly after his arrival from Rome on Aug. 22.

The second speech will take him by helicopter to a rural community, Mosquera, some 18 miles from Bogota, on Aug. 23 to tell an expected gathering of one million farmers to promote farm cooperatives and other associations for their greater well-being. The Mosquera rally is sponsored by Accion Cultural Popular (ACP), an organization responsible for literacy campaigns and community development in rural Colombia.

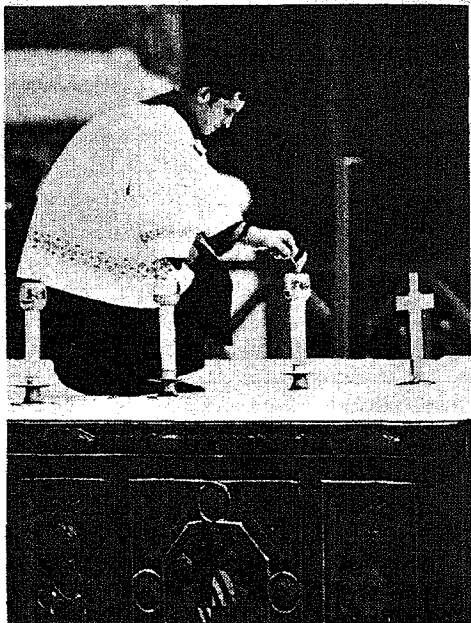
SPEECH AT GROUNDS

The same day Pope Paul will deliver another important address from the Eucharistic Congress grounds at El Salitre, this time reaching far beyond the Colombian borders, to restate most of the counsel in his encyclical, The Development of Peoples.

It is expected that Pope Paul will deliver some brief guidelines when blessing the headquarters of the Latin American Bishops' Council (CELAM) here. He will, however, deliver a strong appeal for pastoral renewal at the opening of the second general assembly of the Latin American bishops.

Detailed arrangements for the Pope's visit have been completed by congress authorities and Msgr. Paul Marcinkus of Chicago, an official of the Papal Secretariat of State. The Pope will spend some 60 hours in Colombia from Aug. 22 through Aug. 24.

He is due to arrive at El Dorado airport at Bogota shortly before noon on Aug. 22. He will ride seven miles in an open limousine to the cathedral, where



TO LIGHT candles for a papal Mass in front of St. Peter's Basilica in Vatican City, it is necessary for this acolyte to stand on the altar. Wicks are glass-covered because of wind.

he will grant a general audience to the bishops and clergy attending the congress. He will then bless those gathered in front of the church at Plaza Bolivar from the balcony of the archbishop's house. The plaza can hold 40,000 persons.

Pope Paul will then proceed to the apostolic nunciature, located in a well-to-do residential sector of the city, for some rest. Earlier warnings that the residence did not offer enough security facilities have been rejected by church authorities.

The ordination of priests and permanent deacons will take place at the congress grounds at 4 p.m. the same day.

Some sources say that the Pope will ordain 70 men as priests and 28 as permanent deacons. Several of the deacons are married and their wives will be present at the ceremony.

The ordinations will highlight one of the most pressing problems of the Church in Latin America, where the average ratio of priests is one to between 6,000 and 10,000 Catholics. Permanent deacons are regarded by many bishops as relief for many areas where priests can visit only once every two months.

CONCERN FOR FARMER

Congress organizers have taken special pains to make Aug. 23 a symbol of the Pope's concern for the farmer. Accion Cultural Popular's Radio Sutatenza, which has been teaching some 250,000 peasants a year how to read and write, as well as the fundamentals of agriculture, community development and home economics, that day will inaugurate at San Jose, near Mosquera, a 550-kilowatt radio transmitter, one of the most powerful in Latin America.

After blessing the radio station, Pope Paul is scheduled to mount a large farm machine made in Colombia, the "combinada," which performs several planting and harvesting chores. He will ride on the machine for a mile-and-a-half. At the end he will deliver his call to the farmers.

President Carlos Lleras Restrepo of Colombia will accompany the Pope during these ceremonies, traveling with him from the San Carlos presidential palace.

After a two-hour rest at the nunciature, Pope Paul will preside at the congress grounds over a concelebration of the Mass by several dozen bishops and hundreds of priests. Here he will deliver a major address on development needs and peaceful means to achieve a

change of attitudes and structures throughout Latin America.

The question of rich and poor and the role of the Church in an unjust society has been a thorn in congress planning. It is coming to a head as criticism from leftist quarters becomes more outspoken on the amount of money being spent by the government and the Church on the congress.

However, allocations from public and private sources to complete public works in the city and on facilities at the congress grounds have given employment to some 15,000 workers and more are expected to benefit when the program gets underway.

