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NC News Service

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(Continued on Page 3)



VOL. X, NO. 22 15 Cents A Copy AUGUST 9, 1968



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SMILE brightens face of Charlene Ricks as she comforts a youth at Sunland Training Center. See Story On Page 14.



(Father Gannon is a priest of the Diocese of St. Augustine who recently spent his vacation in Vietnam gathering material for a book)

By FATHER MICHAEL V. GANNON

TAN-NGUYEN, VIETNAM—I want to meet Father James Nguyen Van My, pastor of this hamlet in Phong-Dien district northwest of Hue. I have heard his name mentioned many times, always with high regard, by men of the 1st Air Cavalry Division at nearby Camp Evans. Now Staff Sergeant Thomas Richardson escorts me down the narrow dirt road in Phong-Dien which separates the Catholic hamlet from the Confucianist section.

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Archbishop Carroll also appointed the Very Rev. Ronald Pusak, J.C.L. as Officialis in the Metropolitan Tribunal; the Very Rev. Rene Gracida, pastor, Nativity parish, Hollywood, Chancellor of the Archdiocese of Miami; and Father Charles Zinn, secretary to the Archbishop, as Assistant Chancellor.

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"There are wars in the world. Our hearts are heavy as we realize the obstacles to peace in Vietnam," the Archbishop continued. "We are sickened to read that millions may starve in Biafra. We are concerned over the pressures placed upon Czechoslovakia to stifle its bid for freedom.

"There is violence at home. Twice this year the bullet of an assassin cut off the life of one of our national leaders. There have been riots in our cities. The heavy cloud of fear hangs over many of our citizens," the prelate said.

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OFFICIAL Archdiocese Of Miami

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THE VOICE

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

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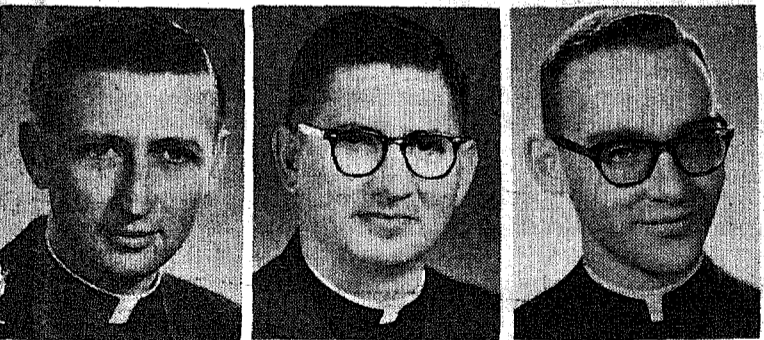
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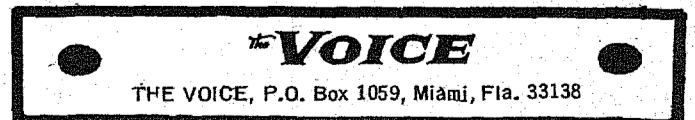
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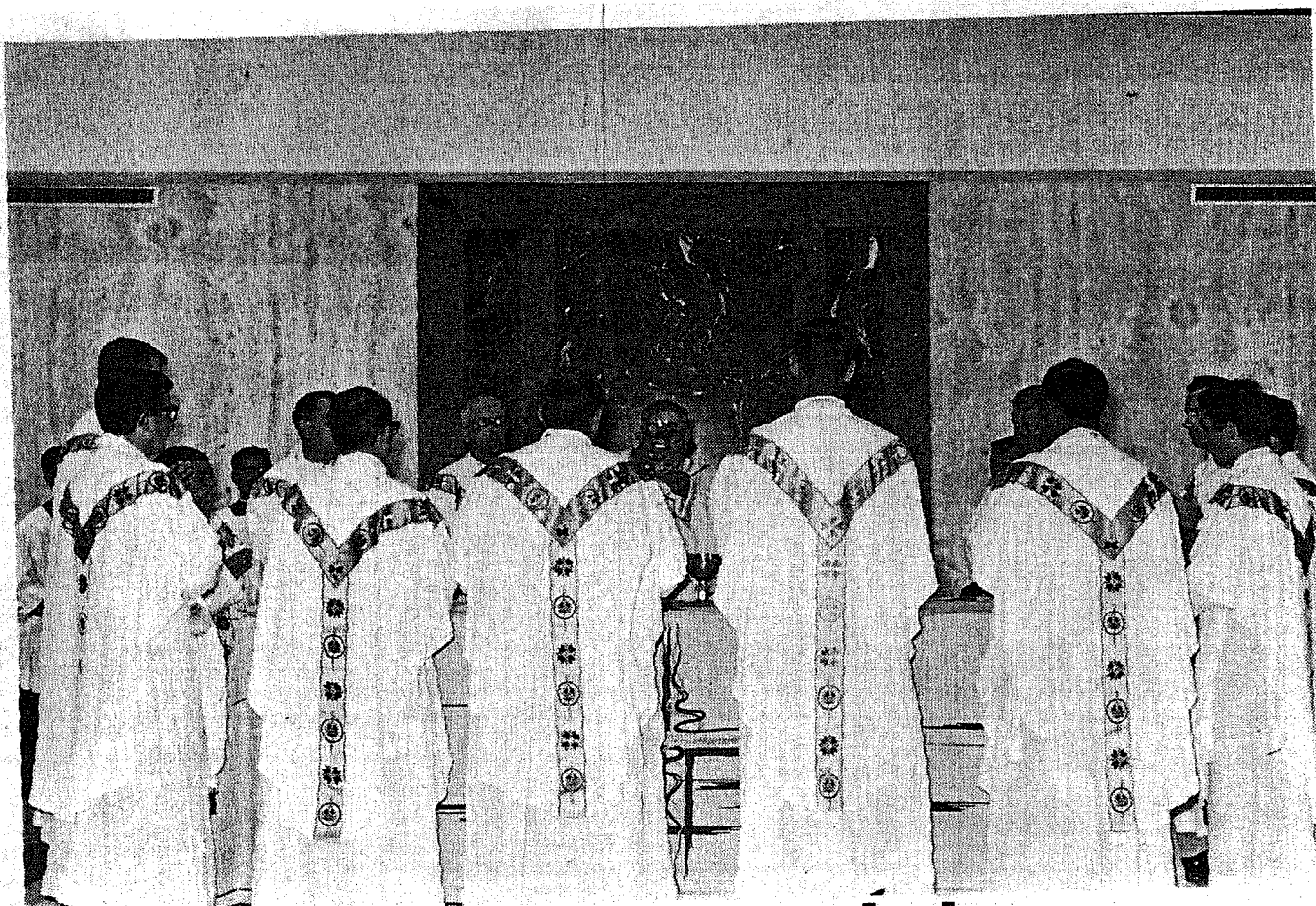
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New Priests Concelebrate

"Other Christs," ordained in Miami and in Ireland this year for the Archdiocese of Miami concelebrated Mass with Archbishop Coleman F. Carroll and Auxiliary Bishop-Elect John J. Fitzpatrick on Monday in St. Raphael Chapel on the campus of St. John Vianney Seminary.

The occasion marked the opening of a program of indoctrination for Irish-born priest who recently arrived to serve in South Florida.

Concelebrating with the Archbishop and the Auxiliary Bishop were Father Frank Cahill, Father Joseph Carney, Father James Kisicki, Father Stephen Staudenmeyer, all of whom were ordained by Archbishop Carroll on May 25 in the Cathedral; Father Vernon Langford, ordained in the Cathedral in June, and Father Seamus Browne, Father Michael Kelly and Father Gerald McAuliffe, and Father Michael A. Reilly ordained to the priesthood in Eire.

Official
Archdiocese of Miami

Entrapped Poor Need Your Help

To the Priests, Religious and Faithful of the Archdiocese:

Recent events have brought to our attention the extreme poverty existing in our so-called "affluent society." While a rather large middle class exists in this country there are still millions of persons trapped in the vicious and never ending cycle of poverty.

This means that generation after generation of families will be bound to substandard living conditions: malnutrition, inadequate and overcrowded housing and inferior education.

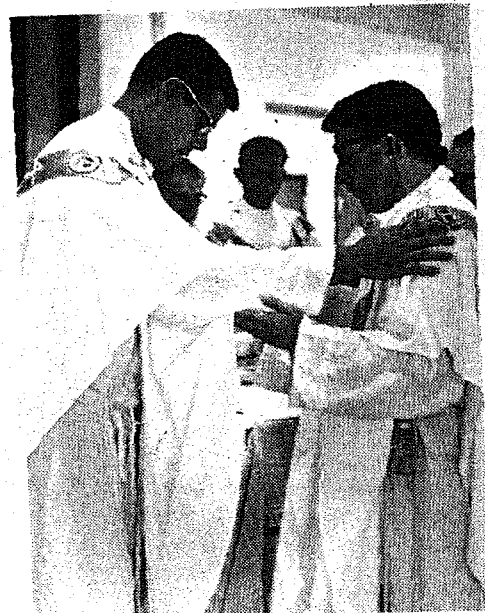
I am appealing to your generosity next Sunday by way of the Brotherhood Collection to take important steps to eliminate the causes of poverty. Our program envisions bringing help not just to special groups of the poor but to all our brothers, be they black or white, native Americans or immigrants; in short, to all the suffering people who could be identified in their recent, though calamitous, expression of anguish in our nation's Capital.

Please help me to help others. Help me to provide day-care centers for children of working mothers; to initiate and stimulate private concern in the area housing; to provide transitional centers for the ever-increasing number of displaced seasonal farm workers; to shelter and care for the penniless aged.

Imparting to you my paternal blessing, I remain,

Very sincerely yours in Christ,

Coleman F. Carroll
Archbishop of Miami



Charges U.S. Aid Pressure

BOGOTA (RNS)—Archbishop Anibal Muñoz Duque, in a statement issued here, expressed his support for Pope Paul's encyclical, Of Human Life, and criticized the United States for attempting to link economic aid to birth control programs.

Such an attempt, he said, "would violate the rights of man contained in the United Nations charter."



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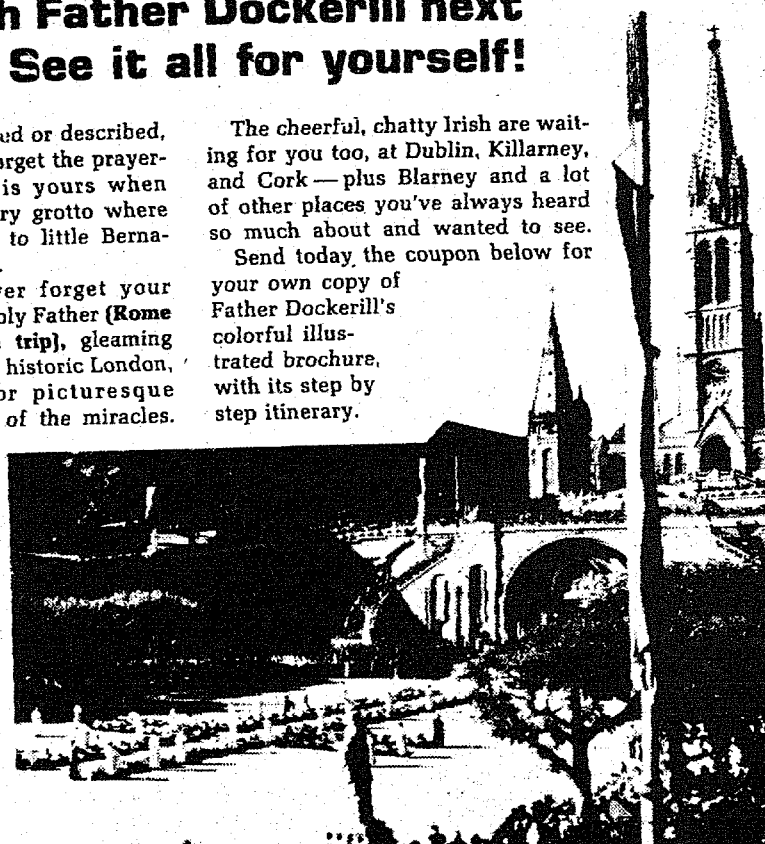
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Reaction To Pope's Encyclical Pours From Far, Wide

(Continued from Page 1)

control stems not from his own personal decision, but from the "very structure of life, of love and of human dignity." Commenting on the numerous messages of thanks and agreement he had received regarding the encyclical "from every part of the world and from every level of society," the Pope said he wished to "cordially thank all those who have received our encyclical and who have given witness of their adherence."

Then, addressing himself to those not in agreement with the document's teaching, the Pope said:

"We know that there are many who have not appreciated our teaching, and that not a few oppose it. . . Our words are not easy; they do not conform to a usage today which unfortunately is spreading, as convenient and clearly favorable to love and family equilibrium. We wish again to recall that the norm which we have reaffirmed is not one of ours, but that it comes truly from the structure of life, of love and of human dignity; and this is because it is derived from the law of God."

DOESN'T IGNORE

"It is not a norm which ignores the sociological or demographical conditions of our time," the Pope continued. "It is not per se a contrary norm, as some would seem to maintain, to a reasonable limitation of births, nor to scientific research and therapeutic care, nor even less to truly responsible parenthood, nor to peace and to family harmony. It is only an existing and severe moral norm, valid today as always, which prohibits the use of means which intentionally impede procreation and which thus degrade the purity of love and the mission of conjugal life."

The bishops of the United States, in a joint statement issued July 31, supported the Papal pronouncement and stated that "the Holy Father, speaking as the supreme teacher of the Church, has reaffirmed the principles to be followed in forming the Christian consciences of married persons in carrying out their responsibilities."

The bishops called upon the nation's Catholics—priests and laymen—to "receive with sincerity what he (the Pope) has taught, to study it carefully, and to form their consciences in its light."

U. S. BISHOPS

The statement was issued by Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops, in the name of the bishops of the United States, after consultation with the country's bishops.

Shortly thereafter, a story appeared in the secular press quoting two Catholic theologians—who were among those who differed with the encyclical—as saying that the bishops' statement departed from the Pope's position on a vital point. The story said the theologians claimed the bishops' statement came close to their position as to who decides whether artificial birth control is morally permissible.

Bishop Joseph L. Bernardin, General Secretary of the National Conference of Catholic Bishops, declared that the intent of the statement issued by the U.S. bishops is "clear." It

is, he said, "an endorsement of the Holy Father's encyclical letter on the regulation of birth . . . the bishops in no way intend to imply that there is any divergence between their statement and the teaching of the Holy Father."

CONSCIENCE

"It is true that people must form their consciences," Bishop Bernardin continued, "but it is equally true that they have the responsibility to form a correct conscience."

"In forming their consciences," he added, "the people are to accept the Holy Father's teaching in the way envisioned by Vatican II's Constitution on the Church: '... religious submission of will and mind must be shown in a special way to the authentic teaching authority of the Roman Pontiff, even when he is not teaching ex cathedra. That is, it must be shown in such a way that his supreme magisterium is acknowledged with reverence, the judgments made by him are sincerely adhered to, according to his manifest mind and will.'"

In Miami, Archbishop Coleman F. Carroll noted that the Pope's encyclical "settles the question of artificial birth control" and said that the papal document indicated Pope Paul's awareness of the problem of modern times.

"In this encyclical the Holy Father let us know first of all that the world in which we live is quite different from that of past generations, and consequently many problems that exist today did not exist previously," the Archbishop said. "In order to confront these difficulties, new solutions are put forth to the questions and issues of our day."

Pope Paul urged Christians to study and "put into effect the directives of the Second Vatican Council," especially the documents "The Church in the Modern World" and "Populorum Progressio." The Archbishop said, these documents "concern themselves with positive approaches to the needs of feeding and clothing, and providing better living conditions for the people of the world—which can only be brought about through an adequate distribution of wealth, in a broad sense the wealth of the world."

"There seems to be little question, little doubt as to what constitutes a right conscience in this matter since the Holy Father, in his position as a spiritual teacher, has very clearly defined the role of Catholics... their responsibilities and obligations," the Archbishop said.

INDIVIDUAL COMMENT

Within a few days following publication of the encyclical, more than a score of American prelates—including cardinals, archbishops and bishops—from across the country had issued individual statements to the faithful within their respective jurisdictions, in which they supported the Pope and urged reflection, careful consideration and serious study of the document.

In their individual letters, the American hierarchy called for acceptance of, and assent to, the Pope's teaching on the matter of the transmission of human life.

The Conference of Major Superiors of Men came out in support of Pope Paul's encyclical, asserting that it "is not an infallible teaching,"



POPE PAUL VI at his summer residence in Castel Gandolfo, Italy after he released his encyclical which he said caused him "no small spiritual suffering."

lical, asserting that it "is of fundamental importance to the Church and to the world at large." In a statement issued by the organization's president, Father Gilbert Graham, O.P., the CMSC said priests should "adhere" to the document's norms.

AFFIRMATION

In its statement, the CMSC—representing 250 religious superiors of men's orders in the U. S.—affirmed its members' "allegiance and loyalty to the person of the Pope as the supreme teaching authority in the Church on matters of faith and morality." The superiors "recognize the complexity and urgency of the problems treated by the Holy Father," and they "accept the principles he has recalled in resolving this most difficult question," the statement said, and added that "professional theologians will rightly debate and discuss this document."

Bishop Fred Pierce Corson, retiring Methodist bishop of Philadelphia, sent a telegram of congratulations to Pope Paul for his "courage and dedication and... resistance to compromise for the sake of faith between spirit and matter" in the issuance of his encyclical.

Bishop Carson, former president of the World Methodist Council and an official observer at Vatican Council II, told the Pope that he was "reminding the world of its religious, moral and doctrinal heritage."

A sizable number of priests, both as individuals and in groups—priests' associations—in various parts of the country have voiced their dissent regarding the papal teaching as expressed in the encyclical. They have stated that they "cannot in conscience" accept the Church's traditional teaching on the immorality of contraception under all circumstances, and that they respect the judgment of those Catholic theologians who uphold the right of individual spouses to "responsibly decide according to their conscience that artificial contraception in some circumstances is permissible and indeed necessary to preserve and foster the values and sacredness of marriage."

One priest group claimed its position was compatible with "loyalty to Christ and the Church." Its statement said the pastoral ministry must take into account "not papal statements alone, not theological judgments alone, but also the practical, day-to-day lives of those who are striving to live in the grace of Christ."

87 THEOLOGAINS

The day after the encyclical was released 87 teaching theologians from colleges and seminaries across the country released a statement dissenting from Pope Paul's encyclical, asserting that the document is "not an infallible teaching,"

and that Catholics may continue to follow their own consciences on the matter.

Numerous other theologians and specialists in other academic disciplines—mostly faculty members of colleges and universities—have criticized the papal pronouncement and have joined in voicing their opposition to its restrictions.

TRAGIC

The National Association of Laymen issued a statement, calling the document "tragic," and reaffirming its own position that Catholics must "prayerfully and conscientiously consider in their own situation the optimum number of children and the proper means of regulating birth."

The lay groups endorsed the statements of the theologians, and asserted that every Catholic is expected "to follow the dictates of his own conscience in the matter of birth control."

An advisory committee to the secretary general of the Organization of American States criticized the Pope's encyclical, asserting "it would be impossible not to recognize that the low levels of education and the religious views that prevail in Latin America are bound to cause the encyclical to have an unfavorable effect on the attitude of governments, institutions, groups and individuals toward population problems."

CANNOT OVERLOOK

The committee statement said: "The committee cannot overlook that, given the cultural, religious and economic characteristics of a great majority of the population in Latin America, the message contained in the encyclical, if it succeeds in interfering with decisions regarding the size of families that people might have been able to adopt otherwise, would be translated into increased sorrow, poverty, despair and disease for millions..."

Most Canadian Catholic leaders expressed acceptance of the encyclical but several Church liberals voiced dismay and disappointment over the document.

Maurice Cardinal Roy of Quebec said the Pope's appeal for more research on birth regulation has been ignored by critics of *Humanae Vitae*. He said he hoped that science could improve means of regulating births such as by establishing the exact time of a woman's fertile period.

ACCEPT VERDICT

John Cardinal Heenan of Westminster told Catholics to accept Pope Paul's verdict on birth control but to look forward to further guidance on the whole question of Christian family life. He told his people who are already practicing contraception not to despair and not to stay away from the Sacraments. He said

the "encyclical is clear enough. This was no snap decision," he said. "Pope Paul consulted every possible authority."

Bishop Gordon Wheeler of Leeds said he expected nothing else and the encyclical was a "very positive document." He added that "there is no longer any loophole of concise conscience for Catholics."

Archbishop Thomas Roberts, a controversial retired Jesuit missionary who has supported some birth control in the past, said he thought the ruling will intensify the Church's crisis of authority, confuse Catholics and trigger defections among priests already worried about birth control problems.

CRITICAL STORM

Publication in the British press was accompanied by a critical storm that was reflected on television and radio. A majority of commentators regretted the Pope's decision and issued ominous forecasts about the population explosion, a split in the Church, the unity movement being endangered and the papacy being weakened.

A group of Catholic intellectuals sent a letter to the Pope in which they opposed the encyclical.

The London Daily Express in a snap poll among British Catholics found that one in 25 was disturbed enough by the papal ban on birth control to be considering leaving the Church. It also found that nearly one in three married Catholic couples uses some form of contraceptive device outside the rhythm method. Fewer than one in 10 believed the Pope's decision had not changed the Church.

The Anglican bishops from all over the world attending their Lambeth Conference in London were not despondent about any setback to Church unity which might be caused by the encyclical. They saw it generally as one of many differences which would have to be resolved. The 1958 Lambeth Conference approved the use of contraception.

In Dublin, Archbishop John C. McQuaid, C.S. Sp., said the encyclical "sets forth once again the nature and purpose of marriage as they are manifested by the natural law and purpose of marriage and the law of the Gospel." He said that the Pope's encyclical "with great firmness and immense compassion, reasserts the moral law that has been constantly proposed by the teaching authority of the Church."

VOICE

Archdiocese of Miami
Weekly Publication

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CFM Convention Schedule 'Busy'

(Following is the complete program for the area IV regional conference of the Christian Family Movement which will be held Saturday and Sunday, Aug. 10 and 11 at Biscayne College, 16400 NW 32nd Ave., Miami.)

See story on convention, P. 10

SATURDAY, AUG. 10

- 8 a.m. Formal opening of convention. Mass celebrated by Auxiliary Bishop-Elect John J. Fitzpatrick.
- 9 a.m. Breakfast
- 10 a.m. "Vatican II and The Family" by Bishop Ernest Unterkoefler.
- 11 a.m. Workshops
Room A 11 to 11:30: Marriage Encounter.
11:30 to 12: Cursillo.
- Room B 11 to 12:30: Communications.
- Room C 11 to 11:30: Religious Vocations and the Family.
- 12 Lunch
- 2 p.m. Panel discussion.
Panel members will give presentations concerning the Psychology of the Ghetto, problems of the inner city and the morality of protest.
In conclusion, the entire panel will be available for written questions from the floor.
- 3:15 to 4:30 Workshops.
Room A "Sex Education in the Family" by Sister Miriam, O. P. Discussion will follow.
- Room B Panel discussion of problems of teenagers and parents.
- Room C Communication: Group sensitivity and group dynamics will be covered. Demonstrations will be given to multiple small groups.
- 5:15 p.m. Meetings by Federations.
- 6 p.m. Supper
- 7:30 p.m. Welcome by Stephen P. Clark, Mayor of Miami.
- 7:40 p.m. Evening Entertainment: A series of variety acts, sponsored by the Spanish speaking groups of the Diocesan CFM.
- 9:30 p.m. Social hour and reception for Pat and Patty Crowley.

SUNDAY, AUG. 11, 1968

- 8 a.m. Mass by Archbishop Coleman F. Carroll.
- 9 a.m. Breakfast.
- 10 a.m. "The Christian Family In The Modern World" by Paul Reiss, Department of Sociology, Fordham University.
- 11:30 a.m. Discussion of the new book program for the 1968-1969 year by Pat and Patty Crowley.
- 1 p.m. Lunch.

Requiem Mass Sung For Priest's Father

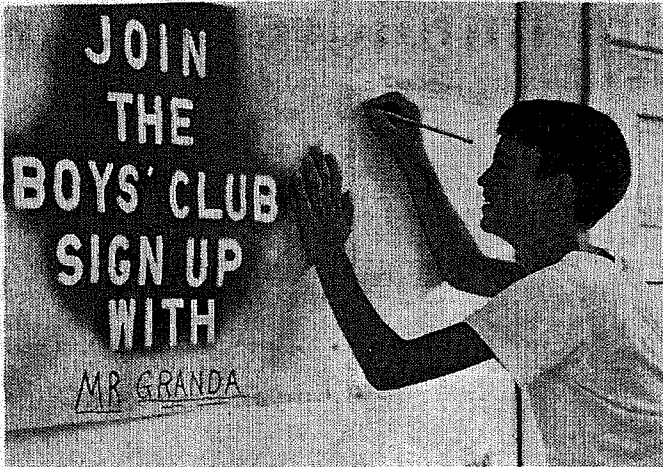
NORTH MIAMI— Concelebrated Requiem Mass was sung in Holy Family Church for Fred M. Fetscher, whose son, Father James Fetscher is assistant pastor in St. Mark parish, Boynton Beach.

Father Fetscher was the principal concelebrant of the Mass for his father who died at the age of 53 on July 20 from cancer. Fetscher, who came here 18 years ago from Staten Island, N.Y., was baptized a Catholic on May 24, the evening before his son's ordination to the priesthood.

Other concelebrants of the Mass, who were vested in white, symbolic of joy, were Msgr. Francis Fazzaloro, and Father Donald Walk, assistant pastors, Holy Family parish; Father Frank Cahill, Father Joseph Carney, Father John McCormick, Father James Kisicki, Father Stephen Staudenmeyer, Father William Ramirez, Father Vernon Langford, all ordained this year; Father James McGowan, C.M. and Father James Smith, C.M., Seminary of St. Vincent de Paul, Boynton Beach.

Msgr. James J. Walsh, Archdiocesan Director of Vocations; Msgr. David Bushy, Archdiocesan Vicar for Religious; and Msgr. William McKeever, Archdiocesan Superintendent of Schools, were present in the sanctuary, and a large delegation of South Florida clergy also participated in the Mass with the congregation.

A mail handler at the Biscayne Annex of the U.S. Post Office, Miami, Fetscher is also survived by his wife, Mrs. Winifred Fetscher, 741 NE 141 St.; three other sons: Dennis, San Diego, Cal.; and Edward and Peter of North Miami; three daughters: Patricia, Judith, and Catherine, North Miami; a sister, Mrs. Margaret Kerner, Brooklyn, N.Y.; and one granddaughter.