Protests, however, are in part responsible for the subdued tone given to diplomatic reception at the nunciature in the evening of Aug. 23.

Pope Paul will concelebrate Mass for the poor at one of the suburban parishes in the slums the following morning. The Pope may visit briefly a few homes in the neighborhood, as he has done in his own diocese of Rome.

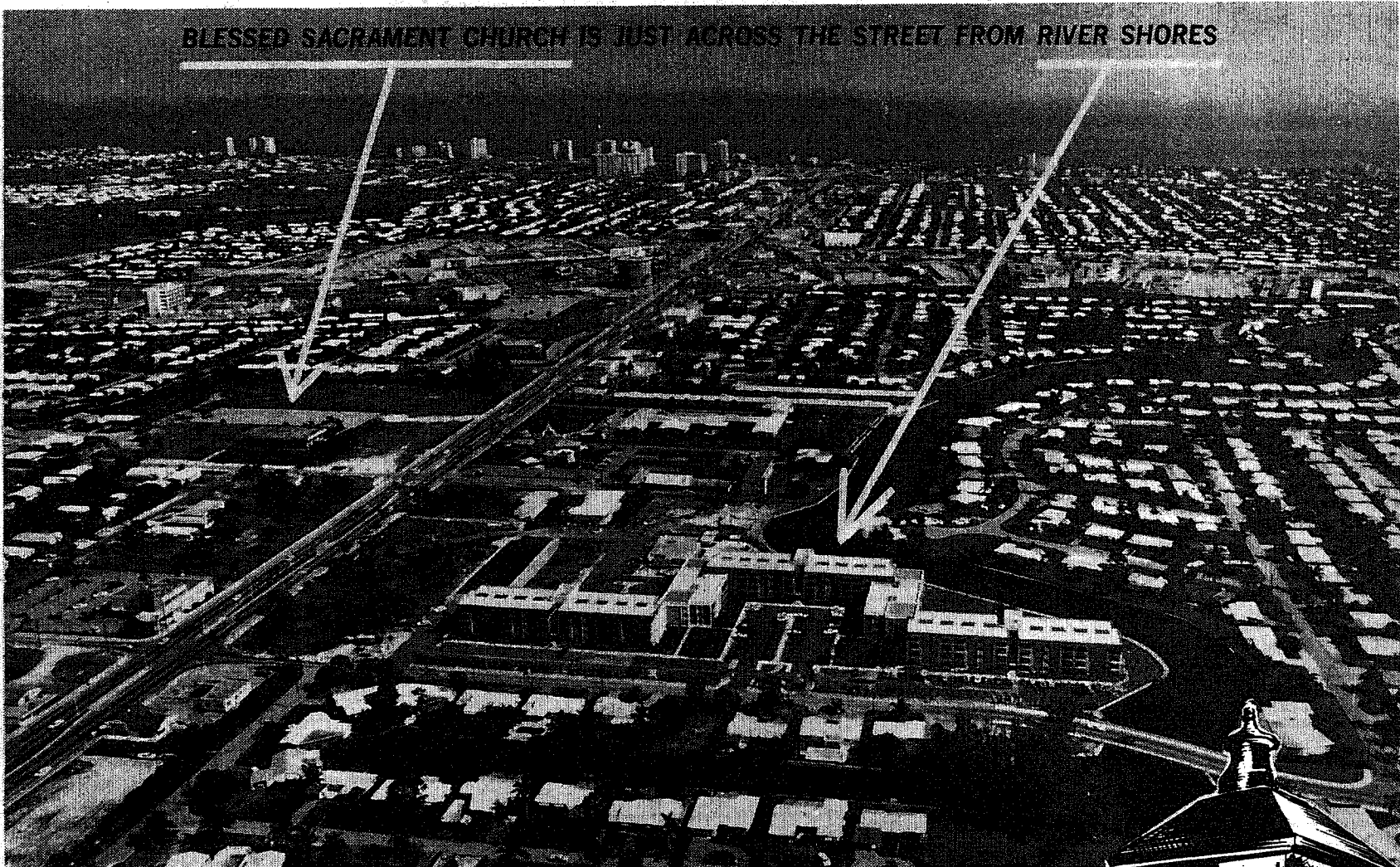
The Eucharistic congress will include many other events, although those presided over by Pope Paul are expected to draw the largest crowds. Masses will be concelebrated in the 150 parishes of the metropolitan area, followed by neighborhood lectures and family-type gatherings, including "agapes," or supper reunions. Concerts, fireworks, folk dancing and singing will vie with Gregorian chant and theological discussions.

At least 10 international organizations will hold their meetings here during the congress.

Even jails and hospitals will join in the celebrations with special processions and Masses.

But without question what elates Colombians the most is the 71-year-old Pope will make a 14,000-mile trip to see them and speak to them in Spanish.

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