SIGNING-UP for membership in the new Miami Boys Club has become an every day occurrence, and more than 150 boys now use the facilities.

PING PONG is one of the popular activities in the new Miami center located adjacent to Corpus Christi Church.



Boys Clubs Booming

Two new Boys Clubs, the establishment of which were made possible through the efforts of Archbishop Coleman F. Carroll, are continuing to increase their enrollments and add new programs, Boys Club officials reported recently.

The new clubs, one in Miami and one in Fort Lauderdale, are located on land the use of which was extended to the Boys Clubs of America by the Archbishop.

The Miami Club is currently housed in a one story building immediately adjacent to Corpus Christi Church. The Archbishop has also made available an acre and a half tract of land adjoining the church at NW 7 Avenue and 32 Street, extending along the westerly side of the church from NW 32 to 33 St.

The agreement grants the use of the land to the Boys Club of Miami, Inc. for a period of five years without payment of rent.

Since the Miami facilities opened in early July an average of more than 150 young men have used the Club each day. "We're now in full operation," notes F. M. Kline, executive director of the Boys Clubs of Miami.

The new Miami center, located in a mixed area of commercial sites with small residences and apartment hotels provides a midway branch between Boys Club

facilities located in the Northwest and Southwest sections of Miami.

The former Annunciation Mission located at N.W. Ninth Ave. and Ninth Street, Fort Lauderdale has become the center of activities for several hundred young people in Broward County.

The Mission church has been renovated to make room for a variety of games and social activities, as well as meeting facilities. Plans are also being made for improving and adding to the outdoor athletic facilities at the Northwest Fort Lauderdale center.

New Abortion Bill Planned In India

TRIVANDRUM, India— (NC)— An official bill legalizing abortion up to the first two months of pregnancy is to be introduced in the next session of the national parliament.

This was announced here by Govind Narayan, secretary of the Indian health ministry, who said the enactment would authorize medical officers to terminate pregnancies that are not more than two months old, provided both husband and wife asked for it.

Narayan said the bill would also provide for compulsory sterilization of either the husband or the wife along with the abortion.

However, observers recalled that Kerala state's health minister, B. Wellington, who is a Catholic, expressed his government's opposition to the bill at a meeting of the country's health ministers in New Delhi last October.

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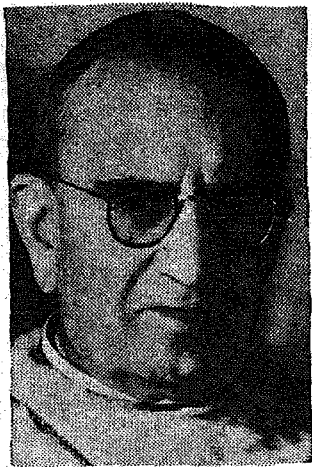
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CARDINAL de la TORRE

Claim Immigrant Quotas Hit Irish

WASHINGTON, D.C. — (RNS)—The House, pressed with election year scheduling and a heavy backlog of unfinished legislation, has bogged down a bill which would remedy inequities in the Immigration and Nationality Act of 1965.

The measure, sponsored by Rep. William Fitz Ryan

(D.-N.Y.) and co-sponsored by 36 others, has the strong endorsement of Richard Cardinal Cushing of Boston and the American Irish National Immigration Committee, a predominantly Catholic organization.

Catholic spokesmen, particularly those speaking in behalf of Ireland, contend

that the 1965 law places undue and unrealistic restrictions against Ireland. Considerably more Irishmen would come to the U.S. than the present quota now allows, they argue.

They concede that before the law was changed to become more favorable in the quota system to Southern

Europeans, Asians and Africans instead of, was once the case, as to Northern Europeans, the Irish had a distinct advantage in immigration to the U.S. But while it had been to their advantage, the regulation were not of their own making, they contend, and they see no reason to be penalized for

that situation now.

Approximately 17,400 persons leave Ireland each year. Most go to Britain, Canada and Australia. In 1965, the last open year for immigration from Ireland, a total of 5,558 immigrants came to the U.S.

Ecuador Cardinal Dies

QUITO, Ecuador—(NC) — Carlos Maria Cardinal de la Torre, 94, the oldest cardinal in the world, the first cardinal in Ecuador's history, died of kidney disease and prostate trouble. He was named to the College of Cardinals by Pope Pius XII in 1953.

His death reduced the number of cardinals to 104.

During the more than 20 years in which he administered the Quito archdiocese, he established a Catholic University of Ecuador; set up many normal, catechetical, and parochial schools, and encouraged the radio apostolate.

Born in Quito, Nov. 15, 1873, he was educated at the Christian Brothers' School and St. Gabriel's College, conducted by the Jesuits. He entered the Conciliare Seminary and in 1891 was sent to Rome to complete his studies at the Latin American College there. He was ordained a priest on Dec. 19, 1896.

On Dec. 30, 1911, Pope Pius X named him Bishop of Loja, and he was consecrated March 26 of the following year. After seven years, Bishop de La Torre was transferred to the see of Riobamba, which he administered until 1926. Pope Pius XI named him to be Bishop of Guayaquil on Dec. 20 of that year.

During seven years as bishop of Guayaquil, Bishop de La Torre established both a major and a minor seminary for the education of priests.

At the consistory of Jan. 12, 1953, Archbishop de La Torre was named to the College of Cardinals by Pope Pius XII. His titular church in Rome was Santa Maria in Aquiro.

Several times in the last decade, Cardinal de la Torre warned that international communism sought to dominate Latin America either through peaceful or violent means.

In 1962, a bomb apparently thrown by leftists broke windows at the cardinal's residence when he was not at home.

Wants Land For Peasants

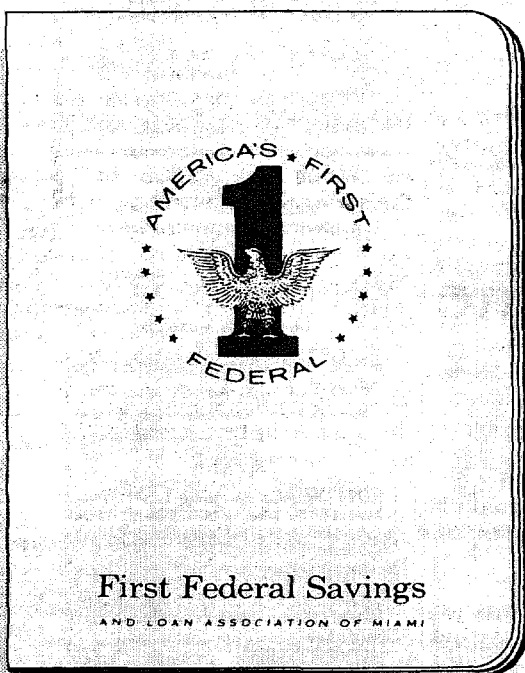
KOTTAYAM, India—(C)—A Catholic priest has asked Kerala's communist-led United Front government to grant permanent ownership licenses to peasants occupying unsurveyed forest lands.

Father Thomas Chettiparambil said that the United Front government obtained the votes of the peasants on the basis of an election manifesto that promised quick survey and transfer of government lands occupied by them.

The priest's statement came at the start of a demonstration by party—a constituent of the United Front.

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EDITOR'S COMMENT

'Freedom Airlift' Shouldn't Be Cut

A gesture rarely matched in history for its humanitarianism and charity has been taking place five times a week since 1965 when the United States government initiated the Freedom Airlift from Cuba.

Since that time, some 117,000 refugees have flown to asylum in this country from Castro's low-gearred but effective brand of communistic tyranny. There are at least 400,000 waiting to come on the twice-daily flights.

In addition to paying for the airlift, the U.S. makes temporary housing available to the refugees. It attempts to find them work, supplies them with a supplementary food allotment and provides them with medical care.

In the early days of the exiles' flight, the then Diocese of Miami stood alone in providing assistance. Food, clothing, medical care and jobs were furnished by Centro Hispano Catolico, which was established by Archbishop Coleman F. Carroll and has been operated through the generosity of the Catholic people of South Florida.

When the tide grew to unimagined proportions, other religious and civic groups, along with city and state governments became involved in providing refuge and care for the exiles. Finally the Federal government initiated its various programs which continue today in addition to the work of the other agencies.

This week, the Miami Herald, in an editorial, suggests that the government drop the airlift and phase out its assistance to the refugees.

This, in part, is what the Herald says:

"When our foreign aid bill to all of Latin America is slashed, when the safety of our air travel is threatened by cutbacks in traffic control personnel, when our postal service must be limited, it is also time to consider whether the Airlift should be discontinued.

"The money we spend bringing new exiles into this country could better be spent on domestic needs which are not being met.

... Without the Airlift, the Cuban Refugee Program already could have been phased out and the needs of those exiles already here could be met within existing welfare channels.

"As a political tactic against Cuba, the Airlift is of doubtful value. It drains off opposition to a Communist government; all the costs are ours, and any benefits to Premier Fidel Castro. The Airlift never has been politically valuable except as a propaganda source."

Now, let's be objective. Would cutting off the airlift stop the flow of refugees? We think not. Even today tiny boats evade Castro's patrols and brave men land on our shores. Does the Herald not remember the fleets of small ships that made the trip before the air flights began? Does it not remember that this was one of the reasons for establishing the Freedom Airlift?

Have not the Freedom flights had far deeper significance than being solely a "political tactic" as the Herald implies? We feel the flights are a symbol of America's traditional charity and concern for the oppressed.

But if the flights are of value in swaying international sentiment, have they gone unnoticed in Latin America, long in the grip of political turmoil? We think not!

To a nation which will spend \$30,000,000 this year alone to maintain its prestige in Asia, will not the small cost of the Freedom Airlift, \$845,000, more than repay itself in Latin America?

Some Comments On The Magisterium

While the declaratory magisterium (of the Church) is assisted in an absolute manner (by God), the simply canonical magisterium is assisted (by God) only in a relative or prudential manner. This latter magisterium pronounces directly on the prudential character of a teaching, of a proposition. What it says is that it is prudent to adhere interiorly to such and such a teaching and rash to refuse to do so. And undoubtedly an interior adhesion to a teaching will appear to be prudent only when this teaching seems to be intrinsically true; and there are strong reasons why a teaching which has once seemed to be true to a providentially assisted magisterium should continue to seem true afterwards and always. Nevertheless, the speculative content of this teaching remains reformable. It is guaranteed only in a practical and prudential manner, by way of consequence and indirectly.

How are we to understand the assistance, divine, but relative and prudential, promised to the magisterium when it teaches truths of the fourth degree? Is it fallible, and are we sure that the magisterium will pronounce without prudence in any one of its teachings? Or will it be, on the contrary, fallible, and can the magisterium sin against prudence in a given case? Either situation can arise.

If it is a question of teachings universally and constantly proposed to the faithful and often recalled by the Church; if more generally, it is a case of teachings in which the Church intends fully to engage the prudential authority she has to feed Christ's sheep, to determine what is apt to bring minds nearer to or turn them away from the faith, we shall hesitate to say that the magisterium proposes them in virtue



Biafra Today

"Today no one can be ignorant any longer of the fact that in whole continents countless men and women are ravished by hunger, countless numbers of children are undernourished, so that many of them die in infancy, while the physical growth and mental development of many others are retarded and as a result whole regions are condemned to the most depressing despondency [Pope Paul VI-Populorum Progressio]."

The VOICE

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Denies Pope To Cancel Trip

VATICAN CITY (RNS) — Vatican officials denied here that Pope Paul VI is considering canceling his trip to Bogota, Aug. 22-24. Unofficial reports had said that the Pope is suffering from fatigue because of an unusually heavy work-load in recent weeks.

Despite these reports, officials said, no change in the Pope's schedule is presently planned.

of a practical prudential assistance (by God) which is truly and properly infallible, so that we can be sure of the prudence of each of these teachings, and in consequence practically sure of their intrinsic and speculative truth.

What is the precise weight of the assistance accorded to encyclicals? Certainly, encyclicals frequently recall truths of the faith. However, they are in themselves assisted not absolutely but merely prudentially, and in this prudential assistance will reveal itself as either fallible or infallible in proportion of the insistence with which they emphasize a given teaching, either doctrinal or disciplinary.

The first chapter of the Constitution Pastor Aeternus condemned the error of those who think "that the primacy of

How Will Encyclical Affect The Church?

By MSGR. JAMES J. WALSH

In the avalanche of comments following the encyclical of Pope Paul on family planning, the question of "how will this affect the Church in the future?" is most commonly asked.

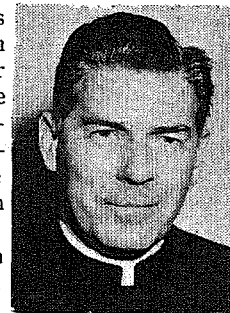
Cardinal Alfrink, the Dutch Cardinal of Utrecht, was asked about the possibility of schism. In his view: "The time of schisms is over. Encyclicals can be no reason for any schism for anyone with some theological background. The infallibility of the Pope is not an issue in this case."

Despite the harsh feelings expressed by some theologians, no one seems concerned about the possibility of a formal break with the Church. This attitude goes back further than last week. According to some of the way-out writers the past year or so, there is no longer any need under any circumstances to leave the Church. Rosemary Reuther in her various writings indicates this while she is blithely denying one fundamental Christian doctrine after another. She tries to turn the harsh word heresy into a charming intellectual deviation from established truth and awaits applause for her boldness.

Her advice to others, who are ignoring much more than the competence of the Holy Father in the matter of birth control, is not to break away, as our Christian ancestors did in past centuries, but to stay in the Church — and apparently work to get things changed their way. And this from those who are charging that the Church has not been "honest" in her dealings with her members.

So, if we continue to hear "Catholics" deny the Virgin Birth or original sin or the reality of any sin or the necessity of contrition or the magisterium of the Church or the authority of the Pope or even the divinity of Christ, it may lessen some of the confusion to keep in mind that their counterparts in other generations used to admit publicly they no longer shared the Catholic view and had exited to found their own churches.

Another comparatively new attitude among some of the malcontents today is to adopt a calm, non-argumentative, rather condescending attitude towards the Pope in his capacity as teacher. Last week this turned up in a number of news



WALSH

stories when some ultra-liberal Catholics indicated they were glad to hear the Pope's personal opinion on birth control and to know that he had studied the question well and finally come to his own conclusion. Well, they said, it is surely time for each Catholic parent to do the same — study the matter carefully, take note of the Pope's own view and other views also, and then make up their own mind about what is right for them in their peculiar circumstances. In other words, they are looking on Pope Paul's statement as just one more attitude among many.

If this attitude can be adopted towards birth control without a Catholic being guilty of disloyalty and disobedience, why not towards any other teaching or statement of the Pope or the Bishops? And if so, what makes this kind of a Catholic any different from many other Christians who have no place in their make-up for authority's role in what they will believe?

One of the most memorable quotes of last week's chaotic discussions came from Dr. Germain G. Grisez, lay professor at Georgetown University. In a heated meeting of seminary and university men, Dr. Grisez said: "The most basic point is that Christ gave the apostles a particular commission. He said to them, 'He who listens when you speak hears Me.' He did not say to them, 'He who listens when you speak ex cathedra hears Me.' I submit... this is a refusal to hear Christ our Lord."

He went on to say: "The Pope listened to others for five years. How long have the philosophers, the theologians and my colleague Dr. Hellegers listened to the Holy Father? How quickly are they ready to respond and give contrary pastoral directions? The Pope has spoken. If we hear him, we hear Christ our Lord."

This raised an interesting point. Theologians understandably often complain that their essays or theses are often reviewed or popularized by people who merely glance through them and don't read them in their entirety. They insist such superficial perusal makes it impossible for justice to be done to their research.

So... last week five Jesuits at Fordham called an emergency meeting to condemn the encyclical at a time when not one of them had read the document. They accepted without question the news headlines and the radio editors' version. How did they justify this? A crisis existed, they said.

jurisdiction was given immediately and directly, not to Peter himself, but to the Church." The same error could be committed in respect of the infallibility. It does not pass upwards from the Church to the Pope, who is the Vicar of Christ Himself and not of Christians. Consequently, the definitions of the Roman Pontiff are irreformable of themselves, ex sese; they do not get their infallibility from majorities nor from the general will. The Pope indeed can never be isolated from the episcopal college nor from the Church, but he is not the delegate of the Church; he is, as Peter was, the delegate of Christ and the head of the Church. He is no mere echo of the collective consciousness of the Church.

Charles Journet
THE CHURCH OF THE WORD INCARNATE

The Voice Of The People

Letters to the editor must be signed. Names will be withheld upon request if the address of the writer is included. The editor reserves the right to edit any letters. The original thought of the reader will not be changed in the process of editing.

'Working Priest' Idea Not Easily Applied

Dear Editor:

I was quite surprised at the import of the article entitled "Rector Asks Reform in Seminary Training" in the July 19th issue of *The Voice*. I am convinced Msgr. George A. Schlichte, Rector of the Pope John XXIII National Seminary for Delayed Vocations, lives in an ivory tower like so many of our educators.

A good part of his article makes sense and I certainly believe in change as the world continually changes around us and we must conform to stay abreast of modern times. But what I object to is his attitude towards celibacy. In essence, he believes that financial independence would give the priest the freedom of a true prophet. Financial independence, of course, he points out would come to the priest by having a secular job.

He apparently thinks the priesthood is a part time job as he points out that he believes a priest spends an average of only four hours a day occupied in "strictly ministerial priesthood duties"

As someone who lives outside the ivory tower I hasten to correct the good monsignor's theory of the "secular life" At the end of eight hours work I am a tired man and I believe other working men are in the same category and would frankly confess as I do that I cannot take on "a second job" Theoretically, I am trying to imagine a priest doing a day's work at a secular job and then taking care of his "priestly functions" in his off hours. There is no doubt, or hesitation, or equivocation in my honestly stating that this is an impossibility and as a consequence the good monsignor's theory is false and cannot work.

It is the writer's honest suggestion that a priest should devote all his time and all his energy of every day to his priestly calling which is to serve God and to serve man. The priests that I know in my parish work eight or ten hours a day and still do not have enough time to do all the things they believe should honestly be done. If there is any priest who does not devote this time and energy as aforesaid, he is not living up to his priestly vocation and should either renew his faith to his obligations or ask to be relieved of his priestly duties. No man can serve two masters.

We continuously hear about celibacy from the priesthood but we never hear anything of the ordinary layman's attitude as the priesthood's celibacy. I firmly believe that if a questionnaire was given to every Catholic family that an overwhelming majority would agree with me in my belief that a priest should remain celibate as he could not possibly fulfill his priestly obligations if he were married.

Very truly yours,
Alfred E. Johnson
North Miami Beach, Florida

15 Buried After Church Collapse

CALI, Colombia-(NC)-Fifteen persons who died in the collapse of a church where they were attending Mass have been buried in a common grave at the nearby village of Villaneuva.

Of the 42 other persons injured in the collapse, 15 remained at hospitals in critical condition.

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Praise For Encyclical

Dear Editor:

Down through the ages it has become necessary at times to make decisions which apparently would not

answers. There are many questions which have no answers.

In keeping with the teachings and holding our faith binding the Pope's job becomes a little more difficult. It is hard to be the Father of many and be loved by the same number. We become members of the Church because of her teachings and love of God.

Let us not forget our faith and the many men, women and even children who died to give our faith the strength it needed. Let us give our faith strength by using reason instead of feelings, truth instead of lies and love instead of hate.

Yours truly,
Timothy Sordellini
North Miami



be very popular. As is often stated, the truth hurts. In making or giving decisions we must always be aware of the reason we are making them. We are not doing so to please the masses but to arrive at what is the truth, if at all humanly possible.

There are probably one hundred reasons we can find fault with Pope Paul's decision on birth control. We can also find the same number of reasons for accepting the Pope's decision as being valid. There are many beliefs that we hold to be truths today because of the stand the popes took at a time when their decisions were not publicly accepted.

The guardian of our faith has always been the Pope. Popes have always been interested in our spiritual needs. We ask many questions and want many

Dear Editor:

I am disappointed in the decision of Pope Paul VI to ban the use of artificial birth control.

I am not an extreme liberal and I do believe that there are matters upon which the Pope should have the absolute power of jurisdiction. But I am unable to justify several things in my mind.

1. Every Sunday I am asked to give to poor people across the world—those who are starving, those who have suffer tragedy, those who are simply unable to support themselves. It would seem that effective birth control would be part of the solution to the problem caused by over-population and lack of food.

2. I have seen families

Good Luck, Methuselah

Dear Editor:

This is on the light and airy side, but I'm happy to read we have a Father Lang at Maryknoll Seminary in N.Y. whose ordination took place in "1052."

I just had to laugh as the article attracted my attention since my grandmother's maiden name was also Lang. Hope Father keeps

us the good work for the Field Afar.

Sincerely
D. A. Sarno
Miami



Where Did Funds Go?

Dear Editor:

Dr. Ralph Abernathy — "There is a revolution taking place that is more serious than the revolution of 1776. The poor people are crying out for help. They are tired of being pushed out of the sunlight." (*The Voice*, June 28, 1968).

What was done with the millions of dollars of taxpayers' money that Sargent Shriver, now Ambassador to France, was to spend for the poor in the "war on poverty?"

Anna Russell
Fort Ogden

Against Birth Control Ban

with six or seven children and a total income of less than \$5,000 a year. The children will never get to college unless they win scholarships. There will be times when they have to be denied new clothes or some other treat that a child from a smaller family might enjoy. In many instances, the parents are unable or unwilling to spend the time to give the children proper attention. I have seen these children in my own classroom while I taught school.

3. Catholics are Catholics because they choose to profess faith in the teachings of the Church. Protestants and Jews practice their own respective faiths for the same reason. I do not see the people of other faiths deciding what the Catholics

should do, so I cannot understand why the Catholics should decide what Protestants and Jews should do.

I feel that there will be a great number of Catholic families who will find themselves unable to go along with the Pope's encyclical, and I cannot blame them.

It seems that I will have to search my own conscience and be responsible for what I have been told is a sin.

I am disappointed in the conservatism in the ban and I am disappointed that I have to be sneaky in order to avoid over-crowding my family.

Yours Truly,
Ellen Gallaher
Palm Beach

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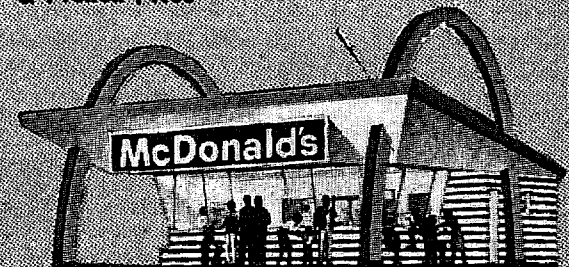
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Greeting People After Mass Growing Custom With Priests

The priest gave the final blessing after the Sunday 10 A.M. Mass, and then—to the surprise of several new parishioners—briskly strode up the aisle, and out the front door. When the puzzled newcomers got outside, they found him—still fully vested—chatting amiably with a man and his wife, with several other parishioners standing by to talk with the priest next.



This scene—which most Catholics associate with the Protestant Church—is being repeated in more and more Catholic parishes as the practice of greeting parishioners after Mass is taken up by a growing number of priests.

The practice is expected to be spurred on by the increased sense of "community" in the Catholic Church—with closer relations between priests and parishioners—and by liturgical changes which make the gesture more practical.

"Our liturgy now is much less rigid than before, when leaving the altar by the shortest way was the rule," commented one priest who has been greeting parishioners after Mass for the past three years. "The priest was supposed to make his personal thanksgiving right after Mass. With our walk down the aisle now, there is no time for personal prayer after Mass, but I feel a lot more good is derived."

Some priests have found that getting out and talking with their parishioners after Mass is one way to put faces at Mass (which one priest described as "a massive blur") into focus as individuals.

"And this works two ways," said a 29-year-old priest. "I soon learned after ordination three years ago that priests are a mystery to people. We're from Mass. Unless we see them and let them see us, we'll never make it in the parishes."

"We enter the priesthood to be a walking sign of the Gospels, and then we remove ourselves from the people who are supposed to read us. At least when they come to Mass on Sunday, they should have the chance to say hello."

Another priest called the greeting practice "one of the most direct and efficient methods" for breaking down barriers between priests and parishioners. He said that when both he and his pastor, newly assigned to a parish, "found a coldness among the people," they mentioned it to their bishop, and it was he who suggested the church-step approach. That was three years ago, and they have been meeting the parishioners after Mass ever since, with apparent good results.

The priests' contact with the parishioners after Mass ranges from a simple "Good morning, how are you?" to a

confidential request by a troubled person for an appointment, particularly someone who would not normally go to the rectory "cold."

Also, one priest observed, "I find that people use this occasion to ask us the many little questions which puzzle them about the faith, but which seem too trivial to them to make a special call to the rectory."

OPEN DISCUSSIONS

"The meeting after Mass does serve as an occasion for people to open discussion on more complicated matters," he added. "I handle this by carrying my appointment book with me and making on-the-spot appointments for more detailed treatment of involved problems. I recall being introduced to at least two future converts to the church steps. They called me subsequently for instructions."

But "small talk" can be just as important. "A com-

A PRIEST, having just celebrated Mass, chats with some of his parishioners. Another priest, right, also drops by to talk.

pliment on a job promotion or on a new baby means a lot to people," as one of the priests put it. Other priests have remarked that new people will often introduce themselves to a priest who is standing with them after Mass and ask how to register in the parish. One noted that a living-room discussion group grew out of his Sunday morning chats.

There are many reasons why the practice of greeting parishioners never caught on in any significant way in Catholic parishes until recently.

"It was the attitude symbolized by the altar rail, which separated priest from people," said one priest. "It kept him on his side and them on theirs."

PROS AND CONS

But there have been more concrete things working against Sunday-morning socializing by priests, mostly

due to the large size of many parishes and the many Masses to be scheduled on a Sunday morning.

"If we tried to stop people to talk after Mass," said one priest, "we'd run into the biggest parking-lot jam in history."

Protestant ministers, faced with only one or two services on a Sunday morning, took to greeting their congregations "in a way, as a selling job," according to a Presbyterian minister who is also head of an interfaith clergy group.

"Because we weren't holding sin and the threat of damnation over people's head, we had to offer them some-

thing appealing to make them come back on Sundays," he said.

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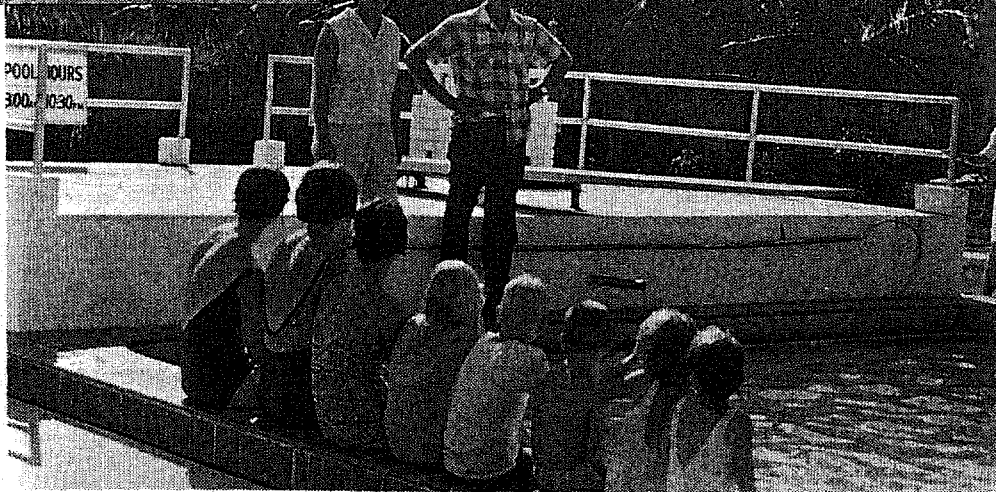
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...And Suddenly There Were 10



LET'S COUNT heads before you go swimming, just to make sure you're all here, Mr. and Mrs. Charles Lawrence say as they inspect their newly enlarged family. Outside their motel room eight pairs of shoes in different sizes and shape: tell a story of eight Lawrence children.



Mrs. Charles Lawrence celebrated an unusual birthday this month—unusual because during the week-long celebration her family of five suddenly doubled in size with the addition of five new children.

Mrs. Lawrence, her husband and three daughters left their 760-acre Nebraska farm last week and headed for Miami. It was to be a birthday present-vacation trip. It was also to be a week of getting acquainted with five new sons and daughters, brothers and sisters, ranging in ages from 10 to three years old.

"Why not?" she explained. "We always wanted to adopt children, but we didn't want just one. We feel that a child should be part of a family unit—and we wanted to adopt children from the same family, sort of a package deal. So our package came in five..."

"It happened a little suddenly," agreed Charles. "But that's okay," said the head of the family, admitting that his wife and three daughters, 17, 15 and 12 years old, had already made the decision "before the chief had a chance to call a family pow-wow."

A story of five children who had been living in foster homes in the South Florida area for two years while the Archdiocesan Catholic Welfare Bureau attempted to find a permanent adoptive home for them appeared recently in a Nebraska newspaper.

Her husband wasn't home when Susan Lawrence spotted the story and read it to the girls. Together they decided they wanted to apply as an adopting family.

Several hours later, the situation was reversed. The women weren't home when the man of the house spotted the article and decided that perhaps his family should make an adoption application.

After that it was easy.

In less than two weeks the Lawrences were in Miami and over night the family grew in size from five to ten members. "We had to leave two cars at the airport or else we would never be able to get back home," noted Mrs. Lawrence.

"But one thing is certain, added her husband. "Nothing will be insurmountable.

We even plan that every one of our children will go to college.

"We have two refrigerators, two freezers, two cars, two of everything," he continued. "So now we have two families too. It's a good thing though that my handy man is a carpenter, 'cause I think we are going to need an extra bedroom or two."

Susan Lawrence doesn't expect any trouble feeding five extra children. When you're chief of the kitchen on a 760-acre farm you're used to satisfying hearty appetites. "And besides, sometimes we have as many as 15 to 20 people for dinner. What's five more children?"

"Of course, we're still getting to know each other," the parents agreed as they watched the three oldest girls supervising the swimming

pool break of their two new brothers—eight and six years old—and their three new sisters—ten, five and three. "But living on a big farm with lots of animals, including two "childrens' dogs" will make getting acquainted a lot easier.

The younger children, explained a social worker who assisted in the adoption, had been moved from one foster home to another several times during the last two years. They had also been split-up on more than one occasion, "and so the two boys are still getting to know each other as brothers."

But the important thing, the fact that the children still can't quite realize, is that their new parents are permanent—

it's really going to be their home.

"Last night," said Mrs. Lawrence one afternoon last week, "the two youngest girls stayed up long after they were supposed to be in bed. They just watched us, because they were afraid that if they went to sleep we wouldn't be there in the morning."

"But we were, we always will be."

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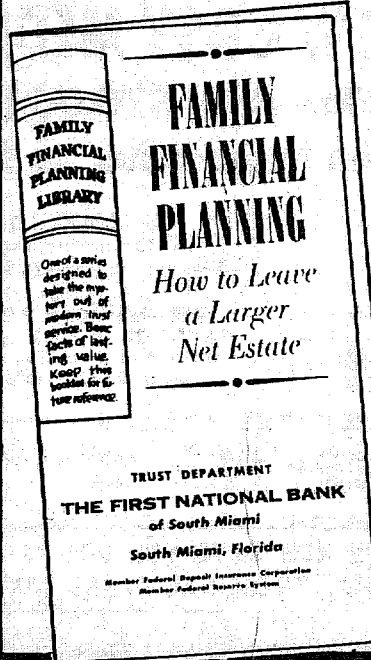
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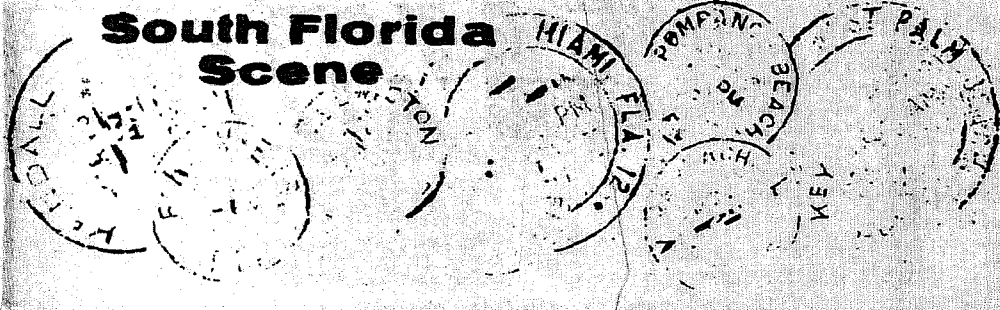
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South Florida Scene



A Helping 'Hand' For Playground

NORTH PALM BEACH—A donation of \$250 was recently presented to the playground fund of St. Clare parish school by members of K. of C. Council No. 4999 in Riviera Beach. The gift represented the proceeds from a benefit dance for which District Deputy Raymond Waddell, at left in photo, served as chairman. Father John W. Schlinkmann, pastor, St. Clare parish, accepted the check from Waddell accompanied by Grand Knight of the Riviera Beach Council, Thomas Donnelly.

Around The Archdiocese Coral Gables

Our Lady of Perpetual Help Circle of Daughters of Isabella will meet at 8 p.m., Monday, Aug. 12 in the K. of C. Hall, 270 Catalonia Ave.

St. Rose

21st Century Catholic Discussion Club meets 8 p.m., Sunday, Aug. 11 in the parish auditorium. Guest speaker will be V.E. Brooke whose topic will be "Adam and Eve and Evolution."

K. of C.

Miami Council No. 1726 will sponsor their annual family picnic from 11 a.m. to 5 p.m., Sunday, Aug. 25 at P.B.A. Park, 2300 NW 14 St.

Annual luau of Coral Gables Council begins at 8:30 p.m., Saturday, Aug. 24 at Tahiti Beach. Dancing from 8 to 12 p.m.

Council 2596 in Fort Myers will sponsor an "old-fashioned" picnic on Sunday, Aug. 25 in Fort Myers.

ST. MATTHEW

A card and dessert party under the auspices of the Rosary and School Society begins at noon, Monday, Aug. 12 in Moose Hall, 2907 Taylor St., Hollywood.

Send Miamian New Personnel To Serra Post Director Set

A former president of the Miami Serra Club has been elected governor of Serra International District 30 which includes the Archdiocese of Miami, the Dioceses of Orlando and Charleston, and Jamaica, W.I.

John E. MacDonald of St. Rose of Lima parish, Miami Shores, will assist in coordinating activities of Serra Clubs in South Florida and Jamaica for the next two years.

A member of the board of directors of Boystown of South Florida and president of Atlantic Mill Works, Inc. MacDonald is also active in the United Fund of Dade County and the Miami Chamber of Commerce.

Dyer Named District Deputy

HOLLYWOOD—Harold J. Dyer, past grand knight of Father M.F. Monahan Council, K. of C. has been appointed District Deputy.

In addition to his own Council, Dyer will have under his jurisdiction, Fort Lauderdale Council No. 3080 and Holy Spirit Council of West Hollywood.

Douglas C. Paget of New York has been appointed director of personnel at Mercy Hospital, staffed by the Sisters of St. Joseph of St. Augustine.

According to Sister Mary Emmanuel, S.S.J., administrator, Paget served as personnel director at Goldwater Memorial, Booth Memorial and St. Vincent Hospitals in New York City before coming to Miami.

Holy Name Convention

Plans for the 1968 convention of the Archdiocesan Union of Holy Name Societies were announced this week by Victor J. Keller, president.

Sessions will be held Saturday and Sunday, Oct. 19 and 20 at Ramada Inn, West Palm Beach, where the host affiliation will be the parish society of Holy Name parish.

Facilities will be provided for members, wives and children at Ramada Inn which will be the scene of workshops and a banquet.

Early reservations may be made by contacting Dick Denmore at 3822 Bluebell St., Palm Beach Gardens, 33403.

Expect Hundreds For CFM Meet

"The Family and Vatican II" will be discussed by Bishop Ernest L. Unterkoefler of Charleston, S.C. during opening sessions of the southeastern regional convention of the Christian Family Movement on Saturday, Aug. 10 at Biscayne College.

Mass celebrated by Auxiliary Bishop-Elect John J. Fitzpatrick at 8 a.m., Saturday will mark the opening of the two day meeting expected to attract hundreds of families from southeastern states and Nassau, Bahamas.

"Peace: In the City, In the Family, In the World," is the theme of the convention during which Archbishop Coleman F. Carroll and members of the CFM in South Florida will be hosts. Workshops on Marriage Encounters, Cursillos, Communications, Sex Education of Children, the Family, and Religious Vocations will be featured.

Other speakers during the meeting will include Paul Reiss of the Dept. of Sociology, Fordham University, Bronx, N.Y.; Mr. and Mrs. Pat Crowley, secretary-couple of the National CFM; Msgr. James J. Walsh, Archdiocesan Director of Vocations; Sister Miriam, O. P., psychiatric social worker of the Catholic Welfare Bureau; Mr. and Mrs. Robert Munson, Jr., Corpus Christi parish; Dr. and Mrs. Raymond F. Healy, Holy Family parish, North Miami, president couple of the southeastern region.

Father Oliver Kerr, pastor, St. Francis Xavier parish, Miami, will be the moderator during a panel discussion on racism. Participating will be Dr. Kenneth Walker, director of the School of Desegregation Center, University of Miami; and Bernard Dyer, Liberty Community Center. Mass celebrated by Archbishop Carroll at 8 a.m. Sunday will precede final sessions.



53 GRADUATES of Barry College received degrees last Friday from Auxiliary Bishop-Elect John J. Fitzpatrick in the College auditorium.

'Newcomers' Can Vote In Presidential Race

You may still be able to vote for President and Vice-President in the Nov. 5 election even if you haven't lived in Florida long enough to register as a regular voter here.

According to Secretary of State Tom Adams, Florida's chief election officer, a new constitutional amendment allows newcomers from other states to vote in Florida for President and Vice-President even though they don't meet the one-year residency requirement to register as a voter in this state.

To qualify, such persons must still be registered voters in the states from which they moved. The new law, Adams emphasized permits voting only for President and Vice-President and does not apply to other offices on the November ballot.

To vote under the law, new residents should apply to their County Supervisor of

Elections between Sept. 21 and Oct. 5 for special ballots.

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The Voice
Of
Ralph Renick



Sometimes TV Can Bite Hard In 'Eating' Life

Hughes Rudd won't win any popularity contests on Miami Beach. The CBS news correspondent incurred the wrath of local boosters by his satirical profile of Miami Beach aired on Walter Cronkite's program. He said there weren't any real alligators on Miami Beach, just stuffed ones. The picture on the TV screen during that narrative was that of a portly gentleman in a bathing suit. Rudd went on to deride the alleged "Fun and Sun" capital of the world as nothing more than a sprawling old folks home where the only food served is either kosher or Cuban.

That did it. Civic clubs passed resolutions condemning the Rudd report as the worst of biased reporting. Beach publicist Hank Meyer came under fire from some city councilmen for allowing such a thing to happen, as if he could have prevented Rudd from turning his rapier on the GOP convention city. One councilman complained that we spent over \$4 million to enlarge the convention hall. After all this Mr. Rudd comes here and gives us a black eye to millions of viewers across the country. It just isn't fair."

What Rudd reported was truthful but reflected the negative side of Miami Beach. The more positive aspects of the city's profile were not included.

This is an age-old criticism directed at news reporting: the bad makes headlines while the good goes unreported.

Charles Dana, the crusading publisher of the old New York Sun replied to a critic, "What the good Lord permits to happen I'm not too proud to report."

Facing Up To Reality

It may be stretching things a bit to intertwine the deity with a journalistic reflection on what might be wrong with a city or person, but in the news business facts are facts even though the public might not like to face up to them.

Whether Miami Beach residents have an average age of 53 or the city has a goodly number of kosher delicatessens is not the important thing; whether Miami Beach faces up to the reality of its character and seeks to improve what it doesn't like is the important thing.

To the credit of Beach residents, it must be said that they have been working to change the "image" as reflected by Hughes Rudd. The Committee to Keep Miami Beach Young has embarked on a promotion campaign to entice young marrieds to move to the city. But what about other "truths" about us that we not only do nothing to correct but we effectively ignore. It's almost as if we believe that if we don't think about those problems they will somehow vanish.

TV, Radio Criticized

That's one of the reasons TV, radio and newspapers come in for criticism. By reporting situations as they exist, the public is forced to get its head out of the sand and face up to reality no matter how grim or unpleasant it may be.

Television in particular took it on the chin by focusing on Mississippi, Alabama and Louisiana in the days following the 1954 Supreme Court desegregation decision.

The plight of the Negro in those states had remained about the same since slavery. The local editor or broadcast station in some communities rode along with the prevailing views of the local power structure. The Negro was effectively kept in his place. He had no recourse—either to widespread public opinion or to the politicians with the clout to change conditions.

100 Years Late

The Negro was akin to a pile of stuffed rags in a closet for 400 years. Sooner or later, unless you open the closet, the rags will burst into flame. Network television opened that closet door. The eyes of the country focused on why Black people are tired, frustrated and angry.

If television hadn't been invented, it would be foolhardy to assume that the rag-stuffed closet would never have burst into flame.

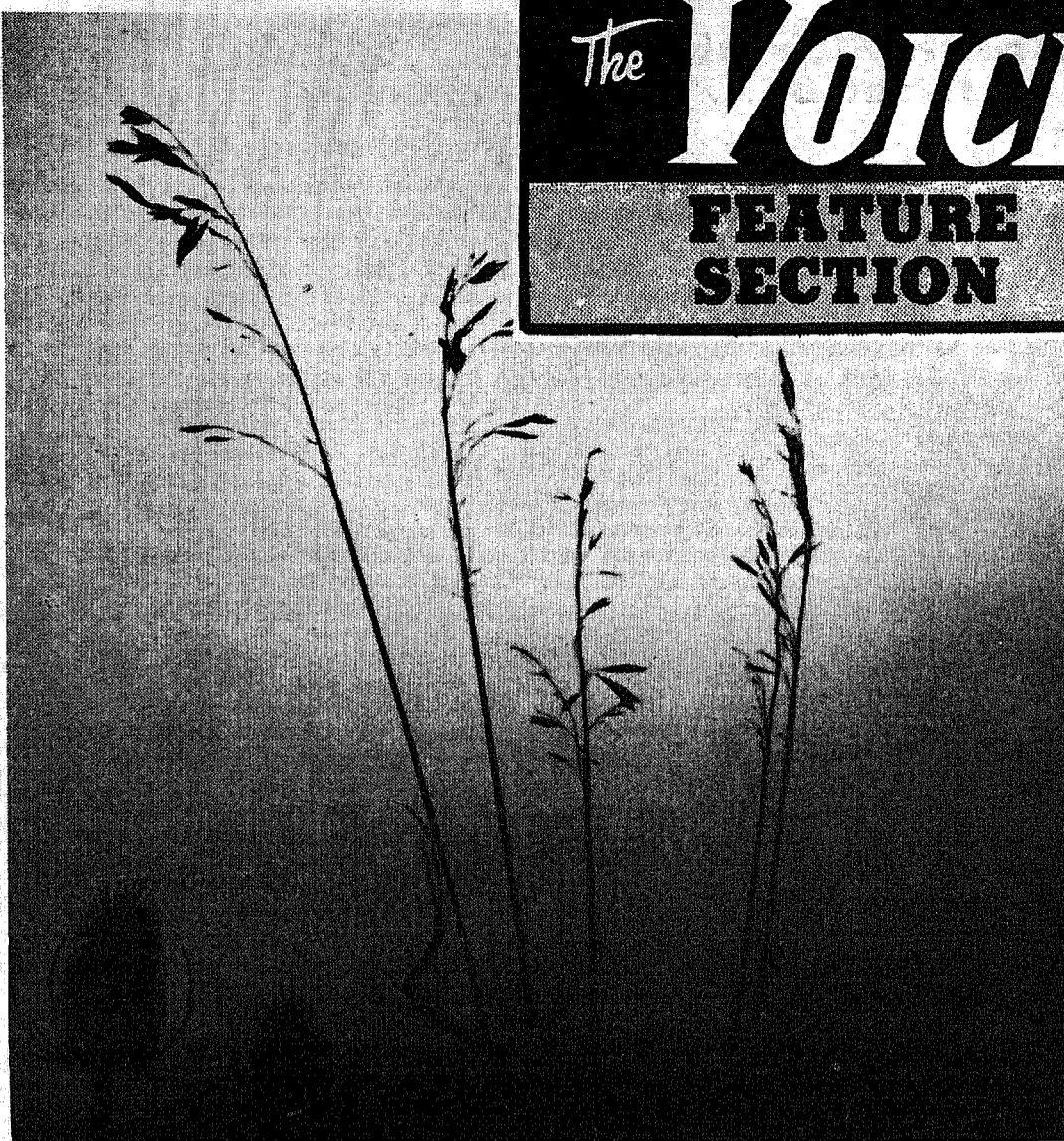
If TV hastened the facing up to reality, then the medium sounded the fire alarm early and helped prevent a more extensive national conflagration.

Full exposure of the nation's deep-rooted fears, goals and principles on coast-to-coast TV in the mid 1800's might well have mitigated the burning angers and frustration which led to national genocide.

But the invention came 100 years too late.

The VOICE

FEATURE SECTION



To see the world in a grain of sand,
And a Heaven in a wild flower;
Hold infinity in the palm of your hand.
And eternity in an hour.

William Blake (1757-1827)

'Hang-Ups' Flip Youth Out Of Oldsters' Orbit

The most significant thing about the present generation of young people is that they will be on the scene when the rest of us are gone. Such is the inescapable law of life. No amount of hand-wringing about them, worry about their ability to carry on, or doubt about their changed value-system can undo it.

This means, then, that the world coming into being will be radically different from the world the present oldsters grew up in, because the young are on a different wave-length. I cannot imagine a single institution that will not be profoundly transformed in the years ahead, from politics to religion. The shape of the future, the world-in-the-making, is still hazy, to be sure; but there are many signs of the way things are going.

The social institutions of the future are still gleams in the eye of the young. However, attitudes are forming; possibilities are becoming increasingly evident; the outlines of the future they are creating can be seen like distant figures on the far horizon moving steadily toward the center of the stage.

Some of the signs of the future are undoubtedly unsettling, especially to the uncomprehending oldster. The oldster finds, for example, that values he gave great weight to are being unceremoniously junked by the young. He finds, too, that the young are frequently incapable of articulating their deepest concerns, at least in an idiom that makes sense.

He is keenly aware of their intolerance, that hallmark of youth, and put off by their cavalier dismissal of the hard-learned lessons of the past. More than one queasy elder, studying the new generation, has been known to say in effect: "If that is the future, I'm glad I won't be around to enjoy it."

I think that despair of this kind is basically unwarranted. For while the present youth have all the perennial failings of the young, which they will outgrow, they probably think straighter,



JOHN COGLEY

have healthier attitudes toward their fellow man, and fewer hang-ups—to use one of their own most expressive phrases—than the generations that have gone before them.

Today's young people escaped from the toils of original sin and are probably not as virtuous as they claim to be, but they will also outgrow these pretenses in time. What they do have going for them, something that is likely to survive the ravages of time, is a sense of what it is to be a man among men. More than any other generation, due perhaps to the very security of the childhood that they now identify with the hated "materialism" of their parents, they are able to live with themselves.

In the realm of politics, their basic attitudes are being shaped by a lively awareness of what the brotherhood of man means. They are less moved by patriotism or class-consciousness or racial pride than by the general loyalty to men everywhere, especially the poor and the suffering.

While they seem to despair of many of the structures of present-day democracy, the young are strong believers in personal freedom and many of them sincerely aspire to setting up a non-repressive society. The emphasis, perhaps exaggerated emphasis, on personal freedom means that they are cool to ideology of all kinds. They are, they insist, willing to live for their fellow man; they are not eager to die or kill for

JOHN COGLEY'S VIEW

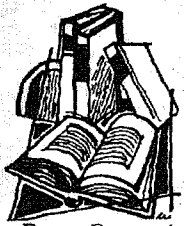
abstractions, propositions, systems, or uppercase transcendentals, like Truth, National Honor, or Integrity, and they seem to disdain every version of political messianism.

The present generation of youth is not irreligious; at the same time it is openly suspicious of the churches and clerical establishments. Here again, the emphasis is on the person. Dogmas and doctrinal systems strike them as versions of loyalty-oath tests that put the person in the service of a formula rather than the other way round.

What they look for in religion is a genuine experience of faith and a sense of community that transcends what can be got from the political, the intellectual, even the artistic. The ancient divisions of the past, within Christianity and beyond it, strike them as undercutting the very essence of what religion is all about. In religion as in everything else, their highest value is put on a man's doing his thing.

All this, at this time, is of course still in an amorphous shape. So far no Thomas Aquinas, John Calvin, or Karl Marx has appeared to pull the threads together into a consistent philosophy or theology. The young people, then, are forever vulnerable to assaults from their more systematic elders.

But the institutionalization of their attitudes will inevitably take place in the years ahead. We can therefore expect radical changes in all of the basic structures of society. Education, religion, and politics have already felt the impact of the revolution going on in their heads. In each case, the reaction of the worthies guarding these institutions has been largely compounded of bafflement, misunderstanding, and sheer confusion as to what the young are up to. Perhaps even the young themselves don't know for sure. But one thing is certain, they are up to something—and if only because the world will soon be theirs, it will prevail.



Ideas In Print

Author Of The Book 'Cool Hand Luke'

Says Hollywood Really 'Blew It'

Donn Pearce is the author of a book that was a flop on the shelves but a hit when it made the theatre marquees.

He wrote "Cool Hand Luke." In fact, the way he describes his life he lived "Cool Hand Luke."

The 40-year-old Ft. Lauderdale resident quit school when he was 16 and "bummed around the country" until he joined the United States Army. He was discharged when they found out he was underage and at 17 he shipped out as a seaman.

OCEAN BLUE

He wasn't sailing the ocean blue for long when he decided there must be an easier way to make a living and he "took up safe-cracking."

That got him several years on a Florida chain-gang and the several years got him the idea for his book.

He and his wife Christine moved to Broward County in 1963 and they are now the parents of two children and six unpublished novels.

When "Cool Hand Luke" was published, Pearce got royalties from an unbelievably low hard-cover sale of \$1,882. The screen rights for the book brought him from the ridiculous to the sublime with a tidy \$65,000 check.

He sat down this week and discussed with a Voice reporter the effect of "Cool Hand Luke"—the movie was nominated for four academy awards—on his life and his writing.

VOICE: Donn, the film Cool Hand Luke received four academy award nominations and was hailed by some critics as a revolutionary movie. Were you personally pleased with the film version of your book?

PEARCE: No.

VOICE: Why not?

PEARCE: They blew it. It could have been a great movie. I'll call it a good "mediocre" movie.

VOICE: How did they ruin it?

PEARCE: Well, it was just a standard Hollywood movie with a few new wrinkles. For instance the

producers insisted on a fight scene between Luke and another convict to show conflict. There are other ways to show conflict. A snarl or a squinched eye can exemplify the same thing.

VOICE: Rumor has it that there was considerable friction between you and the producers. How were you received by the movie makers.

PEARCE: The whole Hollywood bit was an extended traumatic experience. I was treated like an ex-con who happened to write a book and not as a writer. The bunch who produced the film were a group of sophisticated "ivy league" types with degrees hanging out of their back pockets. They tried to weave a message into everything yet they wouldn't follow the true story-line down to the wire.

VOICE: How about boiling down the story line for us?

PEARCE: Okay, Luke is an existentialist who through anti-social actions against the "system" has landed on the chain gang. Despite his conviction that life is a useless existence and that it is necessary to play it "cool" he is still defiant. Yet he knows that his defiance is wasted. One thing that got me was the scene at the end of the film where he rips the glasses off the guard. The Hollywood bunch said that this proves that the truth behind the facade of authority can be unmasked. The truth is that you just can't beat the system and Luke tries to get this over to the other cons without stemming their defiance.

VOICE: Do you feel that there are other "Lukes" in prisons across the nation?

PEARCE: The average convict does not see himself

as an aggressor against society but rather a prisoner of war in his fight against the "system." Some see themselves as hero types. Really professional criminals never see the inside of a cell.

VOICE: What do you think about the rehabilitation programs in prisons today?

PEARCE: They are a joke. No, I can't say that. When I was in they were a joke. I've heard they have been greatly improved but I suspect they are still antiquated and a joke. Most of the criminals in stir are neurotics not to mention stupid. Stealing is a form of expression for these men. I'm not saying its good or bad, just that it is about the only thing they have.

VOICE: How do you feel about the Vietnam war and U.S. involvement?

PEARCE: I'm against the war in Vietnam. First its not a moral war. Second, its not a legal war and third, and most important, its not a practical war. We can't win and its impractical to continue. Throughout history our military men have made huge blunders and this is one of them. Compare this to our revolutionary war. Its a matter of logistics. The British, most powerful nation in the world at that time, had to bring all their supplies, guns, men and ammunition in by ship, while we, a band of guerilla backwoodsmen shot hell out of them one at a time. In addition to this the corruption system of oriental governments is something that Americans just cannot understand and continues to hinder the U.S. Without a doubt the all time corrupt official Oriental is Chaing Kai Shek. As a merchant sailor I delivered aid cargo

to "free" China police state and saw it go into warehouses. Who do you think wound up with the cargo? We didn't hand it out to the poor on the docks. We should get out of Vietnam.

VOICE: How do you feel about racial unrest here at home?

PEARCE: I hate to think about it. Logic tells me that we are going to have a blood-bath but my mind won't let

another. It must be done with the present and next generation. The question is can we survive another generation?

VOICE: What are you working on now, Donn?

PEARCE: I have a novel hanging in New York that has me on hooks that is called "Pierhead Jump". Its about two sailors who get aboard a merchant ship as its leaving port. Its not a



AUTHOR PEARCE has some interesting comments on the movie version of his book about life on a chain-gang.



PAUL NEWMAN in a scene from the movie version of 'Cool Hand Luke.'

New Book Weaves American Negro History Into Pattern Of Recent Riots

Alarms and Hopes, Harris, Fred R. Harper & Row. 173p. \$4.95. (IIa)

Senator Harris, member of the Senate's McClellan Committee which has investigated riots, is also member of the National Advisory Commission on Civil Disorders created by the president partly at Senator Harris' suggestion.

After personally visiting and studying many city slums and ghettos, after talking with hopelessly poor dwellers in midwestern villages and rural areas, Senator Harris has written a report which should give pause to all citizens of the Great Society. He shows 1968 to be year of crisis in American history and does so with unbiased sincerity and clarity.

Following an introductory chapter on the American crisis today and a rundown on American society as it really is behind its nervous image of itself, the author devotes a lengthy chapter to the adolescent who figures so conspicuously in criminal records at this time. Next he presents the extreme poverty in large cities and in rural areas, the latter largely overlooked today in our concern with the urban proletariat. Here is emphasized the dangerously inadequate education and the training for jobs most of these people are offered, or are supposed to be offered, if they can devise the means of getting to them. Here is one facet of American education that might well be in quotation marks; in these poor areas where good schooling is most needed, funds for it are hardest to obtain. Too many of our disadvantaged are thus not being trained or equipped to fill any role in our ruthlessly competitive society; their only alternative is often crime.

Another lengthy chapter traces the history of the Negro's rise through American history. No chapter is devoted to the Indian though this most unfortunate of our minorities does get some well deserved, long overdue, attention in parts of this timely volume.

After a documented chapter on the recent riots, the

book concludes with a hard look at this country's ambiguous future; some of its most impressive pages reveal the hopeless outlook of white city-slum dwellers, hopeless because of multiple discriminations against them on the part of landlords, banks and others; and because our civic governments fail to devise the means, legal and otherwise, to right these injustices. In short, this forceful and eminently sincere report spotlights the seamy side of Great Society. . . and high time! Highly recommended to libraries and to all citizens with any I.Q. at all.

William H. Archer

Of The English Language

What's In A Word? by Pei, Mario Hawthorn. 238p. \$5.95. (I)

Some 15 years ago, the University of Scranton sponsored and produced on a local TV station a weekly half-hour program titled "What's in a Word?" with a large audience for three years running, until the networks began to pre-empt prime time and the stations allied preferred the income from the commercial programs. If the popularity of such a program is any indication—we have often been asked why we did not continue it—Professor Pei's latest book should also have wide appeal. As his subtitle would hint, he covers, in a clear and interesting manner, Language — Yesterday, Today, and Tomorrow. In 30 chapters, each complete enough in itself to be readable without having to refer to earlier chapters, he considers the history of language, the mystery of some small words in English, foreign contributions to English, the romantic backgrounds of many names, the best methods for acquiring a proficiency in foreign languages, and the possibility (even necessity) of an international language. He himself prefers Esperanto. Libraries from high school level upwards will profitably invest in this book.

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'Coming Attractions' Not So Attractive

NEW YORK—(CPF)—If you want a preview of the next big battle over today's motion pictures, take a look at the "coming attractions."

Whether they're called "previews" or "scenes from coming attractions" or "trailers," those brief scenes advertising future "adult" films are starting to raise more furor than the film themselves—particularly when they're suddenly flashed on the screen right after a family-type film to which parents have taken their children.

One mother not long ago took her four children—aged 6 through 13—to see the musical, "Half a Sixpence" and then had to squirm through an experience that is becoming increasingly familiar.

"The movie itself was entertaining, but the coming attraction shown with it of 'The Fox'

was disgusting," she said. "In addition to a scene of a completely nude woman, there was another of a couple writhing in bed."

"I am not a prude," she continued, in an angry letter to her local newspaper, "but it seems to me that when a captive audience of parents with many young children must sit through this sort of outrage, then we must demand a change."

In New York City's "Daily News," a letter-to-the-editor titled "Coming Distraction," is typical of the complaints being made:

'WHAT GOES?'

"What goes on? Being that movies suitable for children are rare nowadays, I took them to see an oldie, 'Samson and Delilah,' at a neighborhood theater. So what happens? Before the feature went on, a long preview of another picture was shown, featuring three scenes involving nudity. I'm no prude, but I'm thinking of my children—one 4 and the other 8. Can't anyone do anything about this? (Signed) Furious."

Although many adults accept the legitimacy of "adult" films provided they are so labeled, they find that adult-film "trailers"—with all the shock scenes and dialogue crammed into 30 or 60 seconds—hit far below the belt when shown to an audience filled with children.

In a recent issue of "St. Anthony Messenger," critic James Arnold, a "liberal," suggested that "If guardians of movie morality want to get mad at something, they might start with the coming attractions."

ADVANCE SNATCHES

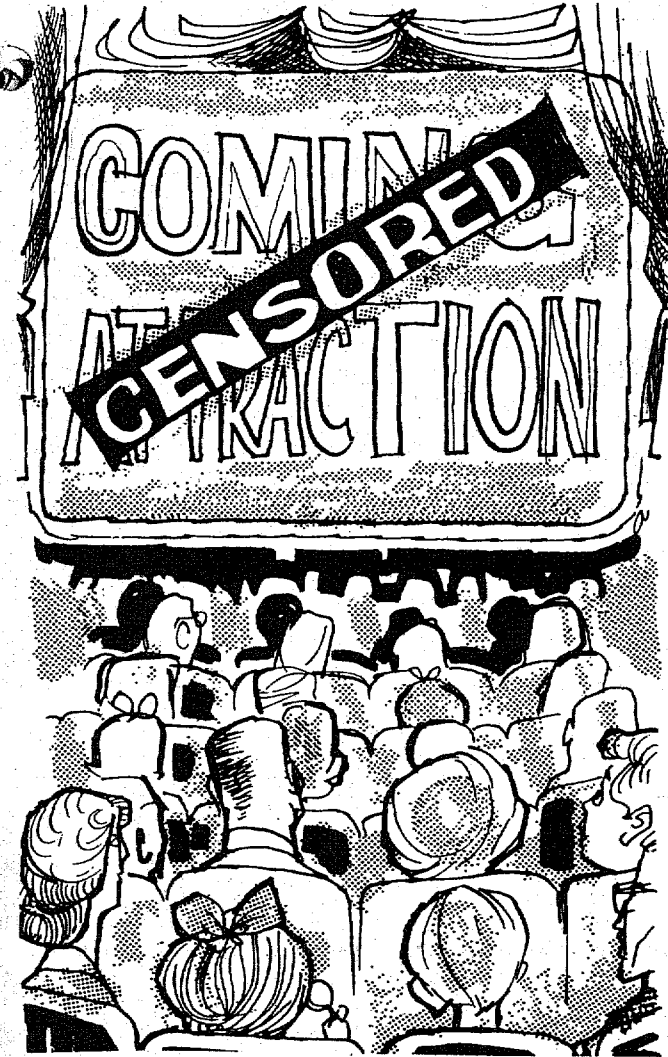
"The other day my kids, while attending an otherwise OK if not deathless show—'The President's Analyst'—were treated to advance snatches of 'The Incident'—violence and brutality on the subway—and 'Berserk'—a circus film in which, among other goodies, a character has a spike driven through his forehead," Arnold complained.

"A customer, if he is reasonably bright, knows what the feature is; he does not know what splendors will be provided during the previews," he added. "Further, advance scenes featuring sex and violence are always seen out of context, encouraging a pornographic response even if the scenes might be justified and even artful in the framework of the whole film. The orgy plus the rest of 'La Dolce Vita' is one thing;

the orgy by itself is quite another."

The recent U.S. Supreme Court ruling that how a product is advertised would henceforth be a factor in determining obscenity cases might bring a cutback in overly suggestive "trailers." But, according to the Motion Picture Association of America, vigorous complaint directed at theater managers is helping to cut down the showing of "adult" trailers with family-type films.

"The film companies don't make the showing of 'trailers' mandatory," said a spokesman for the MPAA, who noted that nearly a third of the complaint mail received there has to do with "trailers," so named because they trail after the main feature. "We tell people to get in touch with the theater owner. Some of the major film companies are cautioning the theaters about the timing of the 'trailers' and it is a rare discussion we've had with theater owners where this doesn't come up. One thing we are trying to get them to agree to is not to show trailers for 'adult' features until after the 8 o'clock feature goes on."



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

SATURDAY, AUG. 10

1:30 p.m. (10) Thank Your Lucky Stars (Unobjectionable for adults and adolescents)

2 p.m. (6) We're No Angels (Unobjectionable for adults and adolescents)

2 p.m. (11) Hitting A New High (Family)

3:30 p.m. (4) Stand Up And Cheer (No classification)

4 p.m. (6) Dingaka (Unobjectionable for adults)

5 p.m. (7) Mo And Pa Kettle (Family)

7 p.m. (6) We're No Angels (Unobjectionable for adults and adolescents)

9 p.m. (5 & 7) McHale's Navy Joins The Air Force (Family)

9 p.m. (6) Dingaka (Unobjectionable for adults)

11 p.m. (10) White Heat (Objectionable in part for all)

OBJECTION: Methods of crime minutely detailed. Suggestive situations. Excessive brutality.

SUNDAY, AUG. 11

11:30 a.m. (7) Secret Mark of D'Artagnan (no classification)

12:30 p.m. (10) Brother Rat and A Baby (family)

1 p.m. (4) The Last Hurrah (unobjectionable for adults and adolescents)

2 p.m. (6) Dingaka (unobjectionable for adults)

2 p.m. (10) That Certain Woman (unobjectionable for adults and adolescents)

4 p.m. (6) We're No Angels (unobjectionable for adults and adolescents)

7 p.m. (23) Roman En Tres Noches (no classification)

8 p.m. (6) The Mark (objectionable in part for all)

OBJECTION: An amoral tendency to condone a therapeutic sexual encounter mars what would otherwise be considered a valid adult film.

8:30 p.m. (23) La Caramba (no classification)

11:15 p.m. (5) View from the Bridge (unobjectionable for adults)

11:15 p.m. (11) Days of Glory (unobjectionable for adults and adolescents)

11:30 p.m. (4) The Paleface (objectionable in part for all)

OBJECTION: Light treatment of marriage; suggestive sequence.

11:30 p.m. (7) Story of G.I. Joe (objectionable in part for all)

OBJECTION: Gesture with obscene meaning; suggestive sequences.

11:35 p.m. (10) The Good Die Young (unobjectionable for adults and adolescents)

MONDAY, AUG. 12

9 a.m. The Desert Hawk (unobjectionable for

adults and adolescents)

9 a.m. (10) Thrill of Brazil (objectionable in part for all)

OBJECTION: Light treatment of marriage; reflects the acceptability of divorce; suggestive dance.

5:30 p.m. (10) Bandits of Corsica (unobjectionable for adults and adolescents)

7 p.m. (23) Journey of the Last City (unobjectionable for adults and adolescents)

8:30 p.m. (6) The Mark (objectionable in part for all)

OBJECTION: An amoral tendency to condone a therapeutic sexual encounter mars what would otherwise be considered a valid adult movie.

9 p.m. (23) The Luck of Ginger Coffey (unobjectionable for adults and adolescents)

11 p.m. (6) Charley's Aunt (family)

11 p.m. (23) Jennifer (unobjectionable for adults and adolescents)

11:15 p.m. (11) Mr. and Mrs. Smith (objectionable in part for all)

OBJECTION: Light treatment of marriage.

1 a.m. (10) Alibi Ike (no classification)

TUESDAY, AUG. 13

9 a.m. (7) Hell's Outpost (objectionable in part for all)

OBJECTION: Tends to condone immoral actions; excessive brutality.

9 a.m. (10) She Wouldn't Say Yes (objectionable in part for all)

OBJECTION: Light treatment of marriage; suggestive remarks and situations.

5:30 p.m. (10) The Troquais Trail (family)

7 p.m. (23) Women of Devil's Island (no classification)

8 p.m. (4) Only Two Can Play (unobjectionable for adults)

8:30 p.m. (5 & 7) Saratoga Trunk (objectionable in part for all)

OBJECTION: Lack of adequate moral compensation.

8:30 p.m. (6) Charley's Aunt (family)

11 p.m. (6) The Adventuress (unobjectionable for adults and adolescents)

11 p.m. (23) Magnificent Roughnecks (family)

11:15 p.m. (11) Lady Scarface (unobjectionable for adults and adolescents)

1 a.m. (10) Bad Lands (family)

WEDNESDAY, AUG. 14

9 a.m. (7) City Across the River (unobjectionable for adults and adolescents)

9 a.m. (10) The Steel Cage (unobjectionable for adults and adolescents)

5:30 p.m. (10) The Peasants (unobjectionable for adults and adolescents)

7 p.m. (23) The Sands Run Red (no classification)

8:30 p.m. (6) The Adventuress (unobjectionable for adults and adolescents)

9 p.m. (10 & 12) A New Kind of Love (objectionable in part for all)

OBJECTION: This film, of low moral tone, contains gross suggestiveness in costuming, dialogue and situations.

11 p.m. (6) Charley's Aunt (family)

11 p.m. (23) Return to Jack Slade (unobjectionable for adults and adolescents)

11:15 p.m. (11) The Great Man Votes (family)

1 a.m. (10) Twentieth Century (no classification)

THURSDAY, AUG. 15

9 a.m. (7) You Never Can Tell (family)

9 a.m. (10) Three Smart Girls (family)

5:30 p.m. (10) The Golden Mask (unobjectionable for adults and adolescents)

7 p.m. (23) Mutiny in the South Seas (no classification)

8:30 p.m. (6) Charley's Aunt (family)

9 p.m. (4 & 11) The Thin Red Line (unobjectionable for adults)

11 p.m. (6) The Adventuress (unobjectionable for adults and adolescents)

11 p.m. (23) The Inside Story (family)

11:15 p.m. (11) Pan-Americana (unobjectionable for adults and adolescents)

1 a.m. (10) The Sun Never Sets (unobjectionable for adults and adolescents)

FRIDAY, AUG. 16

9 a.m. (7) Laughing Anne (objectionable in part for all)

OBJECTION: Tends to condone immoral actions; excessive brutality.

9 a.m. (10) Ride the High Iron (unobjectionable for adults and adolescents)

5:30 p.m. (10) Captain Kidd and The Slave Girl (objectionable in part for all)

OBJECTION: Suggestive situations.

7 p.m. (23) Slave Queen of Babylon (no classification)

7:30 p.m. (10) To the Ends of The Earth (unobjectionable for adults and adolescents)

8:30 p.m. (6) The Adventuress (unobjectionable for adults and adolescents)

9 p.m. (4 & 11) Shot in The Dark (objectionable in part for all)

OBJECTION: Film tends to lose its comic perspective by excessive concentration on suggestive sets, costuming and dialogue.

11 p.m. (6) Charley's Aunt (family)

11 p.m. (23) The Day The Earth Caught Fire (objectionable in part for all)

OBJECTION: What is intended to be a serious film about current world problems becomes unacceptable by reason of a sub-plot which sympathetically portrays illicit love and in treatment introduces suggestiveness in costuming and situations.

11:15 p.m. (11) The Sky's The Limit (family)

1 a.m. (10) Letter from An Unknown Woman (objectionable in part for all)

OBJECTION: Although some attempt is made to indict immorality, nevertheless, this film tends to justify immoral actions.

2:30 a.m. (10) Lady With Red Hair (unobjectionable for adults and adolescents)

SATURDAY, AUG. 17

1:30 p.m. (10) Black Legion (unobjectionable for adults and adolescents)

2 p.m. (6) Charley's Aunt (family)

2 p.m. (11) Quality Street (family)

3:30 p.m. (4) Little Miss Marker (no classification)

4 p.m. (6) The Adventuress (unobjectionable for adults and adolescents)

7 p.m. (6) Charley's Aunt (family)

7:30 p.m. (23) Paso En Mi Barrio (no classification)

9 p.m. (6) The Adventuress (unobjectionable for adults and adolescents)

9 p.m. (5 & 7) Something Wild (unobjectionable for adults and adolescents)

9 p.m. (23) Un Novio Para Laura (no classification)

11 p.m. (10) Bachelor Party (objectionable in part for all)

OBJECTION: The immoral atmosphere in which the theme of this film is developed lends credence to the acceptability of certain pre-marital practices. Furthermore, in treatment the picture contains suggestive situations and subject matter without sufficiently strong moral indictment. Only a positive conclusion averts a more stringent classification.

1 a.m. (4) The Mysterians (family)

11:15 p.m. (11) Man in The Net (unobjectionable for adults and adolescents)

1:20 a.m. (10) The Soul of a Monster (unobjectionable for adults and adolescents)

2:50 a.m. to 7:30 a.m. (10) Shield For Murder (objectionable in part for all)

OBJECTION: Suggestive sequences; excessive brutality.

Mystery of the White Room (unobjectionable for adults and adolescents); Calling Philo Vance (family); Shadows on The Stairs (family).

TV Radio

CATHOLIC PROGRAMS

TELEVISION (Sunday)

9 A.M.
TELEAMIGO—Ch. 7 WCKT Spanish language inspiration discourse.

THE CHRISTOPHERS—Ch. 5 WPTV West Palm Beach

10:30 A.M.
INSIGHT Ch. 11 WINK

11 A.M.
CHURCH AND THE WORLD TODAY — "South Florida Neighborhood Youth Corps" moderated by Msgr. Bryan Walsh.

11:30 A.M.
MASS FOR SHUT-INS Ch. 10 WFTS

THE CATHOLIC HOUR Ch. 5 WPTV The second of a new series of four programs exploring the church's role in the world's basic social and economic problems.

RADIO (Sunday)

6:30 A.M.
THE CHURCH AND THE WORLD TODAY—WGWS, 710 Kc.

THE CHRISTOPHERS—WGMA, 1820 Kc. Hollywood

7 A.M.
THE HOUR OF THE CRUCIFIED—WIRK

7:05 A.M.
NBC RADIO CATHOLIC HOUR—WIOD 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 WFB, 990 Kc.

8:35 A.M.
CATHOLIC NEWS—WGWS 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—WGWS, 1290, West Palm Beach

9:30 A.M.
THE HOUR OF THE CRUCIFIED—WIRA, 140 Kc., In. 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—WGWS, 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—WGWS, 710 Kc. Radio repeat of TV program.

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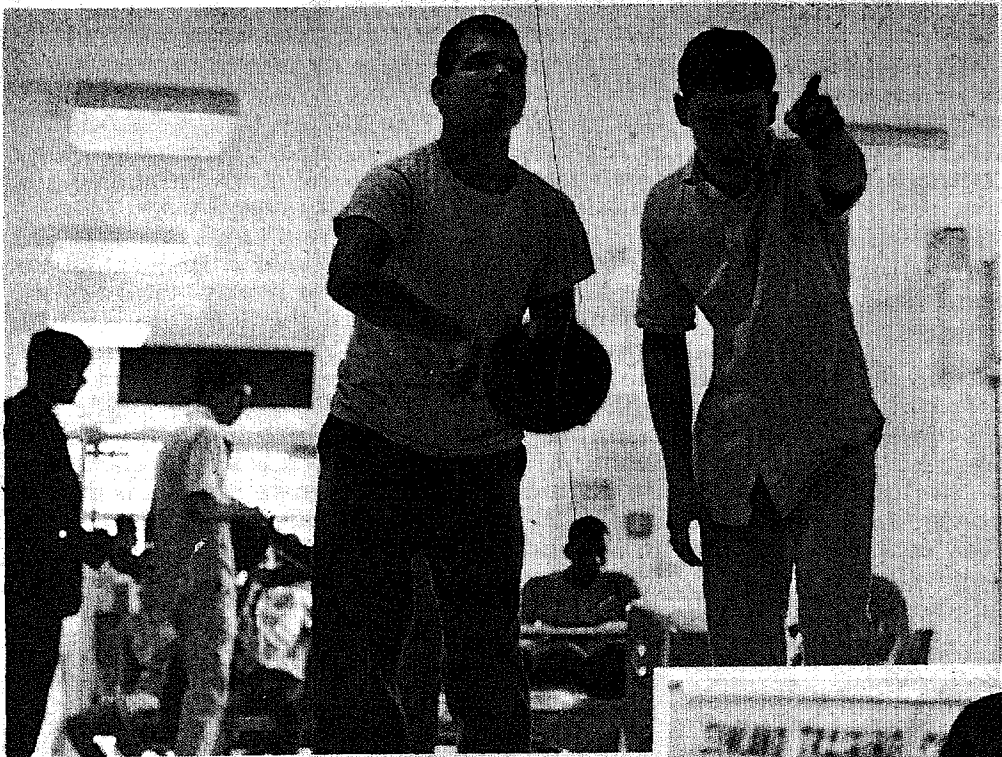
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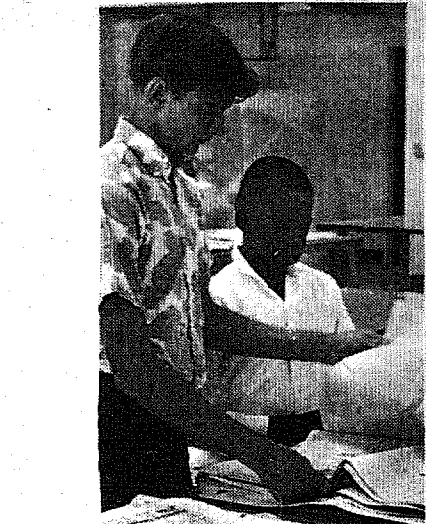
WINZ

Radio

94



CYO MEMBER Brent Taylor, right, gives bowling hints to one of the young people at Sunland Training Center in Miami.



HELPING TO prepare newspapers for a special project in the Sunland workshop is Anthony Wojnar, right, one of 20 St. Monica parish youths who regularly visit the training center.



WORKING WITH one of the youths at the Workshop is St. Monica CYO president Joe Tucciarone.

Youth To Youth

CYO Members Give Time To Others

Even when term papers and exams are piling on the pressure, and they find themselves "running short of coin," you'll probably never find Carlos Sanchez and Doug Campbell feeling sorry for themselves.

"If you think you're bad off, just come here some day," said Carlos, standing in the cafetorium of the Sunland Training Center.

A few minutes later Doug

walked up and joined the conversation. He hadn't heard Carlos' remark and so he noted, "If you think you're bad off, come out here and you'll just look up and say 'Gee, I'm pretty lucky.'"

The two boys are among more than 20 members of the St. Monica parish Catholic Youth Organization who are giving-up an average of 13 hours a week during the

summer to work with the exceptional children of the training center.

HOW IT STARTED

It all began, explained CYO President Joe Tucciarone, last September when the CYO basketball team was allowed to use the Sunland facilities for practice sessions. After a few weeks the boys began going to Sunland to work with the children rather than just to practice.

"And by October the whole CYO had become involved," added Charline Ricks, who was this year's Archdiocesan CYO Queen.

During the summer the CYO members spend Tuesday and Thursday mornings at Sunland and return each Sunday to help the children and assist at Mass. "It's made a lot of difference," noted one CYOer. "Now we have a special reason for going to Mass, because we know that if we don't come, some of the kids here will not go to Mass."

The work with exception-

al children has caused many of the parish youths to change their outlooks and attitudes, said Joe.

"They've become more understanding, not only of themselves, but of others. They respect each other more. The experience has helped them to accept others regardless of their form or handicaps—this has made them unselfish."

Week day sessions will find the CYOers involved in a variety of activities, including work in the manufacturing shops at Sunland, athletic and recreation programs and swimming lessons.

"It takes a lot of patience," said Father Gabriel O'Reilly of St. Monica parish, who serves as chaplain for the training center as he watched the CYOers and Sunland Children in a recreation session.

START SIMPLY

"Today they will spend most of the time just getting the children to stand up in a circle. In a couple of days maybe a ball will be added, and after a long time maybe they will be able to play dodge ball," he said.

"The CYO members really love to come here," said Joe, pointing out that some members of the organization take time off from their summer jobs to participate in the program.

"They look at this as a form of enjoyment, and yet they really are helping

others—they're really doing something. I think that coming here has made them realize that they can gain more by doing this than by going to the beach."

"The kids here are really grateful. You can tell when you talk to them. They like us; they don't have very many visitors," said Joe Foldessy.

But reactions from the Sunland children sometimes are especially meaningful, added one St. Monica youth. He recalled First Communion Sunday.

"One boy received his First Communion and when he came back to the pew looked at me and smiled and said, 'I feel all different inside. Do I look different?'"

The CYOer was especially proud of the exchange.

"One Sunday when we were helping the children to get ready for Mass, an elderly, gray-haired lady was in one of the cabins," recalled Joe Tucciarone. "She watched us for awhile and then said, 'why do they always write about kids that get into trouble? They just don't write about kids like you that come up here and help others.'"

He stopped for a minute and surveyed the scene in the cafetorium. The children of Sunland were eating lunch and the CYO members were hungry.

"We'd better get some food," he said. "But we'll be back on Sunday," Joe promised a youngster, who stood smiling up at him.

'I Was An

(EDITOR'S NOTE: The author is an alcoholic news man who has managed to arrest his "disease." Do Edwards is a pseudonym taken by the author to protect his identity.)

By **DON EDWARDS**
(First in a series)

I am an alcoholic. I am 25 years old and thankful that I have found the "treatment" for my disease at an early age.

Yes, alcoholism is a disease. It has no certain source—such as germs or virus—but it does have definite symptoms.

The alcoholic suffers a physical addiction, a mental obsession and a spiritual void—the combination of which makes the disease the third highest killer in the United States.

CAUSE UNKNOWN

Doctors have failed to put the clinical finger on the cause of alcoholism, but the general professional opinion is that the victim carries the "germ" of the disease from the day he is born.

I am certain that I was born an alcoholic. There were no signs that I noticed until I enlisted in the Navy and went overseas for five years. Even then I refused to admit what was wrong with me.

I was constantly in trouble. I was injured in numerous bar brawls and followed those with a string of automobile accidents which, by all rights, should have put me in the grave.

'UNFIT'

I was discharged after seven years as "unfit" for armed service work. I came back to Florida with my wife to start "la dolce vita" alcoholic style. For a while I had a good job on a newspaper in West Palm Beach. I drank my way out of that one. Then I moved further south and started drinking with real purpose.

My wife left me after a fight in which I kicked out television half way across the livingroom.

To get my wife back, I stopped drinking for a while. She came back and I started drinking again with renewed vigor. In three months I had pushed my wife so hard that she divorced me, run myself \$5,000 into debt and quit another good newspaper job in a drunken fit. Then my parents told me that they "couldn't care" about me any longer.

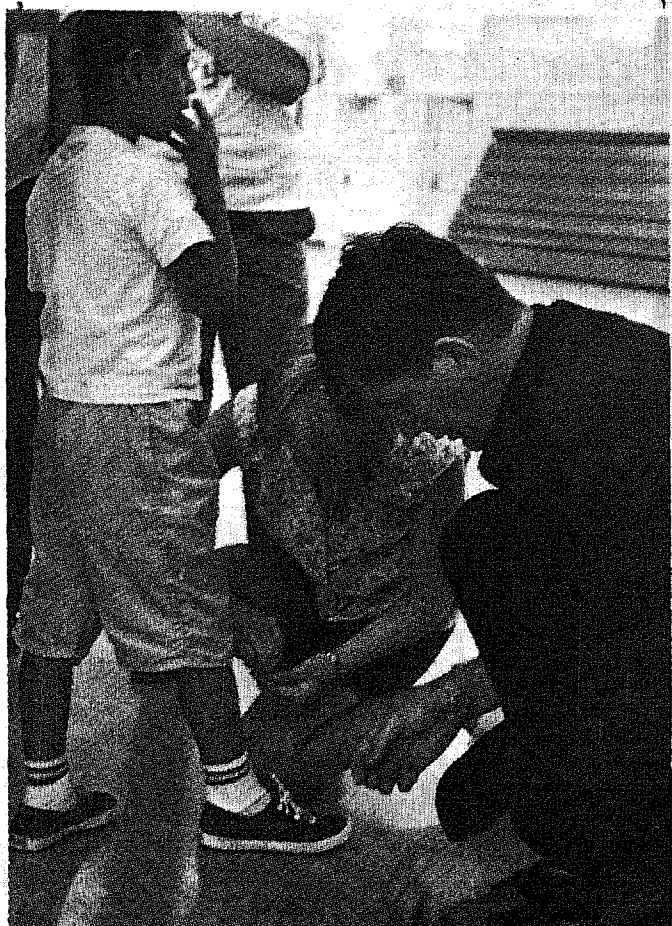


MSGR. O'FLAHERTY

NEW YORK—A heroism during World War II but one that has just to light is among the most fascinating of all. "The Scarlet Pimpernel," a priest who lived with having Allied lives that single person in II."

Msgr. Hugh who worked in the time of the Naz of the Eternal City on the line to save and escaped prison successful was he the 1943-44 battle the Gestapo's "man in Rome."

J.P. Gallagher journalist who Msgr. O'Flaherty his war activities the priest died in Ireland in 1963, by Msgr. O'Flaherty ring-do in a book "Scarlet Pimpernel Vatican" (Coward By sheer coin



SMALL CHILDREN always seem to have problems keeping their shoe laces tied, but in this case Father Gabriel O'Reilly and a CYO member came to the rescue.

Alcoholic'

People who had been my friends avoided me. I became the barfly that I had disdained when I had money. I bummed cigarets, drinks, money and anything else I needed to keep me going.

I still had my ego, my self-will, a Cadillac and a few decent clothes.

For all appearances, I seemed to be a guy who was a little down on his luck who had problems that were hard to solve. I knew better. I was well on my way to "skid row." I thought about suicide, but I couldn't do it.

At this point I admitted I was an alcoholic and that I had to do something about it or die.

SOME MYTHS

Before listing the symptoms of alcoholism, let me dispel some myths about the disease.

Alcoholism knows no racial boundaries or color prejudice when it strikes. Alcoholics come in black, white, yellow, brown and red. Among the people I know who have "arrested" their disease are politicians, millionaires, construction workers, teachers, plumbers and clergymen. Women are just as vulnerable as men.

Alcoholism is not an hereditary disease as far as

medical science can discern. Many alcoholics, like myself, have other alcoholics in their families. Others never knew about alcoholism until they took their first drink.

It is not just an affliction of older people. I discovered I was an alcoholic when I was 25. I started drinking heavily when I was 17 and because of it I have lost my wife, the respect of most of my friends, all my tangible possessions, my self respect, a barrage of jobs and the love of my parents.

INCURABLE

Alcoholism is incurable. It is, however, controllable. It is a progressive disease.

Some alcoholics do not start suffering the effects of the disease until middle age or later. Others are hit in their youth. The teenage alcoholic is becoming more common. As the alcoholic continues to drink the disease gets worse.

He may stop drinking under his own steam for short or long periods of time, but when he goes back to the bottle, he finds that he is in worse physical, mental and spiritual shape than ever before. Eventually he will drink himself into an asylum or a grave.

The alcoholic is insane when he is drinking. The United States Supreme Court recognized this recently when it ruled that a known alcoholic is not responsible for his actions when he is drunk.

An alcoholic cannot touch a drink. When I realized I had a drinking problem and yet had not found the solution, I tried drinking "under control."

I limited my drinking to certain hours. I drank only in particular bars with certain people. I switched from my usual drink to others which varied in strength and taste. However, inevitably I found myself drunk, remorseful, hungover and in trouble. Finally I found that I could pack my entire life and accomplishments in one shabby suitcase.

TODAY

Today I have a little more than that suitcase, but at least today is bright and sober and there's a promise to tomorrow. I am free of the bottle and I have peace of mind.

At this moment, I am happy and I understand why I am happy. I am sober.

There are some real red flags which can warn the alcoholic that the disease is overtaking him. Ask yourself the following questions. I did.

Do you drink to escape worry or problems?

Do you drink when you are "blue"?

Do you drink alone?

Do you get into financial difficulties when drinking?

Do you crave the "hair of the dog that bit you"?

Do you drink to build up nerve?

Do you gulp your drinks and sneak extras?

Does drinking make your home life unhappy or cause strife?

Do you lose time from work because of drinking?

Does drinking affect your peace of mind?

A yes answer to any of the questions is a danger signal. You might be in the initial stage of the disease, but as you continue to drink the disease will become chronic.

It can ruin the alcoholic's life—as it almost did mine—the lives of his friends and finally bring him more quickly to death.

(NEXT: The Treatment)



other book company (Dutton) has just published a novel about a Jesuit priest involved in escape operations from Communist countries, and called it "Pimpernel 60," suggesting that priest-pimpernels are suddenly in vogue.

The "pimpernel" name was first popularized in 1905 by

imprisonment, torture and possibly death.

"On any given night of the winter of 1943-44, for example, he would have between one hundred and two hundred escaped prisoners—from privates to generals—hidden in the houses of anti-Fascist Romans, in convents and in monasteries,

Pius XII ordered the Holy Office to be a center of information and aid for POWs, refugees and their families. Msgr. O'Flaherty was appointed as the interpreter for British POWs.

It was a specific incident, however, which compelled him to go beyond visiting camps to setting up his rescue network.

the hated and feared chief of the German SS in Rome, Colonel Herbert Kappler.

The priest knew it would be the end for himself and his friends if he were caught, and quickly ran to the cellar of the palace, which at that moment was being loaded with the winter supply of coal. Immediately, he stripped off his black clothes, ripped his collarless shirt down to the waist, rubbed himself all over with coal dust, and climbed up the

shute to the trapdoor through which the coal was poured into the cellar.

As he reached the top, he heard a German voice call out in bad Italian, "You men hurry up with your work and get out of here." Which is exactly what the Monsignor, disguised as a coal carrier, did.

After the liberation of Rome, Msgr. O'Flaherty continued his rescue work—this time using his influence to save one-time enemies, the Germans and their sympathizers, from revenge killings.

Later, there was to be one more paradox. His arch enemy, Colonel Kappler, was jailed for his crimes, and only one person ever visited him: Msgr. O'Flaherty. In March of 1959 Kappler was baptized into the Catholic Church by the very man he would have murdered if he could.

Scarlet Pimpernel

(With A Purple Trim)

Baroness Orczy, who created a fictional and dashing French Revolution hero who was artful at aiding escapees via clever disguises and ruses. She dubbed him "The Scarlet Pimpernel" after a flower of the same name that closes up and hides itself at the approach of bad weather.

Msgr. O'Flaherty, robed in black with purple trim, was "literally and figuratively" a Scarlet Pimpernel," according to biographer Gallagher, but there was nothing fictional about Msgr. O'Flaherty's exploits.

LIBERATION

When Rome was liberated by the Americans, the underground escape organization headed up by the priest was hiding no less than 3,925 persons in and around the city—Jews, American soldiers, Arabs, Greeks and English and others—not to mention the uncounted numbers his organization had smuggled out from under the Gestapo noses up to then.

"Operating an amazing rescue network from inside Rome's German College itself, with his own secret 'line' to SS headquarters," Gallagher reports, "he defiantly stalked the city by day and by night, taunting the Germans by his very presence, standing alone on the steps of St. Peter's, waiting for those in trouble to come to him and be saved from

their lives a succession of hair's-breadth escapes."

FLAMBOYANT

In the flamboyant style of a true pimpernel, Msgr. O'Flaherty defied the German SS with clever tricks, such as hiding people in Italian jails, where the SS men would never think to look; or passing people through the Vatican gates dressed in his own monsignor's robes. One young anti-Fascist girl was saved by the monsignor by having her put on the uniform of a Papal Swiss guard and marching her right past the Germans, unnoticed.

He mass-produced forged documents behind the Vatican walls, and stole boots from a German supply factory so that rescued POWs could rejoin their fighting forces well-equipped.

"This breathtaking series of narrow escapes, inspired plotting and defiance... fairly cries out to be filmed," commented "Publisher's Weekly" in a review of Gallagher's book, and if it ever is, the title role could well go to actor Karl Malden, who bears a resemblance to Msgr. O'Flaherty and who has played "involved" priest on the screen before ("On the Waterfront").

VATICAN CURIA

Msgr. O'Flaherty, who was secretary to the Holy Office in the Vatican Curia, first became involved when Pope

The decision came as the Monsignor watched hundreds of Jews being herded into trucks, "those gentle people being treated like beasts," as he put it. The Germans had demanded 2 million pounds for the lives of the Jews of Rome, and though this sum was pledged within 24 hours by Pope Pius XII and the Roman nobility, the Germans suddenly changed their minds and decided to herd the Jews to the concentration camps and, eventually, the gas chambers.

The Monsignor, then 46, then enlisted the aid of the British legation in the Vatican, who, with the aid of escaped British officers, Italian peasants and Roman noblewomen, helped him set up his escape network.

'INCREDIBLE'

Interestingly, noted Gallagher, "the whole incredible business was carried out under the benign if often averted eyes of O'Flaherty's superior and close friend, Alfredo Cardinal Ottaviani in the Holy Office."

Msgr. O'Flaherty's life was, naturally, in constant danger. On one occasion, when he went to the palace of an Italian nobleman to get money desperately needed to carry out the rescue operations, the Germans suddenly raided the place, led by



(F)—Histories of World War II, now come the most dramatic story of the war is credited more than any other World War

O'Flaherty, Vatican at occupation put his life at risk for refugees, and so that during years he was not wanted

an English persuaded talk about shortly before his native publicized secret derided "The Cann) of the (McCann) hence, an-

Conscience IS The Church's Business!

By Father JOHN B. SHEERIN

To read the comments of some American columnists on the World Council Assembly at Uppsala, one would imagine that all the knaves, fools and scoundrels of the world had gathered in Sweden for a top-level meeting. We who were there had a different impression. We heard and saw responsible Christian leaders deliberating on Christian renewal and the relevance of the Christian churches to this agonizing world.



FR. SHEERIN

One man who was the target of considerable criticism, especially by the ultraconservatives in America, was Robert McAfee Brown. If he is a knave or fool, then George is head of the NAACP. Bob Brown's crime was that he spearheaded the drive to support selective conscientious objectors and their right to refuse to bear arms. The Assembly overwhelmingly agreed with him and in its statement on "Peace and Justice in International Affairs," the Assembly called on the churches to recognize their obligations in supporting this right to selective conscientious objection.

TWO ELEMENTS

The statement said that the churches must provide spiritual care and support not only for men in the military service but also for those whose conscience forbids

them to take part in particular wars. This support, according to the Assembly, should include pressure by the churches to have the law changed where it fails to recognize this right to refuse to bear arms in a particular war.

Now it seems to me that there are two elements to be considered here. First is the question of the individual's moral right to follow his conscience. This is crystal clear. As several popes have pointed out, there is freedom of conscience but never freedom from conscience. Once a person is convinced that God forbids him to participate in a war, he must obey.

But there is also the question of the legal right to follow conscience. The Assembly statement, in the context of the section on selective conscientious objection, expresses the hope that the United Nations will soon provide a further international agreement on human rights that will include protection of the right to selective conscientious objection.

At present, the International Covenant on Civil and Political Rights adopted by the UN, guarantees freedom of conscience and freedom to manifest one's belief in practice. However, it says that this freedom may be subject to limitations prescribed by law and necessary for protection of public order and the freedoms of others.

There is no doubt in my mind but that every Communist state will interpret this to mean that

selective conscientious objection imperils national freedom and security, and they will insist on this rider in any future draft on Human Rights.

FIRST PRIORITY

From the legal viewpoint, the first priority is for America to clean up its own legislation. The present draft law permits exemption for a pacifist who objects to all wars but not for a non-pacifist who objects to a particular war. This is clearly discriminatory.

Catholics generally do not object to all wars but to some particular wars. They are generally non-pacifists. I admire and revere the conscience of Quakers. But why is the Quaker conscience more deserving of respect than the Catholic conscience?

At present, the draft law involves citizens in a painful dilemma and it is tragic that our American Catholic hierarchy remains silent. On the one hand, the public official, sworn to carry out the law, follows his conscience and claps the selective conscientious objector in jail. The objector, on the other hand, follows his conscience and winds up in jail. The solution of the dilemma is not to declare that a man need not follow his conscience. The only solution is to change the law, and the World Council Assembly affirmed that support of conscience includes the obligation incumbent on the churches to have the law changed where this is necessary.

BELOW OLYMPUS By Interlandi



"It must be rough on the loser spending all that money to find out he's not liked!"

Zippering At Union Zappers

By MSGR. GEORGE G. HIGGINS

Writing a weekly column is, if the truth must be told, a beastly chore even under the best of circumstances. It's sheer, unadulterated torture, however, when your deadline happens to coincide with the last day of your summer vacation. Under these circumstances the effort required to put together anything like a coherent essay on a single topic is almost too much to ask of poor old human nature.

This will explain why the present column, by way of exception, will take the form of a disconnected series of random comments on a number of related developments which occurred during the past few weeks in the field of labor relations while the writer was browsing around the hills and dales of Southern California.

#ITEM: The editors of The New Republic, whose political stance in this frenetic pre-convention season comes close to being doctrinaire, has joined the ranks of those who think that "ossified trade union executives—men like George Meany—have transformed the labor movement from an inspiring force for social justice into a baronial club."

COMMENT: If my memory serves me correctly, the editors of The New Republic were not talking quite so despairingly about Mr. Meany eight years ago when he and they happened to be supporting the same candidate for the presidency. In other words, I strongly suspect that The New Republic would forgive and forget and might even find something nice to say about Meany and other "ossified trade union executives" if only they would endorse the NR's current candidate. You know how it is. Politics makes strange fellows—and all that sort of thing.

#ITEM: The Auto Workers and the Teamsters have committed themselves to a joint action program that will cover the American economy. It is called the Alliance for Labor Action (ALA).

COMMENT: The same as before—i.e., politics (in this case, trade union politics) makes strange bed-fellows. This is not said in criticism of the new Alliance. On the contrary, I wish it every success. If it manages to carry out its stated objectives (for example, helping to organize farm workers and other disadvantaged groups) it will have served a very useful purpose. The fact remains, however, that such a close working relationship between the United Auto Workers and the Teamsters, whose expulsion from the AFL-CIO was insisted upon by the UAW, could not have been predicted as recently as a year ago.

Parenthetically, I can hardly wait to see what the editors of The New Republic and other liberal critics of the labor movement will have to say about the Alliance. Much will depend, I suspect, on what the Alliance does in the field of political action between now and the Ides of November. If it supports the NR's candidate, I suspect that NR will find some reason to welcome the formation of the Alliance as a forward step in the right direction. If, on the other

hand, it supports another candidate, my guess is that the Alliance will be cited as additional evidence that the labor movement has gone to pot.

#ITEM: The Agricultural Workers Freedom to Work Association (AWFWA) has announced it will picket any business advertising in the Central California Register, the official newspaper of the diocese of Fresno and the diocese of Monterey, after August 1. In a letter to all current advertisers in the Register, Jose Mendoza, general secretary of AFWFA, charged that the Catholic Church is "helping to promote an illegal boycott against certain California vineyards" and that "this action directly threatens our only means of support."

COMMENT: The AFWFA is quite obviously a front for anti-union California growers. Hats off to Gerard E. Sherry, editor of the Register, for sticking to his guns in the face of the Association's threatened boycott. "Even though we may go down financially," Mr. Sherry has stated, "we have the consolation of being able to sleep peacefully at night, secure in the knowledge that what we stand for is right and just." Mr. Sherry's willingness to stick out his neck in the cause of social justice speaks well for the Catholic

press and would seem to suggest that it still has an important role to play in American life. I wonder, incidentally, if any of the secular dailies in the Central Valley of California would dare to take on the growers as fearlessly as Mr. Sherry is doing? I rather doubt it.

#ITEM: The Spanish Bishops' Conference has defended the need for real freedom in the trade union movement in Spain and has stated that strikes may be a necessary means for workers to obtain their rights. The bishops also said that the Church should concentrate on attracting the mass of workers by giving a larger role to the worker-priest movement and by giving greater freedom to lay leaders in the workers' apostolate.

COMMENT: That's the best news to come out of Spain in a long time. It would seem to indicate that the Spanish bishops as a group are capable of moving with the times and are not afraid to admit that they might have been wrong in their earlier approach to the labor problem in Spain. Let's hope that their efforts to make the evangelization of the working world "the first task of the Church in Spain" will be blessed with success. The alternative might well be another tragic civil war in Spain.

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Ink Was Hardly Dry On Encyclical Before The Critics Started To Carp

By JOSEPH A. BREIG

Unless you believe in the Holy Spirit guiding the Church as Christ promised, it is difficult to explain the historical fact that although many theologians, down through the centuries, have uttered an appalling amount of nonsense about sex, the Church's teaching authority, when teaching, has never done so.

Some theologians today — amateur and professional, clerical and lay—are still talking through their hats on this subject, and I am afraid will continue to do so.

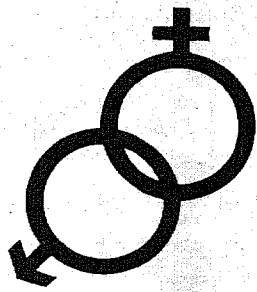
They will not hear the teaching authority. Just as in the past they fell into a hundred forms of puritanical and jansenistic error, treating sex like a shameful weakness, now they go to the opposite extreme.

In the name of man-woman love and "fulfillment"—concerning which (if the sophomores will forgive me) their understanding is at best sophomoric—they would separate sex from God and from its power to bring forth new life.

Were it not for the danger of grievously scandalizing their intellectual innocence, I would recommend a course of study into the history of the diabolical abominations into which civilizations of the past—the Greeks and Romans, for instance—fell when they made contraception a way of life.

CHURCH'S UNBROKEN TEACHING

Pope Paul has now issued his long-awaited encyclical on birth control, reaffirming the unbroken teaching of the Church, as did his predecessors John XXIII, Pius XII and Pius XI. The ink was hardly dry on the document when some of the theologians—insufferably disloyal and pride-



ful—were barking at his heels and saying that what he said didn't matter and didn't bind anybody.

Pope Paul foresaw that many would reject the Church's teaching, reiterated through him as Christ's vicar. There is nothing new about this. Uncounted Catholics spurn the Church's moral guidance on racism and exaggerated nationalism; uncounted numbers have never accepted the social teachings concerning the rights of workers, our duty to underdeveloped nations, and the like.

As Pope Paul said, the Church is not surprised to find herself, like her divine Founder, "a sign of contradiction."

Those who will not obey will disobey. But I wish they would spare us their rationalizations. It is an insult to our intelligence to be told that this is a doubtful law and therefore not binding. The Church has taught this moral doctrine with authority from the beginning, and with unmistakable clarity.

A NATURAL, DIVINE LAW

Against a doctrine clearly taught by the teaching authority—as is the case here—theologians have no standing. A thing is doubtful when theologians disagree about it and the Church has not spoken. But all the theologians on earth cannot reverse or weaken a moral teaching solemnly set forth by the teaching authority which is the voice of Christ in His Church. Neither can any Catholic form a right conscience in contradiction to such a teaching.

I wish, too, that people would stop talking as if this were a Church law like the old abstinence from meat on Friday, or like the setting of holy days of obligation. As Pope Paul said, this is a natural and divine law—"an expression of the will of God, the faithful fulfillment of which is equally necessary for salvation."

This is Christ in His Church speaking—the Christ who said to His Apostles, "As the Father has sent Me, so I send you. Go, teach all nations." It is not some theologian or group of theologians rushing into print and into TV, talking as if God could be voted down, and as if He has never quite made up His mind about this grave moral matter.

MISSAL GUIDE

Aug. 11 Mass of the Tenth Sunday After Pentecost. Gloria, Creed, Preface of the Trinity.	Aug. 17 Mass of St. Hyacinth, Confessor. Gloria, common Preface.
Aug. 12 Mass of St. Clare, Virgin. Gloria, Common Preface.	Aug. 18 Mass of the Eleventh Sunday after Pentecost. Gloria, Creed, preface of the Trinity.
Aug. 13 Mass of the Tenth Sunday After Pentecost. No Gloria or Creed, Common Preface.	Forty Hours Devotion Week of August 11
Aug. 14 Mass of the Vigil of Assumption. No Gloria or Creed. Common Preface.	St. Gabriel — Pompano Beach
Aug. 15 Mass of the Assumption of the Blessed Virgin Mary. Gloria, Creed, Preface of the Blessed Virgin Mary.	Blessed Trinity — Miami Springs
Aug. 16 Mass of St. Joachim, Father of the Blessed Virgin Mary. Gloria, Common Preface.	Week of August 18
	St. Vincent de Paul — Miami
	Week of August 25
	Holy Rosary — Perrine

Prayer Of The Faithful TENTH SUNDAY AFTER PENTECOST Aug. 11, 1968

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

CELEBRANT: Let us pray. If we have been called to inhabit a new Jerusalem, we have also been called to show a genuine concern for the needs of all men.

LECTOR: (1) For our Holy Father, Pope Paul, that his new encyclical on birth control may be studied and evaluated calmly with the eyes of faith by all sincere Catholics, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (2) For our Archbishop, Coleman F. Carroll, and our Pastor, N., that they may guide their flock safely through the controversy surrounding Pope Paul's encyclical letter, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (3) For all confessors, that they may be assisted by the Holy Spirit in guiding their penitents to an understanding and acceptance of the papal encyclical, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (4) For all married Catholics, that they may listen carefully to the voice of Christ speaking to them through his Vicar on earth and enjoy peace of soul through the following of a right conscience, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (5) For our nation's men and women serving in Vietnam, Korea, and around the world, that they may be able to return home safely, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (6) For N. & N., members of our Parish who died last week (or) for all deceased members of our Parish, and all who are seriously ill, 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 celebration of this holy sacrifice-banquet, we may be united more closely with one another and with Christ, Our Lord, through his Vicar on earth, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Hear and grant our petitions, O Lord! You know how easily we become confused and discouraged in the midst of controversy in your Church, grant that through the concern which we have expressed for one another's needs through these petitions we may be helped to preserve the unity of your Church and be strengthened in our faith. Through Jesus Christ, your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

PEOPLE: Amen.

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Historic Basilica Razed By Flames

ST. BONIFACE, Man.—(RNS)—Fire destroyed historic St. Boniface Basilica who have worked here since the first missions to the Indians. The first was Bishop Norbert Provencher, who founded the church in 1818. It was made a cathedral in 1822 when he was consecrated a bishop.

The cathedral burned in 1860, was rebuilt in 1862 and replaced by the present basilica in 1908.

Rare carvings and vestments, some regarded as priceless, were lost in the fire.

The American poet John Greenleaf Whittier was inspired by the graceful basilica to write:

"The voyageur smiles as he listens
"To the sound that grows apace
"Well he knows the vespers ringing
"Of the bells of Saint Boniface.
"The bells of the Roman mission
"That call from their turrets twain
"To the boatman on the river,
"To the hunger on the plain."

The fire, of unknown origin, struck only a week after 150th anniversary celebrations marked the founding of this city. Only the consecrated hosts and a few hand-carved pieces of furniture could be saved by Father Maurice Bernier and Father D.J. Lafond.

Nine hours after the fire began, all that remained were the outer stone walls.

Donations from \$5 to \$5,000 are already pouring in. Insurance coverage totalled about \$1 million. Archbishop Baudoux said that despite the historic importance of the basilica, "we definitely won't pour \$2,500,000 into rebuilding it as it was — it will be very different on the inside."

In the crypt under the



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August 23-25 Weekend Retreat, 18-25-Year-Olds
August 30-Sept. 1 MARRIED COUPLES
Sept. 6-8 SPANISH RETREAT

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Youth Reflect Today's Pressures



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

Advice to parents is becoming almost too plentiful.

Unfortunately, this almost too plentiful advice too frequently fails to consider what types of rebellion among teenagers are important or how a child measures his failure to obey commands with its effect on his parents.

It is significant to note that a survey taken some years ago indicated that during their adolescence, 80 per cent of the college students studied had committed some offense of sufficient seriousness to have merited court action had it been fully prosecuted.

I believe that the present day drug problem reflects the pressures under which today's children are growing up.

I ask myself the question: Has a relative permissiveness had any bad effects on today's youth? It must be remembered that reports of bad behavior help to sell newspapers.

Parents should not inflict feelings of guilt or fear of making mistakes. Instead they should remember that children must learn to cope with their problems. Each of today's parents is different. He or she reflects unique backgrounds, educations and cultures. Parents should also realize that they are not always at fault when something goes wrong.

The most fundamental and inborn wish of every person appears to be a desire for safety, security and friendship. No one can live normally alone.

We should learn to accept a child for what he was born to be. Every child shows variations in emotional and physical growth. We must nourish self respect in children lest it die out before they grow up.

All behavior in young children is a reaction to earlier stress, and discrimination. It should be noted too, that children with emotional deficiencies often show them at early ages.

A moderate amount of demonstrable affection in frequent doses encourages a child to respect himself. If he has a good image of himself, he, in turn, will be able to show warmth to others. Remember that cooperative behavior is a late development in personality — it demonstrates the parent-child relationship.

Parents should encourage acts of maturity even if they are clumsy. Language, it should be remembered, is learned best when parents reinforce a child's communication by answering him.

NOT TRAINED

A child does not have to be trained to be polite if he sees politeness all around him.

The best way to rear a child is to treat him the way we would like to be treated — respect him for his feelings, remembering that he is young. Protection, food and affection are a child's greatest needs.

We must remember too, that an infant's needs are more important because he is dependent. Don't hover around him, asking him if he wants anything, since some crying is inevitable and quite normal.

MENTAL PAIN

Mental pain, in some cases of neglect, may cause irrevocable damage. If one has to err in handling a child before he reaches the age of one year old, it is better to err by giving the child too much rather than too little.

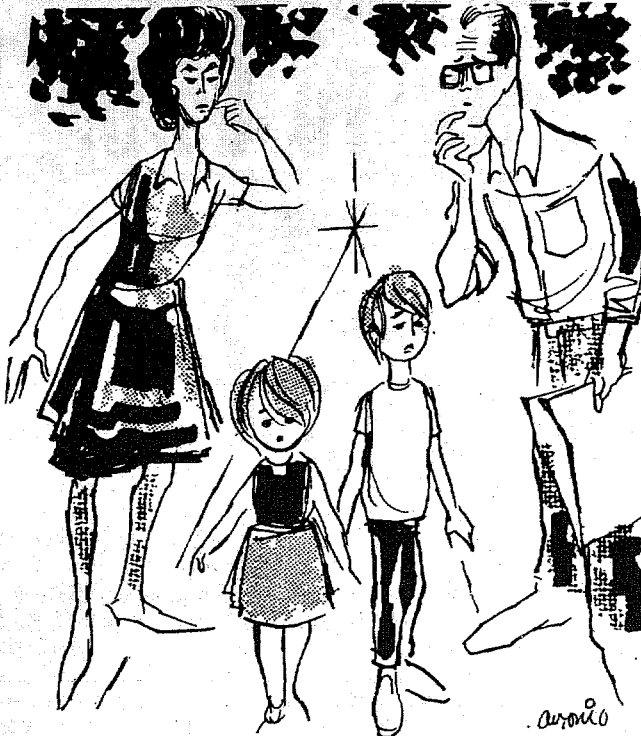
Later on, as the child grows up, the mother may say, "I'll bet someday you will be grown up enough to dress yourself," while she appears to help him. Then, the older child will do things and the parent should wait until he asks for help.

Bottles will be relinquished before the infant goes to college, and with rare exceptions, thumb sucking will be given up before he ruins his permanent teeth.

If an infant stops crying when he is picked up, then it is an indication that he needs to be picked up. With age, parents should become more responsive to his bids for playing or conversation and less to his crying.

We must not accuse every child of being sexually perverted or immature if he explores his body. This is a fact of growing up and does not indicate perversion. If a child does not care to fight, don't make it worse by calling him a coward. — in later life he can call the police for help.

If a hurt is felt and it is minor, comfort him



and then encourage him to go on with his playing.

Imitation is the central approach to socialization. One only has to speak and to respond to the child. Correction of a child's pronunciation is a common cause of stuttering.

Perhaps you may want him to say thank you and kiss his grandmother, and say bye-bye. If he sees you doing it repeatedly he will do it. (To be continued.)

Ten Commandments Of Human Relations

By DR. CARL S. WINTERS

1. Thou shalt love people, not just use them. The greatest thing in the world is a person. The greatest thing about a person is his motive, and the greatest motive is love.
2. Thou shalt develop thy understanding. "If every man's care were written on his brow, how many would our pity share, who bear our envy now."
3. Thou shalt compliment more than criticize. You had better cover your neighbor's fault with a cloak of charity—you may need a circus tent to cover your own.
4. Thou shalt not get angry. If you are right, you don't need to. If you are wrong you can't afford to.
5. Thou shalt not argue. It's no use to win the argument and lose the people. Beware of the attitude which says: "In matters controversial, my attitude is fine, I always see two points of view—the one that's wrong and mine."
6. Thou shalt be kind. You had better be kind to people you meet on the way up! They are the same ones you meet on the way down. It's nice to be important, but it's important to be nice.
7. Thou shalt have a sense of humor. A sense of humor is to a man what springs are to a wagon. . . it saves him a lot of jolts.
8. Thou shalt smile. No man is ever fully dressed until he has a smile on his face.
9. Thou shalt practice what thou preachest. One example is worth one thousand arguments.
10. Thou shalt establish a long-range habit of peoplemanship. Good human relations can be the key that opens the door to your business success.

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Page 18

THE VOICE

Miami, Florida

August 9, 1968

IN POLITICS

Young People Spell S-u-c-c-e-s-s Delegates Agree

In the adult world of politics, the young people of America are becoming the key to success, several of the "old pros" of Republican Party politics remarked here this week.

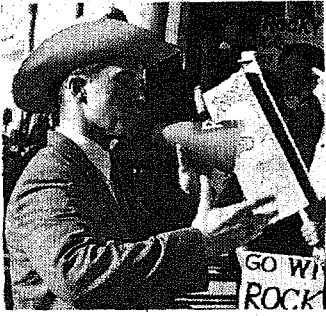
"I think it's wonderful. They're the greatest," said GOP Patriarch, Sen. Everett M. Dirksen, platform committee chairman, as he tried to thread his way through a Miami Beach hotel lobby filled with young people shouting and singing the praises of the favorite candidates.

"Let me tell you, today's young people are the most

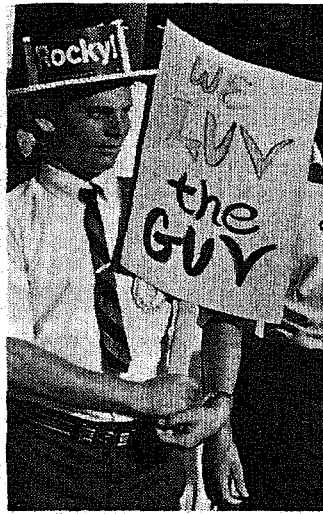
important factor" in a candidates bid for public office, said former Pennsylvania governor William Scranton. The role of today's youth is "to influence policy," said Scranton. And they accomplish their role not only through vocal participation but by making their interests, ideas and attitudes known, he added.

GAVE OPINIONS

"They're everywhere; they're so loud and enthusiastic that there is no doubting where they stand and whom they support," said one Republican delegate



CONVENTION finds youths active in everything from handing out literature to shouting and carrying posters for their favorite candidates.



as he prepared to enter The Republican Gala Ball, Sunday, which kicked off a week of convention activities.

Many convention delegates, who voiced opinions of today's politically-minded young people, echoed the same sentiments.

"They are better educated, better informed and more idealistic than most of their parents and the members of the 'older generation.' They are here and they are being heard because they are concerned with what is going on," was the consensus.

"I think they have a tremendous impact on politics," said F. Clifton White, campaign manager for California Governor Ronald Reagan and head of the 1964 campaign of Arizona Senator Barry Goldwater.

"They are active and interested, and this is a very good thing. And certainly, I believe that this younger generation is much more conscious of their responsibilities in today's world," he added.

The impact of youth was in evidence this week

throughout Convention Hall facilities and everywhere on Miami Beach that was dedicated to politicking.

More than 250 high school and college students, as well as recent college graduates served as pages for the convention. Their duties including rounding up strayed delegates, delivering messages and gathering information for delegations.

Young people played a major role in many of the demonstrations staged throughout Miami Beach on behalf of candidates, and youth was a major topic of interest in many a discussion.

"Sure, why shouldn't we be here," said one page. I came down from up north for this job. I'm not getting paid for it, and I have to take care of all of my own expenses, but I'm the one that is going to be affected by the decisions made here, and so I want to be in on things, even if it's just as a page.

"Who knows, maybe four years from now I'll be able to have a more important position. It's a young people's world," he said.



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First Semester 1968-69

LATE AFTERNOON & NIGHT CLASSES FOR FURTHER INFORMATION & SCHEDULE CALL 758-4411

Pre-Registration Must be completed by August 21st. Student unable to pre-register may come to the College on Registration Day, but they run the risk of finding classes closed.

REGISTRATION

August 30	Freshmen only	10:00-12:00
	Part-time Students	1:00-4:00
August 31	Upperclass and Part-time Students	9:30-4:30

Classes Begin Tuesday, September 3, 1968

COURSES 4:00 - 5:20 P.M.

COURSES	NO	DESCRIPTION	SH	DAYS
Biology	130	Health Education	3	MW
English	325	American Literature Section II	3	MW
Education	253	Introduction to the School	3	MW
Education	318	Psychology of Learning Section II	3	MW
Education	420/520	Tests and Measurements	3	MW
Education	495/595	Problems in Curriculum Construction	3	MW
Education	628	Philosophy of School and Society	3	MW
French	305	Survey of French Literature	3	MW
German	308	Drama	3	MW
History	443/543	U.S. in 20th Century	3	MW
Home and Family Life	202	Art in Daily Living	2	MW
Journalism	108	Techniques in Reporting (acc.)	1	TH
Lib. Science	304	Reference Materials	3	MW
Mathematics	321	Euclidean Geometry	3	MW
Music	376	Teaching Music in Elementary School	3	MW
Philosophy	283	Philosophy of Man Section VI	3	MW
Physical Education	221	Bowling	1	TH
Philosophy	355	Philosophy of Politics	3	MW
Physical Education	239	Tennis Section III	1	TH
Russian	203	Intermediate	3	MW
Sociology	201	Introduction to Sociology Section II	3	MW
Spanish	101	Elementary Spanish Section III	3	MW
Spanish	250	Conversation and Composition Section II	3	MW
Speed and Drama	114	Rehearsal and Performance	1	TH

NIGHT AND SATURDAY COURSES

Art	302	Graphics	3	T TH
Art	309	History of World Art	3	M
Biology	440	Evolution	3	TH
Business	425	Production Management	3	T TH
Education	318	Psychology of Learning-Section III	3	M
Education	411/511	Speech Correction for Children	3	M
Education	441/541	Elementary School Curriculum	3	M
Education	442/542	Secondary School Curriculum	3	W
Education	467/567	Improvement of Reading Instruction(acc)	3	M TH
Education	470/570	Education of Exceptional Children	3	TH
Education	471/571	Sensitivity Training in Early Childhood, Education	3	TH
Education	482/582	Human Growth & Development	3	W
Education	484/584	Diagnosis of Reading Disabilities	3	TH
Education	485/585	Principles of Guidance	3	M
Education	486/586	Elementary School Guidance	3	S
Education	601	Methodology of Education Research	3	M
Education	632	Improvement of Reading in Secondary School	3	W
Education	633	Linguistics and Basic Structure of Languages	3	TH
Education	641	Modern Science for Elementary Teacher	3	W
Education	643	Evaluation of Child with Learning Disability	3	W
Education	652	Counseling Procedures	3	TH
Education	671	School Organization & Administration	3	W
Education	672	Elementary School Administration	3	M
Education	693	Secondary School Supervision	3	TH
Education	697	Seminar in Secondary Administration & Supervision	3	S
English	602	Introduction to Literary Theory	2	W
English	5602	Seminar in Literary Theory	2	M
English	632	The Romantics	2	TU
Gen. Science	101	General Science for Teachers	2	W
History	307	Survey of Civilization of Asia	3	M
History	309	History of World Art	3	M
History	433/533	World in the 20th Century	3	W
Journalism	243	Interpretative Reporting	3	M
Journalism	442	Colloquium on Current Affairs	3	T TH
Journalism	476	Teaching H.S. Journalism	3	W
Latin	216	Romam Epic	3	MW
Library Science	428	Administration & Organization of School Libraries and Materials (2nd Hall)	3	MW
Music	181	Liturgical Singing	NC	T TH
Philosophy	455	History of Philosophy I	3	MW
Physical Education	241	Water Skiing	1	S
Speech & Drama	411	Speech Correction for Children	3	M



LEADING A practice session of members of the "Mission Comprendo" is the Rev. Warren Rutledge, musical director for the group.

Teens Hope To Sing For Pope At Bogota

While thousands of pilgrims from around the world are headed this month for Bogota, Colombia with the hope of seeing Pope Paul VI, 15 young people from Pittsburgh flew this week to the site of the Eucharistic Congress hoping to sing for the Pope.

The youths, members of an ecumenical folk singing group, have been invited to perform in Bogota later this month as part of an inter-faith people-to-people program.

Their trip to the Latin American city is being sponsored by the Catholic Diocese of Pittsburgh and the Presbyterian Churches of the Pittsburgh area, and follows an invitation from the Catholic and Protestant Churches of Bogota.

"The Mission Comprendo" caravan complete with guitars, musical directors, administrators, and two teaching Sisters of Charity from Elizabeth Seton High School, Pittsburgh, were in Miami last week. During their week-end lay-over they were the guests of the Religious of the Assumption who staff Assumption Academy.

The chief purpose of the tour," explained one teenager, "is to bring to South America and all of the people who will attend the Eucharistic Congress an inter-cultural testimony to Christian Faith and action."

The young people will use folk songs and specially written puppet shows as the medium of communication for their message. Through their work they hope to demonstrate the feasibility of joint Protestant-Catholic action on the parish level.

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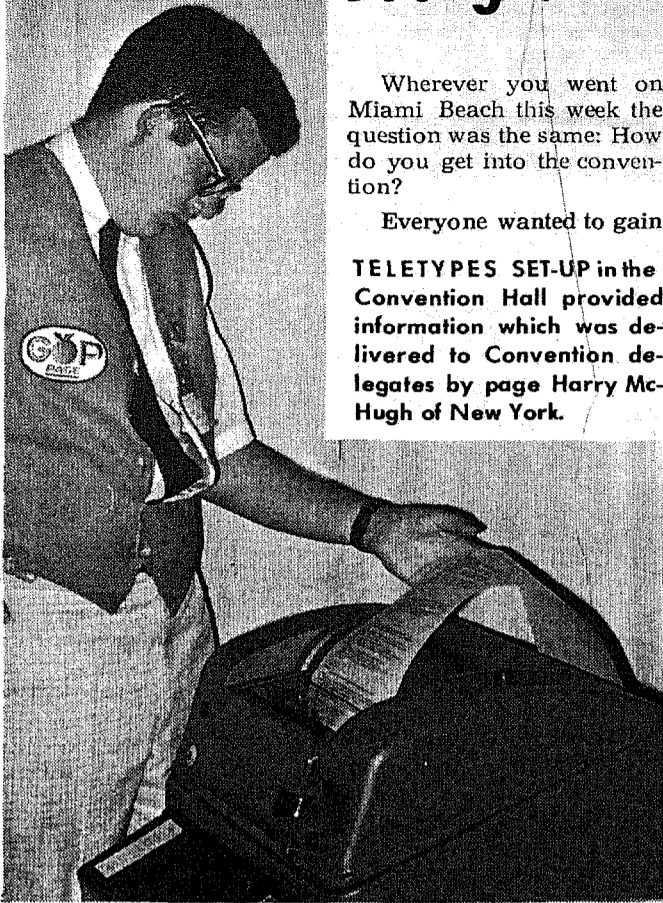
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Young GOP Pages Get Close-up View



Wherever you went on Miami Beach this week the question was the same: How do you get into the convention?

Everyone wanted to gain

TELETYPES SET-UP in the Convention Hall provided information which was delivered to Convention delegates by page Harry McHugh of New York.

admission to the Miami Beach Convention Hall and the Republican National Convention, and Jay Lowe a 19-year-old collegestudent from South Bend, Indiana seemed to have the best answer — "Become a convention page."

Sporting a bright orange vest—the official dress of the more than 250 pages who served at the convention—he was assigned to work this week with the delegation from his home state.

Jay, a political science major at Ball Street University, was appointed a page through the Indiana Young Republican Club.

POLITICS

Like 21-year-old Harry McHugh, a graduate of the University of Wisconsin, he is planning to make politics a major part of his life. Harry, who hails from New York, was a page assigned to the platform and program committees of the convention.

"I just chased people down and made sure that they were where they were suppose to be," he said. But in between assignments to track down politicians he was able to observe first hand the workings of a political campaign.

Two other Catholic college students who managed to wrestle page positions for themselves were Mark Las-kow and Bim McGeehan, both of whom agreed, "Why worry about getting into politics when we're older — We're in politics right now."

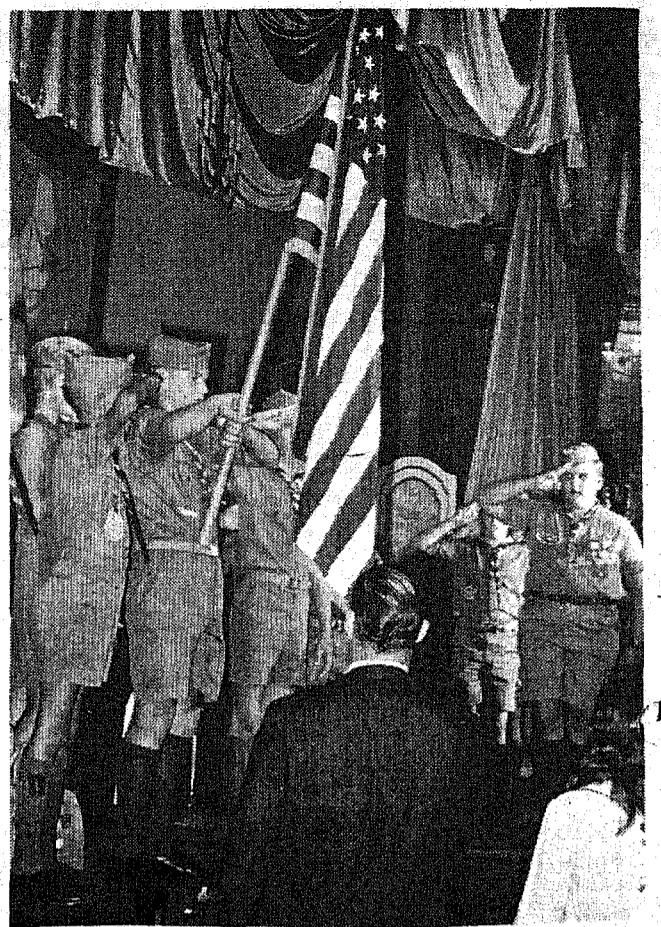
REPUBLICAN

Out of Bucks County, Pa., Mark is a student of political science at the University of Pittsburgh and has been involved in Republican Party politics at some level since he was in the sixth grade. He was the 1965 state chairman

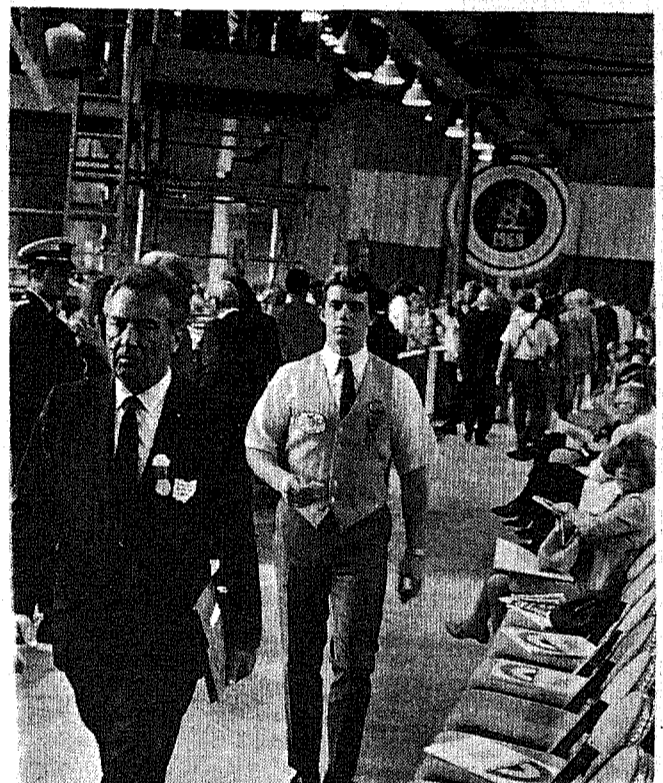
of the Pennsylvania Teenage Republicans and was succeeded in 1966 by Bim who is a sophomore at Villanova University.

"Sure we do a lot of running around, and sometimes, especially when there isn't a session going on and everyone is either in meetings or relaxing we do a lot of sitting, but we're here. That's the important thing," said one page. "After all, think of the millions of people who have to sit home and watch the convention on TV, wishing they could see it in real life. This is an opportunity that not too many people ever get."

"And," don't forget, beamed a page from California, "one of the top candidates for the presidential nomination at this convention began his career as a page. Who knows, maybe 20 years from now one of us will be a candidate."



COLORS WERE presented for one of the special session of the Republican National Convention by the members of Boy Scout Troop 331 of St. James parish, North Miami.



MAKING HIS way through the Convention Hall to the delegation seating area is Indiana page Jay Lowe.

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Special Issues Aug. 16, 23 & 30, 1968

Loss Of 22 Lettermen Spells 'Trouble' For West Palm's Cardinal Newman High

(This is the first of a series previewing the archdiocese high school football prospects)

The cold statistics will tell you what kind of trouble Coach Sam Budnyk of West Palm Beach Cardinal Newman High is in.

Last year, the Crusaders rolled up the best record of the larger schools in the Archdiocese, a 9-1 mark, good enough to win the District Class A title. A loss in the state playoffs left the Crusaders with a 9-2 record.

The lone regular loss came at the hands of Class AA Palm Beach High... but the Crusaders were able to come back and take Class AA Lake Worth High.

That was last year. Things are bound to be different this time around.

The statistics tell the story.

Gone are 22 lettermen. Returning are just five.

Some Surprises Due?

"Everyone is going to be out for revenge this year," concedes Budnyk. "Everyone is going to be trying to sock it to us, I know.

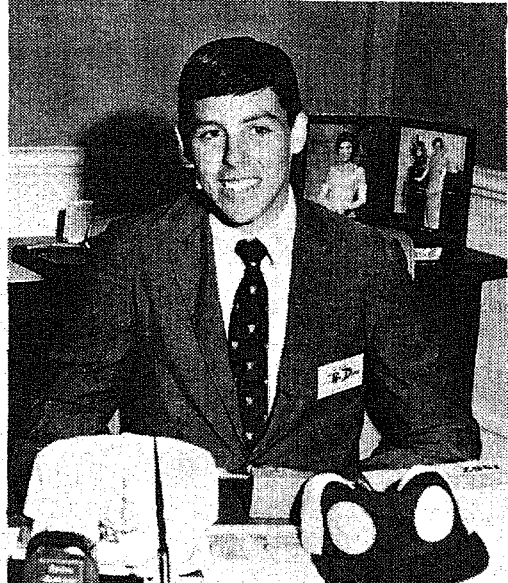
"But, we may be able to surprise a few."

Budnyk figures that this is the year for speed and attitude. He doesn't have the big boys like 240-pound full-back-tackle Tom Moser, the 220-pound tackle Tony Allison or the rugged 190-pound quarterback-linebacker Steve Maresco.

The slim list of returnees has 195-pound tackle Dennis Flanagan as the biggest man. Two other linemen return, both guards, 170-pound Don Marksberry and 160-pound Rich Pepin.

The other two lettermen are a pair of lightweight halfbacks, 165-pound Bill Megrath and 145-pound Dan Cleary.

There isn't much weight among the newcomers, either, with 210-pound senior tackle Mike Brinkman, who hadn't



Seated At State Treasurer's Desk is Ray Dunn

Columbus Senior State Treasurer

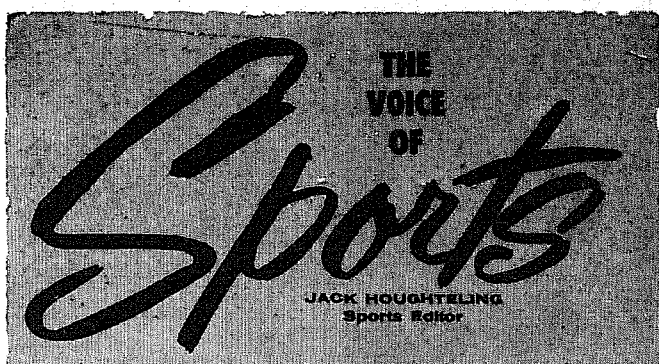
A Christopher Columbus High School senior recently received a first hand impression of what it's like to occupy a high state political office—that's just what he did.

Ray Dunn, a son of Mr. and Mrs. Raymond Dunn of Little Flower parish, Coral Gables, took over the office of Florida State Treasurer Broward Williams for a short time during the recent American Legion sponsored Florida Boys State. Dunn had been elected State Treasurer of the Boys State meeting which was held at Florida State University, Tallahassee.

Dunn's road to the Treasurer's office began with selections to a city office and county Nationalist Party chairmanship from which he moved to a successful candidacy for a senatorial position as a member of the Nationalist party.

A member of the Columbus forensic teams, Ray participated in this year's National Catholic Forensic

League competition in Chicago. He is active in the Columbus Student Council and the President of his senior class. He is also active in the Dade County Youth Council and the Volunteer Services Program.



played football prior to spring practice, and 205-pound sophomore tackle-center Ed McGann, as the only two topping the 200-pound mark.

Also creating a problem is the lack of an experienced quarterback, with junior Bruce Karcher, sophomore Chris Norley and Jim Perham, also a 10th grader, as the three leading candidates.

"This really doesn't bother me," says Sam, "as we've won before with inexperienced quarterbacks, like Dave McIntosh and Steve Maresco, who both developed into top players after taking over in their sophomore years."

They're Prospective Backs

Backfield prospects are fullbacks David Reip, 170, Greg Leate, 155, and Tim Hullett, 175.

The halfbacks, in addition to Megrath and Cleary, are John Milling, 160, Fernando Tonarely, 150, and Gary Tenczar, 130, all up from the junior varsity squad; Pat Cooney, 170, another senior without prior playing experience, and Bob Gallo, 155, up from the freshman team.

In the line, the biggest hole to plug is probably at end, where 6-4 Dave Buettenmueller and 6-3 Vince Bogdanski operated last year.

The leading end candidates are Bill Perace, 155, Rich Whitmore, 135, Ron Szymanski, 145, and Ken Benoit, the biggest of the crew at 190 but another senior who never played before.

At tackle with Flanagan, are Charles Attardi, 200, McGann and Brinkman.

The guard prospects are Ray Giarno, 160 Joe Skebe, 150, Mike Paulin, 180, and Mike August, 145, along with Marksberry and Pepin.

At center are Don Scirroto, 170, Don Williams, 170, and McGann.

The prospects for the coming season aren't too bright but with 15 of the 30 top prospects either juniors or sophs, it could be good rebuilding year for 1969.

The Newman schedule will also have a new look, as the Crusaders have withdrawn from the South Atlantic Conference to take part in the new Palm Coast Conference, composed of schools in the nearby West Palm Beach area.

The Palm Coast Conference includes Jupiter, Riviera Kennedy, Lake Worth Leonard, West Palm Beach Roosevelt, all of which are on the slate for the coming season.

Still on the schedule from the SAC are Archdiocese foes Cardinal Gibbons, LaSalle and Chaminade, along with Miami Military.

Both Palm Beach High and Lake Worth High are back again to complete the schedule.

Budnyk, a 1955 Notre Dame graduate, and his staff of all Fighting Irish grads, Tom Bornhorst, Tim Wengierski and Angelo Schiralli, will get their first look at their squad against outside competition on Sept. 13 when they participate in the first of the Football Jamborees authorized by the Florida High School Activities Association.

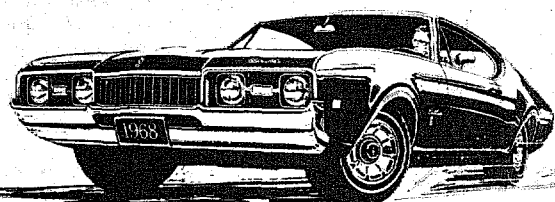
Taking part in the affair, in which each school plays a half, are North Shore, Kennedy and Riviera Beach, with the event being held at Riviera Beach High.

CARDINAL NEWMAN SCHEDULE

Sept. 20— at Cardinal Gibbons
Sept. 27— Jupiter
Oct. 4— at Riviera Kennedy
Oct. 11— at Palm Beach
Oct. 18— at Lake Worth Leonard

Oct. 25— at WPB Roosevelt
Nov. 1— Lake Worth
Nov. 8— Miami LaSalle
Nov. 15— at Miami Military
Nov. 22— at Chaminade

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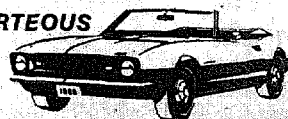


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Priest Fights VC For Village

(Continued from Page 1)

but—"He hunches his shoulders as though to say, "You know why."

I ask him to go on, and he describes how at one time this parish had 20 missions in the surrounding hamlets, but they were all destroyed by the Viet Cong. His Catholic people hate the VC. They know the VC destroyed the missions and would like to destroy the parish too, if they could.

"Have they tried to do so?" I ask. Father James smiles at my naivete. "Many, many times," he says. "From the time of the Tet offensive in February until the middle of May we were hit here every night. Just last night a VC propaganda team infiltrated the refugee camp just south of here, and they might try to infiltrate my hamlet tonight. We must always be prepared."

Father James speaks of Tan-Nguyen as "my hamlet," and rightfully so. By popular acclamation he is hamlet chief, charged by the people with responsibility both for their livelihood and for their defense. It is a responsibility that he carries calmly despite the fact that his predecessor as pastor and hamlet chief was assassinated by the VC.

"If the VC can get in here," he tells me, "I will almost certainly be the first one shot." He pauses and then adds with a laugh, "And so I try to keep them out."

I ask him how he goes about that, but Sgt. Richardson breaks in to give the explanation himself: "He operates his own militia, that's how he does it. He has 15 parishioners he sends out on ambushes every night along the likely VC approaches to the hamlet."

"But only ten of them have weapons," Father James interjects, "five M1 carbines and five Garand M1 rifles. I need more weapons."

"Yes, Father," Richardson says.

"And more grenades. We use a lot of grenades."

"Yes, Father. I'll see what I can do." Richardson turns to me again. "Father puts out a lot of trip grenades," he says, "and a lot of VC have been blown apart by them. But you should see him when a real big attack is going on. He gets up on the roof here and calls in adjustments on mortar rounds from the Popular Forces down the road. And he's got a big loudspeaker up there. When an attack is over he says over the loudspeaker: 'The VC have destroyed one house. It is nothing to worry about. We will build another one tomorrow.'"

A native of Hue, ordained nine years ago, Father James has spent his entire priesthood in the poorest sections of the two northern provinces, Thua Thien and Quang Tri, which comprise the Diocese of Hue. It is obvious now, listening to him speak, that he identifies completely with the ill-clad, impoverished people whom Sgt. Richardson and I passed on the road into Tan-Nguyen.

"They need so much," Father James says. "I do what I can. We have two schools with about 300 pupils and eight Vietnamese sisters to teach them. The sisters also operate an orphanage for 70 children. But the first need is to eat, isn't it? We need income. Fortunately, I was able to work

out an arrangement for our people to do the laundry of ten company-sized units of the Third Brigade at Camp Evans. If you walk through the parish you'll see U. S. combat fatigues hanging on lines of about 100 families. Still other families pick up the laundry and distribute it. This work keeps them alive for now. But what is going to happen when the U.S. Forces leave? We need a more permanent source of income — brick-making, watermelons, tobacco, or something. We have to work on that."

I ask him how much longer he expects the war to last.

"Oh, six to ten more years, at least. That is, with full assistance from the U.S. Without that we're lost."

What does he tell the people in his sermons? "I try to stick to spiritual themes," he answers. "And I try to teach them what the Vatican Council said, especially about social justice. But once in a while I have to give the people an explanation of political matters."

As we finish our conversation two young Army men come in off the road and greet us. They have come to ask Father James' advice on a task to which they have just been assigned by S-5 (Civil Affairs) officers at Camp Evans: providing food, medical care, and security for the 1,067 inhabitants of three nearby hamlets, called Gia Long I, II, and B.

Leader of the two-man team is Lieutenant Robert Marsh of 1160 Milton Street, Titusville, Florida. "My real job is flying airplanes," he tells us. "I'm a FAC (Forward Air Control) pilot with the Army. But a recent NVA rocket attack took out some of our L-19's and so the Army thought I could lend a hand here." His companion is Pfc. Michael Garneau of Berlin, New Hampshire.

The lieutenant takes off his helmet and sits down. He wipes the perspiration on his face against the left sleeve of his fatigues and lets his breath escape in a long whistle. "Man, what a challenge!" the lieutenant says to Father James. "Unless I'm very wrong the people in Gia Long II are bout ready to turn VC."

Father James tells him that he is right. "They are desperate," he says. "They will go VC because they are starving. Now is the time to help them. You must give them food and also medicine. If you do they can be saved."

"I'll get them what I can right away," Marsh agrees. "But give them just enough food, not too much," Father James cautions. "If you give them more than they need the VC will hear about it and seize it. What have you done about defense?"

Marsh answers "I brought in some concertina wire this morning."

Father James leans forward. "Good," he says. "Now you ought to set up a perimeter. Find some trustworthy people and scrounge some weapons for them. Here's what I'd do..."

I stand up with Sgt. Richardson and say a quick goodbye to Father James and his new friends. They have more important things to do right now than talk to me. Outside on the road again, Richardson asks me, "Well, sir, what do you think?" I answer the sergeant in his own words: "He's quite a pistol, all right."

56 Tons Of Food Airlifted To Biafra

NEW YORK—(NC)—In response to an appeal from an Irish missionary, U.S. Catholic Relief Services (CRS), the overseas relief agency of U.S. Catholics, airlifted 56 tons of high protein baby food destined for the starving children in Biafra, Nigeria's secessionist region.

CRS received a cablegram from Father Anthony Byrne, C.S.Sp., an Irish missionary who is the director of the airlifts to Biafra from the Portuguese island of Sao Tome. These airlifts are sponsored by Caritas Internationalis, the international Catholic relief agency.

The cablegram said: "For God's sake, please airlift more baby food to Sao Tome immediately. Thousands of children are dying daily. Situation appalling."

In answer, CRS sent out 56 tons of high protein baby food from John F. Kennedy International Airport here.

CRS is purchasing these emergency commodities with donation received from individuals and foundations for use in the Biafran relief program.

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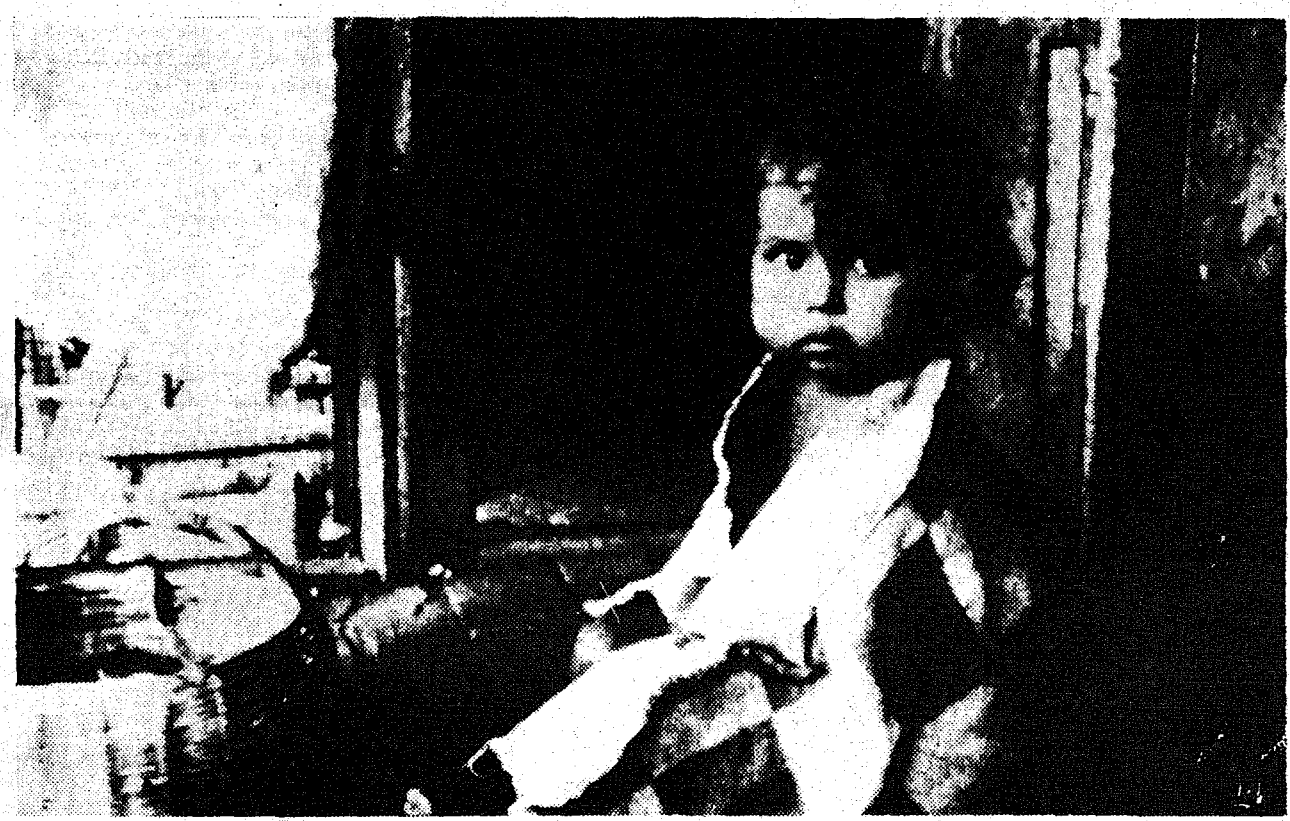
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Colombia se Prepara

A 10 Días del Congreso Eucarístico

BOGOTÁ, Colombia (AIP).—Toda la vida en esta capital parece girar entorno a la próxima visita de S. S. Paulo VI, para la celebración del Congreso Eucarístico, entre el 18 y el 25 de agosto entrante. Se espera que al magno evento religioso asistan no menos de 2,500 obispos procedentes de 50 naciones diferentes, así como también un número de peregrinos que nunca será menor de 200,000 y que algunos estiman llegará a la cantidad de 800,000.

En los centros eclesiásticos de la ciudad se comenta

que el Congreso trae aparejada para Colombia una doble distinción: se trata, en efecto, del Primer Congreso Eucarístico que se celebra después del Concilio Ecuménico y motiva la primera visita de S.S. a Hispanoamérica.

Para los actos del Congreso se ha construido un pabellón, en una pequeña altura de las afueras de la ciudad, frente a un campo donde se puede acomodar a 300,000 fieles sentados, con espacio para 200,000 más. El Templete edificado es visible en la distancia y se yergue en el es-

cenario grandioso de las montañas que rodean a esta capital.

Para acomodar a los peregrinos, el Gobierno ha emprendido la construcción de un grupo imponente de 1,200 apartamentos, que se conoce en la ciudad con el nombre de "Residencias Paulo VI". Pero, con conciencia de que el número de peregrinos habrá de exceder las posibilidades públicas de alojamiento, se estimula a los particulares para que acomoden en sus casas a los peregrinos.

La pujante capital colombiana, con su mezcla de mo-

dernismo y tradición, con sus gigantescas super-vías a poca distancia de estrechas callejuelas coloniales y con sus modernas construcciones afiladas al lado de barrocas iglesias se enfrenta al arduo problema de abrir sus puertas a los católicos del mundo, para un Congreso dedicado al tema del "Amor a Dios, a la Iglesia y a la Humanidad."

Los problemas que plantea la celebración del Congreso son gigantescos. Pero mayor aún es la voluntad de resolverlos que están exhibiendo el pueblo y las autoridades de Colombia.

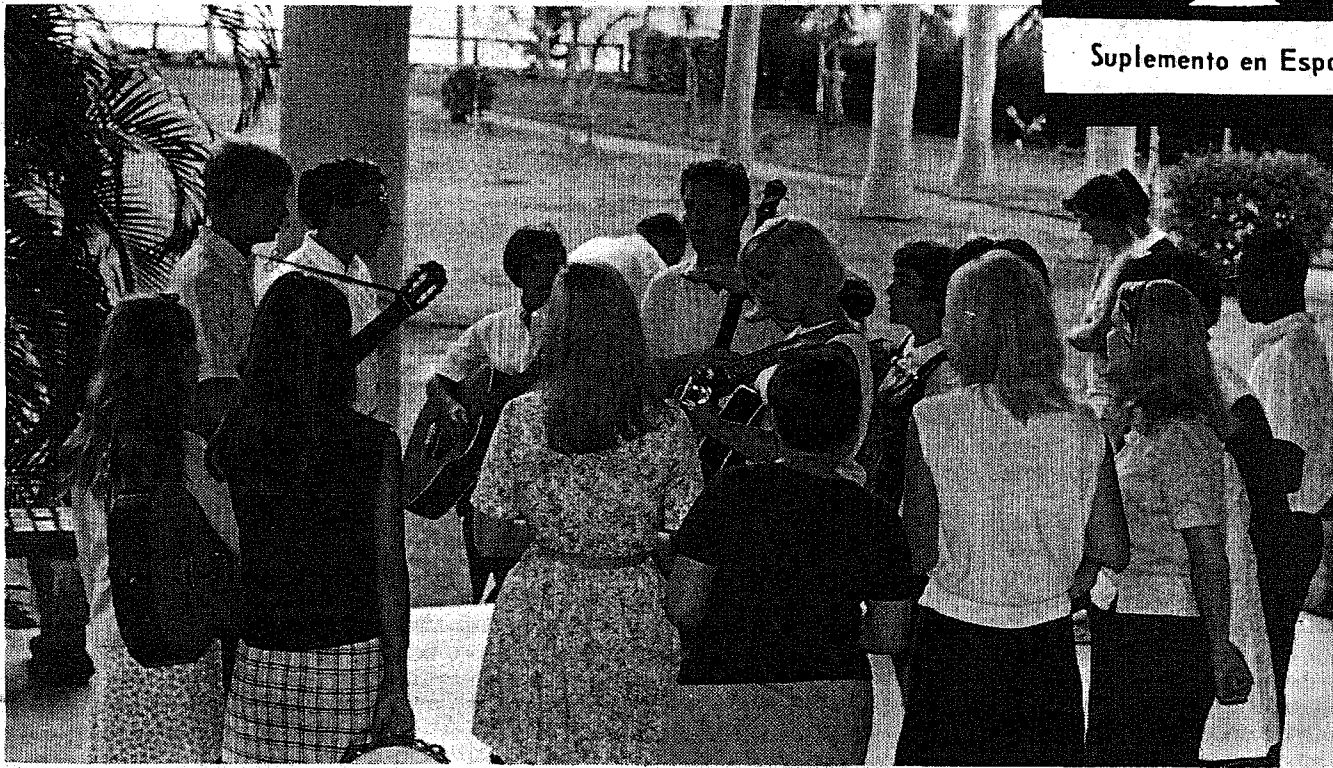
Quieren Cantarle Al Papa

Mientras miles de peregrinos de todo el mundo se preparan para visitar Colombia con la esperanza de ver al Papa Paulo VI, quinientos jóvenes de Pittsburgh viajan a Bogotá con la esperanza de cantarle al Papa.

Los jóvenes miembros de un grupo folklórico ecuménico han sido invitados a actuar en Bogotá como parte de un programa interreligioso de pueblo a pueblo.

El viaje a la ciudad latinoamericana está patrocinado por la Diócesis Católica de Pittsburgh y las iglesias presbiterianas de esa ciudad y responde a invitaciones de iglesias católicas y protestantes de Bogotá.

La caravana se denomina "Misión Comprender" y su misión es llevar a Latinoamérica y a todos los peregrinos del Congreso Eucarístico un testimonio intercultural de fe y acción cristiana.



Un Grupo de Jóvenes cantantes folklóricos de Pittsburgh, compuesto por católicos y protestantes, viaja a Colombia para cantar en los actos del Congreso Eucarístico. En la foto, en un ensayo durante su estancia en Miami.

La VOZ

Suplemento en Español de "VOICE"

¿Piensa Ir

A Bogotá?

Apresúrese

EN MIAMI, de donde partirá una peregrinación de doscientas personas, la que está siendo auspiciada por el Arzobispo Coleman F. Carroll, se anunció por sus organizadores que a fin de responder a solicitudes de última hora procedentes de otras ciudades de Estados Unidos, se han hecho reservaciones para un número mayor de peregrinos.

Las personas interesadas en unirse a la peregrinación deben hacerlo a la mayor brevedad, a fin de que pueda tramitarse con tiempo la visa de entrada a Colombia.

El precio total de la peregrinación es de \$370 lo que incluye pasaje de ida y vuelta, alojamiento y alimentación durante la semana del 19 al 26 de agosto. Los organizadores de la peregrinación han obtenido un sistema de financiamiento que permitirá pagar el viaje en cómodas mensualidades. Las reservaciones pueden hacerse en todas las oficinas de Avianca, en la rectoría de SS Peter and Paul, en el consulado de Colombia en Miami y en Granlatina de Turismo, 10 N.E. 3 Ave., teléfono 377-2855.

"Preferí Morir en el Mar Que Vivir en Cuba"

Por Manolo Reyes

Cada día que pasa se hace más crítica la situación dentro de la isla mártir de Cuba. Esta es la opinión generalizada entre las fuentes recién llegadas a tierras de libertad.

Confirmación de esta crítica situación está dada en las diferentes formas que el cubano ha estado usando últimamente para escapar de su patria a través del peligroso Estrecho de la Florida.

En rústicas balsas hechas con maderas viejas, cordeles y algunos clavos, muchos cubanos de todas las edades y todos los caminos de la

vida, se han estado lanzando últimamente a las aguas de Cuba, en busca de libertad.

Una de estas dramáticas odiseas fue narrada desde su cama en el Jackson Memorial Hospital por el cubano Jacinto Ismael Yera de 52 años de edad.

"Nunca en mi vida había salido de Cuba. Muy pocas veces salí en un botecito a pescar. Sin embargo, la situación dentro de Cuba es tan terrible que decidí arriesgar mi vida con otros seis cubanos y salimos en una rústica balsa a lograr la libertad, o morir en el empeño" dijo Ismael.

"Alguno de ustedes era marinero o conocía de la orientación en el mar?" preguntamos.

"Ninguno. Salimos a la buena de Dios" respondió Ismael.

"Llevaban agua y comida para la travesía?"

"Cuando salimos el 23 de julio teníamos nueve latas de leche condensada que repartimos poquito a poco entre

los siete que íbamos en la balsa. Y del agua puedo decirle que poco después de salir de Cuba, en una marejada, se nos mezcló con el agua salada y no pudimos tomarla" contestó Ismael.

Entonces hubo una pausa. Una enfermera entró y ayudó a Ismael a tomar una pastilla pues sus manos estaban algo engarrotadas y

Para a la Pag. 25

Colecta de la Hermandad

"Recientes acontecimientos nos han llamado la atención sobre los extremos problemas de pobreza existentes en nuestra 'opulenta sociedad' y aunque existe una considerable clase media en este país, millones de personas están atrapadas en el círculo vicioso de la pobreza."

Con estas palabras el Arzobispo Coleman F. Carroll abrió una carta dirigida a sacerdotes, religiosos y fieles apelando a la generosidad el próximo domingo a través de la Colecta de la Hermandad (Brotherhood Collection) que se efectuará en todas las iglesias de la Arquidiócesis.

El prelado señala que hay familias condenadas a condiciones de vida infrahumanas de desnutrición, mala vivienda y falta de educación por generación tras generación y luego dice que esta colecta tiende a dar los pasos necesarios a fin de eliminar las causas de la pobreza.

"Nuestro programa—añade—no se dirige a un grupo en particular sino a todos nuestros hermanos, ya sean blancos o negros, nativos o emigrantes; en fin, a todos los que sufren."

Termina la carta pidiendo ayuda para ayudar a otros, para crear centros para el cuidado de niños cuyas madres trabajan, para iniciar y estimular la preocupación privada en el problema de la vivienda, para acoger y cuidar de los ancianos desamparados.



Nuevo Secretariado

Una nueva directiva del secretariado arquidiocesano del Movimiento de Cursillos de Cristiandad fue proclamada esta semana, siendo designado presidente el señor José Guerra.

Guerra sucede a José Ramón Garrigó, que durante dos años ha venido desempeñando ese cargo.

La nueva directiva está integrada de la forma siguiente: Presidente, José Guerra; Secretario, Fran-

cisco Delgado; Tesorero, Enrique Domínguez, vocal de actos, Roberto Piñeiro; vocal de grupos, Senén Borges; vocal de escuela, Leonel Sorondo; vocal de contactos, Jorge Recio; vocal de piedad, Efrén Leal.

Como directores espirituales fueron ratificados por el Arzobispo Coleman F. Carroll los padres Miguel de Arrillaga, Avelino González, Agustín Román, Juan M. López, José L. Hernando y Javier Morrás.

Directiva de los Caballeros de Colón

En una ceremonia efectuada en el salón de actos de San Juan Bosco se efectuó la toma de posesión de la directiva del Consejo Nuestra Señora de la Caridad de los Caballeros de Colón.

Este consejo está formado por caballeros de Colón exiliados de Cuba y ha ido nutriendo sus filas con nuevos miembros surgidos en el destierro.

Antonio Fernández fue reelecto Gran Caballero y el resto de la directiva está formada de la siguiente forma:

Armando Tavel, Gran Caballero Delegado; Pedro Jové, Secretario de Actas; Enrique San Pedro, Secretario de Finanzas; José C. Villalobos, Canciller; M. A. Fernández, Guardián y Dr. Vicente Lorenzo, Abogado.

El Credo del Pueblo de Dios

Por Gustavo Amigó Jansen, S.J.

Para un observador superficial o buscador de noticias sensacionales —como, por ejemplo, el redactor de la revista Time en su edición del 12 de julio— “El Credo del Pueblo de Dios” pronunciado por el Santo Padre al finalizar el Año de la Fe, con el adjunto “Mensaje a los Sacerdotes”, dado en la misma ocasión, no es otra cosa que “una afirmación inflexible de la doctrina católica tradicional”.

La realidad, se trata de un documento verdaderamente extraordinario y llamado a tener un alcance no bien sospechado todavía. Como lo señalaba el mismo Paulo VI en la audiencia general del 3 de julio, “la afirmación de la fe, que el año recién concluido nos ha dado la feliz ocasión de pronunciar”, más que una conclusión ha sido “un principio”, es decir, una disposición vigorosa y providencial hacia un “trabajo de estudio” de desarrollo, de profundización, y una cada vez mejor “coherencia de la vida con la misma fe”.

Su Santidad ha hablado con claridad, seguridad y precisión acerca de Dios, del pecado original, del bautismo de los niños, de la infalibilidad pontificia, de la Eucaristía, de la vida futura, para no citar sino algunos de sus

puntos más destacados. ¿Con qué objeto, podría preguntarse alguno, si se trata de verdades ya contenidas en el Símbolo que desde nuestra primera iniciación cristiana conocemos...?

Es que el Papa mira aquí, ante todo, al “Pueblo de Dios”, vale decir, a la muchedumbre innumerable de los fieles que componen la inmensa mayoría de la Iglesia de Cristo, y darles una orientación repetida y confirmada, que tal vez ha comenzado a vacilar de alguna manera entre quienes se han desorientado por la excesiva discusión y libertad de opiniones entre autores que pretenden dirigirse hacia concepciones no acordes del todo con la verdad eterna del Evangelio y del magisterio eclesiástico. No es conjetura nuestra. Son las palabras mismas de Paulo VI, que —además de haber hablado repetidas veces durante este año de la fe acerca de las posibles desviaciones de ella— el 19 de junio, cuando anunciaba la clausura del mismo, declaraba:

“Podemos decir que la confianza en el magisterio de la Iglesia, el amor a la ortodoxia de las ideas que se refieren a la fe, la práctica religiosa metódica y sabia, el ejemplo de los cristianos buenos y valientes, la prác-

tica personal y colectiva de alguna obra de apostolado nos ayudarán a mantener encendida y viva nuestra fe”.

Esas son precisamente las líneas de fuerza que se destacan en el Credo del Pueblo de Dios. No cabe duda que las especulaciones—ciertamente legítimas dentro de sus límites— a que se han dedicado después del Concilio algunos escritores, han hecho vacilar y sacudirse la fe misma del pueblo sencillo de Dios, de los “pobres de Yahvé”, que no son capaces de distinguir siempre entre las realidades misteriosas pero ciertas de nuestra fe y las explicaciones, más o menos válidas, prudentes o no, que se han difundido con excesiva amplitud y a veces vaguedad, entre muchos sectores.

Y el Vicario de Cristo, con la autoridad suprema que le confiere su magisterio doctrinal, aún sin pronunciar definiciones perentorias, quiere, sin embargo, apuntarnos resueltamente el legítimo camino de nuestras creencias y de toda nuestra vida cristiana.

Leamos y meditemos atentamente, con docilidad y sencillez, estas páginas inmortales, que harán sin duda historia en la vida toda de la Santa Madre Iglesia.

Jerarquía Debe Dialogar con El Laico y Tenerle Confianza

Bogotá (NA)—La Jerarquía debe iniciar un amplio diálogo con el laicado, ofrecerle su confianza, aunque se tema que esté equivocado, y no tacharlo de “ineficaz” porque muchas veces su acción no tenga una repercusión inmediata, indicó monseñor José Antonio Dammert Bellido, obispo de Cajamarca (Perú) y Presidente del Departamento de Apostolado de los Laicos del CELAM.

En un reportaje concedido al editor del boletín CELAM José Ignacio Torres, monseñor Dammert explicó ampliamente algunos de los puntos más importantes que afectan hoy a los movimientos apostólicos de los laicos.

“Efectivamente —dijo— la crisis es producida por el total desconocimiento que se tiene en América Latina acerca del papel de los cristianos en esta sociedad que cambia. Los movimientos apostólicos para salvar este escollo deben proporcionar a sus militantes una formación adecuada según su compromiso y vocación. Esto llevará consigo que dichos movimientos tengan pocos militantes capacitados para enfrentar con eficacia esa realidad, porque de hecho las exigencias para ser militantes serán cada vez mayores. Esta característica deberá ser apreciada por la Jerarquía para que no pida a los movimientos apostólicos un trabajo con la masa y métodos rápidos de formación de militantes en pocos días. Una insistencia en esta línea producirá conflictos inevitables.”

Monseñor Dammert Bellido, precisó que “para integrar a los laicos en la Pastoral de Conjunto, el Episcopado debe iniciar un amplio diálogo con ellos, prestarle su confianza, dejar que sus iniciativas sigan adelante sin impedir su prosecución aunque se tema que estén equivocados.”

“Las opciones en el mundo temporal son muy variadas y el papel de la Jerarquía consiste en orientar, fijar los grandes principios para que los laicos formen su conciencia y respetar la libertad de los cristianos. Sólo reflexionando sobre la actitud de Dios que deja en plena libertad al hombre, se podrá respetar las decisiones ajenas.”

El Presidente del Departamento de Apostolado Seglar del CELAM definió así la misión del laico en el mundo contemporáneo: “Debe tenerse en cuenta la necesidad de una doble misión en los movimientos apostólicos: ser presencia del laico comprometido en la Iglesia y presencia de la Iglesia en el mundo en que se trabaja. Esta tarea es difícil porque no aparece una repercusión inmediata en las masas y muchas veces se tilda a los laicos de “ineficaces”, por no ser eficaces a corto plazo, pero es la única forma de ser levadura para una inspiración genuinamente evangélica”.

Monseñor Dammert explicó cuál debería ser el aporte del laicado latinoamericano a la Segunda Conferencia General del Episcopado: “Los laicos, directamente comprometidos en el mundo, deben proporcionar los datos necesarios sobre la realidad temporal para que los obispos puedan compararla con la imagen de la actitud de la fe y de religión ofrecida por el cristianismo en las fuentes bíblicas y tradicionales. Sólo de esta manera se podrá

formular una Pastoral adecuada a la problemática de Latinoamérica.”

Precisamente “su conocimiento del mundo y su compromiso en la evolución del continente, debe ser su aporte específico. Esta evolución del continente es irreversible y si los cristianos no participan en ella, irremisiblemente se quedarán atrasados, y más aún, arrollados por la evolución misma.”

“Debe tenerse presente —agregó— que los jóvenes, en especial los estudiantes, proyectan su influencia para el siglo XXI, aunque nuestras estructuras pertenezcan todavía al siglo XIX. Por eso conviene fijar los hitos de la presencia de la Iglesia en el porvenir y no quedarnos anclados en el pasado.”

El obispo Dammert Bellido manifestó que “los laicos tienen una gran esperanza en las orientaciones que imparte la Conferencia de Medellín (agosto 26-setiembre 7), pues confían que de ella salgan las aplicaciones concretas para América Latina de los principios formulados en el Concilio Vaticano II.

“Esperan soluciones renovadoras que se apliquen sin timideces, aprehensión o temor; que las realizaciones no sean consideradas como una crítica a la tradición ni como aventuras peligrosas, pues Paulo VI nos incita en la Populorum Progressio a ser audaces.”

Finalmente, monseñor Dammert precisó que “el aporte actual de laicado es importantísimo. Pero lo será más posteriormente, después de la Conferencia, en la aplicación de los planos pastorales, que deberá hacerse sin estridencias ni caprichos irreflexivos, pero al mismo tiempo sin angustias ni timideces. De acuerdo con las orientaciones conciliares es de capital importancia fomentar la participación de los cristianos en las organizaciones civiles, en todos los niveles, con espíritu de servicio y no de dominación.”

Conozcamos el CEI Nuestro Compromiso

Se resume en celebrar el “VINCULO DE AMOR”
Lo cual significa:

—dar testimonio de que “nosotros hemos conocido y hemos creído en el amor que Dios tiene por nosotros” y que “se ha hecho visible en que Dios ha enviado a su Hijo al mundo para que vivamos por Él.”

—dar testimonio de que conocemos a Dios, porque amamos.

—hacernos conscientes de que los discípulos de Cristo se dan a conocer en el amor fraterno, “no de palabra ni con frases, sino con obra de verdad.”

“Cristo nos enseña que la ley fundamental de la perfección humana y, por tanto, de la transformación del mundo, es el mandamiento nuevo del amor. Así, pues, a los que creen en el amor de Dios les da certeza de que abrir a todos los hombres los caminos del amor y esforzarse por instaurar la fraternidad universal no son cosas inútiles.”

Los cristianos, “unidos a todos los que aman y practican la justicia, han tomado sobre sí una tarea ingente que han de cumplir en la tierra, y de la cual deberán responder ante Aquel que juzgará a todos en el último día. No todos los que dicen “Señor, Señor” entrarán en el reino de los cielos, sino aquellos que hacen la voluntad del Padre y ponen manos a la obra.”

Alrededor del Mundo

Colonia, Alemania — Más de dos millones de marcos, equivalentes a 500 mil dólares, han sido ofrecidos hasta ahora por los católicos alemanes para las poblaciones del Biafra: 900,000 marcos han sido puestos a disposición por la obra Misereor, 800,000 por la Cáritas de la República Federal, 450,000 por la Conferencia Episcopal.

Otros millones de marcos han sido ofrecidos por la Misereor y por la oficina central católica para la asistencia a los países subdesarrollados, para obras de construcción en Biafra. Además el Gobierno de Bonn ha destinado la suma de un millón de marcos para iniciativas asistenciales en el país africano.

Lyon, Francia — Cerca de 600 jóvenes procedentes de varios países europeos se reunirán el 4 de agosto en Lyon, Francia, para participar en la anual “Route” internacional promovida por el movimiento católico “Pax Christi”.

La iniciativa se propone fomentar el apoyo personal de todos los hombres de buena voluntad a la construcción y salvaguardia de una paz justa y duradera en el mundo.

Quito, Ecuador — La organización asistencial alemana “Adveniat”, concederá un préstamo de 825 mil dólares para poner en marcha un programa de reforma agraria preparado por la Iglesia católica ecuatoriana en los terrenos de su propiedad. El proyecto, del cual obtendrán beneficios unas 2,200 familias de agricultores, fué estudiado en colaboración con el Instituto Ecuatoriano para la Reforma Agraria.

Taizé, Francia — Del 18 de este mes al 8 de septiembre, tendrán lugar en el monasterio de Taizé, ocho reuniones internacionales de jóvenes pertenecientes a todas las confesiones religiosas. Tema de los trabajos: El testimonio de fe cristiana en una sociedad en transformación.

Atenas, Grecia — Dentro de muy poco tiempo, las iglesias ortodoxas tendrán que afrontar las mismas presiones que produjeron cambios radicales en las iglesias protestantes y católica, según un teólogo y filósofo griego ortodoxo.

El Revdo. Dr. Nicon D. Patrinos manifestó que las doctrinas tradicionales tendrán que adaptarse al pensamiento moderno. “No podemos mantener por mucho tiempo más el status quo”, dijo el Dr. Patrinos, quien es editor del Observador Ortodoxo, la publicación oficial mensual de la arquidiócesis griega ortodoxa de América del Norte y del Sur.

París — El presidente de la Conferencia Episcopal Francesa, cardenal Joseph Lefebvre, ha criticado la publicación en Francia de una traducción del catecismo holandés.

El cardenal considera que la publicación es un ataque a las autoridades eclesiásticas puesto que la edición no lleva imprimatur y el catecismo fué lanzado a la venta sin cambios o comentarios necesarios.

La edición francesa del controversial catecismo fué publicada por IDOC-France, la rama francesa de Documentación Informativa sobre la Iglesia Conciliar, que dirige el R. P. Charles Enliger.

La traducción lleva el nombre “Une Introduction a la Foi Catholique” (Una Introducción a la Fe Católica). Un apéndice de 68 páginas traza la historia del catecismo, sus dificultades y los puntos de doctrinas que las autoridades del Vaticano sugirieron. También contiene la profesión de fe hecha por el Papa Paulo VI el 30 de junio de este año.

Munich, Alemania (NA)—El obispo luterano de Baviera, Hermann Dietzfelbinger, presidente del Consejo de la Iglesia Evangélica de Alemania, será el único prelado luterano que participará en el Congreso Eucarístico de Bogotá.

El obispo hablará en una sesión de cristianos de ambas confesiones y celebrará un servicio religioso en una iglesia de la comunidad evangélica luterana de habla alemana.

Quiere Suscribirse

A
VOICE
LA VOZ

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Lláme a

María Álvarez
Al 754-2652

Ella es bilingüe,

Ella Habla Su Idioma...

...igual que

VOICE



OFFICIAL Archdiocese Of Miami

(Continued from Page 1)

22, 1968.

THE REVEREND JOHN J. DONNELLY — Pastor, Our Lady of the Holy Rosary Church, Perrine, effective August 22, 1968.

THE REVEREND THOMAS L. McDERMOTT — Pastor, The Church of the Assumption, Pompano Beach, effective August 22, 1968.

THE REVEREND FRANCIS X. FENECH — Pastor, Corpus Christi Church, Miami, effective September 2, 1968.

THE REVEREND ANTHONY J. CHEPANIS — Administrator, St. Bernadette Church, Hollywood, effective August 22, 1968.

THE REVEREND THOMAS J. RYNNE — Administrator, St. John the Apostle Church, Hialeah, effective August 22, 1968.

THE REVEREND CHRISTOPHER KONKOL — Administrator, St. Thomas the Apostle Church, Miami, effective August 22, 1968.

THE REVEREND MATTHEW GREHAN — Administrator, St. Monica Church, Opa-Locka, effective August 22, 1968.

THE REVEREND JOHN JANUSZEWSKI — Administrator, San Pablo Church, Marathon, effective August 22, 1968.

THE REVEREND JAMES REYNOLDS — Assistant Pastor, The Church of the Nativity, Hollywood, effective August 16, 1968.

THE REVEREND LAWRENCE MURPHY — Assistant Pastor, The Church of the Annunciation, West Hollywood, effective August 16, 1968.

The Chancery also announces that the two following appointments are made because of illness.

THE VERY REVEREND MONSIGNOR THOMAS F. O'DONOVAN — Pastor Emeritus, The Church of the Assumption, Pompano Beach; effective August 22, 1968.

THE REVEREND CHARLES F. WARD, Ph. D., S.T.D. — Leave of absence for convalescence, effective August 22, 1968.

Bishop, Priests To Assume Key Archdiocesan Positions

(Continued from Page 1)

al departments," Bishop-Elect Fitzpatrick explained.

"This includes all archdiocesan private and parochial schools in the Archdiocese," he said, "the Confraternity of Christian Doctrine, the Newman Apostolate, adult religious education, and the continuing education of the clergy."

As Vicar for Archdiocesan Clergy, Bishop-Elect Fitzpatrick will be responsible for assisting Archbishop Carroll in guiding and counseling all secular priests in their assignments in the Archdiocese.

In other appointments Archbishop Carroll named pastors, administrators, and assistant pastors in 13 South Florida parishes.

The office of the Officialis, or the Official and the staff of the Tribunal comprise with the Bishop the judicial department for the Archdiocese. Its competency consists in adjudicating questions concerning the validity of marriage, sacred orders and any other contentious matters referred to it by the Archbishop.

In addition to judging according to the rules of procedure the above-mentioned cases, the Tribunal in the Archdiocese of Miami grants dispensations from matrimonial impediments and assembles testimony and documents for cases whose judgment is reserved to the

Rota, the Congregation for the Doctrine of the Faith or the Congregation for the Sacraments, in Rome.

The Archdiocese of Miami as the Metropolitan See has additional responsibilities as regards the Tribunals in the other dioceses of the Province of Miami. The Archdiocesan Tribunal acts as an appeal court for cases already judged in these suffragan dioceses since Church law requires two concordant decisions before declaring a marriage null and void in cases involving formal procedure.

Appeals from the Archdiocese of Miami must be forwarded to another Tribunal, usually a Metropolitan diocese, as determined by the Holy See.

Auxiliary Bishop-Elect Fitzpatrick, is a native of Trenton, Ontario, Canada.

He was ordained on Dec. 13, 1942 in Buffalo, he served in parishes there until he came to Florida in the 1940's.

The first assignment of the Bishop-Elect was as assistant pastor in St. James parish, Orlando, from 1948 to 1951. He subsequently served as pastor, St. Joseph parish, Stuart, and administrator, St. Jude parish, Jupiter, from 1958 to 1959; as pastor of St. Sebastian parish, Fort Lauderdale, 1959 to 1960; and pastor, Little Flower parish, Holly-

wood, from 1960 to 1963 when he was appointed pastor of Corpus Christi parish, Miami.

Chancellor of the Archdiocese of Miami since Dec. 7, 1967, Father Pusak is the son of Mr. and Mrs. Andrew J. Pusak of the Cathedral parish.

Ordained to the priesthood for the Archdiocese of Miami on June 24, 1961 by Archbishop Carroll in the Cathedral, Father Pusak's first parochial assignment was as assistant pastor in St. Joseph parish, Miami Beach.

Late in 1962 he was assigned to further studies at the Apolinaris University, Rome. He has a Licentiate in Canon Law awarded to him at Catholic University of America, Washington, D.C.

Father Gracida, born in New Orleans, La. was educated in parochial and public schools in his native city, Houston and Texas City, Tex.

He was ordained to the priesthood on May 23, 1959 and since 1961 has been serving in the Diocese of Miami.

Ordained Dec. 19, 1962 in Christ the King Church, Rome, Father Zinn attended Catholic University of America, St. John Seminary, Little Rock, Ark., and the North American College, Rome.

Offers Prayer

(Continued from Page 1) against those of another race or religion. Our strength was built through immigration, but our Spanish-speaking citizens often do not feel welcome when they come to our shores."

The Metropolitan of the Province of Miami also pointed out that many of our youth are in revolt. "They accuse us of hypocrisy in preaching a high moral code and living in fact a life of selfish indifference towards the needs of others. They ask for challenge and inspiration and we tell them to be comfortable."

"Father in heaven the power of this nation places us in a position of world leadership," Archbishop Carroll said. "But can we lead through military and economic power, if the quality of our lives seems drab and lifeless to millions in other lands? Let us be ever mindful of the fact that people are more important than politics."

"We come to you then in a spirit of humble openness to your light and grace," the Archbishop concluded. "Give us your healing love, so that we may face our brothers in sensitive concern for their needs. Heal the wounds of sin in our souls that we may heal the wounds of division in our nation. Inspire us to rise above the partisan in our policies and our candidates. Give us wisdom and courage as we face the crushing problems of a troubled world, help us, for our need is great."

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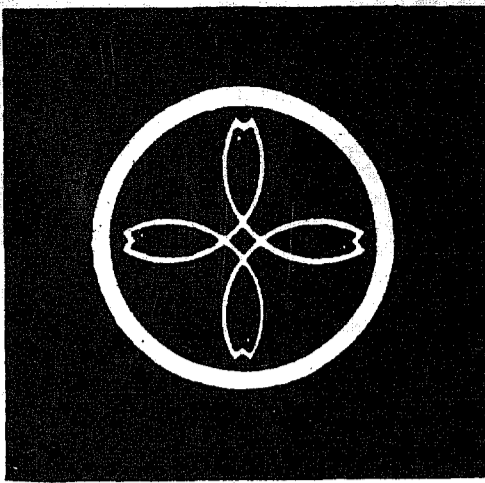
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Cardinal Samore



Cardinal Landazurri



Archbishop Brandao

Co-presidents named by Pope Paul VI for the conference of Latin American hierarchy which opens on Aug. 26 in Bogota are at left, Antonio Cardinal Samore, president of the Pontifical Commission for Latin America; center, Juan Cardinal Landazurri Ricketts of Lima; and Archbishop Avelar Brandao Vilela of Teresina, Brazil.

The Holy Father will preside at the International Eucharistic Congress Aug. 19 to 26 in Bogota during the first visit of a Pope to Latin America.

The 400-year-old city of Bogota has undergone a massive face-lifting in preparation for the Congress which will attract hundreds of thousands of the faithful.

Stormy Issues Will Confront Latin American Bishops' Meet

By JAIME FONSECA
BOGOTA, Colombia — The second general assembly of the Latin American bishops will deal with issues as stormy as present-day realities in the continent.

The approach the prelates take is likely to determine the future successes or failures for the Church in Latin America and the temporal affairs of their nations.

Violence and social reform are among the issues they will consider.

Another is political democracy for the underprivileged.

Others include the economic imbalance in international trade, lack of capital investment and low income per person, which some believe are responsible for much of the poverty and social injustice prevailing in these lands.

Another important issue for the bishops is the growth of religious disbelief, particularly among the young and the working people.

These and other issues have been clearly outlined after several months of intense work on the Basic Document, a working paper now being circulated by the Latin American Bishops' Council (CELAM), after final observations by the bishops and lay groups were incorporated in the text.

FERMENT NOTED

"In today's conditions of continent-wide change, there is deep ferment," the document reads, "and Latin America is faced with the 'temptation to violence.'"

Such temptation, it adds, comes from social inequalities, widespread ignorance and the blindness of ruling groups who resist social change. Dependency on foreign investment and trade have made things worse for Latin Americans, the basic guidelines state.

During the 10-day assembly (Aug. 26-Sept. 7), the bishops are expected to draft a program of pastoral action in keeping with the directives of the Second Vatican Council and of Pope Paul VI's encyclical, *The Development of Peoples*.

The theme is "The Presence of the Church in Today's Change in Latin America." Its purpose, as told by Pope Paul in calling the gathering, is "to set goals and programs for a new pastoral work of the church."

Some 280 persons will participate in the meeting at Medellin, Colombia, following the international Eucharistic congress at Bogota (some 370 miles away), to tackle this assignment.

Pope Paul will open discussions at the inaugural session in the cathedral of Bogota before returning to Rome, and he is expected to restate the need for massive Church renewal in

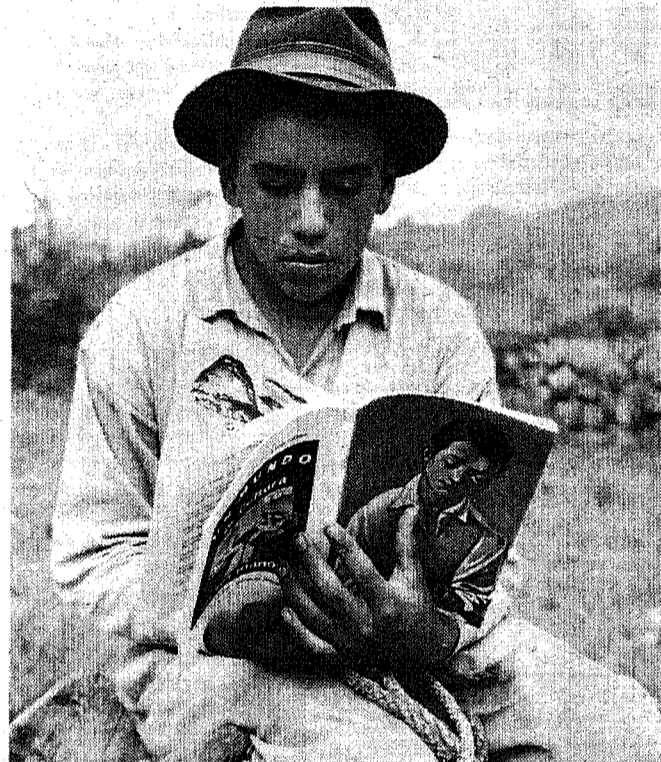
organizational structure, in education for development, and in the approach to spiritual and temporal problems.

CONCERN SHOWN

The document reflects the

today, 268 million; and, if that pace continues, by the year 2000, it will be 690 million.

"This is a predominantly rural population...with a strong tendency to migrate



CAMPESINOS in Columbia will have an opportunity to talk with Pope Paul VI when the Holy Father visits Latin America later this month.

deep concern of many bishops and leaders for what appears as hopeless poverty for millions. Participating in its drafting were besides CELAM's teams of experts, several centers for social and religious research and representatives from lay movements among families, employers, professional men and trade unionists.

The Pontifical Commission for Latin America, headed by Antonio Cardinal Samore, coordinated some of the work. Final touches were given to the document at a meeting of 40 bishops and their advisers in Medellin last June; then it was sent to all national conferences of bishops and to the leadership of clergy and lay groups for their comments.

Although most of the reports were kept secret, one of these comments made the headlines in June, when Father Joseph Comblin, a Belgian professor at the Theological Institute of Pernambuco in Recife, Brazil, severely criticized the Church in Latin America for failing to reform itself, and said that armed violence is the only way left for social change in the continent. The confidential report had been commissioned by Archbishop Helder Camara of Olinda and Recife.

The working document highlights some of the problems of Latin America as follows:

• **Population:** The pace of growth is the fastest of all continents. Latin America's population at the turn of the century was 73 million; 50 years later, 173 million;

into the large cities, thus aggravating many of the urban problems. Again this is a young continent, where some 40% of the population is under 15 years of age. This fact alone has tremendous repercussions on social and economic conditions."

• **Cultures:** "On the map of Latin America there are large groups which do not hold to a Western type of European culture. We speak of the Negro, the Indian, the mestizo (mixed race) and others. They are not known; their languages, traditions and expectations are not recognized. Yet before Latin America can reach its proper development, these groups must be integrated into the stream of national life and given the opportunity of enriching the common cultural heritage with their own contributions."

• **Politics:** "Present political systems cannot meet the demands of a complex, growing continent, because they were mainly imported from Europe and never properly fitted the needs and aspirations of these peoples. One of the more important features of such a situation is the political absenteeism of large numbers, as shown by the two percentage of voters at the time of great decisions.... A formal democracy, more than a real democracy, prevails in the lives of these unrepresented people."

• **OLIGARCHIES CITED**
The document continues: "An inadequacy exists in our political systems, with the growing demands of Latin American integration.

The political systems have been a copy of European systems...Latin American politics continues to be dependent on the great world powers.

"The political systems are characterized by different forms of oligarchy. There is a lack of intermediate groups, such as unions, and peasant and university organizations. There is also an imbalance between the few pressure groups, and in many countries the military group comes to be one of those decisive in politics."

• **Economics and social challenge:** "A lack of technological development, blind oligarchies and foreign business interests are blocking needed reforms by active resistance to all moves that could be adverse to their advancement. This in turn creates a situation of violence. The alternatives are not between the status quo and change, but rather between peaceful change and violent change.

"A telling economic index is the average per-capita income, which in Latin America barely reaches \$300 a year. This is one-third of the average income in Europe, and one-seventh of the income in North America. In more recent years, the majority of the countries have shown an economic growth below the figures sought by the programs of the Alliance for Progress.

"The economic situation has the marks of subjection to foreign capital which often controls (production and trade) unchallenged, with ever-growing power. These capitalists show little interest in investing permanently in these countries.

"Furthermore, Latin America's trade is threatened by its great dependence on industrial nations, which buy raw materials from Latin American countries at low prices and sell back the manufactured products needed for development at ever-higher prices.

"A tiny minority (of 2 or 3% of the population) controls the greater part of the total income... from agricultural landholdings and industrial production, while the great masses live on a minimum income, insecure in their employment and wages."

• **Religion:** "There is a serious, growing atheistic trend. It is a kind of humanistic atheism, such as the one inspired by Marxism, but mostly imbued with a 'scientific ideology.' It is more predominant among workers and intellectuals. We would describe it as an unfinished, incomplete system of thought. Youth, and particularly students, and many workers, do not see in the Church a bold instrument for change."

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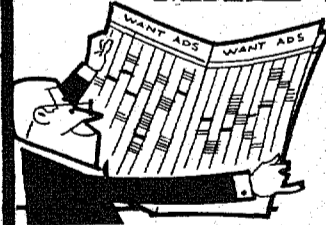
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